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ONE DOLLAR A YEAR.
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NEW EVERY MORNIN'.

Every day is a fresh beginning
Every morning is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and
bled,
Are healed with the healing which night
has shed.

Yesterday is a part of forever,
Bound up in a sheaf, which God holds
tight.
With glad days and sad day and bad days,
which never
Shall visit us more with their bloom or
their blight,
Their fullness of sunshine or sorrowful
night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in his mercy receive, forgive them!
Only the new days are our own;
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn;
Here are the tired limbs springing lightly
To face the sun, and to share with the
morn
In the crism of dew and the cool of
dawn.

Every day is a fresh beginning—
Listen, my soul, to the glad refrain,
And, spite of all sorrow and old sinning,
And puzzle forecasted, and possible pain,
Take heart with the day and begin again.
—Springfield Republican.

Northfield Bible Conference.

BY D. W. L.

Glorious weather, attractive speakers, a beautiful resting-place, an invitation from Mr. Moody, and, most of all, an earnest desire for a new stimulus in the spiritual life—all these causes have attracted to Northfield for the ten-days' conference just closed a greater number of people than at any previous convention. The Seminary buildings were so full that on several nights cots had to be put in the public rooms; the town took in the overflow till that, too, could hold no more, and the residue had to be carried over, nightly, four miles across the river to the boys' school at Mount Hermon. The attendance on Sunday morning, the greatest of the session, was estimated at from 1,500 to 1,800 but that included the Northfield people, the usual church service being omitted.

The objects of this unique meeting such as only Mr. Moody could bring together, are the study of the Bible, new methods of Christian work, and more especially an outpouring of the Spirit to quicken the zeal of Christians for the coming months.

The convention started quite moderately with only two meetings a day, the afternoons being left free for the beautiful walks and drives in which this lovely section of the Connecticut valley abounds; but before the second day was passed, there was an afternoon question-meeting in the Glen. When the convention was well under way, extra meetings were appointed for almost every hour of the day; and the indefatigable seeker after truth, laden with Baxter's Bible and note-book, became well nigh over-filled with spiritual food. "It will take a year to digest all I have learned," said one.

The informal "extra" meetings outside of Stone Hall were often the pleasantest of all. Picture a gently sloping hillside, shaded by noble trees, and sweet with the odor of the new mown hay; there on the grass a hundred or more people reclining in easy attitudes around Mr. Moody, Mr. Pentecost and

Prof. Drummond, from whom by rapid questioning they draw spiritual food just as those on a hillside by Lake Galilee received both temporal and spiritual food from a greater Teacher eighteen hundred years ago. Again, in the Senior Glen, Dr. Clark and Mr. Morgan answered questions on Bible study and difficult problems of interpretation. Under the trees or on the piazzas, in the halls or at the table, one heard but a continuation of the same topics—here, a worker in the New West Commission retailing her experiences; there, a discussion on the Second Coming between a Methodist and a Reformed Church pastor; here, a missionary from Japan talking with a worker among the Southern negroes; there, an Episcopal minister from Canada discussing theology with a reformed Catholic priest. And so, many sects and many lands sent delegates to this conference, where, permeated by Mr. Moody's broad catholic spirit and Christian love, differences of opinion were forgotten in the universal desire for more light on the great subjects of growth in the knowledge of the Word, and in Christian life. Nearly every State in the union has been here represented; while Canada, England, India, Japan, Italy, Turkey, and other foreign countries sent their delegates.

Among the speakers, of course Mr. Moody stands at the head. As a born general he conducts the meetings in his own original and masterly way—with a keen eye for the physical comfort of his hearers, now looking after the ventilation; now calling up a speaker who generally knows—no more than the audience—when he is going to speak. Mr. Moody dislikes programmes. He prefers to call on speakers as the spirit moves him, and that people shall come to attend the meeting and not to hear this and that man. The meetings are varied by frequent singing, which in the hands of Prof. Towner and his wife has been most inspiring. Mr. Sankey, and Mr. and Mrs. Stebbins have also sung many times, and the Mt. Hermon Boy Choir, which is the delight of Mr. Moody's heart. "Did you ever hear anything like that?" he frequently exclaims as they conclude, and will rarely let them stop till they have sung two or three times.

Another impressive feature of the meetings are the intervals for silent prayer, which Mr. Moody frequently requests at especially appropriate times. If you enter the great audience room in Stone Hall for a morning meeting, you will see before you from six to twelve hundred people, nearly every one of whom is busily taking notes. On the platform at the left are the choir. On the right sit ministers, and, behind the little pulpit stand, you will see the well-rounded figure of Mr. Moody, and the other speakers. Just here one cannot help noticing what remarkable physiques most of these hard-working evangelists and Christian laborers possess. Who ever saw healthier and more vigorous looking men than Mr. Moody himself, or Mr. Sankey, or Dr. Pentecost, or Mr. Towner, or Dr. Gordon, or Mr. Stebbins, or Mr. Hastings? Yonder is Rev. Josiah Strong, of New York, who the other evening delivered a most stirring address giving in outline the facts so ably presented in his book, "Our Country." Here is Dr. Clark, of Staten Island, whose diligent study of the Bible has

made him an unusual expounder of its themes, and who has illustrated his addresses on the "Differences in the Four Gospels," "The Second Coming," "Biblical Paradoxes," with blackboard diagrams. Next to him sits Francis Murphy, the temperance orator, and the founder of the Blue-ribbon League, who the other evening moved his audience from tears to laughter with his witty Irish stories, or the pathetic account of his own reform. There side by side, are Dr. Gordon, of Boston, and Dr. Pierson, of Philadelphia, the latter the author of "The Crisis of Missions." Both have spoken in clear, convincing manner on Biblical topics, grounding their addresses entirely on Scriptural texts.

There sits Rev. Jacob Freshman, the converted Jew, and the only evangelical Jewish pastor in the country. Near him is Father O'Connor, a converted Roman Catholic, under whose teachings nearly seven hundred Roman Catholics have entered Protestant churches during his eight years of labor in New-York city. Here is Mr. Goss, the pastor of Mr. Moody's undenominational church in Chicago. There is Mr. Needham, the Irish evangelist, Mr. Hammond, the children's evangelist, and there, Rev. W. T. Ellsworth, of the large mission work in New York. Here is Mr. Hastings, whose running comments on Scripture are so suggestive and original. There sits Prof. W. H. Green, of Princeton, who so ably discoursed on the Christian graces the other evening; and one morning analyzed the book of Job in so learned and interesting a way. Do you ask why he is the only one of all our theological faculties present, and why there are not more of the prominent pastors of our large cities here to teach and expound? Ask Mr. Moody to invite them next year.

Who are those Englishmen side by side? They are Mr. Morgan, the editor of the London *Christian*, and the publisher of Mr. Moody's books in England; Mr. Francis, of London; and Prof. Henry L. Drummond, of Scotland, the distinguished author of "Natural Law in the Spiritual World."

"Who has helped you most in this convention?" is a frequent question, and invariably the answer comes, "Prof. Drummond." His method of presenting truth differs from that of the other speakers. He rarely uses Biblical texts, but seeks to impress on the mind and life broad principles of truth which underlie the Scriptures. His practical talks on the "charity chapter" in 1 Corinthians, on "How to be like Christ," on "How to know the will of God," "The law of cause and effect in the spiritual life," all sink deeply into the hearts of his hearers, for they deal directly with our conduct to our fellow-men, and further, come with double weight from one whose rarely spiritual face discloses a character which accords with his teachings.

The other evening, after many addresses which were limited to ten minutes in length, Mr. Moody called on Prof. Drummond, and expressed the feelings of all as he said, "You can talk all night if you want to!" Mr. Moody himself has spoken several times, on prayer on faith, on the premillennial view of the second coming of Christ, which seems to afford him and many others unspeakable comfort.

But the closing day of the conference came all too soon. A most solemn and

impressive meeting occurred on the last morning, when, after a sermon by Dr. Gordon on the Holy Spirit, the whole congregation united in silent prayer for an outpouring of the Spirit on each one present. Regretfully the visitors bade farewell to the delightful spot which had seemed, as many expressed it, "to be a foretaste of heaven," and departed to resume the daily routine of their home life refreshed and quickened as no two months of fashionable summer resort could possibly have done.—*Zion's Herald*.

General Conference Delegates.

One of our exchange 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.—*California Christian Advocate*.

Brother Cray's "experience, that the men who get the most votes will go" is, we suppose, to be logically connected with his next statement, that "we can safely trust these delegates." That is, we can safely trust the delegates who get the most votes. Yet few would feel ready to say, that the men who get the most votes are always the most trustworthy. The truth is that in many of our conferences, delegates are elected by large majorities, on quite another basis than trustworthiness. "The most votes" often spring from a disposition to gratify some brother's ambition, or to reward him for some good work done in another capacity, or to defeat somebody else, or merely because it is popular to vote for such and such a man. This evil is growing worse, not better. Election to general conference is considered a sort of football to be tossed about to this man or that, much as the mood may happen to be, on or before election day. The supreme test of fitness, ability, worthiness, is too rarely applied by the majority of those whose votes determine the election. We have often been importuned to write up this question, but it is a difficult and delicate one to handle. One brother says, "Really, I hope we may have a delegation that will have influence in the general conference upon the great questions to come before it, if only to hold the church steady for God. You are where you can do much in settling these matters." Perhaps so perhaps not. But what sort of a delegation would you choose, in order that it may have influence in the general conference? Leading pastors, presiding elders, college presidents, book agents, editors, etc., may have influence at home, and more or less of it abroad, but it is not certain that they will always prove the strongest men in the general conference. We question whether a man's official position ought to be given much weight, in determining his election. Weigh the man, not his office or circumstances. Select the best, the truest, the noblest, the most courageous, the best informed, and the most devoted, without regard to official position, local geography, personal importunity, favoritism, feeling, or anything else of the sort. We want twelve preachers and four laymen from Michigan in the next general conference who will really represent Michigan—her

proper status, sentiments, attitude and development—and yet stand for God-honored Methodism the world around. Who are the men? The ballots will decide who will go, and we hope they may also decide who are most worthy to go. It is an important matter, but not so important that it ought to hedge up the way of conference business for three days, and in the end create soreness that may be felt for a quadrennium. The so-called candidates would do well to eat a few sour grapes before the session, that their teeth may not be set too much on edge if compelled to take to that sort of diet after the session closes. No man is great enough or good enough to be a delegate to general conference who cannot gracefully accept defeat, should defeat come, and even to feel that his brethren are tolerably wise in leaving him at home. Colossal conceit and transcendent ability do not always go together, and when they do, the conceit can endure to be thumped a little. Nor do ardent desire and fair average strength always accompany each other. The man who works himself up into a fever of expectation and eagerness over any kind of election is a fine character to omit from the ticket. He is weak. In no respect is he a master. A delegation composed of such would not worthily represent Michigan. Our state lies along the northern border. Give us two delegations of wise, good, cool, thoughtful, earnest, studious men, who will care more for what they can actually do in the next general conference, than for what they can appear to be. The most influential delegation in the next general conference ought to be the delegation whose members know the most, work the hardest, believe most fully in God, and are resolved to push Methodism ahead in every direction.—*Michigan Christian Advocate*.

