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REV. T. SNOWDEN THOMAS, A. M.,  
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J. MILLER THOMAS,  
Associate Editor.

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## THE BOW OF PROMISE.

BY ELVINA M. MYERS.

Through murky clouds surcharged with storm

Enshroud the sky in angry form,  
Though forked lightnings' fiery dart,  
Afright and sink the stoutest hearts,  
While peals of thunder in their wrath,  
Shake the foundations of the earth.  
"Fear not," our God to us hath said,  
"With thee a Covenant Bow I've made."

Though rain in solid sheets descend,  
And whirlwinds make the forest bend,  
While shrinking nature stands aghast,  
And quakes beneath the pelting blast,  
And struggling elements are rife  
With fury and contending strife—  
The promise stands, He made the Bow  
And bade its radiant tints to glow.

Then should the waves of sorrow roll,  
In sweeping surges o'er thy soul,  
And dark temptation's shadowy wing,  
A gloomy mantle o'er the fling,  
And dreary images arise,  
To impede thy passage to the skies,  
Poor weary one, look up and see  
The Covenant Bow still shines for thee.

The Father lives, with pitying eye,  
Beholds His children when they cry,  
He bids the raging tempest cease,  
And fills the soul with heavenly peace,  
And says, "Trust Me, be not afraid,  
With thee, the Covenant Bow I've made."

## Consecration.

Consecration is the act of separating from a common to a sacred use, or of devoting a person or thing to the service and worship of God. The vessels of the temple and the priests among the Israelites were consecrated or devoted to God and His service. Christians, also, by profession, are consecrated to God, and Paul speaks of "vessels sanctified made meet for the Master's use, prepared unto every good work."

Entire consecration embraces three things—being, doing, suffering. We must be willing to be, to do, and to suffer all that God requires. This embraces friends, reputation, property, and time. It covers body, mind, and soul. These are to be used when, where, as God requires, and only as He requires. When the people of Collatia were about to surrender to Rome, the question was asked, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the Roman people?" And when they replied, "We deliver up all," they were received. This incident affords a striking illustration of our entire consecration to God.

President Edwards says in his diary: "I have this day been before God, and have given myself, all that I am and have to God so that I am in no respect my own. I can challenge no right in myself, in this understanding, this will, these affections. Neither have I a right to this body or any of its members, no right to this tongue, these hands, these feet, these eyes, these ears; I have given myself clean away." When the measure of their personal consecration comes to this, then Christians shall be vessels "meet for the Master's use."

And the measure of our consecration is the measure of our work. This is manifest, for the work expresses and confesses the motive, whether it be love or duty. What is the difference between prison labor and that done outside the walls? Critical judges of artisan work declare that they can tell instantly the work of a bondman from that of a freeman. The motive appears in every stitch. It would be strange if Christian work did

not follow the same rule. Our Lord gives the principal when He says: If ye love me, keep my commandments." And Peter and John testified to it when they rejoiced that they were counted worthy to suffer shame for the name of Jesus. So also the early Christians took joyfully the spoiling of their goods; they renounced the very avocation in which they were skilled, they counted not their lives dear unto themselves. There was no limit to their consecration, and its freeness and fullness evidenced the spontaneity of their love.

So every Christian workman in the measure of his enthusiasm and energy determines in what degree he is controlled by the love of Christ. And it is not a wrong judgement of our fellow-Christians to declare that listless lives, consecration which is spasmodic and dependent upon pressure or excitement, are not the expressions of Christly motive. Duty may do for a day, but love alone can govern a life. And if we are weary in well-doing, would it not be well for us to question our works as to their motive, to trace up their narrowing streams of influence, and see from what fountain they spring.

We must remember ever the parable of our Lord and that searching saying, "Ye did it not unto Me." If we are laboring these months and years as galley slaves, driven by the scourge of duty, and not constrained by the love of Christ it is no wonder that we fail and are weary. If we have been counting our charities as so many compensations for our sins, our life must indeed be joyless. Our successful efforts are crowns of thankfulness we cast at Jesus's feet. They are our heart's way of telling to all men how precious His complete salvation is to us.

On the seal of the Baptist Missionary Union is the figure of an ox, with a plow on one side and an altar on the other, and the legend beneath, "Ready for either." When Christians get to this point, that they are willing to give every thing to Christ, to do every thing for Christ, to suffer every thing for Christ, not simply for Him, but for His sake, then the desert will rejoice and blossom as the rose and ere long "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."—*Illustrated Christian Weekly.*

## Work Now.

Young man, do not leave it to a future day, but do it now. Man of middle-age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate, "According to the number of the years thou shalt diminish the price." The nearer they were to the Jubilee year the cheaper they were to sell the land. So the nearer you come to the end of your days, you ought to hold earthly things more loosely and prize heavenly things more highly. When your business day is drawing to a close, you hasten to conclude your work dispatching sometimes in an hour more than in all the day that went before.

When Napoleon went on the field of Marengo it was late in the afternoon, and he saw that the battle was nearly

lost, but looking at the Western sun, he said: "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—*The Rev. William M. Taylor, D. D., in "Joseph as Prime Minister."*

## Reconciliation.

I was struck with a story of two men who were used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first and said,

"John, I am very sorry to find you and James have quarreled. It seems a great pity, and it brings much dishonor on the church of God."

"Ah," said John, "I am very grieved, too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offense."

"Ah, ah," said the good man, "we will soon settle this difficulty then," and away he went to James.

"James, I am very sorry that you and John cannot agree."

"Yes," he said, "it is a sad thing we don't, we ought to do so, for we are brethren, but what troubles me most is that it is all my fault. If I had not taken notice of a little word John said, there would have been an end of it."

The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon got over.—*C. H. Spurgeon.*

## Our Indebtedness To Others.

We may never know, this side of eternity, how far we are indebted to the efforts of others for our present gracious condition whatever it be: but, without doubt, the debt is immense. The word of God recognizes such efforts as an important element in Christian culture, both for the Church and the individual. "Pray for the peace of Jerusalem," wrote the inspired Psalmist, centuries ago. That exhortation, heeded by the Church, has many a time rebuilt her ruined walls, or strengthened her tottering towers. The fulfillment of the apostle's command, "Pray one for another," has doubtless, wrought a thousand times the establishment of the wavering, or the recovery of the erring. How touching the prayer of Moses for Israel, "If Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book," and who can tell its influence in averting destruction? Was it not the prayer of Abraham that delivered righteous Lot from the fiery overthrow of Sodom? Did not the servant of the centurion live because of his friendly intercession? and was not the ruler's daughter raised to life in answer to the ruler's request? These Bible illustrations are but the specimens of myriad instances of the results of human efforts in behalf of others.—*Calvin Sears Harrington, D. D.*

## How Lincoln Took Defeat.

The *Century* Life of Lincoln, for July, gives the following unpublished letter of

Lincoln, to Dr. Henry, on his defeat for the Senate by Douglas, in 1858: "You doubtless have seen ere this the result of the election here. Of course I wished, but I did not much expect, a better result—I am glad I made the late race. It gave me a hearing on the great and durable question of the age, which I could have had in no other way; and though I now sink out of view, and shall be forgotten, I believe I have made some marks which will tell for the cause of liberty long after I am gone."

## Robbed Him of His Crutches.

Colonel Ingersoll was thrown incidentally into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics were discussed with decided brilliancy, but no allusion to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but one of the party finally, desiring to see a tilt between Bob and Beecher, made a playful remark about Colonel Ingersoll's idiosyncrasy, as he termed it. The Colonel at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who introduced the topic with hope that Mr. Beecher would answer Colonel Ingersoll, at last remarked: "Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude, and replied:

"Nothing; in fact, if you will excuse me for changing the conversation. I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed today."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town today, I saw a poor lame man with crutches, slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth, when a big, burly, ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was!" said the Colonel.

"What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long, white hair, while his eyes glittered with their old time fire as he bent them on Ingersoll, "yes, Colonel Ingersoll, and you are the man! The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teaching that knocks these crutches from under it, and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary can reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted.

—*Religious Intelligencer.*

## Do We Like to be With God?

What constitutes the Christian's happiness in this world? It is not the success of schemes of ambition, nor success in business, nor health, nor wealth, nor the respect and praise of men, but the presence of God. This enables him to smile at poverty, and rejoice in tribulation, and be cheerful when others despair and die. Here too, we see the difference between him and the world. Their happiness is earthly in its origin, and when these springs are dried up, when health fails, or property vanishes, or friends die, the streams of course cease to flow and they are miserable. The fountain of the Christian's happiness being in God, the drying up of earthly streams does not destroy his peace and joy. If his earthly treasures are gone there are infinite riches in God; if earthly friends are removed he has a friend that sticketh closer than a brother; if sickness comes God is his physician, if every other source of comfort is cut off he still has an inexhaustible fountain in his God—in his presence there is fulness of joy—at his right hand there are pleasures forever more.

Thus we can see what will constitute the Christian's Heaven. Not the society of angels nor of redeemed sinner; not the society and friendship of prophets and apostles and martyrs, not the presence of the holy and just who have been saved from the Earth, nor even the presence and society of those who were near and dear unto us in this world—though doubtless all this shall be enjoyed; but what makes Heaven what it is, is presence of God—the presence of God in Christ Jesus. Where Jesus is there is Heaven. There is God's presence. All its inhabitants shall enjoy his presence, and they shall see his glory in the face of Jesus Christ. If in this world the presence of God affords joy and delight to his children—if His presence constitutes their happiness in this world—then it is easy to see that His presence in that world where sin and sorrow can never enter, and where nothing can interrupt the enjoyment of His presence, will constitute their bliss—will make their Heaven. And if the Christian is one who can delight in such a Heaven as that, we may well ask: Are we Christians? Would God's presence make a Heaven for us? Is that the Heaven we seek? Are we prepared for it:—*The Presbyterian Banner.*

## Note from Bishop Taylor.

Bishop Taylor, of date May 14th, at Old Calaban, writes: "I have received to-day official notice that our Congo steamer's name is fully settled. Stanley, Grenfel and others claim that six thousand miles of navigable steamboat Upper Congo waterways have been explored, and it is believed that, when fully known, it will reach fourteen thousand miles. So the *Anne Taylor* will, by her arc of electric light four thousand candles strong, let her light shine through immeasurable regions of the 'Dark Continent.'

Bishop Taylor's address for the present is Kimpoko, Stanley Pool, South Central Africa.



## HUMILITY.

J. H. SMITH.

"Come unto me ye weary and find rest." The Master said, "for I am meek and lowly." And soon, alas, there comes the bitter test That proves his soul so meek, so pure, so holy. Ah, what a test the sinless One is bearing— A load of shame, and deepest obloquy: Rejected and despised, the thorn-crown wearing.

