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ONE DOLLAR A YEAR
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Not My Own.

Thine alone, entirely thine,
Purchased by a right divine,
Never more mine own to be;
Lord, I would be lost in thee!

Thine my strength, or more or less;
Thine my hand, its work to bless;
Only thine my passing days;
Thine my hours to fill with praise.

Not mine own the gifts I bring,
Tribute of my Lord and King,
Only mine as treasure lent,
For the owner used or spent.

Oft it comes, O blessed thought,
With unearthly light inwrought!
Thine forever, thine alone,
Lord of life, and not my own.

When my spirit is perplexed,
When my devious currents vexed,
Calmy I look up to thee,
Best of friends and guides to me.

Thou wilt keep me, thou wilt save,
Thou wilt make me ever brave;
In the utmost stress and strife
I may trust for death or life.

Never bearing pain or loss,
But in shadow of the cross;
Never walking on alone,
Always with thee, not my own.

Nothing would I hold as mine;
Joy of joys, my will is thine;
Lord, the full surrender take,
Own the seal for Jesus' sake.

—M. E. Sangster.

From Africa.

ST. PAUL DE LOANDA.

Dear Bros. McDonald & Gill.—As I look back on the past few months, and the great changes which have taken place in my own experience, I do not forget your kindness to me as I was about to leave Boston.

Knowing your great interest and sympathy in Bishop Taylor's Mission, I think you would be interested to hear of our prospects in Loanda. O how I praise the Lord for permitting me to come to Africa and to labor among these poor people here! I have never for one moment doubted the genuineness of my call to Africa, though trials and temptations have come, and it seems sometimes as if I could not bear it, yet in the end (all glory to Jesus!) I am enabled to come off more than conqueror through Him that loved us.

The devil is very fond of attacking Missionaries on this point of spending months, perhaps years, in mastering the languages sufficiently to reach the hearts of this people, when at home we might be seeing many souls perhaps born into the kingdom, it may be, through our personal labors.

But of what value are we as Christian workers if we are working out of the will of God? I cannot believe that the Lord, at the present time, would crown my labors with success in any other place than Africa. O that we may be adjusted to the will of God perfectly whether in America or Africa! *In His favor is life.*

The opening in Loanda for Mission work looks very bright indeed. The people seem intensely interested in hearing the words of life, and also seem anxious to learn English.

We are very pleasantly located in this beautiful old city of Loanda, on a high hill overlooking the bay, and very near the native village. It is a healthful location indeed; a fine sea breeze springs in the morning, about 10 A. M., sometimes earlier, and makes our house delightfully fresh and cool, and lasts during the day, dying away some time during the night. I think, as a general rule, people have very strange ideas of life in Africa, particularly the missionaries sent out to our Bishop.

We are living in an "iron house,"

which came out with our party from Liverpool. Bro. Arringdale has been erecting the house with the aid of Portuguese and native carpenters and other workmen. The house is nearly completed at the present writing, and we have been occupying it for the past four weeks. The framework and finishing of the house are of wood, but the roof and sides are of corrugated iron. Between the iron and the wood are placed thick sheets of tarred felting, having a double use, that of preventing the white ants from eating our house, and also to keep out the cold.

The house is 46 ft. in width by 38 ft. in length, and has a verandah 6 ft. in width extending around the house.

The house is raised on stone walls 10 ft. from the ground, the verandah being supported by iron columns. This is quite an advantage, as it enables us to have some fine rooms down stairs. The floor is of cement, and the walls are cemented and whitewashed; so the rooms below are very cool and light.

On the upper floor, we have four rooms 13 ft. sq., two rooms 13 ft. by 10 ft., and one long room which is in the center and extends the length of the house, 36 ft. by 18 ft. width.

Below, we have a school-room, which is also used for services, measuring 40 ft. in width and 36 in length, and capable of seating 400 persons. We also have a store-room 24 ft. in length by 12 ft. in width, and an office 11 ft. by 12 ft.

Our cooking is done out of the house, in the cozinha, or kitchen, which is 18 ft. in length by 10 ft. in width. We also are most fortunate in possessing a fine cistern, 20 ft. in width and 13 1-2 ft. in depth.

Our rainy season is, I suppose, over now; so we shall have no water in our cistern for a number of months. It seems very strange to be compelled to buy every drop of water that is used.

We have services every Sabbath morning, consisting of preaching and singing. They are conducted by Mr. Ratcliffe, in Portuguese. Our congregations are quite variable, sometimes we have between fifty and sixty present, and then again not more than a dozen. My heart aches sometimes as I look into their faces, which are mostly very bright and intelligent, and I long to tell them of the unsearchable riches of God through Christ Jesus, which are for them. It is a serious thing when we remember that we must look into their faces at the judgement, and will they condemn us? O pray for us that we be faithful to the charge which is committed to us!

It is a great comfort to know that our labor is not in vain in the Lord. Already one of our native workmen, a smart, intelligent man, who speaks and understands English very well, is very anxious to learn to read, that he may teach the Bible to his people.

It would be a privilege indeed to add my testimony to those given in the precious Monday meetings, but as that is impossible, I will send it from Africa. Glory to God, the blood of Jesus cleanseth me from all sin. I am saved to the uttermost, and my heart is filled with the peace of God which passeth all understanding. Christian love from my husband and myself to all the brethren and sisters in Christ Jesus.

Yours in Christian fellowship,
L. F. RATCLIFFE.

—Christian Witness.

Letter From Africa.

KIMPOKO, STANLEY POOL.

Dear Bro. Grant.—Being a year since I last saw you, I send greeting in God's name.

We are all well in Kimpoko. In fact, since Bro. Cameron's death, I have never seen a more healthy party, and we of the Kasai party are more determined than ever by the grace of God to do what man can do for the extension of our Savior's Kingdom. Bro. Burr is our hunter, he is now off in a canoe after hippos. He seldom fails in securing one. Then we get flesh-meat (the heart and tongue) for two or three days, and we receive 200 brass rods for the part we sell. John Newth has just finished a pair of pants for a native, "the first he ever owned"—for making which we received three grown fowls.

The soil here is poor, yet we grow some corn. Tomatoes do well; potatoes pretty well. Lots of bananas set out, with good promise of production, but not yet in full bearing. Peanuts do well; beans medium; but the principal product of Kimpoko is chickens, which thrive there abundantly,—we have nearly 100 young chicks, so that self-support here is a foregone conclusion. So much of time has been spent in manual labor that our opportunity for acquiring the language has not been extensive, but the building of houses, clearing of land, and many unexpected difficulties encountered by pioneer parties, having been overcome, will in the future give us more time for study and improvement. Still, the end is not yet. Here comes the steamboat, thanks to God and our many friends, and that means wood to cut. I have already cut two cords, and do it as conveniently as in America. Charcoal to burn; a dock to cut; a pier to build, and so on. We are glad to be able to do these things for Jesus. Of course we sadly miss the revival preaching, the altar work, the camp-meeting, the shout of new-born souls, and the warm fraternal grasp of the hand of fellow-workers, in these scenes; but it is not meet we should choose our work. The Master, who doeth all things well, sent us here, and He knows best and makes no mistakes. Being sure of this, I would not be anywhere else for aught the world could give.

We are anxiously looking forward to the advent of the new party and the steamboat. Especially so is Bro. Walker, for reasons you probably are aware of. We often talk of you, and believe, our brothers, when fully established at Brooks Station, we will gather the natives into the service of Jesus. My heart burns with longing for the grand result. Self-support is the smallest part of the problem. Not one of our number but would live and die on Kwanga Strait, rather than see America, leaving our work unaccomplished. I say "our work" advisedly, for while we are building, digging, and studying, you are giving, collecting, and planning, and sending to the front. I know all are equally interested in the result; but blessed be God! the success is not doubtful, for

"Jesus shall reign where'er the sun,
Does his successive journeys run,"

and surely we will not regret working to bring about an answer to the prayer, "Thy Kingdom come."

Bros. Walker and Burr desire to be remembered; also, Bro. Newth, who knows you only by reputation. Please

present my respects to Mrs. Grant and Isabel. Speak of me kindly to Bro. Lowrey and all other friends. That God may bless and keep you all is the prayer of your servant and Christ's

E. A. SHORELAND.

A Word for Christ.

A few years ago when I was pastor of churches in Stafford county, Va., I met an aged man in the town of Fredericksburg. After attending to a matter of business down street, I returned to the stable for my horse, when I met this elderly gentleman standing near my horse, counting out some money. I remarked to him, that I was afraid my horse was sick, because he had refused to eat his oats. To this he made some reply, and asked me to give them to him, which I readily consented to do. Not being satisfied by a formal return of thanks, for what he deemed great kindness on my part, he invited me to take a "drink" with him. Of course I refused to do so, although I assured him that I accepted his offer as an expression of kind intentions on his part. He asked pardon, and expressed regret for having invited me to join him in a "drink." I then told him I was a Minister of the Gospel, and that it would afford me pleasure to talk with him about Christ and his love for sinners. As these words were uttered I saw his countenance change, and he offered me his hand to further apologize for his inadvertent invitation. I took advantage of his condition, and tried to impress upon his mind and heart the momentous questions of death and life, and what the Saviour had done for the salvation of sinners. He told me that he was eighty-four years of age, that he never had a spell of sickness in his life, and that he had not heard a sermon for nearly fifty years. As these words fell from his trembling lips, my heart was grieved over such a wasted life, amid so many opportunities as he had enjoyed.

