

# Peninsula Methodist.

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Editor.

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## LIGHT IN A DARK WAY.

BY REV. ADDISON BRAINARD.

Child of weakness, pain and sorrow,  
Walking in a shaded way,  
To the promised better country,  
To the home of endless day,  
When the grief of desolation  
Surge like a troubled sea,  
Think of him whose pure compassion  
Gently whispers, Come to me.

When the weight of secret yearning,  
Galling, bitter, oft, to bear,  
Spoils thy greatly treasured Edens  
Of their cherished blossoms rare;  
Kindly listen to the promise,  
Safely written in the word,  
And with willing, sweet assurance,  
Cast thy burden on the Lord.

If the hand of earthly friendship,  
Tender once, has weary grown,  
Till the pen of ruthless fancy,  
Writes the chilling word, Alone;  
Thine is still the loving token  
Of a tried and faithful friend,  
"Lonely spirit, I am with thee,  
Always, even to the end."

—Christian Secretary.

## Interesting Letter from Africa.

Monrovia has had her second visit from Bishop Taylor. He is thinner, his beard grayer, than two years ago, when he was here. Since then, he has traveled on foot hundreds of miles under a tropic sun, planted missions, tilled the soil, dug wells, built houses and preached the gospel to many tribes. With all this, one cannot perceive any diminution of his strength or vigor. He has not been "laid up" a day, since he came to Africa. He preached, as usual every afternoon and evening, presided over the Liberia Annual Conference, and left here for the "Kroo coast"—two hundred or more miles south of this—on the 12th inst., where he purposes to open missions, negotiate for land, clear farms, plant, build some houses with the aid of the native chiefs, and get everything in readiness for missionaries, whom he expects by the 1st of June. For this purpose he took one of my Kroo converts, a man of powerful frame, who chose the name of Africanus Taylor, and was baptized with thirteen others, while the bishop was here, making in all twenty-six Kroos who have been baptized and received on probation. This man, Africanus, wanted to be baptized when the bishop was here before, but he had two wives, and when the difficulty was pointed out to him he replied: "Before time I have plenty of wives, but since I took to gospel ways they all done run away but two. I cannot say to one of these women, you go; but suppose one run, I tank God." Since then one had died; so there was no obstacle in the way of his being baptized.

The bishop took with him also my largest boy, a lad about seventeen. He is to interpret when the bishop preaches, translate, exhort, pray and do mission work in general. He will have an excellent apprenticeship of three months or so, until the bishop's steamer comes, when the bishop goes on, and my boy, Charles Foster, will return and keep on with his education, and help me. Two more helpers from my Kroo town church went with a Free Methodist and his wife to King Tappa's town, Niffo. They have since returned to the United States, and the bishop will take that town in with his work. He will thus have a chain of missions on the neglected part of the Liberian coast, and among the most interesting, intelligent, industrious and independent of any I have seen among African tribes.

At last I have a handsome commodi-

ous mission home, for which all who helped in the matter have my sincere thanks. It is not all paid for yet. Miss E. M. Hodge, 782 Monroe St., Brooklyn, has the matter in hand. Then comes the necessity, in order to better preserve the building, to paint it. I can now take fifteen or twenty more boys and girls. Girls are difficult to get; prejudice and the custom of selling them for wives prevent them from being educated, as they at once become dissatisfied with heathen customs and heathen life, and their parents and the men to whom they are sold say they "bring sass into we town." Thirty dollars per year pays for their "keep," with the help that has been hitherto received from friends sending clothing, bedding etc. The boys cultivate some land, so that we will have our own potatoes and casadas. Hitherto the dear friends have so generously helped that all our wants have been supplied. The paramount object I have in taking children, is to train them especially for Christian work. Thus far results have been most satisfactory. Besides my home school I have a school in the native town. Here two or three of my boys help in teaching.

Quite a number have asked what arrangement I have made with reference to the new building in case of my death. It will come under the control of, or will be reckoned in with Bishop Taylor's work. "The word is one work," as the bishop said. I make reckoning on being at work in Africa until the year 1900, so that I cannot say, that the bishop will take charge of the house and supply the work. This he will do, if he should outlive me. We have arranged that matter. I very much need an assistant. There is a great deal to do—teaching in the native town, preaching, meeting and instructing the native class (class-meeting), teaching the women converts to sew and do other things pertaining to civilization.

Many ask if my work is under Bishop Taylor. Yes, in general, as I recognize his right to advise, arrange, plan etc., but I prefer not to receive anything from the building and transit fund, and never have. By divine authority—"Preach the Gospel to every creature"—I am preacher in charge of Kroo town. By appointment of Bishop Taylor I am leader of the class-meeting of Kroo members, and as the bishop, made no arrangements to supply the church on the Sabbath I am left free to conduct services as heretofore.

I have witnessed a great change, in the time I have been in Africa. Prejudice, superstition and opposition have wonderfully given away. Many are anxious now to have their children educated. At first they were desirous only that their children learn English so as to become traders.

Who ever wishes to put a boy or girl in my school to be trained for Christian work can do so, and have the privilege of giving the child a name, by paying \$30 per year.

Remittances for that purpose can be made to Miss E. M. Hodge, Brooklyn. But the child thus supported is not to know that their way is paid, until they are ready to engage in Christian work. It would not do to have one child know that some one paid for its support, and that another child's support came from the general fund. The children all know, that all we get is sent us by dear friends, for the love of Jesus, and

all fare alike, with the exceptions that each have the personal gifts of clothing sent expressly for him or her, and those who are supported know who clothes them and who sends money or "boxes."

The heroic days of Methodism that Rev. James Erwin so graphically portrays, so that here in Africa we read and laugh, cry and shout over the story, are not past. We are living in the same period of the church now in Africa. But the better time is coming; we already hear the sound of the king's wagons. "The day breaketh," Hallelujahs are shouted by different tribes and in different tongues. A Methodist steamer will soon be plowing the waters of the Congo and Kassai, and heroic men and women pressing with gospel message in every direction, bearing on their ensign "Africa for Christ." Brethren and sisters, measure up to your grandest possibilities in this matter.—Mary A. Sharpe in *Northern Christian Advocate*.

## Bright and Brighter Days for the South.

BY BISHOP W. F. MALLALIEU.

The winters in New Orleans vary as much as elsewhere. For example, this winter has been mild and dry, and therefore very pleasant. Last winter it was mixed; find days when the sun shone, cold days—several the coldest for sixty years, when everybody shivered—wet days, when all nature wore a most dismal appearance, constituted the programme. Winter before the last we had almost ceaseless rainy weather. The people who came from the North to see the Exposition and the "sunny South," were greatly disappointed, for the sun refused to shine, and the clouds gathered as though they were endless, and the rain poured, and drizzled, and came down in sheets. It was wonderful weather, and such as no one wishes to see again.

While writing on this first day of March, the sun is shining in splendor, the sky is blue, the air is like May in New England, when May is doing its very best and ready to merge into June. For a month past there have been but two or three stormy days, and most of the time so warm that fires have not been needed, and it has been possible to sit out in the open air as people do in June in the North. For weeks past the lawns have been delightfully green. Some of them needed to be cut on the first of February. For weeks the rose-bushes have been beautiful with bloom, and rich in fragrance, and now the orange trees, the few left of the last year's hard freeze, are in blossom, filling the air with precious perfume. Of course, besides the roses and the oranges, there are multitudes more of plants and shrubs that are in blossom. In fact, here at the present time the season is as far advanced as it is in the middle of June in Massachusetts. No wonder that the natives of this section of the country speak of it as the "sunny South;" and provided that this sort of winter could be made the rule, no one could doubt the correctness of the phrase. Nor is it surprising that multitudes from the hyperborean regions, where the mercury runs down to the bottom of the glass and freezes in the bulb, should seek these more genial latitudes. And there is no doubt that with increasing wealth and desire for comfort, the numbers will

multiply from year to year, of those who will flee hither to find rest and recreation in the open air and bright sunlight of this favored portion of the country.

It is unquestionably true that a tide of migration will set in from the North that will in the next ten or fifteen years very largely modify the whole character of the South. Everybody who has studied the matter has seen that heretofore the migratory movements of our population have been on the lines of latitude corresponding with the points of original settlement on the Atlantic coast. This rule has held good with scarcely a single exception, and not one exception of any considerable magnitude, unless in the case of California and Kansas. Gold took the people to California, and the conflict of ideas to Kansas. But there has never been any marked migration from North to South. There is no reason why this should not be the case, since the cause that made such migration impossible has been removed. The two civilizations of the North and South were so diverse as to prevent the flow of population from either section to the other, especially from the free States to the slave States. Not only has this hindrance been removed, but many reasons appear why we may confidently expect to witness the incoming of hundreds of thousands from the North. A desire for a milder climate; a hope to improve health and prolong life; better facilities for successful agricultural operations; cheap lands; the discovery of wonderful deposits of easily accessible iron and coal, and all other valuable minerals; the comparatively crowded condition of the North; the increase in the price of land in the West, and the taking up of most of the available farming lands of the West and Northwest, are each and all reasons why the tide of migration will turn southward.

Such a consummation as this may well be wished by every lover of his country and his kind; for, in the first place, it will eventuate in a homogeneous civilization, which is certainly most desirable under a government of the people such as is our own. And this is not saying that the civilization of the North is at present in all respects better than that of the South. There are some things each section may learn of the other. Besides, it is evident that this movement will mean a vast change in all the educational conditions of the South. With the advent of the Northern people will come of necessity the common school system and all its advantages; and, sooner or later, the enjoyment by all the people of the great privilege of education. Then there will be sure to come a revival or creation of business which will affect the whole commercial status of the country. What is now going on in Alabama and Tennessee and Georgia will be repeated with various modification in many other sections of the South. In this way there will yet come to pass a condition of things in which the solid South will disappear as a political factor in the control of the government of the country. It will cease to be the case that the representatives and successors of the old Bourbonism of the South will dominate the politics of this portion of the United States. We are to live in a nation, and the foolishness that a citizen owes allegiance to his State and afterwards to the

nation, will not be done away. The word will not be, "I am a South Carolinian, or a Texan," but, "I am an American;" and that the wide world over. Let, then, the sections mingle and intermingle, and peace, prosperity and union everywhere prevail!—*Zion's Herald*.

It is not enough to preach morals. This may be done earnestly and perseveringly; but, unless at the same time, those great doctrines of the Bible are preached, which are the basis of all pure morality, the people will degenerate rather than become more virtuous. Dr. Chalmers made trial of this experiment to his satisfaction. God, the infinite God, must be made prominent. His existence as a personal being, and his glorious perfection must be made conspicuous. He must be made to appear, as in the preaching of Dr. Bellamy, "So great, so great." "Just in his character, and great in his government." He must be made to appear as a God of justice, of holiness and truth, as well as of mercy, of condescension and compassion. Those doctrines must be preached that exalt God, and that humble man; that set the Creator on his throne and the creature at his footstool. When men come to cherish low views of God, and to think of him as one altogether like unto themselves, their morality will correspond. Then they will bow down and worship a golden calf at the very feet of science. Then, with proud Pharaoh, they will be prepared impiously to say, "Who is the Lord, that I should obey his voice?"

