

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
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RIPENING IN GLORY.

Softly, oh softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought
Nigh thee,
Yet have they left thee but beauty to wear.

Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean;
Nearer each day to the pleasant home-light,
Far from the waves that are big with com-
motion.

Under full sail and the harbor in sight:
Growing old gracefully,
Cheerful and bright.

Past all the winds that were adverse and
chilling.

Past all the Islands that lured thee to rest,
Past all the currents that swept thee un-
willing.

Far from thy course to the land of the blest;
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen:
Never a year from the young wouldst thou
horrow—

Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that hath grown with thy
years;

Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears;
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are light-
ened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has bright-
ened—

"It is more blessed to give than receive."
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot
know;

Ears that grow dull to the world and its
story,
Drink in the songs that from paradise flow;
Growing old graciously,
Purer than snow.

—Selected.

The Secret of Victory Over Care.

BY MRS. MARGARET E. SANGSTER.

What is meant by that injunction, so often emphasized in the Bible, to carry no useless load upon the journey, to be burdened with no needless impediment? What is the process of casting all our care upon the Lord, and how are we to enter into the fulness of blessing implied and covenanted in the assurance, "He careth for you?" We read our Bibles prayerfully; we sit under the ministry of some beloved pastor, and are told to weary ourselves with no undue solicitude about temporal matters, and we accept the words of instruction; but we kept on worrying. "How am I to help it," says the merchant, "knowing night and day of that note in the bank, which will go to protect unless it is paid?" "How am I to prevent it," exclaims the widow, "when my rent is overdue; my boy needs an overcoat, the flour is low in the barrel, and I have not a friend on earth who is bound to extend a helping hand?"

The fact is that most of us, when confronted with pecuniary distress—not mere inconvenience, but real distress—menacing our homes or our honor, find it next impossible to refrain from anxiety. It is an open question whether it would be praiseworthy to fee no anxiety, whether that is the significance of the divine injunction. To be apathetic when obligations are concerned which involve the claims of others, to be indifferent to our reputation for integrity, surely God does not want us to be this. And, though He promises us daily bread, and we may expect the finest of the wheat, if we are spiritually enlightened, yet it is more than mere provision for the way which most of us want. God

has not pledged us complete immunity from trouble, nor assured us that we are to go to Him for the gratification of every transient wish, as spoiled children to an indulgent parent. His dear children we are, not His spoiled children.

We are often burdened unduly in the endeavor to assume a certain state and live in certain conditions of ease and beauty, for which we have not an adequate income.

The cause assigned in the thoughtful article by the president of the bank, for nine-tenths of the defalcations which in every case plunge multitudes into wretchedness as well as bring disgrace upon the miserable criminals themselves, is extravagant living. Extravagance is relative, and it may be safely predicted that always when a man lives for any length of time beyond his legitimate income, whatever it is, or however small his success, he is extravagant.

Among Prince Albert's wise counsels to one of his daughters, I remember to have read this: Always preserve a margin in your business transactions. Never go to the outside limits of your resources." It was good advice, and though, falling from the lips of royalty it may sound ironical in the ears of undowered republican girls, it is thoroughly sensible and practical. One of the first steps to be taken by any one who has monetary anxiety, in order that he may plead the Scripture promises, and claim the Lord's help, is to do all he can to help himself by taking in sail, and relieving himself of every really needless incumbrance. When one has done all he can to help himself, then he may not only plead, but claim, the assistance of God; then he may recall with comfort and gladness the vision that cheered the prophet's servant when the mountain was revealed with its crowding chariots and horses of fire, for to-day, as in the far-off time, "Great are they that are with us, than they that are with them."

Many anxieties besides those connected with the means of living consume our hearts. One which ought to be oftener present than it is, and which certainly ought not to be lightly dismissed, is care for the conversion of those dear to us. If we ought to agonize for any thing, it ought to be for that. Yet, while in a general way we desire and expect to see our children, our friends, and our neighbors brought into the kingdom, how seldom are we wrought up into such earnestness that we have any right to expect the grace in answer to our prayers. If the word authorizes any thing, it is the importance of salvation from sin. "What shall it profit a man if he gain the whole world and lose his own soul?" Nothing can be stronger than that. So, at one point, anxiety is not only pardonable, but we are heartless and insensate if we feel none, and that is with regard to the everlasting welfare of our friends.

With reference to our own spiritual condition, our growth in grace, our sense of the inward witness of the Spirit, we have no warrant for unconcern. Then, too, we ought to strive, remembering that the bird beating against the air current soars aloft, that the swimmer battles with the waves ere he gains the shore. Resist, resist, the world, the flesh, and the devil. To him that overcometh are the sevenfold promises of the Revelation. Possibly it would be well for us to be stirred to greater vigilance in our

outlook upon the enemy, to deeper trust and closer following of the Master in our daily walk.

The cares, which we carry till they bend the shoulders, bow the head, and crush the heart, are, it must be admitted, temporal cares in the main, some of them preventable, and many of them inexpressibly wearing. The burden of incompatibility with our surroundings, of uncongenial associations, of scant opportunity, of meager food for the intellect, of disappointed hopes and defeated plans, how it weighs us down, whatever label it bears.

It is the care of every kind which has to do with the vicissitudes of human existence, which we ought to carry to the Saviour and leave with Him. For He careth. Not a moan is unheard nor a cry unheeded. And the secret of peace is in those tender words of St. Paul. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."—Interior.

The Doctorate.

"Some time since we noted the fact that Rev. W. McDonald, the President of the National Camp meeting Association, had been made a Doctor of Divinity. Our remark at the time was, that it ought to have been done long ago—

IF ANY BODY.

This "if any body" expresses our sentiments on the subject. We are heartily glad that Brother McDonald has promptly and courteously declined the honor conferred.

Below we give the editorial in which he gives his sentiments on this subject, with all of which we cordially agree"—*Ed. Christian Standard.*

THE HONOR DECLINED.

On the 9th of June, 1887, the Upper Iowa University very kindly conferred upon the editor of this paper the honorary degree of *Doctor of Divinity*. It was an unasked, unexpected, and, as we think, undeserved honor, for which we desire to express our sincere thanks, both to the University, and to the friend, or friends, through whose influence the honor was conferred.

At first we thought to let it pass, and say nothing about it. But on a more careful and prayerful consideration of the subject, we have concluded to decline the honor, and have done so. Among the reasons which have influenced us to this quite unusual course, are the following:

1. We seriously doubt the propriety of ministers of the Gospel consenting to receive such titles. The term "Rabbi," by which the disciples were forbidden to be called, means much the same as our Doctor of Divinity, so acknowledged by many Bible students. If this opinion be correct, then we should modestly decline such titles.

2. We are impressed that this is an age pre-eminently of ministerial honor and title seeking. Ministers not only secure the aid of influential friends, but in some cases, actually offer money to purchase for themselves these titles. A Bishop informed us that he was approached by a Methodist preacher and offered \$25 if he would secure for him the Doctorate. Such conduct impresses us as being not only a reproach to the Gospel

ministry, but a sad evidence of utter want of spirituality.

3. But provided the thing itself were right, the title has become so common in these times as to make it of little or no value. A minister, no matter how limited his theological attainments, may, if he is able to pay a small sum of money, or some friend do it for him, secure the title of D. D. To be sure, the title in such cases comes generally from some little college, or would-be university, whose literary rank is but little above the ordinary school. No minister should under any circumstances, consent to receive such a title, whose classical and theological attainments are not universally acknowledged. For a minister to receive the title of Doctor of Divinity, and afterwards that of LL. D., who never enjoyed the advantages of a common school education, and is utterly unable to write a single page of passable English, is an everlasting discredit to the institution which confers the degrees, and unpardonably dishonorable to the minister who consents to receive them.

For these and other reasons which we will not name, and with no disrespect for the worthy University which honored us with the title, we most respectfully decline the honor, preferring to be known as William McDonald, minister of the Methodist Episcopal Church. We have been honored with this title for nearly fifty years, and hope, through the kindness and forbearance of our brethren, to continue to enjoy it until removed to the Church of the first-born, where all titles are merged into the one honored title—"Kings and Priests unto God."

An Earnest Appeal.

MONROVIA, AFRICA, July 3, 1887.

"THE Judgement will reveal a great deal of cowardice about going to Liberia." So writes Bishop Taylor, after his call has been out for nearly two years and not responded to. He opened sixteen mission stations, on and back of the Liberian coast. At one he stationed a man from New Brunswick, and at another a Welshman—the others await suitable Missionaries. These two write me of success, and that in a few months they will be eating the products of their farms.

Liberia is not the Golgotha that many think it is: it occupies one of the most beautiful, if not the most beautiful section, of the West Coast of Africa, and few places on this coast are more healthful: many not nearly as healthful. And then there are many advantages not to be found in other parts of Africa. The civilized portions are either American born, or are children of American parentage. Their laws, customs, and manners, are American. United States money is the money of the Republic. The gold and silver of either countries are at par also. Then, there is direct communication by vessel three or more times a year; so that we get our provisions and supplies of all kinds from homeland. A flour barrel of ordinary size costs but \$1.57 freight from New York here. True you have to have things landed at your own expense, as there are no wharves. Then Missionaries are not required to pay duty. No language to learn, as the heathen are especially desirous to learn the English language. Be-

sides, those on the Coast are strongly prepossessed in our favor, they having a great respect for "Big Merica." Liberia is not the old worked-over field that many suppose it to be. Missionary operations have been almost exclusively confined to Liberians till within a few years, so that there are thousands of heathen within the limits of Liberia who have never heard the Gospel preached, and thousands of bright boys and girls that could be gathered into schools and taught the way of life.

The Bishop, in the same article, speaks of the efficiency of one of my boys who was with him on this Coast, as an interpreter, etc., remarking that the furnishing of good interpreters for missionaries will be one of the good results of my work here. Interpreting effectively must come not only from a good idea of Bible truths, and a command of the English language, so as to be able to grasp readily and quickly what is said, but they must have the root of the matter in their hearts. Interpreting for missionaries will do very well for missionary apprenticeship, but I reckon on many of them preaching the Gospel in the vernacular to their own people in a few years from now.

If the hearts of those who wish to go to Africa are set on preaching to, and teaching the Congos, they will find enough of them here—recaptured slaves—though they are classed among the civilized; yet they are rather low down in the scale of being. It is a term of reproach here to be called a Congo, that even a heathen man will resent.

Come to Liberia and do a grand work for God in bringing the neglected heathen to Him. Take the ninety-first Psalm and read it on your knees, and ask God for faith to help you to make possession of this large inheritance; then add to it, the dear, tender, touching words of our adorable Redeemer as He saw His followers moving out single handed to the conquest of the world—"Lo, I am with you." If the Lord has called you to go, you will count it the crowning joy of your life to go even to Liberia.

MARY A. SHARY.

Christian Witness.

Advice to a Bride.

In the first solitary hour after the ceremony take the bridegroom and demand a solemn vow of him, and give him a vow in return. Promise one another sacredly, never, not even in jest, to wrangle with each other; never to bandy words, or indulge in the least ill-humor.

Next promise each other sincerely and solemnly never to have a secret from each other under whatever pretext, with whatever excuse it may be. You must continually and every moment see clearly into each other's bosom. Even when one of you has committed a fault, wait not an instant, but confess it freely.

And as you keep nothing secret from each other, so, on the contrary, preserve the privacy of your house, married state, and heart from father, mother, sister, brother, aunt and all the world. You two, with God's help, build your quiet world. Every third or fourth one whom you draw into it with you will form a party and stand between you two.

