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ONE DOLLAR A YEAR.
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THY LOVING KINDNESS.

MARGARET E. SANGSTER, in Sunday-School Times.

Sitting alone in the shadow
Of a grief that was all my own;
Silently thinking it over,
Silently making moan,
Sudden there swept the music
Of a gladness great and deep,
Over the chords of feeling,
Till my heart forgot to weep.

"Because of thy loving-kindness"—
The word stole into my brain,
Like a cool hand soothing its fever,
And charming away the pain.
Because of thy loving-kindness,
Better than life to me,
My life shall be keyed to the measure
Of praise unchecked and free.

Not always the path is easy;
There are thickets hung with gloom,
There are rough and stony places
Where never the roses bloom.
But oft, when the way is hardest,
I am conscious of One at my side,
Whose hands and whose feet are
wounded,
And I'm happy and safe with my
Guide.

Better than friends and kindred,
Better than love and rest,
Dearer than hope and triumph,
Is the name I wear on my breast.
I feel my way through the shadows,
With a confident heart and brave,
I shall live in the light beyond them,
I shall conquer death and the grave.

Often when tried and tempted,
Often, ashamed of sin,
That, strong as an armed invader,
Has made wreck of the peace within,
That wonderful loving-kindness,
Patient, and full, and free,
Has stopped for my consolation,
Has brought a blessing to me.

Therefore my lips shall praise Thee,
Therefore, let come what may,
To the height of a solemn gladness
My song shall arise to-day.
Not on the drooping willow
Shall I hang my harp in the land,
When the Lord himself has cheered me
By the touch of his pierced hand.

Four Weeks in Flower-land.

REV. WILBUR L. DAVIDSON.

Until the last session of the General Conference, both our white and colored work in Florida was included in a single Conference. By a large majority a separation was requested. The St. John's River Conference became the white Conference, and the Florida Conference the ecclesiastical home of the colored brethren. Subsequent developments have given emphasis to the wisdom of this change. This was practically our last mixed Conference.

Travelers usually enter Florida at Jacksonville, although Pensacola is fast becoming one of the fashionable gateways to the state. The former city counts among its permanent population more than fifty per cent of Northern people. The influx of winter visitors largely increases the proportion. It is a busy, beautiful and growing city. Its population will soon number 50,000. Here Methodism of both colors is getting a strong foothold. The Rev. S. D. Paine, the pastor of Trinity church, is a fine preacher, and a genial and affable man. His church is neat, attractive and commodious. He has a large membership, which is being increased almost every Sunday.

Here, also is a flourishing colored school, the "Cookman Institute," with Rev. A. B. Darnell, a wide-awake, ever-at-work and consecrated Drew graduate, at its head. He has associated with him a corps of faithful and well qualified teachers. The buildings of the school are of brick, and stand right in the heart of the city. More students than can be accommodated are knocking for admis-

sion. Near the Institute stands Ebenezer, our leading colored church in the city. It is a stately brick structure, with stained-glass windows, and is handsomely furnished. It is frequently filled with worshipers, and has a wise, scholarly and efficient pastor. A half dozen growing missions are located in various parts of the city.

We next find ourselves in the quaint and historic old city of St. Augustine. The Rev. C. C. McLean, a perfect fit, is closing up his third year; and if we mistake not, there will be many aspirants for his throne. And what a throne it is to be! At the inception of our work in this city, against the protests of many, a lot was purchased in the midst of a swamp. Some filling in was done. Piles were driven, and on these a stilted church was built. It was never a very sightly thing. Inside it was neat, and was popular from the very first. A year or two since, Mr. Flagler, a wealthy member of the Standard Oil Company, commenced here the building of one of the most magnificent hotels in all the world. It is built of coquina, a shell and sand conglomerate. The building covers one entire square, and possesses the characteristics of the old Moorish order of architecture. The builder has wealth without measure, and is simply building a monument for himself, not caring particularly whether it shall ever be a paying investment. As his plans developed he concluded he wanted vast pleasure-grounds stretching out in front of the hotel towards the sea. The Methodist Episcopal Church stood just in his way, and he determined to buy it. Knowing how badly he wanted it, they asked him a good round price. At last he said; "If you give me your lot, I will build you a church." Knowing something of his prodigal generosity, the offer was accepted; and there is now almost completed for the use of our people in St. Augustine, what is said to be the finest church south of the Potomac river. Its architecture is uniform with that of the hotel, from which it stands just a little apart. Its every detail is perfection. Cathedral glass of richest taints and patterns fill the windows. In the interior the wood-work will be elaborately carved. A magnificent pipe organ will fill the recess behind the pulpit. Handsome carpets and quaint Moorish frescoing will be added to enhance the general effect. Passing through a hallway from the auditorium you enter the Sunday-school room; then on to the church parlors; then beyond, and reached by a broad and deeply arched corridor, the parsonage—a gem in every respect. She entire building will be furnished complete, and decided to the Methodist Episcopal Church. No one, said the builder, likely will know how much it costs, but it will be safe to rate it in the column of "valuation of church property" in the Conference Minutes at \$75,000.

The membership of the church is large and influential. With the new and elegant church located contiguous to the great hotels, we may reasonably expect it to become the tourists' church. Florida tourists are proverbially liberal. Even now, during "the season" the ordinary basket collections are frequently fifty dollars, and on a pleasant Sunday, very little coaxing, three or four hundred dollars, can be raised for "special objects." I am expecting to hear soon

of a little army of Methodist preachers, "overworked and physically out of sorts," who are confident that three years of the genial climate of Florida will "brace them up."

The colored church at this point has as its pastor the Rev. J. G. Howard, a man now grown gray, and for many years a slave. He is mild, genial, sweet-spirited, cultured and eloquent. He is free from oddities, and could acceptably fill any pulpit in his land. His church is right in the heart of the city. His congregation is as nice looking, as well dressed, and as well behaved, as any you will find anywhere. A magnificent choir leads the singing. They have gotten well away from the grotesque melodies of the olden time. They use the Hymnal at all their services. I spent communion Sunday with them, and rarely has it been my privilege to witness a more decorous and impressive service.

A ride of seventy miles up the beautiful St. John's, and fifty miles by rail, past orange groves without number, bending with their luscious fruit, and we are at Daytona-on-the-Halifax, more properly, on the sea, for only a strip of sand scarcely half a mile wide is between the river and the sea. Here we catch glimpses of the tropics in earnest. Great groves of palmetto trees, with bare trunks, and tufted tops, looking like mushrooms grown tall, lift themselves sixty or seventy feet into the air. On every hand are great cactuses growing in the rankest luxuriance, and other curious and beautiful plants indigenous only in this latitude.

At DeLand, Orange City and Eustis we have good churches and fine congregations, presided over by capable and earnest pastors. At Mount Dora, a growing town beautiful for situation, Will S. Fitch is pastor. He was formerly a member of the North Ohio Conference, and is widely known as the author of no inconsiderable amount of first-class Sunday-school music. For five years he was the president of Baldwin University, Louisiana, and has within the past month been elected to the presidency of the Conference seminary, located at Orange City, Fla., for which \$25,000 has already been subscribed. He is also the editor of the *Florida Methodist*, now a monthly, but soon to be enlarged and made a weekly paper.

The colored work all through the state is in a prosperous condition. At Cedar Keys, Palatka and Fernandina everything was moving well. At Gainesville I found a church of three hundred members. The earnest pastor had just closed a revival in which seventy souls had been converted. The foundations were being laid for a church to cost about \$7,000.

Florida is destined to become one of the great states of the Union. Its resources for fruits and vegetables are simply unlimited, and is destined to become the early garden for all the eastern half of the United States.

The state is rapidly filling with people, eighty per cent. of whom, possibly, come from the North. They come with a love for "the old Church." There is no section of the South where a Northerner can express his real sentiments with more freedom than in Florida; no section where a Methodist from the North can join the Church of his choice with less fear of being ostracised and suffering

in business ventures—a fear which loses thousands of members every year in this Southland.

Our churches in Florida are well manned. Our pastors are, almost without exception, transfers from Northern Conferences, and are men of large experience. For culture, intelligence, piety and pluck, they will measure inch for inch with sixteen men taken at random from any Conference in Methodism. The membership are devoted and loyal. We have no more hopeful white work south of the Ohio river.

If our church officials would only follow the example of Bishop Foss, Dr. Kynett and others, and personally visit from place to place, inspiring and encouraging; if the Missionary Committee would only open its hand a little wider towards this section during the days of foundation-laying, and if our leading church papers would give publicity to the facts which are sent them, but which for some reason they suppress, Florida would fill a large place in the Methodism of the future.—*Pittsburg Christian Advocate*.

SILVER SPRINGS, FLA.

Bishop Taylor in Africa. No. 2.

THE bishop's first work on arriving at St. Paul de Loando was to see the governor of the province, explain his plans and get concessions of land for the missionaries. The government granted about 2500 acres for each station wherever the bishop should choose to locate, though the towns were substantially agreed upon. The securing of this land naturally carried with it a measure of authority and protection, and the government, therefore, so far as Angola was concerned, was committed to the support of the project. But Angola is a large country, and the presence of a Portuguese governor does not mean at all that there is anything like a civilized order of things here. The few Caucasians are confined almost entirely to the coast region, and the interior towns are made up of aborigines more or less imbued with one feature of civilization—trading. And in the wilderness, where little villages are plenty, even this spirit is new, or gone but little beyond the primitive manners that obtained before white men were known. It was in meeting and dealing with such people that the bishop and his friends encountered their most interesting adventures.

Getting on most amicable terms with the Portuguese government took comparatively little time, but it was no easy task to get started for the interior. A physician in the party, named Summers, went out in advance to prospect for localities favorable to the planting of missionary stations, and Bishop Taylor soon followed him. Most of the party remained at Loando getting acclimated, and a tough time they had of it, too. It was decided that the first station should be placed at Doudo, an important trading town 240 miles up the river Coanza. It is the head of navigation of that river, and transportation thither is by boat. But boats go only semi-occasionally, and that was one of the cause of delay. A station was established there with no adventures of note, and Mr. and Mrs. C. L. Davenport left in charge. Mrs. Davenport is a physician, having received the degree M. D. from Boston University, Massachusetts.

The bishop then set out on foot across country for Nhanguepepo, a little more than fifty miles distant by the shortest route. W. P. Dodson went with him, and they were attended by two or three natives in the capacity of guides and baggage carriers. They arose at five o'clock in the morning, and breakfasted lightly on cassava bread, milk, bananas, and sweet potatoes. By 5.30, just before sunrise, they were on their way. The bishop and Mr. Dodson carried each an umbrella, the cloth top of which had been made of double thickness. They wore copper helmets, flannel coat and trousers, but no vest, light flannel shirts and russet shoes. The umbrellas were spread as soon as the sun appeared. The bishop had gauged his speed at walking and claims to cover three miles an hour. He undoubtedly comes very near that figure, and his habit of always walking at the same speed has been of assistance to him in avoiding the distresses of the climate. For one of the chief dangers that missionaries, in their zeal, encounter, is excessive activity. It provokes violent perspiration, and the consequent reaction often brings on a fever, and at best it will sadly debilitate a man.

