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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, DECEMBER 17, 1887.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

CONSECRATION HYMN.

Christ of Calvary, slain for me,
I surrender all to thee;
I will trust thy sacred blood,
Plunge beneath the crimson flood,
Rise in resurrection power,
Crown with service every hour.

I am consecrated now,
To thy will I humbly bow;
At thy summons I will go,
Though the floods should overflow,
Sure am I of welcome meet,
Following the Master's feet.

Let me walk where he has trod,
Loyal to the Son of God;
Let me share his grief and pain,
Stand beneath the cross again,
Bound by chains of holy love
To his great white throne above.

Fill my soul with power divine,
Make me always, only thine;
Crown my life with Christly grace,
Let me see thy smiling face;
Then at last from earth I'll rise
To a mansion in the skies.

—Rev. W. F. Arms.

Early Conferences. IV.

BY GEORGE JOHN STEVENSON, M. A.

TENTH CONFERENCE—1782.

Much of the difficulty in legislating in these early years, and in conducting the regular affairs of the church, arose from the want of finances to meet the urgent claims of daily travel, and to pay the small pittance given to the preachers' salaries. To lessen expense, the Conference for 1782 was held in two places, first at Ellis' preaching house, Virginia, on April 17, and adjourned to Baltimore, May 21, five weeks afterwards. By this plan much cost of travel was saved, and more preachers were able to attend. Mr. Asbury presided. The Conference, for the first time, recognized him as general assistant, or superintendent, "according to Mr. Wesley's original appointment." The societies in Virginia had been sorely tried on account of not having the sacraments administered; and while sympathizing with them, Asbury prepared a written agreement, asking the consent of all the preachers to cleave to the old plan, in which they had been so greatly blessed. So long waiting had wearied both preachers and people; but on the second day, all but one of the preachers signed the agreement. At that Conference, seven young preachers were admitted to full connection in the southern branch. The meeting at Baltimore, on May 21, gave Asbury encouragement, for all the preachers signed his agreement, and thereby eased his mind for the present of that difficulty.

The yearly collection was only £42, 16s, 3d, (less than \$225) all of which was "expended on the necessities of the preachers," which did not amount to \$4 for each preacher. Small as were their salaries, every item of which it was composed was accounted for; and the following resolution was accepted by the Conference: "Let every-thing they receive, either in money or in clothing, be valued by the preachers and stewards at quarterly meeting; and on account of the deficiency given in to the Conference, that they may be supplied by the profits arising from the books and the Conference collections." There seems a touch of irony in this conclusion, for of that same Conference we read; "Our printing plan was for the present suspended for the want of funds." There was trouble with disorderly preachers; so it was ordered, that on every

certificate should be written: "The authority this conveys is limited to next Conference." In regard to those who persisted when admonished: "Let the nearest assistant stop him immediately." In Brother Asbury's absence, let the preachers inform the people of these rules." The certificates given to local preachers were thus indorsed: "This conveys authority no longer than you walk uprightly, and submit to the direction of the assistant preacher." Concerning those who left the society, the order of the Conference was: "Disown them." To check imposition, the Conference ordered: "Let no person remove from North to South without a certificate from the assistant preacher; and let no one be received into the society without."

Four general fasts were ordered to be kept by the societies; and for the first time, the places were chosen for the holding of the Conference sessions during the year following. Notwithstanding various obstructions, the work prospered. Thirteen preachers were received into full connection, and seven were admitted on trial; the members were 11,785—an increase of 1,246; and the total preachers, 60, with Mr. Asbury; the circuits were 26. The Conference recorded its deep sense of indebtedness to Rev. Mr. Jarratt for preaching before them, and for his kindly and fraternal care and advice, so often given to the preachers in Virginia; and the preachers in the South were advised to consult him in all difficulties, in the absence of Mr. Asbury.

ELEVENTH CONFERENCE—1783.

Expediency again made it necessary to hold the Conference in two places, as in the previous year, and in the same places, but only three weeks apart. The first session was held at Ellis' preaching-house, in Sussex County, Virginia. Of this Mr. Asbury wrote: "Some young laborers were taken in, to assist in spreading the Gospel, which greatly prospers in the North. We all agreed in the spirit of African liberty; and strong testimony was borne in its favor by several, in our love-feast." That love-feast was a good time for those who were present. In reply to the question, "What shall be done with our local preachers who hold slaves?" the answer was: "We will try them another year. In the meantime let every assistant deal faithfully and plainly with every one, and report to the next Conference. It may then be necessary to suspend them." That business, and that of the sacraments was long a sore trial to Mr. Asbury. Even when next year came, the Conference said of Virginia: "Spare them yet another year," but suspend those preachers of Maryland, Delaware, Pennsylvania and New Jersey. The difficulty was, they—the preachers—must neither buy nor sell, they must liberate. The problem was not solved for half a century afterwards.