And purple robe in royal mocking.  
No friendly hand of intervention nigh;  
The powers of evil have combined to fight Him;

"All hail, all hail," is their derisive cry,  
As with the weapon of their scorn they smite Him;

"All hail, thou King." He uncomplainingly  
Descends those lowly depths, the royal-born,  
This vestige only of his state retaining,  
His noble bearing of their deepest scorn.

Upon that ever memorable morn,  
When He was captive led by His traducers,  
His brow of royalty, though pierced and torn,  
Shed only sorrow for His false accusers.  
And faithless Peter, was not thy denial  
The keenest and most cruel spear of all  
That pierced Him in that dark and bitter trial?

The drop of wormwood in his cup of gall!  
O, earth! for shame! Could none remain!  
Must all

Forsake Him in His sorrow's overflowing?  
Ah Peter, in thy shame, at thy sad fall,  
I see thee from His sacred presence going;  
And as thou goest, too, I see the Master—  
The look of grace His brow was wont to bear,  
Thy steps of shame are quick, His grace goes faster,

And overtakes thee ere thou art aware.  
O, crown of thorns, thou seem'st a portion fair,  
Compared with that deep draught of scorn and malice,

And base ingratitude that met Him there.  
Yet patiently he takes the bitter chalice.  
He bears the cross, the load of shame despising;

He treads the rugged pathway, sad and lone,  
That, from the earth, the cruel cross, uprising,  
May be the blessed pathway to the throne.

The mighty sacrifice is made! Alone,  
He pays the fearful cost of sin in sadness;  
His life goes out in sorrow's bitter moan,  
That men may live anew in joy and gladness.  
Ah human pride, why art thou so short-sighted?

Thou boastest wealth; perchance 'tis only dress.  
Thou boastest light, but thou art sore benighted;

The way to peace is by the lowly cross.  
Harrison, Md.

## Temperance.

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

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

## How Do Quails Hide?

The Little School-ma'am has heard that a gentleman of Texas, named Henry Ray, has discovered the secret of the quail's being able to hide so well. He was walking in a field when a covey of birds was flushed, or, in other words, startled from its resting-place. One alighted near him, and the moment it did so, seized a dead oak leaf, crouched to the ground and managed to hide itself completely under the leaf. Mr. Ray said that he had to go and turn over the leaf before he could believe the evidence of his own eyes.

Now, my young observers and inquirers, after this, don't forget to take special notice of quail whenever you happen to be near their possible haunts. You need n't turn over every oak leaf in the woods; but keep your eyes open, that's all.—*St. Nicholas for July.*

The accident on the Wilmington and Northern Railroad, by which two freight trains collided and the conductor and brakeman were burned up is said to have been caused by whiskey.—*Del. Sentinel.*

A prominent New York judge said to Canon Wilberforce that ninety per cent. of the crime in that city was to be attributed directly or indirectly to the consumption of ardent liquors.

In the late election in North Carolina eighteen towns went for prohibition and nine towns against it.

We have already called attention to the able discussion of the present state of the temperance reform by Bishop Merrill, which Cranston & Stow, of the Cincinnati Book concern, publish in a neat, paper-covered manual, entitled, "Outline Thoughts on Prohibition." A number of writers have earnestly criticised some of the Bishop's positions. It is but fair and just that his clear and candid argument should be carefully read and pondered. There have been few stronger appeals for prohibition put forth. It is only on the question of modes that there can be a divergence of opinion among the friends of the reform.—*Zion's Herald.*

It is indeed a gratifying sign of the times that the Knights of Labor are by degrees taking a more advanced position on the temperance question. Mr. Powderly, as it is known, is a temperance man, and some of the other official members of the order are under obligations not to touch liquor during their term of office. But what is more encouraging still is one of the clauses of the new constitution which the Knights have just adopted. This clause provides that no local or other assembly "shall directly or indirectly give, sell, or have any ale, beer or intoxicating liquors of any kind at any meeting, party, sociable, ball, picnic, or entertainment whatever pertaining to the order," and that those guilty of violating this law shall be suspended for not less than six months or expelled.—*Central Christian Advocate.*

A Cincinnati distiller lately contributed \$10,000 to fight prohibition in Texas. And yet "prohibition don't prohibit," forsooth!

The second international temperance conference will be held at Zurich, Switzerland, September 9 and 10.

Rev. Dr. W. R. Huntington prescribes the three T's—*toil, thrift and temperance*—as the best antidote for poverty.

The *Christian Union* publishes the "remarkable address" of Miss Frances E. Willard before the Presbyterian Social Union at Chicago, and commends Miss Willard's able and enthusiastic work against the saloon, and for righteousness and purity in home and public affairs. "The greatest enemy of the human race," it says, "is inertia; the greatest enemy, cowardice. No woman has done more than Francis E. Willard to drive these two enemies out of the hearts of the women of America."

When a man with a small salary tries to support a saloon and a family at the same time, the money will have to succumb. It has been tried, and the saloon comes out on top every time.

A government of the saloon, for the saloon and by the saloon," was the way Canon Wilberforce put the defiant attitude of the rum power in this country. A startling parody upon a familiar Americanism.

"Why haven't I a 600-acre farm as well as that man riding by in his carriage?" yelled a red-nosed anarchist orator as he glanced at the crowd. "Because he saved \$600 and bought his farm when it cost him \$1 an acre, and you poured your \$600 down your throat," responded a man on the back seat, and the orator asked no more conundrums.—*Chicago Tribune.*

Says the *Indian Witness*: When we contemplate the comparatively short time since the reign of rum has been set up in India, the gigantic opposition resulting from the religious beliefs, and the sober habits of many generations, surely the success of this seminal sin has been startling and dreadful. This dross of European society has filtered and percolated through the most solid strata of Hindu social life.

## Youth's Department.

## The Girl that Cleaned the Steps.

At a great Wesleyan missionary meeting in London recently, Rev. T. Champness produced a sensation by relating this incident:

I want to tell you a story. I find folks remember my stories even when they forget my sermons. I have not to go to books for them; but meet them in daily walks. Some years ago there was in the North of England a family of well-to-do farmers. They came down in the world as many farmers have in recent years. The sons emigrated, but the girl said she would not emigrate; she would go out and seek a situation, and she became—not a governess, not a companion, but just a straight-forward servant girl. Many servant girls are my friends. There are some in my house who if we were sick unto death would wait upon us to the last bit of their strength.

This girl felt it a nobler thing to go to work in a big town and earn wages as servant girl than to idle at home; one day, when she was cleaning the steps, a brick-layer fellow came up. He saw this girl cleaning the steps, and he thought he must see her again. So he managed to find out where she went to church, and it turned out to be a Methodist chapel, so there he went. When he went there for something he liked he got something he did not like, he found he was a sinner needing a Savior—he also found that this girl did not much care to talk to him so long as his heart was not right with God.—He gave himself to Jesus, and then asked her if he might come and see her a bit, and so they "made it up." I suppose there is a more euphonious way of expressing it, but you understand what I mean.

They got married, and he worked at his trade for some time. He kept on saving money till by-and-by he said "I shall build a house for myself." His ambition was to have a house fit to receive the Methodist preachers. He built this house, and when it was finished he took his wife and children in a sort of procession to enter it by the front door, and when he got there he said to his wife, "Do you see these steps?" And she said "I do." "Those were the steps thee wert cleaning when I first saw thee. The house was pulled down, and I went to the auction and bought the steps. I said, 'When thee hast a house of thine own, these steps shall be in the front,' and up these steps have walked Dr. Newton, Dr. Bunting, and the great and mighty men of the Methodist past—those steps that that woman cleaned.

It is too long a story to tell, but her son went into business with his father, a smart Methodist lad a local preacher, and he said one day to his father, "We musn't be working like this; we must make some more money; why shouldn't we buy a clay-field and make our own bricks?" The father said, "Very well," and they bought a field of clay which turned out to be a mine of gold. Some of the best bricks in England were made there. It made their fortune, and the son of the woman who cleaned the steps when I saw him last was living in a villa of his own, a rich man and a great blessing to Methodism to day; and my feeling is that Methodism must care for the girl that cleans the steps.

## Making It Up.

"I am real mad at Jenny Harris. I won't speak to her again as long as I live; you see if I do!"

Grandpa laid the newspaper down on his lap, and, peeping at the little flushed, angry girl over the top of his spectacles, said:

"So you are going to sit up all night! You'll be pretty sleepy before morning." "What does grandpa mean?" said

Mary, as she followed her mother into the pantry for a slice of good home-made bread and butter, for her quarrel with Jenny Harris had not diminished her schoolgirl appetite.

"What do you think he means, Mary? What do you do just before you go to bed?"

"Undress, and fold my clothes away."

"What else?"

"Say my prayers."

"Would you be willing to go to bed to-night without bending your knees in prayer?"

"Why, mamma, how can you ask me such a question? I wouldn't for any thing. I could not sleep a wink if I did."

"Then I am afraid grandpa is right, and you will have to sit up all night."

The big, wondering eyes began to grow anxious and tearful, as mamma went on in reply to the inquiring look bent upon her.

"If you can't go to sleep without saying your prayers, you will have to omit the prayer for forgiveness. Can you say, 'Forgive us our debts as we forgive our debtors;' or, in other words, would you dare ask your Heavenly Father to feel toward you as you do toward Jenny?"

Mary colored, and opened her blue eyes in affright, as the meaning of grandpa's remark began to dawn upon her mind.

"Should this prayer be answered, you could never live in heaven with Christ and the angels, never see your dear father, who has been in glory since you were a baby, for your soul's safety depends upon your being forgiven by the dear Saviour. What was your verse yesterday morning?"

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," was faintly repeated by Mary, in a tone quite unlike her usual ringing voice, and with her curly head bowed in shame.

"Why, mamma, I never knew what that meant before. I will have to make it up with Jenny. I did tell her that I would never speak to her again as long as I lived and breathed, but I won't dare go to bed mad, and I don't want to make it up, for she was real mean at recess, when we played 'I spy,' and told where I was hiding."

"Let not the sun go down upon your wrath," said Mary's mother, at the conclusion of this long sentence.

"Mamma, I wonder if God's word said that so folks might learn to get over being mad before they said the Lord's Prayer."

Mrs. Davis smiled, while Mary looked as careworn and troubled as her round, rosy face would permit. Swallowing her last mouthful of bread and butter, she looked out of the window and exclaimed:

"There! I see Jenny's pink sun-bonnet. They are playing 'tag.' I'll go and make it up right away, because I can't go to bed without saying my prayers; and besides, mamma, it's so lonesome to be mad."