In the early morning of the first day on the tramp, Mr. Dodson was anxious to get ahead faster. He kept a few paces in advance of the bishop who had to pull him back, as one would a frisky colt out for exercise. Mr. Dodson felt so good that he could hardly believe that the bishop knew best, and was inclined to think that his leader was afraid to test his strength in the presence of a younger man. He learned better. The general tenor of their way was uphill, but there was plenty of variety, the path being now precipitous, rocky and bare, and again gently sloping and grassy, and overhung with trees. They had proceeded about three hours, when Mr. Dodson's vitality suddenly began to wane. He had been restrained from walking as fast as he wanted to, but he had expended his force in other ways, in unnecessary leaps, and in various movements not consistent with the greatest economy of strength. Presently the bishop was obliged to slacken his gait to accommodate his quondam eager companion. And at 11 o'clock, half an hour sooner than they had intended, they came to a halt for the day. Travellers in this climate do all their marching before noon. It would be suicidal to attempt to walk any distance late in the day, and long-distance marching by night is attended with many dangers, not the least of which is the chilly and malignant night air. The missionaries pitched their camp in the shelter of a big rock, and the natives set about getting ready the dinner.—*Boston Herald*.

Popular curiosity about numbers in a revival is surely a most grievous misfortune. It is usually morbid, and often the device of the devil. Do not be over anxious to report a large number of conversions, but take care that the conversions are conversions. One soul delivered from sin and soundly and consciously saved in the blessed old fashioned way is worth a veritable multitude superficially and emotionally, and therefore temporarily, effected by revival services.

The saloon-keepers have voted to raise one and one-half million dollars to be used in the political campaign of 1888.—*Ex.*

Youth's Department.

Their Geography Lesson.

BY ADELAIDE CILLY WALDRON.

It was so hard for Tommy and Elsie to learn their lessons in geography, that their teacher cudgelled his buzzing brains to see if he could not beat out an idea that might in turn be beaten into their heads, and, although the heads were quite punchable with regard to other studies, it had seemed to Mr. Ensign that there was no way of insinuating the knowledge of even the tip of a promontory through any crack of their skulls. Suddenly he recollect-ed his schooldays in a famous old building in Boston, with a famous old master, and he sprang up encouraged as he thought of a little exercise used now and then by that master, as a sort of recreation for himself and his pupils. Perhaps it would give an idea to Tommy, at least, who liked going about, although he seemed not to care for sand-towns, or books of travel, or globes. As for Elsie, the sweet little child, was both heedless and timid; but she said bright things, and knew more than one might suppose.

When it was time for lessons Mr. Ensign drew the great globe before him, and told the children to shut their books. They opened astonished eyes as their master if Tommy had ever heard Lowell called any sort of nickname?

"No," said Tommy reflectively, "I think I never did."

Elsie, who had the most fascinating little stammer—which she abhorred—said, "I heard B-b-betty call it a city of s-s-s-spindleshanks." And the child blushed painfully at the laughter neither man nor boy could quite restrain.

"Was it not 'City of Spindles' that Betty called it?" said the teacher, kindly.

"O yes, sir," said little Elsie, laughing herself; "that waf it, b-b-b-but I thought that I s-s-said it right."

"Can either of you tell me why so large and busy a town as Lowell is called by so funny a name?" asked the master.

Neither Tommy nor Elsie knew, so Mr. Ensign told them the reason, and for fifteen minutes talked to them about the city, telling them when it was settled, and by whom; reminding them of certain streets and buildings which they had seen there, and describing for them the great mills making the place celebrated. He also said that he would take them through the factories on the first available opportunity. The children were allowed to ask questions during the fifteen minutes, three times. Then he asked what place was called the "City of Notions." You may be quite sure they knew it was Boston, but they did not know why, so their teacher gave fifteen minutes to that subject, freshening their tolerably well learned history lessons, giving them two or three anecdotes of old Boston, and finding that the children were interested, he asked them to tell him all they could remember about both Lowell and Boston. Then there was a recess of five minutes, after which the lesson was continued, taking Tommy and Elsie an imaginary journey from city to city, and talking over everything the three could think of that was suggested by the route taken. The next day, and so on for a week, geography was studied in this manner, and then there was a review. Tommy was told to go from the "City of Notions" to the City of Elms," thence to the "City of Churches," thence to the "City of Brotherly Love," and thence to the "City of Magnificent Distances." Elsie was to write the proper names of the places, and Tommy was to describe the journey, giving the true names as he went on. They paused at each city to talk it over. All sorts of books had been consulted during the week, and the amount of information the two little ones had acquired was surprising and delightful to their teacher.

All noted cities of the world were visited and studied in this way during the school year, and when the long vacation came to take master and pupils on actual journeys, Tommy and Elsie could have told you many interesting things about the varying temperatures of different heights above the sea level, about different time, customs, occupations, beauty and the lack of it, politics, ports, crops, and in short, more than one would have thought it possible for the lively little youngsters to have learned. Histories, encyclopædias, and other books that once seemed to them "musty and stupid and dull old things," were now full of treasures which their quick minds were eager to gain.

The careful father, trying to train them wisely, and possessed of ample means took them across America, in the long vacation, and sailed from the Golden Gate toward Japan, in September. The good master and a motherly gentlewoman of fifty have gone with them, and they are coming around the world leisurely, if they are not prevented by some unexpected occurrence. Their father wishes to make them good American citizens.

You may be confined to a small town, or to a country home, with only a few books and incompetent teachers, but you may study in a way somewhat like that of the old Boston schoolmaster.

If you are alert and wide awake you will find that almost every person whom you meet can tell you something worth remembering.—*Golden Rule.*

Gambling in Church and Elsewhere.

In a recent sermon by Dr. Talmage of the Brooklyn Tabernacle, on the vice of gambling he used the following vigorous language—none too strong in view of the many insidious forms of this evil:

"Gift stores" are abundant throughout the country. With a book, or knife, or sewing machine, or coat, or carriage goes a ring. At these stores people get something thrown in with their purchase. It may be a gold watch or a set of silver, a ring or a farm. Sharp way to get off unsalable goods. It has filled the land with fictitious articles, and covered up our population with brass finger rings, and despoiled the moral sense of the community, and is fast making us a nation of gamblers.

The church of God has not seemed willing to allow the world to have all the advantage of these games of chance. A church fair opens, and toward the close it is found that some of the more valuable articles are unsalable. Forthwith the conductors of the enterprise conclude that they will raffle for some of the valuable articles, and, under pretense of anxiety to make their ministers a present or please some popular member of the church, fascinating persons are dispatched through the room, pencil in hand, to "solicit shares," or perhaps each draws for his own advantage, and scores of people go home with trophies, thinking that all is right, for Christian ladies did the embroidery and Christian men did the raffling, and the proceeds went toward a new communion set. But you may depend on it, that as far as morality is concerned, you might as well have won by the crack of a billiard-ball or the turn of a dice-box.

Do you wonder that the churches built, lighted or upholstered by such processes as that come to great financial and spiritual decrepitude? The devil says, "I help to build that house of worship, and I have as much right there as you have," and for once the devil is right. We do not read that they had a lottery for building the church at Corinth, or at Antioch, or of getting up an embroidered surplice for Saint Paul.

All this I style ecclesiastical gambling. More than one man who is destroyed can say that his first step on the wrong road was when he won something at a church fair.

The gambling spirit has not stopped for any indecency. There transpired in Maryland a lottery in which people drew for lots in a burying ground!

The modern habit of betting about every thing is productive of immense mischief. The most healthful and innocent amusements of yachting and baseball playing have been the occasion of putting up excited and extravagant wagers. That which to many has been advantageous to body and mind, has been to others the means of financial and moral loss. The custom is pernicious in the extreme, where scores of men in respectable life give themselves up to betting, now on this boat, now on that; now on this ball-club, now on that.—*Statesman.*

The Unchanging Christ.

ERNEST A. BELL.

The flowers bloom and scent the happy air, and die. The leaves are blackened by the autumn frosts, and torn to fragments by the winter winds. The young speed onward to life's goal, and the old are beckoned into the tomb. The earth herself grows old; the moon is dead and the larger planets are fast cooling to the condition of our own, and thence to death. Mental power develops and decays; Tennyson and Ruskin are faded lilies, suns eclipsed. Amid all this how encouraging that our Christ changes never! How ready our hearts are to cry with Henry Lyle:

"Change and decay on all around I see,
O Thou who changest not, abide with me."

Divinity is essentially unchanging; immutability is necessarily divine. Christ's divinity makes Him immutable; His unchangeableness proves His Deity. If He were mutable, our hopes were built on sinking sand, for He might not be tomorrow what He is to-day. Being divine, He remains eternally the same; this foundation is solid rock.

The wisdom of this world hath God made foolishness. Proud thinkers of times past are known only to the learned many of them only to the antiquarian; but the Galilean Teacher is known to every mind in the civilized world; is the comfort of the poor, the inspiration of the brave, the strength of the strong, and the wisdom of the wise. The Hindu philosophies fade, in spite of the puerile efforts of foolish men to revive them and to introduce them into Christian lands. But one philosophy lives through the ages. The false religions which the apostles met have vanished like mist before the sun. The Sadducees, the Libertines, Nicolaitans, Jupiter, Mercury, Diana—the mass of men know their names only as they get them from the Scripture narrative; but the unchanging Christ shines in undimmed splendor; with undiminished attraction He draws all men to Himself; His glory waxes as the ages roll.

Let every worker for the truth take heart, for he has at his right hand the same changeless One that David had in his contest with Goliath; that Paul had before Felix, Agrippa and Nero; that Luther had in his triumphant struggle with apostate Rome, drunk with the blood of the saints; that Wilberforce and Lincoln had when they destroyed African slavery in two worlds. "The truth shall prevail," not, as is well argued in the *Tongue of Fire*, because it is the truth, but because there is behind it the living Christ with all authority in heaven and on earth, and His eternal spirit. He works, and who shall turn it back? Be not short-sighted; look to the end of the conflict. Let us measure as God measures, and take hope. Defeat can be but momentary.

"This seeming triumph o'er God's saints
Lasts but a little hour."

Let idlers mock; let bad men rage; let science falsely so-called spin her sophistries; let many worded philosophers ignorant of spiritual truth prate on; Christ remains "the power of God and the wisdom of God," a light to lighten the Gen-

tiles, riding prosperously, conquering and to conquer. "Behold, ye despisers, and wonder, and perish!"

And when every idol's temple shall have crumbled, and every blasphemer shall have gone "to his own place," when the earth shall have been filled with the truth, and error shall have fled away; when the heavens shall have grown old, and as a mantle have been rolled up then, Jesus Christ, the same yesterday and to day and forever, shall rule the universe in righteousness; for to the Son He saith, "Thy throne, O God, is forever and ever."—*Pittsburg Christian Advocate.*

The Boston Students and the Salvation Army.

"He maketh us lie down in green pastures."

THE Boston M. E. School of Theology is bringing up about her feet a body of young men who are rising to bless and save the city. They entertained quite a large number of officers during our stay in the city. We ate at their table and occupied their beds. Some of them, as I subsequently learned were lying on the floors to give us this hospitality; for there is more than book theology taught in Mount Vernon Street—the law of loving and giving being well understood.

I asked one of the young gentlemen, "Who is bearing the heavy expense of our entertainment," and he replied:

"The General when he visited us established your credit here, and you have increased that credit since you came amongst so that it will be a long time indeed before it is run out."

