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ONE DOLLAR A YEAR.
SINGLE NOS. 2 CENTS.

DANIEL CURRY, D. D., LL. D.
[Daniel Curry, the Thomas Carlyle of Methodism, died in New York, August 17, 1887, aged seventy-seven.]

BY GEO. LANSING TAYLOR, D. D., LL. D.

"Dead?"—Curry fallen?—the veteran vanquished?
Curry the warrior, renowned and revered!
Who, when in fetters God's dark children languished,
Smote, till foes hated, philanthropists cheered?

Fallen! our champion! Ajax and Nestor!
He who in battle wrong's panoply clove!
He who in counsel was argument's master!
He who in presence was godlike as Jove!

Stilled is the tongue of the matchless debater;
Fall'n from his hand its proud sceptre, the pen;
Silent our Zion's supreme legislator,
Leader and ruler and moulder of men.

Low lies that head, like a thundercloud lifted;
Eyes like twin lightnings that glittered below;
Brow like a crag with thought's fires seamed and rifted,
Dazzling 'neath drifts of perpetual snow.

Clear of the clearest, and strong of the strongest,
True of the truest, and bravest of brave;
Oak on the hills that stood stoutest and longest,
Gone with a crash, to its mates—in the grave!

Brave? Aye, and tender. The hot blood that bounded,
Firing his pulses with wrath at the wrong,
Cooled when oppression and error lay grounded,
Gushed into friendship, or thrilled at a song.

Once of McClintock I sang—rueful omen!
When the wires flashed that the sweet scholar slept,
"Read it!" he cried, "for I can't!"—and this foe man
Buried his face in his strong hands, and wept!

Shook like a reed, in the storm of his sorrow!
Snatched the sad threnody, flung it to type;
"Ah! Glorious Mac! We shall miss him tomorrow!
Ah! how they're going! My time, too, is ripe!"

"Ah! how they're going!" we echo in sadness;
"Ah! how they're coming!" in heaven they cry!
"Floy! Here comes Curry!" † shouts in skip with gladness,
"Glory! Hosanna!" ‡ resounds through the sky!

"Glory! Hosanna! Hosanna!" † the dying gasps through death's seal on the lips of cold clay!
Last breath of earth; as the great soul goes flying,
Conqueror hailed, through the portals of day!

"Entrance abundant!" "Well done, valiant spirit!"
"Drop dented shield, battered helmet and sword!
Palm, crown, and harp, and white robe, now inherit.
Enter thou into the joy of thy Lord!"

Hero, farewell! What were mitre and crossier,
For life-work, like Curry's to miss or to grieve?
What?—In the grasp of a giant, an osier!
Tinsel, to hang on an old lion's mane!

Gone! to his seat 'mid the great elders yielded,
White-vested, gold-crowned, that circle the throne!
Ah! who shall take up the wand that he wielded?
Ah! who shall follow the stride he has shown?

Brooklyn, August, 1887.

* "This foe man." Dr. Curry and Dr. McClintock, though personally warm friends, were on opposite sides of several of the most important questions of Methodist polity, and had many stout encounters in the Church press, and in General Conference.

† At the New York East Conference love-feast, in Hartford, April 5, 1885, Dr. Curry related with almost transportable pathos, a sort of dream or vision in which he had beheld the gates of glory, and heard the voice of Rev. John Inskip, inside, shout to Rev. Dr. James Floy, (both old friends of the dreamer), "Floy! Here comes Curry!" to which the voice of Dr. Floy replied, "Well, I'm glad Curry has come, for he has been a long time over-due!"
‡ Mrs. Armstrong, Dr. Curry's gifted daughter, related to the writer that the last words of her father, uttered in a scarcely audible breath, but with rapturous earnestness, were: "The sign of the cross!" and then, after a pause, "Hosanna! Hosanna! Hosanna!" and the last flickering breath was gone.

Letter from Bishop Taylor.

MATADI CONGO, June 25, 1887

My Dear Son: I opened and read a large package of letters yesterday just to hand, dating back, most of them, to 1885. * * * The time has long since passed for replying to the inquiries contained in them, or to follow the advice freely tendered. Still, by the mercy of the Lord, I have survived. I made timely, and I thought adequate, provisions for the prompt transport of all our steamer stuff, etc., but on arrival I found that promises and binding obligations on which I depended had so utterly failed that, for about 4,000 man-loads to carry, I had not a carrier and no prospect of obtaining any. So I at once looked about to see the way the Lord was guiding me, that I knew not, which I found to be a traction engine and big wagons. I am adding Brother Teeter, Brothers Walker and Newt from Stanley Pool, and Brother Arringdale, wife and son from Angola to our force, and we expect to commence work in three days from this time. We picked up three or four people on our way thither—Mrs Kildare at Old Kalabar, Miss Lindsay at Mayumba, and Brother White at Kabinda. So that our working force for this expedition consists of sixteen men and seven ladies: (1) Bishop Taylor. (2) Thomas Critchland, chief engineer. (3) Rev. Edward Matthews, boiler-maker. (4) S. M. Field, engineer and blacksmith. (5) Captain William Briggs, navigator. (6) Edward E. Claffin, Jack of many trades. (7) Brother Arringdale, ditto. (8) Jerry ditto. (9) Charles Laffin, an Australian handyman. (10) White, a genius for many short cuts. (11) L. B. Walker a gardener and go-easy. (12) John A. Neuth, transport agent. (13) Joseph E. Waller, caterer, cook and business agent. (14) Rev. J. C. Teeter, engineer and genius generally. (15) Burr, surveyor. (16) Rev. J. S. Cutler, Ohio Conference. Ladies: (1) Miss Bell Grover. (2) Miss Lizzie Trimble. (3) Miss Mary A. Angus. (4) Miss Mary Kildare. (5) Miss Mary A. Lindsay. (6) Mrs. Minnie Walker and two little boys. (7) Mrs. Arringdale. Twenty-three adults and two children. Four remain at Kimpoko. Total, twenty-nine on the Congo. Six at Kibinda, two at Mamby, two at Louanda, seven at Dondo, fifteen at Nahnguepepo, three at Pungo Andongo, thirteen at Molange, one at Dr. Summers'—McKenzytown, Upper Kassai. Total in South Central Africa, seventy-eight; twenty on west coast.

It will be remembered that this young child is but two years old. By the time it is twenty-one brought up in camp life, sword in hand, we expect him to be a giant in his way. Some of our party are a real means of grace to some others for the development of the Christian graces, especially patience and mutual forbearance; but all are wholly consecrated to, and I believe truly called, of God to this most difficult work. This delay in our advance to Stanley Pool will be for the furtherance of the gospel. It will lead to the immediate establishment of a chain of stations from the mouth of the Congo, 330 miles, up to Stanley Pool, and on to our great fields in the Upper Kassai and San Kyrn counties, and our steam transport and provision will not only give us quick and cheap passage, but will be the most paying industry we can develop.

We will require a barge—say 80 feet long, 16 feet beam—for the Congo, from Banana to Vivi, about ninety miles; a similar barge for the Congo, from Isangala to Manyanga, eighty-eight miles; and a ferry-boat for the grand Inkisi river, and two traction engines of at least forty horse-power each. All that will cost us less than to pay the government their price of twenty-five francs per load for the transport of the 4,000 loads we now have on hand, even if the government could carry our cargo right through which they can't do. We have but half the money required, and, therefore, we may not undertake to build more than one barge, and put on one traction engine just now, but it would be much better to do the whole thing now. For example: The English Baptist Mission, in sight of where I am writing, has 1,300 man-loads, for which they would gladly give us five dollars per load transport to Stanley Pool, and work enough to keep our engines and boats at work all the time.

Monday, June 27th—Yesterday I preached to our people at 10.30, and to 200 natives at 12 through an interpreter. At 3.30, Brother Mathews preached to our people, and to fifty-four heathens at 4.30. We expected to get all our stuff and ourselves up the river to-day, but the captain of the steamer is sick, and we are waiting for him to get well. All well in our camp to-day. I have written considerable in my memos, so that if I ever get time and have matter or sufficient occasion, I can make a book. I must complete my churches first.—*California Christian Advocate.*

Bishop Warren On His Way To China.

From the City of the Holy Cross to China seems almost as great a change, as the First Missionary made from heaven to earth.

Saying "My native land, good-night," was made as little unpleasant as possible, by the kind attentions of friends at the ship's departure. We owe thanks to the delegation of students from the Japanese school, to Brother Harris, Dennett, Crary, Hammond, Goodall and wife, and others. A sense of their kindness fills all the voyage. The flowers of sister's Goodall and of brother Hammond lasted far out to sea, and the characteristic bundle of papers from Dr. Crary must last for the next three months.

China is a name unknown in the land we apply it to, the inhabitants calling it Chung Hua Kuoh, the Middle Flowery Kingdom; flowery meaning, not flowers literally, but everything sweet, elegant, beautiful; none of which the Empire is. We come in contact with China as soon as we leave our own land, for the sailors, cooks and waiter-boys are all of that land. I do not need to say to the dwellers on the Pacific coast that they do their work well. I have studied sailors on nearly all seas, and do not hesitate to say that I have never seen sailors more ready, intelligent, sober and hardy. Many Chinamen are natural sailors, having been born on the water.

Once outside the Golden Gate, we point our prow for the port of Hongkong, 7,200 land miles away. It is a long way to aim such a huge projectile as a ship. In aiming at a target 1,000 yards away, calculation must be made for a drop of at least 100 feet, as the

ball goes on its trajectory curve. How much shall we allow for our dozen million yards? Of course, there is no ground of analogy. But, leaving latitude 38 degrees north for latitude 35 degrees, we run up north to latitude 46 degrees, more than 500 miles north of either place. And yet this is a much shorter distance than we should get by following straight west along near to the 38th parallel of latitude. The reason of this is that the shortest distance between two points on a globe is made by a great circle, indicated by the line of junction of the earth's surface with a plane that passes through both places and the center of the earth. A thousand curves might be drawn connecting the two places, but the shortest one is described above.

I was never on a sweeter or better ventilated ship. I have not heard an oath or loud command, and the table is all that could be asked. The steadiness of our ship is a marvel. Stand by the tiller-head that moves the rudder—it scarcely is deflected a couple of inches an hour. These Pacific waves scarcely careen the ship in the least. Night and day, week after week, the screw makes fifty revolutions a minute. Occasionally, the fog tautens up the rigging, and then the wind has a harp of a thousand strings on which to sing. There is nothing monotonous about a sea voyage, even of three weeks' duration. Monotony cannot be where there is such prodigal wealth of color in sea and sky, such unceasing waft of pinion from birds never absent, such prodigal winds and infinity of waves. Lowell says—

"The miller dreams not at what cost
The quavering millstones hum and whirl,
And how for every turn are tost
Armfuls of diamond and of pearl."
And yet he says, in "Sir Launfal":
"Tis heaven alone that is given away;
Tis only God may be had for the asking."
But here in this infinity of power, beauty and life, it seems as if everything were prodigally offered to any one, wise and strong enough to take it.—*California Christian Advocate.*

The Dying Bishop

In his discourse at the funeral of Bishop Harris, Rev. Dr. Buckley said: "A week ago yesterday I called to see him. He had been wandering a little, and was in a troubled sleep. The wife of his youth touched him gently, and his eyes opened for an instant; they were not cognizant of the surroundings.

"Bishop, the brethren have been coming into the office all day inquiring about you."

"Have they? There is no need for many inquiries."

"You did not expect this?"