In a few days after this a series of meetings were commenced at Salem Baptist Church, Spotsylvania county, Va. This old man was seen there the first day, greatly to the surprise of many friends and acquaintances. He continued to go from day to day, manifesting more and more interest in the meeting. The church was revived. Sinners were confessing Christ. The congregation was mightily wrought upon and moved to tears. The dear old friend was deeply penitent, and the godly pastor was anxious for his conversion. It was my good fortune to return by this church when the meeting was at the zenith of its interest and development. I did not intend to stop, for I knew nothing about a meeting there, until I got in sight of the church. Indeed I had frequently passed that way while religious services were going on, without stopping. But on this occasion an irresistible power seemed to get hold of me as I approached the church. I dismounted and went in church while the brethren and sisters were singing praises to God. With the earnest solicitation of the pastor I preached two sermons. The Lord was with us in great power. Many professed their faith in Christ. But when the venerable gentleman with whom I had conversed in Fredericksburg, arose in the congregation, and came down the aisle, with tears running down his face, I never

witnessed a more joyful scene in my life. Every heart rejoiced. He then professed his faith in the Saviour, and expressed his purpose to follow him and spend the remainder of his life in His service. He was received and baptized into the fellowship of the church, and lived in its communion and service some two or three years. He died the death of the righteous, and his last days were full of hope and peace.

Dear reader, let us use every opportunity to speak of Jesus to perishing souls around us. In season and out of season, at home and abroad, and everywhere and on all occasions, let the ambassador of Christ speak to the people of the love of Jesus.

T. A. HALL.

—Ex.

What We Want to See.

Many are looking to see if they have any faith—wanting to see their faith. But we don't want see our faith, any more than we want to see the ugly water mains which are purposely hidden from view. We do not want to see our faith, any more than we want to see the glass in the telescope. A glass in a telescope that could be seen would be defective. We want a glass there so clear that we cannot see it, but the object beyond it. We want to see the Star of Bethlehem, the Sun of Righteousness, the Heaven sparkling with twinkling gems; but we don't want to see the glass that makes them visible.

We are saved not by the act of faith, but by its object. "By grace are ye saved through faith." It is not the mere believing, nor how we believe, but rather it is what we believe, and in whom we believe, that saves us. The iron pipes under the city streets carry water to every house, but what if we should say: "It is the pipes that bring us the crystal stream. Glory to the pipes! We owe all to the pipes!" What if the fountain failed? What if the supply were cut off?

Many make too much account of their faith. Faith is only the pipe. Christ is the fountain. Faith would be dry and useless without the stream.—Sel.

The Congo is the Mississippi of Africa, it and its tributaries representing, so far as explored, nearly 7,000 miles of navigable waters, 14,000 miles of river banks—four times our Atlantic coast line—through a densely peopled country thirsting for trade to open, with an intelligence superior to many whites. The Congo valley is the greatest new market, the greatest field for missionaries, the best opening of the colored race. Their ancestors came from that region. It is their "Promised Land," and a Moses will yet rise among them to lead the way where there is plenty of field for their political ambitions, for their civilizing influences, and for their pecuniary gain.

—Ex.

The Spectator, the organ of Australia Methodism, has an editorial on "Religious Gipsies," the roving laymen who itinerate at their own pleasure.

"As they are," it says "without home and country, so they are without law. Present, free and full salvation is what every gipsy wants, and he likes it without money and without price. It is, in fact, wrong to ask him for money, and it is sinful for him to pay for a free Gospel."—Ex.

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.*

Another Every Day Tragedy.

William Laden is said to have been an honest, industrious and respectable young man before he took to drinking. How long ago that was is not known, but in 1885, when he was admitted as a boarder in the family of a respectable railroad engineer in New York he seemed to be free from evil habits, and during the last two years he has shown no bad traits.

In course of time he became a favorite in the household and at length he asked and received consent to marry the oldest daughter of the family. Last Winter he fell sick and was cared for tenderly; for which he expressed the utmost gratitude. The future looked bright and happy for these young people and they looked forward with pleasure to the day fixed for the wedding.

They were married July 3. The next day William believed himself under obligation to "treat" his companions and fellow workmen in honor of his marriage, and in this way he became intoxicated. Whether this was a new experience to him or whether it was the revival of an old habit does not seem to be known, but intoxication completely upset the young man and changed his nature. He grew head-strong, unmannerly, indifferent to his wife, ungrateful for the kindness that had been shown him by her family and finally he lost all relish for labor. He abandoned his situation and announced that thereafter he would live at ease. He continued to drink every day, and his attitude toward his wife changed from indifference to positive hatred and cruelty. He demanded money, and as long as she gave it to him he tolerated her, but when at length she refused he was furious and made ugly threats.

On July 20, only seventeen days after his marriage and sixteen days after his first intoxication, he carried out his worst threat and shot his wife when she protested against his pawning his overcoat for money to be spent in drink. The girl's mother ran to protect her and she too was shot. Then the enraged young man, after seeking in vain for his wife's younger sister shot himself dead. The two women were not mortally wounded, though in one case the bullet passed near the heart and death may yet result. The most tragical feature of the affair is the fact that the man borrowed the weapon for his dreadful work from the same one who furnished the liquor which caused all the trouble and nerved him for the deed, the saloon keeper across the street.—*Northern Christian Advocate.*

The Business of the Brewer.

The curse has been forced by the brewers everywhere. There is not a corner in the county that the brewers have not invaded; not a place where they have not set their traps and baited them. They deliberately set about making the fair boy of to day the bleary eyed ruffian of two years hence. It is their business to convert the Sunday-school scholar of to day into the ruffianly hoodlum of five years hence, and later, the hoodlum into the jail-bird. It is their business to debauch humanity and they do not wait for the material to work upon to come to them, but they go out to seek it. The business has progressed from a mere passive nuisance to a bold and aggressive evil.

There is not a father or mother in the land who has not a right to demand the extirpation of this monster evil that threatens the existence of their home. They have a right to say whether a "bus-

iness" shall exist, the chief profit of which is the ruin of husbands and fathers and the debauching of children. The power of law does not commence with the commission of crime. It goes back of that. It has the power to dry up the source of crime. Communities have not only the right to punish the criminal but the right to prevent criminality.—*Tokio Blade.*

Rum Politics in Iowa.

The Board of Regents of the Iowa State University have caused a commotion in that State by asking the immediate resignation of Professors S. N. Fellows, N. R. Leonard, and L. F. Parker. These are old professors, having served from seventeen to twenty or more years, and largely helped to make the college what it is. That they are popular with the alumni is clear from the fact that at a meeting of the alumni by a vote of 145 to 8 they expressed regret and asked the Regents to reconsider their course. The general impression seems to be that Fellows and Leonard have rendered themselves unpopular with the Regents on account of their open profession of prohibition principles and their efficiency in closing the saloons in and about Iowa City the seat of the University. Indeed it is openly charged that the Regents had to propitiate the anti-prohibitionists of the last Legislature by promising that these professors should be dismissed to secure certain appropriations for the University. We are greatly mistaken if the people of Iowa will permit the liquor interests to control the State University. We do not believe in State Universities, for they rarely fail to become a part of the political machinery, and fall into the hands of incompetent managers. That condition has been reached in Iowa, and the Board of Regents needs reconstructing.—*Central Christian Advocate.*

The *Washing Sentinel*, the Brewer's organ says: "Prohibition has destroyed every brewery in Maine, Vermont and Kansas, and is now engaged in that unholy crusade in Iowa."

The liquor men of Texas are circulating Dr. Crosby's wine-drinking talk as ammunition against prohibition.

Sold Himself.

A Correctionville farmer sold a load of corn in that town one day. When it was weighed he slyly stepped on the scales, and then drove off to unload. When the empty wagon was weighed he took good care not to be in, and congratulated himself that he had cheated the buyer in good shape. The grain-dealer called him in, and after figuring up the load paid him in full.

As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops, and the price of hogs, and the likelihood of the Maple Valley railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home. At last he could stand it no longer, and said he must go. The dealer quietly said it was not to be thought of; that he had bought the farmer at full weight, and paid him his own price, and that he would insist on doing what he pleased with his own property. The raiser of the corn saw that he had indeed sold himself, in one sense at least. He acknowledged his cheat and compromised the affair. Now when he markets grain he does not stand on the scales or sell himself with his load.

A good many boys sell themselves at a still cheaper rate. The boy who lies, cheats, swears, or steals, and thus loses his character, his reputation, and his prospect of prosperity in this life and blessing in the next, sells himself to sin and Satan; and though he may not get his pay, the buyer is likely to hold on to his purchase.—*Sel.*

Youth's Department.

Who Are the "Poor Folks?"

Polly was a bright and beautiful child, who, with a brother older than herself, carried home the laundry work to her mother's patrons. She was always neatly dressed, and had a happy smile and a cheerful voice. One day Polly carried home some fine laces to a lady in a hotel. The servant told her the lady was ill, and could not be disturbed, but Polly had strict orders not to trust the package to any one else, so she ventured upstairs.

She stood at the door for a moment and then tapped very lightly, saying to herself, "If she is asleep, that won't wake her; and if she's awake she will answer."

In a moment a low voice asked, "Is that you Bridget?"

"No, ma'am," replied Polly, putting her lips very close to the keyhole, and speaking in a loud whisper. "It's Paulina Brown, that folks call Little Polly. I have a very particular message for you, and I won't disturb you a bit if you will let me in."

The lady could not help saying "Come in" in answer to this modest request. She was in trouble, and that had caused her a sick headache. She lay there all alone in a darkened room, with no one to care whether she got better or not.

Polly had just come from a bright, sunny room, with a gay rag carpet on the floor, and bright flowers growing in the windows; and this room, with its heavy draperies, looked gloomy to her. She went up to the bed, and gave her message in a low, soft voice, and then said, "Oh, Mrs. Ball, I'm so sorry for you. You haven't any husband or little girl to comfort you when you are sick. My mother has father, and Tommy, and me, and baby. Sometimes when she has her tired headaches I can drive them off just with my own hands and a little bay water. I don't suppose you would let me sit upon your nice bed and bathe your head, would you?"

"Yes, Polly; I am always glad to have such a tidy girl near me. You will find bay water in that pink bottle on bureau," said Mrs. Ball. While the little soft hands were passing over the troubled brow, the lady said, "Polly, I think your family are the happiest poor people I ever met."