In about five minutes Mary's white sun-bonnet could be seen moving about with Jenny's pink one, as their merry shouts resounded through the still summer air.

As grandpa pushed back the soft brown curls from little Mary's face to give her a good-night kiss, he said, with a slight twinkle in his eye:

"I hope my little granddaughter will never again run the risk of being obliged to sit up all night because she cannot say her prayers."—*Sel.*

## Mother's Turn.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh color and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attrac-

tion to a blithe young face. It was mother's turn now. Did she know my heart went out to her, for her unselfish words?

To many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jenny gets the new dress and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.—*Christian Intelligencer.*

## Little Women.

The seven-year-old daughter of a very busy mother, who, in consequence of her husband's early death, was obliged to carry on his business, was asked one day by a friend what she was able to do in the way of help.

"I can only pray to God and hem the dusters," was the child's reply, in all seriousness; but it showed that she had learned to do the duty that lay nearest her. As years went on she developed into the steady, reliable, cheerful girl to whom the whole household looked for help, and seldom, if ever, looked in vain.

Very pleasant are the hours spent by our little Mary in the kitchen, still under "mother's" wing, or that of some trusty and reliable servant. How she enjoys picking the bits of stem from among currants, stoning the raisins, buttering the cake tins, and cutting any spare dough or paste that may be over, when the pies are made, into rounds with the top of a glass. And what a crowning joy it is when she is allowed to have a whole gooseberry or a tiny apple to make into a dumpling for her own dinner or a nursery feast! And what an important personage she is when on busy days she may even be trusted with washing up the breakfast things!

If all little girls were allowed these early visits to the kitchen, with real participation in its work, the world would not hear so much about undomesticated wives and housekeepers, who can not teach their servants what they have never learned themselves.—*Cassell's Family Magazine.*

## The Minor Arts

No industry or art can be regarded as trifling when a poor person can make a living by it, or when any number of people, old or young, find in it amusement, relaxation, or instruction. I have known many families in which the practice of the minor arts was discouraged under a mistaken impression that it caused a waste of time, or induced tastes and habits which disqualified the young from forming "business habits." This is a great mistake. All practical arts, however small, induce habits of patience, industry, and self-control. They form habits of thinking; for as men have composed books while making shoes, so others can not help pursuing trains of thought while carving, basket-making, or setting beads. And it is gradually being found out and recognized that handwork of any kind, but more especially that which interests us, develops the constructive faculties; that is to say, makes us apt with the fingers, and quicker at perceiving anything, or at inventing or finding out ways and means to make or do anything.

From this point of view, even setting beads and inlaying with wire may have their good effects as moral discipline.—*St. Nicholas for July.*



The Sunday School.

Jesus in Galilee.

LESSON FOR SUNDAY, AUG. 7, 1887.  
Matt. 4: 17-25.

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

1. GOLDEN TEXT: "The people which sat in darkness saw great light" (Matt. 4: 16).

17. From that time—from the time of His settlement in Capernaum and the silencing of the voice of the Baptist. Jesus began to preach—that is, in Galilee to which Matthew's view is confined. Our Lord had discoursed in Judea and in Samaria, and quite recently in Nazareth, but these utterances were occasional or incidental. Now that John can no longer preach, Jesus takes up the message. Repent.—The word signifies a change of mind or heart. Be sorry for sin and renounce it; enter upon a new life. Kingdom of heaven is at hand—the kingdom into which those enter who are born anew from on high; the kingdom of God's dear children, who are submissive to His will. This spiritual kingdom was about to be established in their midst, and repentance was an indispensable condition for entrance into it.

18. Walking by the sea of Galilee—the well known lake, formed by the waters of the Jordan, from twelve to fourteen miles long by half as many broad, and 653 feet below the level of the Mediterranean. It was well stocked with fish in ancient times. Capernaum was on its northwestern shore. Simon—contracted form of Simeon, a Hebrew word meaning "hearing." Called Peter.—Jesus had so named him at their first meeting (John 1: 42). Andrew—a Greek name meaning "manly." Andrew and Peter had their home in Bethsaida. Andrew had been a disciple of the Baptist, and had been one of the first to follow Jesus. He brought his brother Peter to Christ. Casting a net.—They had returned to their avocation as fishermen after becoming Jesus disciples, but were ready to obey His call when He should be ready to have them leave their occupation and devote themselves entirely to His teachings and service.

19. He saith unto them.—Luke (chap. 5) gives an account of the miraculous draught of fishes which preceded this call. Follow me (R. V., "Come ye after me")—a call which summoned them to renounce their business and all self direction in their lives, and to share the company and fortunes of one whom they believed to be the Messiah, but whose conception of that office differed radically from their own. I will make you fishers of men.—They were still to be fishers, but in a different sea, and with a different net. He had shown them what He could do in the miracle which had just filled their boat with struggling fish; under His training they would be enabled to catch men for God. Says Farrar: "Those who had been 'taken alive' in the deadly snare of the devil (2 Tim. 2: 26) should thenceforth be gathered in the net of life."

Our Lord uses human agents; even He did not labor alone. Let no one assume to be independent of others in any good work. We have here the germ of the parable of the net (Matt. 13: 47). Christ and His disciples are the fishers, the souls of men the fishes, the evil world the sea, the Gospel the net, the eternal life the shore. In the oldest Christian hymn extant (by Clement of Alexandria) Christ is addressed as:  
"Fisher of men, the blest,  
Out of the world's unrest,  
Out of sin's troubled sea,  
Taking us, Lord, to Thee."  
(Schaff).

20. Straightway—without delay; without hesitation even. They were captivated by the authority and supernatural power of their new Master. Left their nets.—Left them and the wonderful catch of fish; abandoned their employment and their gains instantly, without foreboding thought of the future, without giving heed to a suggestion of delay. They did not ask to be allowed, first, to bury a father or bid farewell to those in the house (Luke 9: 57-62). Followed Him—both literally and spiritually. We can do the latter—drink in His words, endure crosses, conform to His example, etc.

21. James (Greek for Hebrew "Jacob")—son of Zebedee and Salome, known as "the Greater," or "Elder," to distinguish him from another James ("the less"), who was a kinsman of our Lord, and wrote the Epistle of James. James is always mentioned in connection with his brother John, and was the first martyr among the Twelve, being beheaded by order of King Herod Agrippa, A. D. 44 (Acts 12: 2). Zebedee—not mentioned among the disciples; supposed to have been a man of wealth and position; his wife Salome, a sister of Mary, the mother of Jesus (John 19: 25), and a disciple. John—

("grace of the Lord")—the beloved disciple, and evangelist; the writer of the Gospel and Epistles which bear his name, and also of Revelation; after the destruction of Jerusalem, the superintendent of the churches of Asia Minor from Ephesus, the new centre; banished to Patmos, A. D. 95, and died shortly after. Ship—R. V., "boat." Mending their nets—broken by the extraordinary catch of fish.

22. Left their father—not to work alone, for he had hired servants; "a proof that Zebedee did not follow his craft in a petty way, and that he was probably not without means" (Meyer).

The lesson, more plainly taught elsewhere is: Renounce every human tie, if necessary, to follow Christ. Yet human ties are not severed by following Christ. The brothers remained brethren in the Lord, and these four companions in fishing were joined most closely as "fishers of men" (Schaff).

23. Jesus went about—unlike John the Baptist, who stayed in one place, waiting for the people to come to him. All Galilee—a densely populated district, containing from two to three millions of people, and more open to spiritual teaching than Judea, which was dominated by Pharisaism. Synagogues.—Services were held in these, not merely on the Sabbath, but also on the second and fifth days of the week. Here, too, children were taught, justice administered, and instruction given in theology. The synagogue had its origin, probably, during the captivity, and was continued and multiplied after the return, as affording a convenient local centre for worship and the reading of the law. Every community has its synagogue. In the large cities they were very numerous—nearly five hundred being counted in Jerusalem alone. Preaching the gospel of the kingdom—heralding the glad tidings of its near approach, and calling upon all to prepare for it. Neither St. John nor St. Luke uses the word "gospel," but it is a favorite term with St. Paul. Healing all manner of sickness, etc.—thus confirming his preaching by the evidence of miracles. Says Plumptre: "St. Matthew's first mention of our Lord's miracles cannot be read without interest. It will be seen that they are referred to, not directly as evidence of supernatural mission, but almost, so to speak, as the natural accompaniments of His work; signs, not of power only or chiefly, but of the love, tenderness, pity, which were the true marks or 'notes' of the kingdom of heaven. Restoration to outward health was at once the pledge that the Son of Man had not come to destroy men's lives, but to save them."

24. His fame (R. V., "the report of him") went throughout all Syria—to the north and east of Galilee, into the undefined Roman province that was called Syria. In its widest extent that province probably included Palestine, and all the country east of the Mediterranean; but, popularly speaking, Syria was the region north of Galilee. Taken with (R. V., "holden with") divers diseases and torments.—They were too numerous to specify in detail. "Torments" probably included sickness that tortured the body with agonizing pains. Possessed with devils.—Says Dr. G. F. Maclear: "The possession of the human soul by spiritual powers or beings is distinguished from ordinary diseases here, and also by St. Luke, who as a physician, is exact in his description of the various forms of disease. The distinguishing feature of such demoniacal possession may be described as the phenomenon of double consciousness. The occult spiritual power becomes, as it were, a second self, ruling and checking the better self." Lunatic (R. V., "epileptic").—Demoniacs, therefore, are not to be confounded with epileptics. The madness or convulsions of the latter were anciently thought to be connected with the changes of the moon; and there are modern medical authorities which support the same view. The only case of lunatic healing recorded in detail is that of chap. 17: 14-21, and the parallel passages. Those that had the palsy (R. V., "the palsied")—those bereft of voluntary muscular control in one or more members of the body; owing to some nervous defect or injury.

25. Great multitudes—irresistibly drawn by the power and benignity of the new Teacher, and the "gracious words which proceeded out of His mouth." From Decapolis—a district named from "ten cities," east and southeast of the Sea of Galilee. From beyond Jordan—Peraea.

Experience the End of Teaching.

No saving result is attained until theories and teaching are resolved into experience. There is such a thing as ever learning and never coming to the knowledge of the truth. It is not enough to be well instructed in holiness. Nor is it enough to be well disposed toward the

subject. We may be steeped to the lips in correct theology, and yet have the remains of sin lurking in our hearts. Indeed, until we put into use the appropriating power of faith, we attain no new degree, and make no realization of heart purification.

