



Peninsula



Methodist.

REV. T. SNOWDEN THOMAS, A. M.,
Editor.

FOR CHRIST AND HIS CHURCH.

VOLUME XIII,
NUMBER 3.

WILMINGTON, DELAWARE, SATURDAY, JANUARY 15, 1887.

J. MILLER THOMAS,
Associate Editor.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for to-day.

Let me no wrong or idle word,
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for to-day.

So, for to-morrow and its needs,
I do not pray,
But keep me, guide me, love me, Lord,
Just for to-day.

—Baptist Weekly.

The Song Element in the Christian Life.

BY THE REV. F. D. HUNTINGTON,
BISHOP OF CENTRAL NEW YORK.

The birth of our Lord can never be dissociated in the minds of his people, from the angelic hymn, that sounded through the sky over the pastures at Bethlehem. This voice of heavenly music, made so prominent in the brief and simple account of the scenes of the Nativity, is more than memorable; it has in it, a significant instruction for the Christian disciple and the Christian Church. Undue honor has certainly not been paid to the remarkable place held by song, in the whole history of the Kingdom of God on the earth, in the power of its faith, in its unceasing worship, in the whole body of its inspired Scriptures. How, or what Adam and Eve sang in the days of their innocence, or just in what tone or accent the minor key came into their duet, as they went out of Eden, we are not told, though Milton helps us in the imagination. No doubt the armies of Israel chanted that majestic strain, which they lifted up every time the ordered hosts and laden camels moved forward with the glory of the tabernacle, on the march across the wilderness. The hymns of Miriam and Deborah must be only examples of a national hymnody or Hebrew anthology. Till one has read Edersheim's graphic and wonderful description of the Temple-service at Jerusalem, he can hardly be said to have a conception of what the harmonies and melodies of the Levitical worship were, in order, grandeur and beauty. What human mind can tell the story of the influence and power of the Psalms of David, in all the ages of the Faith, or intimate their present spiritual nature, or question that they will be the chosen and perpetual expression of all the moods and emotions of religious experience as long as the Church? To separate the idea of song from that of prophecy, as it is presented to us in Isaiah or his fellows in "the goodly fellowship," is impossible. In all the Old Testament this rhythmic utterance is so intimately joined with the thought of God, that even inanimate nature is continually represented as breaking out into it, in all its kingdoms and departments. It is as if a full revelation of the Creator in his relations to his works, and theirs to him, could not otherwise be made. Not only do the nations and tribes and assemblies of a conscious and

grateful humanity sing, not only the inhabitants of the rock and the widow's heart, and the captive, and the tongue of the dumb, but the lands and the seas and the heavens, the hills and the valleys sing. The waste places sing. The trees of the wood sing, as well as the fowls in the branches. The whole array of the universe is an orchestra. All its sounds are a symphony. Surely this is more than a poetic device, or the hyperbole of Oriental fancy. It meant something "for our learning."

Christianity begins with a song; and in the written Gospel, the last we hear of it, is a song that never ends, ever "new." It is the eternal oratorio whose two-fold theme is "Moses and the Lamb." On the testimony of both the evangelic witness, and the heathen. Pliny, a characteristic feature of the Eucharistic Feast, from the beginning, is the singing of a hymn. Prison-walls and threatened death could not crush the song spirit out of the heart and the breath of Christ's apostles. What would our Christian worship soon become, without it? What would Christmas be, if divested of this gracious chorus? Silence its carols, hymns, anthems, its *Gloria in Excelsis*, repeated ever since the original birth-night, and we all feel at once, that something would be lost, not only out of the joy and delight of the festival, but out of its spiritual character, as a fruitful heritage of Christian generations, and a yearly tribute to the Son of God, and Son of man.

Why is this? It points inward, to a fact and a law, in man's spiritual constitution. Gratitude to God for his gifts, and especially, for his one Unspeakable Gift, is a more profound and more ennobling religious sentiment, than any other. Faith and love enter into it, and make a part of it. The voice of gratitude is praise, and the act of praise modulates itself naturally into song. In prayer we ask for what we want, or wish; it may be only what we wish. While therefore the attitude of the soul in its petitions is devout, and is both commanded of God, and acceptable to him, yet it is quite possible for selfishness to intrude into it. The petitioner may be thinking more of himself than of him to whom he speaks. In thanksgiving, the worshipper gets clear of self, has no ulterior object to gain, and in this blessed liberty, rises into a higher air. Hence, the sincerity and purity of his spirit may be judged, by the proportions of his askings and his thanksgivings. How is it with our ordinary private devotions? The question is a test of character. In most of the instructions for prayer that we meet with, the proportion is pretty nearly that of the ten, who asked, to the one who returned and gave thanks. If it be replied that, as singing is an art, dependent partly on physical and artistic endowments, not everybody is able to sing. St. Paul clears up that difficulty, by explaining, "Singing, and making melody in your heart to the Lord." And he says this, strikingly, in a condensed epistle, largely in itself as much an anthem, as an argument, which deals only with the sublime verities of redemption, the laws and unity of the body of Christ, the grand doctrines of the faith and the essential duties of the Christian life, stated in a comprehensive form.

This leads to a practical principle, the recognition of a song-element in personal

religion, which is to the other qualities of a Christian, what music is to other sounds. Forms and sounds are signs of interior and invisible realities which are probably more real than themselves, such as face, features, gestures, tones, accents, and all vocal modulations. Whenever the soul's life rises to its loftiest pitch in spontaneous freedom and gladness, then we find all other expression inadequate, and resort to measure, melody, and, if there is common praise, to harmony. For less exalted states, a prosaic and unmusical communication will suffice. The meaning of this symbol seems to be, that when the service of Christ is least reluctant or compulsory, least grudging or legal, when it comes most of loving free will, when we do right, not because we fear we shall be punished if we do not, but because duty is our Lord's will, and therefore, to be done heartily, gladly, with a springing motion and jubilant feet, there, the service is highest, best, most true to him to whom it is offered. It is a festival service. Going to the very heart of it, what is the secret motive of that service? Christmas tells us that. The motive takes its color and quality from what Christ has done for us. Work your way down through all the superstructure and drapery, through systems and controversies, through ceremonies and councils and sermons, to the very core and burning heart of the kingdom, and what is it, that is there? We have the answer in three words, a trinity of evangelic benediction—Love, Deliverance, Life. Jesus is born at Bethlehem, to prove God's infinite and perfect love for his child, to deliver man from his ruin, to give him life, life more abundantly and forever; love where there were alienation and fear; rescue, where there was helpless peril; life where the only sure and constant thing was dying and the dread of dying. This dying race gathers about his manger-cradle, follows him, listens to him, sees him stop the long funeral procession, and hears him say: "I am come, that you may have life. You may stop dying if you will, and live with me, by me, for me, in my heaven." Humanity itself is the young man carried out. Is it strange that this young man, living again, and sure of living in eternal youth, should living, sing and make melody in his heart? Is it strange that when our Religion came on the earth, the voices of Heaven, with its splendors, should break through the bars of its life of space, giving to the Church of all time, the key-note as well as of adoration? The great antiphon, "Sing, O Heavens, and rejoice, O Earth," is between the Christian life here, already exultant in faith, and the Christian life there without sin or pain—one life of one family in him, who has abolished death, and brought life and immortality to light.

All around us, in these eager enterprising and stirring days, are infinite and mighty forces. The world is wide awake; its movement is not languid; its zeal is not half-hearted; its carnal devotions are not dull; its ritual is not formal; its offerings are not scanty; its mirth sings its unholy songs. We are coming to the "Holy Night," the wonderful Birthday. Look into the Church. Will it hold its own? Do its children move to their daily work and their solemn feasts as cheerfully, as heartily, as joyfully? Is the Christian army strong and swift? If we cannot honestly answer

these searching questions, as we would desire, we can, at least, among the rejoicing of the household and the table and the nursery, remember to pray for the Bride of Christ, that she may come up from the wilderness of error, division and weakness, "singing as in the days of her youth."—*The Independent*.

How to Promote Bible Study.

REV. JOSEPH PARKER.

I believe we shall largely qualify ourselves for a great and enduring work, in proportion, as we risk everything as to our Church life and influence, upon a grammatical interpretation of the Holy Bible in the light of human experience, and a fearless interpretation of nature in the light of impartial science. I claim the supreme place for the Bible. I do not go to the theologian, but to the living fountain, to which the theologian himself went. I have dismissed the priest who pretended to keep the altar of worship, and I will dismiss the priest, who pretends to keep the altar of truth. If every man is to have free access to the throne of grace by Christ Jesus our Lord, every man must have free access to the Book of Revelations under the guidance of the Holy Spirit.

There is no second Bible. There is no divinely-authorized metamorphosis, or alias of the Bible. There are helps to Bible reading, many and invaluable; but the Bible must be read by itself, for itself, in the light of itself, and every man must be responsible to its Divine Author, and not to its human interpreters. My simple claim is that the Bible should always be allowed to speak for itself, because my belief is that whatever is essential to human redemption, pardon, purity, and development, is written in the Bible with a pencil of light. I would disclaim saying one word against learned and reverent interpreters of the Bible. I simply wish them to be kept in their right places as elder brethren, and not to be set up as idols, ruling generations of whose progress and advantages they could have had no personal knowledge.

There is a deep sense in which every man must be his own theologian. Human expressions of theology must change, because language itself changes, and every tide of time's great sea brings in riches from the land that is beyond, which must be added to the abounding treasures of the Church. No one man knows all the truth; no sect has all the truth; that is as certain as that no vision can absorb all the sunshine, and no roof can accommodate all the sky. It does seem to me, then, a thing worth doing, to send men into all the villages of our country, who will help the people to see that nature and revelation are expressions of the same God, and that both are open to reverent and patient inquiry, without human penalty and without ecclesiastical degradation.

We may not, indeed, be always able to send learned men into our villages; but I will tell you whom we can send—we can send men who will say, "Let us read the Bible in our mother tongue together; let us read the 23d Psalm; let us listen to the Sermon on the Mount; let us commit to memory the parable of the prodigal son; let us watch and wonder and pray at the cross of the Son of man." Can such words be read in a

right spirit without Jesus himself drawing near, and setting the heart aglow with a love kindred to his own, and making the darkening eventide brighter than the Summer dawn? This is what we aim to do: to get men to read the Bible, to read it in the houses of the people, to read it at the bedside of the people, to read it as the book of the people, and to make the people feel that, come what may, the Word of the Lord endureth forever, and is an open vision to the broken heart and the contrite spirit.—*Pittsburg Christian Advocate*.

The Significance of Creation.

BY BISHOP H. W. WARREN.

Atheism says, in the beginning, "Matter." Philosophy says, in the beginning, "Force." The Book says, in the beginning, "God." As a working theory, the first is in every respect deficient; the second is, in a single respect only, efficient; the third is in every respect sufficient.

A babe finds matter; a savage, matter and force; a student, matter, force, and wisdom; the Christian, matter, force, wisdom, and personal love. Matter is so various, capable of such combinations and transformations, that philosophers have said it is God. Physical force, as seen in this little world merely, is beyond the present grasp of human intellect. Were the world fastened to the sun, not by gravitation, but by steel wires, each of a tensile strength of fifteen hundred pounds, it would take so many, that a mouse could not run among them on any part of the whole world toward the sun—yet gravitation is the weakest force put into worlds.

Of the knowledge, designed to be taught man in the primary schools of ordered worlds, matter is only the "alpha" of the alphabet; force is only the second letter; wisdom is a whole literature; and personal love passeth understanding; the half cannot be told.

The object of all this creation and continuation, is man. God's first thought about man is, Let him be in our image. This is the key-note of man's being. No poetry, or philosophy, or dreams of optimist, ever found this note, or, it being given, struck the second, much less continued the mighty paean. It is revelation. Man is the child of God, and should be like his Father. The second thought about man is, Let him have dominion. This is worthy of the first. God is the King of the universe; the child should be like his Father. He should develop all the possibilities, and rule all the potencies of the earth. How can he do this? By being like God, and in no other way.

God put all power of wind, steam, lightning, out of himself, into matter for the service of man, to lift man's burdens, drive man's ships, flash man's thoughts. And God is grieved that for six thousand years, man, God's child should strain, struggle, be always dwarfed, and often crushed, instead of being lifted, carried, and made masterful. But the reason is that man has lost the image of perfect rightness, and therefore of perfect authority. Man's only way back to wider empire is through more and more complete Godlikeness.—*S. S. Times*.

Hon. Simon Cameron spent his 88th Christmas, in good health, traveling some miles from his Pennsylvania farm to his home in Harrisburg, to enjoy a family reunion.

Youth's Department.

Manly Boys.

I am by no means an old man, but I have lived long enough to be thankful that I was one of the boys of whom rude boys speak as "led by a mother's apron strings." I was reared in a large city and in a neighborhood where there was a large number of boys. Many of these seemed to have or to take their own way; a few of us were kept under parental guidance and control. I confess there were times when it seemed hard that I was not permitted to go and come just as some boys were doing whom I knew. But now, when I think of the after results in the different cases, I feel that I cannot be too grateful for the home influences which I had, and to which I yielded in youth. Of the boys whom I knew, those who lived and attained and honorably filled positions of trust were, without exception, those who were known as the "home boys," the "mother boys," the "babies," and all because they did not think it manly to swear, and smoke or chew tobacco, and fight and play truant from school, and be a nuisance in general. They were by no means good-looking boys; they were not angels; they loved and had their fun; they had games, but they were loving and kind to their parents, and truthful and honest and well behaved everywhere; and although thus nicknamed, many of them were strong enough to withstand the temptations of the camp and to endure severe hardships, and brave enough to fall on the field of battle with the face to the foe. Others of them have been able to keep themselves pure, and to make for themselves a good record in the midst of the tests and struggles of life. In the meantime, as I have had opportunity to learn, the sad news comes to me of the moral wreck of one after another of those who preferred a street education, or who hated and rebelled against everything like a wholesome restraint, and who considered themselves manly.—Rev. W. W. Totheroh.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?" "No, sir. I can and will do it if you give me time." I said, "I will give you all the time you wish." The next day he came into my room to recite another lesson in the same study. "Well, Simon, have you worked that example?" "No, sir," he answered, "but I can and will do it if you will give me a little more time." "Certainly, you shall have all the time you desire." I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country. My young friends, let your motto ever be, "If I can, I will."—N. Y. Evangelist.

Extracts from Letters from our Missionaries in Japan.

