

Peninsula Methodist.

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

VOLUME XI,
NUMBER 51.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, DECEMBER 19, 1885.

ONE DOLLAR A YEAR
SINGLE NOS. 3 Cents.

CHRISTMAS GIFTS.

BY FRANCES RIDLEY HAVERGAL.

Christmas gifts for thee, fair and free:
Precious things from the heavenly store.
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell,
Sweetest of all in the heart's lone cell,
Pearls of peace, that were sought for thee,
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest-reaching light.

Christmas gifts for thee, grand and free!
Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far-off land,
Brought to thee by His own dear hand,
Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And love that infinite love can give,
Surely thy heart of hearts uplifts,
Carols of praise for such Christmas gifts.

Prohibition in Atlanta Ga.

BY PRESIDENT E. O. THAYER, OF CLARK UNIVERSITY.

Victory for the right was the glorious result on Wednesday, Nov. 25, of the most remarkable contest against the liquor traffic ever waged in this or any country. It was remarkable in respect to the character of the contestants, the methods of conducting the campaign, the intense enthusiasm aroused, the great obstacles overcome by the temperance side, the arguments of facts brought out for use in similar campaigns elsewhere, and the incidental results brought about, which are hardly less valuable than the main point gained. Let us look at each of these points carefully.

There was a very clear line of demarcation between the men arrayed on either side. In the temperance phalanx were drawn up all the clergy, white and colored, the leading lawyers, physicians, business men, and skilled mechanics. On the anti-Prohibition side were the brewers, wholesale and retail liquor-dealers, owners of real estate rented by saloonists, the Kimball House lessees and their employees, and, as usual, all the lower elements of the city. Of course, there were a few respectable men, but none, outside of the classes mentioned took any prominent part in the campaign. The Young Men's Prohibition Club, one thousand strong, was born in a prayer-meeting of the Young Men's Christian Association, and enrolled many of the best men of the city. The temperance speakers were clergymen, United States Senators, judges and professors; on the liquor side, two small justices, a few merchants, and several colored politicians. The audiences of the one, numbered by thousands, were composed of the best white gentlemen and ladies of the city and the cultured and respectable colored people; while the other consisted of a few hundreds of men interested in the sale or use of whisky and the lowest elements of the colored population. So marked was the difference in the appearance of those who wore the blue and those who wore the red that it excited general comment.

The methods of conducting the campaign, on the part of the Prohibitionists, are worthy of study by all engaged in such work. The organization of the temperance forces was perfect, and every move was made with military precision. The Prohibition Club was divided into companies and squads, each with its officers, and all knowing their special duties. The work was so divided amongst committees and sub-committees as to secure the most prompt and efficient service. Every statement or argument published

by the liquor interest was met the next morning with an appropriate rejoinder. A statement came out one day that the agitation had already injured business; and immediately appeared a card stating that business was unusually good, signed by nearly all the leading business houses. Then came a wail from nineteen doctors that the sick must have whisky, which was followed by a card from forty of the oldest and best physicians, stating that they were satisfied with the law. Then the leading architects denied over their signature that the prospects for building were destroyed, and several firms engaged in manufacturing building material who had been reported by the liquor men as "shut down," requested to be allowed to state that they were running to the fullest capacity. Again came doleful stories of the ruinous effects of Prohibition in other States and in surrounding towns of Georgia. This was followed by a perfect avalanche of letters from reliable sources, gathered by the "Committee on Facts," showing that the abolition of the liquor traffic had been everywhere a blessing. Other committees secured the registration of indifferent voters, and paid the taxes of the poor. Others were on the lookout for illegalities in the registration and voting, and in short, every avenue was opened by which the hosts could march to victory. On election day the ladies opened lunch-rooms at various points and fed thousands of Prohibition workers and voters. Almost daily throughout the campaign women's prayer-meetings were held in the churches, where earnest supplications went up to heaven for victory for the right. The gracious answer to these prayers made Thanksgiving Day a joyous occasion in Christian homes.

Another remarkable feature of the contest was the intense enthusiasm manifested. This was manifested not only by the earnest work already described, but by the crowds that every night and on Sunday afternoon filled Sam Jones's great "Gospel Tent." On one occasion while Dr. Felton was speaking, six hundred colored voters, headed by a band, marched into the tent, while the five thousand present set up a deafening shout that lasted for several minutes. Men said such scenes of excitement had never been known here, even in the hottest political contests. The election was the topic of conversation everywhere, absorbing every other question. A proposition to enter upon any new undertaking was always met with the reply: "No use trying to do anything till after the election." The registration was several thousand larger than in any Presidential election, showing the great interest taken in the struggle. On the night before the election the whiskey men organized an immense torchlight procession, and marched a great body of poor white and degraded colored men to a vacant depot, where they fed them, and drugged them with liquors till morning, when they were taken to the polls and voted in a solid column. The colored church-people to counteract this movement kept "open house" all night, with wholesome food and good advice, and sent great companies of voters to the polls singing songs of triumph. As they marched along their neat appearance and intelligent faces were in striking contrast to the poor fellows from their all-night debauch at the depot. All day long the contest raged. Every body was in the most in-

tense excitement; free carriages, decked in blue or red, hurried hither and thither for voters; men were persuaded and some bought; every effort was made by both parties to poll as many votes as possible, until finally the polls were closed, and the result announced.

The victory is all the more remarkable when we consider the obstacles to be overcome. The fight was against a business in which about \$700,000 was invested, bringing in a revenue to the city of about \$100,000, against a brewery several large wholesale liquor-houses, and about one hundred groggeries; against the owners and friends of the Kimball House, Atlanta's pride, whose maintenance depends on the success of the magnificent bar-room, if report is true; and against hundreds of ignorant men white and colored, unable to reason but easily bought. No contest of the kind ever seemed more hopeless until it became evident that the best people of the city were aroused and united and determined to win.

The incidental results of the campaign are of wonderful interest and value. Other cities and towns in Georgia have caught the inspiration, and are already moving to follow the good example set by the capital city. The eloquent speeches and the convincing arguments brought forth have awakened a public sentiment in favor of temperance which cannot be estimated. The moral results of the agitation of the question are worth the price paid for victory. Atlanta has been well advertised all over the world, and probably thousands will be attracted to it as a city of enterprise and moral strength, and a good place for homes, where children can be educated in safety. The absence of bloodshed or riot on an election day of such intense excitement is certainly very creditable to the city. But, perhaps, no class of people reaped more benefit from the contest than the colored people. By their fidelity to principle they proved they were worthy of trust. The white people recognized the manliness of their conduct, and are loud in their praises. Governor Colquitt, in a speech, said that the mouths of thousands would now be stopped who had hitherto proclaimed that the Negro was incapable of reasoning and unworthy of the right of suffrage. During the campaign white and colored people mingled in the audiences and on the platform, and on election day white ladies served lunches to white and colored alike from the same tables. It has been proved that there is a better class of colored people, who cannot be bought, but who will stand with their respectable white friends when any great moral question is at stake. The noble conduct of the colored people, of Atlanta has lifted the whole race nearer to the coveted goal of equal rights as Christian citizens, and has shown how alone that goal can be reached, by alliance with the good and the true.—*Christian Advocate.*

"The Conversion of Children."

BY REV. E. C. MACNICHOIL.

Hunt up the PENINSULA METHODIST of the 5th inst., and look at the article, on the conversion of children, by Prof. Austin Phelps, of Andover Theol. Sem., and see if that article contains the kind of teaching that will contribute to the advancement of the kingdom of Christ among our children, or strengthen the

influence of Methodism in the homes of the members of our Church. We are well aware of the ridicule, that in some quarters awaits the one, who would have the temerity to question the truth of any statement, coming from such a shining Light, as Phelps of Andover; but look at that article, and you will find sufficient cause—one that will fill the most timorous heart with courage for the attack.

Let us examine its statements carefully, and see what it contains.

It opens with the statement that "the first truth which a Christian teacher needs to hold in firm and vivid faith, is, that every child of the human race needs the regenerating grace of God;" again, "The teacher should estimate a child's nature, as God estimates it. It is that of a lost being, who needs salvation by the blood of Christ."

This is the text, and what follows this reminds us of the remark made by an old minister, concerning the sermon of a young brother whom he had just heard preach, viz, that if the young preacher's text had the small pox the sermon was in no danger of catching it. After such clean, clear cut statements, as we have quoted above, we were hardly prepared for such a charming platitude as this, "the law of heredity favors their conversion to Christ." What is this law of heredity? Let him explain. "The faith that the child inherits from its ancestors" "is reduplicated by hereditary tendency to right, right beliefs, right tastes, right desires, right choices, and these at last consolidated in right habits and right principles, are the natural outflow of ancestral piety in the person of the child of the remotest generation." This is what he calls "the law of gracious heredity," and in support of the above statement he cites a case in point, that of a hardened old reprobate in one of the towns of New England a man notorious for his wickedness and depravity, who is very suddenly arrested in his downward course, apparently by no human hand or voice, and who woke up from a sound night's sleep, to find himself a converted man, and thereafter, to the amazement of the natives, lives a consistent Christian life, and upon inquiry being made, it was discovered that three generations back this man had among his ancestry a saintly woman, whose habit had been to pray for the salvation of her posterity to the end of time; this is an illustration of "the gracious law of heredity." Verily faith is here drawn out to such lengths that it becomes credulity.

According to this law, any man, no matter how low he may sink, though he may have the brand of Cain upon his brow, if he ever had a great grandmother who was a Christian, even though he has never known or heard of her, has a sure thing of salvation. Stripped of its glittering and fascinating verbiage what does Prof. Phelps mean by this "law of gracious heredity?" Nothing more or less than Calvinism of the most pronounced type; Foreordination, Predestination in its most literal form.

These are the premises and of course if the truth of these be admitted his conclusions are irresistible.

What are the conclusions arrived at by Prof. Phelps. 1st. That the Church of Christ will never attain her millennial expansion until we cease to depend so disproportionately on revivals of religion and trust more confidently to the laws of hereditary grace."

2nd. According to the working of this law "Every child of Christian birth would be born unto the kingdom of Christ." How? He says. "It would be the natural order of his experience to grow into conscious virtue, as character in other respects should grow," he then illustrates by saying, "Plant an acorn anywhere and anyhow in good soil and it will grow upward not downward.

Does the Prof. forget that the very first stage of growth that the acorn undergoes, is a thorough and radical change, a process of nature that bears a striking resemblance to what he is pleased to call a "convulsive conversion," in the spiritual world. He further emphasizes this point by saying, "Especially should a child of godly parentage be protected by parent and teacher from even feeling the necessity of a convulsive change to render him a child of God." That is we should be on the alert to stifle any indication of godly sorrow on account of sin, crush out of his thoughts anything that looks like what we Methodists call conviction.

How does this last statement which we have quoted look alongside of the statement he announces at the beginning of the article, "A teacher should estimate a child's nature as God estimates it. It is that of a lost being, who needs salvation by the blood of Christ."

Finally he gives us an illustration. A youth of Scotch Presbyterian descent, who at the age of fifteen sought the advice of his pastor, respecting a profession of religion, and because of the youth's lack of experience on the subject of repentance, he was rejected. Then the writer mourns over the egregious blunder of the pastor, and says of the boy's case, "It was probably a case of unconscious regeneration perhaps in infancy." Shades of our Fathers! this in a Methodist paper!