We may pile up resolutions mountains high, exhaust ourselves with self-effort, and pour over pages and volumes of holy literature, and yet, not coming to the point of "taking the water of life freely" by an immediate act of self-renouncing trust in Christ, we remain utter strangers to the cleansing efficacy of the blood of Christ.

O, reader, let us come boldly to a throne of grace. Mark, it is a throne of unmixed grace in opposition to a throne of legal exactions. Let us "take the water of life freely." Observe that it is to take the water of life freely, in contradistinction to give an equivalent for it, or working ourselves into its possession. Then let us cast away every other dependence and refuge, and shut ourselves up to Jesus Christ our Saviour for present and full salvation. Do not think of Jesus as far away, but contemplate him as a real personal presence. Do not say, by implication, "Who shall ascend into heaven? (that is to bring Christ down from above; or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.))" Remember, "the Word is nigh thee, even in thy mouth, and in thy heart." Do not say, I may, or can, or will be saved; but, having renounced all sin and given all to Christ, believe you do receive, that you are this moment in receptive communication with him—that the blood now cleanses—that you are even now being changed into the same image from glory to glory, even as by the Spirit of the Lord. In this confiding attitude, rest until the day dawns and the day-star arises in your heart.—Divine Life.

Letter from Africa.

PUNGO ANDONGO, April 4, 1887.

Dear Brother:—While Bishop Taylor is drawing heavily on the church in America, for both men and money, to plant missions in the Congo country, the work in Angola is not being neglected, the excitement of pioneer work has given place to a settled pastorate, and we are doing our best, to cope with the difficulties connected with our work.

While we have been able to gather a few scholars into our day schools, and a larger number into our Sunday schools, still we have not been able to carry the gospel to the masses, because we are not able to give it to them in their own native language, and they have no books from which to learn it. Bro. Chatelein has gone to Malange, to give more time to the study of the N. Bunda (native) language, and we hope that he will be furnished with means to publish a grammar. Few of the natives have any desire for knowledge, secular or religious; and their propensity for lying and stealing is very great. Is there any hope of doing them good? Yes, bless the Lord! the gospel is adapted to the necessity of every case, and worse cases than these in Angola have been helped by its power. If we do the sowing faithfully, the harvest will surely come.

We have been greatly helped in our school work, by the leaf clusters and Sunday school papers sent to us by the schools and friends in Michigan; we shall be glad to receive further supplies of picture papers, and also the leaf cluster, or any pictures illustrating the lesson for the third and fourth quarters of 1886.

The statement made by Dr. Summers that "a man can live in Malange on fifty cents per week," needs a little qualification, or the friends of self-supporting missions and intending missionaries will be misled by it. Malange is "the garden" of Angola, and all native produce is very cheap there, and a native "man" can live there on fifty cents a week, and

some white men might possibly do so—but where one could live, fifty would die in making the experiment. If I had to take my chances for life on "fifty cents a week," I should prefer London or New York to Malange, as my place of residence. Two years' experience has taught me that if missionaries are to live and work in Angola, they need the best of food and plenty of it, and as a matter of fact, Dr. Summers did, while in Malange, live on the very best food that the traders could provide for him, and "fifty cents" multiplied by ten would hardly have paid for his board, had he been obliged to pay for it.

"Fifty cents a week!" a white man's quinine would cost him one-third of that amount.

JOS. WILKS.

—Michigan Christian Advocate.

Sensible.

I notice, says a Chicago lady, that, in all of this talk about what is designated as woman's labor, the every-day routine work of the housekeeper is ignored. There is no reference to the work of the women whose lives are passed in home-making and home-keeping: They are not considered as active workers. They are regarded as a negative, non-productive class. Yet the profession of the housekeeper is regarded as the most natural and proper avocation of women. There is no other trade so complex; none more difficult. Add to this the cares of motherhood, and what else can a woman engage in which will as completely absorb every energy of which she is capable? To be a good housewife and mother is by no means the occupation of an idler. Perhaps my notions are obsolete, but I think the woman who creates a comfortable home, and raises children to worthy manhood and womanhood, is the noblest work of God, and is quite as much of a producer as the woman who writes a book, invents some machine, or follows a profession.—Selected.

The Bible Record.

Let no lover of the Bible as the Book of books, of the Bible as the inspired record of a revelation from God, have any fear as to the issue of the fullest and freest discussion of those points at which reverent Christian scholars are in present divergence. That issue will show the Bible in its completeness confirmed and established in the minds and hearts of all sincere seekers after truth, beyond any former time. The book of Genesis is sure to stand out in clearer light than ever before after the next six months of its study—as a record of truths which God himself revealed to those who first recorded them, and as a record inspired of God not only in its original writing, but in all its fitting and finishing for a final place in the sacred canon. And those skilled teachers who are best instructed in the strength of the position of the truest Christian scholars of to-day, will do most to establish their scholars in this assured conviction:—Sunday-school Times.

The Teacher's Influence.

There should be an earnest, prayerful preparation of the lesson. A teacher must not only have the love of God in his heart, but he must make a practical manifestation of his love by a careful preparation of the lesson. He should not only study it to know it himself, but he must have a plan and an aim. Let him study to make an earnest application of it to his class. It matters not how well prepared a lesson may be—unless the teacher can make a personal application of it to his scholars, the aim of his work is lost. The scholars themselves soon feel it, and that teacher's power of attractiveness is gone. Be able to have such an influence upon your class as to impress their hearts with the spiritual truths of the lesson. Draw

them out to take part in the exercises. Secure their co-work and sympathy. To do this the teacher's own life must first be centered in God. Every Sunday School teacher exerts an influence upon his scholars. That this influence may be toward purity and prayerfulness a hopeful Christian faith, and grateful love of God, the heart of the teacher himself must be thoroughly consecrated to the Master and to his work. To have, and to use this influence, is the duty of every Sunday School teacher. And it is an essential in making a Sunday School attractive.—Miss N. Hartley, in the Standard.

A Protest.

The writer is a member of the Illinois Conference, whose name is not at the bottom of this article because he does not wish the opposition of those against whose practice this protest is leveled. The article is against practice, and not the individuals.

We protest against the pernicious practice of reporting in Conference Minutes salaries paid in full, when actual facts reveal to the successors of these preachers that the retiring preacher paid the deficit by a personal and imaginary credit for the full amount. The conference records serve notice on all other preachers interested that the charge paid for instance, \$900; but when the new preacher arrives the official board with too evident satisfaction and approbation inform him that they only paid \$750, but that Bro. X. Y. gave them credit for the balance in order to preserve his financial standing in the Conference, and also that they might receive a preacher graded on the \$900 scale. In one charge the preacher (so Madam Rumor says) gave \$50, his wife \$50, his two daughters \$25 each, and so the financial reputation of preacher and charge was by deception maintained, in their imagination. Now these are facts, against which there can be no defense. Yet for the sake of common honesty and fair dealing let us have a reform.

A VICTIM.

—Central Christian Advocate.

A Word in Due Season.

A woman, famous as one of the most kindly and most lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life, it is due to a word spoken to me in the right season, when I was a child, by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself and grew daily more bitter and vindictive.

"One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying.

"Qu'as-tu, ma fille?" she asked.

"Oh, Madame, I am so ugly!" I sobbed out. She soothed me, but did not contradict me.

"Presently she took me to her room, and after amusing me for sometime, said 'I have a present for you,' handing me a scaly, coarse lump, covered with earth. 'It is round and brown as you 'Ugly,' did you say! Very well! We will call it by your name, then. It is you! Now you shall plant it, and water it, and give it sun for a week or two.'

I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah," she said, significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough ugly thing? But, it took heart, and came into the sun.

"It was the first time that it ever occurred to me that, in spite of my ugly face, I too, might be able to win friends, and to make myself beloved in the world."—Youth's Companion.



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### Bishop Taylor.

"We are of the opinion that the question of Bishop Taylor's official position should have at least a three months' rest."—*Central Christian Advocate.*

There are not apparent any indications that this "question" is in any special need of "rest." The fall elections invest it with fresh interest, and its thorough ventilation will be the cause of truth and righteousness. The discreditable fact stands out, that one of the noblest moral heroes of the age, whom the General Conference has appointed to episcopal service in Africa, has been left to execute his great commission for nearly three years, without the appropriation of a dollar for his support, by the only ecclesiastical authority which can make provision for episcopal support, according to Disciplinary law.

It is true, the Book Committee referred Bishop Taylor's claim to the Missionary Board, and that Board has made appropriations for his support; but it is equally true that both the Book Committee and the Missionary Board took action, with full knowledge of the fact, that Bishop Taylor could not accept a salary from the missionary treasury, without stultifying himself, and doing what he explicitly declared his conscience condemned. If these brethren credited the Bishop with sincerity, they must certainly have known that this course of action would leave the Bishop without any available provision for his support. It does seem strange, that our missionary bishop should be thus invidiously discriminated against, upon no stronger plea, than that in two instances, previous General Conferences had given specific instructions to the Missionary Society to pay the salaries of the two bishops, specifically named in such instructions. In contrast with this, the General Conference of 1884 made no distinction in the constitution of the bishops then elected, either in the mode of their election or the ceremony of their consecration; so that in respect to his episcopal "constitution," Bishop Taylor is as much a bishop of the M. E. Church, as any member of the board, and as much entitled to support from Episcopal Fund. We challenge the production of a line in the Discipline, to justify any discrimination among "the effective bishops," whose support the Book Committee are charged to provide for. If it is claimed that the title "missionary," and the restriction of his jurisdiction make him an exception, we reply, the Committee's instructions are to estimate for "the bishops," without a word or hint, that they are to exclude our "missionary bishop" any more than one of the other bishops. If our missionary bishop is a bishop at all, he is one of those to be supported out of the Episcopal (or Bishop's) Fund; for the Discipline makes no difference whatever in this matter of support between our "bishops" whether home or foreign. We think therefore, the refusal of the Book

Committee to recognize Dr. Taylor as one of "the bishops" rests upon a wholly gratuitous assumption, and, in view of the great wrong done to this noble servant of the church, deserves, and should receive the most unequivocal condemnation. We trust "the question of Bishop Taylor's official status" will not be suffered to "rest," till this reproach shall be removed from the church he serves so well and with such self sacrificing and heroic devotion, and the great wrong is righted. Let the fall Conferences follow the lead of the Cincinnati, and pass resolutions in favor of our missionary bishop's claim.

### Our Peninsula Camp-meetings.

We have given prominence to our Virginia district camp meeting, because of the exceptional circumstances under which it was held, that gave it a special interest for the entire Peninsula. It will be a great favor to us, if those in charge of our other meetings will see that succinct and comprehensive reports of them are furnished for our columns, as they successively occur.