"It is unexpected; but it is right."

"You have one comfort?"

"Than whom there is no comfort."

He was understood to say, "Than home there is no comfort."

"No," said he "than whom there is no comfort."

"You would be glad to recover and work longer?"

"Very, indeed."

"But if not?"

"The doctor in Liverpool told me that I was to make my arrangements, for I had but a few hours to live. I told him that I had not left the preparation for that hour till that hour. I say, I told him I had not left the preparation for that hour till that hour."

"You are sure that it will be well?"

"I believe it with a steady and unwavering faith."

"Would you like me to pray with you?"

He roused himself, threw the whole force of his ordinary voice into his words; the full light came into his eyes: "My dear brother, you will greatly oblige me; I believe in prayer."

Then, with the tears of devotion and holy confidence flowing from his eyes, he followed every petition.

Afterward his pain increased, but once in his delirium he heard the voice of his son, saying, "Father, do try to rest!" He ceased his restless motion; and said, "Rest? my son; rest? There is no rest here; rest is up there."

The friends of Bishop Taylor's African Missions, which are not supported by any missionary society, have, in the past eighteen months, contributed nearly \$40,000 to maintain them, besides supplying \$25,000 to build the Bishop's steel Congo steamer, which has cost \$30,000. Many of the stations in Angola are now raising much of their food supplies and are thus largely self-supporting. Seven missionaries have died, but seventy remain in active service. This does not include the children, of whom a considerable number are with their parents. Bishop Taylor is supposed to have joined the last party that left this country in Liberia, and to be with them now on the Congo, which they will leave before long, to travel hundreds of miles up the Kassai affluent to the rich Baluba country.—*Iowa Methodist*

The Silent Sermon.

It has been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—a force that pulpit oratory can never attain, however eloquent it may be. We may extol the name of Jesus from the pulpit in words of elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our savior was; patient under difficulties, bold and fearless in danger, trusting and confident even in the darkest hour, and he yields an influence for Christ which all the eloquence and wisdom of this world can not equal. Best of all sermons is the silent sermon of a holy life; and, indeed, without it all other preaching is useless and vain.—*Set.*

A CRY FROM FOOCHEW IS HEARD FOR MORE WORKERS.—Reinforcements are needed in all our Mission fields. The Rev. N. J. Plumb, of the Foochow Mission, China, writes: "Some one should be ready to start even now." He adds: "We are glad to see that you are meeting with such grand success. We have done well here this year."

The week of self-denial in the M. E. Church, South, for missions, was a success. 350 charges reported over \$12,000. Were all the charges of the church to report in the same ratio, the increase of the missionary treasury would be \$100,000.—*Baltimore Methodist.*

The Hampton, Va. Institute has trained over two hundred Indian youths, most of whom are doing well. Last session there were 146 present.—A Salt Lake correspondent of the *Sun* states that the Baptists are earnestly at work in that city trying to save the Mormons.

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No More Bishops.

Let no one infer from our heading, that we have departed from the faith, or are behind the chiefest, in our appreciation of the Episcopal office, and the true and holy men who from time to time have been called to be "bishops in the Church of God." While with Mr. Wesley and other eminent Divines of the English Church, we repudiate the prelatical claims put forth for the Episcopal office, by some ecclesiastical authorities, we most heartily believe in the "episcopal mode of Church government." But that it would be expedient to add to the number of our bishops at the next General Conference, unless for special assignment to foreign missions, we are strongly inclined to doubt. Of course it may require some resolution and cause some compunction to forego the use of such excellent Episcopal timber as seems so much to abound; and it is barely possible, too, that some good brethren, whose zeal for the Church prompts them to desire the widest field for the exercise of their gifts, may feel a twinge of disappointment, if they are not called upon to sacrifice themselves for the good of the cause. But if the duties that properly belong to the Episcopal office can be efficiently discharged by the bishops we have, without excessive drafts upon their time and strength, it will be highly inexpedient we think, to increase the number. Comparisons are sometimes instituted between other Episcopal Churches and our own to show how many more bishops they have in proportion to their communicants than we have, and from this, the conclusion is drawn that we should have an increase. All such reasoning is fallacious, because the work of their bishops is so different from that of ours. In those Churches in which prelatical ideas prevail, no one can become a full member, without the imposition of the Bishop's hands in the rite of confirmation; No Church can be consecrated by any one but a Bishop; and in various other matters the personal interposition of the Bishop is essential. With us however, the humblest pastor can induct candidates into full membership, and any one of them may dedicate a house of worship, while the presence of the great Shepherd and Bishop of souls in converting and sanctifying grace, insures its consecration.

We do not ignore the fact that our Bishops are charged with many duties requiring much time, thought and labor for their faithful performance; but not a few of them it will be found upon examination, are such as may be relegated to non-episcopal hands, without any loss of efficiency. If to lay officers, pastors, and presiding elders is assigned all Church work that does not properly belong to the episcopal office, the duties germane to the General Superintendency will not be found to be so onerous, as to require a large number of bishops. To have a bishop officiate at a dedication, a re-opening, or debt-lifting demonstration

may be very pleasant and desirable, to give eclat to the occasion; nor may there be wanting reasons, why one or more bishops should serve in certain boards of trustees, and in the management of the general benevolences of the Church, or why bishops should preside over all sorts of conventions and committees; yet we fail to see that Episcopal ordination, or consecration, is an essential qualification, or necessary prerequisite for such work. *Ceteris paribus*, why may not the minister who is not a bishop render as effective service on these lines, as one who is?

Instead of electing more bishops, will it not be wiser for the next General Conference, to revise the list of Episcopal duties, and carefully eliminate from it, all that can be advantageously assigned otherwise?

The Discipline specifies as the duties of a bishop, (1) to preside in the Conferences, forming the Districts, fixing the appointments, and deciding law questions; (2) to change, receive and suspend preachers; (3) to travel through the Connection at large; (4) to oversee the spiritual and temporal business of the Church; (5) to consecrate Bishops, and ordain Elders and Deacons; (6) to prescribe courses of study for traveling and local preachers. All of these may be regarded as properly appertaining to the office, except it be the oversight of "the temporal business of the Church," and may be included in two classes—Conference duties, and traveling "at large."

We have about one hundred Conferences in the United States, big and little, with a total of less than 12,000 preachers. Were a Missionary Bishop appointed for China and Japan, one for India, and one for Europe, as there is now, one for Africa, the home work could certainly be well done by the eleven bishops we now have, not counting Bishop Taylor. Nearly half of the hundred Conferences have less than one hundred members, and half of these less than fifty members; so that an average of one week to each annual session is a very liberal one, several closing the first Saturday evening. This will require each bishop to give nine weeks out of the fifty two to the Annual Conferences, leaving him forty-three weeks, "to travel" through the Connection at large. This would seem to allow a considerable margin for contingencies, such as the enlargement of the work, the disability, or death of one or more of the bishops.

As to "traveling at large," with the facilities and conveniences of modern appliances, it would seem not unreasonable to expect, that our Superintendents, in completeness of visitation, and thoroughness of acquaintance with preachers and people, would at least equal their noble predecessors, whose itineraries were made on horseback with wardrobe and library in saddle bags. "A pastor pleading in the *Central Christian Advocate* for "More Bishops" avers that in his twenty years service, "no Bishop has ever ministered in his charge," and what wonder, if no bishop can visit a Conference oftener than once in ten years? The following from the same "pastor" is at least suggestive:—

"The labors of our Bishops, through no fault of theirs, seem confined to dedications and commencements and visits to the great centers of population, and to prominent Churches at accessible points along the main lines of travel. The obscure fields to which they could bring rich and appreciated blessings are untouched. These words are not intended as a censure to these men who are almost constantly laboring beyond their strength but, rather to indicate that their exertions, by the direction of the General Conference, ought to be so regulated as to confer an equal blessing to all parts of our communion.

Let the number of our Bishops be increased, and let their work be so arranged that each charge which assists in their support may have share in their direct ministrations. Our Bishops

are our chief pastors, and if we minister to them in temporal things, should they not minister to us directly in spiritual things?

One of our papers gave recently an account of a dedication which was favored with the labors of four of our Bishops. A right disposition of their work would have sent three of them to other fields at that time. Even Mr. Wesley, with the world for his parish, had his annually recurring tours over the same ground. Our Bishops should not be traveling evangelists, compelled to wait for "openings," "invitations" and "engagements" but their work should be as systematic as that of other Methodist preachers.

As we can hardly hope for an increase of the episcopacy, let our Bishops give us good presiding elders who will truly represent the episcopacy in its culture and piety and wisdom, in whose ministrations we can delight; wise, holy Christ-like men, able to minister and administer. Give us such, and possibly we can leave our Bishops in their remote orbits, touching our smaller circles only at the annual conferences. We would reverently in their distant work—thankful for such blessings as their indirect administration afforded, but their numbers would not need to be greatly increased."

If their apostolic prototypes under divine inspiration declare "it is not reason (the Revisers render, "it is not fit") that we should leave the word of God, and serve tables," how can it be "fit" for our Bishops to have such large demands made upon their time and strength for work so largely secular? If the pastor and the presiding elder are held derelict when they neglect "visiting from house to house," how can our chief pastors, pre-eminently "ensamples to the flock," consent to such service of "tables," as makes it necessary for them, so largely to "cease traveling at large among the people?" Were the ten months of the year in which they are not engaged in Conference duties, devoted to visiting the Churches, according to some comprehensive plan that would include the feeble charges as well as those that are strong, who can estimate the blessed results that would follow? Let the next General Conference be as just and generous to Europe and Asia, as the last one was to Africa, and let the service of "tables be remitted to non-episcopal hands, and it will be found that our present force of home Bishops is fully sufficient for all the work properly appertaining to their high office. In this way there will be no necessity for an increase of such officials.

This is our first reason, why we think "no more Bishops" should be elected at our next General Conference. In a certain court, the story goes, the judge was making inquiry as to the absence of an important witness, "Plaze yer honor," said a genuine son of Erin, "its meself kin give ye a good many razins why the witness is absent; in the first place, yer honor, hes dead." "That is sufficient," responded the judge. Possibly our first reason for "no more bishops" may be regarded as sufficient; but we have others.

The next session of the Wilmington M. E. Conference, which will be held in Union Church, Wilmington, next March, will be interesting because there at both ministerial and lay delegates will be selected to attend the General Conference, which convenes in Brooklyn next May and at which four bishops will be elected. Among those who are mentioned for elevation to the bishopric appears the name of Rev. D. C. Ridgway, well and extremely favorably known hereabouts as a former pastor of the Elkton M. E. Church. Very many people would be delighted to learn that such an honor had fallen on one so worthy.—*Cecil Democrat*.

Our friend of the *Cecil Democrat* is considerably wide of the mark in his prognosis of the coming General Conference of the Methodist Episcopal Church. It's probable the session will be held in Saratoga instead of New York (not Brooklyn). Rev. Henry Bascom Ridgway, D. D., a native Eastern Shoreman, an *alumnus* of Dickinson

College, and for some years past, the efficient President of Garret Biblical Institute, Evanston, Ill., has been named prominently in connection with the Episcopacy; our esteemed brother Rev. D. C. Ridgway, formerly of this Conference, now a successful pastor in Ohio, may have had similarly favorable mention, but we have not heard of it. The number of bishops, to be elected, if any, cannot be known until the General Conference meets and determines the matter. Our bishops constituting a joint superintendency, there can never be a vacancy, and it is never proper to speak of electing a bishop to fill another bishop's place; for our church is not parcelled out into separate bishoprics, but is included in one that is co-extensive with itself; and our bishops are not bishops of this or that diocese, but each one equally with his colleagues, a bishop of the whole church.