We have been familiar with the doctrine of Baptismal regeneration; but it has remained for the emasculated new theology of New England to stretch it out still thinner; hence we have Baptismal regeneration, Unconscious regeneration, Infantile regeneration,—inmaculate trio!

Let us hear the conclusion of the whole matter, viz. That all up and down this entire Peninsula, the brothers and sisters who are hard at work in their revival services are "depending disproportionately on revivals of religion," and not enough "on the laws of hereditary grace." We confess that when we get home from protracted meeting these cold dark nights, groping our way around to put the horse away for the night, we sometimes feel that it would be much more comfortable to the flesh, to depend less on revivals of religion, and more on the "law of hereditary grace."

In conclusion, we want to call your attention to the fact, that this article is published and editorially commended in a paper representing a Church, that would still have been frozen to the pews of the Established Church of England, had it not been for a revival of religion that happened a little over a hundred years ago.

Still Pond, Maryland.

John E. Wetherbee, a brilliant young lawyer, and a professor in the Law School of Boston University, has committed suicide. The Dean of the University thinks that overwork was the cause of his unhappy death.

Youth's Department.

Advice to Boys.

Dr. Lyman Abbott says: "Whatsoever thy hands find to do, do it with all thy might."
 E. P. Roe: Do one thing honourably and thoroughly, and set about it at once."
 Ex-President Hayes: "Commit to memory, and recite Brown's letter to a young friend."
 General Lyons: "No one will ever become a great scholar without constant study, close application, and without thoroughly understanding that which he may attempt before passing it by to take up something else."
 General Winfield S. Hancock, among other things: "Be truthful; never try to appear what you are not; honor your father and your mother."
 Rev. E. E. Hale: "Tell the truth. Keep the Commandments. Do not drink. If you have anything to say, say it, but if not, certainly not."
 General D. S. Stanley: "That next to exact regularity in their hours for prayer and pious reading, they allow nothing to interfere with their hours of study."
Academy News.

A Little Comforter.

A lady who had charge of young persons not of kindred blood, became, on one occasion, perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit, laid her head upon a table, and wept bitterly. She scarcely perceived her little daughter, seated quietly in a corner. Unable longer to bear the sight of her mother's distress, she stole softly to her side, and taking her hand in both of her own, said:—
 "Maamma, once you taught me a pretty hymn:—
 'If ere you meet with trials,
 Or troubles on the way,
 Then cast your care on Jesus,
 And don't forget to pray.'
 The counsel of the little monitor was taken and relief came. The mother was repaid for rightly training her child by having her become her blessed teacher.
 "Out of the mouths of babes and sucklings God hath ordained praise."—*Zion's Herald.*

There is a popular atheism in multitudes of hearts, that prove it by their prayerless, godless living. There are innumerable souls that would resent the charge of the fool's atheism, yet daily deny God in very deed. They are fond of doubts and doubting, and claim that unbelief is more honest and trustworthy than belief; and they read and believe skeptical books for the help they give them to disbelieve and attack the one Book whose Divine Author they refuse to own and worship. Christianity is in continual conflict with practical atheism, and it meets it as the apostles overcame it in the Roman Empire, with the word of their testimony and by the blood of the Lamb.—*Christian at Work.*

Freddy has been repeatedly told he must not ask people for money. One day he met Mr. Williams, who could never resist an appeal from the small boy.
 "Mr. Williams," said Freddy, "do you ever give five cents to little boys what don't ask for 'em?"
 He got the money.

Farmer (to physician): "If you git out my way, doctor, any time, I wish you'd stop and see my wife. She says she ain't feelin' well." Physician: "What are some of her symptoms?" Farmer: "I dunno. This mornin' after she had milked the cows an' fed the stock, an' got breakfast for the hands, an' washed the dishes, an' built a fire under the soap kettle in the lane, an' done a few chores 'bout the house, she complained o' feelin' kinder tired. I shouldn't be surprised if her blood was out of order. I guess she needs a dose of medicine."

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.
 No. 40.

Loading up what furniture and fixings belonged to us, at Lewes, on a couple of wagons under the superintendence of Mr. J. Hilliard Burton, we started them off ahead, taking the road by "Little Hill" to Millsboro, thence by main route through Dagsboro, St. Martin's, Berlin, Newark, Snow Hill, Horn-town and Drummondtown to our destination at Locustville, Accomac County, Eastern shore of Virginia.

The item for "moving expenses," was \$40, with about ten days, going and returning. The same job I suppose could now be undertaken for about \$10, and accomplished in less than twenty-four hours by rail.

Bro. Burton, named above, had been a prominent man in politics, was once Sheriff of Sussex County, if I mistake not, and had something to do with navigation. He stood high as a vestry-man and attendant of the Episcopal Church. He was at the Zoar camp-meeting a year or two before, and unknown to any of us, was under deep conviction. Up to the last evening of the meeting he could not bring himself to confess his personal need of the "Mighty to Save." I remember when, after we gave the last invitation and a crowd of "mourners" gathered around the altar, he drew near and stood leaning sadly against a tree. Nobody approached him, as he was supposed to be a pretty fair sort of Christian already.

After lingering about there until near the close, down he went on his knees weeping and praying for salvation.

The incident caused surprise, then other backward people came up and followed his example, and the exercises took a new impulse in penitential hymns, and supplication. How John Salmon's David Dodd, Wm. Morris, and Bro. Derriekson prayed for the unexpected mourners! It was a hard and tedious struggle for some of them to overcome their pride, and accept the Saviour. Mr. Burton determined to stay there all night or find rest for his soul. A few of us lingered with him. He told us calmly, that it might be with him "now or never." He had received solemn warnings and calls by the Spirit, and had made promises to God. He was unwilling to leave the place until this vital question was finally settled. Toward dawn of the next morning he got a view of Calvary, trusted in Jesus, and began to shout the praise of God. What a happy morning that was on old Zoar Camp-ground. The news ran like fire in stubble to Georgetown, and other remote points, and wide spread was the sensation among leading citizens, when it was told them that John Hilliard Burton had just been converted. He joined our church and became a very active worker, and subsequently, I think, an official member. Anyhow, when I had to move, he became my friend in need, and moved me to Virginia.

Locustville was a few miles south of Drummondtown, the county seat. It was on what was termed the sea-side road, had two thrifty stores, a church and school-house, and may have also boasted of a blacksmith shop, and a shoemaker. The little parsonage stood just opposite the store of Squire Cope, a very clever Virginian whose wife was a member of the Church, and both as kind and careful of the preacher and his family as they possibly could be.

Pulpit duty I found to be comparatively light. Preaching but twice on Sabbath was a new order of things to me. Burton's chapel was only a couple of miles below, and to it and Locustville I gave one Sabbath. The next took me to Garrison's chapel and Trinity. The latter was the only appointment I had in Northampton county, except when I made special visits to a few members who lived about 20 miles farther south.

in the neighborhood of Eastville and Cape Charles.

The congregations were always large; for, shut away, as most of the people were, from contact with the great bustling world, the services of the Church, and a continuous round of social visiting made up the sum total of their existence.

Our official board was unusually imposing for a charge so small. The local preachers were men above mediocrity; some of them by extensive reading, and ability, could rank with the traveling fraternity, and were equally popular, when, and wherever they exercised their gifts. There were Littleton Lecates, a good theologian, Benjamin T. Ames-younger, but aspiring, John Weeley Elliott, practical and sensible, Hezekiah Dalby, a venerable link between past and present, as simple and straight-forward as Joshua Thomas; and a Bro. Humphriss, who was licensed about my time, and became a prodigy of eloquence and power whenever he could overcome his timidity.

The exhorters, leaders and stewards were all devout men and staunch friends of the old Church, such as Father Burton and his son John, Geo. P. Cutler and Jacob Boone, James R. Garrison, Thomas E. Brickhouse, Bro. Richardson, and Garrison Burton.

One of the most efficient men I ever met with, in liberal devising, genial spirit, and tireless zeal was James R. Garrison. His house was nearly as familiar to us as our own home. Mrs. G. was one of the excellent of the earth, and together they were foremost in every good word and work. About half our time on the circuit was spent among the people; those not members of the church vying with others in having the preacher as a welcome guest, as often, and as long as possible.

Among these old aristocratic families we found the very soul of honor and hospitality. Their mansions were in secluded spots, away from public thoroughfares, and with plenty of house servants, they kept up a degree of style, which later years and altered circumstances have almost entirely obliterated. Indeed most of these old families have been broken up, since the day when Lee surrendered Virginia, and the abortive Confederacy, to the victorious forces of freedom and union.

It was my good fortune to be there during an interim of comparative peace between the great church agitation and split, and the excitement produced by the futile invasion of the immortal John Brown.

In 1874—5, both branches of the M. E. Church began to interchange courtesies, attend each others' meetings, and the preachers to occupy each others' pulpits.

The first chance I was offered to do this, was on the occasion of a National fast, when all the congregations within a given circle, united at one of the Southern Churches, in obedience to a Presidential proclamation, and I had to preach the sermon. Previous to this however, I had pressed some of their preachers and members into service on our circuit, and at a notable camp-meeting, of which I had charge, managed to secure a revival of the spirit of union, getting ministry and laity, to help us, which they did right zealously.

A communion service and love feast were held during this meeting and such power came upon the weeping and happy people, that they shouted aloud, and embraced each other, to the astonishment of thousands present. One old worldling, I was told was found seated on a log, wiping his eyes that day. When rallied by his profane companions about the interest he seemed to feel, he replied: "I was once a Christian, but forsook Christ and the Church. I have been going on from bad to worse, until I lost faith in everything good. Now, I believe there is a God, and that religion is true. Nothing else could have brought those people, who hated each other so heartily, to do as we have seen them do

to-day. I wish I was back among them and as happy as I used to be."
 Only in two or three instances did I unwittingly cause trouble. The sectional prejudice was easily stirred. Animosity was like a tinder box, not among the professedly religious, so much, as the rabble who assumed to dictate and direct in our Church usages. I will come to these events in my next.

Short History of Vienna Circuit.
 BY V. B. COLLINS.
 (CONCLUDED.)

The church in Vienna was built somewhere about 1820, and called Emory meeting-house. Prior to this the few Methodists here worshiped in a long, three-room, red house, owned by a widow Mary Jones. This stood in the lot where Mr. Geo. A. Smith now resides. Here John Collins preached. Here the class was called. Here the feeble society was nourished until able to build the first church. It was an unpretentious building, without floor, pews, plastering, or heating arrangement. John Ennalls was first class leader, appointed in 1815, when the class still met at Widow Jones', then Herndon Haralson in 1821, and then Joshua Humphriss in 1813. To the latter the credit is given for having finished the church with floor, pews, heating apparatus and other such luxuries. An old sister tells me, "We thought we had a very fine church when we got these comforts." Like Wainwrights' white and black worshiped in the same room, a gallery being fitted up for the latter; it was also used as a school house. It was somewhere about this time, that father Humphriss took to himself a wife, a Miss Brown, who lived where Mr. Jos. LeCompte now resides.

