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Editor.

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PATIENCE.

Patience to bear the toil,
Nor for a lighter labor ask;
Or, if He tells thee to be still and wait,
Oh! count it not a task.
Patience to labor hard,
And not a duty shirk;
For soon the night will come,
When none can work.

Patience to bear the pain,
And cringe not 'neath the fiery blast;
God's furnace is a cross-consuming place;
It will not always last.
Patience! Why murmur so,
And chafe beneath the rod?
It is a loving hand,
And leads us close to God.

Patience to bear the slights and scorns
That worldly people give,
Knowing 'tis better far
This holier life to live;
Knowing the blessed Jesus' smile
On earth will be our crown,
While they who live in sin
Must bear his frown.

Patience to make our life like his,
To mould and fashion with great care;
It seems a never-ending task,
Yet done by faith and prayer.
Patience—and when at last
His image can be traced within our own
The welcome words will surely come,
"It is enough;" ascend unto my throne.

—Cora E. Howes.

Religious Testimony.

REV. HUGH PRICE HUGHES, M. A. LON-
DON, ENGLAND.

"And we are witnesses of these things, and so is the Holy Ghost, whom God hath given to those that obey him."—Acts 5: 32.

A gentleman, who was formerly a tutor and fellow of Oxford College writes to me: "Assuming that the essence of the Christian religion lies in a personal relation between Christ and the believer, the truth and reality of that relation is dependent, on his divinity, and that divinity is itself bound up with the truth of the Gospel miracles, in particular with that of the resurrection. If the resurrection did not happen, you and orthodox Christians generally would declare with one consent 'our faith is vain.' In other words, the foundations of the Christian faith are essentially historical and to historical criticism they must be submitted. Whether they (e. g., the resurrection) did occur or not is a question of fact, which critical history alone is competent to answer. To form a right judgment on this or any other historical question, a saving Christian faith is not essential, and other qualities are—namely, historical knowledge and critical capacity. Strauss and Renan are in court here, and the twenty-eight millions of half-educated mankind from China to Peru, to whom you appeal, are not." Now, this is a very clear and able statement of the argument on the other side. Let us see how far we agree and where the difference comes in. We agree that the divinity of Christ depends upon the resurrection of Christ, and that if he did not rise from the dead, our faith is vain, we are yet in our sins. We agree that the question before us is a question of fact. Now we come to the point at issue. My correspondent assumes that the only evidence in favor of the resurrection is to be found in certain ancient documents, and that the whole question must be settled by discussing the authenticity and genuineness of these documents. I am ready, when occasion arises, to discuss the documentary evidence. On that point I will stay now only to remind you that the testimony of the New Testament to the fact of the resurrection is not affected at all by the discussions about the fourth Gospel, or by any theory of interpolation. No one denies to-day, that the epistles to the

Romans, the Galatians, and the Corinthians were written by Paul. Those four epistles contain indisputable proof that St. Paul and the early Christians believed that Jesus had risen from the dead. That is all we want the New Testament to prove on this subject. We have then to choose between the universal belief of men who risked and forfeited their lives for their belief, and the *a priori* assumptions of modern scepticism. And that is not all. The historical evidence for the resurrection includes the personal testimony of millions of Christians in every century of the Christian era, and of millions now living. Professor Huxley complains, in one of his science primers, of those who try to study natural science without coming into living contact with nature. I was once in that miserable predicament. I had to study chemistry without experiments. Now my correspondent, and all whom he represents, are making a similar unscientific mistake. They are discussing Christianity in their libraries and in books, far away from living Christians. They think it is a question of ancient documents. They argue and decide without coming into contact with living Christianity. They have no actual experience of what Christianity is doing at this very hour in the hearts of men. If they would go to Christians as different in many respects as General Booth and Father Ignatius, or Mr. Spurgeon and Mr. Hay Aitken, or Canon Wilberforce and Mr. Moody, these experienced teachers would tell them of multitudes in all lands who had been saved by "the power of the resurrection." I, myself, have witnessed many thousands of indisputable and lasting moral conversions; and I may say that these sudden and complete conversions are, and always have been, peculiar to orthodox Christianity. Are all these moral facts to be ignored? Are men to ascend in literary balloons, and far away in cloud-land to discuss and settle the great controversies of Christianity in the absence of the living witnesses of Christianity? I submit that we, who are in conscious fellowship with the risen Christ are a part of the historical argument for the resurrection. The documents cannot be understood in our absence, and yet these literary gentlemen try to rule us out of court altogether. Take, for instance, the testimony of my venerable friend, Mr. Calvert, the apostle of Fiji. He went to those islands half a century ago, and found degraded savages and cannibals. Within the life time of that one man, who is still among us, those savage cannibals have become, in some respects, even more civilized than we are. There has been an immense moral revolution. Science demands an adequate cause for such an effect. The converts all declare with one voice that the cause is the power of the risen Christ. Neither is this moral power manifested only in those of inferior race. Take such a notorious case as that of the late Dr. Chalmers, one of the most gifted of a highly intellectual race. The conversion of Chalmers, in the maturity of his powers, changed the face of modern Scotland. Dr. Chalmers has a right to go into the witness-box before this case is closed. An Ecumenical missionary conference is about to be held in London. Men will come from all parts of the world, and testify that within the last century Christianity has made more

rapid progress, even numerically, than during the whole of its previous history. Our good friends who are closeted in Oxford libraries have no idea what is going on. They imagine that Christianity is losing its hold of mankind. As a matter of fact, it was never so powerful as it is to day. All these living witnesses must be heard. They are, as St. Paul said, the "living epistle" (2 Cor. 3: 2, 3). It is utterly illogical and unscientific to ignore the living epistle. A very able Unitarian newspaper, *The Inquirer* concludes a kindly and courteous notice, with the following words:

"Mr. Hughes declares this to be a matter independent of documentary evidence. Does he mean, that if it can be shown that the Gospels are wholly unreliable and the epistles spurious—we do not say they are—the doctrine of a Christ, which is only taught on their authority, could not be shaken?" In that question *The Inquirer* assumes the point at issue. Of course the doctrine of a Christ, "which is only taught on their authority," would be shaken. But my contention is that the doctrine in question is not taught, "only on their authority." The books interpret and explain and illustrate the Christian life; but the life itself is independent of all documents, and existed before any of them were written. The New Testament is invaluable and essential in our controversy with Rome, and with all who accept Christianity, but have, as we hold, departed from its primitive simplicity. But on this fundamental question, on which all orthodox Christians are and always have been agreed, we have other evidence in the depths of our own souls.

What we have felt and seen
With confidence we tell.

Surely *The Inquirer* does not need to be informed that the living church existed before the New Testament was written, and that none of the first Christians referred to documents, but that they all testified to facts of living personal experience? Take the day on which the church was born, the day of pentecost, which we commemorate this afternoon. Peter and the rest arguing with Jews, quoted the Old Testament, but the ground of their argument was their personal experience of the power of the risen Christ to save men from sin. Listen to the text: "We are witnesses of these things, and so is the Holy Ghost," the Holy Ghost speaking in the depths of men's souls, and echoing there the truths fearlessly proclaimed by the first Christians. No man has ever accepted Christianity on documentary or literary evidence, and no man who has experienced the saving power of Christ could ever reject it on such grounds. Let me conclude with the memorable testimony of one of the most experienced and sensible men in England—Dr. Dale, of Birmingham. Dr. Dale is not a sentimental dreamer, or an ignorant enthusiast. Listen to his words: "When a man is regenerated, he receives a new life, and receives it from God. In itself regeneration is not a change in his old life, but the beginning of a new life, which is conferred by the immediate and supernatural act of the Holy Spirit. The man is really 'born again.'" Yes! and a man whose Christianity is not a theory, or a speculation, or a creed, but a realized life, is not at the mercy of documentary evidence.—*Michigan Christian Advocate.*

"The Acts of St. John."

BY REV. M. J. CRAMER, D. D.

Dr. Theodore Zahn, professor of Theology in the University of Erlangen, Bavaria, has achieved considerable distinction in the theological world of Germany, by his original researches and publications in the department of early Christian literature. His object is not only to bring new facts to light pertaining to that literature, but more especially to discover fresh evidences in favor of the genuineness and credibility of the New Testament Scriptures. The results of his labors are, therefore, to be received with sincere gratitude, the more so, since the negative critics have left no stone unturned to invalidate them. His work in this department relates in general to the apocryphal, legendary, and martyrological literature of the years, A. D., 70 to 400. As all such literature contains some "morsels of fact and grains of truth," Prof. Zahn feels it his duty to discover and communicate them to the Christian world. One of his latest works relates to the apocryphal literature concerning the Apostle John, and is entitled, "*Acta Joannis*,"—"The Acts of John." It is a fact, that even during the lifetime of the Apostles, but more especially after their death, fictitious stories and poetic legends were circulated concerning them and their doings and teachings. This is particularly true of the Apostle John. What has thus been related or written about him, Prof. Zahn has collected and edited under the above title, having availed himself of the literary remains, in the same department of the late Prof. Tischendorf. And here he furnishes us for the first time, with a carefully and critically edited text of a "Book by Prochorus," one of the seventy disciples" (Luke X: 1-17), and also one of the "seven deacons" (Acts VI: 1-5), entitled, "*The Acts of the Holy Apostle and Evangelist John, the Theologian, written by his disciple Prochorus*." It is something like a romance, written by a Pseudo-Prochorus, according to Dr. Zahn, between the years 375 and 400, in which poetic inventions are largely interwoven with historic traditions concerning that Apostle. The text with appendices occupy pages 1-192.

Then follows another book, entitled, "*The Travels of St. John*," by Leucius Charinus, (pp. 193-252.) This is likewise a romance, preceded by extracts from the early Church-Fathers concerning this author. The text, like that of its predecessor, is carefully and critically edited, and is supplied with critical and explanatory notes. The whole is preceded by a learned and valuable introduction, (pp. I-CLXXXII), in which the editor treats of the history and sources of the text, of the personal history of their authors, of their historical value as evidences in favor of the Apostolic origin of the Fourth Gospel, and etc.