The work done at the session held in Virginia had to be approved at the Baltimore session, held May 27, when "about sixty preachers were present," all, in fact, excepting those received on trial that year; for the total preachers in 1782 was just sixty. It was resolved that £200 from the northern circuits and £60 from the southern circuits be raised by circuit collections for the support of the wives of the preachers. The

temperance cause met with firm advocacy. "Should our friends be permitted to make spirituous liquors, sell, or drink them as drams?" Answer: "By no means; we think it is wrong in its nature and consequences, and desire all our preachers to teach the people by precept and example, to put away the evil." As an acknowledgment to God for the blessings of peace, two days were fixed for public thanksgiving; and two other days, six months apart, were appointed as fast days. The Conference named eleven wives of preachers who were to be provided for, and a sum was fixed, to be collected by fifteen circuits; the amounts varying from four to thirty pounds. It was ordered that the next Conference be held in Baltimore, and those only should attend, who were assistants, and those to be received into connection. Three preachers desisted from travelling; and two, Samuel Owings and John Orrick, were appointed general stewards. Eighteen were admitted to full connection, and fourteen were received on probation. The membership was reported at 13,740—an increase of 1,925; preachers 74, and circuits 39. Two names were added to the roll of the itineracy, which shine like letters of gold, and which illuminate scores of pages of Methodist history to the end of the eighteenth century and for long years into the nineteenth century: they are those of Jesse Lee, and Thomas Ware of New Jersey. Lee was the hero in many a fight with sinners, and a triumphant conquerer by the grace of God. Ware had been in the Revolutionary war, where he was a consistent, moral man, strictly temperate in the camp, pouring out on the ground the liquors given him with his rations. He was invalided by camp fever, when dismissed from the service, and it cost him years of rest, to recover his health. The singing of Brother Pedicord, as he rode into the village of Mount Holly, attracted the recovering invalid. His entrance into the clear liberty of the children of God delighted Pedicord, and Ware was soon in the army of Jesus, and ready for any service. As a class-leader and exhorter he soon manifested qualifications for work, and he shortly afterwards found his sphere in the itineracy. The reception of two such men into the ministry marks 1783, as a year of special distinction.

Absorbed by, and delighted with the prosperity which was manifested in all directions, Mr. Asbury, soon after the Conference, desiring to share his joy with some sympathizing brother, wrote a long letter to his friend George Shadford, who had retired to England. He told him of four clergymen, one in Virginia, one in North Carolina, one in Philadelphia, and one in East Jersey, who gave them the sacraments, and gave advice to the preachers. He thus proceeds: "I admire the simplicity of our preachers. I do not think there has appeared another such a company of young, devoted men. The Gospel has taken a universal spread. I travel four thousand miles a year, all weathers, among rich and poor, Dutch and English. O my dear Shadford, it would take a month to write out what I want you to know. The most momentous is my constant communion with God, as my God; my glorious victory over the world and the devil. I am continually with God. I preach frequently, and with more enlargement of heart than ever. O Amer-

ica! America! it certainly will be the glory of the world for religion!" If the dear good man, the Methodist apostle, could have seen how nearly his prophecy was being fulfilled a century later, how he would have shouted "Hallelujah!" in the fullness of his joy. By the end of this century, the Methodism of America will be the glory of all lands, and the benefactor of the race in all the countries of the world.

Life Preaching.

The witty and jovial Lord Peterborough, after visiting at the house of Fenelon, said to him at parting: "If I stay here much longer, I shall become a Christian in spite of myself." It was not any exhortation from the good archbishop's lips that so impressed him, as the beauty of a cheerful and consistent life. Godly living is what this poor, wicked world is dying for want of to-day. Pulpits only give forth their utterances for two or three hours on a single day in the week; they reach the limited number who come within their range. But Jesus Christ calls every converted soul into a ministry of the daily life, and bids them preach on seven days of every week. "Let your light shine;" "As ye go, preach;" "Herein is my Father glorified, that ye bear much fruit"—these are among his high commissions to every Christian.

Very few people possess the gift of rhetorical eloquence; but it is within the reach of every earnest follower of Jesus to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No skeptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed, that when he tried in his early life to be a skeptic, his godly mother's life was too much for him. He afterwards added to this, that "his first feelings of religion were made stronger by seeing, that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.

I have known a poor, sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character, as a night-lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance, makes himself felt in the same way among his fellow clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object teaching" almost every day, by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures: "If I have a right to consider myself a Christian, if I have attained to any usefulness in the church of Christ, I owe it in the way of instrumentality, to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience, and sent an arrow to my heart. For although I had been religiously educated, I had neglected prayer, and cast off the fear of God. My con-

version followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendors of heaven, and through the ages of eternity."

This testimony from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room-mate said to him, but simply what he did, that wrought so potent an influence. It was genuine life preaching, the unconscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life. Every redeemed man, woman, and child is called of God to this ministry. What are a few thousand sermons delivered every Sabbath, in comparison with the unanswerable eloquence of millions of lives illustrating Christianity from Monday morning to Saturday night, all over the land? And the reason, we fear, why the Sabbath discourses do not make more converts, is that there is such an enormous amount of anti-Christian preaching on the part of inconsistent professors.