Miss Spencer writes under date of Oct. 28th. "O Mina San (the girl over whose conversion she rejoiced in her previous letter) is sustaining her Christian profession, glad to tell the story wherever she can; speaks and prays in our class-meetings to the profit of all. And now I have another bit of joyful news for you, and it, too, is about one of our girls, not a Buddhist, but the daughter of a Shinto priest, who has been in the school less than two years. She and O Mina San were alike openly opposed to Christianity, denying the truth of revelation and the existence of a future world. O Tano San was obliged to lay aside her studies on account of her health, and two or three weeks ago went to her brother's to recuperate. She had never been present at our Tuesday class-meeting, and you may judge of my surprise and delight, when she was the first to witness for Christ, in our meeting this week. She told how she kept growing worse and worse, wretched in body and mind, when one morning she remembered my words at parting, "If you pray to God, he will certainly hear and answer your requests," and she began to think there must be a God, after all; and as she began to believe, she began to pray; and the answer of peace soon came, filling her heart with joy. She has come back to us, a changed being. She has been in my Bible class, ever since I began to teach it, and one of the most attentive of listeners; but she says she was too bigoted to be profited by it, and never really prayed, until the day of her conversion. Her father refused, at first, to let her come to Tokio, because it was time she should be married (15 years); and then finding the cost came within their means, and she assuring him that nothing would induce her to become a "Jesus religion believer," he consented. When she stood up so bravely to confess her faith in Christ, I could but praise Him for this wonderful power, and we shed tears of rejoicing together, over this wanderer that the Shepherd had found. From the moment of her conversion, she began to improve in health, and hurried back to tell us the good news.

What will her father say? Will she be persecuted for her faith, and compelled to leave the school? We can only commit her case to the Lord. At our previous class-meeting we rejoiced with two of our dear girls, who having lost the witness of the Spirit, were rejoicing in its restoration, and a sense of nearness to Christ. One of them told, how she was brought to a sense of her faithlessness, during the summer vacation. The cholera was raging in her village, and the frightened people were thronging the temples to pray to their idols to remove the scourge. In pitying their blind devotion, a deep sense of sin came to her, followed by her returning to the Lord. Her experience, so simply told, touched all our hearts, and we blessed God for this wanderer reclaimed. O Han San, one of our graduates last spring, has gone to Yokohama, to assist Miss Holbrook, in the Bible training school, and is very happy in her work, for while she is so well fitted. We miss her, especially in the music and singing. Deal gently with Mrs. Van Petten, which she takes her year of rest, and let her come back fully refreshed; for she is too valuable to be spared from the white harvest field, and the small band of laborers."

Miss Everding under date of Nov. 12th, says, "Our numbers in the Nagasaki school are about the same as last year. Our house is too small to accommodate all who come, and we are sorry to turn those away who are promising. The change in sentiment respecting the education of girls, which a few years have wrought, is marvellous. When we started, it was impossible to get a girl who would pay one cent for her education, or do anything toward self-support,

now the Japanese are coming to think, of the education of their daughters is of sufficient importance to be paid for. Mrs. Leavitt, was with us a few days, and held six meetings for the Japanese; two of them for women. In these she set forth the necessity of pure living, and freedom from all that corrupts the body and soul. A Union was formed after she left, and one of our girls is president of it. It is terrible to see how rapidly foreign liquors are making their way into the Empire. This summer, while making a trip into the country, we hardly come to a town where they were not sold. The natives manufacture a liquor from rice, and, though not as strong as foreigners import, it makes drunkards, takes food and clothing from the little ones, and leads the older ones from that is pure and good.

We have another girl, from whom we hope for much, as a temperance worker. She is an excellent scholar, and a most pleasing speaker. She took notes, very fully, of Mrs. Leavitt's lectures, and they are in circulation. You will be interested in the following case, I am sure.

Not long after the opening of our school, a girl was received from Hago-shima. She was from a class so low, that people generally do not think them fit to be educated. Her father was a doctor and druggist, and made a comfortable living for his family, while he staid with them. But he deserted them, leaving his wife only sufficient to cover his debts; and we received, to be supported by scholarships, two of Hatsu-suni San's younger sisters. The mother tried to support herself and little boy, by weaving, but her home was almost bare of the few comforts an ordinary Japanese home provides, and she became quite sick. This summer, Hatsu-suni San returned to help her mother all she could. Hatsu-suni is an earnest Christian, and while she was helping her poor sick mother, she did not forget to do what she could for her sin-sick soul. She took her mother to a sulphur-bath, and while her mother was there, Hatsu-suni returned to Hago-shima, to find a good house in which her mother might live more comfortably. In the meantime, she worked among the women and children; organized a Sunday-school, with an average attendance of thirty scholars. She held, before her return to school, thirty-six meetings with the women, which were largely attended. Several times, she went to a place a few miles distant from Hago-shima, and each time had an audience of not less than a hundred and fifty at each meeting. She now has three places in Nagasaki, where she holds meetings when her school duties are over. The love of Christ constrains her, and her life emphasizes her teachings.

We are all well, happy and busy. Continue to sustain us by your prayers.

Do You Read your Bible? BY J. H. VINCENT, D. D.

"What a peculiar question!" you reply. Well, never mind, we ask it again: Do you read your Bible? "Of course we do; how could we teach it if we did not? Every Saturday we read over the lesson, and then we look up our helps and so prepare for the class."

Just so; but how about Monday and Tuesday and the other days of the week? Let us press the question home again: Do you rear your Bible every day? Ah, yes, we know, "business," "domestic duties," "social intercourse," "church meetings," and "church work," all very important, but not valid as excuses for neglecting your spiritual food.

But some (perhaps many) will be able to answer our question promptly and satisfactorily. Of such we make another inquiry: "Do your scholars read their Bibles?" We fear that many teachers will have to confess their ignorance on this point, and perhaps some

will be glad of suggestions for more effectually securing the daily use of the Bible in the homes of the scholars.

There are many schemes for Bible reading; but we do not know of any that will more decidedly serve the purpose of the Sunday-school teacher than that of the

INTERNATIONAL BIBLE READING ASSOCIATION,

which is conducted by the Sunday-school Union of England, and during the year 1886 has enrolled upward of one hundred thousand members, both in the Old and New World.

The readings for each day are brief (about ten verses), and are carefully selected from various parts of the Bible. They illustrate the lesson for the following Sunday, so that the members, while obtaining spiritual food, are also preparing for the class. Each Sunday-school has its own branch, one of the teachers (frequently a lady) acting as Secretary to enroll members, sign the cards, and keep the register. The subscription where there are ten members and upward is only two cents each for the year, and in addition to the card of membership each one receives fourteen leaflets during the year, sent post-free to the secretary. These include two "circular letters," in January and July, and twelve monthly "hints" on the daily readings. These hints are brief but helpful, as they indicate the idea connecting the reading with the lesson, and thus impress it more distinctly on the memory.

The extracts from correspondence contained in a little pamphlet entitled "Testimony and Hints" are sufficient to show that Sunday-school workers in many parts of the world have found the schemes productive of much benefit in better preparation, increased interest, and the fulfillment of the Psalmist's experience, "The entrance of thy word giveth light."

Circulars to teachers, scholars and Bible classes may be had free, and membership cards will be sent on receipt of amount of subscription in postal money-order (or small sums in American stamps). Letters are to be addressed Mr. C. Waters, Sunday-School Union 56 Old Bailey, London, England.

A little pamphlet entitled "Testimony and Hints," and issued by the Sunday-School Union in London, gives details of this work, and contains extracts from a number of letters giving testimony to its acceptability and usefulness. The correspondences comes from many parts of the world and notes different points of excellence, but there is unanimity of praise. The principal advantages recognized are better preparation both by teachers and scholars, and consequently greater interest in the lesson and the formation of habits of Bible reading in the home, leading in many cases to the establishment of family worship.

The members of the association appear to include ministers, teachers, scholars, parents, and others—any one, in fact, who agrees to read daily the appointed portion of Scripture. Like our own "Home Readings," these are selected for their relationship to the international lesson for the following Sunday. It is worked by the formation of a "branch" of ten members or more in each Sunday-school under the management of a branch secretary—usually one of the teachers, and frequently a lady—who enrolls the members, signs the cards, and distributes the monthly papers. The expenses are met by the small subscription of two cents from each member (or five cents where there is no branch), who receives the cards of membership, and fourteen four-page leaflets during the year, all sent post free to the branch secretary. The leaflets contain short notes on the daily portions, and materially assist in the applications to the lesson, as well as to the daily life. Branches already exist in various parts of the United States,

and also in Canada, Newfoundland, the West Indies, and many other parts of the world.

A membership of over 100,000 indicates a noble work, and is a result which must be very gratifying to its promoters. We have much pleasure in commending the association to our readers, and shall be glad to know that many new branches have been formed in the year 1887. We understand that circulars to teachers, scholars and Bible classes will be sent free on application, giving the name of school and number of teachers. Where it has been decided to form a branch, cards may be had on forwarding information as to the school, and enclosing the amount of subscriptions in postal money-order (or small amounts in American stamps), to Mr. C. Waters, Sunday-school Union, 56 Old Bailey, London, England. Correspondents should remember that the postage is five cents.

Quarterly Conference Appointments.

Table with columns for District, Date, and Amount. Includes entries for Wilmington District—Fourth Quarter and Easton District—Fourth Quarter.

Table with columns for District, Date, and Amount. Includes entries for Dover District—Fourth Quarter and Salisbury District—Fourth Quarter.

Table with columns for District, Date, Hour for Sabbath Service, and Hour for Quarterly Conf. Includes entries for Salisbury District—Fourth Quarter.

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable the brethren will concur in the under-occupied nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

J. A. B. WILSON, P. E.

The Sunday School.

Cain and Abel.

LESSON FOR SUNDAY, JANUARY 16th, 1887.
Gen. 4: 3-16.

[Adapted from Zion's Herald.]

BY REV. W. O. HOLWAY, U. S. N.

GOLDEN TEXT.—"Am I my brother's keeper?" (Gen. 4: 9).

3. *In process of time*—"at the end of days literally; referring to the end of any period, long or short. "After a considerable lapse of time." It was probably in the autumnal season, and is supposed to refer to a particular occasion, when Cain and Abel engaged in a special act of worship. The age of the brothers is estimated at from 125 to 130 years. The human family might now have numbered thousands. Of course brothers married sisters in this early age. *Cain brought of the fruit of the ground.*—Cain was a "tiller of the ground," while his brother Abel was a "keeper of sheep." Each brought an offering from his own industry. Cain's offering was good, so far as it went. It is quite probable, however, that animal sacrifices were offered at this time; and his oblation was therefore defective in kind, as well as in the spirit in which it was presented. His was rather a thank-offering, than a sin offering (Lev. 11: 1).

4. *Abel brought of the firstlings of his flock*—not simply of his flock, but the choicest specimens of his flock; and these not living but slain, but he brought "the fat thereof," as though he felt the consciousness of sin, and realized, that "without the shedding of blood there was no remission." *The Lord had respect unto Abel*—probably showing it by some visible sign, such as sending forth flame to consume the sacrifice, as afterwards in the case of Elijah. The author of the Epistle to the Hebrews, commenting on these offerings, declares that "by faith Abel offered a more excellent sacrifice than Cain." On what promise or revelation to man this faith was based, and what its precise object and scope we cannot tell; but it is certain, that Abel possessed a quality which his brother lacked—that rare and distinguishing quality of trust in God, by which the heroes of old "subdued kingdoms and wrought righteousness;" and that, inspired by this faith, he did not bring an offering of the cursed ground, but took instead a choice victim from the animal kingdom, and offered up its life in propitiation for his sin, trusting that his Maker would accept his acknowledgment, and grant him mercy. That animals had been already slain, we gather from the statement that, at the parents from Eden, God clothed our first parents in "coats of skin."

5. *Unto Cain . . . he had not respect.*—Both the spirit and character of his offering were defective. Further, according to St. John (1 John 3: 12), Cain's works were evil and his brother's righteous. Prof. Bush regards Cain, as the representative of that class, who "serve God merely according to the light of natural reason, which, instead of dictating the propriety of animal sacrifices, would simply require the expression of thanksgiving and homage." *Cain was very wrath.*—Literally, it burned Cain sore." Feelings of envy and resentment and revenge rise up in him, and dominate him. He makes no inquiry as to the reason for his non-acceptance, and shows no sorrow. *His countenance fell.*—Under the influence of angry and moody feelings, men are apt to go about with their heads hanging down, and their faces and eyes turned toward the ground, instead of holding their heads up, and meeting others with frank, cheerful looks, as they do when they are pleased with them."

6. *Why art thou wrath?*—Cain's behavior entitles him to no further consideration, but yet God, in His mercy, does not condemn, but tries to reason with him. He shows him how unjust and wrong are his present feelings.

7. *If thou doest well.*—The Septuagint reads: "If thou offerest aught;" that is, "if thou bringest the proper sacrifice." In general, however, the words refer to true amendment of life, not merely in the matter of sacrifice, but in all things. Cain's heart was not right; He needed to realize that he had forfeited all by sin, and that both his offerings and his whole course of life should correspond with his sinful relation to the law of God. *Shalt thou not be accepted?*—Even in this early age, God pleads with man—with one of the most obstinate and wicked of men, with a man whose heart is full of murderous hatred—to turn from his course, promising him favor and acceptance. *If thou doest not well, sin lieth at the door.*—A great variety of renderings are given of this somewhat obscure passage, and its context. The most natural and satisfactory, on the whole, is the following; "If thou doest not well, sin croucheth (like a ravenous beast) at thy door; yet (there is still hope that) into thee shall be his desire (he shall be subject unto thee) and thou shalt rule over him."

The last part of this passage has already been used (Gen. 3: 16) to express a part of the punishment brought upon the women by her disobedience, namely, the subjection of her will to that of her husband.

"Some commentators refer these words to Abel: Unto thee (Cain) shall be his (Abel's) desire, and thou (as the elder) shalt rule over him. Dr. Wm. Smith translates as follows: 'It seeks the mastery over thee, but thou art to rule over it—art to resist and subdue it.' Murphy: 'The entire service and submission of sin will be yielded to thee, and thou wilt, in fact, make thyself master of it.'"

8. *And Cain talked with (R. V. "told") Abel.*—What he said is not recorded, and in many of the Hebrew copies a blank follows the words. The Septuagint fills the blank as follows: "Let us go into the field." Plainly Cain had decided, not to take God's advice—not to amend his life, not to change his offering. He cherished his vindictive feelings, his wounded pride, and rage of jealousy, till the opportunity came for him to vent it all in fratricide. *And slew him.*—Abel was the protomartyr. The first to feel the bloody stroke of persecution for conscience' sake, "Cain was the first man to let sin reign in him. In him the seed of the woman became the seed of the serpent."