The law of God must be proclaimed in all its demands, nor must its dreadful penalty be ignored or modified. Men may not like the truth; they may cry: "Speak unto us smooth things." But these will not answer. These will not serve to stop men in their career of wickedness, and in their way of destruction. Those truths must be plainly preached that tend to convict men of sin and that prompt the inquiry: "What must I do to be saved?" And Christ must be held up as the only Saviour of men. They must be told that there is "no other name under heaven given among men whereby we must be saved." The history of religion abundantly shows that "a lax theology is the parent of a lax morality."—*Golden Rule*.

During the last three or four days of his life, Dr. Palmer lay most of the time apparently unconscious. When told by his son at the beginning of this time that the end was near he answered "Thank God" in a louder tone of voice than he had employed for some time. Occasionally he would be heard to repeat to himself a hymn of faith and praise, now one of Wesley's and now one of his own. The last words he was heard to utter were spoken not many hours before his death. His lips were seen to move, and listening ears caught a few syllables, inarticulately spoken, of the last verse of his hymn entitled, "Jesus these eyes have never seen:"

"When death these mortal eyes shall seal  
And still this throbbing heart,  
The rending veil shall thee reveal  
All glorious as thou art."

The words "The rending veil shall thee reveal" were distinctly made out. So he passed away with his own words of faith written in life ratified in death.—*Independent*.

## Temperance.

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

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

### "Watchman Tell Us of the Night."

Since the adjournment of our Legislature, the cry comes up from the Temperance hosts, that nothing has been done by it to advance this Christian cause. *But is it so?* All moral movements are sisters, and almost like the Siamese twins. That which affects one, affects all. It has been often remarked by the casual observer of the numerous departments of the Woman's Christian Temperance Union, what has this, that or the other to do with temperance? The reply is, "Much every way, if it be any movement intended to elevate the moral nature of man," and for that reason alone, this noble organization is constantly broadening its work, and until the utmost limit of ethics is reached, it must grow breadth wise or perish, the world being its parish and the inculcation of Christian ethics its missions. Therefore, it becomes us before we either unsparringly condemn, or hang our hands down in despair to examine a little into the measures they did pass. It was affirmed quite confidently by the agents of the liquor ring that several measures had been promised them, looking to relief from restraints on their traffic, or as we would express it, throwing open the doors wider to vice. But no such measures were passed. To be no worse off, is a subject for thankfulness. But something was done. As the bills kindred to temperance if properly enforced, will prove no small agency in forming that public opinion, which is essential to the proper enforcement of prohibitory statutes when enacted.

The first perhaps in importance was the *Hygienic Law*, which compels the teachers of the public schools to teach some work on Hygiene, showing the effects of alcohol upon the human system. Thus the children will be taught the truth as to this terrible blood poison.

2d. The colored schools now get \$6,000 a year from the State, and are given the power to enforce the collection of the school tax.

I will not say as I have heard it said, that nine-tenths of the alcoholic spirits consumed are consumed by the negro, nor yet that nine-tenths of them drink. But one thing is certain that immense amounts of spirits are consumed by the illiterate class of both races, and that in Kent county, nearly all the occupants of our prison cells and prisoners at the bar of our courts, are to-day, and always have been, from this class, very seldom from the intelligent class of either race. Therefore, any measure that tends to the mental development of the bottom class, should be hailed as a victory for temperance.

3d. The law of consent. This bill raises the age of consent from 7 years to 18 years. The gratitude of every parent is due to those noble women, who appeared before our Legislature, and plead so eloquently the cause of girlhood purity. This law is a great moral victory; and the fact of its existence should be spread far and wide in the State, that every rowe may know, that the consent of a girl under 18, to her own ruin, will not shield her betrayer from punishment; but the law will deal with him as a criminal, notwithstanding.

4th. The registration law is the heaviest blow that the criminal class has had in our day, from the hands of our rulers. What is the use of ordering an election, if this class, whose natural home is the bar-room, can vote as often as they please. No intimidation, and an honest count are essential to a prohibition victory.

5th. The pool room law is another victory for temperance. This act forbids a

youth under 19, entering pool, billiard, and bar-rooms, and if enforced, is next to prohibition itself, in its beneficent influence upon the manhood of the State. For these sink-holes of vice are the worst educators of our youth that are to be found in our State. The foul, physical atmosphere of such places, is really less unhealthful than the moral. They prepare the young for a life of crime.

6. The policy shop law. The "sharpener" class being driven out of Philadelphia, made arrangements to establish themselves in the upper portions of this State, and open "policy shops" and "dives." No better evidence could be adduced of the wisdom of this law, than that, while the act forbidding their opening was still in the custody of the clerk of the House, having passed that body, they hired some to steal the bill; and they were only foiled by another bill being rushed through in five minutes, and immediately taken to the Senate. It is well known that these hells (as they often are called) rob the very poor, much more than the well-to-do. Another victory for temperance can be scored.

When we take into the account that not a single act was passed, the legitimate tendency of which will be to lower the public moral standard, I think the members may safely challenge any previous legislature to show a better record. It now behooves all the lovers of good government to aggressively array themselves on the side of the enforcement of these advanced statutes, that another legislature may be encouraged by the decrease of vice, to grant other needed enactments. A good law, dead, is no improvement on no law. Hon. Neal Dow told the writer, that before the Maine law was passed, he sowed the State knee deep in temperance literature, and temperance men and measures became popular; and so it must be in Delaware, before prohibitory legislation will be permanently effective. Wm. Lloyd Garrison said, he once thought trimmers and conservations were in the way on this slavery question, but the steps the nation had to take in emancipating the slaves, and making citizens of them, convinced him they were essential to its permanency, and so it may be in our State. These preliminary stages may be absolutely necessary to the permanency of prohibition when once enacted. So let us hold on to the slack, and pull our might for more.

ALBERT COWGILL.

## Youth's Department.

### Babes in the Woods.

BY F. L. LATTEE.

How little we know of Nature's babyland—of its smiles, and dimples, and troubles! Once in a while we may get a peep into the woodland nursery, but a peep is all, for Dame Nature guards her secrets well.

But these momentary glimpses show us, that the folks of babyland are the same everywhere, be the home a tree, a den or a palace. All have proud, careful mothers, all are equally helpless at first, and develop in the same cunning babies and romping youngsters.

But how soon these woodland children learn that the world is full of pitfalls and dangers; how shrewd even in their very cradles! The partridge chick is ready almost from the first to dodge the slyest enemy; the young fox is out of sight; and all the forest youngsters even in their wildest gambols, have every sense on the alert for danger.

When one walks in the woods, he little dreams of the wild eyes that peer at him from every side. We see but few of the woods; and why wonder at their craft in eluding us when we think of their early training? Surely, true woodsmen are reared only in Nature's nursery.

The homes and cradles in which these wild babies pass their early days are of

every kind, and often curious indeed.

The Baltimore oriole first sees the light in a nest of exquisite workmanship, hung on the tip ends of the long, pendulous branches of the elm. His cradle is his home, and every breeze gently rocks as it passes by. But the young muskrat is born in a dismal den in the river-bank. The opening is under water, through which the little fellow must pass, when he makes his debut in the outside world.

I remember once, when a boy, of finding a suspiciously round hole in a dead branch near the top of an apple-tree. A nearer view aroused my curiosity still more, for it was the mouth of a smooth round burrow, leading down into the tree. Tearing away the loose bark, I run my hand in, and received a thrust that made it sore for weeks, and nearly startled me off the branch. No sooner had I pulled out my arm, than a large brown head bird with a red head burst out with a harsh croak into my face, scaring me so thoroughly that I actually fell from the tree. I afterward learned, that it was a red-headed woodpecker, and I found a brood of four half-fledged young ones in the depths of the hole. They had singularly wild eyes, and clung tightly to my finger. Their home had a terribly foul odor, however.

At another time I had a similar experience, in digging out a kingfisher from his hole in a high bank.

Every one is familiar with the nests and young of most of our New England birds. The solid mud houses of the robin are most frequently seen, and one often stumbles upon the nest of the ground sparrow in his walks through the fields. The very anxiety of the mother bird to mislead you, often shows you her nest. She will burst up from under your feet as if terribly wounded and flutter painfully away before you. But the ruse does not always work; and if you search carefully, you will find a clever little nest concealed among the grass, and the young brood with gaping mouths.

The bluebird chooses her home in the hollow of a tree, and an old stump fence is her paradise. Unlike the woodpecker, she lines the hollow carefully with grass.

But who ever saw the young family of the hummingbird? Their home is a tiny nest built of thistle-down, so as to resemble a bunch on the side of the tree.

I once surprised a family of young minks while playing on the bank of a small stream. They did not see me for some moments, and their antics were comical indeed. Playful as kittens they wrestled and boxed each other, rolled over and over in the leaves, tweaked each other's ears, and acted for all the world like a band of merry youngsters, brimful of life and spirits, out on a romp. A twig snapped, and they were out of sight in a twinkling. Procuring a shovel and basket at the nearest house, I succeeded in capturing four of the youngsters. I made them a house of an old dry goods box with a large yard securely fenced and plenty of water. How wild the little fellows were! It was almost impossible to catch sight of them without invading their box. But they had voracious appetites. Frogs became scarce in the neighborhood. When a frog was thrown into their yard, a pair of little, round, black eyes would appear at the hole in the box, then a black streak would seize the frog, and retire into the box so quickly, that it seemed almost like magic. But they became restless as they grew older, and one night dug under the fence and escaped.

The most mischievous rascal in the whole woods, is the young raccoon. His early home is a hollow, tree or a den in the rocks. He is one of the chubbiest and plumpest little fellows imaginable. He has many a scuffle and fight with his young brothers, and doubtless receives many a deserved boxing from his mother.

I once found a nest of young hares

under a pile of dry brush. They were too young to be afraid of me, and nestled cozily in my hand with their long soft ears laid upon their backs. They were like little brown tufts of down, and the cunningest little fellows imaginable. All the time the mother was circling about me at a safe distance, but with such anxious looks and motions that I had not the heart to steal her treasures, and so I placed them safely in the nest again. But the next day the nest was empty, she having prudently removed them to a safer place.

The young fox opens his career in a rocky burrow in the woods. He soon develops an amazing appetite, and his parents must be busy indeed to supply his wants. On sunny days the little family comes to the mouth of the burrow and frolics in the sun. I once saw a fox bring home a large mouse. The young foxes bristled up their tails as she appeared, and galloped out to meet her. There was a general scramble for the mouse, but one more lucky than the others secured it, and marched proudly to the hole. The others frisked about the old fox, played with her bushy tail, and rolled over and over like kittens with a feather, seeming overjoyed to see her. But the antics of the little fox with the mouse were amusing indeed. He would toss it into the air and catch it as it fell, creep up softly and pounce upon it and when weary of the sport, he devoured it.