Cure For Diphtheria.

The following clipping has been sent in, and is published for the benefit of the public at large:

A child nine years old became violently ill with diphtheria. She was so weak it was deemed dangerous to try tracheotomy (or cutting open the wind-pipe). Dr. Nichols, who was attending her, received a copy of the *Paris Figaro*, which contained a report made to the French Academy of Medicine by Dr. Delthill, who stated that the vapors of liquid tar and turpentine would dissolve the fibrinous exudations which choke up the throat in croup and diphtheria.

Here are the directions: Pour equal parts of turpentine and tar into a cup or pan, and set fire to the mixture, taking care to have a larger pan under it, as a safeguard against fire. A dense resinous smoke arises, making the room dark. "The patient," Dr. Delthill says, "immediately seems to experience relief; the choking and rattle stop; the patient falls asleep, and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. Those whom caught in a glass, may be seen to dissolve in the smoke. In the course of three days afterward the patient entirely recovers."

Dr. Nichols, of Minneapolis, tried this treatment with the little girl spoken of. She was lying gasping for breath when he first saw her. He took two teaspoonfuls of liquid tar and the same quantity of turpentine, and set them on fire. The rich, resinous smoke which rose to the ceiling was by no means unpleasant. As it filled the room the child's breathing became natural, and as the smoke grew dense she fell asleep, and in three days had entirely recovered.—*Pittsburg Christian Advocate*.

Temperance.

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

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

The Fruitage of Prohibition in Kansas.

BY PETER MCVICAR, D. D.,
PRESIDENT OF WASHBURN COLLEGE.

The prohibitory amendment to the Constitution of Kansas, was adopted in the autumn of 1880. The law to enforce this amendment went into effect in May, 1882, a little over five years ago. The majority by which the amendment was adopted was small. Many of the temperance people were apprehensive as to the result. Would it not remain a dead letter upon the statute books? For several years, even as late as 1885, in some cities the sentiment was strongly against the enforcement. But the growing sentiment of the people in the rural districts and in the smaller towns, became so intensified, that county officers and state officials even were made to feel the pressure of popular indignation against the saloon and against any city that persisted in thwarting the will of the people.

The most refractory points were visited by the attorney-general of the state in person, and by the strong arm of the law every saloon was closed. It may now safely be affirmed that the prohibitory laws of Kansas are enforced as effectively as other criminal laws.

The Governor of the state, a few days since, addressed a letter to the general manager of the Associated Press, in refutation of floating statements as to the failure of prohibition in Kansas. At the adoption of the Constitutional Amendment, the Governor was one of those who believed that the measure was a mistake, but the results have fully convinced him of the opposite. From statistics carefully gleaned the following showing is made:

In 1880 the population of Kansas was 996,086; now it is fully 1,650,600.

In 1880 Kansas had only 3,104 miles of railway; now about 7,000 miles—more than double.

In 1880 the assessed valuation of property, real and personal, aggregated only \$160,891,689; now the returns indicate a total of \$300,000,000—nearly double.

In 1880 Kansas had 5,153 school-houses, 2,514 churches, and 347 newspapers; now 8,500 school-houses, 3,500 churches, and 700 newspapers.

In 1880 only 55 towns had populations in excess of 1,000; now over 200 towns have each over 1,000 inhabitants, 25 towns each over 5,000 inhabitants, and four have each over 20,000.

In 1880 only 8,868,000 acres were planted in crops; this year the area planted is 16,000,000—nearly double.

In 1880 the value of the farm products was about \$84,521,000; in 1886 over \$264,000,000.

During the past two and one-half years 17 new counties were organized, 4 more are about to be organized, with only 2 unorganized counties remaining.

The Governor closes his communication with the following strong and terse statement of the case:

"The cities and towns of Kansas, with hardly an exception, have kept pace in growth and prosperity with this marvelous development of the state. Many of them have doubled their population during the past year, and it is a remarkable fact that several cities and towns languished and stood still until they abolished their saloons, and from that date to the present time their growth and prosperity has equaled, and in some instances surpassed, that of other places with equal natural advantages.

"The summing up of the facts of a census confute and confound those who assert that the material prosperity of any

community is promoted by the presence of saloons. So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral and intellectual development, of growth in the country, cities and towns ever witnessed on the American continent has been illustrated in Kansas during the past two years, the period of its most energetic and complete enforcement."

The prohibitory movement now is of the nature of a great moral reform. The people are behind it. And the day may not be far distant when the wonder will be, as in the case of American slavery, that the saloon should ever have been tolerated in any civilized community.

TOPEKA, KAN.

—*Independent.*

The statement made by Mr Powderly, of the Knights of Labor, that "in one Pennsylvania county in a single year \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workingmen," "Thrift and drink are incompatible, and without thrift the highest wages in the world will not bring competence or assurance against penury. There could be no nobler, more practical aim for the great labor organizations than a crusade against the drink evil. That, indeed, would be an anti-poverty society which undertook to liberate the workingmen from this curse. No course so absolutely certain to elevate, to enrich, to strengthen those devoted to it could be conceived. The organization, the machinery is ready, but where is the aspiration, the self-denial the enthusiasm to adapt it to the desired end? It is not enough to broach the subject here and there, however earnestly it be treated. If anything is to be done to stop the fearful waste of capital, health, character, life itself, which the drink habit entails, there must be a great temperance movement within the ranks of Labor. Where is the Peter the Hermit who will preach this crusade?"

Archbishop Farrar, in the *Contemporary Review*, says that civilized Europe is flooding Africa with rum; and Joseph Thomson, the African traveler, asserts that evil results of the rum traffic in the dark continent are far greater than were those of the slave trade. In a South African report it was stated that 101 natives were destroyed by rum drinking in two months in 1883—an easy and expeditious way of carrying out the policy recommended by the writer heretofore cited. A trustworthy authority says that in 1884 Great Britain sent to Africa 602,318 gallons of spirits, Germany 7,136,263 and America 921,412, to help on the work of extermination. The profits of this business are said to be 700 per cent. annually. The greed for gold must, of course, be somehow glutted. In the face of that fact, it counts for nothing that the natives on the seaboard of Africa are being rapidly decimated as the result of the rum traffic. Archbishop Farrar urges the British parliament to interfere, but probably that body will do nothing whatever to stop the alcoholic tide flowing into Africa. The "lumpish savages" must go. The less there are of them, the less missionary work will have to be done, the better opportunity the rum-selling Caucasian will enjoy to march up and take possession of the dark continent. If this is the proper view to take, modern civilization should adopt a flag with a rum bottle emblazoned upon it, and end by calling the missionaries home.—*Troy Times.*

Prohibition has been defeated in Texas by an unexpectedly large vote. Few persons familiar with the political and social conditions in that state expected the amendment to carry, and some have deprecated the campaign as premature. But to every one the news of the large adverse vote (perhaps 100,000) has come as a surprise. The tem-

perance people yonder have fought a good fight against fearful odds. The educational influences of the campaign will be valuable. It has been one of the necessary preliminary skirmishes; pretty soon the decisive battle will come, and our cause shall triumph. That day is surely coming in Texas, and everywhere.

Last year, out of the pocket of the laboring class alone, \$500,000,000 has been expended for intoxicating liquors. Within the past four years \$2,000,000,000. Turn this amount loose to-morrow on your unsold goods, and they would melt like mist before the morning sun. Many a now barefooted boy would soon put his new trousers in his red-topped boots, and sing with pride a king might covet, "This old world is growing better," while bright-eyed boyhood, laughing girlhood, and happy womanhood would praise God for this land and righteously ruled government.

GEO. W. BAIN.

The liquor traffic seizes the machinery, the engine of legislation, and by it creates a moral phenomenon of perpetual motion which nature denies to physics; for it licenses and empowers itself to beget in endless rounds the wrongs, vices, and crimes which society is organized to prevent. And worst of all for our country, it coils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.

JUDGE NOAH DAVIS.

Hope for the Best.

Some listen to all the bad that's brewin,
And say the world is going to ruin:
They'll whisper it softly in your ear
But wishing that all the world might hear.
They carry the black banner wide unfurled
And would throw a gloom over all the world.

If you are faint at heart, and feeble of knees,
You will likely groan, these croakers to please:
They'll knock every prop of your hopes away,
And blight your whole life if you give them sway.

'Twere better to be as deaf as a stone—
Or better still, to let the croakers alone.
Didst ever know the sky darkened by rain,
But the sun was sure to shine out again?
The saddest tale of sin poured in your ear
But you heard of good in another sphere?
If the sun be veiled for three days of the week
There are four left for the blessings you seek:

If the streets you cross are all filth and mire,
Raise the paving stones a little higher.
Perhaps no one can raise a crop of wheat
Without some weeds, and a good deal of cheat.

Yes, there is sin; that can't be denied;
Of the good and the bad walk side by side;
But the good man knows from promptings within
That all the world is not blistered by sin
On hope's highest stilts he strides far away,
Leaving the grumbler in the mire and clay.
H. R. W.

How Jenny Lind Sang "Home, Sweet Home."

Perhaps the most thrilling quarter of an hour of John Howard Payne's life was that when Jenny Lind sang "Home, Sweet Home" to him. The occasion was the Jenny Lind concert in Washington, the night of Dec. 17, 1850. The assembly was perhaps the most distinguished ever seen in a concert room in this country. The immense National Hall, hastily constructed for the occasion on the ruins of the burned National Theatre, was filled to overflowing. Among the notables present and occupying front seats were President Fillmore, Daniel Webster, Henry Clay, General Scott, and John Howard Payne. Jenny Lind opened with the "Casta Diva," and followed with the "Flute Song" (in which her voice contested rivalry for purity and sweetness with a flute in the duet), then the famous "Bird Song," and next on her programme the "Greeting to America." All the pieces were applauded apparently to the full capacity of an enthusiastic audience, and Mr. Webster, who was in his most genial after-dinner mood, emphasized the plaudit by rising from his seat and making Jenny a profound bow, as if replying from the

country to her "Greeting." But when the "Swedish Nightingale" answered the encore by turning in the direction of John Howard Payne and giving "Home, Sweet Home," with all the wonderful tenderness, purity and simplicity fitting both the words and air of the immortal song, the difference was at once seen between the mechanical applause called out by a display of fine vocalization, and that elicited by the "touch of nature that makes the whole world kin." Before the first lines of the song was completed the audience was fairly "off its feet," and could scarcely wait for a pause to give expression to its enthusiasm. People ordinarily of the undemonstrative sort clapped, stamped and shouted as if they were mad, and it seemed as if there would be no end to the uproar. Meantime all eyes were turned upon Payne, a small-sized, elegantly-moulded, gray-haired, gentleman, who blushed violently at finding himself the centre of so many glances.—*Brooklyn Magazine.*

Premonitions.