### Generous Courtesies.

The editor desires to express his acknowledgments for the kind attentions which added so much to the pleasure of his visit to Parksley. In the attractive home of Brother B. B. Bennett and his excellent wife, late of Dover, Del., we found ourselves made welcome for some ten days by multiplied courtesies. Their daughter, wife of S. T. Jones, Esq., teller in the Farmers' Bank of Delaware, with the five interesting daughters of Mr. and Mrs. Jones, and their son Henry R. Bennett, an agent of the firm of Harrison Brothers, Philadelphia, make up a large household; and yet during this meeting, these friends kept open house, entertaining quite a number of guests. Rev. R. W. Todd of Snow Hill, Prof. John G. Robinson of Baltimore, shared their generous hospitality with the writer, besides several visiting friends from Newark, N. J. We are specially grateful to Mr. Henry Bennett, for a pleasant drive to Drummondtown, where we saw the old Court House, built in 1757, and the old house now used as a hotel, in which the distinguished lawyer and statesman, Henry A. Wise was born. The court was in session, and a large representation of the people of this county was in attendance. We were introduced to a number of gentlemen; among them, Mr. Edmonds of the *Peninsula Enterprise*, and Mr. Kurtz of the *Eastville Herald*, both reporting favorably of their respective papers, and expressing complimentary appreciation of the PENINSULA METHODIST. Mr. Kurtz is a nephew of Bishop John F. Hurst of the M. E. Church. We learned that John H. Wise, M. D., a nephew of the distinguished Governor was living in the town, and called on him at his office but failed to find him in. It was a great pleasure to have him return our call, upon the camp ground, and to enjoy a reminiscential conversation with him, after an interval of forty years, since we were fellow students in Dickinson College, Carlisle, Pa.

Mr. Bennett favored us further, with a three mile drive through Leemont to where Harting Creek, one of the landing places of the Eastern Shore steam boats, which ply between Baltimore, Onancock, and Crisfield. On this drive we pass quantities of fig trees, laden with fruit. At Hunting Creek we find Capt. J. C. Trader and family from whom we receive very kind attentions. In this harbor we find a fleet of fast sailing canoes, which are used in the fish and oyster trade. Since the opening of this new railroad, the business of catching and shipping crabs has assumed large proportions; men being able to make at it from \$2 to \$5 a day. Captain Trader gave us a most delightful sail in his graceful and fast sailing canoe, to

Half Moon Island, some three miles out, where we enjoyed a refreshing bath in the briny waters of the lower Chesapeake.

To Presiding Elder Davis, his preachers, and their people, and others, "not of this fold," the editor takes great pleasure in offering his hearty thanks for such appreciative attentions. We are glad to be able to add that our subscription list received some accessions, with promise of greater things in the near future.

### Parksley and its Camp.

This inchoate town is located in the center of Accomac County, Virginia, on the New York, Philadelphia and Norfolk Railroad, one hundred and seventy six miles south of Philadelphia, and some eighty miles from Norfolk. It is owned by the Parksley Land improvement Company, under a charter from the state of Virginia, and is designed to furnish facilities for comfortable homes, and small fruit and truck farms. Although but one year has passed since the enterprise was begun, much has already been accomplished. Streets have been laid out and planted with shade trees, a hotel, two stores, a church, and several cottage residences have been built, and much has been done in the way of fruit and berry culture. Parksley is about four miles from the Atlantic coast, and a little less from that of the Chesapeake, and is surrounded by groves of tall pines and oaks, which add fragrance and salubrity to the breezes as they come in from either shore, tempering the heat of summer and cold of winter. Its sanitary advantages, especially for nervous throat and lung affections, will make it a most desirable resort for invalids suffering from such causes; while the abundance of wild fowl, fish, crabs, and oysters, make it particularly attractive to sportsmen. The parties interested in this enterprise are from Massachusetts, New York, New Jersey, Pennsylvania and Delaware.

The camp meeting has proved a great success in its general effect upon the people, while there have been more than a score of most satisfactory conversions, and church members greatly revived. Besides the preachers already named, Rev. A. S. Mowbray of Pocomoke City, and Rev. Dr. S. J. Morris of Tangier, have rendered efficient service; Bro. Morris preaching four times, and brother Mowbray aiding in singing, and in devotional exercises in addition to his pulpit labors. Rev. George G. Tyler of the M. E. Church South, now stationed in Winchester, Va., a son of our most esteemed and beloved brother, John D. Tyler of Onancock, preached to a large congregation, Sunday afternoon, July 31st, a most excellent sermon, on the text, "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God. Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is; and he that hath this hope in him purifieth himself, as he is pure." Dr. Morris' sermon in the morning was a clear, forcible and impressive presentation of the sufferings of Christ, and the motive, and result of the same; his text was, "Who, for the joy set before him, endured the cross, despising the shame, and is set down on the right hand of the majesty on high."

The completeness of the two natures with their inseparable union, and the consequent merit of the atoning sacrifice offered by the God-man, was elaborately set forth and ably argued. "The joy set before him," was the joy of saving sinners. The accomplishment of this great work was the result of the sufferings of Christ, in the case of every one who believes. The day close with a sermon by the writer on the text, "What shall it profit a man, if he gain the whole world and lose his own soul?" This was the

fourth time he bore this burden.

The Saturday afternoon temperance rally proved a specially interesting service. After appropriate devotional exercises, earnest and telling addresses, in favor of total abstinence from intoxicants as beverages, and legal prohibition of the traffic in the same, were made by Presiding Elder Davis, Prof. John G. Robinson, Bro. Wharton of the Baptist Church, Bro. Twilley of the M. E. Church South, and by the editor of the PENINSULA METHODIST. In the experience meeting, Sunday morning reference was made by a number to the good impressions made by this Temperance meeting held on gospel principles.

Rev. Mr. Wharton of the Leemont Baptist Church, preached very acceptably Friday afternoon. The tone of the meetings has been earnestly devout, and deeply spiritual, from the start; congregations listening as if eager to receive the word, and the preachers intent on preaching, "not themselves, but Christ Jesus the Lord." The result justifies the wisdom of Presiding Elder Davis, and his zealous co-laborers in arranging for such a campaign. A very solemnly impressive communion service was held Thursday evening, in which a large number participated. This was followed by a lively prayer meeting in which there were several conversions.

A gratifying feature in this meeting has been the excellent order that has prevailed. Without any organized board of managers, or any formal rules, it has been sufficient to announce, that all persons are expected to behave as gentlemen and ladies. Of course, the precaution of a special police force for emergencies has not been omitted.

Accomac is a prohibition county, and yet, as is the case in reference to other laws, the evil doer will attempt the violation of those on temperance. A few prompt arrests had a salutary effect, and the devil, in this form of mischief, was held in check. It was most delightful to find a cordial commingling of believers of the several churches with each other in the religious exercises, and social intercourse.

Thursday, Aug. 2, added to the term as closing day; Rev. Bro. Easley of our Church at Onancock, preached in the morning, Rev. Bro. Street of the Baptist Church, preached in the afternoon, and the concluding exercises, were held at night.

As to our own church interests we can say, that while there may be but few additions to our membership from among the converts, our representatives in this new work have made large and valuable gains, in the prestige of so successful a meeting on such truly liberal and fraternal principles, and in the removal, to some extent, of prejudice and misapprehension, as to our spirit and purpose in entering this field. To such people in this part of Virginia, as are willing to see the truth, we have shown, that we come not to antagonize any branch of the Christian church, but co-operate in saving sinners and edifying believers. So long as there is any work of this kind to be done, honest, intelligent, brotherly co-operation must be welcome; unless partizan bigotry, or religious prejudice predominate over real interest in the Master's cause.

Our brethren of the M. E. Church South don't hesitate to enter inviting fields where the M. E. Church is established in northern states even to the extent of Conference organization, as in Illinois, and why should we not extend our labors wherever we can to the advantage of the common cause. In the case of both these great divisions of the Methodist army, there should be zeal to extend the blessings of Methodism, rather than a partizan competition for the triumph of either. In this spirit, we can cordially unite in gospel labors, rejoice in all the work accomplished, and cheerfully accord to each individual a free choice, as to which branch he may select for his own church home. We be

brothers; let us train our guns on the common foe, and not on each other.

We are very hopeful that this camp meeting will prove of large benefit to all the churches participating in it.

It was matter of sincere regret that Rev. bro. Norris of the Methodist Protestant Church, was prevented by sickness, from preaching on the ground as he was expected.

### Facts About Money.

Probably the most interesting fact about money would be a description how to get it; but this is one of the hard things to tell, and there are certainly some other things quite interesting and well worth knowing about it, and not the least of these is a history of the word itself, and of some of the other words connected with it.

The word "money" comes from the word *Moneta*. And this comes from the word "Juno Moneta" on the Roman coins, struck in a temple of that name. *Moneta* is derived from the Latin word *monere*, to warn, because this temple was built on the spot where Manlius heard the Gauls approaching to attack Rome. The root idea, therefore, of the word is a warning.

Among the ancients cattle were used as we use money in trade, and as such some uncivilized people still use them. Thence our word "pecuniary" is derived from *pecunia*, or *pecus*, cattle.

Our word "coin" comes from the Latin *cuneus*, a die or stamp. A British "sovereign" is a pound, or a five-dollar gold piece, taking its name from the image of England's sovereign stamped on the coin. And a "crown" is a piece of English money with a crown on it, worth five shillings. A French "Napoleon" and a "Louisdor" are names given to coins on which the images of these two rulers are stamped. A "guinea" is a British gold piece worth twenty-one shillings (\$5 12) so called after the country from which gold used to be brought. The British "pound" meant originally a pound weight of silver divided into two hundred and forty pennies.

In the Joachim valley, Bohemia (Joachim's thal) certain coins were struck in the sixteenth century. At first they were called "Joachim's thaler." Later, the first part of it was dropped, and the name shortened into the German "thaler." From this, too, comes our English word, "dollar."—*Treasure Trove.*

### The Queen's Household.

The personal household of Queen Victoria is composed of over a thousand persons, costing yearly a sum of \$1,945,000. It consists of a lord steward, a lord chamberlain, a master of the horse, each at a salary of \$10,000; a keeper of the privy purse at \$11,000, with three assistants at \$3,000 each; a treasurer, a controller, a vice-chamberlain, a controller of accounts, a master of the household, a master of the ceremonies, a master of the buckhounds, each at \$6,000 a year; a grand falconer at \$6,000; an usher of the robes at \$3,000; eight ladies of the bed-chamber at \$2,500 each; ten bed-chamber women at \$1,500 each; ten maids of honor at \$1,500; fourteen e-querries at \$30,500; eight pages of honor at \$750; eight lords in waiting at \$4,000; fourteen grooms in waiting at \$2,000; ten gentlemen ushers at \$400; ten sergeants-at-arms at a similar salary; a poet laureate (Lord Tennyson) at \$500 a year; a painter-in-ordinary, a marine painter, a sculptor-in-ordinary, a surveyor of pictures, at \$1,000; an examiner of plays at \$3,000; a principal *chef de cuisine* at \$4,000 a year; a principal cellar master at \$2,500; nine house-keepers, one hundred and thirty house-maids, and lastly an official ratcatcher at Windsor, at a salary of \$80, and another for Buckingham Palace at \$60.—*Selected.*



Conference News.