There is one document to show that these pioneer fathers are indeed our ancestors; they build a church before they get any deed to the land. Undoubtedly they were spiritual; but to serve God rightly we must use also the material; to do this we must be practical. The deed, which is recorded in Cambridge, is dated Nov. 4th, 1823, and is granted to Wm. Sherman, Philip S. Yates, John Ennalls, Herndon Haralson, and Joshua Humphriss as trustees in trust, for the sum of "fifty dollars in hand paid," and is signed by Ann Riddle, and Ann M. Riddle, of Ann. A friend Mr. Thos. Higgins, who moved to Vienna in Oct. 1823, says the church was surely several years old when he came. Careless work this, to build without having a guaranteed title. The "king's business" requireth care, as well as haste.

In vain have I tried to reconstruct the first membership of this little society. Among them however, must have been the five trustees mentioned above, together with Miss Sophia Hicks, Mrs. Ann Harris, Edward Wetherly, Thos. Norman afterward leader, Hooper Norman, Barzillai Street and wife, Wm. and Frank Sherman, and Saul Sherman, the large man. What a sight it would be for us to see this devoted band, composed of the highest and lowest grades of society, the sisters with their plain, old-fashioned bonnets, sitting upon pine-board seats arranged in style similar to wood's meeting seats, no floor to the building, listening to God's word read and explained, by the sputtering light of old-fashioned tallow "dips," which ran down in a stream upon seats and clothing! Thanks be to God for such examples of devotion.

It was here that the first Sunday School in Vienna was regularly organized, about the time the church was first occupied. Prominent among its workers were the Misses Stamford and Wm. Jackson, of sainted memory, who lies buried beneath the pulpit of the church he loved so well. In 1846, the colored brethren, assisted by the whites, built themselves a church, calling it Wesley Chapel.

In 1852 the old church was sold for a store house, and was moved to where Bro. Sherman now resides. It was after-

wards burned. On the old site was built a larger and more substantial edifice, which was dedicated in 1853, but what name it received I can not now ascertain. Rev. James Hargis was pastor, and Rev. T. Jefferson Thompson preached the sermon to a crowded house, announcing No. 420 in our new Hymnal as the opening hymn:

"Now have I found the ground whereas
 Sure my soul's anchor may remain;
 'And nobody could read that hymn as
 Jefferson did," says brother F. W. Smith who heard him.

In 1865, Rev. H. S. Thompson, pastor, the building was improved by a suit of shutters, and furniture, at a cost of \$230. That faithful mother in Israel, Mrs. Catharine A. Higgins, had a large share in this labor by heading the successful festival held in two tents, on the lot where Mrs. Waddell now resides. One peculiarity of that festival was a 25ct. admission fee.

In 1879, Rev. J. E. Kidney, pastor, the church was still further improved by a belfry and bell, new roof, recess pulpit, calcimining, and an Estey organ at a cost of \$450.

This is the church in which we now worship. Some of our brethren who take pride in the things of the Lord speak of a new church. But the present one is as good as the town and as large as the congregation; so to my mind, we have no need for a new one just yet.

Manship, the youngest of the three, was built chiefly through the zeal of brother Jas. N. Sherman, for many years a local preacher, and father of our own noble brother W. Spry Sherman. It was dedicated in 1855, the sermon by Rev. Andrew Manship, from whom it received its name. It has lived on now for thirty years at almost no expense for repairs; but must soon have attention. A new and larger building is the crying need of the appointment.

Such is the field in which in God's name we are laboring. The apparent success of the two years' effort may be given at a later date. Meanwhile we will continue to

"Watch and fight and pray,
 The battle ne'er give o'er;
 Renew the battle every day,
 And help divine implore."

My Boy, Do You Smoke?

The United States Navy annually takes into its service a large number of apprentice boys who are sent all over the world and taught to be thorough sailors. It has been the policy of the government since the war to educate the "blue jacket" upon the principle that the more intelligent a man is the better sailor he is likely to become. There is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they cannot pass the physical examination. Major Houston one of the Marine Corps who is in charge of the Washington Navy yard barracks, is the authority for the statement that one-fifth of all the boys examined are rejected on account of heart disease.

His first question to a boy who desires to enlist is: "Do you smoke?" The invariable response is, "No, sir," but the tell-tale discoloration of the fingers at once shows the truth. The surgeons say that cigarette smoking by boys produces heart disease, and that in ninety-nine cases out of a hundred the rejection of would-be apprentices on account of this defect comes from excessive use of the milder form of the weed. This is a remarkable statement coming as it does from so high an authority, and based upon the results of actual examinations going on day after day and month after month.

The Pope's Evangelical letter quotes and approves the Syllabus of Pius IX against modern civilization; he condemns popular government, but urges Catholics to take part in all political elections.

The Gracious Invitation

LESSON FOR SUNDAY, DECEMBER 20, 1885, Isaiah 55: 1-11.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Ho, every one that thirsteth, come ye to the waters" (Isa. 55: 1.)

I. THE CALL (1-7).

1. Ho!—The English word "ho" is probably a corruption of "hold," and signifies "attend!" but the Hebrew word is translated by Delitzsch "Alas," and expresses "deep sorrow on account of the unsatisfied thirst, and the toilsome labor which affords nothing but seeming satisfaction." Every one is invited because every one thirsts, and because the Inviter is not willing that any should perish. Thirsteth.—Saps Lange: "No wants are so keen, none so imperiously demand supply, as those of hunger and thirst. When long continued, nothing is so distressing; hence the figure is often used to denote any intense desire for anything, especially for salvation" (see John 7: 37; Ps. 42: 2; 63: 1; 143: 6). Waters—plural, signifying abundance. The figure is one of the commonest, and expresses the perfect satisfaction which the blessings of grace bring to the soul. Jesus alone can give the water which springeth up unto everlasting life. No money.—It is all of grace. Christ has paid for it, and offers it as a free gift. The penniless—the spiritually poor—need not be kept back by their poverty. Wine, milk—signifying refreshment and nutriment. The word here translated "wine" is the generic term, and is used 125 times in the Bible; in 69 places, at least, with disapprobation.

"Food and drink are essential to the life of the body, so are the spiritual blessings Christ gives essential to the life of the soul. Our Lord resumes both these figures—that of water in John 4: 14; 7: 37; that of feasting in various parables (e. g., Matt. 22: 1-10; Luke 14: 15-24), and also in His representation of His own flesh as the bread of life (John 6: 32-58). The central idea is, the best and most needful things for the body made the symbols of the best and most vital blessings for the soul. The abundance and freeness of the former represent the yet richer abundance and freeness of the latter." "Wherefore drink with me, friends! It is no draught Of red intoxication; at its brim No vine-wreathed head of Bacchus ever laughed— This pilgrim-cup of mine, now worn and dim With time's rough usage; no bright bubbles swim, Or foam beads sparkle over; Have ye quafed The waters clear that through green pastures glide, Where they who love the Shepherd follow Him? Brimmed with His peace, my soul is satisfied; Cooled are my feverish fancies; calmed the stir Of dreams whose end was only bitterness. Healed at this fount our inmost all would be, Did we but health above disease prefer. My cup is filled at wells whose blessedness A world's thirst cannot drain. Friends, drink with me!" (Lney Larcom).

2. Wherefore—introducing a justifiable remembrance. Spend—literally, "weigh;" formerly silver was weighed, not counted. For that which is not bread—literally, "for the no-bread." Bishop Lowth alludes to the peculiar way which the Hebrews have "of joining the negative particle to the noun, to signify in a strong manner the total negation of the thing expressed by the noun." "Money" and "labor" expended for that which looks like bread, but which is not bread, and only tantalizes the soul without satisfying it, is worse than thrown away. Eat that which is good—the appropriate food for the soul. Delight in fatness—the true manna; the word is employed in Gen. 27: 28, 29; Job 36: 16, to indicate the choicest, richest kinds of food.

"There never was a more simple and true description of this whole world than in this expression of Isaiah. The immortal mind will not be satisfied with wealth, pleasure or honor; it never has been. There is a void in the heart which these things do not, cannot fill. Nothing but God can meet the boundless desires of the soul."

3. Incline your ear—bend your ear to listen, attend to, and obey the Gospel call—"Come unto Me." Those who "come" unto Christ, really go to Him with the heart, submit to Him, believe in Him, live for Him and in Him. Hear—obey. Soul shall live.—It is reckoned to be dead now, devoid of true life, dead in trespasses and in sins. It lives only by the communicated life of the Redeemer: "I live, yet not I; but Christ liveth in me." An everlasting covenant with you—establish a relation which shall be permanent and unending. Even the sure mercies of David.—The covenant which God made with David (2 Sam. 7: 12-29; 1 Chron. 17: 7-27) included the Messiah, and therefore

all who should become His followers. 4. I have given him—referring both to an historic fact in the case of David, and to a prophetic fact in reference to the Messiah. As David was a "witness," a "leader," a "commander," so his Seed should be conspicuous in these relations. He came to bear witness to the truth, and to establish a kingdom. To the people—R. V., "to the people," that is, to the Gentiles. "The 'Son of David' is not only King of Israel, but Supreme Governor of the nations (Matt. 28: 18-20)."

5. Behold thou—the Messiah. Shall call a nation.—All outside of Israel were called "nations," or Gentiles. Thou knowest not.—Birks understands the word "nation" here to denote "not the Gentiles at large, but the Christian church, called mainly from among them, the holy nation and peculiar people, to whom the kingdom of God would now be given. Nations—R. V., "a nation." Shall run unto thee—indicating the haste with which they would go to partake of the benefits of the true religion. Because of the Lord, etc.—because of the revelation which the Messiah would bring of the goodness and the wisdom of Jehovah. He hath glorified thee.—Jesus was repeatedly glorified by the Father—at His humble birth, when the angels proclaimed His advent; at His baptism, when He was divinely recognized by a voice from heaven; at His transfiguration; and at His ascension. (He is continually being glorified by the progress of his kingdom. Ed.)

6. Seek ye the Lord—A command given to all, both Jews and Gentiles, to return to God in repentance and faith, and newness of life. The metaphor implies that the soul has lost, or forsaken, its God, and that He is now to be sought after and found. While he is near.—He is always near; but there are times when He seems nearer than at others, when, for example, the heart has been made tender by some providence, or the conscience awakened by some truth that came home. The soul by continued persistence in sin, may lose its capacity, its power, to seek after God.

"There is a time, we know not when, A place, we know not where, That marks the destiny of man For glory or despair."

"God comes 'near' to us in the preaching of His word when it is borne with power to the conscience, in His providences, when He strikes down a friend, and comes into the very circle where we move, or the very dwelling where we abide; when He lays his hand upon us in sickness, He is 'near' us by day and by night, in a revival of religion, or when a pious friend pleads with us, God is near to us then, and is calling us to His favor."

7. Wicked forsake his way... thoughts—not merely the acts, but the hidden longings and imaginations which develop into acts. The true method of seeking God is here taught. Sinful pursuits and plans and desires must be renounced utterly, in the first place; then the soul must consciously return to the Lord, and consecrate its powers to His service. The will, the heart, the whole man, are included in this act; and where it is genuine and entire, it will be met with mercy, and with the "abundant pardon" pictured to us so beautifully, in the father's treatment of the returning prodigal, in the parable. How little is required of man; how much is promised by God! Abundantly pardon—literally, "multiply to pardon." "The first step is for the sinner to forsake his way. He must come to a solemn pause, and resolve to abandon all his transgressions. His evil course, his vices, his corrupt practices, and his dissipated companions, must be forsaken."