The following account, copied from a recent paper, furnishes another illustration of that secret and sacred guidance so mysterious to those who have never experienced or heeded it, and so real and certain to others who have known and felt its power, and witnessed its glad results.

"A lady sat sewing quietly in her sitting room, and in an inner chamber the nurse had just put the baby to sleep, and laid her down. As the nurse came out of the chamber she said to her mistress: "The little thing is asleep for three hours, ma'am I'll warrant."

The nurse then went down stairs, and for about a minute the mother sewed on. Suddenly a desire seized her to go and take the sleeping child from the crib.

"What nonsense!" she said to herself, "baby is sound asleep. Nurse just put her down. I shall not go."

"Instantly, however, some power, stronger even than the last, urged the mother to go to her baby, and after a moment she arose, half vexed with herself, and went to her chamber. The baby was asleep in her little bed, safely tucked in with soft white and pink blankets. One small hand was thrown above the little brown head. It was half open, the exquisite fingers slightly curved, and the palm as rosy as the depths of a lovely shell.

"My baby! whispered the mother, adoring the little sleeper, as mothers will. "My own little baby!" She bent over suddenly a third time, impelled by that mysterious force which was controlling her, and, for no apparent reason, took the sleeping baby in her arms and went into the other room.

"She had scarcely crossed the threshold when a startling sound caused her to look back. Through a stifling cloud of thick clay dust she saw that the ceiling above the baby's cradle had fallen, burying the heaps of rosy blankets, and lying heaviest of all upon that spot where but for her mystic warning, her little child would even then have been lying."
—*Ec.*

Constituting Bishops.

The General Conference is supreme as to the method of constituting a Bishop or General Superintendent in the Methodist Episcopal Church. It has adopted a certain method, and has acted under it for years but it can change it at its pleasure. Therefore, it can constitute a Bishop by a mere resolution, as well as in the way now named in the Discipline. The present method is an impressive and solemn procedure, but there is no constitutional necessity that it be continued. The General Conference may change its methods and constitute Bishops in different ways at different times. Strip the business of all High Churchism, and difficulties at once

vanish, and the Bishop Taylor matter, as a mere question of law and fact, becomes as simple as A B C. What is the wise and expedient thing to do is another question, and one that needs to be bethoroughly considered. Bishop Taylor is in Africa, and in the whole Methodist Episcopal Church there is no other man who, in our judgement, is as well adapted to pioneer work in that country as is Bishop Taylor. He is an old man now, old enough to cease his arduous labors, and it seems almost a hardship to ask him to continue in that far-off, blistering climate. He does not ask to be released, however, and it is wholly evident to us that he, and no other, is the man to lead the host of God in that land of ignorance, cruelty and sin; and if he is willing to "abide in that country," nothing should be done to take him out of it. Bishop Taylor should remain in Africa. It is not entirely easy, therefore, to determine what is the wisest thing to do, and that question should be seriously discussed before the General Conference does anything in the case; but that it can by resolution put Bishop Taylor on the platform of the General Conference, if it so desires, is to us too clear to need argument. It is also clear that that tall form will not be long left in the outer court. Bishop Taylor will be the most conspicuous figure at the next General Conference, if he lives, and justly so. Nobody need be sensitive in the matter. The right thing will be done for that man of God.—*Western Christian Advocate.*

Amusement, or Recreation.

There is no difficulty in regard to amusements if the subject is considered in the right spirit. Too often the question seems to be, to what extent may I indulge in worldly amusements without compromising my Christian character? That is, I will give up whatever I cannot safely retain. This is not the Christian spirit. If we have the spirit of Christ, we will make any and every reasonable sacrifice for the salvation of souls and our own spiritual growth. There are some amusements that are not only essentially worldly, and have always been reckoned so, but they tend to frivolity, and are made so often the instrument or the occasion of sinfulness that they should be discountenanced without a second thought. Amusements, from the Christian point of view, are not to be indulged in except for a beneficent purpose. This position stands in the way of all the various devices which have no higher object than to "kill time" to ease discontent; a class that encroach on time and discount opportunity, that dissipate thoughtfulness, that relax the entire mental and moral constitution. We should ask ourselves when the subject is under consideration, what benefit is to be obtained in this or that association? Will this tend to elevate my character, and enable me to live more worthily, and exert a larger influence for good on my associates? We have no right to throw away a part of our lives, even if no serious harm seems to come of it. Life is a sacred trust. When we overtax our energies for a time, it is rest, and recreation of the least exciting kind that we need, not amusement.—*Central Advocate.*

The transportation of the mail on the Sabbath employs about 200,000 men. No true Sabbath keeping Christian can labor in this service, nor can they obey the law of Congress which says, "And it shall be the duty of the postmaster at all reasonable hours, on every day of the week, to deliver on demand any letter, or packet, to the person entitled to or authorized to receive the same." When the government thus throws its influence against morality, Christianity and the church, it must interfere with the rights of conscience.—*Christian Statesman.*

The Sunday School.

Golden Precepts.

LESSON FOR SUNDAY, SEPT. 11, 1887.
Matt. 7: 1-12

BY REV. W. O. HOLWAY, U. S. N.
[Adapted from Zions Herald.]

1. GOLDEN TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7: 12.)

1. Judge not.—Refrain from harsh, hasty, uncharitable criticism, or condemnation, of the acts or characters of those around you; to not be censorious, or slanderous, or backbiting. *That ye be not judged.*—Others may judge you in turn; and not only this; you will be judged by God Himself for your rash and unkind judgment of others. What is rebuked here is not judicial condemnation, or private opinion, but rather "those un-called-for judgments which are neither dictated by duty, nor prompted by love." (Lange.)

2. With what judgment ye judge.—A reminder of the style of equity which exists in this world, in which severity provokes severity, and kindness provokes kindness, etc.; and also a solemn warning that, in like manner as we are taught to pray God to forgive us as we forgive others, we are also taught that God will judge us as we judge others. *With what measure ye mete*—a repetition, probably for emphasis, of the preceding idea, only under a changed figure.

3. Why beholdest thou?—Why gaze at, or stare at? *The mote*—variously rendered "fine particle of floating dust;" or "a splinter;" or "a stalk, or twig;" all referring, however, to comparatively little sins in our neighbor which might be overlooked, if we did not stare at them. *Considerest not*—apprehendest not. *The beam*—a sin of great magnitude, like a huge timber. This comparison, as Ellicott shows, and also Lightfoot, was a proverb among the Jews, and is almost "verbally identical" with a saying of Rabbi Tarphon.

4. How wilt thou ("canst thou," in Luke) say?—as many such are ready to say; professing to be so friendly, so anxious, to pick out of a brother's eye its little mote, which they magnify into something very great; and all the time ignoring far greater sins in themselves.

5. Thou hypocrite—professing to be a spiritual oculist when your own sight is far gone by disease; pretending to reform others when you yourself need to be reformed. *First*—before trying to cure others. *Thou shalt thou see clearly.*—Get your own perceptions purified first, and then you can, with more propriety and success, deal with the imperfection of your brother's vision.

6. Give not that which is holy unto the dogs.—As though He would say: Do not make a mistake on the other side. While uncharitable and hypocritical judgments of others are forbidden, let not My disciples fall into the other extreme and lavish what is precious and sacred upon those whom they know and feel to be unclean and degraded. The word "holy" refers to the sacrificial meats in the Temple, which no unclean person must touch. The "dogs" are those animals in human shape who represent the canine character as seen especially in the East—disgusting, fierce, turbulent, feeding on garbage. Such would gladly snarf at the holy meats, but must not be so fed. So long as they remain "dogs," it is a profanation to feed them from the altar. Not that they must not be fed; rather they should be fed appropriately. Even an apostle gave the "sincere milk of the Word" to his converts at first, and withheld "the strong meat," because they were not able to bear it. *Neither cast ye your pearls before swine.*—The figure changes, but not the idea. "Pearls" may or may not be faken to resemble the natural food of swine. They must be taken to represent the most precious among truths. Swine "typify the unclean and degraded among men, who are too beastly, and savage, and ignorant to understand or value the pearls of truth." *Let them trample them, etc.*—pollute them, treat them with utmost contempt and defilement. *Turn again and rend you*—not only treat the truth with disdain, but attack savagely those who offer it. "Even saving truth must be withheld from those who would certainly reject it with contempt and savage hatred." (Alexander.)

Ask . . . seek . . . knock—three degrees indicated; asking with the lips; seeking with the heart, and with the use of appropriate means: knocking with faith, patience, and importunity. A promise is attached to each importunity. A gift that is asked for (if in accordance with God's will); the finding of what we seek; the open door and welcome to him who knocks.

Christ here urges us, with condensed concern, to seek, for we shall find. What the

object of this ceaseless and infinite quest shall be, is left sublimely unuttered. The unmentioned thing is the supreme thing. There is only one aim large enough to satisfy your soul's hunger, when you make a fair, free, deliberate decision. The one true search of man can have but one object—God (Huntington.)

8. Every one that asketh, etc.—a universal promise, from which no one can exclude himself because of a sense of unworthiness; an explicit promise, frequently repeated by our Lord, and with no other limitation than that contained in the context, and in James 4: 3. "God always answers the right kind of prayer, but in His own right way." (Schaff.)

9. What man is there of you?—Our Lord frequently appeals to human relations and affections, to illustrate and enforce the divine. *Ask bread, will he give him a stone?*—deceive him by a resemblance? not supply his need at all? What earthly father is so destitute of human instincts and paternal love as to do this? The "stone" in shape, resembles the loaf.

10. If he ask a fish will he give him a serpent?—not simply deceive him, but even worse—give him in reply what would wound and hurt. No father would do this.

We often deem the bread a stone, and the fish a serpent, misunderstanding God's good gifts (Schaff.)

11. If ye then being evil—as compared with Him who is essential goodness; if ye, whose affections are clouded by sin, and selfishness, and ignorance, etc. *Know how to give good gifts*—do not make mistakes, and are willing and tender and kind because ye are parents. *How much more*—how infinitely more! *Your Father which is in heaven*—the All-Wise, the All-Loving One, who regards you as His children, whose knowledge of your wants is perfect, and whose resources are boundless. *Give good things.*—In the corresponding passage in Luke, we read "the Holy Spirit" in whom all "good things" are comprehended. *To them that ask Him.*—He doesn't need to be asked, for He knows; but He has wisely appointed prayer as a condition. "The argument," says Peloubet "is conclusive. If God does not answer prayer, and if what He gives us in response to our asking is not best for us, then God is not as good as an earthly parent."

