

# Peninsula Methodist.

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## Counting All Things Loss.

*Salient Points of a Sermon Preached before the Detroit Conference by Bishop Mallalieu, Sunday, Sept. 18, 1887.*

TEXT—"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Phil. 3:8.

You have noticed that the writings of the Apostle Paul are especially distinguished by their personality. His nature was intense, positive; his experience clear and full of assurance. With him there were not many doubts. With him it was, "I know." In the preceding verse he says, "But what things were gain to me, these I counted loss for Christ." The things that I regarded as of the greatest immediate advantage to me—these I was willing to give up, to sacrifice. The text reaffirms this truth. Yea, doubtless—without the shadow of a doubt—I count all things—all other things—but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things.

Paul based this statement upon two fundamental facts. The first fact was Jesus Christ. He recognized him as an undisputed fact in human history. The best summary of the life of our Lord Jesus Christ that I know of is found in the second clause of the apostles' creed. This is the oldest formula of the Christian faith, and I'm glad for one that the evangelical churches are coming to find a common ground upon it. I wish it could be made more prominent, and taught more carefully and systematically. Now take the apostles' creed: "And in Jesus Christ, his only Son, our Lord." The statement is that he is the Son of God the almighty Father, Maker of heaven and earth. Christ is more than a mere human being, more than divine; he is God. "Who was conceived by the Holy Ghost, born of the virgin Mary." His origin was supernatural. Let us indicate the grounds upon which we base our faith in these remarkable facts. Before us is a book of four gospels constituting a body of unimpeachable history. What has been recorded here can be relied upon. We may believe it as we believe the best and most authentic history ever given to the world. The adverse criticism of the centuries has been aimed against it. Men of the best intellectual endowments have made the most persistent efforts to undermine public confidence in its reliability. It has been subjected to tests that no other history has been subject to. And after the malignant assaults of the centuries, these records stand without so much as a line blotted out. We can believe them implicitly. They say that Jesus was conceived by the Holy Ghost, and that he was born of the virgin Mary. The detailed statement of the birth of our Lord is a reasonable one. Mary had come to Bethlehem from Nazareth. No hospitable door swung open to welcome her. There was no room at the inn. So she turned away to the stable, and the rude manger where the beasts of burden fed, cradled the infant Jesus. But go out a little distance where the shepherds are keeping watch over their flock by night. An angel form appears, and the glory of the Lord shines round about them. And when they were sore afraid the angel said, "Fear not; for, behold, I bring you good tidings of great joy, which shall be

to all the people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Why was this manifestation? Because a child had been born at Bethlehem—no ordinary child, but one who was to deliver Israel. And if you follow him all through his wonderful life for thirty years you must conclude that it was no ordinary life that he led. You see him walking among men, among the poor and the suffering and the dying; what blessings he scatters all around! His hands touch the blind eyes and they see, the deaf ears and they hear, the dumb of tongues and they quickly pronounce the name of Jesus. Oh, those wonderful, blessed hands! His mortal feet walk upon the waters of the sea, his voice reaches into the gloomy resting place of the dead and Lazarus comes forth, the woman with the loathsome disease presses up behind him, her body is healed, and her soul is thrilled with the words of pardon, "Daughter, thy sins be forgiven thee." If you will put his birth and life together you can reach but one conclusion; i. e., that such a being must have had more than an ordinary nature.

Go another step. "He suffered under Pontius Pilate." The event took place in historic times. We know who Pilate was. We know who Tiberias was. Is the existence of these and other characters at this time any more certain than the existence of Jesus Christ? Is there anything more mythical about his life than theirs? The incidents of his sufferings, his death and his burial stand out as great historical facts.

"The third day he rose from the dead." The disciples, disappointed and filled with dismay, had fled. The devotion of the women was undying. Upon the first day of the week, very early in the morning, they came into the sepulchre, bringing spices which they had prepared. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away. Entering it they found the sepulchre empty. Jesus had gone. Everything had been left in perfect order. The linen cloths had been carefully wrapped up. He had not been in a hurry, but when he left the grave he left it forever! [Voices: Praise God!] When his feet touched the old earth again it was so thrilled that the Roman guard thought that there had been an earthquake. Now that was a real resurrection. It was no Swedenborgian resurrection. It was no "germ" resurrection. No. The Lord himself came back from the grave and appeared to men. I have no apologies to offer for this belief. Not only had Jesus suffered under Pontius Pilate, was crucified, dead, and buried, but the third day he rose from the dead. Mary lingered near the sepulchre in sorrow. She turned herself about and saw one whom she supposed to be the gardener. She could not see clearly, for her eyes were filled with tears. Jesus saith unto her, Mary, Just one word. How I would like to hear my name spoken by that voice. Mary turned herself and saith unto him, Rabboni, which is to say, Master. The same evening, when the doors were shut, Jesus came and stood in the midst of the disciples and saith unto them, "Peace be unto you." And when he had so said he showed them his hands and his side. Thomas was not present then, but after eight days the

Master again appeared, and Thomas was given ample opportunity to assure himself that Christ had indeed arisen. Jesus saith unto him, "Thomas, Thomas, reach hither thy hand and thrust it under my robe and feel this wound in my side." Thomas did so and found it all right, and exclaimed, "My Lord and my God." Jesus lived among men for forty days, passed in sight of the cross and of the rocks red with his own blood, lingered on Olivet a little, and then began to ascend, talking as he went. He was received into a cloud of glory, and somewhere between Olivet and the pearly gates he put on immortality. Paul believed all these things. To him Jesus Christ and the events centering in his atonement were great living facts. He gladly counted all things loss for such a Lord. And so do I.

Then we notice the second fact, viz.: the excellency of the knowledge of Christ his Lord. Christianity is a divine system of philosophy—a system that has for its object the salvation of the race. This philosophy has to do with answering the vital questions which relate to man's highest good. Human philosophy achieved all its grandeur before the coming of Jesus. For two thousand years, unaided by the Bible, no philosopher has added one original, useful or really worthy thought to the sum of the world's knowledge. Compared with the ancient philosophers our modern philosophers are as pigmies. Such men have only retailed to us the thoughts of the ancient philosophers, and in intellectual power can scarcely measure high enough to reach the sandals of such men as Socrates, Plato and Seneca. I affirm that this divine system of philosophy leaves no question unanswered concerning man's salvation and destiny. There is no longing of any human heart, no holy ambition, that may not be satisfied; there is not a burden, or a heartache, or a groan of distress, that may not find instant relief here.

More than that. This gospel is a mighty force. It is a *destructive force*. Jesus was full of gentleness and tenderness and love, yet he came not to send peace on earth, but a sword. He can behold sin with no allowance; he came to utterly destroy it. The world is full of destructive forces. It always has been. By the sword and by the torch the old warriors destroyed, and in these days Nihilism and kindred organizations seek to break down law and all other safeguards to human society. They say, "Down with the state, down with the family, down with the church, down with God." What do they offer us in exchange for these? Nothing but the wild dreams of fanatics and fools. Christianity is destructive, but in a better sense. Paul at Ephesus preached a great sermon, and certain of the craftsmen whose business of manufacturing heathen shrines was endangered, got together and raised a great uproar, crying out, "Great is Diana of the Ephesians." To-day you cannot find a knee bowing to Diana. Christianity has emptied thousands of heathen temples of their altars, and now grand old William Taylor, God bless him! is penetrating the darkness of Africa on the same business. [Many voices: Praise God!] I am not here to abuse Romanists. I believe that hundreds of them get to heaven. Bowing upon floors of stone, and gazing in ages, they see clear through the pictures

and look to Jesus. I wish the Protestant church would cease abusing them, and by the power of Christly love try to win them from their image worship. It takes no more power to save a Roman Catholic than it did to save me. Christianity is the sworn antagonist of every form of bondage. We are nearly all the descendants of slaves. But Christianity has been abroad, and to-day not a Saxon neck wears that kind of collar. We had a wonderful liberation of slaves in this land. Looking back over the pages of history some tell us that the freesoil party was responsible for the liberation of the southern slave; others say the abolitionists did it; others that the republican party brought it about; others that Abraham Lincoln was the deliverer. There are many here who saw the struggles of those days. I say it was not the freesoil party, not the abolitionist party, nor Abraham Lincoln, but it was almighty God, who, by giving the country the mighty uplift in the marvelous revival of 1858-9, made it impossible for the country longer to remain passive while the iniquity of human slavery was sheltered anywhere within our borders. And this is the reason that to-day our flag does not shadow a single slave. I am looking over this great country to-day. I see its beauty, fertility and exhaustless resources. But I see a dark shadow. Year by year seventy thousand lives, blighted and cursed, go out, and seventy thousand souls are crowded down deeper than the grave in which the bloated bodies lie—down into the darkness of hell. A half-a-million more there are related to these, whose feet are weary, whose eyes are red with weeping, whose hearts ache, to whom it would be a real comfort if they, too, could find a grave in which to lie down. Twice as many more—innocent little children—listen with trembling to the unsteady, staggering step of drunken fathers, and then crouch away in corners to avoid the heavy blows of those who have been made mad by this awful, blighting, withering, destructive, hellish drink. But, brethren, just as sure as God sits upon his throne, this land shall be redeemed. [Many voices: Amen!] The day is coming on when the monster shall be utterly destroyed. [A chorus: Amen!] We'll see the day when the white flag of temperance shall be run up above the stars and stripes [A shout: Amen!], and Christianity shall sweep away the last vestige of that which has proven such an awful curse. Oh, the mighty destructive power of the religion of Jesus Christ!

But Christianity is also a *constructive force*. It builds up. It builds and sanctifies the home, and you know that the community and the state center in the home. How much the home owes to Christianity. It is natural for men to be tyrants. You women would find that out if it were not for the gospel. A little while ago a woman wrote a magazine article, in which she maintained that the gospel had never done anything for woman. I wish she could enter some representative heathen homes and see how the women and little girls are degraded. She would see the wife and girls eating with the dogs. The religion of Jesus Christ elevates and dignifies woman, makes home a place of peace and love—a veritable heaven on earth. See that Christian home. The family surround the family board. The

little girl baby sits in the high chair at her mother's side, the joy of the household. After the meal a hymn is sung, and the old family Bible opened. I like these precious old family Bibles! Then the family kneel down to pray; and if you listen you can almost hear the rustling of the angels' wings as they bend low to catch the fervent accents of the petition. The gospel constructs the home first, then going out, builds the school-house, the college, the hospital, and every other institution which is designed to elevate and educate; and conserves the highest interests of human society. Paul gladly counted all things loss for the excellency of the knowledge of a Christ whose power to destroy and construct was everywhere seen to be so mighty. Then, again, he accounted it dear because it came also as an *experience*. Most of my hearers are familiar with this. We have felt ourselves to be by nature sinners, and we have found the grace of God able to save. That is my experience. I well remember when convicted of sin. There came the question, "Is there any hope of salvation?" I had been trained to believe in the doctrine of election, and it troubled me a good deal. One evening I strayed into the kitchen of a Christian woman—a widow—and sat down on a bench made of a slab, with wooden pins for legs. They were having a Methodist prayer-meeting. After a time the leader said, "Is there any one here who wants to be a Christian?" I stood right up, of course. That was just what I wanted. They promised to pray for me. I went out into the field, and knelt down to pray. I did not know how to pray. I said to myself, "What shall I say? what shall I say?" At last I thought of the publican's prayer, and said, "God be merciful to me, a sinner." I said it again. Then I said it again. Pretty soon I lifted up my eyes filled with tears, and I managed to see just a little streak of gray. By and by the sun shone full-orbed. All was bright! [Many voices: Praise the Lord!] There was no noise. All was calm. But the consciousness of pardon was mine.