Promise this to each other. Renew the vow at each temptation. You will find your account in it. Your souls will grow, as it were, together, and at last will become as one. Ah! if many a young pair had, on their wedding day, known this secret, how many marriages would be happier than, alas! they now are!

—ZSCHOKKE.

For the Peninsula Methodist.
JESUS BY THE SEA.

O weary disciple of the Lord:
 Wouldst thou encourage be?
 Come take a walk to the favored spot
 Where Jesus stood by the sea;
 Peter and the rest were fishing there,
 Had toiled all the long night through;
 Hopelessly toiled till the dawn of day,
 When the Lord appeared in view.

Then Jesus spake in his old sweet way:
 "Children, where do ye go?
 Toiling all night—have ye any meat?"
 And they sadly answered, "No."
 "Cast net on the right side of the ship,
 And there ye shall plenty find;"
 They did as the Master bade them do,
 And caught of the largest kind.

"Peter, it is the Lord," whispered John;
 Then down in the calm blue sea
 He cast himself, and swam to the shore,
 The first with his Lord to be;
 For Peter had something then to say
 That no other ears might hear;
 This wondrous love had broken his heart,
 And banished cowardly fear.

There by the sea, in the close embrace
 Of a Saviour's thrilling love,
 He asked to have, with his nature bold,
 The gentleness of the dove.
 We do not know all the Master said
 To Peter there by the sea;
 We only know the teaching was full
 Of love's sweet ministry.

One grand lesson he never forgot:
 That not by his strength alone
 Was he to conquer, but by a power
 Superior to his own.
 Then after the tender test of love
 He sent him his sheep to feed;
 To strengthen his brethren in the way,
 And the lambs as they had need.

We will not know while here below
 The extent of Jesus' love:
 What led him on that the straying one
 Might share his glory above.
 O willing disciple of the Lord,
 Come down to the quiet sea;
 And taking this lesson to thy heart,
 Be assured He cares for thee.

H. R. W.

Willowside Det., Aug. 10, 1887.

Youth's Department.

How Georgie Kept The Door.

"Georgie," called Mr. Dearford one bright summer morning, "would you like to take a basket of berries to Aunt Letty?"

"Yes, sir," Georgie answered promptly.

It was a long walk to Aunt Letty's and over a hilly road, but Georgie was an obliging boy and by no means a lazy one, so he was glad to go on the proposed errand. He quickly took up the basket of tempting berries and started off, whistling as he went. Beside being active and obliging, Georgie was honest. He did not eat a single berry on his way. Once or twice, it must be confessed, he looked rather longingly at the luscious fruit, but he did not yield to the temptation to help himself. The berries, he knew, were not his own. They were his father's gift to Aunt Letty. He was only a messenger, and he would prove himself worthy of trust in even so small a thing.

Arrived at the old lady's house—for being Mr. Dearford's aunt she was quite advanced in years—he found it closed. The birds were singing in the elm trees that waved their branches high above the roof; the chickens were strutting about in the graveled paths or resting under the currant bushes; the bees were humming in a clover-field close by, but beside these no living creature made a sound. Georgie sat down on the doorstep to rest and to consider.

Where had Aunt Letty gone? Would she soon be back? And what should he do until she came? Perhaps another boy in his place would have set down the basket and walked off, but Georgie was faithful as well as honest, and he thought it best to deliver the basket himself. While he sat waiting, in an unfortunate moment his eye fell upon the flower-bed.

"It needs weeding," he said to himself. "I can't do a better thing than to clean it up a little. I remember that I helped Aunt Letty with it last summer, and that she said I had saved her a backache. I'll do it again."

He knew where to find the hoe and rake, and soon he was busily engaged in gardening. How happy he was as he thought what pleasure he would give, and how carefully he worked, looking at

every plant to see whether it was a flower or a weed!

Yet with the best intentions people will make mistakes, and Georgie made a mistake at last. He had gone some distance along the bed, improving every inch of the ground, when he came to some young china asters. Now these were to him strange plants. "They can't surely be flowers," he thought, "they're all huddled together in a heap, and they don't look pretty to me." He was in the act of uprooting them, when lo! Aunt Letty stood by his side.

"You naughty boy! What are you doing? Destroying my china asters! Who told you to do that?"

Georgie was both startled and hurt. Aunt Letty, kind-hearted old lady though she was, had a violent temper which, through all the long years of her life, she had never learned to control. What a pity that she did not think of the prayer which Mrs. Dearford had taught her son that very morning: "Keep the door of thy lips."

"I'm sorry, Aunt Letty," said the boy humbly, "I only meant to help you, and I thought these were weeds."

"Well, next time you'll know enough to ask what you shall do in another person's flower-bed. Now go home."

Without a word Georgie put the hoe and rake in their place and left for home. He forgot the berries entirely, but Aunt Letty found them by her kitchen door.

"O mamma!" said Georgie, when he reached his father's house. "O mamma! I've made such a mistake! I undertook to weed Aunt Letty's flower-bed while I was waiting for her to come home, and I dug some flowers instead of weeds. What shall I do? Aunt Letty is so angry! She made me feel as though I would like to be saucy, but I remembered the prayer, and I kept my lips tight shut."

"I am glad, very glad that you remembered," said Mrs. Dearford. "It was certainly a mistake for you to weed the flower-bed without consulting Aunt Letty, but I am sure that when she comes to think about it she will feel that you really meant to help her."

Yet, notwithstanding all the comfort that his mother could give, Georgie passed a rather sorrowful day. Great was his surprise when, toward evening, he saw Aunt Letty herself coming in the front gate with a white parcel in her hand. At once he knew that he was forgiven.

"Why, Aunt Letty," he called, "how did you get here? Surely you have not walked all the way from home!"

"Indeed I have, and I've brought you a nice frosted cake which I baked for you myself this afternoon. You're a dear, good boy, and Aunt Letty is a cross, crotchety old woman. To think of my scolding you so, when you were only trying to help me! and then you were not saucy at all! How did you manage to keep quiet?"

Georgie was so overwhelmed by this sudden apology that he forgot to answer the question. Mrs. Dearford heard it, though, and she replied: "Georgie learned a prayer this morning—'Keep the door of my lips,'—and he understands that if he expects it to be answered, he must try to watch the door himself."

"I wish I'd thought of that prayer," said the penitent old lady. "I might have tried to be the same sort of a door-keeper as this dear little boy."—*Christian Intelligencer.*

Visited by Bears.

BY MRS. S. ROSALIE FILL.

Perhaps the little readers of the HERALD may remember reading "Sallie's Prayer," some two years ago. I will now tell you another story about the Shelton children, in which you may be interested.

It was early the next spring, after the panther's visit, when the Sheltons were

making maple sugar. Mr. Shelton had a large supply of sap on hand, and his wife said she would go out to the camp and help him boil it.

"But then," said Grandma Shelton, "I do hate to leave the children alone again after their panther fright."

"Sallie can keep the door barred, so the little ones can't get out, or the wild animals in: everything will be all right, wife," and Grandpa Shelton started for the camp.

It was a sunny day in early April, and already there was a balminess in the air which reminded one that the "reign of the roses" was coming. Grandma was very busy with her household duties during the forenoon. After the six little Sheltons had had their early dinner, Grandma started for the camp saying to Sallie:—

"Now take good care of the baby, and don't let one of the children out of doors. I shall be back by dark, or soon after."

The children left to themselves, had unlimited fun in play, while even year old Lizzie clapped her dimpled hands as if to cheer them on.

As it began growing dark, the small revelers became weary, and clustered around Sallie beseeching her to tell a story.

"Tell about Daniel in the lions' den," said Willie. "I feel awful good after I get over shivering."

"Tell about the Jesus baby in the manger," pleaded Salome.

"I'll tell both," said obliging Sallie; "only Willie be a little gentleman and let me tell Salome about the infant Jesus first."

Salome had heard her story, and Daniel in the lions' den was progressing finely, when the children realized there was something strange happening just outside the door. The door had been made of unseasoned lumber, and as the days went by it had shrunk, until there was quite a sizable crack in its centre, through which they heard sniffing, sounds, followed by loud, whining cries as though what was outside desired to get in.

"It's bears," said Willie. "I've heard them before."

"Will they get in?" asked Charlotte eagerly; while Tamar began crying.

"We have a better chance than Daniel did, if we ask Daniel's God to take care of us," said Sallie; "for he was right among the wild beasts, while we have a strong door between, even if there is a crack in it. We can ask God to deliver us."

"Do," said Willie. I guess nobody else can."

Louder sounded the whines, accompanied by the thud of heavy bodies throwing their weight against the door, which creaked and trembled under the great pressure.

Sallie laid the baby—now asleep—in its cradle, and kneeling beside it, prayed to Daniel's God.

It seemed as though the door must give way, so violent were the attacks being made upon it. Would God hear the child's earnest petition? Yes; God is the same, yesterday, to-day and forever. No honest, earnest plaint ever ascends to His ears without being heard and granted if consistent with His will.

The pressure against the door ceased; there was the sound of voices, and then the frightened children heard their grandma saying:—

"Open the door, Sallie, and let your grandpa and me in. The bears are gone; you need not fear."

It was after the trembling little ones had sobbed out their pitiful story, that grandma said:—

"Your grandpa said he wanted me to stay until he had syrupeed down, so I could carry a torch for him to bring the syrup home, when all at once I felt that we must start that very minute. Grandpa said I was real notional, but I know when a call comes that I must obey, as well as Samuel of old did."

"Sallie prayed to God to send some

one to help us," said Willie softly, as he crept to his grandma's side. "Don't you think God saved us just as much as He did Daniel?"

"Just as much, my child," answered grandma, caressing the curly hair. "I want you to remember, children, that God always hears the prayers of those that ask Him believingly."—*Zion's Herald.*

Will We Have to Pay Rent in Heaven?

"Yes," said the deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered, since, what I'd ever have talked about if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"I know I read once about one of the Kings of England, Edward I, who had an officer called the Lord High Almoner, and one of the things that man had to do was to 'remind the king of the duty of alms giving.' I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean but to all the needs of the cause of Christ. There are lots of people beside the children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David, when he'd done such a job, getting together that pile of gold and silver for the temple, and he just turned to the Lord, and said, 'All these things come from Thee, and of Thine own have we given Thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was tellin' you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home mission day was headache day with me allers, and I stayed away from meetin'. Bible Society day I'd gen'rally a tech of neuralgy, so I didn't feel like goin' out, and I stayed home. Tract Society day I'd begin to be afraid I was goin' to be deaf, and I oughtn't to be out in the wind, so I stayed in-doors; and on the Sabbath for helping the Publication Society, like as not my corns were unusual troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the apostles ever took religious papers. The bible was enough for them, and it ought to be enough for other folks.

"And yet, I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, anyhow, expect as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in heaven?'"

"What?" says I, lookin' down at her, kind of astonished-like.

"Will we have to pay rent in heaven?" says she, again.

"Why, no," says I. "What made you think that?"