II. THE PROMISE (8-11).

8. For my thoughts are not your thoughts, etc.—The "for" may refer either to the "abundant pardon," or to the duty of forsaking and returning. Thus: He will have mercy upon returning, because His "thoughts" and the sinner, because His "thoughts" and "ways" are infinitely higher than those of man, who would not, in such a case, have mercy; or, in the second place, let the wicked forsake his way and thoughts, because they are so unlike God's in every respect, because the contrast is so marked that there can be no reconciliation unless he forsakes his own ways and follows God's, which are as much higher and grander than his own "as the heavens are higher than the earth."

10. For as the rain cometh down—on its beneficent mission to make the barren, sterile earth fertile and beautiful. And the snow from heaven—no less important, protecting as it does with its soft covering the roots as it does with its soft covering the roots from being frozen, and laying up in the mountain tops the accumulations which in spring dissolve and fill the streams and fertilize the valleys. Returneth not thither.—utilize the rain in the form of mate re-ascend of the rain in the form of vapor (it will not return "void," empty, vapor (it will not return "void," empty, vapor 11), but means, "will not be turned back, defeated." It remains here, working

out God's beneficent purposes." That it may give—R. V., "and giveth." Seed to the sower—bread to the eater.—This completes the benevolent mission of the rain and the snow, and illustrates, in the next verse, the happy effects of God's truth upon human hearts. "The figures chosen are rich in analogies. As snow and rain are the mediating causes of growth, and therefore of the enjoyment of what is reaped, so is the soil of the human heart softened, refreshed, and rendered productive or prolific by the word out of the mouth of Jehovah."

11. So shall my word be—any word, every word, whether of precept or of promise. It shall not return unto me void—empty; without results. What a mysterious vitality has God's word possessed and wrought in this world of ours! How it has satisfied hungry souls, who have found in it the true "bread," and how it has multiplied as "seed for the sower" till its harvests wave in every land!

"Here God's word, compared to the descending, fertilizing rain, admits of two possible applications: either (1) to His Gospel promises with reference to their sure fulfillment; or (2) to His Gospel truth in general, with reference to its moral power in renewing human hearts and regenerating the moral face of the world. Both are blended and involved in these verses. God's word of promise is to be fulfilled; His word of truth shall go forth and fall upon the face of the earth as the rain falls from heaven, and like it shall be gloriously fertilizing and renovating, till it has richly furnished seed for the sower and bread for the eater, and made the sin-cursed earth a second Eden."

From Africa.

Bro. Clarence Davenport writes to the Banner of Holiness from Dondo, Africa, Sept. 1st.: July 29 at 4.30 p.m. Immanuel and I bade our friends and my beloved wife farewell and set our faces toward the interior, accompanied by a man to carry our blanket. At 4.35 we passed out of the town, and taking a foot-path went single file. When we had lost sight of Loando I knelt down and asked Jesus to help us. I found Immanuel kneeling beside me with uncovered head. We marched on until after eight, part of the time by starlight: sometimes through grass higher than my head. After resting three fourths of an hour, we started onward and marched an hour and a half, when Immanuel became so sleepy that I ordered a halt and we spread our beds; the two colored men slept an hour and a quarter, while I fought mosquitoes and thought. At the end of that time we again took up our line of march and shortly after 2 reached an encampment of carriers. About 3 we again marched on, and did not stop till daylight. We had moonlight from 9 till 3. The scenery by moonlight was enchanting.

August 16 we reached Dondo a place of 5,000 inhabitants; next in size to Loando, and about 240 miles southeast. It is at the head of steam navigation, on the Coanza river, and at the end of the great caravan route to the interior along which our people are stationed. We were here 4 days before the Bishop and Bro. McLean came with carriers to carry the cargo to the interior. The women were carried and the children walked the distance of 51 miles, with the exception of 2 who were too small and 2 who were just recovered from sickness. Bro. McLean took the party to Nhangueiepepe; that is, all but the bishop, and Sister Wilks, who was sick with the fever, and ourselves. He also took most of the cargo. He returned last Friday with carriers to take Sister Wilks and the rest of the cargo. Mary and I remain here as it seems absolutely necessary that some one be stationed here. The bishop says he considers this the most important station on the line; and as we could not possibly reach the Kioko country before the rainy season set in, he desired me to look around and see what we thought about remaining here for a time.

While coming up the river with Col. Veiter, military commander of the province he proposed that we go to Ambaca, his headquarters, and offered to give us a furnished house to live in, a Church with perfect freedom to preach and teach protestantism; and to give me, personally, a coffee and sugar-cane plantation,

and men to work it. He also offered to sell homes and oxen at a reasonable rate. Ambaca is only a small place while here are thousands. I did not come here to get rich, but to tell lost souls of a Saviour. I see now that Ambaca was a test as to my real motives. I reported the offer however, to the bishop, and could see that he preferred to have us stay here.

Last Tuesday the bishop, Mary and I explored a high mountain, about 2 miles from Dondo, which has an elevation of about 1500 feet. We were much pleased with our exploration. That night I had a short but severe attack of fever, but was all right by next night.

On Saturday the bishop, Bro. McLean and I stepped off the amount of land we wanted, about 522 acres, including the mountain.

We have decided to remain in Dondo, for a time at least. On Saturday Mary was taken sick with a fever, and grew worse till last night, when her tongue became thick, speech difficult, delirium imminent. Having done all we could we looked to God and He answered our prayers.

September 2. Mary has a little fever to-day, but not much; so you see what sort of an introduction we have had to our field of labor. Yet to-day we feel that we are in the order of God, and have stronger faith in Him than ever before. The bishop left Monday for Nhangueiepepe, to hold a district conference as he goes through. Sister Wilks goes on to Punga-Adanga, 57 miles from N., where her husband is stationed.

The bishop will be back here by the last of the month, on his way to Loando, thence to England and Portugal, where he spends a few weeks ere returning to Liberia, to hold the next annual conference in February. He expects to labor in Liberia till May, when he expects another company of missionaries, whom he will lead to their fields of labor, a he has done with us.

Visit to New York.

Paternal duty prompted me to visit our great National Emporium. Leaving 4th street wharf, Wilmington in the steamer Brandywine Wednesday, the 25th ult., I reached Philadelphia about 10 o'clock. The passage was a pleasant one. My plan was to make several calls in the city of brotherly love, and resume my journey at one o'clock; but on going to the ticket office, Broad street, I found "a round trip ticket," by the limited, which left at that hour, would cost one dollar more than one on a train at 3 o'clock. So I bought one good for five days, for four dollars, a dollar less than the single fares.

At 3 o'clock p. m., I was at the depot, and was soon on my way to the great Metropolis, which was reached via Desbrosses St. Ferry about six o'clock. I took Grand St. car for 3d Ave., where I changed cars, and proceeded up the Ave., and soon found myself at the residence of my son, on 26th St., greeting loved ones and friends. The next day was Thanksgiving, the tenth anniversary of my son's marriage. I met three of my four sons, and three of my four grandchildren, all in good health; and we rejoiced together. But oh! the memories, both joyous and sad, that cluster around the occasion; it would require many journals to record! It was my privilege to attend St. Paul's Methodist Episcopal church on Thanksgiving day, where I heard a very instructive discourse by the pastor, Dr. Day. After the service I made myself known to him, and also met Dr. Deems of the "Church of the Strangers," whom I had formerly met.

Friday I visited the "Book Concern," our great publishing house, and shook hands with Bishop Harris, Drs. Curry and Freeman, and Bros. Phillips, Longking, the assistant editor of the "old official" and several others connected with the establishment. Saturday I directed my face to the "New York and Brooklyn Bridge," which I mounted and passed over; it is surely a vast structure. Had it belonged to an age before the Christian era, it might have been called the 8th wonder of the world. The view from the centre of the bridge up and down the river and on either side and in every direction, as far as the eye can sweep the scene, all is multitudinous magnificence. The bridge itself, the cities of New York, Brooklyn, and Jersey City, with their vast suburbs, the rivers with their Islands and shipping, the bay, the distant ocean dimly visible, and the overhanging sky, with all the tumult and pomp, in-

terior and exterior potential forces, coming into view, overwhelm us with wonder, and make our conceptions of the possible, far-reaching and unspeakable. I thought of the vast resources of nature, the wonders of art and science, the mission of humanity, in its mundane development, and the grandeur of the divine purposes, and the visions of Patmos, wondrous as they are seemed but a miniature symbol of what is yet to be unfolded in man's earthly history; and of the Hereafter! we can only say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

Sabbath I attended, with my son's father-in-law the 17th St. M. E. Church, of which our brothers Willis and Lightbourne were formerly pastors. I was introduced to the pastor, Bro. Smith, who invited me to preach, but I declined, assisting however in the service by reading the first scripture lesson, and offering prayer. Bro. Smith preached an interesting sermon. At night I went with my youngest son to hear Dr. Taylor of the Congregational Church. The interior of this building is magnificent. It was about three fourths filled with attentive hearers, and the Doctor delivered a discourse full of thought and fervency and power. Monday morning before ten o'clock I had recrossed the Hudson and was en route for Philadelphia, in company with Professor Ford the elocutionist.

We arrived in time to visit the Preachers' Meeting, and listen to part of an able essay on Mistakes of Science, by the Rev. J. S. Lame. It was the writer's privilege to be recognized by the Rev. Bro. McConnell, and introduced by him to the meeting. Professor Ford was also introduced, and requested to address the meeting, and he did so in the highest style of his art. It was my privilege at night to attend St. John's M. E. Church, of which the Rev. E. Stubbs is pastor. I could not escape his attention, nor did I seek to do so, and at his request spoke to the meeting. While in the city I embraced the opportunity to visit the family of Bro. E. P. Aldred, and also the family of the late Rev. M. D. Kurtz, an old friend of mine and of precious memory. I also called to see the Rev. Jas. Neill at his place of business, and there met with his son who is a candidate for deacon's orders at the ensuing Annual Conference. He is in the itinerant work and stationed at Wissahickon. I called, both going and returning from New York at the Conference Tract depository, at the Book Store of Perkins & Higgins, and at the office of the Christian Standard. Tuesday 4 o'clock p. m., I was on the steamer Brandywine bound for our own Diamond State Metropolis, and at 6 o'clock was at my lodgings, and after supper, attended my class at Madeley, and enjoyed with a goodly number of Christian people a season of refreshing from the presence of the Lord."

B. F. PRICE.

Be Kind to the Aged.

Jennie Jones is a pretty young lady residing at Highland, Ulster county, New York. She is a dressmaker, and about a year ago, while employed in New York, she befriended an old lady who had lost her pocket-book, by loaning her a small amount of money, and also assisted her across the street when the horse car, in which she had met her, came to the place, where the old lady wished to alight. Miss Jones gave her name and place of residence to the old lady, at her request, and thought no more of it. A day or so ago Miss Jones received a letter from a lawyer in Buffalo, which stated that by the death of an old lady in that city she was heirress to \$50,000. The lady who bequeathed the money, was the person whom Miss Jones had assisted a year ago.