The young students are housed in a palace built by a late millionaire, of Boston, for his own residence. Magnificent frescoes, and richly carved gilt and art painting, moulding and cornices meet the eyes everywhere. The great bookcase in the library alone cost, I think, 10,000 dollars. Of course all this would be very bad if it had been prepared for young teachers of the Gospel; but they simply found the place as it is, and it can be most truly said, "They live above their surroundings." They have turned this palace into a Christian home, no easy thing to do. Their table is simple; their studies diligent; and they serve their Saviour with a fervent spirit.

They run a work in the north end of the city, amongst the most needy of the people. They march the streets and sing for Jesus; getting pelted and abused in proper Salvation Army style. They have appointed one of their number to be captain, and twenty-five of them have entered into mutual bonds to serve at least one week each for the college term.

They have run it for ten weeks, and seen in that time some thirty conversions. Comrades, pray for the boys of Boston University.—*War Cry.*

A writer in *Good Words* reviews mechanical and scientific progress during the reign of Queen Victoria:—

There is something in the catalogue of mechanical devices which almost affects the mind with fatigue. We remember a village where even in 1852 the common people did not know who the Duke of Wellington was. No such thing as a newspaper had been seen there within the memory of man; only one or two of the natives had seen a railway-engine, and nobody in the village row had been known to visit a town. But nowadays the villager has his high-class news-sheet; and he is very much discontented indeed if he does not see the latest intelligence from America, India, Australia China—everywhere. We use no paradox when we say that every man in the civilized world now lives next door to everybody else; oceans are merely convenient pathways, howling deserts are merely handy places for planting telegraph poles and for swinging wires along which thoughts travel between country and country with the velocity of lightning. We see that the world with its swarming populations is growing more and more like some great

organism whereof the nerve-centers are subtly, delicately connected by sensitive nerve-tissues. Even now using a lady's thimble, two pieces of metal, and a little acid, we can speak to a friend across the Atlantic Gulf, and, before ten years are over, a gentleman in London will doubtless be able to sit in his office and hear the actual tones of some speaker in New York. So much has the magic half-century brought about; and one sovereign has presided over the eager, ingenious, restless population whose interacting energies and competitions have brought about these results which beggar language when we try to describe them fitly. If we think of the scientific knowledge possessed by the most intelligent men when the Queen ascended the throne, we can hardly refrain from smiling, for it seems as though we were studying the mental endowment of a race of children. The science of electricity was in its infancy; the laws of force were misunderstood; men did not know what heat really was. They knew next to nothing of the history of the globe, and they accounted for the existence of varying species of plants and animals by means of the most infantile hypotheses. A complete revolution—vital and all-embracing—has altered our modes of thought, so that the man of 1887 can scarcely bring himself to conceive the state of mind which contented the man of 1837.

Mr Moody declares that he has changed his mind. He used to think if he could get the lambs he would be sure of the old sheep; that if he got the children he would soon have the parents. But it is not so. You must go after the fathers and mothers and bring them in too. It is a false and dreadful contentment, which many churches have, seeing throngs of children in the Sunday-school and being heedless of the fact that multitudes of their fathers are, for aught the church knows, or seems to care, spending the day in the saloons. Something must be done more and other than is generally being done, to "turn the hearts of the fathers to the children."—*Congregationalist.*

Entire sanctification may be viewed as an experience, or it may be regarded as a life; a full presentation of the truth requires the combination of the two. Without a holy life—a life in which our time, our abilities, our money, our influence, shall all be used as under our Great Taskmaster's eye, and for His glory—no one can have proof of our holiness; indeed, we have no proof that can satisfy ourselves. On the other hand, if there be not the cleansed heart, the life of limitless consecration is an impossibility. The stream cannot be pure if the fountain is polluted. "Make the fruit good and then the tree will be good," is the doctrine of sanctification by works or growth. "Make the tree good and the fruit will be good," is the New Testament doctrine of full sanctification by faith in the Divine Sanctifier. A man must have the Spirit before he can bring forth the fruits of the Spirit; so he must have the experience of holiness, or wholeness, or healthiness before he can have the holy life.—*Rev. Wm. Middleton in Methodist Times.*

If you have an honest conviction that you believe will profit mankind, tell it, and then allow your fellows to accept or reject your conclusion without blame. Do not let affairs stagnate in your sphere, but recognize the right of others to think for themselves. Courage of convictions and tolerance of differences go together.

Christianity, wherever it has gone, and no-where more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued.

The Sunday School.

The Infant Jesus.

LESSON FOR SUNDAY, JULY 3, 1887.
Matt. 2: 1-12.

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

GOLDEN TEXT: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21).

1. *When Jesus was born.*—The date of His birth was Anno Mundi 4,000, or four years before the beginning of the Christian era—1891, instead of 1887, years ago. The visit of the Magi, which our lesson records, occurred several weeks after His birth. *Bethlehem of Judaea.*—For the account of His birth see preceding chapter, 15-25; also Luke 2: 2-10. Bethlehem is one of the oldest towns in Palestine, being mentioned in Genesis. Judges, etc. It was connected with the story of Ruth, and was the birthplace of David; it bore the name of Ephrath, or Ephrathah, "the fruitful." It is situated about six miles south of Jerusalem, and its name means "house of bread." The Vulgate (the Latin translation of the Scriptures) was prepared here by Jerome, in the 4th century after Christ. *Herod the king*—son of the Idumean Antipater; surnamed the Great; became governor of Galilee at the age of fifteen, and was crowned king of Judaea by the Roman Senate B. C. 40; reigned thirty-seven years; rebuilt the Temple, but was cruel and licentious in character; had ten wives and many children; killed three of the latter and one of his wives; died at the age of seventy. *Wise men*—the Magi, the cultured, priestly class among the Persians and Medes, students in astrology and the natural sciences. Tradition makes them three kings—Caspar, Melchior, and Balthasar. The word here rendered "wise men" afterwards came to have a bad meaning. Our words "magic," "magician," are derived from it. *Jerusalem*—the capital, and therefore the most likely place to find Him whom they sought.

"That the wise men were three in number, and that they were named Melchior, Caspar and Balthasar, are statements as little genuine as the skulls which grin out of the gems that deck their shrine at Cologne (Smith)."

2. *Where is he?*—They voice in this question, the expectation, prevalent at this period throughout the world, of which hints are found in Scentonius, Virgil, Tacitus, and other writers, that a great and mighty prince was about to be born. *King of the Jews.*—The Jews in their dispersion after the captivity, carried with them the hope and promise of their race—the Star that should rise out of Jacob, the Messiah who should usher in a glorious kingdom. *Seen* (R. V., "saw") *His star*—probably not a miraculous star lighted for their guidance nor a meteor, nor comet; but that remarkable conjunction of the planets Jupiter and Saturn (in the year of Rome 747) which the famous astronomer Kepler traced out and announced. It first appeared May 29 of that year. The Magi, to adopt Alford's conjecture, saw this conjunction first in the east, and regarded it as the verification of what they expected. If, then, they started at once for Jerusalem, they would again have seen another conjunction of these planets September 29; and if they left Jerusalem at night to go to Bethlehem, a third conjunction, which happened Dec. 5, would appear right before them "one and a half hours east of the meridian at sunset." In the spring of 748 another conjunction occurred, including the planet Mars. *Come to worship Him.* The Magicians were monotheists, like the Jews, and never worshiped idols; they worshiped fire, or light, as the best symbol of God. In this case they took their long journey, and brought their choice gifts, to honor a Being whom they felt would be something more than a king of the Jews.

3. *Troubled*—very naturally, for his throne would probably be in danger from this child who was born to the kingdom. He himself was a foreigner, and according to Josephus the Pharisees had predicted the loss of the scepter to the Herodian family. *All Jerusalem.*—The whole city would share in the excitement which the arrival of the Magi, and their quest, would cause.

"No man has 'troubled' the human heart so much as Christ. His whole course is a rebuke of evil. A babe 'troubling' a king! See here the punitive force of goodness. The good have ever 'troubled' the bad (Parker)."

4. *Chiefs priests*—heads of the twenty-four courses; and probably the ex-high priests also, many of whom had been put into office and dismissed again by the Romans. *Scribes.*—Scripture copyists, and therefore learned in the law. Says Whedon: "They were the same as the lawyers. A select number of the scribes, as well as of the Pharisees, was associated with the high priests to constitute the Sanhedren, or supreme legislative body

of the Jewish nation." *Demanded of them,* etc.—He had a cruel, crafty purpose in making this demand.

5. *They said unto him*—apparently without hesitation or uncertainty. *Prophet*—Micah 5: 1, 2.

6. The quotation is made from the Septuagint, which differs in some respects from the Hebrew version. *Princes*—thousands or heads of thousands. *Governor*—or shepherd; the word includes the ideas of ruling and feeding.

7. *Privily*—privately. He conceals his evil purpose under an apparent sympathy with the purpose for which the Magi came. *Inquired diligently* (R. V., "learned of them carefully")—learned exactly, or particularly. He wanted to know how old the child was.

8. The king tries to use these wise men as detectives. He utters here what Dr. Schaff calls "a lie diplomatic, based on the truth."

9. *Lo, the star!*—the sudden reappearance in conjunction for the third time in that year. "Being near the zenith, it would seem to go before them on their way. Supposing, then, the standing of the star to mean its reaching its zenith, there would be about sufficient time to reach Bethlehem, for the calculations show that the planets were at the zenith one and a half hours after sunset on the night of Dec. 5" (Schaff).

10. *Rejoiced, etc.*—literally, "rejoiced exceedingly a great joy." Their faith was again blessed by a visible assurance and confirmation. "Then shall ye know if ye follow on to know the Lord."

11. *Come into the house.*—The Holy Family were probably no longer domiciled in the stable. At least twelve days are supposed to have elapsed between the birth of Jesus and the visit of the Magi. Better accommodations had doubtless been found, before this, for the mother and the child. The "forty days of purification" would detain Mary for quite a period in Bethlehem. *Mary, his mother.*—Joseph was either absent, or else, not being the father, is not mentioned. *Worshiped Him.*—Dr. Frank ("Christ in Literature") thus comments: "Three acts are here—worshiping, offering; the first, the worship of the body; the second, of the soul; the third, of our goods. With these three—our bodies, our souls, our goods—we are to worship Him. Without them, all worship is but a lame and maimed sacrifice, neither fit for wise men to give, nor for Christ to receive. *Treasures*—caskets, or coffers. *Gifts*—defined further on, and such as would be offered only to royalty. *Frankincense*—a yellowish brown vegetable resin, highly prized, of bitter taste but fragrant when burned, and used for incense. *Myrrh*—an aromatic gum, the product of a thorn bush, used in making ointments, and for fumigation. From it the town of Smyrna took its name. Says Upham ("Wise Men," etc): "Setting forth greater truths than they knew, they offered to the Son of Man and the Son of God, myrrh, hinting at the resurrection of the dead; the royal gold; and frankincense that breathes prayer—'myrrh to a mortal, gold to a king, frankincense to God.'"

"The Holy Family were thus providentially supplied with means for the journey to Egypt, and for the purification of Mary. Strangers from a distance must be the instruments of providing for the born King of the Jews; the promised Messiah supported in his poverty by heathen (Schaff)."