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know what about rent, anyway, for we'd never had to pay any, livin' in our own

house. But at last I found out that she'd heard some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown dared to talk about me in that way; right before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said, 'Well deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it. but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of foreign mission Sabbath and the rheumatiz, and home mission Sabbath and the headache, and Bible Society day and the neuralgy, and tract day and corns, till it just seemed to me I couldn't stand it any longer; and I knelt down their in the blackberry patch and said, 'O, Lord, I've been a stingy man if ever there was one, and if ever I do get to heaven, I deserve to have to pay rent, sure enough. Help me to give myself, and whatever I've got, back to Thee.'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I shipped into the collection-plate, but I've learned better now; and I mean to keep on giving 'as unto the Lord' till I go to that heaven where Nannie's been twenty years."—*Congregationalist.*

Some time ago a Cambridge lady, who was as remarkable for her dignified bearing as for her personal beauty and grace, entered a crowded horse-car where there were a number of Harvard undergraduates, all of whom arose to offer her a seat. She accepted one with thanks. Presently the car stopped, when a poor woman with a baby in her arms entered it. Not a seat was offered her. The lady waited a few moments, and then finding that her young admirers took no notice of the woman, she rose and asked her to take her seat. At once a dozen young men sprang up and again tendered their seats to her, but she persisted in standing, and had full opportunity of noticing the confusion of the young collegians. It was a quiet but an effective rebuke. A statement of the affair soon got over to the college, and no undergraduate could be found to admit that he was in a horse-car that evening.—*Every Other Saturday.*

The great expense attending funerals, as they are generally conducted, especially in towns, is a crying evil. To spend money lavishly to dress a corpse in fine clothes, and bury it in a costly casket, when prudence would dictate economy, is neither wise nor pious; but savors of pride, a fear of criticism from the living, or a mistaken notion for the respect for the dead. The expense of burying the dead, even when plainly done, is very great; but as it is now done generally it is incalculable. It frequently involves families, whose means are limited, in debt making a heavy burden to be borne for years.—*Rev. Thos. S. Campbell, in Raleigh Advocate.*

You despise the message of the preacher because you think you know more than he does. The message is not his; it is his Master's—and you slight it at your peril. Your smartness only enhances your responsibility.

The Sunday School.

Piety Without Display.

LESSON FOR SUNDAY, AUG. 28, 1887.
Matt. 6: 1-15

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

1. GOLDEN TEXT: "Man looketh on the outward appearance, but the Lord looketh on the heart," (1 Sam. 16: 7).

1. *Take heed*—introducing a caution. *Do not you alms* (R. V., "righteousness").—Under this term are included "alms," "fasting," "prayer," etc., which are mentioned afterwards. *Before men, to be seen, etc.*—Christians are required to let their light shine before men, but not in order to be seen by men. It is this low motive of ostentation, of showing off good deeds before men in order to purchase the reputation of goodness or sanctity, which is warned against here. *Whatsoever the Christian does, is done consciously to the Lord and not to win human praise.* *Otherwise* (R. V., "else")—if you act from this low motive, as the Pharisees and rulers did, who "loved the praise of men more than the praise of God." *No reward of your Father.*—Because there is no motive to please Him; because the good acts are performed from a purely selfish purpose.

2. *Doest thine alms.*—One form of the righteousness spoken of above. Almsgiving, or relief of the destitute, is assumed to be a custom even in this period of the decline of Judaism. "The extravagance of the present day, lavish of showy expense, has but a small surplus to spare for charities and liberalities" (Whedon). *Do not sound a trumpet.*—Lightfoot can find no mention of this use of trumpet in almsgiving. The expression is probably figurative, or proverbial, borrowed from the habit of sounding trumpets before officials to call attention. Some have supposed that there is an illusion here to the shape of the collection boxes, which were called "trumpets," and fashioned somewhat like a horn, with a narrow opening and crooked conduit. Ostentatious persons might, it is supposed, throw their money in with a jingle, or even sound the trumpet with their lips; but this use of the trumpet is conjectural. Says Tholuck: "Rabbi Abba is held up as a pattern of the Talmud. To avoid shaming the poor, he carried a bag of alms on his back from which they might help themselves! This ostentatious spirit is forbidden, under the figure of a trumpet." *As the hypocrites do.*—The Pharisees are probably meant. *Synagogues*—the place where alms were regularly collected. It would not be permitted even to a Pharisee to sound a literal trumpet in the synagogue in the act of almsgiving, unless it were the trumpet of his own voice in some expression of self-laudation. *Glory of men*—May not this specious, deceitful motive have something to do with widely and publicly advertising acts of charity? *They have their reward.*—As a rule those who are willing to perform good acts for the sake of human praise will get the reward they seek; and as this is all they seek, no further reward will be gained.

3. *Let not thy left hand, etc.*—A simple precept, not to be interpreted literally, or symbolically; but enjoining "complete modesty; secret, noiseless giving" (Chrysostom). This is to be the rule; but occasions will arise, of course, where public notoriety in giving to charities will be inevitable. The giver must test his motive carefully.

4. *That*—with this end in view. *Thine alms may be in secret*—"the unconscious secrecy of single-heartedness; the secrecy of the earnest man who does what is right without respect to the presence or absence of witnesses, just as the nightingale sings without asking whether or not it has an audience" (Analyst). *Thy Father which seeth, etc.*—What is hidden from the human eye will be seen by the Divine, and approved. *Shall reward thee openly.*—In R. V., the words read, "shall recompense thee."

5. *When thou prayest* (R. V., "When ye pray").—The duty of praying is assumed; its ostentatious performance only is forbidden. *Hypocrites.*—The word is borrowed from the stage; those who wear masks, and personate character, not their own. *Love to pray standing* (R. V., "love to stand and pray"), etc.—It was not the act of prayer, or the posture of prayer, which they loved, but the publicity; the act was right, the posture common at the time, but the motive was vainglorious and wrong. *Corners of the streets.*—"The hypocrites would purposely be in such conspicuous places at the fixed hours of prayer. The fashion of airing piety in this way has not died out" (Schaff). *Have their reward.*—Says C. J. Vaughan: "They have it; have it out, the original language says; have it to the full, and have all they will have. There is nothing left over to be treasured up for them out of sight in the

keeping of a Father in heaven."

6. *Enter into thy closet* (R. V., "thy inner chamber")—thy retirement; thy place apart; guarding, however, lest thou make an ostentation of thy secret prayer. In eastern dwellings the housetop was the place of greatest privacy. While every one should have a "closet," none need be restricted to it always. "Every man can build a chapel in his heart," says Jeremy Taylor. "Isaac's closet was a field. David's closet was his bed-chamber. Our Lord's closet was a mountain. Nathaniel's was the shade of a fig-tree. Peter's was a house-top. Hezekiah's closet was turning his face towards the wall, and praying unto God" (Bickersteth). *Reward thee openly.*—Shower upon you blessings more than the closet can hold, so that the overflow will be recognized and felt by all around; reward thee with visible prosperity.

7. *Use not vain repetitions*—jingles of words, babbling, parrot-like tautologies. The word literally means "stammerings," the unmeaning repetition of words by one who stammers. *As the heathen do*—the priests of Baal, for example (1 Kings 18: 27); the mob at Ephesus (Acts 19: 34), etc. *Heard for their much speaking*—that is, much saying of prayers, not much praying. One of the best illustrations of what is here interdicted is the multiplication of Ave Marias and Paternosters in the Romish Church, a certain number being prescribed, and "the efficacy of the performance made to depend upon it." Our Lord frequently passed whole nights in prayer; and in the Garden used a "repetition" of His prayer—but not a "vain repetition."

8. *Your Father knoweth, etc.*—knoweth better our needs than we know them; but in voicing them to Him, or lifting up our unuttered desires, we confess our consciousness of need, acknowledge His fullness, strengthen our own faith, and thus effectually prepare our hearts to receive the blessings craved.

9. *After this manner*—according to this pattern. Another form of this prayer is given in Luke 11: 2-4. Jacobus comments thus: This should always be the substance of a well-ordered prayer; brief, concise, comprehensive, and to the point. It consists of a preface; six petitions, and a doxology; and it is found substantially in the nineteen prayers of the Jewish Liturgy, except the clause, "As we forgive our debtors." Says Abbott: "The literature upon this prayer would of itself make a library. For eighteen centuries the Christian Church has been studying it." *Our Father*—expressing both filial feelings towards God and fraternal towards man. Nowhere else do we find this form of address, not even in the Old Testament. Our Lord came to reveal the Father. "Let any one," says Abbott, "who wishes to contrast modern philosophy and the religion of Jesus, essay a prayer to 'the Inscrutable Power,' or 'the Infinite,' or 'the Ultimate Cause,' or 'the Unconditional,' the common applications which rationalism employs." Which art in heaven—and therefore infinitely removed above human relationships of a similar kind. An earthly father is circumscribed by his own weakness and ignorance; not so Our Father in heaven. *Hallowed be thy name.*—The "name" of God includes all the revelation which he has made of Himself to man: all that we know about Him. His attributes and glory, so far as revealed. All this is to be held in highest awe and sanctity.

10. *Thy kingdom come*—the kingdom of grace and glory; the predicted universal reign of the Messiah. This petition requires of every one who offers it consistent efforts and a consistent life; it is answered in every advance of the gospel, and will be fully answered when "the kingdoms of this world become the kingdoms of our Lord." *Thy will be done.*—The contest between man and his Maker is a contest of wills. Of Christ it is said, "Lo! I come to do Thy will, O God!" He alone in humanity has perfectly accomplished this petition. Bernard comments thus: "Thy will be done, in weal and in woe; in fulness and in want; in life and in death; in us, that we may become like Thee; by us, that the world may be conquered for Christ." To have our own wills perfectly conformed and subordinated to the Divine, is the meaning of the petition. *As it is in heaven* (R. V., "as in heaven, so on earth")—"as by pure angels, so by men" (Schaff); "in absolute purity and perfectness" (Lange).

11. *Give us this day our daily bread*—a daily prayer for a daily portion, both for body and soul; teaching us dependence and trust; teaching us, too, to ask for a sufficiency, not for wealth; for a sufficiency for to-day, and not for to-morrow; teaching us, further, that it is right for us to bring our physical wants to the attention of the Great Provider—"The propriety of daily family prayer is suggested by this petition for our daily bread" (Schaff). The word rendered "daily" is found only here, and in the corresponding passage in St.

Luke's Gospel. It has been variously rendered, "needful," "requisite for our wants," etc.; and probably is equivalent to St. James' expression, "things needful for the body."

12. *Forgive us our debts*—what we owe to God and have not paid, and cannot pay; that perfect love and obedience which He justly requires, and in which we have failed in innumerable instances; in a word, our trespasses, or sins. *As we forgive* (R. V., "as we have forgiven")—the standard of our own forgiveness, and, also, the measure and condition of it. A terrible prayer is this, if we offer it with an unforgiving temper. See the parable of the Unmerciful Servant. God's forgiveness is represented as complete—"blotting out," remembering against them their iniquities no more forever.

13. *Lead us* (R. V., "bring us") *not into temptation.*—Temptations exist, and are, indeed, needful for us to strengthen our faith and patience. We are therefore to "count it all joy" when "we fall into divers temptations;" but, on the other hand, we need to be conscious of our weakness, and with sincere self-distrust, ask Him not to lead us into temptations more than we are able to bear; not to leave us to ourselves; not to expose us without showing us also "a way of escape." This petition rebukes rashness, self-confidence, and presumption. "Conscious guiltiness is the language of the preceding petition; conscious weakness the language of this (Williams). *Deliver us from evil*—all evil, not simply "the evil one," as in R. V. "Strong Deliverer, be Thou still my help and shield." *For thine is the kingdom*—the right to rule, and the actual dominion. *And the power*—to establish and sustain Thy kingdom in defiance of all opposition. *And the glory.*—All praise and glory centre in Him forever. *Forever*—"to the ages;" endless. *Amen*—so let it be! (This conclusion or doxology is omitted in R. V. Schaff regards it as "very ancient," and possibly genuine; "hence it need not be omitted in using the prayer.")