But the most interesting family in the whole woods is that of the partridge. I never tire of studying these forest chickens. It is very difficult indeed to find the nest, for the old bird places it in very cunning positions, and will not fly up until almost trodden upon. Her color, which is almost that of the leaves, also favors her. I once found a nest in an obscure corner of a thicket under a decaying stump. I had stumbled upon it by pure accident, and the old bird had tried to lure me away by fluttering helplessly before me almost in my grasp. There were then ten eggs. It was nearly a week before I again visited the nest. The partridge was still there, and I actually touched her before she flew. But the nest, was full of little grey tufts of down which scrambled out of the nest on all sides in a most comical manner. In half a minute, not one was in sight. It seemed as if the ground had opened by magic and swallowed them up, and a diligent search failed to discover even one. All this time the mother bird was running about the thicket, making the most distressful sounds. So I hid behind the stump, and waited developments. It was nearly half an hour before the old bird dared to call them together, when, making a peculiar crooning sound, they jumped up from all directions and gathered around her. They are so nearly the color of the leaves, that it takes a sharp eye to detect them. But the young partridge has many enemies which even his cunning cannot dodge. The hawks will pounce upon the little flock when least expected, and foxes and skunks consider him a delicate morsel. Indeed, all the children in Nature's nursery have plenty of bugbears of the most real kind, which I doubt not their mothers tell stories about, to keep them from being naughty.

Nearly all the woodland babies are reared in poverty. It is seldom that the young fox and mink get a full meal, but this only sharpens their wits and inures them to the hard-hips which they must surely meet in after life.—*City Missions, Philadelphia.*

### Methodism in Wilmington.

In the work of church extension, in the city, as well as elsewhere, the question of locality is of prime importance. It sometimes happens that sites are selected because they are donated or because they are cheap, or because they are in the interest, or will serve the convenience of special parties; and the

matter of immediate economy or policy controls the case. Serious mistakes have resulted from this course that have been a permanent embarrassment and hindrance to the best interests of our denomination, and of the cause of God. The erection of a church is a permanent work and the location should be selected with reference to the general interest; the increase of population and the demands of adjacent localities should be considered. A new church should not be erected too near an old one, unless the old one is out of position and then it would be a matter of economy to combine them by using the material of the old with which to build the new, and start afresh under new auspices.

In the eastern portion of Wilmington the writer is under the impression that a mistake was made in the matter of church location. It is not out of the way to say that Epworth is too near Scott, and the erection of Kingswood which became a necessity should have been foreseen; and Epworth should have been put in a locality north west from where it now stands, which would have given it ample room for expansion without interference with Scott and Kingswood. The area is too contracted for three churches of the same denomination. It is not too late for the friends and congregation of Epworth to look out a new site as above indicated, indeed such an enterprise is too important to be neglected or postponed.

As Wesley is now in the way of building a house of worship, the writer would suggest that the greatest care be taken, not to embarrass its work or that of some other of our present churches, or future church enterprises by placing it in a wrong locality. It ought not to be too near the Union, and it ought to occupy a central position, in the unoccupied portion of the city extending in the south western direction. The "Preacher's Meeting" of the city, the Presiding Elder of the district, and the Methodists of the city ought to be a unit in this matter. The common sense that succeeds in the business world, should be exercised in the work of church extension.

As an observer of things, and as a lover of our common cause, the writer would still suggest that all parties who feel an interest in this matter, (and if any do not feel an interest in it they deserve the pity that includes censure,) give due attention to the above statements, and govern themselves accordingly.

HELPER.

### A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a good boy, in a boy's way, and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in all he ought to show the spirit of Christ; he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys, against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things, he ought now and then to show his colors. He need not always be in-ian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet them that for the things of God he feels the deepest reverence.—*Royal Road.*

The Conferences in India unanimously ask for a resident Bishop. That is our idea of it.

The Sunday School.

The Passover.

LESSON FOR SUNDAY, MAY 22, 1887.  
Exod. 12: 1-14.

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

GOLDEN TEXT: "Christ our Passover is sacrificed for us" (1 Cor. 5: 7).

1. *The Lord spake*—"had spoken." The narrative goes back, and records an order given before the last interview of Moses with Pharaoh, and before, or during, the "plague of darkness."

2. *This month*.—It is called Abib, or Nisan, and corresponds with parts of our March and April. "The Hebrew months were lunar, and Abib was the month commencing with the new moon just before, or just after, the vernal equinox." *The beginning of months*—the "head," or "chief," of months; "not only the first in order, but the highest in estimation." *It shall be first*.—From this time Israel had a sacred as well as a civil year, the latter beginning in Tisri, or September, the former in Abib. "Moses appointed that Nisan (Abib) should be the first month; so that this month began the year, as to all the solemnities they observed in honor of God, although they preserved the original order of the months as to buying and selling and other ordinary affairs."

3. *All the congregation*.—Murphy translates "all the assembly," and defines the term as "a definitely-constituted body of men, varying in extent from ten heads of houses, to the whole of the men of Israel who were entitled to vote in a regular convention of the people. These were probably all the males above twenty years of age. Between the full assembly and that of the heads of houses was probably the representative convention, consisting of the princes of tribes, chiefs of families, elders, and officers, each of which had its well known province and function. It appears, however, that the term 'elders' was often employed to denote the whole of these classes." *In the tenth day*.—The plague of locusts lasted from the seventh to the tenth day; and probably from the eleventh to the fourteenth were the days of darkness. The tenth, therefore, was a day of respite, and allowed opportunity for selection. "Then, too, ten is the symbol of completeness." Between the tenth and the fourteenth day there would be opportunity to sanctify themselves for the solemn feast. *A lamb*—defined more explicitly in verse 5. *A lamb for a house*.—The twelve tribes were divided into families, or classes, and these into "fathers' houses" (smaller families), and these into separate households. "The single household formed the social unit in the subdivisions of Israel." Jewish tradition required at least ten, and not more than twenty, to form a paschal company.

"The arrangement by families looked toward the great fact of the original event—that Egypt was smitten by families. Its influence must have been precious through all the ages of Hebrew history in cementing family ties and sanctifying the family relation."

4. *According to his eating*.—The quantity eaten, according to Jewish writers, must be equal at least to the size of an olive.

5. *Without blemish*—perfect, having no injury or defect, and typical of the "Lamb, without blemish or spot." "Christ our passover." *A male of the first year*—"a male, the son of a year," literally; meaning somewhat under a year in age, or "from a month to a full year." The choice of a male may have been because it represents the male first-born of Israel. *From the sheep or goats*.—In later times the custom was to take the young of the sheep only, for this purpose.

6. *Ye shall keep it up*—literally, "it shall be to you for a keeping," that is, singled out, kept apart. *Fourteenth day*.—The presence of the lamb in the household in the interval would be a visible token of covenant promise and mercy. *The whole assembly of the congregation*—acting as God's priests, and all at the same time—a simultaneous act of sacrifice. *Shall kill it*—a propitiatory, appointed, symbolical act. Death reigned in Egypt that dread night in the houses both of the Egyptians and of the Israelites; only, in the first case, it was the first-born that died, and in the latter, the lamb, which took the place of the first born. *In the evening*—"between the evenings," according to Geikie; "between the sunset and the appearance of the stars," according to Josephus Maimonides and others, after the evening sacrifice (3 P. M.), and before sunset.

"The offering of our Lord on the self-same day is an important point in determining the typical character of the transaction. A remarkable passage in the Talmud says, "it was a famous and old opinion among the ancient Jews, that the day of the new year which was the beginning of the Israelites'

deliverance out of Egypt, should in future time be the beginning of the redemption by the Messiah."

7. *Take of the blood*.—It was not merely to flow, it was to be applied. Each household was to use it for redemptive purposes. *Two side posts, etc.*—The door was selected, as the avenue of approach to the house. The posts and lintel, or upper cross-piece, were to be smeared, but not the threshold, lest the blood be trampled upon. "The door-leaf itself may have been in many cases wanting, and was always less permanent than the lintel and posts."

"That the smearing with blood was to be regarded as an act of expiation is evident from the simple fact that a hyssop bush was used for the purpose (verse 22); for sprinkling with hyssop is never prescribed in the law except in connection with purification; whence the sense of expiation. Lev. 14: 49, seq.; Num. 19: 18, 19. In Egypt the Israelites had no common altar, and for this reason the houses in which they assembled for the Passover were consecrated as altars; and the persons found in them were thereby removed from the stroke of the destroyer."

8. *They shall eat of the flesh*—"a figure of the participation of pardon, acceptance, and full blessedness, consequent on the atonement being made and the law being satisfied." *Roast with fire*.—All the details are minutely specified. The lamb was to be roasted whole, thus preserving the flavor and strength of the meat, not a bone of it was to be broken. It was probably held before the fire upon a spit, which, in later years and among the Samaritans, was cruciform in shape. *With unleavened bread*—the sign of hasty departure. No leaven was allowed in the houses of the Israelites during the days of the festival. "Leaven is a mass of sour dough, in which decomposition has set in, and is, therefore, the symbol of corruption (1 Cor. 5: 8). Hence unleavened bread is the emblem of purity and life." *With bitter herbs*—rather, "on bitter herbs," which formed the basis of the meal, and symbolized the bitterness of their bondage.

"The solemn eating of the lamb by the several families was a further token of their inward obedience and conformity to God's law. The lamb of the first passover was intended not only to save the Israelites by its sprinkled blood, but also to give them strength for their journey by flesh which they ate. So the atonement of Christ has for us a double object—to redeem us from death, and to strengthen and refresh our souls in the new life of faith."

9. *Eat not of it raw*.—The directions are very precise. Their haste, or anxiety, must not hinder sufficient cooking. *Sadden*—"boiled," past participle of "seethe." *Head, legs, purtenance* (R. V., "the inwards").—Nothing was to be severed or removed, not even the intestines. "No bone was to be broken, as a prophetic symbol of Christ. The whole Christ and the whole church are denoted."

"At Gerizim the Samaritan community rushes forward, and as the blood flows from the throat of the slaughtered lamb, they dip their fingers in the stream; and each man, woman, and child, even to the child in arms, is marked on the forehead with the red stain. On the cruciform wooden spit—this we know from Justin Martyr was the practice in ancient times; and the Christian spectator on Gerizim starts, as he sees it at this day—on the cruciform spit the lamb is left, after the manner of Eastern feasts, to be roasted whole during the remaining hours of the day."

10. *Let nothing remain*.—The lamb was so sacred that what was not eaten must be burned. Not a fragment must be left until the next day, lest it be applied to profane or superstitious uses.

11. *Thus shall ye eat*.—This attitude and attire of haste, necessary for the first observance, was omitted by the Jews in later observances, but are scrupulously practiced by the modern Samaritans in their yearly festival. *The Lord's passover*—a festival instituted by God himself, to commemorate His sparing mercy. "So ever will the God of judgment pass over the soul marked with the blood of the spotless Lamb."

12. *I will pass*.—This tenth and last plague was to be executed by Jehovah himself, without the intervention of Moses. *Man and beast*—an awful and significant judgment, threatening the annihilation of the animal race. *Against all the gods of Egypt*.—Their impotence was to be signally demonstrated, and the power of Jehovah was to be magnified. "The bull, the goat, the ram, and other animals were deified by the Egyptians. The king was also regarded as an impersonation of the sun-god." If this Pharaoh was Menephtah, as the later Egyptologists maintain, there is a striking confirmation of the truth of this history in the case of the king. A monument records the fact that Menephtah during his lifetime lost his eldest son, who bore the same name as himself. Says Geikie: "This prince, associated with him

on the throne, is commemorated on a colossal statue of his father now in the museum in Berlin. He is 'the Uraeus snake on the front of the royal crown; the son whom Menephtah loves, who draws toward him his father's heart; the royal scribe; the singer; the chief of the archers; the prince Menephtah.'"

