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

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J. MILLER THOMAS,
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Heaven.

"Oh! Heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on,
From the silent home of the dead.

'Tis no lone isle on a boundless main,
No brilliant but distant shore,
Where the lovely ones who are called away
Must go to return no more.

No, Heaven is near us; the misty veil
Of mortality blinds the eye,
That we cannot see the angel bands
On the shore of eternity.

The eye that shuts in a dying hour
Will open the next in bliss;
The welcome will sound in the heavenly
world

Ere the farewell is hushed in this.
We pass from the clasp of mourning friends
To the arms of the loved and lost,
And those smiling faces will greet us there
Which on earth we have valued most.

Yet oft in the hours of holy thought
To the thirsting soul is given
That power to pierce through the mist of
sense

To the beauteous scenes of Heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall;
Till the soul is restless to soar away,
And longs for the angels' call.

I know when the silver cord is loosed,
When the veil is rent away,
Not long and dark shall the passage be
To the realms of endless day."

—The Changed Cross.

Eclipse Hunting In Japan.

BY BISHOP H. W. WARREN,

Conference had been in session seven days, including Sunday, three sessions a day, when we concluded it would be proper to put a recess between the time past and the other six days that were to follow. I had lectured to a packed audience in our large hall at Aoyama the night before on astronomy, with special reference to eclipses. At 2 o'clock A. M., I broke off my scarcely-begun sleep to set out on the proposed hunt. The line of totality ran twenty miles north of Tokyo, and in order to get near its center, so that the darkness should be as long as possible, for the astronomer loves darkness rather than light on such occasions, we determined to go to famous Nikko. The government was running special trains at low rates of fare to where the various scientific expeditions from the United States and elsewhere had set up their delicate machinery, in the hope of solving some of the most interesting problems in the material universe. Our conference contributed forty excursionists, including Dr. Maclay and Abel Stevens. We hoped, not with full assurance, to witness one of the most important solar phenomena of our century, and ally some of the most interesting work of astronomers with the Land of the Morning Sun. Long before daylight we had called our jinrikishas to take us across the city four miles to Nanyo, the railway station. I had not at that time settled the question of the rightfulness of allowing a fellow human being to put himself into the shafts of the little gig to haul me. It did not seem brotherly, and I doubted whether I could ever Christianly help a man whom I had allowed to do it; but I afterward found that these men were indignant at those who, by walking, would not allow them to earn an honest skill by working at their chosen trade of carrying others. Besides, it is the concurring of the greatest possible intimacy and love that we serve one another: and I could not see that it did the men any physical harm. They had a magnificent muscular development that any athlete might envy, all resulting from their

pulling between those little parallel bars we call the shafts. I have often practiced on parallel bars with immensely greater effort, and with immensely less result of muscular development. I am thoroughly convinced that if one desires the frame of an athlete, it is not best to engage a manipulator to give muscle by massage without effort, not best to buy a bicycle and take headers, not best to go into a gymnasium, but buy a jinrikisha, which is a magnified baby carriage, or a magnified gig with wheels of forty-two inches in diameter, put his wife in the seat, himself in the shafts, and thus take their mutual vacation. By the time he is able to pull her twenty-five miles in three hours and fifty minutes, as a man did me, he will have an amazement of muscle and steadiness of wind that will do much for the hardihood of the future.

In the trip just alluded to, the man took his own pleasure in the matter of speed without a single "sirako" (hurry) from me, and I confess it was one of the great pleasures of my life. You cannot see the play of muscle under the hair of a horse. But with back, arms, and legs bare one sees a changing play of light on the working muscle that is poetry itself. How the man favored himself in the long run! Now he would put all the work on the right leg, now on the left. Now he would bound like a boat in great waves, then glide on as if with even keel. Now he puts his hands forward, now back on the shafts, then he drops the cross-piece against his loins, and lets his arm swing free. He stopped twice for a little rice and tea, and seemed as fresh at the end of the run as at the beginning.

There are some marked advantages in such a mode of traction. The horse knows better than to hurt himself with speed; there is no overdriving; he knows when he ought to be fed, and does not allow the oats to be stolen from his manger. He carefully picks the best road, takes all necessary care, never runs away and smashes things (they are his), and leaves the rider free for meditation and enjoyment. Whether evolution will proceed in the order of hippo-horse homo I cannot tell, but it might do worse. But argument did not dissipate the feeling of unfitness till I put myself in his place, and trotted off with his burden; then I concluded that I would much rather do his work than miss my meals, nay, that I had often worked harder with only the expected remuneration of strength. Thereafter I rode with comfort, walked up hills liberally, paid with generosity, and shared my food with my helper. I have a pleasant consciousness that the lives of some of the 80,000 jinrikisha men in Tokyo were brighter for my riding. The weird ride through the vast city by the light of the morning stars, along by the mikado's palace, in the trenches of old fortifications, in narrow streets, alleys, and runways more crooked than old Boston will never be forgotten.

A four and a-half hours' run on the railway gives a good idea of physical Japan. The cultivation of the soil is as most thoroughly performed. It is as nice as Holland, and all done by hand. No matter what plains or hills are farmed, all must first be brought to a level by a system of terraces. The great product is rice, and as that plant must stand in water, a system of levels is a

necessity. Along the roadsides bloom the magnificent lotus flowers. I do not wonder that the Buddhists represent their god as sitting on the petals of this glorious creation to sleep the eternal ages away. New Japan will soon represent him as sitting on the spreading petals of an exploding dynamite cartridge instead.

At Utsunomyia we engaged jinrikishas for a twenty-five mile ride to Nikko, expecting to take the eclipse on the way. Throughout all this distance runs an admirable road, bordered on each side by a row or two of magnificent cryptomeria and pine trees. I do not think they can be equaled elsewhere on this earth. They are very large, lofty, and there are probably not less than 60,000 of them. Sometimes the road is cut down a dozen feet for miles, but the trees stand on the general level of the country; often a mountain stream of water sings along one side or both. The road may be perfectly straight for a mile, but it usually turns in double curves of beauty. I do not wonder that Gen. Grant pronounced this the finest approach to the most ideally perfect tomb in the world. Another similar avenue approaches this hallowed spot from another direction. Iye-yasu, who planned this road, died nearly 300 years ago, but every day since that time thousands of weary men have had occasion to bless his memory for comfort and for beauty.

When we had gone about fifteen miles we stopped at a tea-house for refreshments, and, as the eclipse would begin in half an hour, I suggested that we call the jinrikisha men together and explain what was about to occur, lest there might be a panic when the darkness appeared. What was my surprise to find that the people of that far-off little hamlet knew all about the expected phenomenon, and had made preparations for observing it. As the time of the first contact approached, our party dismounted and took to the fields in eager expectation. Just then great masses of cloud deluged the sky, and it was impossible to tell where the sun stood in the heavens. Resuming our little conveyances we pressed on. Before long one of the most magnificent thunder storms we ever witnessed raged about us. The lightning was intense, the thunder instantaneous, and the rain tremendous. As the utter darkness came on, and the storm was at its height, we dashed into a little village that had its street lamps lighted for the expected darkness. Thus was the eclipse eclipsed. But the darkness and clouds both soon passed away.

Japanese houses are made up of grooves into which can be run paper screens, Japanese clothing of variously assorted holes tied together with strings, and this Japanese letter of excursions from an excursion.—*Northwestern Christian Advocate.*

Teachings From Africa.

MARY A. SHARP.

"Adornment" asks "Why God made pearls, precious stones and gold? and why was the silk-worm made? If it is a sin to wear beautiful ornaments, then why did the Lord make them?"

I'll not enter into a discussion as to why God made what He did. The first step toward discipleship is "deny thy-

self." In our first lisplings of a religious life, we say, "Our Father;" by this we also acknowledge the universal brotherhood of man, and yet there are millions who never heard of "our Father" God.

It is not because there is no one to go and publish the glad tidings, but the Church has been crippled for want of means to send them, and to support them in the field. If Christians would practice self-denial, even in dress, the Lord's treasury might be greatly enriched and thousands of perishing souls hear the glad tidings of salvation, where but hundreds do now. To those who are troubled about ornaments and superfluity in dress, take your possessions, adornments, and all you have of ability or talent, and write on all, "Sacred to Jesus," to be used as shall do the most good, and bring the most glory to the Master.

Standing where I now do, on the borderland of a continent, whose teeming millions are deeply sunken in heathen degradation; where hundreds of human beings are sacrificed annually to propitiate the demon power they so much dread; where millions have no idea of God or a future life, only that they pass into the body of a beast or reptile, and no one to let one ray of light in on their mental and moral darkness; where, too, any number of children could be gathered into mission schools and supported at a cost of \$50 per year, and thus be trained for Christian usefulness here, and a glorious immortality hereafter, I do not know what you could do, but I know I could not spend precious time in ruffles and crimps, nor could I, as one that must render account of her stewardship, spend money that should be used to execute our Savior's command to teach all nations, in needless ornaments or costly apparel. No!

"Take my silver and my gold,
Not a mite would I withhold."

A young lady wrote some time ago as to the qualifications of a missionary. By all means a good English education, and all the general information you can acquire. A knowledge of ordinary affairs and things, *i. e.*, household affairs, bread-baking, cooking, etc., how to cut and make ordinary clothing—how to make the most out of a little. A missionary in Africa should know how to treat fevers incident to the climate, bilious fevers in particular. Tact in such cases will do wonders. Entire consecration to God and a strong persuasion that you are called of God to the work. If you have done little, if any, real earnest aggressive Christian work at home, stay till you do. If a person has not made a success of Christian life at home, where circumstances are favorable, he or she will not be apt to make a successful missionary. You will learn what is duty "down at the cross."—*Weekly Witness* (N. Y.)

Bishop Taylor's Work In South America.

