

# Peninsula Methodist.

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

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J. MILLER THOMAS,  
Associate Editor.

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## THE SWEET OLD STORY.

Tell me about the Master!  
I am weary and worn to-night;  
The day lies behind me in shadow,  
And only the evening is light—  
Light with a radiant glory  
That lingers about the west.  
My poor heart is weary, weary,  
And longs, like a child, for rest.

Tell me about the Master!  
Of the hills he in loneliness trod,  
When the tears and blood of his anguish  
Dropped down on Judea's sod;  
For to me life's seventy mile-stones  
But a sorrowful journey mark;  
Rough lies the hill country before me,  
The mountains behind me are dark.

Tell me about the Master!  
Of the wrongs he freely forgave;  
Of his love and tender compassion—  
Of his love that was mighty to save;  
For my heart is weary, weary,  
Of the woes and temptations of life,  
Of the error that stalks in the noonday,  
Of falsehood, and malice, and strife.

Yet I know that whatever of sorrow  
Or pain or temptation befall,  
The infinite Master hath suffered,  
And knoweth and pityeth all.  
So, tell me the sweet old story,  
That falls on each wound like a balm,  
And my heart that was bruised and broken,  
Shall grow patient and strong and calm.  
—Selected.

Snow Hill District, 1861—1865.

No. 81.

BY REV. A. WALLACE, D. D.

Among the incidents of those years I am trying to recall, it would be a serious omission, not to mention the prominent people we lost by death. Of two ministers, and two of our most distinguished laymen, I am reminded in this connection.

I had just reached my home in Laurel, one hot day in the early part of July, 1864, when a messenger came from Milton, with the information that Hon. David Hazzard, ex-governor and ex-judge of the State of Delaware, then at the advanced age of 83 years, had finished his course. The funeral was fixed for the following day, and in accordance with the arrangement made by this grand old Christian gentleman himself, before his death, I was requested to take general charge of the obsequies, and preach the sermon usual on such occasions.

Promising to be on hand, I had to move expeditiously in the matter of preparation. Not a funeral text I had ever used seemed to strike my mind as exactly suitable—and I had a pretty long list of them for ready reference when doing Circuit duty, and subsequently.

After a good deal of perplexity, I suddenly struck the one passage in all my Bible investigation which appeared every way appropriate. The more I thought upon its beauty and import, the more I became interested, during my journey of 24 miles to the house of mourning.

Few men in all the range of my acquaintance had impressed me more deeply, in the way of veneration and love than Judge Hazzard. When, ten years before this time I was on the Circuit, he was a picture of courtly nobility. His hoary head was a "crown of glory." His face beamed with true benevolence. He was the chief man, although one of the most humble, in the Church and community. Everybody claimed him for a friend, and to the multitude gathered that day to look for the last time on his features rigid in death, the exclamation of Elisha of old would have been appropriate—"My father! My father!"

It had fallen to my lot to attend the funeral of his wife, during my pastorate in 1853, and to be often a guest at his hospitable dwelling, during the years of his loneliness and increasing infirmity. In fact he had become entirely blind, but continued as gentle and kind to all his household and visiting friends, as any joyful, believing pilgrim to heaven should be, notwithstanding the tribulations encountered in the way.

He walked very close with God. His experience of more than three score years had ripened into rich maturity, and the last hour was an *Euthanasia*. Fervent, joyful, triumphant, was the testimony he bore through life, and in the valley of the shadow of death he feared no evil.

The remains were conveyed from the house to the old Milton Church, which often resounded with his burning exhortations and prayers, for he was usually asked by the ministers at the close of their sermons, to offer a word, or lead in a parting prayer.

I can see that impressive picture still, as the representative men of the State from New Castle, Kent, and Sussex Counties, ex-governors, judges, and members of the Delaware bar, carried the bier or followed it into the sanctuary of God, and seated themselves, with a very extensive family circle in front of the altar.

In the pulpit sat Rev. James A. Massey, Rev. T. A. Moore of the M. P. Church, Rev. Joseph Dare, then preacher in charge at Milton, and other ministers from adjacent points, all of whom took part in the services. It may have been because I was under strong emotion myself that everything seemed so touching and tender. Our funeral hymns never appeared to be so sublime, and the Scripture lessons were like voicings from the throne of God.

When I rose to announce my text, the stillness seemed as if even breathing had been suspended. The text was, Job 5, 26: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." I had for once, one of the finest specimens of a truly righteous man, in life and death, to descant upon, and one of the most singularly suggestive passages, as many remarked when they heard it announced, to unfold in its relativity to the departed.

Following the idea of completeness in all the elements of character, and the harvest in its rounded contentment, and universal joy in fruition, I showed wherein there existed no ground for regret and grief; but the best tribute I could pay that man of such rare probity and excellence fell far short of the reality.

There was such a general desire expressed to have the sermon printed, that I was compelled in deference to the wishes of the friends to prepare and publish it subsequently, in connection with a sketch by John A. Hazzard, Esq., one of the Judge's sons, an obituary written by Hon. John R. McFee, and other reminiscences of this great and good man.

It was before closing this same Conference year in the Spring of 1865, we were called to mourn our excellent brother, Gov. William Cannon, who died at his home in Bridgeville, after a brief and severe attack of illness. I was associated with the late Rev. John F. Chaplain, D. D., at Gov. Cannon's funeral, and remember how earnestly the

beloved minister I have named, set forth in the presence of the magnates of the State, those traits and characteristics of the deceased Governor, which illustrated the spirit and power of Methodism. Even while filling the highest place in the Diamond State, William Cannon continued a faithful class leader, a rousing exhorter, and even diligent Circuit steward. Every itinerant preacher in the land was as welcome at his door, as if it were his own home.

The very day after that sad funeral, we had to place in the same grave-yard at Bridgeville, Del., the mortal remains of Rev. Abraham Freed, a preacher of uncommon fidelity to truth, and a pastor of tireless devotion in the work of the Lord. It was a harrowing scene, to return, as I did from that grave, and sit down by the bereaved widow and her six orphaned children, five little boys and one baby girl alone. We prayed together in that dark hour, that the good and gracious heavenly Father might take care of this helpless family, and accepted as the answer to that prayer, the conviction falling upon our own heart to be, so far as human sympathy and help might avail, their future friend. In pursuance of that obligation, the writer of these lines in after years, was enabled to give three of the boys a start toward making their own way in the world. Two of them are now preaching, one has followed his ascended father to heaven, the others are caring for their widowed mother, and little Laura has grown to be a comfort and joy in their humble home. Thanks be to God!

Of the other widely esteemed minister who fell at his post the preceding year at Princess Anne, Md., Rev. James Hargis, I need only say that his four boys were on my heart and hands with a solicitude which has never waned to this hour. The oldest, Rev. J. H. Hargis of the Philadelphia Conference, I am sometimes privileged to hear preach with force and eloquence, the unsearchable riches of Christ, some compensation, surely, for any interest I may have been able to show during his earlier years.

### Dr. Reid's "Ten Questions About Missionary Bishops."

ASBURY LOWREY, D. D.

DEAR EDITOR:—In a recent issue of your paper, an article appeared entitled "Ten Questions about Missionary Bishops." The only effect the article can have, in my judgment, is to depress the episcopal character of Bishop Taylor and shade his work. If such an effect be produced, it will draw after it a train of sad consequences. First, it will make the impression that the primary object was to compose the next General Conference of delegates, whose views shall be "identical," with those of the writer and his co-thinkers.

It will be noted that the article appears within a few months of the time, when we begin to elect delegates to the General Conference. It will also be observed that other official papers have quickly reproduced the production, as though it were timely and exhaustive.

Again, the paper itself bears the marks of concerted action. A friend sits at the side of the writer, so interested in sustaining the author's opinions, that he offers one hundred dollars for every different verdict that may be rendered. The article has already been pronounced

in my hearing, a campaign document. It may not have been prepared with any such intention, but if it wear that aspect it is most unfortunate at this time. Church has not recovered from the dishonor and grief inflicted upon her fair name, by the currently reported "ring" operations of the last General Conference, and some conferences preceding.

Another consequence may be the alienation of some friends from Bishop Taylor, and the diminution of respect for his inferior episcopate as assumed and taught in that article. It may also arrest the consecration to some extent, of men and money to his self-sacrificing mission work. On the other hand, it may disaffect some towards the Parent Missionary Society, and check the flow of gifts in that direction.

A third consequence will be, if the argument of the article shall have any weight, to weaken faith in the validity of the episcopacy of the Methodist Episcopal Church altogether. If we can make two grades of bishops by the same process, it is easy and natural, as well as logical, to draw the conclusion that we are not competent to make any fully invested bishop. If Bishop Taylor is not a bishop, after we have done our best according to our doctrines, Discipline and formularies to make him such, then our whole episcopacy is spurious, and we surrender the argument to the Protestant Episcopal Church and other stricklers, for apostolical succession of a third order.

It is fallacious to assert that "the General Conference can do anything it pleases, by virtue of its supremacy." The General Conference cannot make and not make a bishop at the same time. The Discipline says: "A bishop is to be constituted by the election of the General Conference, and the laying on of the hands of three bishops, or at least one bishop and two elders." Were not these conditions met in the case of Wm. Taylor? Did he not also take upon himself all the vows and confessions of faith taken by other candidates, and was he not ordained in the use of the usual form? "The Lord pour upon thee Holy Ghost for the office, and work of a bishop in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost." What more could the Church have done to constitute William Taylor, or any other man a full-orbed bishop? Now, if using and exhausting all these constituent factors on William Taylor, he fails to be a scriptural bishop, then the power of the Methodist Episcopal Church to create and continue a valid episcopacy vanishes into thin air. I wonder our high-church folks do not see the peril. In their zeal to discover a difference between a missionary bishop and a bishop, they are in danger of killing the goose that lays the golden egg.

I know it is said in the *Methodist Review*, that the officiating bishop interjected other words into our formula, when he ordained William Taylor. If so, the celebrant made a mistake and overstepped his authority. It was the part of the General Conference to indicate where the consecrated man should live, and what kind of work he should do. The General Conference puts men into the hands of the bishops and elders

for ordination solely, and their duty is to ordain the bishop elect strictly, according to the forms laid down in the Discipline. No one has a right to read anything into our forms.