President Cleveland is booked for visits to several places in the South. He will be received with the respect due to the Chief Magistrate of our great republic. The South is in the Union, of the Union, and for the Union. And she is for peace and good-will—as everybody else is in all parts of the country, except the fellows who didn't fight when they had a chance to do so during the war, a few others who want to make political capital, and the chronic croakers everywhere who do not seem to know that this is Anno Domini 1887. *Nashville Christian Advocate*.

This is well said, and comes with special fragrance from the chief organ of the M. E. Church, South. We cordially reciprocate Dr. Fitzgerald's *Union* sentiments. Though unlike their Northern brethren, our brethren of the sunny South, unhappily "kept not their first estate," we sincerely rejoice in their restoration; and trust the only rivalry between us in the future shall be a generous competition in doing what we can, for the advancement of our common country in moral, religious, and material prosperity, and in blotting out all lines of sectional feeling. We are just a little curious to know, into which of the three exceptional classes our brother of the *Nashville* would place his *confreere* of the *Richmond*, who seems to have so severe attacks of *strabismus* whenever he turns his attention to the work of the M. E. Church in the South.

Rev. E. I. D. Pepper, editor of the *Christian Standard*, has been visiting Spartanburg, S. C. In the issue of his paper of the 1st inst. he gives a description of Wofford College, located in that city. He says: "Wofford College is the beneficent bequest to South Carolina Methodists of the Rev. Benjamin Wofford, an itinerant minister of the South Carolina Conference, who gave one hundred thousand dollars "for the purpose of establishing and endowing a College for Literary, Classical and Scientific Education, to be located in his native district and to be under the control and management of the Conference of the Methodist Episcopal Church, South, in his native State, South Carolina." The College was chartered by the Legislature December 16, 1851, and the buildings, consisting of an ample college edifice, a president's house, and four houses for professors, were completed and transferred to the Board of Trustees, January 1, 1855; the first session having begun August 1, 1854.

The Trustees of Wofford College, at their last meeting, in June, 1887, authorized the Financial Secretary to raise an amount sufficient to purchase the old Spartanburg Female College property, lately used as an Orphan Home under the management of Rev. R. C. Oliver, for the establishment of a Fitting School. In two months an amount sufficient has been realized. The school will be opened the first of October, and its sessions will correspond with those of Wofford College.

The location is beautiful, on a high, sandy ridge overlooking the town and in full view of the mountains. An observatory on one of the buildings gives a fine view of the surrounding country. It is a mile from the business portion of the town. The Campus consists of fourteen and a half acres of land, part of which is beautifully shaded.

LIGHT ON EARLY METHODISM IN AMERICA, by George A. Phœbus, D. D., with an introduction by the late Daniel Curry, D. D., "This volume," says Dr. Curry, "is the result of an exploration, by a competent student of Methodist origins, among the papers of one of the ablest and best of the first generation of the American Methodist preachers." That great man in early Methodism was the Rev. Ezekiel Cooper, from whose diary, letters, tracts, and other original documents, Dr. Phœbus, has compiled this most valuable and interesting book.

Mr. Cooper was born in Caroline Co., Md. Feb. 22, 1763, a little more than six years before the arrival in Philadelphia of Messrs Boardman and Pilmore, Mr. Wesley's first missionaries to America. Awakened in his thirteenth year under the preaching of Freeborn Garretson, it was not till five years later that he came into the full light of saving faith. In 1782, he was appointed class-leader by Mr. Garretson, and in November two years later was called out by Mr. Asbury, and appointed to Caroline circuit. Thus he began his itinerant career one month before the organization of the Church; and pursued that career with eminent success for more than sixty two years until he fell asleep in Jesus in 1847, within a single day of completing his eighty fourth year. This volume, Dr. Curry says, "is fittingly entitled *Light on Early Methodism*, for it opens a window that looks out upon scenes of which the Church has had very imperfect knowledge, and which, as partially disclosed, have not always appeared in altogether truthful aspects." It is by no means a biography, but a series of most interesting pictures of Methodist history, from the organization of the Church in 1784 to the great debate on the Presiding Eldership in 1820 which culminated in the adoption of resolutions, by a vote of sixty one to twenty five, making these officers elective by their respective Annual Conferences upon the nomination of the presiding bishop, and constituting them his official advisers. This was followed by a protest from Joshua Soule, Bishop Elect against the action of the Conference, as unconstitutional, his resignation, and the subsequent suspension of the resolutions for four years. Mr. Cooper's graphic account of this most thrilling chapter in the history of our legislative councils will be read with lively interest; indeed the whole book has a rare charm, in the vividness with which the scenes of the long ago with their actors are reproduced in the skillful use of original documents. Dr. Phœbus has done the Church an invaluable service, in thus enabling those great men and those great events to speak to the present generation. The book is published by Messrs. Phillips & Hunt, N. Y. and may be had at the Methodist Book Store, J. Miller Thomas, Wilmington Del. It contains 337 pages, and is sold at \$1.25 per copy.

In a note to the editor, Dr. Phœbus desires us to say that he will refund the excess in price to such brethren as paid him more than \$1.25 for copies engaged at the late session of the Conference in Crisfield Md. All copies subscribed for then have been sent out by mail or express. We are glad to learn that though his health is but little improved, his "soul is stayed on God, and his heart rejoices in his love."

Mrs. HULDAH NELSON, the grandmother of Rev. Dr. J. C. W. Cox of the Iowa Conference, celebrated her one hundredth birthday recently, at Ft. Ann, N. Y.

The Sunday School.

The Tempest Stilled.

LESSON FOR SUNDAY, OCTOBER 9th, 1887.
Matt. 8: 18-27.

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

GOLDEN TEXT: "Why are ye fearful, O ye of little faith?" (Matt. 8: 26.)

18. *Great multitudes*—who had thronged to hear the parables of the kingdom (recorded in chap. 13) and to witness works of healing. *Gave commandment to depart*—from the seaside at Capernaum, to the eastern side of the lake; either because, after a day crowded with teaching and miracles, He needed repose, or because the excitement of the people at what they saw and heard had reached such a pitch that He feared a sudden outburst—that they would attempt to seize Him by force and make Him their king.

19. *A certain scribe came* (R. V., "there came a scribe.")—A second one not a scribe, is mentioned in verse 12; a third is mentioned by Luke only; thus there were three interruptions before the boat was reached. The scribe belonged to a class who rarely sought our Lord. It is possible that he had already attached himself to Jesus without any open profession of discipleship. *I will follow thee, etc.*—A seemingly candid and sincere profession, but Jesus looked deeper than the words. What He read in the scribe's heart, we know not; we simply know that He was not so elated with the idea of having a rabbi among His disciples as to cause Him to modify in the slightest the conditions. He neither accepted nor rejected the proffered following.

20. *Jesus saith*—and from His answer we catch a hint of what He saw in the scribe's heart—transient ardor, carnal expectations, momentary excitement. Plainly he had not counted the cost. Says Dr. Parker: "Many an attendant in the sanctuary follows the preacher rather than the Gospel; it is a mere personal attachment; he admires the preacher's rhetoric, or pathos, or power, without caring as to the doctrine. When a crisis intervenes, such a person cannot be relied upon; he may be in quest of another charmer." *Foxes have holes*—dens. *Nests*—better, "lodging-places," places of shelter. *Son of Man*—a self-assumed title of our Lord, borrowed from Dan. 7: 13, and asserting His Messianic claims. He used it on seventy different occasions, and it may therefore be regarded as His favorite title. It emphasizes His humanity—His representative humanity, with its capabilities of suffering and humiliation and sympathy; while, at the same time, its persistent use reminded every Jew that the Speaker claimed to be the Son of God (Luke 22: 69-70.) *Not where to lay His head*.—Nazareth had rejected Him; Capernaum had driven Him out; He was homeless and houseless, dependent upon charity for a lodging; and, in this respect, therefore, worse off than the birds and the foxes, though Lord of all. The scribe's enthusiasm wilted under this description.

21. *Another of his* (R. V., "the") *disciples*.—Clement of Alexandria suggests that it was Philip. According to Luke's account (9: 59,) our Lord had just said to this disciple, "Follow Me!" and he plead for a postponement of obedience that he might bury his father. *First to go and bury my father*.—The duty of a son (Gen. 25: 9, 35, 29.) The mode of disposing of the dead among the Jews was by burial; among the Greeks, by burning. Theophylact interpreted this request to mean, that the disciples wished to reside with his aged father until death, and then bury him. Ellicott agrees with this view; both because burial in the East is almost immediate, and because the severity of our Lord's answer implies that the request was a plea for indefinite postponement. Alford, Schaaf, and others dissent from this view, and maintain that the father was already dead.

22. *Let the dead bury their dead*.—Jesus was teaching the law of precedence in duty. The disciple was making a secular duty paramount. Jesus here insists that where choice is forced, and duties seemingly conflict, the higher duty is to be followed. He bids the wavering disciple let the (spiritually) dead bury the (corporeally) dead, and directs him to go and preach the kingdom of God (Luke 9: 60.) Geikie explains that a thirty day's mourning was necessary in the event of a father's death; but as this requirement was set aside in the case of one who proposed to become the disciple of a rabbi, our Lord demanded of His disciples a similar devotion.

In a great hospital, where many are hourly dying, the physician's sole concern is healing and saving. Others may charge them with burial; they have no time for that (Stier.)—Jesus forbade him to go, in order to show that nothing, not even the

most important work of natural duty and affection, is so momentous as care for the kingdom of heaven; and that nothing, however urgent, should cause us to be guilty of a moment's delay in providing first for that (Chrysostom.)

23. *Entered into a ship* (R. V., "boat")—a small, open boat, used for fishing; it had previously served Him for a pulpit (Mark 4: 36.) *His disciples*—the Twelve; others followed in other boats (Mark 4: 36.)

24. *Arose a great tempest*—a sudden and violent gale, common now, as then, on the Sea of Galilee. *Ship was covered*—was becoming covered; that is, the boat was shipping sea after sea, and, being open, was in danger of being swamped. *He was asleep*—in the "hinder part," according to Mark, His head resting on the leather cushion; sleeping after the day's fatigue; sleeping in the midst of danger, not because of a dead conscience, as was the case of Jonah, but because of a pure conscience (Trench.)

The Sea of Galilee lies 600 feet below the level of the Mediterranean. The snowy peaks of Lebanon are directly to the north. The heated tropical air of the valley is a constant invitation to the cold and heavy winds from the north, which sweep down with great fury, and in sudden storms, through the ravines of the hills, which converge to the head of the lake, and act like gigantic funnels (Abbott.)

25. *Lord, save us: we perish!*—The storm could not arouse Him; prayer did. The confusion and fright of the disciples are well illustrated by the various expressions recorded by the evangelists—"Master, Master!" (Luke); "Master, carest Thou not that we perish?" (Mark.)

26. *Why are ye fearful?*—Carrying with you, as ye do, in the same boat the Lord of nature, why do ye yield to fears? *O ye of little faith!*—"Even little faith is faith still, trembling hands hold fast the Deliverer" (Stier.) "They had faith, but it was like a weapon which a soldier has, but yet has mislaid, and cannot lay hold of in the extremest need" (Trench.) *Rebuked the winds and the sea*.—Mark gives the exact language: "Peace, be still!" In Luke's and Mark's accounts of this miracle, the rebuke of the elements preceded the rebuke of the disciples. *A great calm*.—The commotion ceased instantly; the stillness was perfect and marvelous.

