

Delaware Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XIII.
NUMBER 31.

WILMINGTON, DELAWARE, SATURDAY, JULY 30, 1887.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

HE IS COMING.

Thou art coming, O my Saviour!
Thou art coming, O my King!
In thy beauty all resplendent,
In thy glory all transcendent;
Well may we rejoice and sing!
Coming, in the opening East;
Herald brightness slowly swells;
Coming, O my glorious Priest,
Hear we not thy golden bells?

Thou art coming, thou art coming!
We shall meet thee on thy way,
We shall see thee, we shall know thee,
We shall bless thee, we shall show thee,
All our hearts could never say.
What an anthem that will be,
Ringing out our love to thee,
Pouring out our rapture sweet
At thine own all glorious feet.

Thou art coming! Rays of glory
Through the veil thy death has rent
Touch the mountains and the river
With a golden glowing quiver,
Thrill of light and music blend.
Earth is brightened when this gleam
Falls on flower, and rock, and stream.
Life is brightened when this ray
Falls upon its darkest day.

Not a cloud and not a shadow,
Not a mist and not a tear,
Not a sin and not a sorrow,
Not a dim and veiled to-morrow
For that sunrise grand and dear.
Jesus, Saviour, once with thee
Nothing else seems worth a thought.
O, how marvelous will be
All the bliss thy pain hath bought.

Thou art coming! At thy table
We are witnesses for this,
While remembering hearts thou meetest
In communion, clearest, sweetest
Earnest of our coming bliss.
Showing not thy death alone,
And thy love exceeding great,
But thy coming and thy throne,
All for which we long and wait.

Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure.
Certainly shall make us strong,
Joyful patience can endure.

Oh, the joy to see thee reigning,
Thee, my own beloved Lord!
Every tongue thy name confessing,
Worship, honor, glory, blessing,
Brought to thee with glad accord,
Thee, my Master and my Friend,
Vindicated and enthroned,
Unto earth's remotest end
Glorified, adored, and owned!

—Francis Rutley Havergal.

Letter from Newport R. I.

The terms "Old Newport" and "Beautiful Newport" are perfectly appropriate when speaking of this famous summer resort. Newport is "old" for it was settled in 1639 nineteen years after the Pilgrims landed on the rock bound coast of old Plymouth. It was visited by Norsemen in 1001 A. D. if Ridpath's statement is reliable. Lief Erickson, the old Norse navigator, is said to have dropped anchor in Newport harbor in the eleventh century; and until it can be positively disproved, he must bear the responsibility of erecting the "Stone Mill" in Turo Park.

Newport has many objects of great interest to visitors, which suggest antiquity. Houses and churches, that were old when the Declaration of Independence was signed, are seen on every hand. The remnants of old English forts are discoverable here and there at strategic points.

Newport may be called "beautiful" for is such—beautiful for situation, and in its villa attractions. The visitor seldom fails to take the drive "down the Avenue" (Bellevue) to Bailey's Beach, and then the "Cliff walk" along the coast to Easton's Beach. This drive and walk reveals the exceeding beauty of avenue, villa, and lawn, where wealth has been lavished by merchant princes, railroad magnates, millionaire landlords, &c. until one would suppose, that a landscape gardener could not increase the variety

or beauty. The Vanderbilts, the Lorilards, the Astors and scores of others vie with each other in their rivalry for magnificent surroundings. A portion of unimproved land, of a few acres, brings \$100,000. and the villa and furnishings cost about \$500,000 more. These investments, and the delicious atmosphere, ("Rhode Island," like the isle of Rhodes,) "fix" Newport as a summer resort as long as the world standeth. "The season" adds to our population about 8,000 souls, and be it said of these villa residents they are conscientious observers of the Lord's day. The many who are seen on the streets of modern Newport, along the cliff, and at the beaches, are *excursionists* from neighboring cities and towns along the Narragansett Bay.

THE CHURCHES.

Speaking of the Sabbath reminds me of the churches. "The First Society of Friends" outranks all other religious bodies here in age. This society was established in 1643, and their house of worship was constructed in 1700. These disciples of the Master have exerted a large influence in moral and religious work in our city during the two past centuries.

"Old Trinity" ranks next in age, the edifice having been built in 1726 when remodeled and enlarged in 1762. The steeple is surmounted with a model of an English crown, placed there when Great Britain owned the colonies (probably in 1762) when the British soldiers evacuated Newport, they tried to get and bear away that crown. But no one was found to successfully scale the steeple. Hence they fired shots at it to destroy it, but in vain, and there is seen this emblem of royalty to day, as it was placed there 125 years ago. The church remains very much the same, inside and out, as it was when first erected.

The Jewish Synagogue was built in 1763. Near this is the Jewish Cemetery with its massive granite gateway. The deed of these grounds bears date 1677.

Near Turo Park, opposite stands the Channing Memorial Church, built in memory of William Ellery Channing in 1880 costing about \$100,000. It is probably the most elegant and costly church edifice in Newport.

THE METHODIST EPISCOPAL CHURCHES.

The first Methodist preacher who even visited Newport was Rev. Jesse Lee, the pioneer of New England Methodism. He visited Newport in 1790 and preached his first sermon in our city the 30th day of June of the above named year ninety seven years ago. In the record he makes of that day he says, "There is a Jew's Synagogue and a Moravian Chapel here, I expect before many years the Methodists will have a house of worship." That Methodist society grew from a class organized by Jesse Lee to a society in 1800. The church was erected in 1807. There are some curious facts hardly believable, which developed during the erection of that edifice. The Newport *Mercury*, a (newspaper established here in 1758 by Benj. Franklin) of June 5th, 1807 contained the following advertisement:—

"Newport Methodist Chapel Lottery" 10,000 dollars a going for only 5 dollars. Now is the time to make your fortune. Tickets in the above Lottery for sale at the Auction Room of Lopy and Dexter where a scheme of the Lottery may be

seen. It is hoped that those who wish to encourage religion, laying aside the prospect of a fortune, will call and purchase liberally, no deduction from prices"

Several issues of the *Mercury* had similar announcements, the editor adding "Tickets in the Newport Methodist Lottery for sale at this office." An historian of Newport Methodism, Lucius D. Davis, now editor and proprietor of the *Daily News*, adds, after the advertisements copied above, "All this sounds very strange" in these times, but it was not at all unusual in those days. Trinity parish, the Congregational Church, the Twintone Bridge Company, prominent schools and colleges all raised money in this way. Public sentiment which will now scarcely tolerate a church fair, in the "good old days of the fathers" approved the most gigantic schemes of this sort." The historian adds that this "lottery was never drawn, probably because it did not receive sufficient support, the money paid in for tickets being refunded to the adventurers." Surely this phrase of "old times" we do not "groan after" in these days. In May 1807 the dedicatory service occurred, the sermon being preached by Rev. Samuel Mervin from Nehemiah 4. 2. a significant text for such a Methodist service at the opening of the present century.

To quote once more from Brother Davis' pages; "When it was noised abroad that a Methodist church had been built in Newport with a steeple and pews, and that was fitted up with ornaments like those of other denominations there was a decided sensation. Good Bishop Asbury lifted his hands with holy horror when he first saw it and predicted that a church which began with a steeple would end with a choir, and perhaps even with an organ. The steeple remains to this day unchanged, but the bell is not the same, and the old square pews long since passed away."

In 1836 the second or Thames Street Methodist Episcopal Church was organized with a list of twenty seven members, and has thirty one years of excellent prosperity. The membership of Methodism in Newport numbers nearly 600 members and probationers, not including the Swedish Church, which has a promising outlook. We cannot extend this communication by referring the reader to the "points of interest" in and about Newport except briefly which, the visitor to this famous summer resort should not fail to "take in" as for example, the Newport Historical Society Rooms, Fort Dumplings, Lime Rock Light, (where Ida Lewis the Grace Darling of America, resides.) Redwood Library, Old Mill, Fort Adams, the Perry monuments, &c. &c. Would you, reader, know more fully concerning old and modern Newport, and the historical and ecclesiastical associations referred to in this letter, then let me say in closing "Come and see"

O. W. S.

Thames Street M. E. Parsonage July 13, 1887.

Growth of Methodism.

The year 1886 will be regarded as a memorable year in the history of Methodism in the United States. A revival influence of unparalleled power prevailed in the church, North and South, from Maine to California, from Baltimore to

the Rio Grande. The membership of the Methodist Episcopal Church was increased by 100,477 and that of the Methodist Episcopal Church, South, by 75; 'Alas! that so much noble blood should be shed.' "Such sorrow must be shared by every surviving participant in this internecine strife, and it is to the credit of this Virginia preacher, Rev. Richard Ferguson, that he gives such public expression of his grief, as it is fitting that he should so earnestly seek to enlist his fellow soldiers in Immanuel's Army. And yet, with all this regret and sorrow so freely expressed for the inevitable incidents of the war, there 383, amounting to 175,860 in the two churches. This is, indeed, worthy to be called a memorable year for the ingathering of souls. We rejoice in the prosperity of our brethren in the North and congratulate our brethren in the South. But once before has combined Episcopal Methodism recorded so great a triumph over the forces of evil in this land. The retrospect is suggestive. In 1843 the year before the division of Methodism in the United States, there was a general revival and an ingathering of 154,606 souls. We do not believe in omens, and therefore will not express the suggestive thought.

But the past year forms an epoch a period with which we may safely compare the growth of the church in the last fourteen years. In 1872 the Methodist Episcopal Church numbered ministers and members 1,480,647; in 1886 the figures were 2,015,265, an increase in fourteen years of 534,618, or 36.10 per cent. In 1872 the Methodist Episcopal Church South, numbered 654,159; in 1886 the number was 1,066,377, an increase of 412,218 in fourteen years, or 63.01 per cent; excluding the small number of colored members in 1872 and 1886 alike, the increase was 63.79 per cent. The ratio of increase, it will be seen, is largely in favor of the Southern Church. The Northern Church crossed over to the million line in 1864, and has just doubled her membership in twenty-two years. From the mid summer of 1868 to the close of last year, the Southern church has doubled her membership in a period a little less than eighteen years. It is doubtful if such prosperity has been realized by any other branch of the Christian church in modern times. In a single year the Northern church has added 5.24 per cent and the Southern church 7.60 per cent to their membership. It is noteworthy, too, that the growth of these churches, in each instance, was greatest in those sections in which they were in fullest accord with the general sentiments and opinions of the people. We can afford to congratulate the Southern church on her numerical growth.—Southern Methodist Review, May, 1887.

