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Editor.

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THE REFUGE OF HUMANITY.

"I flee unto Thee to hide me."—PSALM 143: 9.

In the strenuous seasons of labor,
And troubles that burden the mind,
Like a child who has need of a Father,
The timid heart of mankind
Cries out for the arm of the strongest,
And the care and the love that last longest,—
O Father, be near to deliver,
I hope in Thy mercy forever;
Sorrow and want are beside me,
And I flee unto Thee to hide me.

When the storm does not rage, and the sun-
shine
Comes down like an angel of peace,
And the wild winds are hushed into silence,
The need of Thy help does not cease;
When the heart is at rest in life's leisure,
And labor yields place unto pleasure,
When the soul has its joy and elation,
And the time is a time of temptation,
More harm than I know may betide me,
So I flee unto Thee to hide me.

And then, when the resting is ended,
And out on a turbulent sea,
In the midst of the wind and the surges,
With the haven far from me,
I am tossed, like a ship that is broken,
And I look in vain for a token
Of change that may bring me quiet,
For the scene is a scene of riot,
Let no one mock or deride me,
For I flee unto Thee to hide me.

When into my home there has entered
A guest whom the most I dread,
And he bids me to summon courage
To look through tears at my dead,
And he touches my heart, as a warning
Of what may be in the morning,—
Oh! how should I bear my sorrow,
Or face the uncertain morrow,
If I had no Father beside me,
Nor could flee unto Thee to hide me?

But Thou art thy children's refuge,
And never they come in vain,
Seeking the arms of their Father,
When hurt by the stroke of pain!
Thy heart is ready to take them,
Glad in Thy love Thou dost make them.
Oh! God, Thou art good, and I bless Thee,
Though the troubles of life shall distress me;
There is room for the feeble beside Thee,
And I flee unto Thee to hide me!

MARIANNE FARNINGHAM in *Christian World*.

A Bishop No Bishop.

Simultaneously appearing in our official church papers this week, is an elaborate paper written by the Senior Missionary Secretary, Dr. J. M. Reid, with the caption, "Ten Questions about Missionary Bishops." Along the entire line, therefore, the fire is opened sufficiently early to capture, if possible, some of the spring and all the fall Conferences, and to create definite sentiment for the action of the next General Conference.

Accompanying these "Ten Questions about Missionary Bishops," is a personal note from Dr. Reid to each editor, as follows:

MISSION ROOMS, 805 BROADWAY, N. Y.
March 8, 1887.

Dear Brother:

I send the enclosed catechism simultaneously to various papers of our church. By reading it, you will discover its great importance, and the wideness of its scope. If I am right, the most alarming errors are being repeated in our papers, chiefly by correspondents, and uncorrected, are becoming ineradicably wrought into the minds of our people.

Conscience tells me that I will be inexcusable, not to make my contribution to a right understanding of the grave points involved. I look only at their Missionary points, let others look after any other merely disciplinary aspects.

To take Bishop Taylor from Africa, is to blast his rising hopes for its redemption, based on his present plans.

Cover my poor head as well as you can, but if the righteous smite, it shall be a pleasant oil.

Truly yours,
J. M. REID.

We infer from the contents of the document itself, and from the above note, that the worthy secretary has two principal purposes in view. First, to

defend the Book Committee, in refusing to assess Bishop Taylor's salary with the salaries of the other Bishops, out of the Episcopal Fund, and to justify the General Missionary Committee in appropriating it from the Missionary Treasury; and second, to discourage the election by the next General Conference of William Taylor as a "Bishop," without the "Missionary" prefix.

We cheerfully concede the high personal and official character and influence of Dr. Reid, and his liberty to impress upon the church his convictions on these, or any other subjects, through the church papers. That he writes at all, amidst his other very pressing duties, shows that the Missionary Society is feeling the weight of popular opinion in the church, respecting Bishop Taylor's salary. The communications we have had from several chief servants of the church, remonstrating against the opinions expressed by the *Baltimore Methodist*, gave us that impression sometime ago. We are glad Dr. Reid has written calmly, fully, strongly. He has said the ablest things that can be said on his side; but we believe that twice "Ten Questions" could be propounded to him by the other side, that would be twice as hard to answer as these "Ten." But if Dr. Reid and his colleague, and the official editors can state their views, so can others. There is nothing in such a church as the Methodist Episcopal, and in such a country as America, that will be more jealously guarded, than the right to speak and write the sentiments we entertain on living questions.

We do not now propose a detailed answer to the points Dr. Reid makes about the Missionary Episcopacy. We may discuss them hereafter, as we have space and opportunity. Were they as correct as he thinks them to be, the other conclusion would not follow—that it would be unwise for the next General Conference, to take off the "Missionary" limitation, and to elect Wm. Taylor a Bishop, and to spell the word with a capital B. Two things we believe the General Conference will do—and all the efforts of official papers or Church Boards, will not be likely to prevent it—1st to make Missionary Bishop Taylor's salary payable out of the Episcopal Fund, and to direct the Book Committee to pay up the amounts due on the past years; and 2d, to elect "Missionary" Bishop Taylor, a Bishop.

There are a few side thrusts of Dr. Reid's paper, which may be alluded to now, to clear the decks for the general action which it invites. "How incongruous," says he, "is all this strife about office and rank, when coupled with a history of such heroism and self-abnegation as William Taylor's!" Dr. Reid regards all the opinions of those who think Bishop Taylor's salary should have been provided by the Book Committee, as "incongruous strife about office and rank." If so, then the expression of his own opinions on the subject must be also "incongruous strife about office and rank." If to express honest opinion about William Taylor's "office and rank," and salary is "incongruous strife" on one side, it must be so, on the other.

Again, Dr. Reid charges Bishop Taylor with inconsistency in his views and actions. Bishop Taylor, he says, first refused "all salary from any quarter. Self-support was his glory." Then he

asked a salary from the Book Committee. Then in "Letters to his Friends, No. 2," he avows his determination to provide for his own support, etc. But Dr. Reid must surely know that it is easy for anybody to pick up expressions here and there, in any person's utterances, oral or written, and make him contradict himself. Since Bishop Taylor wrote his letter to the Book Committee, it has been well understood everywhere, that if the Book Committee had provided for his salary, it would have been received; and quite as well has it been understood, that he would not accept the salary from the Missionary Committee. In his previous missionary work, William Taylor chose to provide for himself by the sale of books, &c. In Africa that is not practicable; and being elected a Bishop, he thought he might address a letter to the Book Committee, requesting them to provide his salary, as they do that of the other Bishops. If the Book Committee decline, and Bishop Taylor will not take missionary money for his support, nor seem thus to put himself and his missions under the jurisdiction of the Missionary Society, then all must wait till the next General Conference either changes the present law, or reaffirms it. In the latter case, Bishop Taylor would receive an ample support by voluntary contributions from those who agreed with his theories, and respected his conscientious convictions. Were the desire even now to be expressed by Bishop Taylor, that his friends should help him, his support would be more readily contributed, than the \$30,000, which are now without pressure or interference with anything else, gradually accumulating for his Congo mission steamer.

Dr. Reid says; "Is Bishop Taylor above law and without law; or is he to be governed by the laws hitherto in force respecting Missionary Bishops? Nothing in all the universe of God is without law." Or as another expressed it, "Who is William Taylor that he should put himself above the Official Boards of the Church?" Now, first, it is begging the question, to say that the cases of the colored Bishops for Liberia, (Burns and Roberts,) elected many years ago for a local work and emergency, and that of Bishop Taylor, elected in the midst of the great events of modern times which are opening up to commerce and to Christianity the whole interior of a vast continent, are parallel cases. And does Dr. Reid undertake to say that because "nothing in all the universe of God is without law," that therefore the Bishops have always been supported according to technically defined law? Were they not supported for many years out of the profits of the Book Concern, while the Discipline was saying that those profits should be applied to the support of superannuated ministers? And how is it, that over \$200,000 of the profits of last year's Book Concern business were kept back, and covered into the working capital and only \$30,000 were divided among the Conferences? One of the Book Agents also affirmed, that after selling, as contemplated, the present property and building anew, there would be another surplus of \$200,000, to be added to the working capital? Supreme reverence for exact technical construction of law only arises in New York, when Bishop Taylor's salary is to be paid. —*Baltimore Methodist*.

"Blue Monday."

How to make Monday easier in those homes where the house-mother does her own work, and perhaps, has a dairy and a baby to care for, is a question well worth consideration. I know a woman who does the washing for five persons, and always has her clothes out on the line by nine o'clock. By noon, kitchen and dining-room are in nice order, and a good dinner in readiness for her two children and the two men-folks.

I give her way of managing Mondays, for it seems a very easy one. First—She always does a large baking and boils or roasts a large piece of meat on Saturday, in order to have plentiful provisions to draw upon through Sunday and Monday. Second—In a large stone jug she keeps this washing compound, which is quite inexpensive and does not injure the clothes; One pound of potash dissolved in a gallon of warm water, and half an ounce of sal ammonia.