12. *Dream.*—Both the dream and the star were peculiarly adapted to guide and warn these Chaldean sages. They harmonized perfectly with their studies and views. Notice too, how safe the Child is under Divine supervision. Herod did not see the wise men again. They obeyed the warning given in the dream, and left Jerusalem out of their course in their journey homeward.

"In this lesson we have 'types of four classes of men which exist still, namely, (1) those who earnestly seek the truth; (2) those who rest in the letter of truth; (3) those who are fearfully alarmed at the truth; (4) those who are affectionate guardians of the truth. The Magi represents the first, the scribes and Pharisees the second, Herod the third, and Joseph and Mary the fourth (D. Thomas)."

Dr. M'Cauley and Dickinson College.

A venerable, scholarly and eminent minister of the Gospel in another denomination has addressed us a letter, which we take the liberty to print, as it indicates the esteem in which Dr. McCauley is held by an educated and impartial Christian public. (*Editor Baltimore Methodist*).

REV. J. W. CORNELIUS:

My Dear Sir—You will please pardon my freedom in thus addressing you, for I cannot refrain from expressing to you my great pleasure with your most just vindication of the large-hearted, noble, scholarly and very efficient President of Dickinson College, against one of the most unjustifiable and reckless persecutions that ever came to my notice in a ministry of nearly fifty years. I have

been on terms of intimate acquaintance with Dr. McCauley and his estimable family for a number of years, and I can say with sincerest pleasure that I have rarely met with any one who has inspired me with a more cordial confidence, I may say with profound veneration, than our most worthy Dr. McCauley. I can truthfully say that such is his influence upon my inner, moral consciousness that I seldom have closed a social interview without having inspired within me the desire to be a better man, and this wholly unconscious to himself.

His more than ordinary talents, literary culture and scholarly attainments; his well known fitness and large success in the conduct and government of the college in the various interests and responsibilities which such trust involves; his fine social culture and gentlemanly bearing, and, above all, his earnest and humble piety and conscientious fidelity in all that relates to a truly good and noble life, have won for him a degree of public and private respect that should animate with a just pride and pleasure every true friend of our time-honored college. This confidence has been intensified by the recent annoyances to which he and his family have been so ruthlessly subjected. It should be clear (and is) to every thoughtful, unbiased mind that the integrity and honor of the sufferer are vindicated by the character and animus of those annoyances.

Very truly, yours, &c.,

Letter from Berlin, Md.

MR. EDITOR:—Our Children's Day service was held at Friendship Berlin charge June 5th. 2 p. m. The church was beautifully decorated. The exercises consisted of recitations by the children and singing by the school. Every thing passed off nicely.—At Bethany, Children's Day services were held both afternoon and evening of June 12th, under the leadership of Bro. T. H. Mumford, the service of song and speaking was most enjoyably rendered. At both services the church could not hold the people. As usual the church was beautifully decorated with lovely flowers so arranged as to exhibit crowns, arches and many attractive emblems. The collection was good.

Children's Day services were held at St. Stephens, June 19th, in the morning a song and praise meeting, sermon by the pastor, and collection. At night under the superintendency of Brother E. S. Furbush and the pastor. The Light House Service was successfully and enjoyably rendered. The children spoke nicely and the choir sang beautifully. The church presented quite an attractive appearance. The Light House stood about 10 ft. high on a square base, representing Christ the "Solid Rock," below the light were the words "Jesus the Light of Men." The decorations were not profuse but tasteful. Beautiful and in perfect harmony. An immense congregation both within and without gave profound respect and attention to the services and went home feeling that they had never witnessed a more delightful Children's Day service in Berlin, Collection fair.

Yours truly,

G. W. WILCOX.

Talk With the Old Folks.

1. Collins relates two beautiful illusions of the aged. One dear old saint had become possessed by a singularly happy monomania. To her every day was Sunday. The little left of life was to be all worship. The only trouble the pleasant delusion causes, was that her daughter was obliged to clean the cottage early and on the sly; for pails, scrubbing brushes and mops seemed awful improprieties to her ever Sabbath-keeping mother.

Another woman had gone blind. "All around is dark," she said, "I see nothing there; but when I look right up towards heaven, for months past, I have always seen the letter W printed as if in pearls; I know what it means; I am going soon, and it means welcome."

What a sweet thought for an aged Christian! There could be none more comforting. "I am going soon, and it

means welcome." A man of thirty-five was about to enter the cars, when he was stopped by a detaining arm, the arm of a near and dear friend. After offering some great inducements for him to remain over night, he added, "You will regret it if you don't stay; one cannot see such an entertainment very often."

"Well, perhaps not," came the response, "and I appreciate your kindness in wishing me to stay, but you see," and his voice grew husky, "I must go home; I haven't been home in ten years. The old folks are expecting me, they have my room all ready, and—and—and a mother's and father's welcome. I couldn't disappoint them, you know, nor," with a smile, "myself. Good-bye."

He sprang into the car and took a seat. People looking at him wondered, for there was a mist over his eyes, a far-away look shining through their dimness. As for him, he seemed unconscious of his surroundings, his thoughts all centered about that one shining reality, "I am going home—a welcome awaits me."

So should the aged Christian feel. The call to prepare for the home coming, the home welcome, is more desirable than all the vain pleasures of the world. "In my Father's house are many mansions; if it were not so, I would have told you." How sweet to the aged must be that comforting promise, "I go to prepare a place for you, that where I am ye may be also."

Why need one fear because the sand has run nearly out of one's life glass? If the Lord's own, there is in the life eternal "a place prepared" and a "welcome."

It was anciently a proverb among the heathen, "It is good to be an old man or woman only in Sparta." The ground of it was the strict laws among the Spartans to punish the rebellion and disobedience of children to their aged parents. Flavel, in commenting upon it, says, "And shall it not be good to be an old father and mother in this land where the gospel of Christ is preached?"

Yes, surely old age, when found in the path of righteousness, naturally awakens our respect.

A Greek historian says that in the most virtuous days of the republic, if an old man entered a crowded assembly, all ranks rose to give room and place to him. So much outward respect is not shown to age by the people of to-day, and yet no one with brains and heart enough to hold respect for any one, but gives it to "the hoary head when found in the way of righteousness."

It is very sad to see old people get doleful, and cease to live while yet in the body. That was Cotton's thought when he said, "Age without cheerfulness is a Lapland winter without a sun."

The son of Crabbe gives, in the biography of the poet, a brief scene in the last days of Wesley. "At Lowestoft one evening, all adjourned to a Dissenting chapel to hear the venerable John Wesley, on one of the last of his peregrinations. He was exceedingly old and infirm, and was attended, almost supported, in the pulpit by a young minister on each side. The chapel was crowded to suffocation. In the course of the sermon he repeated, though with an application of his own, the lines from Anacreon:

"Oft am I by woman told,
Poor Anacreon! thou grow'st old:
See, thine hairs are falling all;
Poor Anacreon! how they fall!
When I grow old or no,
By these signs I do not know;
By this I need not be told
'Tis time to live if I grow old!"
—*Christian at Work*

Consecrated Money.

Mrs. BOOTH, of the Salvation Army, says:—

"I once heard an old veteran say, and I thought at the time it was extravagant, 'I consider the use of money the truest test of a man's character.' I

thought, no: surely the use of his wife and children is a surer test than that; but I have lived to believe his sentiments."

The church is coming to understand that when one consecrates all to the Lord he must not keep back his pocket-book.

The old Highlanders, when they presented a boy for baptism, held his right hand behind him, that it might be free for him to use in smiting his enemies. Too many, in their consecration to the Lord, have reserved to themselves their financial affairs. They mean to "do about their part," but they do not take in the fact that if they have the ability to make money, it must be given to God with the rest of their powers; and their money-making, hereafter, must be in the interest of the Lord's work.

Dr. Humphrey, one of the secretaries of the American Board, tells of a couple of people in northern Illinois, who were living on their little, eighty-acre farm, and in poor health, but who promised God that as soon as their debts were paid they would give all their surplus money to His work. They bought some bees, and so marvellously did God prosper them, that from the profits, the first year, they were able to give \$400 for Foreign Missions. Very soon they had two hundred and twenty colonies of bees gathering honey from God's flowers for God's missions; and they wrote to the office: "We have a marvelous yield. We are having such an abundance, that we have hardly strength to care for it, or room in which to put it." From one season's labor, after all expenses, they gave \$1,937.32 to the missionary cause.

They write, "The greatest blessing to us has been the consecration of our property to the Lord. God has so blessed us we have felt like uncovering our heads, as if in His presence. We are trying to do His will, simply trusting, and going forward where He leads."

An English Methodist, a Mr. Wilkes, looks for Divine direction in his business, and gives by the Pauline rule, "as God prospers" him. He began business on borrowed capital, and so did God help him that at the end of eight years, he was able to pledge fifty guineas a day as his missionary subscription,—about ninety thousand a year, and other benefactions in proportion.

A Boston merchant, at the age of twenty-three, pledged himself, as follows: "By the grace of God I will never be worth more than \$50,000. I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000 I will give one half of my net profits. If \$30,000, three-fourths, and the whole after \$50,000. So help me God, or give to a more faithful steward and set me aside.

N R COBB."

He died at the age of thirty-six, worth \$50,000, after having given \$40,000 to the cause of God in accordance with his vow.

J. F. W.

The announcement, that Ex-Governor George Hoadly, of Ohio is to succeed Justice Field of the Supreme Court is well deserving condemnation at the hand of every Christian citizen.

Hoadly is a confessed and acknowledged atheist. He wrote a Thanksgiving proclamation for the State of Ohio without mentioning the name of God. He denies that the American government is in any sense founded on the Christian religion. He is known, also, to be a settled opponent of the principles and policy of Prohibition.

For a man of this stamp to be appointed to the Supreme Bench is a reflection on this Christian nation. To deny God's existence is to shake the foundations of civil society. The Supreme Bench has to deal with moral issues, therefore, an atheist is unfit for the Bench.—*Vienna (Md.) Reformer*.

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Wilmington Conference Academy.

This important educational enterprise of Peninsula Methodism has concluded another year of eminently successful work. Financially and professionally the results are gratifying. In the fourteen years of its history, it has graduated one hundred and one of its students, besides affording one or two years' instruction to at least as many more who did not remain to complete the three years' course. The roster for the current year numbers one hundred and fifty nine, of which seventy five are young men and eighty four are young women. More than half the patronage is outside of Dover, and about one fifth from beyond the state; and twenty six of these from Maryland, showing that in fact as well as in design it is a *Peninsula* institution.

The location of the Academy has many advantages. It is a beautiful town of four thousand inhabitants, central to the territory, convenient of access, with a resident population of culture and refinement. As the capital of the state and county, it is the home of many professional men, eminent in state and national affairs. The Academy building is admirably adapted to its purpose.