Jesus spoke to the winds and waves, not because they could hear, but because His disciples could; and because this was the most natural, simple, majestic expression of His control over the forces of nature (Conder.)—This seems to have been almost, so to say, our Lord's formula in working miracles. The fever (Luke 4: 39,) the frenzy of the demoniac (Mark 9: 25,) the tempest, are all treated as if they were hostile and rebel forces that needed to be restrained (Ellicott.)—So He works in all ages, speaking peace to the soul in life's tempests, and bringing all His foes to obedience (Neander.)

27. *The men*—who were with Him in the boat. *Moved*—at this extraordinary display of power in their sphere of life. They were familiar with the fury of the tempest and the raging of the sea, and felt that nothing but superhuman power could control their violence. Mark says: "They feared exceedingly." *What manner of man is this?*—This ejaculation well expresses their astonishment that One who looked like a mere man should possess such vast powers—should rule the winds and the sea.

The story of Canute the Dane, who, drawing his chair, commanded, in vain, that the flowing tide should not wet his robe, and of Xerxes the Persian, who not only lashed the winds that blew contrary to his will, but bound the sea with fetters, are well known. He might have spared his chains (Biblica Museum.)

Are Class Meetings Beneficial?

The distinctive features of Methodism have been frequently discussed. None of them perhaps have been more severely criticised than the Class-Meeting. Although these meetings have been so eminently conducive to the spirituality of our Church, they have fallen into a state of sad declension in some parts of our territory. Many members, who are loyal to most of our usages, seem to entertain an aversion to this means of grace. There is need of rallying our people on this point, for we cannot with safety abandon this old land-mark. It will be a happy time in the history of Methodism when these meetings shall be restored to their primitive efficiency and universal observance. We claim that the "Methodist Class-Meeting" has a spiritual basis. Though we do not find it in the Bible in precisely the same form, yet we do find its essential features there. The Psalmist, in addressing his brethren said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." This shows that he was anxious to have all who had a common feeling with himself, to hear

his experience. How often have we heard it said by members, that but for the encouraging experiences given in the class-meetings, they would have long since gone back to the world. These fell upon their souls like a gentle shower upon the withering grass. Like the rising sun it dispersed the clouds of doubt that were hanging about their spiritual horizon. St. Paul was ever ready to tell his experience and has recorded it for the edification of multitudes. It has been well said, that "the experience of godly people is one of the most powerful elements of Christianity." But the person who relates his experience, in the class, is equally, if not more benefited, than those who hear. When a man relates his experience he is apt to consider how he stands with God at that moment, being prompted to an honest self-examination; as the apostle enjoins—"Examine yourselves. Whether ye be in the faith." Neglecting self-examination the foolish virgins were surprised at the bride groom's coming, and were shut out. In our institutions of learning there are various societies for promoting the spirit of fraternal sympathy; so the class-meeting gives a splendid opportunity for the communion of saints. St. James bids us, "Confess your faults one to another, and pray for one another that ye may be healed." In the class-meeting we may confess our faults to our brother, and secure the prayers of our brethren and have our souls comforted. The prophet Malachi says, "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." This indicates the divine approval of the class-meeting. Is not that sufficient? Some one has beautifully said, that God thinks so much of these meetings, as to have angel reporters there, to take down every word, and have it put in the celestial journals. These meetings enkindle a fresher love towards God and man. After the crucifixion of our Lord the disciples were in the depth of "spiritual winter," but on their way to Emmaus Christ held a kind of class-meeting with them; and afterward they said of it "Did not our hearts burn within us, while he talked with us by the way? Immediately the despondency was gone, the winter was over. Many who have gone to class in the chill and gloom of spiritual winter, have come away in the warmth and brightness of spring time. Beloved we can not afford to dispense with the Class-Meeting.

C. T. WYATT.

Kingston, Md. Sept. 23.

We hope no one will fail to note the significance of the large gift, made by an aged couple of Warsaw, Ind., through Secretary McCabe, to the Methodist Missionary Society. Such a gift a hundred years ago would have been embarrassingly large. The world was not then open to the Gospel as it is now: and the Church had not then awakened to its duty and opportunity. It has taken a long time since the possibility and duty of preaching the Gospel to every creature began to stir the Church's thought, to rouse the true missionary spirit among the millions of professed believers. But gifts like that of Deacon Otis, and of Mr. and Mrs. Elijah Hayes, show that this spirit is possessing God's people and bringing forth golden fruit. The conversation of the world now waits chiefly on money. Men and women, who are willing to go among the heathen and give their lives to the introduction and building up of Christianity in remote lands, are more than sufficient to exhaust the treasuries of all our missionary societies. With more money more missionaries could be sent, more stations established, more schools opened, more Bibles printed and circulated. This is practical work. Men may speculate on the mysteries of God, write books, deliver lectures, produce a sensation with brilliant theories as to the probability of a chance for the heathen in the next world; but he who has money to put into the missionary treasury is doing a thousand times more for God and humanity, for time and eternity. He is building on sure foundations, and that which he is building will stand when the phantom structures of the brilliant theorists have entirely disappeared. Do you feel concerned for the future of the heathen? Then give yourself or your money for their conversion.—*Independent.*

Long Sermons.

There are good preachers, men of ability and learning, who will persist in preaching long sermons. From one hour to one and a quarter hours, every Sabbath of the world, twice a day, will they hold on, without being conscious that they are destroying their effectiveness. We would not put a time law on any man, but it is certain that almost any one, who from week to week preaches long sermons, will tire out his congregation. One of the greatest evidences of the power of the gospel is that people week after week go to hear it from men who do not use the best methods to accomplish the most good. They get up and preach and preach, and because the people listen, or apparently do, they think they are accomplishing wonders, when doubtless the question which is most profoundly interesting the audience is, *when will he quit?* In a station a preacher ought rarely to preach over three quarters of an hour in the morning and from twenty-five to forty minutes at night. On quarterly meeting occasions in towns and cities the Presiding Elder ought never to exceed three quarters of an hour, unless he is a very interesting preacher, and then he ought not to be the judge of his own powers. In the country he can take more time because the people do not hear as much preaching as in towns and cities and hence can enjoy more of it, being more hungry. We have known good preachers to wear out their congregations by long preaching and then convince themselves that the reason the people did not come to church was because they were backslidden. Then they would proclaim the necessity for a revival and lecture the Church about their neglecting duty, in neglecting public services. If some of our long-winded pastors and Presiding Elders would just reform on this line they would be surprised in a little while to see how much more interest would be felt in their services. No other system of religion has ever drawn its votaries so largely and so regularly to worship as the Christian, and it is because the gospel is the power of salvation. Were our audience dependent on our attractiveness in the pulpit entirely, there few if any, who would have in a month a dozen hearers. While we would not bind any brother down to our rules on all occasions, or be bound by it ourselves, still, a thoughtful and wise preacher will heed these points and not seek to convert but to follow them.—*Selected.*

A series of illustrated papers upon SIBERIA AND THE EXILE SYSTEM, by GEORGE KENNAN, author of *Tent life in Siberia*, who has recently returned from an arduous journey of fifteen thousand miles through European and Asiatic Russia, will soon appear in the *Century Magazine*, and will embody the results of what is believed to be the first successful attempt by a competent investigator to make a careful and thorough study of the Russian exile system on the ground. Before undertaking this journey, Mr. Kennan had spent four years in the Russian empire,—three of them in Siberia,—had familiarized himself with the language and character of its people, and had thoroughly studied the existing Russian literature of the subject to which he proposed to devote himself.

In the course of a journey, which occupied fifteen months, Mr. Kennan visited every important convict prison and mine in Siberia (except those on the Island of Sakhalin); traveled with marching parties of chained exiles along the great Siberian road: inspected convict barges, etapes forwarding prisons, and prison hospitals from the Ural Mountains to the head-waters of the Amur, and made the intimate personal acquaintance of more than three hundred exiled liberals, revolutionists, and "Nihilists" in all parts of Siberia, and these papers will contain graphic descriptions of exile life on the convict barges, in the for-

warding prisons and etapes, and in the famous Neretchinsk mines. Particular attention will be given to such curious and little-known features of exile life as "hunger strikes" the traffic in names and identities among exiles on the road, and the interesting communal system of self-government which prevails in convict prisons, and translations will be given of the characteristic songs composed and sung by exiles in the East Siberian prisons and mines.

In the field of political exile, Mr. Kennan's researches were very extensive and thorough, and the exiled Russian revolutionists will be heard for the first time in their own defense, and will be allowed to plead their cause at the bar of public opinion in these papers.

Mr. Kennan's papers will be enriched by quotations from a large number of secret official documents relating to the revolutionary movement and the exile system, which came into his possession in various parts of the empire. Among these are three secret reports of the Governor-General of Eastern Siberia to the present Tsar, setting forth with great frankness the Governor-General's real opinions with regard to the condition of Siberian prisons and the working of the exile system, and bearing marginal comments made by the Tsar himself upon the state of facts therein set forth.

Other Siberian subjects of interest will not be neglected. Sketches of a visit to one of the great Buddhist lamaseries in the Trans-Baikal, and of a journey into the wildest part of the Russian Altai will fully acquaint English and American readers with a little-known system of religion, and with the glaciers, flora, and picturesque scenery of the greatest mountain range in Northern Asia by Mr. George A. Frost, of Boston. This series of papers will be copiously illustrated from original sketches and photographs of exile barges, etapes, prisons, and mines; Siberian villages and landscapes, types of little-known native tribes.

The series will begin in November with "Prison Life of the Russian Revolutionists."

The Book.

It is one book, although made up of sixty-six, and it has the same thread running through it to reveal the will of God to men. It was written in sixteen hundred years, by forty men, removed by centuries from each other, and is found to be one book beautifully connected. The Bible is in itself a miracle, and the more you examine and study it the more you will be convinced of it. It was written before all other books, and much of it by unlettered men. If it had been written by men, it would have been improved upon; whatever man has done, some one has improved upon; but the Bible stands the Book of all books. Translated into two hundred and sixty tongues and dialects, it is like Pat's fence, which he built four feet high, and when some one said, "What if it tumbles down," he replied, "Ah, begorra, I made it foive feet thick, and if it tumbles down it will be higher than it is now." The more the Bible rolls over the larger it gets.

If one had all the Bibles in a pile, and burned them, he would not destroy the Book. He would have to destroy all libraries which contain books referring to the Bible; all the art representing it; all music which contains it; every church, college and charitable institution embodying its ideas; and then you would not have destroyed it. You would have to destroy every christian man, and then every infidel. You could as easily destroy the sun in the heavens. Infidelity has ever been hurling itself against Christianity, like waves against the rock of ages, and has ever had to drop back to its dark, damnable depths.

REV. L. C. MUXHALL.

Their is a growing dissatisfaction in the Western Conferences at the Bishop's plan of beginning the sessions on Thursday. Detroit and Michigan Conferences took formal action, requesting the return to Wednesday. We believe this return to the old paths would meet a well nigh unanimously concurrent action by the Baltimore Conference.—*Baltimore Methodist.*

Conference News.

The Avenue Chapel built in the western part of Dover, Del., by the M. E. Church of that place, for Sunday School and prayer meeting purposes, was dedicated last Sunday. Rev. T. A. Fernly, of the Philadelphia Conference, preaching in the morning and W. M. Fryinger, D. D. at night. The cost of building and furnishing was \$2,500, of which \$1,350 was raised during the day. The chapel is neat and artistic, and will seat about 125. The Sunday school will be conducted by the Academy students, J. W. Taylor is the Superintendent.