"Oh, Mrs. Ball, we're not poor people," cried Polly with a queer little laugh. "There are three poor families in the house, but we are rich—almost. We were rich once, and had half a house, though we're not so rich now since father lost his arm; but as mother can do up lace so beautifully we're pretty rich still. We do lots of things to help the poor folks in the house, and other poor folks, too."

"What can you do for them?" asked the lady.

"Oh, we save Mrs. Crane's coal by letting her steep her tea in our kitchen—days that she can keep warm by sitting in the sun—and we take care of Mrs. Barnes' baby whenever she gets a day's work, and mother always makes broth enough on Wednesdays to share with some one that's poor."

"Whom do you call poor folks, 'Polly?" asked the lady.

Polly had no definition ready; but after thinking a moment, she replied: "Poor folks are folks that don't have everything they want."

"Then you have everything you want?" asked Mrs. Ball.

"Yes, ma'am," replied Polly, innocently. "We all have Sunday clothes besides our common ones; and we have good things to eat; mother bakes all our bread and pies herself, and we have a real kitchen to work and eat in, without a bed in it, like poor folks; and we buy a whole ton of coal at once, instead of lots of bushels." And so little Polly prattled on in a low, pleasant voice, till the lady really felt better, and said so.

"I'll tell you what's another real good thing to drive the rest of it off—air and sunlight. Mother never shuts up for a headache," said the little nurse.

Here Polly looked at the bronze clock, and said, "It's time now for the baby to wake up, and so I shall have to go as soon as I let in a little of my sun and air; but I'll come in at any time when you have the headache and cure you again."

"Thank you, my good little girl; you have almost cured me now," said Mrs. Ball. "In my closet you will find a large paper bag full of oranges. Take them home, and share them with the poor folks in your house."

The rich little girl ran home in high glee to divide the treasure with the less fortunate.

The poor lady lay alone to reflect on the lesson she had just received. She had lost \$20,000, but had \$30,000 left; and, instead of being thankful for that, she was bewailing her fate as if she were next to a pauper. She would still have all the comforts, although a few less of the luxuries of life; and as she remembered now, no one but herself would suffer by the change, for she had never helped the poor folks in the house; nor out of it, as Polly's mother was doing. "Poor folks," she said to herself, "are folks who haven't everything they want. I haven't that \$20,000, and I never can have it again; but I can learn to be happy on less, and to share even that with others." A ray of Polly's sun peeped in, and a breath of her pure air was wafted toward her, and she rose, saying: "Because I have lost some of my fortune, I need not therefore throw away my health, the best of all my blessings." In Polly's sense of the word, the poor are often found amid elegance and luxury, and the truly rich in humble dwellings.—*California Christian Advocate.*

One Standard for Both Sexes

Josiah Allen's children have been brought up to think that sin of any kind is just as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little feller, he was bewitched to go to circuses, and Josiah said:

"Better let him go, Samantha; it haint no place for wimmen or girls, but it won't hurt a boy."

Says I: "Josiah Allen, the Lord made Thomas Jefferson with just as pure a heart at Tirzah Ann, and no bigger eyes and ears, and if Thomas J. goes to the circus, Tirzah Ann goes too."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just of that easy turn, and would have let him go with 'em. But says I:

"Josiah Allen, if Thomas Jefferson goes with them boys and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a pipe."

And that stopped that.

"And about drinkin'," says I: "Thomas Jefferson, if it should be the will of Providence to change you to a wild bear I will chain you up and do the best I can by you. But if you ever do it yourself, turn yourself into a wild beast by drinkin', I will run away; for I never could stand it, never! And," I continued, "if I ever see you haugin' round bar-rooms and taverns, Tirzah Ann shall hang, too."

Josiah argued with me. Says he: "It doesn't look so bad for a boy as it does for a girl."

Says I, "Custom makes the difference; and we are more used to seeing men. But," says I, "when liquor goes to work to make a fool and a brute of anybody, it don't stop to ask about sex; it makes a wild beast and idiot of a man or a woman, and to look down from heaven, I guess a man looks as bad layin' dead drunk as a woman does."

Says I, "Things look differently from up there than what they do to us—it is a more sightly place. And you talk about looks, Josiah Allen; I don't go on clear looks, I go on principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the soul of Tirzah Ann, as for Thomas Jefferson's soul, he being a boy, it haint of no account?' No! I shall have to give an account to Him for my dealen's with both of these souls, male and female. And I should feel guilty if I brought him up to think what was impure for a woman was pure for a man. If a man has a greater desire to do wrong, which I won't dispute," says I, lookin' keenly onto Josiah, "he has greater strength to resist temptation. And so," says I, in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tirzah Ann shall hang too."

I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace to him to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me to hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearin' and slang phrases, and a knowledge of questionable amusements, but in layin' holt of every duty that comes to him, with a brave heart and a cheerful face; in helpin' to right the wrong, and protect the weak, and makin' the most and the best of the mind and the soul God has given him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angels are not necessarily all she ones.—*Samantha Allen.*

No Better Sense.

When I was laboring among the Kaffirs in South Africa, in 1866, a grand old missionary, grown gray in the service, expressed surprise on finding that I was about to preach holiness to his people.

"Why," said he, "we have never even thought of preaching such a high doctrine to Kaffirs."

He was still more surprised to see how eagerly they received it, and the philosophy of its application to the bodily appetites, and the affections belonging to them, and to the mental appetencies and their affections; not destroying any of them, but by the blood of Jesus tried by the Holy Spirit, putting out all lust, and sin, and putting all these under the power of a sanctified judgment, conscience, and will, to be used only for the purposes for which God designed them.

The converted Kaffirs had no better sense than to walk right into the arms of a present perfect Saviour, who washed the Ethiopians "whiter than snow." The greatest surprise of all was expressed by the dear old missionary in a letter to me some months after. He said that in the quarterly visitation of his class, in a membership of over three hundred, most of them testified to a clear experience of holiness and were exemplifying it in their lives.

Everything revealed in the Gospel essential to fit a soul to dwell in the family of God in Heaven is adapted, under the illuminations of the Holy Spirit, to the lowest measure of intelligence constituting responsibility.—*Mrs. Taylor.*

The Presbyterian Assembly has done away with that section of its confession of faith which forbids one to marry his deceased wife's sister. It had become already obsolete in practice. The vote of the presbyteries was one hundred and fifty-five in favor of the change, and only eleven against, but thirty-five made no report.

The Sunday School.

Jesus in Galilee.

LESSON FOR SUNDAY, AUG. 21, 1887.
Matt. 5: 17-26

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

JESUS AND THE LAW.

1. Preliminary.
1. GOLDEN TEXT: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill." (Matt. 5: 17.)

17. *Think not*.—Our Lord read their thoughts and answered them. I am come (R. V., "I came.")—So John the Baptist spoke of Him as "He that was to come." To destroy the Law or the prophets.—In the expression, "Law and the Prophets," are included all the precepts and teachings of the older dispensation. Our Lord's attitude of opposition towards the Pharisees, the strict legalists of the time, probably led some to think that He proposed to do away with the Mosaic system entirely. This He explicitly denies. *Not come to destroy, but to fulfill*—not by a slavish, literal, external obedience, but by evoking its inner and spiritual meaning; by keeping it Himself, and by aiding His followers, by the power of the Divine Spirit, to keep it; by accomplishing its types and sacrifices, and completing all that was germinal and prophetic in it; and by shedding upon it the lustre of His own holy example.

18. *Verily*—introducing a solemn announcement; in the original, our familiar "amen," signifying "so let it be." The Hebrew root means "fixed, steadfast." *I say unto you*.—From personal utterances like this we see why the people were astounded; "for He taught as one having authority, and not as the scribes." Such a tone befits only Him who is absolute Truth. *Till heaven and earth pass*—a proverbial expression for what would never happen (Psa. 120: 26; Luke 16: 17; Matt. 24: 35). *One jot or one tittle*.—The "jot," or *yod* (Greek, *iota*), is the tenth letter in the Hebrew alphabet, and the smallest. The "tittle," or "little horn," is the smallest twist, or stroke, by which similar letters in the Hebrew alphabet are distinguished from one another. "The meaning," says Ellicott, "is obvious enough: Nothing truly belonging to the Law, however seemingly trivial, shall drift away and be forgotten, until it has done all that it was meant to do." *Till all be fulfilled*—R. V., "Till all things be accomplished;" till the types and prophecies are fulfilled in Me, by My life, and death and sufferings; till the moral law is fulfilled by the obedience of every creature. Schaff paraphrases as follows: "While heaven and earth last, one jot or tittle shall not pass from the Law, without all these—declared, promised, or typified—being done;" a strong assertion of the permanent character of the Law.

In the Hebrew Bible are over 69,000 jots. The Hebrew copyists were scrupulous to the last degree, and regarded the slightest error in their copy fatal. For the purpose of illustration, Christ takes this well-known veneration of the copyists for the most minute details in their copying (Abbott).

19. *Whoever shall break*—literally shall "loosen," or "dissolve," "free from restraint." *These least commandments*.—Our Lord here alludes to that principle which He afterwards taught more fully: "He that is faithful in that which is least, is faithful also in much," etc. To the truly obedient there is no great or small in God's commandments. Nothing is trivial which He has commanded. It is a sign of disobedience, therefore, to single out what seems of comparatively small importance, a mere "jot or tittle," and neglect that because it is small. To be eclectic in our performance of duty is a fatal sign. *Shall teach men so*—by conduct or precept.—*Shall be called the least*—shall be known as the least; shall occupy the lowest place; shall not be excluded, indeed, since he is in sympathy with, and obedient to, the Law as a whole, but he shall not be prominent he shall be on the outskirts, and in danger, unless he repent of passing outside the pale. A sharp rebuke this, of so-called "little sins."

The question is not of keeping, or not keeping, the commandments of God in a legal sense, but of appreciating, and causing others to appreciate, the import and weight of even the most insignificant parts of God's revelation of Himself to man (Alford).