14, 15. *If ye forgive men . . . your heavenly Father will also forgive.*—Thus, by the way of emphasis, the fifth petition is commented upon in a positive and negative form. From these terms there is no escape. The forgiving may hope for divine mercy; the unforgiving will remain forever unforgiven.

Historical Notes of Past Conferences.

BY GEORGE JOHN STEVENSON, M. A.

In New York the first Methodist sermon was preached by Philip Embury, in 1766. The word was as a spark among dry flax. The people were hungry and faint, and they received the word gladly and cheerfully. Three years afterwards, to foster and encourage the new efforts, Mr. Wesley sent from England, Richard Boardman and Joseph Pilmoor, and to these were added Robert Williams and John King. These were the first Methodist itinerant ministers in America. They are entered in the English Minutes of Conference for 1770, and in 1771 they returned 316 members. At the Conference of 1771 Mr. Wesley said: "Our brethren in America call aloud for help. Who are willing to go and help them?" Five responded to the call, but only two were chosen; they were Francis Asbury, a young man of twenty-six years, and Richard Wright, a younger man. Of the former it may be said, had he been made in all respects especially for the position to which he was sent, he could not have been better adapted to the work, the place and the people. He was as much God-prepared and God-appointed as was the Apostle Paul himself, and this all his after life fully demonstrated. They reached America in 1772, but Wright returned to England in 1774. Asbury became the practical developer of Methodism in America for about forty-four years. In 1768, Captain Thomas Webb, an officer in the English Army, stationed at New York, a Methodist lay preacher, had rendered great service to the cause of Methodism, for he preached often in his regimental robes, before they had any itinerant ministers among them. In 1772, when the work was taking strong hold on the people, the Captain had to visit England for more soldiers, and he wrote to Mr. Wesley asking for help. He was invited to the Conference, held in Leeds in 1772, and made such an earnest and eloquent appeal to the

preachers, that two of them—Thomas Rankin and George Shadford—were appointed to go to America to labor among the societies there established. In the previous year Mr. Wesley had appointed Francis Asbury as superintendent of societies in America, but Thomas Rankin, being an older man and a more experienced preacher and a firm disciplinarian, was sent as superintendent over Asbury and all the other preachers. Asbury welcomed him as the general superintendent with much gratification, as he (Asbury) had felt the responsibility to be too great for him at that time. Rankin was a "clear-headed, honest-hearted" Scotchman, a convert of that seraphic evangelist, George Whitefield, in 1761; he had traveled in various English circuits, and had the fullest confidence in Mr. Wesley. On his arrival in America, early in the year 1773, he soon made his presence and influence felt among the few preachers and in the societies. He convened and presided over the first Methodist Conference ever held in America.

FIRST CONFERENCE—1773.

This was held in Philadelphia, was commenced on Wednesday, July, 14, and closed on Friday, July 16, 1773. There were ten persons present—the same number, though quite undesigned, as formed the first Conference held in England in 1744. That was an eminently historical assembly, and the names of those present were, Thomas Rankin, (president) Richard Boardman, Joseph Pilmoor, Francis Asbury, Richard Wright, George Shadford, Thomas Webb (captain in the army,) John King, Abraham Whitworth and Joseph Yearbry—all Europeans, not one American person present. Two other preachers were stationed by that Conference, namely, William Walters and Robert Williams, but they were not at the Conference. Five circuits were reported as then formed; they were the following, with the number of members in each; New York, 180; Philadelphia, 180; New Jersey, 200; Baltimore (Maryland) 500; Norfolk (Virginia) 100, and Petersburg was added as a new circuit.

Total preachers, 10; total members, 1,160.

No ministers were formally received on trial. The names of William Walters and Robert Williams were presented to the Conference, both of whom were appointed to circuits, and they were received as full itinerants in 1774. No legislation was made at the first Conference; that was in full accordance with the conservative mind of Mr. Rankin. Mr. Asbury reports that an exception was made in favor of Mr. Strawbridge, who for some time had administered the sacraments in Maryland, from which State nearly one-half of the entire membership was reported. The stringency of the rules which had been adopted was at first felt to be a yoke hard to be borne, but the few hardy men resolved to try them.

THE SECOND CONFERENCE—1774.

This was also held in Philadelphia, from May 25 to May 27, 1774, three full days, and was convened and presided over by Thomas Rankin. Those pioneers were not designated "Reverends"—a title to which John Wesley objected so far as regarded his lay preachers. His title for them was "preacher of the Gospel." Some very important changes had taken place during the year; the stern discipline of Rankin had been of much service in producing good order in the societies, and the result was the membership was nearly doubled; the increase being 913, the total 2,073 members. Five persons were admitted to the itinerancy, and seven were received on trial for the ministry. The itinerants were under a stern regimen; the leading preachers exchanged their appointments three or four times in each year, to ensure variety in the pulpits. There was an increase of four circuits and ten preachers, and each circuit had a large increase of members, Maryland having more than half of the entire denomination.

The following particulars were agreed upon: 1. Every preacher in full connection to have the use and property of his horse which any of the circuits may furnish him with. 2. Every preacher to be allowed six pounds, Pennsylvania money, per quarter, and his traveling expenses besides. 3. Every preacher to make a collection at Easter in his circuit, for the sinking of the debts on the houses, and for relieving the preachers in want. 4. Wherever Thomas Rankin spends his time, he is to be assisted by those circuits.

THE THIRD CONFERENCE—1775.

Like the two preceding Conferences, this also was held in Philadelphia, and was convened and presided over by Thomas Rankin. The sturdy Scotchman was fully equal to the dignity of the occasion, for in his bearing he was every inch an *episcopos*; but the idea of a Methodist bishop had not then entered into any Methodist mind. The Conference began on May, 17, 1775. Its limits is not stated, but the records of its proceedings indicate that it was of short duration—three days, like those previously held. It was a time of great anxiety, and probably of alarm, for hostile armies had met at Concord in the previous month. "The country was surging with agitation and martial preparations." The legislation was very trifling. Six ministers were accepted as fully accredited itinerants, and three were admitted on trial; nineteen preachers were appointed to circuit; these were ten in number as in the previous year, and there was an increase of 1,075 members reported, giving a total of 3,148. So the increase was more than one-third of the entire membership. The only new business related to the change of preachers during the year; that Thomas Rankin's deficiencies be paid out of the yearly collection; and a general fast was appointed to be held on the first of July "for the prosperity of the work, and for the peace of America." The latter clause was a manifest necessity and urgency, for hostilities became more general, the warlike spirit was strong, and it was difficult for Christians not to be influenced by the prevailing feeling of the population. The yearly general fast was repeated in the three years following, and became more necessary when the clergy of the Church of England abandoned their flock, and even the English Methodist preachers left Francis Asbury the only representative of John Wesley. Mr. Rankin himself returned to England a short time after the Conference of 1775 had been held. The disturbed state of the country gave but little hope of much progress being made, but in that respect the result proved better than expected. Mr. Rankin left his mark on the work he had superintended but his sudden departure from it was not in any way encouraging. He was welcome back to the English Conference, and supplied to Mr. Wesley and his brethren much valuable information. He continued to travel for nearly thirty years, but when approaching the age of seventy, he became a supernumerary and declining to receive the humble pittance then given to aged veterans in the service, he entered into business at Dalston, a northern suburb of London, preferring to earn his own living than to be dependent on the old preachers' Fund. In consequence of entering into business, his name was at once removed from the Conference roll of ministers, and when he died, no record of the event was put on the minutes, although he had been a local preacher and class leader to the end of his days. He died at Dalston, May 14, 1810, aged 74 years, and was interred in the City Road Chapel cemetery, very near to the grave of Mr. Wesley. An upright stone was erected to his memory at the head of his grave; but forty years afterward it fell into decay and was broken. Another and a smaller one was set up by the trustees; that also is broken down, and all that now remains is a scrap of the last stone containing the name—"Thomas Rankin." Several Americans, ministers and laymen, on visiting that graveyard, have promised to send money over to have a new stone erected.—*Zion's Herald.*

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General Conference Delegates.

Our esteemed brother, B. F. Crary, D. D., fires off this editorial shot in the *California Christian Advocate* of the 10th inst., "One of our exchanges is discussing the kind of men who ought to go to General Conference. Our experience is that the men who get the most votes will go. We can safely trust these delegates. To say that Presiding Elders, college Presidents, book agents, editors, etc., should not go is to enter into a very low style of demagoguism." No one, we presume, will question the doctor's "experience," as we have not yet advanced in our methods so far as to count out those who have received a majority of votes. But this does not touch the matter discussed, which is, who ought to "get the most votes." Some of us, without any "demagoguism," whether of a "very low," or very high "style," think that the qualities and relations of the men to be chosen to legislate for the Church is a very legitimate and important subject for thorough discussion. Were there few if any prizes to tempt the cupidity of the average human nature lingering about the best of us, and were official honors less conspicuous than they are, there were less reason for solicitude in reference to our elections, both as to the men who "get the most votes," and also, as to how they "get" them. An acute observer, when enlightened as to the theory upon which, pastors and churches waive their right of choice, and refer the delicate matter of adjusting the appointments to an impartial and disinterested tribunal, significantly remarked such a theory is better adapted to angels, than to men.

An unbiased vote by an intelligent elector may be safely trusted to make a wise selection; but when the prestige and influence of official position with the vantage ground of large personal acquaintance, combine to give men pre-eminence among their brethren, the absence of undue bias is by no means assured. It can be no special hardship for these honored brethren, after serving the church in official position, and enjoying the perquisites thereto belonging for one or two terms of four years each, either to have some of their brethren, who have not been thus favored, to receive the honor of places in the chief council of the church, or to yield their burdens to others equally able and willing to bear them for the sake of the cause. The vision of the *outs* may not be so clear or penetrating as that of the *ins*, but we fail to see any demagoguism in this, either low or high. Can any good reason be given why our officials should be denied the benefits of the time-limit, which are declared to be so great in the pastorate, especially by those who are excepted from its application?

Why should our sub-officials have seats in the General Conference, when our chief officials are denied such privilege? They are the paid employees of

that body; what propriety then is there in their having so much to do in employing themselves? They can have their choice—the office, or the position of delegate. It hardly seems generous to appropriate both. Of course, if the best brain and the best qualities in all respects for wise legislation can be found no where else but in official *crania* and with the excellent brethren who may bear such heavy burdens for the church's sake, of course they ought to "get the most votes."

The great matter is to secure a delegated conference, truly representative of the people and the preachers; not a body gerrymandered by official manipulation, and by district combinations and alliances for purely personal ends. It is more than hinted that some very important elections in the last General Conference were *managed* in a way, that if made public, would discredit both the elected and the electors. Already it is claimed that arrangements are well nigh completed to make certain the election of two designated brethren to the episcopacy. We trust that all such unseemly scheming will be discontinued, and that all self-seekers, and ringsters will fail to "get the most votes."

Speak the Truth.

All honor to Dr. Lafferty, the accomplished editor of the *Richmond Christian Advocate* for speaking such honest words as we clip from his issue of the 18th inst. We only regret he is not more careful to observe the ninth commandment when he has occasion to tell his readers about the purposes of the Methodist Episcopal Church in her great work in the South. Hear him:—"There is good in evil. Jefferson Davis, writing a letter against Prohibition to defeat the temperance campaign in Texas, makes people reconciled to the failure of the Confederacy. Ever since the surrender, he has written a letter just at the nick of time, to hurt the Southern people, struggling to better their condition. What we have gained since the war has been in spite of Mr. Davis. He has been a dead weight."