If therefore, we in prayer ask anything of God which may be good or evil under different circumstances, and receive it not, we may conclude that though we ask bread, yet indeed it was a stone; though we thought it was a fish, yet God saw it was a scorpion; and account that God answered our general desires, which were for some good, by denying our own specific request (Pool.)

12. Therefore all things whatsoever ye would, etc.—a rule rightly called "the Golden," seeing that it sums up in a brief, compact precept, the preceding teachings, and not only defines the duty of loving our neighbor as ourselves, but also, as applied to God, and the supreme gratitude we owe to Him for His gifts to us, includes the whole law. *Whatever ye would, etc.*—whatsoever things ye would reasonably and lawfully expect, etc. *Do ye even so*—do ye after the same manner. To determine your conduct toward others, act precisely toward them as you would like to have them act toward you. Put yourself mentally in the situation of your neighbor, and then ask how you might reasonably expect him to behave towards you, if he were exactly in your situation. This rule, carried out, "would lead to universal justice, truth, goodness, compassion, beneficence, forgiveness, and candor." Connecting this rule with the context, it would mean as follows: "Deal with others as ye would be dealt with by others, even as ye are dealt with by God. Be true, just, and kind in your judgments, as He is. *Forgive as He forgives,*" etc. Similar maxims in a negative form are found in heathen ethics, and in the writings of the Jewish doctors; but nowhere else do we find the rule expressed with such clearness and enforced with such sanctions. *This is the Law and the Prophets*—This sums up the teachings of the Old Testament.

Methodism in Wilmington.

It is not too much to say that "Methodism in Wilmington," in its connectional relations has an influence far beyond its geographical lines. This it possesses through that divine *ajjlatus* that gives to it its true animus everywhere, and which by its visible representatives are bound together in the fellowship of "one Lord, one faith and one baptism." In this way it is easy to see that Methodism in the city extended through its several local churches, and became potential in the encampment of "Brandywine Summit," where for the space of ten days it held high social and

spiritual carnival with God's people as representatives from other places. Asbury, St. Paul's, Union, Scott, Brandywine, Mt. Salem, Epworth, Madeley and Grace, were each represented by associated bodies or individuals. Presiding Elder Murray, was present and performed his part well. Ex-Presiding Elder Hill was on hand and efficient as usual. R. C. Jones of Mt. Salem had charge of the meeting, and proved himself equal to the situation. Other ministers of the city—Messrs. Brown, Bryan, Stengle, Grice, Corkran and Ewing, were present and in labors abundant. There were also female workers who led the woman's prayer services and were otherwise active in the general work, of them the following may be named—Miss Mary Crouch, Mrs. Taggart, Mrs. Hoffecker, Mrs. Irwin, Mrs. Brown, and Mrs. Stengle. Besides these, there were many brothers and sisters of the city congregations who were "workers together" in the various meetings. Preachers from the Philadelphia Conference and preachers from our own Conference, besides those of the city did noble work in the pulpit and out of it. There were also brothers and sisters from adjacent, and distant churches, who were active and useful in the work. The editor of the *Peninsula Methodist* was present from Wednesday to the close and preached Thursday morning. I am of the opinion, that every one who visited the camp to be profited did receive benefit, and can testify, it was good to be there. There were more than forty converts, some no doubt of the city and some of the country—these will go to their respective homes, and I trust, in private and public "witness a good confession." There are others no doubt, who were more or less awakened, who will at the extra meetings of their respective neighborhoods this fall and winter seek the Lord. There were most probably some "lukewarm professors," who were renewed, who with spiritual believers, whose strength was renewed, will enter into church work with a fresh consecration and zeal. There is great encouragement to look for a glorious outpouring of the Spirit upon our churches in the city and elsewhere; that will extend to other denominations. There can therefore be no doubt, but that Methodism in Wilmington has at once given and received gracious endowments for increased usefulness in "works of faith and labors of love." And by their influence those who did not or could not attend the camp, will become more fully consecrated to the Lord and to his work.

By the experience of previous years, the managers of the encampment, both in things secular and religious, will be prepared to introduce such improvements as are necessary to perfect the arrangements already so good, for the greatest enjoyment and usefulness of their Grove Institution. The Methodists of Wilmington should consider themselves highly favored in having so near at hand so grand a rural resort, for at least ten days vacation, where the great benefactions of health, social intercourse, and religious instruction and devotions are so abundant.

HELPER.

"Invidious Discrimination."

The *Central Christian Advocate* criticizes with severity the Peninsula Methodist for reflections upon the Book Committee in not allowing Bishop Taylor's salary to be paid out of the Episcopal Fund. The Book Committee no doubt regard their refusal of Bishop Taylor's request as right, and a reference of his salary to the Missionary Society as the best thing they knew of. But both the Book Committee and the Missionary Committee must have known that Bishop Taylor's convictions about using missionary money for that purpose, and his former strained relations with the

Missionary Society, would compel him to decline a salary from that source. When the Book Committee met the second year they adhered to their previous action; even justified and emphasized it. They insisted on their interpretation of a technicality of law in Bishop Taylor's case though they knew the General Conference had made no special order in the matter; and that the Bishops for many years received their salaries and traveling expenses from the Book Concern, while there was no shadow of law for it, and it was plainly contrary to the disciplinary law which required the profits of the Book Concern to be given for the benefit of the superannuated ministers of the church. At this same second session of the Book Committee, which reaffirmed their first determination not to allow Bishop Taylor to be paid out of the Episcopal Fund, the profits of the Book Concern for the year were declared to be \$230,000, and only \$30,000 of it was appropriated for the superannuated fund—\$200,000 covered into the already abounding capital of the Book Concern. While the members of the Book Committee may be personally friendly to Bishop Taylor, their action looks like it was caused by some unfriendly pressure. Else why would they press a doubtful technicality in Bishop Taylor's case, and without any censure permit plain technicalities of law to be violated? The tendency now in the whole church amongst officials and non-officials in prominent or obscure places, is to rejoice in Bishop Taylor's work and to commend his noble character. But this was not so at the beginning. When in the General Conference his name was proposed for Missionary Bishop of Africa, and the vote was about to be taken, a person on the platform said—loud enough to be heard by those around him—"This vote ought not to be taken to-day; it ought to be postponed till tomorrow. If we had half an hour we could defeat it." Another person of high position on the platform at the same moment said, "The idea that that old ecclesiastical crank, Bill Taylor, should be elected a bishop!" And when the Missionary Committee met a few months after, although Bishop Taylor was present, what uncomplimentary things were said about his visionary schemes for Africa, as reported in the *Christian Advocate*! And one of the chief officials of the church began to prepare, and was about to print, a book showing how expensive Taylor's missions were in contrast with the regular missions, and how much cheaper the missions could be planted in Africa by the Missionary Society than by Bishop Taylor. Such unfriendliness to Taylor and his plans, we imagine, produced the first determination of the Book Committee not to allow his salary from the Episcopal Fund. And then to do that might seem to recognize Wm. Taylor as a Bishop while he was only a missionary, though the General Conference made him both. The editor of the *Central* has to make his report to the Book Committee, and would naturally defend all the acts of the committee; but the great Methodist Episcopal church would contribute to nothing more freely than to the Episcopal Fund, if Bishop Taylor's salary were allowed to be paid from it. The General Conference will have something to say on the subject, which we imagine will not be made up of mere abstractions.—*Baltimore Methodist*.

About Preachers.

It is sometimes said of the Methodists, and other preachers of bygone days, "they were men of one book." So they were, and the scriptural element in their sermons made those sermons as a "garden of spices." Because of this the people loved to hear them preach, and were spiritually and lastingly benefited by the preaching.

There is no sermon that is really worth much in which God's word is not the principal speaker. There may be poetry, refinement, historic truth, pathos, and all the charms of rhetoric, but these go little or none beyond the aesthetic taste and the emotional nature. It is the word of God, and that only, that "is quick and powerful, and sharper than any two-edged sword, piercing even to dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." Human rhetoric will not do this; nor can it be done by mere pathos, nor yet by the "enticing words of man's wisdom," but by the demonstration of the Spirit and power. Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Luther, Calvin, Knox, Whitefield, Wesley, Edwards, Davies, Chalmers, and others were full of the divine word and instinct with living doctrines. Preachers whose sermons are saturated with the spirit of the word, never wear out among the people. They always bring manna that is pure, sweet, and freshly gathered. God's word is deep, and he who studies it attentively and prayerfully will always have something new, ever bringing out of his treasury things new as well as old. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are the very flowers of elegance. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, and authority to what he says. Moreover they are to the discourse like windows of a house, they let in the light upon it, make it bright, clear, and easily understood.

Why is it some—many—preachers are natural except in the pulpit? At other times and places they speak in a natural tone, and at least commonly act in an easy, natural manner. Why then be stiff, formal, and unnatural in the pulpit—speaking in an unnatural tone, accompanied with unnatural and sometimes very awkward gestures, with closed fists as if he would force his words *vi et armis*, and fling his arms about as actively and as irregularly as if he fought a swarm of bees or yellow jackets? Would any man of sense and decency do so if he were speaking to one person only? If not, then why should he do it when speaking to a crowd? Of course he should speak loud enough to be easily and distinctly heard by those whom he addresses; but certainly he should not try to deafen them, nor yet should he mumble and drawl his words as though he thought sin is to be taken from the heart, as Eve was taken from Adam, first putting his hearers into a dead sleep? The natural tone of earnest, animated conversation or serious conversation should be that of the preacher. And it will, if there be in the preacher's mind and consciousness a realization of the presence of Almighty God. Then God in Christ will be the overshadowing object of the preacher's message.

The celebrated Monod has somewhere when speaking of public diction, said: "It is scarcely necessary to mention the importance of a good delivery. Of all human means there is not one which contributes more to fix the attention of men, and to move their hearts. Many a discourse which delivered in a bombastic and monotonous tone leaves the hearer unmoved and seems to invite him to allow his thoughts to wander, would have riveted his attention, touched him, and convinced him had it been given as spoken from the soul, with the intonations natural to feeling and reason. The tone of good conversation, but that tone heightened and ennobled, appears to me the ideal of pulpit delivery."

These are sound, sensible words, to which we all would do well to take heed. Any man may be natural, may be himself, if he will. Let him have the true sense of what he proposes to say, at the same time imbibe the spirit of it, then be natural, and to a greater or less extent he will be successful.—*St. Louis (Mo.) Advocate*.

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Reducing the Ratio.

It is a matter of great gratification that the note of warning raised last winter was heeded, and with great unanimity the spring Conferences rejected the crude proposition so to increase the basis of representation in the Annual Conference, as to limit most of the General Conferences to a single clerical delegate, and at the same time, give to a small Conference of fifteen members or less, an equal representation with one of one hundred and forty men. Wherever the subject was understood, and no official dictation attempted, the vote was almost unanimous against it. In the Philadelphia Conference, but one member voted for it.