We have a Methodist Episcopal Church organization of fifteen members, two local preachers, and a school of one hundred and fifty pupils, at Concepcion, Chili—a flourishing city, and the former capital of the country. But we have no church edifice and are obliged to preach in a small school-room. Rev. Ira H. Ross, our pastor there, telegraphs that he wants a church, and that the people of Concepcion will give two thousand dollars toward it, if we will contrib-

ute the balance. The lot and chapel will cost seven thousand. That leaves us five thousand to raise. Shall we have it for Christ's sake, in aid of a self-supporting mission? The committee pays Rev. Brother Ross no salary. With a church he will get a support. The Transit Fund is exhausted in sending the last company of missionaries to Africa. In this emergency Mrs. Asbury Lowrey has undertaken to raise the required sum of five thousand dollars, and has faith that she will get it. Please send your offerings to Mrs. Asbury Lowrey 805 Broadway, New York, or to the editors of the papers in which this call shall be published. Your contributions will be duly acknowledged.

A. LOWREY.

Women in the General Conference.

That body has defined "laymen" so as to include women. It has put on its record the names of women as reserve delegates without protest or question. And now, large and strong Conferences of laymen send such women as Mrs. Newman, of Nebraska, and Miss Frances E. Willard, of Rock River, and Mrs. Ninde, of Minnesota. It is hinted that somebody has some doubt about the "constitutionality" of the action of these bodies, and it is proposed to raise the question. Any attempt to put these women out of doors will raise much more than a question. It is for the laymen themselves to decide about their delegates, so that they comply with the Discipline. This they have strictly done, and it would be a most dangerous proceeding to oust lawfully elected delegates. We have no fears of the success of any attempt of the kind. Anybody that does try to drive them out will find that this world has moved along since he was born of woman. The women are in, and in to stay, and their counsels and votes will be wise, conservative and salutary. As to the women mentioned, it will be difficult to find any other delegates superior in intelligence or influence. Some think that if women are let in, they will crowd men out, and we shall soon have none but women for lay delegates. This is an unworthy and unreasonable fear.—*California Advocate.*

Care For Them.

There is need of the people who care. Many a young man goes downward instead of upward in our crowded cities, not for lack of religious privileges and opportunities, for empty churches invite him at every corner, but for lack of a friend who cares. Many a young woman in our kitchen deteriorates in character and usefulness, because if only her work is done, what she does with her small leisure nobody knows or cares. Absence of genuine interest is the worm at the heart upon fair blossoms of charity. Every possible substitute is offered suffering humanity—nursing, medicine, food, clothing, advice—but nothing avails for general uplifting without the heart of a friend. No pretense of interest is ever mistaken for the genuine feeling. It has no counterfeit. Nor can its lack be supplied by money, missions, or tracts. We shall learn this as fast, and no faster, than we learn to care.—*Ex.*

Temperance.

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

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

Prohibition Victories

Although the Michigan amendment was lost by a small majority, as shown by full returns of the election, the defeat itself has demonstrated that the temperance sentiment in Michigan has grown amazingly since the last test was made. The liquor men see clearly enough that they are not to have their own way hereafter. In Mississippi important success has been attained for Prohibition, and in Massachusetts of the 199 towns that voted on the granting of license all but 26 voted against license. It is estimated that the total vote against license in these 199 towns was 90,314, while the license vote was 80,304. Several counties of Virginia have voted down license, among them Frederick county, in which Winchester is situated.—*Northern Christian Advocate.*

The *Safe Ballot* says that in Philadelphia so-called drug stores where liquors are sold are taking the place of suppressed saloons, and licenses to practice medicine are being given to men "who, outside of their being little else than salesmen for the distillery and the brewery, are so ignorant of medicine, that about all they know is, how to prescribe milk punch and whiskey toddy; and about all they can do is to make diseased wrecks, that all the combined skill of doctors of medicine and doctors of theology can not cure."

The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activity, local inflammations of both the liver and kidneys are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock of the body or mind, will commonly provoke an acute disease ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.—*Scientific American.*

The University of Pennsylvania is the first of State institutions to forbid the use of tobacco to its students. Dr. White, sustained by the faculty in his order prohibiting its use, says that observation has taught him that tobacco not only does no good, and is a useless waste of money, but that it interferes with the habit of study of students, and is positively injurious to their health.

The *Advance* comments thus upon the recent parade of liquor dealers at New York: "That would have been a capital display if only in place of the carriages there had been a thousand horses, with a dealer atop of each as driver."

Within a few years 650 total abstinence societies have been formed in Norway, with a membership of 73,000, and the consumption of spirits has been reduced one-half. Petitions in favor of prohibitory legislation are being extensively signed. Hard drinking was a very common vice in Scandinavia a few years ago.

The Baltimore Convention.

The W. C. T. U., of Maryland met in its 25th annual convention in the Y. M. C. A. Hall, Baltimore, Md., October 27th and 28th. After devotional exercises, the usual committees were appointed by the president, Mrs. Dr. James Carey Thomas. Addresses of "Welcome" and "Response," were followed by the reports of officers, which showed an increase of more than one hundred local unions, organized during the year; thirty-five of them being in the Eastern Shore counties. The Treasurer reported having received more than \$4,000. Twenty-four departments of work were reported, with much interest in all; and several new ones were added to the list. At noon of each day, Mrs. Hannah Whitall Smith, a sister of our State President, gave us most interesting Bible Readings. She also gave an address on the evening of the 27th on the "World's Federation," an association of which she is Secretary. Addresses were also given by Rev. E. S. Todd, of Grace M. E. Church, Baltimore, and Mr. William Jones, Secretary of the Peace Association of England. The second day's session was occupied with reports from superintendents and committees, and an address by our President. The committee on credentials reported 255 delegates present.

Resolutions were adopted complimentary to Mrs. Cleveland, Mrs. Hannah Whitall Smith, and Miss Frances E. Willard; one of sympathy for Mrs. John B. Finch; also some approving the Temperance Temple, World's W. C. T. U., the White Cross and Social Purity work, and the "Blair Educational Bill." For the resolution on Prohibition, a substitute was offered, favoring its introduction into politics, and placing the ballot in the hands of women. After much discussion this substitute was amended by adding the qualification, that this action is not binding upon the local unions, and then carried by a majority of seven votes. Officers for the year were elected and delegates appointed to the National Convention. In the evening, Miss Willard gave an address in the Oratorio Hall to an audience of about 2,000 persons.

Thus closed the largest and most interesting convention ever held by the W. C. T. U., of Maryland.

DELEGATE.

Joseph Cook says: "Prohibition is the index finger of Almighty Providence pointing to better ages to come. Neither the Republican nor Democratic party can be preserved in whiskey."

A Baptist church in Ocala, Fla., has summarily expelled all its members whose names have appeared on petitions for liquor licenses.

Wichita, Kan., is not a good place in which to break the law that forbids the sale of liquor. A druggist's clerk was the other day fined \$2000 for that offense and sent to jail for seventeen years.

The Texas vote in the late election has finally been canvassed. For the amendment, 129,273 ballots were cast; against it, 221,627; leaving the anti-prohibition majority 92,354.

The Grand Lodges of Masons in Kansas and Missouri have lately passed resolutions demanding "the prompt exclusion of all liquors dealers from the craft."

"We can never forgive him," exclaims the *Alabama Christian Advocate*, referring to the anti-prohibition letter of Jeff. Davis, "until he confesses his great crime and sets himself right before our outraged and disappointed public."

Father Edmund Didier has begun an active crusade for the Sunday closing of saloons in Baltimore. He claims that he is following the instructions contained in the decrees of the last Plenary Council. His example is imitated by a number of priests of the city.

Youth's Department.

"Tell Mother It's Brother Will."

At a Moody and Murphy meeting at Farwell hall in Chicago, Major Hilton, of New York, being present, was called out by Mr. Moody, and made a particularly impressive address. Among other things he gave the following incident, which occurred not long since on the Scottish coast while he was there:

Just at the break of day of a chilly morning, the people of a little hamlet on the coast were awakened by the booming of a cannon over the stormy waves. They knew what it meant, for frequently they had heard before the same signal of distress. Some poor souls were out beyond the breakers, perishing on a wrecked vessel, and in their last extremity calling wildly for human help. The people hastened from their houses to the shore. Yes, out there in the distance was a dismantled vessel pounding itself to pieces, with perishing fellow-beings clinging to the rigging, every now and then some one of them swept off by the furious waves into the sea. The life-saving crew was soon gathered.

"Man the life boat!" cried the men. "Where is Hardy?"

But the foreman of the crew was not there, and the danger was imminent. Aid must be immediate, or all was lost. The next in command sprang into the frail boat, followed by the rest, all taking their lives in their hands in the hope of saving others. O how those on the shore watched their brave, loved ones as they dashed out, now over, now almost under the waves! They reached the wreck. Like angels of deliverance they filled their craft with almost dying men—men lost but for them. Back again they toiled, pulling for the shore, bearing their precious freight. The first man to help them land was Hardy, whose words rang above the roar of the breakers:

"Are all here? Did you save them all?"

With saddened faces the reply came: "All but one. He couldn't help himself. We had all we could carry. We couldn't save the last one."

"Man the life-boat again!" shouted Hardy. "I will go. What, leave one there to die alone! A fellow-creature there, and we on shore! Man the life-boat now! We'll save him yet."

But who was this aged woman, with worn garments and dishevelled hair, who with agonized entreaty fell upon her knees beside this brave, strong man? It was his mother.

O my son! Your father was drowned in a storm like this. Your brother Will left me eight years ago, and I've never seen his face since the day he sailed. You will be lost, and I am old and poor. O stay with me!"

"Mother, cried the man, "where one is in peril, there's my place. If I am lost, God will surely care for you."

The plea of earnest faith prevailed. With a "God bless you, my boy!" she released him, and speeded him on his way.