My first criticism of this prodigious article, is that it was entirely uncalled for. It was born out of due time. What has Bishop Taylor done, that he should be thus taken down? I am sure he has shown no prelatival proclivities. He has gone like a lamb to the slaughter, where, I think, it is safe to say, no missionary secretary, and perhaps no other bishop would dare to go. Two bishops did touch Liberia, and came back broken down. Bishop Taylor is there for the entire quadrennium or death. He is grappling with malaria, disense, death and the worst forms of paganism. It will be a miracle if we ever see him again, dead or alive, on American shores. He is to-day, plunging into the hideous darkness of interior Africa. He works for nothing, having committed the support of his family to God and his friends. His noble wife submits to the privation, or rather living bereavement, and cheers him on. He has traveled over seven hundred miles on foot, through the wilds of a desolate and barbarous land, often alone, and always unprotected. He plants self-supporting missions with his own sweat, working ten hours a day, side by side with his missionaries, and allows no "strikes" for any wages at all. With spade in hand, and sleeves rolled up, he digs wells, turns up the soil, plants the products of the climate, and literally extracts his living, and the support of his mission from the bosom of the kind Earth. By dint of almost super-human effort, he makes African soil the alma mater of African missions. And all this he does under the heat of an equatorial sun, and in defiance of the malaria and deadly fevers of the land and the moral pestilence of a barbarous people. Did the sun ever shine before on such deeds of doing and daring? And shall such a man be pursued with arguments from official sources tending only to belittle his episcopacy, and assuring him that when, if God should spare his life, he steps a worn and wasted foot on American soil, he is stripped of all "episcopal authority and prerogative." In my next, I will expose the sophistries of Dr. Reid's article in detail.—*Northern Christian Advocate*.

The mother of Mr. Hartmann, a Moravian missionary in South Africa, after her husband's death lived alone for nine years among the Savage Bush negroes teaching their children, preaching to them in little companies, nursing them in sickness, facing death many a time, not only in the pestilential swamps, where four missionaries died in rapid succession, but boldly confronting the brutal plantation overseers, who would have driven her away but for the clamors of the slaves, who loved her dearly; living the while in a little hut, her only bed a hammock swung between two posts, often sick and almost dying, and finally contracting the elephantiasis, a sort of leprosy which prevails among the black population. She died in 1853, lying on the floor in the mission house at Paramaribo. All her children are engaged in mission-service—the oldest son in South Africa, a daughter in Thibet, and the other son first in Australia, and now among the Indians in Canada.—*American Messenger*.

## Temperance.

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

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

The heredity of drunkenness is a scientific truth verified by every reputable scientist in the world. In the face of such a truth, habitual drunkenness on the part of a father is so monstrous that but for its awful prevalence it would be classed with the most unnatural of crimes.—*Northern Christian Advocate.*

Canon Farrar says that Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day. Quite as striking a proposition has recently been made by a temperance society in England, offering a large reward for proof of a single instance where property accumulated by liquor-selling has descended to the third generation.

Mr. J. C. Kimball, a leading business man of Atlanta, Ga., has written a letter portraying the business benefits of Prohibition in that city. Mr. Kimball did not vote for Prohibition, but as a leading property-owner of his city, he refutes the statements widely published that business had been depressed by Prohibition, and that many business men have moved from the city. He says that not one of the buildings formerly used as a liquor store is vacant, and that only one former bar-room is unoccupied in the business portion of the city, and only fourteen in all, most of which are cheap temporary structures. He adds that "for every really tenable building in the city now vacant, two new ones have been erected since Prohibition." A special feature presented by Mr. Kimball is in the fact that of the new houses recently begun many are being built for mechanics and laboring men, and that colored men are now buying lots and preparing to build their own homes. He adds that population has increased since Prohibition instead of diminishing, as has been charged, and that Prohibition does prohibit in Atlanta, as "the law is enforced with as much success as any law upon our statute-books."—*Richmond Christian Advocate.*

"Whisky will never hurt anybody who lets it alone," is the foolish answer often made to men who appreciate the full terror of the curse that is upon us. If the facts should corroborate the dispatches published in the Chicago papers, which charge drunkenness upon the guilty crew of the freight train on which a score of human beings were dashed to a horrible death, in the recent Baltimore & Ohio disaster, it would be but one more of a million proofs that the statement is an egregious falsehood. Whisky more often hurts the innocent than the guilty.—*Christian Standard.*

Says the *Evening*: "The new Mayors of nine cities in England are total abstainers. The Mayor of Belfast is an active temperance worker, and he will prove that he has the courage of his convictions by dispensing, during the celebration of the Queen's jubilee, what the English papers call 'total hospitality.'"

The *Voice* sends forth no uncertain sound touching the great issue before the nation. In an article "Shall we give High License a Trial?" the editor closes thus: "Let us all, with one voice and that a stentorian one, have the nation to understand that the temperance agitation will not be allowed to crystallize itself around any point short of out-lawry for the saloon. Let us give them to understand once for all that we propose to hit license wherever we see it, and however we see it."

One would think, to hear the advocates of faith-healing talk, that the Epistles were as full of bodily healing as they are of soul-saving. Let us see. In nineteen of the twenty-one Epistles, no reference is made to the healing of the body by faith. But they all speak of salvation in the most unequivocal terms. With this most remarkable silence on the part of the Apostles, what man of reason will say that "the Scriptures for a vicarious atonement for sin are no more explicit than those for sickness?" Healing the body by faith sustains no such relation to the atonement that salvation from sin does. That sickness is exclusively the work of the devil, is nowhere affirmed in the word of God. It is an unwarrantable assumption. The New Testament commission to "heal the sick" is no more binding upon us than the commission to "raise the dead," a thing which has been attempted by a few misguided but honest men, but in no case has death consented to surrender its victims.—*Christian Witness.*

When Haddock was murdered in Sioux City, Iowa, for opposing the whisky traffic, there were between fifty and one hundred saloons in that city. There is now but one saloon left, many have been fired out of existence.

### To the Local W. C. T. Unions of Delaware.

DEAR SISTERS:—In the great work in which we are engaged, it seems exceedingly desirable to enlist the co-operation of as many new members as possible.

The National Union has accordingly offered a beautiful Banner to the State which shall secure, this year, the greatest increase of membership in proportion to its present number.

All new members, whether of Woman's Unions or Young Woman's Unions or honorary, will count in the increase.

The fees for honorary members can be retained for local work, and no part of it will be called for by the State Treasury.

There is a good prospect of making Delaware the banner state if we will double our present membership, which is now 730.

We suggest the following method: Let each Local Union and Y. district the town in which you are located, and appoint a committee for each district, who shall visit every home for the purpose of securing names of new members.

Accompanying this letter, you will find the folder arranged for your use in this work. As you are aware, the conditions of membership are these: Signing the pledge, praying for the cause, and the payment of an annual fee of 50 cts.

Now, dear sisters, let us make a systematic, earnest and persistent effort to secure this noble result, not only for the credit of our good old State, but for the more speedy accomplishment of the glorious purposes which are set before us.

ANNIE H. MARTINDALE,  
Pres't W. C. T. U. Del.  
C. CLINTONIA BROWNE, Cor. Sec'y.

As it is, with all their faults, we challenge any competent person to show an environment more favorable to moral and religious character-training than a good public school. It is far above the average life of the family and society, of business and professional morality in the same community. The great failing is in the selection of teachers; and, if the good people who are so concerned for moral deficiencies of the schools would give themselves to the homely work of electing a suitable school board, and insist on civil service and conscientious judgment in selecting teachers, most of the present evils would disappear.

The common school is still safe in the hand of the common people, who know pretty well what they want, and propose holding fast to the good things they now have and go forth with caution to the better things beyond.—*Journal of Education.*

## Youth's Department.

### Making Baby Good.

Bertie, Tom and baby were playing together—not in the pleasantest way though, for baby could not always understand when his turn came and when it didn't, or why it couldn't be his turn all the time. So he took turns when he ought not to, and became cross if any one tried to prevent him.

Bert was not the most patient boy in the world; and, boy-like, he began to think baby a little tyrant, which he was, without meaning to be, and to rebel against his frequent interference.

"Mamma," shouted he, "come and make baby play fair." And then, when mamma arrived on the scene, he added more thoughtfully, "I don't see why God couldn't have made a good baby instead of a cross one."

Mamma looked amused rather than shocked. Indeed, it was Master Bert who looked quite shocked when she quietly replied:

"Judging from your work since you began to make him, baby would not be much improved if you had made him just to your liking."

"Me make baby?" and Bert looked very much mystified.

"Yes; you have been helping to make him ever since God gave him to us, God only made him a baby. It is you and Tom who, more than any one else, make him either a good or a bad baby. Look at him now."

As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and saw him standing in exactly the same position, his hands behind him, trying to look as much like him as possible.

"Push your hat on one side of your head," said mamma.

Bert did so, and the baby immediately did the same with his hat.

"Whistle a little," suggested mamma. In an instant, as soon as he heard the sound, baby, too, was puckering his little lips, doing all he could toward producing a whistle.

This irritated Bert, who turned and said, "Stop mocking me!" and gave baby a push. The reply was a scream of remonstrance and an angry push from baby.

"See, you are making him still after your own pattern. He is just a small copy of yourself. Now try making him another way. Put your arms around his neck and kiss him."

Bert obeyed, though rather unwillingly; and baby's face at once cleared, and Bert got a loving hug and kiss from him.

"I told you he wouldn't be cross if you were not," said Tom, who had been an interested listener.

"He will be just what you boys make him. He is only acting now by imitating you boys and others; and, as he is most with you, you are really making him."

"Well, Tom," said Bert, after a moment's thought, "let's not make any more cross into baby." And Tom agreed.—*Morning Guide.*

### The Gains of the Methodist Episcopal Church.

A NET gain of a round hundred thousand communicants is the return of the Methodist Episcopal Church for 1886. It is a magnificent exhibit. It carries the most populous Evangelical Church of America across the two million line. If itinerant ministers be counted in, this single branch of the Methodist family has 2,002,452 communicants. Without the itinerant ministers, it has 1,990,337 members and probationers, the net gain for the year being, in exact figures, 100,047. Of this increase it is worthy of note that 77,808 is of members and 22,439 of probationers. It is to be remembered, that there are heavy losses by

death and other causes, to be made good every year, so that the net gain, 100,047, represents a much larger number of conversions. The deaths alone aggregated 25,408. The number of conversions must, therefore, have been considerably more than 125,000. Of adult baptisms, there were 98,844, and of infant, 67,795.

Not for many years, if ever in its history, has this parent Methodist body reported so large an increase. Its gain for 1885 was \$4,818; for 1884, less than 20,000, for 1883 21,513, and for 1878 only 9,500. Its gains for the past ten years aggregate 318,769, an average of 31,877 a year. It is a curious fact, that the number of probationers at the beginning of 1886 was almost identical with the number reported at the end of 1877, the latter being 199,831, the former 199,709. The footing of this column had increased 222,148 at the end of 1886, showing the results on the spring conferences of last year of the revival influence of the previous winter.

The center of revival influence last winter was undoubtedly in the Middle West, and it is in that section that the largest gains are reported in the conference statistics. In New England the growth is slight, the six New England conferences, not including districts and charges of other conferences in New England, having gained only 1,549. That whole territory has less than 2,000 of the total increase of the year, while three states in the West—Indiana, Illinois, and Ohio—report net gains of over 28,000. One conference in Indiana, reports a net gain of 4,122, leading all the South-East Indiana, other conferences in this respect, except the New Jersey, which is credited with an advance of 4,925. Only seven conferences out of the eleven, report a decrease. Of the seven conferences reporting, six are in the South.