The genuineness of this letter it seems, is questioned in some quarters. We sincerely hope, for the sake of the poor old man's credit, that it may turn out after all to be an "invention of the enemy." The *Central Advocate* (Mo.) says: The *Holston Methodist* expresses its doubts about the genuineness of the Jefferson Davis anti-prohibition letter. And it says the letter is enough to mantle the fair Southern cheek with shame, or rather tarnish the name of Jefferson Davis forever. If it was a trick of the enemy the fraud will be found out soon."

To what office was Dr. William Taylor elected, if not to that of "a Bishop in the Methodist Episcopal Church?"

The *Northern Christian Advocate* of the 11th inst., in commenting on Dr. Pierce's admirable putting of the result reached in the discussion of Bishop Taylor's official status, as given in our issue of the 13 inst., asks, "if he was elected to the office of Bishop in the Methodist Episcopal Church, was it lawful to limit his administration to Africa?" We answer, it was for this very purpose, that the constitutional law, prohibiting such limitation of the jurisdiction of "our bishops," was modified in its application to such of them as were appointed to foreign missions, who were therefore designated "missionary bishops," not creating another kind of bishops, but the same kind with different jurisdiction. Our good brother, Dr. Warren, slips when he attempts to give us "the facts." He says:

"The facts are these: When the General Conference of 1884 elected bishops of the Methodist Episcopal Church, it did not elect Dr. Taylor; when it elected a Missionary Bishop for Africa, it did elect him. And when the men elected to these offices were formally consecrated thereto, the ceremony was

varied in terms to conform to the purpose of their election. But even without such variation the ordination could not cover what the election did not include. One thing is clearly evident: Bishop Taylor is authorized both by the Church and Providence to do the work he is doing. The Church has called him to no other episcopal administration, and he can have no other until elected thereto. He needs no other either for his usefulness or his honor."

Had our *confre* said, when the General Conference of 1884, elected Messrs. Ninde, Mallalieu, Waldeu, and Fowler, Bishops of the Methodist Episcopal Church, it did not elect Dr. Taylor, he would have made an accurate statement, but to say, "when the General Conference of 1884 elected bishops" etc., "it did not elect Dr. Taylor," is to affirm what Dr. Pierce and those who think with him deny, and simply begs the whole question. The fact that Dr. Taylor's election was subsequent to that of the others, makes no difference whatever; nor does the fact that he was elected a "Missionary Bishop" of the Methodist Episcopal Church, with Africa designated as his mission field, invalidate in the slightest degree his full episcopal powers; Bishop Taylor being subject to no restrictions that his brother bishops were not subject to, except as to the *place* where he should exercise these same powers.

As to the fact that "the ceremony was varied," Dr. Warren very well knows that such variation" was made without the shadow of authority, and in violation of the prescribed formula, that is sacred by reason of its use for a thousand years. The least said about this "variation," the better for the credit of those who were responsible for it.

Dr. Taylor's election "included" two things, first his election as bishop, and secondly his designation to a specified foreign mission; just as Dr. Ninde's election included two things; first his election as bishop, and secondly his designation to a special field with his associates. This field, co-extensive with the church at home and abroad, until the church in Africa was assigned to a separate jurisdiction, was placed under the joint supervision of twelve of the bishops, while to the thirteenth was committed the supervision of the work in the Dark Continent.

It is true the church has as yet "called him to no other administration," and may not in the future; but when the church does call, it will require a very simple vote of her servants in the General Conference, to "loose him and let him go" to a still wider "administration;" no further election will be needed, nor any further consecration, "varied," or not varied.

Death of Daniel Curry D. D. LL. D.

It is our sad duty to record the death of this eminent scholar and divine, whose long, varied, and valuable services to the church of his choice have made his name a household word throughout its communion. As stated in the PENINSULA METHODIST, two months ago, Dr. Curry was taken very ill at that time and serious apprehensions were felt as to the result. After spending several weeks at Ocean Grove, without any material improvement, he returned to his home in Harlem, N. Y., and a few days later, Wednesday afternoon, the 17th inst., passed away peacefully to enter the "Home not made with hands eternal in the heavens."

For more than fifty years Dr. Curry has been prominent in church work, as a teacher, a pastor, and especially as an editor. There are few, if any names in modern Methodism more widely known, or more highly respected than that of Daniel Curry. Three times in succession from 1864 to 1876 was he elected editor of the *Christian Advocate* displaying such conspicuous ability in his conduct of that official organ of the Church, as to place it in the very front rank of religious journals. When in 1876 he

failed by a few votes, of re-election for a fourth quadrennium, he was elected at the same Conference editor of the *National Repository*, by a very large majority. When the remarkable Dr. Whedon's age and physical infirmities made it necessary to find a man to take his place as editor of the *Methodist Quarterly Review*, Daniel Curry received the suffrages of his brethren.

The *Review*, enlarged, popularized, and issued bi-monthly, since 1884, has maintained its high standing for scholarship and literary excellence under Dr. Curry its veteran and accomplished head. One of his latest works, was a revision of Adam Clark's Commentaries with additional notes.

The Sabbath before his death, we learn from the *Ocean Grove Record*, Dr. Buckley, editor of the *Christian Advocate*, accompanied by Dr. Stokes, had an interview with him, and the conversation turning on his religious state, he assured these brethren of his peace, and the un-failing consolations of faith in Christ. Firmly grounded on this eternal rock, the great man died." He was within two years of reaching his four score years but of him intellectually at least, it could be truthfully said, as of Moses, "his eye was not dim, nor his natural force abated." His death is a great loss to the church, and a sad bereavement to hosts of friends beyond the limits of his family relationship. Since Bishop Simpson died there has no one fallen in the ranks of Methodism's intinerant host, whose death will be more sincerely or more universally lamented.

Appropriate funeral services were held in St. James M. E. Church Harlem, N. Y. Friday, the 19th inst. and the body, interred at White Plains the following day. Dr. Curry's only daughter, with her husband, Mr. James Armstrong of Chicago, and their children were present at the obsequies. Among the representative men attending and participating in the exercises were Bishop Bowman Rev. Drs. Buckley, Crooks Goodsell, Butz, Wiley, Fitzgerald, and missionary secretary Reid, with a delegation from the missionary society and another from the American Bible Society. J. B. Cornell, Fsq. and Joseph Longking and Mr. C. B. Fisk were among the prominent laymen present.

New Castle, Delaware.

The editor of the *Peninsula Methodist* had the pleasure of spending last Sabbath with the good people of this charge. Brother Wise the attentive station master was our escort to the parsonage, where we were hospitably entertained in the pastor's family, from Saturday till Monday. The Lord's day was delightful; large and attentive congregations assembled morning and evening, though some portents of a rain storm kept a few away from the night service. If those good people listen to their pastor, as they listened to his visiting brother, as no doubt they do, and most likely much more so, he must find it very pleasant to preach to them. Good hearers help much towards good preaching, and *vice versa*.

In the afternoon, it was our privilege to see the Sabbath school, which we are glad to learn flourishes under the superintendency of brother Wise, whose son-William A. Wise, now in his third year in the Conference, is in his second year's pastorate of Red Lion charge. The room is beautifully frescoed, carpeted and furnished; the wall panels being adorned with scripture mottoes, illustrated with appropriate designs. The music is enhanced by orchestral accompaniment, furnished by a half dozen young men; and when the vocal and instrumental sounds combine as they do here to render some of our grand songs, the music is stirring. In this connection, we deem it simple justice, to commend the admirable church choir, who so efficiently lead the singing in the congregation.

After a brief statement of the charac-

ter and aim of our work on the *Peninsula Methodist*, as our pulpit from which to preach the gospel to the people, quite a number came forward to receive specimen copies of the paper. We hope to hear favorably from them, and thus add considerably to our weekly congregation.

Rev. E. L. Hubbard, the popular pastor, has a warm place in the hearts of this people. Though he has been here but five months, he has accomplished much. The entire chapel, including church, parlor, Sunday-school room, and infant class room, have been frescoed and carpeted, and the expenses paid. Plans are maturing for cancelling in a few months every dollar of indebtedness against the church property, amounting to a little over \$2,000.. New Castle charge will then have in it a neat parsonage and beautiful church, a property estimated at \$20,000, free from all encumbrance. Their financial plan has two features that one would think must be effective. Every member on the church register has his financial number; on a black-board hung in the church vestibule for the inspection of all interested, is the report of contributors by their respective numbers; opposite this hangs a board with the names of all who contribute. In this way delinquents are reminded of their debts, and the faithful are credited, without either naming the other, or disclosing the amount contributed by the other. We were pleased to hear these good people are prompt in their payments, and trust they will have with their earnest pastor, good success in winning many souls to Christ.

Spencer F. Baird, LL. D.

This eminent scientist, secretary of the Smithsonian Institute, and United States Fish Commissioner, died at Woods Hall, Mass., Friday the 19th inst., in the sixty-fifth year of his age. He was born in Reading, Pa., in 1823, and graduated from Dickinson College in his eighteenth year. From 1845 to 1850 he was adjunct Professor of Natural Science and Chemistry in this college with Prof. W. H. Allen. In 1850 he was elected assistant secretary of the Smithsonian Institute, Washington, D. C.; and at the death of Prof. Henry in 1878, Prof. Baird succeeded him. During the thirty-seven years of his connection with the Institute, Prof. Baird has enthusiastically devoted himself to the study of natural history, and the diffusion of scientific information. His literary works include nearly 1,200 titles. From Melbourne, France, Germany, Norway and Sweden, he received medals and decorations, in addition to the honors awarded him at home, and was perhaps one of the most eminent among the scientists of this age. In 1871, President Grant appointed him United States Commissioner of Fish and Fisheries, a position he filled with pre-eminent ability until his death. In his character and life-work, Prof. Baird reflected great credit upon his *alma matre*, adding another illustrious name to the roll of her distinguished sons.

Woodlawn and Brandywine Summit camps closed Friday morning of last week. At the former besides all the benefits received by the church members, and the good influence upon the public, there were nearly forty conversions reported.

At Brandywine Summit, it was thought to have been the best meeting ever held there, over forty names were recorded of those who had been converted during the progress of the exercises. Wednesday afternoon Rev. J. E. Bryan, preached, and E. L. Hubbard at night; Thursday morning the editor of the PENINSULA METHODIST, and Rev. J. R. Bailey in the afternoon. Experience meeting under C. W. Prettyman at night.

Conference News.

Chestnut Grove camp closed Monday morning 15th inst, after having continued 10 days. When the camp commenced it was to break up the Friday previous, but a large majority of the tenters voting to hold it over another Sunday, it was continued. Fourteen of the tents however, were vacated Friday, leaving but twenty occupied. Pleasant weather and good order, for the most part prevailed. The first Sunday about five thousand persons were collected on and around the camp. It was set apart as missionary day, and Rev. W. E. England, of Seaford, Rev. Mr. Kenny, of Philadelphia, and Rev. L. P. Corkran, of Preston, occupied the pulpit. Revs. George F. Hopkins, and E. E. Dixon, addressed an audience on the outside in the afternoon.

Tuesday was temperance day, with Revs. W. W. Wilson, Alfred Smith, and J. A. B. Wilson in the stand.

Notwithstanding the dust in the morning and the rain in the evening a large crowd was on the ground Thursday. The last Sunday a small number attended compared to that on the Sabbath before. The sermons were preached by Revs. I. N. Foreman, W. W. Redman and L. P. Corkran.—*Harrington Enterprise*.

The number of persons that visited Penrose Camp, Sunday Aug. 14th, is estimated at about 4,500.