Inquirer.

Are you a real honest, energetic Sunday School worker? Is there in your life, prayer for, and attendance upon the Sunday School—not officially—but are you found there as a father, mother, brother, or sister, giving your prayer, presence, and influence? If not, is it not a mistake? Are you not losing opportunities more valuable than gold?

Some of our trustees, leaders, stewards and members, are never seen inside the Sunday School. Why, said a son of a trustee a short time ago, (not at this appointment.) "father does not go to Sunday School, neither will I." Can we afford this?

Cannot you come now and then? Come and listen to the children sing; listen to them reciting the lesson; it will arouse love and enthusiasm in your soul; to hear you will partake of the fragrance of heaven.

If the Academy of infidels is to be torn down—if we are to throttle them and hold them up between heaven and earth as conquered enemies, it has to be done by unfolding the old banner of repentance toward God and faith in our Lord Jesus Christ, in our Sunday Schools.

The great battle for the future success of our Methodism, is to be fought in our Sunday Schools. Let the hearts of our Sunday School Scholars and workers be filled with the Holy Ghost, then their characters, and that of our church, will be more lasting than name of sun and empire.

Spiritual success in this work means success in all departments of our work; finances run up, class meetings are better attended, congregations are larger. If we could only utilize the unemployed talent in our church to work with us just a little every Sunday, the results would be glorious. Let me ask in the name of thirty-five thousand children in our conference—in the name of our church, and in the name of Jesus Christ, come in and help us.

ISAAC JEWELL.

Common Sense to the Front.

In the most conspicuous editorial in the *Advocate* of July 28, under the following heading—"Reserves to the Front," Dr. Buckley says some excellent and inspiring words, but some of opposite character and tendency. These are the following: "Some say there is too much of competition in it. The Presiding Elders are competing with one another; the districts with one another; the charges with each other; successors with predecessors, until the very Sunday-school classes are engaged in warm competition. And they say, Let us ignore these things; let us have but one motive, forgetting what the church ever gave, or what the district ever gave, but giving from a high and holy motive for Christ and the salvation of the world. This ignoring of what has been done and what others do, seems to be an exalted piety, but without judging particular persons, it may be an affectation of piety in a voluntary humility. St. Paul provides us with a fair example of the way to induce persons to give. He employed every motive." Then the editor quotes 2 Cor. 9: 2, 3, to prove it. St. Paul is indeed a grand exemplar in this, as in all else that pertains to christian work, and had our brother held before himself the first epistle to the Corinthians, especially the first seven verses of the thirteenth chapter, it seems probable that he might have omitted an unworthy sweer and a great misuse of scripture from the midst of an otherwise ringing and noble appeal. Who is it that proposes to ignore what others have done, to make no use of the principle of godly emulation, that is trying to stand on a Pharisaic platform of uncharitably disinterestedness? "O! I don't judge particular person," says our astute brother. Suppose I should scoop up a handful of mud, and closing my eyes, fling it toward a group of passers-by, with the remark, "I don't bespatter particular persons," what reply would be likely to come from that group? "But St. Paul used every motive," urges our brother. I deny it; I deny it; he never used any motive, nor those he did use in such a manner that thereby carnal feelings might be cultivated, if not engendered. He never said that favor or promotion in the church should wait on big collections; and if he made any use of statistical comparisons he was very careful to leave it out of the Bible. He simply reminded them of their own liberality, in the passage in question, and said that he had quoted this quality of their minds to others. The only approach to a statistical comparison that I can think of in the Bible, is the case where Christ sat over against the treasury, and in that instance the figures do not seem to be used quite in the way they sometimes are now. Yet, unabashed by the hint of "affectation," I do declare, I believe there not "some," but many who believe there is danger in this

comparison business, and that I am one of that number. We deny that Paul ever made outstripping anybody in the amount of giving the most prominent motive, almost to losing sight of the great object. With him all sound and healthy motives were ever used in due proportion and order. Let us have emulation, but keep it in its place and keep it pure. Men and brethren, let us do our best to get the million; let us show to the world, by the way we do it, that Christ's glory, and not personal honor, is our controlling motive. God save us from "affectation" of any kind; and may he also deliver us from any more such editorials.

X. X.

Contributors to Benevolences, Holland's Island, Md.

H. S. DULANEY, PASTOR.

Capt. Jenkins Cannon, \$500; Jessie Parks, 15.00; John W. Wilson, 15.00; Peter H. Parks and Emily Parks, 25.00; H. S. Dulany and wife, 25.00; Wm. Bennett, 10.00; Wm. A. Parks, 5.00; Geo. Todd, 10.00; Wm. H. Price, 5.00; James S. Todd, 5.00; Grant Fisher, 5.00; Wesley Fisher, 5.00; Thomas G. Duncan, 10.00; Nathan T. Parks, 10.00; Geo. T. Evans, 3.00; William Morgan, 2.00; George T. Todd, Jr., 10.00; John W. Parks, 5.00; Carroll Todd, 4.00; H. E. Parks, 2.50; John W. Evans, 2.50; Geo. E. Griffin and wife, 2.50; John P. Fisher, 1.00; Sam'l E. Hayman, Esq., 2.00; Jehu Todd, 5.00; Jacob Bradshaw, 10.00; Geo. B. Walter, 1.00; Mrs. Sarah Walter, 1.00; William Walter, Esq., 1.00; Mrs. Levisa Mister, 2.00; Capt. Wesley Forrest, 10.00; George W. Price, 5.00; Mrs. Jane Cannon, 1.00; Willie Hinman, Esq., 1.00; Peter H. Parks, Jr., 50; Mrs. Lottie Evans, 50; Master Eddie Todd, 1.00; Mrs. Emily C. Bennett, 1.00; Mrs. Margaret Parks, 1.00; Mrs. Mary Todd, 1.00; Mrs. Leah A. McCoy, 1.00; Sarah E. Hayman, 50; Hester Fisher, 50; Angie Evans, 50; Miss Ollie A. Evans 50; Infant Nellie A. Parks, 1.00; Miss Katie Abbott, 50; Capt. Crisfield Thomas, 1.00; W. Wylie Parks, 10.00; Thomas Price, 5.00; Mrs. Frank Price, 50; Mrs. Carrie F. Parks, 1.00; Capt. Washington McCoy, 10.00; James H. Dize, 1.00; Frank H. Parks, 50; Thomas G. Parks, 50; Harvey Jones, Esq., 1.00; Mrs. Mary A. McCoy, 1.00; Capt. Jacob T. Parks, 2.50; Mrs. Minerva Shelhigh, 50; Capt. John Dize, 5.00; Geo. W. Walter, 1.00; James Jackson, 1.00; Perry J. Wright, 1.00; Henry Jones, 2.00; Jno. W. Walter, 2.00; Kendall Walter, 50; total, 278.00; Sunday School, 16.50; total 294.50.

PERSONAL.

Prof. T. N. Williams, of this city, was elected President of Washington College, at Chestertown, last Wednesday.

One of the most prominent ministers in our negro work in Texas has made up his mind to enter our Liberia conference, and has begun correspondence with proper persons looking to this outcome.

Mrs. J. R. Roberts, the widow of the first president of Liberia; is collecting money for a general hospital, to be located at Monrovia, the capital of the republic. Mrs. Roberts was very kindly received by President Cleveland, who became the first contributor toward the proposed hospital.

The will of the late Sarah Marshall of Philadelphia, a wealthy Quaker, gives her entire property—\$250,000—to religious, educational and benevolent causes, those having the welfare and relief of poor and friendless children being prominently remembered.

Mr. Jonas G. Clark's gift of a second million dollars to Clark University, Worcester, Mass., is said to make it the largest single charitable gift ever made by a New England man, and with very few exceptions, the largest ever made by a private person in his life-time anywhere in the world.

The private accounts of the late Bishop Fraser, of Manchester, England, show that his charitable expenditures amounted every year to more than half his salary.

Col. Joseph M. Bennett, of Philadelphia, has given in various forms \$300,000 to the Methodist Church. He is not a Methodist, but his mother was, and her dying request was to do some service to the Church with his wealth.

Our *Message* says: "Dr. Philip Brooks uses no wine and votes no-license."

Mrs. Harriet Beecher Stowe, though very feeble, was able to attend the exercises held in her honor at the Arsenal School, Hartford, on her seventy-fifth birthday anniversary. On that occasion her son, the Rev. Charles E. Stowe, related to the children the story of his mother's writing "Uncle Tom's Cabin," as she told it to him in his boyhood.

A correspondent of the *Central Advocate* wants to see a circuit preacher elected in every general conference delegation.

Senator Don Cameron celebrated the Fourth of July by entertaining 1,500 poor children at his place near Washing D. C.

The Empress of Japan, accompanied by a retinue of twenty persons, will visit the United States in October.

Bishop W. L. Harris, after fifty years' service as a Methodist preacher, is now in Europe trying to rest awhile. He is an incessant, uncomplaining, hard worker, and is plainly considerably worn. He deserves this vacation, and we hope will recuperate so that he can serve the Church some years yet.—*California Christian Advocate*.

Mrs. Elizabeth Ripley Church, descendant of John Howland, who came over in the "Mayflower," died in Springfield, Vt., June 6, aged ninety-seven years and two months. The lady joined the Methodist Church April 8, 1802, and was therefore a member 85 years—57 at Woodstock, Vt. Mrs. Church had great force of character, and was an earnest Christian.

Rev. J. H. Messmore is translating Bishop Hurst's Church history into Hindustanee. He has just completed and sent to the press two books of Rev. Mr. Jacobs.—*Indian Witness*.

Prof. David Swing, of Chicago, at a meeting of the Methodist Social Union, said that years ago as a Calvinist he had forty things against the Methodists; now he had only one—that there were not more of them.

ITEMS.

What's wrong brother? Have you forgotten that old Dickinson has had lady students for two years past? Why, last year a lady student carried off the gold medal won in the Junior Oratorical Contest.—*Conference News*.