For the care of its two millions of members the Church has 12,075 itinerant ministers, with 12,813 local preachers. There has been a clear gain of 535 churches during the year, the whole number being 20,263. The ratio of ministers to churches shows that the circuit system is still vigorously applied in sparsely settled districts. Some circuit riders in the South have a dozen or more appointments. The value of church and parsonage property has risen to the enormous sum of \$89,412,442, or \$84,193,340 with debts subtracted. The Church, though doubtless still to a large extent the Church of the poor, is no longer a poor Church. It is equally obvious in the light of the fact that the total of contributions reported for all Church purposes amounts to \$16,188,831, that many who are not poor have got into the Church and are helping to lift gigantic burdens. It is truly a Church of continental proportions. All its plans, and efforts and achievements are on a colossal scale, and with its history there is nothing we can compare.

In 1884 it celebrated the centenary of its organizations. A hundred years ago it was a new denomination in a new country, with a new system, new usages, and new methods of proclaiming the Gospel. In 1787 it had 66 preachers and about 13,000 members. Now it has over 12,000 ministers and 2,000,000 members and is, withal, only a branch of a large family. From time to time in its marvelous history new shoots have struck off from the parent stem, and have become mighty growths in themselves. But the old tree appears not to have lost its vigor and fruitfulness. It was never more luxuriant, never more productive than to-day. It is young yet as the life of denominations is measured, but it can point to one offshoot of nearly 1,000,000 members, to another of 400,000, to another of over 300,000, and to still others of smaller constituencies.

Such wonderful prosperity excites no feeling of jealousy in the minds of our other denominations. The field is large enough for all, and the relations of the

Evangelical denominations have become so cordial that what might have raised a spirit of envy and unfriendly criticism fifty years ago is now a matter of general rejoicing. And why should it not be so? The growth of any Evangelical Church simply indicates an advance in Christ's Kingdom which is the end and aim of all Evangelical organizations, and as Mr. Lincoln said to a deputation of Methodist ministers during the war, "Gentlemen, it is not your fault that your Church is so large."—*Independent.*

### Giving as Worship.

In primitive times, collections ranked among the sacred purposes of the sanctuary, and entered into the stated worship. The arrangement has a peculiar propriety. All days should be devoted to charity, but pre-eminently the Sabbath, as it contains particular motives to excite and to enlarge generous sentiments and actions, because on it we were begotten unto a lively hope of eternal life, through the resurrection of Jesus Christ from the dead, because it reminds us most impressively of our mercies, and because then we feast spiritually upon our Redeemer's benefits, and learn how much we owe to His amazing sacrifice. Under considerations so inspiring and when gratitude is warmest, we ought to be most ready to contribute of our means to the support and extension of His kingdom. Works of mercy, as the evidence of our love to our Benefactor, are becoming the day, and the occasion, as we come into His temple. There is no better time for either laying by or laying out, the share of our earnings which we set apart to benevolence. We then express our appreciation of His goodness during the past week, and take one of the best ways to secure His blessing upon the week just begun. In the performance of this part of God's service we should be as devout, conscientious, honest and regular as when we sing, or pray, or hear His word.

Christendom needs a revolution in this respect. The systems of beneficence so long in vogue will not suit the demands of the age. God's calls are pressing on every side. The harvest is awaiting reapers. More means are required, and all must contribute. Only the few giving, for the support of the Gospel either at home or abroad, and doing so spasmodically—more from necessity than from principle—only once in awhile will no longer answer. Such an order of Church financiering is neither scriptural nor effective. We must go back to first principles—to the apostolic method. We must exalt giving into a grace, incumbent upon each member, male and female, rich and poor, old and young, exercised religiously, and upon each Sabbath. In this way, ample funds will be had for the needs of Christ's cause in our own and other lands.—*Presbyterian Observer.*

Has the Lord anything to do with earthquakes? Certainly; if "the laws of nature" through which they come about are only the movements of his personal, all energizing will as the best philosophy now concedes. Is there a moral end intended through these visitations? Doubtless; "for when thy judgments"—thy grievous providences—"are in the earth the inhabitants thereof will learn righteousness;" in the interests of which God, who made the seen and unseen universe, will forever administer it. As the *Boston Advertiser* well says (September 9), "Let the preachers preach, and let the scientific men investigate. They are not necessarily in each other's way."

A Christian is just one who does what the Lord Jesus tells him. Neither more or less than that makes one a Christian.—*Macdonald.*

Thirty-two Christians were burned alive together in Uganda, Africa, by order of King Mwanga.

The Sunday School.

Joseph Makes Himself Known.

LESSON FOR SUNDAY, APRIL 17th, 1887.  
Gen. 45: 1-15.

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

GOLDEN TEXT:—"Overcome evil with good" (Rom. 12: 21).

1. *Joseph could not refrain himself.*—The pathos of Judah's address was irresistible. His generous, self-sacrificing spirit, his filial reverence, his affection for Benjamin, the evident repentance of his brothers, were most affecting proofs of rectified dispositions. He can safely reveal himself now, and give vent to feelings which have been repressed for years. *Cause every man to go out.*—Not in the presence of strangers would he declare himself. The emotions of himself and brothers must not be witnessed by spectators. Nor must the crime of his brethren be exposed to the Egyptians. The occasion was too sacred for merely curious eyes. *Joseph made himself known.*—As yet, they had harbored no suspicion that this Egyptian dignitary was otherwise than he seemed.

"Our Elder Brother aims, in the midst of all our severest trials, to reveal Himself—walking on the wave at the fourth watch, standing on the shore when we have caught nothing. Blessed is he who can first cry out, like the beloved disciple, 'It is the Lord!'"

2. *He wept aloud*—literally, "gave forth his voice in weeping." *Egyptians . . . house of Pharaoh heard*—Joseph's house was probably near the palace of the king.

"The expression of the feelings is free and uncontrolled in a simple and primitive state of society. This prevails still in the East.—To indulge in vehement and long continued transports of sobbing, is the usual way in which the Orientals express their grief."

3. *I am Joseph.*—Thus far he had been addressed by his Egyptian name or title, and his exalted rank, the deference paid to him by his attendants, and his assumed harshness of manner, effectually concealed from them all trace of former or present relationship. Now, the moment he speaks, the truth bursts upon them in an instant. They recognize at once the tone of voice and the well-remembered features. Their long-lost brother, whose life they had basely plotted to take, and whom they had finally sold as a slave, stood before them. *Doth my father yet live?*—He yearned to know about him. Notwithstanding he had been told that he was alive, when he had inquired after "the old man your father," he wanted to have a fresh assurance. He wanted to say, "my father." "Before, it was a question of courtesy, now, of love." *They were troubled at his presence.*—Astonishment, dismay, remorse, and fear struggled in their breasts with the uprising of natural affection. They were speechless.

"When the new and startling revelation burst upon them, their first feeling was that of terror. Already in fear for their liberty and their lives, their alarm was intensified when they realized that the ruler of Egypt, who had already dealt and spoken sternly with them, was none other than the youth whose cries they had disregarded, and whom they had sold into the hand of strangers."

4. *Come near to me.*—They had probably held themselves aloof from him, sensible of the great wrong they had done him, and hardly daring to believe that he could forgive it. *Whom ye sold into Egypt.*—He reminds them of their crime, not to upbraid them, but to assure them that it was really himself—their brother Joseph—who was speaking to them, though clothed with the viceroyship of Egypt; and also to prepare the way for them to see how God had graciously overruled their wickedness, to preserve their own lives and those of the Egyptian from famine.

"A spirit less magnanimous than his might have been disposed, in the midst of all its sympathy, to enjoy the triumph which he now had over them, and to make them feel it. But he had made them feel sufficiently already; and having forgiven them in his heart, he remembers their sin no more, but is full of tender solicitude to calm their troubled spirits."

5. *Be not grieved nor angry with yourselves.*—Their convictions had been sufficiently poignant. They had remembered their sin, and exhibited a proper sense of contrition for it, even before Joseph had declared himself. Now the time has come for them to recognize God's hand. "Instead of being angry with them, he entreats that they will not be angry with themselves; and, instead of dwelling upon their conduct, he dwells upon God's providence by which it had been overruled for good." *God did send me.*—To use Luther's pithy comment: "You sold me, but God bought me for His good purposes." "Though the merciful purpose of God in sending him into Egypt in no degree excused

their sin, and therefore ought not to prevent their humiliation and repentance, yet it might very properly abate their anguish of spirit, and encourage their hope of pardon from so gracious a God; and it might assure them of Joseph's forgiveness, who clearly saw the wisdom of God, and richly experienced His goodness, in that event."

6. *Five years neither caring* (R. V., "plowing") *nor harvest.*—"In the tomb of the Babas at El-Kab, which was erected about the time of Joseph, there has lately been found an inscription upon the walls, which clearly refers to this seven years of famine. One part of it reads, 'I collected the harvest, a friend of the harvest god. I was watchful at the time of sowing. And now, when a famine arose, lasting many years, I issued out corn to the city at each famine (or to each hungry person).'"

7. *God sent me.*—He emphasizes this. *To preserve you a posterity* (R. V., "to preserve you a remnant in the earth")—not for the Egyptians' sake solely or primarily, but for the preservation of the promised nation. *Save your lives* (R. V., "save you alive") *by a great deliverance*—"that you, who are now but a handful, escaping this danger, may grow into a vast multitude." "Fancy the buying of a slave in a cave in Canaan, and straightway there springs up in your breast a feeling of indignation. Pass on a few years, and we find Joseph happy, honored, and beloved; two nations at least are saved by him from famine."

"Providence looks a great way forward, and has a long reach; even long before the years of plenty, Providence was preparing for the supply of Jacob's house in the years of famine."

8. *Not you, but God.*—He greatly reiterates the wisdom and mercy of God in these dispensations. *A father to Pharaoh*—"his nourisher or adviser;" "the instrument of God in preserving him and his kingdom;" "a second author of life to him." "The caliphs and sultans of Turkey appear to have given the same title to their grand viziers."

"There is a danger in a too-easy acquiescence in the fact that good comes from evil; for we begin to say: Evil, then, is God's agent; to do evil must be right; and so we are landed in confusion. Before this had taken place, had Joseph's brethren said, 'Out of this good will come, let us sell our brother,' they would have been acting against their conscience; but after the event, it was but faith, to refer it to God's intention. Had they done this before, it would have been presumption. But to feel that good has come through you, but not by your will, is humiliating. You feel that the evil is all yours, and the good is God's."

9. *Come down unto me.*—He seems to have felt sure of Pharaoh's acquiescence in thus sending for his kindred, and making such royal promises. *Dwell in the land of Goshen.*—The rich, alluvial border-land in the northeastern part of Egypt, sufficiently remote from the Egyptian capital, and convenient to the land of Canaan; called in Psalm 78, "the field of Zoan," the region of recent exploration and remarkable discovery.

11. *There will I nourish thee.*—The family of Jacob seemed at the point of extinction by famine, when this promise was made. *And thy household*—doubtless now grown to a large company by reason of its dependents.