Rev. R. Laird Collier was in our city last Sunday. He worshiped in Grace Church. Rev. Vaughn Smith administered the Sacrament of the Lord's Supper in the morning. Brother Smith had given Dr. Collier his first license to preach, thirty years ago, while pastor of the Church in Cambridge Md. N. M. Browne preached in the evening Dr. Collier was an attentive listener. These two were class-mates at Concord Biblical Institute from 1856 to 1859.

Scott Church has organized a Society of Christian Endeavor among the young people. John Forcht as President, Alonzo Mitchell Vice-President Emmett Triggs Treasurer and Miss Ella M. Pierce Secretary. The Society has begun their work in great earnest and the beneficial effects upon the spiritual interests of the young are already felt. The Sunday Evening Meetings held under their direction is a center of great religious interest. With such favorable indications of the beginning there is great hope of a wide spread awakening among the young of that congregation.

In the Preacher's Meeting last Monday, they had a warm and interesting discussion of the temperance question.

Rev. K. B. Harting, pastor of the Swedish Mission, in this city, who has been suffering from an attack of inflammatory rheumatism for some time past, is slowly improving, and hope is entertained that he will soon be entirely restored to his usual health.

Rev. J. E. Smith, New Churchman, preached in the Court House Denton, Md., Sunday evening, and at Ames Chapel Sunday morning, Sept. 11th.

Mr. Reuben Garey, son of Capt. M. Garey, has been appointed Principal of Greensborough Academy.

We learn that the school commissioners at their Tuesday's session, granted an order to establish a High School in Denton.

Ninety students have been enrolled at the Conference Academy, fifty of whom are boarders and the remainder day students.

The Educational Convention will not be called until next Commencement.

Rev. D. C. Ridgway, now of the Cincinnati, but well known in the Wilmington Conference is engaged for a number of lectures throughout the Peninsula, between October 25th, and November 12th. Any church or Society desiring to secure his services may address him after October 20th, in care of Rev. J. D. Rigg, Suddlersville, Md., or care of the PENINSULA METHODIST.

The New Chapel at Dover.

The new chapel built by our church in Dover for the accommodation of the people living in the western part of the town, and to be used chiefly for Sunday school and prayer meeting purposes, was dedicated last Sunday, the services, except the dedicatory service which was held in the chapel at three o'clock in the afternoon, were held in the M. E. Church on King street. The morning sermon was by Rev. T. A. Fernley, D. D., of Philadelphia, and the evening sermon was by Rev. W. M. Fryinger, D. D., of Baltimore, both of whom preached grandly and assisted ably in the effort to raise the money to pay the debt. Most of which was raised. The entire cost of the building and the lot on which it is situated is \$3100.

This is an enterprise that has long been in contemplation by our church in Dover, and the chapel will supply a need that has long been felt by the people living in that part of the town, and there is no doubt but that the results that will follow will fully demonstrate the wisdom of the church in pushing the matter to completion.

The committee appointed by the last General Conference of the Methodist Episcopal Church South, to select a place for holding the next session of the Conference, has made selection of St. Louis, Mo.

Letter from Bethel and Glasgow.

EDITOR PENINSULA METHODIST:—Our quiet town of Glasgow has been favored with a reason of refreshing from the presence of the Lord. The latter part of August we held a "Harvest Home" in Meeses' Grove. An interesting feature of the occasion was a temperance address by Dr. E. L. Hubbard of New Castle, Del., which captured the hearts of the people. Rev. E. C. Atkins of Cecilton also delivered a very fine address, and on Sabbath following, gave us two excellent sermons; one at Bethel and the other in the Grove. Dr. Simms of Wilmington, preached morning and night. Our meetings followed the "Harvest Home," and as a result twenty precious souls have been saved and made happy in the love of Jesus. There have been some reclaimed, while others are under conviction, but say "not yet." One night a brother shouted aloud the praises of God, as in the early days of Methodism. We have no objection to a man shouting as much as he pleases, if he will do as Bro. Dolbow says, "Walk straight when he comes down." We have none here who refuse to offer public prayer when called upon; even some of our sisters can take up the cross.

We have a nice church at Glasgow, but there is on it a debt of \$700, which may soon be paid off if every member and friend will take a share.

Bro. Adam Dayett, one of the oldest members of our church, is now lying very ill at his home near Glasgow. Ask him of his hope and he will tell you

"His hope is built on nothing less, Than Jesus blood and righteousness."

At Bethel where penitents were first invited to the altar, we expect to begin extra meetings soon, pray for us.

Yours Truly,
A. BURKE.

A Letter from Hooper's Island.

DEAR BRO. THOMAS:—A word from this little corner of God's Vineyard may not be without interest to some of the many readers of your valuable paper. I arrived here the 8th ult., in company with Rev. J. A. E. Wilson, presiding elder, and found as kind and generous a people as I ever met in my life. We began revival services at Hoopersville, the eve of the same day; and the Lord has been pleased to bless his people wonderfully. The church has been revived, and is now ready to obey the Divine command, "Arise, shine; for thy light is come and the Glory of the Lord is risen upon thee." The strongholds of Satan have been made to feel the power of the Gospel. Eleven souls have been delivered from his bondage and made to rejoice in Jesus as their Savior. Many are yet seeking, and many have stood up in the congregation asking the prayers of God's people.

Hooper's Island is really a group of three, divided by narrow streams which come in from the Hungra River. The hearts of the people are united in devotion to the work of God; and we are about to build a new church on the lower end of the charge. By the liberality of the people, and the great push of the senior pastor, Rev. G. F. Hopkins, we hope it won't be very long before one more church will point its spire heavenward, in honor of the name of Jesus. Your readers will, I hope, pray for us, that God may continue to bless us, so that as we go forth weeping, sowing precious seed, we may come again with rejoicing bringing our sheaves with us. Though this is a voice from afar, yet it may call to mind the prophecy, "the Isles shall wait for his law."

C. P. SWAIN.

Letter From Rock Hall, Md.

DEAR BROTHER:—Sunday the 25th ult., was devoted to the promulgation of temperance truth, and the arousing of public sentiment on the side of right, of humanity, of God. The ladies of the W. C. T. U. led on by their pastor, joined hands with the officers of the Sunday School, in an earnest endeavor to make the occasion tell for the great cause. Many were the warm hearts enlisted; stirring were the appeals, earnest the prayers, and thrilling the songs, that varied the exercises of the day.

In the morning, the Sunday School was engaged in the study of a lesson prepared for the day by Miss Willard, followed with five minutes reviews, by the assistant superintendent and several of the teachers, including some of the sisters of the W. C. T. U. These brief talks were all earnest and practical; each bringing out some salient point, and making the application.

In the afternoon appropriate and touching selections were made by Miss Clara Stevens, Mrs. Mary C. Kendall, Mrs. Sarah Stevens, and Mrs. McQuay, causing many hearts to vibrate with intenser sympathy, and I trust, with more sacred and fruitful resolves. Recitations also were well rendered by Misses Mary McKivett, Fannie Stevens, Katie

Downey, Maggie McKivett; Bessie Satterfield, Nettie Boyer, Lillie Stevens, and Annie McKivett and by Masters Willie Caton, and Elmer Stevons; all with but one exception, members of the W. C. T. U.

Dr. D. W. Bates a venerable minister of the M. P. Church, and an earnest and discreet worker in the temperance cause delivered an address characterized by humor, pathos, and sound logic. It was a timely appeal. The Dr. was one of the chief agents in dividing the present strigent local option law of Kent County, Md.

At the close of the afternoon session a collection was taken for the benefit of the Local W. C. T. U.; and temperance literature donated by Dr. A. P. Sharp was distributed. The ladies of the Rock Hall Union have procured a quantity of literature bearing on various phases of this great question which they will wisely distribute. The leaves used at the morning session were donated to the school by these sisters.

In the evening a fine audience gathered. New selections were made by Miss Clara Stevens, Mrs. Mary Kendall, Mrs. Quay and Miss Fannie Stevens. After the reading some very touching recitations were given by the following scholars; Misses Mary McKivett Fannie Stevens, Bessie Scatterfield, Maggie McKivett, and Katie Downey; and by Master Willie Caton; the last declaring in clear accents his noble purpose to vote as he prayed when he became a man. God grant that multitudes, already men in years, may demonstrate their christian manhood by practicing upon this principal. How many have hitherto been praying "God save my boy" and yet at the same time by an improper use of the ballot have helped to sink their boy's beneath the damning waves.

Bro. Joseph Downey who had charge of the music all day deserves great credit for his fidelity and tact in conducting this part of our church work, not only on special occasions but on every Sabbath. Great credit is due also to a few of the consecrated sisters of the local W. C. T. U. through whose effort a great part of the most efficient work done yesterday was devised and executed. We trust that the stewards who made such a good record for earnest and systematic work last year will maintain the good degree which they obtained, and despite the "hard times" spread on the records of the Conference an exhibit of even better work. And so may it be in all our benevolences.

The Missionary matter in our Sunday Schools are coming on grandly, and there is good prospect that the increased apportionment for this year will be raised. This will be a magnificent work for the place, as they who know the financial status will understand. And yet it will not impoverish us even financially as those who have intelligent faith in Gods word must admit; but other things being equal, will tend to put dollars and cents into the pockets of the cheerful donors by reason of Gods own peculiar methods controlling trade, health, and all lines affecting the accumulation and retention of money. But what rich spiritual treasures come into the possession of those who cheerfully and with self sacrifice give to Gods cause?

As to the twaddle we hear about woman being out of her place on the platform, in defense of the cause of temperance it only shows how much they who utter such sentiments need to heed the injunction. "And that knowing the time, that now it is high time to awake out of sleep. Let us put on the armour of light." Such minds dwell at best in the dim twilight, when confronting the great work of uplifting and saving millions from sorrows unutterable, and from shame as deep as hell, and boundless as eternity. So also as to those who do not realize the importance of the ballot box, but are trammled by blind partisan zeal, or are ignorant of the bribery money, whiskey, promises or threats, or any other subtle trickery of politicians by which manhood is deceived, and a sense of personal accountability to God is hidden from view.

Yours in the War.
Mc.

North East Station.

A revival blessed North East in February of the past Conference year, and the pastor Rev. T. S. Williams received eighty six persons on probation. During the seven months which have elapsed since then, some of the number have cast away their confidence, and laid aside their profession. Sunday, September 11, a class of thirty seven was received into full membership. The occasion was impressive and memorable. Careful preparation had been made for it, and the probationers did their part understandingly. Copies of the "Probationer's Hand Book" were distributed in the class two months before, and meetings were held six or seven times during the period, and the catechetical lectures of the book were used, with comments upon the history, doctrines,

and discipline of the church and the form for receiving into full membership. No one of the class was surprised by the questions, as he or she stood at the altar to answer. The answers were given audibly so that the congregation heard them distinctly. The sermon was made as appropriate to the occasion as possible, and the entire service emphasized the importance of the reception of these persons into the full fellowship of the church.

The greater number of the class were the sons and daughters of our members. Nearly all of them were relatives of our people, and no one present was uninterested in the service. Some of the unconverted admitted that they were very much moved and affected by the scene. Reception into full membership cannot be made too impressive. The informal manner in which this important step is taken is calculated to awaken but little regard for it. How to make it well considered, and duly solemn and significant is answered by the "Probationers Hand Book." It is a first rate help to a pastor in this work.