The following pleasant incident is thus prettily retold by a correspondent of the Philadelphia Record: "When General Washington was in New England, once on a time, he was entertained at dinner by a country gentleman, who lived comfortably but quietly in his old-fashioned home far from town. When the General rose to go, the little daughter of the host, not yet in her teens, opened the door for him. As he passed out in his stately way, he bowed and said to the little maid: 'I wish you a better office, my dear.' 'Yes, sir,' she quickly replied, with a bow, 'to let you in, sir.' This is so apt, neat, and beautiful a response, that it ought certainly to be true. We believe it is!

Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, PUBLISHER AND PROPRIETOR, WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION. Three Months, in Advance, 35 Cents. Six Months, 65 " One Year, \$1.00. If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price. Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office at Wilmington, Del., as second-class matter.

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

THE PENINSULA METHODIST will be sent free for the remaining months of the present year to any one subscribing now for the year 1886; in other words, we will send the paper from now until December 31, 1886, to any one enclosing to us, ONE DOLLAR, or paying the same to his pastor.

We tender our sympathies to Brother T. S. Williams, pastor of the M. E. Church, North East, Md., in his recent bereavement of an honored father, who suddenly exchanged mortality for life eternal, Monday evening, the 7th inst. Mr. Jacob Williams was in his 78th year, and had been a member of the M. E. Church for 56 years. Having given testimony to his joyous religious experience, in the meeting, he said, "and this is Heaven to me," and in a few minutes expired. "He was not for God took him."

THE PRESIDING ELDERS' CONVENTION.—There were 32 presiding elders from 15 contiguous conferences present at the conference held in the Washington Square Methodist Episcopal Church, N. Y., Dec. 1-3. It was a most excellent meeting in all respects. Bishops Bowman and Harris were present, and took active part in the discussions; Drs. Reid, McCabe, and Butler did finely on their grand specialty, and Dr. Vincent on one of his great ideas, and the services closed with general satisfaction all around, and a resolution to hold another conference next year. Presiding Elders A. W. Milby and John A. B. Wilson, of Dover and Salisbury Districts respectively, represented the Wilmington Conference. Prof. S. T. Ford, the popular elocutionist, rendered several of his pieces to the gratification of the convention.

Death of W. H. Vanderbilt. About 2 p. m., Tuesday the 8th inst., while conversing with Mr. Robert Garrett, President of the Baltimore & Ohio R. R. Co., and apparently in perfect health, the great money-king, Mr. William H. Vanderbilt, was instantaneously stricken down by a fatal stroke of cerebral apoplexy, in the 65th year of his age. He was a vestry-man in St. Bartholomew's Protestant Episcopal Church in New York city, and leaves a widow and eight children, and an estate estimated at two hundred millions of dollars. About one half of this vast wealth he inherited from his father, who died eight years ago. It is said he was the richest man in the world, neither of the Rothschilds being as rich, and the Duke of Westminster, England, though owning as large an amount of property, yet not

receiving as large an income. The responsibility for the proper use of so vast wealth is simply overwhelming. "To whom much is given of him shall much be required." Mr. Vanderbilt had the reputation of large and frequent charities. He had recently given a half million to the College of Physicians and Surgeons in New York, and just before his death had sent a check of \$10,000 for the Library of Vanderbilt University in Nashville, Tenn.

His funeral was entirely unostentatious. After religious services in the church he attended, the body was removed to New Dorp, Staten Island, accompanied by a few friends, and placed in a receiving vault. How impressive the ritual. "We brought nothing into this world, and it is certain we can carry nothing out."

By his will all of this immense estate is bequeathed to the different members of his family except about one million, which is bequeathed to educational, religious and charitable institutions. Whether such wealth will prove a blessing or a curse to his heirs depends upon the use they make of their exceptional opportunities. The lesson of his sudden death is to all "Be ye ready, for the Son of man cometh at an hour when ye think not."

Our brother, Rev. E. C. Macnichol, pastor of the M. E. Church, Still Pond, Md., has his say this week, in an elaborate criticism of Prof. Phelps' article, in our issue of the 5th instant, on the "Conversion of Children." Our review of his communication is crowded over to next week. All we need to say now is, that all the horrible things our good brother denounces, are as detestable to the editor of this paper as to himself—the only difference between us being that we can't see any such things in the article, and he writes as if they glared on him with most portentous fire. Perhaps we ought to make a correction of a typographical mistake, which, but for this onslaught, we would probably have left to the wit of our intelligent readers to set right. In our note on page four, same issue, the types made us say "The article has indeed, some flavor of German thought;" what we did write was, "The article has indeed, some flavor of Geneva thought"—an important difference in view of Bro. Macnichol's criticisms.

The following items are furnished by Rev. I. N. Foreman of Nassau, Del. We shall be glad to have our friends send us items of historic interest called out by Dr. Wallace's reminiscences.

Sister Hetty Prettyman, who renews her subscription, remembers distinctly the scenes and persons described by Bro. Wallace. She is an interested reader of your paper. She says: "Frederic Garrettson preached his first sermon in Delaware from the doorway of the house, in which she now resides."

Say to Bro. Wallace, that the new Church, built after old Ebenezer was abandoned, bears the same name. It now forms a part of Nassau Circuit, which embraces the following appointments; Connelley's Chapel, Ebenezer, White's Chapel, and Zion, all of which have been referred to in his very interesting letters.

What is the matter with the Baptists in Missouri, that so many should attain unto larger conceptions of the truth at once? Three Baptist preachers presented themselves at the St. Louis Conference—two for admission, and the other for the recognition of his orders as a local preacher. And yet another, the Rev. B. Freeman, was up for ordination at the Southwest Missouri Conference, on Saturday last. The mode of administering an ordinance is a very narrow plank on which to establish a Church.—Richmond Christian Advocate.

"A very narrow plank" indeed—but just about as narrow as their invitation to the Lord's table—"none of our Christian brethren are welcome here unless

they have been immersed." Will the Bible-Baptist give us chapter and verse for this discrimination against their fellow Disciples? (Ed.)

GRACE M. E. CHURCH-SOUTH, CAMBRIDGE, MD.—The following from the Richmond Christian Advocate, shows that our brethren in Cambridge, are in danger of losing their beautiful church. Unless assistance is speedily secured, it will be taken from them by the strong hand of the law. Brother R. J. Moorman, the pastor, has been recommended by a vote of the Conference, and will solicit aid from our people. The loss of our church in Cambridge will be the death-knell of Southern Methodism, not only in that beautiful and flourishing town, but, I fear, in all the adjacent country. Help, brethren, help! Ettrick, Va. JACOB MANNING.

A Sad Affliction.

It is with great sorrow that we announce the bereavement of Bishop Hurst and family, in the loss of their youngest daughter Blanche, a sweet little girl of eleven years of age, who died at their residence in this city of diphtheria at 12.30 A. M., of Tuesday the 8th inst., after an illness of about two weeks duration.

The character of the disease compelled a private funeral which was conducted at 10 A. M., Wednesday, by the pastor, Rev. F. C. Iglehart, assisted by the P. E. Rev. A. N. Fisher. The body was placed in the vault at Forest Lawn.

Blanche was a singularly bright and attractive child, the delight of the home-circle and a center of interest among her playmates, and at school. Her generous, kindly disposition won for her warm friendship among her new associates, and her loss will be keenly felt by many outside the family group.

The church will not fail to remember our afflicted chief pastor in its prayers.—Buffalo Christian Advocate.

The many warm friends of Bishop Hurst on the Peninsula will read with sorrowful sympathy this sad intelligence and will respond heartily to our brother's appeal to remember him and his family at the throne of grace; "one less on earth—one more in Heaven."

THE NEW PASTOR OF THE M. E. CHURCH SOUTH AT PUNGOTEAQUE.—Quite a large congregation assembled at Central M. E. church Sunday night to hear the farewell sermon of Rev. Dr. Rosser before leaving for his new charge. The text was taken from Peter's Epistle to the Philippians i. 27, 28. The discourse throughout, by its thorough earnestness, affectionate and kindly tone, claimed the attention of his auditors, and was, in fact, just such a sermon as one might expect from a holy man and faithful pastor, who was taking leave of a charge for which he felt a tender and fatherly care. At its conclusion many pressed around the altar to bid the venerable pastor and his pious wife an affectionate, tearful adieu, and his mission in this city will be enshrined in the hearts of all who have come in contact with him during his pastoral charge here.—Petersmouth Times, November 24th

Latest From Bishop Taylor.

LISBON, PORTUGAL, NOV. 16, 1885.

Dear Brother Grant: All our people in South Central Africa are settled, and comfortably settled in houses. All were well and hearty, happy and hopeful, when I left them, except that L. Johnson and E. Chatalain had occasional relapses. We have 31 at the front. All had a turn at African fever except Minnie Mead. She was so occupied with the care of her six children, that she had no time for fever like myself. We have six stations opened and progressing, not counting Mosamedes, which I assigned to the Quakers. We have one station at Masuba, inland from Mayumba, 2 degrees south of the equator, and five stations in Angola, extending along the direct route toward the center of the

continent from Loanda to Malange—394 miles. At the close of our recent District Conference I announced the following appointments.

Mamba, F. B. Northam. Loanda, Chas. A. Ratcliffe, Eli Chatelain.

Dondo, C. L. Davenport, Chas. Murray McLean, Mrs. Mary Davenport, M. D.

Nbangupepo, Amos Edwin Withey, P. E. Wm. H. Mead, Wm. P. Dodson, Chas. G. Rudolph, Mrs. A. E. Withey, Mrs. W. H. Mead, Miss Nellie Mead, and nine Christian children here besides.

Pungo Andongo, Joseph Nilks, Mrs. Joseph Nilks and daughter, Agnes.

Malange, Samuel J. Mead, W. R. Summers, M. D., Levin Johnson, Chas. W. Gordon, Mrs. Aida Mead Miss Bertha Mead.

In each place we have an ordained minister except two, there we have preaching men. A specific department of work is assigned to each man and woman on each station. A. E. Withey is Superintendent of our Angola Missions during my absence.

I am making a hasty visit to this place (I am to see the King of Portugal to-day at 11 A. M.), to Brussels, London, and Liverpool, and return to Liberia Conference in January. I have many things to say, but have not time to say them now. I will soon send you, D. V., an order for missionary recruits for ensuing year; also full exhibit of all receipts and expenditures of money since our arrival in Africa. Love to all. WM. TAYLOR.