From the *Michigan Christian Advocate* we take the following. We trust the west will rival the east in vetoing this iniquity.

"Every member of an annual conference will, of course, think for himself concerning the propriety of changing the ratio of ministerial representation in the general conference from one delegate to every forty-five members to one for every ninety, but our judgment is that the proposition ought not to carry. Such a provision would give a conference of fifteen members just as much power in the general conference as a conference of ninety members, and one of 149 members. It would prevent most of the conferences from electing more than one or two delegates, and the choice would usually fall upon a privileged class, thus effectually shutting out from the great councils of the church many very able, deserving and worthy men, who now help to keep the denominational ship off the rocks and steady in her course. It would reduce the number of delegates from Detroit and Michigan conferences just one-half. There is no good reason why the change should be made. The general conference is none too large. It is by no means unwieldy. The expense of maintaining it is not more than one cent per member annually, a mere trifle surely. The general conference should remain a truly representative body, and this it cannot be unless room is allowed for the election of delegates from the pastorate, presiding eldership, and other clerical ranks. The matter was not fairly considered by the general conference, but was hurried through in the closing days. The eastern conferences have put upon it the seal of condemnation; let the western conferences follow suit."

Bishop W. L. Harris, D. D.;
LL. D.

"Know ye not that there is prince and a great man fallen this day in Israel." Just two weeks from the day when devout men carried Daniel Curry, "that grand old man" to his burial, an escort of angels bore away to Abraham's bosom the ransomed spirit of our honored Bishop, William Logan Harris.

Seldom has the church been called to mourn the loss of such great and good men, and still less frequently come such bereavements in so close proximity. But while we deplore our loss, we rejoice in their blessed and eternal gain. Of each of these leaders in our Israel, it can be truthfully said, "to him to live was Christ, and to die was gain."

Until within a few months, the vigorous health and stalwart frame of Bishop Harris gave little sign of the pressure of nearly seventy years, more than fifty of which, he had spent in the work of the gospel ministry. Some alarming indications of impending failure of vital functions, led to the conviction that he must have absolute rest from all care and labor, at least for a season. A visit to Europe was undertaken, as affording the best promise of re-cuperation. For a while the Bishop made gratifying improvement, but shortly before the time first fixed for his return voyage, he suffered a sudden and violent attack. From this he rallied sufficiently to return home, reaching New York, in company with Bishop Ninde and daughter, Wednesday of last week, but was greatly exhausted, and only survived till Friday afternoon the 1st inst., having been unconscious most of the time.

Bishop Harris was born near Mansfield, in North Eastern Ohio, Nov. 4th, 1817, attended school in the Norwalk Institute, was converted at the age of seventeen, licensed to preach two years later, and at twenty was received on trial into the Michigan Annual Conference, thus including with the State of Michigan the northern part of Ohio. In 1840, at the organization of the North Ohio Conference, Mr. Harris became one of its original members. In 1845 he was appointed tutor in the Wesleyan University, in Delaware, Ohio, but soon resumed the pastoral work. In 1848, at the unanimous request of his Conference brethren he assumed the principalship of Baldwin Institute, (now Baldwin University) in Berea, Ohio; and after three years returned to Delaware, when he was appointed professor in the University, remaining there some nine years, until by the General Conference 1860, he was elected corresponding secretary of the Missionary Society, and for twelve years, was the able and efficient assistant of the lamented Dr. John P. Durbin.

He was elected to the General Conference in 1856, leading his delegation then, as he did each quadrennium afterwards for sixteen years, until his election to the Episcopate. At his first General Conference, he was chosen Secretary of that body, and proved himself such an adept in this office, that he was re-elected to it without opposition at every subsequent session at which he was a delegate. In 1856 he received the degree of Doctor of Divinity from Allegheny College, and in 1870, that of Doctor of Laws from Baldwin University.

In 1872 there were eight bishops elected, and Dr. Harris was one of the three chosen on the first ballot, receiving only thirteen votes less than Dr. Thomas Bowman, our present Senior Bishop. In 1873-4 he made the first Episcopal tour around the world. Leaving New York for California May 6th, 1873, he embarked from San Francisco June 16th, and arrived at Yokobawa, Japan July 6th. After organizing the Japan Mission, he proceeded to China, reaching the city of Peking, Aug. 29th. Here he held the annual meeting of the North China Mission. Subsequently he visited Kiukiang, Foochow, Canton, and Hong Kong, whence he sailed to Calcutta, spending two weeks in Ceylon. Remaining in India from December to February, he visited most of the important centres of missionary work, presiding over the India Conference in Lucknow in January 1874. In February and March he made a tour through Egypt and Palestine, sailing from Bey-

root, Syria, and arriving in Rome March 31st. After spending a month with the missions in Italy, he visited Bulgaria, and presided at the annual meeting held in Constantinople. Hindered by sickness from visiting the Irish Conference in Belfast. He went to Zurich as soon as he was able, and presided over the German and Switzerland Conference. Thence the bishop proceeded to England and appeared before the British Wesleyan Conference, as our fraternal delegate, and also before the British Foreign Bible Society as representative of the American Bible Society. After this he presided over the annual meeting of our Swedish Mission in Stockholm, and officiated at the dedication of a beautiful new church in Christiana, Norway, Aug. 25th. Two days later he presided at the annual meeting of the Norway Mission in Fredericksal; thence he went to Copenhagen and presided over the annual meeting of our Danish Mission. Sept. 10th, he held the first annual meeting of the Italian Mission, in Bologna. Oct. 8th, he sailed from Liverpool, and in eleven days arrived in New York, having completed the circuit of the globe in seventeen months and thirteen days, and a thorough visitation of these missions. In 1880 Bishop Harris made an extensive tour through Mexico, inspecting our Missions there. In 1881-2, he visited our Missions in South America and in Europe, being absent from the country seven months and eleven days, and traveling some thirty-five thousand miles. During his late unofficial visit in England and Scotland, Bishop Harris was the recipient of special attentions, as a highly honored guest among the eminent Methodists of those countries.

He has always been an industrious worker. Besides his sixteen years' service as General Conference Secretary, he has been the Editor of the Discipline for the three quadrenniums of his Episcopate. In 1879, in connection with W. J. Henry, Esq., he published a work of great merit on "Ecclesiastical Law," and also wrote a treatise on "the constitutional powers of the General Conference." As a preacher he was eminently scriptural, quoting with remarkable accuracy and fullness, passages illustrative of the thoughts he aimed to impress upon his hearers. At the session of the Wilmington Conference of 1884, Bishop Harris presided and preached Sabbath morning, in Asbury Church, Wilmington, a most remarkable sermon. The room was packed, seats, aisles, vestibule, pulpit, and altar, were occupied, many people had been there for nearly two hours, when the Bishop announced his text, "Who is this that cometh from Eden, with did garments from Boarrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." For a solid hour and a-half did he hold that crowded audience, as if spell-bound, while he portrayed the conquering Christ in his deadly conflict and complete triumph as his people's mighty Saviour; and this entire discussion, wof and warp, was made up of scriptural quotations. Such wealth of inspired learning, such admirable skill in adjusting passage to passage, and such power in using the word to illustrate and confirm the grand truths of his grand theme, have seldom, if ever, been displayed in a single sermon. Bishop Harris leaves a widow, a son, who is a member of the New York bar, and two daughters, one of whom is the wife of Dr. M. P. Hatfield, a professor in the Medical College, Chicago, Ill.

The Bishop's funeral took place from St. Paul's Methodist Episcopal Church, New York City, Tuesday Sept. 6th.

Centennial of the Constitution.

The present Constitution of the United States was adopted Sept. 17th, 1777, by a convention composed of representatives of the thirteen original

States, held in the city of Philadelphia. Elaborate arrangements have been made to celebrate its one hundredth anniversary in a befitting manner. Thursday, Friday, and Saturday of next week has been set apart for the celebrations, and the Pennsylvania Rail Road Company will carry passengers at single fares for the round trip.

The President of the United States, the Governors of all the States of the Union, and the representatives of all departments of General and State Government, are expected to participate. A grand civil and military procession, symbolizing the development and growth of the nation during the century, and representing the various industries and occupations of the people will be an imposing feature of the occasion. These half price tickets we understand are good from the 13th to the 17th inclusive.

Help for Africa.

Eighteen accepted and approved missionaries are ready to sail for the Dark Continent, as soon as fourteen more are mustered into this company of recruits. \$17,000 is the amount needed to transport these thirty-two persons to their field of labor, where they are to serve the church, in spreading the light of the gospel at their own charges, on Bishop Taylor's principle of self-support. Will not the friends of Africa's evangelization promptly send in their contributions, large or small, "as the Lord has prospered them," to replenish the treasury of the Transit Fund? The *Peninsula Methodist* will be glad to acknowledge all moneys sent to our care on this account and forward the same.

GRACE MEMORIAL, Jacob Todd, D. D., pastor. Last Sunday Dr. Todd resumed his work at Grace, after a delightful vacation of some six weeks. Large congregations greeted him, and tasteful floral decorations expressed the joy of his people at his return. An interesting communion service was held in the morning, and a preaching service at night.

After a brief stay at Rehoboth beach Dr. Todd visited Wye Camp meeting, preaching twice on Sunday July 31st; at the close of the second sermon, there was quite an interest manifested among the unconverted, and a number of penitents came forward as seekers. He then went to the Camden Camp and preached once, but the rain, the heat, and the mosquitoes very considerably interfered with the comfort of the people, and had an unfavorable effect upon the meeting.

From Camden, Del., Dr. Todd went to Luray, Va., whose wonderful caverns present such great attractions to the tourist. Milboro, Milboro Springs, the Old Sweet Springs, the White Sulphur Springs near Greenbrier, Va., the Natural Bridge, were visited in succession, and then through Richmond, he made his way to Old Point Comfort, where he embarked for Baltimore, upon one of the Bay steamers, which for real comfort, Dr. Todd thinks are unequaled by any in the country.

The White Sulphur Springs are the Saratoga of the South; at the Old Sweet, social life is less fashionable, and more simple and quiet. In the ball-rooms of the hotels, religious services are held every Sunday. At the Old Sweet, clergymen of the Protestant Episcopal Church almost monopolize these services, but Dr. Todd preached there one Sunday evening, at the request of the proprietor. The Chalevate Springs present a singular phenomenon in that of three springs within a few feet of each other, one of sulphur, one of alum and a third Chalybeate; so near and yet entirely separate. Another interesting matter is the fact stated, that the analysis of these Sulphur Springs shows precisely the same proportions in their ingredients, as were found to exist by analysis a hundred years ago.

Roman Catholic Missions.