Oh, happy day that fixed my choice  
On thee, my Savior and my God;  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.  
The Spirit witnessed with my spirit  
that I was indeed a child of God.  
[Shouts of praise.]

And this experience does not end with our conversion. God gives us more and more. We grow. Oh, brethren, God will fit you up for all usefulness. He will give you a rich experience. And when we come to die it will be all right with us. If I live right, and keep close to Jesus, I know upon whose arm I shall lean when the time of my departure draws nigh. My old father was ninety years old when he came to die. When he was about to cross over, he raised himself and looked up intently, and said, "Oh, mother, just look over there; isn't it handsome?" His head fell back upon his pillow, and he was not, for God had taken him. Death has no terrors to the trustful soul! You have seen a little girl fearlessly lay her hand upon the bridle-rein of this monster and ride triumphantly over the flood. When Bishop Gilbert Haven came to die he telegraphed to his friends to come to him. When I went into his room his face was radiant, and he warmly kissed  
*Continued on fourth page.*



## Temperance.

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

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

### Temperance Gains.

A Kentucky correspondent writes that the recent election in that state resulted in many positive gains for the cause of temperance. In Fleming county, once a stronghold of the rum element, the temperance candidate for Congress was elected by six hundred and fifty majority. Less than a year ago Fleming county voted on stringent prohibitory law by a majority of one hundred and sixty-nine, and the question in the recent election was whether the law should be sustained or repealed. In Mercer county, where the issue was prohibition or license, the former triumphed by a majority of two hundred. Everywhere in Kentucky, the home of "Bourbon," the whisky traffic is being crowded to the wall. Our correspondent says, "There is not to-day an open saloon in the whole Big Sandy valley of eastern Kentucky." These victories, it should be said, are not the result of a third party movement, but an expression of the majority of the whole people on the direct issue of rum or no rum.—*New York Observer.*

### Temperance in Worcester, Md.

A County Temperance Union was organized in Worcester county by Mrs. Black of Baltimore, in December 1886. The first annual meeting was held in Pocomoke City the 8th ult. A public meeting was held in the M. E. church, the evening before, under the direction of the Local Union of Pocomoke City, Rev. A. T. Melvin, presiding. A most interesting essay was read by Mrs. Brittingham; several songs were rendered by a select choir; Prof. A. Merrill, gave two interesting recitations; Mrs. Black and Rev. A. S. Mowbray, made addresses after which a collection was taken. Eleven new names were enrolled as members of the W. C. T. U. The convention met at 9 a. m., Thursday, in the Presbyterian Church, Mrs. Black conducting the devotional exercises. The President and Secretary then took their places. Only three of the six Local Unions in the county were represented by delegates, Stockton, Snow Hill and Pocomoke City. Reports from the officers of different departments of work were read. Mrs. R. W. Todd spoke of the illness of Mrs. E. H. Derrickson, the President of the Local Union in Newark, and resolutions of sympathy were adopted; and a copy ordered to be sent to her. Mrs. I. D. Long delivered an address of welcome to which the president replied. The convention adjourned to meet at 2 p. m. On reassembling, devotional exercises conducted by Mrs. Long. Reports were then given by the different committees; Mrs. Black giving most welcome assistance to the president. She stated that our County Treasurer in Berlin, had sent Temperance Literature into several families, paying for it from her own private purse. The same officers were elected for the coming year, with two exceptions. As county delegate to the State Convention, Mrs. Ella Veasey was elected; Miss Priscie Cottingham, alternate. Rev. Mr. Melvin being present, was requested to address the convention, which he did in an interesting manner, assuring the ladies of his hearty co-operation in the work of the W. C. T. U.

There are three Juvenile Bands in the county; one at Conner's one in Snow Hill, and one in Pocomoke City. Every Union was urged to pay particular attention to the work among the children, and to organize them as early as possible, into the Loyal Legion, or Bands of Hope.

A most delightful christian spirit pervaded the entire services. The last half hour was spent in a Consecration service, presided over by Mrs. R. W. Todd. As we sang "Nearer my God to Thee," we felt more than ever the great need of Divine Help in this work, and on our knees led by sister Todd in a touching petition we besought our great Leader for light and guidance and strength in our work. The closing hymn was then sang, followed by our Temperance Doxology, and the Benediction by Rev. Mr. Melvin. Sisters who have long been in this work, as you read this, do pray for our county; pray that our women may work as never before for "God and Home and Native Land."

A Member of the W. C. T. U.

On the evening of the 8th ult., the Loyal Legion of Pocomoke City, now numbering eighty boys and girls gave a delightful entertainment in the Town Hall. Much credit is due Mrs. Ella Veasey for her untiring energy in training the children.

Resolutions, adopted by the convention of the W. C. T. U. of Worcester county, Md., held in Pocomoke City, September 8th, 1887.

We most earnestly recommend the organization of a W. C. T. U. in every village of the county, where a Union does not exist. This convention approves of the work among the children as represented in the Loyal Legion and Bands of Hope, and that every Union be stimulated to more enthusiastic effort and to the pledging and enrolling of all our boys and girls in this great phalanx.

We rejoice that our County School Board has adopted for use in our public schools the text books, on Physiology and Hygiene, published by W. J. C. Dulany & Co., in which are taught the effects of alcoholic drinks and narcotics on the human system. We regret greatly the unnecessary use of alcoholic liquors in the medical practice and note with gratitude that several of our county physicians exclude them from their practice.

We strongly recommend all women interested in the formation of Temperance, to subscribe for, and circulate the Union Signal, the official organ of the W. C. T. U.

We are grateful for the nice leadership of our State President, Mrs. Mary Whitall Thomas, and are greatly encouraged by her greeting in this convention; and we desire to state our appreciation of the good work done in our county and in this convention by Mrs. E. A. Black, one of our State organizers. Whereas, the friends of Temperance in Maryland, propose to work for an amendment to the Constitution of the State prohibiting the manufacture and sale of intoxicating liquors within its borders, we pledge ourselves to co-operate with them in prayer and work to this end.

The ladies of the W. C. T. U., of Baltimore county, greatly aided by the ladies of the W. C. T. U., of that city conducted the Lunch department at the recent county fair at Timonium. To say that the arrangements were highly satisfactory to all patrons, is to utter only a small part of the hearty approbation given by the public. Mrs. Maggie Martin, proprietress of the Commercial Dining Rooms, 26 South street, had the management. For the first time in the history of Baltimore County Fairs, there was no beer and no intoxicating liquors sold. The dining room on Tuesday was in charge of ladies from Baltimore, on Wednesday by ladies from the county, on Thursday by ladies from Lutherville. The greatest good order prevailed. Let ladies in the counties of all the states of the Union imitate the example of our W. C. T. U., in buying up the Lunch Privileges and thus exclude the demon of drink and lust.

A NOVEL METHOD OF SECURING PROHIBITION.—The privilege of selling liquors on the grounds of the Shenandoah, Va., Agricultural Fair was recently advertised by the society managers, to be sold to the highest bidder. Senator Riddleberger entered the race and bought the privilege for \$100. When the award was made, he declared that no intoxicating liquors should be sold or dispensed on the grounds during the fair, and that the building, which has been heretofore used as a bar-room, should be closed.—Ex.

The Massachusetts Prohibition State Convention was held at Worcester last week; 188 cities were represented by 925 delegates. A telegram was sent to Neal Dow, stating the number present, and saying: "Cheer up old man; your children are growing to a mighty host."

A temperance mass-meeting was held in the grove adjoining the Friends' Meeting House at Calvert Saturday, Sept. 17th. Rev. J. R. Milligan of Zion presided. In the forenoon there were calisthenic exhibitions by members of local loyal legions who were addressed by Rev. J. B. Quigg of North East, Md., and Hon. T. K. Stubbs of Oxford, Pa. In the afternoon speeches were made by Mr. C. L. Mosher of Baltimore, Hon. T. K. Stubbs and Rev. J. R. Milligan. Miss Mosher of Baltimore made an address and recited. The attendance was large. Delegations were present from the State Temperance Alliance, Good Templars, W. C. T. U., and Loyal Legion.

A HINT FOR TEMPERANCE POLITICIANS. A new element in Chicago politics is projected. It is an organization in the shape of a sort of protective union of brewers, liquor dealers and retail liquor-sellers, of which there are about 4,500 in Cook county. The proposition is that these men shall vote together as a body for whatever party is holding out the best inducements. It is argued that each member controls on an average five votes, which would give the entire aggregation over 20,000 votes.—Ex.

On Sept. 9th the Supreme Court of Iowa sustained the decision of the lower courts which held that the sale of intoxicating liquors for export for general purposes was illegal and closed the International Distillery at Des Moines.

Hon. Neal Dow estimates that the State of Maine saves at least \$24,000,000 a year by having a prohibition law. Mr. Blaine says, that formerly the people of Maine drank more intoxicating liquors in proportion to numbers than any other people in the country, but that in proportion to numbers Maine, for the last 20 years, has been the most prosperous State in the Union.

Kansas, a Prohibition State, has 100,000 more people than Texas, but Texas has more than three times as many convicts. The former has one penitentiary; the latter has two, with over 3,000 inmates. Jeff Davis & Co. have given the whiskey devil such a boom in Texas, that the number both of the penitentiaries and of the convicts will soon have to be increased.—*Baltimore Methodist.*

### Our Mission Work in Virginia.

TO THE EDITOR OF THE PENINSULA METHODIST. Being deeply interested in all that pertains to the work of our church and especially that within the bounds of our own Conference. With many others we were greatly surprised to learn at the close of the session of our last Conference that a new District had been formed on the territory of the two Virginia counties and Smith's Islands of Somerset county, Md. Since Conference, however, we have learned that the matter had been brought to the attention of that body indirectly by some action in regard to the funds of the Domestic Missionary Society. As the question of such a plan of the work has never been discussed on the Conference floor, and the presumption is, it will not be, we desire through the medium

of the PENINSULA METHODIST to express some opinion in regard to the present arrangement. There may be no special grounds for objection to the increase in the number of districts, and there can certainly be none to the man who presides over the Virginia work. There is not a more earnest, devoted worker among us. He is a man whose record will bear the closest scrutiny. We concede the right of the presiding bishop to arrange the work to the best advantage according to his judgment. But we fail to conjecture how the present plan can be in the slightest degree, advantageous. This of all the territory within our bounds is most liable to suffer by dismemberment, and especially needs the strongest alliance with the settled portions of our work. There is a class of men in that region, who seek and deserve the closest and warmest sympathy from the more prosperous section of the Conference. To some this may not appear of special moment, but these men, who have gone through the struggles of the past thirty years, and in the darkest hours were true to their convictions of church polity and doctrine, now when the clouds begin to disappear, may demand with some show of reason, that the bonds be not weakened but strengthened.