9. *Where is Abel thy brother?*—Cain has not realized, probably, that God's eye is all-seeing—that He had witnessed, though invisible, the deed of death. The style of the question put to Cain suggests the one put to Adam, but the cases are widely different. Adam yielded to solicitation, and having yielded, was covered with shame and terror. Cain, wickedly and willfully, contrary to expostulation and warning, fanned the flame of his hatred and anger, till the bloody deed was done; and then met God's inquisition with sullen indifference, and an audacious falsehood. Says Dr. Todd: "The word 'brother' is introduced no less than seven times in the short narrative, as if to call attention to the unnatural character of the crime." *Am I my brother's keeper?*—The angry, insolent defiance of this reply, questioning, as it does, the right of the Almighty to make the demand, shows into what depths of wickedness Cain had fallen.

"No man is the absolute keeper of his brother, so as to be responsible for his safety, when he is not present. This is what Cain means to insinuate. But every man is his brother's keeper so far, that he is not himself to lay the hand of violence upon him, nor suffer another to do so, if he can hinder it. But Cain's reply betrays a desperate resort to falsehood, a total estrangement of feeling, a quenching of brotherly love, a predominance of that selfishness which freezes affection and kindles hatred. This is the way of Cain" (Jude 11).

10. *What hast thou done?*—Why do you attempt to conceal your guilt? *The voice of thy brother's blood crieth.*—Every drop of blood, shed unjustly and cruelly, has a voice which calls to God for vengeance—a voice which will not be silence.

11. *Now art thou cursed from the earth.*—A second and a heavier curse was pronounced upon the earth for Cain's sake. Very sparingly, and only at the expense of the severest labor, should it yield to this guilty wretch its products. In a certain sense this curse was retributive, since the soil had received his brother's blood. "It is because the earth had been compelled to drink innocent blood, therefore it opposes itself to the murderer, and refuses to yield its fruits to his cultivation."

12. *A fugitive and a vagabond shalt thou be.*—The sin of Adam and Eve exiled them from Eden; the sin of Cain exiled him from the society both of his kindred, and of God; and not this alone, it drove him out from the face of the earth, condemning him to perpetual wanderings.

13. *My punishment is greater than I can bear.*—Literally, "Mine iniquity is too great to be forgiven;" "To bear iniquity is, in Hebrew phrase, to undergo the punishment of it," Cain naturally shrinks from a doom so appalling and intolerable as the sentence implied.

14. *From thy face shall I be hid.*—It is supposed, that the human race still lingered near the entrance of Eden, and enjoyed, in some form, intercourse with their offended, but merciful Maker. Cain realized that he was to be banished from this scene and privilege of divine manifestation. *Every one that findeth me shall slay me.*—No wonder the culprit trembled, at the apprehension of being retributively smitten. "To the lawless, vindictive Cain, nothing would be more natural than the thought, that somewhere in the unknown waste there might be beings like himself, and who might be as malignant to him, as he had been to his slain brother. We may say, too, that Cain's awful guilt gave a preternatural power to his imagination. It seems quite clear from the words, "every one that findeth me," that Adam's family had

greatly increased. Sons, daughters, and grandchildren were probably living at the time. It is no more a part of the inspired writer's duty to register the names of all of Adam's posterity, than to record all their sins.

15. *And the Lord said.*—God is still judge, and has not yet delegated His authority to human hands. Therefore, no man had a right, to call Cain to an account for his crime. *Whosoever slayeth Cain, vengeance . . . seven-fold.*—A seven-fold doom is a complete doom, a full vengeance. This secured Cain from personal violence, on the part of any who felt disposed to avenge Abel. "Vengeance is mine, I will repay, saith the Lord." "Having formed a purpose of mercy toward the human family, God was sedulously bent upon exercising it, even towards the murderer of a brother. Hence He does not punish his repeated crimes by immediate death, which would have defeated His design of giving him a long day of grace, and opportunity to repent. Thus the prohibition to slay him is sanctioned by a seven-fold, that is, an ample and complete vengeance, and a sign of protection mercifully vouchsafed to him. The whole dealing of the Almighty was calculated to have a softening, conscience awakening, and hope inspiring effect on the murderer's heart." *Set a mark upon Cain (R. V., "appointed a sign for Cain").*—Its nature is not specified, and conjecture is useless. The Jewish tradition, that it was a horn projecting from the forehead, or some visible brand or token which led men to shrink from attempting personal injury, is without foundation. "God appointed the rainbow as a sign unto Noah, that mankind should never again be destroyed by a flood. Probably the sign here was also some natural phenomenon, the regular occurrence of which would assure Cain of his security, and so pacify his excited feelings."

Letter from Rev. C. M. Pegg.

Our Preachers' Meeting which, was last held during the first part of December, was a very enjoyable affair, except as the weather affected it. Bethel, the place of meeting, is an enterprising village, amongst the great hills, which so largely contribute to the picturesque scenery, for which this New England country is noted. The residences stretch away in either direction from the railroad, which passes through the town, and are occupied by active and prosperous people. The hatting industry is the principal occupation, and that which has mostly made the place what it is.

There is a fine public fountain, a little distance from the Methodist church, which was given to the place by the great showman, P. T. Barnum, who, I understand, was born in Bethel. The M. E. church, central in its location, is a commodious and pleasant edifice, and to it belongs a good membership, largely made up of young people.

The opening service was well attended; and Howard Henderson, D. D., of 61st St., New York, delivered a very interesting lecture, on the "The Swords of Grant and Lee." He made out a pretty good case, both for the South and the North. As an ex-rebel officer, he seems to have quite a strong hold on his newly acquired friends in this section, against which he was once arrayed in arms. His remarks were received with marked appreciation on the part of his large audience, and called forth a good degree of commendation.

Dr. Pullman read a very suggestive essay on the "Heresies of orthodoxy." If the history of the past is in any wise prophetic, as to the future, then it would seem from the essay, some of the so-called heretical teachings of to-day will come to be accepted, as the belief of the orthodox of the future.

At the Tuesday evening Missionary meeting, the Presiding Elder, N. G. Cheney, made an earnest plea for a substantial advance in the collections for the missionary cause. He was followed by Dr. Clark, who made a good speech, in the same interest.

Revival work has not been carried on to any great extent as yet, in this section.

At the Norwalk church, the Whyte brothers, of Canada, spent about a month, singing the gospel of salvation. There were large congregations in attendance, the singing was very sweet,

the preaching plain and earnest, but when the meetings closed, I was surprised to learn from the pastor, that he thought there were only between forty and fifty that had been converted. There were some slumbering souls awakened to a consciousness of their need and danger, but the results should have been greater, for the time, money and effort put forth, in a community where there are thousands of professors of religion, and where for years there has been no wide spread, powerful work of grace.

For a few evenings we have been holding meetings in the South Norwalk M. E. Church. There have been a number of very hopeful conversions, while some of the church members seem to have taken a stronger hold on God. One great embarrassment under which we labor is, the very few unsaved persons, who will venture into our social meetings, or put themselves in the way of revival influences. Of so little account is parental influence or restraint, precept or example, that very few children seem to care to accompany their fathers and mothers, to the house of God. My neighbor, a popular Baptist preacher, who has a large Sabbath evening congregation, undertook to hold extra meetings, but so few came to hear him, when a direct effort was to be made for their souls, he appears to have given up the work for the present. Perhaps the key to the situation is the fact, that we are burdened, crushed down, and cursed in all our large churches in this place, with dancing, card-playing, theatre-going, and even wine and beer guzzling professors of religion. A large part of the reception committee for the Gander Club Ball, to be held New Year's eve, in the interest of the public library, is made up of officials in the several churches of our city. One of these men would give me nothing for Missions, or for Conference Claimants, but his name heads the list of ticket purchasers for the dance, to the amount of \$25. I preach law and gospel, and read the Discipline, but such consciencelessness have many, on whom are the vows of God, that they rush forward like beasts to the slaughter, and drag down the cause of God with them, to the ruin of precious souls. This condition of things, so fearfully prevalent in the church of Christ, will go far to answer the question, why God's people are so powerless in their endeavors to effect the conquest of this world for their Lord and Master, Christ.

Our Christmas entertainment was a very pleasant affair. The rendering of the Cantata, "King Winter," by members of the school, was witnessed and enjoyed by a vast crowd of people, who packed the seats, and even a great part of the standing space, in our large audience room. As has been their custom here, a great number of presents were given to members of the school. When the pastor of the church was called forward and addressed by a prominent business man, he was greatly encouraged by being told publicly, that in part it was for the manner in which he had done his duty, he was to be favored at that time; and to his utter surprise, a most beautiful gold watch was handed him. It was the more agreeable to the preacher, because for the two previous Sabbaths, there had been some very plain speaking against the lawless spirit prevailing in these times, and some of his auditors were among the transgressors, so that he had reason to suppose they and their friends might not be in a very gracious mood.

I thought of a little of my Fairmount experience, and told the people of the noble silver watch, presented me there, and which is now in my possession.

Well, I believe it pays in the end, to go by the "Thus saith the Lord," in our ministrations, and one can afford to be watched, for plainly and honest dealing with God's people.

I am glad to see by the PENINSULA METHODIST, the people of Scott M. E.

Church, Wilmington, are making encouraging progress in ridding themselves of a debt, which for long years has been a great hinderance. The heroic men and women who have borne the heavy burden of debt and responsibility, when the obligation is completely cancelled, will, perhaps, sing the Doxology with somewhat of the fervor with which it used to be sung, over the conversion of a soul.

South Norwalk, Dec. 29th, 1886.

Methodism in Wilmington.

MR. EDITOR.—It occurred to the writer, that some account of the history of our church in Wilmington, would not be uninteresting to the readers of the PENINSULA METHODIST, especially, as Wilmington is the metropolitan city of our Conference and of the Peninsula, which that paper so fully represents. Whatever may be the present status of Methodism in this city, it must be said of it here as elsewhere, it had its origin in some small beginning, and it is more than likely, it involves some special providence. It may be that a prayer offered at some one's home, by an itinerant preacher, or a conversation by some Christian visitor, introduced our blessed evangelism into the place; similar to the many examples found in the New Testament church, in almost all places where the gospel is propagated. No doubt, the room of some private dwelling, witnessed the first religious services, and the earliest converts of our denomination. The building of a house of worship is the usual direct result of the work, and by this means, it becomes permanent and aggressive. Asbury is regarded as the mother of churches in Wilmington Methodism. It is the oldest of our church buildings; has several times undergone enlargement and improvement, and is now a commodious and imposing building. A large membership compose her role, and a large congregation crowd her courts. Persiding Elder Hill has had a double pastorate there. The Rev. J. E. Bryan is the present pastor. The next church in the order of date, is St. Paul's, erected over forty years ago, under the auspices of Rev. Dr. John Kennaday, who went there directly from Asbury. It is a good building on Market Street, in the centre of the city, with suitable accommodations for church work, and a good membership and congregation. At this writing, an addition is being made in the rear, to increase its facilities for Sabbath-school work. The Rev. W. L. S. Murray is the pastor.

The next church in order of time, is Brandywine; this is over the creek in the village of that name. Under the direction of its present pastor, Rev. E. L. Hubbard, it has been enlarged and improved, and has an increased membership and congregation. Next follows Union, at first organized on a different site, from where it now stands. In its architectural construction, it is, perhaps, an improvement upon the mentioned churches. Both its membership and congregation are large. The Rev. Adam Stenge, its present pastor, is in his second term. Next in order is Grace; Rev. Dr. Jacob Todd, is now pastor for the second time. Grace church is the most imposing church structure, known to the writer anywhere. It occupies a very central and accessible position, and with for a long time be acknowledged, as the metropolitan church of our denomination in this city, if not in the Wilmington Conference. Scott church, I believe, is the next in the same order. It is well situated; is a commodious building; the membership and congregation both good, and the work prospering under the pastorate of Rev. N. M. Browne. Mt. Salem may be considered one of our city churches, if not within, it is very near the city line. It is a very solid structure, on an eminence that commands a view of most of the city west of Market Street. It will likely, in the not very distant future, command a patronage second to none in the city. It has a good congregation, and its membership is increasing, under the Rev. R. C. Jones, its present pastor.

All the forementioned churches were established under the old Philadelphia Conference, as was also Epworth, which will be noticed with the churches that have been organized, and church buildings erected, since Wilmington Conference was set apart, in 1868, in my next letter, which will not only show how the work in church establishments has advanced, but serve to stimulate our zeal, and encourage our faith.

HELPER.

4 Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, WILMINGTON, DEL.

TERMS OF SUBSCRIPTION. Three Months, in Advance, 35 Cents. Six Months, 60 " One Year, 1.00 " If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 25 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year. No advertisements of an improper character published at any price. Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for publication to the PENINSULA METHODIST, Wilmington, Del. Those desired for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new. Entered at the post-office, at Wilmington, Del., as second-class matter.

Extraordinary Offer.

ALL FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

"The World Passeth Away."

In the Necrology of 1886, there appear the names of many persons, who in their respective spheres of action filled a large space in public affairs. Of many it may be said, they served their generation well; how faithfully they served their God, He only is prepared to determine. Most impressively does this mortuary record emphasize the affirmation of the Apostle, "It is appointed unto men once to die; but after this the judgment." We give a few names: Jan. 5, J. B. Lippincott, a well known Philadelphia Publisher; Feb. 9, Major General W. S. Hancock, U. S. A.; Feb. 12, Horatio Seymour, a prominent statesman; Feb. 13, Rev. John Tullock, D. D., an eminent scholar of Scotland; Feb. 18, John B. Gough, the world renowned Temperance orator; May 21, Dr. Dio Lewis, an eminent hygienic author; May 23, Leopold Van Ranke, the great German historian; May 26, Rev. Erastus Wentworth, D. D., an eminent divine and scholar of the Methodist Episcopal Church; June 1, John Kelly, a noted politician of New York; June 6, Col. Richard M. Hoe, American inventor; June 26, David Davis, American statesman and jurist, a native of Cecil County, Md.; July 7, Paul Hamilton Hayne, an American poet; Aug. 4, Samuel J. Tilden, a distinguished American statesman; Aug. 10, Rev. John McLean, D. D., LL. D., ex-President of Princeton College; Aug. 19, Mrs. Ann S. Stephens, American authoress; Aug. 22, Prof. Calvin E. Stowe, husband of the authoress of Uncle Tom's Cabin; Nov. 12, Rev. Dr. A. A. Hodge, an eminent Presbyterian theologian; Nov. 18, Chester Alan Arthur, ex-President of the U. S. Nov. 21, Charles Francis Adams, a distinguished statesman and diplomat, the son of one President of the U. S., and grandson of another; Dec. 7, Rev. J. Hyatt Smith, minister, author and ex-Congressman; Dec. 26, John A. Logan, American soldier and statesman.