12. *Your eyes see, and the eyes of . . . Benjamin.*—They probably at first could scarcely believe their own eyes and ears. If their father should also be distrustful, Benjamin's testimony would surely be accepted. He no longer spoke through an interpreter. His own "month," or language, should convince them of his identity.

13. *Tell my father of all my glory*—and thus prove to him, by the wonderful ways of providence, that his long lost son is truly alive, and in a condition to care for him, and longs to see him.

14. *He felt upon . . . Benjamin's neck*—his own brother, resembling him, and like himself the favorite of his father. Moreover he had not shared in the guilt of the others. *Wept.*—"God's people are not senseless Stoics or flinty Nabals, but have natural affections in them."

15. *Kissed all his brethren*—even Simeon, thus showing the sincerity of his forgiveness, and soothing their agitation and fear. *Wept upon them.*—Lange supposes that they bowed down to him in turn, so that literally he wept upon them. *After that, his brethren talked with him*—being sufficiently reassured to find their tongues, and talk over the wonderful events of the past.

Southern Progress.

BISHOP W. F. MALLALIEU, D. D.

The North is moving South. It moved south in great numbers some twenty-five years ago. Those were pioneers. They were a sort of Pilgrim fathers. They

had a high and holy purpose. They went to do or die, as the case might be. They smote the grim idol that had been worshiped for generations. They laid, or made it possible to lay, the foundations of a new civilization. They deserve immortal honor for the great deeds they wrought, and the vast actual and future results they secured. But just now, there is another and peaceful evasion of the South. The people of the North are beginning to realize that there are advantages of climate, that make it desirable to follow the example of the birds, and seek for milder airs and summer skies. Look at the facts for a moment. This year the roses have been in bloom all winter in the city of New Orleans, while violets were in bloom in January, and peach trees in early February, and gardens planted in November and December, supplied their products in January and February. It is being found out too, that the summer is not so excessively hot as to make it impossible for those reared in northern regions, to endure the heat.

But the matter of climate is only one of many good and sufficient reasons, why many people are moving southward. It is wonderful, especially when we look over the past, to see the whole, or nearly the whole, of a great state like Alabama, in a complete ferment. Such things have occurred in the West and Northwest, but up to very recent years, they have not been known in the South. It is believed that since the great Mississippi boom inaugurated by that canny Scotchman, George Law, and assisted by Louis XV., of France, all of which took place more than a hundred years ago, there has never existed in the South, or in connection with the South, such a state of affairs as now prevails. The George Law bubble burst, and a good many people found themselves ruined forever. Doubtless a good many people will come to grief in the wild speculations of the present. There is, however, this difference: Law's scheme had no real foundation, unless the hope of gold which was never found could be considered such foundation. In the present case, there is a reality on which much enterprise may be based and larger hopes built. The truth is, that after a hundred years of careless ignorance, it has at length been discovered, that the hills of western North and South Carolina, northern Georgia and Alabama, and possibly Mississippi, and eastern Tennessee, are full of mineral wealth. This section of country has good water, soil, climate, abundant forests, much water-power, and besides, copper, tin, gold, silver, marble and various other minerals. There are boundless deposits of coal, iron and limestone, and these exist in such quantities and so immediately contiguous, that pig-iron of more excellent quality can be produced in the very centre of the central South, than in any other portion of the United States, and it is confidently believed, that if anticipated developments are realized, the iron here produced will complete for pre-eminence in all the markets of the world.

These things being true, it must follow that thousands upon thousands of people from the North will seek these opportunities which are constantly opening. The capitalists of the North have already invested largely, and are meeting with encouraging returns. Others will certainly join those who have already come, and the prospect is that following the capitalists, there will come tens of thousands of skilled laborers, and these will be attended and followed by tens of thousands more, representing all trades and callings. Unquestionably the next national census, which comes in 1890, will bring to light the most surprising results. The last census, that of 1880, showed the taxable property, real and personal, of the little state of Massachusetts with less than 8,000 square miles, and most of the square miles rocks or sand, exceeded in value the same prop-

erty of the great states of Tennessee, Arkansas, Louisiana, Mississippi, Alabama, Florida, Georgia, North Carolina, South Carolina and Virginia. The truth is that the style of civilization fostered in Massachusetts, has brought wealth and intelligence to her people; while the style of civilization fostered by the ten states just mentioned, has brought a sad entailment of ignorance and poverty. Besides this, the war that was waged on the part of the South with as much of courage, self-denial and self-sacrifice as was ever manifested by any people, left the country in a condition very near to utter destitution. Hence we see that the outcome of a malign civilization, and an excessively wasting war has been a paralyzation of purpose and effort.

But it cannot be denied that a wonderful recuperative power has been evolved. The exceedina humanity and magnanimity of the government at the close of the war, gave hope to the defeated, (and humiliated because defeated) people of the South, and for the last twenty years, despite unfavorable seasons and financial disasters, there has been a constant advance; so that now, with the help of the capital, skilled labor and business methods and habits flowing from the North, the present is the brightest hour the South has seen for a hundred years. There may be back-sets and failures and foolishness in speculation, but there is already substantial growth, and a certainty of an increase of wealth, that in the not distant future, will enable some of the more favored states of the South, to make a commendable showing in the next census reports.

In such times as these, the Methodist Church has a great and ever-increasing duty to perform. Thousands and thousands of those who migrate from the North to the South, will be members of her communion. They will be tempted, if not cajoled, to leave the mother whose care has been over them all their lives. For business or social ends, they will be persuaded that it will be best to forsake the grandest Church that God has on earth. They may find no church of their own, or one that is very weak or unimportant, and they will be tempted to go with the multitude to the already established churches. This has been the case with a good many already, and they have yielded; where, if they had been true and loyal, and had had the courage of their convictions, they might have built up a church of their own. The truth is, that in quite a number of the cities of the South, there are enough of our members, back-slidden or scattered to other churches, to give us strong societies, if they had all held fast and refused to be diverted or intimidated.

That our members understand that, while we do not utter one word of condemnation of other Churches, while we decline to discuss their merits or demerits, we do not hesitate to say, that our own Church stands as the representative of principles and policies which justify all its adherents, in utterly refusing to forsake its banners. Its history of devotion to the cause of Christ, its loyalty to progressive spirit, its missionary plans and purposes, its relation to the poor and outcast classes, its work and plans for educational interests, its national and world-encircling character, make it worthy the love, the faithful support and the changeless allegiance of all its members. If all our people will be true to their Church, and refuse to forsake the fold where they have found such ample shelter and care, we may easily double our membership; and this, not for the sake of mere multiplication, but because such a course will confer the greatest possible blessing upon the South; the cause in this way will be more rapidly developed than in any other, a homogeneous civilization, an elevated and aggressive Christian spirit, and advancing along all lines of intellectual, moral, and religious progress.—*Pittsburg Christian Advocate.*  
*New Orleans, La*

Winsome People.

They are the people who love to diffuse happiness. They are happy themselves, because they have made others so. They are thoughtful, considerate and courteous, ever seeking to provide joy and peace for others—ever striving to avoid and remove anything and everything that wounds unnecessarily. It is an unspeakable delight to be near such people.

We sometimes hear the remark, "I would be willing to do so and so, if she or he or somebody else were so and so," or something to that effect, as an excuse for their own shortcomings. But I beg of you do not believe a word of it; agree rather with Josh Billings, who says: "I hev often noticed that the man who would have done such wonderful things if he had bin thare, never gits gits thare." "Why are you always you always thinking of others?" asked a friend of a winsome lady beloved by everybody. "I wouldn't wear my life out bearing other people's burdens."

"Wouldn't you?" came the questioning answer, with a sweet but reproving smile. "I could not wear it out doing better work than helping the weary and heavy laden"

To do God's will—that's all  
That need concern us; not to carp or ask  
The meaning of it, but to ply our task  
Whatever may befall;  
Accepting good or ill as He shall send,  
And wait until the end."

It is a great mistake to think any kindly act too insignificant to be noticed by our Father in heaven. Faber says: "Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence or learning; and these three never converted anyone unless they were kind also. The continual sense which a kind heart has of its own need of kindness, keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries."—*Christian at Work.*

A Beautiful Example.

A beautiful story is told of Lady Stanley, wife of the late Dean Stanley of Westminster Abbey: There is a hospital in London near the abbey. Lady Stanley was in the habit of spending a good deal of time in this hospital—talking with the sick and suffering people there and trying to cheer and comfort them. Among these was a poor woman suffering from a painful and dangerous disease. Lady Stanley's kind words had been a great comfort to her on her sick-bed. The doctors said that her life could only be saved by her going through a very painful operation. They told her that she must certainly die unless the operation were performed. "I think I could bear it," she said, "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home he found her dressed in the splendid robes which ladies wear when called upon to attend Queen Victoria. She had been thus summoned, and was just about starting for the queen's palace. She received the message from the hospital. There was no time to change her dress, so she threw a cloak over her and hastened to the hospital. She spoke some encouraging words to the poor woman, and stood by her side till the operation was over, and the poor suffering patient was made comfortable. Then the noble lady hastened to the palace. She apologized to the queen for her delay in coming, and told her what had caused the delay. The good queen praised her for kindly waiting on one of her suffering subjects before coming to wait on her. This was noble both in the Queen and in Lady Stanley.—*Exchange.*

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### Scriptural Holiness.

It is a fact to be regretted that, while all the followers of Wesley accept his statement of their mission "to spread scriptural holiness," there is such divergence of views among them in respect both to the doctrine and its experience. And yet, perhaps, nothing else could be more natural; for even our great leader is by no means consistent with himself in all his recorded utterances on this subject; while in some statements he plainly contradicts what he says in others. These differences in views, however, are of comparatively small account, in comparison with the unbrotherly spirit too often manifested in the advocacy of a chosen theory. The result upon the observant outsider is a clear conviction, that however well the disputant may theorize upon holiness, he certainly fails to illustrate its excellence in his own practice.

What does it matter, if the soul is filled with the love of God, whether that filling was the experience of the child of God at its birth, or at some subsequent period in its history? Whether our innate "bent to sinning," is overcome by the Holy Spirit, when the soul is quickened into spiritual life, and "gravitation turns the other way," or whether the regenerate must continue to sing,

"Prone to wander, Lord I feel it,  
Prone to leave the God I love,"

until a later experience shall put a "new song" into his mouth? The vital interest attaches to the fact of such a blessed conformity of heart to the will of God, rather than to the peculiar methods or circumstances of its attainment. There is little doubt that the faith of many a devout papist climbs, it may be with unsteady steps, still climbs, by aid of her beads and what we are disposed to call her mummeries, upward, until it lays hold of the living Christ himself. If so, shall we not rejoice in her finding the Saviour of sinners, even if it was by a circuitous route. Better far, to throw us into his outstretched arms at once, without any tedious and obstructing interventions; but best of all, to get within his loving embrace, and to feel the warm pulsations of his divine compassion, however indirect our route. Just so, in the matter of personal holiness; it is of little moment whether it comes in the first blessing, or the second, or in later blessings, so it comes. It will hardly be questioned that a truly regenerate soul is a child of God, one of his heirs, and a joint-heir with his son, and ready for the heavenly kingdom, should

death end his probation, before he has any further experience of saving grace.