20. The preceding verse doubtless gave the impression to his hearers, that our Lord was about to identify Himself with the Pharisees in their extremely literal and burdensome compliances. This wrong impression He here corrects by what must have sounded to them as the most remarkable of all His utterances. *Except your righteousness*—your obedience to the Law. *Shall exceed . . . the scribes and Pharisees*.—The latter thought they exceeded the Law itself, and He bids

His disciples, in case they wish to enter the kingdom of heaven, to "exceed" these literalists; to out-Pharisee the Pharisee in obedience. How they were to do this, He occupies the rest of this Sermon in explaining. *The scribes*—successors of Ezra; readers, expounders, and copyists of the Law. "The comments they delivered, as time rolled on, formed a great body of unwritten law which claimed equal authority with the law of Moses, and was necessarily known in any full degree only by the professional rabbis who devoted their lives to its study. They were the brain, the eyes, the ears, the nerves of the people, who were mere children apart from them. Religion was to them measured by the more or less complete observance of ten thousand rules of ceremonial purity" (Geikie, quoted by Peloubet). *Ye shall in no case enter*—not even enter. The scribes and Pharisees, then, were shut out from the kingdom. Their righteousness consisted simply of outward acts. They knew nothing of that righteousness which cometh by faith and purifies the heart.

21. *Ye have heard it said*—quoting from what they have heard read in the synagogue many a time, in order to show them how their standard of morality must exceed the Pharisaic. *By them*.—R. V., "to them." *Thou shalt not kill*—the Sixth Commandment (Ex. 20: 13; Deut. 5: 17). *Whoever shall kill, etc.*—The murderer was subject to trial in the city court where he lived (Deut. 16: 18); Josephus describes this court, which consisted usually of seven men, and had the power of life and death.

22. There was nothing wrong about the exposition of the Law in the preceding verse; only it was not complete. The scribes and Pharisees interpreted it rightly, and doubtless kept it righteously, but their "righteousness" in this respect was to be "exceeded" by Christ's followers. *I say unto you*—the language of absolute authority, implying "equal authority with Him who gave the Decalogue, greater authority than those who expounded it" (Schaff). The "I" is emphasized in the original. *Whoever*—every one who. *Angry with his brother*.—Not only is murder to be tried before the civil court and appropriately punished, but in My kingdom those who are guilty of that anger towards a fellow which, unless restrained, prompts to the murderous act, or which impels to do the neighbor injury, will be amenable to "judgment;" will be regarded as guilty, as violators of the law of love by which My kingdom is governed. Without a cause—omitted by R. V. "Several fathers expressly say that it is not in the text" (Schaff). *Raca*—an epithet of strong reproach; meaning "vile," or "vain." Says Lightfoot: "A word used by one that despised another with the highest scorn, very usual with the Hebrew writers, and very common in the mouth of the nation." *Council*—The Sanhedrin, composed of seventy-two members. *Thou fool*.—Among the Hebrews, folly is equivalent to impiety, even to atheism. "The fool hath said in his heart, There is no God" (Psa. 14: 1). Hence for a Jew to call a brother a "fool," was to use the most opprobrious of epithets; to call him "an impious wretch," or "a vile apostate." *Shall be in danger of hell fire* (R. V., the hell of fire)—literally, "the Gehenna of fire," referring to the vale of Hinnom, on the south of Jerusalem where children, previous to Josiah's time, were burned alive to Moloch, and where afterwards the Temple refuse was constantly burned. It was regarded as a place of great defilement, and "the symbol of hell."

It is clear that there are different degrees of guilt, and that even the germ of sin in the heart condemns before God. The sin is not in word and act as such, but in the motive and spirit. There is also a righteous indignation and wrath, and an innocent use of terms like those forbidden here (Compare Matt. 23: 17-19; Luke 24: 25; Gal. 1: 8, 9; 3: 1, 3; Jas. 2: 20) (Schaff).

23. *If thou bring thy gift, etc.*—the usual act of public worship among the Jews. *Thy brother*—or neighbor; referring to the brotherhood of humanity. *And there rememberest*.—The memory is quickened in seasons of worship. *Hath ought against thee*—not whether his brother has offended him, but whether he has offended his brother.

24. *Leave there thy gift*.—"It is at this solemn moment, when about to cast himself upon divine mercy, and seek in his offering a seal of divine forgiveness, that the offerer is supposed, all at once, to remember that some brother has a just cause of complaint against him. What then? Is he to say, As soon as I have offered this gift, I will go straight to my brother, and make it up with him? Nay, but before another step is taken—even before the offering is presented—the reconciliation is to be sought, though the gift have to be left unoffered upon the altar" (Jamieson, Fausset and Brown). Reconciliation first, worship afterwards. Reconciliation prepares for acceptable worship.

25. *Agree with thine adversary quickly*.—Delays are serious. Come to an understand-

ing with thine opponent at once. The figure is that of a lawsuit. *In the way*—on the way, i. e., to court. According to the Roman law an aggrieved party could compel the other party to go with him to the praetor; but disputes were often settled on the road. *At any time*—R. V., "happily." *Deliver thee to the judge*.—If you don't settle promptly, justice will step in and punish. Alford explains this verse as follows: "As in worldly affairs it is prudent to make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous punishment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the great Judge, and we be cast into eternal condemnation."

26. *The last farthing*—as we say "the last cent." The farthing was equal to two mites, about seven mills of our money. The meaning is, that just as human justice is inexorable and rigorous, so is the divine. It exacts to the uttermost; and as the debt is such that it can never be paid, the punishment becomes endless. Hence the urging of a prompt reconciliation before punishment falls.

Bishop William Taylor and His Work.

F. M. WHEELER.

I have felt a deep interest in the discussion concerning Bishop William Taylor. Some things I have been pained to read. It has not seemed to me very necessary to prove that William Taylor is something less than a proper bishop, that is, I see no particular point to be gained nor danger to be averted by these cautionary measures. On the other hand I have not liked the seeming sharpness with which some have advocated the claim that William Taylor is a proper bishop, but temporarily limited to a mission field. He has no need of such advocacy.

If William Taylor is something different from an ordinary bishop it is because in some important particulars he is more than a bishop. If his work is not episcopal in its character it is apostolic. If the General Conference of 1884 did not constitute him a bishop in the Methodist Episcopal Church, I think it is clear that the Great Head of the Church made him a bishop in the Church of God years ago. He has been a shepherd of souls as perhaps no other person now living. I know of no other such instance of large, continued and uniform success in this peculiar work, in so many lands and among such various races of men, as he presented in his career. In California, Canada, United States, West Indies, Guiana, England, Ireland, Scotland, South Africa, Australia, New Zealand, Ceylon, India, in its various presidencies and in most of its great cities, in the South American republics, and now in Africa are found scores, and in some places hundreds, in others thousands of souls who call him their father in the gospel and remember his coming as that of an angel of light.

Who else in the modern Church has been so honored of God? What dignity of greater or less degree in our Church or in any Church has even officially visited as many of these distant and difficult fields, as those to which William Taylor alone and unaided has found his way, and from which he has brought abundant sheaves to his Master's garner? His works testify of him. However he may have been misunderstood, however much he may have lacked appreciation, or however his phenomenal success may be explained or explained away, the work remains, unique, unparalleled and unapproached; and it will remain so through the on-coming generations to witness to men what one man, with no resources but those which his own heroic soul found in mighty faith, with no prestige but that of his own character and no help but Israel's Keeper, could work out for Christ's kingdom.

It may be said: "This is but the work of an evangelist; it is not supervision, ordering, governing as bishops do; this last is different; he could not do that."

Which is greater? To open the eyes of the blind, or to guide them in the way after their eyes are opened? To gather people, evangelize them and unite them together in living churches, or to guide them after they are so united together and to Christ?

But if we come to supervision itself, what have we in William Taylor? Look at the mission stations in India that sprang into existence there, and under his inspiration and tuition have taken on all the characteristics of organic Methodism, so that from the work which he originated annual conferences have arisen in that land teeming with people and with possibilities. Consider the missionaries selected and sent out by this tireless worker, many of them at his own expense—money earned by his pen in the intervals of labor and travel. There is the long chain of South American missions reaching from the Isthmus of Panama down the west coast to Chili. Forty workers are now in that field who have gone out from America, beside several who have joined in that country. Seventy are in Africa and seven have died in that field. A score of stations have been opened. Fifty new workers are called for and another score of stations are in contemplation. Is not this supervision? Is it not episcopal work? We are amazed. This is the day for which the Church has been praying, but still only a few seem to know that it has dawned.

This man we have been looking for a long time. He has come. But we hardly know him and are troubling ourselves as to the rank we shall give him or what the particular rank is which the Church has assigned him. The secret is this: his example of faith and sacrifice is reproving the Church.

It is feared, somehow, that it will be thought that his work will reflect upon and cast into a shadow other work and other workers. Not so. No doubt his work is in some sense a reproof to us; in a larger sense it is a revelation and inspiration to the whole Church. It shows us that the Church is not as heretofore organized measuring up to her responsibilities. That Christ cannot wait for her tardy advancement along accustomed lines. Hence he is raising up and thrusting out men whose zeal and heroism outran the faith, love and effort of the Church.

We are entering a new era. New forces are stirring. A new missionary spirit is awakening in the heart of Zion's watchmen. The new wine will not stay in old bottles. New plans and new methods must be adopted. Our General Conference ought to see this. It ought to have seen it before. We have as a Church been slow and hesitating to accept new missionary methods; we have thought William Taylor erratic, visionary and impracticable. But no visionary has ever raised up such enduring monuments of faith as this man has done. Our missionary policy should be broadened so as to unify and make harmonious all kinds of work now being done for missions. At least what are called self-supporting missions, because they aim more directly at self-support than some others can, should be at once recognized and heartily commended and mightily helped. I believe by availing ourselves of the providential openings that are being presented, the indigenous resources that can be found, and appealing to the heroic element in the Church, we might increase our missionary workers ten fold within a decade.