From an economic stand-point there are the strongest reasons, why such a District should not exist in its present form. If the church can afford to pay a man six hundred and twenty-five dollars out of the Missionary Treasury, to oversee eight charges, three of which are self-supporting and reasonably strong, leaving but five appointments needing care, (if indeed these do) beyond that of the regular pastor, we must confess our failure to understand the ringing cry of Chaplain McCabe for a Million for Missions. When such plans of the work are made, and appropriations bestowed, contrary as we believe to the judgement of three fourths of the members of the Conference, we think it time the Missionary Committee should seek light on the subject before repeating their action. We have always strongly advocated the support of our Domestic Missions. But to put thirteen hundred dollars on this field; six hundred and seventy-five dollars for pastoral support and six hundred and twenty-five for the support of the Presiding Elder, we think, to say the least, is a liberal expenditure of these funds. Communities without the gospel, and destitute of means to provide the same, ought to have the bread of life sent to them. But in two counties of ordinary size, where there are six denominations represented with an aggregate of fifty churches, and upon a soil where our own denomination has existed from the beginning of our history, we must confess our inability to discern the wisdom of the policy that uses Missionary money (given in so many instances at great self-sacrifice) in such work. Let the Presiding Elder of Salisbury District do the work, and put the money where there is need.

The idea of great development in the material interests of that section has possessed some minds. Will any one tell us how this is to be brought about. The rail road running through the center of these two counties without the slightest regard to the towns already existing, would indicate but little interest upon the part of this corporation in the development theory.

The charges for freight being higher than from points farther south would lead us to suppose these two counties were unimportant factors in the movements of the Rail Road Co. We believe the growth of the Churches is now far in advance of the industrial interests of this section; and we do not doubt that the spiritual interests of these people as they arise will be promptly met, and an undue stimulus at this time will soon call a halt, thus repeating the folly of a like policy pursued in other sections.

### MISSIONS.

In 1881, Rev. F. E. Clark of Portland Maine, at the close of a successful revival, found himself with about one hundred young converts to care for, and cast about for the best means by which to hold and use them. After trying various methods he at last formulated a plan, and organized his young people into a Society of Christian Endeavor. The success of this movement in his church seemed assured from the start, and ere long others were asking for information, until what was but the outgrowth of his own needs, has grown into the greatest working Society of Young People ever known; now numbering over 2,300 societies with a membership considerably more than 150,000 and still growing. At the present rate of increase, their next Conference, to be held in July 1888 in Chicago, will find the number doubled.

The Society adapts itself readily to the particular church in which it is formed, to whatever protestant denomination it may belong, and though the constitution is the same, each local society has for its object the upbuilding of its church. In October 1886, the first Society in Delaware was organized in the St. Paul's Methodist Episcopal Church, Wilmington. Its success here has been the same, as seems to have been the case all the world over; until at this writing there are at least 7 societies in Delaware, and many inquiries are made as to methods of organization and work. The society in St. Paul's have arranged for their first anniversary, to be held October 23; beginning with a consecration service at 6.30 p. m. to be led by Rev. John Thompson of Philadelphia, and followed by the regular anniversary service, for which an interesting programme, has been prepared, including addresses by Rev. R. H. Adams and Rev. John Thompson, singing, &c. It is hoped that ere the winter passes away, enough societies will have been organized in Delaware, to justify holding a State Conference, in the Spring. Full particulars as to organization with all needed literature to assist in organizing and carrying forward the work will be sent free by addressing the Gen'l Secretary, Mr. Geo. M. Ward, 50 Bromfield St. Boston, or E. Richmond 717 W. 8th St. Wilmington Del.

### Platform Etiquette.

No man should ever consent to address an audience, when he is expected to be followed by other speakers, who does not know enough to sit down when his time is out. If he has not this knowledge, it is the manifest duty of the presiding officer to indicate, in some quiet and gentlemanly way, that it is time for him to stop, that another speaker may have the opportunity of doing what he has agreed to do.—*The Examiner.*

The Episcopal Convention of the Diocese of Delaware assembles next month to elect a successor to the late Bishop Lee. One faction of the church, the low church party, favor the election of Dr. Eccleston of Baltimore, while the high church party is divided as to the choice. A compromise has been suggested on the Rev. Dr. John Brainard, of St. Peter's, Auburn, N. Y., as the candidate.—*Cecil Democrat.*

Miss Francis E. Willard, President of the W. C. T. U., has sometimes ten secretaries at work. Some years she has travelled 30,000 miles, writing on the cars nearly all her speeches and articles for the press. She has visited every town in the United States of 10,000 population, and many with only 5,000, organizing branches of the W. C. T. U. For ten years she has delivered on an average a speech a day.

### THE GIRLS THAT ARE WANTED.

The girls that are wanted are good girls—  
Good girls from the heart to the lips;  
Pure as the lily is white and pure,  
From its hearts to its sweet leaf-tips.

The girls that are wanted are home girls—  
Girls that are mother's right hand,  
The fathers and brothers can trust to,  
And the little ones understand;

Girls that are fair on the hearthstone,  
And pleasant when nobody sees,  
And kind and sweet to their own folks,  
Ready and anxious to please.

The girls that are wanted are wise girls,  
That know what to do and to say;  
That drive with a smile or a soft word  
The wrath of the household away.

The girls that are wanted are girls of sense,  
Whom fashion can never deceive;  
Who can follow whatever is pretty,  
And dare what is silly to leave.

The girls that are wanted are careful girls,  
Who count what a thing will cost;  
Who use with a prudent, generous hand,  
But see that nothing is lost.

The girls that are wanted are girls with hearts;  
They are wanted for mothers and wives,  
Wanted to cradle in loving arms  
The strongest and frailest of lives.

The clever, the witty, the brilliant girls,  
They are very few, understand;  
But oh! for the wise, loving, home girls,  
There's a constant and steady demand.

—Selected.



The Sunday School.

The Tempest Stilled.

LESSON FOR SUNDAY, OCTOBER 16th, 1887.  
Matt. 9: 1-8.

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

POWER TO FORGIVE SINS.

I. PRELIMINARY.

1. GOLDEN TEXT: "The Son of Man hath power on earth to forgive sins" (Matt. 9: 6).

1. He entereth into a ship ("boat")—after healing the two demoniacs of Gadara. This verse belongs to the preceding chapter, and has no immediate connection with what follows. Passed over ("crossed over")—the sea of Galilee. Came into his own city—Capernaum, where He took up His abode after leaving Nazareth. Says Theophylact: "Bethlehem brought him forth; Nazareth brought him up; and Capernaum was His dwelling place."

2. Behold they brought to him—either in Peter's house with whom He sometimes stopped, or, as many think, in His own home with His mother and brethren. From the parallel accounts we learn that He was preaching at the time, and that the house was densely crowded. In the company were "Pharisees, doctors of the law and scribes," who had gathered "from Galilee, Judea and Jerusalem," attracted by His fame and watching to detect in Him imposture or double-dealing. The bearers of the sick man, unable to force an entrance, lowered him directly in front of Jesus, through a hole which they made in the tiling of the roof. A man sick of the palsy.—Palsy, a contraction of paralysis, was a disease which attacked either the nerves of sensation, or those of motion, or both; sometimes local, sometimes affecting the whole body: frequently mentioned in the New Testament, and regarded as incurable. Lying on a bed—a pallet, or litter, or simply a mat. Jesus seeing their faith.—It was not their cleverness, nor their perseverance in coming through the roof, which He saw, but their faith—the sufferer's as well as that of his friends. Van Oosterzee calls him "a chief warrior of faith on a litter." Son—an affectionate term, equivalent to "My child." Be of good cheer—words of loving kindness and tender mercy. Thy sins be forgiven thee ("thy sins are forgiven").—Before he or his friend had asked, audibly, for even cure, the highest of all blessings was granted. Our Lord is more ready to give than we to ask. Many commentators find a connection between this man's sins and his sufferings (Meyer and others). Schaff questions this. Our Lord's words show at once His own sinlessness and His kingly prerogative as the Messiah.

3. Certain of the scribes—rabbin, many of them of the Pharisaic order; the "theologians, the jurists, the legislators, the politicians, and, indeed, the soul of Israel." "They had scented heresy from afar, and came to pry censoriously and inquisitorially into the teaching of the wonderful upstart rabbi" (Morison). Said within themselves.—Mark says, "reasoning in their hearts," not speaking aloud, but holding a sort of mental dialogue. This man blasphemeth.—Mark gives the reason: "for who can forgive sins but God only?" They were right in their theology, but wrong in their application. Only God, against whom sin is committed, can forgive transgression. Any mere man who presumes authoritatively to forgive sins, is a blasphemer. This "man" had done so—had done what no prophet, however holy, ever assumed to do—and was therefore condemned. But their error consisted in not seeing that Jesus was more than human—superhuman. He took occasion, therefore, to confirm His divine claims by working a miracle. "This man" was uttered contemptuously.

4. Jesus knowing their thoughts.—They had not spoken; they had no need to speak. Jesus knew what was in man, and was in the habit of answering the very thought of the heart. What new evidence might this have furnished of His divinity! Says George Herbert: "God sees hearts as we see faces." Whedon comments: "To know the hearts of men was, with the Jews, a test of the true Messiah's claims. When Bar Cocay declared himself the Messiah, the rabbis quoted Isaiah 11: 3, and examined him to see if he could reveal the secrets of their hearts. He failed, and they slew him. Wherefore think ye evil?—in Mark, "Why reason ye?" Christ's claim is a bold one, but consistent. If He was what He claimed, it was evil, sinful for them to misjudge Him as they had done, or question His power to forgive.

5. Whether is easier—that is, which is easier? Both are impossible to a mere man. To say—with accompanying power. The idea is: The more difficult assertion to you, is to order this helpless man to rise and walk. I will do this visible, but less difficult, thing as a proof that I can also do the invisible

thing—forgive sins. "If I can by a word heal this paralytic, is it not clear that I must be one who has also power on earth to forgive sins?" (Farrar.)

6. That ye may know—pave convincing, palpable evidence. The Son of Man—a title borrowed from Daniel 8: 13, and understood by the Jews to be Messianic. Hath power on earth—authority brought from heaven, and a prerogative of My divine nature. Says Alford: "The Son of Man as God manifest in man's flesh, has on man's earth that power which in its fountain and essence belongs to God in heaven." Arise.—The forgiveness had already taken place. It was independent of the healing, which might, or might not have been added. It was added in this case, primarily to establish Christ's claims. Priestly claims to absolve sins when submitted to a test like this, ingloriously fail.

7. He arose.—Mark adds, "and took up his bed." Says Bengel: "The couch had born the man; now the man bore the couch." The crowd made way for him now. He did not have to return by the way of the roof.