Sunday night she puts the less soiled of the white clothes in a tub of clear rain water, and the remaining ones in another. Then she plans an easily prepared breakfast, such as potatoes warmed up in cream, boiled eggs, oat or wheat grits, white and brown bread, cold meat and coffee. Monday morning while breakfast is being prepared and eaten, she has three pails of water heating in the wash boiler. After breakfast she adds to this water—which is at scalding heat—a small cupful of the washing compound, and puts in the less soiled clothes, covering them closely. While they simmer for twenty minutes, she clears the breakfast away (the bed rooms being aired as soon as the occupants are out of them) attends to the milk and cream in the dairy. Then she removes into clear water the clothes from the boiler, and puts in the balance of the white clothes. While they are scalding she puts the first batch through two rinse waters, and they are ready for the drying line. The second batch generally needs rubbing of collars, wristbands and the like, as they are rinsed; otherwise, they are swung to the breeze as speedily as the first. The boiler suds, when cool, may be poured around the roots of roses, currants and fruit trees with good results. The rinse water with half a cup of the washing compound, is used for washing the colored clothes and for mopping the kitchen floor.

About half past nine, this manager of Mondays makes herself take a little fifteen minutes rest, and a cup of tea with a slice of bread and cheese, after which she feels quite fresh for cleaning the kitchen and getting dinner. She has learned the wisdom of letting the bed-rooms wait till after dinner on Mondays. The extra airing of the beds does them no harm, and she is saved over-exertion and nerve-tension of trying to do everything all at once.—*E. H. Leland, in American Agriculturist*.

Dr. Smith of the *Pittsburg Advocate*, visited the Central Pennsylvania Conference, and writes as follows:

As a body, the Conference is composed of vigorous, earnest, able men, who "With all their heart and strength agree In the sweet labor of His love."

They have given a good account of themselves in the past, and will not fail in the future. Their good judgment was shown at this session, among other

things, in voting down almost unanimously the proposition to change the basis of representation in the General Conference. So, we predict, it will be almost all around. So it should be.

The Conference met at Bellefonte, a charming old town located in a rich and picturesque country, amid the spurs of the mountains. The chief pride of its citizens, and the wonder of its visitors, is the spring which supplies its four thousand inhabitants with water, and which could abundantly supply three times as many. Pure and healthful as the "the liquor which God, the eternal, brews for all his children," clear as crystal, cold as from an ice fountain, it bubbles up from the earth at the foot of a hill in the suburbs of the town, 14,600 gallons per minute, forming a beautiful basin and running away a large creek after all needed for the use of the fortunate citizens has been pumped into the reservoir. Its value is untold. As "a thing of beauty" it "is a joy forever." Still always it is beautiful—that blessed life-water. No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not bitter tears in its clear depths; no drunkard's shrieking ghost from the grave curses it in words of eternal despair.

It was the writer's good fortune to be the guest of Major W. F. Reynolds, a wealthy citizen, a member of the Protestant Episcopal Church, who in 1879 made to the borough of Bellefonte, the munificent gift of this famous spring and the grounds adjoining it. His guests have reason to know that his hospitality is directed by the same spirit which inspired this great gift to his fellow-citizens.

"Aunt Rachel."

Before leaving his rural home in Tennessee, General Jackson had been afflicted by the sudden death of his wife. "Aunt Rachel," as Mrs. Jackson was called by her husband's personal friends, had accompanied him to Washington when he was there as a Senator from Tennessee. She was a short, stout, unattractive and uneducated woman, though greatly endeared to General Jackson. While he had been in the army she had carefully managed his plantation, his slaves and his money matters and her devotion to him knew no bounds. Her happiness was centered in his, and it was her chief desire to smoke her corn-cob pipe in peace at his side. When told that he had been elected President of the United States, she replied: "Well, for Mr. Jackson's sake I am glad of it, but for myself I am not." A few weeks later she was arrayed for the grave in a white satin costume which she had provided herself with to wear at White House. After her funeral her sorrow-stricken husband came to Washington with the stern determination to punish those who had maligned her during the preceding campaign. Having been told that President Adams had sanctioned the publication of the slanders, he did not call at the White House, in accordance with usage, but paid daily visits to his old friends in the War Department. Mr. Adams, stung by this neglect, determined not to play the part of the conquered leader at the inauguration, and quietly removed to the house of Commodore Porter, in the suburbs, on the morning of the 3d of March.—*Perley's Reminiscences*.

Temperance.

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

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

THE CHILDREN'S TEMPERANCE BATTLE-HYMN.

BY GEORGE LANSING TAYLOR, D. D.

To-day the children rally
With gladness and with song,
From hill-top, plain, and valley,
With prayer and purpose strong:
From work, or play, or worship,
From school and home, we come,
To join the Temperance Army,
And fight the demon Rum!

We vow and pledge each other
That wine we'll never touch;
We'll hate rum, brandy, whisky,
Beer, porter, and all such,
Gin, claret, ale, and sherry,
And cider we'll abhor;
On water we'll be merry,
And wage the Temperance War.

Our fathers fought with tyrants
That we might not be slaves;
We fight a direr monster,
Who digs ten thousand graves,
The rumshop is our ruin,
Our country's curse and shame,
A danger worse than armies,
Or pestilence, or flame.

Away! Away the rumshop!
Down with the trade accursed!
Of all earth's woes and scourges
The vilest, vilest, worst!
Hurrah! The Temperance Army
Is rallying for the fight!
Hurrah! Hurrah! We'll join it,
And battle for the right!

Beneath the Temperance Banner,
Above our host unfurled,
We'll rout this blood-stained traffic,
And drive it from the world!
We'll touch not, taste, nor handle,
Nor make, nor buy, nor sell
The drink that maddens millions,
And fills the grave and hell!

Hurrah! Our flags are flying!
Our watchword echoes clear:
"No quarter, living, dying,
To brandy, rum, and beer!"
In this good cause enlisted
For life, the war we'll wage,
Through childhood, youth, and manhood,
And on to hoary age.

Hark! how the conflict rages,
For Temperance, Truth, and Law!
We're writing History's pages,
Hurrah for right! Hurrah!
Jehovah is our Captain,
This war is all His own;
On earth we'll fight His battles,
Then sing around His throne.
—*Baltimore Christian Advocate.*

How much do the brewers and distillers pay the "great dailies" for printing articles on the melancholy failure of prohibition! It cannot be that they wait so much for nothing. And if prohibition is such a dreadful failure, why say so much about it? Why not go on in silence, and coin money by the million, and secretly thank the prohibition fanatics for the laws which increase the liquor business?—*Western Christian Advocate.*

Among the devices adopted by the liquor dealers to evade the prohibitory law in Rhode Island, one of the most ingenious, was that of a Boston dealer, who filled porcelain eggs with whisky and shipped them to Providence hotels. A case of these whiskey eggs fell from a truck in Boston, in being carted to the depot, and thus their contents were disclosed. Of course, we shall be told that Prohibition does not prohibit in Rhode Island.—*National Temperance Advocate.*

Beer and other stimulants are harmful rather than helpful; the substitution of non-intoxicant, cooling drinks for those beverages, is a truly scientific and sanitary advance in public taste.—*London Lancet,* (a high medical authority in Europe).

A city pastor the other day asked for permission of the Church authorities to move his down-town church, because of the disreputable character of the neighborhood and the wickedness of the people. To our thinking these supply two overwhelming reasons for the maintenance of a church in that precise neighborhood. Else what are Churches for, if not to preach the gospel to the wickedest, as well as to the best people?—*Christian at Work.*

Youth's Department.

As Wise as Solomon.

As the sun shone one morning into the library, and upon two little brothers who sat upon the floor playing a game of marbles, it did not light up two faces that were as amiable as they ought to have been. The boys had been having a jolly play, but somehow out of a good time disputes often come, and fun may end in unkind feeling. Some people think brothers do not quarrel so often as stranger boys; but the fact is, that without the love of God in our hearts, we are all prone to forget the "charity that suffereth long and is kind."

Rob and Ned generally got along pretty well together, but something was evidently wrong with them on that morning. It could not be the bit of clay that was in the marbles, so the trouble must have been with the boys.

Aunt Sue was coming to read to them, as she had promised, and as she walked along the hall she heard Rob say in a loud and angry voice: "I tell you, I never play with cranks." She waited by the door to hear what Ned's reply would be, and it came quickly: "But you, you are as wise as Solomon."

Rob heard the sarcastic ring of his brother's words, and, springing to his feet, with flushed face and doubled fists, was already for a fight.

Aunt Sue's gentle touch quieted him, and his hands fell by his side. "Auntie!" he exclaimed in a voice from which the anger had faded, "Auntie, Ned is as mean as —"

"Mean, dear boy!" she gently interrupted, "you do not seem to have as good an opinion of him as he has of you. I think I heard him say that you were as wise as Solomon. I wish that I knew as much as he did. Do you know, my lads, that that great king is spoken of as the wisest man who ever lived? Only this morning I was reading a description of the beautiful temple that he built for the service of God. There is one verse that attracted my attention: 'There was neither hammer nor axe, nor any tool of iron heard in the house while it was in building:'"

"What does that mean, Aunt Sue?" asked Ned.