If such a worker, or one corresponding to him in zeal, success and promise, should arise in the Papal Church, and that far-seeing and exceedingly wise administration would find means of giving him fullest recognition, largest scope and all helpful offices. He would be made available to the utmost extent. So it ought to be with us. It does not so much concern William Taylor whether he is considered a real bishop or a kind of extraordinary presiding elder with limited

episcopal functions; but it much concerns the Church whether she recognizes him and his work as her Great Head is doing. Whether a succeeding generation will read with surprise and delight of the rise and development of the missionary movement now coming into notice under direction of William Taylor, or whether they shall read with amazement and humiliation how such a movement began and progressed in spite of misunderstanding and apathy until it had spread into several of the heathen countries and bid fair to revolutionize and re-invigorate our whole missionary policy, when the death of the illustrious originator left the work without a head; when, deprived of the sympathy and support of the Church from which it sprang, it was left like an orphan to languish or to fall into the hands of strangers, and thus was lost to the Church her golden opportunity; it much concerns the Church whether we continue to have a simple and effective episcopacy, or whether we introduce and perpetuate something that bears the name but of whose functions no one seems prepared to give a satisfactory definition. It concerns us much whether our missionary policy become broad, ample and comprehensive, unifying and energizing all our operations, or whether we are to have different, divergent and conflicting policies pursued under various organizations and embodying radically dissimilar principles of operation.

These questions are before us. Answers cannot long be delayed. However answered, momentous results attend the answering.—*Northern Christian Advocate*.

Have You Seen Him.

When the Bishop read off the name of Bro. Steadypull for—charge, his heart suddenly sank within him. He felt the charge was plenty good enough for him, in fact a little above his grade. But Bro. Rocket was preacher in charge last year, and though report said he had rather petered out near the close of the year, yet he was accounted a brilliant man, and Steadypull was not brilliant, and he knew it. The people were of like opinion after he had finished his first sermon. He gave them a plain gospel message, with no flourish of trumpets, and no promises of great things. The "outsiders" nudged each other as much as to say, "Well, there is not much style about him, anyway." The Church members did not say much, only that the brother seemed to have no time for nonsense nor rhetorical flourishes, and terribly in earnest. Rocket had left him the inheritance of many empty seats, and for a time they remained empty. Three months past, empty seats still look lonesome. Six months, beginning to fill up, signs of a revival. Nine months, sanctuary full, fifty received into church as partial result of steady pastoral pulling; social and financial affairs of church growing finely. Ten months, people getting uneasy lest Bro. Steadypull shall be wanted to follow the brilliant Rocket and pull another church together. No cause for fear, though for the "elder" knows the blessed man pulls better the second year, and best the third. Do you imagine we have written of a fictitious character? Not so. Such a man lives, moves, and has his being not a thousand miles from this sanctum, and we have given you a bit of actual church history.—*Michigan Advocate*.

In Ecuador the Pope still names the president and the priests make the laws. Hence not a railroad in the country, except ten miles on the coast, prohibition of the importation of books, except sanctioned by Jesuit inspectors of the Church not a telegraph line, nor a stage coach, not a highway for carriage or cart, except the high road built by the Incas, now out of repair, and lo! Father McGlynn must not interfere with politics!

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Some Thoughts on Faith.

This word is used in speaking of what one believes, as well as when we speak of the act of believing.

When Jude exhorts his beloved brethren "to contend earnestly for the faith which was once delivered unto the saints," or when Paul, writing to his Philippian brethren, expresses the hope that he may hear of their affairs, that they "stand fast in one spirit, with one mind striving together for the faith of the gospel," the word faith is used of the facts and doctrines of divine revelation that we are to believe. But when the master says to his disciples, as they were astonished at the sudden withering of the fig tree. "Have faith in God," or to the Syrophenician woman, in response to her persistent suit in behalf of her afflicted daughter, "O woman, great is thy faith, be it done unto thee even as thou wilt;" or when Paul quotes from Habakkuk, "the just shall live by faith," or says to his Ephesian brethren, "by grace are ye saved, through faith;" or when in the Epistle to the Hebrews it is declared, "without faith it is impossible to please God;" or when plain blunt James affirms that "faith without works is dead," in these and in a multitude of other passages, the word faith is used of the act of believing, that state of mind and heart and soul in which the facts and doctrines of God's will and word are received as true, and worthy of all confidence and trust. It is on faith in this in this latter sense, we purpose to offer a few thoughts.

It seems to us a matter of great moment to bear in mind, that however different the things may be which one believes, he can only believe in one way; it is the same thing, so far as the believing goes, to believe a soldier's story of the battles in which he fought, as to believe the wonderful story told in the gospels about the blessed Christ. The Master himself uses the words faith and belief as meaning the same thing. In Mark 11, 22-24, we find an instance; "and Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." We are apt to think, in reading this passage, and others like it, wheresuch wonderful things are promised to those who believe, as the result of their faith, that there must be some mysterious power, some magic spell in faith by which those great works are wrought. As we look at it, this is a mistake. In the case proposed by our Saviour, the man, at whose word the mountain is to move, doubts not in his heart, but believes it shall be done, because he has the word of the Almighty

for it, and the power of that infinite Being is at his service, because believing that word, he has faith in the God, who gave it. It is not the man's faith that moves the mountain, but God's power, which he always loves to place in the hand of faith. Without a word of promise, such command from human lips were not an act of faith, but most profane presumption. Just so in the earnest prayer, "the effectual fervent prayer of a righteous man, that availeth much;" if ye believe what the promise assures you ye shall receive, of course ye shall have them. Everything turns on this pivot; in your desires expressed in your prayer, harmony with the will of God is fundamental, and faith in his promise, the condition of its fulfilment. It is thus plain that faith is rather the condition of power, than power itself. A man believes and great results follow, not by the power of his faith, but by the power which his faith brings to him.

"Methodism of the Peninsula."

That a second edition of this unique volume by Rev. R. W. Todd, is so soon called for, indicates an appreciation by the public very complimentary to the author and his work. The new edition is a revision of the first, and is much improved by the elimination of some rather irrelevant matter, and the addition of a very valuable chapter on the "Record and status of Peninsula Methodism." The volume is embellished with portraits of the author and two of his prominent subjects, "Uncle Haney Bradshaw," the patriarch of Smith's Island, and "Uncle Steve," the slave preacher. In the new chapter Brother Todd has given us most instructive and interesting facts relative to the development and present condition of Methodism on the Peninsula, with some rare statistics of all the denominations within this territory. He also indulges in an historic retrospect and suggests several principles of what he terms "the divine philosophy of Methodism." With all these valuable additions, the book is now offered for \$1.25. For those who have bought the first edition, the new chapter with the author's portrait has been printed in a pamphlet, sent by mail for 20cts. a copy.

Bishop Hurst characterizes this work as a most interesting and instructive contribution to the ecclesiastical history of the whole American Church. The four secessions from the Methodist Episcopal Church, he says "are treated with special care; the picture is entirely new and in clear and full light."

The Baltimore *Star*, declares it to be "one of the most entertaining books we have ever read." The Wilmington *Morning News*, says, "Any American author might feel proud to have written it." To these high encomiums, we cheerfully add our own.

While local in the range of its topics, it is by no means merely local interest. No one who is concerned to understand one of the most striking developments of modern religious propagandism, can well afford to be ignorant of Todd's "Methodism of the Peninsula." We hope this new edition will be disposed of, even more rapidly than the first. Every library ought to have a copy; especially should it be placed in our Sunday schools.

THE *Churchman* has defined, we presume with accuracy, what is meant by saying that the proposed Protestant Episcopal Church in New York will be the center of Christian worship. It will be "free and open," it says, "to all who choose to worship God in accordance with the prescribed usages of the historic Church of our race." This is just what any reasonable person might have expected.—*Central Christian Advocate*.

"The historic Church of our race!" A very dubious history, and an infinitesimal portion of "our race" indeed, if that "Church" includes only such believers as swear by the "historic episcopate." Will the *Churchman* decide between its contending authorities, whether

it is an *Episcopal* or *Presbyterial* Episcopate?

The freedom of the proposed Cathedral reminds one of the Judge who declared that every one was allowed entire freedom of opinion in his court so long as they agreed with the judge.

THE RETURN OF THE BOOK CONCERN TO PHILADELPHIA.—In the *Michigan Christian Advocate* of the 6th inst., editorial reference is made to our proposition to remove our ecclesiastical headquarters from New York to the city of Brotherly Love, as a "startling suggestion." Our esteemed confrere quotes us in full, but gives no further sign as to his attitude on the question. What are the pre-eminent advantages and all controlling considerations that determine this matter of location. Let us have light.

We clip the following from the *Baltimore Methodist*. Query: Can any such sale or purchase be consummated without specific instructions from the General Conference?

"The *Peninsula Methodist* believes that as the Book Concern property in New York is to be sold and other property purchased for that purpose, it would be wise to return to Philadelphia, where the Book Concern was established and flourished for twenty-five years. The *Michigan Christian Advocate* endorses that view. If there are any special advantages in such a change of location, would it not be well for those having charge of these great interests to defer the purchase of new property till the subject can be considered in the General Conference?"

Woodlawn Camp.

Rev. W. R. Sears preached Wednesday evening, the 10th inst., from the words, "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. 12: 2. Thursday morning Rev. T. B. Hunter discoursed of the ample provision for the wants of the soul freely offered in the Gospel, from the text, "Come for all things are ready." Luke 14: 17. The afternoon sermon was by Rev. L. E. Barrett, on the words, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father which is in heaven give the Holy Spirit to them that ask him." Luke 11: 13. Rev. C. W. Prettyman preached at night on the narrative of the healing of Naaman, the Syrian leper, 2 Kings, 5: 2.