Other probationers have since been received, and some remain to be instructed, and at the proper time to take the vows of the church and assume their places clothed with all the prerogatives and privileges of church membership.

Probably some have been deterred from entering the church, and indeed, some have said, we are not prepared to make the answers required of us. They prefer to wait until better satisfied as to their religious condition. It has been thought well, that no one should be unduly urged, but left to come when they can, in the full confidence of christian discipleship.

J. B. QUIGG.

That \$50,000 Endowment Fund For Conference Claimants.

The Wilmington Conference at its last session appointed the Board of Stewards a committee on methods for raising \$50,000 as an Endowment Fund for the Conference Claimants. At the call of the chairman the committee met in Dover Oct. 4, 11 a. m. and after a prayerful consideration of the subject resolved to request the anniversary committee to set apart one evening during Conference week for a Conference Claimants Anniversary and that one of the speakers be requested to set forth the claims of the Endowment Fund. The Pastors were also requested to make special mention of the same when they take their Conference Claimant Collection. The committee sends forth the following address praying that it may reach the heart of the church and cause a response that may enable us to better provide for these who have a just claim upon the liberality of the church.

Dear Bro. or Sister,—Please read a few lines upon a matter of great importance.

We address you in the name of our Holy Gospel, in the interests of a common humanity, and in behalf of the Worn-out-Preachers of the Wilmington Conference, the widows and the orphans of our deceased brethren. To us as a Board of Stewards has been committed the oversight of funds collected for their support. Year after year their appeal came before us. Such appeals as would deeply move the heart of the church if it could be made acquainted with them. Anxiously they look for our response, for upon it hangs their comfort or otherwise for the succeeding twelve months. We are doing all that we can to mitigate the necessities which gather about this broken health and declining years, yet we are oppressed and embarrassed by the urgency of many cases and the insufficiency of the means placed in our hands for distribution. We are sure that the Church means no neglect of these honored veterans, and would consent to no policy of injustice toward those who have toiled and sacrificed to lay its foundations deep and strong on the Peninsula; yet in the pressure of many claims, this one has not received the share of attention which its merits demand. Our Annual Collections have been creditable, but in the nature of the case dependent upon many contingencies, and thus far inadequate. Standing where we do, face to face with the need of these cases we feel that the time has come to provide a Fund upon a permanent basis. Nor are we alone in this view. The General Church has so far become aroused to these claims that in many of our Conferences large Endowment Funds have been raised, and are now being successfully administered. At the last session of our Conference after careful consideration, a plan for an Endowment Fund was unanimously adopted, and the Board of Stewards appointed to carry out its provisions. An extract from the report of the Committee will show the judgement of the Conference or to the ground of this action. It says "The Church from the beginning here in various ways, recognize the claims upon her for pecuniary assistance of her disabled and worn-out preachers and their families. This recognition is the

logical and necessary out growth of the peculiarities of our itinerant economy. Our ministers upon the threshold of this life-work, resign to the authority of the Church, the control of their services and support throughout all the years of their vigor. She does not permit them to be secular, and claims the right to deal with them if they are found to be so. They are asked to forsake and set aside as much as may be, all worldly cares and studies; and this is altogether wise and proper. For the upbuilding of Zion, they yield their choice and selection in these respects. The Church therefore in vain of this virtually pledged to provide for them while in effective service and to the extent of her resources to care for them in disability and old age, together with those who are dependent upon them. The Church is able and ought to redeem her pledge to her servant. So as to avoid bringing struggle and want upon their declining years. If the National Government deems it one of her highest duties to provide for her disabled and aged soldiers, how much more should every consideration of gratitude and brotherhood move the Church of Jesus to keep faith with her veterans."

We are pledged solemnly to our disabled men, and the honor of the Church, is at stake in this matter. Already the nucleus of the proposed Endowment is in hand, in the legacies of Hon. Martin W. Bates and James Riddle. Several others within the Conference have remembered this Fund in their wills, and we now make our appeal to you for such donation or other form of gift as many seem best to your good judgement. The details of the Plan adopted are in brief as follows;

1. The amount to be raised shall be \$50,000.
2. The Board of Stewards (a corporate body) shall have charge under the direction of the Conference of the raising and investing of the Fund.
3. All personal subscriptions shall be payable in four Annual installments, unless earlier payments are preferred.
4. The Fund both principal and interest, shall be carefully invested for four years from the time of the original subscription after which it shall be available for use under the direction of the Conference.
5. Those gifts, donations, requests, &c. shall be in addition to the regular collections. Trusting that this plan may meet with your approval and that out of your mind you will quickly and liberally respond. We are Your Servants in the Gospel.
REV. P. H. RAWLINS, CHAIRMAN.
REV. W. L. S. MURRAY, SEC'Y.

Missionaries for Bishop Wm. Taylor's Work in Africa.

Sailed October 1st by Steamship City of Richmond, Inman Line seventeen missionaries and seven children, to man a part of the stations opened by Bishop Taylor on the Cayullo river. There are eight stations still to be manned and eight married couples are required. Men who can preach and plow, teach and do mechanical work are required. Ordained ministers and local preachers, these must be ready to sail by November 1st. This will be the last company to go for some time. Applications sent to Richard Grant, 181 Hudson street. Donations should be sent to the paper in which this is seen or to the Treasurer, Richard Grant, Jr., 181 Hudson street, New York.

The following are the names and residences of the missionaries who sailed Oct. 1st.

- H. Garwood, Newcastle, Ontario; Alfred Johnson, Denver, Colorado; George P. Goll, Philadelphia, Pa.; Andrew Orthipp, Spring Arbor, Pa.; Wilbur W. Cadle, Conryham, Pa., wife to follow; Wm. Schneidmiller, Baltimore, Md.; Miss Annie Whitfield, Dundas, Ontario; Miss Rose A. Bower, Delta, Pa.; Miss Lizzie McNeil, Albany, Oregon; Mrs. Delia A. Wallace, Norristown, Pa.; Mrs. Kate D. Meeker, Bakerfield, Va.; Rev. Mr. and Mrs. E. W. Harned, Fowlersville, N. Y., and two children; Rev. Mr. and Mrs. Thomas D. Hillman, Ann Arbor, Michigan, and three children; Rev. Mr. and Mrs. Edwin Astley, Ann Arbor, Michigan, and two children.

Marriages.

DAVIS-SLADGE—On Thursday, September 29th, 1887, at the M. E. Parsonage, Chestertown, Md., by Rev. John D. Kemp, Nicholas E. Davis and Mary E. Slagle, both of Kent county, Md.

BARLOW-PERKINS—On September 29th, 1887, at the residence of the groom, No. 827 Monroe street, Wilmington, Del., by Rev. L. W. Layfield, George T. Barlow and J. May Perkins, of Bandwine Hundred, Del.

WATKINS-DENNEY—On September 29th, 1887, at St. Georges M. E. church by Rev. L. W. Layfield, assisted by Rev. G. W. Townsend, Lewis Watkins, of Philadelphia, Pa., and Castella Denney of near Port Penn, Del.

FRESCOING CHURCHES.

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

Youth's Department.

Brought To Time.

"No, Daisy. You cannot have my roller skates. So there."

"I mean when you don't want them, Hallie," and Daisy's blue eyes pleaded anxiously as she looked at Hallie.

"I want to clean them whenever I'm done with them, and hang them up in the bag Aunt Alice is making for me."

"You might let me have them just a few minutes, Hallie."

"You don't know how to use them."

"I could learn. Please, Hallie, just let me try. I know I could learn."

"Learn on your own, then," answered Hal, crossly, as he walked away, muttering, "I earned the skates with my own money. I'm not going to let Daisy spoil them."

He did not see Aunt Alice on the stoop.

Hallie Brown was not an ugly boy, but he was inclined to be selfish. He would have been very indignant if any one had told him he made his cousin, Daisy Holt, unhappy. He really loved her; but she was so gentle that she did not resent many of the ungenerous, ungracious things he did.

When Hallie left Daisy she walked slowly home with a very sorrowful heart. She could not understand how Hallie could refuse so small a favor. She could not conceive of refusing Hal any enjoyment that depended on loaning anything she possessed.

After tea he sat in the sitting-room with the family, when he thought of a new illustrated set of "Irving" that Aunt Alice had received at Christmas. He said, "This is a free evening, Aunt Alice; may I have your Irving to look at?"

"No, Hal. I have made up my mind to be very careful of my Irving, and keep it in the box when I am not using it."

A surprised angry look came into Hal's face. Aunt Alice, sweet Aunt Alice had never refused him anything before. Daisy, who had come in with her mamma, was as much surprised and puzzled as Hal was.

No one else seemed to notice Aunt Alice's answer but the children. Hal took down "Bancroft" from the shelves but he could not interest himself, or overcome the unpleasant effect of the refusal to his simple request.

"I'll sharpen up my new pencils and have them ready for Monday," he thought. "Papa's knife is sharper than mine; I'll borrow it."

"Papa," he said aloud, "please lend me your knife; I want to sharpen my new pencils."

"No! I've made up my mind not to lend my knife. When I'm done using it I'm going to wipe it off and keep it in my pocket. No, I cannot lend my knife; earn one yourself."

"Papa!" said Hal, and almost burst into tears. Never in his life had he received such an answer from his father. Hurt, mortified, and angry, he buried his face in his hand for some minutes. A soft, gentle touch roused him, and Daisy said, "Hallie, I brought over my new game. Do you want to see it?"

He looked at the gentle little girl, whose face was full of sympathy. Just beyond was his father's, full of reproach, and Aunt Alice, sorrowful, and saying so plainly, "Do you deserve her kindness?"

A blush covered Hal's face as he remembered the scene of the afternoon, and his refusal to grant a favor to the little girl, who was always so ready to share every pleasure, every gift. The lesson was not forgotten.—*Christian Union.*

Take the Children to Church.

But do they not have a Sunday school? Yes; and a well-equipped and Christ-presenting Sunday school is the right arm of a church. But a right arm

is not the main body and an arm severed from the body is a bloodless and impotent thing. All honor to the zealous, devoted Sunday school teacher! He or she is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home.

But the Sunday school never was ordained to be, and never can be, a substitute for the regular services of the sanctuary. Bring your children with you to church, dear friends. It is their nestling place as well as yours. Are you quite certain as to what your young wallows and sparrows may be about while you are sitting in your pews? How do they spend the Lord's Day at home? If you commit the sin of beginning the day with your *Sunday Times*, or *Tribune*, or *Herald*, you may be quite sure that the boys and girls will be deep in the police reports and fashion gossip and wretched scandals of those Sabbath breakers while you are listening to the sermon. Then keep the secular desecrators of holy time out of your doors, and take all of your "bairns" with you to the place where their young hearts may be led heavenward. Expect their early conversion to Christ.—*Rev. Dr. T. L. Cuyler.*

A Story of Bishop Simpson.