What can I do for Christ? is a frequent question raised by young converts. The answer is, first of all, *Live for him*. Your conscientious observance of the Fourth Commandment is your sermon for the Sabbath; and your refusal to touch or offer the wine-glass is your temperance lecture; your strict honesty in the smallest item is your rebuke of trickery in trade; your open obedience to your Lord and Savior is as eloquent in its way, as Spurgeon's best discourse of its kind. Do you inquire, "Where is my field?" It is all a field, wherever you go. Of course there are direct Christian activities that may open to you in mission-schools, prayer-meetings, Young Men's Christian Associations, and elsewhere. But do not compound with your Master for a few hours each week in such special efforts. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The sermons in shoes are the sermons to convert an ungodly world.—Rev. Theodore L. Cuyler, in *New York Evangelist*.

Bishop Taylor and His Work.

The committee having this work in hand during the absence of the Bishop, not only do all the work appertaining thereto free of charge to the Society, but are constantly helping it along with their means, which is the strongest evidence of their confidence in its ultimate success and triumph throughout the world. They now make an appeal to all lovers of the Lord Jesus Christ who desire and pray day by day, "Thy kingdom come, and thy will be done on earth," to help in this work. The committee feel called upon to make this appeal, so many persons all over our own country, "some of whom are now accepted," feel called of God to enter this work, and are ready and waiting to be sent to Africa and South America, where missions are opened for them ready to enter, and the chiefs and kings of tribes are praying the Bishop to send them preachers and teachers. Heretofore the committee had only to make the wants known and the means necessary has come, and believe it will be the same now. We want at this moment \$15,000.

RICHARD GRANT, Treasurer.

Temperance.

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

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

THE TRIPPLE PLEDGE.

BY THOMAS R. THOMPSON.

We will not buy
We will not make.
We will not use,
We will not take,
Wine, cider, beer,
Rum, whiskey, gin;
Because they lead
Mankind to sin.

We will not smoke
The smoker's pest;
Those little things
Called cigarettes.
We will not chew,
We will not snuff.
Or waste our time
In playing puff.

We will not curse,
Though many dare
Open their lips
To curse and swear.
Our words shall be
Both pure and plain;
We will not take
God's name in vain. —Sct.

Temperance Items.

Chicago has "high license" and eighteen miles of saloon frontage!

The prohibition law of Kansas was opposed by fifty newspapers of that state, three years ago. To-day not a single newspaper in the State opposes the law, and not one Kansas newspaper advocates its repeal.

Archdeacon Farrar, in one of his total abstinence arguments, says: "Cruikshank the artist, offered \$500 for proof of a violent crime committed by a total abstinence; and the money remains unclaimed to this day. I offer as much, for proof of any one case—either in the church or out of it—where drunkenness has been cured, without total abstinence. In the present shaky circumstances, the only safe way of drinking—as an Irishman puts it—is to leave off before you begin."

In Sweden and Norway no intoxicant can be sold, except at a place where good food, coffee, and other non-alcoholic drinks are also kept constantly on hand.

The dealer is allowed to make a profit on these, but he is stringently prohibited from selling any liquor, except at cost. The idea is that the dealer will thus endeavor to promote the sale of edibles and non-intoxicating drinks, upon which he does make a profit, and discourage buyers from drinking liquors, upon which he makes none. It is called the "Gothenburg system," from the town, in which it was first put in operation.

Figures from Atlanta.

"In the two years of prohibition the records showed a decrease of 2595 civil cases, or 59 per cent. in justice courts, which handle suits or executions of less than \$100; a greater decrease in criminal cases; still greater decrease in distress warrants; an increase of 4070 poll-tax payers; one savings bank had grown into five; six building and loan associations into fifteen, through which the working men put an excess of \$12,000 a month into homes, formerly spent otherwise; more than one million and a quarter dollars had been added to our banking capital and surplus, and one million added to our deposits; \$1,280,000 put into new shops and factories; nearly half a million put into new schools and churches; the 130 barrooms replaced with legitimate shops and stores, and the number of business licenses increased over 20 per cent; the merchants reporting a remarkable advance in purchases of the poorer classes and agreeing that this was the best business year Atlanta ever had, the total of business failures having decreased nearly one-half; the churches report

ing that the church poor had almost entirely disappeared and that the poor fund was accumulating.

"Prohibition was not beaten on its merits. The law was too extreme, it being impossible to get even medical and sacramental wine without violating it. Its administration has been often unwise. The discharge of every anti-Prohibition policeman in a batch, the arrest and searching of two popular young gentlemen on the street, and similar instances of unnecessary aggression and espionage gave point to the cry of personal liberty. It was taken into politics a year ago, and its ticket overwhelmingly beaten. Had it not been for these things, the undeniable good it worked would have overcome even the great negro majority against it. Atlanta will not suffer seriously. The bar-room as it existed, insolent, political, corrupting and ruling, is a thing of the past. A year ago the Antis sought to compromise on the wholesale trade alone, with bar-rooms perpetually shut out by legislative enactment. The Prohibitionists declined. Of the dozen men who control the Antis, some still strongly favor the wholesale trade; the others the highest possible license, the closest possible surveillance, no seats, no music, no screens, no billiards or games of chance, and no saloon permitted outside the immediate centre of the city."—Editor Grady in N. Y. World.