According to Prof. Zahn, there has been a disciple of John by the name Leucius Charinus; and after his death, a man who assumed his name, elaborated the traditions of the former concerning St. John into a romance, containing an intermixture of truth and fiction.

A very interesting section on the historical value of these two "books" closes the Introduction. Dr. Zahn comes to the conclusion, that the Gospel of St. John, together with the Synoptic Gospels, were in constant use in the Christ-

ian churches in Asia Minor during the first four centuries, and that the Apostle John, at an advanced age, wrote the Gospel bearing his name, having the Synoptic Gospels before him as references. Hence Prof. Zahn's work may be regarded as a fresh testimony, in favor of the Johannine origin of the Fourth Gospel, as well as of the fact, that the Apostle John, and not the mythical "Presbyter John," was for a number of years at the head of the Church of Ephesus. Critical students of the literary history of the New Testament Scriptures, as well as theological libraries, should procure this work.

Among the earliest (non-apostolic) Christian documents, is the "*Epistle of Barnabas*." Barnabas was a frequent traveling companion of the Apostle Paul, and often associated with him in Christian labor. But whether he is the real author of this Epistle is a question of deep interest, both on its own account, and because of its bearing on the historical and critical spirit of the early Christian Church. The literature on this subject is already extensive. The latest contribution thereon is Prof. Dr. John Weiss's work entitled, "*The Epistle of Barnabas Critically Investigated*," (pp. 144, Berlin, W. Hertz, publisher, 1888.) Though it is admitted on many sides that the external evidences in favor of Barnabas being its author are strong, nevertheless the internal evidences against it are considered by many eminent Biblical scholars as far stronger. It is true, that in the Sinaitic Bible this Epistle follows the Apocalypse; that Eusebius and Jerome ascribe it to Barnabas, but number it among the "apocryphal" writings; that Clement of Alexandria and Origen speak of it as the "Epistle of Barnabas;" but the internal evidence points with greater force to a post-apostolic writer. Prof. Weiss elaborates this point very fully and clearly. His conclusion is, that the author was neither a converted Jew, nor were the readers to whom it was addressed, converted Jews, but Gentile converts, who before their conversion, had already a tolerably intimate acquaintance with the Old Testament Scriptures, through the medium of the Septuagint translation. The discussion of this point is intensely interesting and instructive, and is by far the most valuable part of the book. The discussion of the relation of this Epistle to the New Testament Scriptures, as, also, the critical sifting of the original text, are likewise of great interest. Altogether this work is one of the richest contributions to the literature on the "Epistle of Barnabas," and, hence, on the earliest Christian (uninspired) writings. Biblical scholars and students of Church history will find it a most interesting and instructive work.

East Orange, N. J., July, 1888.

The Harvest Field, published in South India, says it could mention 20 or 30 places in which Brahmins have formed themselves into societies for the sole purpose of studying the Bible. No missionaries are admitted to their meetings; but they occasionally submit questions to missionaries by messenger, and the answers are reported back to the meetings of the societies. A writer says: "Even in the monasteries of this land, and by some of the high priests of Hinduism, the Sanskrit Bible is to-day a book anxiously studied."

Youth's Department.

Old Dinah.

BY WESTON, IN SUNDAY SCHOOL TIMES.

"Why Bessie! what is it, my darling?" and mother put her arms lovingly about the little girl, whose cheeks were wet with tears.

At this Bessie threw her arms around her mother's neck, and for a little while could not speak. When she did, she said earnestly:

"I don't mind so very, very much; but then it was hard to say good-bye to dear old Dinah."

"And why must you say good-bye to her?" asked mamma, who noticed now that the old black doll, who had been nurse to all the others, was by her side.

"Oh! you don't know,—do you?" said the little girl. "Well, you see, I have been thinking of what I heard you say the other day about making sacrifices ourselves, after all Christ did for us. I never made any, you know, and I was afraid God might think I did not love him enough; so I began to wonder what I could do, and then I thought of Dinah."

"And what are you going to do with Dinah?"

"I'm going to give her to little Sadie Black. You know, mamma, God has not given her as much as he has me; for he took her dear mother away when she was very small, and her papa is away all day, and she is very lonely sometimes, because she is sick a good deal. The day she came here to play, she learned to love Dinah so much she did not care for any of the others. Now you know, mamma, I would rather give all my other dolls away and keep Dinah; but I know that Sadie would rather have Dinah, so I am going to give her up. She is not so beautiful as any of the others; but I think God will understand why I give her,—don't you?"

"Yes, my darling." "And he won't think it was because I didn't want to do it that I cried. It was only that I loved her so dearly I could not let her go at first without crying."

"God judges us by our motives, little one, and he knows all our secret thoughts. He knows all you feel now about giving up old Dinah, and he loves you for it."

Then, mamma, I think I had better go at once, because Mary said yesterday that Sadie was sick again, and it might be a little comfort to her to have Dinah."

And so Bessie was made ready by mamma, and allowed to go all by herself with Dinah. She went off very bravely, but mamma waited anxiously for her to return, fearing she would feel badly to come and leave Dinah behind, but, to her surprise, Bessie flew into her arms crying excitedly, "O mamma, mamma, I'm so glad I did it! Oh, you don't know!" And then she kissed her mother over and over again before she continued. "You see, Sadie is very sick, and the doctor was there, and— I can't tell you all now, mamma, but the doctor said I had done her more good than he had, and he said I might come again this afternoon and stay an hour; and then he asked me what made me think about it, and I said it was you, and I told him what you said the other day, and he gave such a funny little grunt that I did not like him much for a minute; but when he said he wished there were more mammas like mine, I liked him again. And, mamma, it don't seem now as if I had made any sacrifice at all, for it really was so easy. You see I may some day have another colored nurse. Of course, she would never, never be like Dinah—she couldn't be; but then I would not have Dinah back now for anything. You see Sadie needed her more than I did, and I had no right to keep her. I am so glad you said what you did the other day, for I would never have thought of giving Dinah up. Mamma, what do girls do

who don't have any mothers to talk to them as you do to me?"

"I am afraid a great many who do have them don't profit by what they hear, as my little girl has done this time."

"I don't see how they can help it, mamma, and I only wish I could tell them how happy it would make them."

Prompt Obedience.

"Obey" and "tell no lies" were the two precepts which summed up the whole duty of a boy, in the day when Mr. T. Adolphus Trollope was a lad. He tells an incident of his boyhood, which shows that his obedience was prompt and habitual:

Young Tom, his mother and her friend, Mrs. Gibbons, with her daughter Kate, were returning one afternoon from a long ramble in the country. While crossing some fields they came to a steep, grassy declivity, down which Tom and the little girl ran, hand in hand.

"Stop, Tom!" called out his mother, suddenly. He halted as quickly and as obediently as a well trained pointer, and brought his little companion, also, to a full stop.

His mother and her friend followed in the line in which the children had been running and a few rods in front of where they had stopped, discovered a disused, but open and unfenced well.

The boy's prompt obedience saved his and the girl's life. The mother was not acquainted with that part of the country and knew nothing of the open well; but a sudden impulse prompted her to call, "Stop, Tom!"—Sel.

Said a little girl who was not giving so much as before to Missions: "I am not acquainted with Mrs. Heathen and her children, and I don't want to give her so much money." Is not this just the trouble with great numbers of other people? Every thing which helps to make them acquainted with the need and the ones who need will swell their hearts with desire to aid and swell their contributions. Push the literature of Missions!—Pittsburg Advocate.

To the General Conference.

THIRD PAPER.

The direct way to the General Conference, from Wilmington to New York, was by railroad, crossing the Keystone State and New Jersey; thus connecting the Diamond with the Empire State. This brings almost as many objects into notice, and creates as much interest perhaps, as any other route of the same distance on the continent. It may be divided into three parts; from Wilmington to Philadelphia, from Philadelphia to Trenton, and from Trenton to New York. At the beginning you pass over the upper boundary of the State of Delaware, then enter Pennsylvania, and crossing the Delaware river at Trenton, you traverse New Jersey to the Hudson, at Jersey City, when the great Metropolis spreads out before you.

The entire route is historic. Wilmington begins at the junction of the Christiana and Brandywine and lies between them, expanding towards the Highlands. Both these streams are historic suggesting adventure and chivalry; the resting place of religious emigrants from the intolerance of Europe, and abounding with events of revolutionary fame. In their vicinity our great Washington fought for American Liberty, with La-Fayette to aid him; Philadelphia and its vicinity were consecrated to freedom, by its immortal Declaration, by Legislation and by arms. Trenton ever fresh in our national archives, for its battle and victory in the cause of Independence. And finally New York, full of memorials of Colonial heroism, of commercial and scientific achievement and of progress in civil and religious liberty.

The morning I embarked upon the trip was very pleasant and bright, and no weather indications to the general observer to excite apprehensions, to encumber ourselves with umbrella and overcoat was considered superfluous; but before my destination was reached the atmosphere became cooler, clouds overspread the sky, and the rain descended, making the situation uncomfortable, and suggesting a theme for moralizing, which it was not easy to resist. In this journey I was left to myself; there was no fellow passenger whom I knew, in whose converse I could find annoyance or pleasure. The opportunity to think was undisturbed, intensified by memories and anticipations, while the living freight about me, and the numerous objects coming in view by the ever-changing transit, relieved the hours of weariness. A serious casualty occurred on the last division of the way: a footman, or laborer, on the track, while seeking to escape a train coming in one direction, was struck by a train coming in another direction, and fatally wounded. Attention to the unfortunate victim detained the train a half hour or more; another occasion for solemn admonition and reflection.