An incident of showing his gifts is related by his uncle. Late one Saturday night he arrived at a town in the mountainous regions of Pennsylvania, where he was a total stranger. The next morning he made his way to the Methodist Church, and accosted the pastor telling him he was a brother in the ministry. Simpson being extremely awkward and plain in appearance, the pastor was half inclined to omit the courtesy due a brother preacher, of asking him to deliver a sermon. If he inquired of the bishop as to his name he must have failed to catch it, for he certainly had no idea to whom he was speaking. His request for the stranger to preach was therefore expressed in the most formal and constrained manner. The stranger readily agreed to fill the pulpit, and the pastor's chagrin was evident, as he resigned himself to his fate. The bishop preached one of his powerful sermons, and every body in the audience whispered to his neighbor, "Who is he?" Before he had taken his seat, the pastor had him by the hand. "What did you say your name was?" "Simpson." "What!" Not the bishop? "That is what they call me." The minister instantly sprang to his feet and shouted, "You have just had the privilege of hearing Bishop Simpson. Let us sing, Praise God from whom all blessings flow."—(*American Magazine* for September.)

The "town" was Lancaster and the pastor was Rev. William Bishop, as we have been creditably informed.—*ED. PENINSULA METHODIST.*

Letter From Miss Everding.

BROTHER THOMAS—The Marylaud auxiliaries in our Conference will be glad of these cheery words from their missionary in Japan, and with the testimonial to her worth, given by her associate, Miss Gheer. Will you kindly give them insertion in the *PENINSULA METHODIST*?

E. B. STEVENS.

NAGASAKI, July 25, 1887.

MY DEAR FRIEND—This is a sultry day, but for all that I must send you a few lines by this mail. The lines have fallen unto me in pleasant places, the blessing of God is with us. We are sowing the seed, and God is giving the increase. More than half of our girls are Christians, and very earnest seekers after all truth; we find them writing to their parents and friends concerning the true God, and Jesus Christ the only Savior of men. Great good has been done in this way, and by it some of their parents have been brought to Christ. Two of our number have gone to do Christian work at their old home Hago-

shima. They commenced their work last April by opening a primary school, and it now numbers twenty pupils. They also do evangelistic work among the women. We find our force all too small, to accomplish all that we see there is need to do.

Our dear Miss Gheer has left us, and is, I presume, nearing the home-land; she will probably have arrived before this reaches your hand. She was nervously broken with the heavy work she has been carrying. How sad we were to part with her! We earnestly pray that she may return to us again fully restored; for she is a grand worker.

One of our many wants has been supplied. We were delighted, not long since, by a letter received from Mrs. Cowen, telling us that the Cincinnati branch had purchased the philosophical apparatus we stood so much in need of and that it was on its way. It will help us greatly, and we are correspondingly thankful.

We are looking now for reinforcements to our ranks, and I trust we will not be disappointed. The work is the Lord's, and He has promised to hear the needy when they cry unto Him. I still rejoice in the blessing of good health, a matter of special gratitude for my mother's sake, as well as for my own. My heart is filled with thanks-giving and my lips with praise, for God's marvellous goodness to me.

Your Happy Co-Worker,

EMMA A. EVERDING.

Miss Gheer says: Tell the ladies for me that Miss Everding is pure gold without alloy; a good, faithful, earnest little worker, never deserting her post, or shrinking from duty.

What the City Church Must Be.

Mr. Jefferson thought large cities were "sores upon the body politic." What cancers, eating the very life of the government, would the now crowded and discontented cities, be to this sagacious man. To correct this destructive tendency must be largely the mission of the city churches. To do this, two things they must do—they must become less formal and more fervent in their piety. An orderly life only will not meet the demand now upon them. They must become spiritual—have the mind that was in Him who went about doing good. To have a well-toned bell rung, to pay well an eloquent preacher is not now, if it ever was, the round of the duty of the city church. Glowing with spiritual fervor that attracts and purifies, it must take on the more aggressive methods of saving men. The people must be reached—what the Christ did and said must be told to the discontented and hopeless ones. The war must be carried into the enemy's camp. Our cities must become the centers of moral and religious forces, as well as centers of commercial interest.—*Wesleyan Christian Advocate.*

Distinctive Feature Of Methodism.

I have made a little exposition of Methodism; but I sum it all up in one or two sentences. As to its theology, it takes the old theology of the Christian Church; but it takes one element which no other Christian Church has dared to put forward as a prominent feature of theology. In ours, it is the very point from which we view all theology. I want that to be understood. Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only church in history, from the Apostles' time until now, that has put forward as its very elemental thought—the great central pervading idea of the whole book of God from beginning to end—the holiness of the human soul, heart, mind, and will. Go through all the confessions of all the Churches, and you will find this in no other. You will find even some of them that blame us in their books and writings. It may be called

fanaticism; but, dear friends, that is our mission. If we keep to that, the next century is ours; if we keep to that, the triumphs of the next century shall throw those that are past far in the shade. Our work is a moral work; that is to say, the work of making men holy. Our preaching is to that; our church agencies are for that; our schools, colleges, universities, and theological seminaries are for that. There is our mission, there is our glory, there is our power; and there shall be the ground of our triumph. God keep us true!—*Rev. Dr. M'Clin tock.*

Success Of The Gospel.

It is demonstrable that the success of the gospel in the last hundred years is greater than that which it has achieved in any preceding hundred years. We look back on the first ages of Christianity, and sigh for the gifts of tongues and for pentecostal blessing; and yet in the last century more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty versions at the most were made in the first thousand years; in the last one hundred years 120 have been made in languages spoken by more than half the globe. There are more conversions in heathen countries in the present day, in proportion to the number of preachers employed, than there are at home. Even when Constantine proclaimed Christianity as the religion of the Roman Empire, the nominal Christians did not exceed one hundredth part of the population of the entire globe. Nominal Christians now form one-fifth. Each new generation of the modern world consists of 30,000,000 of children and they have to be Christianized one by one. Of these 30,000,000, 6,000,000 (one-fifth) become nominally Christian, and a considerable portion of them really Christian.—*Missionary Anecdotes.*

The Bishop's residence in California has been fully completed. The entire cost was \$17,500. The amounts subscribed have been by California Conference \$5,500; by Southern California Conference \$3,000; by Oregon Conference \$1,500; by Columbia River Conference \$500; by Puget Sound Conference \$500—total \$11,000 pledged, of which \$6,000 has been paid, leaving a debt on the Episcopal residence of \$11,500, secured by mortgage and bearing a high rate of interest. This is not encouraging to other localities which might desire to provide homes for resident bishops. Couldn't the General Conference arrange more satisfactorily for an Episcopal residence wherever it requires a bishop to live? Is it fair for the Pacific Conferences to shoulder the whole burden for their bishop's home on the Pacific Coast?—*Baltimore Methodist.* Inasmuch as much as the bishop resident in California is certainly no less a *General Superintendent*, than our resident in Africa, it would seem very unfair to allow the Pacific Conferences "to shoulder the whole burden" of furnishing an Episcopal residence, while all the conferences receive his services.

The English Society of Friends have sent out Mr. and Mrs. Davidson, of London, as missionaries to Chung King, in the province of Sichuen, China. It is a city of 500,000 inhabitants, 1,600 miles from Shanghai, where the natives recently mobbed the Methodist and other missions.—*Herald of Holiness.*

The Kansas law requiring druggists to get 25 women to sign their petitions for permits to sell liquor is proving one of the hardest conditions yet imposed upon the trade.

Obituaries.

Lewis Clayton Thaubley the only surviving child of fond and loving parents passed from earth to heaven, Sept. 12, 1887, in the four-

teenth year of his age. Though so young in years he was more mature in mind and habits than many who are older; and among his happiest hours were those he spent in receiving religious instruction from God's ministers who were guests in his Father's house. He sought the love of Jesus at Concord Camp-Meeting while attending a children's meeting conducted by the Rev. Chas. H. Sentman, formerly editor of the *Conference Worker*. During a revival service at Bloomery M. E. Church a year ago, with several of his Sunday School mates, he consecrated himself to Jesus; since then his life has been one of grace and beauty. Stricken down with diphtheria, he was cared for by skillful physicians and loving friends, who did all in their power to arrest disease and prolong life; but it was soon apparent that our dear Clayton would be taken from us. A few days before his death he assured us, he did not fear to die, that he was trusting in Jesus, and that the word of God which he loved so well in life was his support in death. Seeing his mother weeping he said, never mind, Mamma. After singing with friends two of his favorite hymns—"Yes Jesus Loves Me," and "We Shall Meet Beyond the River," he bade them good bye, and asked them to meet him in heaven; after which he peacefully fell asleep in Jesus.

Ida V. Gibson, wife of Geo. W. Gibson, of Tilghman's Island, Talbot Co., Md., passed from earth to heaven, July 10th, 1887, in the 27th year of her age, after a happy married life of only nine years. Her life was one of Christian fortitude and consistency; though she was not as emotional as some, her piety was deep, and pervaded her whole nature. Perfectly reconciled to His will, whom she had trusted during life, she was willing to trust Him in death. To her husband over whelmed with grief at the prospect of her departure, she said: "George, why should you grieve after me, knowing how I suffer, and that I will be much better off." When apparently dying, she praised the Lord, sent messages to her friends to meet her in Heaven, spoke of seeing in that happy home all her loved ones, who had gone on before, and then exclaimed, the best of all is, "I shall see and be with Jesus." When her pastor, Rev. J. D. Reese, asked how it was with her then, she replied, it is all right. While we were singing, "Oh how I love Jesus," she joined in with us, and shouted Glory! Glory! How I love Jesus! it helps me to bear my pain! Just before she passed away she asked to be moved to the window, to look once more upon the church where she loved to worship, and then requesting to be laid upon her couch, she whispered "it is almost over." As the cold hand of death grasped her wasted form, and his shadow seemed to fall upon her, the mystic veil that hides from mortals' sight the great future, parted before, and her countenance shone with the brightness and beauty of the glory beyond. Having washed her robes and made them white in the blood of the Lamb, she swept through the gates of the New Jerusalem, to be forever with the Lord.

A FRIEND.

Talbot Circuit.

A Loving Tribute.

A few months ago I saw in the *Peninsula Methodist* a notice of the death of Capt. Peter H. Parks of Holland's Island, Dorchester Co., Md. It seems to me due to him as a Christian gentleman, that something further should be put in print in regard to his Christian character. Bro. Dulaney noted his triumph in his last conflict. How could it have been otherwise? His was the death of the righteous, the death which Balaam and many others down to the present time have coveted. Bro. Parks was one of the best men I ever met in my Christian ministry; a man of more than ordinary ability, and had he had a scholastic training, he would have attained to prominence among intellectual men. From his conversion, he became truly devoted to the church of his choice, and to the cause of his Master; and his subsequent life attested the fact, under the influence of the Holy Spirit, whose graces he had in large measure, he was an eloquent exhorter, making the people feel his spiritual power. Whenever he visited the churches in Baltimore, as he often did, he was always welcome, and was often called upon to exercise his gifts in exhortation. His holy unction made him a leader among his brethren. In counsel with his brethren, before the Annual Conference of 1877, at his earnest entreaty, they consented for the first time to have a minister sent to serve them, on an allowance of two hundred dollars and board. It was my honor to be the first itinerant sent to them in this beginning of their history as a separate charge, and never have I regretted serving them as their pastor. The wisdom of this movement, as inaugurated by that Christian brother, has appeared in the success that has followed. Bro. Parks' suggestions have been nobly carried out up to the present hour; and the unanimity with which they labor in the interests of our holy Christianity, is recognized among the people.

He was the itinerant's true friend; and association with them always seemed a pleasure to him. He was ever ready to converse on religious topics. While on the Island, I had the privilege of being much with him, and greatly enjoyed his company. My own life has been made better by my intercourse with him, and I feel a desire to meet him again, where we may renew such holy converse, and when time will not limit, nor death bring it to an end. A loved friend has passed away; and by his removal I am made poorer, while Heaven becomes richer. Thither he has gone, to see the Saviour, whose cause he loved to advance, and to meet again his bright little son of ten summers, who preceded him by a few years. His widow in her loneliness and sorrow, can take comfort in the prospect of a joyous reunion ere long, with her loved ones, where partings are unknown.