The congregation of the M. E. Church, Dover, Del., has extended to their pastor, Rev. T. E. Terry, a two weeks' vacation.

A correspondent of the Baltimore Sun, says: "Tents were first built in the woods at Hurlock's, Dorchester Co. Md., last year, and the entertainment is much larger this season. Forty-two cheerful and hospitable tents were occupied, and much good was done, both in revival of religious feelings and in conversions."

Hurlock's may be said to be the offspring of Ennall's Springs camp, one of the oldest and most famous on the Shore, which flourished in its prime half a century ago, and which drew crowds from all the surrounding counties and from above the Choptank. Since the last tent was struck at Ennall's Springs, ten or twelve years ago, there was no camp in this neighborhood until last year, when a meeting was conducted in the grove at this place by Rev. Geo. F. Hopkins. The camp this year was in charge of Rev. R. T. Coursey, the energetic young pastor of Hurlock's circuit whose work has borne good fruit. *Centerville Observer, Aug. 16th.*

LINKWOOD, MD.—They say hope is desire and expectation, my hope is realized. The past week was very unfavorable to Bro. Bound's Grove meeting at St. John's, and yet we can report 11 conversions up to Friday—haven't heard from the Friday afternoon and evening meetings. Bro. Bounds was assisted in the meeting by Bros. D. F. McPaul, and J. M. Collins, and the writer. The meeting on Taylors' Island, is still in progress. G. F. H.

Rev. W. R. Mowbray, of the Wilmington Conference, filled the pulpit of the Pocomoke City, Md., M. E. Church, Sunday 7th inst., in the morning, and Rev. E. T. Mowbray, of the Baltimore Conference, at night. Both of these gentlemen are brothers of Rev. A. S. Mowbray the pastor, and are visiting him at his home in this city, truly this is a family of preachers.—*Herald*.

The members and friends of the Furnace M. E. Church, will hold a festival at the Furnace on Wednesday, the 31st day of August, for the benefit of the church.—Preparations are being made for a big time. Every body is invited to come out and assist in making this a successful entertainment as the cause is a worthy one.—*Democratic Messenger*.

LEEMONT, VA.—The meeting which has been in progress in the Baptist Church Accomac, Va., during the past week, conducted by the Rev. H. M. Wharton, of Baltimore, closed Wednesday night last. It was a grand success, in the awakening and conversion of the unconverted, and in the general revival of religion. The preacher drew large audiences, which, at times were far too great for the capacity of the church. He is very pleasing and attractive in his style, and his sermons throughout, were regarded as among the most powerful ever preached in this community. He was assisted in his efforts by his brother, Dr. Wharton, present pastor of the church, Rev. W. K. Galloway of M. E. Church, Rev. Mr. Carroll of M. E. Church, South, and J. W. Norris of M. P. Church. Members of all the churches in the community irrespective

of denominations, joined hands in the good work. It was a season long to be remembered. Personally, Mr. Wharton has endeared himself to this people and it is hoped that ere long he may be induced to favor us with another visit.—*Enterprise*.

Letter from the Presiding Elder of Virginia District.

We are hard at work on the Virginia District, doing what we can for the Master's cause, and to build up and strengthen our beloved Methodism. We find that it takes work, hard incessant work, but the district is well manned, and the brethren delight in work. Our second quarterly meeting for Chincoteague Island was held July 3rd, in connection with which we dedicated Good Will Church, which is located on the upper end of the Island. Rev. R. W. Todd, preached the dedication sermon at 10 a. m., and also the opening sermon in the Bishop Mallalieu Tabernacle in the evening, when a meeting of several weeks continuance was commenced. The tabernacle meeting was held on a lot near the middle of the Island, where it is proposed to build a church, the work thereon to be commenced in a short time. More money was raised at the dedication than was needed to pay off the debt, during the tabernacle meeting at least ten souls were believed to be genuinely converted to God. Bro. Watkins is at the present engaged in a meeting at Good Will, and is pushing his work. Collections, as far as taken, are in advance of last year. Chincoteague will be on the million dollar line, and on the roll of honor.

Our brother Rev. J. H. Connelley, of Hallwood charge, has the most difficult field to work on the district, but is cultivating it industriously, is making some advance at Hallwood, and is hard at work to get a church built at Assawaman Hill, which he hopes to have completed and dedicated before cold weather sets in.

Our second quarterly meeting was held at Cape Charles City, July 22, 23. Here we had a good time, got happy preaching, all were happy in the love-feast. Bro. Geisler, is doing his work well; has perhaps the best Sunday-school in Northampton county, which is under the Superintendence of brother Williams. A month ago he had all his Conference collections taken with commendable advance over last year, and we are confident that this little station, not yet two years old, leads our Conference, and although located at the extreme southern boundary of our Conference limits, stands at the head for liberality, enterprise, and go-a-head-ative-ness.

Bro. Galloway at Parksley, is very popular, and is succeeding in getting a good many to lead better lives. He is certainly a great blessing to that neighborhood. Of the camp meeting I need not write much, as the Editor of the *Methodist* gave such a full report. Allow me to say however, that we are under great obligations to him for the valuable services rendered, and that he won his way into all hearts, and that a visit from him at any time will be highly appreciated by his many Virginia friends. We wish also to express thanks to Revs. R. W. Todd, and A. S. Mowbray, of Salisbury district, and W. J. Twilley, and Geo. W. Tyler, of the M. E. Church South, and Dr. J. S. Wharton of the Baptist Church, who all preached and rendered valuable assistance during the progress of the camp; as did also, Revs. Connelley, Geisler, Easley, Morris, and Galloway, of our own district, for which they have my hearty thanks. The camp has done much to promote good feeling among christians of all denominations, and in addition some 24 precious souls professed conversion, for all of which we give God the glory. A. D. DAVIS.

Onancock, Va., Aug. 22nd, 1887.

Lamb's Woods Camp.

DEAR BROTHER THOMAS:—The camp meeting, recently held at Lamb's woods, near Frankford, was a religious success. There were thirty-five tents on the ground, and quite a number of covered wagons, reminding us of former days, when covered wagons, at such meetings, were almost as numerous as tents. The following ministers were with us, and preached thoughtful, gospel and spiritual sermons: Revs. R. W. Todd, W. J. Duhadway, Robt. Roe, Jas. Carroll, C. A. Grice, Warren Burr, and James Scott. The meetings were spiritual from the first. Christians were strengthened by prayer song and testimony, and by working in the congregation and at the altar. More than thirty persons professed saving faith in Jesus; a large number of whom were heads of families; among them was a man about 70 years of age. He helped us sing the doxology, with the spirit and with the understanding, arose at the close of the camp, and went to his home, rejoicing in Jesus Christ his Saviour. The order was

excellent, nearly every one seeming to try how nicely he could behave himself.

Rev. George Campbell, a former member of our Conference, was converted to God in this grove, which is now owned by his father, who holds it as a precious memorial of this interesting fact.

S. N. PILGHARD.
Frankford, Del., Aug. 14th, 1887.

Chestnut Grove Camp.

Another camp-meeting in this beautiful grove has come and gone, and only eternity will place a proper estimate upon its results. The order was good throughout with a few trivial exceptions and we had fourteen conversions, but that the meeting was productive of only good is more than I would be willing to say. It gives me pleasure to write, however, that our presiding elder, who is by no means a friend to these meetings as usually conducted, was with us several days, and was much pleased.

The following brethren were present and did yeoman service for the Lord—Revs. W. E. England, Jas. Carroll, P. H. Rawlins, W. H. Hatchin, W. W. Wilson, S. T. Gardner, Alfred Smith, Geo. F. Hopkins, Jas. T. Prouse, F. J. Corkran, W. W. Redman, L. P. Corkran, Asbury Burke, W. R. Mowbray, J. N. Foreman, R. T. Coursey and Dr. J. A. B. Wilson our stalwart and irrepressible Presiding Elder, of our own conference; E. E. Dickson of the Philadelphia Conference; and J. T. Kenney of Philadelphia, C. B. Fisher, son of our A. A. Fisher, and E. W. Burke of the local ranks.

By previous arrangement Sunday was set apart for broad-casting missionary information and Tuesday was temperance day. But missionary day was a partial failure for the reason that one of the preachers was sick, and disappointed us. Bro. England preached a fine missionary sermon in the morning. But with this one sermon this great theme found a conclusion for the day, and the enthusiasm we had hoped to see inspired was wanting in a great degree. But Dr. Wilson on Thursday afternoon, with one of his strong and stirring missionary appeals made good much that was lacking on account of the sickness of Bro. Howard on Sunday. He filled his auditors to the brim with bristling facts which they cannot soon forget if they would.

Tuesday's work will never be forgotten. Bro. Wells Wilson opened upon the intolerable and insufferable saloon in the morning, and preached one of his best sermons. In the afternoon Alfred Smith, fresh from the great prohibition camp-meeting near Baltimore, delighted his temperance auditors with his bold and unimpeachable arraignment of the saloon, and more than delighted his temperance prohibitionists present with his ways and means for its utter overthrow. At the close of his sermon Dr. John A. B. Wilson was invited to speak a few words in reference to the great question. Well, no one present will even forget his words either. For nearly one hour in his accustomed style, the words of truth poured from his lips, and still with scarcely an exception the great assemblage sat and listened. The temperance cause was wonderfully strengthened, and others of our citizens feel more love for temperance than mere party.

The close of this camp has left several convictions in my mind.

1. The "privileges" ought to be controlled entirely by the managers, and if anything is earned let the church have it.
2. The Presiding Elder should have the management of the meeting.
3. The continuance of the meeting beyond the allotted limit should be governed by the religious character of the meeting. As it is those who expect to make money out of the continuance have the matter chiefly in hand.
4. All the big days should be devoted to the dissemination of light upon the great moral and religious questions of the day, such as the missionary cause, temperance, Sabbath observance, &c.

August 23, 1887.

G. W. BURKE.

Letter From Laurel.

MR. EDITOR:—The Laurel charge has not had a preacher to suit them better than the Rev. J. Owen Sypherd; and yet there never was a time, when a great revival of religion would contrast to a greater degree with the Spirituality of the membership, than now. If showers of blessings should come upon us this year, Brother Sypherd's predecessor, Rev. F. C. MacSorley would, we believe be entitled to some of the credit; for he gave us three faithful years of service in preaching and in song.

Although the bill before the last legislature authorizing the establishment of a graded school in this town, failed to become a law, our educational outlook is quite good.

James H. Griffith Ph. B. comes to us with the best recommendation from Lafayette College, and Pennington Seminary. He will

open Sept. 5, in Mrs. Thomison's building an academic school of high grade, for boys and girls. Miss Mary Wetherbee will teach the primary department.

Rev. James S. Eaton a Presbyterian minister and said to be a classical scholar, has been employed as principle of the graded school. He will be assisted by Miss Jennie Riggan and Miss Anna Hastings, who will have charge of the lower classes.

The Rev. H. C. Fries, who died a few weeks ago, left a library of religious books. Among them are Jenks' Commentary and Barnes' notes. We would call the attention of the theological students at the Conference Academy and others, to these books which can be bought at low prices, by corresponding with Mrs. Emma Ralph the surviving daughter.

Through the courtesy of Rev. William B. Gregg of Bethel, I had the privilege of preaching to an appreciative congregation Sunday, the 14th inst., at Mt. Zion. Bro Gregg is succeeding well.

Good news comes also from Rev. C. S. Baker, who is quite popular with his people. Delmar the headquarters of his circuit, is a thrifty town of 600 inhabitants, half-way between Laurel and Salisbury.