"The Laborer is Worthy of His Hire."

In the Philadelphia Methodist of Dec. 18th., appears in full, our editorial of Dec. 4th., on "Bishop Taylor and his Salary," with this strong endorsement by Dr. McCullough, the editor: "The following, which recently appeared as an editorial in the Peninsula Methodist, is so fully in accord with our own sentiments, on the outrage perpetrated by the Book Committee in relation to Bishop Taylor's salary, that we transfer it as a whole to our own columns,

hoping that by doing so, we may help to create a sentiment on the subject, that will lead the next General Conference to determine definitely as to the status of a Bishop, that may be elected and consecrated just as any other Bishop, but who, by its order, is sent to Africa, or India, or some other quarter of the globe, to remain during a quadrennium or longer, to do pioneer work. Is he a Bishop, or is he not? If not, he should not be elected and ordained as such. If so, then he should be treated as any other Bishop, and receive his support out of the Episcopal Fund, and not out of moneys raised for missionary purposes."

Bro. Cornelius, our confidant of the Baltimore Methodist, in his issue of the 1st inst., alluded to our article with evident sympathy with its main purport. He says, however, "this is a sensitive topic, as it seems to imply either that official church boards, or Bishop Taylor, or both are at fault somewhere."

We are at a loss to see why this should be a "sensitive topic," if, as our brother avers, all the parties involved have acted conscientiously, and with Christian candor. Unless they claim to be infallible in their judgment, or unless he makes such a claim for them, their action certainly is not beyond fair and candid criticism; and this, we submit, was all there was of "censure" in the editorial referred to. In declining "to make an estimate of the amount necessary to furnish a competent support" for this one of the effective Bishops, "considering the number and condition of his family," as enjoined by the Discipline, the Book Committee, to our thinking, blundered, by assuming judicial powers, rather than executing their plainly defined ministerial duties. If possible, a greater blunder was perpetrated, in assigning the reasons for their judgment. As to precedents, in what material respect, were the cases of Bishops Burns and Roberts in the slightest degree analogous to Bishop Taylor's case? And whatever may be "the release" of a Missionary Bishop to the missionary work of the Church it is certain this Missionary Bishop has no "relation" to the Missionary Society of the Church, different from that of either of the other effective Bishops. This matter is so well presented in the article we transferred to our columns last week, from the Philadelphia Methodist of the 1st inst., by Rev. William Swindells, one of the foremost men of the Philadelphia Conference, and a delegate from that body to the last General Conference, that we forbear further comment at this time.

We are glad to see our Baltimore brother so appreciative of Bishop Taylor's conscientious scruples in refusing subsidies from the Missionary treasury, but we think he does the Bishop great injustice, undesignated of course. In the statement, that "he has departed from his life-long principle, by asking the Book Committee for a salary." In his letter of Dec. 20, 1884, written on board the steamer, City of Berlin, en route for his Continental diocese, he makes his first, and as far as we know, his only application to the Book Committee, for an estimate for his support. In vindication of his consistency, he writes: "When a Missionary Bishop, or founder of churches in foreign countries, goes forth on his own account, he must make tents, or otherwise provide for his own support; but if sent forth under competent authority, he should be supported by the body under whose authority he is sent."

As to his claim upon the Episcopal Fund, he writes: "As the home Bishops are not the employees of the Missionary Society, nor hence dependent on said Society for their support; so the Missionary Bishop is not an employee of the Missionary Society, nor hence dependent on that Society for his support. The regular Bishops and the Missionary Bishop are alike the Episcopal servants of the Church, under the authority of the General Conference; hence both are alike entitled to a support directly from the Church, through the Episcopal Fund. 'The la-

borer is worthy of his hire,' to be paid by the party employing him." Instead of "departing from his life-long principle," he emphatically restates it, and shows how under the changed circumstances he can consistently make a claim for salary as Bishop. We hope no one will do this noble, moral hero, the injustice of charging him with any such discreditable vacillation.

As if to remove every possible occasion for any appropriation for his benefit from the Missionary treasury, he writes in the same letter, "the traveling expenses of our Bishops in foreign countries are paid from the Missionary treasuries. As in the past, so in the future, the Lord willing, I will pay my own traveling expenses, in all my foreign work, and draw nothing from the Missionary treasury, yet attend to their branch of account." And yet with this letter before them, with the Bishop's protestations in the General Missionary Committee, and with his record for twelve years previous, the excellent brethren of the Book Committee "judge," to refer his support to the Missionary Society. We sincerely hope they will reconsider this matter, and at their next meeting in February, do the only honorable and righteous thing in the premises, estimate for Bishop Taylor, as for the other effective Bishops, and include an order for his traveling expenses, just as is done for the Bishops at home.

Brother Cornelius closes his editorial with these words of well-deserved commendation—"so apostolic, so intellectual, so wide, so noble, so immortal a man as William Taylor, would honor any Episcopal College in the world;" and so say the people.

COMPLIMENTARY Resolutions are in order, as the Conference year is closing; it is the right thing to do, for a people to say "Well done," to the man of God, and his wife as well, who have served them faithfully, not only by promptly meeting their obligations for his financial support, including as many extra tokens of affectionate consideration in the way of individual and collective donations as possible, but also by kindly words of appreciation, and formal resolutions. It is proper, too, that these facts to the credit of pastors should be published for the information of the people, and to stimulate to fidelity. The PENINSULA METHODIST is always glad to spread such tidings throughout its constituency. But as its space is limited, and there are about 150 preachers to hear from, including our sub-bishops, it is obviously out of the question to give these resolutions in extenso. We shall cheerfully announce the fact of such action, and do our best to give a digest. If in any case, either its peculiar features, or the elegance of its style of expression shall make it desirable to have them printed as written, we shall be glad to oblige our friends, at our usual moderate rates.

In last week's PENINSULA METHODIST, there are two articles by Dr. Cuyler worthy of special attention; one, "The work that pays," setting forth the value of house to house pastoral visitation; the other, "Enforce the Law," showing how important that all friends of social order and sobriety, cooperate in securing the execution of laws relating to good morals and temperance.

POCOMOKE CITY, MD., I. G. FOSNOT, PASTOR, IN THE LEAD.—At their last Quarterly Conference, Dec. 22, '86, the official members of this charge adopted resolutions expressive of their high esteem for their Presiding Elder, Rev. J. A. B. Wilson, in view of his gentlemanly, brotherly and efficient conduct of official business during his term of four years, now closing.

CORRECTION.—In Bro. Alexander's letter from Delaware City, in last week's issue, we stated that the church had paid a debt of \$200, when it should have been \$500; it was also stated that the chapel cost \$200, when the cost should have been stated as \$2000.

Snow Hill District—1861-1865. No. 72.

BY REV. A. WALLACE, D. D.

It is well for me that some of the brethren who were to a considerable extent, participators in the events I have been describing, have not all passed off the stage of action, but are able to correct me, where memory has mixed up names and dates. I have been unable to find the memoranda of my District work, although my diaries before and after that interval, are nearly complete. Bro. Hubbard's communication in last week's METHODIST, supplies a few missing links in my current narrative. The fact that I had a gray horse named "Charley," as well as the "dark bay" to which he refers, led me into the error he corrects. A resident of Laurel himself, through all those exciting times, he remembers more accurately than I do, many of the incidents which float in my recollection. The story I have given, however, in reference to Jerry Gunby, he can verify as substantially accurate. He will probably have to help out in other particulars, especially when I come to the celebration we held in Laurel, over the fall of Richmond in 1865, with an illumination one night, when I made several stump speeches, and became involved in a rough and tumble fight, before we reached the climax of our jubilee.

The Annual Conference of 1863, was held in West Chester, Pa., with Bishop Simpson, as President. Our District once more came fully up to every reasonable expectation, in the way of benevolent collections, and good lists of probationers. The session opened very pleasantly, and would have been harmonious and brief, but for a line of discussion, started by certain prominent members, arraiging the methods of the Episcopacy, the powers of the Eldership, and other, supposed to be vulnerable points, in Methodist polity. The Bishop was troubled. While he did not mean to swerve a hair's breadth from time honored usage, to allay prejudice, or secure favor, the rash speeches of some of the brethren, almost made him shed tears. As we met in council at the house of Judge Lewis, and sat long into the hours of night, he tenderly expressed his affection for such choice spirits as Cunningham, Anderson, Elliott, and others, who were prominent in debate, regretting that their ardor carried them beyond what they would afterwards see to be the bounds of propriety and safety.

One night, while the preachers not otherwise engaged, were indulging in the novel pastime of a mass meeting in the lecture room, the good bishop sent me round to the church to see what was going forward. Several sharp speeches had been made and applauded, proposing some radical changes in the itinerant system, when Bro. C. I. Thompson took the floor, and by his common sense, wit and logic, completely turned the tables on the malcontents. He reminded the men, who were so clamorous for recognition and position in the scale of appointments, how rapidly they were backsliding from first principles. All had entered the door of the Conference, he said, in an humble, teachable, and obedient spirit. They had assumed certain vows, and accepted a clearly prescribed line of discipline, but now, to hear some of them talk, one would suppose they were being ground under the iron heel of oppression, had failed to secure their rights, and had the hardihood to prefer a demand for justice.

Here the speaker introduced the anecdote of an Irishman in trouble, who, on consulting a lawyer about his case, was informed that he was in a very tight place. The evidence was against him. "And what would your honor advise me to do?" inquired the client. "Well," said the lawyer, "the best way I see for you, is to have the place of trial fixed somewhere else, where you are not so well known."

"What would be the use of that?" "To give you a better chance of securing impartial justice." "Justice, is it," exclaimed Terrence, "and sure, that's just what I'm afraid of." Applying his joke to those Methodist preachers, who had so far forgotten themselves, and the system which had made them what they were, Bro. Thompson, concluded, by intimating, that in the admeasurement of strict, impartial "justice," if they secured what was due them, they should be shown to the open door, invited to leave, and if they did not leave, there ought to be some active propelling power to oust them, neck and heels, from a position they no longer honored or faithfully served.

There were no more speeches; this one carried the meeting, and when I returned to the council, and reported proceedings, there were fewer long faces around the table in that chamber of fate. One night we sat up until 4 A. M., and the bishop, after we left him, remained studying out the entanglements of his appointments, until breakfast time. I remember where one single removal jostled about 30 men, and affected three Districts, before it was finally fixed. Sometimes, when we came to what appeared to be a dead lock, the bishop suggested that we take an hour off, and go out to circulate among the preachers, talking candidly with them, so as to get light and help in the work of making all satisfied. This plan had a very fine effect, in getting certain complications untangled.

I think Bishop Simpson evinced far more interest, if not personal anxiety to accommodate preachers in their appointments, than either of those, with whom I had the honor to be associated before, or any of their colleagues whom I have known since. Brethren who may recall that Conference, can never forget the scene one morning, after the opening of the session, when the bishop delivered an address which melted many to tears. He appealed to manliness, honor and loyalty; showing what God had wrought on this continent by Methodist preachers, of the unselfish, diligent class, whose zeal had provided such a heritage for those of later years. He then touched on the unseemliness of self seeking, and the danger of discord, until one stalwart brother, who had never been afraid to utter the most advanced and independent views, started to his feet, crying, "Bishop, pardon me for any reflections I may have seemed to cast on the appointing power, and here I am, to go wherever sent, as long as I live. I have just received a letter from my wife, and she is of the same mind."

"Glory be to God!" shouted the venerable father King, who was weeping like a child. Dr. Hodgson, also with the tears running down his face came with out-stretched arms, and while he and the brother referred to were clasped in a loving embrace, the entire Conference broke out in exclamations of satisfaction. They saw and felt, that God had come in and settled the controversy.

When a little quiet was restored, the Bishop, who sank into his chair under overpowering emotion, rose again, and in tremulous tones, said he wanted to shake hands with that preacher. This made another upsurge of sentiment. He then proceeded to improve the occasion, by saying, "Brethren, we are always safe, where there is a heart left—a Methodist preacher's heart is generally right. His head may sometimes go a little wrong, but his heart is generous and true, and I can trust any man with a big heart."

We all returned from the West Chester Conference with a new baptism on us, of consecration to the work of the Lord. It was just before this time, if I am not mistaken, that "Father Braddock" was written, and criticised so freely, eliciting a lively answer in "Grandfather Braddock" by a New Jersey preacher. It looked like revolution for a time, but the crisis was passed in safety.

Conference News.

Bishop Taylor's Congo Steamer Fund Receipts.

Previously announced,	\$7.00
Rev. B. F. Price,	1.00
Frances A. Ellis,	1.00
Martha A. Ellis,	1.00
Miss Ella Thawley,	1.00
Miss Lona Thawley,	1.00
James A. Dixon,	1.00
Mrs. Rev. G. E. Hopkins,	1.00
J. C. Hutchinson,	1.00
Annie G. Gray,	1.00
Mrs. S. A. Pierson,	1.00
Elizabeth Dixon,	1.00
Wm. T. Morris,	1.00

Rev. G. W. Bowman writes: We held very interesting Christmas entertainments at Beckwith's and Spedden's. The scholars of Beckwith's Sunday-school rendered a cantata, called the "Wail's Christmas," under the direction of Miss Clara F. Chaplin, daughter of the lamented Dr. J. F. Chaplin, which was highly appreciated by all who witnessed it. The scholars were liberally supplied with confectionery.

The Milton M. E. church is taking steps looking to the erecting of a hall on the church lot, to be used for public entertainments, the church to own the hall, and control the entertainments, as to the moral character of the same.

Houston's and Ellendale are the first to pay the Presiding Elder in full.

Banner Classes—Dover District.

Harrington, G. W. Mason; Ellendale, B. Jester; Houston, W. B. Hall; Lincoln, L. W. Davis; Milton, Samuel Goslin.

T. O. AYRES.

Conference Notice.

The Conference class of the second year are respectfully requested to send their sermons, as soon as possible, to Rev. J. Robinson, Milton, Del.

To the Local Preachers of the Wilmington Conference.

By reference to the minutes of the Conference, it will be seen that the roll of local preachers is, in many respects, very imperfect. It is suggested by the secretary of the Conference, at whose request we write this card, that each local preacher at once furnish his pastor, with the date of his license, and his true standing—whether a licentiate, deacon, or elder. This plan will give but little trouble to each local preacher, and will greatly assist in securing a complete roll.