8. They marvelled (R. V., they were afraid).—They caught a glimpse of infinite power, and were awed by it. It does not say that they or the Pharisees believed. Fear is not faith. Glorified God.—In Luke's account the man himself also "glorified God." The impression produced was a powerful one. The feelings of the multitude were mingled—awe, amazement, gratitude. Our Lord requires of His disciples that their "light" should so shine before men, that, seeing their good works, men should "glorify" their Father in heaven. Which had given such power unto men—"that is, 'to mankind,' Jesus being regarded as the representative of mankind in this matter" (Schaff).

Peninsula Men at Home.

BY REV. L. P. CAUSEY, M. D.

Having in a former letter spoken of some of our "boys abroad," I am now prompted to refer to some of our men at home. At home! yes. It is a common thing with me, when in conversation with my Yankee friends, to speak of the Peninsula as "down home." But the men, where born I cannot say, I write of them as working men, and not of their nationality. I very distinctly remember some things about your veteran Charles Hill. He baptised all my mother's children, and all at one service. It was at our home and when I, the youngest one of four, was old enough to remember it. My oldest sister, more than five years my senior, was like myself, disinclined to engage in the service, so we secreted ourselves behind an old stone house, hard by the dwelling. We were, however, soon discovered and brought out from our hiding place and the service was proceeded with in due form. Some years after, we both solemnly renewed the covenant and I have always been satisfied that my baptism was valid.

I also remember trotting beside my mother, with my first pants on, to hear "Cousin Charlie" preach his farewell sermon. I do not remember, the sermon, such is the perversity of childhood.

I had, however, some twenty-one years ago an opportunity to hear him preach under circumstances that favored some thoughtful attention to the sermon and I agreed fully with another ministerial brother whose comment was "Hill is a host." Among the local preachers who thirty years ago did good service as pastors "under the elder," was Rev. George W. Covington. Professor Townsend would not rate him as a great sermon maker; and the late Dr. David Patten would have said that his rhetoric was bad and his style uncultivated. But he preached the gospel and great revivals crowned his labors. I was converted at a protracted meeting which he held at Bethel chapel, on the Worcester Mission Circuit, thirty-one years ago next November. Four years ago last January while visiting my brother in Pocomoke City, Md., I had the great pleasure of meeting the dear old man, and preaching to a congregation in which he was one of the hearers. I must go farther than Pocomoke City to meet him next time. He has crossed the flood. The late Rev. E. G. Irwin gave me my first license to exhort, and

did more than any other man to push the timid boy out. Among the many fine natures it has been my happy lot to be intimate with, his was one of the finest. Quiet, studious, strong in the pulpit; conscientious, pure minded, genial, his friendship was a perennial benediction. He was as delicate and tender as the most refined woman, and the loftiness of his nature was unsurpassed. His amiable wife was a fit companion of such a nature. How sad that he should have fallen so early. "But 'in the midst of life we are in death.'" What would this blue boy have done during the summer of 1865, but for the sincere brotherly kindness of Rev. T. L. Tomkinson, so heartily seconded by his thoughtful, cultured wife? Earnest, cheerful, active, efficient; carrying kind words and sunshine everywhere, his ministrations ever gave strength to the weakest and hope to the despairing.

When I was a boy, there were people on the Peninsula who did not wholly agree with Vaughn Smith in all things, but everybody agreed that he was a great preacher. Leaving the Peninsula when only a boy, I carried impressions of him with me, and as I would revolve them in my mind, the suggestion would sometimes arise, that my opinion of his pulpit ability might only be the order of an admiring youth. Years after, upon returning with my wife to visit her relatives in Snow Hill, it was our good fortune to hear him preach again; he then being Presiding Elder of the district, and holding his quarterly meeting in Snow Hill. Never since then have I had any question that my early estimate of his preaching ability was well founded. A few days after hearing him in Snow Hill, my wife and I attended the dedication of Grace Church in Worcester, Mass. The famous Dr. Eddy preached the sermon and it was the finest effort I ever heard from him, but as we passed out I turned to my wife and asked why Vaughn Smith should not sometimes preach on such great occasions. In reply she declared she saw no reason, in the comparative pulpit abilities of the two men, why he should not?

Salisbury, Mass., September 30th, 1887.

Letter From Sharptown.

At the last conference Sharptown, and Spring Grove Church were united as one charge with W. W. Chairs as pastor. This charge has proved satisfactory and both societies are working harmoniously. Our new pastor was kindly received, and the parsonage was arranged for his comfort. He began at once to revise and transcribe the church records and rearrange the classes; making five instead of three as heretofore. With the aid of the officers and teachers, he has been working earnestly to improve the educational work of the Sunday school, by supplying it with good books, suited to the scholars of all ages and grades. A festival was held for raising funds, and over forty dollars was in this way added to the treasury. Committees have been appointed to select and purchase such books as the school needs. The church benevolences have received careful attention. Collection slips have been prepared and circulated; the several collections being all included on the one slip. The quarterly conference has given permission to sell a small building near the church, built a few years ago for a class room, and on which the bell was temporarily placed. Efforts are now being made to erect a bell tower on the church.

Our pastor has given regular attention to his work, except when absent in August, on a short vacation, given him by the church officials.

The second quarterly conference has been held and the finances, though not quite up, are in good shape at both churches.

OBSERVER.

October 3rd 1887.

Thompson's School-house, on Back Creek, now Bethel Church, near Pivot Bridge.

BY REV. W. L. S. MURRAY.

Lednum, the Historian states in his rise of Methodism in America, that the Methodism had an appointment at Thompsons School-house as early as 1771. In the Fall or Winter of 1772 Bishop Asbury reached Bohemia Manor for the first time. He also visited Mr. Epharim Thompsons, near Back Creek, by the Trustees called broad creek. He lodged at Robert Thompsons on Back Creek Dec. 14, 1772, and preached twice at the School-house. As the appointment was established when Bishop Asbury came and as Richard Wright spent the winter of 1771 chiefly on the Manor it is probable that he began preaching at the School-house. At this time (1772) there were no annual conferences and preachers received their appointments through the Quarterly conference. Isaac Rollins with King and Webster were sent on the Peninsula in 1773. The people on the Manor and at the School-house had heard a good deal of Rollins and had become tired of his Phillipics. The School-house seems to have been placed on the Kent Circuit, the first formed on the peninsula.

There were at first three appointments, Werton, Mr. Herseys and the School-house. The early preachers were Richard Wright, John King, Mr. Webster, Isaac Rollins, Mr. Rodda, Mr. Wrin, Mr. Hartley, Abraham Whitworth, Wm. Waters, Mr. Gatch, John Cooper, Mr. Ruff, Freeborn Garretson and Ezekiel Cooper.

Bethel Church was built in 1790 and rebuilt in 1849. The list of subscribers is still preserved. There are forty-nine names signed to a paper drawn up in the form of a note. The amount of subscriptions was \$518.86. The largest subscriber is Richard Bassett, the fourth man of means converted and brought into the Methodist Church in America. His subscription was \$53.33 and the heavy timber. Bassett had three furnished houses one in Dover, one on the Manor and one in Wilmington, Del. He was a member of the convention of 1787 which formed the constitution of the U. S. He was a member of Congress Governor of Delaware and Judge of the U. S. District Court for Delaware. His wife was a shouting Methodist who would as soon embrace a darkey sister when rejoicing on a Camp-ground as a white one. Judge Bassett was a sweet singer and powerful exhorter. He was also ready for the skeptic as the following will show. On meeting a man who would not believe what he could not see, the judge replied, "How could a man believe by this rule that he had a back unless he had a neck like a crane or a goose."

When at Camp-meetings he pitched his tent along side of the colored people and called their music his harpe. He had a tent at the first camp held on the peninsula at Farsons Hill near Snyrna in 1805. He was a great temperance man and did not suffer distilled liquors to be used on his premises when able to prevent it. What an influence this great and good man must have exerted. The ground for Bethel Church was given by Richard Thompson and the Deed recorded in 1805. During this year Samuel Thompson was born who yet lives and is one of the strongest friends of Bethel. He was converted in 1834 in a special service on Monday appointed by Rev. Matthew Sorin Presiding Elder. Brother Thompson was so wrought upon that almost as soon as he bowed at the altar, the power came upon him and he was saved. He joined the church and in 1836 was elected Trustee which office he has held for the last fifty-one years and is still active in all that pertains to the well-fare of the church. Brother Thompson is now eighty-two years old, and so well preserved is he that he is able to take long carriage rides acting as his own driver. He took his horse and car-

riage on Saturday evening the 1st of Oct. and drove me over to Chesapeake city to hold Quarterly Conference and on Monday brought me to Elkton. He belongs to a long lived family. His Great-Great-Grandfather was one hundred and eight years old when he died. Seventeen such lives linked together would take us back to the time of the death of Christ. This aged man was so full of activity the year he died, that he rode on horse back and unbugged a fox for some young sports who had heard of his being a great hunter. Bro. Samuel Thompson's Great-Grand-Father was eighty-two years of age when he died, his Grand-father eighty-one his father sixty-seven, making the aggregate age of these four men four hundred and twenty years.

Brother Thompson remembers much concerning the Old Methodists and their customs. Bro. Henry White appointed him door keeper at Love Feasts with instructions to question all who were not members and to admit none but those who were serious or seekers. One day two young ladies came with a member and were admitted. These had black and red ribbons on their bonnets. Henry White saw them and commanded aloud, Brother Thompson to let no more of the Devils livery into the Love Feast. What a change! Not always for the better.

When Lafayette visited this country in 1824, Bro. Thompson dined with him in Annapolis, when the first boat went through the Delaware and Chesapeake Canal he rode upon it. He helped to build the first house in Chesapeake City and was one of the subscribers to the first Methodist Church built there. He has many old records in his possession and many important facts in his memory. From his conversion in 1834 he has been an annual subscriber to the "Christian Advocate," a constant reader of our church organ for more than fifty years. He is also a subscriber to the Peninsula Methodist and has been from its origin. What a great advantage it would be to the converts in our day if they would read our church papers. The first Board of Trustees of Bethel church were John Carnan, Tobias Biddle, Nicholas Chambers, James Ratchiff, Roberts Guttery. John Carnan was considered the founder of the church and remained a faithful member and officer until the day of his death. In 1800, May 27th Bishop Asbury writing of Bethel says, "The people leaped for joy of heart, they had beaten down strong drink and the power of God is come. We cannot tell just what Bishop Asbury meant by "they have beaten down strong drink" but we rejoice not only that Bethel community but the whole of Cecil Co. is under a Local Option law with a public sentiment sufficiently powerful to arrest and convict its violators. Connected with Bethel church lot is one of the most beautiful cemeteries of three and a half acres to be found on the Eastern Shore of Md. Gods acre at this place is well kept and contains many monuments to the memory of great and good men.

Here sleeps the dust of Rev. Wm. Taylor the marriner's friend unmarked. He who befriended others and gave his life for them, has found no friend to mark his grave or care for his tomb. Is there not some one yet alive who owe this debt of gratitude to his memory? Rev. Lawrence Lawrenson an able and successful Methodist preacher, whose relations still live in the community, also awaits with Rev. Samuel Graco and Rev. Wm. B. Brisbane A. M. the resurrection. The Rev. Wm. B. Brisbane married the daughter of John Biggs, who was a devoted member of Bethel, and for a long time a faithful trustee, and sister of Hon. B. T. Biggs now Governor of Delaware. Bethel church has had many great and good men for her pastors but none more earnest and energetic for the conversion of souls than Rev. Asbury Burk, her present pastor. He has only been with this people about six months yet at Glasgow, and at Bethel young converts testify to Christ's power to save who have been brought in during this conference year.