Election of Presiding Elders.

My dear Brother Warthman has written a good strong letter, in reply to my article of October 22d. But whatever he may have inferred, from what I wrote I certainly used no such terms as "bishop-ridden clergy;" and "priest-ridden laity," and such freedom of inference is hardly fair discussion. I wrote calmly and kindly on the question of elective presiding eldership; the other matters being mentioned incidentally.

I had no complaint to make, nor grievance to state, for I long since cast in my lot with the people called Methodists, accepting the doctrines, polity etc, of the church, and I expect to stand by her guns until the war is over, as I did for our country, during the dark days of civil war.

But I had no idea that there was anything in her work, doctrines or polity, that would not bear discussion. If we have reached a point beyond which no improvement can be made, where we are no longer capable of progress, then we are about ready for translation; and if we may not calmly and fairly talk about these things, then let them rest.

But let us, if possible, "reason together." 1st. Is there any analogy between state and ecclesiastical government? Were they not both ordained by the same mind? and was not a nation of God's own organization constituted, not as a central power, but with authority distributed, and himself the only king? and did not a demand for a central power of absolute authority meet with his disapproval.

If, however, authority for church government is different, and is given in some specific form; if "the keys" have been put into human hands to be handed down in the line of "apostolic succession," then the idea of a "central authority" is a true one. But the most extreme high-church man would hardly be willing to follow that idea in its logical sequence. As an organized central political power, the church of Rome is the greatest in the world; and this is one of the chief sources of her strength.

But the Methodist Episcopal church holds to a modified form of episcopal rule; and great success has attended her, since the days that Mr. Asbury assumed episcopal prerogatives. But even at that early day he refused to accept such authority, until elected thereto by his brethren. Now the proposal, to elect sub-bishops to assist the bishop in his work, is thought to be entirely out of place, and a menace to the episcopal

power itself. But the same eminent authority quoted in my first article, said in that same address in 1824.

"But how such a measure (an elective presiding eldership) can be calculated, as has been represented, to destroy our itinerant general superintendency, and very much injure the itinerancy, if not destroy it, we have not been able to perceive.

"We should be very sorry to think that the itinerancy rested on so slender a foundation, that it is dependent upon this fragment of episcopal prerogative." We do not see how the election of the presiding elders by the annual conferences would embarrass the bishop in his work, but rather would be a help, and relieve him of much responsibility in this important duty.

Now mark you, my dear brother, there is no desire to hamper the bishops in their work, but to help them, by giving them a cabinet of wise and godly men, who are thoroughly acquainted with the work and then men, and who have at heart the welfare of the whole church, and will do their best to so adjust the appointments that the greatest possible good will result to all.

Whether the method proposed would be a better arrangement as far as results are concerned, is of course a question; but we believe it would give greater satisfaction.

Now the statement, "that the mistake made in the selection of presiding elders, have been where the bishops have lent their ears to the voice of the district, or conference," seems to me a little out of harmony with the facts.

Look at our own conference. Have not some of our most successful presiding elders, been first brought to notice and recommended, by their brethren? Was their selection and recommendation a mistake? Is it not the general impression that the whole church, as well as the conference, has received a new impulse, as the result of the action that first brought them into notice? On the other hand have not some of the most signal failures been, where men have been appointed to this office by mere episcopal authority, and largely against the judgement of their brethren? Mistakes are liable to occur by both methods, but the danger is less from the conference side.

I have strong faith in the wisdom and godliness of our bishops; but they are only fallible men, and a little help from men who have been selected by their brethren as their advisers, would, it seems to me, be a good thing, and would strengthen our connectioal bonds, bring us all into closer sympathy, and also be a progressive step in our church polity. We ought to be faithful to our present polity; or else make our theory harmonize with our practice. If it is impossible for us to go back to the heroic days of the fathers, sending every man out to battle for Christ and the church, on the same level, then let us have a system in keeping with the present order of things, and endeavor to adjust our itinerant plan accordingly. We need not leap at once to the high plane of "stationing committees," but we may select our captains, add let them be able to advise and recommend, and with the general commanding, assign us to such parts of the field, as afford the best opportunity for us to do effectual fighting.

I am open to conviction, and I am hoping and praying and laboring for the largest success of Episcopal Methodism, and the whole church of Christ.

Let us do all we can to take this world for Christ and his church, and to overthrow and sweep away vice and sin.

MARY RACHEL MYERS DAVENPORT, M. D.

BY REV. L. P. CANSEY, M. D.

A little more than six months ago I entered, as a student, the "Boston University School of Medicine." In the junior class of that year there were be-

tween thirty and forty students about equally divided between the two sexes. Among the ladies of the class was a tall blonde, with a full intellectual forehead, large bright eyes, and a thoughtfully expressive face. I subsequently learned that this ladies' name was Myers; that her home was in Woodstock, Conn., only six miles from Putnam where I had been recently stationed in charge of the Methodist Episcopal Church, and that she was the daughter of a Methodist local preacher with whom I was slightly acquainted. I soon learned also that she was a very devout and pious Christian, and a faithful and proficient student. She was especially successful in Anatomy.