A LOCAL PREACHER.

To the Preachers on Dover District.

BRETHREN:—As no amount is named in the Minutes for the collection for General Conference expenses, I have mailed card to you naming amount to be asked for.

T. O. AYRES.

Rev. E. H. Derrickson writes from Newark, Md.—At our fourth quarterly meeting held last Saturday and Sabbath, our officials expressed many regrets that our beloved presiding elder would not be with us again in this official capacity, at least, not for many years. The salary for this Conference year is reported up in full at Bowen's chapel, and at Poplar, but a few dollars are lacking, while at Wesley, the prospect to pay up in full within a few weeks, is quite favorable. Missions and other collections are receiving attention in the midst of other finances; while donations are not a thing of the past. Our Christmas donation from Wesley, was a fine affair. Among the many very acceptable things received, was an eighteen pound turkey.

The damages by the late fire, sustained by the M. E. Church, Red Lion, have been satisfactorily adjusted by the insurance companies, and repairs to the building commenced.

By request, Revs. R. K. Stephenson and A. S. Mowbray, neighboring pastors of Rev. J. D. Rigg, spent the day (Dec. 31,) at the house of the latter, and took charge of folding, enclosing and posting the Conference blanks, etc., to the ministers.

A revival meeting has been going on in the Methodist Episcopal church, Newark, Del., during the past week. Five persons have presented themselves for prayer and three have made profession of conversion. Much interest is manifested in the services. —*Delaware Ledger.*

An old time revival is going on at the extra meetings at Ebenezer M. E. Church near Lewes, Del.—*Breakwater Light.*

A protracted meeting of the M. E. Church, Lewes, Del., began Sunday night, 2nd inst. Mrs. Lizzie Smith, Evangelist, is expected; and will assist in the work for two weeks or more.—*Ec.*

Letter from Ingleside, Md.

DEAR BRO. THOMAS:—In almost every issue of the PENINSULA METHODIST, in the past few weeks, I find my brethren reporting what their people are doing for them and families. I am happy to be able to follow in the same line, and say, the good people on Ingleside circuit have remembered their pastor and his family with many tokens of regard, not all at one time in a "great surprise," but almost every day, from about a week before, to a week after Christmas. The gifts consisted of almost every variety of table supplies, including a fine turkey for Christmas dinner. Similar practical proofs of kind remembrance, have not been wanting on their part, at other times during the year.

Our Presiding Elder, Bro. France, was with us last Sabbath evening, and preached a very helpful sermon to a goodly number, notwithstanding the cold weather. The writer felt it was indeed a treat, to listen to the gospel from another, having heard scarce any one but himself, during the past three months.

We began, last Sabbath, our revival services at this place; and although the cold weather has interfered with the attendance, yet, those present, have realized, it was good to be there. One young lady, after seeking at the altar two evenings, was happily converted at her home, and gave her testimony, Friday night, at our general experience meeting. Among those who testified in that precious meeting, was an old man, who had once been a hard drinker. When he made up his mind to become a Christian, he said, he had on a thick heavy Kersey coat; and thinking it would be in his way, he pulled it off, and sought the Lord in his shirt sleeves, and found him in the pardon of his sins. He is now happy, on his way to heaven. As it was with this brother, so it is with every sinner who would find Jesus; there is something to "pull off" or "lay aside." St. Paul says in Heb. 12: 1,—“Let us lay aside every weight and the sin which doth so easily beset us.” The soul seeking Christ must lay aside “the garments that are stained with sin,” and be clothed with the righteousness of Christ, the “beautiful garment of holiness. Pray for us, that many here may “put off” the old man, and “put on” the new, during the progress of our meetings.

W. W. SHARP.

Onward, and not Backward.

MR. EDITOR:—I was not a little surprised to find in your issue of Jan. 1st, an article entitled, “New Church Work,” copied from *Smyrna Times*, signed “Onward,” in which the writer lays down a plan for the salvation of Clayton, where he tells us, he established the first Sunday-school, eighteen years ago. We do not know who “Onward” is, neither do we have a longing desire to make his acquaintance; but, we suppose, when the Bishop appointed the Rev. John France, Presiding Elder of Easton District, he thought him competent to take charge of the work on the district, otherwise the appointment would not have been made. In no case that I am aware of, has Bro. France been “weighed in the balance and found wanting.” “Onward” proposes in his plan, to form a new circuit of Kenton, Blackiston's, Central and Clayton; leaving Clayton half the time to be filled by locals. This arrangement perhaps, would suit “Onward,” but would not suit others. The other circuit would include Friendship, Severson's and Bethel, with a chapel at Moorton for Sunday-school. As no provision for an appointment from Conference is made in this part of the plan, we presume it too is to be run by the locals. The third part of the plan we pass; the fourth is to shut up old Union. In this, he advises what neither the Elder, nor the Conference has power to do; the title to that honored place being in its trustees and their successors in office. “Onward” provides however, that if it be necessary to supply Union, this shall be done from Townsend. We close by saying, we have little fear of “Onward's” scheme being adopted; least of all, that “old Union” will be shut up.

X.

Suggestions.

MR. EDITOR:—1. I would suggest that the Swedish Mission be given a more imposing title. Let it be recognized as one of our churches, and honor it with the name of some Swedish place.

2. The name of an old village hotel is given to one of our churches, viz., Red Lion. Its appropriate title is on a tablet, above the door. Would it not be well to drop the hotel title, and hereafter report it by its real name?

3. Inasmuch as our Conference has permission to draw from the General Missionary Treasurer a sum of money above what is likely to be raised by our Conference Domestic Missionary Society; and inasmuch as

it will be a severe test of our people's willingness to toe the million dollar line, would it not be wise to disband the Conference Domestic Missionary Society, so as to take away a barrier to the million dollars?

4. Would it not be well for our Conference to heartily repent of its misdoings, by restoring the entire Children's Day Collection to its proper place, and promise never to pervert it again?

5. Inasmuch as Salisbury District is much larger (in number of charges) than either of the other Districts, could not the “Fifth District” baby be quietly strangled in its birth, by taking a few charges from Easton District to enlarge Wilmington District, a few from Dover to extend Easton southward, and a few from Salisbury to enlarge Dover?

VETERAN.

The Conference Missionary Society.

We certainly rejoice that Chaplain McCabe has such a faculty of stimulating people to activity. A demonstration of his powers in this direction, is afforded by the District Secretaryship of Dover District, and much good will, no doubt, result from the well-directed efforts of Bro. Burke.

It seems to me, however, that if the worthy Chaplain, or perhaps the District Secretary, would try his hand at stirring up the Conference Missionary Society, a great deal of good might be done along another line. At present, and during the past, so far as my knowledge extends, this so-called Society's work is of a purely formal character, and limited to the Conference sessions, at that. It does not even arrange the programme for the Conference Missionary Anniversary, but that work is put upon the committee on anniversaries. Now, why could not “these dry bones live?” What the constituency of the Society may be, or whether it has any, outside of the members of the Conference, I do not know, but in its board of managers are ten laymen, who, I verily believe, might inaugurate a new departure. Four of them are in the Wilmington District, four in Easton, one in Dover, and one in Salisbury—a distribution, that it would seem, should be rectified by the addition of enough good Missionary Methodists from the other Districts, to bring their delegations up to the number of those from the Easton and Wilmington. Now there is an influence that laymen can wield, other things being equal, which ministers cannot. We see that this is one secret of the success of the Woman's Foreign Missionary Society—their secretaries and workers generally, are felt, not to be doing these things as part of their official duty, but out of the impulse and devotion of their hearts. Now if the delegation of managers in each District should take up the work of holding conventions, mass-meetings, &c., addressed, at least in part, by laymen, and by speakers whom combined effort could secure more easily, than it is possible for single churches to do; and if by their help, the missionary committee of each church—the lay portion of it—could be roused to a performance of its work, I am sure, large results would follow. Two things we need financially, first, that those who give nothing, should be roused to systematic “laying by in store,” till at least, a dollar each year is saved for Missions, and an equal amount for the other benevolences; second, that those who are giving now, should not measure their duty by what others do, but each ask in the fear of God, can it be said of me, I have done what I could?

J. P. OTIS.

Letter from Fruitland, Md.

DEAR EDITOR:—You will probably excuse a note from the only *Fruitland*, within the bounds of our Conference. Last year, we enjoyed the finest varieties of strawberries, from May 12th, to Nov. 30th. While we have not been as successful in producing the fruits of righteousness as desired, the Lord has not left us without evidences of His favor. We have forty converts and thirty probationers to date. We are working and praying, that the number may be more than doubled in the meeting yet to be held in Fruitland.

Our Benevolences will not reach the standard ideal of our large-hearted Presiding Elder, yet they will be in advance of the past. The fruits of righteousness have been showing themselves, in the way of generous appreciation of the preacher and his wife. Since we have been walking together the paths of the itinerancy, scarcely a day has passed without some one leaving us some substantial evidence of regard. On our arrival, we found a goodly number of real friends to greet us. My old bachelor home had been scoured, papered, painted and re-arranged, until it could be scarcely recognized. When the friends had retired, we found that they had left us a good supply of provisions. New Year's night, our home was again filled with friends. The evening was spent pleasantly.

The donations were even greater than before, and those who could not get in that night, have been calling since, and not empty handed either. May eternal life be the blessed portion of each donor.

W. B. GUTHRIE.

ITEMS.

The Delaware Legislature met in Dover, Tuesday, the 4th inst., and organized by electing officers of the two Houses as follows: for the Senate, John E. Collins, of Smyrna, speaker; Benj. J. Moore, of Laurel, clerk; and Sewell B. Scott, of Wilmington, sergeant-at-arms; for the House, Wm. R. McCabe, of Sussex, speaker; E. T. Cooper, of Dover, clerk; and George W. Ford, of Delaware City, sergeant-at-arms.

Rev. L. W. Gibson, Protestant Episcopal Rector of Christ Church, Dover, was elected Chaplain of the Senate, and Rev. John F. Stonecipher, of the Dover Presbyterian Church, Chaplain of the House.

The Bishop of Lincoln delivered a lecture last week on John Wesley, to a crowded audience, in Sheffield. He declared that the great central principle which had moved, and still moved the great body of Wesleyan Methodists, was the desire for personal holiness, and heartily eulogized the class meeting, the love feast, the band meeting, and all the peculiar institutions of the Methodist system.

London letter in *The Church*, Jan. 1, 1887.

In the Cecil County Court, Tuesday of last week, Samuel Anderson was tried before a jury on the charge of violating the Old Local Option law, and convicted. Judge Stump imposed a sentence of thirty days in jail, and \$300 fine, and costs, prisoner to stand committed till fines are paid.

On Nov. 17, 1886, at Shanghai, the China Mission was erected into an Annual Conference under the name of the China Mission Conference, M. E. Church South.—*Nashville Advocate.*

The growing importance of the Southern States as producers of iron is strikingly illustrated by figures in the current number of *Bradstreet's*. This shows that 140,000 tons of Southern pig iron have been sent North this year as against 100,000 tons in 1885, and 60,000 tons in 1883.

Restlessness and fretfulness hinder godliness. The very restless will never be very godly; the very godly will never be very restless. “Be still, and know that I am God.”

Mr. Spurgeon says of the Salvation Army: “If it were wiped out of London, 5,000 extra policemen could not fill its place, in the repression of crime and disorder.”

The best single treatise on business is the New Testament. Next to this, is the Proverbs of Solomon. The best business man we have ever known memorized the entire Book of Proverbs at 22, carrying the American Tract Society's ten cent edition of it, in his vest pocket.—*N. Y. Tribune.*

Every school teacher in the land should secure a copy of the *Journal of Education*, [Boston] of Sep. 30. It is devoted to the subject of temperance and how to teach temperance in the schools as required by law.—*Ec.*

The local papers of Long Island, are noticing the eloquence of Rev. Dr. Poulson, pastor of Flushing, who sometimes electrifies the quiet people, by one of his stirring addresses or lectures on temperance.

The vastness of the British Indian empire is curiously illustrated, by the enormous records of mortality, which are taken quite as a matter of course, by the sanitary commissioners' reports. Thus, as *The Times of India* points out, in the report for Bengal during the last year, it is incidentally stated, as a matter of no particular moment, that in Orissa alone no fewer than 15,000 persons must have perished through the effects of a cyclone and storm wave, without any record of their death being kept. The chowkidars, who should have reported the event to the government, were swept away with the villages; no one was left to tell the tale. Again, cholera raged in 30,000 villages, causing 173,767 deaths; while 1,042,042 persons died from fever. Altogether 1,500,000 of deaths were registered in Bengal, exclusive of the 30,000 caused by the cyclone. On the other hand, there were 1,600,000 births, to counterbalance the loss of population.—*Chicago Herald.*

The Centenary Biblical Institute.

BALTIMORE, MD.

The growing work of this institution is worthy of the attention of not only our pastors, but our laymen, as well, who take an interest in the progress of our benevolent work. The three schools, which are all conducted under the same presidency, that of Rev. Dr. Frysinger, and under the same rules and regulations, are now in successful operation. In the institute proper, in Baltimore, there are some sixty, third year students; at the Preparatory school in the same city, there are seventy-five of the first and second year grade; at the Delaware Conference Academy, near Princess Anne, Md., there are some thirty of the first and second year grades,—all in advance of a common school course. Besides these, there is a considerable number of preparatory students, making about 200 in all.

The Educator is a striking illustration of the work done by the Institute. It is a monthly magazine, with illustrations; the mechanical work of which is done by students of the industrial department. A number of the articles are specimens of matter, in actual use in the school. In the January number, is one on Psychology, written by Prof. J. E. Round, a member of the Institute Faculty, accompanied by a criticism of Huxley's Introductory Science Primer. That a professor of one of our colored institutions, should, with such ability, discuss so difficult a subject, is an evidence that work of the highest order is being done for the colored people; and if they do not improve under such able instructors, the fault will be their own.

Our Book Table.

THE HOMILETIC REVIEW for January is a grand installment of the good things promised for 1887. Dr. L. W. Bacon reviews and closes the discussion on “How the Ministry may increase its Efficiency and Usefulness,” in a characteristic paper. Dr. Howard Crosby, from his well-known standpoint, treats “Paul's Law of Charity, as an Argument in Favor of Total Abstinence.” The article by Dr. Sherwood, one of the editors, entitled, “The Relation of the Church to the Enormous Growth of our Cities,” is startling in its presentation of facts and arguments, and deserves, and we doubt not will receive, special attention. All may not agree with him in his conclusions, but the subject, and the manner in which it is here presented, call for earnest consideration. The new year opens auspiciously, and the numerous readers of the *THE HOMILETIC REVIEW* are to be congratulated on the prospect of a year of unprejudiced richness and value. Published by FUNK & WAGNALLS, 10 and 12 Dey Street, New York. \$3.00 per year: 30 cents per single number. Subscriptions received at this office.