Friday was Temperance Day. Largely increased attendance showed the interest felt in this burning question of the times. Mr. E. S. Mosher, secretary of the State Alliance, and his daughter, Miss Ada, were present; the former giving a ringing temperance address in advocacy of a Prohibition amendment to the Constitution, in the morning, and the latter reciting effectively, a poem entitled, "The modern Cain." The afternoon exercises were under the auspices of the W. C. T. U. of the County, and were highly appreciated. Mrs. Milligan presided and made an address, after which Miss Mosher, Rev. J. B. Quigg, and the editor of the PENINSULA METHODIST, made addresses. A pleasing feature of the exercises was the excellent music furnished by the choir. Mr. Mosher exhibited a diagram of the work of the Alliance, showing that in eight counties the traffic in intoxicants is entirely prohibited, and with but one or two districts excepted, in five others. In addition to these thirteen counties, Prohibition obtains in portions of several other counties.

Friday night, Rev. I. Jewell preached from Luke 18: 1, "And he spake a parable unto them to this end, that men ought always to pray and not to faint."

Saturday, the preachers were J. T. VanBurkalow, J. D. Kemp, and E. H. Miller.

Sunday morning love feast, in charge of Miss Jennie Smith, was an occasion

of great spiritual interest. Dr. Tiffany followed, preaching to a very large congregation, on Jacob at Peniel, Hosea 12: 3-5, and closing with an admirable recitation of Charles Wesley's unequalled lyric, Wrestling Jacob. In the afternoon, he preached again, from the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in him should not perish but have eternal life." John 3: 14-15. At night Rev. Howard T. Quigg, of the Philadelphia Conference, son of Rev. John B. Quigg, preached from the text, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

Monday morning, Rev. E. H. Miller preached on the words, "Who then is willing to consecrate his service this day unto the Lord." 1 Chron. 29: 5. So apt, striking, original and telling were his hits in this discourse that some of the brethren were disposed to designate him the Sam Jones of the Conference, Rev. L. E. Barrett preached in the afternoon on the words, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 25. At night, Rev. T. B. Hunter preached on the words, "One thing is needful."

Tuesday, the 16th, was Missionary Day. Rev. H. M. Harmon, D. D., Prof. of Greek in Dickinson College, preached an admirable sermon in the morning, on the celebrated prophecy of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Revision: unto him shall the obedience of the people be.) Gen. 49: 10. The Presiding Elder, Dr. Murray, delivered a most interesting and inspiring sermon, on the work of the Church in carrying the Gospel to the multitudes who are without its blessed light. Rev. H. W. Ewing preached at night, on the text, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1: 6. Rev. Mr. Milligan, of the Zion Presbyterian Church, was to preach Wednesday morning.

Among the arrivals at the camp this week, were Rev. C. F. Sheppard and Prof. Conwell of the Conference Academy. The meetings have been well attended; the clear, earnest and faithful preaching of the word, listened to with such evident interest cannot fail to have made salutary impressions, the fruit of which will yet appear. Up to our writing there have been a number of conversions, with growing concern upon the part of the unsaved. Miss Grace Quigg has rendered most valuable service by her skillful performance on the organ, while Mr. Ewing, the choister, and his assistants, have given great gratification by their admirable conduct of the singing.

Preaching the gospel alone is a very simple and easy thing. It is simply the proclamation to men of those few and plain truths regarding the way of salvation which constitute the staple of the New Testament, and which were the substance of the preaching of Christ and his apostles. To set this forth a minister would not have to study any more than did the apostles, or the early Methodist preachers, or the layman of to-day in his prayer-meeting or class-meeting testimony. The writer is pastor of a congregation of four hundred people. His days and nights are for the most part consumed in hunting up things in addition to the gospel to tell them. He conducts an establishment which combines in itself the features of a church after the ancient gospel type, a modern university, and a lecture hall. He exercises the functions of a preacher of the Word, a college professor, and a popular lecturer. He has to do this in order to hold his place in the ministry. He is paid \$1800 a year for sustaining

these several relations to his congregation. But if his people would consent to be satisfied with the gospel, he would agree to support himself, as Paul did, by his daily labor, and preach the gospel on Sunday for nothing. As it stands at present, he has no conscientious scruples about taking \$1800 from his people, or as much more as he can get, for it is not the gospel they are paying for, but for so much entertainment of a literary, scientific and artistic sort. If they were satisfied with the "sincere milk" and "meat" of the Word alone, they could have it "without money and without price," and without a scrap of paper in the pulpit. Let us have done with sanctifying the elaborate and ornate disquisitions of the modern pulpit with the name of the gospel, and with this cheap and unreasonable demand that its occupants shall always speak extempore. If people will have the gospel plus the speculations of science, the flowers of poetry the conceits of literary fancy, let them at least call things by their right names, and let them allow the weary brains and outworn nerves of their preachers all the assistance that manuscript will give.

The fact is that there is too much preaching. The Church is too largely regarded as a place where the congregation is to be entertained. Fifty-two Sundays a year, and twice a Sunday, they come together to have their ears tickled and their sensibilities titillated, when ninety-nine one-hundredths of the congregation already know as much about the gospel as the man in the pulpit. The earnest pastor's soul is often sickened with this constant preaching to souls already full to satisfy, and he longs to carry the gospel to the perishing multitudes outside. We feel that the church ought to largely modify its ideas and practice in these matters. The church ought to be satisfied with a plain gospel sermon in the morning, such as Christ or the apostles would preach if they came along some day. In the afternoon and evening the Christian people ought to be out in the highways and hedges, perhaps under the lead of their pastor, all in like manner preaching gospel sermons. Then the community would be quickly leavened with gospel truths, souls would be saved, and the church present the spectacle of an aggressive army of evangelization, instead of being a huge sermon-consuming machine, or a lecture hall with a sort of religious annex.—*Northern Christian Advocate*.

The Fatal Church Raffle.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments and thought with greater anxiety of his errand. He had come to see a young man of his congregation convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the Gospel might reach even his gloomy cell. As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare.

At last the prisoner broke out, "Do you know you was what did it?" "What have I done?" replied the pastor, striving to understand his strange language. "I began the business," returned the youth speaking very loud, "in your Sunday-school. Don't you remember the Sunday-school fair, when they first set up ruffling, and bid a gold ring in a loaf of cake? Just for twenty five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterward for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names—and here I am. Don't let the church come blubbing around me. They may thank themselves—their ruffling was what did it; it ruined me."—*Sabbath Reading*.

Eight thousand dollars have been offered the trustees of the Baltimore Church Home and Infirmary for a ward for sailors; \$5,000 from another person for a ward for boys; \$5,000 from a third for a ward for women.

Conference News.

Bro. G. W. Bounds, has started a grove meeting at St. Johns Church. The writer was with him on Sunday, had a precious time at the consecration meeting, which followed the afternoon sermon. The church was baptised afresh for the work. We hope soon to report many conversions. Pray for us.

G. F. H.—

The Rev. T. E. Terry, pastor of Dover M. E. Church, has been granted a two week's vacation, and left home Friday 12th inst. for New Castle County. Next week his wife will join him, and they will go to Ocean Grove.

Rev. Dr. Bryan, of Cambridge has been elected president of the Maryland Agricultural College.

The African Methodist Episcopal Church proposes to celebrate the centenary of its organization on some date in November next, hereafter to be decided upon, the order of exercises to be fixed by each Conference, Quarterly Conference, and pastor and church.

Rev. G. P. Nice, of Kent Island, secretary of the Sabbath Association of Maryland, preached at the M. P. Church, Sunday July 30th, and at Trinity M. E. Church in the afternoon.

MR. EDITOR:—I understand that Paul went about preaching Jesus, putting both his life and his living in God's care; and, whenever it was necessary, he worked at his trade to feed and clothe himself. I think Bishop Taylor is inviting men and women to go about preaching Jesus, after the same manner. In your Editorial last week, under the caption, "take heed how ye hear," you refer to Bishop Taylor's plan as Pauline. In the sermon to which you refer it was declared that Paul was all right, but that the self-supporting plan was not Pauline, but that we, who acknowledge the brotherhood of man, should abundantly support, this the established channels of the church, all who go as missionaries; that it is a waste to colonize missionaries. To as many as believe in Bishop Taylor's plan as being Pauline, the assertion in the pulpit, that this plan is not Pauline, and that it is a waste, sounds harsh, smacks of muchness, and has the fragrance of half-bloom. It is not surprising when "a leader in the missionary work of the church" can say such things as were said in that sermon, that a brother can be found who will say that such things are not reflections on that grand old man, our Bishop in Africa, whom the next General Conference will no doubt declare to be the peer of Simpson and Asbury.

MISSIONARY SERMON CRITIC.—

Rev. J. G. Fosnocht, of Galena circuit, has been kindly granted a vacation by his church officials. He will, however, with his usual energy, press the church erection scheme to a starting point before leaving.—*Chestertown Transcript.*

Rev. J. P. Otis, pastor of the Elkton M. E. Church, with his family, left Tuesday 9th inst. for a three weeks vacation at Orange, New Jersey.

HOLLAND'S ISLAND, MD.—Revival services began Sunday, Aug. 7, with a morning love-feast. The Holy Ghost seemed to have charge of the same. Without preaching we invited sinners to the altar; one came, and soon rejoiced in the love of a pardoning Saviour. Since then we have had some eighteen or twenty converts, as the result of four days' special services. Three days we held meetings morning, noon and night. Revs. Tyler, Bowen, Jas. Wilson, Willing, and Smith, rendered very efficient help. We make special note of Sunday School scholars. To God be all the glory.

H. S. DELANY.

NEWARK, MD.—Wesley M. E. Sunday School held their picnic at Peter's Landing, on Wednesday of last week. A festival and supper will be held at Wesley Church, on Wednesday, 24th inst., the proceeds for paying off an old claim on the parsonage. Both instrumental and vocal music are being prepared for the occasion. We hope to see many present. Every effort will be made to make this festival an enjoyable occasion. Brother Ayres was with us on Saturday and Sunday last, and those who heard him were much pleased. Mrs. E. T. Bowen, teacher of the infant class in the Sunday School at Bowen's Chapel, has the banner for the month of August, her scholars having paid the most per capita for missions, during the previous month. The pastor's class, as in the month of July, came off second best.

D.

Brandywine Summit Camp.

The twenty-third annual camp-meeting at Brandywine Summit was formally opened on Monday evening Aug. 8.