After the completion of her first year in the school, she was appointed second assistant demonstrator in Anatomy; a position which I think had not been filled before, in the history of the school, by a student in the second year. She accomplished more in dissections, than any other member of the class; and though there was no advertised prize for proficiency in this department, the faculty made up a generous purse, which was presented to Miss Myers at her graduation, as an expression of their appreciation of her anatomical work. She was selected to represent her class at the public graduating exercises, held in Tremont Temple in June, 1884; and her animated eloquence, as she portrayed in chaste but ringing sentences, the character, life and death of the unfortunate but faithful Antigone, will not soon be forgotten by the large audience then assembled. During the three years of our school associations, she exhibited in a high degree the virtues of a most loyal and consistent Christian.

Very soon after completing the course of study and receiving her degree, she joined Bishop Taylor's first company, and sailed for Africa. Her father died suddenly after she had left home, and just as the company was about to leave New York. Before reaching Africa she was united in marriage with the Rev. Mr. Davenport. In planning his work Bishop Taylor decided against locating any of his missionaries, nearer the coast, than a hundred miles from Dondo, on account of the unhealthfulness of that region. But at Dondo a wealthy trading post there is a Portuguese population of some five thousand. Desiring improved educational facilities for their children, these people requested Bishop Taylor to appoint some of his missionaries to Dondo, promising that they would start a school there. The Bishop declined to do this, unless any would volunteer to incur such risk to health and life, for the sake of such a work. Mr. and Mrs. Davenport volunteered, and were appointed by the Bishop. Mrs. Davenport had had considerable experience as a teacher while in America before entering the medical college, and was well prepared to join her husband in school work. But she was not useful only in the school room. Her professional talent and education found opportunity for exercise. So successful was she in her medical and surgical work, that the district physician complained of her competition, to the president of the district, and the people of the district in turn requested her appointment as district physician. In the midst of the controversy, the Governor of the province came to Dondo to visit the mission school, when Dr. Myers Davenport laid the whole matter before him; whereupon he gave her a certified permit to practice medicine anywhere in the province. Her work was peculiarly remunerative. Her brother told me of one instance where she was paid \$100 and all expenses, for an operation upon a gentleman's hand, and of another where she was paid \$10 for extracting two teeth.

How I rejoiced as such reports of her success reached me! But alas! In the midst of her heroic work, and under the smile of success, she suddenly fell, by

the hand of our common enemy. Can it be, that active hand and brain are still? We thought her work scarce begun, and it is finished. Earth is much poorer and Heaven much richer, for her departure. The news of her death filled me with a sense of real bereavement. Classmate, Friend, Co-worker in the uplifting of the race, thou hast early gone, but thou hast filled thy brief stay into noble needs. Thy reward is sure. Salisbury, Mass. Dec. 5th 1887.

THE GOVERNOR OF NATAL in a brief address said: "One missionary is worth more than a battalion of soldiers." The Earl of Shaftesbury, said that "if London did not have its 400000 more police, it would require 40,000 more police." Civilized nations cannot afford to cease to carry on missions. It would cost more to drop, than to sustain them.—Baptist Missionary Magazine.

District Appointments.

Table with columns: DOVER DISTRICT—FOURTH QUARTER. Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf.

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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.

Secretary Lamar of Mississippi has been nominated by the President as Associate Justice of the Supreme Court of the United States.

Prohibition sanctioned by the Supreme Court of the United States. Monday, Dec. 5th, Justice Harlan delivered the opinion of the court, affirming the constitutionality of the Kansas Prohibitory Laws.

Friday of last week, President Grevy resigned his office as President of the French Republic, which he had held for nine years, and the following Sunday, Dec. 4th, Mr. Sadi-Carnot was elected as his successor, by the National Assembly of Senators and Deputies. The new President is fifty years old, a civil engineer by profession, was a republican member of the House of Deputies, and has been Minister of Public Works and also of Finance. He received 616 votes out of a total of 824.

What Mr. Booth did was to make *Brutus* real to the imagination of his audience; to present him in heroic nobility of mind and soul to the hushed theatre, and to make assassination noble, and a patriot's duty.

So says a reporter in the *Philadelphia Ledger*, in reference to a recent appearance of Mr. Edwin Booth in that city. Who can say how far such influences prepared Wilkes Booth for his treacherous murder of Mr. Lincoln? Assassination can't be made "noble;" it is essentially mean, cowardly, despicable, and never can be a patriot's duty." This but shows another side of this prolific purveyor of vice and crime. If the best actors enoble assassination, what depth of iniquity may not be made "noble" by inferior actors and actresses? Alas for the educating influence of the theatre!

Edwin Booth himself, wrote thus to the *Christian Union*: "I never permit my wife and daughter to attend the theatre, without previously ascertaining the character of the play."

The first session of the Fiftieth Congress opened Monday, Dec. 5th. After prayer by the Chaplain, Rev. J. G. Butler, Mr. Ingalls, President of the Senate, called the Senate to order, and all the Senators, except Mr. Faulkner, of Virginia, took the oath of office. Mrs. Cleveland with some of her lady friends, occupied the seats reserved for the President's family, and the representatives of foreign nations, filled the diplomatic gallery.