"It means that all the parts of the building were fitted before they were brought there, so that no tools were necessary, just as we are being fashioned by God to be parts of the temple in heaven; but into that temple, we are told, nothing that defileth can enter, and, dear boys, evil tempers come under that head."

The boys looked very sober, and both of them regretted the quarrel. Aunt Sue noted this with pleasure, and presently she said: "Shake hands and be friends, boys, and I will tell you a pretty story that I have heard about Solomon. Ned held out his hand, but impulsive Rob threw his arms around his brother's neck, and kissed him.

"Ready now?" asked Aunt Sue.

"Oh, yes," replied the boys.

"Not long after Solomon was made king, God appeared to him in a dream, and said, 'Ask what I shall give thee.' Solomon was an ambitious man. He desired to be rich and great, and, not less, he wished for a long life in which to enjoy his comforts, yet his answer was: 'Give, therefore, thy servant an understanding heart.' That meant that he wanted wisdom, so that he might know just what to decide for the people, over whom he was king. God was so pleased by this request that Solomon received not only wisdom, but riches and a long life. So you see, Rob, it is a great compliment to be compared to Solomon."

Ned could not keep back the color that came to his face at this personal allusion, but as Aunt Sue did not even glance at him he found voice to say: "Tell us more, Auntie."

"It would take me a long time, Ned

to tell you all I have read about Solomon; but I came across a pretty legend the other day."

"Is it in the Bible, Auntie?" asked Rob.

"No, dear, it is not in the Bible, but in another book that I have been reading. The story is only a legend. If you will go to my room, you will find the book upon the table; bring it to me, and I will read it."

Ned brought the book, and opening it Aunt Sue read as follows:

"The power of the monarch had spread his wisdom to the remotest parts of the known world. Queen Sheba, attracted by the splendor of his reputation, visited the poetical king at his own court; there one day, to exercise the sagacity of the monarch, Sheba presented herself at the foot of the throne; in each hand she held a wreath; the one was composed of natural, and the other of artificial flowers. Art, in the labor of the mimetic wreath, had exquisitely imitated the lively hues of nature; so that, at the distance it was held by the queen for the inspection of the king, it was deemed impossible for him to decide which was the production of nature, and which the work of art. The honor of the monarch's reputation for divine sagacity seemed diminished, and the whole Jewish court looked solemn and melancholy. At length, an expedient presented itself to the king. Observing a cluster of bees hovering about a window, he commanded that it should be opened: it was opened; the bees rushed into the court and alighted immediately upon the natural wreath, while not a single one fixed on the other. The surprise and delighted queen had one more reason to be astonished at the wisdom of Solomon."

"What a clever trick!" exclaimed Rob, and, with a twinkle in his eye, he added, as he turned to Ned, "Thank you for comparing my wisdom to that of King Solomon. I only regret that I do not deserve it."

Aunt Sue joined in the laughter, and said, "Dear boys, do be more careful about your tempers. Solomon does not seem to have been impatient because the queen asked him something that he could not answer at once, only grieved that he was not able to give her a reply. Do try to remember that although you cannot be as wise as Solomon, you can still learn to control a high spirit, which is often the basis of a truly noble character."

"My talk is over, but as I know that both of you are waiting for the moral, that you know is sure to be tucked away in those words, I do not like to disappoint you, and I think I will let this wise king give it to you."

"A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle."

J. B. M.

—*New York Observer.*

How Ally Began His Tithes.

People say, "You can't trust the children to do Christian work," but this is a mistake. In Ally's home a minister was visiting, who believed it is the duty of old and young, to set apart one-tenth of all income for the Lord's work. There had been conversation about "Christian giving." Ally listened.

At Christmas he received two pocket-books. One he set apart for a tithe-purse. A friend sent him a dollar. Out of the dollar he took 10 cents, (as the tithe) and put it in "The Lord's Purse." Another gift came; it was two dollars. Out of this he took 20 cents, and put it in his tithe-purse. Ally has started as a steward of the Lord. Large gifts may be the fruits of this beginning.

Let parents, teachers and pastors explain this and set the example. Soon we shall see a host of young tithers. Who will start such bands in Sabbath-schools and homes?—*Christian Giver.*

The Sunday-School as a Converting Agency.

At the joint anniversary of the Sunday-School Union and Tract Society, held in St. Louis, Mo., the following address was delivered by Rev. J. M. King, D. D., of New York City.

Simple in itself, the faith we teach begets in us a like simplicity. The end of Bible instruction is to create a character child-like in its simplicity. A great German thinker has said, "The Christian life is a glorified childhood." Childhood is the instructor of maturity, in faith, in love, and in hope. The office of the religious teacher of youth is to give to their faith, light; to their love, wisdom; to their hope, an everlasting foundation. No person is fitted to lead children to Christ, until he knows what a glorified childhood means. Every matured, perfected Christian life begins with a natural childhood, and ends with a transfigured childhood.

Right or wrong, the Sunday School is the principal converting agency, in these days of childhood and youth. The object of Sunday-School instruction, to lead souls to Christ, though sometimes debated, and more often practically denied by teachers, must never be lost sight of. There rests upon pastors a fearful responsibility in the selecting of teachers, responsibility they never ought to delegate entirely to another.

The teacher must know the converting power of the truth he teaches. Infinitely better in this work, a warm heart and pure life with limited intellectual culture, than the highest culture of head, with a heart unconscious of regeneration. Hearing recitations and giving information, no matter how scientific, will do little toward moulding the character. Mind grows and character is cultured by contact with mind and character. The law of spiritual assimilation has the most to do with spiritual improvement. Christ's method of training was that of intercourse. His object was to make his disciples like himself. The scholar will follow more the teacher's example than his precepts.

The teacher must teach as though it were a matter of course that the pupil must now come to Christ. Conversion is comparatively an easy matter with childhood. The spring of life put forth many of its streams in the right direction and it only needs to put in the salt of grace and let them flow on. More child hearts are converted than we think, but they are often fatally hurt because the beginnings of a Christian life are not recognized by the unconverted or half-hearted instructor in whose hands they find themselves.

All the appliances of the school must be religious. It is to be feared that many schools resort to means for securing and keeping attendance, the end of which results more in amusing than in instructing, and far removed from vital religious interest. Multiplication of machinery does not necessarily multiply religious power. There should be nothing resorted to in methods that will convey the idea that there is anything more attractive than the simple Word of God.

Parents must prove by their presence that they do not think the school a child's institution. Only let it be understood that any department of Church instruction is not designed directly as a means of conversion and leading to Christ, and building up when led, and the Master will soon take his departure from such an institution.

Multitudes of the children in our Sunday-Schools come from godless homes, and if Jesus ever gets into those homes he will be carried there concealed in the heart of a child, hidden there by the loving and faithful hand of some Sunday-school teacher.—*Pittsburg Christian Advocate.*

Dr. Reid in his note (printed last week) accompanying his "Ten Questions," says:

"If I am right the most alarming errors are repeated in our papers, chiefly by correspondents, and uncorrected, are becoming ineradicably wrought into the minds of our people."

The impression produced by this remark would naturally be that, not the editors of the impertinent local church papers but some of their anonymous correspondents, are making mischief about Bishop Taylor's salary. This is evidently an error. The editors themselves of such papers as the *THE BALTIMORE METHODIST*, *The Philadelphia Methodist*, *The Peninsula Methodist*, *The Christian Witness*, *The California Christian Advocate*, etc., etc., plainly delivered themselves not of "alarming errors" but of wholesome doctrine, though seemingly very unpalatable doctrine to some eminent Church officers. Dr. Swindell, one of the leading members of the Philadelphia Conference, was indeed "a correspondent," but not an anonymous one, whose unanswerable arguments in the *Philadelphia Methodist* helped no doubt to create the fear that such sentiments were "becoming ineradicably wrought into the minds of our people." The editor of the *Peninsula Methodist* is understood to be the author of the "Open Letter to the Book Committee," which none of the *Advocates* would print, except the *New York Christian Advocate*, (although Dr. Reid expects all of both the official and the unofficial papers to print his side of the case. It is true that there is a tremendous sentiment in the Church favorable to Wm. Taylor and his views of the rights of our present missionary episcopacy. That sentiment is not created by anonymous correspondents, but by the profound convictions of thousands of our ministers and hundreds of thousands of our people, who will be heard from, whatever insinuations are made against their intelligence and loyalty.—*Baltimore Methodist.*

The New Steamer on the Congo.