13, 14. *A memorial*—of a terrible crisis in the history of God's people, of a supernatural and mighty deliverance, and a symbol not to be mistaken of the spiritual redemption accomplished by the "Lamb slain from the foundation of the world."

The Wilmington Conference Missionary Society.

BY REV. WM. H. HUTCHIN.

This society is composed of all the members of the Conference, with ten laymen. Other persons, on payment of ten dollars, may become life-members of the society, with the privilege of honorary membership.

The purpose of the society is to collect, or cause to be collected, in the stations and circuits of the Conference, missionary moneys, that shall subsequently be paid over to the Missionary Society at New York.

The working of the society may be, in part, judged, by reference to the records for 1869 and 1887. Monday, March 22, 1869, Rev. G. A. Phœbus, D. D., preached the first missionary sermon before the Conference, in Asbury Methodist Episcopal church, Wilmington, Del., from Matt. xxviii: 18, 19, 20; and the Rev. Alfred Corekman said, that it was a thoughtful and powerful discourse. After the sermon, the Conference elected the following officers of the society, for the ensuing year: President, Daniel M. Bates, L. L. D.; first vice-president, James Riddle; second vice-president, Rev. Wesley Kenney, D. D.; secretary, Rev. Alfred Corekman; treasurer, George W. Sparks; managers, Thos. J. Quigley, D. D., Vaughan Smith, Thos. J. Thompson, D. D., John D. Curtis, Benj. F. Price, James B. Merritt, James H. Lightbourne, Sam'l. L. Gracey, A. W. Milby, J. Taylor Gause, James Riddle, Chas. Moore, Henry F. Pickels, Stephen Postles, Geo. W. Sparks, C. H. B. Day, Hou. D. M. Bates, Wm. Bright, and Wm. J. Jones.

The first anniversary of the society was held in the Institute Hall, Wilmington, March 22d, 1869, Chancellor Bates presiding. After religious exercises, and some most delightful singing by representatives of the several Methodist churches of Wilmington, Mr. H. F. Pickels, treasurer, pro tem, read the report of collections made in the stations and circuits of the Conference, from which it appeared, that the sum of \$10,408.64 had been collected for the missionary society of the Methodist Episcopal church during the year. This result occasioned so much thankfulness and joy, that the audience arose to their feet and joined in singing, "Praise God from whom all blessings flow." Rev. C. W. Buoy then pastor of Fairmount charge, delivered a carefully prepared, and most excellent address. He was followed by S. M. Harrington, Esq., of Wilmington, whose remarks were most interesting and popular.

Rev. John T. Gracey, our missionary to India, then followed with one of his happiest speeches. Rev. John P. Durbin, Cor. Sec'y., made the last address, giving a brief but interesting resume of our missionary operations.

The nineteenth anniversary of the society was held in Immanuel Methodist Episcopal Church, Crisfield, Md., Sunday night, March 20, 1887; F. A. Ellis, president, in the chair. After the opening exercises, the secretary made a report, and a list of nominations from the board of managers; and the society elected the nominees. The treasurer, Alfred G. Cox, read the report, showing that the amount collected for the year, was \$20,534.27. The audience was then addressed by Rev. Robert Watt, of our Conference, and Rev. J. M. Thoburn, D. D.

The board of managers, in their first annual meeting held at Port Deposit, March 19, 1870, simply nominated a list of managers, and then agreed that the Hon. Jacob Tome should be requested to occupy the chair on the occasion of the society's anniversary, that evening.

At the eighteenth annual meeting of the board of managers, March 19, 1887, the report of the treasurer was adopted, after being audited; a committee was appointed to prepare a programme for the society's anniversary; a list of nominees, to serve as managers for the ensuing year was prepared, to be presented to the society for its action; and the officers of the board were directed to confer with the committee on anniversaries for 1888, and request that the Monday night of the Conference session be given for the anniversary of the society, and that Chaplain McCabe be invited to make the chief address.

Thus far in the history of the society, no charge has been made, that it has done anything wrong or improper; but a recent article contributed to the PENINSULA METH-

ODIST suggests, that it needs "stirring up." All right. Now, what can be done to increase the efficiency of our Conference Missionary Society?

(We think a grave mistake made in most of our anniversaries, is the multiplication of speakers. Allowing a half hour for devotions, music and reports, an hour is about all the time that remains for addresses. It is a unique specimen of the *genus orator*, who can do either himself or his subject "justice," in less than a large half hour. Will it not be wise hereafter, to detail if possible, one first class speaker from amongst ourselves, or failing here, to secure one from among the orators outside our bounds, like our singing Chaplain, or Dr. Thoburn, and give to him the whole time?

In a report of the late session of the Vermont Conference, it is stated of the Freedmen's Aid Society Anniversary, that the first of the three speakers, "in a most felicitous manner, took himself out of the way, to give all the time to the other speakers." This was certainly very considerate, not only as to the other speakers, but especially to the audience; and yet would it not have been still more "felicitous," not to have made it necessary for one of the three speakers to bow himself off the platform? Ed. P. M.)

Letter from Mrs. Stevens.

BRO. THOMAS: To you, and to all who care to trace me in my journeyings and labors, greetings!

I left Wilmington, Saturday, April 2nd, for service on the morrow, at Wrentham and Woodbury, New Jersey, as per agreement with Mrs. Lore, secretary for N. J. Conference. As I came to the door of the station in Wilmington, they were hauling out a young man in a beastly state of intoxication, to be stretched full length upon the stone pavement; and it made the shadows across my path somewhat darker, as I turned away from the little city, that for nineteen years had been my home. From the 2nd to the 11th, I was engaged in missionary service in New Jersey, and everywhere, met with a cordial reception, and was granted an attentive hearing; and two hundred additional members were secured for Woman's Foreign Missionary Society. I tarried in New York and Brooklyn till the 20th, enjoying rest and gathering renewed strength physical, mental and spiritual for the work that was to come.

The morning of Sunday, the 24th, I listened to the first sermon of his new Conference year, delivered by Rev. G. W. Miller, to a large and intelligent audience. In the evening I made one of the crowd that filled the Cremorn Mission, Mrs. Jerry McAully presiding. Dr. Booth (Presbyterian) conducted the opening service, referring with evident emotion, to the work of "my departed brother," and gratefully acknowledging the spiritual help that he had received from him. Then followed soul-stirring testimonies from those who had found Water St., and Cremorn Missions, the entrance gate to the Kingdom of God. One man, found by Jerry without shoes, hat, or coat, having just served a term of seven and a half years in prison, was led to the Saviour. He extolled the love that sought the grace that saved, and the power that had kept him, for seventeen years, an humble, and, as subsequent testimonies proved, an efficient servant of the Master. Several spoke of the blessing that man had been to them. I saw the perpetuity of influence, and was impressed by it, as I had not been before. Verily, "this is no cunningly devised fable, but the power of God unto salvation to everyone that believeth." God be praised for the city missions, and the jewels they are gathering for the Redeemer's crown!

My next greatest enjoyment was in studying that wonderful painting, "Christ before Pilate." The canvass betrayed "the enmity of the carnal heart, as seen in the face and posture of every figure surrounding Christ, save the woman and the child she held. "My heart grew strangely warm" and tender, as I regarded that wonderful forbearance "that endured such contradiction of sinners against himself."

From the 20th until the morning of

the 30th, I was among the friends of former years in Lyons, Clyde, Rochester, and Niagara Falls. Since that time, I have been under Mrs. Gracey's direction, doing what I could to promote missionary interests among the women in the churches of this city. It needs no unusual sagacity to foretell, that while Rev. J. T. Gracey, wife and daughter (for they are all equipped and enlisted in this work) dwell among these people, there will be a rising tide of missionary interest. As all roads are said to lead to Rome, so church and missionary literature gravitates to this home; and our brother culls from not less than one hundred and fifty periodicals per week. I think every missionary periodical printed in the English language, and some in foreign tongues, are showered upon his desk. Is it any wonder, that I sing, just below my breath, "my willing soul would stay in such a place as this; or that Heber's hymn is to me more and more a verity.

I have heard many strong endorsements of the Woman's Foreign Missionary Society, but never one quite as strong as came from Rev. Dr. Houghton (at present, supplying Delaware Avenue M. E. church,) in a few prefatory remarks he made, before introducing me to his congregation. He confessed that he was no friend to the society at its organization; with jealous eye he watched its extension, till on foreign soil he saw the need be for it, and its value. Then with modified sentiment and clearer vision, he had watched its methods and results at home, and gladly testified, that it is ever an Israel, and not a Jacob in the church, a helper, not a hinderance to every good work; and that he had more confidence in the W. F. M. S., than in any other organization of the M. E. Church. It seemed unnecessary for me to add any word of mine.

Thursday, May 12th, I take my way westward, to resume work at Lake Geneva, Wisconsin, a little city lying eighty miles, or thereabouts, north of Chicago.

Buffalo, N. Y., May 9th, 1887.

Worldliness.

The church has no greater peril today, than that which lies in worldliness. It fastens like the fabled vampire on the life, and drains out the very heart's blood. It comes in such a subtle way, as to seem harmless. It makes its appeal to men and to women, under the name of liberality. A sneer is one of Satan's most dangerous darts, and it is the fashion now, to sneer at orthodox ideas of Christian separateness from the world. Modern saints go from the saucery into the world of fashionable life, and from the communion table to tables of earthly pleasure. Your modern Christian does not believe in being "peculiar;" he does not like a narrow, exclusive religion; he does not want to appear bigoted. He wants to be a liberal, large-minded man. He would commend the religion of Christ, by proving that it is not stern nor ascetic. The result is, that thousands of church members live so, that one cannot tell where the church ends and the world begins.

But all this modern doctrine about liberal Christianity, is opposed to the letter and spirit of our Lord's teachings. He said the world would hate His people, because they are not of the world; the present theory is that you must live so that the world will not hate you. Christ preaches separateness; the nineteenth century Christians think the idea of separateness bigotry. Christ never designed His religion to be easy or popular; He does not want us to tone down its eternal principles of holiness, to stand the test of any age. He wants us to be peculiar, and in no other way can we honor Him, who Himself lived in the world, but never took on a shade of its colors; who mingled among the lowest of the world's lost ones, yet never received a stain upon His own soul.—Presbyterian.

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### Extraordinary Offer.

ALL FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

We are glad to lay before our readers an interesting letter from our sister, Mrs. E. B. Stevens, whose zeal and diligence in the work of the W. F. M. S., within our own Conference is so well known. We trust her efforts in the same behalf in other fields, will be eminently successful. As the great Napoleon said France's great need was mothers; so it may be said of Heathendom. To supply them after the gospel pattern, is the aim of this society. With the Parent Society faithfully using the large offerings of the church in carrying the gospel wherever access can be had, and the W. F. M. S., supplementing its work, and our Missionary Bishop planting mission stations across the Dark Continent, the calls for re-inforcements of men and means, like the thunders of Sinai, "wax louder and louder." Let there be prompt and liberal responses.