Once more they watched and prayed and waited—those on shore—while every muscle was strained toward the fast sinking ship, by those in the life-saving boat. It reached the vessel. The clinging figure was lifted and helped to its place, where strong hands took it in charge. Back came the boat. How eagerly they looked and called in encouragement, then cheered as it came nearer.

"Did you get him?" was the cry from the shore.

Lifting his hand to his mouth, to trumpet the words on, in advance of landing, Hardy called back, "Tell mother it is brother Will."—*The Advance.*

The New York Chinese Mission has between 4,000 and 5,000 Celestials in its Sabbath-schools.

Since Ye Believed.

There is a question which the missionary apostle put to certain disciples whom he found at Ephesus, which may well be pondered by disciples of to day and everywhere: "Have ye received the Holy Ghost since ye believed?" From their answer we learn that they had believed but that they had "not so much as heard of the Holy Ghost." The apostle did not take it for granted that because they had believed, (which must have been by the power of the Holy Ghost) and because they had been converted, (which could only be by the Holy Ghost) therefore they were necessarily filled with the Holy Spirit. He would not have asked this question, unless he had felt there was a special blessing, an endowment of power, an enriching with the wisdom and love and power of the Spirit, over and above that which they received at the time of their conversion. When he found they had not received this, he never rested until they had.

Now the question ought to be earnestly considered by all who are conscious of a serious deficiency in their past Christian life, who seem never able to rise above a common place, joyless, and and fruitless style of piety, if they really covet in what may remain to them of life, which at best must be but a few fleeting years. Have you received the Holy Ghost since you believed? If you have not, if you are not conscious of the Spirit's presence with you and power over you now, you may seek, and surely can attain to this grace.

Are you willing, readers, to receive him now, to respond heartily to the requirement, "Be filled with the Spirit" now? If so the way is plain. Open your whole being to him; let him empty you of all that is not in harmony with his truth, love and purity. If you have once received him, and grieved him by worldliness or any cherished sin, seek forgiveness at once and pray for the power to make a perfect surrender to him. Have a distinct purpose of consecration to serve him. Then for you shall be this filling with the Holy Ghost. With it will come freedom and power toward all good, victory over fear and the light and fragrance of a Christ-like charity.—*Baptist Weekly.*

Two Scenes.

Let me bring before you two scenes. A neighbor of mine, who had lived a very moral life, but who was notoriously an infidel, lay dying. A good Christian neighbor went in and spoke to him, that he might comfort him in the near approach of death. He took him by the hand and said: "What is your hope for a life beyond?" With a cold, steady glance of his gray eyes he looked into the face of this Christian man, and said: "My hope is in the justice of God; I have lived a righteous life and I propose to go into God's presence, and challenge Him on that ground." You say, that sounds awful, considering all the unseen sins and defects which that eye had never discovered, and the blemishes in the character which he had never seen, that he should dare challenge God to touch him. Let me turn to another scene which is described by Doctor Guthrie. He went to comfort an aged person who had been for years a member of his congregation, and now was approaching the cold river of death. He took her by the hand and said: "What is your comfort?" With a smile she answered: "Pastor, I am resting in the justice of God." At first he did not understand her. He asked her, "What do you mean?" "I mean," she answered, "that God laid my sins on Jesus Christ, and he bore my sins in his own body on the cross, and God will never punish two persons for the same offense. He suffered, the just for the unjust; and because I trust in him, I can appeal to the justice of God"; and she could. But you see the difference between this one and that, and so, dear

friends, we are led to see Jesus Christ, the sacrificial Lamb, bearing the sins of the world in his own body.—*A. J. Gordon, D. D.*

No one passes through the journey of this life, though it be of but moderate length, without losing kindred and friends by death, whom he tenderly loved when living, and continues to love long after they are gone. If one lives to an advanced age, he usually has a far greater number of such friends in the next world than he has in this. Death sweeps them away, and sometimes he is left almost alone in respect to the cherished companionships of his earthly life. To these loved ones dead, he can render no service, and so far as we know, from them receive none. He may think of them, but he can do nothing for them. They are entirely beyond the reach of his action. He can speak no kind words to them, and give them no good advice. He can make no sacrifices to promote their joys. The lesson to be learned from this fact is, that we should act toward our kindred and friends, while they are living, as we, if surviving them, will wish we had acted when they are sleeping in the grave. Let the husband and the wife so treat each other while they hold this relation, that the death of neither will give the other any occasion for regret on account of misconduct. Let parents and children, brothers and sisters, friends intimately associated, and indeed all men, observe the same rule, and this certainly would be a much happier world. The rule would lessen the number of family quarrels, and make life more serene and more like Heaven. Fewer hard speeches would pass between men. Gentleness and kindness would be the law of human action. We once heard a man who had just lost a most excellent wife, say: "I am now sincerely sorry for every unkind word I ever spoke to that woman. I wish I could tell her so, and in some way receive from her the expression of her forgiveness. I would give twenty thousand dollars, if I could thereby blot out all such words." We have no doubt that just this sort of feeling has penetrated many a bosom. The way to avoid it is so to act toward others that there will be no occasion for it when they are dead and gone.—*Independent.*

Mrs. Caroline A. Wood, who died at Cambridge, Mass., bequeathed \$50,000 to Wellesley College, \$35,000 to Bates College, \$25,000 to Avon Place Home, Cambridge; \$5,000 to the American Board of Foreign Missions, \$25,000 for the purpose of establishing a Home in Cambridge for aged Women, and the remainder to be held in trust and used for the benefit of poor women.

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The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 27th, 1887.
Matt. 12: 1-14.

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

JESUS AND THE SABBATH.

GOLDEN TEXT: "It is lawful to do well on the Sabbath days" (Matt. 12: 12).

1. At that time (R. V., "season")—not a definite expression, but, according to Luke (6: 1), who is more precise, "the second Sabbath after the first." The time was between the barley and wheat harvests (between the Passover and Pentecost) and the Sabbath referred to, may have been the second of the seven that intervened between these feasts. On the Sabbath—our Saturday. Through the corn (R. V., "cornfields").—Indian corn was known to the Egyptians; it is not certain that it was known to the Hebrews. Either barley or wheat is meant here, the first ripening in the spring at the time of the Passover; the second, some two months later. Disciples were a hungered.—The fast on the Sabbath was not to be broken, according to rabbinic law, until after the morning prayers in the synagogue. They were probably returning from the services. Began to pluck the ears of corn—not corn, but probably wheat or barley. By Mosaic law (Deut. 23: 25) they had a right to pluck the corn, but to do it on the Sabbath was "a capital offence in the eyes of the Legalists" (Farrar). Note Mark's stronger phrase, "to make a path, plucking the ears," and Luke's description that they ate them, "rubbing them in their hands."

2. When the Pharisees—who had come from Jerusalem for the purpose of watching and accusing the new Teacher. Thy disciples do . . . not lawful.—The Pharisees were watching, and were not slow to make their complaint. No work was to be done on the Sabbath. According to the rabbis, to pluck corn was the same as reaping, and to rub it (as the disciples did, according to Luke's account) was the same as threshing. The act of the disciples, therefore, "strictly and technically speaking, rendered them liable to death by stoning" (Farrar). "How zealous hypocrites are for the lesser things of the law while they neglect the greater!" (Barkitt.)

3. Have ye not read what David did?—They had quoted the rabbis and the Great Synagogue; Jesus quotes in defence the example of David, the king, the Psalmist. His example, as "a model of Jewish piety," might surely be followed. Farrar and others note the delicate irony of reply and suggest that this very passage (1 Sam. 21: 1-9) in David's life had been recently read in the synagogue services. Thy that were with him.—Says Abbott: "In Samuel, Abimelech is represented as asking, 'Why art thou alone, and no man with thee?' but verse 4 of 1 Sam., chapter 21, shows clearly that he was not absolutely alone, only, for a king's son, comparatively unattended."

4. Entered . . . house of God—the tabernacle, then at Nob. It occurred when David was fleeing from Saul (1 Sam. 21: 1) and was pressed by hunger. He entered the temple with his armed followers. Did eat the shewbread—the twelve loaves, placed on the table in the holy place, and renewed every Sabbath, the old loaves being eaten by the priests alone (Exod. 25: 23-30; Lev. 24: 5-9).

"David probably came on the day the old loaves were taken away, that is, on the Sabbath: which makes the case very appropriate. David did what was actually forbidden, yet hunger was a sufficient justification; much hunger was a sufficient justification; much hunger might be the constructive transgression of more might be justified by their hunger. The disciples he justified by their hunger. Principle: works of necessity have always been permitted on the Sabbath (Schaff).—To get this bread David told a lie, and the consequence was disastrous in the extreme. See 1 Sam. 22: 17-19. Christ does not commend his course in this respect; the only mention before Him relates to Sabbath observance, and the right of man to modify or set aside a ceremonial regulation in case of necessity" (Abbott).

5. Have ye not read in the law—in the portions appointed for public reading. How the priests profane the Sabbath—by eating for the fire, offering sacrifices, changing the shewbread, etc. (see Num. 28: 9). It was a shewbread, etc. (see Num. 28: 9). It was a shewbread, etc. (see Num. 28: 9). Hence, if work keeping in the temple." Hence, if work profaned the Sabbath, the priests were in the highest degree guilty, according to Pharisaic construction. And are blameless (R. V., "guiltless")—because the temple duty superseded the Sabbath obligation.

"Not merely does the sacred history relate exceptional instances of necessity, but the law itself ordains labor on the Sabbath as a duty" (Stier.)

6. One greater than the temple.—Says Morrison: "Jesus refers, as is obvious, to Himself; and, in the sublime consciousness of His intrinsic and official dignity, asserts His superiority to the temple. The temple was but His Father's house; He was the Father's Son. (Comp. Heb. 3: 3-6.) His very body indeed was a nobler temple of the living God than was the temple made with hands (John 2: 19-21.)"