Wesley on Swedenborg

A writer in the *Christian Guardian*, alluding to the false statements, repeatedly published in the "New Jerusalem Almanac," that John Wesley endorsed Swedenborgianism, quotes from his Journals the following, among many other paragraphs. (We published this three years ago.—Ed. P. Meth.)

Under date of Wednesday, March 28th, 1770, he says: "I sat down to read and seriously consider some of the writings of Baron Swedenborg. I began with huge prejudice in his favor, knowing him to be a pious man—one of strong

understanding, of much learning and one that thoroughly believed himself. But I could not hold out long. Any one of his visions put his real character out of doubt. He is one of the most ingenious, lively, entertaining madmen that ever set pen to paper. But his waking dreams are so wild, so far remote from scripture and common sense, that one might as easily swallow the stories of Tom Thumb or Jack the Giant-Killer. (2d Vol., p. 322.)

Nearly two years later he made another effort under date of December 8th, 1771: "I read a little more of that strange book, 'Baron Swedenborg's Theologia Celestis.' It surely contains many excellent things. Yet I cannot but think the fever he had twenty years ago, when he supposed he was introduced to the society of angels, really introduced him into the society of lunatics. But still there are some things noble in his ravings. His mind has not yet lost all its original brightness, but appears majestic, though in ruin."

Possibly some of your readers may not have it convenient to turn to his journals, therefore I will give in full one or two more quotations. Eight years later than the last entry we find this full statement: "In traveling this week I looked over Baron Swedenborg's 'Account of Heaven and Hell.' He was a man of piety of strong understanding and most lively imagination; but he had a violent fever when he was 55 years old, which quite overturned his understanding. Nor did he ever recover from it; but it continued 'majestic though in ruin.' From that time he was exactly in the state of that gentleman at Argos—"Who wondrous tragedies was wont to hear, Sitting alone in empty theatre."

"His words, therefore, from that time were, *acryie somnia*, the dreams of a disordered imagination, just as authentic as Quevedo's 'Vision of Hell.'"

Suggestive to Fault-Finders.

"Now, deacon, I've just one word to say. I can't bear your preaching! I get no good out of it. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow 'Thankful' she can teach you theology!"

"A cow teach me theology! What do you mean?"

"Now see! I have just throwu her a forkful of hay. Just watch her. There now! She has found a stick and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them, and—goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay and she knows how to get it out, albeit there may be now and then a stick or a weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she, too, would 'grow lean,' and my milk would be dried up. Just so with our preaching! Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, and then turned away, saying, "Neighbor, that cow is no fool, at any rate."—Dr. Dodd.

The Sunday School.

The Temptation of Jesus.

LESSON FOR SUNDAY, JULY 31, 1887.
Matt. 4: 1-11.

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

1. GOLDEN TEXT: "He is able to succor them that are tempted" (Heb. 2: 18).

1. *Then*—immediately after His baptism and the Divine recognition and approval (Mark 1: 12). *Was led up*—"was driven up," according to Mark: He followed the impulse of the Holy Spirit. *The wilderness*—probably the wild rocky region between Jerusalem and Jericho. The high mountains near Jericho, called Quarantania from the forty days' fast, is the traditional locality of the Temptation. Robinson describes it as "an almost perpendicular wall of rock twelve or fifteen hundred feet above the plain." Some authorities locate the scene in the desert of Sinai, where Moses and Elijah spent their seasons of fasting. *To be tempted*. This was the purpose for which He "was led up"—that He might be proved by actual trial. Through his human nature He was accessible to temptation—could feel its force; and in His human nature, fallible like our own, and with no other aid than that Spirit which the lowliest of His followers may summon to his help, He met and vanquished temptation. On any other supposition, as Whedon plainly shows, he ceases to be our Example "as One tempted like unto us." *Of the devil*—by the devil—a personality, not an influence. The word means, in the original, "slanderer," or "accuser."

2. *Fasted forty days*—not without precedent, as the cases of Moses and Elijah show; still, as in their cases, miraculous, the natural appetites being in abeyance, under the sense of Messianic powers which have been awakened in Him, and the "tides of spiritual gladness" which overflow within Him at the remembrance of recent events. *Afterwards an hungered*.—The body makes itself felt at length, in a feverish, imperative craving for food.

Observe the recurrence of "forty days" in the history of Christ. He was forty days before the presentation in the temple; forty days in the wilderness before His entrance on His ministry; forty days after His resurrection before He presented Himself in the heavenly temple to God (Wordsworth).

3. *If thou art the Son of God*—more exactly, "since thou art;" implying either, 1, a sarcasm, or taunt—Thou, born in a stable, a Nazarene; or 2, flattery; or 3, a doubt, a challenge—since thou art such a lofty Being, make the experiment and try your powers, and satisfy yourself beyond doubt. *Command that these stones, etc.*—And both satisfy your hunger, and use your miraculous power. "Hunger will break through stone walls," the proverb runs, and Jesus must have been almost maddened by hunger after this prolonged fasting. "No temptation," says Geikie, "is more difficult to resist than the prompting to do what seems needful for self-preservation when abundant means are in our hands." And then, too, it seemed plausible. Why should He not? God had fed the Israelites with manna. An angel had pointed out the fountain to the fainting Hagar. Elijah, too, had been fed by an angel in the wilderness—why should not He, the Son of God, faint and famishing, spread for Himself a table in the wilderness? It was a real temptation; and Jesus doubtless felt its force keenly, but not for an instant did He consent. He would not distrust His Sonship. He would not be beguiled into proving it, either by taunt or flattery. Nor will He invoke miraculous power to relieve Himself from bodily discomfort while acting under the lead of the Spirit.

Satan tempts our Lord as he did Eve, by the bodily appetite. By this avenue he approaches and conquers the great majority of mankind. Beneath this temptation, all gluttons drunkards, and debauches have fallen, and become the devil's prey.

4. *It is written*—better, "it standeth written." By this sword of the Spirit, the Word of God, a weapon which can be used by every one of His followers, our Lord foils the tempter in this three-fold trial; "not by miracles, but by Scriptures" (Origen). *Man shall not live by bread alone*.—Deut. 8: 3 (Septuagint). The meaning is: Man should depend on God. He taught the hungry Israelites in their forty years' sojourn in the wilderness, where there was no bread, to live on His unfailing word of promise; and He fed them with manna, etc. I, too, depend upon Him; He will feed Me when and how it seemeth best to Him. I live upon His word.

5. In Luke's account this second temptation is put last. *Then the devil taketh Him*—either mentally or bodily. Our Lord's sur-

render temporarily to the power of Satan was complete. Satan was permitted to test Him to the uttermost. "We need not wonder," says Gregory, "at Christ permitting the devil to lead Him about, if He permitted the devil's servants to crucify Him." *Holy city*—Jerusalem. *Pinnacle of the Temple*.—The floor of the Temple, on Mt. Moriah, according to Josephus, was 200 feet in perpendicular height above the vale of Kedron; and on this floor rose Herod's porch 100 feet higher. This may have been the pinnacle—or, possibly, it was an elevation of the Temple itself, overlooking the Temple court, and therefore public to the eyes of all.

6. *If*—again insinuating doubt. *Cast thyself down*.—Do something brilliant—you will be safe. Show your trust in God and your belief in your Sonship, and at the same time gain the admiration and following of the world, by a single downward leap. *It is written*.—"What is this I see? Satan himself with a Bible under his arm, and a text in his mouth! Having felt the power of the Word, he now tries it" (Bishop Hall). Satan's temptation is never so deceitful and dangerous as when he quotes (misquotes) Scriptures. *Give His angels charge, etc.*—Psa. 91: 11. This quotation sounded plausible and safe. No doubt Jesus might have cast Himself down without personal danger. No doubt He would gain thereby the world's favor. No doubt He felt really tempted to forsake the divinely ordered pathway of suffering and death, and try His powers, and burst upon the world with a blaze of miracle. But the temptation, though doubtless felt, was not for a moment entertained. It was dismissed at once.

Put God to the test, and astonish the universe. Use thy Father's power like a wanton son, for freaks and experiments at miracle (Whedon).—Put forth your power in self seeking and self assertion; carry the Jewish nation by storm, and so begin at once the conquest of the world (Prof. Hitchcock).—No long delays, no ages of slowly transforming the nations, if only He would come to the Jews in the form of a great prophet descending from heaven, and be their visible king, reigning in worldly splendor (Peloubet).

7. *Written again*—elsewhere (Deut. 6: 16). Satan's quotation was true in itself, but false in its application. Many heresies have been built upon just such distorted use of isolated passages. There is a unity in the Scriptures; and for everything that is "written," it is easy to find other things "written again" which shall either confirm or modify the first. *Thou shalt not tempt, etc.*—Thou shalt not challenge God to interpose and save you from the effects of rash confidence or presumptuous folly.

8. *An exceeding high mountain*.—How this excursion was made, it is useless and needless to conjecture. No mountain, however high, could furnish a standpoint for any mortal eyes to behold all the kingdoms and their glory. Says Bengel: "To His eyes as far as the horizon; the rest probably by enumeration and indication," but it is better to regard this panoramic view as supernatural, especially, as St. Luke informs us, it was shown "in a moment of time."

Foiled in his appeal to natural hunger, or to the possibility of spiritual pride, the tempter appealed to "the last infirmity of noble minds," and staked all on one splendid cast. From a high mountain he showed Jesus all the kingdoms of the world, and the glory of them, and as "the prince of this world" offered them all to Him who had lived as the village carpenter, in return for one expression of homage, one act of acknowledgment (Farrar).

9. *All will I give thee*.—As much as to say: It is all mine. I rule. My will is obeyed. My precepts govern. You have come, as the Son of God, to take it from me. The conflict will be hard. If you win, it will be by pain, and sweat, and blood, and prolonged discouraging efforts. See! I will give it all to you this instant, abdicate in your favor and without a struggle, for one act of homage. Says Schaff: "Religious worship is meant; devil worship in this case. Satan, fallen through ambition, would ask no less for his kingdom. His price is always exorbitant."

The offer made by the tempter rested on the apparent evidence of the world's history. The rulers of the world, its Herods and its Caesars, seemed to have obtained their eminence by trampling the laws of God under foot, and accepting evil as the Lord and master of the world (Ellicott).—Many serve the devil for far less than he here offered. A matter of half a crown, or ten goats, a pair of shoes, or some such trifles, will bring us on our knees to the devil (Bishop Andrews).

10. *Get thee hence*.—From this open, undisguised temptation Jesus recoils with a sharp indignant "Begone!" Satan.—He names him now—the "adversary" which his name implies. *It is written*. The old weapon never

fails. The quotation is taken, with a slight variation, from Deut. 6: 13.