Low Rates to the Inauguration of Gov. Biggs, via Philadelphia, Wilmington and Baltimore Railroad.

Governor Biggs will be inaugurated at Dover, Tuesday, January 18th, 1887, with interesting ceremonies. For the benefit of those desiring to attend, the Philadelphia, Wilmington and Baltimore Railroad Company will sell excursion tickets on January 18th, good to return until and including the 19th, from all stations on its lines within the State of Delaware, and from all stations on its branch lines on the Peninsula, to Dover and return, at one fare for the round trip.

Marriages.

RASH—TONKIN.—At the M. E. church, Millington, Del., Dec. 29th, 1886, by Rev. R. K. Stephenson, Wm. H. Rash and Mary E. Tonkin, both of Millington, Del.

ELLIOTT—WOOTERS.—At Landing Neck M. E. Church, Jan. 4, 1887, by Rev. A. P. Prettyman, Thomas R. Elliott and Tella Wooters.

FRAMPTON—MULLIKIN.—At the M. E. Church, Trappe, Md. Jan. 4, 1887, by Rev. A. P. Prettyman, John Frampton and Clara A. Mullikin, daughter of Jesse Mullikin.

NICHOLSON—DENNIS.—At the residence of the bride, at Libertytown, on Jan. 5th, 1887, by Rev. E. H. Derrickson, Prof. G. Wm. Nicholson, of Wicomico Co., Md., to Mrs. Sallie M. Dennis, of Worcester Co., Md.

JONES—SCOTT.—At the residence of the bride's parents, Seaford, Del., by Rev. James Carroll, Erasmus Jones and Clatie Scott.

JONES—HUDNALL.—In Kingsley M. E. church, Kent Island, Md., Jan. 5th, 1887, by Rev. J. E. Kidney, Thos. H. Jones to Annie F. Hudnall, all of Kent Island, Md.

HELSEY—WRIGHT.—At the M. E. parsonage, Trappe, Md. Jan. 5, 1887, by Rev. A. P. Prettyman, Charles T. Helsey and Minnie S. Wright, daughter of Wm. Wright.

FRESKOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

FOR RENT.

A very desirable FARM, near the North East Station, on the Philadelphia, Wilmington & Baltimore Rail Road about 125 acres in cultivation; possession given March 25, 1887. Address Box 122, North East, Md.

Missionary.

A Million for Missions FOR 1887

By Collections Only.

An early episode in the Ongole Mission, has an important bearing upon an important question for all India and for the world. "When Mr. Clough, the missionary, came to this new station, he was at once waited upon by citizens of the higher castes, who expressed their gratitude at his arrival, and promised him every needed support. They were true to their word, immediately placing under his instruction 62 of their sons, and furnishing all funds required to carry on his school enterprise. No restrictions were placed on his religious teaching, and his heart was full of rejoicing at the large doors of usefulness opened before him. Other missions had established high-caste schools in other parts of India, which had been well attended, but never had he heard of such a spontaneous, cordial demand for Christian education coming from the highest ranks of native society. Thus most encouragingly the months passed on. But one day, unexpectedly, three men of low caste, presented themselves as converts. The missionary's welcome sent a chill through the school and the aristocratic community. An indignant committee waited on him immediately, with the threat of withdrawing all support if he had anything more to do with Sudras and Pariahs. After a few weeks, two more of a low caste professed conversion. The crisis had come. Mr. Clough went to his study for prayer and thought, and for the same purpose, his wife retired to her own room. 'O God,' was his tearful supplication, 'direct us in this extremity of our mission!' Upon his table were a few Testaments, sent by the British and Foreign Society for distribution among the Eurasians. He took up one of them, and it opened of its own accord, to the first chapter of 1 Corinthians, and he read: 'Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence.' 'Ah, yes, I see it,' he said; 'I have not been building on God's plan. It must tumble down, and I must begin anew.'

During the same moments, in the adjoining room, his wife rose from prayer, and taking up one of those same Testaments from a little pile, also upon her stand, it likewise opened of its own accord, and for the first time probably since it left the bindery, to the same first chapter of the first Corinthians. And as soon as she read those same verses, she rushed into the study to show them to her husband.

"But did you not know I had been reading them?" he inquired.

"No, indeed."

"And thus their way was made clear by this most striking coincidence. Plainly God meant them to build upward from humble beginnings, not downward from the rich and learned and proud. The next morning, their obedient purpose was announced, and every scholar left, and all the support of the upper classes at once changed into bitter hostility against them and their mission. But there, as all the Christian world knows, God has since most signally honored work done according to His plan. And among the 80,000 Christian adherents, including 20,000 communicants, there have been more upper-caste conversions than could have been expected, under the previous exclusive method of labor."

The amount raised for Foreign Mis-

sions last year by the Wilmington Conference, was \$17,194.00, an increase over the preceding year of \$1,915.74. Of the whole amount raised, the Wilmington District contributed \$7,491.00. The apportionment to the Conference this year is \$20,475. Of this amount, Wilmington District is asked for \$8,370.00, which will make the contribution this year from this District, \$879 more than last year.

The total church membership of the Wilmington Conference is 27,842. The membership of Wilmington District is 6,777. The contributions to Missions on this District, was more than one dollar per member last year.

There is an active effort being made by the preachers of Wilmington District, under the general direction of the Presiding Elder, to bring the Missionary collection up to the apportionment.

Women Vs. Liquor.

HOW THE WOMEN'S TEMPERANCE UNION WAGED ITS CAMPAIGN.

It was last February, that the women commenced their campaign. They learned that in nearly every county of the state, at the spring term of court, an increased number of applications for license to sell liquor would be made; without calling a convention, and adopting resolutions that would have put the liquor dealers on their guard, the women, led by Mrs. E. E. Swift, of Allegheny, the president of the Women's Christian Temperance Union, and the wife of Ex-Attorney Gen. Palmer, of Wilkes-Barre, inaugurated a counter-movement.

Petitions protesting against any increase in the number of houses, licensed to sell liquor, were sent into every county of the state, except Philadelphia and Allegheny, where any person may obtain a license by complying with the requirements of the special laws governing those counties, and a few other counties where the labor would be in vain. In addition to this, in each county, the names of those dealers, whose reputation was unsavory, were obtained and petitions, especially directed against them, were circulated. In counties where the temperance sentiment was unusually strong—notably Butler, Indiana, Washington, Potter, Forest and Green—the petitions demanded that no license be granted.

All this preliminary work was done with very little stir. When the courts convened, the result of the ladies' work became known. When the liquor men appeared with their applications for license, indorsed, as the law requires, by twelve good citizens, they were met by the protests that covered, in some cases, a mile of legal cap paper, bearing the names of the best citizens of their community. The anti-license petition in Venango county contained good names, and Butler, Cambria, Indiana, Cumberland, Huntingdon, Dauphin, Franklin, and a score of other counties produced petitions of almost equal strength. In Beaver and Fayette counties, on license day, there were temperance parades, in which over a thousand women and men marched through the streets.

The first result of the agitation was that license day, in a majority of the counties, was prolonged into weeks, and in some counties to months. Judge Johnson, of Cambria county, was the only judge who was not influenced in some degree by the petitions. He ruled that the discretion of the court was limited, and granted more licenses than during '85. In Cumberland county the whole question was referred to a commissioner, who took testimony for several weeks, and reported against a number of applicants. In Somerset and Blair counties, the courts held the question of granting any license under advertisement so long, that before decisions were rendered all licenses expired. The Somerset hotel-keepers were so enraged at this, that they closed their houses, and for a time, refused to entertain travelers. The ladies met this work by throwing open their doors to all who came, and supplied them with beds and board, at less rates than the hotels charged.—Ee.

LEARN THE TRUTH ABOUT Hale's Honey of Horchound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 75c., 50c., and 25c.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

To a small cupful of **MOLASSES** or strained **HONEY** add 2 teaspoonfuls of **PERRY DAVIS' PAIN KILLER** and take often $\frac{1}{4}$ teaspoonful of the mixture & you **WILL CURE YOUR COUGH or COLD.** Pain-killer also cures **Sore Throat and Diphtheria.** 26-lyr

Winter Clothing.

Do you need any? If you do call and see how advantageously you can buy it of us, and how well we will please you. Overcoats and Suits in almost endless variety at Bottom Prices for Men and Boys wear. As an extra inducement to get you acquainted with the goods we sell, and to reduce our stock of Boys' Clothing we are giving one of the improved **Waterbury Watches**, with Chain and Charm, with Boys' Clothing from \$10 and upwards. Clothing to order at Off Prices to keep our hands busy, and to reduce stock.

J. T. MULLIN & SON, TAILORS, CLOTHIERS, 6TH AND MARKET, WILMINGTON, DEL.

Dickinson College.

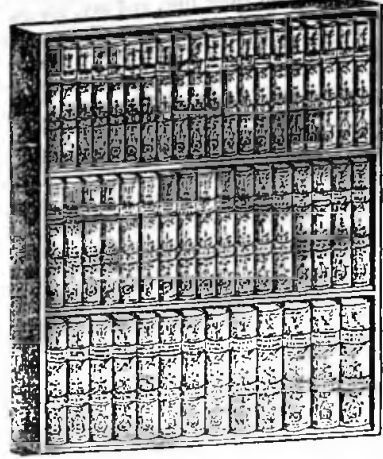
CARLISLE, PA. Three courses of study Scholarships, \$8.25 a year. All expenses moderate. Building newly fit-d. For catalogues, with full information, address, J. A. McCAULEY, Pres't.

MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler, And dealer in Watches, Clocks, Jewelry and Silver-ware. No. 9 East Second Street, Wilmington, Del.

A LARGE STOCK OF **HATS AND CAPS** Just received from New York, also the best **DOLLAR WHITE SHIRT** in the city at **ROSS' PHILADELPHIA STORE,** 116 MARKET STREET.

HARRY YERGER, 419 Shipley St., Wm., Del., Is the Best and Cheapest place in the State to get **Picture Frames, Looking Glasses and Engravings.** Try him. 44 ly

THE CHEAPEST AND BEST SUNDAY SCHOOL LIBRARIES.



LIBRARY NO. 1. For the School and Home. Fifty Choice Illustrated Volumes, large 16 mo. bound in muslin Only \$20.50 to Sunday Schools.

LIBRARY NO. 2. Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Net price for 50 large Books, only \$22.00. The Books are different from those in No. 1, and some are larger, both libraries making an appropriate addition of one hundred books to a Sunday-school Library for only \$42.50. Sold only in sets.

LIBRARY NO. 3. Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Only \$25.00 to Sunday-schools. The books are different from those in Nos. 1 and 2. The three libraries make an appropriate Sunday school Library of one hundred and fifty volumes, costing only \$67.50. Each Library contains over 12,000 printed pages, illustrated by 212 large full-page fine engravings and many of smaller size. The books are printed on good clear paper, and strongly bound in muslin, with gilt stamps. Fifty Catalogues with each library.

LIBRARY NO. 4. Comprising fifty three Books in fifty volumes. Beautifully printed, illustrated, and bound. It consists of 50 large 16mo. volumes, with 15,831 pages, and numerous illustrations, on good paper well and tastefully bound, and put up in a neat case, and is sold to Sunday schools at the net price of only \$27.50. OBSERVE. 50 Vols., 15,831 pages only \$27.50.

None Cheaper! None Better! **J. MILLER THOMAS,** METHODIST BOOK STORE, FOURTH & SHIPLEY STS. WILMINGTON, DEL.

C. L. S. C. Required Reading 86-87,

BOUND IN CLOTH. Walks and Talks in the Geological Field By Alexander Winchell, LL. D., of Michigan University. Crown. 8vo. \$1.00 Recreations in Astronomy. By Henry W. Warren, D.D. LL.D. 12mo. 1.00 Sketches from English History. By Prof. A. M. Wheeler, A. M., of Yale College. (Not required of class of 1887.) Crown 8vo. 1.25 English Literature By Prof. H. A. Beers, A. M., of Yale. 16mo. 60 Classic French Course in English. By Dr. W. C. Wilkinson. 16mo. 60 Warren Hastings. By Lord Macaulay. (Special C. L. S. O. Edition.) 16 mo. 40 A Short History of the Early Church. By J. F. Hurst, D. D., LL.D. 16mo. 40 The Christian Religion. By George P. Fisher, D. D., LL.D., Professor of Ecclesiastical History in Yale College. 16mo. 50 Required Readings in "The Chautaugan." 1.50

FOR SALE AT THE **METHODIST BOOK STORE** 4th & Shipley St., Wilmington, Del.

READ THIS TWICE.

In addition to our premiums of music and Shakespeare Cards, we have just issued a beautiful panel picture, just issued a beautiful panel picture, in colors, 14 x 26, a fac simile reproduction of one of the Paris saloon paintings for 1884, entitled "The Two Sisters." It is a perfect gem, and well worthy a place on the wall of any of the patrons of Dobbins' Electric Soap. We have copyrighted it, and it cannot be issued by any other house than ourselves. The edition is limited, and will be issued gratis in the following manner only:

Save your wrappers of **DOBBINS' ELECTRIC SOAP**, and as soon as you get twenty five mail them to us, with your full address, and we will mail you "The Two Sisters," mounted ready for hanging, free of all expense. The soap improves with age, and those who desire a copy of the picture at once, have only to send a copy of their receipt for soap to us. This will insure the receipt of the wrappers by us before the edition is exhausted. There is, of course no advertising on the picture.

I. L. CRAGIN & CO. PHILADELPHIA, Pa. **HARVEY & SISLER,** WHOLESALE AGENTS WILMINGTON, DEL.

31-17

W. V. TUXBURY, Artist in Crayon, Pastel, Indian Ink and WATER COLORS.

Careful attention paid to pictures requiring alterations. Orders by mail attended to. Address, **335 E. Fourth Street,** WILMINGTON, DEL.

31

THE LATEST AND BEST PHOTOGRAPHS OF Prominent Clergymen

The many friends and admirers of the following distinguished clergymen can now obtain correct and well finished imperial photographs, from original negatives, mounted on heavy card board. The delicate finish and fine workmanship on these pictures are particularly noticeable, and attest the skill of clever and able artists.