### "Questions."

In the last column, page 2 of our issue of April 9th, is a paragraph propounding an enigmatical inquiry. The brother making it sends us as the answer, "Grace before Meals." Whatever may be the fitness or claim of this duty as a subject for a formal discourse, there is little question as to the propriety, and obligation of a thoughtful recognition of the Divine Father's Providence, as often as we partake of "our daily bread." As we are taught by his blessed Son, to ask for it, there seems to be eminent fitness in our returning thanks for its bestowal. In social intercourse with *Friends*, we have often been deeply impressed with the expressive silence, which they observe before eating. Concert is easily secured by a gentle reminder, "let us be thankful;" whereupon eyes are closed and each head is inclined for a few seconds. It seems to be a necessity of our nature to have stated times for worship; and, as he who declines to keep one day as a Sabbath, under the plea of keeping all days sacred, inevitably fails to keep any Sabbath, so he who neglects to observe times and seasons for devotion and religious service, is pretty sure to lose all spirit of devotion, and to live as if there were no God. "Grace before meals," silent or spoken, is not only a fitting acknowledgement of the Divine Father's hand, but serves as a means of renewing the consciousness of personal communion with him. It is just so with family devotions, in which the Divine word is read, as the voice of our Father in Heaven, and praise and prayer are offered in loving response. So of the

blessed Sabbath, and the services of the sanctuary, and of all the means by which we draw nigh to God in the communion of saints.

### City Missions.

This is a four page monthly, under the supervision of a Committee of the Philadelphia Missionary and Church Extension Society of the M. E. Church. There are two original features about this little periodical, now eight months old; one is that it is published in a country town, Parkersburg, over forty miles west from Philadelphia, where its publication Committee reside; and the other is that it is not only careful to give credit for its selections, but also notes the paper through which such selections reach the eye of the editor. The PENINSULA METHODIST doffs its chapeau, before such rare courtesy; and takes pleasure in acknowledging its obligation to *City Missions*, for some very choice clippings, transferred to its own columns.

### Something to Ponder.

In the *Independent* of April 28th, is a most striking article on "Crime Beginnings, and Crime Prevention," by W. M. F. Round, Secretary of the Prison Association of New York. We have long deplored the growing relaxation of family government, the tendency to allow children to do as they please, until the virtue of filial obedience bids fair to be relegated to the department of the lost arts. In this matter, bitter experience has convinced thousands, when it is too late, how foolish it is to attempt to be "wiser above what is written." The Divine command, "Children obey your parents," supplemented by its correlative to parents, that they "bring them up in the nurture and admonition of the Lord," recognizes a fundamental principle of social order, which cannot be disregarded without disaster to the individual, as well as to society. Its violation is no less ruinous to men than it is displeasing to God. The disobedient child becomes the law defying citizen, and of course will inevitably repudiate the authority of God, the great Father of all. To emphasize this thought, we quote some passages from this timely article. Secretary Round says:

"The reduction of the criminal classes is not to be brought about through the efforts of the police, nor through the discipline of prisons, but through the uplifting of the entire people to a higher regard for and obedience to law. This must be done in the family, the school, and the church." "Young criminals, coming from the so-called better classes show that in many families, the spirit of *obedience to parental authority is entirely wanting*; that the fond parent yields to the child's wishes and whims, in a way that is perfectly sure to blight all regard for parental law. If I was asked by a father, to say what principle before all others shall I teach my son, to save him from a criminal life, I should say, teach him obedience. Dwell upon it as the fundamental principle of law and order, human and divine; unquestioning, instant obedience.

Day by day I see criminals, hundreds of them—thousands of them in the course of the year. I see scores of broken-hearted parents wishing rather that their sons had never been born, than they had lived to bear such burdens of shame and disgrace. I hear the wailing of disappointed mothers, and see humiliated fathers crying like children, because of the sins of their children. I see mothers growing gray between the successive visits, in which they come to inquire about the boy in prison. And seeing these dreadful things till my heart aches and aches, I say to those mothers and fathers whose boys have not yet gone astray, to mothers and fathers whose little families are the care of their lives, teach your children OBEEDIENCE. I want it written large. I wish I could make it blaze here in letters of fire. I

wish I could write it in imperishable, glowing letters on the walls of every home—OBEEDIENCE, OBEEDIENCE, OBEEDIENCE! Obedience to law—to household law; to parental authority; unquestioning, instant, exact obedience. Obedience in the family; obedience in the school! Wherever, from the beginning, from the first glimmering of intelligence in the child, there is expression of law, let there be taught respect for it and obedience to it. It is the royal road to virtue, to good citizenship; it is the only road. Teach also the clear distinction between mine and thine. Let the line be unwavering. Let there be no quibbling with terms. And the distinction cannot be taught in a family where it is not observed. Where debts are contracted carelessly and paid reluctantly, honesty cannot be the dominating principle. In such a moral atmosphere there is contamination. There is poison that will come out in things counted more shameful than debts. Educate a boy in such a way that he shall think it of no consequence, whether the milk bill is paid from one year's end to another, and you educate him to take his employer's money, with the vague intention of replacing it some time. Educate a boy to think better of himself in a fine coat, whether the tailor's bill be paid or not, and you so weaken his moral sense, that he cannot resist temptation, when the opportunity comes of gratifying his vanity by stealing. Make a boy think that a high social position is the first thing to be thought of in the world, and he will sacrifice his moral principles for that position."

### Bishop Taylor's Missions.

Through the courtesy of Richard Grant, Esq., Treasurer of Bishop Taylor's Transit Fund, we have the report of J. C. Judson, one of our missionaries, stationed at Kabinda, Africa, as to the condition of things there, as late as Feb. 25th. We give our readers some interesting extracts, Bro. Judson writes: "We are prosperous and happy. The outlook, I fancy, is equal to that of any of our lately established missions.

When the Bishop passed here in October, he had not time to come ashore, but I spent an hour with him on board the vessel. Besides leaving me four bales of white cloth, and a large parcel of his own effects, he gave me a check of \$60 to buy a boat, as one is greatly needed here, for incidental expenses."

After considerable effort and some delay, terms were made with the Chief of Pernambuco for the purchase of a plot of his choicest land, three quarters of a mile square, on the banks of a river, on which it has a frontage of over a half mile, facing the bay, with the best landing for boats anywhere on the bay. Over an acre is cleared, "on which stands a strong, snug house, 18 ft. by 24 ft., made of native boards. A large lot of native lumber and a large canoe are included in the purchase. This point, he thinks, will answer admirably as a receiving station for the Congo work.

"We have cleared and planted between 8 and 10 acres, and what we have planted is in a most flourishing condition; onions, potatoes (Irish and sweet), corn, beans, squashes, Casada peanuts, bananas, plantains, and the most of such vegetables as are usually planted at home. We are already eating the products of our own planting. Other supplies we obtained by bartering fish of our own catching.

I have 123 fowls, 2 ducks, and four sheep. The sheep were bartered for fish, and the others were obtained by trading some personal effects I had on hand. After planting, I took my boys seven miles into the bush, where we pitched our tents, and remained four weeks, preparing material for our houses. Besides them, I have built a large fowl yard, fowl house and kitchen, dug two wells, that afford plenty of water for my gardens, that are away from the river. The river affords splendid drink-

ing water, deliciously cool, even when the thermometer registers 80°. It has not been above 85° since we came here.

My five boys, is the particular feature of my work, in which the Lord has shown himself graciously. With one exception, they came to me unable to utter an English expression; now they speak better English than any of the natives, besides being able to read, write and figure, some; and as to work, they are simply little prodigies; they can do more and better work than the grown men. As to their moral and religious progress, they *know, believe*, and can repeat the story, know and can repeat the Lord's prayer, the ten commandments, the Golden Rule, and the Beatitudes, both in English and *Teota*, besides being able to sing at least a dozen of the Gospel Hymns.

### Glimpses Into Other Conferences.

MAINE.

The 63d annual session of this Conference was held in Waterville, a town 82 miles N. N. E. of Portland, and 187 miles N. E. of Boston. It is on the Kennebec river, and is the seat of Colby University, a flourishing institution belonging to the Baptists. The evening before the Conference opened, there was held a re-union prayer meeting, in which the fifth chapter of first Thessalonians was recited by a veteran of four score years, and familiarly called Camp-meeting John Allen, from the frequency of his attendance upon these feasts of tabernacles. A strong spiritual time prevailed, indicating a desire to make the Conference a means of religious profit.

The Conference Missionary sermon was delivered at 8 a. m., Thursday morning, followed by the administration of the Lord's supper to some 200 communicants.

Bishop Walden presided. One of the preacher's wives thus sketches him for *Zion's Herald*:

"The Conference introduced to us a new presiding officer—Bishop Walden. He has a strong, though kindly face, that reminds you of Bishop Simpson, and there is a broad and breezy air about him suggestive of the Western circuit; as if his trusty horse had wandered out of the path, and landed him by mistake at this eastern church door. He had brought his Methodist Hymn-book and Discipline along, and from his lips we heard the good old Methodist terms, "preacher," "charge," and "support," instead of the modern "pastor," "church," and "salary." This spirit of the fathers in our Bishop was contagious, and, before the week was through, we heard the ring of the old, heroic fire in many of the speeches of our preachers, who declared themselves ready to go out and labor in the waste places, as in the days of old."

We notice that our brethren of the Pine Tree State had, besides the usual standing committees, one on Methodist Literature, one on Admission to Conferences, one on Fraternal Relations, one on Marriage and Divorce, and one on Conference Relations to which by vote the entire roll of members was referred.

Dr. Hurlburt reported there had been 180,000 brought to Christ in the Sabbath Schools the past year.

Fraternal delegates were appointed to visit the annual meetings of the Congregationalists, three classes of Baptists, and the Society of Friends.

At the close of the Sunday morning Lovefeast, John Allen recited the fourth chapter of second Thessalonians, and the eleventh of Ecclesiasties and a collection of \$40 was received for the worn out preachers; after this came the Bishop's sermon on 1 Cor. 2: 4, 5, which is described as "a master piece of logic and fire."

At the Missionary Anniversary, Sunday evening, Dr. Buckley and Chaplain McCabe were the speakers. When the treasurer's report showed that the Con-

ference was \$500 below the million-dollar line, the indomitable secretary sprang to the rescue, and so enthused the congregation by his appeals, that he secured subscriptions for more than this amount. The Preachers' Aid Society has a fund of \$12,631.36; and the Stewards distributed \$2,943.25 to Conference claimants, in sums varying from \$25 to \$200 each.

Among the resolutions adopted was one instructing the preachers to read one instructing the discipline on the subject of what is in our Discipline in all the congregation marriage and divorce in all the congregations during the year. (Would it not be well to read to our people many other parts of the same little book of law?) Another resolution was adopted favoring the transfer of colored preachers to this Conference.

"One feature of the Conference this year has been the singing which the Bishop has interjected with great frequency throughout all the services, both business and devotional. The Conference of 1887 will be remembered as a religious, if not a markedly spiritual, Conference."

The East Maine Conference met in Bangor, on the Penobscot river, 44 miles N. E. of Waterville, May 5, Bishop Walden presiding. Here too the Lord's supper was administered at the opening of the session. Many of the preachers were detained from the Conference, on account of the high waters and railroad washouts.