7. If ye had known what this meaneth.—Jesus frequently replied to these sticklers for ceremony by some passage from Moses or the prophets which taught something higher and more imperative than ritual. He now quotes from Hosea 6: 6. I will have (R. V., "I desire") mercy, and not sacrifice—again quoted in chap. 9: 13. "There is something more binding than the Law, and that is the principle which underlies the Law. The Law rightly understood is the expression of God's love to man. That love allowed the act of David, and the labor of the priests. Shall it not permit My disciples to satisfy their hunger?" (Cambridge Bible.)

8. For the Son of man is Lord even of the Sabbath.—Mark precedes this statement with the following: "The Sabbath was made for man, not man for the Sabbath." Our Lord, as Son of Man, claims sovereignty over all that belongs to Man's interests—sovereignty over the Sabbath, to institute or to change it, or to regulate its observance to accord with His view of what is for man's highest benefit. Says Geikie: "By their system man was subordinated to the Sabbath, not the Sabbath to man. This harshness was not the design, or the will of God. The Sabbath had been given by Him for the good of man, and was to be a day of refreshment, peace and joy, not of pain, sorrow and terror. Jesus, therefore, proclaimed expressly that man is greater than the Sabbath, in direct contradiction to the Pharisaic teaching, which made the Sabbath of immeasurably greater worth than man. Man, and still more Himself, as the representative of humanity in its abiding dignity and rights—the Son of Man—is the Lord of the Sabbath. It was a proclamation of spiritual freedom."

"While the direct bearing of this incident and teaching respects Sabbath observance, it goes deeper. It strikes at the root of all ceremonialism. The Christian must be willing to die for a principle (Luke 14: 26); he is not required even to suffer a pang of hunger to preserve intact a ceremonial (Abbott.)"

9, 10. He departed thence.—It does not tell where. Luke tells us that the miracle now recorded occurred on another Sabbath. Went into their synagogue—that is, a synagogue of strict Pharisaism; a synagogue of His opponents. Mark adds that he taught there. A man which had his hand withered—his "right hand" (Luke); "withered by long-standing paralysis and its consequent atrophy, and hanging helpless at his side" (Geikie); "the result of accident or disease" (Schaff). They asked him.—In other synopses, we are told simply that they watched Him malevolently to see what He would do. Is it lawful to heal on the Sabbath?—a question frequently debated by them in their schools. Geikie gives illustrations of the current legalism: "A person in health was not to take medicine on the Sabbath. For the toothache vinegar might be put in the mouth if it were afterwards swallowed, but it must not be spat out again. A sore throat must not be gargled with oil, but the oil might be swallowed. No fomentations, etc., could be put to affected parts of the body. . . . It was forbidden to give an emetic on the Sabbath, to set a broken bone, to put back a dislocated joint." According to Mark and Luke, our Lord answered these Pharisees by the question, "Is it lawful to do good on the Sabbath day, or to do evil? to save life, or to kill?" to which they made no reply.

11, 12. What man . . . among you that shall have one sheep, etc.—Says Abbott: "Later rabbinical law forbade the owner of a beast that fell into a pit to lift it out: he might, however, bring food, or even lay planks for the beast to come out on. That this regulation was of a later date is evident from Christ's language here, which indicates that the saving of the beast in such case was a thing allowed (comp. Luke 14: 15). It is not improbable that the subsequent regulation was added by some of the rabbis to meet the very point of Christ's argument in this case." How . . . a man better than (R. V., "of more value than") a sheep—"Ye are of more value than many sparrows" (10: 31). "By as much as a man is better than a brute, by so much is it more justifiable to heal this man than to rescue your cattle." (Whedon.)

13. Stretch forth thine hand.—An impossible thing for the man to do at the utterance of any other Being; but when God speaks, "our duty is not measured by our ability." The power to accomplish is bestowed at the moment of the command. Nothing is impossible which Jesus requires. It was responsible whole—a convincing and astounding stored whole—a convincing and astounding miracle. This signal mercy toward a dis-

tressed fellow-being would naturally excite a compassionate gratitude in the minds of those present, and at the same time single out the Healer as One holding a higher than human rank; but in the senseless rage of the Pharisees at Jesus' success, everything else was forgotten.

14. Pharisees . . . held a council (R. V., "took counsel") . . . destroy Him.—Jesus on this occasion did no act, uttered no word, which the strictest Pharisee could criticise, and yet as the result of this miracle and its accompanying incidents, they were "filled with madness." Neither miracles nor arguments can persuade uncautious souls.

Helping The Bishop.

This was the subject of a recent editorial note in the *Peninsula Methodist*; it has suggested to the writer a few thoughts on the same topic. The Bishop needs help; our Church law recognizes this, and provides for it, he has the Presiding Elders for his advisers. Modern Methodism has supplemented church law with a custom, that is rapidly coming into favor throughout the entire Church, that is, for laymen to make their own selections of pastors, and then ask the bishops consent to the arrangement.

We hold this to be in the line of progress, there is nothing unconstitutional in it; it is built upon as firm a foundation as that other method of "helping the bishop," "the bishop's council." But this movement among the laymen, like all other first efforts, needs guidance and assistance. To many of the laity, this is a new business, and we do not wonder that they exhibit some awkwardness; we are not surprised that they make some mistakes.

It is for the purpose of kindly calling attention to some of these mistakes, that we write this article.

Our personal observations have convinced us that laymen sometimes employ methods, in their selection or rejection of ministers, that they would not employ in a business transaction. Before the churches make their selections of a pastor, they must of course endeavor to secure some information concerning the ministers they suppose to be eligible. It is right along this line that mistakes are often made. Laymen are not always sufficiently careful to examine the sources of their information with that rigid scrutiny which the importance of the case demands, and which they are accustomed to use in these business affairs.

A favorite method adopted by many churches for procuring desired information, is to send a committee to hear a certain minister preach; this committee unknown to the victim of their desires, drops into his church on the Sabbath, listens with critical ears to the sermon, returns to their own church, and delivers their verdict, favorable or unfavorable, as the case may be. This verdict becomes known among their people and is soon the property of the town. Should the verdict happen to be unfavorable, alas for the condemned victim! For that verdict ends once for all, any prospect for his settlement in that town, or indeed in any one of its environments. Let us intercept this committee before they reach home, and ask them a few plain common sense questions.

In arriving at their verdict are they governed by other than their individual preferences? Have they an intelligent comprehension of the needs of the people they represent? Have they made any private inquiries of that minister's official brethren, who have stood in such close relations with him as their pastor for three years, that they know all about him? Did the committee ask any questions like these; is the preacher in his usual health? Does the sermon we have just heard, equal or surpass his usual pulpit efforts? What is the character of the preacher's general work?

If the committee's verdict is unfavorable will they deem it proper when they return home, to allow it to become public property?

These are matters of burning interest to every minister who is exposed to these committees, who may prove to be

roving bands of marauders upon clerical character and reputation. We claim that any verdict concerning the acceptability, of any minister, that is made up without some such information, as is indicated by our questions, can scarcely fail to do the grossest injustice to the minister concerned. It is neither fair nor intelligent, and is unworthy of adoption by any Christian business men. We also claim, that a verdict, lacking these essentials, is not a help to the bishop, but, on the contrary, is a hindrance to the faithful and intelligent distribution of ministerial supplies.

We have written freely and candidly upon this subject, and without the slightest personal feeling in the matter, for we have no knowledge that we have ever been the victim of any such method as is complained of. It is hardly necessary to add, that in the writers judgment there are other methods, by which laymen are supposed to help the bishop that need to be brought to the light of honest criticism.

FAIRPLAY.

Happy Ending of a Challenge.

A young man, son of a French Protestant, turned aside from virtue. "At twenty-six," he said, "I was a mad-man. I had entered my profession. In ungovernable passion I had a quarrel which ended in a challenge to a duel. Our assassination was to be secret. My Bible frightened me. I had laid it aside in a closet. Feeling for my sword, I laid my hand on my Bible. A chill ran through my veins. I read the tenth Psalm, and the first passage on which my eyes rested. The voice of the Lord resounded through the dark recesses of my soul. I read: 'Wherefore doth the wicked condemn God?' I sobbed aloud, praying for pardon from God for the sake of Jesus. About an hour passed. I felt calm. God had rescued me, my soul was restored. My duel was a painful subject. I was filled with sympathy for my adversary. We met. He said: 'Here I am, make ready.' I answered, 'I am ready to forgive you and ask pardon if I have injured you.' 'Coward! Scoundrel!' 'God has touched my heart. I repent and entreat his mercy.' My mother was overjoyed when she heard of my conversion."—Dr. Nolan.

Resident Bishops.

Would any bishop, presiding elder, pastor, or layman of the M. E. Church object to such a change in our episcopal plan as would give to each bishop the supervision of a given number of annual conferences for a period of four years? This would not make them diocesan in any objectionable way, while it would give them many advantages. They would form better acquaintance with the preachers and churches under their individual care, and could thus make the appointments more intelligently. It would increase their interest in the appointments. It would bring them into closer contact with a practical itinerancy. It would harmonize more fully with the whole genius of the traveling ministry. Preachers in charge are annually appointed to a specific field for three years; presiding elders, for four years; why not bishops for four years? It would save a large amount of traveling expenses, besides the personal wear and tear of long episcopal tours. One bishop could reside in India for four years; another in China; another in Africa; others in Europe and America. This would solve the problem of bishops vs. missionary bishops. It would give us a resident episcopacy, that would amount to something. Official prerogative would then accompany personal presence, whereas under the present arrangement a bishop may reside in Chicago and have no more official responsibility there, or within a thousand miles of there, than if he lived in Halifax. It would create greater caution in episcopal work. A bishop would then have

to meet the issues of his own administration and correct his own official blunders. He would become better known among his constituents, would be more esteemed for his proper worth, and would seem more like what all our bishops are supposed to be—simply Methodist preachers clothed with episcopal functions. There may be objections to such an arrangement that we do not see, but unless there are, the church would do well to inaugurate the change suggested.—*Michigan Christian Advocate*.