Allow me, with heartiest approval, to support the amendment offered by William Taylor, to wit: That instead of "Bishop William" his mission steamer shall be known as "Annie Taylor." Passing one reason assigned by him, it is enough that his loyal heart turns in loving devotion to the wife of his youth. Since he cannot enjoy her society, it will comfort him that her name at least shall stream from the mast-head of his vessel. There will doubtless be a chorus of hearty assent from thousands who have voted his name.

In 1855 or '6, after an absence of seven years, William and Mrs. Taylor returned to Baltimore from the Pacific coast. The hymns they jointly sang, equally with his trenchant utterances, linger sweetly in memory. When his field broadened into a world parish she was still at his side. When mutually convinced that they must providentially separate, she surrendered him to his great work. Few things more sublime are witnessed on this earth, than this endurance of separation through so many years. "It is," as he expresses it, "more distressing than the pains of a hundred deaths."

How nobly she has acquitted herself is seen in the manly character and life of their four sons, all of whom are exemplary Christians, and one a successful minister of the Gospel. It will be a deserving compliment that the name of this elect lady should be thus associated in Africa with the work of heroic husband.

B. H. CREVER.
—*Baltimore Methodist.*

It is no part of religion to think about death. It is the part of religion, when the fact and thought of death come in, to remind us that we live forever, and that God, who sent His Son to die, will help us safe through the somewhat fearful strait that lies before us.—*Macdonald.*

The Sunday School.

Joseph Sold into Egypt.

LESSON FOR SUNDAY, APRIL 3d, 1887.
Gen. 37: 23-36.

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

GOLDEN TEXT:—"But the Lord was with Joseph, and showed him mercy" (Gen. 39: 21).

23. When Joseph was come unto his brethren.—He had been sent by his father to inquire after their welfare at Shechem, which belonged to Jacob, partly by purchase and partly by conquest, and was used as a pasturage for his flocks. His brethren had left Shechem and gone to Dothan, a dozen miles, or more, farther north, and Joseph followed them. The moment he came in sight, his brethren conspired together to slay him, but were dissuaded from their wicked purpose by Reuben, who induced them to forbear shedding their brother's blood, and cast him, instead, into an empty pit. They stripped Joseph out of his coat—the hated and visible sign of his father's favoritism. Alford notes that, except a cloth around his loins, this would be his only garment: "He entered Egypt naked, as was the custom with slaves and captives (Isa. 20: 4), in strange contrast to his subsequent array of pomp" (chap. 41: 42).

"In the well-known scene from the tomb of Chnoumhotep at Beni Hassan, a tomb of the twelfth dynasty, the Semitic visitors who are offering presents to the governor, are dressed in robes of rich coloring, apparently formed of separate small pieces of patches sewn together. It has been thought by some that Jacob, in his anger at the sins of his elder sons, especially of Reuben, his first-born, and in his partiality for Joseph, the first-born of Rachel, designed to give him the right of primogeniture; that this robe was the token of birthright, and perhaps even designating the priestly office of the head of the family"

24. Cast him into a pit (R. V., "the pit")—an empty cistern, or reservoir, excavated in the rock, bottle-shaped, to catch rain-water. Dr. Thomson says that "there are thousands of these ancient cisterns in Upper Galilee." Heedless of his distress and appeals for mercy, which they remembered long afterwards when they found themselves confined in an Egyptian prison (Gen. 42: 21), they left him to famish and die.

"How often, and how vainly, do men expect to defeat the will of God! We are not left to imagine, that Joseph pleaded with his unnatural brothers for mercy. Years afterwards, when these men found themselves for a few hours in an Egyptian prison, the remembrance of this scene swept across their minds, and they said, "We saw the anguish of his soul when he besought us, and we would not hear!"

25. They sat down to eat bread—showing how heartless and cruel they were. Prof. Bush thinks that they made a joyous feast, to celebrate their wicked success, and to stifle the workings of conscience. A company (R. V., "a traveling company") of Ishmaelites from Gilead—the descendants of Ishmael, the son of Abraham by Hagar. Ishmael had twelve sons, and their increase in this, the fifth, generation, is estimated by Dr. Murphy, to have reached about fifteen thousand. They are here associated with the Midianites (verse 28), who also descended from Abraham, through Midian, his son by Keturah. The two clans probably fraternized. Gilead was the name of the district east of the Jordan, extending from the Sea of Galilee to the Dead Sea. It was celebrated for its balsam (Jer. 8: 22). Spicery—either "the tragacanth, or goat's thorn gum" (Murphy), or "the storax, the gum of the styrax tree" (E. H. Browne), a perfume. Balm—the balm of Gilead, an aromatic balsam, used for the healing of wounds. Myrrh or ladanum, the resinous juice of the cistus rose, "an Arabic gum of strong, fragrant smell, used in the temples, and employed for embalming." Egypt—Jacobus quotes from Homer and Herodotus to the effect that Egypt was "a storehouse for drugs, and a seat of physicians."

26, 27. Judah said, etc.—His appeal to his brothers to change their purpose, and thus avoid the deed of fratricide, whatever may have been his inner feeling, was urged from the stand-point of avarice. There was no "profit" in killing him, or letting him starve; they might make something by selling him; and at the same time gratify their enmity by selling him as a slave to go to a foreign land. Were content—literally, "harkened."

28. Sold Joseph . . . for twenty pieces of silver—the same rate at which Moses afterwards (Lev. 27: 5) estimated a male from five to twenty years old. In those days silver was relatively more precious than gold, on account of its rarity. The value of the sum

named is variously calculated at from \$5 to \$15 of our money.

29, 30. Reuben returned . . . rent his clothes.—The bargain had been made during his absence. His grief at not finding Joseph, whom he wished to restore unharmed to his home, was great, but he lacked the courage to reveal to his father, the crime of which the brothers had been guilty. This is the first mention, in Scripture, of renting the clothes. The child is not—that is, is dead. It is not told whether his brothers informed him of what had become of Joseph. Whither shall I go?—Being the oldest, his father would demand of him his absent son.

31, 32. Dipped the coat in the blood—to conceal their crime and account for Joseph's non-appearance. Perhaps, too, they took a secret joy in thus staining the hated garment. Sent the coat—not daring to face their father.

"Thy son's coat or no." Not "our brother's coat," nor "Joseph's," but "thy son's," as if, even in this cruel imposition, they would reproach their father for his partiality to Joseph, and almost insinuate that he alone was considered as a son!"

33. Rent in pieces—literally, "Torn, torn in pieces, is Joseph."

34. Rent his clothes and put sackcloth—tokens of extreme affliction. The sackcloth was, usually, a sack in shape, without sleeves, worn next to the skin, and made of rough, coarse material. This is the first instance in the Scriptures of wearing sackcloth.

35. Rose up to comfort him.—The sons were compelled to witness the heart-breaking grief of their father, and add to their crime the hypocrisy of trying to comfort him. All his daughters—daughters-in-law, probably. Only one daughter is mentioned—Dinah. Down into the grave—into Sheol, the place of departed spirits.

"Nothing can show more clearly the hard-hearted cruelty of his sons, than the fact of their so long withholding from him the truth, when their concealment of it was the occasion of so much suffering!"

36. Sold him into Egypt.—The seat of government at that time was at Heliopolis, or On, at the head of the Delta. He was probably offered for sale at this place. Potiphar.—The name means "devoted to the sun." Captain of the guard.—According to Thornley Smith ("Joseph and His Times"), this was a place of high consideration. The military caste, ranking next to the priesthood, consisted of 410,000 men, who were divided into two corps, a thousand of each serving for a year as the king's body-guard. It is supposed that Potiphar was a captain of one of these divisions. Their office included that of inflicting punishment, and hence "captain of the guard," has been translated "captain of the executioners."

Review of the Rev. J. H. Willey's Paper on Future Recognition.

CONCLUDED.

This article will close my review, leaving much unsaid that is pertinent to the subject, and what I have written could no doubt be put in a better light by some abler pen.

In order to place the matter before our readers in a practical light, I will in conclusion furnish some hypothetical illustrations of each position as it appears to me. I will in the first place give specimens of the affirmative view according to the reasoning of bro. Willey. Two sisters are trained and educated under religious auspices, and become worthy examples of Christian women; they marry and settle in life, but their lots are cast far apart, and are seldom or never permitted to see each other, and only know of their respective welfare by letter correspondence. One of them marries a noble Christian gentleman, the other marries a gentleman of the worldly type. To the first are born two sons, who embrace religion in their youth, and in early manhood pass away; her husband also dies, and she is left to mourn their absence in widowhood; and she dies also in the faith of the Gospel. The other sister is the mother of a son and daughter, neither of which seem to care much about personal religion, but are fond of the gaieties of the world. The husband and son fall victims to some disease, and die without professing faith in Christ. The wife and mother survives them but a few years, and dies in the Lord. Now according to the affirmative of future recognition, the two sisters meet in Heaven; and not having seen each other for a good while, they talk as we say in this world, of "old times." They talk about their girlhood, and of their

married lives. One says to the other, "My dear husband and two sons are all here; every now and then I see them and talk with them; they are so beautiful and happy. They mentioned you and their uncle and cousins; they supposed you were here with the white robed saints, and wondered if the others were not also." The other replied, "Oh sister, I have not seen either my husband or my son; I followed them both to the grave; I tried to do my duty; oh, it is fearful, if they are lost. Ever since I entered the pearly gate I have looked for them; and what will become of my dear daughter left on earth, my heavenly Father only knows."