11. *Leaveth Him*.—Luke says, "for a season." *Angels*—ministering spirits, sent forth to minister to the Victor in this severe trial. He had declined to summon them, at the temptation of Satan, to "hear Him up," in a presumptuous use of miraculous power: now they come to afford Him spiritual companionship, and probably to bring Him food, as in the case of Elijah (1 Kings 19: 5).

"The great decisive battle of obedience to God and resistance to sin had been gained; but the enemy would not confess a final defeat. This was pre-eminently the Temptation; but our Lord himself described His course as a scene of continued temptation (Luke 22: 28); and He had yet to secure the victory by that last agony in which the "prince of the world" came, but "found nothing in Him." And so with His people; "that they endure to the end shall be saved" (Smith)

Bishop Taylor in Africa.

CONTINUED.

When the missionaries reached Nhangueppo they found it a delightful town, and its choice for a station reflected great credit upon Dr. Summers. There is probably no healthier spot in Central Africa than the mission headquarters there. It was altogether so favorably situated, lying on the line of one of the principal caravan routes, that the Bishop decided to make it the receiving station of the district. He sent word back to Dondo at once to Rev. Amos E. Whitney, W. H. Mead, and Charles E. Rudolph, to obtain carriers and come on. These, with Mr. Dodson, he placed in charge at Nhangueppo, but while they were on the way the Bishop remained there with Mr. Dodson, helping to make the place habitable and prosperous. Habitable it was easily made, for the Bishop was able to buy a stone house, the best in the town, at a moderate price, and he and Mr. Dodson installed themselves at once.

But the 2,500 acres granted by the government needed considerable attention before it could be called a farm. Most of it was clear of forest, but it had never been cultivated, apparently, and the vegetation was wild and useless. Furthermore, there was an immediate need for a water supply. The land is on high ground, a hill in the midst of a large valley limited only by distant mountains. The house is about 1 1/2 miles from the Couanza River, and it may have been from the scarcity of water that the property was obtained so cheaply. So there was plenty for two men to do; besides all that, it was desirable to build mission houses as soon as possible, in order that the work of teaching and evangelizing might not be unnecessarily delayed.

The first thing the Bishop and his companion undertook was the digging of a well. This task was not turned over to hired natives. The Bishop believes in doing his own work, probably more from moral motives than for the sake of economy. It certainly induces the respect of one's neighbors in this country to pitch in as if in earnest, as if one had come to stay, as these missionaries evidently have done. The soil was not a difficult one to penetrate, but it took several days to work, nevertheless, to get well completed.

The exercise and careful dieting by the Bishop put Mr. Dodson completely on his feet again. When the well was dug, the two missionaries stoned it from bottom to top. Meantime Mr. Dodson's zeal found vent in getting a school under way. They made themselves known in the town without difficulty or delay, and the object of their coming was explained. The leading native inhabitants willingly consented to let their children be taught the languages, and Mr. Dodson began his work in a tent. The only furniture of the schoolroom was a box on which the teacher sat. The lessons were given in the evening and in the middle of the day, when it was unadvisable to work in the open air.

When the well had been finished, and during this time the natives had been employed to assist in erecting a mission house, Bishop Taylor and his companion went at the farm. They used long hoes, with which the Bishop's parties are well supplied. They turned the soil over thoroughly everywhere they went, leaving the wild vegetation roots so that the sun completely exterminated them. They did not, of course, attempt to operate the whole of the 2,500 acres, but before the Bishop left they had cleared enough of a section to plant 200 banana trees and more than 400 pine-apples. This mission, as well as the one at Dondo, is now on a self-supporting basis.

The work of evangelizing in any quarter, however, is hardly begun. The difficulty is in the language. The missionaries could learn Portuguese easily enough, but to reach natives effectively it will be necessary to address them in their own tongue. In the large towns, where the influence of Portuguese trade dominates, the natives understand the language and speak a bad dialect of it. In the interior they generally know nothing whatever of it. The missionaries naturally have had to spend a great deal of time in mastering the African language. The languages and dialects of Africa are numerous, but Bishop Taylor's plan of having each missionary settle in one place, there to remain and build up a home for himself, will obviate any difficulty that might arise otherwise from a confusion of tongues.

Dr. Summers had reported that the next town suitable for a Missionary station was Pungo Andongo, and when the Nhangueppo farm had been well started, and the people at Dondo that had been left behind had arrived, Bishop Taylor set out, unattended save by natives, for the new place. It is distant 37 miles from Nhangueppo, across the same kind of hilly, uneven country that the Bishop had already traversed. Before starting he sent word back to Dondo again to the missionaries still resting there to follow him and await further orders at Nnangueppo. The Bishop made the trip in three days. Every day brought its evidence of the need of his work in Africa. As he came toward the end of a long downward slope he observed his carriers looking furtively at the side of the path, and presently one of them picked up a stone. The others did the same thing, and while the Bishop was still wondering what they wanted of the stones, he saw them throw their missiles aside. The men had added the stones to a high irregular heap of similar stones that stood by the path. To the Bishop this thing had no significance whatever; there was apparently no use for the pile either as a landmark or an ornament. He questioned one of the carriers about it. The fellow hung his head sheepishly.

"At this point," he said, "we enter a stretch of country, that, lying low between the hills as it does, has often been exceedingly dangerous to all kinds of travelers. Fierce animals dwell here, and the legend throughout all the land is that they are the slaves of a wicked demon that dwells in the dark thicket. The animals are not to be feared unless the demon bids them work, whereupon they rush out and destroy whoever may be passing. For many years—hundreds it is said—the people have been accustomed to defeat the demon by building up the stone-heap. It is a powerful fetish, before which the demon cannot avail."

"But," exclaimed the Bishop, "surely you have lived among the white men and have learned of them about the true God; you know better than this. Do you not understand that a miserable stone heap is worthless against wild animals, and that there is no demon to be feared in the thicket?"

"Ah," replied the African, "I have heard such things from the white men at the coast, but who knows that their

God ever comes in as far as this? The demon may dwell in the thicket after all, and it is as well to be on the safe side. Your God cannot take offence at that."

And on another occasion they passed a miniature village. It consisted of no more than four huts. The natives were too excessively lazy to cultivate sufficient land to live upon as well as they might, and so devoted themselves to trade. Their business consisted in supplying water to passing travelers or caravans, for at that point there was no water for a considerable distance, except at the well around which the village was built. Success in this business depended, of course, entirely upon the presence of travellers, and when they were slow in appearing the natives were forced to go hunting. They were preparing for a hunt when the Bishop arrived at the well. It took them a whole day to do this, although not one weapon was burnt or put in order. The time was spent in making the necessary propitiation to the demons, it were mockery to call them gods, who ruled the forests and all the country round about. During the first half of the day they had pondered solemnly, and danced frantically, led by their chief, in the effort to think up some new and extraordinary sacrifice to make. At last they struck it. They dug four little holes in the ground, about a foot deep each, in the form of a square. They then took the one goat of the poorest man among them and put her feet into the holes. With the precious water from their well they moistened the dirt, and, every man pitching in to work, they packed the mud about the unfortunate nanny until she was entirely buried, not even the tip of an ear appearing above the mud. Then they shouted, and sat down to contemplate their fetish with profound satisfaction. That was what they were at when the Bishop came along. It was then too late in the day to begin a hunt, and they passed the rest of the afternoon in idleness.

Pungo Andongo was reached without other advantage. This is one of the towns that Livingstone described. It is surrounded by some of the greatest wonders in the world, immense conglomerate columns of rock 300 feet high. Livingstone believes that they were formed in some prehistoric period when the ocean extended over most of Central Africa. The Bishop had less trouble in making a start there than in any other town he had been in. He arranged for the purchase of several buildings outright, so that his missionaries would not have to build even a schoolhouse. He appointed Rev. Joseph Wilkes to take this station. Mr. Wilkes had brought his wife and daughter along, and eventually they installed themselves there. The land granted to the mission was not so favorably situated as it might have been, and one of the things that Mr. Wilkes has had to do to render his station self-supporting was to open a store. Pungo Andongo is in the line of caravan trade, and it may prove that the store will be sufficient for his need, in which case the land will be used entirely for an industrial farm. After completing arrangements at Pungo Andongo, Bishop Taylor set out for Malange, the next spot reported by Dr. Summers, distant about 62 miles.—*Boston Daily Herald*.

It is told of Dr. Thomas, now Assistant Bishop of Kansas, who was renowned in Yale and after his graduation as a chess-player, that he suddenly gave up his favorite game. Asked the reason for his conduct, he said: "I found that I took so much interest in the game that when I was beaten it aroused in me feelings that I could not conscientiously entertain. There was nothing left for me to do but to give up chess."

John Jasper of "Sun do Move" reputation, is certainly a man of faith and energy. He has crossed the line of 75, and yet is earnestly pressing forward a new church enterprise; which will cost \$15,000, and hold twice as many people as the old church.—*Baltimore Baptist*.

Peninsula Methodist,

PUBLISHED WEEKLY BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR,

WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 35 Cents.
Six Months, 60
One Year, \$1.00
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 25 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

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

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

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

"The Parson's Vacation," in our issue of June 4th, by Rev. Louis Eisenbeis of West Chester, Pa., is another well directed and timely hit by our esteemed correspondent. We notice our confreres of the *Evangelical Messenger*, Cleveland, Ohio, show their appreciation, by transferring it to their columns, giving both the author, and our paper due credit.

A Tobacco Question.

A friend writes us, describing a preacher who preached a sermon against the use of tobacco, denouncing it as a sin, because detrimental to the mind and body of the user, and financially so expensive, as to be sufficient in almost any community, to support a church in the same. He then alleges that shortly after said sermon, a church festival was held, with the approval, and under the supervision of this same preacher, at which cigars were on sale, and that, without the payment of the revenue tax, or the state license fee. Upon this statement, he asks, "Is a minister of the gospel doing these things, living up to the Biblical injunction, 'let your light so shine before men, that they may see your good works and glorify your Father which is in heaven?'"

We answer:

1. We think any minister of the gospel lets his light shine, and does a very good work, when in his preaching he shows the people, in a proper way and in a Christian spirit, the *uselessness*, the *uncleanliness*, the *injurious effects*, and *expensiveness* of this indulgence.

2. The sale of Tobacco at church fairs, or under church auspices is contrary to the spirit of our Discipline, according to which every minister, before he is admitted into the Conference, is to be asked this question: "Will you wholly abstain from the use of tobacco?"