The Roman Catholic Church might have taken the world for Christ long ago if she had been true to Him. Her crimes against Christianity itself have been very great. Her refusal to give the word of God to the people is treason against the King himself. Her worldly policy, so different from the spirit of Him who said to Pilate, "My kingdom is not of this world," will sooner or later make her obnoxious even to pagan nations where she has gained a foothold. For these reasons the Roman Church has never been able to lift nations into real greatness. After two centuries and a half of her domination, pagans are pagans still. Who that visited the Centennial Exhibition in 1876 was not impressed with this fact! To pass from the department assigned to the productions of Mexico to the many departments assigned to England, was like passing from the gloom of a monastic cell into a brilliantly lighted home, resounding with songs and shouts of joy. Arthur Pearson says, "So far back in the past as the 16th century, Francis Xavier, one of the most devout Christians that ever lived, planted missions in Japan. In 1582 the Catholic converts sent an embassy to Rome bearing letters and presents to the pope. Their return was the signal for new conquests, and in two years 12,000 converts were baptized. What an opportunity to rescue a great nation from paganism! But the authorities of the Church by their assumption of supreme power so aroused the suspicion and jealousy of the Government, that an edict was promulgated forbidding any Japanese under any pretext to leave the country, and decreeing that if any Christian or even the Christian's God himself should set foot on the island he should lose his head."

What a different welcome has been extended to our Protestant missions! The "Light of the World" is rising on the island empire. In no land is the contrast between Romanism and Protestantism more clearly known and felt by the people. With the advent of Protestant missions Japan has railroads, telegraphs, schools, colleges, churches, and postal facilities. Two thousands newspapers are now being published—more than in Russia and Spain combined.

In 1873 the calendar of Christian nations displaced the pagan, and "Anno Domini" now determines all dates. In 1876 the national "fifth" day gave way to the one day in seven as a day of rest. These are wonderful days. The earth is being filled with the knowledge of the Lord.

From the *Delawarean* of the 3rd inst., we clip the following resume of church improvements in Dover, Del. "Nothing could better prove the growth of religious sentiment among Dover's citizens than the activity displayed by the various congregations during the past Summer in erecting new, adding to and burnishing up their old places of worship. The Methodists have erected a handsome new chapel at the corner of Governor's avenue and Mary street, which is nearly completed. The main object is to furnish Sabbath School accommodations for the children of that section of the town and in this respect it will no doubt be highly appreciated. In addition class meetings and other religious exercises will be held here.

The Episcopalians have also been at work upon their venerable edifice, and the transformation of the interior, has been complete. The added chancel, can be seen to advantage, now that the wood work has been completed and painted, and its design adds to the beauty of the handsome interior. The railings and steps are oak imitation finished in hard oil, the walls French gray, the ceiling pearl, with a Turkey-red border. Four stained glass windows have been placed in the sides and these with the large gothic window in the rear will make a very pretty effect when the chancel is lighted. The walls and ceiling of the main body of the church are finished in keeping with those of the chancel. The pews are also to be finished in oak and hard oil, and are to be newly upholstered; and the building will be completed and ready for occupancy next week.

The Presbyterians have completely remodeled their edifice on Governor's avenue. The choir gallery has been removed, and the singers will be located in the rear of the altar platform. The side galleries have been extended, new railings have been placed along them, and a passage-way across the rear connecting galleries has been railed off. The wood work of the interior will be finished in oak and the pews grained. The outside of the building is about completed the walls being a light drab with olive-green trimmings.

The colored folks have not been behind their white brethren. They have built and dedicated a new Baptist church on north Queen street, and old Whatcoat M. E. church is having about three hundred dollars' worth of repairs put upon it. The interior will be quite stylish.

Conference News.

Notes from Wilmington District.

Woodlawn and Brandywine Summit camps were religious successes. Eighty conversion. The only new features adopted were the Missionary days.

Hopewell, near Woodlawn, since camp, has been rejoicing in a glorious revival.

Rev. W. R. Sears, has decided to go to school, and will be succeeded at Hopewell, by Rev. J. Jones from the Primitive Methodist Church.

The Trustees of the Wesley Church, this city, have been so encouraged by their friends and the Church Extension Society, that they have begun a single story building, with a hope of completing it by the first of December. Rev. W. G. Koons is making many friends, who are helping him in this much needed enterprise.

Red Lion has painted and refurnished their S. S. Room; the Pastor, W. A. Wise, reported all bills paid and not a dollar debt on the church.

Glasgow has been blessed with an out-pouring of the Spirit which has awakened and converted sinners. The Pastor, A. Burke, is looking for a great revival.

The Newport people united in a "Harvest Home" in Lynam's woods the 8th.

St. Paul's S. S. reopened Sept. 4, 2 P. M. Great interest was manifested. Rev. A. Sten- gale made an address, and an original poem by the Supt. Joseph Pyle, was read and much enjoyed.

Asbury is holding a village camp with an afternoon and evening service.

Rev. Frank Carpenter, who has been at Dover Seminary the last two years, has left this city for Bishopville, Md., to succeed S. F. Johnson.

The Rev. Kourad R. Harting, pastor of the Swedish Mission, has been ill with rheumatism and malaria.

Rev. Charles Hill and Dr. Jacob Todd have returned from their vacation tours ready for full work; the other city pastors have faithfully served their people through the whole heated term.

Rev. J. D. C. Hanna and family have been absent for a short time, visiting friends in Baltimore.

A new S. S. has been organized at Mt. Hope near Rising Sun, with seventy scholars.

Rev. G. W. Burke preached very acceptably, August 28, at Scott and Mt. Salem churches.

The pulpit of Grace Church was filled in Dr. Todd's absence by Revs. Vaughn Smith, Wesley C. Johnson, H. W. Ewing and W. G. Koons.

The reopening at Felton was a success. So say both pastor and people. It only lacked the big sermon by the brethren who were invited and did not come, to have made it all that could have been desired.

Those who knew the old room as it was, dingy, uncomfortable, and really painful to the eye beholding it—would never recognize it with its new dress of oil-fresco, carpet, and seated with Andrews' improved settees. And the wainscoting adds both to the beauty and durability. It cost a trifle over four hundred dollars to make this much needed transformation; but the workers worked so faithfully, and the givers gave so cheerfully that before the time came for the re-opening sermon every dollar of the money was either in hand or in sight. And as there was therefore no need for a collection to bring up the usual "little deficiency" we passed the basket in the Sunday School for a little thank-offering to the Lord, and gave it to the missionary cause.

We now have a Sunday school room that will compare favorably with any in the Conference for beauty and comfort, and it is paid for.

V. S. C.

Rev. E. E. Williams will preach in the Dover Baptist Church on Sunday, 11th instant.

Presiding Elder J. A. B. Wilson, was at his home in Dover this week, and held the second quarterly conference for Dover charge on Thursday evening of last week.

Rev. T. O. Ayres Presiding Elder of Salisbury District spent a few days in this city this week.

Services were held in the Dover M. E. Church last Sunday evening in the interest

The trustees of the Dover M. E. Church propose to dedicate their new chapel, in the northwestern part of the town, on Sunday, the 2nd day of October. The Rev. W. M. Frysinger, of the Baltimore Centenary Institute, will make an address on the occasion, and other eminent ministers are expected to be present.

The pastor of the Dover, M. E. Church, Rev. T. E. Terry, having returned from his vacation, preached in his pulpit Sabbath, August 28th. Feeling that a sermon would do us some good, we visited the church and were very much interested in the sound and sensible discourse which the pastor delivered to a large audience from 1st Corinthians, 20th chapter, 9th verse: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It was a masterly effort, and his people were much edified. In the evening, at the close of the service, three persons bowed at the altar for prayer, and three others stood up in the congregation asking the prayers of the people. It was a holy season.—*Delawarean.*

SALISBURY, MD.—The corner-stone of the new M. E. Church was laid Aug. 24th, in the presence of a large crowd of people. Preparatory services were held in the Missionary Baptist Church. Rev. R. W. Todd, of Snow Hill, delivered an eloquent address. He was followed by Rev. T. E. Martindale, pastor, who reviewed the history of the church in Salisbury, from the time of its origin in 1778 to the present time. After these services the congregation marched to the site of the new church, where the ritual of the M. E. Church was used at the laying of the stone. At the close of the address by Rev. R. W. Todd, a special offering was made, amounting to \$1,705. This church when completed will be one of the most handsome edifices on the Eastern Shore of Maryland. It will be built of Port Deposit granite, and will cost about \$20,000.—*Balto Sun.*

The W. F. M. Society will hold its quarterly meeting in Union M. E. Church this city, next Thursday Sept. 15th. Mrs. E. B. Stevens will be present and make an address.

NEWPORT, J. D. C. Hanna, pastor—It was the privilege of the editor of the PENINSULA METHODIST to spend last Sunday with the good people of this charge. Thirty-seven years ago, last March, Presiding Elder Jas. Smith called the writer out and assigned him to the Cecil Circuit as junior preacher with Rev. Christopher J. Crouch. Newport watched the afternoon appointment on alternate Sundays; Christiana having the circuit preacher's service in the morning of the sabbath. Sad havoc has death made in the membership of Newport church since then.

The brothers Lynam, Thomas Lamplugh, brothers Kilgore and Flynn, mother Miller, and many others earnest, devoted and zealous in the Master's cause, and ardent Methodists as well, have finished their course with joy, and only a few remain awaiting the summons to a re-union that shall never be broken. We had the pleasure of a brief interview with the aged widows of brothers Kilgore and Springer Lynam, and were glad to find them strong in faith and full of immortal hope. But though the workmen die, the work goes on. Instead of being the eighth part of a circuit, and receiving the same fraction of pastoral service from two preachers, Newport now is a separate charge, branching out in a flourishing chapel at Stanton, and has the entire service of one preacher. The old frame church—with its high roof, its lofty box-pulpit, its high galleries, its rail-back seats, its bare floor, and its tallow dips whose wicks were often trimmed by a brother's dexterous use of his thumb and forefinger, when the sufferers were not at hand, was indeed, with all these primitive and simple furnishings, a hallowed temple, by reason of signal manifestations of Divine Glory within its walls, in the vital power of the truth spoken, and its saving and sanctifying virtue experienced by so many precious souls. It was a joy to the preachers in the winter of 1851, to see a blessed work of grace in the Newport congregation in which numbers were converted and added to the church. Among the youth then converted was a young still a member here, whose whole life has been consecrated to the service of the church, with especial reference to the young, and with signal success. Her only child, a daughter of twelve years has been a devout disciple and a member of the church for three years past. The old frame in which the peerless Bishop Asbury preached the word of life, has been taken to pieces, and a neat two story brick building occupies its site. A neat brick parsonage, the bequest of a devoted member, furnishes the preacher and his family a comfortable home. We understand the trustees are projecting extensive improvements this fall, which will add greatly to the value and

convenience of the occupants of the property.