One thing was very noticeable, and that was, the numerous contrasts in the home precincts, and social situations along the way. There were many beautiful dwellings with every indication of comfort, thrift and culture, and some portions of the country were highly improved, while there were many other homes that looked poverty stricken, and many rural scenes of barrenness and neglect. Some things looked old, and some new; some in a state of improvement, and others on a decline. While scarcely a single point seemed to have reached its proper measure of development, others were obviously half a century or more behind. Nothing seemed finished, some showed marks of a tardy improvement, and not a few of delapidation. These varied indications abounded even in Brooklyn and New York, as well as in the cities, and villages and rural sections along the way.

It seems to me, it is high time that the early settled portions of our country should be in a better state of improvement; at least the whole situation should indicate a thrifty outlook. It is by far too soon to show marks of decay. While it is capable of a higher culture, with little evidence of receiving it, it is a reproach, at once to the industry and philanthropy of our people. It is a matter of pleasure to the writer to bear testimony, that the best developed and most improved portion of his route at least in appearance, was the first division, the most southerly one, lying between Wilmington, our three-hilled Metropolis, and the city of brotherly love.

With many things unwritten and numerous suggestions that could be traced, I now take leave of the subject, resting my pen till some future occasion may give the impulse to write again.

B. F. PRICE.

Home Toilets.

There are some women, too many, who dress at home in such a style, that they are always ashamed to be seen by anybody but home folks. If a knock at the front door is heard, they run and hide, or wait till they have "fixed up", before opening it. In their creed anything is good enough for home folks; all nice things—clothes, food, dainties—must be saved for company. Any old calico or woolen dress is good enough to do housework in, any old worn out shoes good enough to wear round the house. As a natural result of this theory, the parlor is shut up, save on great occasions, the sitting room is rarely used, and the family life passes entirely in the kitchen. It is no unusual thing for women who hold such theories, and carry them out in practice, to find no time to comb their hair till after the dinner work is done, and go round with it in a

frowse two-thirds of the day. This is perhaps, the case with farmers' wives more than with any other class of work people. The mechanic's wife has got breakfast and told her husband good-bye for the rest of the day by seven o'clock in the morning, but at that hour the farmer's wife sees no stopping-place for hours to come. Milk, cream, butter, chickens, pigs, calves, children, hired-help, keep her hands and her thoughts busy, too busy to think of how she looks while at her work. But how she is continually impressed on her children, her husband, her servants, if she has them, and this impression often results in the going of her sons to cities and into trade or mechanics, rather than staying on the farm. It results in a preference on her daughter's part, for professional men and merchants, rather than farmers, for their husbands. Nothing is more natural.

Pretty and tasteful home toilets are not expensive. Calico of fair quality can be bought at eight cents a yard, and with a clean calico dress on and a nice calico apron, the housewife may always be neatly dressed while at her work. If she unvaryingly combs her hair in the morning before engaging in any household task, her hair will be in order for the day, and a lesson of value will be set her entire household. She will be in a condition to require, as she should, the same tidiness of coiffure in her daughters. A bit of edging on her neck may take the place of a collar, if the collar is too much trouble; and thus neatly attired in fresh calico, and with whole shoes on, she need not hide if there comes a knock on the door.

The wife who is careful of her own appearance while at her work will have more influence in persuading her husband to look no worse than he need to while at his work, than she who cares for none of these things. Much as one may think he or she despises dress, there does not live the man or the woman, whose self-respect is not fortified by proper attention to the clothing of the body, which is the temple of the indwelling soul in which dwells the Holy Spirit.—Christian Advocate.

It Doesn't Pay.

It doesn't pay to hang one citizen because another sells him liquor.

It doesn't pay to have one citizen in the county jail, because another citizen sells him liquor.

It doesn't pay to have one citizen in the lunatic asylum, because another citizen sold him liquor.

It doesn't pay to have fifty workmen ragged, to have one saloon keeper dressed in broadcloth and hush with money.

It doesn't pay to have smart, active, intelligent boys transformed into thieves, to enable one man to lead an easy life by selling them liquor.

It doesn't pay to have fifty workmen and their families live on bone soup and half rations, in order that one saloon keeper may flourish on roast turkey and champagne.

It doesn't pay to have one thousand homes blasted, ruined, defiled, and turned into a hell of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It doesn't pay to give one man, for \$15 a quarter, a license to sell liquor, and then spend \$5,000 in trying another man for buying that liquor, and committing murder under its influence.—Christian Secretary.

Obituaries.

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

Samuel Layton Parker, son of John and Mahala Parker, was born in Wicomico Co., Maryland, Jan. 19th, 1855. With a pious father and a praying mother, it is not surprising to find him at the early age of thirteen years, consecrating himself to God at Melson's Church, on old Salisbury circuit. He remained with his father on the home

farm until he was twenty-one; and then came to this city to seek his fortune. He found employment with the P. W. & B. Rail Road Company, Delaware Division, and remained in their employ until his death. After serving in subordinate positions in May 1879, he was promoted to brakeman. In 1882 he was promoted to extra conductor, in which capacity he served during 1883-4. In 1885 he was promoted to regular conductor.

On Dec. 4th 1884, he was married to Miss Martilla A., daughter of Wm. C., and Ann M. King of Laurel, Del., Rev. Albert Chandler officiating.

Thus far we see Brother Parker as an energetic, industrious business man—one who by strict attention to his chosen occupation had won the confidence of his employers, as shown by his promotions. But brother Parker was more than a mere business man—he was a Christian. When he left the farm, he did not leave his boyhood's purity, and faith, and religion behind him; but we find him seeking at once a new church home in his adopted city. Scott now becomes the Bethel of his manhood, as old Melson's had been of his boyhood. His love for Scott grows stronger and stronger as the years go by. And although surrounded by daily temptation, as every busy man is, we find him here in his new home united with the church, identified with the Sunday-school, working for God as faithfully as for the Rail Road Company; and the brethren at Scott, appreciating his earnestness and his piety, honor him by electing him a Trustee—the youngest member of the Board. In all this service, both secular and spiritual, he found a worthy helpmeet, and a fountain of holiest inspiration in the love and fidelity of his pious wife, and in the beauty and innocence of the little cherub, God had sent into his home, bearing upon its infant features the likeness of his own. And he loved them, as husband and father, as only a Christian man can love.

But alas! this bright picture of a sanctified Christian home is to be blurred, and blotted out by the grim destroyer. On Friday June 22nd, at half past ten P. M., he kissed wife and babe "goodnight," and starts out on what proves to be his last run. Delmar is made alright. He is given the "through freight." This is broken into two sections. He is given first section. This will put him back into his home at the soonest possible minute. He left babe very sick, and wife weary and anxious. He longs to be with them to cheer them both. They are past Dover. He will make the run as soon as possible. They were just dashing through Brenford, when he swung himself out to look for hot boxes. He did not see the cattlepen, only a few feet ahead, nor hear the warning cry of a brakeman; he is knocked from his train. The train is stopped at once; and the strong hands of those train companions, tenderly raise their unconscious conductor, and take him to Clayton. The mail train at 12.25 M. brings him, still unconscious to the little home.

Then followed two days of anxious suspense, in which the soul trembled to be free, yet still delayed its flight. Oh, how many earnest prayers went up to God, from wife, mother, brother, pastor, and the church, all burdened with the one petition, "Spare him, O Lord." Then came the end. At 5.45 P. M., Monday, June 25th, without a struggle, he fell asleep.

Thursday, June 28th, loving friends followed him to the grave, over the road over which he ran so many times, to Laurel, Del., the place of his marriage. Revs. N. M. Browne, Vaughan Smith, J. O. Sypherd, and C. S. Baker assisted the pastor in the services. There we left him to rest until the trump of God shall summon him to the resurrection of the just.

VAUGHAN S. COLLINS, Pastor.

Wilmington, Del., July 9th, 1888.

Elizabeth, daughter of the late Joseph and Mary Hallowell, a native of Wilmington, Delaware, fell asleep in Jesus, in that city, June 23rd, 1888. She joined Asbury M. E. Church in 1828, as an earnest inquirer, under the pastorate of Rev. Solomon Higgins. After long and earnest struggling, she was powerfully converted, early in September 1835, at a camp-meeting in Sewall's Woods, near Elkton, Md. Feeling the need of a deeper work of grace, a few years later she sought and obtained the blessing of perfect love, which she retained till death. In April 1850, with a few others she formed what is now Union M. E. Church. She was devotedly attached to the church of her choice, and uniting in her efforts to promote its temporal as well as spiritual prosperity. She loved the Sunday-school, and was a faithful teacher, (at times a superintendent) for fifty-three consecutive years; many are scattered o'er our happy land, who received instruction from her, never to be forgotten.

She loved the Bible, and her daily life comported with its precepts. She was a kind, congenial friend, a faithful daughter, and a devoted Christian.

The first Sunday in Oct., 1887, she attended divine worship, and partook of the Lord's supper for the last time. Suffering patiently through weary months, she gently passed away from the labor and pain of earth, to the unbroken rest of Heaven.

JENNIE E. MAGEE.

Wilmington, Del., July 2nd, 1888.

Thomas J. Johnson died peacefully at his residence, Cedartown, Md., June 6th, 1888, after a brief but severe illness, aged fifty-eight years.

Mr. Johnson was a successful merchant, and a thoroughly honorable man; modest and unassuming in his manners, of kindly disposition, and easy of approach. He was liberal in his mode of living, and unostentatiously gave freely of his means to charitable objects, and to purposes that tended to promote the welfare of the community.

He leaves a wife and two bright and interesting little boys. His death has cast a gloom over the entire community. The poor have lost a great friend. His remains were laid to rest in the M. E. Cemetery, Snow Hill, Md., to await the resurrection.

The Sunday School.

LESSON FOR SUNDAY, JULY 22nd 1888;
EXODUS 35: 20-29.

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

FREE GIFTS FOR THE TABERNACLE.

GOLDEN TEXT: "God loveth a cheerful giver" (2 Cor. 9: 7).