3. For any one to sell cigars, or anything else, without paying what is due to the government, is to defraud the government, and for a Methodist to do so, besides this, to violate the General Rules, which expressly forbids 'the buying or selling goods, that have not paid the duty.'

4. How far this minister, or any other in like circumstances is guilty of inconsistency depends upon his responsibility for the wrong doings named. In too many cases the preacher is not consulted. If, however, such things are done with his approval, or without his protest, he is certainly "living" very far below the standard of righteousness enjoined by our Saviour, in the words quoted by our correspondent.

Mr. Moody's judgment, as reported, is, that while a man who uses tobacco may be a Christian, he surely cannot be a very cleanly one.

Camp Meetings.

Our confreres of the *Michigan Christian Advocate* has been to camp, and writes these earnest words in advocacy of such agency for promoting evangelistic success:

"We return from the Reading camp-meeting more deeply convinced than ever before of the value of these summer religious gatherings. Held under many disadvantages, in a community none too zealous in support of any religion, and sustained from beginning to close by a little band of faithful workers, it nevertheless proved successful from every possible point of view. Many souls were soundly converted, many more were baptized afresh with spiritual power, people who had not attended church for years, were there on the Sabbath paying respectful attention to the preached gospel, listening interestedly to the earnest exhortations, bowing their heads while believers prayed, and receiving, as we believe, general impressions for good which will not immediately pass away. How else could all this good have been done? By what other agency could the gospel standard have been planted out there in the heart of that comparatively irreligious region? To every mind it is certain that whatever of good was accomplished is so much clear gain to the cause of Christianity. And we are persuaded that little meetings like this, well managed and pushed forward with energy, are more useful in proportion to the forces engaged than the more pretentious gatherings. They carry the gospel directly to the doors of the unconverted. By changing the place of meeting every year or so, the influences are brought to bear upon a larger number of people, and more members of the church receive needed training in religious work. But it requires courage and faith to undertake such an enterprise. If two or three charges would unite for the purpose, the responsibilities would be more widely distributed. Special provision for the management of the altar services is requisite. Indeed this is more important than anything else. Upon it, by the blessing of God, the conversions of souls and the sanctification of believers in great measure depends. Elaborate programs, excellent speakers and the like, are well enough, but a trained force of consecrated toilers to secure efficiency in the directly spiritual efforts is absolutely needful to prevent waste of public effort and general indefiniteness in the aim and trend of all the services. This feature of the Reading meeting is worthy of note. Willing workers were there equipped for usefulness. The personal work was discreetly done, as it always needs to be. The fewer arguments the better in face to face appeals. An open space at the altar for inquirers, hearty invitations to come to Christ, and wise, faithful souls moving through the congregation encouraging convicted souls to make the start, are as much needed today and quite as effective as ever before in the history of the church. The Sabbath at camp meetings should be religiously the best day. The heavy services ought to be glorious victories for Christ. Impressions then made should be taken instant advantage of. Strike while the iron is hot. Don't dismiss the crowd and go off somewhere to a private tent with a half dozen old church members to hold a prayer meeting, but meet the enemy on his own ground, or rather hold him in check on your ground, until God saves somebody and the shout of victory ascends to heaven. It was good to see souls converted right in the midst of the surging throng. Shall we not work for this everywhere? No camp-meeting deserves to be called a success at which the spiritual achievements do not excite the principal remarks. Plan for these things, good friends, and God will certainly be with you."

A Trip to Virginia.

INTERESTING STATISTICS.

The *Peninsula*, which forms the territory of the Wilmington Annual Conference of the Methodist Episcopal Church, has three well defined sections: the state of Delaware, the Eastern Shore counties of Maryland, and the counties of Accomac and Northampton in Virginia.

Of the nearly four hundred thousand people, estimated as the present population of this territory, about fifty thousand are communicants of the Methodist Episcopal Church, being about three fifths of the entire number of church members in all the churches on the *Peninsula*. The numbers in other branches of the Methodist family within the same bounds are as follows: Free Methodists (estimated) 150; African W. M. P., 700; African M. E. Zion (estimated) 800; African Methodist Episcopal Church 3,511; Methodist Episcopal Church South, 5,458; Methodist Protestant Church, 6,258; making an aggregate Methodist membership, other than our own, of 16,877, and, including ours, a total of three fourths of the entire church membership on the *Peninsula*. Estimating three adherents to each member, we have a Methodist population of some 257,000. The value of the church property of the Methodist Episcopal Church is \$1,776,735. The churches that come next in numbers are, the Presbyterians, 5,771; the Baptists, 5,755; and the Protestant Episcopalians, 4,697. Verily this is a Methodist Peninsula, and in its more than fifty thousand homes, there ought to be a welcome for at least ten thousand copies of our local church paper. If the rest of our territory is as thoroughly canvassed, as Holland's Island and some other places have been, this figure can be reached.

In the last thirty six years the population of the Peninsula has increased from 245,000 in 1850, to nearly 400,000; during the same period the members of the M. E. Church have increased from 28,000 to 50,000.

THE JOURNEY.

At 8.16 a. m. Saturday, the 23d inst., we left the North East Station, en route for Accomac Co., Va. Changing cars at Newark and Porter's, we took the main line of the Delaware R. R., passing Middletown, Dover, Harrington, Seaford, Laurel, and some eighteen other smaller towns, to Delmar, ninety seven miles almost due south from Wilmington. The name of this town is a composite of the first syllable of each of the two states, on the dividing line between which it is located. At this point the new route begins to Norfolk, Va., the road extending ninety five miles to Cape Charles City, the remaining distance, some thirty six miles being made by steamer. Passing Salisbury, Princess Anne, King's Creek, Pocomoke, and a number of new settlements, we come to New Church, a station a few miles south of the line between Maryland and Virginia. Fifteen miles further, we reach Parksley, our destination, one hundred and fifty miles south from our *Peninsula* metropolis, making the journey by this mail train in a little over six hours.

At Harrington, we had the pleasure of having Mrs. Davis, wife of the Virginia District Presiding Elder join us. At Bridgeville, Rev. J. H. Howard boarded our train, on his way to spend the Sabbath with the Cannon brethren, on exchange with their pastor, Rev. W. T. Valiant. At Seaford we had a minute's greeting from Rev. G. W. Burke, pastor of Federalsburg charge, and a cordial invitation to his camp meeting at Chestnut Grove, which begins Friday the 5th proximo. At Salisbury our good local brother, J. H. Connelly, who serves Hallwood circuit on the new District, joined us, and added to the pleasure of our ride, by pointing out objects of interest, as well as by reporting the progress of the work. Brother Connelly dispenses with the traditional itinerant's horse and saddle bags, and travels his rounds on foot. His latest feat in this line was a tramp of thirty five miles, visiting from house to house, on a special consultation with all interested parties in reference to a change in the location of one of the churches. He reports a kindly reception by the people, and increasing attendance upon the services of

the sanctuary. Brother Connelly forgoes the comforts of his home in Bethel, Del., that he may minister in holy things to these people, and has taken but two brief furloughs since Conference.

At Pocomoke City we were pleased to greet our former pastor, Rev. R. W. Todd, on his way to Parksley camp meeting. He reports favorably from Snow Hill, just now rejoicing in long desired and refreshing showers of rain.

At Parksley, we were most cordially welcomed by Presiding Elder Davis, and brother W. K. Galloway, who is in charge of this appointment, and were soon shown to the house of a Mr. Taylor, whose wife has but recently been converted. Here we were served with most acceptable refreshment for the physical man; and a little later, we found our way to the camp ground, where all were busy in completing arrangements for a ten days' sojourn in the pines.

Nearly our entire route was through a country continuously level, with scarcely the apology for a hill any where within sight. In Delaware and Maryland extensive peach orchards in frequent alternation with fields of corn, and wheat, and oats, and grass, with large patches of strawberries, and raspberries, and occasional fields uncultivated, made up a succession of pleasing pictures as they were set in the frames of our car windows. To add to the variety quite often long stretches of pine forests came into view, with here and there the silvery lines of sluggish water courses. Vegetation was at its height, and evidences of goodly rewards of faithful husbandry were abundant. In many orchards, however, there are few if any peaches; though it is thought there may be on the average a moderately fair crop. It is gratifying to see so frequent indications of improvement along the route; while the primitive country dwelling one story and a half, innocent of paint, whose chief design was to afford necessary shelter, with its corresponding surroundings, was by no means a rare object on the landscape, there were not wanting many specimens of neat, tasteful, and commodious houses with attractive environments, of recent construction and modern style. The rail road is a wonderful factor in the development of civilization, and the diffusion of intelligent refinement. Our *Peninsula* has lost forever and with great gain in many respects if not in all, its exceptional isolation. The railway beast of burden with his metallic sinews, his breath of steam, and his gigantic strength moves along almost its entire length, bearing to the country from the cities, and to the cities from the country, the supplies of men and their handiwork, as may be respectively needed, and making this section as much a part of our great national whole, as any other.

As we approach the Virginia line, the scene varies; the potato, especially the sweet potato assumes the prominence of the peach, the small fruits are more generally cultivated, and the building improvements are more recent, and less frequent. We still see, however, some fields of fine corn, and an occasional peach orchard. The spirit of progress is abroad, and extending with remarkable rapidity. With the terrible blight of slavery removed—a blight more disastrous to the master than to the slave, just as that master had more of mental and moral worth to be blighted, and with a new spirit of intelligent enterprise, and devotion to the right and the true, in church and school, this *Peninsula*, so singularly favored of Heaven in material resources, and with so rare climatic advantages, as it lies in the watery arms of the Delaware and Atlantic to the eastward, and the Chesapeake on the west, promises to be the garden spot of our eastern seaboard beyond any other locality.

The location of this feast of tabernacles, a few hundred yards to the west of Parksley station, is a beautiful grove of tall pines, in which the fathers and

mothers of our early Methodism were wont to assemble to worship God and persuade sinners to turn to the Saviour. The present stand for preaching is placed between two fine oaks between which the gospel heralds of those former times stood to proclaim "the unsearchable riches of Christ." The last meeting held here was held some thirty years ago. There are but few tents pitched on the ground this year, but the daily attendance is very large; the people driving in from twenty to thirty miles. A wide spread awning shelters the general congregation from the ardent sun, and the "Bishop Mallalieu tabernacle" offers its ample space for more private services. A very pleasing feature of this meeting, is the presence in cordial cooperation, and brotherly sympathy of members and attendants of the various Christian denominations. Rev. Mr. Twilley of the M. E. Church South, preached a most excellent sermon, in a most earnest and devout spirit, with decided effect, Tuesday afternoon, to an attentive congregation of nearly if not quite a thousand people. The Sunday congregations were very large; in the afternoon, it was estimated there were over twenty five hundred persons on the ground, and that without any excursion facilities for that day. The order and interested attention are most admirable. Besides the Presiding Elder, A. D. Davis, and his own men, brothers Galloway, Connelley, Easley and Geisler, Rev. R. W. Todd and the writer have been present to participate in the services. Bro. Todd preached four excellent sermons, the first one, Sabbath morning, opened the campaign with "the glorious Gospel of the blessed God." The editor followed in the afternoon on that precious text, "ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. Brother Todd preached again at night, on the relation of little things to God's plans for human weal. More anon.