Africa.

"Let a thousand fall, before Africa be given up." This epitaph appears on the monument that marks the grave of our first missionary to Liberia, Melville Beveridge Cox, 1832. These words seem to be written in fire before the eyes of the world, for no sooner is one life sacrificed for Africa's conversion than a dozen heroic men and women stand ready to lay their all upon the altar and fill up the ranks that have been made vacant by death. In 1833 five others, three of them ladies, offered themselves for this field of labor, and in January, 1834, reached Monrovia to carry on the work laid down by Rev. Melville B. Cox. Of this little band, five months after their arrival, Miss Farrington alone remained to welcome Rev. John Seys, who was sent out to assume the superintendency, all having passed away, save Mr. Spaulding, who sailed for the United States on May 17. Hundreds of reinforcements have been sent out by various denominations for the redemption of Africa, only to pass away before the dreadful African fever. Word comes to us that the British Baptist Mission on the Congo was, only a few weeks ago, deprived of three of its staff. The last mail from Africa brings a terrible addition to this calamity in the death of Rev. T. J. Comber, who, next to Rev. G. Grenfell, was the most distinguished British Baptist missionary on the Congo. Mr. Grenfell, who is now in England attending scientific and religious meetings, reports himself for immediate return to the desolated district. He will be accompanied by two other missionaries. "That life is long, which answers life's great end."—*Ec.*

The Indians at the Centennial.

There was one division of the great constitutional parade in Philadelphia, says a Philadelphia letter-writer, that should have kept marching on, right on across the State, clear to the Missouri river, and still on, until every State in the Union had seen and studied it—the Indians, a band of braves, mounted and in their war paint, plumed and feathered and fierce-visaged, armed to the teeth, savages from scalp lock to moccasins, behind them, on foot, a band of younger braves that will sweep these old warriors and savages out of existence forever. In the neat uniforms of their schools, trim and tidy as any boys in any grammar school in the land, marching steadily as soldiers, with the free, easy stride born of the prairies, each dark-skinned brave armed with a slate, marched these dusky warriors from Carlisle and Haddon and Lincoln Institute. It was grand, it was inspiring, it was sublime, it was Christian. A class of boys and girls drove by, singing with all their Indian hearts in their brave voices, "Hail Columbia, Happy Land." Anything but a "happy land" has Columbia, from the day of Columbus to the day of cow-boys, been for them and their fathers. They sang as the prophets sing. After them came the Indian boys at work at their trades, mechanics, farmers, teachers; girls at house work, bright, neat, happy-looking girls; cooking, sewing, knitting, reading; trained hospital nurses in a hospital ward; useful, happy girls, as your own daughters.

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Peninsula Methodist for 1888.

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

Philadelphia Preachers' Meeting.

By appointment Rev. Dr. Swindell's read a paper on the question of Bishop Taylor's claim for support upon the Episcopal Fund. It was a very thorough and well considered review of the action of the General Conference in the matter of missionary bishops. The Doctor claimed that William Taylor is a full bishop of the Methodist Episcopal Church, though not a general superintendent, as that title implies a less limited jurisdiction than his. In support of this claim, it was urged that what Liberia sought, and what the General Conference decided to give, was just such Episcopal supervision as the Church at home enjoyed; that in accordance with this William Taylor was constituted bishop precisely as our other bishops are constituted, had answered affirmatively with the others in the consecrating service, the question, do you believe that you are called of God to the office and work of a bishop in the Methodist Episcopal Church, and had taken the same vows; and that his amenability for his official administration was solely to the General Conference just as was that of our other bishops. A fourth argument was furnished in the fact that a change in the third Restrictive Rule was deemed necessary by the General Conference in making a missionary bishop; so that in appointing a bishop to a foreign field they might limit his jurisdiction, as they could not without such modification of the Constitution of the Church. The last argument used in support of the parity our missionary bishop with his brother bishops, was the indisputable fact, that Bishop Taylor actually exercises all the functions of the Episcopal office, that any other one of our bishops can exercise.

As to the question of his support, it was stated that our present plan was inaugurated as late as 1872, and was designed to place our chief pastors in the same relation to the churches for their maintenance, as that of the other pastors; that is, dependent upon the contributions of the people for that specific purpose. To appropriate moneys contributed for missions, to the support of any of our bishops, it was claimed, was in violation of this principle.

The Book Committee, which sustains the relation to the bishops corresponding to that of the estimating committee of the Quarterly Conference to the pastor, had no right whatever to exercise judicial authority, and decide that William

Taylor was not a bishop for whose support they were to make an estimate. If they had any doubts on the subject they ought to have given him the benefit of the same.

At the close of Dr. Swindell's address, Rev. Dr. J. Jackson Wray pastor of Whitefield Tabernacle, London, was introduced, and paid a most glowing tribute to Bishop Taylor.

"In Death They were not Divided."

While the late Joseph Dare was pastor of Christiana charge, 1885-87, a beloved sister and her husband were happily converted to God, under his ministrations at old Salem, where he had the pleasure of receiving them as probationers. It was also his pleasing service to unite them in holy matrimony about two years ago. This sister, Mrs. Mary V. Rementer, passed away to her heavenly home the same day her brother was so suddenly summoned from labor to reward, Friday, Oct. 21st, preceding him but a few hours.

The society of Christian Endeavor of Salem M. E. church, Christiana charge, B. F. Price, pastor, adopted resolutions highly appreciative of sister Rementer as an "earnest and efficient member" of that society, "a kind and loving wife," "an affectionate and dutiful daughter," a devout supporter of the church, and "a sympathizing friend to all about her."

Rev. Joseph Benson Freed, a local preacher, and son of the late Rev. A. Freed, of the Philadelphia Conference, died in the home of his mother, Williamsport, Pa., Tuesday, Nov. 8th. Brother Freed's departure is reported as triumphant, while he leaves to his widowed mother and sorrowing friends, the precious legacy of an earnest Christian life. The senior brother Freed spent the most of his itinerant life in serving the churches of our Peninsula, and is remembered in hundreds of homes, as a meek, devout and faithful minister of the Lord Jesus. We can assure his bereaved widow of the prayerful sympathy of the many friends of her lamented husband in his former fields of labor.

Missionary Treasury.

Nov. 1, 1886 to Oct. 31, 1887.
Received from "collections" } \$632,208.91
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From rentals, 5,372.65
" sales of real estate, 71,370.57
" Legacies, 35,843.78
Total for the year, \$1,044,795.91

This shows an advance on last year's "collections" of \$95,616.54, and is indeed a grand achievement, that will be, we trust, an inspiration to the church to over-run the million line, the coming year.

Besides the above, the Woman's Foreign Missionary Society has received about \$195,000, the Woman's Home Missionary Society, about \$60,000 and Bishop Taylor's Transit and Building Fund, \$63,079, making an aggregate of \$1,362,874.91. The treasurer of the Parent Board also reports a deed of gift to the Society from Mr. and Mrs. Elijah Hays, of Warsaw, Indiana, of real property in that State, whose estimated value is \$130,000, with good prospect of large appreciation. So long as the donors survive, only the rents of this property are available to the Society, subject to annuities amounting to \$1500. This is a princely benefaction, and monumental of the love and devotion, which the generous donors feel for the holy cause of gospel Missions. We trust it will stimulate others to go and do likewise, thus following the Master's counsel, "make to yourselves friends of the mammon of unrighteousness." More imperishable than brass or marble, are the monuments that are built of wise and kindly deeds for the uplifting of our fellows. When the finest works of art in the most enduring material shall have perished, the grateful plaudits of redeemed souls shall make delicious

music, in harmony with the King's "well-done," within the ears of their benefactors, while eternal ages shall give scope for unending increase in the resulting good.

The Wilmington Conference Advance.

While we share in the general jubilation over the aggregate increase of \$95,616.54 in missionary receipts from "collections only," throughout the church, we take special pleasure in calling attention to what our own Conference has done toward this advance of nearly a hundred thousand dollars. The amount credited to the Wilmington Conference for the year ending Oct. 1887, is \$20,499.77. Notwithstanding the handsome advance of \$2,142.99, made the previous year, the Wilmington Conference, in this year's report, shows an advance of \$3,160.77 on that advance, or an increase in Conference collections for missions of \$5,303.76 in two years. We question if any other Conference can show a larger proportionate advance under our Chaplain Secretary's bugle-note "a million for missions." Even Philadelphia, the banner Conference, after an advance the previous year, of twenty per cent. had to hold up a little to catch its breath, and only advances on its last year's work, \$670.50, while our Peninsula Conference moves steadily forward from nearly fifteen per cent. increase in 1886 to nearly nineteen per cent. on that fifteen, in 1887. In order to a proper appreciation, of these facts it must be added that this same Peninsula includes a large part of the Delaware Conference territory, from which were contributed for missions during the same two years, the sum of \$3,935.87.

Among the M. E. Churches in Wilmington, Del.

Sunday, Nov. 20th, began with a cold rain and threatening clouds, but the winds soon veered to the north-west, the skies were swept of their sombre hangings, and the bright sunshine invited the people to repair to the sanctuary to worship God. A brisk tramp for a score of blocks, brought us to the neat church building in which our brethren of Brandywine village gather to hear the gospel, and to make effective for themselves, and for the people round-about the various means of grace. Under the three years' pastorate of Rev. E. L. Hubbard, 1884-'87, with the liberal aid of Mr. Eli Mendenhall, of Grace Memorial, and other generous friends, material progress had been made in the various interests of this charge. The church edifice had been enlarged, and improved at an expense of \$4,300, and the liberal devisings of the people toward the Lord's house and his servant their pastor, had been rewarded with showers of blessing resulting in one hundred and fifty conversions, and the inauguration of a new church enterprise at Edgemoor.