Again two Christian men who were neighbors and members of the same church, meet in Heaven. In their conversation, they seem naturally led to speak of their next door neighbors, the "ruling habit" after death. The one first mentioned, it seemed to take a good deal of charity to believe that his profession of religion was genuine. On inquiry, it was found that one of them had seen this doubtful neighbor and he says to his friend, "What do you think? I have met our neighbor. As you know, we had our fears about him, but it seems he must have been all right, and we used to say the Lord was merciful, and was wise enough to understand what perplexed our judgments." And he again inquires, "Have you seen our neighbor B and his wife? I don't think he is here, but I did see her." His friend answers, "I am not surprised, that neighbor B is not here, for he was was fond, you know of horse racing, and would bet at elections, although a member of church, and they said, he didn't give much to support the gospel, and he had plenty of earthly treasure; and you say you saw his wife, are you sure?" "Oh yes! I saw her among the shining ones." "Well you know, she went sometimes to dancing parties, and in some other things she was not very exemplary." "Yes, I remember all that, but don't you know she was not considered very sound in the upper story, she was, I guess, as good as she knew how to be." "Yes, and the Lord is not a hard Master, and we are all saved by grace.

To give another example, I will go back in the world's history: there were two men who knew each other on earth, and they meet in Heaven. Their names are David and Uriah. They are both in Heaven I am sure, for Uriah was a true man, one of the brave and excellent of the earth. And David was a penitent, and "a man after God's own heart." They meet along the golden street. "King David," says Uriah, "how are you sired; I am glad to see you here. I was told of your badness when I went back to the camp, but it only made me the more valiant in battle for the Lord of hosts, and I died at my post; I have forgiven you; have you seen Bathsheba?"

No one can say that the forgoing specimens are overwrought; they are true to life in the colloquy of Christian people of all classes in this world. For myself, I do not believe that such gossip forms any part of the thought and conversation of Heaven. But if we go there with earthly memories and loves, it seems natural and inevitable.

I will now briefly present the negative case. The Scriptures say, "To be absent from the body, is to be present with the Lord." And "the former things have passed away." Passing from the earthly scene, the saints "enter the joy of the Lord." "To depart to be with Christ, is far better." With the aforesaid Scriptures to guide me, I can only give my views of the case by other Scripture representations. See yonder unnumbered multitude, gathered from all ages, and climes, and nations, and tongues of mankind; they mingle together with perfect freedom, not looking after former associations and loved ones; they all love alike and "know as they are known," that is, each knows the other, as he is now known in the glori-

fied state, not as he was known in the earthly life. Sex and the earthly status and peculiarities have ceased, "they are as the angels of God," and are with the angels, and know them and are known to them. They are all one family in Christ, are attracted by His presence; they are before the throne "clothed with white robes, and palms in their hands." Listen! they are "singing the song of Moses and the Lamb, and crying with a loud voice salvation unto God and the Lamb." The Lamb dwells among them, and feeds them, and leads them, to "living fountains of water." They are forever with the Lord. The history and scenes of earth are all past, gone forever. Heavenly visions entrance them; every spirit is radiant with the glory that surrounds them all the intellectual and moral powers find within and around them the fruition that yields "fullness of joy and pleasures forevermore." Now who shall be umpire and decide upon the merits of these respective cases as above stated? Take a converted Greek who has thrown away the myths of mythology, and become a follower of Jesus, while the "vision of Heaven entrances him, he says, "I take the negative." Ask the converted Indian, the "Red man of the forest," who has thrown away the traditions of the wigwam, and who reads the New Testament, and he too, I believe, will say "the negative," for the other side he will say, "has too much of earth in it. I want to go to Heaven to see its beauties, to hear its music, to sing its hallelujahs, and with saints and seraphim share its raptures."

Yes, gentle reader, those who enter Heaven will not look back, nor long for earthly joys; they will not seek after the loved ones of earth; the social relationships of earth are there dissolved, a higher life in the radiance of "Jerusalem the golden" has dawned upon them. The prospect of ever increasing knowledge and joy rises before them, and in satisfaction complete and beyond compare, they are marching on in enraptured fellowship, with the universe as the area, and eternity, as the duration of their bliss.

B. F. PRICE.

M. E. Church Work in the South.

Hon. John E. Bryant, of Atlanta, Ga., in the October "Manuel of the Methodist Episcopal Church," discusses "OUR SOUTHERN WHITE WORK." He says:

The growth of the Methodist Episcopal Church at the South since the war, among both the white and the colored people, has been phenomenal. Experience has shown that the white and the colored people develop more rapidly, and that more souls are saved when they have separate churches and Conferences. Therefore the mixed conferences, which we had at first, have been divided at the request of both white and colored preachers.

At the close of the war we had five white conferences and a part of two more, and two colored conferences in the Southern States, with 405 effective preachers, and 73,984 white, and 21,893 colored members.

In 1885, we had in that same section 16 white conferences and a part of several more, and 16 colored conferences; in all 2,160 effective preachers, 431,516 members, 4,991 churches, worth \$9,165,169, and 994 parsonages worth \$944,153; also 5,112 Sunday-schools, 40,250 officers and teachers, and 312,369 scholars.

The Methodist Episcopal Church has gained, during the twenty years which have elapsed since the war, 25 conferences, 1,755 effective ministers, 334,639 members, 3,979 churches, and in the value of church property \$7,528,629.

In the border States, in the Central South, the Church had in 1864, in the white work, 291 effective preachers and 68,256 members; and in the South-west 49 effective preachers and 6,728 members. In 1885 there were in the border States of the Central South, 536

effective preachers and 127,526 members a gain of 245 effective preachers and 59,270 members; and in the South-west 236 effective preachers and 36,935 members, a gain of 187 preachers and 30,207 members. The gain in the "new field" in the same time was, in the Central South, 243 effective preachers and 8,700 members. A total gain on the "border" of 471 effective preachers and 86,205 members; and in the "new field" of 321 effective preachers and 59,856 members.

It will be seen that the gain in the "new field" in the Central South, since the war has been nearly as great as in the border States; but in the South-west the gain in the "new field" has been small. In the border state, Missouri, it has been large.

We thus give the following totals of our white ministry, membership and property in the Southern States—Conferences, 16. Ministers, 1103. Members, 224,452. Value of Church property, \$7,316,058. Within two years the increase, in membership alone, has been 13,504.

The white people of Methodist affiliations, in the past and present, who sympathized with the existence and maintenance of slavery, in church and state, naturally united with the M. E. Church, South, when it was organized in 1864. The bishops, editors, pastors and principal laity of that church were prominent then, and have been since, in promoting those sentiments, and the peculiar phases of Southern life which grew out of them. On the contrary, the white people of Methodist affiliations in the Southern States, who were opposed to slavery and its controlling power in church or state, just as naturally form the constituency of the Methodist Episcopal Church. They are not a handful, but are counted by hundreds of thousands. Many are poor, having lost all by the ravages and persecutions of the war. They need spiritual guidance, the protection of a congenial church, the culture of denominational schools, the privilege of working for Christ in their own conferences and states. They are ostracised in many places by an aristocratic caste spirit, which has survived the war. They are nevertheless true to our church—our church must be true to them. In spite of their disabilities, they grow in number and in influence. The advance, as indicated in the above figures, is "phenomenal." To betray these people, on any pretext, by any neglect or official thrusts, would be the most consummate ecclesiastical cowardice and meanness. Rather let us help them by prayer, by money, by men, and by hearty appreciation of their noble fidelity to us, and to the highest sentiments of truth and religion.—Baltimore Methodist.

Practical End of Socialism.

A draper's assistant in London, who was in the habit, with his master's cognizance, of attending a workman's socialistic meeting, neglected for a week or two to attend the meetings, and the following dialogue took place between master and man:

Master—"Well, John, and how is it that you have not kept up your attendance at the socialistic meetings?"

John (rather confusedly)—"Well, sir I don't think that I shall go any more."

Master—"But how is that, John?"

John—"I have found out, that the scheme is not quite as fair as I thought it was. At the last meeting I attended we calculated how much there would be for every one when everything was divided up, and we found it would only be £105 each, and you know, sir, I have £150 in the bank."—Manchester Times

Villainous men and doubtful ladies are persons whom one avoids in life; and though they are less objectionable in a book than in actual flesh and blood, their society is not attractive anywhere.—Proude.

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Dickinson College Before the Conferences.