THE Advent Mission services at Trinity Church, conducted by the Rev. W. Hay Aitken, are thronged daily by thousands, filling every part of the house, including the aisles, lobbies, choir seats, and every nook and corner of that immense edifice. A more solemn and thrilling sight has probably never before been witnessed in this city. We have seen many large audiences in the past in New York, but have never seen so many middle-aged and gray-haired business men in any religious or political gathering anywhere, as at Trinity Church during the past few days. One would think, to see the crowd of well-known citizens at these meetings, that nearly all the brokers, bankers insurance and other corporate officers and business men in Wall Street and vicinity were there as attentive listeners. The services begin promptly at a quarter past twelve, and close as promptly at one o'clock. The preaching of the Rev. Mr. Aitken is, in every respect, excellent and appropriate. Without waste of time or words, the truths of the Bible are plainly and forcibly presented, and with evident effect. Every eye is fixed on the preacher, and not a word or a point seems to be lost. Good men of all denominations are present as earnest and devout worshippers. The singing daily is a most interesting, and impressive feature of these services. On one occasion, last week, when the whole audience rose and sang the ninth hymn of the "Mission Hymnal," it seemed to us that very few present were or could be unmoved. Tears and Christian joy were plainly visible in all parts of the house. We will quote a few lines from some of the verses of the beautiful hymn spoken of:

"Beneath the Cross of Jesus, I fain would take my stand— The shadow of a mighty Rock Within a weary land."

"Upon that Cross of Jesus Mine eye at times can see The very dying form of One Who suffered there for me."

"I take, O cross thy shadow For my abiding place! I ask no other sunshine Than the sunshine of His face!"

We advise all who can do so, to attend these stirring religious services, and we earnestly hope that all ministers and Christians outside of this city, in all parts of the country, and of every denomination, will follow the noble example of Trinity and other Episcopal churches in New York by now opening their places of worship for religious ser-

vices. We believe that Christian people everywhere will praise God in their hearts for what is doing to promote his cause in this city. Let the good work spread far and wide, until every city, town and village in the whole nation is thoroughly awakened. For such a great blessing let all devoutly pray.—Independent.

Letter From New Hampshire.

Last week's storm which played such havoc along the middle Atlantic seaboard, consisted in New Hampshire of a heavy snow fall, which has been followed since by two or three others, until now we dwell in "a universe of sky and snow." And such is likely to be the nature of our dwelling for the next three or four months. No more glimpses of the ground until the middle of March! To a Marylander this seems to be a novel sort of experience to look forward to; but by the hardy sons of New Hampshire, it is regarded quite as a matter of course; and is anticipated with a much keener relish, than are the winters of Maryland and Virginia by the people of those states. Here, preparations are made for the reign of snow and ice with a matter-of-factness which makes a southerner shiver. He watches the putting in of double windows, and the swinging of double doors, and the stowing away of carriages and wagons and carts, and the taking down in their stead of sleighs and sleds and buffalo robes and buffalo overcoats, and all the other paraphernalia of a New Hampshire winter, with a solemnity of countenance which causes the Yankee to smile yet after all, there is a sort of inspiration in looking forward to a contest with such a winter, when we reflect how superior man is to all the conditions of climate, with what ease and rapidity he can fortify himself so as to be able to snap his fingers in the face of snow and ice, and bid defiance to the severest cold. A battle with such elements as these is much better adapted to the development of that quality, which is best called "grit," than are the half-hearted fights with the sultry heats and abominable mosquitoes of more southern climes.

Notwithstanding the delights and benefits, however, which the Yankee manages to extract from a New Hampshire winter, there is one accompaniment of this season, which he ignores with a perversity that is wholly inexplicable to the southerner. Of course I refer to Christmas. It seems almost a shame that all the externals which we are accustomed to associate with our ideas of a perfect Christmas-time should be scattered so profusely over New England, without being made to contribute something to the delightfulness of that season in which as Tom Tusser said, we should "play and make good cheer, For Christmas comes but once a year."

But the old Puritanic rigidity, which once threw up its hands in holy horror at the very idea of merry-making at Christmas-time has not yet entirely disappeared. And thus it is Christmas in New England is a very different season from Christmas in Maryland or Virginia. Let those who feel inclined to pity the New Englander because of his ignorance of evergreens, and holly berries, and Christmas trees and "Santa Claus," and all the other thousand and one pleasant features of this season, not be altogether disheartened. There are signs of development in this direction, signs indicating a tendency to break more fully that old spirit of Puritanic conservatism, and admit with more cordiality something of the "mirth and jollity" which belong to the southern Christmas.

For my own part, I only wish this tendency had begun a little earlier, so that I might have the opportunity of spending the coming Christmas, in my Maryland home. As it is, however, our Christmas holidays comprise but a single day, and the result is, I shall have to picture in my imagination, what I might otherwise enjoy in reality.

R. H. W.

Easton D... Rev. J. E. church, writes... visited the pa...

For the Peninsula Methodist "Fixing" the Appointments.

I find in my charge a prevailing impression, if not a positive opinion, that it is contrary to the genetic constitution and original genius of Methodism, for either pastors or people, to approach the appointing power to let their preferences be known.

This never was so. In the infancy of the church, Mr. Wesley, in England, and Mr. Asbury, in America, both traveled often, throughout the bounds of their respective fields, thus, becoming well acquainted with the needs of charges, and the peculiar talents and adaptations of preachers, so that there was but little occasion for representations and petitions from either party.

Hence, while the fundamental law of the church makes it the duty of the Bishop alone "to fix the appointments of the preachers," the Presiding Elders have long been called "the Bishop's Council," and, by advising and aiding him in his responsible work, they, by the unwritten law of usage, sustain a somewhat similar relation to him that the Cabinet does to the President of the United States.

The preachers seldom have the check to approach him with their own preference-torches, and when they do, they only give a ray of self-interest on one side of the subject, and shed no reliable light, as to what would be best. Many charges are more audacious than their pastors, in this respect, and sometimes harass and embarrass the appointing power with ponderous committees, that make persevering, positive, and peremptory demands.

As the Presiding Elders are freely and fully consulted by the Bishop in regular meetings throughout the session of Conference, surely it cannot be amiss for both pastors and charges to consult and express their preferences modestly to them. Nor, is it wrong to directly approach the Bishop; the preacher in person and the charge by an authorized committee.

J. T. VANBURKALOW. Cecilton, Dec. 7, 1885.

Correspondence.

Mr. Editor:—I am reminded of your polite invitation to write a letter before I open my Budget, the pressing question comes, what subject shall I choose? It must be something agreeable to you, suited to my own taste and profession, and advantageous, or at least of interest, to your readers.

In Asbury Park I found a residence and pleasant entertainment, upon as cheap and satisfactory terms for two months, as are to be found anywhere else. Here I found your valued correspondent, Rev. Dr. Wallace, engaged in all the varied labors of Ocean Grove as he has been for many years.

I must stop sometime; so I stop now, lest I open another subject, which may lead me I know not whither.

Yours with great respect and esteem, OBSERVER.

Our Book Table.

The November-December number of CHRISTIAN THOUGHT, edited by Rev. Dr. Deems, will add to the reputation of this magazine which stands among the foremost of its class.

marks made on it by Dr. Howard Henderson and Prof. MacCracken. The Rev. S. W. Dike is well-known for the skill with which he treats such subjects as "The Family in the History of Christianity."

Those who preach, lecture, declaim or sing, will find Hale's Honey of Hoarseness and Tar the speediest restorative of hoarse and sore throat rapidly and completely.

WIDE-AWAKE AGENTS WANTED FOR The Great Conspiracy.

A thrilling review of the portentous events that led to the Great Rebellion, from the powerful pen of Gen. John A. Logan.

READY FOR AGENTS: The first and only Naval History of the Civil War by the renowned chief, Admiral David D. Porter.

Nicholas F. Goldberg, FRESCO AND PORTRAIT PAINTER.

S. W. COR. 4th & SHIPLEY STS. (GAWTHROP BUILDING, 2d STORY.) WILMINGTON, DEL.

New York Observer, OLDEST AND BEST Religious and Secular Family Newspaper.

NATIONAL AND EVANGELICAL, All the News, Vigorous Editorials. A trustworthy paper for business men.

THE NEW YORK OBSERVER FOR 1886, SIXTY-FOURTH VOLUME.

will contain a new and never before published series of IRENEUS LETTERS; regular correspondence from Great Britain, France, Germany and Italy.

MUSIC.

Internal or External System of Practical Self Perfective Music Lessons. Every part is self-instructive, enabling one who can read to play rich accompaniments to all songs in a short time.

O. H. DODWORTH, a musician of national reputation, director of the famous military Band of New York, writes:

Prof. Rice—Dear Sir:—I have examined your Harmonic Teaching Music Charts, and have no hesitation in saying that they are the best works of the kind ever issued.

T. S. WILLIAMS, Pastor M. E. Church, North East Md. Harmonic Chart with Key, price \$1.00.

BAYNE & WHEELER, CUSTOM TAILORS.

S. W. Cor. 4th & Shipley, WILMINGTON, DEL.

A FULL LINE OF PIECE GOODS TO SELECT FROM.

Our reputation as first class reliable Tailors is well known. All work guaranteed. Style, fit, workmanship, and moderate prices characterize our house.

Bayne & Wheeler, S. W. Cor. 4th & Shipley Sts., WILMINGTON, DEL.

Sunday School Cards.

The Ten Commandments, Illuminated Border. Size 4 x 24. Price per set, 25 cts. The Lord's Prayer, with illuminated border. Size 4 x 24. Price per set, 25 cts.

Kindness to Animals Texts and appropriate Poetry. Price per set, 10 cts. Floral Texts Cards. All different Texts. Price per set, 10 cts.

Favorite Flowers, birchbark ground. Miniature Panels, with Texts. Price per set, 12 cts. Proverbs and Promises Favorite Flowers, drab ground, with selections from the Proverbs of Solomon.

Flowers on Gold Disk green ground. Brief Texts. All different. Price per set 20 cts. Miniature Floral Panels, assorted grounds, with Texts. Price per set, 25 cts.

Floral and Fern Reward Tickets with brief, impressive Texts. Six cards on each sheet. Price 25 cts.

Any of the above sent by mail on receipt of price. One and two cent stamps taken. J. MILLER THOMAS, Wilmington, Del.

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named.

Table with 3 columns: Name, Regular Price, Price for both. Includes Independent, Godey's Lady's Book, Cottage Hearth, Wide Awake, Our Little Men and Women, The Pansy, Cultivator & Country Gentleman, Century Magazine, St. Nicholas, Harper's Magazine, Harper's Weekly, Harper's Bazar, Harper's Young People, American Agriculturist, Frank Leslie's Illustrated Newspaper, Sunday Magazine, Popular Monthly, Pleasant Hours, The Golden Rule, Christian Thought, Babyhood, Peerson's Magazine, Lippincott's Magazine, Philadelphia Medical Times, Dorcas Magazine, Good Words, Atlantic Monthly, Andover Review, The Edinburgh Review, Littell's Living Age, Rural New Yorker, Woman's Magazine, Homeletic Review.

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

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

Comprising Antiquities, Biography, Geography, Natural History and Literature, with the latest researches and references to the Revised Version of the New Testament.

Presented for 10 new subscriptions at \$1 each, or sent post-paid on receipt of price, or we will send a copy of the Dictionary and Peninsula Methodist for one year for \$2.25 cash with order.

J. MILLER THOMAS, 100 West 4th St., Wilmington, Del.

P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, For Philadelphia and intermediate stations, For Philadelphia and intermediate stations.

D. M. & V. Division.

Leave Harrington for Georgetown and Lower, 11.05 a.m. Leave Harrington for Georgetown and Franklin City, 10.05 a.m.