Let him press forward by all means, in the path of confiding faith and of loving obedience; and as light comes into his soul, let him walk in that light, and he shall come without fail to "the perfect day." If he finds "an enemy within," of course he will not rest until he is cast out. But let no one confound his susceptibility to temptation, his weakness, or his natural infirmities with sin, either as a state of the heart or as an act. These we shall have, whatever be our state of grace, so long as we are in this probationary life. The word of God assures us however, that neither this susceptibility to temptation, nor this weakness, nor our infirmities make it necessary for us to sin. St. Paul writing to his Corinthian brethren, (1 Epistle 10-13) says, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it."

As we are born by faith, so we live by faith, and grow by faith, and triumph by faith; and faith cometh by hearing, and hearing by the word of God. In the prayerful study of his word, in meditating in his law day and night, trustful confidence in his promises and in loving obedience to his will in all things, we are to seek and shall surely find all the grace we need; and "the love of God will be shed abroad in our hearts by the Holy Ghost, and the peace of God that passeth all understanding shall keep our hearts through Christ Jesus.

What are all our so called means of grace, but so many aids to the practice of this life of faith? Our hymns are attuned to this; our prayers aim at this, as their end; our exhortations, our testimonies, our sacraments, our preaching, all have but this one end, to instruct and stimulate in this life of faith.

The babe in Christ is to grow to Christian manhood; and whatever obstructs that growth is to be eliminated by the power of the Holy Spirit, in making effectual human effort; but in spiritual realm that manhood never gets beyond that growing period. Here, the material figure fails, and what would be a monstrosity in the figure, is really the glory of the thing signified, the endless and unlimited growth of the spiritual man.

"Urge the young convert to go on to perfection?" Of course: but don't fail to touch up the believer of many years' experience, to the same imperative duty. "Urge him to seek holiness of heart?" Certainly; but don't confine your exhortations to any one class of believers.

Whatever degree of attainment is already reached, there is more to follow; even "as many as be perfect" are to be "thus minded," "forgetting those things which are behind, and reaching forth unto those things that are before," they they are, with Paul, to "press toward the mark, for the prize of the high calling of God in Christ Jesus."

Thus shall the Apostles' doubtful prayer in his first Epistle to the Thessalonians, be answered, in the progress of this experience of sanctifying power and "the very God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ."

### Phila. Preachers' Meeting.

Quite a large number of persons, clerical and lay, met last Monday morning to hear Rev. Wm. Swindells criticize the statistical tables by Rev. J. B. Young, that have had such publicity given them through the official papers of our church. Strong objection was urged, on the ground of a wrong principle of determining relative rank in benevolent contributions by the church, and of an appeal to an unworthy motive. Bro. Young was present, and by invitation of the meeting, will speak in reply, Monday morning, the 25th inst.

Bishop Andrews made a brief address; reporting the impressions received in his recent visit to Kansas, some twelve years since he was there last. The two Conferences of that time, have grown to four, with double the number of preachers and churches, and more than double the value of church and parsonage property, and the number of church members. The Bishop took special pains to gain correct information in reference to the efficiency of Prohibition in that State, and satisfied himself on four points.

1. The open saloon is unknown in Kansas. In Leavenworth the chief city, this was not so until quite recently, when, in deference to public sentiment, and under the apprehension of state interference with its municipal affairs, the saloons were closed. The only exceptions are a few cattle towns, where the half civilized population, still to some extent allow the saloon.

2. For some time, drug stores did a large business in selling liquor, under one pretext or another; but the last legislature has enacted such restrictions, that many druggists decline to take out license to sell liquor at all, being unwilling to run the risk of being involved in the violation of these stringent provisions. It is now next to impossible for a druggist to sell otherwise than for strictly medicinal purposes.

In low dives, in some out of the way secret places, liquor is still sold to some extent, but these are known only to the initiated, and are always liable to detection and punishment.

4. The uniform testimony is to the effect that public sentiment in Kansas is steadily growing stronger in favor of Prohibition, and that it would be carried at the polls today by a larger vote than when it was first adopted. Gov. Martin began his administration as an opponent of Prohibition; he has now come out in its favor, and declares it is his opinion that Prohibition has come to stay.

### Easter in Philadelphia.

Every return of the glad spring-time, when nature comes forth from her winter burial, with the charm of a new life, beautiful, fragrant, and benign, furnishes fitting occasion for the joyous celebration of the resurrection of our Lord Jesus Christ from the dead. As the years go by, and believers multiply in all parts of the world, the anniversary of this crowning fact in Messiah's redeeming work is coming to be the great festival of the Christian year.

The weekly return of the Lord's Day, though so frequent and so constant a reminder of the same glorious event, is felt by the loving hearts of adoring believers to be insufficient to satisfy their aspirations for grateful commemoration. Hence the popular favor of Easter-tide. In all the churches every Sunday, a cheerful response is made to the exhortation,

"The Lord of Sabbath let us praise,  
In current with the blest,  
Who, joyful in harmonious lays,  
Employ an endless rest."

And yet, with equal cheerfulness are special services rendered in honor of the annual return of Easter.

Perhaps the day was never more generally observed than at its last anniversary. It is said that in Grace Protestant Episcopal Church, New York City, as much as \$1500 was expended for floral decoration; and larger sums by other churches, while the entire amount expended in that city on this account, was some \$100,000.

In Philadelphia the expenditure for flowers was less extravagant, but the decorations were elaborate and quite general.

Appropriate music, vocal and instrumental, formed a great attraction in many of the churches. The day was bright and genial as if it had been June instead of April. Large congregations assembled to hear the great theme, the risen Lord, discoursed upon in the various pulpits.

It was our privilege to worship with the Trinity congregation in their beautiful new chapel, corner Mt. Vernon and 15th St. The pulpit front was most tastefully adorned with flowers, and the music, including the unrivalled Easter anthems, most admirably rendered. An elaborate printed program was circulated, arranging for interesting morning and evening services. Bishop E. G. Andrews preached in the morning, from the words, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations."

The evening was devoted to a Sunday School service. As a result of the earnest and unwearied personal efforts of the pastor, Rev. C. W. Buoy, in a diligent canvass for months past, the Easter offering for the new Church building reached the grand total of \$16,000.

In the afternoon we attended an Easter service by the Green St., M. E. Church Sabbath School, which was very interesting, and into which the writer was impressed to fill a gap caused by the necessary absence of the pastor, Rev. Bro. Satchell.

At night we had the pleasure of worshipping with the good people of Seventh St. charge, to whom, under their former name, Cohocksink, we were assigned as pastor a few years ago. Here Rev. Dr. Ker, of the Irish Wesleyans, preached a most excellent sermon from the words, "Who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works." The end of Christ's self-sacrifice for men was the purification of these moral nature, and the practice of righteousness in their lives. Among many strikingly suggestive remarks was the following in reference to sanctification. In some cases it seems as if people seek to be sanctified before they are soundly converted. It is all important to get thoroughly converted first, and then seek all possible degrees of sanctification afterwards.

Dr. Ker is visiting this country on an errand which will interest a wide circle of Americans. He comes to collect \$10,000 to complete the erection of a church in Portrush, Ireland, near Giant's Causeway, in memory of Adam Clark, the great Commentator, and the greatest scholar of his times, who was born in that locality.

We were greatly gratified to learn of the prosperity, spiritual and financial of our *quondam* parish, under the care of its present pastor, Rev. Dr. S. M. Vernon.

### The Pardon of Your Sin.

REV. JOHN HALL, D. D., LL.D.

"For thy name's sake, O Lord, pardon mine iniquity, for it is great." So said David. Was he much worse than others? No; he was the man after God's own heart. Was he a very poor man? No, he was King of Israel. Then was he very ignorant? No, he wrote many beautiful psalms, and the Spirit of God inspired him. Then why did he say these words? Dear reader, let me tell you why—because you and I may well say the same, and we shall never be pardoned, if not in the same way.

David knew he could not get to heaven without pardon. Sinners, not pardoned, go to hell. Their sins are a weight upon their souls, that crush them down to the pit. It would be easier to fly up to the stars, with a millstone hanged about one's neck, than to go to heaven not pardoned. The great Judge would not carry a sinner into the midst of his holy servants with all his sins upon him. Evil shall not dwell with him.

He knew that none could pardon sin but God. He sinned against God. God was angry with his sin. There is wrath in the mind of God, in the word of God, in the hand of God, against sin. Hence he says, "O Lord, pardon mine iniquity." Many do not understand this, and seek pardon elsewhere. Do you not know,

dear friend, that if all men and all angels pardoned you, and God did not, you would be lost; and if God pardoned you, could all men and all angels keep you out of heaven? God's forgiveness, then, is most important, and first to be sought, and if you get that, you will not care much for any other.

He asks it for God's name's sake. He did not say, "I have done as much good as evil. I killed Goliath. I kept the Sabbath. I loved God's house." He did not say, "I will give money to God. I will build him an house." He knew that for all he had done, or would do, good or bad, he still deserved God's wrath. He knew he could not be worthy of pardon, and he begs it, for "thy name's sake." A beggar craved alms from a minister, and said: "O sir, do help me! you have the name of being charitable, do help me!" Now that is asking for one's name's sake. As if David said to God, "O Lord! Thy name is merciful and gracious. Thou hast said, that thou dost pardon sin. Thou hast the character of a God, showing mercy. In thy Word thou art so set forth—O, pardon my sin." And God is pleased when men plead his name. He is glorified thereby. David knew God by name. Dear reader, you and I can know him by his Son. He is manifest in Christ. We are to say not only—"For thy name's sake"—but, "For thy Son's sake." Dear friend, if you went to God, like David that is, alone, and on your knees, and in earnest, asked pardon in Christ's name, for the sake of his living and dying, his holy life and shed blood then whatever you asked in Christ's name, believing, you would receive. But he says, "Pardon my iniquity, for it is great." But "is not that the very reason why he should not be pardoned?" Little sins may be easily forgiven. God, you may think, is too good to send to hell for little sins. But David says, "for it is great." "Does he mean that God will pardon him more readily because he was a great sinner?" O, no. True, God does pardon the greatest sinners that come to him by Christ, and is greatly glorified in so doing. What a story of God's grace, Paul and Bunyan and Newton, will have to tell in heaven! Still the greatness of their sins is no reason why they should not be pardoned.