The old home of Abraham Lincoln is likely soon to become the property of the state, of Illinois, Mr. Robert Lincoln having consented to give it to the state, provided it shall be kept perpetually in repair.

A handsome tablet to the memory of Bishop Geo. F. PIERCE has been erected in the church at Sparta, Ga., and unveiled with appropriate ceremonies. It was the gift of Mr. WM. STEVENS, an honored and worthy citizen of that place.

The member of an eastern conference who has been in the habit of sending personal requests to all editors of our church papers to notice this, that and the other thing pertaining to himself has received an honorary degree from one of our southern schools. We are waiting for his personal request before publishing the name.

Ohio Wesleyan University has 830 students—511 gentlemen and 319 ladies. Why couldn't Dickinson College admit ladies as well as gentlemen? Wouldn't that soon solve the question of sufficient numbers?—*Baltimore Methodist*

The Rev. George Muller, founder of the Bristol Orphanage, has just returned to England from a tour around the world, occupying ten years, during which time he traveled over 130,000 miles in the United States, New Zealand, Australia, the Malayan Peninsula, China, Japan and Europe. Mr. Muller is now eighty-two years of age, and is reported to be in splendid condition. His united congregations during the tour amount to over a million persons.

The statue of General Lee, for Richmond, Va. will cost about \$12,000 only. The association has \$56,000 on hand.

*Boston Young Lady*: I want to look at a pair of eyeglasses, sir, of extra magnifying power. Dealer: "Yes, ma'am; something very strong? Yes, sir; while visiting in the country last summer, I made a very painful blunder, which I never want to repeat. May I ask what that—er—blunder was?" "Oh, Yes, I mistook a humble-bee for a black berry.—*The Sun*.

The members of the Vermont conference think Bishop Walden is about as sharp on bringing them up to disciplinary requirements as any presiding officer they have had for lo! these many years.

The noteworthy feature of the 133d Commencement of Columbia College, New York city, was the graduation of the first woman to complete the full four years' course in the school of arts and receive the degree of bachelor of letters. This pioneer is Miss Mary Parsons Hankey, of Staten Island.

Susan E. Dickinson writes to the *Philadelphia Times*: "I cannot answer the letters pouring in, therefore desire to say through the *Times* that while Miss Anna Dickinson is slowly convalescing, she is as yet unable to lift her head from the pillow or see any one but her attendants."

The Parsees of Bombay have long been famous for their charitable munificence, and the example of the late Sir. Jamssetjee Jejeebhoy, known throughout the civilized world for his liberality, is being emulated at the present day by another Parsee, Sheriff of Bombay, who has just offered the Government of Bombay one and one-half lakh (seventy-five thousand dollars), for the purpose of establishing a female college in that city.

Nowhere in Europe have so many ladies crowded into the university lecture-rooms as in Russia. This the statistics prove. In 1886, there were 779 women students at the Russian universities. Of these, 243 were in the philosophical department; 500 in the physico-mathematical department; 36 studied only mathematics. Of these 779, there were 587 members of the Greek Orthodox Church; 137 were Jewesses; 748 were single and 31 were married. The majority were daughters of noble political and military officers—namely, 437; 84 were clergyman's daughters; 125 merchants' daughters, etc. Fully 85 passed the final examinations at the close of the semester. In addition to these there are several hundred Russian ladies studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

A Crisis in General Grant's Life.

A strange and startling letter, said to have been sent to General Grant during the siege of Vicksburg, has been going through the newspapers for some weeks past. It was so startling that we could not believe it to be genuine, but as it seems to have been verified we reproduce it for our readers. The fact that the writer was afterward a member of President Grant's cabinet shows how the letter was received, and the course of history since 1863 is ample evidence that its counsel was heeded. Here is the letter:—*Northern Christian Advocate*.

BEFORE VICKSBURG, MISS., }  
June 6, 1863, 1 o'clock A. M. }

DEAR GENERAL:—The great solicitude I feel for the safety of this army leads me to mention what I had hoped never again to do—the subject of your drinking. This may surprise you, for I may be (and I trust I am) doing you an injustice by unfounded suspicions, but if an error it better be on the side of his country's safety than in fear of offending a friend. I have heard that Dr. McMillan, at General Sherman's a few days ago, induced you, notwithstanding your pledge to me, to take a glass of wine, and to day, when I found a box of wine in front of your tent, and proposed to move it, which I did, I was told you had forbidden its being taken away, for you intended to keep it until you entered Vicksburg, that you might have it for your friends; and to night, when you should, because of the condition of your health if nothing else, have been in bed, I find you where the wine bottle has been emptied, in company with those who drink and urge you to do likewise, and the lack of your usual promptness of decision and clearness in expressing yourself in writing tended to confirm my suspicions.

You have the full control of your appetite, and can let drinking alone. Had you not pledged me the sincerity of your honor early last March, that you would drink no more during the war, and kept that pledge during your recent campaign, you would not to-day have stood first in the world's history as a successful military leader. Your only salvation depends upon your strict adherence to that pledge. You cannot succeed in any other way. As I have before stated, I may be wrong in my suspicions, but if one sees that which leads him to suppose a sentinel is falling asleep on his post, it is his duty to arouse him: and if one sees that which leads him to fear the general commanding a great army is being seduced to that step which he knows will bring disgrace upon that general and defeat to his command if he fails to sound the proper note of warning, the friends, wives and children of those brave men whose lives he permits to remain thus imperiled will accuse him while he lives and stand swift

witnesses of wrath against him in the day when all shall be tried. If my suspicions are unfounded, let my friendship for you and my zeal for my country be my excuse for this letter; and if they are correctly founded, and you determine not to heed the admonitions and the prayers of this hasty note by immediately ceasing to touch a single drop of any kind of liquor, no matter by whom asked or under what circumstances, let my immediate relief from duty in this department be the result. I am, General, your friend,  
JOHN A. ROWLINS.

Second Low-Rate Excursion to Rehoboth.

The Philadelphia, Wilmington and Baltimore Railroad Company has arranged to run a second special excursion to Rehoboth on Wednesday August 10th. The well-known advantages of Rehoboth, magnificent bathing, fine sailing, and fishing and excellent hotel accommodations, make it one of the most popular seaside resorts of the Atlantic coast. It is the summer headquarters of all Delawareans, and one will find a large company of them collected there at any time during the summer.

There is no better place, nor more easily accessible, to which one can run down, take a dip in the briny deep and get lungs full of fresh sea air. The excursion allows over seven hours at the shore.

The special train will run on schedule given, and excursion tickets, good only on special train in each direction, will be sold from points mentioned at the rates quoted below:—

	Trains leave.	Rate.
Wilmington.	6.00 A. M.	\$1 50
Hare's Corner,	6.09 "	1 50
New Castle,	6.14 "	1 50
Bear,	6.24 "	1 50
Porter,	6.29 "	1 50
Kirkwood,	6.33 "	1 50
Mt. Pleasant	6.41 "	1 50
Middletown,	6.50 "	1 25
Townsend,	6.59 "	1 25
Blackbird,	7.02 "	1 25
Green Spring,	7.07 "	1 25
Clayton,	7.12 "	1 25
Brenford,	7.19 "	1 25
Noorton,	7.25 "	1 25
Dover,	7.45 "	1 00
Wyoming,	7.52 "	1 00
Woodside,	8.06 "	1 00
Viola,	8.10 "	1 00
Felton,	8.14 "	1 00
Harrington,	8.25 "	75
Houston,	8.35 "	75
Milford,	8.45 "	75
Lincoln, Del.,	8.51 "	75
Ellendale,	9.00 "	75
Redden,	9.13 "	75
Georgetown,	9.22 "	50
Harbeson,	9.35 "	50
Cool Spring,	9.41 "	25
Lewes,	9.55 "	25
Arrive at Rehoboth	10.10 "	

Children under 12 years of age, one-half the above rates. Returning, train will leave Rehoboth at 5.30 P. M.

Marriages.

PENNOCK—FURNESS.—On Thursday evening, July 21, 1887, at the residence of the bride, by Rev. Edgar S. Mace, Enock Pennock and Mrs. Maria Furness, both of Mome, Md.

INSLEY—HEARN.—On July 28, at Bethel, Del., by Rev. W. B. Gregg, James H. Insley of Bethel, Del., and Maggie L. Hearn, of Cambridge, Md.

WHARTON—FERGUSON.—In Delaware City, Del., on July 28th, 1887, by Rev. Chas. F. Sheppard, George R. Wharton and H. Meta Ferguson, all of Delaware City.

FLEETWOOD—PRETTYMAN.—At Bethel, Del., on July 31, 1887, by Rev. W. B. Gregg, Isaac Fleetwood and Viola Prettyman, all of Sussex Co., Del.

FRESHING CHURCHES.

Send for desigus 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  
J. R. DILL,  
Templeville, Md.

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. Snowden Thomas, North East, Md.



## A Million for Missions FOR 1887.

BY COLLECTIONS ONLY.

A SIGNIFICANT FACT.—"It has been estimated that in salutes, royal and military, compliments, exchanges of courteous hubbub, signals of etiquette, roadsteads and citidel formalities, risings and settings of the sun, saluted daily by all fortresses and all vessels of war, the opening and closing of gates, etc., the civilized world in every part of the globe fires off daily 150,000 useless cannon shots. At six francs per shot that would amount to 900,000 francs per day, or 300,000,000 per year, equal to about \$60,000,000 blown off in smoke. This is only an item." Compare this useless vast expenditure with the annual expenditure by all societies for Missions, (\$10,000,000) and consider how the Lord must regard the disposition of His money.

The Christian should not forget that thanksgiving is not summed up in giving thanks. It includes also what is all that and more, thanks with and through, giving.—*Living Church.*

EXTRACTS FROM "OUR COUNTRY."—"In the problem of Christian work money is like the cipher, worthless alone, but multiplying manifold the value and effectiveness of other factors"

"If our responsibility is without a precedent, the plenitude of our power is likewise without a parallel. Is not the lesson which God would have us learn so plain that he who runs may read it? Has not God given us this matchless power that it may be applied to doing this matchless work?"

"The kingdoms of this world will not have become the kingdoms of our Lord until the money power has been Christianized."

"The general acceptance by the Church, of the Christian principle, that every penny is to be used in the way that will best honor God, would cause every channel of benevolence to overflow its banks, and occasion a blessed freshet of salvation throughout the world."

"Whatever their occupation, Christians have but one business in the world namely, the extending of Christ's kingdom: and merchant, mechanic, and banker are under exactly the same obligations to be wholly consecrated to that work as is the missionary."