In the year 1833, just fifty years after its founding under the auspices of Governor Dickinson and Dr. Benjamin Rush, Dickinson College was transferred from the undenominational control under which it had been conducted up to that time, to the custody of a Board of Trustees representing the Baltimore and Philadelphia Annual Conferences of the Methodist Episcopal Church. These two Conferences have since developed into five: the New Jersey, Central Pennsylvania, and Wilmington Conferences having been formed out of portions of the territory previously included in those two Conferences. To these five Conferences which are joint owners of this venerable and valuable College plant, and which are so largely responsible for the successful prosecution of its work, the President of the College makes his annual report, upon which, with such other information as may be accessible, each Conference takes such action as it may judge expedient.

It will be gratifying to all true friends of Old Dickinson to learn that the latest deliverances of all these Conferences were highly favorable, emphatically commending the College to the confidence and favor of the public, and strongly urging our people within the patronizing territory, to avail themselves of the advantages here offered for the education of their children.

Rev. Dr. McCauley, President of the College, in his addresses before the Conferences, stated, that there had been expended during the last four years about \$115,000 in repairs and additional buildings; that the productive endowment of \$185,000 had been increased in the same time to \$305,000, thus enabling the Trustees to increase the Faculty by adding three professors; and that the class to graduate in June, is one of the largest ever sent forth from the institution.

With these largely increased facilities for thorough work, with her corps of capable and faithful instructors, the College needs only such hearty cooperation on the part of the ministers and laymen of these Conferences as will fill her halls with students, in order that the noble record of her first century shall be far exceeded by that of her second.

The New Presiding Elder of Wilmington District.

Among the duties of a Bishop, as specified in our Book of Discipline is that of "fixing" the appointments; and whatever aid he may receive from his

council, whatever suggestions may be volunteered by the preachers themselves, or however imposing or importunate may be the representations of committees, the final responsibility in every case rests upon the Presiding Bishop. It is evident therefore, that he ought to have, as he has by law, absolute independence in the final determination of each case. While it is eminently proper, that all parties interested should have a hearing as far as is practicable, and the Bishops themselves invite both ministers and laymen to communicate with them freely, yet when the case is closed, and the Bishop announces his decision, every loyal Methodist is in honor bound to accept it, and to do his very best to make out of that decision all that is possible for the prosperity of the church and the glory of God.

At the recent session of our Conference, Bishop Warren judged it the right thing for him to do, to place our esteemed brother, Rev. W. L. S. Murray, in charge of the metropolitan district. While we appreciate the regretful surprise, with which the people of his charge learned that their pastor had been detailed for other work, we also congratulate them, on the consideration shown them by the Bishop, in appointing in brother Murray's place, so able a preacher, so experienced, faithful, and successful a pastor, and so genial, a Christian gentleman, as the Rev. Charles Hill. It is a rare distinction, and a testimonial of high appreciation, of his work, that the new pastor of St. Paul's, has already served successfully three full terms in the city of Wilmington, as pastor of Asbury, and that he has now been selected by the Presiding Bishop, as the best supply for the unexpected vacancy, in so important a charge in the same city. We are confident that with the Divine blessing, and with the same cordial support, that was given brother Murray, and which we believe is characteristic of St. Paul's toward all its pastors, brother Hill's pastorate will be a grand success.

From one of our exchanges we gather a few biographic items illustrative of the career of our youthful Presiding Elder. His birthplace was near the village of Selbyville, Sussex Co. Del. After his early training in the county school, he pursued his studies in an Academy in Wilmington, and subsequently spent four years in teaching. In 1871, he entered the ministry, and served Gumboro, Snow Hill and Fruitland circuits, one year each. He then entered the Conference Academy, Dover Del., and was graduated therefrom in 1875. After preaching at Claymont, Pa., some eight months, he was appointed in 1876 to Cambridge, Md.; in 1878 to North-East, Md.; in 1880 to Middletown, Del.; in 1883 to Asbury, Wilmington, and in 1886 to St. Paul's in the same city. This outline of his ministry of sixteen years, indicates a man of ability, diligence, and devotion, with corresponding acceptability among the people, and success in his work. Fully recognizing his absolute dependence upon the presence and influence of the Holy Spirit for the efficiency of his ministry, brother Murray wisely appreciates the importance of intellectual discipline and culture. Besides his Academical and Conference curricula, he has completed a Chautauqua Literary and Scientific course, graduating last summer, and is now pursuing a University course in Philosophy. We have no doubt he will make an exceptionally successful Presiding Elder.

By way of a Methodistic conclusion of this discourse, may we not be allowed a word of exhortation to all our brethren, who have charge of districts; a word not less in the interest of the common cause, than in any other, and that is, don't forget, among the various important inquiries made in your quarterly visitations, to ask if every family is supplied with a church paper—the New York Advocate, or the PENINSULA METHODIST, or better, with both. It is

certain, some kind of a paper will get in; it is of the first moment for us to see, that our people have a religious paper, and one that is loyal to Christianity according to Methodism.

Unequal Representation.

In our issue of March 5th, we called attention to the aggravation of the present inequality of ministerial representation in the General Conference, that would result from an approval of the proposal to reduce the basis to a minimum of ninety. We are glad to see that the Conferences who are to be the chief sufferers, are not inconsiderate of the hearings of the proposed change. In Baltimore, it received but 23 votes; in Central Pennsylvania, but 13; in New Jersey but 10; and in Philadelphia, but 1 out of a total of 211 votes. In as much as the question will be decided not by a majority of Conferences, a majority of all the votes cast throughout the connection, it is all important that every minister stand up and be counted.

From Dover to Salisbury.

Some how or other the preachers of Dover District got wind on Monday, the 21st ult., of some movement in the Bishop's council, likely to result in the removal of their Presiding Elder, Rev. T. O. Ayres, to another field of labor. They lost no time in calling a meeting, with Rev. J. A. Brindle in the chair, and Rev. P. H. Rawlins as Secretary, to remonstrate against such a proceeding, resolving "that such a step at the present time would be exceedingly unfortunate," and declaring that Bro. Ayres is their unanimous choice for Presiding Elder. A committee consisting of the chairman, and secretary and Dr. R. J. Price, was appointed to wait upon Bishop Warren, and present the action of the meeting.

We doubt not the committee did their duty, and were blandly received by the bland President of the Conference, but our good brother Ayres was removed all the same.

The right of petition is a grand thing; and it was gratifying no doubt, to our excellent brother, whose brief administration of Dover District had been so satisfactory, to have this parting salute from his brethren; but the Bishop and his council have the right to do as seemeth them best, and are usually disposed to exercise that right. We trust that in the case of each district, what the one loses the other will gain, in the exchange, and that both elders will have such grand success as will vindicate the wisdom of their appointment.

Virginia District.

A NEW DISTRICT, AND A NEW PRESIDING ELDER.

We hope our good brother Rev. A. D. Davis, will not, like Bishop Taylor, lose caste as a regular Presiding Elder, because his jurisdiction is limited to a mission field, but that he will be recognized as a full-fledged elder, with all the prerogatives and perquisites belonging to his office and as a peer among his brother elders. In fraternal cooperation with those of other churches who are laboring in this field Brother Davis will doubtless be able to do much for the evangelizations of the good people of this part of old Virginia. We bid him and his preachers God speed, and shall be glad to chronicle the progress of their work. If a copy of the PENINSULA METHODIST were placed in every home, our brethren would find us a fellow worker with them.

The College Suit.

Last November, a number of students in Dickinson College engaged in riotous and disorderly conduct, in front of the President's room, where the Faculty were in session, trying some freshman for hazing. One of them, a young man named Hill, was subsequently arraigned before the Faculty, and, after due inves-

tigation and consideration, was dismissed by a unanimous vote.

About a week later, it is said, by advice of his counsel, ex-Professor Trickett, a member of the Carlisle bar, Mr. Hill wrote a letter to Dr. McCauley, demanding his reinstatement, and declaring he would not submit to trial by the Faculty, but was ready for a trial in court. Of course the request was denied. An application was then made to Judge Sadler, by Mr. Trickett in behalf of his client, for a writ of mandamus, compelling the Faculty to restore young Hill to his place in the College. The case did not come to trial till Feb. 14. After Hill had testified in his own behalf before the jury, and the Faculty had given their evidence, the Judge ruled, that Hill's guilt or innocence was not an issue in the case, but the only question was whether the Faculty had tried and dismissed him properly. After elaborate argument on this point, the Judge directed the jury peremptorily to find for the plaintiff, but reserved two points, upon which on subsequent argument the court may enter judgment for the defendants. So that while the jury, under instructions of the Court has found a verdict for Mr. Trickett's client, so far as the method of his trial is concerned, the Court has not decided the case, has not issued the writ prayed for, and the dismissed student has not been restored. Thus far the Faculty stand unimpeached; for they never pretended to administer College discipline, under legal forms, but, as in all similar institutions, according to that large discretion, wisely authorized by the charter under which they hold their trust. It was a work of the sheerest supererogation, to empanel a jury to determine a question about which there was no dispute. When Judge Sadler gets ready to hear further argument, and the case is decided, we shall advise our readers of the result. Meantime, it is well to remember that not only are the nine members of the Faculty a unit in this defence, but every similar institution in the land is interested in this question as to how far a court of law may interfere in the administration of College discipline.