David spoke so, just because he felt it. He was so convinced of his being very guilty before God, that he could not help saying it. And you, dear friend, may try yourself by this. Do you feel your iniquity to be a load, as it were difficult to be removed, and yet impossible to carry? All real penitents feel this until the Spirit shows that God's holiness is as much seen in charging their sin to Christ as in punishing them in hell forever. You will never be in earnest in seeking pardon until you seek it like David. Only the Spirit can bring you to that. He takes the ground from under the sinner's feet, and makes him feel that he must fall down on God's mercy, through Christ. It was when the dove found no rest for the sole of her foot that she came to the ark, so does many a soul. Go, then, dear friend, to God. He will hear you. Go through Christ. He receiveth sinners. Do not mention your goodness, but your badness, and the blood of Jesus Christ, God's Son, will cleanse you "from all sin."—*Nashville Christian Advocate.*

Forty-eight years ago a notorious prize fighter in Liverpool was converted to God. "Ned Sumners," the champion, became the cabman's missionary, and soon earned the title of the "cabman's bishop." His figure was massive, his face beaming with love and pity, his heart overflowing with compassion for all who needed it. During nearly half a century he labored with abundant success and won the respect of all men. A few days ago he was found dead kneeling at his bedside, his hands clasped in prayer. When "Happy Ned," as he was called, was laid in the grave the bishop of Liverpool and all the clergy and the ministers of the city attended the funeral, while thousands of wealthy citizens, 150,000 cabmen with their vehicles, and 150,000 persons attempted to join the procession.—*Church Press.*

**Conference News.**

The religious services at Union M. P. Church, Burrsville, Md., are still progressing with unabated interest. Mrs. Duhurst preached her last sermon to a large congregation, on Thursday evening, 3rd inst., and the meeting is now entirely under the charge of the pastor Rev. Mr. Lucas. About twenty-five conversions have resulted from the meeting thus far, most of the converts having united with the church.—*Church Union.*

Rev. Wm. B. Walton, the new pastor of the St. Michael's, Md., M. E. Church, with his family, arrived on the steamer Olive, Thursday, of last week. The ladies had the parsonage in order for their reception, and the larder had been supplied with good things. On Sunday, large and appreciative audiences greeted him and listened attentively to two excellent sermons. Mr. Walton, although over three score years of age, does not appear to have suffered any diminution of mental or physical force, and the impression is general in this community that the pulpit of the M. E. Church will be ably filled.

**A WORD FROM ELLENDALE.**—We started for our new home, Thursday, March 31, and arrived here in a snow storm; but happily the cold and storm were all without, for within the cosy parsonage, there were warmth and cheer. A score of good people were present to welcome us to our new field of labor, who, after seeing that we were "refreshed" with a splendid supper, retired, leaving behind them, enough supplies for several days.

JAS. T. PROUSE.

The Delaware Conference of the M. E. Church (colored), will meet at Chestertown on the 28th of April, Bishop Hurst will preside.

**A PASTOR RESIGNS.**—The Rev. J. H. Nixon, D. D., pastor of the Central Presbyterian Church, Wilmington, surprised his congregation by announcing his intention to resign on account of ill health. Mr. Nixon has been with the church over ten years.

The young gentleman of Milford presented Rev. W. S. Robinson with a handsome ebony gold-headed cane, Friday evening, 1st inst., as a mark of their appreciation. Mr. Robinson has been particularly fortunate in making friends during his stay in Milford, and one vied with the other in extending tokens of their esteem. The Masonic fraternity, of which he is a member, adopted a resolution to appoint a committee to express its regard for him as a Mason, and to commend him to the fraternity in Smyrna, where he had been assigned.—*Milford Chronicle.*

Last Sabbath was a joyful Easter Sunday at Rising Sun M. E. Church. The church was prettily decorated with evergreen and Easter lilies. Sunday school and congregation united in the services. Nine were received into full connection amid joy and gladness on the part of the church. A good collection was taken.

**A Pleasant Evening.**

A company of friends gathered in the home of Rev. Wm. E. Tomkinson, near Principio Furnace, Md., Friday evening, the 3d inst., forming a very pleasant "surprise party." Cheerful conversation was interspersed with music. Mrs. Tomkinson by request, played and sang, "Overcomers." Other hymns were sung, and Mr. Tomkinson made an address, thanking the friends for this pleasant surprise, and true to his calling, adding words of godly counsel and encouragement. Mrs. Tomkinson then sang the beautiful farewell, "God be with you till we meet again," and Mr. Tomkinson led in prayer.

This company had planned a donation, some weeks before Conference; but sickness and death in the neighborhood having prevented its execution, they were glad to have the opportunity in this way to show their appreciation, and love for Bro. Tomkinson, his estimable wife and family.

In Bro. Tomkinson's removal, we realize that we lose a preacher of great superior ability, a Christian gentleman of deep piety, of sterling integrity, and unflinching loyalty to Christ and His cause, and a pastor who has faithfully and earnestly labored during his pastorate for the good of the people, and the glory of God.

WITNESS.

**DEAR BRO. THOMAS:**—Got here in a snow storm, but that did not interfere with the excellent supper and grand welcome that greeted us at the parsonage. Twenty years ago, I preached my second sermon in the Galena M. E. church, at the age of nineteen years; thus I have got back again, to the place where I began my public ministry. Good congregations greeted the pastor on his

first Sabbath; and our prayer is for a year of good success. We have a delightful home, and are favorably impressed with our people.

Yours truly,  
I. G. FOSNOCHT.

**Letter From Virginia.**

**DEAR BROTHER:**—Brother Statz, not having the courage to tackle Hallwood charge, to which he was appointed at the close of Conference, left for his home at Gummer, Ill. For this charge I have secured the services of John H. Connelly of Bethel, Sussex County, Del., who is a worthy and able local preacher, and energetic worker, who wrote me in response to invitation to take this charge, "I am accustomed to hard work; I do not want to be idle; am glad that there is plenty of work there, with prospect of working up so good a circuit, and will enter upon it at once with expectation of doing a grand work for God this year." The preachers have all entered upon their work with a laudable determination to do their utmost this year, to forward the Master's cause. Bro. Galloway of Parksley, has commenced the year with the shout of salvation, as might be expected of him, and at the Crown appointment has had a number of conversions, and has added 8 probationers, with every indication of continued revival influence, as at nearly every service, persons are requesting the prayers of the church.

We have decided to hold a District camp-meeting, in the beautiful grove near Parksley Station, to commence on Saturday, July 23d, and continue ten days. We want to hold this camp to the glory of God, and for the salvation of souls, and the building up and strengthening our beloved Methodism in this part of our Conference territory. We extend a cordial invitation to our brethren from everywhere to come, and tent with us and help us in this warfare for Jesus and his cause. It is a delightful place for a camp. Accommodations in every particular will be provided. Persons from a distance wanting to tent in a desirable locality, and to rent a tent at the least possible cost had better write immediately to Rev. W. K. Galloway, Parksley, Va., or to the writer at Onancock, Va. We are being bitterly antagonized in some parts of this field, and do not expect to "sail to Heaven on flowery beds of ease," this year, but when "reviled" we do not intend to "revile" in turn. Every body pray for us.

Your Brother,  
A. D. DAVIS.

**Letter from Royal Oak, Md.**

**BRO. THOMAS:**—Please allow me the use of a small space in your paper, through which I can express my appreciation of our kind reception. We reached the parsonage late in the evening, after a tiresome trip on the Choptank river. On our arrival, we found a number of ladies, who had prepared us a most excellent supper. Although tired, our appetites had not suffered fatigue, and indeed, had become perfectly keen. After supper, the kind friends of the charge came in to welcome us, and spent the evening. Time passed rapidly away in conversation and innocent amusement. At about half past ten the friends bid adieu, and left us to take a survey of the situation. They had not forgotten that a minister could not feed his physical body on the souls of sinners, and had left us a bountiful supply of good things for the inner man. We find in our new friends true Methodist spirits, and feel that the lines have fallen unto us in pleasant places. Our parsonage can scarcely be surpassed by any of the more wealthy charges on the district. At least, it is the best dwelling in the town of Royal Oak; showing that the people have a high regard for the welfare of their ministers.

W. R. MOWBRAY.

**Letter from Beckwith's Md.**

**DEAR BRO. THOMAS:**—The readers of the PENINSULA METHODIST have heard so often from Beckwith's during the past Conference year, that I do not want them to think, that this point shall not be heard from during the present year. As long as giving does not impoverish, and withholding does not enrich the Master, we shall look for His presence, and saving power in our midst. I return to this charge for a second term, with a deep sense of the responsibility resting upon me, as the spiritual leader of God's people at this place. My work this year, will consist principally, in organization, and yet I do not propose to relax any of the aggressiveness of the past. While I labor to build up the walls of our beloved Zion, I shall aim to increase the number of the Hosts of Israel. At Spedden's, the second Sabbath after my return, one young lady joined the church on probation, as the result of an exhortation following the sermon. Thus the year begins with indications of the presence of the third

Person in the adorable trinity. On last Thursday evening, April 7th, the members of Spedden's church, to the number of eighteen, came and took possession of the parsonage, and pounded the pastor and his family, until their eyes grew big with astonishment, and the larder and hen roost was perceptibly swelled. I presume this is one of the things a Methodist preacher and his family may expect, down here on the eastern shore. Well, so be it. We will willingly endure. But to change the tune. The friends at Spedden's did well, and are entitled to our grateful acknowledgements. May God abundantly bless them this year. Amen.

GEORGE W. BOWMAN.

**Letter from the Presiding Elder of Wilmington District.**

**DEAR BRO. THOMAS:**—I have held five quarterly conferences in the past week, the first week of official work. Mt. Salem has already been reported. Mt. Lebanon came very near being a model conference, only two members absent. They increased their pastor's salary, and resolved to work earnestly for Christ's cause. Brandywine, Bethel and Glasgow, and Chesapeake City are delighted with their pastors, and Chesapeake City has a rule especially pleasing to Presiding Elders; namely: the payment in full of the elder's salary, at each quarterly conference. The decorations at this place for Easter, were beautiful, and the large congregations which greeted pastor and elder on this Easter day, were inspiring.

W. L. S. MURRAY.

**Reply in Full to "Review, etc., etc.," by Rev. B. F. Price.**

*Polonius.* What do you read my lord?  
*Hamlet.* Words! Words!! WORDS!!!

J. H. WILLEY.

Milford, Del., April 5th, 1887.

**Easton District Statistics.**

**BRO. THOMAS:**—I have been deeply mortified in having my attention called to a most inexcusable blunder in the statistics of the Easton District—a blunder which does injustice to that District, to the amount of \$10100. I hasten to make every reparation I can. In statistics No. 2, the total for Pastor's claim is \$21193; it should be \$24193, making an increase of \$3100, instead of a decrease of \$1890. The total for Pastor's Receipts is in the minutes \$13770; it should be \$23870, making an increase of \$10100 instead of a decrease of \$9792. Of course these changes will make a great difference in the recapitulation. They will show that the Wilmington Conference, instead of having a decrease of \$2564 on Pastor's Claims, has an increase of \$436, and instead of having a decrease of \$4494 on Pastor's Receipts, has an increase of \$5606. Will not every brother make these corrections with his pen in his minutes?