20. *All the congregation . . . departed from the presence of Moses.*—Covenant relations having been restored, Moses invited the people to bring freewill offerings for the building and furnishing of the tabernacle, enumerating each article wanted. Those of a "willing heart" were to offer contributions, and those who were "wise-hearted" were to undertake the work of manufacturing and construction under appointed supervisors. It was after listening to this announcement, that the people retired to show at once, their gratitude and repentance, by presenting the required offerings. Says Bush: "There was, no doubt in view of their recent transgression, the working of a spirit very much akin to that awakened by the apostle, and described in the second Epistle to the Corinthian Church: 'For, behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.'"

21. *They came, every one whose heart stirred him up.*—It is evident that some hearts lacked the spontaneous outgoing toward God which manifested itself in voluntary gifts. Note that under the old dispensation, as under the new, it was the devotion of the heart, and not a mere mechanical obedience that was required. *Whom his spirit made willing.*—"God loveth a cheerful giver" was as true in Moses' time as now. *Brought the Lord's offering*—a Hebrew idiom, meaning, "the offering to the Lord." *For the work of the tabernacle of the congregation* (R. V., "the tent of meeting").—While the people were engaged in their idolatrous work of making the golden calf, Moses was receiving from Jehovah on the mount, the pattern of a portable tent in which He would consent to dwell, and the most minute directions concerning its furniture and the ritual of worship. *Holy garments*—for the priesthood.

22. *Both men and women.*—The Jewish critic Abrabanel contends that the phraseology implies the precedence of the women in making their offerings. "The devout sex" was the first to respond. *Brooches*—R. V., "brooches." *Rings*—R. V., "signet rings." *Tablets*—R. V., "armlets." Rawlinson prefers to think that the "tablets" were bead necklaces such as were worn by the Egyptian women. *All jewels of gold.*—Many of these were doubtless heirlooms descending from father to son, from mother to daughter, from Abraham's day. And some of these ornaments were acquired from the spoil of the Egyptians and of the Amalekites. *Every man . . . an offering of gold*—"what ever gold he had set apart as a wave-offering (a sacrificial gift) for Jehovah."

23. *Blue*—a Phœnician dye, extracted from a shell fish; supposed by the rabbins to have been sky blue, the favorite color in sacred art for heavenly things. Christ and the Virgin Mary are frequently mantled in blue in Roman Catholic churches. *Purple*—the royal color, the dye being furnished by the *murex*, a shell fish found near Tyre, and in such small quantities as to make it very rare and costly. *Scarlet*—better, "crimson;" procured, as some writers say, from the female ilix, or according to others, from a species of cochineal. Says Canon Cook; "The names of the colors are used for the material which was dyed with them. The Jewish tradition has been very generally received that this material was wool . . . The three colors, blue, scarlet and purple, have been recognized almost universally as royal colors." *Fine linen*—made of Egyptian flax, and of so rich a quality that it was valued in some cases at its weight in gold. "Egypt," says Dr. Smith, "was the great centre of the linen manufacture of antiquity." Says Bush: "When the marriage of the Lamb is described in the Apocalypse, it is said of the bride, that it was granted her that she should be 'arrayed in fine linen, clean and white,' for the fine linen is 'the righteousness of saints.'" *Goat's hair*—the usual material for making tents in ancient times, both by nomadic tribes and by civilized nations, like the Romans for their soldiers. The goats' hair differed greatly in quality, from extreme coarseness to a silky fineness. *Red skins of rams* (R. V., "rams' skins dyed red").—The tanning and dyeing of leather appears to have been one of the earliest of the Egyptian domestic arts, judging from

the mummy straps, sandals, etc., which have come down to us. Herodotus describes the manufacture in his time (Hist. IV, 189). *Badgers' skins* (R. V., "seal skins")—probably the skin of the dugong, or some similar sea-animal. These skins formed the outer covering of the tabernacle (26: 14.)

24. *An offering of silver.*—What became of this offering does not appear. Says Rawlinson: "All the silver actually employed in the sanctuary, came from the half shekels paid when the people were numbered (38: 25-28.) Perhaps the silver free-will offerings were returned to the donors." *Brass*—or bronze. Not much was needed of this, since it was needed only for the altar of burnt-offering with its utensils, the laver, and for certain sockets and pins. *Shittim wood* (R. V., "acacia wood").—Canon Tristram describes the tree as "a gnarled and thorny tree," resembling the hawthorn; and the wood as "hard and close-grained, of an orange color, with a darker heart, well adapted for cabinet work."

25, 26. *All the women.*—Among the Hebrews, women held a place of honor. It is especially noted that they were appropriately employed. *Wise-hearted*—skilled in the usual feminine tasks, and eager to use their skill. *Did spin with their hands*—So, according to Solomon's description, the virtuous woman "layeth her hands to the spindle, and her hands hold the distaff." Wilkinson gives testimony to the expertness of the Egyptian women in spinning. The threads were commonly dyed before spinning. Keil remarks: "At the present day the women on the peninsula of Sinai, spin the materials for their tents from camels' and goats' hair, and prepare sheep's wool for their clothing." *Whose heart stirred them up in wisdom.*—Their skill was quickened by love and gratitude. God had become reconciled again to the nation, and the women were eager to give the best of their labor to adorn His sanctuary.

Woman was not shut up, as Eastern females are, in a separate part of the house, jealously guarded, but mingled freely with the other sex in the family and among strangers. She entertained the guests, appeared at the family feasts and at marriages, took part in public festivals, went to the sanctuary—not unfrequently quite alone; in short, enjoyed free social intercourse, so far as at all possible in those times and circumstances (Eidersheim)."

27. *Rulers brought onyx stones.*—In those days when there were no banks, precious stones, spices, etc., were frequent investments. The onyx does not rank high in value with us, but may have been valuable then. It is mentioned in Gen. 2 as a product of the land of Havilah. The names of the children of Israel were engraved on two of these stones, which were worn on the shoulders of the high priests' ephod, as "stones of memorial." An onyx also was included in the stones on the breastplate. It was probably the same stone which we call by that name—stratified in colors, or banded, capable of being polished. *Stones to be set.*—The breastplate contained twelve of these. *For the ephod*—a priestly vestment, made of blue, purple and scarlet yarn, and "fine-twined linen," the work of the weaver; originally consisting of two parts, one for the back and one for the front, joined at the shoulders, but, in later times, according to Josephus, made in the shape of a tunic. On the top of each shoulder band were set two onyx stones. *Breastplate*—the most costly and conspicuous ornament in the high priest's livery, made of richly-embroidered cloth, double, enclosing the Urim and Thummin, and bearing on the front, in four rows of three each, twelve precious stones, each engraved with the name of a tribe of the children of Israel. The high priest thus bore the names of the people on his heart when he went in before God. The breastplate was fastened to the ephod.

28. *Spice and oil for the light, etc.* (R. V., "and the spice and the oil; for the light, and for the anointing oil, and for the sweet incense").—The oil for the light was to be "pure olive oil beaten" (Exod. 27: 20); the spices required for making the holy anointing oil were "pure myrrh," "sweet cinnamon," "sweet calamus," and "cassia" (Exod. 30: 22-25); the ingredients required for the "sweet incense" were "stacte, onycha, galbanum and pure frankincense" (Exod. 30: 34).

The materials are three metals; three colors of animal origin; two textile fabrics, the one vegetable, the other animal; two sorts of skins, one species of wood, oil from the olive, onyx stones, and other precious stones twelve in number, for setting. Reckoning spices as one class, and precious stones as another, we have here twice seven kinds of material; of which four are from the mineral kingdom, four from the vegetable, and six from the animal (Murphy)."

29. *A willing offering*—so willing and lavish that more was brought than was required, and Moses was compelled to call upon the

people to desist (Exod. 30: 6, 7); and it came from all classes. Possibly the mercy of God as evinced in His late reconciliation after their terrible sin, prompted this spontaneous and universal offering. The tabernacle, with its furniture, is estimated to have cost over a million dollars. *Which the Lord had commanded.*—Never was a structure planned with such minute specifications, including every pin, socket, loop, tache, etc. And all these were furnished by the divine Architect, nothing being left to human wisdom. God's house was of His own planning.

Frances E. Willard.

This distinguished lady who is perhaps one of the most prominent women of the age, was born at Churchville, near Rochester, N. Y. Her parents were New England folk; her mother being descended through a long line of ministers and teachers. Her early years were spent near Janesville, Wisconsin, on a farm, where she was surrounded with beautiful rugged scenery; with brothers and sisters for playmates. There she communed with nature, studying earnestly this great unwritten book, and winning from the active sports of childhood stores of health and strength for life's later conflicts. Her early education she received mainly from her mother assisted by a governess. The home life in which she shared was most novel; the world at large was reproduced in the little family circle. They had a board of public works, an art club, a newspaper edited by Frances, poems were written, a home republic founded, etc. Learning thus to tread with free and easy step the little world at home, they were better prepared for the actual duties of life.

Her parents, removing later to Evanston Ill., she had the advantages of the excellent schools of that place. Her early womanhood was spent as teacher in the school-room endeavoring with marked success, to inspire every pupil with some definite purpose in life.

In 1868 she crossed the Atlantic, spending two and a half years in study, and extensive travels. Among the positions she occupied in schools of higher grade were those of president of Evanston Woman's College, the first high grade educational institution in our land, with every department administered by women: in 1873 she became dean of the college, and professor of Aesthetics in the North Western University with which the college united.

Nature it is said designed her for a journalist, but thwarted her purpose by giving her the heart of a philanthropist, be that as it may, she finds time to use her talent in rendering excellent service to literature, scattering her abundant stores of knowledge and observation with her graceful pen in the intervals of her busy life. On October 1874 the great wave of temperance, sweeping over our land, aroused her from her quiet study of aesthetics. Hitherto she had given but little thought to the liquor traffic; had even, we are told drunk wine frequently when abroad. But the voice of others' woes awakened the sympathy of her noble loving heart; and from this time, despite the protestations of friends, the advancement of this cause, was the cherished object of her life. In the following November, the W. C. T. U., organized with the subject of our sketch for its corresponding secretary. It was at this session she offered the memorable resolution, "realizing that our cause is combated by mighty and relentless forces, we will go forward in the strength of Him who is the Prince of Peace, meeting argument with argument, misjudgment with patience, and all our difficulties and dangers with prayer." Five years later she became president of the Union, and from this time the story of her life is inseparably interwoven with the history of the cause she espoused and to which she is so truly devoted.