Upon our arrival, Wednesday the 22d ult., we heard highly favorable reports of the discourses on the preceding Sunday by Prof. Conwell and Rev. Dr. Fitzgerald, and also of the exercises by the middle class the night before. Notwithstanding the rain, a fine congregation assembled in the church Wednesday evening, to hear an oration by Rev. W. L. S. Murray, Ph. D. Dr. Murray was one of the first five graduates in 1875, and introduced his address very happily with some interesting personal reminiscences. His subject, "the present state of idealistic Philosophy," smacked strongly of scholastic profundities, but under his dexterous handling it not only engaged the interest of the audience but evidently elicited popular favor. His brother *alumni* were no doubt proud of their representative. This part of reason was followed by a more material if less scholastic feast, in the shape of an alumni entertainment and reunion in the Hotel Richardson. As by some unaccountable misadventure, the editor was not included among the invited guests, of course a report will not be expected.

At the annual meeting of the trustees Thursday the 23d, there were present all of the seventeen ministerial members of the board but four, and ten of the lay members. Revs. Creamer, Kemp and Hutchin, and A. G. Cox, Esq., of the visiting committee, were in attendance, U. S. Senator Eli Saulsbury, presided, and C. H. B. Day, Esq., officiated as Secretary. Reports from various committees indicated satisfactory prosperity. On motion of Rev. John B. Quigg, the editor of the PENINSULA METHODIST was introduced to the meeting, and his congratulations upon the successful pro-

gress of this important enterprise, most cordially applauded.

The pressing need for an additional building for the accommodation of lady students, was so deeply felt by all present, that most of the session was occupied in an earnest discussion as to the wisest methods to be pursued for securing this desideratum. It was finally resolved to open a subscription at once, and to begin to build as soon as \$5000 shall be secured in bona-fide subscriptions. With a view to promote this object, a committee was appointed to call a convention of the friends of education throughout the Peninsula, to meet in Dover, at a time to be hereafter designated. On motion of Rev. J. A. B. Wilson, it was resolved to apply to the Legislature of Delaware for the establishment of an Agricultural station in Dover, and the assignment to such station of the Congressional appropriation for agricultural instruction.

Prof. W. L. Gooding was unanimously re-elected Principal of the Academy, and upon his nomination the other members of the faculty were re-elected with the addition of J. H. Mohler to the chair of Natural Science and higher Mathematics. Prof. Mohler has just graduated at Dickinson College, being the valedictorian of his class.

The Commencement exercises took place in the Court House hall, Thursday evening, in the presence of a large audience. Five young men and four young ladies delivered addresses that reflected great credit upon themselves and their teachers. A son of Rev. J. E. Bryan pastor of Asbury, Wilmington, and a daughter of Rev. T. E. Terry of Dover, were among the graduates. The musical part of the programme deserves special mention; both the instrumental and vocal, were admirably rendered. Miss Mary Cannon, daughter of ex-Gov. Cannon, sang a solo that elicited great applause.

The editor takes pleasure in acknowledging courtesies shown him by Prof. Gooding, C. H. B. Day, Esq., and Senator Saulsbury.

In company with Rev. T. R. Creamer, we visited the old graveyard of the M. E. Church, historically interesting as the resting place of the mortal remains of many of the first generation of Peninsula Methodists; and especially so, as the place where the saintly Whatcoat was buried, the first bishop of the Methodist Episcopal Church to fall by the hand of death. A neat, white marble shaft some fifteen feet high, "marks the site of the old Wesley Church, erected in 1780; the grave being under the pulpit." "Old Wesley Church" has been succeeded by another building in which the Methodists of Dover now worship, on one of the principle streets of the town. On one side of the old graveyard stands a commodious frame building occupied by our colored brethren. Is it not suggestive, that these people, in whose behalf the good bishop and his associates were so much interested in those early days, should have their church edifice placed as a sentinel station, to guard their sacred dust?

The inscription on the monument is as follows: "In memory of Rev. Richard Whatcoat, born in Quinton, Gloucestershire, England, 1736, began to travel in 1769, ordained elder by John Wesley, 1784, and sent to America with Dr. Coke to assist in organizing the Methodist Episcopal Church in 1784, and consecrated Bishop in 1800, and after six years faithful service in the episcopal office, died in great peace, in Dover, Del., July 5, 1806. In life and in death, he was a model of a Christian, a minister, and a scriptural bishop. Erected in 1855 by the Philadelphia Annual Conference, and the laymen of the Wesley Church of Dover, Del."

In the vestibule of the present church is a tablet, bearing the name of the good bishop, with the date of his birth and death.

A neat and imposing marble structure

in the Presbyterian church yard marks the grave of John M. Clayton, one of Delaware's most distinguished sons. The record describes him as "a jurist, a statesman and a farmer."

Our Episcopacy.

We are very glad to find our esteemed confrere of the *Michigan Christian Advocate* making so strong a claim for the parity in office, of our heroic Missionary Bishop with his brother Bishops of the home board. There is one fact, we think, that is incontrovertible, and that is, we have in law, in history, and in fact, but one kind of episcopacy, and consequently but one episcopal office. The necessities of the case have required certain modifications, in the progress of the church's development; but the office has remained intact. The essential duties, prerogatives and functions of that office are the same today as they were in the beginning. A Bishop of the Methodist Episcopal Church, in the method by which he is constituted, in his powers and functions, and in his amenability, is identically the same today, as when Dr. Coke and Francis Asbury were charged with the responsibilities of the office. The modification of the Restrictive Rule, by the concurrent action of 1856, simply and solely provided for a territorial restriction of jurisdiction, without any reference whatever to the powers and functions of the office itself. So that our Episcopacy is still a unit, our itinerant general superintendency is still intact; and the incumbents, our general superintendents, whether jurisdictionally limited or not, make up together that one "general superintendency." It is in this view of the subject, that Bishop Taylor himself claims that a missionary Bishop is a general superintendent, not in the same sense of superintending the whole work of the church, as in point of fact no man does, or even has done since the early days of Asbury, but as superintending the mission field assigned him by the General Conference, precisely as his brother general superintendents superintend the fields, home or foreign, assigned them severally in their annual meetings. "The plan of our itinerant general superintendency" has not been destroyed, though by concurrent action it may be, or might have been; but only so modified, that a bishop may be limited in his jurisdiction to a given foreign mission. It is a question whether such limitation of the jurisdiction of a missionary bishop does not necessarily involve a corresponding limitation of the jurisdiction of the other bishops, to that portion of the church outside those missionary episcopates. If it does, the difference between Bishop Taylor and Bishop Bowman episcopal status dwindles down to a *minimum*, each having a limited jurisdiction distinguished only by the boundaries of their respective dioceses.

We think we have given above, the only true and consistent interpretation of the unique feature of our Church polity, in constitutional phrase "the plan of our itinerant general superintendency," a supervision that shall be general, extending to the whole church; and inasmuch as no one man can possibly exercise such supervision, the general superintendency is effected by the several incumbents of the episcopal office exercising supervision in their respective jurisdictions; the sum of which several supervisions constitute the general supervision of the church. Sentimentally, and perhaps theoretically, Bishop Bowman as a bishop of the Methodist Episcopal Church, is as much a bishop in one part of that church as another; yet practically, he is limited in his jurisdiction as really, as a Missionary bishop. For him to exercise his functions in fixing the appointments of the preachers, in one of Bishop Harris' Conferences, without his consent, would be as flagrant an invasion of his colleague's right, as for Bishop Taylor to exercise his functions in the same matter, outside

of Africa, without the consent of the General Conference. Our Detroit brother, we respectfully submit, makes a mistake in placing our "Missionary" episcopacy in contrast with our "regular" episcopacy; for we have but one episcopacy, (otherwise, pray tell us, when and how this new kind was incorporated into one economy, and what are its distinctive functions?) and the Missionary bishop, or bishops, as the case may be, are as "regular," as any other. Our book of Discipline has only one way of "constituting" bishops. The exceptional provision for a Missionary bishop, as adopted in the cases of Messrs. Burns and Roberts, is only a legislative enactment that can be modified so as to apply to the election of any of the bishops. But in the case of Bishop Taylor, the rule was followed and not the exception. We say with the *Michigan*, "Magnify the office, and let us recognize in Bishop Taylor the official peer of any Bishop of the Methodist Episcopal Church.

Our Senior Missionary Secretary Rev. Dr. Reid, has issued a supplement to his "Catechism of Ten Questions." It would seem, his well charged Columbiad failed to do the execution so confidently expected by the combined talent enlisted in his preparation. In the *Western Christian Advocate*, published in Cincinnati, Ohio, whence came a certain Conference Memorial to the Book Committee urging that august body to reconsider its action in refusing to honor Bishop Taylor's draft upon the Episcopal Fund, and provide for his support, as for the other bishops, in its issue of June 1st appears an article headed, "Four Questions More," by Rev. J. M. Reid, D. D. Our venerable friend, it seems to us, concedes the main point at issue in the status controversy, when he speaks of Bishop Taylor as "a bishop" with a diocesan privilege; that was fixed for the Quadrennium at the last General Conference; whether "this exalted privilege" shall be continued longer to Bishop Taylor, depends upon the godly judgment of the next General Conference. It may be thought best to confer "this exalted privilege" upon some one else, and relegate this pioneer bishop to the "empty honors" of the Plan of Episcopal visitation," (see Catechism).

All this, however is irrelevant to the main issue, is Bishop Taylor, as a Missionary bishop, a bishop of the Methodist Episcopal Church, in the same sense as Bishop Bowman is? We answer, in the same sense, in every particular, except that he has, what Dr. Reid styles, "a diocesan privilege," while Bishop Bowman has only the "empty honors" of a part in the "Plan of Episcopal visitation." Both are alike Bishops of the Methodist Episcopal Church, and we trust, notwithstanding the most infelicitous interpolation in the prayer of consecration, both, Bishops "in the Church of God." As to what "privileges," diocesan or other, that may be accorded to either of our honored Superintendents, we are content to await the deliberations of our supreme judicature, but as to the rights of our Missionary bishop as a "full-pledged" bishop, under the provisions of our constitutional law, we think they ought to be accorded at once. It is a disgrace to the church, that this man of God, "the noblest Roman of them all," has been at work, amidst the greatest perils and personal sacrifices, in executing his episcopal commission according to the appointment of the General Conference for more than two and a half years, without one dollar of support provided for him by the only body which has the right according to the Discipline to provide for the support of the Bishops of the church. Upon whom rests the blame of this great wrong?

Rev. John B. Quigg has engaged Rev. O. H. Tiffany, D. D., pastor of Spring Garden St. M. E. Church, Philadelphia, to preach at Woodlawn camp, Sunday Aug. 14th.

Our friends in Farmington, Del., have arranged to celebrate "the glorious Fourth" in an all day picnic. To suit the times and to accommodate every body, a sumptuous supper will be served at 25 cts. a head. Messrs R. C. White, of Georgetown, and Lyman Powell of Dover, and James L. Walcott, ex-Secretary of State, are expected to deliver addresses in the afternoon and evening. It is hoped to realize a considerable sum toward defraying the expense of erecting the new parsonage.

Collection for education on Children's day amounted to \$37, against \$27 last year and \$24 the year before that. Estimate for pastor's salary was advanced \$100; and fifteen new members have been received since Conference. Presiding Elder Wilson pleased the people with a fine address, at Todd's Chapel the 10th ult. Advances in estimates for pastoral support have been made in sixteen charges of Dover District since Conference aggregate \$1600. The Federalsburg camp meeting will begin Aug. 5th, Rev. G. W. Burke in charge.