At the last Conference, Rev. C. A. Grice was appointed to succeed Bro. Hubbard. This good brother's experience of the tangential force, with which the great itinerant wheel sometimes projects a preacher from one extreme of the Conference to another, recalls a somewhat similar incident in the itinerant life of the writer, when in the Spring of 1859, he was projected by this same force from Central church, Philadelphia, to Cambridge, the beautiful capital of Dorchester County, Md. Bro. Grice, who had been serving the church in Onancock, Virginia, with in the present bounds of "our Fifth District," was caught up, in last year's revolution of this wheel, and landed in Brandywine village, which is now the ninth ward of the city of Wilmington.

We were glad to see substantial proofs, that in this case the appointment had been wisely "fixed." An old mortgage debt of \$500, with claims for arrearages to the amount of \$300, making an incumbrance of \$700, has exercised the financial skill of the new pastor in se-

curing means for its speedy liquidation. Thanksgiving Day was the time fixed for interesting cremation exercises, in which the last evidence of church indebtedness was to be consigned to the flames.

For six weeks, special revival services have been in progress here, and brother Grice and his people rejoice with seventy-five converts, who have just "entered the valley of blessing so sweet." While the Sunday-school has shared in these showers of blessing, there are many, who as heads of families have special cause for devout thankfulness that they have been constrained, to no longer "neglect so great salvation."

The audience room was nearly filled with a congregation whose earnest attention showed how much they appreciated the faithful presentation of plain gospel truth. Bro. Grice's theme was Christ's testimony to his herald. In response to the pastor's invitation at the close of his sermon, four women and six men came forward to join the church on probation, while the whole congregation stood and united in singing Charles Wesley's grand lyric, beginning,

"O for a thousand tongues to sing,
My great Redeemer's praise,"

and quite a number of the brethren followed the pastor in extending the hand of cordial welcome. We expect to hear of still larger growth and development of this charge, under the care of Bro. Grice. We understand this is the only church in this thriving suburb, except one of the Protestant Episcopal communion.

ASBURY.

This church has been the scene of special meetings, since Thursday afternoon, the 10th inst. The pastor, Rev. J. E. Bryan, being disabled by intense bodily suffering, from taking much part in them, Revs. E. I. D. Pepper, W. L. Gray, W. Coffman, E. Stubbs, Jno. Thompson, and J. H. Smith, of the Philadelphia Conference, with sisters Kenney, VanName, and Boyd, of the same city, and sister Inskip of Ocean Grove, N. J., have co-operated in the conduct of the exercises. Of course, the subject of holiness, as these good brethren and sisters understand it, has been made prominent, and as usual with old Asbury, there are not wanting large congregations, and a high tide of religious fervor.

We heard Bro. Stubbs deliver a very interesting discourse Friday night, to an audience that filled the church, floor and galleries. His theme was the experience of Jacob at Bethel and Peniel, which he interpreted as illustrating two normal stages in Christian experiences, the first the sinner's regeneration, the second, the entire sanctification of the believer.

We were glad to find Sunday afternoon that Bro. Bryan had found relief from suffering; though it is not probable he will be able to do much work for several weeks yet. His illness is caused by two carbuncles between his shoulders.

The Sunday-school at Asbury we found in good condition, under the superintendency of Bro. James E. McKaig. An attendance of 347 was reported, including 158 in the infant department. These little ones have a beautiful room, nicely furnished, with Scripture mottoes tastefully frescoed on the walls, and under the direction of Mrs. M. A. Taggart, and Mrs. Charles Moore, her assistant, are being assiduously instructed in Bible truth. We were pleased to hear them recite the Apostle's Creed. These hoary symbols of gospel doctrine cannot be too early or too indelibly imprinted upon the human mind; and it were well that every parent, who assumes the vows that are required of parents in the baptism of their children made in a matter of conscience, "to teach them as soon as they are able to learn, the Lord's Prayer, the Ten Commandments, and the Apostle's Creed."

EZION.

At night we worshipped with our brethren in Ezion M. E. church. It seems this was their missionary Sunday, and the pastor having preached in the morning a sermon appropriate to the occasion, had announced that a brother of the African M. E. church would preach in the evening. But to his regret, he learned late in the afternoon that this arrangement would fall through. It was evident, however, that he was equal to the unexpected demand; and his discourse on the pungent query, "Will a man rob God?" Mal. 3: 8, showed him to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." The daring crime charged, its heinous character, and the terrible consequences were set forth with clearness and telling earnestness. As he closed, he invited all present to come forward and place their offerings for God's cause, upon the table within the altar. Although many gifts had been already made at the morning service, many more were brought forward now, while the large choir with organ accompaniment, led in singing, "Help a little," and "Come thou Fount of every blessing;" the latter, to the suggestive tune, "Cast thy bread upon the waters." This charge is under the care of the Delaware Annual Conference, a large part of whose territory is continuous with that of the Wilmington Conference. The church building is a new one, erected in the place of the one that was burned recently, and in all its appointments will compare favorably with almost any of the city churches. The congregation was large and attentive, and the music, vocal and instrumental, highly creditable. It would seem our sable-hued brethren are alive to the significance of their ecclesiastical status. Presiding Elder Coffee was announced to give a lecture in the church Thanksgiving evening, on "Our relation to the M. E. church; and who are we?" A few Anglo Saxons were in the gallery, but the writer, so far as he noticed, was the sole representative of his race on the floor.

The offerings of the day amounted to about \$150. Rev. J. W. Watters, under whose lead their fine new church in Salisbury, Md., a year ago, was erected, is the present pastor of Ezion. There are five hundred members in this charge.

Our esteemed *con frere*, Rev. B. S. Highly, of the *Talbot Times*, Trappe, Md., is a minister of the M. E. church, South. Sunday, the 13th inst., he worshipped with our people, and in his next issue makes the following pleasant reference:

"The M. E. church, Easton, of which Rev. W. W. Wilson, is the popular pastor, is one of the handsomest edifices on the Eastern Shore, and a large and intelligent congregation, including many of the prominent business men of the town, were found in their pews, by the editor of *The Times*, who worshipped with them on Sunday."

He also tells in the same paper how his people and our brethren of the Methodist Protestant church in that town unite in revival work. We hail such brotherliness with unfeigned pleasure. He says:

"Rev. Dr. Follansbee, of Trinity M. E. Church South, and Rev. Elmer Simpson, of the Methodist Protestant church, have combined their forces, and are conducting a protracted meeting. This week it is being held at the M. E. church, South, and the sermon on Sunday night was by Rev. Dr. Follansbee. The congregation was larger than usual."

"Will all Young People's Societies, Leagues and Associations, in connection with the Methodist Episcopal Churches or Sunday Schools, please immediately report to Dr. J. H. Vincent, 805 Broadway, New York, the name of such society, league or association, and also the name of one officer or member with whom he may communicate? This is urgent and important."

Conference News.

The Rev. David C. Ridgway, of Milford, Ohio, formerly of the Wilmington Conference delivered a lecture in the M. E. Church, Laurel, Del. recently. His subject was "Travelers' Tales." Mr. R. is a fine speaker, and his lecture, giving as it does an account of a European trip including a shipwreck on the coast of Scotland, is undoubtedly both interesting and instructive. He preached in Milford Sabbath evening Nov. 6th and delivered his lecture the next Tuesday evening. He served both Milford and Laurel, as pastor of the M. E. Church.—*Georgetown Democrat.*

The basement of the Bethel A. M. E. Church was not finished complete, when the church was remodeled; the painting, &c., not being done until this month. Sunday 13th, being the first meeting of the Sunday school after receiving its new dress, \$25.00 was raised, more than half enough to cover the cost.

The meeting at Holden's on Millington charge Rev. R. K. Stephenson, pastor, has been in progress over five weeks. The converts number 49, and the meeting is still in progress; many heads of families are in the number. A meeting has also been commenced at Blackiston's.

A protracted meeting commenced at Severson's Church by Rev. E. E. White three weeks ago has been growing in interest, with conversions at nearly every meeting.

Sunday 13th, was a great day in the M. E. Church at Middletown. Sixty converts, the result of last winter's revival services, were admitted into the church. The Rev. R. H. Adams preached a very interesting and affecting sermon in the morning.

Rev. Dr. John A. Roche, of Brooklyn, who was in Smyrna at the time of the death and burial of his sister Mrs. Sarah A. Raughley, returned home on Monday of last week.

Rev. J. W. Langford of Centennial Church, Smyrna, dedicated St. Paul's M. E. Church near Denton, Sunday Nov 13th.

A correspondent kindly furnishes us the following items from Townsend, Del.—We celebrated "Good Tidings Day," Oct. 30th. It was a new service to this people, but they made it eminently successful. The church was crowded at night with interested spectators. The participants were at their best. Collections for the day, \$19.

Our meeting is still at flood-tide; a half dozen or more at the altar every night, and almost as many conversions every night. The church is working well, and there appears no reason why we should not have a hundred accessions to the church before the meeting ends.

The Presiding Elders of Wilmington and Dover Districts of our Conference and Brothers Ewing and Hopkins were among the visitors, who looked in upon the General Missionary Committee during its late session in New York, and enjoyed the interesting debates on the questions bearing upon the administration of the Missionary work of the Church. The *Advocate* omits all names of visitors, became the list runs "up into the hundreds."