Rev. Dr. Murray, drove over from Wilmington, in time for the Quarterly love-feast, which was a time of most delightful "refreshing from the presence of the Lord." Among the witnesses was brother Abram Chandler, who has been a steward here for more than thirty years. He is now hale and hearty, and happy in the Lord, in his 83rd year. He was convinced of his need of conversion at a camp meeting near Port Deposit, Md., under the preaching of the late Robert Gerry, and was gloriously converted in January 1835. His wife was removed by death some nine years ago, and his special comfort in his sad loneliness is to dwell upon the anticipation of an eternal re-union in the world to come. Their nine children, seven sons and two daughters, are still living, and all but two identified with the church of their parents. One of the sons is Mr. Kennard Chandler, who is a member of the Ocean Grove Camp Meeting Association, and whose wife is prominent in church work.

A fine congregation listened with interest to the Presiding Elder, as he discoursed on Abram's fears, and the Divine assurance to him, that He would be shield and his exceeding great reward. At 1.15 p. m. Bro. Hanna preached to a large congregation a comforting sermon, at the funeral of a pious young woman, a member of his Sabbath School.

In company with brothers Daniel Green and Vincent G. Flynn, two local preachers in this charge, the writer drove out to Stanton in the afternoon, and preached to attentive hearers in their neat chapel. The evening service was at Newport. Though the pastor was unexpectedly present and in good trim for preaching, the supply had to do the work.

A special pleasure in this visit was, that we were entertained in the comfortable home of Brother and Sister Green, who are hospitality, and are so ready to make the ministers of Christ welcome in their family.

Both Elder and pastor seem intent on large spiritual results, and we hope to have the pleasure of recording many conversions in this charge, before the end of this Conference year.

The "Sound" Camp.

The growing religious feeling, and a succession of small meetings in which there were some conversions, culminated in the unexpected appointment of a camp-meeting on the Old Sound Camp-ground, Roxana charge, Wilmington Conference. Saturday Aug. 20th, we assembled—a goodly army of over sixty tented homes, each representing two or more families beside the transient visitors; the exercises opening that evening with an address by the preacher in charge, Rev. W. R. McFarlane. Our Presiding Elder, Rev. T. O. Ayres threw himself into the work so successfully that several came to the altar, and the cry of the penitents and the shouts of new born souls were heard at the first service. Sunday, an early prayer meeting was followed by an old-time love-feast. Rev. T. O. Ayres preached most impressively from the text—"Finally, brethren pray for us." Rev. Geo. Scott, followed with an exhortation at night, there was a mighty volume of prayer and praise going up. Rev. S. N. Pilchard preached in the afternoon from the words—"What more could have been done to my vineyard, that I have not done in it?" in a most forcible manner. Bro. Olin S. Walton preached at night from Joshua's exhortation, "Let us go up and possess the land for we are fully able;" this sermon was concise and direct. This camp-meeting Sunday proved to be a day of complete victory with many conversions.

Monday morning a very sweet meeting for testimony preceded the sermon which was by Bro. Scott, on Heaven and the preparation needed for such as deserved their names written in the Lamb's Book of Life. This brother is most active as a local preacher, and his pastor's right-hand man. In the afternoon Rev. E. Mathews of our town, a son-in-law of Rev. J. A. Arters, discoursed on the parable of the "Ten Virgins," especially setting forth the folly of resting satisfied with having the lamp of profession while empty of the oil of grace, and its lamentable consequences. The burden of souls was rolled upon many loving hearts, and requests for prayer were many. The evening sermon was by Rev. O. S. Walton on the words, "Pray for us." The pastor followed with an appeal to which penitents responded till the altar was filled, and all were happily converted before the services closed, among them was an old lady of seventy-five, who was assisted to the altar, but, when converted, leaped and praised God.

A heavy thunder-storm at night somewhat dampened the staff but not our ardor. Rev. T. O. Ayres, gave us a running exegesis of the 50th Psalm. Expected help not arriving, we were thrown upon that wonderful factor

in our church economy, native talent; and, brothers Davidson and Williams, came to the front doing effective service. The former gave us in the afternoon a clear and impressive discourse on the necessity of the New Birth; the latter set forth the personal question, "Where art thou," the spirit sealing their efforts with showers of blessing.

Wednesday, Rev. W. R. McFarlane took for his subject the "True Vine," setting forth the ideas of union, dependence, fruitfulness and pruning; Rev. Geo. Scott invited penitents forward, and soon was heard the cry of seekers. God here graciously owned this improvised camp of the Old "Sound" appointment; crowds attending, and many seeking the Saviour and rejoicing in his salvation.

Thursday morning Rev. R. I. Watkins discoursed on "Christ crucified." In the afternoon Rev. Mr. Scott, on "I thought upon my ways, and turned my feet unto thy testimonies." At night Bro. Davidson, an exhorter, helped us. The experience meetings were seasons of holy joy; many aged came to the cross; at every service cries of what must I do to be "saved."

Friday morning, Bro. Watkins preached on "Christ our hope," many came forward. Friday's record was a wonderful revelation of the power and fulness of the Spirit.

Saturday, the camp seemed permeated with a holy calm. The morning sermon was by the pastor, "My son, give me thy heart," a clear, forcible presentation of the claims of God on the human heart. In the afternoon, Rev. Mr. Wray of the M. E. Church, South, preached on the text, "Wilt thou be made whole," the feeling rose to flood tide, and a scene of wonderful power was witnessed, extending to the hour for evening service, which was profitably filled by local brethren.

Sunday began with an experience meeting, followed by a call for seekers. Bro. Watkins preached from the text, "For this cause I bow my knee unto the Father of our Lord Jesus Christ, etc.," closing with an earnest call, which brought scores of weeping ones to the altar of prayer; midnight fasting many still calling upon the God of mercy.

We never have seen such a Pentecost, it was fearful to sinners, a joy to believers. The Holy Spirit took control; the preachers of the morning and afternoon had naught to do but wonder and rejoice. Thousands were on the ground; the Holy Spirit restrained the sinner.

The last morning we assembled at the stand and listened to short addresses by Bros. Watkins and McFarlane, marched twice around the circle, gave the call to penitents, and the work of conversion went on, even after the preacher in charge gave the benediction.

Thus closed one of the most remarkable camp-meetings of the present age, no tongue can tell the story, the ark was resting among the people, the Lord of Hosts led them on to complete victory; it being estimated that no less than two hundred were converted, very many being fine young men, who in their promising manhood gave themselves to the church. No service was without conversions, and at some there were many.

This is the place where on April 5th, 1779, Freebord Garretson, instituted a Methodist society; preaching later to an audience of a thousand people, under the trees, and as often as four times a day, till the whole country was moved, and multitudes who had been sunken into the depths of poverty and degradation, without even the form of Godliness, were turned into industrious, prosperous, and moral people.

RONANA.

From Presiding Elder Davis.

DEAR BROTHER THOMAS:—Those who love to criticize may find fault with you for giving the little Virginia District so much space in your columns. Whether it meets their approval or not, whenever we have anything to report that may be calculated to stimulate others to action, and be of interest to your readers in general we are inclined to give it to you. Smith's Island charge is deserving of special mention. I have just returned from there, after holding their Second Quarterly meeting, and assisting in their annual four days, or home camp-meeting. It was held in their spacious church which was far too small to hold the crowds that came. All the inhabitants from the region around about, men, women, and children appeared to be there. Holland, Tangier, and Deal's Islands and many places on the mainland were well represented. Brothers Dulaney and Tyler were there and rendered good service. It was an occasion of old time awakening and converting power, sinners were powerfully convicted and cried aloud for mercy and when converted, were affected very much as David was when they brought the Ark up from the house of Obadedom, they leaped, and shouted, and praised God. I cannot write of this meeting, as is sometimes said of revival meetings, that it was

quiet and clear of excitement. Thank God we had religious excitement, very much, we think like it was on the day of Pentecost. In one meeting 25 souls, every one at the altar, at the time were converted within an hour. Up to my leaving at the close of the fourth day's meeting, 51 persons had professed conversion, and the altar was still well filled with penitents. Our Quarterly Conference was a model one, and showed a state of prosperity seldom equaled. Nearly all the official members were presented with written reports; class leaders reported that all heads of families but one held family worship, that none were habitually absent from class, and that all contributed to the support of the gospel. Sunday schools were reported to be in a prosperous condition, and a number of converted children had rented a room and were holding meetings of their own, at which there had been several conversions. One of the most fervent intelligent prayers we heard was by their leader, a boy fourteen years of age. He believes that he is called to preach; but is without father or mother or any earthly friend. I have taken him under my watchcare, and want to educate him for the ministry, and want those who are able, to send me money to help do it.

Besides building and paying for a nice parsonage last year, the brethren have, since Conference, put a nice fence around their church and parsonage lots, and neatly frescoed, carpeted and painted their church at a cost of \$650; all of which is paid for. Bro. Bowen also reported all his conference collections, except the missionary, taken with liberal advances over last year, and with the purpose to increase that for missions. This faithful brother is so universally popular with his people that by unanimous vote of his Second Quarterly Conference, he was requested to return to them for the third year. So that Smith's Island may be regarded as "fixed" and none other need apply. I write you this while waiting for the train with the request that you try and find room for it all, as so good a report may stimulate others to greater effort.

Your Brother,

A. D. DAVIS.

Sept. 1, 1887.

Constitutional Centennial Celebration at Philadelphia.

The centennial anniversary of the adoption of the Constitution of the United States will be celebrated in Philadelphia, on September 15th, 16th and 17th. The commission having the matter in charge has devoted much care and attention to the detail of the various forms of entertainment provided for the occasion, and the celebration as a whole bids fair to surpass anything of the kind seen in this country, while many individual features will possess not only a national but an historic interest.

Thursday, September 15th, is assigned for a grand Industrial Display. It will illustrate the customs, characteristics, commerce, arts, implements of industry, &c., of 1787 compared with those in use at the present time. This display moving in long procession, mounted upon immense floats, promises to be of unusual interest and beauty, and will afford ocular demonstration of the changes and progress in the first century of our constitutional existence. In the evening Governor Beaver, of Pennsylvania, will hold a public reception at the Academy of Music.

On Friday, September 16th, there will be a grand military parade and review in which the militia of the various States will take part, assisted by detachments of United States regulars and marines, and sailors from the ships of war in the harbor. Fully fifteen thousand men will be in line, and the display will without doubt be the finest seen in this country since the war. In the evening a reception will be held in honor of the President of the United States and the representatives of foreign governments.

On Saturday, September the 17th, special commemorative services will be held in Independence Square, presided over by President Cleveland. The oration will be delivered by Mr. Justice Miller of the Supreme Court, and the singing of national hymns by the children of the Public Schools will be a prominent feature, while the music will be furnished by the Marine Band of Washington.