For the striking statistics in "our editorial upon our Virginia trip, we are indebted to Rev. R. W. Todd, who has prepared a very interesting and valuable additional chapter, for the new edition of his "Methodism of the Peninsula," which we advertise in our columns. We hope every one who has not yet secured a copy of this racy, humorous, and pathetic volume, will be prompt to buy this new and revised edition, which is offered at \$1.25. For the benefit of those who have the first edition, the author has had his new chapter printed in a neat pamphlet, at 20 cts. a copy, by mail. This pamphlet is embellished with an excellent portrait of the author. We shall take an early opportunity to give further notice of this unique work.

We are glad to have bro. Otis give his earnest heart such free expression on so vital a topic. Hope he will continue to favor us with similar contributions on live themes; and that other brethren will do likewise.

The *Michigan* has this naive word, as to the spirit of self-sacrifice animating the Iowa brethren. We think, ditto may be said of other Conferences as well as the Detroit.

"There are said to be a number of brethren in the Iowa conference who can be prevailed upon to be delegates in the next general conference. Same here."

The *Central*, in noticing the July number of the *Methodist Review*, says: In the Editorial Department Dr. Curry takes up the Bishop Taylor question, and treats it quite satisfactorily we think; but the question at present seems to have passed out of the domain of discussion into that of feeling. Dr. Curry is in sympathy with Bishop Taylor and his work.

Conference News.

The work of enlarging and beautifying the St. Michaels M. E. Sunday school room, necessitated by the rapidly increasing requirements of the school, was commenced on Monday morning of last week. The enlarging process consists in rendering available, for school purposes, the two class rooms at the west end of the building, removing the solid partition that separates these rooms from the school-room, and placing in its stead glass in adjustable sash. That will allow the three rooms to be thrown together at will, or divided as originally designed.

A handsome memorial window will be placed in the centre of the east end of the room, where the main entrance is at present, and in the stead of this entrance two doors, one on each side of the centre, will be put in. The memorial window, which is made of beautifully tinted glass, bears in its centre the inscription, "In memory of Mrs. Louisa Dunning, who died January 26, 1859." The immediate cause of this visible token of love and respect for this sainted lady is the recollection that in her lifetime she was a firm friend of the school, and in her last will bequeathed to it the sum of \$1,500. The idea of placing this additional sign of the respect in which Mrs. Dunning is held having suggested itself, it was determined to raise the necessary amount by contributions of five cents each, that every little child might have a share. Mrs. James Valliant was placed in charge of the matter, and the result is the completion and placing in position of this window where every one entering the building may read its inscription. The ceiling of the school-room will be laid off in panels, and then the whole will be beautifully painted and frescoed, while the vestibule will be finished in a style corresponding with the main audience room. The school will be supplied with a handsome new organ, and when the work now in progress is completed it is supposed that there will be no better equipped room on the shore. The improvements are being directed by superintendent H. C. Dodson, assisted by a corps of skilled artisans.—*Easton Ledger.*

The protracted meeting now being held at the M. E. church, Chincoteague, Va., is proving a grand success; there have already been 8 or 10 conversions, and quite a goodly number are now at the altar.

The official board of the St. Michaels M. E. Church has granted their pastor, Rev. Wm. B. Walton, a vacation of six weeks. He will rusticate in Bucks county, Pa., where his brother and many friends reside.

At a call of the Official Board after the close of the morning service on Sunday, Rev. Wm. S. Robinson, pastor of the Smyrna M. E. Church was voted a vacation of three weeks. Inasmuch as the Reverend gentleman had neither asked nor hinted such a thing, he appreciates the act in both its spontaneity and unanimity as much as he can the season of rest that has been so generously tendered. He will fill the pulpit next Sunday, and arrange for the pulpit supply during what time he and his family may be absent. *Times.*

BLACKBIRD DEL.—Among the items of interest in the letter of our Presiding Elder Brother France, was that on Cecilton and Galena circuits, the hay was all furnished for the Preacher's horse, which he thought would be a good thing for all circuits to do. I can say for Appoquinimink one of the charges that our good Elder did not notice in his letter, that she is not very far behind in this one thing. About this time last year my loft which is one of considerable capacity was filled. Not long after that was gone it was filled again, lasting nearly until conference. Within the last few weeks it has been filled to overflowing. Beside corn and oats and even wheat have been received. G. S. C.

Rev. I. G. Fosnocht pastor of Galena charge requests us to say that proposals for the remodeling of Galena M. E. Church will be received until Aug. 10th, 1887.

Brandywine Summit camp-meeting commences Aug. 8th, and promises to be largely patronized this year; already about 140 tents have been taken. Thursday the 11th of August will be devoted to the cause Missions, and the services will be under the direction of Rev. W. L. S. Murray, Ph. D. Appropriate speeches and music will make the day one of unusual interest.

The following ministers are expected to be on the ground:

Revs. W. L. S. Murray, Ph. D., N. M. Browne, C. A. Grace, Jas. E. Bryan, Jas. W. Hemminger, J. D. C. Hanna, Adam Sten-

gle, L. W. Layfield, K. R. Hartwig, and R. C. Jones, of the Wilmington Conference, and Revs. Wm. H. Smith and Henry C. Bodine, of the Philadelphia Conference; beside quite a number of brethren from both Conferences, will be present and preach during the camp.

The association have arranged for a strict observance of the Sabbath, and we are looking forward to a most successful camp-meeting. We hope the friends will pray for the descent of the Holy Ghost, that we may have a time of great spiritual power.

R. C. JONES,
Preacher in charge.

Correction in the Minutes.

DEAR BROTHER THOMAS:—I find that there is a mistake in the report of the Education Collection in the last Conference minutes that gives Galena charge, credit for only two dollars. It should have been thirty four dollars. As that amount was handed to the Finance Committee by Brother France who reported all my collections at the last Conference, Brother Crice Chairman of the Finance Committee writes me that there was thirty five dollars more money received than was reported, for the Education Collection, thirty two of that should be credited to Galena charge.

Yours Truly
T. L. Tomkinson.

Salisbury Methodism.

As is well remembered, the great Salisbury fire of last October laid in ashes both the church and the parsonage of our beloved Methodism, leaving only a portion of their parsonage furniture and the ground upon which their property stood. And what added still greater poignancy to the calamity, and discouragement to the society, was the fact, that, by an inadvertence, the insurance on the combined property, amounting to near five thousand dollars, was allowed to lapse only a few weeks before the fire; and this, too, was swept away. The society had also greatly suffered, many losing about all they had, with only meager insurance to cover said losses. And hence the question of rebuilding became one of grave solicitude, and the prediction on the lips of certain, ones that the old Church must disband and relinquish the field had some foundation, and may be pardoned.

But the cloud was left not without some silver in its lining. The genius of the church, and the history of her methods and aims in the years gone by, were so earnest that when she plants her stakes she never pulls them up but to settle them again along lines of extended empire. This encouraged the hope that somehow the old Church would rise from her ashes at a day not very distant. Then again, God had raised up in their midst a brother, as liberal as he is prosperous who at the very first sought to encourage by the proffer of a munificent sum toward the erection of a Church and parsonage if they would build something creditable to the denomination. Then unusual prosperity seemed suddenly to bless the callings of others of the flock, and their exchequers received fresh and ampler supplies. And then they felt God had wonderfully helped the case by overruling in the appointment of the present pastor to the charge. They found in Bro. Martindale every element the exigency demanded and he went to them with the thunder of battle in his bones and the "swing of conquest" in his plans; and a new era to the old church at once began to dawn.

The results to date, their new parsonage is nearly ready for occupancy. It is a thing of beauty in all its appointments; large, convenient and handsome; with flanking porches, a double bay window, a tower at one end and finished in architecture elaborate and modern. It promises to the most beautiful frame structure in the town.

But the best of all is, they are pushing up the walls of what will prove the handsomest Church by odds, on the Peninsula. It is of Port Deposit granite and will cost not less than \$20,000 when completed. It will have a corner tower, several graceful turrets, stained glass windows, several annexes for Sunday school, class meeting and other purposes, and will be

finished in the handsomest possible style for the amount of money expended. The main entrance will be at the tower, and in the opposite corner of the auditorium, the pulpit will be situated with the organ gallery and choir in the rear. Flanking the pulpit two wings will be built, one forming the pastors study, while the other will belong to the choir and each annex has an entrance from the outside, the seating will be diagonal and sliding glass doors will partition off the annex apartments. The Sunday School will have rooms upon the first floor for the Senior and intermediate departments, while the infant school will have an apartment on the second floor of the school annex, which will be the only second floor of the building. The building will be pushed to immediate completion, and dedicated free from debt and it will then be seen that the half has not been told of the structure by the most facile pen.

G. W. BURKE.

Letter from Mrs. Stevens.

BROTHER THOMAS:—I felt like placing at head of this sheet "Beulah," or "Green Pastures," "Still Waters," so perfect is my sense of rest.

Four months of almost continuous and exhaustive toil have made an admirable setting for the period of relaxation now accorded, and in which I hope to renew my strength.

My last to the PENINSULA METHODIST was written in Chatfield, Minn., July 8th, a day of burning heat. The following morning I again boarded the train, and after a ride of two hours duration was set down in the pretty little city of Rochester, where the Methodists are the leading denomination and have a fine property. The Waseca Assembly had drawn the Shepherd of the flock to its sylvan retreat, and I was left to conduct the services of the day. This fact, together with the oppressive heat, and great weariness of body made the cross seem unusually heavy and I feared that that day at least, I was not to be the "cheerful giver that the Lord loves." But He graciously heard my cry, and by reason of His presence, and the large congregation of the morning and the still larger one of the evening, and the evident interest in my theme, there was granted me the "garment of praise for the spirit of heaviness." I tarried for a tea meeting in the church parlors, Monday afternoon, which was a season of social enjoyment and spiritual refreshment. Returned to St. Paul, and the home of Carrie Curtis Loweth, the 12th, and the following day participated in the quarterly meeting of the Minneapolis Branch. The meeting was of unusual interest because of the presence of Miss Abrams and Mrs. Van Pelten. The former is being sent by the Branch to Bombay, to assist Miss De Line in her very important, successful and enlarging work. The latter is returning to Japan, and though the night before she had said adieu to the last of her kin-folk, and the tears glistened in her eye at thought of it, she was rejoicing in the hope of being soon "at my work, among my people."