NORTH EAST, MD., Rev. T. Snowden Thomas and family have recently removed their residence to Wilmington, Del. During the nine years and more of their stay in our community, they have identified themselves with the interests of the church, and public morals. Mr. Thomas served the M. E. Church several years as one of its corporate trustees, and only resigned after the completion of the reconstruction of the church building, on account of the pressure upon his time caused by his duties as editor of the *Peninsula Methodist*. He also served for a time as superintendent of the Sunday school. His son has been one of the stewards for several years, and an usher by annual election since the renovation of the church, in one of his daughters has been very active in the Sunday school and Temperance work. The Sunday school and Temperance work of local W. C. T. Union of this place adopted resolutions highly appreciative of her "valuable services as its president," and of "her self-sacrifice and energy, as a leader in temperance and church work, especially as superintendent of the Loyal Legion for whose success she has been untiring in her efforts." It is a matter of satisfaction that Miss Grace is a daughter of our pastor Rev. John B. Quigg, who was an efficient assistant to Miss Quigg, who was an efficient interest in this Thomas, manifests a like interest in this matter of church and temperance work; so that the cause will not suffer as much by the latter's removal as it otherwise might. Miss

Quigg is especially helpful as church and Sunday school organizer.

Rev. T. S. Williams, whose impaired health obliged him to retire from pastoral work last Spring, is a citizen of this town, and is engaged in dry goods business. He very seldom feels able to preach, but is very constant in Sunday school work. Our pastor, brother Quigg spent last week with his son Howard who is a member of the Philadelphia Annual Conference and now closing his third year as pastor of Waynesburg charge. Brother Quigg preached twice a day for his son during the week and reports encouraging indications of revival interest.

Middletown, Del., Rev. R. H. Adams, pastor. A most impressive service was held in the M. E. Church of this town, Sunday morning Nov. 13th. After an appropriate service from the words "As I was with Moses, so I will be with thee; I will not forsake thee," Josh. 1-5, sixty probationers responding to the roll call gathered in front of the pulpit, and after the usual disciplinary examination, were received into the membership of the church, the pastor and class leaders extending to each one the right hand of cordial fellowship. Brother Adams made tender allusion to the great revival of last winter, when one hundred and thirty five persons, who were subject of its saving power, had given him their names as candidates for church membership. Of this large number two had died, eighteen had removed from town, and twelve had been discontinued.

Last Sunday, Rev. G. C. Needham a noted evangelist began a series of revival meetings in the Del. Ave. Baptist Church, of this city Rev. Dr. Booth, pastor. Mr. Stevenson, late of Dublin, assisted, as the leader of song.

DEAR BRO. THOMAS:—The Fourth Quarterly Conference of Mt. Salem Church was held November 21st. John S. Miller, Esq., was elected Lay Delegate, and Rev. John F. McLaughlin, Alternate. Under Rev. R. C. Jones' pastorage, the church has been greatly blessed in all departments. The increase in membership is about 35 per cent; in benevolences the increase has been large, and the debt which he found on the church has been greatly decreased, and Bro. Jones hopes to pay the last dollar before Conference.

Yours truly,
Nov. 22d. W. L. S. Murray.

Rev. E. E. Williams was ordained at the Baptist church, Dover, Del., last week with interesting services. The Rev. Dr. Weston, president of the Crozer Theological Seminary, the Rev. R. B. Cook of Wilmington, the Rev. George Miller, former pastor of the church, and other Baptist divines were present.

Rev. Father Donnelly, formerly pastor of the Roman Catholic Church at Mercer, Pa., was recently formally received into the Baptist Church at Pittsburg, Pa., by Rev. F. R. Scully, who is himself a converted priest. It is expected that Mr. Donnelly will become a Baptist minister.

The announcement of a gift of \$30,000 to Syracuse University by Rev. Hiram Gee, of Ithica, is the latest bit of pleasant University news. The donor is a Methodist minister, a superannuated member of Central New York Conference, known very widely in the Church and highly esteemed. It is understood that his gift is to be applied to the endowment of a lectureship.

The long contemplated Unity M. E. Church, Hollyville, Del., was raised a short time since. The dimensions are 30x40 feet.

The time for the dedication of Wesley M. E. Church, corner of Jackson and Linden streets, has been changed from November 27th to December 4th. The programme will be announced in due time.

A very large audience attended the seventy-third anniversary celebration of Hanover Presbyterian Sunday-school, Wilmington, Del. The programme included addresses by the Rev. Dr. Marks and Clarence Lovell. The musical arrangements included an organ voluntary by B. Morrow, and singing by the school. The parable of the Ten Virgins was illustrated by one of the classes. There was also a missionary dialogue given.

The Methodists of Clayton, Del., have started a movement for the erection of a church building. Already \$800 have been subscribed, and no doubt such a worthy project will succeed.

Rev. S. B. Tredway, pastor of St. James', has been engaged in revival work for several weeks, and his charges—St. James, Lyuch's and Worton Chapel—are all in a flourishing condition.—*Idem.*

The revival services in the M. E. Church, Onancock, Va., continue with unabated interest—a large number having professed religion.—*Pen. Enterprise.*

Rev. L. E. Barrett of Port Deposit, Md., and Rev. D. H. Corkran of Epworth, Wilmington, Del., will preach in each other's pulpits, to-morrow, the 27th inst.

Grace Memorial, Rev. J. Todd, D. D. pastor. The Society of Christian Endeavor in his charge is very flourishing and enlists many of the young people in earnest religious work. Its meetings Sunday evenings before the hour for preaching are largely attended, and the pastor has decided to hold special revival services, depending mainly upon them for co-operation and assistance in the same.

Sunday morning Nov. 13th the members of the Robbins Hose to the number of twenty-three, attended Divine Service in the M. E. Church, Dover, Del., and Rev. T. E. Terry preached a most instructive sermon from the words "Bear ye one anothers burdens." It was the 5th anniversary of their organization. A finer looking body of young men would be hard to find, and they are faithful to their duty. The congregation on this occasion was a large one.—*Delawarean.*

There is quite an interest manifested in the young people's meeting of the M. E. Church, Milton, Del., which meets one hour before public worship, every Sunday evening. These meetings are under the entire control of the young people of the church, and have no set form of procedure; each member taking the part most suitable to his or her nature, whether it be song, prayer or speech, or in asking questions pertaining to religious truths or answering them. The question to be answered next Sunday night, is: What is it "To love the Lord with all thy heart, soul, mind and strength," and how can we best accomplish it?—*Sussex Journal.*

Resolutions.

Whereas, In the Providence of God and under the rules of the itinerancy of the Methodist Episcopal Church the Rev. R. C. Jones became our pastor three years ago, and, Whereas, When Bro. Jones came to us the church was in debt and the spiritual condition at low ebb, and,

Whereas, Through his efforts the membership has been considerably increased, and the debt nearly paid off and the church generally greatly revived. Therefore be it

Resolved, That the members of this 4th. Quarterly Conference of Mt. Salem M. E. Church do hereby tender Bro. Jones our thanks for his unflinching efforts to promote the interest of our church, and,

Resolved, That we cordially recommend him to any charge wherein his lot may be cast, praying that success may attend him wherever he may go, and be it further

Resolved, that a copy of these resolutions be inserted in the PENINSULA METHODIST.

Attest
JNO. W. HALEY,
Nov. 21, 1887. SECY.

The admirable "Temperance address" in our last issue, was by Mrs. Mary Whitall Thomas, the very efficient president of the Woman's Christian Temperance Union of Maryland, and was delivered at its annual meeting in Baltimore City, last month. The lady's surname failed to appear in types.

In noting the result of Chaplain McCabe's appeal for "A Million for Missions, by collections only," we are made by the type to state the deficiency too large by \$100,000. The gratifying truth, is that the actual cash receipts by the treasurer from collections, only lack \$67,791.09 of the round million.

We are sorry to learn by the *Sussex Journal* of the 19th inst., that the mother of the Brothers Wilson of our Conference, residing in Milford, Del. was at that time very sick with pneumonia. We trust a gracious Providence may spare these sons the sorrow of such bereavement, as they would feel in the death of a beloved mother. Bro. Wells Wilson from Easton, Md., was visiting her, says the *Journal* last week.

Crumpton, Md. We learn that this charge under the ministrations of Rev. James B. Merritt has been favored with gracious revival influences. Meetings have been held for several weeks, and quite a number of persons have been converted, among them some who rarely attended church services, and others that had not been in church for years. Bro. Merritt yielding to earnest solicitations, consented to supply this vacant charge.

The bright star now visible at and after three o'clock in the morning is called by many astronomers, The Star of Bethlehem, because supposed to be identical with that followed by the Wise Men of the East, who

were divinely guided to the place where the new born Redeemer was heralded and worshipped by angels, by shepherds, etc., 1891 years ago. (There is an error of four years in our present chronology.) When first rising the star is almost due east of the observer, and in brilliancy far exceeds all other stars. It will not appear again for 340 years. Get up at three o'clock and take a good look.

"See How These Christians Love One Another."

We take great pleasure in transferring to our columns the following from the *Richmond Christian Advocate* of the 17th inst. Why should not Christians of every name and denomination recognize each other, as fellow-laborers in the one great work of bringing lost sinners to Christ? While there may be "many members" there is but "one body"; there is but "one Lord, one faith, one baptism." Of all other disciples of the one Master, the followers of Wesley ought to be the readiest to exercise the demon of jealousy, and cordially co-operate in gospel enterprise. Our brother in the M. E. church South, writes from a glowing heart:

"Our meeting closed November 6th, at night. Nearly forty persons have professed saving faith in God. I have received thirty-three into the fellowship of Grace church, and four or five have joined Zion M. E. church. I have seldom seen more powerful meetings than were most of ours, especially toward the last. As a rule, there was little or no noisy display, but many times the Holy Ghost came upon us, and we praised God with happy tears and shouts of gladness. On Sunday night we had the two clearest conversions I ever saw in one night. Both had sought for a long while. The brother of Rev. E. D. Barnett was powerfully converted. Just before he received the blessing, I think some of the most agonizingly earnest prayers were offered, that I have ever been privileged to hear, and many were the tears and thanksgivings, as he arose and praised God. It is to us all like life from the dead. The warm, earnest prayers, the happy faces, the eyes wet with hallowed tears—all surpassingly beautiful. "His work is honorable and glorious." This year is an epoch in my spiritual life, and Cambridge is photographed upon my heart as the scene of great blessings from God. From us the blessing has spread to Zion church, and now our people are working there, as the people of that church worked for us and with us. We are hoping for one hundred souls to be saved from that meeting. Such a work in the midst of a heated political canvass is worthy of especial notice. "My soul, repeat His praise!"
W. W. ROYALL,
Cambridge, Md., November 9th, 1887.