Wilmington & Northern R. R. Time Table, in effect December 6, 1885.

Table with 4 columns: Station, a.m., p.m., p.m. GOING NORTH. Stations include Wilmington, P & B Station, Dupont, Chadd's Ford, Lenape, Cotesville, Waynesburg, St. Peter's, Warwick, Springfield, Birdsboro, Reading P & R Station.

GOING SOUTH.

Table with 4 columns: Station, a.m., p.m., p.m. Stations include Reading P & R Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg, Cotesville, Lenape, Dupont, Wilmington, P & B Sta.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Cotesville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

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

Commencing November 22, 1885, leave Union Station as follows: DAILY. 2:05 A.M. Fast Mail for Shenandoah Valley and Southern and Southwestern points.

DAILY EXCEPT SUNDAY.

8:05 A.M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.

TRAINS ARRIVE AT UNION STATION.

Daily except Sunday—Glyndon Accom. 7:25 A.M. Union Bridge Accom. 8:45 A.M. Express from B & O R.R. and principal main line points 11:35 A.M. Union Accom. 5:55 P.M. Mail 6:40 P.M.

What Organ or Piano Shall I Purchase?

HAS BECOME THE IMPORTANT QUESTION.

The market has become flooded with a class of cheap instruments, and the people have become confused, and many entrapped by the plausible statements made by unscrupulous manufacturers and dealers.

JNO. G. ROBINSON, No. 15 N. CHARLES ST., BALTIMORE, Gen'l Manager for the Peninsula. Catalogues free.

WYAT & CO.



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

McShane Bell Foundry Finest Grade of Bells... Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.

THE LIGHT RUNNING NEW HOME SEWING MACHINE HAS NO EQUAL. PERFECT SATISFACTION. New Home Sewing Machine Co. -ORANGE, MASS.-

30 Union Square, N. Y. Chicago, Ill. St. Louis, Mo. Atlanta, Ga. Dallas, Tex. San Francisco, Cal.

D. S. BAWING, Gen'l Agent, 1127 Chestnut St., Phila., Pa. SAM'L SPEAKMAN, 10 East 7th St., Wilmington, Del.

WILCOX & WHITE ORGAN

The BEST in the World



Our four Messrs. White have devoted their lives to the study of developing the Reed Organ, the senior having manufactured Organs for 35 years.

POSITIVE SIMPLE DURABLE Repair or Tune IN MANY YEARS. OVER 50 STYLES

RELIABLE of Manufacturer who will furnish you at even less money a first-class ORGAN.

Write for our CATALOGUE and diagram showing construction of the INTERIOR of ORGANS, SENT FREE TO ALL, and AGENT'S DISCOUNTS allowed where we have no Agent.

WILCOX & WHITE ORGAN CO. MERIDEN, CONN.

DR. WELCH'S Communion Wine, unfermented, for sale at this office. Quart Bottles, per doz. \$12.00. Pint " " 6.00. Half Pint " " 2.75



JAMES G. BLAINE'S GREAT HISTORY. Outrivals all other books. Hon. J. W. Foster of Va. says: 'Whoever takes it up, no matter whether he is a friend or an enemy of Mr. Blaine, will never put it down until he has read the whole.' Hon. Allen G. Thurman, says: 'It is classic in our political history.' Agents wanted on commission or salary. Address: The Henry Hill Pub. Co., Norwich, Conn.

TO OUR READERS!

We have made a special arrangement with the publishers of the 'COTTAGE HEARTH' Boston, Mass., to Club with their Magazine this year.

THE COTTAGE HEARTH Is a well-known Home Magazine now in its 15th year, and is a favorite wherever introduced. The Magazine is

BEAUTIFULLY ILLUSTRATED And finely printed on super-calendered paper.

THE COTTAGE HEARTH Publishes bright, interesting Stories and Poems by the best American Authors, such as Edward Everett Hale, Lucy Larcom, Celia Thaxter, Louise Chandler Moulton, Abby Morton Diaz, Susan Warner, George MacDonald, LL.D., Rose Terry Cooke, Joaquin Miller, B. P. Shillaber, Julia C. R. Orr, Thos. S. Collier, Frances L. Mace

A Splendid Offer

THE COTTAGE HEARTH Has Each Month Two Pages New Music, Two Pages Floral Hints, Two Pages Latest Fancy Work, Two Pages 'Bazar' Patterns, Tested Receipts, Health and Temperance Household Hints, Sabbath Reading, Prize Puzzles for Young People.

PRICE \$1.50 A YEAR. SAMPLE COPIES FREE ON APPLICATION. READ OUR OFFERS.

We will give a year's subscription to 'THE COTTAGE HEARTH' (regular price \$1.50 a year), FREE OF CHARGE.

To any one sending us the names of five new subscribers to the PENINSULA METHODIST and five dollars.

The Cottage Hearth and Peninsula Method, one year, for two dollars.

Sample copies may be had by applying to this office.

Wood's Penograph

Consists of a first-class diamond-pointed fountain pen, and the only gold-mounted fountain pen holder ever constructed which is unconditionally warranted to give satisfaction.

Specimen testimonials: 'Of the many fountain pens which I have used, the Penograph is, in my opinion, the par excellence of them all. Its flow of ink is free and much more certain than from any other of the fountain pens I have used, and besides possessing all the advantages of the Penograph, it has the additional advantage of being a two-nibbed pen, and therefore does not deprive me of the important distinction of writing the characteristics of fine line and shade. The pen being gold, with iridium points, it is as durable as any other gold pen. I can certainly commend the Penograph for all the purposes of practical writing.' - D. T. Ames, Publisher of the Freeman's Art Journal.

Unconditional Guarantee: 'If for any reason whatever Wood's Penograph should not give satisfaction, it may be returned to the manufacturer, in which case the amount received for it will be refunded.'

S. S. WOOD, 1344 W. 23d St., New York

Send all orders to J. MILLER THOMAS, Fourth & Shipley Sts., WILMINGTON, Del.

Theological and Sunday-school BOOKS. Great Variety! Lowest Prices. PERKINPINE & HIGGINS, 14 ARCH ST., PHILADELPHIA, PA.

Everything for the Season at the Boston 99 Cent Store.

Ladies' Gossamers, Flower Stands, all kinds of Baskets, Cheapest Hanging Lamps in the city, also standing Lamps, Ensel and Wall Pictures, Frames, Umbrellas, Whips, Cutters, scissors, Bird Cages, all kinds of Clocks, Mats, and Brass Plated Ware, and hundreds of other things.

TRUSSESS and all private appliances a specialty. PRIVATE ROOM FOR LADIES, Entrance, No. 1 W. Sixth Street, Lady attendant. Z. JAMES BELT, Druggist, Sixth and Market Streets, Wilmington, Del.

Baltimore Clocks and Jewels Since 1844 celebrated for... BENJ. C. HOPPER, Watchmaker & Jeweler, 22 NORTH ELEVENTH ST., PHILADELPHIA, PA.

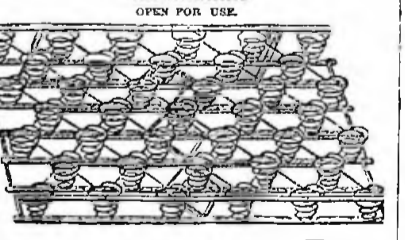
THE WATERBURY WATCH. The price of the Waterbury Watch alone is \$3.50, and cannot be bought for less. It is by far the best watch ever manufactured for so small a sum.

'The Waterbury.'



TEACH THE CHILDREN TO BE ON TIME. Do you wish to teach your children habits of promptness? If you can do it, it will be doing them a great service. As soon as you buy a Waterbury Watch, it is always ready for use on any kind of paper. The Penograph is totally unlike the fountain pens, which have a rigid point incapable of making shaded lines. Hitherto a really desirable two-nibbed gold pen and fountain holder has been an expensive luxury in which comparatively few could indulge.

Only 15 inches in diameter when folded. WEIGHT, 30 lbs. 'DOMESTIC' SPRING BED. (MADE ENTIRELY OF METAL.) Is the Most Desirable of all Home Comforts.



VOID LIFE IN BED ONE THIRD OF YOUR LIFE IN BED. And why in a poor one?

AGENTS WANTED: Installation and Sewing-Machine men will find it just the article. It can be handled on trial without any depreciation.

'Domestic' Spring Bed Company, PATENTERS AND MANUFACTURERS, JERSEY CITY, N. J.

Shoemaker's Dining-Room, (OPPOSITE THE CLAYTON HOUSE), No. 502 KING STREET.

Ladies and gentlemen can get a good meal or luncheon at any hour of the day or evening. No liquors sold on the premises. Oysters and ice cream in season. Special room for ladies. Come and see us. Everything first-class.

THE WILMINGTON Umbrella and Parasol MANUFACTORY has the largest and best assortment of Umbrellas, Parasols and Sun Umbrellas to be found in the city. The large business, to which our entire attention is given, and our unequalled facilities for supplying the latest and best, places us on equal footing, and enables us to compete with any city. Umbrellas and Parasols of any size or quality made to order—Re-covered or Repaired, promptly and in the best manner. A call is solicited. E. C. STRANG, S.W. COR. FOURTH AND MARKET STS WILMINGTON, DEL.

BUY YOUR Boots, Shoes & Rubbers, OF I. J. NICHOLSON, 106 WEST 7TH STREET, Also Agent for DR. WELCH'S UNFERMENTED WINE FOR SACRAMENTAL USE.

FOR SALE. Marriage Certificates, only 1.00 a dozen, at this office.

A LARGE STOCK OF HATS AND CAPS just received from New York, also the best DOLLAR WHITE SHIRT in the city at ROSS' PHILADELPHIA STORE, 110 MARKET STREET.

FRIENDSHIP M. E. CHURCH. 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him.' 1 Cor. xvi. 2.

Envelopes like the above, with name of church printed in them for Two Dollars per thousand.

BOSTON ONE PRICE BOOT AND SHOE HOUSE. HENRY PIKE, Prop'r. 304 Market Street, WILMINGTON, DEL.

Perfect Fit Guaranteed. Call and Examine Agent for Burt's Fine Shoes for Ladies and Gents.

MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler, And dealer in Watches, Clocks, Jewelry and Silver-ware. No. 9 East Second Street, Wilmington, Del.

20 DOLLARS WILL BUY THE FAVORITE SINGER STYLE SEWING MACHINE. With drop leaf fancy cover, two large drawers with nickel rings, and a full set of Attachments, equal to any Singer Machine sold for \$10 and upwards by Canvas.

Co-operative SEWING MACHINE Co. 217 Quince St., Philadelphia.

SEND TO THE PENINSULA METHODIST

JOB OFFICE IF YOU WANT

LETTER HEADS, BILL HEADS, ENVELOPES, RECEIPTS, CIRCULARS, LABELS, VISITING CARDS, TAGS, POSTERS, PAMPHLETS

Or any kind of Job Printing. Good work and low prices. Give us a trial.

J. MILLER THOMAS, (GAWTHROP BUILDING), FOURTH AND SHIPLEY STS. WILMINGTON, DEL.

MEMORIAL TRIBUTES. A Compend of Funeral Addresses. An aid for Pastors and a Book of Comfort for the Bereaved. Compiled from the addresses of the most eminent divines. Edited by J. Sanderson, D. D. Introduction by John Hall, D. D. 500 pages, crown, 8vo. Price, \$1.75.