Whatever things are true, pure, noble, lovely, or of good report, these does she admire, practice, and endeavor to implant in the hearts of humanity. Un-

rivalled in conversation, as a speaker, she is the "peer of Everett in rhetorical finish, of Phillips in oratory; her magnetic musical voice winds its way to and rivets the attention of her remotest listener. Her pleasant home life at "Rest Cottage" is frequently interrupted by calls from her great army of workers, to come to organize, encourage, and assist in forward movements, and a right noble captain is she, with the inspiration of courage in her presence. Some time not far distant, recruits will have so strengthened the large forces of to-day, that the enemy shall be completely vanquished, and many now in the thrall of the foe, be made free indeed.

M. ALICE BROWN.

Bay Side, Talbot Co., Md.

The historians of ancient Greece records the many victories they achieved over their enemies. They tell us how Xerxes with his 2000 ships of war was defeated off the island of Salamis, with 200 Greek vessels, while the proud Persian monarch, seated on his rich throne, viewing the fearful conflict, saw his mighty navy fall into the hands of his enemies. The greatness and glory of Greece is of the past. So is it with some churches: their greatness belongs to other days. But this is not the case with the Bayside M. E. Church. Her past history is indeed a grand monument, challenging our admiration. Yet its glory does not eclipse her present greatness. We doubt, if any church on the Peninsula has passed through such thrilling scenes. In her laity were men, who were representative men in the State and Nation. Her liberality was a proverb throughout the old Philadelphia Conference. Here was the favored resort of church beggars in the early days of that Conference. Her generosity was in keeping with her wealth.

It was the great battle ground of the schism of 1828. While other churches on the circuit were yielding, and the disintegrating storm was sweeping like a mighty cyclone, this church with the immortal George G. Cookman, at the helm, was immovably fixed on the rock of Episcopal Methodism, and through her firmness, other churches took courage, and the grand old Easton circuit was saved from the radical whirlpool of '28.

In later days when men's passions and prejudices seemed to run away with their better judgment and it was predicted that the old Bayside church would soon become a habitation for the beasts of the field, under the prudent, but dauntless Wm. B. Walton, the same love and devotion that inspired the men of '28 was kindled in the hearts of a few of their children. Love for the old Methodism had been handed down to them as a rich legacy. It was at the altar of the old church, that their fathers and mothers first saw the light; it was from her communion on earth, that they were translated to the fellowship of the saints in Heaven; by her ministers they had been consecrated to God in baptism. Though but a handful, they were like "Gideon's band" in these darkest of all days in her history. Men like Bro. Joseph Horney and Father Levi Harrison, and the noble Cooper sisters, stood by the old ship as she rode the storm; determined that the honored flag of our Methodism should not go down, they felt that the sacred and hallowed memory of the past should not be wiped out; and to day, Bro. Horney and the Cooper sisters, (God bless the noble and true women of the church) rejoice in seeing the church of their fathers standing in grander proportions than ever before. A new and beautiful structure has taken the place of the old citadel. In her pulpit has the gospel been preached by such men as Lawrence McCombs, Wm. Penn Chandler, Lawrence Lawrenson, Joseph Holdrick, Geo. G. Cookman, Levi Scott, T. J. Thompson, Wm. Cooper, and T. J. Quigly. With such men as their teachers their fidelity and loy-

alty to the M. E. Church is not to be wondered at. The writer esteemes it one of the greatest honors he has ever had conferred upon him by the church, to have been the pastor of old Bayside during his ministry; once as junior and afterwards as preacher in charge.

AN OLD PASTOR.

The Force of Habit.

There seems to be nothing truer than the old adage that "an established habit becomes a second nature." The plastic minds of children being easily impressed, they form habits either good or bad through early associations. This fact imposes on parents, guardians, and teachers great responsibilities, for if true to those under their care, instructions will be given them according to their own views of morality and religion. The first impressions made on the minds of the young generally give direction to the course pursued through life. That seems to have been the views of Solomon who said, "Train up a child in the way he should go, and when he is old, he will not depart from it." There are, however, some apparent exceptions to this rule, for some descendants of both good and bad parents, by a strong will power, depart from the instructions of childhood, and pursue the opposite course. Habits are formed in every stage of life, but those of youth are more deeply rooted, and no matter how clearly their evil effects are seen in mature years, without the grace of God it is almost impossible to overcome them. The confirmed drunkard who makes an effort to reform finds it very hard to overcome the temptation to drink, especially when away from home restraints. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

There are families perpetuated for ages, whose principles are adverse to religion, and scarcely any of them ever attend church, except on extraordinary occasions. Other families continue to live near them who almost without exception become religious in early life, and are generally at the front in every enterprise for the good of humanity, and the advance of Christ's kingdom. This is hard to account for on any other principle than force of habit.

There are neighborhoods where nearly every body attends church on the Sabbath day without any reference to who is to preach, and in every church many persons have formed the commendable habit of attending all the stated means of grace, and yet many of them may be without saving faith. It is a fact however, proven by both experience and the word of God, that those who are in the constant neglect of the means of grace, not only impoverish the joys of religion but are a stumbling block in the way of inexperienced members. The Apostle to the Hebrews says "let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh."

Profanity, lying, drunkenness, and many other bad habits are generally learned in youth, by improper associations. To prevent this, great care should be taken to keep the children from the centers of wickedness, and to instill in their minds a love for good Society, and the importance of obeying the laws of nature, and a hatred to unchastity, and vulgarity.

Good habits lead to health, honor, usefulness, happiness and long life. But bad habits are productive of evil and that continually, and sooner or later will end in dishonor, sorrow, decline, and in many instances in an untimely death. "For whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

J. HUBBARD.

Lawel, Del., June 9, 1888.

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Grover Cleveland, Allen G. Thurman and Levi P. Morton, nominees for election this fall to high positions, although sons of preachers of the Gospel, are not recognized and acknowledged as Christians. Ministers' sons are not the very worst, nor are they the very best of men.—Vienna Reformer.

Nor are all sons of all other good men, either. "Every man must give account of himself to God." But he who goes astray from the blessed influences of a Christian home, has the greater condemnation. It still remains true as declared by Solomon, "Train up a child in the way he should go, and even when he is old he will not depart from it." The trouble in some cases is, the child fails to take to the training, and in others the training is not wisely done. The statement stands, however, as a most encouraging general truth, to which the few exceptions that may appear, only prove its well-nigh universal application.

Those Interpolations.

In our issue of June 16th appeared an editorial, entitled "The Offense Repeated," in which we criticised the mutilation, by the officiating bishop, of the venerable form of the prayer of consecration, prescribed by the General Conference.

The Michigan Christian Advocate of June 23, dissents from our view, as follows,—

"The Peninsular (PENINSULA, if you please) METHODIST takes exception to the change which the bishops made in the ritualistic service, in consecrating Missionary Bishop Thoburn. Instead of the usual formula, Bishop Fowler used the words, "The Lord pour upon thee the Holy Ghost, for the office and work of a Missionary Bishop in the Church of God, for India and Malaysia." The words italicized were inserted to cause the act of consecration to conform to the act of election, and were appropriate and right."

Our brother entirely ignores the two points we made in our criticism; (1) There was no occasion whatever for any interpolation, as the form was equally appropriate for any bishop, whether a Missionary bishop or a General superintendent bishop, a Protestant or a Romanist bishop. Our bishops went out of their way, to make this discrimination between themselves and their brethren, our Missionary bishops; (2) Had there been occasion for any such change in the formula, the Bishops had no authority in the premises. The Ritual is prescribed by the General Conference, and it is the duty of our chief pastors, as

well as us lesser ones, "not to mend our rules, but to keep them."

The Central of July 4th, has an editorial on the same subject, and in The Christian Advocate (N. Y.) of last week, Dr. Buckley quotes a brief passage from this editorial, by way of a text for a characteristic deliverance.

As most texts are illuminated by their contexts, we will introduce the New York editor's critique, by quoting in full, the "note" in the Central, which he found so "interesting." The editor, Dr. Fry says,

"The PENINSULA METHODIST takes exception to the words used in the consecration of Dr. Thoburn to the missionary episcopate; and it criticises also the explanation of the words used in the report of the ordination published in the Central, which explanation it construes into an apology for the words used by Bishop Fowler. In regard to the words used in the act of consecration, "Take thou authority as a Missionary Bishop in the Church of God for India and Malaysia," we doubt whether there is any proper authority for their use, unless we allow that a precedent was established by the ordination of Bishop Taylor. Certainly there is no law for such a variation of the ritual, prescribing a form for the consecration of Bishops. The General Conference of 1856, which provided for the election of Missionary Bishops, authorized the Bishop "to ordain such person so elected; certifying in the parchment of ordination, that his episcopal jurisdiction is expressly limited to Africa." There was no intimation that they should express the limits of his jurisdiction in the consecration ceremony. There is now probably no means of ascertaining the facts in the case of the earlier ordinations. The Bishops report to the General Conference of 1860, that Bishops Janes and Baker "did ordain said Francis Burns a Bishop in the Methodist Episcopal Church, certifying in his parchment of ordination, that his episcopal jurisdiction was expressly limited to Africa." This conveys the presumption, that not even the qualifying word "missionary" was used. They probably used our present form without any variation whatever.