The following are the missionary grants to the Wilmington Conference:

First, Swedish Mission, Wilmington, Delaware, \$300; second, missions in Virginia and Dorchester County, Maryland, \$2,000 Total, \$2,300; apportionment for the current year, \$22,000, an increase of \$500.

A telegram from Miss M. S. Hillis from Nashville, Tenn., states that Delaware has been awarded the banner by the N. W. C. T. U., for the largest per cent. of increase in membership of the Middle States during the past year.

The Fiftieth Congress will assemble at Washington, Dec. 5th. The Senate will be Republican by a majority of 2, and the House will be Democratic by a majority of from 15 to 18. During the Forty ninth Congress the Republicans had a majority of 8 in the Senate while the Democrats had a majority of 43 in the House.

By the official count of the Maryland election the Senate will stand, Democrats, 22; Republicans, 4; the House will have 72 Democrats to 19 Republicans. The majority in the State against a constitutional convention is 31,037.

The Freedman's Aid Society has received in cash \$20,000 from the Woodward estate. Mr. Woodward was a resident of Cazenovia, New York, and, at his death, several years ago, made his wife residuary legatee; and she, dying a few years later, bequeathed the Society \$1,000, which was duly paid.

Rev. J. H. Wilbur bequeathed \$10,000 to the Missionary Society of the Methodist Episcopal Church, \$10,000 to the Church Extension Society, \$10,000 to the Freedman's Aid Society and \$17,000 to the Willamette University.

A. M. Peck of Compton has just given \$10,000 cash to the library of the University of Southern California.

Marriages.

ELLIS—ELLIS.—At Providence M. P. Church, near Delmar, Nov. 16th, 1887, by Rev. C. S. Baker; T. Ellis and Sarah E. Ellis, both of Delmar, Del.

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There are 40,000 wild Indian children in this country. Of this number, there are but 12,000 gathered in the Government and Mission schools, leaving 28,000 children to whom no school opens its door, and to whom no Christian missionary comes. There are at least sixty whole tribes upon whose darkness no ray of Gospel light has ever fallen, as pagan and as savage as were their ancestors when the first white man landed upon these shores!—Spirit of Missions.

Miss Mary T. Lathrap, the famous temperance lecturer, was elected a reserve delegate to the General Conference by the Lay Electoral Convention of the Michigan Conference.

WOODEN SWEARING.—There's a kind of swearing, dear children, which many people are given to, when they are angry. Instead of giving vent to their feelings in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. It is practically the same thing as swearing, springs from the same kind of feelings exactly, but avoids saying these awful words; they force the furniture to make the noise, and so I call it wooden swearing.—Anon.

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 10:07, 11:35, 11:55 a. m.; 12:50, 1:30, 2:37, 3:22, 6:25,
 7:50 p. m.
 New York, 2:00, 2:52, 4:00, 5:30, 7:00, 10:07, 11:35
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 8:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.
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 11:35 p. m.
 Baltimore and Washington, 1:25, 4:45, 5:04, 10:05,
 11:30 a. m.; 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.
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 11:05 a. m.
 Harrington, Delmar and intermediate stations, 5:50
 a. m., 12:55 p. m.
 Harrington and way stations, 8:50 a. m., 12:55, 6:25
 p. m.
 For Seaford 3:50 p. m.
 For Norfolk 12:05 a. m.

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

Stations	a. m.	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:50	2:47	4:55	6:15	6:55	8:00
French St.						
Newbridge						
Depot	7:21	3:03	5:20	6:57	8:28	
Chad's Ford Jc.	7:43	3:25	5:42	7:19	8:50	
Lena	7:51	3:33	5:50	7:27	8:58	
West Chester Stage	7:50	3:32	5:49	7:26	8:57	
Coatesville	8:2	4:10	6:27	8:04	9:35	
Waynesburg Jc.	8:11	4:01	6:18	7:55	9:26	
Birdsboro	8:21	4:11	6:28	8:05	9:36	
Reading P & R	10:05	5:30	7:47	9:24	10:55	
Station	10:40	6:00	8:17	9:54	11:25	

Additional Trains, on Saturday only, will leave
 Wilmington at 10:30 and 11:15 p. m. for Newbridge,
 Depot and all intermediate points.
 French Creek Branch Trains.
 Leave St. Peter's 6:50 a. m. to 12:55 p. m.
 Arrive Springfield 7:25 a. m., 1:00 p. m.

GOING SOUTH.
 Daily except Sunday.

Stations	a. m.	a. m.	a. m.	p. m.	p. m.	a. m.
Reading P & R				8:00	2:00	5:00
Station				8:32	2:32	5:44
Birdsboro	6:10	9:05		4:03	6:15	
Springfield	6:29	9:15		4:22		
Waynesburg Jc.	7:05	9:50		5:00		
Coatesville	7:00	9:40		5:00		
West Chester Stage	7:47	10:24		5:46		
Lena	7:59	10:35		6:02		
Chad's Ford Jc.	8:53	10:53		6:26		
Depot						
Newbridge	6:11					
Wilmington	6:35	8:45	11:15			

Additional Trains, on Saturday only, will leave
 Depot Station at 1:00 and 1:15 p. m. for Newbridge at 1:20 and
 1:35 p. m. for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:10 a. m., 2:00 p. m.
 Arrive at St. Peter's 1:40 a. m., 6:40 p. m.

For connections at Wilmington, Chad's
 Ford Junction, Lena, Coatesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
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 with P. W. & B. R. R. at Union Station
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Commencing Thursday, Oct. 7, 1887, leave Hillen
 station as follows:
 DAILY.
 4:40 A. M. Fast Mail for Cumberland Valley and
 Northern and Southern Maryland, via Alto Glyndon,
 Westminster, New Windsor, Union Bridge, Mehan-
 town, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & O
 R. R.

11:35 P. M. - Accommodation for Glyndon.
 DAILY EXCEPT SUNDAY.
 8:00 A. M. - Accommodation for Hanover, Frederick,
 New Windsor, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport, and intermediate
 stations. Also, points on S. V. R. R. and connec-
 tions.

8:35 A. M. - Accommodation for Union Bridge,
 Hanover, Gettysburg, and all points on B. & O.
 R. R., through cars. Also Carlisle, Pa.
 12:25 P. M. - Express for Glyndon, (Hagerstown).
 4:50 P. M. - Express for Arlington, Mt. Hope, Pikes-
 ville, Gwynn Mills, St. George, Glyndon, Glenn
 Dale, Parkersburg, Patapsco, Carrollton, Westminster,
 Belton, New Windsor, Linwood, Union Bridge and
 Mehan, west also Hanover, Gettysburg and connec-
 tions.

P. W. & B. Division, (through cars) Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 11:15 P. M. - Accommodation for Westminster.
 6:35 P. M. - Accommodation for Union Bridge.

TRAINS ARRIVE AT HILLEN
 Daily, 7:20 and 10:40 P. M. Daily except Sunday -
 7:20, 8:20, 11:40 A. M., 3:30, 5:10 and 8:45 P. M.
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 SCHEDULE IN EFFECT NOVEMBER 20, 1887.
 Trains leave Delaware Avenue Depot:

EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 except Sunday.

Philadelphia Accommodation, daily, 7:00 a. m.
 Philadelphia Accommodation, daily, 7:50 a. m.
 Philadelphia Accommodation, daily, 8:40 a. m.
 Philadelphia and Chester Express, daily, 10:50 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Philadelphia Accommodation, daily, 2:00 p. m.
 Philadelphia Accommodation, daily, 3:00 p. m.
 Philadelphia and Chester Express, daily, 4:05 p. m.
 Philadelphia Accommodation, daily, 4:55 p. m.
 Philadelphia Accommodation, daily, 5:10 p. m.
 Philadelphia and Chester Express, daily, 5:44 p. m.
 Philadelphia Accommodation, daily, 6:30 p. m.
 Philadelphia Accommodation, daily, except Sunday, 7:30 p. m.
 Philadelphia Accommodation, daily, 8:00 p. m.
 Philadelphia and Chester Express, daily, 9:13 p. m.
 Philadelphia Accommodation, daily, 8:45 p. m.

WEST BOUND.
 Chicago and Pittsburg Limited, daily, 7:40 a. m.
 Arrive Chicago next morning.
 Baltimore Accommodation, daily, except Sunday,
 8:15 a. m.
 Cincinnati and St. Louis Limited, daily, 11:10 a. m.
 Arrive Cincinnati 7:45 a. m., St. Louis 6:40 p. m.,
 next day.

Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Chicago Accommodation, daily, 7:30 p. m.
 Chicago Accommodation, daily, except Monday, 12:50 a. m.
 For Lansdowne 10:50 a. m. and 2:45 p. m. daily, ex-
 cept Sunday, 5:30 p. m. daily.

Trains leave Market Street Station:
 For Philadelphia 2:35 p. m. daily except Sunday.
 For Baltimore 2:35 p. m. daily except Sunday. For
 Lansdowne 6:50, 10:50 and 2:35 p. m. daily except Sun-
 day, 5:30 p. m. daily.

The 10:50 a. m. train connects at East Junction
 with Cincinnati and St. Louis through express daily
 except Sunday. The 5:30 p. m. connects with Chicago
 and St. Louis express daily.

Trains for Wilmington leave Philadelphia 7:00,
 8:15, 9:30, 10:30 a. m., 1:45, 3:00, 4:30, 5:00, 6:30, 6:50,
 8:10, 10:00 p. m.
 Daily except Sunday, 7:15 a. m., 12:00 noon, 4:15,
 11:30 p. m.

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