We regret to learn of the illness of two of our most eminent ministers. Rev. Dr. Reid, our senior Missionary Secretary, had a stroke of paralysis, Thursday of last week, and Rev. Dr. Curry, editor of the *Methodist Review* was taken seriously ill about the same time. It is hoped that both will rally and be spared for larger usefulness in the church.

Letter from Rock Hall.

DEAR BROTHER THOMAS:—Children's Day at this place June 12th, was an occasion of pleasure and profit. The programme, "Pathways of Truth" was used, with many additions of music, and recitations by about forty scholars, who acquitted themselves with great credit; all the selections being in harmony with the occasion, and made its chief feature. The floral decorations were ample and tasteful. Afternoon and evening were spent in this delightful service. In the morning the children's offering to the educational fund was received in printed envelopes that had been distributed the previous Sunday, and the \$13.30 they contained showed that the little bees had been gathering honey. The congregation gave \$8.25 making in all the respectable showing of \$21.55 being more than was raised on the whole circuit last year, and yet I suppose the times have scarcely ever been harder for those who do business in the waters.

We attempted a similar service at Piney Neck, the evening of the 19th, but one severe thunder storm succeeding another, the oppressive temperature, and a crowded house with windows closed to keep out the rain, very much disturbed the equipoise of the audience. Nevertheless the service proceeded, amid vivid flashes of lightning, deafening peals of thunder, and the roar of the wind and rain. How awfully near God came to us, as He took part in the proceeding of the hour, and varied the programme with this most sublime manifestation of His glory! The school did themselves credit in the responsive readings; and two bright boys added interest by their recitations. The ladies had neatly trimmed the church with greens and flowers. Brother Joseph Downey led the singing, and Miss May Reynolds served as organist. The collection was small but is not yet completed as we purpose giving them a supplemental Sunday afternoon service in the near future.

Last evening the Rock Hall Local W. C. T. U. held its first meeting, at the parsonage. Only five were present but \$3.00 were paid into the treasury, and we had a pleasant meeting. A committee of four was appointed to visit, and endeavor to enlist the people more generally in the organization. Miss Fannie Stevens, and Mrs. McQuay were appointed to entertain the Union at its next meeting, with select readings, and the pastor was requested to deliver an address. The Union will hold its meetings once in two weeks, on Wednesday evenings. We are keeping our pulpit battery open on the giant enemy of morals and religion, and are trying to stir up each others minds, on the grave responsibility of citizenship. On next Sunday afternoon, a special temperance service will be held at the regular preaching hour; in which some of the Sunday school scholars will take a prominent part.

Friday night D. V. we will begin a weekly meeting conducted specially in the interest of our probationers.

I am pleased to write that the pastor and his family are happy with his people. To God be all the glory.

N. McQuay

Conference News.

At a meeting of the ministerial members of the Brandywine camp meeting association, held at the Methodist Book Store, last Wednesday afternoon, Rev. R. C. Jones pastor of Mt. Salem M. E. Church this city, was elected preacher in charge of the camp, which commences Aug. 9.

Children's Day was observed at all the appointments on Greenwood charge. The decorations were elaborate and tasteful. The exercises consisted of songs, recitations and responsive readings. There was greater interest taken this year in Children's Day than ever before. Congregations were large, children were happy, collections good and every body pleased.

Rev. Geo. W. Tood, of Drew Seminary, and pastor of the M. E. Church at Ifilton N. J., is home on a visit to his father at Snow Hill. His Children's Day address there last Sunday night greatly interested the audience.

Rev. John R. Tood, graduating with the present senior class at Dickinson College, received the degree of B. D. from Drew Seminary at the recent meeting of its trustees and faculty. Brother Tood is now at work on his charge, Girdlestone & Connors and winning the hearts of his people.

Children's Day was observed on Talbot circuit, Sabbath June 19th. The church was handsomely decorated with evergreens and flowers. The exercises were in charge of the superintendent, Capt. Hinson Jones, and were enjoyed by all present.

Rev. R. W. Todd, pastor of Snow Hill Md. writes:—We celebrated Children's Day anniversary last Sunday, and had a fine success with a good, common-sense, home-made programme, raising \$25. for our educational interests.

We are sick and tired of the responsive-reading programmes and think it is time the Methodists had done with them.

Rev. J. J. Wood, writes from Lincoln Del. "Out of fashion, out of the world" It seems in order to report our success and to be silent over failure. But I should be remiss if I did not report the kindness and liberality of my people.

Our Children's Day services were entertaining, largely attended; churches tastily decorated and resulting in a collection of \$62.00.

Cannon Circuit has advanced pastor's salary from \$600. to \$700, and decided to build this summer, a parsonage at Cannon Station.

The quarterly conference of New Castle charge increased the salary of the pastor two hundred dollars making it now \$1200.

Rev. H. B. Ridgway, President of Garrett Biblical Institute, Evanston, Ill., has been visiting friends and relations in his native locality Cordova, Md.

Revs. C. W. Prettyman, R. C. Jones, T. O. Ayres, and V. S. Collins, and Messrs. W. J. Jones and T. Mallan were among the visitors at Dickinson College during Commencement.

KENT ISLAND:—Children's Day services were held on Kent Island charge the 2nd and 3rd Sundays of June, and were a success. The services prepared by the Educational Society was used with the addition of appropriate readings and recitations. The singing was conducted by the children, who acquitted themselves well. A collection was taken for the Children's Educational Fund.

A Mistake.

MR. EDITOR:—I regret very much the mistake contained in the article of your paper of the 25th ultimo over the signature of "One of Them." As it is printed it appears like an animal version, I refer to the statement "What we want down here is to feel that the PENINSULA METHODIST is run in the interests of all the districts." And as there appears to me to have been no ground for the insinuation. I must regard it as a mistake, and account for it in the following way, first, the writer has inadvertently used words he did not intend, what he wished to say must have been this. "What we want down here is to feel, as we do, that the PENINSULA METHODIST is run in the interests of all the districts." Or second, if you will excuse me the printer must have made a mistake, and the perversion of the sentence was the result of a typographical error. Now I have been a reader of your paper from the beginning, and am sure, all impartial readers of your journal will agree with me that the PENINSULA METHODIST is published in the interests, not only of "all the districts," of the Wilmington Conference, but of our Methodism everywhere.

COMITY.

Virginia District Camp Meeting.

A camp meeting to be held on the old camp ground, a few hundred yards from Parksley Station, N. Y. Phila. & Norfolk R. R., will commence Saturday, July 23, 1887, and close Monday night, Aug. 1. Without regard to denominational proclivities, ministers are cordially invited to attend and participate in the services. They are also requested to give notice of the meeting to their congregations, and request that they come and tent with us, and unite in christian effort for the salvation of souls and the upbuilding of our Redeemer's kingdom. Persons wishing to rent tents can do so at very low rates by giving timely notice. Excursion tickets can be had at all the stations at reduced rates. Able ministers have been engaged to supply the pulpit. No pains will be spared to make it pleasant and profitable to all who may attend. Christians of all denominations, we cordially invite you to come and bring your unconverted relations and friends with you, praying that they may be saved; and to all who know the worth of prayer, we would say pray mightily to God for the outpouring of the Holy Spirit on this meeting.

A. D. DAVIS, P. Elder,
W. K. GALLAWAY, Pastor.

Letter From Westover Circuit.

DEAR BRO. THOMAS:—This charge embraces four appointments: Rehoboth, Kingston, Westover and Mt. Olive, and presents a grand field for Christian enterprise. The church buildings are neat, and the congregations are increasing in size and appreciativeness. Our members are in the main, zealous and ready to work; and by their hearty co-operation, we hope to be able to have good success, in saving souls, and in bringing all the benevolences up to the standard. Our first Quarterly Conference was held Saturday May 14th, with our new Presiding Elder, Rev. T. O. Ayres in the chair. His suggestions were practical, impressing us all with the conviction that his mind and heart were on his work, and that under such leadership the connectational interests of the church on Salisbury District, will be safely guarded. The pulse of the church beats with vigor, and the watchword is "Onward." Since my pastoral supervision began, twenty-five have been received into full membership, the fruits of the labors of my worthy predecessor, Rev. W. G. Koons. Of the magnitude and importance of his work at Kingston and Rehoboth, eternity alone will reveal. May God bless him in his new field, and spare him to labor for many years to come. The brethren at Rehoboth have recently calcimined the walls of the Church, and the ladies have recarpeted the floor. The next step will be to paint the exterior.

Children's Day was observed at Kingston, Sabbath morning, June 12th, on a magnificent scale. The church was neatly decorated with evergreens and cut flowers. The programme was very interesting, and the children's singing showed that they had been well trained. The collection for the educational fund amounted to \$6. The Sunday School is under the management of Bro. Richard Townsend, whose earnestness and perseverance have been the salvation of Kingston church. In the afternoon the same service was observed at Rehoboth. The brightness of the day drew people from far and near, many of whom could not find room within the church. Here also we had handsome decoration of flowers and evergreens. Our enterprising superintendent, Bro. Stoops, under whose untiring industry the school has made marked progress, presided. The selections of music, the recitations, and speeches by the little folks, were all so satisfactorily rendered, that special commendation is due to those who had so thoroughly drilled them. The collection amounted to about \$6.

On the evenings of June 17th and 18th, the ladies of the Kingston M. E. Church held a festival, from which was realized quite a handsome sum. The last evening, the ladies presented a large and delicious cake to the pastor.

Sunday morning, June 19th, Children's Day was observed in our beautiful church at Westover, which has been erected through the liberality and persevering energy of Bro. Wm. M. Kuark. The floral display merited special praise, and reflected great credit on the ladies. The singing by the choir, under the direction of our worthy superintendent, Bro. Scudder, was excellent. The children did grandly. Collection was about \$6.

In the afternoon we were greeted by a large congregation at Mt. Olive. The bright afternoon and tasteful decorations were in keeping with the occasion. Great praise are due to the ladies, who labored so hard to make it a success. The singing and concert reading as well as the children's recitations, elicited applause. The Sunday School is under the superintendency of Bro. Jos Wheeler, and is in good condition. This appointment is growing in interest, and

with a little extra effort, can be made a station. The collection was \$8.50.

Yours fraternally,
C. T. WYATT.

Letter from Bishopville.

Our people will not soon forget the visit of Rev. J. D. C. Hanna of Newport to this place last Saturday and Sunday June 25 and 26. On coming to this place, I found at Ebenezer a new and neat church, under lock and key, on one side of the road, and on the opposite side, a most miserable apology for a house of worship. I soon learned from the brethren, that almost the entire cost of the new building was yet to be raised. Fresh from our Methodist School in Boston, and a stranger in these regions, I began to cast about among my ministerial brethren for a distinguished divine to sympathize with us. As if by the favor of a divine Providence, the services of Brother Hanna were secured.

Although a large crowd of people thronged the church Sabbath morning, no one knew from where our deliverance was to come however it was evident that our leader knew for he announced as his text the words "Not by might, nor by power, but by my spirit saith the Lord of Hosts." Brother Hanna reached the climax of his sermon, in a most graphic and eloquent comparison of the church of God with a vessel under full sail riding the billows and making port with her priceless cargo.

A searching and logical sermon was preached in the afternoon by Brother McFarland of Roxanna, after which the church was dedicated, the entire debt having been pledged and the people surprised and happy at the success.