"One who believes that every dollar belongs to God, and is to be used for Him, will not imagine that he has discharged all obligation by giving a tenth to the Lord. There are multitudes in the land who, after having given one-tenth of their increase might fare sumptuously every day, gratify every whim, and live with the most lavish expenditure. Would that fulfill the law of Christ 'If any man will come after me, let him deny himself, and take up his cross daily and follow me?'"

A WAIL OF WOE.—A missionary in India writes: "Not far from this village we came, during the day, upon the hut of a rather famous fakir or saint. His name was Bhagwan Das, which means a follower of Bhagwan, the Supreme Being. He told us his age was eighty. He said he had lived for twelve years in water up to his arm-pits. Next he sat for twelve years in the midst of five fires; and last he swung by ropes over fires for twelve years—thirty-six years in all. We asked him why he did this, and received the reply that he wished to give pain to the body. He considered his body the seat of sin; and not his spirit. The general belief is that pain inflicted on the body here will avail in

the life to come. The severer the self-torture inflicted, the surer and speedier will be the release from an endless round of future existences in animals, birds, serpents, insects, etc. But the little old shriveled-up man could not tell whether his suffering here would prove of benefit to him in the world to come or not. In reply to the question whether he would find rest of soul after death, he said he did not know. There was a wail of woe in that 'I don't know.'"—*Spirit of Missions.*

Let me plead for the Foreign Missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and heroism of Christianity lie in its Missionary life.—*Phillips Brooks.*

It is unofficially announced that the Empress of Japan, accompanied by a retinue of twenty persons, will visit the United States in October, landing at San Francisco, stop at Salt Lake, Omaha, and Chicago, and return, after a two months sojourn, by the Southern Pacific route.

Major Cole has just closed a series of revival meetings in Hannibal, Mo., the result of which is the conversion of over 700 persons; and it is said that 4,500 names of persons who have accepted Christ as their Saviour have been recorded under Major Cole's evangelic efforts in Missouri since the first of January last.

## Obituaries.

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

On Sunday morning, Sept. 17th, the spirit of Mrs. Susan Collins entered the saint's rest. She had been a member of the M. E. Church for more than 50 years. Death came to her as a welcome visitor. She had been confined to her bed for nearly two years, during which time she was subject to periods of intense suffering; yet she was ready to go, or willing to remain, just as the dear Master willed.

She was left a widow quite early in life, with a large family of children to educate and train, and none but herself to manage and plan for them; and yet, by the help of God, and her own indomitable will, she nobly discharged the trust. She often made mention of the wonderful way in which the Lord had led her, and always concluded by saying, "and now I am waiting the Master's time." During that long season of illness her cheerfulness, patience and resignation were remarkable. She rests in peace at the close of life's toilsome day.

R. WITT.

## METHODISM OF THE PENINSULA.

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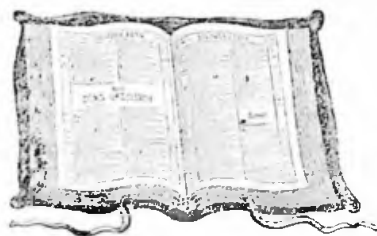
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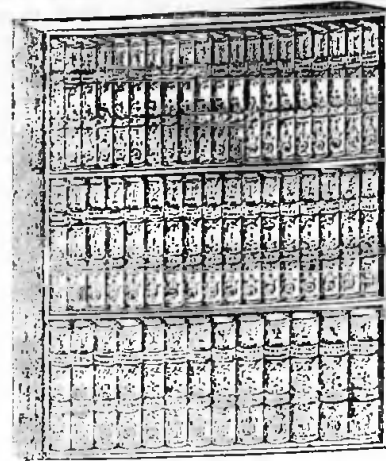
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 4:40, 7:40, 9:50, 10:35 p. m.  
 Philadelphia (express), 7:20, 8:40, 9:30, 7:30, 8:30,  
 9:47, 10:07, 11:35, 11:55 a. m.; 12:30, 1:30, 2:30, 3:30, 4:30,  
 7:05.  
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:35  
 11:51 a. m.; 12:23, 1:23, 2:27, 4:00, 6:22, 6:28, 7:04,  
 9:50 p. m.  
 For Newark Centre, Del. 7:42 a. m., 12:35, 6:21 p. m.  
 Baltimore and intermediate stations, 10:56 a. m., 5:57,  
 11:28 p. m.  
 Baltimore and Washington, 1:23, 4:45, 8:54, 10:08,  
 11:04 a. m.; 12:06, 1:17, 3:57, 4:44, 5:10, 6:30, 7:43 p. m.  
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 New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 5:40, 6:25,  
 p. m. 12:05 a. m.  
 Harrington, Delmar and intermediate stations, 8:30  
 a. m., 12:55 p. m.  
 Harrington and way stations, 8:30 a. m., 12:55, 6:25  
 p. m.  
 For Seaford, 2:50 p. m.  
 For Norfolk, 12:55 a. m.

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

**GOING NORTH**  
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:00		2:45	4:35	16:15 15:15
French St.					
Newbridge					6:41 15:40
DuPont	7:21		3:03	4:50	6:51 15:50
Chad's Ford Jc.	7:44		3:27	5:12	
Lenaape	7:55		3:38	5:24	
West Chester Stage	7:01		2:45	5:00	
Coatesville	8:32		4:10	5:52	8:00
Waynesburg Jc.	9:14		4:47		8:46
Springfield	7:27	9:31	1:04	5:54	9:02
Birdsboro	7:04	10:06	2:00	5:30	
Reading P. & R. Station	8:40	10:40	2:31	6:00	

\*Saturday only  
 †Daily.

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

**GOING SOUTH.**  
 Daily except Sunday.

Stations	a. m.	a. m.	a. m.	p. m.	p. m.
Reading P. & R. Station	8:00	9:30	3:00	5:00	
Birdsboro	8:22	10:15	3:22	5:44	
Springfield	8:09	11:05	4:03	6:15	5:10
Waynesburg Jc.	9:15		4:22		6:28
Coatesville	7:05	9:50		5:00	6:03
West Chester	7:01	9:40		5:00	
Ter Stage	7:47	10:24		5:40	6:41
Lenaape	8:00	10:35		6:02	6:53
Chad's Ford Jc.	8:00	10:35		6:02	6:53
DuPont	5:53	8:23	10:53	6:25	7:23
Newbridge	6:11				
Wilmington	6:25	8:45	11:15	6:50	7:55
French St.					

Additional Trains, on Saturday only, will leave  
 DuPont Station at 1:00 p. m., Newbridge at 1:20 and  
 7:10 p. m., for Wilmington and intermediate points.  
 French Creek Branch Trains.  
 Leave Springfield 11:10 a. m., 6:20 p. m.  
 Arrive St. Peter's 11:40 a. m., 6:50 p. m.

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 4:45 A. M.—Fast Mail for Shenandoah Valley and  
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 Westminster, New Windsor, Union Bridge, Mechans-  
 burgh, Blue Ridge, Hagerstown, and except Sunday,  
 Chambersburg, Waynesboro, and points on B & C  
 V. R. R.  
**DAILY EXCEPT SUNDAY.**  
 8:05 A. M.—Accommodation for Hanover, Frederick,  
 Emmitsburg, Waynesboro, Chambersburg, Shippens-  
 burgh, Hagerstown, Williamsport and intermediate  
 stations.  
 10:00 A. M.—Accommodation for Union Bridge,  
 Hanover, Gettysburg, and points on H. J., H. & G.  
 R. R. (through cars).  
 2:50 P. M.—Accommodation for Glyndon, (Belleville).  
 3:30 P. M.—Southern Express for points on Shen-  
 andoah, Blue Ridge, Hagerstown, and except Sunday,  
 Chambersburg, Waynesboro, and points on B & C  
 V. R. R.  
 4:05 P. M.—Express for Arlington, Mt. Hope, Pikes-  
 ville, Gwynn's Mill, St. George's, Glyndon, Glenn  
 Falls, Pinkburg, Patuxent, Westminster, Medford,  
 New Windsor, Union Bridge and principal  
 stations west of Hanover, Gettysburg and stations  
 on H. J., H. & G. R. R. (through cars). Emmitsburg,  
 Waynesboro, Chambersburg and Shippensburg.  
 5:20 P. M.—Accommodation for Union Bridge.  
 6:30 P. M.—Accommodation for Glyndon.  
**TRAINS ARRIVE AT UNION STATION.**  
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 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.
Philadelphia Accommodation	10:10 a. m.
Philadelphia and Chester Express	11:14 a. m.
Philadelphia Accommodation	1:00 p. m.
Philadelphia Accommodation	3:00 p. m.
Philadelphia and Chester Express	4:35 p. m.
Philadelphia Accommodation	5:10 p. m.
Philadelphia Accommodation	6:30 p. m.
Philadelphia Accommodation	7:30 p. m.
Philadelphia and Chester Express	7:58 p. m.
Philadelphia Accommodation	8:00 p. m.

**WEST BOUND.**

Chicago Limited	7:40 a. m.
Arrive Chicago 5:50 next morning.	
Cincinnati Limited	11:25 a. m.
Arrives Cincinnati 7:45 a. m., St. Louis 6:40 p. m. next day.	
Baltimore Accommodation	8:15 p. m.
Cincinnati Limited	11:25 a. m.
Arrives Cincinnati 7:45 a. m., St. Louis 6:40 p. m. next day.	
Baltimore Accommodation	8:00 p. m.
Chicago and St. Louis Express	8:40 p. m.
Singery Accommodation	7:30 p. m.
For Landenberg, 8:00 a. m., 3:00 and 5:25 p. m. daily except Sunday.	

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.,  
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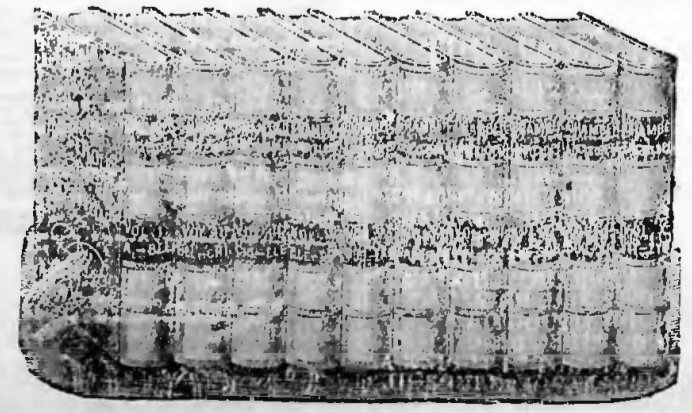
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