I suppose, as Statistical Secretary, I shall be compelled to bear the blame for these mistakes, yet they are not mine. Every member of the Conference knows that no one man, no four men, could do all the copying and adding required in the statistical room in the time allotted for that work. This year three brethren were appointed from each district as the Statistical Secretary's Assistants. All the reports and blanks for any District were put into the hands of the three appointed from that District. They were to do all the copying and adding, while the Secretary was to hunt up reports not handed in at the Statistical Session, see brethren who had great and evident errors in their reports, give such suggestions to his assistants as seem necessary, and do such other work as was needed to expedite matters and secure accuracy. When the time for adding came, the following rule was adopted: Let one man add a sheet carefully, setting down the results in pencil; then let another add the same sheet for verification. Where differences were found, let the two add the column together, until agreement was reached. In all this work, the brethren on the Statistical committee attended to the blanks from their own district, and to those alone; so that no member of the committee from one district is to be held accountable for a mistake in a blank of another district?

Yet after all our care, what havoc have we made with our figures.

JNO. D. C. HANNA.

Newport, April 13, '87.

**A Protracted Donation.**

**DEAR BRO. THOMAS:**—On Friday evening, April 1st, while I was at work in my study, and the other members of the family at the parsonage were seated around the table in the sitting-room, the door-bell rung. When the door was opened, in rolled a barrel of flour, followed by many friends, bundles, bearing packages, &c. The evening was spent in

music, vocal and instrumental. Miss Clara Jarrott and Mrs. Prettyman at the organ. All seemed to have a good time. After prayer, the friends departed, leaving us to investigate what they brought. Besides things to eat, there were some nice presents, a good sum of money for Raymonds bank.

Last evening when I came from up town, I found a number at the parsonage, and was informed on the porch, that a couple wanted to get married. I came in, expecting a marriage; but I found that while it might have been true that "a couple wanted to get married," no one seemed just ready. Looking around, I saw bundles on the table, under the table, and all about. I saw the joke and said no more about the marriage. So you see, we have had a kind of a protracted donation. In fact, it has been protracted ever since we came here, more than a year ago. Scarcely a week has passed that some of the friends have not left good and useful things at the parsonage. We want here, to express our thanks to the kind and thoughtful friends. I don't want to forget to say, that "Ned" has been remembered too. Only a few days ago, a load of nice blades were put in the barn for him.

A. P. PRETTYMAN.

Trappe, April 12th, 1887.

On Thursday night of last week, a party of young people representing Cecilton, St. Paul's and the Protestant Episcopal church, gave the pastor of Cecilton charge, and his family a pleasant surprise. After spending several hours pleasantly, they departed, leaving many tokens of their esteem, in substantial gifts for the family.

The Right Rev. Bishop Alfred Lee, D. D., Bishop of the Protestant Episcopal Church of the Diocese of Delaware, died Tuesday afternoon last. His death was not unexpected, as he had been seriously ill for the last five weeks with typhoid fever, but he had rallied so much about ten days ago, that his physician and friends were led to hope, that he might survive for several months at least. He had not been strong for several years, and about the middle of last January, he suffered a severe attack of sickness, which lasted fully a month, and was only relieved after a two weeks' visit to Old Point Comfort. He returned from that place on March 1, much improved, but four or five days later, he was stricken with his last and fatal illness. The funeral services were held in St. Andrews church, this city, on Friday afternoon, and the remains laid to rest in the Cemetery of the Old Swedes church.

Rev. James L. Houston is spending some time in this city, and boarding at 417 Market St.

**Nineteen Recruits for Bishop Taylor's Forces.**

**DEAR BROTHER:**—I inclose list of names of company leaving here to-day, to join the Bishop in his work in Africa.

Brother and Sister Waller, Burlington, Vt.; Samuel H. Waller, child, 5 months; Harry B. Waller, child, 3 years; E. E. Claffin, Hephworth, Ill.; W. S. Briggs, Medford, Wis.; Charles Laffin, Australia; Lizzie J. Tremble, Sewickley, Pa.; Susan Collins, colored, Huron, Dak.; Mary A. Angus, Conemaugh, Pa.; Belle Grover, Waterville, Maine; Bro. and sister Walter G. Steele, Archer Steele, Sr., Archer Steele, Jr., Dennison, Iowa.

Bros. Critchlon, Hill, Matthews, and Field have gone before, and all will leave Liverpool together on the 28. They expect to meet the Bishop, and take him aboard at Cape Palmas or Mayumbo.

Most truly yours,  
R. GRANT.

New York, April 6th, 1887.

**ITEMS.**

Prof. Wm. H. Dashiell, has been re-elected Vice-President of the Maryland Sunday-school Union.

The *Methodist Advance* says: "Rev. Dr. Winfield, the Arkansas Doctor of Divinity, has discovered that a man may be in the Presiding Eldership too long. But the funny thing about it is, that he never made the discovery till he got out of it. Who ever did?"

Rev. S. A. Steel says not one of the Louisville preachers smokes. This will make it possible for a non-smoker to attend their preachers' meeting.

Gen. Clinton B. Fisk, has been in Michigan, doing yeoman's service in behalf of the prohibitory amendment, voted on the 4th inst.

Dr. Abel Stevens and Dr. Taft, of the M. E. Church both old men, are making a trip round the world. Dr. Stevens is beyond seventy years of age, and has resided for some years in Switzerland.

The late Jose Sevilla, who recently died at Lima, Peru, left \$500,000 to be applied to the establishment in New York of an institution for the education of poor female children.

Bishop E. R. Hendrix, D. D., is to preach the Commencement sermon at the Wesleyan University, Middletown, Conn. next June. This is his *alma mater*. He graduated there some twenty years ago.

Thomas Naylor, a colored man of Austin, Texas, has donated \$30,000 to churches and colleges for colored people.

U. S. Senator Reagan of Texas, Postmaster General under the Southern Confederacy, has declared himself in favor of Prohibition.

Robert Garrett, the president of the Baltimore and Ohio Railroad, who was graduated in the class of '67, at Princeton, has remembered his *Alma Mater* substantially by giving to Dr. McCosh \$8,000 for the Art School now building.

Rev. William B. Gordon, rector of St. Peter's, Smyrna, Del., has been appointed Bishop of Mexico. Well, well! poor Mexico is to have a Bishop at last.

It is a curious fact, that of the four Bishops elected at the last General Conference, three of them had never been appointed to a circuit, and had never been elevated to a Presiding Eldership. These are Bishop Duncan, Hendrix and Galloway. This is a very consoling and comforting fact. It shows that a man may learn enough about the affairs of the Church, to make a good Bishop without serving an apprenticeship as a circuit preacher, and that the Presiding Eldership is not absolutely necessary as a stepping-stone to the Episcopal chair. If this latter fact were generally known, perhaps our Bishops would not have quite so many candidates for the office of Presiding Elder, at the sessions of our Annual Conferences.

Henry G. King with his curly head and beaming face and cheery voice and loving manners will be tenderly remembered by the older members and ministers of the Philadelphia Conference. He had many ingenious ways of accomplishing disagreeable things. He once kept a good old parishoner awake on a hot Sunday, under one of his sermons. Just as the head would commence to nod, Father King would pleasantly interject, "Isn't that so, Brother P.?" This question at intervals enabled this good brother to keep awake and hear the discourse all the way to the end.—*Ec*

VIRGINIA DISTRICT—FIRST QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Acconac	April 17		
Chincoteague	" 24 25	10 7	M 9
Hallwood	May 7 8	10	S 2
Parksley	" 8 9	8	M 9
Cape Charles	" 15 16	10 7	M 9
Onancock	" 15 18	10	W 3
Tangier Isl.	" 22 23	10 8	M 9
Smith's Isl.	" 29 30	10 8	M 9

A. D. DAVIS, P. E.

**Marriages.**

**HOLLOWAY—WIGEON.**—On April 4th, 1887, near Friendship, by Rev. G. W. Wilcox, John G. Holloway and Addie Wigeon.

**QUILLEN—HOLLAND.**—On April 6th, 1887, near Berlin, Md., by Rev. G. W. Wilcox, Samuel T. Quillen and Virginia Holland.

**MOORE—BRICE.**—In the Methodist Episcopal Church, Chestertown, Md., on Wednesday, April 6, 1887, by Rev. Jno. D. Kemp, Charles H. Moore and Fannie Brice, both of Chestertown, Kent Co., Md.

**ROBERTS—FAULKNER.**—At the Methodist Episcopal Parsonage, Chestertown, Md., April 6, 1887, by Rev. Jno. D. Kemp, Peter B. Roberts and Belle Faulkner, both of Kent Co., Md.

**COULBOURN—COULBOURN.**—On April 6th, 1887, at St. Peter's Church on Annapolis Circuit, by Rev. Benj. C. Warren, assisted by Rev. Thos. Coulbourn and Rev. J. A. Brindle, Samuel H. Coulbourn to Lidie R. Coulbourn, both of Somerset Co., Md.

**JACKSON—MCCALL.**—On Wednesday evening, April 6th, 1887, by Rev. William R. Sears, at the residence of the bride's parents, Clinton Jackson, to Clara A. McCall, both of Cecil Co., Md.

**EWART—POLK.**—In Wilmington, Del., Thursday evening, April 7th, 1887, by the Rev. Julius Dodd, Henry L. Ewart and Martha Polk.

**WATSON—STRYKER.**—On Thursday morning, April 7th, 1887, at the home of the bride, Principio Furnace, Md., by the Rev. Wm. E. Tomkinson, Harry E. Watson and Bella W. Stryker.

**FRESKOING CHURCHES.**

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

Missionary

A Million for Missions. FOR 1887. BY COLLECTIONS ONLY.

The Rev. P. C. Johnson, of Indianola District, West Nebraska Conference, sends us a copy of the plan he has adopted for his district. He writes: "We have 28 charges from six to 35 miles apart. We divided the 28 into six groups, appointed one of the pastors in each group as chairman thereof. Arranged for series of Missionary meetings to be held by each group, alternating from one place to another, until each place had its meeting. On the Sunday following these meetings the collection was taken, and in nearly every case the assessment for Missions was doubled."

LITTLE WORKERS.—The pastor at Mineral Point, Wis., writes about two little ones in his school who, at the age of six and four, respectively, show Missionary zeal worthy of imitation by many an older person. He says the little ones took a Willing-Worker Card and started out next morning to get it filled. Before nine o'clock their card was full and the cash in hand. A man asked the younger one her age. She replied: "I am four years old, but can't you give me ten cents for Missions?" The pastor adds: "It would do your soul good to see how heartily the children have taken hold of this \$1,000,000 for Missions."

THE REV. WM. A. LOYNE, East Haverhill, N. H., writes: "One of my boys in the Mission Band received a potato from a distant city to be planted for Missions. He cut it into nine parts, and raised 70 good sets from the one. We have them; what shall we do with them? Shall we plant them and raise again, or send them to you?" We answer: "Beg the land and raise another crop." O, what a collection they will have from East Haverhill next year! We would be glad to have every Methodist begin on a potato who is neglecting this great cause. Begin, begin! Do something!

KANSAS CONFERENCE.—At the close of the Missionary Anniversary of the Kansas Conference the chairman asked all the members at Conference who would rally to the cry for a "Million for Missions" next year to rise. All rose to a man.