Brethren and friends seem to regard Brother Hanna as the champion debt raiser and he carries with him our devout gratitude and our earnest prayers that his peace and prosperity may be multiplied.

S. F. J.

Missionary Meeting

A special meeting of the Board of Managers of the Wilmington Conference Missionary Society was held in Dover Del., June 22 1887

F. A. Ellis, Esq., presided. Letters were read from L. A. C. Gerry, of Port Deposit, Eli Mendenhall, of Wilmington, and John F. Williamson of Newark.

The Presiding Elders of the Wilmington, Easton, Dover and Salisbury Districts were present and were invited to co-operate with the Board.

The president stated that the meeting had been called for consultation on plans for increasing the efficiency of the Board in its legitimate work.

A committee consisting of T. O. Ayres, J. P. Otis, J. A. B. Wilson, W. L. S. Murray, and W. H. Hutchin, to which various plans of work were referred.

After a number of speeches upon the general subject the Board adjourned to meet at 10 o'clock A. M. on the 23rd. for the purpose of hearing and acting upon the report of the committee.

When the board meet at the time appointed on the 23rd. the committee on plans presented the following report which was accepted, considered by resolutions, and adopted.

The committee appointed by you to consider and present a plan for fostering and increasing the missionary spirit and work in our conference, and for inciting to larger liberality, respectfully report the following resolutions.

Resolved, 1. That the present plans, disciplinary, local, church and individual, for informing our people, infusing the true missionary spirit, and obtaining funds for our missionary treasury, are in the main, endorsed by us, and we desire to emphasize them as agencies that have effected good results in the past and that will be sure to bring even greater success if energetically employed in the future.

It is the opinion of your committee that in the missionary work of our conference we should attempt great things for God and expect great things from God. While our conference raises but sixty five cents per member and probationer, it would seem that there is but little danger of doing too much, of going too fast or too far. It is the opinion of your committee that an average of one dollar per member and probationer would be a safe ideal toward which we should move.

The two great needs of our benevolent work are, first, the dissemination of information and secondly, the reaching of everybody with our facts and appeals.

We therefore recommend, 1, That the Quarterly Conference Missionary Committee be filled with the maximum number of persons who can be enlisted in active work. 2, That tracts and papers be distributed in every home.

In order to reach everybody we recommend, 1, That each charge be districted. 2, That

a census be taken of each district. 3, That by the church committee, or otherwise, information be put into every home according to this census. 4, That every one be called upon for a contribution. 5, That all records so obtained be preserved for future reference.

Resolved, 2, That agencies supplementary to those already in use among us are desirable and even necessary if very many who are not yet at work are to be reached, and the Master glorified in larger giving.

Resolved, 3, That we recommend the appointment of a committee consisting of the officers of the Conference Missionary Society and the Presiding Elders, whose duty it shall be to arrange the general plan of the work and attend to the details so far as may be practicable and proper, secure speakers from abroad, supply missionary literature, and be in fact, a bureau of plans, information, and aid.

And we recommend that, for the current conference year this Bureau arrange for Platform Missionary meetings that shall accommodate every charge in the conference, that it shall arrange, if at all practicable, for at least two Missionary Conventions for each District in the Conference; that, if possible, "Missionary Day" be secured at each of the camp meetings to be held within the bounds of the conference.

Resolved, 4, That this Bureau be instructed to present at the annual meeting of the Board of Managers a detailed statement of its work so that the Board may report the operations of the year at the anniversary of the Society.

The Bureau was requested to begin work within the current month.

The secretary was requested to send a copy of the resolutions to the PENINSULA METHODIST for publication.

By unanimous vote it was Resolved, That this Board of Managers recommend to the missionary authorities of the Parent Board greater liberality in gratuitous information.

In accordance with the provisions of § 289 of the Discipline, the Board by vote, directed that the Missionary Sermon at the next session of the Annual Conference shall be preached at 8-30 o'clock A. M. on the second day of the session in Union Church, Wilmington, Del.

WM. H. HUTCHIN,
Secretary.

The first meeting of the committee appointed by the Board of Managers of the Conference Missionary Society as a bureau of plans, information and aid in the Conference Missionary work was held in Dover, Delaware, June 23, 1887.

F. A. Ellis Esq., was made permanent Chairman and Wm. H. Hutchin permanent Secretary.

The Presiding Elders were requested to take entire charge, upon their own Districts, of "Missionary Day" at the camp meetings; of all matters pertaining to the proposed Missionary Conventions; and the entire arrangements for platform missionary meetings.

Rev. J. A. B. Wilson and A. G. Cox, Esq., were appointed to bear to the missionary authorities at New York the action of the Board of Managers concerning the more liberal dissemination of missionary literature.

Dedication of Cokesbury, Md.

The true Methodist spirit was manifested at the dedication of the Cokesbury Methodist Episcopal Church, Galetown circuit, June 19th, 1887. This society had erected a beautiful church, at a cost of \$1300. Though poor, they had pressed on until there remained a balance unpaid of only \$250. There were attractions in many of the neighboring churches, yet on the day appointed our people came, willing and ready to wipe out this debt.

The day was given to this work and the other churches of the circuit were well represented here.

Bro. Joseph Robinson of Milton in the morning preached an eloquent sermon from Job 32, 8; after which a collection was taken, which exceeded our expectations.

In the afternoon Bro. Robinson again held his hearers as he discoursed from Ezek. 1, 1. After this another collection was taken; though these people had given so liberally upon the first subscription, yet when we called upon them again they willingly added to their former very large gifts, and we went again beyond what we expected.

As a notable feature in this enthusiastic giving the boys and girls took an active part, coming forward, and placing their money upon the table with smiling faces. In one case a little boy placed one dollar and two cents upon the table, in another a little girl possessing but one large copper cent gave all her wealth to help pay the debt. One brother gave three dollars, and in less than five minutes this amount of money was placed in his hand by one to whom he had been of service some five years before.

During the morning and afternoon services Mrs. Dr. Osler presided at the organ, and vocal and instrumental music blended in sweet strains as the choir and congregation sang the songs of praise, as Methodists know how to sing. At the close of the afternoon service, by the generosity of the people and the assistance Board of Church Extension, our church was free of debt.

In the evening the dedicatory service was performed by Brother Robinson; after which there was held a consecration meeting not only of the church, but of the people, at its close, Miss Nellie L. Williams presiding at the organ, we sang with full hearts, "God be with us till we meet again."

A METHODIST.

At the recent Commencement at Dickinson College, the degree of A. M. was conferred on Rev. R. C. Jones, of this conference, and G. E. Tannoyhill, M. D. of Baltimore; Ph. D., upon Prof. W. L. Gooding, Principal of the Conference Academy, and D. D. upon Rev. W. Swindells, of the Philadelphia Conference, Rev. J. A. B. Wilson, Presiding Elder of Dover District, this Conference, LL. D. upon Rev. O. H. Tiffany, of the Philadelphia Conference.

Hugh Cook Browne son of Rev. N. M. Browne, a graduate of the Conference Academy of the class of 1886, and who during the past year has taught a graded school near Dover, has gone to Washington to enter the lumber business, with the firm of E. E. Jackson & Co. The well wishes of many friends go with him for success in this line of business.

Special Rates to Gettysburg via Pennsylvania Railroad.

On the twenty-fourth anniversary of the battle of Gettysburg many veterans will assemble on the historic field to renew the memories of the great battle. A most interesting reunion will take place this year. The Philadelphia Brigade, which held the centre of the Union line and received the famous onslaught of Pickett's Division, will entertain representatives of the survivors of that celebrated division on the scene of the struggle. This is the most conspicuous event in the history of the field since the battle was fought, and the ceremonies between hosts and guests will be of the most interesting character. To the veteran it will be a most memorable occasion, while the general visitor will find it the best opportunity ever offered of seeing the battle-field. The field is one of most interesting battle-grounds in the world and there is none other containing as many monuments and tablets mark the spots where the most important events of the fight occurred. For the accommodation of the public, the Pennsylvania Railroad Company will sell excursion tickets from all stations on its lines, on July 2d, and 4th, 1887, good to return until and including the 5th, at one fare for the round trip.

Fourth of July Excursions over the Pennsylvania Railroad.

In order to enable every one to take a trip for pleasure or recreation during the Fourth of July holidays, the Pennsylvania Railroad Company will sell excursion tickets on July 2d, and 4th, good to return until and including 5th, between all stations on the main line and branches, at reduced rates.

Marriages.

WHITE—WRIGHT.—On June 15, 1887, at the residence of the bride's father, William Wright, near Bridgeville, by Rev. James Carroll, George T. White and Josephine Wright, both of Sussex Co. Del.

KEYSTONE COTTAGE,

OCEAN GROVE, N. J.

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An eight rooms furnished Cottage, most eligibly located, near the foot of Wesley Lake, two squares from Ross' bathing grounds, and convenient to Auditorium and Post Office. Having Thomson Park on the west, an open lot on the east and the Lake in front, its surroundings are far less restricted than the most cottages in the Grove, and is correspondingly desirable.

For terms apply to Rev. T. Snowden Thomas, North East, Md.

And Yet She Can't Vote.

BY MRS. OBED NICKERSON.

At the farewell testimonial given in New York some months since to Mrs. Caroline B. Buell, corresponding secretary of the W. C. T. U., on the occasion of that lady removing to Chicago, in the interest of the society she represents: one of the speakers said he was reminded of an incident that occurred some two or three years ago in Plymouth Church, Brooklyn. Miss Willard delivered one of those remarkable addresses, full of eloquence, convincing, instructive and logical, such as fairly held the audience spellbound for an hour or more. After she was through, and the audience had applauded to the very echo her words, Mr. Beecher stepped to the front of the platform, looked at the audience and quietly remarked, "And yet she can't vote." Now can any one tell us why? Various answers have been given, but no sufficient reasons.

Senator Hoar has said that what first attracted him to woman suffrage was that no man ever talked against it ten minutes without indirectly denying all the fundamental principles of republican government.

Waiving all the objections that have been made so many times during the thirty years or more of the agitation of the subject, it seems to us the answer is just this: Custom—a custom originating away back in a crude and barbarous state of society, and which, as society advanced, was scarcely thought of as anything which could be, or needed to be, changed. In other words, man by self pre-emption claims the exclusive right of legislation, and does not wish an ally in woman. True, he admits her inestimable value in social and religious life, but when it comes to political life, which so eminently needs woman's moral, elevating and discriminating power, some demur—not the wisest and best generally, however.

Is it jealousy, obstinacy, stupidity, or indifference?

Look at the state of our government, past and present—the anarchy, the frauds, the political scheming, the diabolical impurities, with scarce an attempt by law at correction and penalty, and worse and more than all, the terrible scourge of drink, which threatens to engulf the nation, to say nothing of the woes and agonies of millions caused by it.

Had woman had the lead all this time, would not the men have said, and apparently justly too, that she had proved incompetent, and that it were better and highly necessary to call in some other force, or at least try some co-operative agency?

This latter point is what woman proposes now, but not as her ground plea. This comes from the right the Constitution so unmistakably gives her, but from which she has been so long debarred through force of custom and adherence to barbarous antecedents. With woman suffrage secured, we do not expect the advent of millennial glory at once; but we do look for a more healthful tone in our laws, which shall improve the morals and happiness, and secure the elevation and stability, of our nation. May the time soon come when individuality—not sex—shall represent "the people" of this professed Republic!—*Zion's Herald*.