- Thomas Bowman, D. D. LL. D.
- William L. Harris, D. D. LL. D.
- Randolph S. Foster, D. D. LL. D.
- Stephen M. Merrill, D. D.
- Edward G. Andrews, D. D.
- Henry W. Warren, D. D.
- Cyrus D. Foss, D. D. LL. D.
- John F. Hurst, D. D.
- William X. Ninde, D. D.
- John M. Walden, D. D.
- Willard M. Malialieu, D. D.
- Charles H. Fowler, D. D.
- William Taylor, D. D.

The above imperial photographs of the Bishops of the Methodist Episcopal Church will be sent postpaid for 30 cents each, or the 13 for \$2.75 to any address.

Five imperials of the following famous divines.

- Chaplain C. C. McCabe, D. D.
 - John M. Reed, D. E.
 - John H. Vincent, D. D. LL. D.
 - T. De Witt Talmage, D. D.
- Also superior photographs of the deceased Bishops.

Matthew Simpson, D. D. LL. D., and Isaac W. Wiley, D. D.

PRICE 30 CENTS EACH, POST-PAID. All the above pictures are uniform in style and finish, and are the latest and best pictures extant.

J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

Theological and Sunday-school BOOKS.

Great Variety! Lowest Prices **PERKINPINE & HIGGINS** 14 ARCH ST., PHILADELPHIA, PA

DR. WELCH'S Communion Wine, un-fermented, for sale at this office.

Quart Bottles, per doz. \$10.00
Pint " " 6.00
Half Pint " " 2.75

ADVERTISERS
can learn the exact cost
of any proposed line of
advertising in American
papers by addressing
Geo. P. Rowell & Co.,

Newspaper Advertising Bureau,
10 Spruce St., New York.
Send 10cts. for 100-Page Pamphlet

WE WANT 5,000 MORE BOOK
AGENTS TO SELL OUR NEW BOOK.



Secret Service
By P. H. WOODWARD, late
Chief of P. O. Detective Corps.
OF THE
POST-OFFICE
DEPARTMENT.

A New Book Just Published by an official of
over 15 years' experience in the Secret Service, in
one magnificent Royal Octavo Volume of over 600
pages and elegantly illustrated by the best artists in
the country with

200 SUPERB ENGRAVINGS.
A thrilling record of detection in the U. S. Post-
Office Department; embracing sketches of Wonder-
ful Exploits of Post-Office Inspectors in the Detec-
tion, Pursuit, and Capture of Robbers of the U. S.
Mails; together with a complete description of the
many means and complicated contrivances of the
wily and unscrupulous to defraud the public; also
an accurate account of the

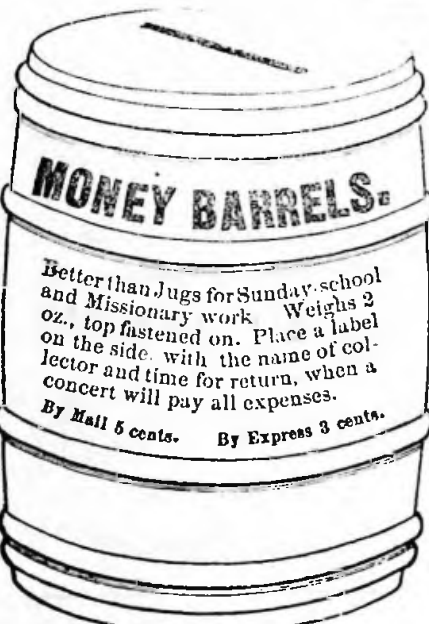
FAMOUS STAR ROUTE FRAUDS,
in which the Author had entire charge of the pre-
paration of the evidence for the government.

AGENTS WANTED.

In every town there are Postmasters, Merchants,
Mechanics, Farmers, Professional Men, and hun-
dreds of people who will be glad to get this thrilling
book. It is now having an unparalleled sale; it sells at
eight to all. Men and Women Agents making from
\$10 to \$300 a month easily. We want an agent in
every township in the U. S. and Canada. We give
every instruction so that ANY PERSON with this phe-
nomenal selling book, can become a successful Agent.
No Competition whatever. Agents are meeting
with unparalleled success. Distance no hind-
rance, as we give Special Terms to pay Freight.
Remember, we give you the exclusive sale of this
book in territory assigned you. Write for our large
Illustrated Circulars, containing full particulars.
Special Terms to Agents, etc., sent free to all. Ad-
dress immediately the Publishers,

WINTER & CO., SPRINGFIELD, MASS.
Formerly of Hartford, Conn.

46-6



Address J. Miller Thomas, 100 West 4th
St., Wilmington, Del.

THE LIGHT RUNNING
NEW HOME
SEWING MACHINE
HAS NO EQUAL.
PERFECT SATISFACTION
New Home Sewing Machine Co.
—ORANGE, MASS.—
30 Union Square, N. Y. Chicago, Ill. St. Louis, Mo.
Atlanta, Ga. Dallas, Tex. San Francisco, Cal.
FOR SALE BY

WYATT & CO.,



MADE TO
ORDER FOR
\$1.50.
603 Market Street
WILMINGTON DEL.
White Shirts 75c. \$1.00, \$1.25.

**WORCESTER'S
DICTIONARY**



With Devan's Reference Index for 75 cents additional.

ONLY \$8.00,

Address
J. MILLER THOMAS,
S. W. Cor. 4th & Shipley Sts.,
WILMINGTON, DEL.

NEW EDITIONS
At Reduced Prices.



Young Folks' Wys and Wherefores
Young Folks' Queries.
Young Folks' Ideas
Bound in Illuminated Boards.
Sent by mail on receipt of \$1.25.
J. MILLER THOMAS,
4th & Shipley Sts., Wilmington, Del.

LIPPINCOTT'S - LIPPINCOTT'S - LIPPINCOTT'S

Leads all other Magazines
In Tales of Fiction A New Departure
Poems of Interest
Pleasing Short Stories
Interesting Miscellany 25 cts.
Notes of Progress

NEARLY 200 Choice Selections
300 Original Contributions
PAGES IN EACH ISSUE Topics of the Times
Pers. Gems
A Complete New Novel Superlative Merit
By some favorite author in each No.

Giving a library of 24 new and valuable works, worth
from \$15.00 to \$18.00 annually, at the nominal sum
of 25 cents per month. Subscription, \$3.00 yearly.
Stories by John Habberton, Frances Hodgson Bur-
nett, Julian Hawthorne, Lucy C. Lillie, etc., etc.,
will appear in early issues.
Circulars, giving details, etc., mailed on application
J. B. LIPPINCOTT COMPANY
715 and 717 Market St., Philadelphia
46-19

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS for CHURCHES, Etc.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Baltimore, Md.

**JAMES G. BLAINE'S
GREAT HISTORY**
Outsells all other books. Hon.
J. S. Wise of Va., says: "Whoever
takes it up, no matter whether he
be Mr. Blaine's friend or enemy,
will never put it down until he
has read the whole." Hon. Allen
G. Thurman, says: "A classic
in our political history."
Agents wanted on commis-
sion or salary. Address,
The Henry Bill Pub. Co.,
Norwich, Conn.

**CHRISTMAS & NEW YEAR
BOOKLETS OR RIBBON BOOKS,**
Containing chaste Christmas and
New Year Poetry by F. R. Havergal,
Alfred Tennyson, Thos. A. Kempis,
Mrs H. E. Brown, and others.

Sent by mail on receipt of 25 cts.
each. Address
J. MILLER THOMAS,
4th & Shipley Sts., Wilmington, Del.

A GOOD IDEA.
LADIES' DEPARTMENT
—OF—

BELT'S PHARMACY.
ALL PRIVATE APPLIANCES.
Lady attendant.
Z. JAMES BELT, Druggist,
Sixth and Market Streets,
Wilmington, Del.

**SUNDAY SCHOOL
Scripture Text
CARDS.**

BY MAIL.

10 Cards, (100 tickets)	25 cts.
10 "	25
12 "	30
10 " (60 tickets)	25
10 "	20
12 "	12
12 "	20

J. MILLER THOMAS,
Fourth & Shipley Streets,
WILMINGTON, DEL.

**BIRTH DAY
CARDS,**

BY MAIL,
**3, 4, 6, 7, 8, 10, 15,
20, 25, 30, 35, 40
CENTS EACH.**

One and two cent stamps taken.
ADDRESS
J. MILLER THOMAS,
METHODIST BOOK STORE,
Fourth & Shipley Sts.,
WILMINGTON DEL.

THREE CHOICE BOOKS IN ONE.
THE TEMPLE TRIO,

—COMPRISING—
**ON JOYFUL WING,
MELODIOUS SONNETS,
PRECIOUS HYMNS.**

PRICE.
Music edition, 75 cents per copy;
\$9.00 per doz n.
Words edition, 15 cents per copy;
\$1.80 per dozen.
If to be sent by mail add postage,
10 cents for music, 2 cents for words.

J. MILLER THOMAS,
METHODIST BOOK STORE,
4th & Shipley Sts. WILMINGTON, DEL.

MUNN & CO'S PATENTS
ESTABLISHED 1846
NEW YORK
After Forty years' experience in the preparation of more than One Hundred Thousand applications for patents in the United States and Foreign countries, the publishers of the Scientific American continue to act as solicitors for patents, caveats, trade-marks, copyrights, etc., for the United States, and to obtain patents in Canada, England, France, Germany, and all other countries. Their experience is unequalled and their facilities are unsurpassed.
Drawings and specifications prepared and filed in the Patent Office on short notice. Terms very reasonable. No charge for examination of models or drawings. Advice by mail free.
Patents obtained through Munn & Co. are noticed in the SCIENTIFIC AMERICAN, which has the largest circulation and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentee understands.
This large and splendidly illustrated newspaper is published WEEKLY at \$3.00 a year, and is admitted to be the best paper devoted to science, mechanics, inventions, engineering works, and other departments of industrial progress, published in any country. It contains the names of all patents and titles of every invention patented each week. Try it four months for one dollar. Sold by all newsdealers.
If you have an invention to patent write to **Munn & Co.,** publishers of Scientific American, 31 Broadway, New York.
Handbook about patents mailed free.

SEND TO THE
PENINSULA METHODIST

JOB OFFICE
IF YOU WANT

- LETTER HEADS,
- BILL HEADS,
- ENVELOPES,
- RECEIPTS,
- CIRCULARS,
- DRUG LABELS,
- VISITING CARDS,
- TAGS,
- POSTERS,
- PAMPHLETS

Or any kind of Job Printing. Good
work and low prices. Give
us a trial.

J. MILLER THOMAS,
(GAWTHROP BUILDING.)
FOURTH AND SHIPLEY STS.
WILMINGTON, DEL.

BUY YOUR
Boots, Shoes & Rubbers,
OF
I. J. NICHOLSON,
106 WEST 7TH STREET,
Also Agent for
DR. WELCH'S UNFERMENTED WINE
FOR SACRAMENTAL USE.

**THE
EPWORTH HYMNAL.**
Authorized by General
Conference.
The Choicest Collection of Music yet
published for Sunday-schools and
Social Meetings, and the
cheapest from every
standpoint.

The Epworth has 232 pages, 319
Hymns, and is sold for the very low
price of \$30 per hundred, and the
same rate for less or more (express-
age not prepaid.) A single copy, 35
cts. by mail, prepaid 40 cts.; flexible
cloth, single copies, 60 cts.; per doz-
en \$6.

A Word Edition.
Size 24mo.
Bound in paper, single, \$0.12
Per 100 10.00
Bound in Boards, single, 30
Per 100 15.00
Bound in Cloth, single, 25
Per 100 20.00
J. MILLER THOMAS,
METHODIST BOOK STORE,
4th & Shipley Sts., Wilmington, Del.

**ELY'S
Cream Balm
Gives Relief at
Once and Cures
Cold in Head,
CATARRH,
HAY FEVER.**
Not a liquid stuff
or powder. Free
from Injurious
Drugs and Offen-
sive Odors.

A particle is applied into each nostril and is agree-
able. Price 20 cents at Druggists; by mail, registered,
60 cents. Circulars free. **ELY BROS.,** Druggists,
Owego, N. Y.

**DICTIONARY
OF THE
BIBLE.**
EDITED BY
REV. PHILIP SCHAFF, D. D.
Reduced in price from \$2.50 to 2.00
J. MILLER THOMAS,
METHODIST BOOK STORE,
4th & Shipley Sts. Wilmington, D.

**NEW SUNDAY SCHOOL
MUSIC BOOKS.**

Glad Refrain, by Lowrie &
Doane. Just out. Per hundred, \$
By mail, 30 cts. ea.
Gates Ajar, by J. H. Kurzen-
knebe. Per hundred, \$
By mail, 35 cts. ea.
Melodious Sonnets, by J. R.
Sweeney. Per hundred, \$
By mail, 35 cts. ea.
Wondrous Love, by Root &
Case. Per hundred, \$
By mail, 35 cts. ea.
Great Awakening, per 100 \$
By mail, 30 cts. ea.
On Joyful Wing, per 100 \$
By mail, 35 cts. ea.

J. MILLER THOMAS,
METHODIST BOOK STORE
4th & Shipley Sts., Wilmington, I

AT
Shoemaker's Dining-Room
(OPPOSITE THE CLAYTON HOUSE),
No. 502 KING STREET,
Ladies and gentlemen can get a good meal or sit
at any hour of the day or evening. No liquors
on the premises. Oysters and ice cream in sea
Special room for ladies. Come and see us. Every
first-class. 17-

**WEBSTER'S
NATIONAL PICTORIA
DICTIONARY.**
Sheep Binding. Price by mail, \$5
The Peninsula Methodist for one year
above will be sent for \$5.50.
J. MILLER THOMAS,
4th & Shipley St., Wilmington,

CLUB LIST.
The PENINSULA METHODIST
any of the following Periodicals
be sent to any address, postage
at prices named, or will send any
the periodicals separately at pub-
lers prices.