The hearty greetings from other churches, and the Bishop's Kindley's response formed a pleasing episode in the proceedings; as was the case also in the Maine Conference. Each District was reported as having passed the million-dollar line, and the Chaplain Secretary was happy of course. There was an increase also in the offerings for the other benevolent enterprises. A committee of correspondence was appointed to express the love and sympathy of the Conference for the supernumerary and superannuated members who are unable to attend. The oldest member of the church in Bangor, a Brother Nicholls, 97 years old was introduced to the Bishop and the Conference.

Dr. Todd's sermon on class-meeting in last week's PENINSULA METHODIST is an admirable vindication of the scriptural authority of this means of grace, and a most impressive setting forth of its spiritual ends and benefits. We hope not one of our readers will fail to secure the pleasure and profit of a careful perusal of this most edifying discourse. It will be refreshing to Christians, who are not of the Methodist type.

The *Church Fair*, in our issue of the 7th inst., is a timely poem that will interest, and admonish. There are in too many instances gross abuses of what might be pleasant and healthful, social recreation. The Boston *Witness* copies this poem but gives as its author Mrs. L. Eisenbeis. What poetic gifts Brother Louis' better half may possess, we know not, but this effusion comes to us from Brother Louis himself.

The Easton District Preachers' Association met according to announcement, in Lebanon M. E. Church, Trappe, Md., last Monday, Tuesday, and Wednesday. On Monday evening the session was opened with a sermon by Rev. R. H. Adams, of Middletown, Del. The sessions of Tuesday and Wednesday were occupied in discussing various questions on the programme. We hope to give our readers a full account of the proceedings next week.

Miss Mary Garrett, the wealthiest unmarried woman in the United States, has offered to the trustees of Johns Hopkins University a sum of money yielding \$35,000 a year, on condition that the University shall be removed from Baltimore to Clifton, a neighboring villa, where the founder probably designed that it should be located.—*Northern Christian Advocate*.

Conference News.

**DEDICATION.**—The new M. E. church at Edgemoor, Del., will be dedicated (D. V.,) Sunday, May 29th inst. Rev. Jacob Todd, D. D., of Grace church, Wilmington, will preach in the morning, Rev. W. L. S. Murray in the afternoon, and Rev. E. L. Hubbard at night. The friends of this enterprise are to be congratulated, that their earnest and self-sacrificing efforts to build a church at this place, are about to be crowned with success. They hope to dedicate their chapel free of debt. The stronger members of Christ's church can find no more worthy object of their benefactions than this church, which will supply the religious needs of a suburban population, for a long time without any building of their own, in which to worship God.

**WATCHED.**—Rev. J. N. Geisler, pastor of the M. E. church, Cape Charles City, Va., was pleasantly "surprised" a few days ago, with the present of an elegant gold watch, from Mr. L. E. Mumford, one of his leading members. We are glad to learn that our church is advancing at this point, in the piety of its members, and in additions to its membership.

**POCOMOKE CITY, MD.**—We have had a blessing in the presence and work in our midst of John Lloyd Thomas of Baltimore, who, is manager for the National Prohibition Bureau. Our town has not for a long time been so stirred on the necessity for the immediate prohibition of the Liquor Traffic.

Mr. Thomas is a very forcible and eloquent speaker, and those who hear will be both pleased and convinced. He spoke in our town on Saturday afternoon to a large crowd in the public square, and on Sunday morning in the M. E. Church to a packed house. The day marks an epoch in the cause of Prohibition in Pocomoke City.

**SPECIAL NOTICE.**—The friends at Milton extend a cordial invitation to all the preachers of Dover District, to attend the Preachers Association, here, June 13th, and those who come by rail will be met at Ellendale or Harbeson stations, and returned to the same stations free of expense. Conveyances will meet the train at Ellendale at 11.37 a. m., or 6 p. m., and arrive at Milton in time for preaching on Monday evening, or at Harbeson 2.59 p. m.

In order that friends may not be disappointed, will the preachers intending to come please send me a card stating how they will come and by what train, and accommodations will be provided accordingly.

Yours truly,  
J. ROBINSON, Pastor.

Local Preachers' and Exhorters' Association

Of the M. E. Church, Wilmington Conference, will meet in the M. E. church, Millington, Md., Friday evening, May 27th, 1887. Preaching at 7 1/2 o'clock, by W. H. Hendrickson; Alternates, J. W. Bounds, John M. Clark.

MAY 28th.

The Association will meet Saturday, at 9 a. m., for the discussion of the following programme:

Is our Church justifiable in adopting the scientific statement, that the days alluded to in Genesis as the days of Creation, are indefinite periods of time? J. V. Smith, Dr. E. Dawson, J. M. Clark, T. Numbers, E. T. Benson, C. W. Knight, J. W. Grier, John W. Clark, D. Dodd.

Are not the authorities of our Church making a mistake, in dividing up the work of our Conference as they are doing? W. H. Hendrickson, W. W. Morgan, S. Q. White, J. Lewis, P. A. Leatherbury, G. W. Covington, W. W. Thorington, D. Green, J. T. Scott, J. A. Wise, Jr., J. R. Dill, J. W. Cullen, H. Lawson.

May not the Church reasonably expect as great manifestation of Divine power now, as in former times? J. F. Sharp, Thos. Mallalieu, George Hudson, W. T. Dickerson, Richard Golt, J. C. Lassell, Jabez Hodson, W. W. Sharp, V. G. Flinn, W. F. Dawson, Albert Thatcher.

Essay, "The Local Preachers' Mission," by Rev. Herman Roe.

Do the Scriptures teach that the Holy Spirit is ever finally withdrawn from man during his natural life? W. K. Galloway, W. P. Passwaters, John Cunn, R. W. Mulford, Thomas Fryer, W. J. Grant, David S. Clark, John Hutton, Eli Mendenhall, Robt. M. Biddle, Andrew Dolbow.

Essay by Dr. E. Dawson.

Do Christians encourage each other in business as they should? D. Gollie, G. W. Rounds, R. Hudson, W. W. Mullen, J. E. Franklin, G. V. Brace, Dr. M. A. Booth, S. C. Wells, W. W. Taylor, J. B. Roberts.

If the preventing grace of God produces the disposition and gives the ability to repent, in what respect then is repentance the act of the creature? Herman Roe, Dr. E. Dawson, J. M. Clark, T. Numbers, E. T. Benson, C. W. Knight, Jas. W. Grier, J. V. Smith, John W. Clark, D. Dodd.

Can an individual live in a state of justification and pardon, without having the witness of the Spirit to the fact? W. H. Hendrickson, W. W. Morgan, S. Q. White, Jos. Lewis, P. A. Leatherbury, Geo. W. Covington, W. W. Thorington, Daniel Green, J. T. Scott, J. W. Wise, Jr., J. W. Cullen.

What is the duty of the Christian Church with regard to Prohibition and the prohibition party? Daniel Green, Dr. E. Dawson, H. Roe, J. C. Lassell, T. Mallalieu, J. V. Smith.

SABBATH, MAY 29th.

8.30 a. m., Prayer Service.

9.00 a. m., Love Feast.

10.30 a. m., Preaching by Rev. Herman Roe; Alternate, Dr. E. Dawson.

2.30 p. m., Children's Meeting.

7.30 p. m., Preaching by Daniel Green; Alternates, Jabez Hodson, J. V. Smith.

The citizens of Millington and vicinity are invited to attend the meetings of the Association, including members of other churches. Local Brethren and Exhorters are invited to attend and join us. All members who cannot attend, will please remit to Rev. J. R. Dill, Templeville, Md., such amount as they are able, to pay expenses of Association. All members who propose to attend, will please notify Rev. R. K. Stephenson, at Millington, at once, so that homes may be provided.

T. MALLALIEU,  
JOHN HUTTON,  
J. R. DILL, } Curators.

Benevolent Collections.

DEAR BRO. THOMAS.—In answer to "inquirer," I will give my plan for raising the collections. Early in the year, I have a letter printed, giving apportionments for each collection except missions, with an earnest brotherly appeal, and asking contributors to place opposite each of the collections the amount they wish to pay to the same, and to erase the name of any cause they do not wish to support. This appeal is put into an envelope, with tracts, briefly explaining each cause. Such a package, properly addressed, is furnished to every member of the church, man, woman and child, and to each attendant upon our services. I announce from the pulpit, the date when the envelopes are to be returned sealed, with pledges and money, or unsealed with pledge only. All the money, payable in a certain time, say 3 months. I urge the return of all the envelopes, even though some may not make any contribution. An accurate record is kept of all envelopes sent out, and returned. The Visitor's Book of the "Last Man Plan," is well adapted for this. If any envelopes are not returned by the specified time, I look after personally.

The efficiency of this plan lies, I think, in visiting everybody, giving them information, with the request, doing it early in the year, saving unnecessary labor—for most people are prompt I find; and last, but not least, it avoids breaking into the service on Sunday to beg money. I have found it very successful, and intend to work the same plan substantially this year. In this way I have all the collections, except missions, out of the way by September. Most of our missionary moneys we raise in the Sunday-school, working through the year, but making a special effort during December and January; thus leaving the last of the Conference year to the stewards. Tracts may be had by writing to the secretaries of the several societies.

C. A. GRICE.

Wilmington, Del., May 13th, 1887.

The Bible of Modern Science.

The preparation of the new Bible, which is to be inspired by sweet reasonableness, has not made much advance yet. We lay before our readers the improved version of the first chapter of Genesis:

1. There never was a beginning.  
2. And cosmos was homogeneous and undifferentiated, and somehow or another evolution began, and molecules appeared

3. And molecules evolved protoplasm, and rhythmic thrills arose, and then there was light.  
4. And a spirit of envy was developed and formed the plastic cell, whence arose the primordial germ.

5. And the primordial germ became protogene, and protogene somehow shapeocene; then was the dawn of life.  
6. And the herb yielding seed and

the fruit tree, yielding seed after its own kind, whose seed is in itself, developed according to its own fancy.

7. The cattle after his kind, the beast of the earth after his kind, and every creeping thing, became evolved by heterogeneous segregation and concomitant dissipation of motion.

8. So that by the survival of the fittest there evolved the simiads from the jelly-fish, and the simiads differentiated themselves into the anthromorphic primordial types.

9. And in due time one lost his tail and became man, and behold! he was the most cunning of all animals.

10. And in the process of time, by natural selection and survival of the fittest, scientists, skeptics, infidels and scoffers appeared, and behold! it was very good.—London Freeman.

Your moods and feelings may be as really your idols as stocks and stones are those of the heathen. What you regard as the highest phase of your piety, may be an offense to God, who is less mindful of your emotions than of your conduct. Religion does not lie in feeling; religion is allegiance to God and faithfulness in the discharge of those duties assigned to us in His law. Feeling is one of the effects of genuine purity of heart, and not the very thing itself. Religion is abnegation of self; feeling may be a mere worship of self; the one turns away from self, the other constantly reverts to it. What would you say of a servant who should constantly attend to his moods rather than your business? What if he should wake these moods his standard rather than your orders? Would you not say he ought to attend to his duty, whatever might be the condition of his feelings? So God looks not so much to the glow or subsidence of our emotions, as to our conscientious and unquestioning obedience.