In its nature and principal Romanism is as intolerant as Mohammedanism, and eternal vigilance is the price we pay for freedom while we live: And it is cheap at that.—*N. Y. Observer*.

An English schoolmaster says that that out of 7,000 boys he has taught to be kind to animals not one of them was ever arrested for a criminal offence; and that out of 2,000 convicts whom he interviewed only twelve of them had pets in childhood.

The *Episcopal Methodist* thinks the Brewers' Convention, by the utterances of its chief speakers, proved the craft to be danger. The whole liquor traffic it properly denounces as a "Covenant with death and an Agreement with Hell." But has the *Episcopal Methodist* nothing to say about Mayor Hodges' fulsome flattery of the same Brewers and of their nefarious business?—*Baltimore Methodist*.

Obituaries.

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

Rev. S. Quinton White was born Sep. 18, 1814, and died in Salisbury, Md., April 30, 1887. When 18 years of age he converted, and at once joined the Methodist Episcopal Church, of which he continued a consistent and faithful member until his removal by death. He was emphatically a man of God; with him the Divine service was everything; Christ in him as an ever present reality, moulded his character and governed his life. As a local preacher he rendered acceptable service. In 1843-44 he served the church on what is now Parsonsburg circuit; and through all these years, he has been held in high esteem by the people among whom he labored. Without bigotry, he was strongly attached to the church of his choice, and remarkably attentive to all her means of grace; in this, as well as in other respects, he will be greatly missed by his brethren in Salisbury. Father White was a man of prayer; God was consulted on all occasions, and in regard to all his affairs; his prayers in the sick room were full of Divine pathos; and at times, his pleadings with God in the public congregation were attended with great spiritual power. In his family, he was a patriarch. He often remarked, that if he had done nothing else, he had, by Divine help, trained a family for God; part of which have already crossed safely over, the other portion, with faces Zionward are moving forward. One son, Rev. E. E. White, is doing efficient work in the Wilmington Conference. He had three wives; these he regarded as special gifts from God. Two died in the faith; the loneliness and sadness of the survivor will soon be exchanged for the joyous greetings of "The friends over there." For several weeks he had been quite indisposed, and his friends feared the result. His pastor asked, "Papa White what about the prospect beyond?" he said, "I did not know what might occur; so, last night on my knees before God, I settled the question, as I had often done before," adding with tears of joy, "Jesus saves me." So harmonized his joy, with his living testimony. Friday at 9 p. m., he had a congestive chill, which lasted until about 2 a. m., when he quietly passed from his earthly home to the house not made with hands. "Let me die the death of the righteous."

W. E. WALTON.

Lottie May Farwood died April 23, 1887, in the eighteenth year of her age. Last December she joined the Bethel M. E. Church, Chester circuit, Rev. L. W. Layfield, pastor, and maintained a faithful probationer until received into membership in the church triumphant. Appropriate funeral services were held in the church by Revs. J. W. Hammersley and L. W. Layfield.



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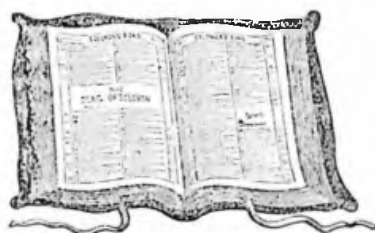
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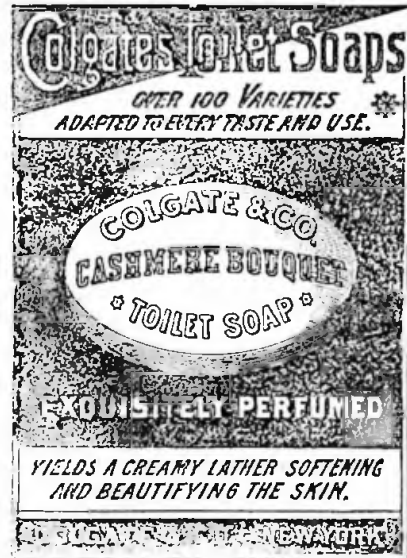
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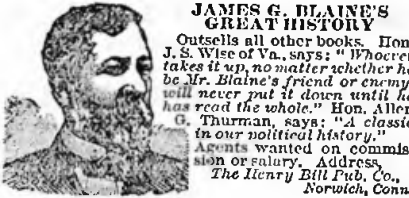
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 4:40, 7:40, 9:50, 10:35 p. m.
 Philadelphia, (express), 2:25, 3:30, 4:00, 6:30, 7:30, 8:30,
 9:45, 10:35, 11:55 a. m.; 12:25, 1:30, 3:35, 5:35, 6:35,
 7:05
 New York, 2:00, 2:52, 4:00, 5:30, 7:00, 10:07, 11:35
 11:55 a. m.; 12:25, 1:30, 2:57, 4:05, 5:22, 6:25, 7:05, 7:40,
 9:50 p. m.
 For Newark Centre, Del. 7:45 a. m., 12:55, 6:25 p. m.
 Baltimore and intermediate stations, 10:05 a. m. 5:57,
 11:58 p. m.
 Baltimore and Washington, 1:28, 4:46, 8:04, 10:08
 11:00 a. m., 12:05, 1:17, 2:52, 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, 2:50, 3:50, 6:25,
 p. m. 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:45 p. m.
 Harrington and way stations, 8:30 a. m., 12:55, 6:25
 p. m.
 For Seaford 8:30 p. m.
 For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
Time Table, in effect May, 19, 1887.

GOING NORTH
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.
Wilmington			7:00	2:45	4:55	7:15
French St.						6:41
Newbridge						6:41
Duport			7:21	3:05	5:20	6:41
Chad's Ford Jc.			7:41	3:25	5:42	7:21
Lenape			7:55	3:35	5:54	7:30
West Chester Stage			7:59	3:45	5:59	
Coatesville			8:32	4:00	6:32	8:04
Waynesburg Jc.			9:11	4:47	7:11	8:45
Springfield			7:37	3:31	5:45	9:02
Birdsboro			8:04	3:58	6:12	
Reading P. & R.			8:40	4:40	7:00	6:00

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

Stations	a. m.	a. m.	a. m.	p. m.	p. m.	p. m.
Reading P. & R.			8:00	9:30	3:00	5:00
B. Station			8:32	10:15	3:32	5:44
Springfield			9:07	11:05	4:03	6:15
Wilmington			9:15	11:15	4:12	6:25
Coatesville			7:05	9:30	5:00	6:03
West Chester Stage			7:09	9:40	5:00	
Lenape			7:47	10:24	5:45	6:41
Chad's Ford Jc.			8:00	10:35	6:02	6:41
Duport			8:55	10:35	6:25	7:23
Newbridge			9:11			7:23
Wilmington			8:25	8:45	11:15	7:45
French St.			8:45			7:45

Additional Trains, on Saturday only, will leave
 Duport station at 10:15 p. m. for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:10 a. m. 6:20 p. m.
 Arrive at St. Peter's 11:30 a. m. 6:50 p. m.
 For connections at Wilmington, Chad's
 Ford Junction, Lenape, Coatesville, Waynes-
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**Western Maryland Railroad, connecting
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 Baltimore.**

Commencing March 13, 1887, leave Union Station as
 follows:
DAILY.
 4:45 A. M.—Fast Mail for Shenandoah Valley and
 Southern and South-western points. Also Glyn-
 don, Westminster, New Windsor, Union Bridge, Mecha-
 nicstown, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B. & C.
 V. R. R.
DAILY EXCEPT SUNDAY.
 8:05 A. M.—Accommodation for Hanover, Frederick,
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, 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).
 2:50 P. M.—Accommodation for Glynndon (Bellevue town).
 3:30 P. M.—Southern Express for points on Shen-
 andoah, Westminster, New Windsor, Union Bridge, Mecha-
 nicstown, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B. & C.
 V. R. R.
 4:05 P. M.—Express for Arlington, Mt. Hope, Pike-
 ville, Orange, Mills, St. George's, Glynndon, Glenn
 Falls, Finksburg, Patapsco, Westminster, Mecha-
 nic, New Windsor, Linwood, Union Bridge and principal
 stations west also Hanover, Gettysburg and stations on
 H. J., H. & G. R. R. (through cars). Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 5:20 P. M.—Accommodation for Glynndon.
 8:30 P. M.—Accommodation for Union Bridge.
 11:40 P. M.—Accommodation for Glynndon.
TRAINS ARRIVE AT UNION STATION.
 Daily—Fast Mail 3:40 P. M.
 Daily except Sunday—Glynndon Accom. 1 A. M.
 Union Bridge Accom. 8:45 A. M. Express from B. & C.
 V. R. R. 8:45 A. M. H. J. & G. R. R. Frederick Div.
 P. R. R. and principal main line points 11:25 A. M.
 Union Bridge Accom. 2:45 P. M. H. J. & G. R. R.
 Glynndon Accom. 5:40 P. M. Mail 6:30 P. M.
 J. M. HOOD, General Manager.
 B. H. GRESWOLD, Gen'l Pass. Ag't.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT MAY 25th, 1887.

Trains leave Delaware Avenue Depot:
EAST BOUND.
 Philadelphia Accommodation, 6:15 a. m.
 Philadelphia Accommodation, 7:00 a. m.
 Philadelphia Accommodation, 7:55 a. m.
 Philadelphia Accommodation, 9:45 a. m.
 Philadelphia Accommodation, 10:35 a. m.
 Philadelphia and Chester Express, 11:14 a. m.
 Philadelphia Accommodation, 3:15 p. m.
 Philadelphia and Chester Express, 4:55 p. m.
 Philadelphia Accommodation, 6:10 p. m.
 Philadelphia Accommodation, 6:55 p. m.
 Philadelphia and Chester Express, 7:55 p. m.
 Philadelphia Accommodation, 9:00 p. m.
WEST BOUND.
 Chicago Limited, 7:40 a. m.
 Arrive Chicago 9:50 next morning. This train does
 not take Baltimore passengers.
 Cincinnati Limited, 11:25 a. m.
 Arrives Cincinnati 7:45 a. m., St. Louis 6:15 p. m., next
 day.
 Baltimore Accommodation, 3 p. m.
 Chicago and St. Louis Express, 5:40 p. m.
 Singler Accommodation, 8:10 p. m.
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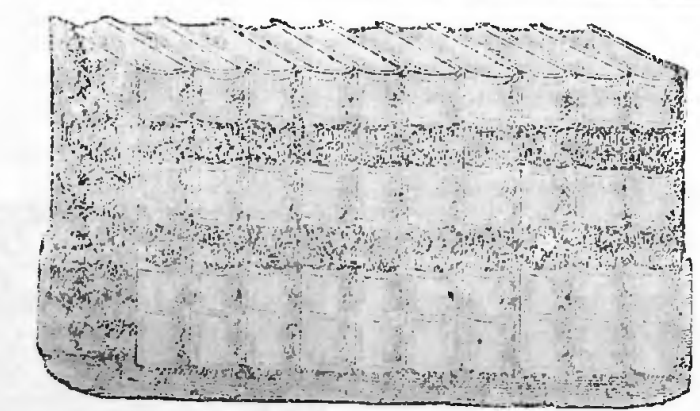
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