	Regular Price.	Per 100
Independent,	3.00	
Godey's Lady's Book,	2.00	
Cottage Hearth,	1.50	
Wide Awake,	3.00	
Our Little Men and Women,	1.00	
The Pansy,	1.00	
Cultivator & Coun-try Gentleman,	2.50	
Century Magazine,	4.00	
St. Nicholas,	3.00	
Harper's Magazine,	4.00	
Harper's Weekly,	4.00	
Harper's Bazar,	4.00	
Harper's Young People,	2.00	
American Agriculturalist,	1.50	
Frank Leslie's Illustrated Newspaper,	4.00	
" Sunday Magazine,	3.00	
" Popular Monthly,	3.00	
" Pleasant Hours,	1.50	
" The Golden Rule,	2.00	
Christian Thought,	2.00	
Babyhood,	1.50	
Peterson's Magazine,	2.00	
Lippincott's Magazine,	3.00	
Philadelphia Medi-cal Times,	2.00	
Dorcas Magazine,	1.00	
Good Words,	2.75	
Atlantic Monthly,	4.00	
Andover Review,	3.00	
The Edinburgh Review,	4.00	
Littell's Living Age,	8.00	
Rural New Yorker,	2.00	
Woman's Magazine,	1.00	
Homeletic Review,	3.00	
Brooklyn Magazine,	2.00	
Magazine of Art,	3.50	
Cassell's Family Mag.,	1.50	
Quiver,	1.50	
Practical Farmer,	2.00	
Youth's Companion,	1.75	
Our Youth,	1.25	
Gospel in all Lands,	2.00	

Cash must accompany order.
Address,
J. MILLER THOMAS,
Fourth & Shipley S
Wilmington,

P. W. & B. Railroad.
 Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations,
 4:40, 7:00, 7:50, 11:10, 12:30, 11:30 a. m.; 12:30, 2:30,
 4:40, 7:40, 9:50, 12:30 p. m.
 Philadelphia (express), 2:30, 4:00, 6:30, 7:50, 8:50,
 9:47, 10:07, 11:30, 11:50 a. m.; 12:30, 2:44, 3:50, 6:22, 6:25,
 7:00.
 New York, 2:00, 2:32, 4:00, 6:30, 7:00, 10:05, 11:35
 11:51 a. m.; 12:30, 2:44, 3:50, 4:00, 6:22, 6:25, 7:00
 7:40, 9:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m. 5:57,
 12:05 p. m.
 Baltimore and Washington, 1:28, 4:45, 8:04, 10:06,
 11:30 a. m.; 12:34, 2:17, 4:44, 8:10, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:10, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,
 11:55 p. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:30 a. m. 12:55, 6:25
 p. m.
 For Seaford 8:50 p. m.
 For Norfolk 2:50 a. m. 11:55 p. m.

D. M. & V. Branch.
 Leave Harrington for Georgetown and Lewes, 11:15,
 a. m. 5:45, 8:45 p. m.
 Leave Harrington for Georgetown and Franklin
 City, 11:15 a. m.
 Leave Georgetown for Franklin City, 12:15, p. m.
 Leave Lewes for Georgetown and Harrington, 6:55
 8:45 a. m. 2:50 p. m.
 Leave Franklin City for Georgetown and Harrington,
 6:55, a. m.
 Leave Georgetown for Harrington, 7:03, 9:14 a. m.
 3:16 p. m.
 Connects at Franklin City with steamer for Chincoteague
 Island.
 For further information, passengers are referred to
 the time-tables posted at the depot.
 Trains marked thus (*) are limited express, upon
 which extra is charged.
FRANK THOMSON, General Manager
J. E. WOOD, General Passenger Agent

Wilmington & Northern R. R.
 Time Table, in effect Nov. 28, 1886.

GOING NORTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Wilmington	7:00	2:45	6:12	6:15
French St.				
Newbridge				
Dupont	7:50	3:03	5:37	6:39
Chad's Ford Jc.	7:43	3:23	6:02	7:00
Lenape	7:55	3:23	6:13	
West Chester Stage	6:50	2:45	5:00	6:50
Crossville	6:30	2:30	4:45	6:48
Waynesburg Jc.	7:10	3:16	5:47	7:28
Springfield	7:27	3:34	6:05	7:40
Birdsboro	8:01	4:06	6:35	8:12
Reading P. & R. Station	8:40	10:40	2:40	6:00

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 7:00, 8:30 a. m. 12:30, 3:30, 5:40 p. m.
 Arrive Springfield 7:27, 8:55 a. m. 1:05, 4:00, 6:05 p. m.
GOING SOUTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Reading P. & R. Station	8:00	12:00	2:00	5:00
K. Station				
Birdsboro	8:22	12:40	3:32	5:44
Springfield	8:50	1:30	4:03	6:15
Waynesburg Jc.	9:16	1:52	4:29	6:41
Crossville	6:56	9:50	5:01	7:07
West Chester Stage	6:50	9:40		5:00
Lenape	7:40	10:24		5:46
Chad's Ford Jc.	7:53	10:57		6:02
Dupont	8:45	12:10		6:28
Newbridge	6:28	8:01		6:45
Wilmington	6:28	8:01		6:45
French St.				

For connections at Wilmington, French
 Creek Junction, Lenape, Crossville, Waynes-
 burg Junction, Birdsboro, and Reading, see
 time-tables at all stations.
L. A. BOWER, Gen'l Passenger Ag't.
A. G. McCausland, Superintendent.

**Western Maryland Railroad, connecting
 with P. W. & B. R. at Union Station
 Baltimore.**
 Commencing June 18, 1886, leave Union Station as
 follows:

DAILY.
 4:40 A. M. - Fast Mail for Shenandoah Valley and
 Southern and Southwestern points. Also Glenwood,
 Westminster, New Windsor, Union Bridge, Mechan-
 icsville, Blue Ridge, Hagerstown, and points on B & C
 V. R. R.
DAILY EXCEPT SUNDAY.
 8:08 A. M. - Accommodation for Hagerstown, Frederick,
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 9:10 A. M. - Pen Mar Express.
 10:00 A. M. - Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J. H. & G.
 R. R. (through cars).
 2:25 P. M. - Accommodation for Glenwood, (Hagerstown).
 3:30 P. M. - Southern Express for points on Shen-
 andoah Valley, Norfolk and Western, East Tennes-
 see, Virginia and Carolina Railroads and connections;
 also Glenwood, Westminster, New Windsor, Union
 Bridge, Mechanicsville, Blue Ridge, Hagerstown,
 and except Sunday, Frederick (through car) and
 Martinsburg.
 4:05 P. M. - Express for Arlington, Mt. Hope, Pike-
 ville, Denton, Mill, St. Georges, Glenwood, Glenn
 Falls, Finkburg, Patuxent, Westminster, Medford,
 New Windsor, Union Bridge and principal
 stations west of Hanover, Gettysburg and stations on
 H. J. H. & G. R. R. (through cars). Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 6:20 P. M. - Accommodation for Glenwood.
 6:30 P. M. - Accommodation for Union Bridge.
 11:40 P. M. - Accommodation for Hagerstown.
TRAINS ARRIVE AT UNION STATION.
 Daily - Fast Mail 3:40 P. M.
 Daily except Sunday - Glenwood Accom. 12:30 A. M.
 Union Bridge Accom. 8:45 A. M. Blue Mt. Express
 9:45 A. M. Express from B. & C. V. R. R. H. J. H. & G.
 R. R. & G. R. R. Frederick Div. P. R. R. and principal
 main line points H. J. H. & G. R. R. Union Bridge Accom.
 3:15 P. M. H. J. H. & G. R. R. Glenwood Accom. 6:55 P.
 M. Mail 6:40 P. M.
 8:30 P. M. - Pen Mar Express.
J. M. HOOD, General Manager.
B. H. GRISWOLD, Gen'l Pass. Ag't.

A Valuable Work of Reference.
**SMITH-PELOUBET'S
 Dictionary of the Bible**
 Comprising Antiquities, Biography, Geo-
 graphy, Natural History and Literature,
 with the latest researches and references to
 the Revised Version of the New Testament.
 Over 800 pages, with 8 colored Maps and
 400 Illustrations. Large 12mo. Cloth Bind-
 ing. Price \$2.50. By
WILLIAM SMITH, LL. D.
 Revised and Edited by
REV. F. S. and M. A. PELOUBET,
 Authors of "Select Notes on the Interna-
 tional Lessons."
 Presented for 10 new subscriptions at
 \$1 each, or sent post-paid on receipt of price,
 or we will send a copy of the Dictionary and
 Peninsula Methodist for one year for \$2.25
 cash with order. Address
J. MILLER THOMAS,
 100 West 4th St., Wilmington, Del.

1887. No.
**YOUTH'S AGE GIFT
 TO
 MISSIONS.**
 Name, Am't.
*One Cent to God for each year that
 I have lived.*

Will furnish Envelopes printed like above,
 without any charge, for

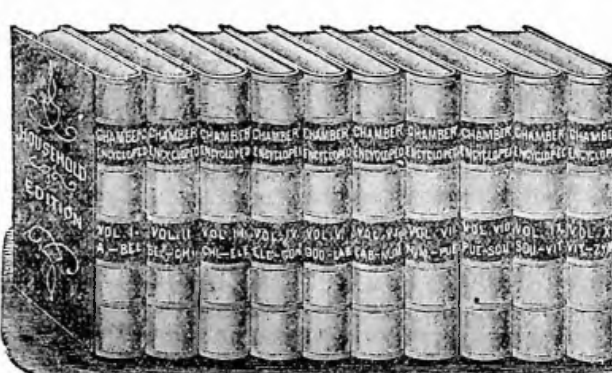
500	\$1.00.	1000	1.50
-----	---------	------	------

J. MILLER THOMAS,
 Fourth & Shipley Sts., Wilmington, Del.

Why ship your Fruit, &c., so far from home at a heavy expense,
 when it will always net you as much, and
 generally more, to ship to

WARREN HARPER & BRO.
 No. 10 East Fourth Street.
WILMINGTON, DELAWARE,
 Who solicit Consignments of
FRUIT, POULTRY, EGGS, VEGETABLES, STOCK, FISH, OYSTERS, PRODUCE,
 Of all kinds. Market quotations, Shipping Tags, &c., on application. Ref-
 erence, any prominent business firm in this city, and National
 Bank of Wilmington and Brandywine.

Cloth \$15, Sheep 20.00, Half Morocco 25, Calf gilt 30.00. Send all orders
 to
J. MILLER THOMAS,
 4th & Shipley Sts., Wilmington, Del.



GRAY'S ELEGY.

BENJ. C. HOPPER,
 Watchmaker & Jeweler,
 22 NORTH ELEVENTH ST.,
 PHILADELPHIA, PA.
 Watches, Clocks and Jewelry Carefully Re-
 paired. 18-6m

J. J. WHITE & CO.,
 Wholesale Bakers and Confectioners.
 Front & West Sts., Wilmington, Del.
 Has the largest variety of Cakes and Confections in the
 city; also Agents for the best Manufactures. Send
 your order for the Medlar Co. Soda Biscuits and Blue
 Cakes. Country trade solicited. 33-1y

THE LAND OF THE VEDA,
 BY REV. Wm. BUTLER, D. D.
 PRICE \$2.50.
 Or one year's subscription to the Peninsula
 Methodist and a copy of above for \$3.25,
 cash to accompany the order.
J. MILLER THOMAS,
 4th & Shipley Sts., Wilmington, Del.

H. ARTHUR STUMP
 ATTORNEY AT LAW,
 85 ST. PAUL STREET,
 BALTIMORE, MD.
 Practices also, in Cecil County Courts, with
 Post Office at Perryville for Cecil County
 business.

FOR SALE, Desirable Farms in the Fruit Belt of Maryland.
 No yellows. Fortunes made yearly. Prices low.
 Parties wishing to buy or sell Farms, address
JUDEFIND & BROS., Edesville, Md.

\$3.00 FOR 12
FINE CABINET PHOTOGRAPHS.
WESTCOTT & CUMMINGS, No. 302 Market Street,
 Wilmington, Delaware.

The care of your teeth is very important.
DR. CHARLES ORUM FUNK,
DENTIST,
 913 Market Street,
 Wilmington, Del.
 Has every facility and the experience to know the needs of all patrons
 Fresh and pure Nitrous Oxide Gas administered for the painless extraction
 of teeth.
 37-1y

PEACH GROVE NURSERIES.
 Fine healthy stock of Peach Trees, &c., for sale at reasonable rates, easy
 terms. Full and complete lists for the entire season, and many more
 mammoth varieties of great value. We grow our stock from peach seed
 procured direct from Tennessee, entirely free from disease, which is very
 important. Buds procured from best fruit in the State. Best reference.
Wm. K. JUDDFIND, Edesville, Md.

1886 Reiterate It. 1887.
 Fall and Winter Trade.
CARHART & CO.,
ZION, MD.

A more extensive assortment of **DRESS
 GOODS** than ever before, consisting of Tricot
 Cloths, Home Spuns, Boucle Cloths, Velveteens
 and Cordrays, Braids, Pamentries, Buttons.


READY MADE CLOTHING.
 A splendid line of Suits and Overcoats at lower prices than ever. Come
 and see.
LADIES' AND MISSES' COATS, new and elegant quality and style, and if we
 have not just what you want we will furnish anything you want from
 sample, and the prices guaranteed.

Boots and Shoes. All our Shoes are custom made except some of
 the cheaper variety, which are the solid stock.
 No shoddy or leather board insoles or counters,
 as we have conscientious scruples against deception, or a sliding scale of
 prices.

J. M. C. C. TERMS CASH. A. C. C.

SUPERB PIANOS AND ORGANS,
 Unequaled in Style, Elaborate Cases, will last a life time. Satisfaction
 guaranteed. Try us before purchasing. Low prices; most reliable in the
 market. Wonderful Instruments. Catalogues free. Refer to ministers.
 Good stock taken in part pay.
WM. K. JUDEFIND & Co., Edesville, Md.

A HANDSOME WEDDING, BIRTHDAY OR HOLIDAY PRESENT.
**THE WONDERFUL
 LUBURG CHAIR**
 Combining a Parlor, Library, Smoking, Reclining or Invalid
 CHAIR, LOUNGE, BED, or COUCH.
 Price \$7.00 and up. Send stamp for Catalogue. SHIPPED to all
 parts of the world.
CHILDREN'S CARRIAGES
 All furnished with the Automatic Coach Brake, and Retained
 at our Wholesale Prices. Send stamp for Catalogue and mention carriage.
THE LUBURG MAN'G CO., 145 N. 8th St., Philad., Pa.



Why pay two prices when you can get the most reliable
PHAETONS, BUGGIES, FAMILY CARRIAGES'
 Carts, and all kinds of Vehicles to be found anywhere, guaranteed to give
 full and complete satisfaction; unequalled in style and durability. Refer
 to ministers and others. Try us before purchasing. Illustrated circulars
 free. Don't need repairing for many years.
WM. K. JUDEFIND & CO., General Agents, Edesville, Md.

WILSON'S UNDERTAKING ROOMS
 616 KING STREET.
 Preparing and Keeping Bodies WITHOUT ICE a Specialty
 Connected with Telephone Exchange. Open all Night.
J. A. WILSON, Funeral Director.