The Central, in reporting the fact to which we are referring, offered an explanation, not an apology. We believe that the words interpolated into the ceremony of consecration, "for India and Malaysia," should not have been used. A Missionary Bishop should be consecrated a "Missionary Bishop" simply. Otherwise, it would seem that a change of jurisdiction, as from Africa to India, or from India to China, would require a new consecration. Plainly we have two kinds of Bishops: the one General Superintendents, with unlimited jurisdiction, the other Missionary Bishops, with jurisdiction limited to one of our mission fields. It seems entirely proper and necessary that the words "Missionary Bishop" should be used, but there can be no need to express definitely his field. He would remain a Bishop if he were relieved from duty, but could not exercise episcopal authority. Had the matter been brought to the notice of the General Conference before the ordination, it is probable that it would have instructed the Bishops not to introduce the territorial limits of the missionary episcopate in the ceremony of consecration."

Upon this Dr. Buckley comments as follows,

"MISSIONARY BISHOP FOR INDIA AND MALAYSIA," IN THE ORDINATION SERVICE.

In an interesting note on the words, "Missionary Bishop in the Church of God for India and Malaysia," the Central Christian Advocate says: "There is now probably no means of ascertaining the facts in the case of the earlier ordinations. The Bishops report to the General Conference of 1860, that Bishops Janes and Baker 'did ordain said Francis Burns a Bishop in the Metho-

dist Episcopal Church,' certifying in his parchment of ordination, that his Episcopal jurisdiction was especially (expressly) limited to Africa. This conveys the presumption, that not even the qualifying word 'Missionary' was used. They probably used our present form without any variation whatever." On the above we have to say, that after the ordination of Bishop William Taylor as "Missionary Bishop for Africa," we asked the late Bishop Harris, by what authority the words "Missionary Bishop for Africa" were introduced. To this Bishop Harris replied, that he was present in his capacity as Missionary Secretary, at the ordination of the late Bishop Roberts, when Bishop Scott introduced the words "Missionary Bishop for Africa," and that in answer to a question from him (Bishop Harris,) Bishop Scott said that this was the form unanimously agreed upon by the Bishops, with which Bishop Burns was ordained; and Bishop Harris further informed us, that it was upon that ground and with those precedents, that the phrase was introduced into the ordination of Bishop William Taylor. It would appear from the above, that Bishop Fowler in ordaining Bishop Thoburn, followed the precedents from the beginning of the institution of Missionary Bishop."

This is perhaps the best possible defence that can be made for the offenders of '84 and '88; yet it only shows that in '58 and '66 a similar violence was done to our ritual, but does not touch the questions of propriety and authority. It may be conceded that if this statement of the recollections of these eminent gentlemen, Bishops Scott and Harris, and Dr. Buckley is accurate, these interpolations were made in two instances prior to the consecration of Bishop Taylor, and three times prior to that of Bishop Thoburn; but surely no one will claim that the mere repetition of an act, however frequent, can make it right if it was wrong when first done. So that had there been many more instances of interpolation, their multiplication would not have determined the question of propriety, or authority.

In point of fact, the cases of Messrs. Burns and Roberts are no more precedents for those of Messrs Taylor and Thoburn, than that of Dr. Coke, our first bishop, was for any one of his predecessors. Our first bishop was consecrated before his election, and that by a man who himself had never been either elected or consecrated. Would Dr. Buckley cite this case as a precedent in constituting our bishops to-day?

So in the cases of Bishops Burns and Roberts, the circumstances were so very peculiar as to make them indisputably exceptional.

There is room for grave doubt, whether the General Conference had the right to delegate its power of Episcopal Election to one of the Annual Conferences, and that a mission one; yet this is what it did in '56 and '64, and Francis Burns, was elected and John W. Roberts afterwards, by the Liberia Mission Conference, and subsequently consecrated at an Annual Conference session according to the specific instructions of the preceding General Conference.

In the cases of Bishop Taylor and Thoburn, however, no such peculiar conditions were present. After full and able discussion in each case, the General Conference resolved to elect a Missionary Bishop, and did elect; whereas, neither Burns nor Roberts were ever elected by the General Conference. Further, the consecration of our Missionary bishops was provided for by the General Conference under the identical regulations governing the consecration of the other bishops; whereas special and specific directions were enacted in the cases of Bishops Burns and Roberts. It was only in reference to the latter, and their exceptional consecration, that the Bishops were directed to "certify" to the limitation of their jurisdiction. This

did not appertain to the office, but to the then incumbents.

When it is remembered that these things occurred, when the passions and prejudices of the stormy times preceded and attending the great Rebellion of '61, blinded the vision and perverted the judgment of the best and wisest, there is little occasion for surprise. But to refer to these as furnishing precedents for action in such totally different circumstances, is marvelous indeed. In no just or proper sense are Bishops Burns and Roberts precedents for Bishops Taylor and Thoburn.

We were to waive this point, and admit the existence of precedents, still the two questions remain: was such variation of the ritual the proper thing to be done, and had the Bishops any right to make the change.

The Advocate's vindication of Bishop Fowler, in its last analysis, amounts to this—somebody else did the same thing before he did. Adam sinned and a good many others have done the same; ergo, we sinners of to-day have only followed the precedents from the beginning.

Rev. R. C. Jones, Odessa Del., was in Wilmington this week, on the mournful errand of attending the funeral of his sister, Mrs. Richard Shannon, who died Saturday the 14th inst., and was buried Tuesday afternoon of this week.

We are favored this week with an interesting contribution from the scholarly pen of Rev. Dr. Cramer, which appears on our first page. Our readers will be pleased to know, that Dr. Cramer will frequently write for the columns of the Peninsula Methodist.

Ministers' Sons to the Front.

Grover Cleveland is the son of a Presbyterian minister; Allan G. Thurman is the son of Rev. Pleasant Thurman, a minister of the Methodist Episcopal Church, who entered the Virginia Conference in 1806, and located in 1812, the year before his son Allen was born; and Levi P. Morton, is the son of a Congregationalist minister. John A. Brooks, Prohibition candidate for the Vice-Presidency is himself a minister.

General Harrison's family consists of a wife, a son and a daughter. The daughter was married a few years ago to Mr. J. R. McKee, a young wholesale merchant. Mr. Russell Harrison, the General's son, lives in Dakota. Mrs. Harrison's maiden name was Scott, and her family is one of the oldest and best known in Indianapolis. Her father, with one exception, is the oldest man in the active service of the government.

"The Quality of Christian Joy," on the first page of our issue of July 14th, by Mrs. E. C. Brooks, daughter of the late Rev. James Brads, of the Baltimore Conference, is an article of rare beauty of expression, and a singularly skillful interpretation of that anomaly in the experience of believers, so tersely expressed by the apostle, "Sorrowful, yet always rejoicing." The author has passed through "the valley of Baca," and writes from a deep experience. It will be profitable reading to all, especially to the sorrowful.

The editor of the Standard has some appreciative readers among the little ones across the seas. The following epistle is highly suggestive:

DEAR BROTHER PEPPER: We begin like that, as we see the letters in the Christian Standard begin so.

We have read about Bishop Taylor, and we want to send some money. I am the oldest boy, William, and I send half a dollar. I am the second, Harold; I send a quarter of a dollar; and father sends a quarter for baby. His name is Estrene. Please, will you have it put in the Christian Standard, that we may read our names, and know that the money reached you safely?

I (William) read "Our Youth" every

week, and am very fond of it. Please, will you put more pages for "Our Youth"? And Harold says, "I like the stories, too."

We are your loving friends, WILLIAM WATSON, HAROLD WATSON, ESTRENE WATSON.

Please print our names: William Watson \$ 50 Harold Watson 25 Estrene Watson 25

Total \$1 00 Hurtswood, Woodford, Essex, June 15.

Retiring Gracefully.

At the late General Conference of the Methodist Protestant Church, Rev. Dr. D. S. Stevens, president of Adrian College, was elected to the editorship of the Methodist Recorder of Pittsburg, which position has been ably filled for many years by Dr. J. Scott, who now retires from editorial duties. Dr. Scott has been the editor of the Recorder in all fifteen years. Last week the Recorder contained a short and appropriate valedictory, which closes with this beautiful sentiment: "Our life has been given to the church, and we have no disposition to take the offering from her altar. We retire from the editorial chair to resume the pastorate, if our services are needed and called for. If not, we shall resume some other work suspended, on account of the press of editorial duties. As the sun declines, and the shadows lengthen, and the time for labor lessons, we would quicken our pace, and improve the closing hours of day before the twilight deepens and the time for work is past. We know not what is before us; but if it is the Father's will, we would go from active service, to join the victor through who have been faithful to the end."—Religious Telescope.

Wine at Communion.

EDITOR OF METHODIST.—An item in your last number, copied from the N. W. Christian Advocate, asks "if there are any cases on record, of reformed drunkards being led astray by the use of fermented wine at the communion table."

This recalls a fact well known to us. Many years ago a man was converted in one of the Wilmington Methodist Churches, who had been of very intemperate habits. He was a mechanic, and would work industriously for a time, then go on terrible "sprees," lasting in some instances for weeks.

At that time, it was customary to use fermented wines at the communion table. When this new convert, a man of some 35 years of age, approached reverently the communion table, the odor and taste of the wine so revived his old appetite, as to unnerve and literally craze him; and he went out and entered upon one of the old time "sprees," lasting for several days. When he sobered, however, he had grace sufficient, or at least enough manly courage, to come before the church, and make a confession of his wrong doing, and renew his vows of devotion to God and the church. Relapse and confession were repeated several times, until he became so fully conscious of his weakness, perhaps the diseased condition of his whole system, that he determined to abstain from partaking of the sacred emblems. This resolution he adhered to, for years. I cannot state positively, but my impression is, that in after years, when more fully established in grace and confirmed in habits of piety, he partook of the sacramental wine without any damaging results. Aside from this, he was a most devoted and exemplary christian, and died in holy peace and triumph. There are, perhaps many Methodists now living in the city of Wilmington, who knew him well, and recall his glowing testimony to converting and sustaining grace, and his deeply devotional and fervent prayers.

Conference News.