One of the dangers to the influence for good that the pulpit may exercise over thoughtful men is the tendency of some minds to dwell exclusively, or almost exclusively, on one topic. On one occasion we asked a member of a certain congregation: "What did Mr. — preach on last night?" "Oh, on —; he never preaches on anything else," was the reply.

Lord Tennyson tells us that a half truth is the worst sort of a lie. The preacher who constantly preaches in a narrow range of two or three favorite doctrines is a very imperfect preacher of the gospel, and the congregation, so far as moulded by him, will be very imperfect Christians. The preacher should not shun to declare the whole counsel of God, even if some of his hearers do 'not find it profitable' when their own sins or follies or weaknesses are exposed and condemned. A niggardly tectotaler may delight to hear drunkenness condemned, but is 'not profited' when the love of money is condemned. A professor of a certain stamp may be greatly blessed when dancing and theaters and worldly amusements are denounced, but is 'not profited' if evil speaking is condemned. —Irish Christian Advocate.

Woman's Work in Japan.

The Minutes of the third session of the Woman's Conference of the Methodist Episcopal Mission in Japan are interesting reading to one who cares to know what is going on to make the Mikado's empire a part of the kingdom of Christ. This conference resolved to add physiology and hygiene to the course of study for Bible women; that the older pupils give one month to practical evangelistic work; that teachers capable of

using foreign methods be employed with the same helps as those afforded by the government schools; that the day schools should gradually be made self-supporting; that sewing be taught in them; that three members be appointed to confer with other missions to secure a modification of the national dress of the women that shall combine the simplicity and grace of the native costume with the modesty and convenience of the European dress; that the boarding schools do not admit to scholarship girls who can attend as day pupils; that cooking as well as sewing be taught in the boarding schools; that the Japan Conference establish a church paper, with Mrs. Squier to edit one column for women and children; that a committee be appointed to name books suitable for translation to help the women and girls in Japan; that they estimate for a Christian school in Nagoya; that two more ladies should be sent at once to Japan; that as Korea needs medical women worse than Japan, that Dr. Hamisfar might be transferred from Hakodate to Korea, and that it is desirable that this be done at once.

The reports showed seventy-seven names on the school roll at Hakodate and that Miss Hamisfar, M. D., had treated 523 patients; 112 pupils were enrolled at Tokio in Miss Spencer's class; 42 at Kanda; 100 at Tamachi; at Kanda a physician's wife has been converted; at Yotsuya the old people in charge of the building have been converted and baptized. Miss Spencer gives an interesting account of the whole family of six converted through the daughter, a cripple unable to walk, but moving about on her hands and knees, and of an old Christian woman who walked seven miles to church. —Northern Christian Advocate.

PERSONAL.

Bishop Hurst arrived at his home on Wednesday, March 16, having been absent on an official tour since early last Fall, during which tour he has made a thorough inspection of our work in central and northern Mexico. He preached last Sabbath in Grace church, Buffalo. He has been accompanied by his wife and two children, over a part of the visitation to our Mexico stations. They all arrived at home well, having had no sickness or accident during all their journey. —Northern Christian Advocate.

THE Interior says that Col. Robert G. Ingersoll has left off fighting God, declaring, "I have fought God long enough. I have given up fighting God."

REV. DR. GEORGE R. VAN DE WATER, of Brooklyn, N. Y., has been elected by the parochial mission society of the Protestant Episcopal Church, a general missionary, or, as Methodists would express it, evangelist. This departure has been taken to further the evangelistic work which was started among the Protestant Episcopal Churches of New York in the winter of 1885-6, by the English evangelists Aitken, Rainford and others.

Rev. Lewis Walke, for the last fourteen years rector of North Saxafra Parish, Cecil county, died at the rectory at Earlsville on Wednesday evening, 16 ult. at 8 o'clock of pneumonia, after an illness of about ten days, aged 67 years.

Sister Inskip writes from Arlington, near Jacksonville, Florida, March 11th, that she has just closed a meeting in De Land, Florida, and has commenced one at Cookman Institute, helping Brother Darnell for a week.

Nine or ten missionaries are to start for the Congo Valley, Africa, April 6, to join those already in the field, under direction of Bishop William Taylor. A farewell meeting will take place in Washington Square Church, N. Y.

I have just read a letter from Dr. J. A. Harrison, one of Bishop Taylor's missionaries, at Kimpoko, Stanley Pool. He states that was accompanied with congestive chill and ended in uric poisoning. This is perfectly reliable.

A Presbyterian church, built of petrified wood found in Allen's Creek, is one of the curiosities of Mumfords, Monroe county, N. Y. Leaf and moss fossils are to be plainly seen in the petrifications.

Conference News.

The preachers of Salisbury District, presented their Presiding Elder, Rev. J. A. B. Wilson, with a handsome gold watch, at the late session of Conference.

We are glad to know that Rev. T. O. Ayres, is our new Presiding Elder. He is the right man in the right place, and our people will give him the same cordial support that they gave his predecessor.—*Crisfield Leader*.

Bishop Lee has for some time been lying very ill, at his residence in Wilmington. He is about eighty years of age, and his friends are afraid that his system will never be able to rally from the effect of his debilitating sickness.

We are glad to note that Rev. W. W. Wilson, who has been pastor of Immanuel for the past three years, has received one of the best appointments within the bounds of the Wilmington Conference. He is a good preacher, and an earnest worker and faithful pastor, and deserved a good appointment. The members and friends of Easton M. E. church, can afford to congratulate themselves on their good fortune in securing such a thoroughly Christian gentleman, to minister to them in holy things. We regret to part with him, and unhesitatingly predict, that great success will crown his efforts in his new field of labor.—*Crisfield Leader*.

Crisfield has been unusually dull, since the adjournment of Conference. Very few silk hats, black coats, white neckties are now seen in town—in a word the preachers are gone. We have heard nothing but regrets, on the part of our people, at the short session of Conference. It was said by a few, that we could not entertain, the Conference in a creditable manner, but from the general expression of the preachers, we judge that it was never better entertained in all its previous history. Crisfield never does anything by halves, and the preachers need have no apprehension, as to their entertainment, when the invitation is extended to meet in Crisfield at another time. Our people, too, were well pleased with the preachers. And those who declined to entertain this time, will not do so again.—*Crisfield Leader*.

Rev. Charles A. Hill; the new pastor of the M. E. church here, was born in Centreville in 1856, his father, Rev. Charles Hill, being pastor of the same church at that time. Rev. Mr. Hill entered Dickinson College in 1872, and graduated in 1876. In 1878, he entered the ministry of the Methodist Episcopal church, and was stationed at Camden, Del. He subsequently was in charge of churches at King's Creek, Talbot county, Princess Anne, Epworth, Wilmington, and Cherry Hill. He is regarded as one of the brightest young men in the Conference, and his record is remarkably clear and good.—*Centreville Record*.

Quite a goodly company gathered at the Mt. Salem parsonage, Thursday evening, March 24th, to welcome their pastor, the Rev. R. C. Jones, who has been returned for the third year. Mrs. Jones was presented with a very handsome dress and shawl, and the parson with a substantial token of esteem in the shape of a pair of fine slippers. The welcome was most cordial, and the good things abundant.

NORTH EAST, MD., John B. Quigg, pastor. Last Sabbath our new pastor was in his place, preaching excellent sermons morning and evening, and making himself felt in the Sunday-school, in the afternoon. His morning text was Paul's avowal to the elders of Militus, "None of these things move me," Acts 20-24. The apostle's unflinching purpose to preach the gospel, in spite of the bitter hostility upon the part of his Jewish brethren, and at the sacrifice of well-nigh everything that men value in this life, formed the appropriate theme for his inaugural discourse.

Here, we have an example of noble heroism worthy of imitation by the preachers of the present day, who are to faithfully prosecute their mission in the face of all opposition, and at all needful sacrifice. As with Paul, so with us, abundant stimulus, and encouragement are furnished in the fact that we are called of God to this work, we do not assume it at our own option; in the conviction that souls are in imminent peril of eternal ruin; in a high appreciation of the joyful end awaiting us, if faithful. Bro. Quigg has been able to give to the church thirty-eight years of continuous labor in preaching the gospel; in none of which perhaps, has he been more successful than in the last, leaving 130 pro-

bationers to the care of his successor. In the absence of his family, he was the guest of Capt. Thomas C. McCracken.

WYOMING, DEL.—W. M. Green, the new pastor opened his ministry in this charge last Sabbath, preaching morning and night; the new Presiding Elder, Rev. John A. B. Wilson preaching in the afternoon.

The Post Office address of Rev. A. D. Davis, Presiding Elder of the Virginia District will be Onancock, Va.

Correction.