Laurel Aug. 22, 1887.

J. HUBBARD.

PENINSULA PASTORS AT OCEAN GROVE.

—Among the many preachers who recruit for a longer or shorter period at this delightful summer resort, seeking and finding both spiritual and physical enjoyment, we notice the following from our territory: J. D. Rigg, Charles Hill, C. A. Hill, and J. O. Sypherd, Rev. J. B. Quigg, Mrs. Quigg, and Miss Grace, went to the Grove Wednesday of this week, for much needed recuperation, after the arduous duties of the Woodlawn camp meeting.

ITEMS.

The general synod of the Reformed (Dutch) church votes down all propositions for union with other denominations.

In the past six months the Lutheran board of church extension has obtained warranty deeds for fifty church sites in new and growing towns in Kansas and Nebraska.

Of missionary vessels we find in the world more than we thought. There are on African rivers, with the Anna Taylor, no less than twelve, and on the South Pacific six.

Council Bluffs district, Ia., jumped \$1 500 higher than last year's missionary high water mark.

Never neglect young life; it is the seed of the future, it is the hope of the world.—*Dr. Joseph Parker*.

Take history through and through, and it will be found that the men and women who have most devoutly and honestly feared God have done most to defend and save the countries in which they lived.—*Dr. Joseph Parker*.

Mr. Moody, when speaking at Harvard College recently, held up his Bible and said: "You can find fault with the Bible and cast it aside, and make light of the old book; but I tell you, my friends, this institution, Harvard College, would not have existed if it had not been for the old book."

The *Critic* says the Century Company paid Messrs. Hay and Nicolay \$50,000 for the right to publish their "Life of Lincoln" in the magazine.

The hospital founded by Rev. Dr. Passavan (Lutheran), in Milwaukee, has received a bequest of \$10,000 from the late Alexander Mitchell.

The whole number of churches in the United States is 132,435; the whole number of ministers, 19,911; and of communicants, 19,019,877.

Garfield's Opinion.

The classical Ex-President Garfield, in a lecture on the utility of Business Colleges, said: "Take the great classes graduated from the leading [classical] colleges of the country * * * and how many, or rather, how few of their members are fitted to go into the practical business of life, and transact it like sensible men? These Business Colleges, furnish their graduates with a better education for practical purposes than either Princeton, Harvard, Yale." Such an Institution is the Wilmington Commercial College, 8th and Market streets, to reopen September 1st. New catalogues free. Call.

A New Literary Work.

Mrs. Sara Louise Saunders, one of the editors of the New York magazine "Dress" has in preparation a compilation of "Festus." The *Home Journal* of New York, speaking of Mrs. Saunders, says: "She is not only a clever, talented woman, but also of fine literary taste," and the Boston Journals endorse this opinion. No one could be better qualified for this work, as "Festus" has been

her daily companion since girlhood. She therefore goes to the work not only understandingly but *con amore*, which must make the labor a success. No library is considered complete without a copy of "Festus," but Mrs. Saunders desires it shall be known as a manual that the gay, the young and the busy can take up as they run, read a few lines and be better for the reading.

The poem has run through thirty American editions. Mrs. Saunders proposes making these the nucleus of her work, culling from the first [which was suppressed and is now rare] and later editions, whatever may be of interest as excerpts, and not found in the American editions.

All the extracts are to be classified and placed in volumettes, with flexible hand-printed covers, and interchangeable, secured by an ornamental strap of the same material as the covers, one strap having on it, "Flowers from Festus," the other strap reading, "Pansies for Thoughts."

Lee and Shepard, Boston, are nearly ready to publish a very remarkable book, 9x6 1/2, containing 587 pages, compiled by Dr. J. C. Street, entitled "The Hidden Way Across the Threshold."

A representation of the ancient Oracle of Delphi forms the frontispiece, and is followed by other illustrations distributed carefully through the volume.

The key-note of this work is that struck long since by Pythagoras, and by the Egyptians, in their theory that the soul was the seed of the spirit fruit, coming out from the divine love and heart of God, never having had a beginning, and to be without an end. The chapter on the "Astral Body" will awaken profound thought and meditation.

The chapter which deals with "Rational Mind Cure, Metaphysics and Mental Healing," is one of the brightest and most exhaustive essays on "Mind Cure" which has ever been written. Persons suffering from any disease whatever will gladly peruse the pages of a volume which points with great clearness of expression to what physicians denominate the department of Therapeutics in their hygienic definitions.

Subjects like "Evolution and Involution," which are of infinite interest to the whole race, and which have called forth some of the profoundest thinking and research by Darwin and others, find in Dr. Street's book the ablest elucidation.

The author spent many years in investigation among the secret archives of orders and societies which have flourished in eastern countries and has had unusual opportunities to gain that knowledge which enabled him to produce a discussion of occult theories.

Federal Constitution Centennial.

EXCURSIONS TO PHILADELPHIA.

The Centennial Anniversary of the adoption of the Federal Constitution will be celebrated at Philadelphia September 15th-17th by an elaborate trades procession, military and naval review, and other appropriate ceremonies and festivities, which will be participated in by the President of the United States and his Cabinet. All of the "Original Thirteen" and a majority of the other States and Territories will be represented by detachments of their national guard and by civic societies. This will undoubtedly be the most notable demonstration that has taken place since the centennial celebration of our national independence. To accommodate persons desiring to visit Philadelphia upon this occasion, the Baltimore and Ohio Railroad Company will sell excursion tickets to Philadelphia from all points on its system of lines, at the rate of one fare for the round trip. From points east of the Ohio River excursion tickets will be sold from September 12th to 17th inclusive, good returning until September 20th.

Reduced Rates to Pennsylvania State Fair.

The thirty-third annual exhibition of the Pennsylvania State Agricultural Society will be held at the Fair grounds, near Germantown Junction, Philadelphia, September 5th to 17th, inclusive.

The exhibition will be unusually comprehensive, and will embrace manufacturers, machinery, implements, apparatus, produce, live stock, and miscellaneous displays drawn from every branch of industry. The premium list aggregates \$30,000, and this with the magnificent facilities offered by the new grounds will insure a fine display. The grounds are located at Germantown Junction, on the Pennsylvania Railroad, with direct communication from every portion of the Pennsylvania System.

The Pennsylvania Railroad Company will sell excursion tickets to the Fair grounds from all stations on its main line and branches, September 5th to 17th, good to return until 20th, at reduced rates.

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 223 Shipley St., Wilmington, Del.

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Rev. JOHN THOMPSON, Dean. Offices, Rooms 5 and 6, Second Floor. 31-17

A Million for Missions FOR 1887. BY COLLECTIONS ONLY.

A LIVE CHURCH.—The Rev. J. L. J. Barth, presiding elder in the St. Louis German Conference, says: "One brother reports having gained a family in his church simply because one of the children attending the Sunday-school brought home one of the Willing-Worker cards. The father said, 'This is a live church; and is the kind of church I want to belong to.'"

BUY AND CIRCULATE OUR LITERATURE.—If Bishop Foster's tract on the condition of the heathen world could be read to every Sabbath-school class, we would get the extra dollar we ask for from each one of them. Help us get the light to the children. Buy the story of Samuel Crowther and read that to them. A slave boy sold four times for rum and tobacco now a Bishop in Central Africa, with 4,500 Christians in his diocese. Read them these stories. They are more entertaining than the Arabian Nights. "The American Bible Society reports the entire circulation for the year ending Nov. 31 at 1,447,270 volumes, of which 521,356 were distributed in foreign lands."—Pulpit Treasury.

"In Greece the Government permits the free distribution of the Scriptures, and protects the colporteurs. The gospels in the original (old) Greek are used as a reading book in the higher classes of the primary schools."

Europe spends annually on the maintenance of fleets and armies nearly \$900,000,000. * * * In 1880 we expended \$54,000,000.—Our Country.

The Free Church of Scotland has a mission school at Bandane, Lake Nyassa, of 173 scholars in daily attendance, of whom 78 are reading and studying the four gospels. Some of the children come a distance of four miles to the school, and do it voluntarily. Some of the boys, we are told, display surprising aptitude in learning.—Pulpit Treasury.

In 1800 the entire income for Evangelical Foreign Missions was much less than \$250,000. In 1880 the annual receipts have advanced from \$6,000,000 to \$6,250,000.—Christlieb Foreign Missions.

According to Dr. Dorchester, there were 1880 10,000,000 members of Evangelical Protestant Churches in the United States who, from 1870 to 1880, gave annually for Missions, Home and Foreign, \$5,500,000, an average of 55 cents for each church member.—Our Country.

MISSIONS FROM A COMMERCIAL POINT OF VIEW.—Dr. Christlieb, of Bonn University, Prussia, makes the following statement: "Above all, the commercial advantages of Missions for the extension of trade are recognized, and writers on political economy begin to speak of their world-wide value. It has been calculated, for example, that every missionary in the South Seas, creates, on an average, a trade of \$50,000 per year. It is, therefore, obvious that the reproach of the unproductiveness of the money spent on Missions is refuted from a purely commercial point of view, by the gains in traffic."

Those people who flutter in the enervating atmosphere of fashionable society generally have very small ambitions, and still meaner conceptions of human life. They can live on the poorest mental fare, and spend their time in tossing back and forth little silly trifles. A Washington gossip, describing a fashionable woman, notes the hair, eyes, nose, chin, mouth, teeth, smile, neck, waist, foot, dress, &c., and gravely concludes with the wonderful announcement that "in

the management of a fan she is a graceful adept." Well, now, indeed! What an accomplishment, and what an achievement, to be sure! Has a woman actually succeeded so far in the great battle of life as to conquer the difficulties in the way of managing a fan? Let it be recorded and remembered!—Ev. Messenger.

180 x 210: these are the dimensions of the new Young People's Temple. Just think of this formidable building packed to overflowing with the rising generation through the summer. How their eyes will expand with delight when they behold this architectural elephant which will be finished at an early date.—Ocean Grove Record.

Obituaries.

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

James Moore Mallalieu, was the fourth son of Thomas and Mary Mallalieu, was born in Philadelphia Jan. 21st, 1843, and died at Millington, Md., Aug. 7th, 1887. While attending a Business College in Philadelphia in 1865, he was converted in the Salem Methodist Episcopal Church, under the pastorate of Rev. Adam Wallace. In his business he was careful and correct. He was the manager of the large wollen mills owned by his father. His business tact made him prominent in the church of his choice, and in the various associations of which he was a member. He was the leader of the church choir for ten years; until the Lord saw fit to say it is enough come up higher, doubtless giving him a place among the heavenly singers. In Sunday School he was active and took much work off of his aged father, the Superintendent. He was equally necessary in the home. Having lost his wife some three years ago, he was married Feb. 3rd, of this year, to Miss Mary Blackiston. These six months were spent by them in getting ready to live. The children of his former marriage were brought home; plans for their future were arranged, and others still for the aged parents, all of which are now blasted. Our Brother was also busy for eternity—when the days of illness came he made arrangements for the distribution of his earthly effects; and when asked concerning his hopes and fears respecting the world to come, he said, I have no fear of death; I have not been serving the Lord all this time for naught. Thursday Aug. 4th, he took to his bed, and rapidly grew worse, until the following Sunday, at 2 P. M., he passed to the Spirit Land. His stricken family find precious consolation in the memory of his christian life, and are sustained by the promised help of the Saviour. The funeral services were held in the Millington M. E. Church, which was taxed to its utmost capacity. Revs. R. H. Adams, and Wm. M. Warner, were present in the congregation, as connections of the family. Rev. Albert Chandler, and Prof. Jno. G. Robinson, assisted the pastor in the services.