The Rev. R. C. Jones of Mt. Salem M. E. Church, the minister in charge of the camp preaching the opening sermon. His text was Proverbs XI, 30: "He who winneth souls is wise." The sermon, an interesting discourse, was heard and appreciated by several hundred people. A prayer-meeting, in which the Rev. W. L. S. Murray, the Rev. Joseph Dare and others assisted, followed the preaching service.

Tuesday the second day of camp dawned clear and chilly. Services began at 6.30 a. m. with family prayer, the Rev. C. A. Grice in charge. Two hours later there was a prayer service, conducted by the Rev. N. M. Browne. The morning sermon was preached by the Rev. Joseph Dare of Hockessin. His text was Revelations xx., 6: "Blessed and holy is he who hath part in the first resurrection." At 1.30 p. m. there was a social meeting in charge of the Rev. L. W. Layfield of St. Georges, Del.

The Rev. J. W. Hammersley preached the afternoon sermon from Isaiah XII, 1.

Miss Mary Crouch of Wilmington conducted a ladies' prayer meeting at 6.30 p. m. Rev. C. A. Grice preached the evening sermon from Daniel v. 5 and 6.

Wednesday the third day of camp was slightly warmer than the two preceding days but it was not less enjoyable. To-day the attendance was the largest of the present session.

The family prayer meeting at 6.30 o'clock in the morning, was in charge of the Rev. William W. Sharp of Ingleside, Md., and the prayer meeting held two hours later was led by Lewis Todd of Wilmington.

The Rev. Julius Dodd of Mt. Pleasant, preached the morning sermon, taking Genesis XXXII, 26, for his text. Jacob's struggle with the angel at Jabbok was his theme. The discourse was much appreciated and by many was pronounced the best sermon delivered at this session of camp.

At 1.30 o'clock there was a children's service, the Rev. L. W. Layfield conducting it, assisted by Professor and Mrs. Sweeney, who served respectively as musical director and organist.

The Rev. Isaac Jewell preached the afternoon sermon. His text was 1. Kings, XXI, 20.

Mrs. Irwin of Wilmington presided at the ladies' prayer meeting.

The Rev. D. H. Corkran of Wilmington, preached the evening sermon, taking Isaiah VI 1-8 for his text. The sermon was interesting and the after meeting was spirited.

Thursday. This was missionary-day and, accordingly, the services had reference to mission work. The weather was fine, and since the exercises were of more than usual interest, the attendance was large.

The services began at 6.30 o'clock with a family prayer meeting, conducted by the Rev. H. C. Boudwin of Elam.

The Rev. William W. Sharp of Ingleside, Md., had charge of the prayer service at 8.30 o'clock.

A missionary sermon was preached at 10 o'clock by the Rev. W. L. S. Murray, Ph. D. His text was Joel III, 1. Although the discourse was lengthy it was handled in a manner that held the unbroken attention of the audience and evoked appreciation.

One of the most enjoyable services of the day was the children's meeting, which was in charge of the Rev. L. W. Layfield, who is a general favorite with the little folks. For about an hour the children enjoyed themselves in singing and in listening to addresses by the Revs. Murray, Sypherd, Layfield and Cornelius Hudson.

At three o'clock there were missionary addresses by the Revs. E. L. Hubbard, Ph. D. and J. D. C. Hanna.

Mrs. M. Anna Taggart of Wilmington, had charge of the ladies' prayer service.

The evening sermon was preached by the Rev. N. M. Browne, the discourse being suggested by the text Hebrews III, 25. It was followed by a prayer service, at which there were two seekers, one of whom professed conversion.

Friday in comparison with Thursday was a very quiet day.

The early morning prayer meeting was in charge of J. Hoffecker of Wilmington, and the prayer service held at 8.30 o'clock was conducted by the Rev. J. O. Sypherd.

The morning sermon was preached by the Rev. George Cummins of Philadelphia, whose text was Ephesians, III, chapter, from the 14th verse to the end of the chapter. Bro. Cummins treated his subject in a scholarly manner. He had been at Joanna Heights camp meeting for three weeks, and in consequence, his voice was not at its best. Nevertheless his discourse was well delivered and was highly appreciated. He announced greeting from Joanna Heights camp and in the afternoon, returned there, bearing with

him the greetings of this camp. At the conclusion of Bro. Cummins' sermon prayer was offered by the Rev. W. L. S. Murray, Ph. D. for the persons who were injured in the railroad disaster at Chatsworth III.

At 1.30 o'clock there was an interesting children's meeting, of which the Rev. J. W. Layfield was in charge and at which Mrs. King of Wilmington made an address.

An admirable sermon was preached during the afternoon by the Rev. C. F. Sheppard of Delaware City, whose discourse was from Psalms CXXXVIII, 8. The sermon was followed by a consecration meeting, at which much fervor was manifested. Mrs. Hoffecker of Wilmington had charge of the ladies prayer service.

In the evening the Rev. William W. Sharp of Ingleside, Md., who is one of the youngest ministers in the Conference, preached an appreciative sermon from St. Matthew XXVII, 46-53. The discourse was followed by a spirited prayer meeting, at which there were two penitents one of whom professed conversion.

The opening service to-day, the 6.30 o'clock prayer-meeting, was conducted by the Rev. B. F. Price and the prayer service held two hours later was in charge of the Rev. Adam Stengle.

An instructive and enjoyable sermon was preached at 10 o'clock by ex-Presiding Elder Hill of St Pauls Church this city. His text was Acts VII, 54-60.

The childrens meeting was well attended and interesting.

This afternoon's sermon was preached by the Rev. S. M. Morgan, the discourse having for its foundation the text Revelation, II, 10: "Be thou faithful unto death and I will give thee a crown of life."

At the second prayer service held during the morning there were two penitents at the altar.

Mrs. Adam Stengle had charge of the ladies' prayer service at 6.30 o'clock.

The Rev. L. W. Layfield preached in the evening which was followed by the usual prayer meeting.

Sunday the services began at 6.30 o'clock when a prayer service, led by Vincent Flinn of Newport, was held in the pavillion.

At 8.30 o'clock there was a love-feast, conducted by Rev. N. M. Browne.

This was followed by a holiness meeting, held in the outskirts of the grove by Andrew Dolbow and Mr. Stead of Wilmington, and Dr. Buckingham and others of Philadelphia.

The morning sermon was preached by the Rev. J. H. Caldwell, D. D. His text was from St. John, I, 14—"The word was made flesh," &c. That word flesh, said he, was Jesus, of whom the four gospels contain our only knowledge. Some of the facts therein are disputed, especially those having the aspect of the supernatural. Christ was a good man, one whose soul was beautiful. His impulses were pure and spiritual. He was a man whose teachings became a benediction to the world. He made during his life an impression that has since widened and increased. Now his praises are being spread among more than 140 babbling tongues of the world. There are to-day millions who would lay down their lives for Christianity. Christ impressed His personality upon His religion.

An enjoyable children's meeting, conducted by the Rev. L. W. Layfield, was held in the pavillion at 1.30 o'clock, at which hour there was a prayer service in the St. Paul's tabernacle, in charge of Messrs. Dolbow, Stead and others.

The Rev. J. E. Bryan preached the afternoon sermon. His text was from Psalms, LXXXIV, 6 and 7. The valley of Bana, referred to in the text, was, said he, a valley of weeping and fitly represents this world. This is a weeping world. There are various causes to produce weeping here. To-day thousands are weeping because of disappointments and because afflictions. His thoughts led to this theme because of the railroad disaster in Illinois and when he read an account of it he could not restrain his tears. Disease and death cause weeping. There are tears of sympathy and affection. Thousands of fathers are weeping over disobedient Ananias. Thousands of Rachels are weeping because of their sons and daughters. Nothing, perhaps, causes a minister more sorrow than do the back-slidings of the people of God. We are rapidly passing through this valley to eternity. To-day we have reached a point that we never again will pass. Pause and think that all are moving on rapidly to their final destiny. The pilgrims mentioned in the text made wells of their tears. Let us stop and slake our thirst at the wells of salvation. In passing through the valley leave a foot-print on the sand! If you cannot be a monument make a fingermark. If you cannot dig a well do a little. In natural wells the supply comes from below, but in wells of salvation it comes from above. If it came from below how soon it would be exhausted. He was

afraid the earth was being looked to for a supply. At this he did not wonder, since we are of the earth earthy. But pause a moment! If we were to live forever we might keep our thoughts on the earth forever. Our sojourn here is short and we must turn our eyes to God, whence cometh our salvation. Christ has had from the beginning an increasing number of followers. How strong we are to-day! In every land and among almost every people the name of God is honored. Never did the number multiply more than now. The source of strength lies open. We have the very resources of the divine to draft on. Let your spiritual manhood be developed.

At 6.20 o'clock there were two services, one for ladies and the other for young people, conducted respectively by Mrs. N. M. Browne and the Rev. C. A. Grice.

The evening sermon, suggested by the text St. John XXI, 22, was preached by the Rev. J. D. C. Hanna, who pictured Christ in His wanderings from Gethsemane to Calvary. We must, he said, be concerned about the eternal destiny of our fellows. As Christians we cannot avoid this concern. We should not find fault with those who shout, nor with those who do not shout. We should let everybody judge for himself the best manner of evidencing his love for God. We are to be concerned with our own work in life. In our life-work we are to follow Jesus, follow Him to church, follow Him to Gethsemane. Have you ever gone into your Gethsemane? Have you felt a solitude for souls? We must follow Him to the cross. The sermon, though brief, was interesting and was followed by a spirited prayer service.

During the morning the weather became cloudy and in the afternoon there was some rain, but not enough to do any hurt, excepting that it caused many people to leave early in the evening.

Monday. The camp was astir by 6 o'clock and the services of the day began half an hour later, when a prayer service, in charge of W. J. Lank, was held in the pavillion. After a recess of two hours there was another prayer service, conducted by the Rev. J. W. Hammersley.