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**Our Virginia Work.**

A correspondent in this issue challenges the wisdom and propriety of expending missionary money so liberally upon territory that is already so well supplied with ministers and churches. It will be noted however, that exception is taken, not to the earnest and devoted brother, who has been charged by Bishop Warren with so delicate and difficult a task, and has borne himself so creditably, and accomplished so much in his official position, nor to the laborious and self-denying brothers who have done and are doing such good service under his direction, but to the separation of these few appointments from the lower District and their erection into an independent one, making it necessary to appropriate from Mission funds for the supply of official oversight, when as our correspondent thinks, this could be as effectively exercised without such separation.

Whatever difference of opinion there may be upon this question of administration, it is very important that the true value of this work be duly appreciated, and that brother Davis and his co-laborers have the fullest sympathy, the heartiest co-operation, and the generous support of the brethren of the Conference. They are doing well for the cause of God and Methodism, and their success is matter for congratulation. During our visit in Accomac last summer, we had opportunity to satisfy ourselves on these points.

It may be, there has not been very rapid development in this territory by the introduction of Rail Road facilities, but, it must be remembered, this road has not been in running order, more than three or four years; and yet the inevitable quickening of enterprise and influx of population that attend the introduction of Rail Roads is already so apparent, as to justify an advance movement by the church.

What are the wisest methods by which this indisputably important work may be prosecuted is an interesting and practical question for discussion, and we shall be glad to have our brethren ventilate it.

At the Rock River Conference Bishop Mallieau said he "hoped the time would soon come, when the Methodist church would be as free from tobacco, as it is now free from rum." It is marvelous how insensible good people can become to the inconsistency of such needless, costly and offensive self-indulgence with their profession and character as the children of God who are to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God. While the good bishop's way be deferred with respect to the membership, we trust it will have a prompt realization among those who are called to be examples to the flock, and who may thus hasten the obliteration of this stain upon the garments of God's holy ones.

**Dover District.**

Our friends, who are interested in the Quarterly Meetings of this District, have doubtless noticed that the appointments for the current third Quarter have not appeared in the PENINSULA METHODIST, with those of the other Districts. The sole reason for their non-appearance is the fact that the list has not been received at our office from the Presiding Elder of Dover District.

**The Status Debate.**

Our brethren of the City of Brotherly love have been wrestling with this interesting and pregnant question of our Church polity for several weeks. Rev. W. J. McDowell of St. James' Phila. One of our clearest and closest thinkers among the younger members of the Conference presented a very carefully prepared and cogently argued thesis in favor of the view that a Missionary Bishop is a General Superintendent in the Disciplinary sense of that term, as truly such as any one of our bishops. His fifteen points are given in our issue of the 1st inst. The following Monday, Rev. S. Barnes of 19th street, Phila., read an excellent paper on the other side. We are sorry not to be able to give his points, but we can assure our readers, the attempt to shake the unshakable, though well-meant, and well managed, failed to move us from the steadfastness of our faith.

Last Monday it was our privilege to listen to an eloquent, suggestive, and on many points conclusive paper by Rev. S. M. Vernon, D. D. of Seventh street Phila. on the right side of this question. Dr. Vernon maintained that our superintendency was general, not because of the extent of the territory supervised, but because its incumbents were superintendents of all the superintendents within their assigned territory. Hence as our home bishops were General Superintendents because they had supervision of all the home churches, so one Missionary bishop was a General Superintendent because he had similar supervision over the Churches of his Missionary field.

The eulogistic encomiums so eloquently uttered by the speaker upon the man and his work drew forth the heartiest expressions of applause.

"Rev. W. C. Robinson, Jr., Ph. B., son of our brother, Rev. W. C. Robinson, a graduate of the High School in this city, and an alumnus of Dickinson College, and the University of Pennsylvania, and lately connected with the chemical laboratory of the Baltimore and Ohio Railroad Company, has accepted a position in the faculty of the Pennsylvania Military Academy, at Chester. We congratulate our young brother on his advancement, and we congratulate the institution also on the reception into its faculty of a young man of so much promise in the line of physical science." —Philadelphia Methodist.

Many of our readers will be pleased to see the above appreciative reference to the son and namesake of Rev. William Robinson, who served several important charges on the Peninsula, in his earlier ministry, before the organization of the Wilmington Conference. Brother Robinson has served in the effective ranks, without intermission since 1851, filling many prominent appointments, including a term as Presiding Elder, and is now pastor of Tioga charge, in one of the pleasant suburbs of Philadelphia.

**Other Reasons.**

Last week we stated, as our first reason why "no more bishops" were needed at the present time, that the superintendency could be so arranged as to obviate all necessity for an increase of the home board. By relieving them of non-episcopal duties, and constituting Missionary bishops for Europe and Asia, the eleven bishops we have at home would be amply sufficient to meet all the demands of the work.

We think it will not be questioned that with us the additions to the episco-

pal force have always been on the ground of necessity. From the beginning the question precedent has been, how many, if any bishops is it necessary to elect? Francis Asbury was virtually the sole bishop of the Church for twenty four years; neither Dr. Coke, nor Mr. Whatcoat being more than his assistants; and the eight remaining years of his life the venerable bishop had out one colleague.

But there are other reasons why there should not be any bishops elected at the coming session of our General Conference.

The exceptional powers with which by our polity these officers are invested present a cogent reason why bishops should be not only carefully selected, but rigidly limited to the least number consistent with an efficient superintendency.

The absolute power of pastoral appointment, including the legal right of transfer without any restriction but his own sweet will, makes the bishop an autocrat whose favor both ministers and churches must propitiate at the peril of their dearest interests.

That this vast power has so seldom been abused is to the credit of the godly men who have been called by their brethren to this high office, rather than to the system, and only makes more imperative the need of going slow in making bishops. So long as no flagrant offense is committed these brethren are almost entirely irresponsible for the exercise of their prerogatives. We know they are amenable to the General Conference, but what does that amount to? Who ever heard of a Committee on the Episcopacy passing the slightest censure upon a bishop, in all our history? Surely no one will affirm that there have not been cases, in which at least a little godly admonition would not have been wholly out of place. But what Presiding Elder could be expected to reprove a bishop, except in the clearest and most urgent cases of official wrong doing. It is not wise to multiply the number to whom are entrusted so large and so irresponsible authority.

Another reason for going slow on this line, is the matter of expense. So long as the bishop's purse corresponded with that of his brethren generally, when a salary of \$64 was allowed the preacher, and the bishop fared no better, this financial element was not of much importance; but this is not so now; Episcopal tours, Episcopal residences, and Episcopal salaries involve so large expense as justifies careful consideration before we decide to elect more bishops. It is only one of our present "effective bishops," who is without an allowance for his support from the Episcopal Fund, and allowed to pay his own traveling expenses.

The only other reason we offer now is the temptation to indulge in Methods of manipulation decidedly more fitting politicians than Ecclesiastical legislators. A very unpleasant rumor was current in respect to some occurrences at the last General Conference; and already it is given out that there is no little pipe laying. If for no other reason, every true friend of the Church should protest against electing any more bishops, until their election can be free from any such reproach.

**A New Enterprise.**

Two brothers, S. Olin Garrison of the Philadelphia Conference, and C. F. Garrison of the New Jersey Conference, have formed in Millville N. J. an institution which is designed to be a school for the feeble minded, and a home for the aged and infirm. We are informed that this is the only one of the kind in the State, except a very small one with some half dozen inmates under the care of a young lady.

This is certainly a most beneficent enterprise, and deserves the liberal support of the public. The circular sent us says very justly, "many children who have been abandoned as hopeless and burdensome, might have been trained to be

useful about the house, or farm, or shop, unhappily there is only too much need for such training. The personal character of these gentlemen who have been ministers of the Gospel, one for nine and the other for seventeen years, is ample guarantee of fidelity in their work. In addition they have the high testimonials from Rev. Dr. Hanlon of Pennington N. J. and Hon. John T. Nixon of the United States Circuit Court. Their references include many of the most prominent men in New Jersey, and adjacent states, among these we notice Ex-Chancellor Theodore Runyan, Attorney General John B. Stockton, Dr. Stokes of Ocean Grove, Rev. C. P. Masden of New York, Rev. Dr. Jacob Todd of Wilmington, Gen'l C. B. Fisk, Rev. Dr. G. H. Whitney, R. Kelso Carter of Chester, Rev. J. A. M. Chapman of Phila., J. N. Carter Kerlin, supt. of the Maryland State School for feeble minded children, and John Thompson of Pierce's Business College. We cordially concur in the following from—Zion's Herald.

"Rev. C. F. Garrison and his accomplished wife are in immediate charge of the Home. They are every way equipped for their delicate work, and will offer a kind, Christian school and home for these unfortunate children. Within a few weeks a minister called to ask us where a boy of his class could be skillfully trained under intelligent and kindly auspices. We have no hesitation in commending this institution every way to our patrons."

For circulars giving further information apply to Rev. C. F. Garrison, superintendent, Millville, New Jersey.

**Paying Court to Rome.**

What will not men do to obtain place and power! Where there is a pretense even to a fair ballot, it is understood that the man who gets the most votes is elected. Hence the desperate efforts to secure votes. There are two factors in American politics that are exceptionally potential, because of their power of concentration. In the famous alliteration of Dr. Burchard there were three such factors enumerated; but one of these, so far as it menaced the safety of the nation we are happy to believe is a thing of the past. "Rum and Romanism," however, are still vigorous, and aspiring. More than any other agency, they are understood to be able to deliver a solid vote for their favorites. We may talk of the sectional feeling that insures a solid South, or the strength of party ties, but even these yield to the strain which the above named factors are able to put upon them; and our politicians are not slow to perceive this fact. Hence the court they pay to Rum and Romanism. Not only are public funds appropriated to secretarian institutions, but the Bible is excluded from the public schools, and the most iniquitous traffic that ever cursed our race, not excepting that "sum of all villainies," the African slave trade, is fastened and sanctioned by law.

The latest and most significant illustrations of the disposition to pay court to Rome have occurred in connection with the representative of the papal throne, Cardinal Gibbons. Upon his arrival in Baltimore, the city officials with the mayor at their head turned out to give eclat to the scenic demonstration of welcome; and formed a part of his retinue in the procession to the Cathedral, where they were assigned special seats, while *Te Deums* were chanted in gratitude for his auspicious return, and the Cardinal expatiated upon the benignant solicitude of the Holy Father for his American children.