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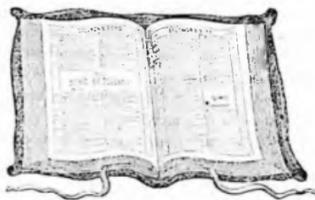
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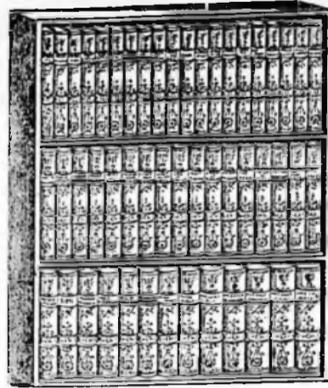
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The special election which closed the exciting contest in Texas over constitutional prohibition has resulted in an overwhelming defeat of the prohibitionists. It was an unpartisan contest, for Republicanism is hardly an appreciable quantity in the politics of that State. In a regular election the Democratic votes are about three-fourths of the whole number cast. This contest was really that of the best citizens against the dram-shops and the liquor interests. Large commercial enterprises were involved and the distillers and brewers poured out money to save their business from destruction. The prohibitionists have been as active as their means would allow, but had not the money in hand to get the subject properly before the public. The *Texas Christian Advocate* leads the religious press and many secular papers in a vigorous and fearless campaign. A number of able advocates of prohibition, some of them of the best political standing, worked zealously and were seconded by popular speakers from without the State, of whom Dr. A. G. Haygood is the best known. The Democratic party divided on the question—the prohibitionists striving to make the contest really unpartisan; but the party managers declared that prohibition was undemocratic and a dangerous element in politics. Towards the close of the campaign, Mr. Jefferson Davis wrote an anti-prohibition letter which was circulated by the thousands in all parts of the State. He assailed prohibition on the ground that it was a denial of "State rights," a fair illustration of his blundering statesmanship which is about equal to the capacity of the average bourbon. Senator Reagan published an able reply, but it was too late to counteract the Davis letter, which there is no doubt turned the tide of battle in the last days in favor of the anti-prohibitionists. It is the new South that favors prohibition. The majority against the proposition is about 100,000. Some people think the contest is ended—it is only fairly underway.—*Christian Advocate*. (St. Louis, Ill.)

The Denton Union says: We understand that the colored citizens of Caroline, Queen Anne's and Talbot counties, propose to hold a re-union and celebration in honor of the emancipation of their race, at Ridgely, sometime in September. Persons wishing to take part in the same can get any information they may desire from I. H. Bayne, Ridgely.

The Reformed Presbyterian Church Synod, in the final sessions of its meeting at Newburg, N. Y., passed a resolution prohibiting the election to office of a member of the church who uses tobacco in any form.

The statistics of the Norway Conference are as follows: Probationers, 611; members, 3,833; Sunday-schools, 55; teachers, 498; scholars, 4,869; paid for building and improving of churches, 16,268 crowns; on indebtedness, 12,637 cr.; raised toward self-support, 9,482 cr.; for current expenses, 22,898 cr.; collected for missions, 3,852 cr.

A writer to the *Christian Intelligencer* suggests this reading of 1 Cor. xvi. 2, as corresponding with the practice of many modern Christians; "occasionally, when impulse moves you, let some of you, who are so disposed, lay by a little something, as may seem convenient."—*Christian Index*.

Wesley church, Des Moines, Ia., took up annual missionary collection last Sunday. Raised three times the amount of assessment, and then clipped in \$200 for Bishop Taylor's African mission.

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 Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations,
 6:40, 7:00, 7:45, 8:15, 9:10, 10:30, 11:25 a. m.; 12:30, 2:30,
 4:40, 7:40, 9:50, 10:55 p. m.
 Philadelphia (express), 2:25, 4:40, 6:50, 7:50, 8:50,
 10:07, 11:35, 11:55 a. m.; 12:35, 2:35, 4:45, 6:55, 8:25, 9:25,
 10:55 p. m.
 New York, 2:00, 2:30, 4:00, 6:30, 7:50, 10:07, 11:25,
 11:51 a. m.; 12:25, 1:35, 2:25, 4:00, 6:25, 7:55, 9:45,
 11:58 p. m.
 For Newark Centre Del. 7:42 a. m.; 12:58, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m. 5:57,
 11:58 p. m.
 Baltimore and Washington, 1:25, 4:45, 5:04, 10:08,
 11:00 a. m.; 12:05, 11:17, 12:44, 5:10, 6:30, 7:40 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:10, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,
 7:50 p. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:50 a. m.; 12:55, 6:25
 p. m.
 For Seaford 3:50 p. m.
 For Norfolk 12:03 a. m.

Wilmington & Northern R. R.
 Time Table, in effect May, 19, 1887.
 GOING NORTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m. p. m. p. m.
 Wilmington, 7:00 7:15 7:30 7:45 8:00 8:15
 French St. 7:15 7:30 7:45 8:00 8:15 8:30
 Newbridge 7:30 7:45 8:00 8:15 8:30 8:45
 Dupont 7:45 8:00 8:15 8:30 8:45 9:00
 Chads's Ford Jc 8:00 8:15 8:30 8:45 9:00 9:15
 Lenope 8:15 8:30 8:45 9:00 9:15 9:30
 West Chester Stage 8:30 8:45 9:00 9:15 9:30 9:45
 Coatesville 8:45 9:00 9:15 9:30 9:45 10:00
 Waynesburg Jc 9:00 9:15 9:30 9:45 10:00 10:15
 Springfield 9:15 9:30 9:45 10:00 10:15 10:30
 Birdsboro 9:30 9:45 10:00 10:15 10:30 10:45
 Reading P & R 9:45 10:00 10:15 10:30 10:45 11:00
 Stations
 Daily
 Additional Trains, on Saturday only, will leave
 Wilmington at 11:15 p. m. for Newbridge, Dupont,
 and all intermediate points.
 French Creek Branch Trains.
 Leave St Peter's 6:50 a. m. and 12:55 p. m.
 Arrive Springfield 7:25 a. m. 1:09 p. m.

GOING SOUTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m. p. m. p. m.
 Reading P & R 8:40 9:00 9:15 9:30 9:45 10:00
 Birdsboro 9:00 9:15 9:30 9:45 10:00 10:15
 Springfield 9:15 9:30 9:45 10:00 10:15 10:30
 Waynesburg Jc 9:30 9:45 10:00 10:15 10:30 10:45
 Coatesville 9:45 10:00 10:15 10:30 10:45 11:00
 West Chester Stage 10:00 10:15 10:30 10:45 11:00 11:15
 Lenope 10:15 10:30 10:45 11:00 11:15 11:30
 Chads's Ford Jc 10:30 10:45 11:00 11:15 11:30 11:45
 Dupont 10:45 11:00 11:15 11:30 11:45 12:00
 Newbridge 11:00 11:15 11:30 11:45 12:00 12:15
 Wilmington 11:15 11:30 11:45 12:00 12:15 12:30
 Stations
 Daily
 Additional Trains, on Saturday only, will leave
 Dupont Station at 1:00 p. m. for Newbridge at 1:20 and
 7:15 p. m. for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:10 a. m. 6:20 p. m.
 Arrive at St Peter's 11:40 a. m. 6:50 p. m.

For connections at Wilmington, Chads's
 Ford Junction, Lenope, Coatesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
 time-tables at all stations.
 F. B. HIBBARD, Gen'l Passenger Ag't.
 A. G. McCAUSLAND, Superintendent.

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

Commencing March 13, 1887, leave Union Station as
 follows:
 DAILY.
 4:45 A. M.—Fast Mail for Shenandoah Valley and
 Southern and Southwestern points. Also Glyndon,
 Westminster, New Windsor, Union Bridge, Mecha-
 festown, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & C
 V R R.
 DAILY EXCEPT SUNDAY.
 8:05 A. M.—Accommodation for Hanover, Frederick
 Emmitsburg, Waynesboro, Chambersburg Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 10:00 A. M.—Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J. H. & G.
 R. R. (through cars).
 2:30 P. M.—Accom. for Glyndon, (Reisterstown).
 3:30 P. M.—Southern Express for points on Shen-
 andoah Valley, Mt. Hope, Pikesville, Owings Mills,
 St. George's, Glyndon, Glenn Falls, Pinksburg,
 Patapsco, Westminster, Medford, New Windsor,
 Linwood, Union Bridge and principal stations west;
 also Hanover, Gettysburg and stations on H. J. H. & G.
 R. R. (through cars). Emmitsburg, Waynesboro,
 Chambersburg and Shippensburg.
 5:20 P. M.—Accommodation for Glyndon.
 6:30 P. M.—Accommodation for Union Bridge.
 11:40 P. M.—Accommodation for Glyndon.
 TRAINS ARRIVE AT UNION STATION.
 Daily—Fast Mail 3:40 P. M.
 Daily except Sunday—Glyndon Accom. 7 A. M.
 Union Bridge Accom. 8:45 A. M. Express from B & C
 V R R. E. R. R. 11 J. H. & G. R. R. Frederick Div
 P. R. R. and principal main line points 11:35 A. M.,
 Union Bridge Accom. 2:45 P. M., H. J. H. & G. R. R.
 Glyndon Accom. 5:05 P. M. Mail 6:30 P. M.
 J. M. HOOD, General Manager.
 B. H. GRISWOLD, Gen'l Pass. Ag't.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT JULY 8, 1887.

Trains leave Delaware Avenue Depot:
 EAST BOUND.
 Philadelphia Accommodation, 6:15 a. m.
 Philadelphia Accommodation, 7:00 a. m.
 Philadelphia Accommodation, 7:55 a. m.
 Philadelphia Accommodation, 10:00 a. m.
 Philadelphia and Chester Express, 11:14 a. m.
 Philadelphia Accommodation, 1:00 p. m.
 Philadelphia Accommodation, 3:40 p. m.
 Philadelphia and Chester Express, 4:50 p. m.
 Philadelphia Accommodation, 6:10 p. m.
 Philadelphia Accommodation, 6:50 p. m.
 Philadelphia Accommodation, 7:30 p. m.
 Philadelphia and Chester Express, 7:58 p. m.
 Philadelphia Accommodation, 8:00 p. m.
 WEST BOUND.
 Chicago Limited, 7:40 a. m.
 Arrives Chicago 9:50 next morning.
 Cincinnati Limited, 11:25 a. m.
 Arrives Cincinnati 7:45 a. m., St. Louis 6:40 p. m., next
 day.
 Baltimore Accommodation, 8:15 p. m.
 Cincinnati Limited, 11:25 a. m.
 Arrives Cincinnati 7:45 a. m., St. Louis 6:40 p. m. next
 day.
 Baltimore Accommodation, 8:00 p. m.
 Chicago and St. Louis Express, 5:40 p. m.
 Slagerty Accommodation, 7:30 p. m.
 For Landenberg, 11:00 a. m., 3:00 and 5:25 p. m., daily
 except Sunday.
 Trains leave Market Street Station:
 For Philadelphia 6:30, a. m., and 2:45 p. m. For
 Baltimore 2:45 p. m. For Landenberg 5:30 11:00 a. m.,
 daily except Sunday, 3:00, and 6:25 p. m. daily.
 Trains for Wilmington leave Philadelphia at 7:00,
 7:45, 8:10, 10:00, 11:45, a. m.; 2:00, 3:00, 4:25, 5:50, 8:30,
 6:30, 8:10, 10:00 p. m.
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