JOHN W. POOLE.

A Million for Missions

FOR 1887.

BY COLLECTIONS ONLY.

"WE'RE A BAND OF LITTLE WORKERS."

Tune.—Battle Hymn.

We're a band of little workers in the service of our King;
Our hearts, our hands, our voices, our pennies, too, we bring;
We'll make the earth beneath us and the heavens above us ring.
While we go marching on.

Chorus.—Glory, glory, hallelujah,
Glory, glory, hallelujah,
Glory, glory, hallelujah.
While we go marching on.

We'll live and work for Jesus, this is our battle-cry;
We'll live and work for Jesus, all the children shall reply;
And we'll help the Gospel heralds in regions far and nigh,
As they go marching on.

Chorus.—Glory, glory, etc.

TOO GOOD TO ABBREVIATE—A letter to Chaplain McCabe reads thus: "You will be glad to hear that our Chinese brethren have collected \$267 for Missions this year. This is over \$4 per member. Besides this, they are up to their appointment in the other collections. They have done more than in past years towards pastoral support, and have sent \$230 to China to help build a church and school in their native *yu*. Nearly all our members are poor; most of them being cooks and factory men. One brother, a small store-keeper, gave for himself and family \$40 for Missions. Fourteen of our members who have removed to Los Angeles during the year have paid their Missionary money twice over, once to the church at Los Angeles, and they have just sent us \$23, that our collection here might not suffer through their removal. These are the men San Francisco newspapers tell us cannot be converted.

FREDERIC J. MARTERS."

SOMETHING FURTHER CONCERNING THE LIBERALITY OF CONVERTED CHINESE.

THE GRACE OF GIVING.

A minister says: "There are many who could as easily write a check for \$100 for God as they could eat their breakfast, but they have so many critical considerations about it that they never do it. In very few points do the churches need a revival of Christian life more than in this of giving. A good deacon called on a man for a donation, but he could not get it because he had lost so much on his Brighton shares. The man died, and, in spite of depreciation in Brightons, he left nearly a million of money behind him."

In striking contrast to this unfaithful steward, read the stories of a Chinese missionary writes:

"One of the women who gives so liberally is one of the former pupils of our boarding school. She gives from three to four thousand cash a year, and this she makes by doing odd jobs for her neighbors. Another poor woman gives in the same proportion. Apparently, she has not enough to sustain her, and yet she manages to give more to the Lord than many who have enough. One of the elders of our Ningpo Church is a cheerful giver. "He said: 'In former years I gave according to the amount of money which I had gained during the year. (He is a carpenter.) Sometimes I had a larger and sometimes a smaller sum to give to the Lord's work. But as I came to know more of the Lord's goodness, I began to give a certain sum. Last year I had no assurance of work; indeed, I knew there would be no large jobs, so I began to look where I could cut down my expenses; but when I came to my annual offering to the Lord's work, I could not deny myself the pleasure of giving the usual sum; and, do you know, in one way or another, I have had work; the Lord prospered me in ways unexpected.'"—*The Message.*

FRAGMENTS.—"God loves to give, and He loves to have His people give. He does not like to see them covetous. He does not like to see them hoard; so when we learn to give and love to give we become like Him."

A Methodist minister is mentioned by the *Golden Rule* as stating "that his whole society spent in a year for the support of its own church privileges and missions \$841, and sixty-seven church members spent \$845 for tobacco."

"Not one-third of the women in the world to-day ever heard the name of Jesus."

"The American Board of Foreign Missions has already, this year, appointed to the foreign field twice as many as the average for the last twenty years."

A lady in Richmond, Indiana, rented her fine house and took a humbler abode that she might have \$1,000 more a year to give to the cause of God.

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 9:47, 10:07, 11:55, 11:51 a. m.; 12:25, 1:59, 2:27, 3:22, 6:28,
 7:06.
 New York, 2:00, 2:52, 4:00, 8:20, 7:00, 10:07, 11:55,
 11:51 a. m.; 12:23, 1:29, 2:27, 3:30, 3:22, 6:28, 7:06, 7:40,
 9:50 p. m.
 For Newark Centre, Del., 7:42 a. m.; 12:55, 6:21 p. m.
 Baltimore and intermediate stations, 10:58 a. m.; 5:57,
 11:25 p. m.
 Baltimore and Washington, 1:28, 4:45, 8:04, 10:08,
 11:04 a. m.; 1:04, 4:17, 7:32, 11:14, 7:30, 9:50, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:50, 8:50 a. m.; 12:55, 2:50, 3:50, 6:25,
 8:50 p. m.
 Harrington, Delmar and intermediate stations, 8:50
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:30 a. m.; 12:55, 6:25
 p. m.
 For Seaford, 8:50 p. m.
 For Norfolk, 12:55 a. m.

Wilmington & Northern R. R.
 Time Table, in effect May, 19, 1887.
GOING NORTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:00	2:45	5:15	5:15	5:15
French St.					
Newbridge			6:41	6:40	
Dupont	7:23	8:03	5:20	5:20	5:00
Chad's Ford Jc.	7:41	8:22	5:42	5:42	5:21
Lena	7:55	8:35	5:54	5:54	5:33
West Chester Stage	7:59	8:39	5:58	5:58	5:37
Conesville	8:32	9:12	6:32	6:32	6:11
Waynesburg Jc.	8:45	9:25	6:45	6:45	6:24
Springfield	7:27	8:34	5:05	5:05	5:02
Birdsboro	8:04	10:06	5:50		
Reading P & R	8:40	10:40	2:32	6:00	

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

Stations	a. m.	a. m.	a. m.	p. m.	p. m.
Reading P & R	8:00	9:30	3:00	6:00	
Birdsboro	8:32	10:15	3:32	6:44	5:10
Springfield	9:01	11:05	4:03	7:15	5:28
Waynesburg Jc.	9:15	11:22	4:17	7:29	5:42
Conesville	7:03	9:50	5:00		6:03
West Chester Stage	7:09	9:40	5:00		
Lena	7:47	10:24	5:45		6:41
Chad's Ford Jc.	8:00	10:35	5:52		6:47
Dupont	8:55	10:53	6:25		7:23
Newbridge	6:11				
Wilmington	6:55	8:45	11:15	7:50	7:45

Additional Trains, on Saturday only, will leave
 Dupont Station at 1:50, 7:02 p. m., Newbridge at 1:20 and
 7:15 p. m., for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:40 a. m.; 6:26 p. m.
 Arrive at St. Peter's 11:40 a. m.; 6:50 p. m.
 For connections at Wilmington, Chad's
 Ford Junction, Lena, Conesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
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 Commencing March 13, 1887, leave Union Station as
 follows:
DAILY.
 4:45 A. M. Fast Mail for Shenandoah Valley and
 Southern and South-western points. Also Gtydon,
 Westminster, New Windsor, Union Bridge, Mechan-
 icstown, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & C
 V. R. R.
DAILY EXCEPT SUNDAY.
 8:05 A. M. Accommodation for Hanover, Frederick,
 Esposito, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 1:00 P. M. Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J., B. & G.
 R. R. (through cars).
 2:50 P. M. Express for Gtydon, (Heisterstown).
 3:30 P. M. Southern Express for points on Shen-
 andoah Valley, New Windsor, Mt. Hope, Pikes-
 ville, Owings, Mt. St. George's, Gtydon, Clear
 Falls, Finksburg, Patapsco, Westminster, Medford,
 New Windsor, Union Bridge and principal
 stations west also Hanover, Gettysburg and stations
 on H. J., B. & G. R. R. (through cars). Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 5:20 P. M. Accommodation for Gtydon.
 6:30 P. M. Accommodation for Union Bridge.
 11:40 P. M. Accommodation for Gtydon.
TRAINS ARRIVE AT UNION STATION.
 Daily—Fast Mail 3:30 P. M.
 Daily except Sunday—Gtydon Accom. 7 A. M.
 Union Bridge Accom. 8:45 A. M. Express from B & C
 V. R. R. 8:45 A. M. H. J. & G. R. R. Frederick Div.
 P. R. R. and principal main line points 11:35 A. M.
 Union Bridge Accom. 2:45 P. M. H. J. & G. R. R.
 Gtydon 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, daily,	6:15 a. m.
Philadelphia Accommodation, daily,	7:00 a. m.
Philadelphia Accommodation, daily,	7:55 a. m.
Philadelphia Accommodation, daily,	10:10 a. m.
Philadelphia and Chester Express, daily,	11:14 a. m.
Philadelphia Accommodation, daily,	1:00 p. m.
Philadelphia Accommodation, daily,	2:10 p. m.
Philadelphia and Chester Express, daily,	4:55 p. m.
Philadelphia Accommodation, daily,	5:10 p. m.
Philadelphia Accommodation, daily,	6:30 p. m.
Philadelphia Accommodation, daily except Sunday,	7:30 p. m.
Philadelphia and Chester Express, daily,	7:58 p. m.
Philadelphia Accommodation, daily,	9:00 p. m.

WEST BOUND.

Chicago Limited, daily,	7:40 a. m.
Arrive Chicago 6:00 next morning.	
Baltimore Accommodation daily except Sunday,	8:15 a. m.
Cincinnati Limited, daily,	11:25 a. m.
Arrive Cincinnati 7:45 a. m., St. Louis 6:44 p. m., next day.	
Baltimore Accommodation, daily,	3:00 p. m.
Chicago and St. Louis Express, daily,	5:40 p. m.
Singular Accommodation, daily,	7:30 p. m.
For Lancaster, 11:00 a. m., daily except Sunday, 3:00 and 5:25 p. m. daily.	

Trains leave Market Street Station:
 For Philadelphia 6:30 a. m., daily except Sunday, 2:45 p. m. daily. For Baltimore 2:45 p. m. daily. For Lancaster 6:30, 11:00 a. m. daily except Sunday, 2:45 and 5:25 p. m. daily.
 Trains for Wilmington leave Philadelphia 7:00 and 8:00 a. m. daily; 1:15 a. m. daily except Sunday; 10:00, 10:45, a. m. daily; 2:00, 3:00, 4:25, 6:00, 8:30, 8:10, 10:40 p. m. daily.
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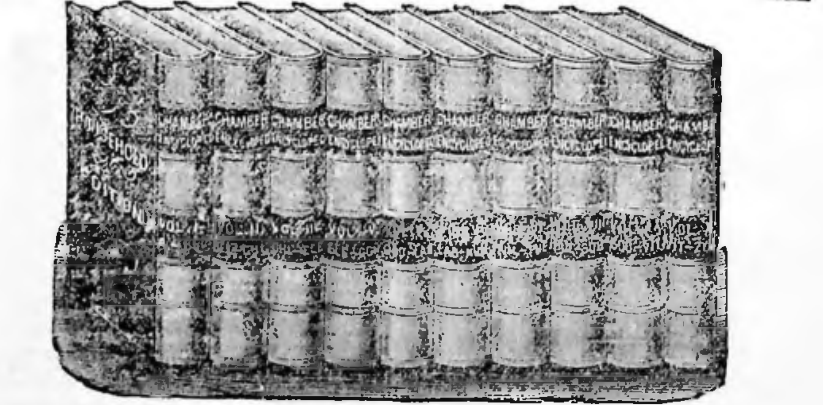
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