At the late Centennial celebration in Philadelphia, Cardinal Gibbons, by invitation of the Commissioners, officiated in the religious services; and with the sagacity and skill that have been cultivated for a thousand years, the occasion was made to assume the character of a grand ovation by the National authorities to this representative of a foreign

potentate. The scene is indeed humiliating. The President of the United States, and an ex-President, with the Governors of the States, the officers of the Army and Navy, Judges and Senators, compromising their dignity as representatives of an independent nation, to crook the knee before a man whose scarlet robes symbolize his highest distinction as a minister of the papal court, and all for what? to propitiate those who vote as Rome dictates. The inevitable result of perseverance on these lines will be, a decision of the public vote on religious and moral grounds, for Rome and against her; for Rum and against it.

**The Secret Out.**

The Northern Christian Advocate of the 6th ult. tells us that it is now known to whom Syracuse University is indebted for the Von Itauke Library, and that Rev. Dr. J. M. Reed, our senior missionary secretary, and his wife are the generous donors. This is a wise and noble act of Christian beneficence and is especially pleasing as it indicates on the part of the donors an honest, willingness to practice what they preach. When Christian men and women to whom is entrusted large wealth, thus acknowledge their stewardship and by its wise use in Gospel enterprise, seek to make to themselves "friends of the mammon of unrighteousness," their possessions will neither be a curse to them and their families, nor a scandal to religion.

Mrs. Maloy, wife of the Rev. J. Earle Maloy, has presented Union Bridge M. E. Church with a silver communion service. The late Joseph Graham, of Easton, was Mrs. Maloy's father. By the provision of his will Mrs. Maloy had a certain sum of money at her disposal, to be used as she deemed most expedient, and she felt she could not more indelibly perpetuate her honored father's memory than by such a gift to the church.—Easton Ledger.

**Concluded from first page.**

me. Said he, "They have been telling about the wide, dark river of death, but there is no river. [Many voices: Hallelujah.] I am upborne by the wings of angels. I am floating into the bosom of God." Such an experience is worth having. And it will not end there. We shall go on. Our capacity will be filled and filled again—filled with all the fullness of God. It will be an eternity full of wonderful experiences.

Paul was willing to count all things loss—was willing to abandon every thing for the excellency of the knowledge of Christ Jesus his Lord. Now brethren, I feel just that way. Do you? In a few hours I will be reading the appointments. Some of you will be tempted to feel that you have not received proper consideration. I know all about the feeling of the pastor. I went through the experiences for twenty-four years. We cannot do all for you we would be glad to do. Are you willing to count all things as loss? May God help you! Oh, if we will assume that attitude these Michigan conferences will surely resound with the tramp of the mightiest gospel army this state has ever seen. Do not covet ease. Don't desire to present at the last day a polished shield—let God see in it many a dent. Let your sword be all nicked, showing you have been somewhere, and done something. "Yea, doubtless—without doubt—I count all things but loss." Now, all you preachers who feel that way, please stand up. [The entire body of preachers rose.] Now all the preachers' wives who can make this their own language rise. [They stood up.] Now let the preachers' children rise. [Many rose.] Let the church members who will adopt this verse stand. [It seemed as though everyone in the building was now standing.] Now, I want every poor sinner here who would like to give himself to God and have a knowledge of forgiveness, to arise also. [Many rose amid shouts from the older brethren in the conference, and the whole congregation was bathed in tears. The bishop then offered earnest prayer.] Michigan Christian Advocate.



Conference News.

The official Board of Odesa M. E. church have extended an invitation to Rev. L. E. Barrett, pastor of Port Deposit M. E. church, to become their pastor at the next session of the Conference.

The official Board of Scott M. E. church, of this city, has extended an invitation to Rev. V. S. Collins, pastor of Felton M. E. church, to become their pastor at the next session of the Conference. We understand that Bro. Collins has accepted the invitation.

The Quarterly Conference of Elkton M. E. church, last Monday, extended an invitation to Rev. Chas. Hill, pastor of St. Paul's M. E. church, this city, to become their pastor at the next session of the Conference. Bro. Hill has accepted the invitation.

The revival services at Union Church, on Blackbird charge, closed last Friday evening. Thirty five persons were received on probation as a result of this meeting.

Revival services will commence at Friendship Church, on Blackbird charge next Sabbath Oct. 16th.

There will be an all day service at Goltz M. E. Church, on Sunday, October 23rd. (D. V.) Conducted by Revs. J. D. C. Hanna and R. K. Stephenson. All are cordially invited.

A new M. E. church has been organized at Marshallton, New Castle county, Del., with about 100 members.

Revival fires are burning on Gumboro circuit. The extra meeting at Line church has been in progress two weeks already with the best of results. Over twenty conversions up to date, mostly heads of families, still the altar is crowded with earnest seekers the most of whom are advanced in years. At Gumboro church after preaching on last Sabbath morning the pastor extended the invitation for penitents to seek religion. Four persons presented themselves at the altar, two of whom were converted. The outlook is good for an extensive revival all over the circuit.

PASTOR

Scott Church Sunday school will celebrate "Good Tidings Day" next Sunday. They will use the programme published by Philips and Hunt, which has been pronounced by our best Sunday school workers as superior to any similar publication ever issued by our Book Concern. This school is prepared to make the most of a favorable opportunity. We expect to hear of a glorious time on this occasion in this school.

Rev. R. C. Jones, pastor of Mt. Salem church, has prepared a most interesting and highly instructive lecture on the battle of Gettysburg. Bro. Jones was on the field during the battle as an active participant. He has since visited the scene of conflict a number of times and made himself familiar with every part of this famous ground. He has talked with prominent men of both armies and been able to locate and study the movements of the various divisions of the contending forces. He has now in preparation a set of diagrams and maps which will greatly aid him in bringing before the minds of his auditors the military movements of the great conflict which sent the invading forces across the Virginia line defeated and despondent. Having had the pleasure of hearing the lecture and with the audience listening for an hour and a half at his graphic detail of this great battle of modern times. Pastors and churches wishing an evening of instructive entertainment would make no mistake in securing the services of the lecturer.

D.

FAIRMOUNT, MD. Walter E. Avery, pastor. We are pleased to learn of the revival interest recently developed in this charge. Over thirty conversions are reported, with the blessed work still in progress.

Rev. G. S. Conoway, Appoquinimink charge, reports grand success in old Union.

Last Sunday morning Presiding Elder Murray preached in North East, Md., and the pastor, J. B. Quigg, at night. Two penitents came forward as seekers of salvation.

We trust the spirit of revival shall rest upon all our churches, and large gatherings of genuine converts shall gladden the hearts of the devoted pastors. Brethren don't fail to report what the Lord is doing for you and your people, and we shall be glad to spread the glorious news abroad.

Rev. W. W. Sharp, pastor at Ingleside writes: Our revival has been in progress at Old Pippin during the past three weeks, for the first two weeks there were but two con-

versions, but the last week the Holy Ghost came upon the people and twenty-two souls were saved; on Thursday night last a number of the seats were mourner's benches, the altar being full—some were down mid-way in the church—one young man seemed to fall off his seat on his knees and call for mercy—praise the Lord.

KENT ISLAND, MD.—The M. E. Church at Stevensville, is nearing completion, and is now ready for the plasterers. It will be one of the finest, if not the finest structure on the Island; modern in architecture. The work has been done in the most substantial manner. Mr. J. H. Brown did the brick work, and Robert Downes of Kent Island, the frame work. The ceiling is of wood, laid in reverse sections. The walls are to be frescoed and windows filled with stained glass. When this church is completed, the M. E. Church on Kent Island will have three nice churches, all new.—Centreville Observer.

Church Hill, Md.

MR. EDITOR—I thought, perhaps, a few items of news from this charge might be of interest to the readers of the PENINSULA METHODIST.

Our third Quarterly Conference was held yesterday morning. All the appointments were well represented, and the report of the Board of Stewards was very encouraging.

The Ladies Aid Society, have put an addition of seven feet to the back building of the parsonage, raised the entire back building and put a new roof on it, and otherwise improved the parsonage property. The Trustees have also taken the fence from the front of the Church, and moved it back even with the church, graded the lot in front of the church and repaired the side-walk. Our extra meeting at Salem closed last week. There were nineteen accessions to the church and the membership were greatly revived. We commence revival services at Union tonight.

J. A. ARTERS.

October 11th, 1887.

Letter From Virginia.

DEAR BROTHER THOMAS—The Bishop Mallalieu Methodist Episcopal Church, at Parksley, Va., was dedicated last Sabbath. The congregations were good at each of the three services held. Brother Martindale was at his best and preached to the delight of all present. He won his way into the hearts of everybody and did us great good. We raised \$250 in cash and good subscriptions which was doing remarkably well everything considered. We need \$160 yet to free us from debt, and as we have done all that we can and are sorely pressed for our bills, we appeal to those of your readers who have the wherewith to send us contributions. Our Elder, Bro. Davis was with us and rendered valuable assistance in the financial work of the occasion. We are protracting our meeting with encouraging success. Considering the pressure against us we are making substantial and encouraging progress in our Virginia work. Pray for us.

W. K. GALLOWAY.

Parksley, Va., October 11th, 1887.

Who Are They?

Rev. J. S. Smith, until late a member of our Conference, but now a Swedenborgian Missionary, operating in certain sections of our work, says, we yet have in the Conference two Methodist preachers of pronounced Swedenborgian convictions, who preach the doctrine to the extent that prudence will allow, and will follow his course when the time comes. Who are these two men, that under the guise of Methodist preachers are preaching other than Methodist doctrines? Who are these men, with the solemn vows of Methodist preachers upon them, assumed entirely voluntarily, that thus so lightly esteem their vows? If they are Swedenborgians, why do they not go to that church? They are not compelled to remain with us; why do they remain? Bro. Smith shows his sincerity by doing missionary work for them and doing it for small compensation. Let these two do the same and not act a false part.

X.

W. F. M. Society.

The Seventeenth Annual Meeting of the Philadelphia Branch of the Woman's Foreign Missionary Society, convened in the First M. E. Church of Lancaster Pa., Wednesday morning October 5th at 9 o'clock. The number of delegates present were one hundred and twenty-five representing all the Conferences of Pennsylvania, and fractional parts of Wilmington, Seneca and Wyoming Conferences. The pulpit, recess and platform were beautifully decorated with potted plants and flowers and the many conveniences provided for the prosecution of business, gave evidence of great care and thoughtfulness on the part of the Committee having the matter in hand.