SHARPTOWN, MD., E. H. Derrickson, pastor.—Sunday-school class taught by Mrs. I. W. Covington, and the pastor, received the missionary banner, July 1st, for largest collection.

GENERO, DEL., F. J. Corkran, pastor.—The Camp-meeting for this charge will begin, (D. V.) Saturday, Aug. 4, and close Aug. 11. Tuesday, Au. 7, will be "Temperance Day," and Thursday, Aug. 9, will be "Mission Day."

During the progress of the meetings held on Cherry Hill and Union charge last fall and winter, which began on the 18th of Sept. and continued until the 5th of Feb., with only one week's intermission, there were 70 persons who professed faith in Christ. Of the 70, 65 joined the church on probation. Of the 65 who joined on probation, 6 have removed by certificate; 1 has withdrawn; 5 have been dropped; 44 have been recommended for reception into full connection; 9 are continued on trial.

Misses, Lizzie Andrews, Ella M. Pippin, Mary E. Bell, Una Hackett, Mattie Dukes and Mary Fluharty of Caroline county, have been awarded scholarships at the State Normal School by the School Board; and Miss Carrie Hobbs has been elected to the Scholarship in the Baltimore Female College, by the Orphan's Court.

Twelve new members were taken into the Elkton M. E. Church last Sunday.

A friend sends us the following:—Union church, on Church Hill circuit, has been repaired, papered, and solidly carpeted at a cost of \$200; all of which was provided for, at the recent reopening service.

Church Hill is also going through a renewing process. A pulpit recess is being built; the church inside and out is being painted; new pews and altar are replacing the old ones; the walls handsomely papered; the floor carpeted, and the windows glazed with imitation glass. When all the repairs are completed, Church Hill will be one of our finely finished churches. Bro. Arter, the pastor is abundant in labors, and deservedly popular with his people.

The Rev. W. W. Wilson, pastor of the M. E. church, Easton, during a recent trip to Dickinson College, sustained quite a painful accident to his side and right arm, by falling into an excavation, six feet deep. His pulpit has been supplied by Revs. B. S. Highley and A. P. Prettyman.

Rev. Dr. J. H. Caldwell, ex-president of Delaware College, has been granted a vacation, by the board of officers of the Frederica M. E. Church, of which he is the present pastor.

St. Paul's M. E. Sunday-school of Clayton will accompany the excursion of the railroad conductors to Rehoboth, July 26.

Rev. A. T. Scott preached at Sassafras last Sunday.

Probationers of Cherry Hill, reported in the Quarterly Conference by the pastor, make a good showing for pastoral oversight. Seventy professed, sixty-five joined on probation, one withdrew, five were dropped, nine continued, six removed with letter, forty-four received into full membership.

Union on Cherry Hill, charge is to be improved, repaired, and beautified in the near future.

Rev. T. A. H. O'Brien made during the last quarter 85 pastoral calls which necessitated the traveling of 351 miles over rough roads, in a hilly country. Bro. O'Brien received in time to attend the examinations of Wesleyan University, Middletown, Conn., notice, that he had been elected by the Faculty a member of the examining committee, and was earnestly requested to be present from the Wilmington Conference to witness the examinations. There are 200 students in the university. Rev. Edward Burke, son of Rev. George Burke was among the graduates and a son of the Rev. T. S. Williams is a member of the board of instruction.

Rev. F. B. Harvey was licensed a local preacher by the Quarterly Conference held at Cherry Hill, July 16, 1888. He is related to Dr. McCauley, ex-President of Dickinson College, and intends to graduate at Dickinson before he applies for admission into the Wilmington Conference.

Newark is contemplating the improvement of their Sunday-school room, by putting in new heaters, new pews, fresco, etc., for which they have already a considerable amount of money in hand.

Wesley, on Newark charge, has through an entertainment, realized \$50 for the purchase of library books.

Cecil Circuit, M. P. Church.
The cornerstone for a new church at Mount Olivet, will be laid Saturday, August 4th, at 3 P. M.

The new church at Leeds, will be dedicated, Sunday, August 5th. Services at 10:30 A. M., 3 and 8 P. M.

A monument to the memory of Rev. T. C. Coebel, will be unveiled in Bay View Cemetery, August 6th, at 3 P. M.

Rev. S. B. Southerland, and D. D., Rev. W. S. Hammond, President of the Conference, assisted by other ministers, will officiate at the above services.

W. D. LITSINGER, Pastor.
CAMBRIDGE, MD., Alfred Smith, Pastor.—The Quarterly Conference has unanimously invited him to return for the fourth year. Sixty probationers have recently been received into full connection, with more to follow. The work is prospering.

Rev. Dr. Jacob Todd and Mrs. Todd will summer among the Catskills. The pulpit of Grace will be supplied with Sunday morning preaching during July and August by various ministers engaged for the purpose.

Rev. Dr. E. L. Hubbard of New Castle is to preach to-morrow, the 22nd, inst. Dr. Todd preached last Sunday, on the Kingdom of God, Rev. 14-19.

Rev. J. E. Barrett, pastor of St. Paul's, Wilmington, has been granted a vacation of two Sundays. He will take advantage of this, to visit friends in Still Pond, Cambridge and other points on the Peninsula.

To-morrow, the 22nd inst. Rev. J. R. Dill is to preach in the morning, and Rev. Jabuz Hodson at night. The second Sunday the 29th inst., Rev. Albert Thatcher will preach in the morning, and Rev. A. T. Scott at night.

Rev. Bro. Barrett had large congregations last Sunday. We enjoyed hearing him at night, on the disastrous sin of Achan. His subject in the morning was the rich young ruler, who came so near to Christ and yet went away sorrowful.

Rev. C. A. Grice will not take a vacation, except so far as to enjoy the privileges of the Brandywine Summit Camp-meeting; some of his people are absent visiting friends, but he finds abundance of work to do, among those who remain.

Rev. Julius Dodd will recreate for a fortnight or longer, next month, amid the attractions of Ocean Grove.

Rev. T. A. H. O'Brien of Cherry Hill, Md., on the invitation of the Trustees, spent a week most delightfully amid the classic shade of Wesleyan University, Middletown, Conn., serving as one of the Committee on examinations. Bro. O'Brien reports favorably of "Old Wesleyan." He says that Mr. Robert Williams eldest son of Rev. T. S. Williams of our Conference, and a tutor in the University, stands very high in the estimation of the older members of the faculty, and gives promise of a very useful and successful career.

Rev. W. E. Avery, pastor of Mt. Salem charge, attended Dickinson College Commencement, Carlisle, Pa. He was selected one of a committee to award the gold and silver medals to the successful contestants of the junior class. After spending four days here, he went to visit his father at Fairmount, preaching at his old appointment July 1st, to a full house. He brings us word that Bro. C. W. Prettyman the present pastor, is very popular with his people. Bro. Avery spent 4th of July with his old friends and acquaintances at "A" hill, and returned home a few days later.

Last Sunday evening, Rev. T. A. Given of Mt. Lebanon occupied the pulpit at Mt. Salem.

Interesting sermons were preached in Asbury and Union M. E. churches Sunday last, by Revs. J. E. Bryan and Adam Stengle, who exchanged pulpits.

A Day on Green Run Beach.
Saturday afternoon, July 7th, the writer, by invitation of Rev. Warren Burr, pastor of Girdletree circuit, in company with Bros. W. Truitt and P. Sooy, took a small boat, hoisted sail, and headed for Green Run Beach, which is a part of Worcester county, Md., but separated from the mainland by what is known as Synepuxent bay, here about 7 miles wide. After a pleasant sail of two hours we cast anchor and made our vessel fast to the pier at Capt. James Scott's, the leading lauded proprietor of the beach and the owner of a large and comfortable

dwelling on the bay shore, which several years ago was kept open for the reception of summer guests, and was then well patronized. Immediately upon our arrival the captain welcomed us in his characteristic style of honest hospitality, and our party was soon seated to a substantial Maryland supper to which of course we did ample justice. Bro. Burr had intended to hold service in the evening, but the brethren said the mosquitoes were so thick that we would be likely to worship self more than anything else, so we concluded not to have any "meeting" at night. Bros. Burr and Truitt then made their way down to the surf, and were soon rolling and frolicking in the waters of the ocean, while the other half of the party went in search of the Sunday-school interest. At ten o'clock we all returned to Captain Scott's, who with his honest frankness, though welcoming us to his chambers, advised us to go down to the Life Saving Station for the night, as his house had been open too long, and was filled with those pests of human patience which had already hindered our evening meeting. We did so, and spent a very pleasant night, returning for breakfast. By nine o'clock Capt. Scott's house and yard were filled with the dwellers on the beach from the gray-haired sire to the infant in its mother's arms; his large and comfortable parlor having been placed at our service. An experience meeting was promptly opened by the pastor, and one man of more than three score years arose and told us what grace had done for him the past two years. Some of the testimonies were so original as would not have done discredit to Palmage. After being a class meeting Methodist for 37 years, I can say, I have hardly ever seen an experience meeting, characterized by as much of the union of the Holy Ghost, as was this.

At 10:30 A. M., the pastor spoke to them on what constitutes a good soldier, and at 2:30 the writer talked to them about the church militant and the church triumphant; after which we held a really interesting Sunday school session, conducted by Bro. Sooy; of course Bro. Truitt had to tell the children something about prohibition.

Bro. Burr and his party went over the bay to preach and teach those islanders something of the gospel, and came away themselves taught and helped.

About two years ago the Rev. J. W. Easley, then stationed at Girdletree, went over to this Island and held a series of meetings, at which nearly every inhabitant was converted. Prior to that time these people seldom, if ever, heard a gospel sermon. Since Bro. Easley's meeting they have had occasional preaching by Bros. Jno. R. Todd and Warren Burr.

J. J. DEVERAUX,
Same Hill, Worcester Co., Md., July 10, 1888.

Class-Leaders' Convention.

Pursuant to call, a convention composed of the pastors and class-leaders of Frankford circuit and the neighboring charges, was held in the M. E. Church, Frankford, on July 12th.