—Zion's Herald.

A lecture will be given by Rev. G. W. Burke, in Bethel M. E. Church, Bethel and Glasgow charge, on Tuesday, May 24th. Subject—Haps and Mishaps in the Itinerary; and on Wednesday evening in the Glasgow church; subject—"Habit." Admission, adults 25 cents; children 15 cents.

PERSONAL.

Bishop Harris, whose health has been somewhat impaired, proposes to take a trip to England during the summer months, for rest and change.

The Methodists of Vicksburg, Miss., are building a house for Bishop Galloway in that city.

Fifteen years ago David Hostetter was peddling his bitters about Pittsburg, Pa. Now he is worth \$11,000,000. That's it! A man who successfully plays on the credulity of the people is likely to become rich.

Mr. Frank Bennett of North East, Md., has sold his interest in the pottery to Rev. W. E. Tompkinson, who is a practical potter. The style of the firm will hereafter be Tompkinson and Remmey.

Rev. Andrew Massey, the founder of the African Methodist Church in Delaware, who died in 1865 aged 110 years, and was buried in Milton, Delaware, has had erected over his grave, by the colored Methodist brethren of the State, a marble stone, to evince their reverence of his memory.

Bishop Hurst did the Church great service in Mexico, and our missionaries will long feel the effects of his visit.

Mr. I. D. Carter was elected vice-president of the Maryland Bible Society, for Cecil county, at its fifty-fourth annual meeting in Baltimore.

Right Rev. Alfred A. Watson, Bishop of East Carolina, will make a visitation of P. E. parishes in Talbot and Queen Anne's counties, beginning at Trinity Cathedral, Easton, Md., May 25.

There are 318 women employed as prison officials in England, with salaries varying from \$225 to \$2500 per annum.

The Bombay Gazette has broken the ice, by employing sixteen Anglo-Indian girls as compositors, under a lady proof-reader.

Five out of 14 students doing special work on the Semitic languages with Prof. Haupt, at the Johns Hopkins University, Baltimore, are Methodists.

Our Book Table.

"SOME ASPECTS OF A BLESSED LIFE," by Rev. Mark Guy Pearse, author of "Thought on Holiness," cloth, 222 pages, price 75 cts.; Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. A gem of intelligent devotional literature; the blessedness of a life "hid with Christ in God" is portrayed with a fidelity and a fascinating beauty, that must surely win the longing admiration of every reader. It is richly laden with the most precious of gospel truths, and presents the experience of the Christian, in its beginning, development, and triumph as the realization of man's highest happiness here and hereafter. The exposition of the ninety-first Psalm, is stimulating, refreshing, inspiring. If you want help to a really happy life, don't fail to buy this book.

WHO WAS HE? Six short stories about some of the mysterious characters and well-kept secrets of modern times; by Henry Frederic Reddall; cloth, 300 pages, price \$1; Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. The author says, this book has been written "with the view of acquainting our little men and women, and our young men and maidens, with some of the strangest personalities and most mysterious transactions that ever enlivened the page of history." A glance into "The lost heir of the Bourbons," Louis xvii of France, Kaspar Hauser, "the Foundling of Neuremberg," and "The Wandering Jew," fully justifies this description of the subjects of these "six stories." "Who was He" is a question left in impenetrable mystery.

FIVE MINUTE SERMONS TO CHILDREN; by Rev. William Armstrong; cloth, 203 pages, price 80 cts.; Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. The author tells us how he learned the art of preaching successfully to children, and in this book gives one hundred five-minute sermons, as samples, to show his brother preachers how to do it. The style is natural, illustrations striking, sentences short and compact, and words largely monosyllabic. We heartily recommend this volume as a valuable aid to preachers and teachers in their work of instructing children in the gospel. In view of the popular demand for short sermons, it might not be an impolitic thing to do, to try five-minute sermons upon our adult congregations occasionally.

THE PASTOR'S VADE-MECUM, Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. A pocket volume, containing our Ritual for Baptism, the Lord's Supper, matrimony, the burial of the dead, and the reception of members; with scripture selections classified topically for various occasions; there are also two tablets for effaceable memoranda, all for 25 cts. It is certainly a very handy manual.

POETS AND POETRY OF Cecil County, Md. Printed for the author at the office of the Appeal, Elkton, Md. Cloth, 302 pages, price —; J. Miller Thomas, Wilmington, Del. This volume is compiled and edited by Mr. George Johnson, author of an interesting and very valuable history of Cecil County, and contains selections from the poetic effusions of twenty-six writers besides the editor, who are claimed as poets of the county, by reason of birth, or residence therein. Among these we notice the late Rev. William Duke, a scholarly minister of the Protestant Episcopal Church, Dr. Nathan C. Brooks, a noted teacher of Baltimore, Hon. James McCauley, a relative of the worthy President of Dickinson College, and Miss Emma Alice Brown, one of the contributors to the PENINSULA METHODIST. A biographic sketch of these writers precedes their respective productions.

Excursion to Washington.

During the great Military Encampment and Competitive Drill, to be held at Washington May 23d to 30th, the Baltimore and Ohio Railroad will sell excursion tickets to Washington from all stations on its lines east of and including Parkersburg, Wheeling and Pittsburg. Excursion tickets will be sold for all trains every day from May 21st to 30th, inclusive, and will be good for return passage until June 1st, inclusive.

The National Drill and Encampment at Washington.

The National Drill and Encampment, which opens in Washington May 23d, continuing until the 30th, will be one of the most interesting events that ever occurred in the history of America's militia. Its inception, was the outgrowth of that general desire to make the volunteer military of the several States more effective, and as a step in that direction this competitive contest was arranged, and valuable prizes of cash, medals, and trophies, offered as rewards for excellence in drill. Washington was very appropriately selected as the place, the citizens responded liberally, the War Department lent its aid, and the success of the enterprise is assured beyond any possibility of doubt. Over thirty of the States and Territories will be represented by military organizations, and the daily contests, embracing all the branches of military service from the manual of arms to brigade drill, will be intensely interesting to every one. The camp will be pitched on the grounds surrounding the Washington Monument, and the drill ground will be marked out on the campus between the Monument and the White House.

The universal interest which will be felt in the drill in all parts of the country, and the excellent opportunity it will afford for visiting the National Capital at the most beautiful season of the year, will draw thousands to Washington. The city, noted as the most beautiful capital of the world, never appears to so good an advantage as in the first blush of spring, nor is there any pleasanter time to visit the parks, gardens, and public buildings than this. All the public property is open to the inspection of visitors.

In order to accommodate visitors, the Pennsylvania Railroad Company will sell excursion tickets, May 21st to 27th, good to return until 30th, from all stations on its lines, at reduced rates. In addition, special trains at special rates will be run on certain days from various sections of the Pennsylvania system, the details of which will be announced by posters and published in the newspapers.

On the 25th a special train will leave Wilmington at 11 A. M. Excursion tickets for this day will be good going only on special train, and to return by any regular train within the limit, except the New York and Chicago Limited Express.

Marriages.

DASHIELL—THAWLEY.—On May 17, 1887, at the M. E. Parsonage, Pomona, Md., by Rev. J. M. Lindale, John W. Dashiell of Fruitland, Md., and Maggie L. Thawley of Kent Co., Del.

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WILMINGTON, DEL.

CHILDREN'S DAY, 1887.

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Obituaries.

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

Wm. J. Grant was born March 27th, 1821, on the old homestead, near the Union M. E. church, Cecil Co. Md., and died at Cherry Hill, in the same county, April 8th, 1887. He was the oldest son of John and Margaret Grant, who were members of the first class of Methodists ever formed in this part of Cecil county. This class met in the house of John Williamson, father of Rev. Jno. F. Williamson, of Newark, Del., and afterward at the house of our deceased brother's grandfather, William Miller, a local preacher. In 1823, the old Union log church was built. Bro. Grant's father being one of the first trustees. Bro. Grant was rocked in the cradle of Methodism, and received from his mother those counsels that led him to Christ, in the 18th year of his age, under the ministry of the Rev. Wm. W. McMichael, during a gracious outpouring of the Holy Spirit, when scores of persons were converted in the old Union church; many of whom have joined the church triumphant. Bro. Grant soon began to exhort sinners to flee the wrath to come, and his earnest pleading with the young men to give their hearts to God, is remembered yet. December 26th, 1843, he was married to Miss Francis Galagher, and settled in Cherry Hill, transferring his membership to that church. Of their five children, two sons and one daughter are still living. His wife died August 9th, 1853. May 23d, 1854, he was married again, to Miss Mary A. Gibson, by whom he had seven children, of whom four sons and one daughter survive, with their widowed mother. Bro. Grant has been an exhorter, class leader, trustee, steward, Sunday-school superintendent, and local preacher; having been licensed to preach, in 1873. Though his education was limited, he succeeded by diligent study, in storing his mind with much useful information; and being a man of warm sympathies and the kindest impulses, his influence for good in the community, was strong; and his death leaves a vacancy not easily filled. His earnest appeals will be sadly missed in church service, in prayer meeting, and in the Sabbath-school. He was of a mild and cheerful disposition, a kind husband, indulgent father, a good neighbor, and a patriotic citizen. When the country called for volunteers, he joined the army, and followed the old flag, as long as his health would permit. In his pulpit effort, he was a man that rightly divided the word of God, giving saint and sinner his portion in due season. His record is the glorious legacy he leaves to his widow and his children. His funeral took place, Monday, April 11th; services in the church, conducted by his pastor, T. A. H. O'Brien, assisted by Revs. C. W. Prettyman, T. B. Hunter and J. F. Williamson, in the presence of a large assembly. The American Mechanics, and the Cherry Hill Post, G. A. R., took part in the exercises. His body was laid to rest in Cherry Hill Cemetery, while his spirit has joined the company of the sainted ones, who have gone up from this church, to be forever with the Lord. A few days before he died, he held up in the church, the blood stained banner of the cross with signal power. His evidence was always bright, clear, rational, and well founded, and when about to pass over the river, to enter the promised land, the splendors of the eternal city in a measure, broke through his shattered body, giving him such an earnest of his inheritance, as to make him anxious to depart. He passed through the iron gate with prestige of victory on his brow, and is to-day singing "unto him that loved us, and washed us from our sins in his own blood, to him be the glory and dominion forever and ever." "Servant of God well done." Thy glorious warfare past, The battle's fought, the victory won, And thou art crowned at last.

W. T. M. April 30th, 1887.

REV. NATHAN GENN.