In order to accommodate all those who may desire to attend, the Pennsylvania Railroad will sell excursion tickets to Philadelphia, September 13th to 17th, inclusive, good to return until September 20th, inclusive, from all stations on its main line and branches, at a single fare for the round trip.

Marriages.

SUMMERS—SEWARD.—On Aug. 30th, 1887, by Rev. A. P. Prettyman, James E. Summers and Ida Seward, both of Oxford Md.

Frescoing Churches.

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

Too Many Collections.

That depends upon what you mean by collections. If you mean the Church is undertaking to work too many lines for the salvation of the world, no. If you mean that we have too many occasions when every device is used to get money for this and that, yes. If you mean that there are too many opportunities given when, under the proper motives, we may have a chance to think of the needy conditions of others, have our sympathies aroused and our views enlarged of the world's need of a Saviour until we gladly give our substance to accomplish it, no.

The question of "too many collections" is not to be solved by reducing the number, but by securing right methods. To determine the method we must have clear views as to the thing to be done. Attending a ministerial association not long since, I heard the presiding elder say to his preachers: "Keep before you constantly the idea of a certain amount of money to be raised. Never stop till you get it. If you can't get it one way, get it another. Coax it out of them. Squeeze it out of them. Get them in a corner and put on the pressure. Remember the object of a collection is money." This presiding elder, more frank than the rest, represents a large class of collections taken in our Church.

Here is the explanation of the criticism why people "hate collections." It is not the collection they hate; it is being "cornered." If money is not the purpose, what then? A very important question. God help us to answer it. There are two beneficial results accruing from every collection rightfully taken—a blessing to the giver and to the receiver. The first is the greater of the two; "It is more blessed to give than to receive." Any thing that interferes with the blessing to the giver is a greater mistake, in benevolent work, than a failure to secure anything for the receiver. Common honesty requires us to be very careful in our method, so as not to interfere with the blessing to the giver. We would be charged with theft and expelled from the Church if we were to purloin the gift and rob the intended receiver of his blessing; if we rob the giver of a greater blessing, are we not guilty of theft before God?

It is a serious question as to the moral character of many of our collections. The objection to collections does not always grow out of a niggardly spirit, but out of an evident demoralization of the religious service with which it is connected. I think every reader of this article will agree with me that the method of "cornering" people is exceedingly painful. It is evident that money is the only purpose, that there is no thought of giving value received for the donation. Trickery takes money without giving value. The gospel does no such a thing. It pays for its appliances—so fully, so freely, that it is more profitable to give than receive. In taking our collections we should have constant reference to both parties, the giver and the receiver. Our first consideration should be the good of the donor—his uplift, his outlook, a better, a broader, spiritual life.—(George W. Gray, D.D., in Northwestern Christian Advocate.)

The Missionary Bishop Question.

DEAR EDITOR:—In a copy of the NORTH-ERN that has reached me away here in the Himalaya mountains, a new solution of this problem is presented which commends itself completely to my judgment. Without "destroying the plan of our itinerant general superintendency," without introducing diocesan episcopacy, technically so called, without making a bishop for any particular field and being encumbered with the question of what his status is or what to do with him if not needed in that field, it seems easy to meet the whole want by a slight change in the discipline analogous to that made to provide for a lengthened term for missionaries in their stations. To the phrase indicating

the duty of the bishop "to travel throughout at large," [Para. 164] it is proposed to add, "except when the interests of the missionary work of our foreign fields shall require his continued presence therein."

Full of the work here, I have but little time to think or write about the question but it does seem to me that this fairly meets the whole case. We get rid of the diocesan puzzle. A missionary can be elected bishop if deemed best. A bishop from the home land can remain in the foreign field as long as best. A missionary if elected bishop can be called home if health or usefulness indicate. If not fit to be called home as a bishop he should not be elected. Give us a bishop from the home land to live among us till he has mastered the situation. Change at sufficient intervals will perhaps be an advantage. Much can be written in favor of a considerably stay in the field, much in favor of a return home in due time. "It is human to err" and unless we claim infallibility for our Church and for the General Conference, mistakes may be made in the future in elections as they have been made perhaps in the past

T. J. SCOTT. HIMALAYA MOUNTAINS, JUNE 21, 1887. —Northern Christian Advocate.

A minister in Harrisburg, the other day, stated that he visited a socialist meeting in which he heard the speaker say, "What do I care for your police? What do I care for your militia? I can take a piece of dynamite, the size of a thimble, and throw it into a crowd and scatter them all in a moment. But, I do fear the people that believe in the Nazarene." What a declaration for Christian people to study! This dangerous element is in our midst. We are living on the crater of a volcano, that may open fire any hour. We know not how soon. The power of authority or fire arms cannot intimidate or control, but the power of Christianity can. The only salvation for this nation is in the gospel and its elevating influences. If men are to be controlled and enlightened they must be brought in contact with the gospel. Not thro the ministry alone can this work be done, but by the agency of every Christian heart and life.—Conference News.

METHODISM OF THE PENINSULA.

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 Philadelphia, (express), 2:25, 4:40, 6:50, 7:50, 8:50,
 9:47 10:07 11:35, 11:51 a. m. 12:25, 1:55, 2:57, 3:22, 6:25,
 7:00.
 New York, 2:00, 2:52, 4:00, 6:50, 7:00, 10:07, 11:25
 11:51 a. m. 12:25, 1:25, 2:27, 4:00, 5:22, 6:25, 7:05, 7:40,
 9:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:35, 6:21 p. m.
 Baltimore and intermediate stations, 10:05 a. m. 5:57,
 11:38 p. m.
 Baltimore and Washington, 1:25, 4:45, 8:04, 10:05,
 11:00 a. m. 12:05, 4:17, 7:37, 4:44, 8:10, 4:50, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:40, 8:30 a. m.; 12:55, 4:50, 8:50, 6:25,
 p. m. 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:20
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:20 a. m. 12:55, 6:25
 p. m.
 For Seaford 3:50 p. m.
 For Norfolk 12:05 a. m.

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

GOING NORTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.
Wilmington			7:00	2:45	4:55	16:15
French St						6:41
Newbridge			7:23	3:03	5:20	6:59
Duport			7:44	3:23	5:42	7:21
Chad's Ford Jc			7:55	3:33	5:54	7:33
Lenape			7:59	3:37	5:58	7:37
West Chester Stage			8:02	3:40	6:00	7:40
Coatesville			8:18	3:56	6:16	7:55
Waynesburg Jc			8:31	4:09	6:29	8:08
Springfield			8:47	4:25	6:45	8:24
Birdsboro			9:04	4:42	7:02	8:41
Reading P & R			9:40	5:18	7:38	9:17
Station						
Saturday only						
Daily						

Additional Trains, on Saturday only, will leave
 Wilmington at 11:15 p. m. for Newbridge, Duport,
 and all intermediate points.
 French Creek Branch Trains.
 Leave St Peter's 6:30 a. m. 12:55 p. m.
 Arrive Springfield 7:25 a. m. 1:00 p. m.

GOING SOUTH.
 Daily except Sunday.

Stations	a. m.	a. m.	a. m.	p. m.	p. m.	p. m.
Reading P. & R			8:00	9:30	3:00	5:00
St. Station			8:22	10:15	3:22	5:44
Birdsboro			9:01	11:05	4:03	6:15
Springfield			9:15	11:22	4:17	6:29
Waynesburg Jc			9:30	11:37	4:32	6:44
Coatesville			9:50	11:59	4:50	7:02
West Chester Stage			10:00	12:10	5:00	7:10
Lenape			10:15	12:25	5:15	7:25
Chad's Ford Jc			10:30	12:40	5:30	7:40
Duport			10:45	12:55	5:45	7:55
Newbridge			11:00	1:10	6:00	8:10
Wilmington			11:15	1:25	6:15	8:25
French St					6:30	8:40

Additional Trains, on Saturday only, will leave
 Duport Station at 1:00 p. m., 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, Chad's
 Ford Junction, Lenape, Coatesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
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 Baltimore.**

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 follows:
DAILY.
 4:45 A. M.—Fast Mail for Sheandoah Valley and
 Southern and Southwestern points. Also Glyndon,
 Westminster, New Windsor, Union Bridge, Mecha-
 nestown, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & C
 V. R.
DAILY EXCEPT SUNDAY.
 8:05 A. M.—Accommodation for Hanover, Frederick
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 10:00 A. M.—Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J., H. & G.
 R. R. (through cars).
 2:50 P. M.—Accommodation for Glyndon, (Reisterstown).
 3:30 P. M.—Southern Express for points on Shen-
 andoah Valley.
 4:05 P. M.—Express for Arlington, Mt. Hope, Pikes-
 ville, 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 8:40 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., H. J. & G. R. R., Frederick Liv-
 ing P. R. R. and principal main line points 11:55 A. M.
 Union Bridge Accom. 2:45 P. M., H. J. & G. R. R.
 Glyndon Accom. 5:05 P. M., Mail 6:30 P. M.
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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, 8:40 a. m.
 Philadelphia and Chester Express, 11:14 a. m.
 Philadelphia Accommodation, 1:00 p. m.
 Philadelphia Accommodation, 2:00 p. m.
 Philadelphia and Chester Express, 3:55 p. m.
 Philadelphia Accommodation, 5:10 p. m.
 Philadelphia Accommodation, 6:30 p. m.
 Philadelphia Accommodation, 7:30 p. m.
 Philadelphia and Chester Express, 7:58 p. m.
 Philadelphia Accommodation, 9:00 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, 3:00 p. m.
 Chicago and St. Louis Express, 5:40 p. m.
 Singly 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 6:20, a. m. and 2:45 p. m. For
 Baltimore 2:45 p. m. For Landenberg 6:30 11:00 a. m.,
 daily except Sunday, 3:00, and 5:25 p. m. daily.
 Trains for Wilmington leave Philadelphia at 7:00,
 7:45, 8:10, 10:00 a. m., 2:00, 5:00 4:25, 7:50, 9:30,
 6:30, 8:10, 10:00 p. m.
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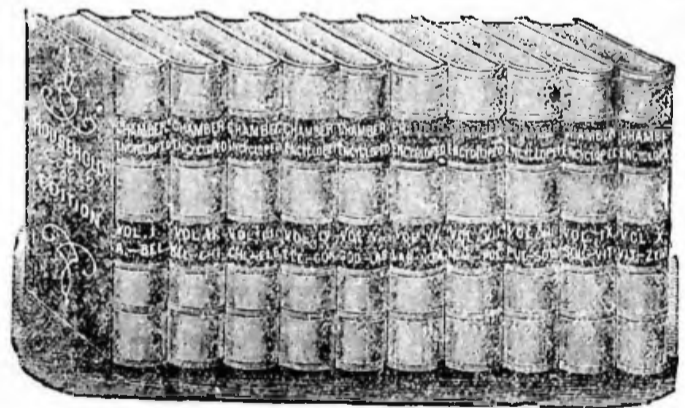
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