SOMETHING ABOUT THE "GOSPEL IN ALL LANDS."—The Rev. W. R. Irish, Presiding Elder of Portage District, West Wisconsin Conference, writes: "What a glorious thing that Gospel in All Lands is. The Church will be leaping a thousand years ahead in a day pretty soon."

"THE WILLING-WORKER CARDS you sent me for my own school are working up a marvelous interest. The people who give are as pleased as the children who receive. Several pupils have already filled two cards, and a large number are on their second."

Obituaries.

"Blessed are the dead who die in the Lord." Mrs. Mary K. Bryan, relict of the late F. A. Bryan, of Cecil County, Md., died at the residence of her nephew, Mr. G. A. Hundley, in Stafford Co., near Federicksburg, Va., Wednesday, March 30th, 1887. Mrs. Bryan was a sister of the late Rev. A. W. Milby, of the Wilmington Conference. Many of her former friends in Delaware and on the eastern shore of Maryland, among whom she was well and favorably known, will read of her death with sadness. She had been a member of the Methodist Episcopal Church for sixty years, and was a devoted Christian. Last Fall she removed her membership from Harrington, Del., to the Methodist church here, as she intended to make this her future home. Last Sunday, she was in her place in the service of the church, in splendid health. She was suddenly seized with paralysis. Tuesday, about five p. m., and

died within twelve hours thereafter. She gave no testimony in her last moments, but her rich Christian experience, often told before, assures us that her sunset was without a cloud.

Her pastor, J. W. STEELE, Stafford Co., Va., April 1, 1887.

"THE FADED ROSEBUD."

In memory of Miss Emma Gregg.

BY EDWIN GARDNER.

A blossom from the earth has gone, a flower has passed away, And left this earthly scene of care, to bloom in endless day. There by the silver river, with its ever rippling song, We'll pluck the beautiful roses, with the sainted, happy throng.

So, all must break the ties of love that bind us on this shore. And bid our dearest friends adieu, to greet them here no more; But the sages say we all shall meet and see each other's face, Each other's hand we soon shall clasp, and all our friends embrace.

They say Miss Emma Gregg is dead, or rather has ceased to be; Yet still she lives in these young hearts, though her we cannot see. Although she's laid away to rest, and hid from the human eye, We'll talk with her in some fair land, in heaven bye-and-bye.

She faded in the morn of life, when pleasure reigns supreme, 'Mid all the hopes for after years, of which we fondly dream; When bliss affections have their sway, in these young hearts and minds, Then comes the winter's blighting frost and the rosebud slow declines.

Miss Emma walks the golden streets, and sings the happy song, With all the ransomed host in heaven, she is with the saints among. And when the angels hovered round and came into her room, We knew that she'd be borne from earth, and placed in heaven soon.

Why weep we here for those who fade, and leave this cold, bleak earth; When torn from the family circle, and the pleasant evening hearth; When we know they are free from sorrow, sickness, pain, and care, And blooming by the crystal river, in heaven pure and fair?

'Tis true that heaven's roses are not the plants of earth; For the soil is poor and fruitless for flowers of celestial birth; Sweet "Plant" of heavenly splendor, thy leaves do here unfold, But ah, the buds will never bloom, the climate is too cold.

Our time on earth will soon expire, and we shall leave here too, We hope to reign above the stars, beyond the heavens blue; And wear the royal diadem, and sit with those we love, And see the King, where all is light, in heavens far above.

She roams the fields of Eden fair, where spring eternal reigns, And flowers shed their sweet perfume upon the verdant plains; And when at last we're called to go, and dwell with saints in love, We'll walk the streets with Emma Gregg, in Paradise above.

SCALDS and BURNS would have prompt and proper care or they may prove very dangerous and perhaps FATAL.

ACCIDENTS are constantly happening. A kick of a horse or cow may cause a bad bruise; the clip of an axe or knife may result in a Serious Cut.

Any of these things may happen to one of your family at any moment. Have you a bottle of PERRY DAVIS' PAIN EXPELLER ready for use in such cases?

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 4:45, 7:45, 9:50, 10:50 p. m.  
 Philadelphia (express), 2:52, 4:40, 6:30, 7:50, 8:5,  
 9:47, 10:07, 11:31, 11:51 a. m.; 12:23, 2:04, 2:06, 3:22, 6:20,  
 6:28, 7:06.  
 New York, 2:00, 2:52, 4:00, 4:30, 7:00, 10:00, 11:30  
 11:51 a. m.; 12:23, 2:04, 2:30, 4:00, 6:22, 6:20, 6:28, 7:06,  
 7:40, 9:50 p. m.  
 For Newark Centre, Del., 7:42 a. m.; 12:18, 6:21 p. m.  
 Baltimore and intermediate stations, 10:05 a. m.; 9:57,  
 12:11 p. m.  
 Baltimore and Washington, 1:28, 4:45, 8:04, 10:05,  
 11:00 a. m.; 12:05, 1:17, 4:44, 8:10, 6:30, 7:45 p. m.  
 Trains for Delaware Division leave 8:02,  
 New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,  
 p. m.; 12:02 a. m.  
 Harrington, Delmar and intermediate stations, 8:30  
 a. m.; 12:00 p. m.  
 Harrington and way stations, 3:30 a. m.; 12:55, 6:25  
 p. m.  
 For Seaford 3:50 p. m.  
 For Norfolk 12:02, 10:48 a. m.

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Leave Harrington for Georgetown and Lewes, 11:05,  
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 City, 11:05 a. m.; 5:50 p. m.  
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 Leave Lewes for Georgetown and Harrington, 8:35  
 a. m.; 2:25 p. m.  
 Leave Franklin City for Georgetown and Harzington,  
 6:50, a. m.  
 Leave Georgetown for Harrington, 9:05 a. m.; 2:55  
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Time Table, in effect April, 11, 1887.

**GOING NORTH**

Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:00	2:45	4:17	6:15	1:00
French St.					
Newbridge	7:20	3:03	5:05	6:33	1:42
Dupont	7:45	3:23	5:26	6:58	1:52
Chad's Ford Jc	7:51	3:28	5:35		
Lenape	7:57	3:33	5:45		
West Chester Stage	8:03	3:38	5:55		
Coatesville	8:09	3:43	6:05		
Waynesburg Jc	8:15	3:48	6:15		
Springfield	8:21	3:53	6:25		
Hardsboro	8:27	3:58	6:35		
Reading P & R	8:33	4:03	6:45		

Saturdays Only, trains will leave Coatesville,  
 for Reading and way stations 6:50 p. m.

Saturday only

Daily except Saturdays and Sundays

Additional Trains, on Saturday only, will leave  
 Wilmington at 11:15 p. m. for Newbridge, Dupont,  
 and all intermediate points.

French Creek Branch Trains

Leave St. Peter's 7:00 a. m. and 12:30 p. m.  
 Arrive Springfield 7:25 a. m. and 1:00 p. m.  
 A train will leave Wilmington, daily except Sun-  
 days, for Springfield and inter- mediate points, at 5:15  
 p. m.

**GOING SOUTH**

Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Reading P. & R.	6:25	5:00	12:00	3:00	5:00
R Station	6:35	5:10	12:10	3:10	5:10
Hardsboro	6:45	5:20	12:20	3:20	5:20
Springfield	6:55	5:30	12:30	3:30	5:30
Waynesburg Jc	7:05	5:40	12:40	3:40	5:40
Coatesville	7:15	5:50	12:50	3:50	5:50
West Chester Stage	7:25	6:00	1:00	4:00	6:00
Lenape	7:35	6:10	1:10	4:10	6:10
Chad's Ford Jc	7:45	6:20	1:20	4:20	6:20
Dupont	7:55	6:30	1:30	4:30	6:30
Newbridge	8:05	6:40	1:40	4:40	6:40
Wilmington	8:15	6:50	1:50	4:50	6:50
French St.	8:25	7:00	2:00	5:00	7:00

Additional Trains, on Saturday only, will leave  
 Dupont station at 1:00 p. m., Newbridge at 1:20 p. m.,  
 for Wilmington and intermediate points.

French Creek Branch Trains

Leave Springfield 7:30 a. m. and 1:00 p. m.  
 Arrive at St. Peter's 8:10 a. m. and 1:40 p. m.  
 A train will leave Wilmington, daily except Sun-  
 days, for Springfield and inter- mediate points, at 5:15  
 p. m.

For connections at Wilmington, Chad's  
 Ford Junction, Lenape, Coatsville, Waynes-  
 burg Junction, Birdsboro, and Reading, see  
 time-tables at all stations.

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Commencing March 18, 1887, leave Union Station as  
 follows:

**DAILY**

4:45 A. M. Fast Mail for Shenandoah Valley and  
 Southern and South-western points. Also Glyndon,  
 Westminster, New Windsor, Union Bridge, Mechan-  
 icstown, Blue Ridge, Hagerstown, and except Sun-  
 day, Chambersburg, Waynesboro, and points on B & C  
 V. R. R.

**DAILY EXCEPT SUNDAY.**

8:05 A. M. Accommodation for Hager, Frederick,  
 Emmitsburg, Waynesboro, Chambersburg, Shippens-  
 burg, Hagerstown, Williamsport and intermediate  
 stations.  
 10:00 A. M. Accommodation for Union Bridge,  
 Hanover, Gettysburg, and point on H. J., H. & G.  
 R. R. (through cars).  
 2:30 P. M. Accom for Glyndon, (Reisterstown).  
 3:30 P. M. Southern Express for points on Shen-  
 andoah Valley, and points on the P. W. & B. R. at  
 Pikesville, Owings, Mill, St. George's, Glyndon, Great  
 Falls, Finksburg, Patapsco, Westminster, Medford,  
 New Windsor, Linwood, Union Bridge and principal  
 stations west also Hanover, Gettysburg and stations  
 on H. J., H. & G. R. R. (through cars.) Emmitsburg,  
 Waynesboro, Chambersburg and Shippensburg.  
 5:20 P. M. Accommodation for Glyndon.  
 6:30 P. M. Accommodation for Union Bridge.  
 11:40 P. M. Accommodation for Glyndon.

**TRAINS ARRIVE AT UNION STATION.**

Daily - Fast Mail 3:40 P. M.  
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 Union Bridge Accom 5:45 A. M. Express from B & C  
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 P. R. R. and principal main line points 11:35 A. M.  
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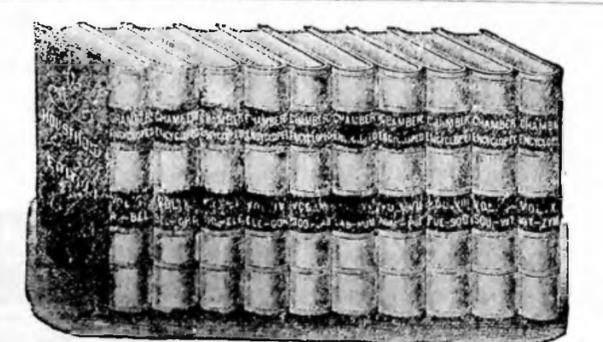
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