Rev. Nathan Genn was born Dec. 21, 1816, and died May 4, 1887. His father was Thomas Genn, and his great grandfather, James Genn, who emigrated from the colony of Virginia, and settled near Greensborough, Caroline Co., Md., on the Choptank river in 1750. Near this place the subject of this memoir died. In his journal, he says: "When but a small boy of eight or ten years of age, I had terrible thoughts of death, the cold grave, and of the future; for I supposed there was something beyond; and these thoughts greatly distressed me. My father's family were not religious. My brother was. Perhaps to my school teacher, who was one of the best men I ever knew, a local preacher by the name of Samuel Turner, I owe more for my religious life than to any other person. In the evening at close of school, he would call us all to prayers, ask a blessing at noon, Friday afternoon would read and explain the Scriptures to us. He has been dead many years, and is buried in the church yard at Greensborough. The preaching place was a school house, right across the road from my father's dwelling, so close, that one sitting in my father's door could hear the man of God preaching Christ and Him crucified. These and other things had a tendency to impress my youthful heart and mind with eternal things. But these impressions did not mature, till Aug. 1834, when at camp meeting at Chilton's Woods, I made some effort to consecrate myself to God; and felt justified in what I had done. I joined church, but soon grew cold and indifferent, and reasoned with the enemy until all my good feelings left me. But I often felt sad over what I had done. I remember to have received during the fall, the sacrament of the Lord's supper for the first time. That act would distress me very

much every time I thought it over, and I did not get rid of it till some years after, when I gave myself again unto the Lord, to be wholly His. This took place in 1838, at a camp meeting at Three Bridges, three miles from Denton. I felt then that there had been such a work done in me as I had not known before. To God be all the glory. My religious life has not been all sunshine. Being of a retiring and reserved disposition, fond of a private quiet life, one of the strangest things is that I should ever have been called to preach the gospel. I trust it is the Lord's doings; it is certainly marvellous in my own eyes. Bro. Genn was married Jan. 15, 1835 to Miss Mary F. Noll of Caroline County. She was a woman of lovely character, and her virtues are yet the theme of the many who knew and loved her. She died at the home of her son, Nathaniel, May 29, 1853. Of ten children, four survive. Bro. Genn attracted the notice of the church soon after he became a member by his ability as a speaker. This, with the grace manifested in this life, gave promise of usefulness; and in 1841, he was licensed to exhort, by the Rev. Wm. Williams. The influence of his labors, was acknowledged and in 1842 at Bridgetown, he was licensed to preach. He became so abundant in labors and was so persistent in seeking the people in neglected places, as well as in the towns and on Circuits, that it was thought proper by the church that he should be made a Deacon, and March 8, 1874, at Salisbury, Md., he was ordained by Bishop Wiley.

Besides the great amount of his work as a local preacher, he served by appointment of the Presiding Elder, the following charges: Greensborough Circuit as junior with John Jough in 1864; and on the same Circuit with Samuel Powers in 1866. In 1867 he was junior on Denton Circuit, and in 1868 and 69 on Hillsborough Circuit. Church Creek Circuit was under his sole pastoral care in 1871, 72, 73.

Following is an extract from the Denton Union of March 1883. "It is but meet and proper, that the local minister should have his need of praise while at work in the Master's vineyard, as well as the itinerant, whose field of operations is larger and broader, and whose whole time and attention are given to the work. Rev. Nathan Genn, the most of whose years have been given to the Master's service, has not been idle during the past Conference year, though now in the 68th year of his age. He has preached 35 sermons, baptized 25 children, has held quite a number of prayer and class meetings, has witnessed a number of conversions, and yet has labored on the farm the most of the time. In his ministerial journey he has traveled 500 miles."

Bro. Genn returned to his home from a visit in Wilmington, Del., about two weeks before his death, complaining of a severe pain about his heart. This grew worse until the night of May 3rd, when he perceived that the end was approaching. But the prospect had in it, for him, no cause for alarm, and in the slow and confident walk through the valley of the shadow of death, he feared no evil. His bed of death was a place of triumph. His funeral services were held in the Greensborough Methodist Episcopal Church by the pastor, at 10.30 a. m., Sunday, May 8, 1887, and his body was interred in the church yard.

W. H. HUTCHIN.

Bishop Nide is in Sweden, and will hold Conferences in Norway, Sweden, and Denmark, before he returns to the United States.

SCALDS and BURNS should 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 a bad bruise; the slip 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 KILLER ready for use in such cases? It has no equal for the cure of Scalds, burns, cuts, swellings, bruises, sprains, sores, insect bites &c.—All Druggists sell it. PERRY DAVIS & SON, PROVIDENCE, R. I. 20-lyr

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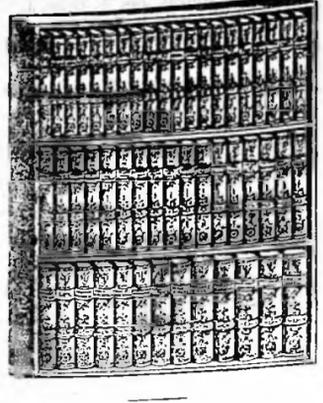
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 Trains will leave Wilmington as follows:  
 For Philadelphia and intermediate stations:  
 6:40, 7:00, 7:45, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30, 4:40, 7:45, 9:50, 10:30 p. m.  
 Philadelphia (express), 2:25, 4:40, 6:30, 7:50, 8:50, 10:07, 11:35, 11:55 a. m.; 12:25, 2:04, 4:06, 6:22, 8:20, 9:50, 10:30 p. m.  
 New York, 2:00, 2:55, 4:00, 6:30, 7:50, 10:05, 11:55 a. m.; 12:25, 2:04, 2:30, 4:00, 6:22, 8:20, 9:50, 10:30 p. m.  
 For Newark & Centre. Del. 7:45 a. m., 12:58, 6:24 p. m.  
 Baltimore and intermediate stations, 10:05 a. m., 5:27, 12:11 p. m.  
 Baltimore and Washington, 1:25, 4:40, 8:04, 10:05, 11:00 a. m.; 12:06, 2:17, 4:44, 5:10, 6:30, 7:45 p. m.  
 Trains for Delaware Division leave for:  
 New Castle, 6:00, 8:30 a. m.; 12:55, 2:30, 3:50, 6:25, p. m. 12:02 a. m.  
 Harrington, Delmar and intermediate stations, 8:30 a. m., 12:55 p. m.  
 Harrington and way stations, 8:30 a. m., 12:55, 6:25 p. m.  
 For Seaford, 8:30 p. m.  
 For Norfolk, 12:02, 10:48 a. m.

**D. M. & V. Branch.**  
 Leave Harrington for Georgetown and Lewes, 11:05, a. m., 4:50, p. m.  
 Leave Harrington for Georgetown and Franklin City, 11:05 a. m.  
 Leave Georgetown for Franklin City, 12:06, p. m.  
 Leave Lewes for Georgetown and Harrington, 8:55 a. m., 2:25 p. m.  
 Leave Franklin City for Georgetown and Harrington, 6:50, a. m.  
 Leave Georgetown for Harrington, 9:05 a. m., 2:55 p. m.  
 Connects at Franklin City with steamer for Chesapeake Island.  
 For further information, passengers are referred to the time-tables posted at the depot.  
 Trains marked thus (\*) are limited express, upon which extra is charged.  
 J. R. WOOD, General Passenger Agent  
 FRANK THOMSON, General Manager

**Wilmington & Northern R. R.**  
 Time Table, in effect April, 11, 1887.  
 GOING NORTH.  
 Daily except Sunday.  
 Stations a. m. p. m. p. m. p. m. p. m.

Wilmington	7:00	2:45	4:47	16:15	6:00
French St.				6:38	16:22
Newbridge				6:58	16:42
Dupont	7:20	3:05	5:06		
Chad's Ford Jc	7:43	3:28	5:26		
Lenaie	7:51	3:33	5:33		
West Chester Stage	7:59	3:41	5:41		
Coatsville	8:30	4:12	6:12		
Waynesburg Jc	7:08	2:18	4:16, 45		
Springfield	7:27	2:34	4:35	5:04	6:58
Birdsboro	8:04	3:06	5:05	5:30	7:25
Reading P & R	8:40	3:40	5:40	6:00	7:55

Station  
 \*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, 8:30 a. m., 12:30, 3:30, 5:40 p. m.  
 Arrive Springfield 7:25, 8:55 a. m., 1:00, 4:00, 6:05 p. m.  
 A train will leave Wilmington, daily except Sundays, for Springfield and intermediate points, at 5:15 p. m.

GOING SOUTH.  
 Daily except Sunday.  
 Stations a. m. p. m. p. m. p. m.

Reading P & R	6:25	8:00	12:50	3:00	
B Station					
Birdsboro	6:55	8:32	12:40	3:32	
Springfield	7:27	9:03	1:30	4:03	
Waynesburg Jc	5:36	7:42	9:15	4:22	
Coatsville	6:10	8:17	9:50	5:00	
West Chester Stage	8:00	9:40		4:45	
Lenaie	6:45	8:51	10:24	5:46	
Chad's Ford Jc	6:54	9:03	10:35	6:02	
Dupont	8:55	7:20	9:23	10:53	6:28
Newbridge	6:11				
Wilmington	6:56	7:42	9:44	11:15	6:45

Additional Trains, on Saturday only, will leave Dupont Station at 1:00, 6:55 p. m., Newbridge at 1:20 and 7:15 p. m., for Wilmington and intermediate points.  
 French Creek Branch Trains.  
 Leave Springfield 7:40, 9:40 a. m., 1:55, 5:05, 7:00 p. m.  
 Arrive at St Peter's 8:10, 10:05 a. m., 2:00, 5:30, 7:25 p. m.  
 For connections at Wilmington, Chad's Ford Junction, Lenaie, Coatsville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.  
 L. A. BOWER, Gen'l Passenger Ag't.  
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**Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.**  
 Commencing March 13, 1887, leave Union Station as follows:  
 DAILY.  
 4:45 A. M. Fast Mail for Sheppard's Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R. R.  
 DAILY EXCEPT SUNDAY.  
 8:05 A. M. - Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.  
 10:00 A. M. - Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).  
 2:55 P. M. - Accommodation for Glyndon, (Hagerstown).  
 3:30 P. M. - Southern Express for points on Shenandoah Valley, Mill, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Westminster, Medford, New Windsor, Greenleaf, Union Bridge and principal stations west; also Hanover, Gettysburg and stations on H. J., H. & G. R. R. (through cars).  
 11:40 P. M. - Accommodation for Union Bridge, Waynesboro, Chambersburg and Shippensburg.  
 8:30 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.  
 Daily except Sunday - Glyndon Accom. 1 A. M. Union Bridge Accom. 3:45 A. M. Express from B & O V. R. R. 11:40 A. M. G. R. R. Frederick Div. P. R. R. and principal main line points 11:35 A. M. Union Bridge Accom. 2:45 P. M. H. J. & G. R. R. Glyndon Accom. 5:05 P. M. Mail 6:30 P. M.  
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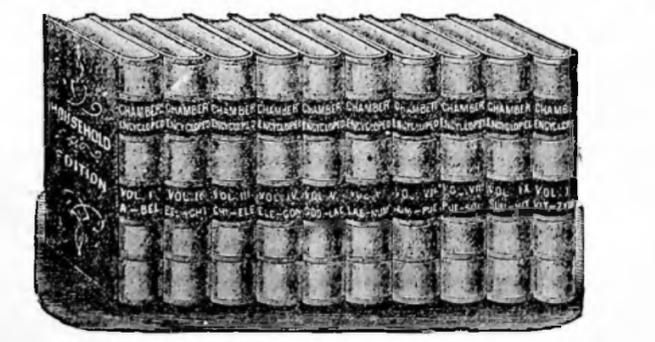
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