The object of the convention was to discuss the question, "How to make class meeting more interesting?"

In the morning there was an informal session. Bro. J. T. Long of Frankford called the convention to order at 2 P. M. After singing, prayer was offered by Rev. F. J. Corkran of Cumbernough. Rev. J. D. Lecates of Selbyville, read the 3d chapter of Malachi, and Wm. Williams, a class leader of Roxanna, made an address. The question was then discussed, by the following leaders: Joseph Davidson, Robert Rickards, William Williams of Roxanna, L. W. Murray of Selbyville, Ephraim Lowe, of Houston, Thomas Steele, Tulsa Townsend of St. Georges, and Wm. H. Hudson, and C. M. Lynch of Frankford. The discussion by the leaders was followed by a discussion by Revs. F. J. Corkran, J. D. Lecates and S. N. Pilchard.

The spirit of love attended each word, and every heart was brought near to Jesus. The meeting was blessed of God, and wound up in an old time hand shaking and praises to God.

The convention adjourned to meet again the second Thursday in July 1889. The delegates were entertained by the good people of Frankford in a handsome manner.

Virginia District Items.

Brother Gallaway is having some encouragement at his new church near Pittsville; Sunday-school organized, and some interest manifested. He has assisted in revival meetings at Crisfield and Denton, since Conference.

Presiding Elder Davis preached in Cowling's M. E. Church, South, Sabbath morning, June 17th. This is one of the churches we lost, during the unfortunate slavery controversy.

The second quarterly meeting for Hallwood charge, was held at old Ebenezer, June 24th. The elder preached at Hallwood, Sabbath morning, and at Ebenezer in the afternoon. The pastor, G. E. Wood held a very successful children's meeting at Hallwood, on the 17th of June. He is getting along very nicely on his charge. Just now he is off on a three weeks' vacation, visiting his parents and other friends.

Rev. H. S. Dulaney is doing a grand work on Parksley charge. The parsonage, a nice seven room building, is being completed, and the church calomined within, and a new coat of paint without. Steps are being taken to enlarge the church at Crowsontown. Five Sunday-schools, and large congregations at both churches, and the pastor just as popular as he ought to be. Bro. Dulaney is a great worker, and always wins success.

The church at Read's Wharf, which was sold at auction, by the M. E. Church, South, on the 10th of last January, and bought by Presiding Elder Davis, is nearly completed, and is to be dedicated the last Sabbath of this month.

Bro. Watkins is pushing things on Chincoteague Island. Work has been commenced on the new church in the village. Improvements are being put on the Goodwill church, up the Island. Collections mostly taken, and in advance of last year. A meeting of great spiritual power is now being held in the grove at Goodwill. The Presiding Elder is helping. Chincoteague is looking up. The outlook was never better.

Letter From Africa.

DEAR BRO. GRANT.—Your kind letter of Oct. 3, '87 reached me in February '88. Your words of cheer were very sweet and I thank you for them. God has wonderfully blessed and kept me, and I am very happy in my work. You know, I have lived with sister Amanda Smith nearly ever since I came. She has been so good to me, and her teaching and experience have helped me so much. God bless her.

My health has been good as a rule; have had but three touches of fever, and they were light. I weigh more than ever in my life before, and cannot wear the dresses I brought with me; so the box my friends are sending will be very welcome.

I began teaching in the village Pluki, the 21st Novr., the average attendance for the first two months was forty; since then it has been less, owing to its being farming time, which is now nearly over, and my boys are returning. I have now enough for two to manage. My lads are bright, and very eager to learn. When a day came they could be spared from the farms, they came to town for their lessons. Some are beginning to read nicely. Every feature of the work is encouraging in my field. A number of men, have expressed a desire to be God-men, and several seem to be living up to the light they have. Pray God they may receive more light. One of my lads came to me last week, to show him how to be a God-man.

God is so good. I came here expecting to meet privations and endure hardships; probably to labor without seeing much result from it; but bless the Lord already there is a marked change, and by faith I see the victory won. I have not experienced the first tinge of homesickness. I know I am just where God wants me to be, and am content. There is no failure pending here; all, who are discouraged and return, may report as they please, God's work will go on.

Sister Smith left us a few days ago for Monrovia. We miss her sadly, having done so much for each of us, nursing and caring for all here. She left me a two years' lease of our comfortable little home; but I hope long before then to be settled in the Mission house at Pluki. Before going she secured for me a Christian native man, to work the farm. He has already planted a large piece in Cassada and sweet potatoes. I have one hundred coffee, and eight plantain trees growing, and a coffee nursery coming along well in a rich piece of ground. Self support is assured; but don't think we will reach it in one year, unless the men devote more time to planting.

The outlook at Tataka is most encouraging. The rainy season has begun; I

was able to go to Pluki only three days this week.

I learn, much to my surprise, that my brother William has made application to enter the work at Pluki with me. Surely I will be very happy in his coming, should it be God's will; and the Committee in its wisdom, send him. I stand much in need of help.

Pray much for us all, give my kindest regards to Mrs. Grant.
Your sister in the salvation of Africa,
LIZZIE McNEIL.

Cape Palmas, Liberia, Africa, May 3 '88.

Bishop Newman.

Some years ago I had the pleasure to meet a gentleman, who bore a prominent part with the Union men during the struggle, and he was a warm friend of Dr. Newman. He said he was a tower of strength to the Union cause; and he had but one thing against him, and that was that he would not consent to an election as Governor. The time came when the Union men desired to elect him to this office, with a promise to send him to the United States Senate afterward. But he declined, saying that he was a Methodist preacher, and he could not turn aside from his appropriate work, for any office in their gift. This gentleman thought Dr. Newman made a great mistake, and that it was much to be regretted, he did not accept their proposition, as it would have been of undoubted benefit to the State.

To me it seemed in a different light, as it would, I presume, to most Methodist preachers. I admired him before, I have honored him since, and do most sincerely rejoice in the high honor the Church has put upon him, in making him one of her bishops.

J. L. HUMPHREY.
Frankfort, June 25th, 1888.
Northern Christian Advocate.

James H. Deputie, who for forty-five years past, has been a missionary of the M. E. church in Liberia, spent Sunday the 8th, in Lock Haven, as the guest of his cousin, E. B. Molson. Sunday night Mr. Deputie entertained the congregation at Trinity church, by giving them a history of the progress and success of the missionary work in Liberia, which was very entertaining to his hearers. Mr. D. is Presiding Elder of a district in Liberia, and attended the General Conference in New York as a delegate.—*Ex.*

Mr. Stovan K. Valtrasky, a Bulgarian, who is preparing to return to his native land as a missionary, lectured in the Elkton M. E. Church on "Bulgaria, Her People, Their Customs and Religion." He sang "Nearer My God to Thee," in his native tongue, and appeared in the attire of a Greek priest. He lectured in the morning at the Glasgow Presbyterian Church.

Camp Meeting Directory.

Chester Hights,	July 24-Aug. 2
Wye, Md.,	31
Penrose Woods,	July, 23
Camden,	18-27
Pitcau Grove, N. J.,	Aug. 2-15
Concord, Caroline Co., Md.	3-13
Cumbero, Del.	4-11
Brandywine Summit, Pa.,	13-23
Beckwith, Md.	14-24
Woodlawn, Md.	14-24
Ocean Grove, N. J.,	20-30

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"What must I do; tell me what next; for I have given myself and all I have to Christ?"

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"Do you know of one?" she asked.

Her friend said: "Yes, I do; all that is needed is money."

The check was made out for the year's salary that afternoon, and in the utmost simplicity my lovely friend went on in the new life that had dawned on her. After a time her faithful Bible-reader, who had reported the work to her, said: "Mrs. —, you know the Master touched those whom he healed, and he did not need to do so; he could have healed them without the touch. And I have felt it might do more good, if you would see some, at least, of those whom your money helps."

She said: "Will you take me now?" And ordering her carriage, she went with her Bible-reader, who took her to see a poor girl who was dying with consumption, and who was seeking Christ. And as my friend laid back the hair from the forehead of the poor girl who "had sinned," and stooped and kissed her, in that moment the peace of God filled the poor child's heart. She said, it seemed as if an angel had kissed her; and a deeper baptism came to the soul of the dear woman, who had never kissed such a one before. Both are in paradise to-day.—Mrs. Bottomo in Christian Advocate.

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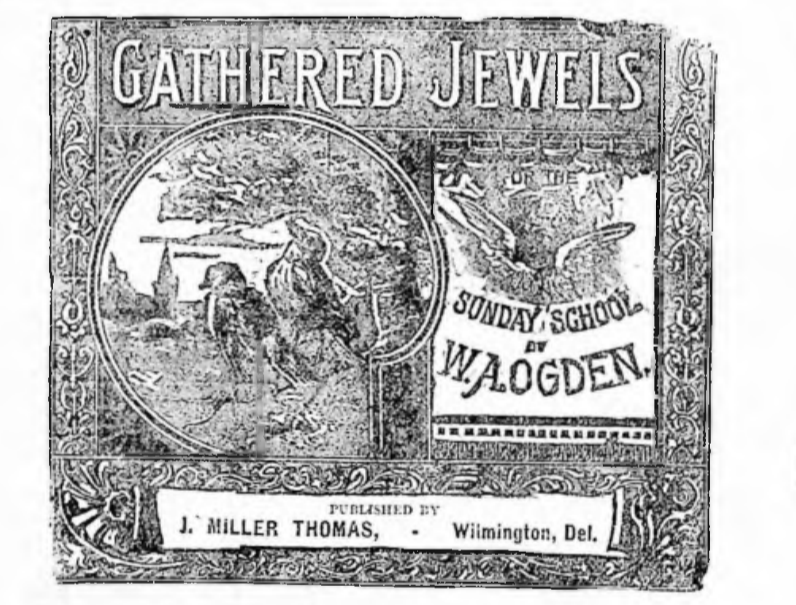
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