REVIVALS. How to secure them. As taught and explained by our most successful clergymen. Edited by Rev. Walter P. Doe, 343 p., crown 8vo. Price \$1.50.

THE THEOLOGY OF CHRIST. From his own words. This book crystallizes the teachings of Christ upon the various topics that enter into the life theological questions of the day. By Rev. J. P. Thompson, D. D., late Pastor of the Broadway Tabernacle, New York. 310 pages, crown 8vo. Price, \$1.50.

THE PASTOR'S PERPETUAL DIARY and Pulpit Memoranda. Unprecedented, Perpetual in Character. A Clergyman's invaluable Pocket Companion. Price, 50 cents.

GLAD TIDINGS. Sermons delivered in New York by D. L. Moody. With Life and Portrait. 514 p., crown, 8vo. Price, \$1.50.

GREAT JOY. Moody's Sermons delivered in Chicago. With Life and Portrait of P. L. Bliss, 528 p., crown, 8vo. Price, \$1.50.

TO ALL PEOPLE. Moody's Sermons, etc., delivered in Boston. With Life and Portrait of Ira D. Sankey. Introduction by Joseph Cook. 528 p., crown, 8vo. Price, \$1.50.

THE PULPIT TREASURY. First year. Devoted to Sermons, Lectures, Bible Comments, Questions of the Day, Prayer Service Sunday-school Cause, etc., etc., with full Index of Authors, Subjects and Texts. J. Sanderson, D. D., Managing Editor. Bound Volume, 765 pages. Price, \$3.00.

CHRISTIAN THOUGHT. Issued under the auspices of the American Institute of Christian Philosophy. Edited by Charles F. Deems, D. D., LL.D., containing Papers on Philosophy, Christian Evidence, Biblical Elucidation, etc. 420 p. First year. Price, \$2. Any of the above books will be sent postage free on receipt of price. Address J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

ORGANS AND PIANOS.

Send for our latest Illustrated Catalogue of world-renowned Organs & Pianos. They excel in elaborate style of cases, brilliancy of tone, &c. Complete satisfaction given.

W.M. K. JUDEFIND & CO.,
General Agents, Edesville, Md.

Refers to Protestant Methodist and Peninsula Methodist.

GUARANTEED.

Best Buggies and Family Carriages, Handsomest Styles, Best Painting and Workmanship. Send for large illustrated Postor and Wholesale Pr ces. to introduce our Goods. Best of reference. Address, W.M. K. JUDEFIND & CO., General Agents, Edesville, Md

CHAIR'S CHOICE PEACH TREES, and all the leading best paying varieties, guaranteed true to name. Send for Circulars. Address, W.M. K. JUDEFIND & Co., Edesville, Md.

JAMES T. KENNEY,
Wholesale Commission Merchant
318 NORTH FRONT ST.
PHILADELPHIA.

Give special attention to sales of Butter, Eggs, Poultry, Calves, Sheep, Lambs, Peaches, Berries, Potatoes, Peas &c. Reference first class. Returns made promptly. Your patronage solicited, and satisfaction guaranteed. Cards and stickers furnished on application. All letters of inquiry cheerfully answered.

Wanted

WE WANT GOOD MGRZ BOOK AGENTS

40,000 Copies Already Sold. Secure Territory at Once.



for the PERSONAL HISTORY OF
GEN. U. S. GRANT.

The book will meet with a wide sale, and every one who reads it will be interested in the life of the greatest hero of our country. It is a masterpiece of history, and is the most complete and accurate work ever published on the subject. It is the work of a distinguished historian, and is the result of years of research and study. It is a work of great value, and is one that every one should have on their shelves. It is a work that will be read and re-read, and will be a source of interest and pleasure to all who read it.

W.A. WINTER & HATCH, Hartford, Conn.



More Money Needed.

The Committee in charge of the construction of the pedestal and the erection of the Statue, in order to raise funds for its completion, have prepared, from models furnished by the artist, a perfect facsimile miniature statuette, which they are delivering to subscribers throughout the United States at the following prices:

No. 1 statuette, six inches in height, the Statue bronzed; Pedestal, nickel-silvered, at **One Dollar each**, delivered.

No. 2 statuette, in same metal, twelve inches high, beautifully bronzed and nickel, at **Five Dollars each**, delivered.

No. 3 statuette, twelve inches high, finely chased, Statue bronzed, Pedestal, heavily silver-plated, with glass base, at **Ten Dollars each**, delivered.

Much time and money have been spent in perfecting the Statuette, and they are much improved over the first sent out. The Committee have received from subscribers many letters of commendation.

The New York World Fund of \$100,000 completes the Pedestal, but it is estimated that \$40,000 is yet needed to pay for the iron fastenings and the erection of the Statue.

Liberal subscriptions for the Miniature Statuettes will produce the desired amount.

Address, with remittance,
RICHARD BUTLER, Secretary,
American Committee of the Statue of Liberty,
33 Mercer Street, New York.

4% LONG LOANS.

To stand as long as interest is kept up. Personal security only for insured. Send 4 cents for particulars. Loan from \$100 to \$10,000. T. B. Gardner, Manager, Palace Building, Cincinnati, O.

MONEY

Send 6 cents for Specimen. F. ALBUM Treas., Merchants Block, CHICAGO, ILL.

CLOTHING!

Ready made or made to order. Run under two separate departments. The Custom or Order Department contains the Finest Imported and Domestic Fabrics for making fine Suits to order. A full corps of cutters and tailors constantly employed; all orders promptly made, and to be satisfactory.

Clothing Ready Made in Mens, Youths, and Boys' Suits and Over Coats, much of it our own make, made by our own tailors during dull seasons. We claim better fitting, trimmed and made garments than ordinary ready made are. We carry an immense stock, consequently offer a great variety of qualities and styles. Our prices will be found to be an object. We buy largely, and with ready cash so that we can make a profit in buying, which gives us a big start for low prices. We are offering special inducements in Boys' Clothing.

Ten per cent. discount to ministers.

J. T. MULLIN & SON,
CLOTHIERS, TAILORS,
507 AND MARKET, WIL. DEL.

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

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

PUBLIC SALE OF CHOICE CATTLE.

The subscriber will offer at Public Sale, at his farm, near North East, Cecil Co., Md.,

WEDNESDAY, DEC. 16, 1885,

his entire stock of Ayrshires thoroughbred grade Cattle, including 6 Cows, in milk, 1 large thoroughbred Bull, 20 head of young Cattle, also 1 young Horse, broken to single harness.

TERMS:—All sums of \$20 and under, cash; on all sums over \$20, a credit of nine months will be allowed, purchasers giving promissory note, payable in National Bank of Elkton, Md., with approved security.

Sale to commence at 12 noon.
T. SNOWDEN THOMAS.

1885.
Boston 99c. Store

is the place for Holiday Goods. It is refilled full and packed away of useful and ornamental articles. Everybody in Wilmington and surrounding Hundreds, are invited to come and buy, at wholesale or retail. It is still headquarters for Good Dolls, Good Jewelry, Cutlery, Vases, Toilet Sets, and all kinds of Toys. COME old and young, rich and poor, white and colored. All used alike.

801, Corner Eighth and Market Streets,
WILMINGTON, DEL.

FALL GOODS! WINTER GOODS!!

CARHART & CO.,
ZION, MD.

Dress Cloths 6-4, all shades, Tricots Cloths 6-4 new shades, Black and Colored Cashmiers, Black Silks, Underwear for ladies, gents, misses and children, Ladies' Coats, New Markets, brown and black, Russian Circulars, Ready Made Clothing, Cotton Flannel, Red & Gray Twilled Flannel, Horse and Bed Blankets, Hats and Caps, Ladies' and Gents Gloves, Prints, Muslins. Stove Pipe, Elbows and Stove Fixtures.

OUR TERMS: Strictly Cash and no deviation therefrom.

The Claimed Sustained.

Having fully sustained my claim of building the best Carriage for the MONEY on this Peninsula, so much as to be unable to supply the DEMAND for them during this past season, I would say to those desiring a Carriage of good standing, ORDER ONE IN TIME

Yours, with respect
T. H. H. MESSINGER, Jr.
21 Walnut St., Wilmington, Del.

Mention this paper.

Don't Forget Xmas

is coming. Friends at home cannot be forgotten and distant relatives should receive some token of cheer. What shall it be? We would recommend the following. Both decided novelties. Art and literature combined. Better than a mere Christmas card.

AROUND THE YULE LOG, or what the poets say about Christmas. Compiled from the writings of J. G. WHITTIER, J. G. HOLLAND, W. M. SHAKESPEARE, JOHN KNIBB, "H. H." ALFRED TENNYSON, PHOENIX CARY, and ROSE H. THORPE. Price, 25 cents.

SONGS OF CHRISTMAS-TIDE; comprising choice bits from HENRY W. LONGFELLOW, ADELAIDE A. PROCTOR, WALTER SCOTT, THOMAS HOOD, FRANCIS RIDLEY HAVES, GAIL, CHARLES MACKAY, FELICIA HEMANS, A. D. T. WHITNEY, and JENNIE JOY. Price 25 cents.

These booklets contain some of the finest Christmas poetry in the English language, printed on heavy super-calendered paper in tinted ink and exquisitely bound in banner shape with silk fringe and tassels. The front covers are real Christmas cards of the premier class and were made in Europe. The series comprise eight designs printed in nearly twelve colors, all partially coated with fine frosted smalt in imitation of snow. By gaslight the effect is most brilliant, resembling the bright sparkle of diamond dust. This novel feature enhances the value of card. Either of the above can be enclosed in an ordinary letter envelope, and will be mailed to any address, for **TWENTY-FIVE CENTS;** six copies, \$1.35; 12 copies, \$2.50. Order with privilege of returning if not satisfactory. Send order early.

Price 25 cts. Sold without the stand.

Address: J. MILLER THOMAS,
Fourth & Shipley Sts., Wilmington, Del.

MONTGOMERY'S

BOOTS & SHOES

CHEAP AND RELIABLE

Ankle Supporting Shoes for Children with Weak Ankles, only One Dollar. Warranted as represented.

Making and Repairing a Specialty.
505 King St., Wil., Del.

WILSON'S UNDERTAKING ROOMS
616 KING STREET.

Preparing and Keeping Bodies WITHOUT ICE a Specialty

Connected with Telephone Exchange. Open all Night.
J. A. WILSON, Funeral Director.

Peninsula Methodist

JOB OFFICE.

We are prepared to

do all kinds of

JOB PRINTING:

Collection Cards, Col-

lection Envelopes,

Checks, Notes, Drafts,

Bill Heads, Letter

Heads, Envelopes, Cir-

culars, Pamphlets, Re-

ceipts, Shipping Tags,

Visiting Cards, Drug

Labels, Posters, also all

kinds of

LITHOGRAPHING,

Estimates cheerfully

furnished on applica-

tion. Rates as low as

consistent with good

work. Give us a trial.

J. MILLER THOMAS,

Fourth & Shipley Sts.

Wilmington, Del.

saved When bor's d