Miss Abrams had been doing in Dakota much the same work that I had been doing in Minnesota, and her report was, like mine, I trust; the wane offering that precedes the harvest. The hands of the corresponding secretary were full of items of interest from the homefield and missionary letters, while the Treasurer encouraged the ladies to believe that the appropriations made in General Executive Meeting would be met.

The 14th and 15th, I spent with my friend Mrs. Emily Huntington Miller, in her lakeside cottage. My last service in the Branch was rendered at Hastings, the following Sunday, and Monday evening I turned my face eastward. Spent Tuesday in Chicago, resuming my journey in the evening. After a detention of three hours en route, by reason of a derailed car and torn up track, was deposited in this beautiful city. The discomforts; and they were manifold, the ills; and they were numerous, are fast fading away, and only the joys and the blessing will remain. May it prove an earnest of life's last day.

To summarize, nineteen towns in Minnesota have been visited and forty-six meetings held, an aggregate of eighty-six services since leaving Wilmington.

Nothing in my journeying has so interested me as the people themselves. Sometimes in the Babel of tongues it would seem as though I must be in a foreign land, and to see from the car windows the wide stretches of prairie with no visible habitation would but confirm the delusion. Some characters I have met would figure well in romance and novel, and the homes (varying from palace

to hovel) would find fitting place in the story. The old lady, eighty-five years of age, running abreast of the times, able to give you the latest news, political, social or religious, "playing skillfully on an instrument" which she used as an accompaniment to a voice remarkable for sweetness and strength; caring well for her household and given to hospitality; who has so long beheld the invisible that it would seem that Heaven could hardly hold a surprise for her was worth going miles to meet. The soldier's widow, who in a cyclone but a little more than a year ago had the last vestige of home and its belongings carried away and only the clothing upon her person, and her faith in God, and her love for the Master and his service left, was the King's Daughter that it will be my joy to remember, and her prayers will bring me blessings.

The little girl that with moist eye and trembling voice said, "I love Jesus, how can I help?" I am happy to claim as a "true yoke fellow."

In one place where the audience I knew would be composed exclusively of farmer-folk, and that in a district where the chinch bug had devastated wheat-field and corn-field, and where the drought had nearly ruined the hay crop, a conversation by the way led me speak of the life, and the death, as well, of an Indian farmer. Weariness, disappointment, anxiety, were on the faces upturned to mine, and doing (I am confident they did) as I asked them to do, put their own lives in contrast while I spoke, it was good to see the weariness fade out disappointment give place to hope, anxiety to peace.

One man said at the close, "We had family prayers before coming, we'll go home and have family praise." Another "I expected there'd be a collection, and I took good care that none of us brought a cent, times are so hard I thought we couldn't afford it. Here! take this" a paper on which was his name, and \$10. payable Sept 30th. Still others thanked me for having removed their burdens, and it wasn't me at all. It were worse than vain to attempt to tell what all this has been to me, what it has done for me, suffice it that I set my seal to "He that watereth is himself watered." "Give and it shall be given to you again; good measure, pressed down, shaken together and running over."

August 9th, I hope to go to Thousand Islands for the benefit I shall find in the great missionary convention Aug. 10-17.

Yours Truly,
E. B. STEVENS.

The greater portion of the brick church (M. E.) on Kent Island has been taken down and the work of rebuilding on a modern design will soon begin. The brick and lumber &c. has been ordered. The congregation is worshipping in the grove at present.

Our readers will notice an interesting letter from Newport, R. I., on our first page this week. Brother Scott is the son of the celebrated New England Methodist Divine Orange Scott, so distinguished in the great debate on the relations of the church to slavery, forty years ago. Prof. Scott our new contributor, was Principal of East Greenwich Academy, on the banks of the Narragansett Bay some fifteen miles from Providence, R. I. a year ago, but is now pastor of Thames St. M. E. Church in Newport. We hope for further favors from his facile pen.

Our Protestant Episcopalian brother thus invites all outside "the church," "of any denomination," or "of no denomination," to attend his protracted meetings. "The object" is a good one, and we hope our brother of the Protestant "Episcopal denomination" will have abundant success.

An Association will be held in Christ Church, Eastville, Va., beginning Tuesday, August 2, at 11 a. m., and continue through Sunday, the 7th; with two services and sermons daily, morning and night. The Rector expects to be assisted in these services by the Rev. John McNabb, of Accomac, and the Rev. Beverley D. Tucker, of St. Paul's Norfolk.

All persons of any denomination or of no denomination are cordially invited. The object of the Association is by the help of God's spirit, to stir up God's people to a closer walk with him, and to awaken and convert the ungodly and the sinner.

The Association was appointed at the spring meeting of the Norfolk Convocation, April 19-25, 1887.

GEO. W. EASTER.

PERSONAL.

Rev. J. H. Winters, pastor of the colored Methodist Church, Trappe, Md. is actively engaged in looking after the interests of his charge, and is raising a fund for the completion of the parsonage. He has recently had the church repainted, which is quite an improvement.

Rev. H. C. Fries, a Presbyterian minister, living in Laurel, was buried last Friday week. Rev. J. O. Sypher, pastor of the M. E. Church of Laurel, preached the funeral sermon.

The banker at Sendal, Japan, a non-Christian, has given 10,000 yen (over \$3,000) to the school established by the American Board in that city, with the distinct understanding that it is to be a thoroughly Christian institution. Many students in this school are feeling the power of the gospel.

A LITTLE STIFF ON CULTURE:—"Not long ago we listened to a sermon from a cultured young preacher, just home from Germany, before a congregation mostly farmers, upon the, "subjective influence of Christian consciousness," and, as an honest deacon said, "the more he unfolded it the more he covered it up." What is culture good for if not to make truth plain?

Has Dr. Lafferty forgotten that the Monumental City is a southern city?

Rev. Sam Jones had only an audience of one hundred at his lecture in Baltimore. Dr. Bond used to say that his native city didn't dote on literature, and never patronized intellectual entertainments; but Baltimore was delighted in groceries, bulk meats and leaf lard.—*Richmond Christian Advocate.*

Have non-smokers no rights that smokers are bound to respect? This comes even from Richmond.

The Rev. Dr. Adams, of Mississippi, suffered from the smoke of cigars after the alumni dinner at Emory and Henry College. We are not certain but nausea from the fumes of the burning tobacco cylinders did cause him to reject his part of the banquet "as meat offered unto the idol" of Indian Weed. There ought to be a politeness about pipes.

Dr. G. Lane Tanneyhill, of this city, who received from Dickinson College the honorary degree of A. M. at its late commencement, is the second son of Rev. Thomas Tanneyhill. The latter, a native of Calvert county, and formerly a member of the old Baltimore Conference class of 1828, is supposed to be the oldest living minister of those admitted into Conference. Grandfather Tanneyhill and wife celebrated their "golden wedding" in 1883.—*Baltimore Methodist.*

Syracuse University now has 40 professors, 437 students and an endowment of \$500,000.

There are in the United States 365 colleges and universities. They have 4,836 professors, and 65,728 students. The buildings, real estate and productive funds aggregate \$105,307,117.

Marriages.

MISTER—WEBSTER.—At Deal's Island M. E. Parsonage, July 21, 1887, by Rev. Benj. C. Warren, Sidney Mister and Lillie Webster, both of Deal's Island, Somerset Co., Md.

FRESKOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.

FOR SALE.

Clark's Commentary on Old and New Testament. Watson's Institutes—two vols., Wesley's Sermons—two vols., Smith's Theological Dictionary, and other works; a little used, but nearly as good as new. Terms reasonable. A good chance for a young minister.

Templeville, Md.

J. R. DILL,

FOR RENT.

Ocean Grove, N. J.

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. Suowden Thomas, North East, Md.

A Million for Missions

FOR 1887.
BY COLLECTIONS ONLY.

DAY-DAWN.—Whichever way we turn our eyes to scan the harvest field, the signs of the times betoken the immediate duty of putting in the sickle. There are sure signs of a day-dawn. We have passed the dull gray that is the first advance herald of the morning, and even the purple and crimson tints that tell of the glory hastening on: the east shows something more than dark clouds edged with gold—the sun of Righteousness is rising on the world! Christlieb, completing his survey, breaks forth in rapture: Yes, the present is, thank God, the century of Missions, such as has never been. In it the world-wide Missions have begun. More than all the generations on whose dust we tread can we to day take up the Psalms, 'All the ends of the earth have seen the salvation of our God; Let us take to ourselves the great consolation that to-day, as never before, the work is advancing. The long and laborious process of undermining the chief strongholds of heathenism will one day be followed by a great crash.'—*Crisis of Missions.*

WARs of Christian Nations.—Since Jan. 1, 1880, the nations of Christendom have indulged in some forty-seven great wars, and leaving minor squabbles and indirect expenses out of view, our sacrifices on the altar of wars since that day may be roughly estimated at \$130,000,000,000 or just about 500,000,000 pounds of gold—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size, and running at the usual rate of speed, would be two hours in passing any given point, for such a train would be twenty-two miles long. An equivalent in one thousand pound bank-notes might be crammed into a box that could be carried on a medium-sized express wagon, but with the contents of that box we might have built double-track railroads from Halifax to Valparaiso, from Paris to Peking, from Cape Town to Stockholm; we might have bridged or under-tunneled the English Channel, the Straits of Gibraltar, the Kattegat, and the Hellespont the Mississippi at New Orleans and the Amazon at Para; we might have drained the Zuyder Zee and the Florida swamps, covered the hills of Asia Minor with cedars and the Libyan Desert with palm-trees, converted Greece and Persia into garden lands, and Timbuctoo, into a sea-port town; we might have done all that, and have money enough left to celebrate the birth of a new era by a grand international thanksgiving day.—*John Bright.*

We add, the Gospel of peace might have been carried to millions of perishing souls who pass into eternity at the rate of three thousand six hundred every hour

In the *Signs of the Times* of June 9, 1887, is an article by Ernest Gilmore from which we make the following extracts:

WANTED—SOMETHING INSIDE.—You may remember hearing of the old Spartan, who tried to make a corpse stand upright, but found that it would fall, and said: "Ah, it wants something inside!" I wonder if the trouble with a good many living persons is not that they want something inside. They lack animation; they need to be enlivened; need to push aside the barrier, whatever it is which hides from them the great Captain's face; that after seeing it, they may arouse to answer its beckon. "Wanted—something inside." Pity, mercy, helpfulness. The storms rage about these weak ones; they cry out for our aid; they are daily, hourly, going down, down. What if a wild cry for help comes from some poor wretched one, that may seem hardly worth the saving? Did not our Saviour leave the

ninety and nine and go in search of the one poor lost one? "Wanted—something inside." Energy, zeal, consecration. There is nothing truer than that "procrastination is the thief of time." While the indolent are sleeping away the hours when they should be at work for the Master, the hours are slipping by the golden opportunities are lost. Alexander, being asked how he had conquered the world, replied, "By not delaying"

The Blue Jay in the Pulpit.