At 10 o'clock Rev. B. F. Price, the oldest active minister in the Conference preached. His text was from Hebrews IV, 1, and his theme was "Rest."

An enjoyable meeting of the children was held at 1.30 o'clock.

The Rev. C. W. Prettyman preached the afternoon sermon. It was a practical discourse and was suggested by the text I John V, 3: "This is the love of God, that ye keep my commandments."

Mrs. Smith, wife of the Rev. W. H. Smith, pastor of Siloam Church, had charge of the ladies' prayer service and the Revs. R. C. Jones and C. A. Grice conducted the young people's meeting.

The evening sermon was preached by the Rev. H. C. Boudwin of Elam. His text was from I Peter 2, 7: "Unto you, therefore, who believeth, He is precious." The discourse was short, but enjoyable. In concluding Mr. Boudwin earnestly exhorted sinners to seek religion. A prayer service followed and several persons professed conversion.

Tuesday. James McKay of Wilmington had charge of the prayer service held at 6.30 o'clock, and the Rev. J. E. Bryan, conducted that held at 8.30 o'clock.

The Rev. Adam Stengle preached the morning sermon, selecting Psalms XIV, 1, for his text: "The fool saith in his heart there is no God."

As usual much interest was manifested in the children's meeting.

Instead of preaching there was a temperance meeting in the afternoon, and an address was made by the Rev. W. H. Smith. He pronounced intemperance a curse, and described it in its various stages. Also, he said he would not censure the drunkard nor the liquor-seller, although they should be censured. He believed there were two ways of arresting intemperance—by moral and spiritual force and by removing the temptation. An address suitable to the occasion was also made by the Rev. Mr. Rorer of Kedron, near Philadelphia.

The Rev. Leroy Magee conducted the young people's meeting and Mrs. Adam Stengle had charge of the ladies' prayer service.

In the evening there was preaching by the Rev. W. H. Hutchin of Greensboro, Md. His text was Psalms XXV, 14: "The secret of the Lord is with them that fear him." After which a prayer meeting was held, at which there were several converted.

ITEMS.

The reunion of army chaplains and "Christian Commissioners" at Ocean Grove was more interesting this year than on either of the previous years. Strong words were spoken for temperance and for the White

Cross cause. On the anniversary of General Grant's death Mrs. Grant invited the association to her cottage at Long Branch, and a large delegation went over. Religious exercises were held at Mrs. Grant's request, which were participated in by many members, including General Fisk, Bishop Bowman, and Bishop Fallows, of the Reform Episcopal Church.

A program of the dedicatory exercises of Goucher Hall, Aoyama, Tokyo, for Thursday, June 30th, is before us, announcing addresses by Dr. Abel Stevens and the president of the Imperial University. Accompanying this came also a tastefully gotten up program of the commencement exercises of the Philander Smith Biblical Institute, the Methodist Union Theological Seminary and the Tokyo Anglo-Japanese College, held at Goucher Hall, Tokyo Japan, July 1, 1887.

The Protestants in Italy have 300 churches, and it is estimated that 10,000 have been converted from Romanism.—*Exchange.*

Midsummer Meanderings.

Among busy people there is always a demand for short, clean-cut, and attractive trips. Without any preliminary worry as to selection of a destination or choice of routes, people of limited leisure like to take a trip on the fly, as it were, having a general idea of where they are going, but leaving the details to others who provide such accommodations.

The weekly tours of the Pennsylvania Railroad to Gettysburg and Luray appeal strongly to this class. They are made to order, and there is so much in them to attract interest that they are universally enjoyed. They cover a period of six days, every hour of which may be spent in pleasure or enjoyment of some kind.

The praises of Luray and the Natural Bridge are sung by every visitor. As points of interest they are incomparable. Gettysburg, too, compels attention as the greatest of modern battlefields and the most interesting to the present generation. One may choose between them and never regret his choice.

Thursday, August 18th, is the next date. Special train of parlor cars and day coaches running through on fast time will leave Broad Street Station, Philadelphia, at 9.00 A. M. The round-trip rate from Wilmington to Gettysburg, including one day's board at the Eagle Hotel, is \$6.50, to Luray, including a day's board and admission to the Caverns, \$10.50. Return coupons of both tickets good for six days. The rate from Luray to Natural Bridge is low, and tickets are procurable at Luray.

Tickets, parlor car reservations, and descriptive pamphlets may be had at the company's offices.

Regular train connecting with special at Broad Street Station, Philadelphia, will leave Wilmington 7.50 A. M.

A Serious Question.

It is the solemn duty of parents to make their children independent of the world's charity, not by filling their pockets with money, but by giving them such an education as will put into their heads practical knowledge, and into their hands skill. The Wilmington Commercial College, Institute Building, Eighth and Market Streets, now in its second year has but one course of study, and that is a business course. You owe it to your child to drop a postal for a catalogue. Do it at once, if only from curiosity. Its contents will surprise you.

Marriages.

BUCKLEY—HENDRICKSON.—On Aug. 18th, 1887, at Epworth M. E. Church, by Rev. D. H. Corkran, Geo. E. Buckley and Henrietta Hendrickson, both of this city.

SPRINKLE—COLEMAN.—On Aug. 10th, 1887, at the residence of the brides parents, Chesapeake City, Md., by Rev. E. H. Nelson, Wm. H. Sprinkle and Mary C. Coleman.

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Backsliding from Holiness.

REV. A. LOWREY.

Is it possible that some are backsliding from holiness? Yes; and not only possible, but actual. Many persons including even some ministers, who a few years ago openly sought, found, and distinctly confessed to the attainment of full salvation, and were for a time clear and pronounced in their testimony and teaching, are now silent as the dead.

They have backslidden, not from the subject altogether, but from its advocacy and the confession to the experience. Others have retrograded still further, and accordingly indulge in disparaging remarks respecting the work and the workers on this line. They seem anxious not to be identified with the professors of holiness. A worldly prudence governs them; and while holiness is not tabooed, it is entirely neglected and sometimes slurred. Of others, again, it has ceased to be true that they are going on to perfection in love, as a distinct blessing subsequent to and perfective of regeneration. Nor are they expecting and groaning after perfect love in this life. Indeed, they are so forgetful of their ordination vows as ministers, that in their conversations and discourses they labor to obliterate the distinction between conversion and entire sanctification. They reason plausibly about God doing a perfect work in regeneration—a work, say they, in which "old things pass away, and all things become new." They would have us understand that Christianity is a life, and as all life is indivisible, so all religion must be a seamless garment—thus implying, in order to expunge the idea of a second blessing, that the promoters of full redemption do not believe in the unity of all spiritual experiences, a thought that never enters intelligent minds. When ministers or laymen resort to such specious subterfuges, with a view to push aside Christian perfection, it is no unfairness or breach of charity to class them with the opposers of holiness; for the result of such teaching must be to extinguish the belief in the minds of the people, that there is any stage of spiritual experience higher than conversion, and obtainable by instantaneous faith.

Hence we are becoming familiar with the complaint, that to preach and profess holiness is to create classes in the Churches. The surest way, on this principle, to avoid the creation of classes in the Church is not to be converted at all; for it is quite certain that large numbers in every communion are not only not sanctified, but not converted. The best way to rub out the line of class distinction is for all to get "sanctified wholly" (1 Thess. v. 23). And the best way to prevent backsliding from holiness is to go right forward in those duties and commitments before the Church and world, which are sure to "preserve our whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ."

Those who apostatize from holiness make a fearful plunge. They are apt to become active and bitter in their opposition. By the very momentum of their descent from so empyrean a height they are in danger of being carried into extreme worldliness. I have observed that it is exceedingly difficult to reclaim those who have apostatized from holiness. Their very knowledge of the way makes them inaccessible to instruction, while their loss of sympathy and tenderness makes them proof against appeal.

That solemn passage in the sixth chapter of Hebrews seems to have a special and fearful applicability to those who backslide from holiness: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to re-

new them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." How remarkably this passage touches the chief features of a sanctified state; and how solemnly it warns those who fall away from it. And yet such falling away has evidently taken place in many instances, and in many other cases the retrogression is in progress. At the successive great camp-meetings, of full salvation. No inconsiderable number of these were ministers. They did run well for a season, and so did the multitude of laymen; but something has bewitched a part of them. I trust it is only a small minority; and yet it is sufficient to create painful regret and even serious alarm for the cause. I fear the same defection has, to some extent, taken place in England. What multitudes were led into a higher life in connection with the labors of Dr. Mahan, Mr. Boardman, Mr. Aitkin, and others! Have not many of these dropped the subject of holiness as a definite experience, and do not others stand in an equivocal relation to it?

It is a common remark, as true as it is grievous, that the country is full of backsliders from God; in respect of conversion. Will it not be immeasurably more grievous, if it shall come to pass that the ministry and membership of the Churches are composed, even in part, of those who have fallen away from a bright and powerful experience of personal holiness?

I propose, in a future article, to explain the cause and cure of this defection. I must not, however, be understood to assert the decline of holiness in the aggregate. I believe the experience is more widespread and potent to day than ever before in the history of Christianity.—*The Watchman*.

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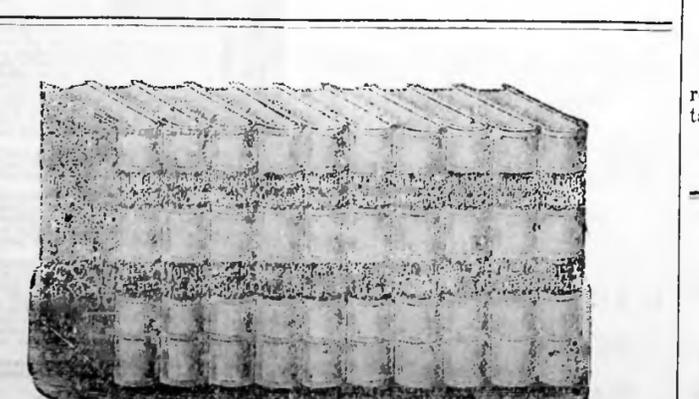
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