In the House of Representatives the

galleries were crowded with spectators. Mr. John G. Carlisle was re-elected speaker, and Rev. W. H. Milburn, "the blind man eloquent," was again elected chaplain.

The President's message was read in both Houses, the next day, its reading occupying but forty minutes. It is confined to the one subject of tariff revision. The *Public Ledger*, Philadelphia, (Mr. George W. Child's paper), which claims to be independent in politics, says:

"The one subject to which the message is confined is a short-sighted, ill-advised lecture, based upon defective information, reproducing hackneyed arguments, couched in over-wrought phrases, and vehemently partisan! These are weighty words of adverse criticism, to be used about a state paper from the President of the United States, but they are thoughtfully used, and with profound regret that the Executive message to which they are applied, is that of Mr. Cleveland, for whom, in common with the great mass of his countrymen, we have entertained very high regard."

Of course the party papers criticize it favorably or unfavorably as they are or are not identified with the Democratic party.

The Diocese of Delaware.

An adjourned session of the annual convention of the Protestant Episcopal church diocese of Delaware, was held in St. John's church, Brandywine village, Wednesday and Thursday of last week, Rev. T. Gardner Little, presiding. Revs. J. D. Newlin, of Philadelphia, Boyd Vincent, of Pittsburg, Pa., G. H. Kinsolving, of Philadelphia, and Joseph Carey, of Saratoga, New York, were successively elected to the vacant bishopric by the clergy, and rejected by the laity.

After these unsuccessful attempts to secure a successor for the late Bishop Alfred Lee, the convention adjourned to meet in June 1888, in Dover, Del. The endowment for the the salary of the Bishop has been increased since last June, to the sum of \$62,000. Among the prominent laymen present were Ex. Gov. Ponder and Judge Grubb.

Scott Jubilation.

Last Sunday was devoted to Jubilee services by our brethren of Scott M. E. Church in this city, Rev. N. M. Browne pastor. It was not, that it had reached its semi-centennial anniversary, for it is only thirty six years since the enterprise had its inception, in a union Sunday school which was opened Sept. 28th 1851, by Rev. Andrew Manship and Judge Willard Wall of the U. S. District Court, and only thirty three years since the first pastor, H. A. Hobbs was appointed to the charge from the Philadelphia Conference. But the occasion for this special rejoicing was the successful completion of the task, undertaken over two years ago, to free the church from every dollar of its long standing indebtedness. A mortgage of \$600, given in 1856 had been increased in 1872 to \$2900, which with sundry other loans at last aggregated a debt of \$5,451; all of which has been paid during the past two years, under the energetic and skillful leadership of Brother Browne, sustained as he has been by the self-denying and generous co-operation of his devoted people. To the credit of this charge it ought to be said, the whole amount of this debt was raised among themselves, except \$800 contributed by outside friends. Truly they had a right to rejoice and give thanks.

Rev. L. W. Layfield of St. George's preached to a large congregation in the morning from the words of the deriding priests and scribes, "He saved others; himself he cannot save." Math. 27-42. At 2 P. M. an interesting praise service was held by the Sunday-school, with an address by Rev. Bro. Layfield. At 6 P. M. there was a very joyous family gathering, in which glowing and thrilling testimonies were given, as to personal

benefits received in connection with this church. Among those participating, were Mrs. Jacob Weldin, whose husband had been one of the original members of Scott, and Mrs. Isaac McKaig, the first female superintendent of its Sunday school. At 7.30 P. M. the church was crowded. After appropriate devotional exercises, the pastor read a brief but comprehensive and graphic sketch of the history of the church, its toils, its struggles, and its triumphs. J. T. Bartlett and Lewis T. Grubb, secretary and treasurer, followed with the story of the debt and its liquidation. Words of hearty congratulation and kindly counsel were spoken by Messrs Job H. Jackson, John G. Baker, and William H. Foulk. During the singing of an appropriate hymn, preparations for burning the old bond and mortgage and other records of indebtedness were completed by brother Hower Colkins, one of the young men of the church, and as the match was applied and the flames consumed these symbols of financial bondage, all joined in singing the long metre Doxology, repeating the same; after which the benediction was pronounced, and with general hand shaking and mutual felicitations, the interesting services of the day were concluded.

We quote with our emphatic endorsement the following words of merited commendation from our neighbor, the *Every Evening*. "To the untiring zeal of the Rev. N. M. Browne, whose pastorate at Scott church is closing belongs much credit, for the present sound condition of the church."

The only decoration was a white scroll over the pulpit upon which was written in large letters, "Our debt is paid." Special mention should be made of the admirable music, by the large choir of young people, which added so much to the impressiveness of the exercises.

The pastor, as a pleasant surprise to the congregation, announced the fact, that Miss Perkins of Asbury church had donated a lot and dwelling to the church for a parsonage, with the single stipulation, that she should be paid a rental of \$13, per month during her life. With so excellent a church building free from debt, and with a parsonage property upon so easy terms, we confidently expect our friends of Scott will take an advanced position, in pastoral support, in contributions to church benevolences, and in all the activities of a vigorous church life.