The Meeting was called to order by the President Mrs. S. M. Wheeler of Philadelphia, who conducted the opening devotional exercises. A most cordial greeting was extended to all present, by Mrs. Rev. J. R. Gray, wife of the pastor, and it was responded to, by Mrs. C. B. Simpson of Scranton Pa. The Annual address of the President outlined the work done by the Woman's Foreign Missionary Society since its organization; showing there had been a constant steady growth in mission work from the beginning; and never was there more cause for gratitude than at the close of the present year. Fifty years ago there was not a single Christian in densely populated China! Now there are more than 100,000, and in faraway India there are six times as many. The report of the Branch Treasurer, Mrs. M. D. Chaboon was read, giving a detailed statement of all receipts and expenditures from all resources. We give the following Summary, Balance in hand Sept. 25th, 1886 \$5,325.91 Receipts during year, \$16,919.60 Total, \$22,245.51 Disbursements, \$18,060.06 Balance in Treasury, Oct. 1887, \$4,185.45

The roll call of Auxiliaries was deferred until Thursday morning; as delegates were still arriving. The following Committees were appointed. On resolutions, Miss Coles, Phila. Con.; Miss Such, Pittsburg Con.; Mrs. Crawford, Central Penn.; Mrs. Hoyt, Erie Con.; Mrs. Stengle, Wilmington Con.; Mrs. Simpson, Wyoming Con. On Nominations, Mrs. Clarkson, Central Penn.; Miss Bickley, Phila. Con.; Mrs. Bayard, Pittsburg Con.; Mrs. Smith, Wyoming Con.; Mrs. Browne, Wilmington Con. On reporting for Church papers, Mrs. Hinkle, Miss Coles, Miss Hunnings, Mrs. N. M. Browne, Mrs. Y. C. Smith and Mrs. Dr. McCullough. On Rail-roads, Mrs. Dr. Crawford of Williamsport was re-appointed; and a vote of thanks was given her, for securing tickets at reduced rates, for delegates to the Meeting. Miss Layton, Miss Easton and Mrs. Martin, returned Missionaries were introduced to the Meeting. Miss Ross of Germantown presented a plan by which \$5,000 could be raised as an Educational Fund; and it received a hearty endorsement. The reports of the Conference Secretaries showed a marked improvement in the work of foreign Missions in the several Conferences. The following papers were read. Our Work in China by Miss Y. C. Smith of Wyoming. Corea by Miss Mary Crounch of Wilmington. Japan by Miss C. Purdy of Williamsport. India by Mrs. M. Chaboon of Philadelphia. South India by Mrs. Coules of Pittsburg. These papers were not only interesting but full of information; and the wish was expressed by many, that they might be circulated widely throughout our Branch. The paper on Corea was of special interest to the people of Lancaster as our most active Missionary in that field Mrs. Appengeller, was formerly a Member of the Young Ladies Mission Band of First M. E. Church. The Officers and Managers of the Branch were unanimously re-elected for the ensuing year; and the President Mrs. M. S. Wheeler and Mrs. R. Hinkle were elected delegates to the General Executive Meeting to be held in Nebraska in November.

The subject "Differences in Work and Workers" was eloquently presented by Mrs. R. Hinkle on Thursday Afternoon. As she showed the possibilities of consecrated womanhood, hearts were moved and tears flowed freely. Her thrilling utterances made a most profound impression; and we believe will result in permanent good both to the "Work and Workers."

The Seventeenth Anniversary of the Society was held on Thursday Evening. A very large congregation was present, the music was excellent, and every thing conspired to make it a success. The report of the Corresponding Secretary, Mrs. S. L. Keen of Philadelphia was read, showing there were in the Branch 405 Auxiliaries, an increase of 61 over last year; 13,840 Members, 381 Life Members an increase of 53; 23 Honorary Members and 1156 Nite boxes had been distributed. Although the Society had made great progress, yet more missionaries were needed, as Japan alone had called for ten lady Missionaries this year. "The harvest truly is great but the laborers are few." Addresses were made by Miss Layton and Miss Easton, lately returned from India. An appeal was made by the President for funds for Mission Work and a collection was taken, during which the choir sang very beautifully "Help just a little." The closing prayer was offered by Mrs. E. B. Stevens. On Friday Morning the Conference and District Secretaries were elected. A resolution was adopted ordering 2000 copies of the proceedings of the Meeting printed.

A press committee was appointed with instructions to furnish regular, item of interest for Church and secular papers. Invitations from Scranton, Danville, and Williamsport were extended. Scranton was selected as the place for the next Annual Meeting. The

time for adjournment having arrived the minutes were read and accepted, a few congratulatory remarks were made on the easy and rapid transaction of the business of the meeting. An earnest prayer was offered by Mrs. E. B. Stevens commending the work and workers to Him who is the Leader of the Hosts of Israel. The Doxology was sung and the seventeenth Annual Meeting of the W. F. M. came to an end. A Session characterized throughout by the presence of the Holy Spirit, and a manifest desire on the part of all who participated, for divine direction in every plan and method adopted. May God's blessing rest upon this work of "Woman for Woman" and may her coming glory be, the blessed commendation "She hath done what she could."

MRS. C. CLINTONIA BROWNE.

PERSONALS.

Mr. George W. Cable, the novelist, who has been so successful a teacher of Bible studies at Northampton, has been engaged to conduct Dr. Meredith's Saturday afternoon class in Tremont temple, Boston.

Miss Mary S. Wiley, youngest daughter of the late Bishop Wiley, died at the home of her mother, in Fairmount, Ohio, Sept. 22.

Mrs. Mary A. Livermore, it is said, carried off the laurels of the Chautauqua platform this year.

"Oliver Optic," who is now seventy-five years old, has written one hundred books and retired from the business.

Rev. Dr. E. K. Young, has been transferred from the East Ohio to the Philadelphia Conference, to assume the pastorate of Grace Church, Philadelphia. He will remain at Akron, Ohio, as a supply until Jan. 1st, and will go to Philadelphia in March.

A striking feature of missionary day at Lakeside, Ohio, was the presence of Dr. J. M. Thoburn, wife and child, and twenty-nine candidates (chiefly young women), whom the doctor has been securing for his mission field in India.—N. W. Christian Advocate.

Rev. J. E. Bowen, a colored Methodist minister, has submitted his thesis to the faculty of Boston University, where he will receive the degree Doctor of Philosophy, the first ever conferred upon a negro.

Hon. Joseph Gilley, of New Hampshire, who died at Nottingham, Sept. 17, was the oldest ex-United States Senator; having been born Jan. 4, 1791.

Miss Francis E. Willard will preside over the National Convention of the Women's Christian Temperance Union at Nashville, Tenn., November 16 to 21.

On Sept. 7, Father Hare, a Roman Catholic priest, spoke in the Methodist Episcopal Church at Milbank, Dakota, in behalf of prohibition.

Mr. John Crouse, of Syracuse N. Y., will erect a college for women, for Syracuse University, which he intends shall be the handsomest college building in the State of New York. This we learn, incidentally, is to be a monument to the memory of his wife.—N. W. Christian Advocate.

Rev. John Walton is president of the Wesleyan Methodist Conference, England, for the ensuing year. He is said to be a good preacher, a good platform speaker, and has done good service in India and Africa.—Independent.

Mrs. Hannington, widow of the martyred Bishop, presides over a ladies missionary prayer-meeting, started by her in Brighton, and attended by over one hundred ladies.—The Golden Rule.

Prof. Hamilton, who has been elected professor of ancient languages in Chataouga university, is a brother of Dr. J. W. Hamilton of Somerville, Mass. He recently graduated at Harvard college.

Rev. C. P. Lyford, formerly of the New England Conference, has joined Park Place church, of this city; as a local elder, he having located at the last session of his Conference. Brother Lyford is a capital preacher, and will find warm hearts among us.—Richmond Christian Advocate.

Dr. and Mrs. Lowrey, with the company of missionaries who sailed from New York May 5, reached Concepcion, Chili, South America, July 16, after a continuous voyage of fifty-two days from Glasgow. All are well.

The venerable Hannibal Hamlin, the only living ex-Vice President of the United States, traveled all the way from Maine to Missouri, to attend the Grand Army of the Republic encampment in St. Louis. He has just completed his seventy-eighth year.

The Japan Conference has elected Dr. R. S. Maclay delegate to General Conference, and J. H. Carroll, as his alternate. Professor J. O. Spencer of the Anglo Japanese College is the lay delegate.

ITEMS.

The ex-President of the New Connexion Methodist, in his fraternal address at the British Wesleyan Conference, introduced a new Methodist doctrinal category. "We hold," said he, "by the three R's—Ruin by the fall of man; Redemption through the atonement of Christ; and Regeneration by the grace of God's Holy Spirit."

The finest collection of butterflies in the world is said to be that at the Johns Hopkins University. The collector of it is Herman Strecker, a day laborer, who works at stone-cutting, and who does his hunting after specimens, as he must, at night, after his day's work is over.

Those African Martyrs.

There have been no martyrs who have shown themselves made of sterner stuff than Africans. It seems amazing to think of the transformation of superstitious, fetich barbarians into Christians of the first rank. Here are two instances given by the missionaries of Uganda, of negro martyrs under Mwanga's cruel order. These are not of the first century, but of the latest; nor where Christianity has long been established, but where yesterday it was not. The story runs thus:

"Fredri was an earnest Christian, whose life was a cause of deep thankfulness to the missionaries. He had been zealous in teaching others and winning them to Christ. When the young converts were murdered he was standing by. The fierce chief who was executing Mwanga's commands turned to Fredri and threatened to burn him and his whole family. Fredri replied: 'Well, do so; I am a Christian, and I am not afraid.' After the execution he took Mr. Ashe, one of the missionaries, to visit the scene of the martyrdom. 'When we reached it,' says Mr. Ashe, he knelt with me, and poured his heart to God that He would bring His salvation to those in darkness.' Fredri was warned to flee. He refused, and at last was taken, unmercifully clubbed to death, and then flung into the flames.

"Roberto, another Christian, was a member of the native Church Council. He was engaged in holding prayers in his home with several lads when the executioners suddenly appeared. All the lads save one bolted through the thin red wall of the house and escaped. Roberto remained. 'Do not be afraid that I will shoot you,' cried the Christian; 'come in and take me.' They bound him and took him with the young lad to the king. 'Do you read?' said Mwanga. 'Yes.' 'Take him and roast him,' was the summary sentence. The lad was sentenced at the same time, but was released on the payment of a ransom by his friends. Roberto was kept a few days in the stocks. Then one of his arms was cut off and roasted before his eyes; next a leg was cut off and burned; then the whole body was burned.

"After the massacre of the Christians the head executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire."—Northern Christian Advocate.

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 PENINSULA METHODIST.

Marriages.

BALTON—PRICE.—At Bethel M. E. parsonage, Pivot Bridge, on Thursday, Oct. 6th, 1887, by Rev. E. H. Nelson, John E. Balton & Miss Ida C. Price, both of Cecil county, Md.