The chief destroyer of pulpit excellence is *imitation*. Some admired model of oratory is the standard by which the young preacher proposes to try himself, and thereby he is to rise into supreme excellence. Sometimes he copies the voice of the admired preacher. It is so delightful, round, rich, musical, grand! But this great orator's voice is his personal property, and no man has a right to rob him of it. Further, no man that ever stole another's voice has become an orator in any sense of the word. Audiences have acute ears, and they can detect a mimic with infallible accuracy. The imitation may amuse them, but it destroys their respect for the copyist. His frantic attempts to be somebody else destroy his own merits, if he has any. He is therefore neither fish, flesh nor fowl. Nature has not endowed him with the gifts of the mocking-bird, and the highest rank that he can attain is that of the blue jay. That comical cockcomb among birds has the knack of copying some of the most discordant cries that are tolerated in the feathered republic. His musical ear is set to the key of all the faults in bird-notes, and he fancies himself a wonderful performer. Beware of the fate of the blue jay.—*Southern Methodist Review.*

No less a person than the Chaplain to the Queen of Great Britain has filed a sermon from Talmage, and strangely enough printed it. One of the readers of this Advocate, a minister, told us that the only sermons he ever heard from a certain preacher—a big man and a member of the General Conference—were, word for word, from a volume of discourses by a great expounder. This kleptomaniac is very rare among Methodists.—*Richmond Christian Advocate.*

Bishop and Mrs. Fowler and Captain and Mrs. Goodall returned from Alaska in excellent health.

METHODISM OF THE PENINSULA.

New edition, improved with new chapter on the "Record and Status of Peninsula Methodism," and containing portraits of "Uncle" Hancy Bradshaw, "Uncle" Stephen, the Slave Preacher, and of the author, now ready. Price \$1.25. To be had of J. Miller Thomas, Wilmington, Del., or the author, R. W. Todd, Snow Hill, Md. Will be sent by mail on receipt of price.

Those having the book in the first edition can procure the new chapter alone, in paper covers, 40 pages, with portrait of the author, by mail, for 20 cts. It is not for sale in this form to others.

Of the new chapter, Bishop Hurst writes:

"A most interesting and instructive contribution to the ecclesiastical history of the whole American Church." "Contains most rare and valuable statistical tables of all denominations on the Peninsula." "The four Methodist secessions down on the Peninsula, are treated with special care; the picture is entirely new, and in clear and full light."

"One of the most thoroughly entertaining books we have ever read."—*Baltimore American.*

"Any American Author might feel proud to have written it."—*Wilmington Morning News.*

Cummings
\$3.00 FOR 12
Fine Cabinet Photographs.
302 MARKET ST.,
WILMINGTON, DEL.

NEW BOOK FOR THE INFANT SCHOOL, BY J. R. SWEENEY AND W. J. KIRKPATRICK.

Single copy 25 cts. \$2.40 per dozen.
Address all orders to
J. MILLER THOMAS,
S. W. Cor. 4th & Shipley Sts.,
Wilmington, Del.

NEW BOOK, Songs of Redeeming Love, No. 2.

Edited by J. R. Sweeney, C. C. McCabe, T. C. O'Kane, and W. J. Kirkpatrick.
Single copy by mail 35 cents. \$3.00 per 100.

Address all orders to
J. MILLER THOMAS,
S. W. Cor. 4th & Shipley Sts.,
Wilmington, Del.

THE PROOF

Of the pudding is in the eating, and the satisfaction of Clothing is in the wearing. So if you want to be well pleased, at lowest prices for good Goods, give us a trial, as we have every facility for giving you the very best in the Clothing line, at less than usual prices. An elegant assortment of light Goods for Summer wear for men and boys.

J. T. MULLIN & SON,
TAILORS, CLOTHIERS,
6TH AND MARKET,
WILMINGTON, DEL.

MILLINERY.

Crape, Bonnets and Veils constantly on hand. Corsets, Bustles, Paniers, Skirts, and sole agent for Ladies Patented Rubber Underwear.

SALLIE D. BREAR,
306 KING STREET,
WILMINGTON, DELAWARE.
13-ly



Oxford Teachers' BIBLES.

From \$1.25 to \$12.50.

For sale by
J. MILLER THOMAS,
4th & Shipley Sts., Wilmington, Del.

THE ROE BOOKS.

New Editions in New Bindings.
Per Volume, \$1.50.

"WHAT CAN SHE DO?"
"BARRIERS BURNED AWAY."
"NEAR TO NATURE'S HEART."
"OPENING A CHESTNUT BUR."
"A FACE ILLUMINED."
"A DAY OF FATE."
"WITHOUT A HOME"
"FROM JEST TO EARNEST"
"A KNIGHT IN THE SIX CENTURY."
"HIS SOMBER RIVAL."
"A YOUNG GIRL'S VOING."
"AN ORIGINAL BELLE" (New.)
"DRIVEN BACK TO EDEN."

Just Published.—"HE FELL IN LOVE WITH HIS WIFE," NATURE'S SERIAL STORY," Illustrated.

For sale by
J. MILLER THOMAS,
4th & Shipley Sts., Wilmington, Del.

Man Wanted SALARY \$75 to \$100 for our business in this section. Responsible house. References exchanged. 451. WFG HOUSE, Lock Box 1888, N. Y.

THE CHEAPEST AND BEST SUNDAY SCHOOL LIBRARIES.



LIBRARY NO. 1.

For the School and Home. Fifty Choice Illustrated Volumes, large 16 mo. bound in muslin. Only \$20.50 to Sunday Schools.

LIBRARY NO. 2.

Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Net price for 50 large Books, only \$22.00. The Books are different from those in No. 1, and some are larger, both libraries making an appropriate addition of one hundred books to a Sunday-school Library for only \$42.50. Sold only in sets.

LIBRARY NO. 3.

Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Only \$25.00 to Sunday-schools. The books are different from those in Nos. 1 and 2. The three libraries make an appropriate Sunday-school Library of one hundred and fifty volumes, costing only \$67.50.

Each Library contains over 12,000 printed pages, illustrated by 212 large full-page fine engravings and many of smaller size. The books are printed on good clear paper, and strongly bound in muslin, with gilt stamps. Fifty Catalogues with each library.

LIBRARY NO. 4.

Comprising fifty three Books in fifty volumes. Beautifully printed, illustrated, and bound.

It consists of 50 large 16mo. volumes, with 15,831 pages, and numerous illustrations, on good paper well and tastefully bound, and put up in a neat case, and is sold to Sunday-schools at the net price of only \$27.50.

OBSERVE. 50 Vols., 15,831 pages only \$27.50.

None Cheaper! None Better!
J. MILLER THOMAS,
METHODIST BOOK STORE,
FOURTH & SHIPLEY STS.,
WILMINGTON, DEL.

C. L. S. C.

Required Reading 86-87,

BOUND IN CLOTH.

Walks and Talks in the Geological Field. By Alexander Winchell, LL. D., of Michigan University. Crown. 8vo. \$1.00
Recreations in Astronomy. By Henry W. Warren, D.D., LL.D. 12mo. 1.00
Sketches from English History. By Prof. A. M. Wheeler, A. M., of Yale College. (Not required of class of 1887.) Crown 8vo. 1.25
English Literature. By Prof. H. A. Beers, A. M., of Yale. 16mo. 60
Classic French Course in English. By Dr. W. C. Wilkinson. 16mo. 60
Warren Hastings. By Lord Macaulay. (Special C. L. S. O. Edition.) 16 mo. 40
A Short History of the Early Church. By J. F. Hurst, D. D., LL.D. 16mo. 40
The Christian Religion. By George P. Fisher, D. D., LL.D., Professor of Ecclesiastical History in Yale College. 16mo. 50
Required Readings in "The Chattanooga." 1.50

FOR SALE AT THE

METHODIST BOOK STORE
4th & Shipley St., Wilmington, Del.

SHORT HINTS

ON

SOCIAL ETIQUETTE.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts.

This book should be in every family desirous of knowing, "the proper thing to do."

We all desire to behave properly, and to know what is the best school of manners.

What shall we teach our children that they may go out into the world well bred men and women?

"SHORT HINTS"

Contains the answer, and will be mailed to any address, postage prepaid, on receipt of price.

L. L. CRAGIN & CO.
PHILADELPHIA, Pa.

W. V. TUXBURY,

Artist in Crayon, Pastel, Indian Ink and WATER COLORS.

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

31

THE LATEST AND BEST PHOTOGRAPHS

Prominent Clergymen

The many friends and admirers of the following distinguished clergymen can now obtain correct and well finished imperial photographs, from original negatives, mounted on heavy card board. The delicate finish and fine workmanship on these pictures are particularly noticeable, and attest the skill of clever and able artists.

Thomas Bowman, D. D. LL. D.
William L. Harris, D. D. LL. D.
Randolph S. Foster, D. D. LL. D.
Stephen M. Merrill, D. D.
Edward G. Andrews, D. D.
Henry W. Warren, D. D.
Cyrus D. Foss, D. D. LL. D.
John F. Hurst, D. D.
William X. Ninde, D. D.
John M. Walden, D. D.
Willard M. Malialieu, D. D.
Charles H. Fowler, D. D.
William Taylor, D. D.

The above imperial photographs of the Bishops of the Methodist Episcopal Church will be sent postpaid for 30 cents each, or the 13 for \$2.75 to any address.

Five imperials of the following famous divines.

Chaplain C. C. McCabe, D. D.
John M. Reed, D. E.
John H. Vincent, D. D., LL. D.
T. De Witt Talmage, D. D.

Also superior photographs of the deceased Bishops.

Matthew Simpson, D. D. LL. D., and
Issac W. Wiley, D. D.

PRICE 30 CENTS EACH, POST-PAID.

All the above pictures are uniform in style and finish, and are the latest and best pictures extant.