Preachers' Meeting, Wilmington.

There was a fair attendance of preachers last Monday morning. Among the number were Rev. James B. Merritt of Crumpton, Md., and Rev. Konrad R. Hartwig pastor of our Swedish mission in this city. The former had preached in Asbury for brother Bryan, the day before. We are pleased to learn there is some probability brother Merritt will be able to take pastoral charge at the next session of the conference. Brother Bryan continues to improve, and anticipates an early resumption of his work.

Rev. A. Stengle made a most interesting report of his experiences as our delegate to the evangelical alliance, that had so grand a meeting in Washington last week. This occupied most of the time of the session. Brother Stengle's report will appear in our next issue.

Philadelphia.

The announcement, that Dr. Neely was to read a paper on our church polity, and the modifications desirable in the same, brought out a large number of ministers and laymen to hear what he had to say. After an elaborate introduction, vindicating the right and duty of free and full discussion without incurring any suspicion of disloyalty, and calling attention to the significant fact, that while there had never been an important secession from us on doctrinal grounds, there had been important ones

on questions of church polity, the speaker proceeded to discuss his theme under several heads.

1. Our ecclesiasticism: is it national, or ecumenical? Are we the Methodist Episcopal Church of the United States of America, with missions in other lands, or are we the Methodist Episcopal Church of the whole world? In maintaining the position that we are, and ought to continue, the M. E. Church of the United States, Dr. Neely cited the title pages of our Discipline from 1784 to 1804, and our deeds of settlement from 1796 to the present time, according to which, this is our legal title. In the separation of our Canadian brethren, in 18—they refer to the parent body, as the church in the United States. Our first foreign mission was established in 1833 in Liberia, which was at the time a colony of the United States founded, eleven years before. After its independence in 1847 in its application for representation in 1848, and in its application for a Bishop, as also as in the episcopal address recommending episcopal supervision for our people there, the church is referred to under the same title. It thus appears, that we are not an ecumenical body, but the M. E. Church in the United States, with her missions in other lands, to be fostered and guided by the church at home, only so long as they are incapable of autonomy without detriment to the cause. "No church of popular representation," said the speaker, "can be ecumenical." Rome claims to be ecumenical but it is hierarchical; with its seat of central authority in the seven-hilled city. Three years after our organization, we declared ourselves independent of John Wesley.

Nor does British Methodism attempt to hold sway over her missions outside of the British Islands, after they become self supporting. The late Dr. E. O. Haven, afterwards bishop, denounced the idea of an ecumenical Methodism, as "Hildebrandic."

Another point touched upon, was the supply of episcopal service in foreign fields. If ordination were the chief or only service required, we might authorize a committee of elders to render such service. But it is the effective supervision that is the great need, especially so in missions; and this involves actual residence, and intimate personal acquaintance with the work and workers.

Dr. Neely recommended two classes of bishops, one for the home field, and the other for our missions, to be selected according to their special fitness and adaptation to their respective fields. As to the presiding eldership, it was conceded that something of the kind was needed in our system; but it was claimed that it was desirable to modify the mode of appointment. The argument for episcopal appointment because they were the bishop's agents and therefore he ought to choose them, has little if any force, when we remember that it is very seldom that the presiding bishop has presiding elders of his own choosing. The question of their election by the conference is as old as the church, and after continued advocacy by some of the best and ablest men of the church as often as the quadrennial sessions were held, it was adopted by the General Conference of 1829, though suspended for four years, in deference to the wishes of the venerable McKendree and the remonstrances of Joshua Soule who had declined the office of bishop, sooner than submit to this restriction of episcopal authority. Had some concession on this matter of absolute authority been made in 1792, most likely the O'Kelly secession would not have taken place, and had the conference stood firm in 1820 and '24, the disastrous results of the radical movement of 1828, might have been avoided. As the bishop must of necessity choose upon information, it would seem apparent, that the voice of the many is to be preferred to that of the few. The present methods are far more vicious than any that are possible, under an election

by the conference. As to the time limit, Dr. Neely expressed a preference for a definite term, with such flexibility as would allow exceptions.

John T. Wallace.

An article in the *Philadelphia Ledger* of last Monday announces the death of this gentleman, and his interment in Woodlands Cemetery. His death occurred on Dec. 7 at his late home in Washington, D. C., after a few days illness with pneumonia. He was a trusted officer in the Department of Justice, and his place, the Washington papers say it will be difficult to fill. He was a younger brother, and the only remaining one, of Rev. Adam Wallace, D. D., of the Philadelphia Conference, and Editor of the *Ocean Grove Record*. He was born in Ireland in 1833, and came to this country at the age of 14. For a number of years he was prominently connected with the old Union M. E. Church as a member of Samuel Ashmead's celebrated choir. At the breaking out of the war, he became associated with the famous Thomas A. Scott in opening Railroad facilities across the Potomac, and holding Alexandria as a depot of military supplies. He was afterwards largely interested in gold and silver mining in the South and West. He entered the Department of Justice under Attorney General Brewster, and of late years has travelled quite extensively through all the States and Territories of the far West. He was of a very generous and genial disposition, and wherever he was known made hosts of friends.