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A PASSAGE FROM THE LIFE OF JOHN HUNT.—After the District Meeting Mr. Hunt continued in his usual course of work, and paid a visit of oversight to several stations. On settling down again at Wiwa his mind was taken up with the state of the good cause, and with devising means for its improvement. He and his brethren were looking for larger success. Their own hearts had been quickened, and their trust was sound that others should share the gift of life; for there is ever the closest relation between the state of the workers and the condition of the work, and God commits His grace to men's hearts, not as to coffers to hoard it, but as to channels to dispense it; and he who receives good gets with it the most effectual charge to do good. Wherefore, the members of the Mission circle being filled with heavenly life themselves, looked to see that life spread. Being aware of the dawn, they waited for the day; and the day came. Mr. Hunt, finding more earnestness of attention in the native congregations, suggested that a penitential prayer-meeting be held every Saturday. It was arranged accordingly, and when the time came an unusually large number of people assembled. Mr. Hunt opened the service with singing and prayer, and then went on to tell the people why such a meeting had been called for the confession of sin, and pleading for God's mercy through Jesus Christ. He then stated that any one who felt disposed was to pray aloud, and Paul, a quiet, gentle, old Christian, began to pray with much feeling. All the people bowed down in solemn recognition of the manifest presence of God, and the Spirit of life moved upon these prostrate heads. There was a general heaving, and then a sound of quiet weeping and emotion that could hardly be repressed. Neither could it be checked long. A deep groan burst out, and a bitter cry answered it, and one after another sobbed, and called on Jesus for mercy, until many voices joined in prayer and weeping before God. Some would have deemed it a sadly discordant noise, but it made true harmony with the praise of watching angels. This state of things continued for some time, during which the missionaries and teachers were employed continually—often at night as well as by day—in visiting those who were in distress about their souls. In the public services the excitement was very great, and tears of joy or sorrow flowed everywhere, the preacher and people joining together in overwhelming emotion. The *Te Deum* was chanted with a nobler reality of worship than was ever reached by robed clerks and choristers at a warrior's triumph. It was the fit victory-song of redeemed souls; and the dark faces quivered with joy as they answered one another in that heathen land, saying, "We praise Thee, O God; we acknowledge Thee to be the Lord;" but when they reached the words, "Thou art the King of glory, O Christ," voices failed, and streaming eyes and broken cries of "Jesu, Jesu," lifted a more eloquent praise to God. "During the first week of the revival," says Mr. Hunt, "nearly one hundred persons professed to obtain the forgiveness of sins through faith in Jesus Christ."

## Obituaries.

Died Sept. 16th, 1887, after a short illness, Sophia Taylor, beloved daughter of Brother and Sister Wm. A. Taylor, aged about 13 years. "Blessed are they who die in the Lord." Among her last words were, mother don't weep for me, I am going to heaven. Resolutions by the M. E. Church Rock Hall, Md.

Whereas, it has pleased Almighty God to remove by death from our School, our dear pupil and schoolmate Sophia Taylor. Be it RESOLVED:—That while we bow in humble submission to the will of our Father in

Heaven we deeply regret the loss of our beloved young friend whose usefulness had but begun, and whose virtues and intelligence promised so much to carry out the noble principles.

RESOLVED:—That we sincerely sympathize with Brother and Sister Taylor in their loss of so dutiful a daughter and beg them look to Him for consolation who wields the Golden Scepter of peace and comfort for every sorrowing heart.

RESOLVED:—That a copy of these Resolutions be neatly written and presented by the Secretary to the family of the deceased.

Miss Louisa Dunning died at Camden Del., after a lingering illness, Sept. 23rd, aged 49 years. She was converted at Camden Union Camp meeting in 1855, and united with Camden M. E. Church under the pastorate of Rev. R. W. Todd; Rev. Joseph E. Smith being junior preacher. The religious life of our sister was one of steady growth; she was ever seeking for higher attainments, and exhibited in her daily walk the fruits of holy living. She sought diligently to be faithful in every good word and work; was seldom absent from church service, public or social, or from the Sunday School. In her affliction she breathed the spirit of perfect resignation. As she drew nigh, her faith and hope gave an air of cheerfulness and saintliness that made her death a beautiful illustration of sustaining and sanctifying grace. "He giveth his beloved sleep."

E. H. HYNSON.

Camden Del., Oct. 4th, 1887.

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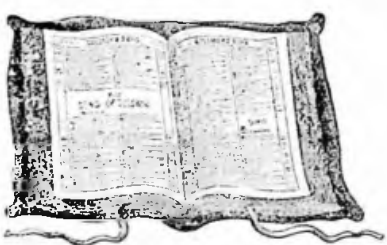
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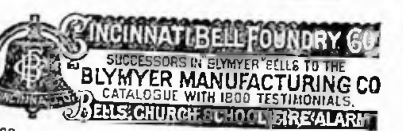
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 8:40, 7:00, 7:35, 8:15, 8:50, 9:30, 11:35 a. m.; 12:30, 2:30,  
 4:40, 7:40, 9:50, 10:35 p. m.  
 Philadelphia Express, 2:32, 4:40, 6:50, 7:50, 8:50,  
 9:47, 10:07, 11:35 a. m.; 12:35, 2:35, 2:57, 5:22, 6:28,  
 7:00.  
 New York, 6:00, 6:52, 4:00, 6:50, 7:00, 10:07, 11:35  
 a. m.; 12:35, 2:35, 2:57, 4:00, 5:22, 6:28, 7:00, 7:40,  
 9:50 p. m.  
 For Newark Centre, Del. 7:45 a. m., 12:35, 6:21 p. m.  
 Baltimore and intermediate stations, 10:05 a. m. 5:57,  
 11:25 p. m.  
 Baltimore and Washington, 1:28, 4:45, 8:04, 10:05,  
 11:25 a. m.; 12:35, 2:17, 4:32, 7:44, 8:10, 6:30, 7:45 p. m.  
 Trains for Delaware Division leave for:  
 New Castle, 6:40, 8:30 a. m., 12:35, 2:35, 3:30, 6:25,  
 p. m. 12:05 a. m.  
 Harrington, Delmar and intermediate stations, 8:20  
 a. m., 2:45 p. m.  
 Harrington and way stations, 8:20 a. m., 12:45, 6:25  
 p. m.  
 For Seaford 3:50 p. m.  
 For Norfolk 12:05 a. m.

**Wilmington & Northern R. R.**  
 Time Table in effect May, 19, 1887.  
**GOING NORTH.**  
 Daily except Sunday.  
 Stations a. m. a. m. p. m. p. m. p. m. p. m.  
 Wilmington, 7:00, 2:45, 1:55, 15:15, 5:15  
 French St. }  
 Newbridge, 7:24, 3:05, 5:20, 6:41, 15:40  
 Dupont, 7:45, 3:25, 6:42, 7:21  
 Chadd's Ford Jc, 7:55, 3:35, 6:14, 7:30  
 Lenape, 7:55, 3:35, 6:14, 7:30  
 West Chester Stage, 7:00, 2:45, 5:00  
 Coatesville, 8:32, 4:10, 5:52, 6:04  
 Waynesburg Jc, 9:11, 4:47, 8:47  
 Springfield, 7:27, 9:31, 1:05, 5:04, 9:02  
 Birdsboro, 8:04, 10:06, 2:00, 5:30  
 Reading P & R, 8:40, 10:40, 2:32, 6:00  
 Station  
 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. 12:45 p. m.  
 Arrive Springfield 7:25 a. m. 1:00 p. m.  
**GOING SOUTH.**  
 Daily except Sunday.  
 Stations a. m. a. m. p. m. p. m. p. m. p. m.  
 Reading P & R, 8:00, 9:30, 3:00, 5:00  
 Birdsboro, 8:32, 10:15, 3:32, 5:41  
 Springfield, 9:00, 11:05, 4:05, 6:15, 5:10  
 Waynesburg Jc, 9:15, 4:22, 5:28  
 Coatesville, 7:05, 9:50, 5:00, 6:03  
 West Chester Stage, 7:00, 9:40, 5:00  
 Lenape, 7:47, 10:24, 5:40, 6:41  
 Chadd's Ford Jc, 8:00, 10:35, 6:02, 6:33  
 Dupont, 5:55, 8:23, 10:53, 6:25, 7:23  
 Newbridge, 6:11  
 Wilmington, 6:35, 8:45, 11:15, 6:50, 7:45  
 French St.  
 Additional Trains, on Saturday only, will leave  
 Dupont Station at 1:00, 7:02 p. m. Newbridge at 1:20 and  
 7:15 p. m. for Wilmington and intermediate points.  
 French Creek Branch Trains.  
 Leave Springfield 11:10 a. m. 6:20 p. m.  
 Arrive at St Peter's 11:30 a. m. 6:50 p. m.  
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 burg Junction, Birdsboro, and Reading, see  
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 Commencing Thursday, Oct. 7, 1887, leave Hilted  
 Station as follows:  
**DAILY.**  
 4:40 A. M. East Mall for Shepards Valley and  
 Southern and return via Union Bridge, Frederick,  
 Westminster, New Windsor, Union Bridge, Mehan-  
 delown, Pine Ridge, Hagerstown, and except Sun-  
 day, Chambersburg, Waynesboro, and points on B & O  
 V. R. R.  
 11:35 P. M. - Accommodation for Glyndon  
**DAILY EXCEPT SUNDAY.**  
 4:30 A. M. - Accommodation for Hanover, Frederick,  
 Emmitsburg, Waynesboro, Chambersburg, Shippens-  
 burg, Hagerstown, Williamsport and interme-  
 diate stations. Also, points on S. V. R. R. and connec-  
 tions.  
 9:35 A. M. - Accommodation for Union Bridge,  
 Hanover, Gettysburg, and all points on B & O  
 V. R. R., (through cars.) Also Carlisle, Pa.  
 2:25 P. M. - Accommodation for Glyndon, (Colchester &)  
 4:00 P. M. - Express for Arlington, Mt. Hope, Pikes-  
 ville, Owings, Mills, St. George's, Glyndon, Glenn  
 Falls, Funksburg, Palapso, Carroton, Westminster,  
 Jefferson, New Windsor, Linwood, Union Bridge and  
 stations west also Hanover, Gettysburg and stations  
 on B & O Division, (through cars.) Emmitsburg,  
 Waynesboro, Chambersburg and Shippensburg.  
 5:15 P. M. - Accommodation for Westminster.  
 6:25 P. M. - Accommodation for Union Bridge.  
**TRAINS ARRIVE AT HILTED**  
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 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, 3:00 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 5:30 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 6:45 p. m., next  
 day.  
 Baltimore Accommodation, daily, 3:00 p. m.  
 Chicago and St. Louis Express, daily, 5:40 p. m.  
 Singers Accommodation, daily, 7:30 p. m.  
 For Lansburg, 11:00 a. m., daily except Sunday, 3:00  
 and 6:25 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  
 Lansburg 6:30, 11:00 a. m., daily except Sunday, 2:45  
 and 6:25 p. m., daily.  
 Trains for Wilmington leave Philadelphia 7:00  
 and 8:00 a. m., daily, 7:15, a. m., daily except Sunday;  
 10:40, 10:45, a. m., daily; 2:00, 3:00, 4:25, 5:00, 6:30,  
 6:30, 8:10, 10:00 p. m., daily.  
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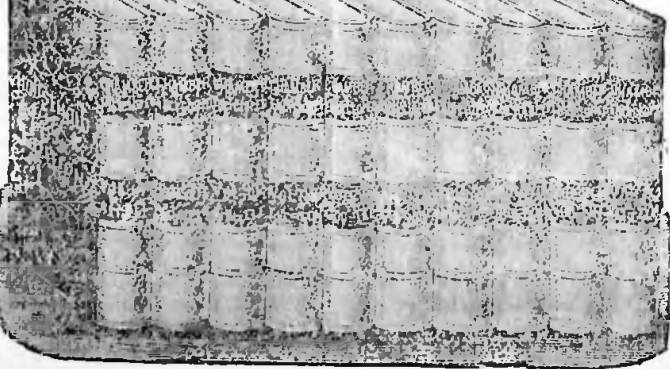
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