J. MILLER THOMAS,
4th & Shipley Sts., Wilmington, Del.

Theological and Sunday-school BOOKS.

Great Variety! Lowest Prices
PERKINPINE & HIGGINS
114 ARCH ST., PHILADELPHIA, PA.

DR. WELCH'S
Communion Wine, un-fermented, for sale at this office.

Quart Bottles, per doz. \$10.00
Pint " " 6.00
Half Pint " " 2.75

Courageous Preachers.

The pulpit should give no uncertain utterance on the danger of trusting in riches, make no compromise with the spirit of worldliness, but with a voice tremulous with love and solemn as eternity, should reveal "a better inheritance" — "a city whose founder and builder is God." Who make the crowds at the dance—no matter how deep the dissipation? Who are the spectators at the theatre—no matter how vulgar the play? Who drive hard bargains—even against truth and honor? Who compose the throngs that are guilty of Sabbath desecration? We answer, In a large measure, the members of the Church. The tendency of the times is to greater divergence from the "old paths." Sharp practices are tolerated in business. The sharp edges of a stern morality are clipped off here and there to adjust one's self to the accommodating spirit of the times. Conscientiousness is ridiculed as puritanism. A rigid adherence to truth is regarded as the mark of business incapacity. The great moral principles that should control in all transactions, are bent or set aside to suit the occasion. Money must be made; pleasure must be enjoyed. This is the way the world is going. Who will stop the tide? Who will stand in the breach?—Alabama Ad. vocate.

At the St. Louis Preachers' Meeting, Rev. T. H. Hagerty presented a fine crayon portrait of Bishop Bowman to the members, and it is placed over the chair of the President. The portrait is the work of Mr. Hagerty. It was accepted by Dr. Felton, in behalf of the Preachers' Meeting.

Quarterly Conference Appointments.

Table with columns: District, Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf.

Table with columns: District, Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf.

Camp Meetings.

Table with columns: Location, Dates.



For Evening Dress and Summer Wear.

SILK LACE & JERSEY MITTS. THE RETROGRADE ELASTIC LOCK STITCH WARRANTED NOT TO RIP.

PERFECT FINISH! PERFECT STYLE! PERFECT FIT!

AN INTENSELY INTERESTING BOOK.

BEN-HUR. A TALE OF THE CHRIST. BY LEW WALLACE.

One of the Most Striking Books of the Time.

EDUCATIONAL.

Conference Academy, DOVER, DEL.

A Boarding and Day School for Both Sexes. PREPARES FOR COLLEGE.

Dickinson College, CARLISLE, PA.

MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler.

H. ARTHUR STUMP ATTORNEY AT LAW, 35 ST. PAUL STREET, BALTIMORE, MD.

HACKETTSTOWN INSTITUTE, Newark Conference Seminary.

GLENN'S SULPHUR SOAP.

McShane Bell Foundry.

MUNN & CO. PATENTS.

ELY'S Cream Balm CATARRH.

Cut this Out for Reference.

HYMNAL OF THE Methodist Episcopal Church.

Sent by mail on receipt of price by the undersigned.

Table listing prices for Pearl-Double Column, 16mo., and 12mo. editions of the Hymnal.

EDUCATIONAL. Conference Academy, DOVER, DEL.

Dickinson College, CARLISLE, PA.

MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler.

H. ARTHUR STUMP ATTORNEY AT LAW, 35 ST. PAUL STREET, BALTIMORE, MD.

HACKETTSTOWN INSTITUTE, Newark Conference Seminary.

GLENN'S SULPHUR SOAP.

McShane Bell Foundry.

MUNN & CO. PATENTS.

ELY'S Cream Balm CATARRH.

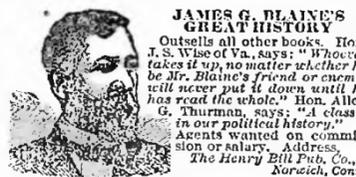
WYATT & CO.,



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

HATS AND CAPS

ROSS' PHILADELPHIA STORE, 118 MARKET STREET.



LIPPINCOTT'S LIPPINCOTT'S LIPPINCOTT'S

DICTIONARY OF THE BIBLE. REV. PHILIP SCHAFF, D. D.

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

THE TEMPLE TRIO, COMPRISING ON JOYFUL WING, MELODIOUS SONNETS, PRECIOUS HYMNS.

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

HARRY YERGER, 419 Shipley St., Wil., Del.

McShane Bell Foundry.

MUNN & CO. PATENTS.

ELY'S Cream Balm CATARRH.

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

HARRY YERGER, 419 Shipley St., Wil., Del.

McShane Bell Foundry.

MUNN & CO. PATENTS.

ELY'S Cream Balm CATARRH.

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

HARRY YERGER, 419 Shipley St., Wil., Del.

McShane Bell Foundry.

MUNN & CO. PATENTS.

ELY'S Cream Balm CATARRH.

SEND TO THE PENINSULA METHODIST JOB OFFICE

IF YOU WANT LETTER HEADS, BILL HEADS, ENVELOPES, RECEIPTS, CIRCULARS, DRUG LABELS, VISITING CARDS, TAGS, POSTERS, PAMPHLETS

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

J. MILLER THOMAS, (GAWTHROP BUILDING),

FOURTH AND SHIPLEY STS. WILMINGTON, DEL.

BUY YOUR Boots, Shoes & Rubbers,

I. J. NICHOLSON, 106 WEST 7TH STREET,

DR. WELCH'S UNFERMENTED WINE FOR SACRAMENTAL USE.

THE EPWORTH HYMNAL. Authorized by General Conference.

The Choicest Collection of Music yet published for Sunday-schools and Social Meetings, and the cheapest from every standpoint.

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

THE TEMPLE TRIO, COMPRISING ON JOYFUL WING, MELODIOUS SONNETS, PRECIOUS HYMNS.

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

HARRY YERGER, 419 Shipley St., Wil., Del.

McShane Bell Foundry.

MUNN & CO. PATENTS.

ELY'S Cream Balm CATARRH.

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

HARRY YERGER, 419 Shipley St., Wil., Del.

McShane Bell Foundry.

MUNN & CO. PATENTS.

ELY'S Cream Balm CATARRH.

P. W. & B. Railroad.

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

Wilmington & Northern R. R.

Time Table, in effect May, 19, 1887. GOING NORTH. Daily except Sunday.

Additional Trains, on Saturday only, will leave Wilmington at 11:35 p. m. for Newbridge, Dupont, and all intermediate points.

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

Additional Trains, on Saturday only, will leave Dupont Station at 1:00 p. m. for Newbridge at 1:20 and 7:15 p. m. for Wilmington and intermediate points.

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

Commencing March 15, 1887, leave Union Station as follows:

DAILY. 4:45 A. M. - Fast Mail for Shenandoah Valley and Southern and Southern Express points...

Baltimore & Ohio Railroad.

SCHEDULE IN EFFECT JULY 8, 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.

WEST BOUND. Chicago Limited, 7:40 a. m. Arrive Chicago 9:50 next morning.

Trains leave Market Street Station: For Philadelphia 6:30 a. m. and 2:45 p. m. For Baltimore 2:45 p. m. For Landenberg 6:30 11:00 a. m., daily except Sunday, 3:00 and 5:25 p. m. daily.

ROYAL BAKING POWDER Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness.



FAMILY BIBLES FROM \$2.00 TO \$35.00.

FOR SALE BY J. MILLER THOMAS,

4th & Shipley Sts., Wilmington, Del.

A GOOD IDEA. LADIES' DEPARTMENT.

BELT'S PHARMACY. ALL PRIVATE APPLIANCES. Lady attendants.

Z. JAMES BELT, Druggist, Sixth and Market Streets, Wilmington, Del.

RYAN & SEEDS.

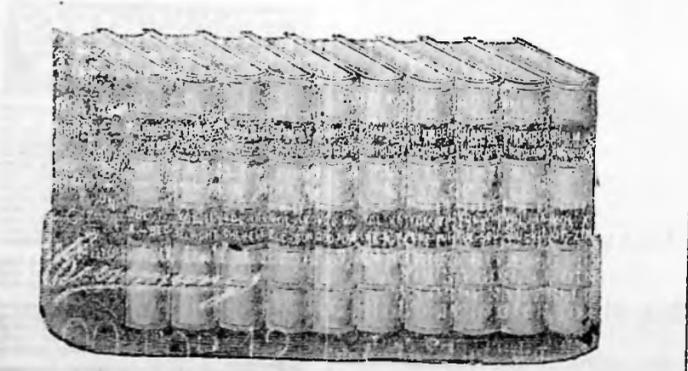
SUCCESSORS TO JOHN GREENLEE, Plumbers, Gas and Steam Fitters, 217 W. 4th St., Wilmington, Del.

STORY OF THE BIBLE.

BY CHARLES FOSTER. PRICE \$1. Sent by mail on receipt of price.

Address J. MILLER THOMAS, Fourth & Shipley Sts., WILMINGTON, DEL.

Why ship your Fruit, &c., so far from home at a heavy expense, when it will always net you as much, and generally more, to ship to WARREN HARPER & BRO. No. 10 East Fourth Street. WILMINGTON, DELAWARE.



Cloth \$15, Sheep \$20, Half Morocco \$25, Calf Gilt \$30. Send all orders to J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

1887 Four Things: 1887.

Our Prices, Our Goods, Our Principles, Our Guarantee.

CARHART & CO., ZION, MD.

Our Prices are the lowest for Dress Goods, Notions, Groceries, Hats and Caps, &c. Our Principles are the fairest, giving the buyer the FULL WORTH of his money.

Ready Made Clothing. This is a new addition to our stock in the last few years, and is steadily increasing in favor every year.

TERMS CASH. A. C. C.

FARMS FOR SALE. In Kent, Queen Anne's, Cecil, Calvert, St. Mary's, and Prince George Counties, Md. Also Virginia Farms, fine water location, with Orchards. Prices low. JUDEFIND & BROS., Edesville, Md.

WILSON'S UNDERTAKING ROOMS 616 KING STREET. Preparing and Keeping Bodies WITHOUT ICE a Specialty. J. A. WILSON, Funeral Director.

PEACH GROVE NURSERIES. Edesville, Md.

DR. CHARLES ORUM FUNK, DENTIST, 913 Market Street, Wilmington, Del.

GRAND SUPERB PIANOS & ORGANS. On easy terms, to reliable purchasers; the best and most magnificent Instruments made.

BUGGIES, PHAETONS, &c. &c. Finest, most stylish and desirable Carriages in the State; stand more rough usage, and give complete satisfaction.

JOB PRINTING At the Peninsula Methodist Office.