Christmas.

This joyous anniversary is at hand. Another week and it will be here. Throughout Christendom, and that means wherever Christ's name is known, the season that commemorates his birth is one of gladness and good cheer. What an incomparable fact? Millions on millions of human beings of almost every kindred, tribe, and nation, from tender youth to hoary age, the lowly and the lofty, the un-lettered, and the learned, celebrating with song and gift, and gleeful rejoicing, the birthday of the Nazarene carpenter's son! Is any effort of imagination needed, to see in this stupendous fact of the nineteenth century, a prophecy and pledge of his universal triumph? And may there not come to our reverent ears some echoes of those triumphant notes, which first fell upon the ears of the beloved disciple in his exile on Patmos, and which he records in those wonderful words, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

While we rejoice in his coming, and exult in confident anticipation of his return, shall we not drink into his spirit, and humbly following his footsteps make this Christmastide a special benediction to those about us, proving in our own experience the marvelous truth uttered by the Lord Jesus, when he said, "It is more blessed to give than to receive?"

In our preparations for Christmas, let us plan for kindly generous ministrations to those who need our help to make the season one of gladness to them, remembering those other words of our Lord, "in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Dr. Buckley on the President's Message.

In this week's *Advocate*, the editor says "three propositions we hold: idle money must not lie in the treasury: the revenue must be modified; and this is a task of the greatest delicacy, needing the help and wisdom of both parties. But party necessities and jealousies will stand in the way of that."

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

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Time Table in effect Nov. 20, 1887

Table with columns: Stations, a.m., a.m., p.m., p.m.
Rows include Wilmington, French St, Newbridge, etc.

Additional Trains, on Saturday only, will leave
Wilmington at 5:20 and 11:15 p.m. for Newbridge...

GOING SOUTH.
Daily except Sunday.

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

Additional Trains, on Saturday only, will leave
Depot Station at 1:50 and 7:02 p.m. for Newbridge...

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Junction, Chadd's Ford Junction, Lenape,
Coatesville, Waynesburg Junction, Birdsboro
and Reading, see timetables at all stations.

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

Commencing Thursday, Dec. 11, 1887, leave Hillen
Station as follows:

DAILY.
4:30 A.M. Fast Mail for Shenandoah Valley and
southern and southern-tern rail. Also Glyndon,
Westminster, New Windsor, Union Bridge, Mechanics-
town, Blue Ridge, Hagerstown, and except Sunday,
Chambersburg, Waynesboro, and points on F. & C.
V. R.

DAILY EXCEPT SUNDAY.
6:00 A.M. - Accommodation for Hanover, Frederick,
Emmitsburg, Waynesboro, Chambersburg, Shippensburg,
Hagerstown, Westminster and intermediate
stations. Also, points on S. V. R. R. and connections.

9:35 A.M. - Accommodation for Union Bridge,
Hanover, Gettysburg, and all points on B. & O.
R. R., (through cars).

11:35 P.M. - Accommodation for Emory Grove,
Widewater, and all points on B. & O. R. R., (through cars).

2:25 P.M. - Accommodation for Emory Grove.

4:00 P.M. - Express for Arlington, Mt. Hope, Pikes-
ville, Owing's, Mill, St. Georges, Glenn, Glenn
Park, Finksburg, Patuxent, Carrollton, Westminster,
Mellott, New Windsor, Linwood, Union Bridge and
stations west also Hanover, Gettysburg and stations
on B. & O. R. R. (through cars). Emmitsburg,
Waynesboro, Chambersburg and Shippensburg.

5:15 P.M. - Accommodation for Emory Grove.

6:27 P.M. - Accommodation for Union Bridge.

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Daily - 2:40 and 10:40 P.M. Daily except Sunday -
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SCHEDULE IN EFFECT NOVEMBER 20, 1887.

Trains leave Delaware Avenue Depot:

EAST BOUND.

Table with columns: Philadelphia Accommodation, daily, 6:15 a.m.
Philadelphia Accommodation, daily, 7:05 a.m.
Philadelphia Accommodation, daily, 7:55 a.m.

WEST BOUND.

Table with columns: Chicago and Pittsburg Limited, daily, 7:45 a.m.
Arrives Chicago 7:59 next morning.
Baltimore accommodation daily except
Sunday, 8:15 a.m.

Trains leave Market Street Station:
For Philadelphia 2:35 p.m. daily except Sunday.
For Baltimore 2:35 p.m. daily except Sunday.
For Lancaster 2:50 and 2:55 p.m. daily except
Sunday, 3:30 p.m. daily.

The 10:50 a.m. train connects at East Junction
with Cincinnati and St. Louis through express daily
except Sunday. The 3:30 p.m. connects with Chicago
and St. Louis express daily.

Trains for Wilmington leave Philadelphia 7:00
A.M., 9:30, 10:30, 11:45, 8:00, 4:30, 5:00, 5:30, 6:30
8:10, 10:00 p.m.

Daily except Sunday, 7:15 a.m. 12:00 noon, 4:15,
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