DEAR BRO. THOMAS:—In your last issue of the PENINSULA METHODIST, the title of my forthcoming volume is given as "A History of Peninsula Methodism;" whereas it should be, "Light on Early Methodism in America."

It embraces the whole field; presenting to the reader specifically the charges occupied by the Rev. Ezekiel Cooper, as described by him in his diary, in letters, and other documents that came into his hands.

Your brother,
GEO. A. PHOENIX.

Conference Minutes.

The work is progressing very satisfactorily, and we will ship packages early next week. The tables grow larger every year, and more time is needed to do the work. Several pages more than usual are required for Memoirs, and Presiding Elders' Reports. All possible care is being exercised to furnish a neat and correct book. The Presiding Elder of Virginia District will find apportionments for Conference Claimants with those of Salisbury District, because the Conference Stewards were obliged to furnish said apportionments, before the new District was formed. The daily proceedings are condensed as much as they will bear, so as to keep down the size and cost of the book. No pruning of reports has been attempted. A few verbal changes, and a few corrections have been made. This is sometimes necessary, as committees are obliged to write their reports hurriedly.

Some of the pastors have not yet ordered their Minutes. In estimating for the edition, we have allowed for orders not yet received, and those who want Minutes should order at once. Send orders to J. Miller Thomas, 4th and Shipley sts. Wilmington Del.

J. D. R.

Letter from Galestown, Md.

BRO. THOMAS:—Monday, Feb. 28th, we celebrated the 10th anniversary of our marriage, having what is called our tin wedding; all the people being invited by an announcement from the pulpit. They began to come to the parsonage early in the afternoon, and continued to come, until a large company had assembled. They came with valuable gifts in their hands. They brought Mrs. Green a very elegant silk dress pattern, gloves, &c. Knowing that I was a good driver, they harassed me, with an elegant suit for my horse; and having found out long ago, that I would bear watching, they watched me on this occasion with a true sentinel of time; not omitting other needfuls. They brought things for the children also. They brought tin too, but not in superabundance; giving preference to things more needful, and more costly.

When the surprise was somewhat over, and congratulations had been tendered, we invited the friends out to refreshments, and over eighty sat down. After some very fine music, we joined in prayer, recognizing with grateful hearts, the hand of God in all our blessings. Thus end the first ten years of our married life; and looking gratefully back, and peering hopefully into the future, we begin our second decade.

The Conference year has been one of arduous toil, but thank God, a year of success. Many souls have been converted; we have built one new church called Cokesbury. This is all complete, and cost \$1325, including the Cemetery lot. We have paid or provided for the whole amount, except \$164; and because this balance was not secured, the brother, who had charge of the work, was not willing we should dedicate. But we have been worshipping in it since Jan. 2d, and we had our fourth quarterly meeting in it Saturday and Sunday, March 5th and 6th. Bro. Ayres preached an appropriate sermon, before the conference, Saturday. The reports were in nicely, though the finances were some considerably behind. Sunday morning, we had a very spiritual love feast. Then the elder preached a powerful sermon from the text, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Our collections in the aggregate will be larger than last year, and our missionary collection is beyond the million dollar line. I am trying to do something for your paper.

Yours in the Gospel,
W. M. GREEN.

We clip the following "news and notices" from the *Richmond Christian Advocate*.

Nearly seven thousand accessions to the Methodist church in the West, are reported by the *Western Christian Advocate*, as the result of recent revivals.

Governor Larrabee, of Iowa, was not elected as a prohibitionist, but he is earnestly at work, to enforce the laws on that subject, and says, where it is done crime has greatly decreased.

Ohio Wesleyan University made a rule that the students should not attend theatres. It raised a storm; but the authorities stood firm, and said, "If you do not like our rules, you can go elsewhere." Since then, a gracious revival has visited the University, and nearly all the students have been converted. If the work is genuine, they will have no desire for theatre-going.

In the year 1776, there was a revival at Mabury's, then on Brunswick circuit, which included Hanover and Caroline. There were added to the church in Brunswick eight hundred and eleven members, and on the entire circuit eighteen hundred. Jesse Lee says the scene of this revival could not be described in a volume.

In the early days of our church in this country, our quarterly meetings were held on Tuesdays. They were changed to Saturday and Sunday, so that the slaves and poor might get there on Sunday, and as an inducement to the rich, who would not go to hear our preachers in the week.

Methodism takes kindly to Swedish soil. Twenty-one years ago, the Methodist church in Sweden was in its infancy. Now there are fifty-nine preachers, seventy-five churches, 10,409 members, and 3,398 probationers in that kingdom.

ITEMS.

A vote on Local Option was taken in Frederick County, Virginia last Monday, resulting in a majority of nearly 300 for Prohibition.

There is in Philadelphia a Women's Bible Readers' Society, by which the city is divided into 19 districts; each of which is under the care of a superintendent, and is visited by Bible readers daily. Its seventeenth anniversary was celebrated last Monday afternoon.

An emperor at ninety is worth making a fuss over. The blood royal of Europe lays its congratulations this week at the feet of William of Germany. The tiny babe, who is King of Spain, sends a special envoy to him who is the father, the grandfather, and the great-grandfather of princes. Kings, princes, dukes and dignitaries are in Berlin to show the aged monarch the good-will that his kindness and kingly spirit, increasing ever with the years that have wasted neither body, mind nor heart, have won from them. If, in connection with this anniversary, the representations of powers and principalities now in Berlin would form a compact to secure the peace of Europe, the world would bless, not so much the day that Kaiser Wilhelm was born, as the day that he was ninety.—*Independent*.

A notable feature of the funeral of the late Henry Ward Beecher was, that no member of the family was dressed in mourning. On the evening after the interment, the residence was illuminated, and everything around it was made to look as bright and cheerful as possible. This was in accordance with the expressed wish of Mr. Beecher and also with the views of the family.

It is proposed to enlarge the seating capacity of the Brooklyn Tabernacle, of which Dr. Talmage is pastor, by placing another gallery over the present one. It can accommodate, at present, only 700 persons more than its membership, which itself aggregates 3700.

"Uncle Sam" Luck for 42 years sexton of the First Presbyterian Church of Chattanooga, was buried March 1st. He was held in such esteem that the pastor, Rev. Dr. Bachman, trembled with emotion as he delivered the deserved eulogy over the poor old colored man who lay dead at his feet; and, as a mark of respect, six of the most prominent members of the church, and representative men of the city were the pall-bearers.

The great revival in Worcester, Mass., under Rev. Thos. Harrison, moves on with remarkable power. All the Methodist churches unite in the meetings. Several heads of families have been converted, drinking men have been delivered from their habits, and the membership of the churches greatly quickened. Sunday, the 20 ult., 51 seekers were forward for prayers, making a total, for the three weeks, of 318.

The Governor of Pennsylvania attends church regularly, and occasionally "takes a class" in Sabbath-school.

The President of the United States was fifty years old on March 8, 1887. His friends called on him in large numbers to offer congratulations.

The Hon. Hiram Sibley has given \$250,000, for the improvement and enlargement of Sibley College of Mechanic Arts, at Cornell University.

The will of the late Richard Perkins provides, for bequests to educational and charitable institutions \$337,000. The Massachusetts Institute of Technology gets \$100,000.

Dr. Kate McDowell, of Philadelphia, has arrived in safety in Moradabad, India, her future field of operation as medical missionary.

General Simon Cameron was 88 years old on March 8, and the event was celebrated by his friends in Harrisburg. The Pennsylvania legislature passed a complimentary resolution.

Reports have been widely circulated that President McCosh intended to resign soon. Dr. McCosh states that there was no foundation for these rumors, and that he had no intention of resigning until, if Providence permitted him, he had made Princeton College a full fledged University.

The heirs Samuel J. Tilden cause the announcement to be made, that if they succeed in breaking his will, they intend to carry out his purpose of establishing a free library. All they want is \$1,000,000 each. It is estimated that \$9,000,000 will be left for the enterprise.

The great Bible-publishing establishment founded at Halle, in Germany, early last century, by Baron von Canstein, is about to have a jubilee, and to issue the thousandth edition of its octavo Bible, of which 2,112,790 copies have now been published.

A good brother in Pennsylvania has sent Bishop Mallalieu a draft for \$5,000 for the purpose of completing a new building, now in process of construction, for the New Orleans University. Let others follow this excellent example, and soon the \$100,000 that the Bishop and Dr. Hartzell have undertaken to raise for this worthy institution, will be forthcoming.—*Christian Standard*.

After a long and successful term, as editor of *Zion's Herald*, Dr. B. K. Pierce will retire at the end of the present year, and will be succeeded by Dr. D. A. Goodsell. This organ of New England Methodism has had the services of some of the ablest and most brilliant men in the Church. Dr. Stevens, the historian of Methodism, and the late Bishop Gilbert Haven were among Dr. Pierce's predecessors, and they are to have a worthy successor in Dr. Goodsell, who is not unfamiliar with editorial work.—*Independent*.

Thomas Slay, Governor of Alabama, a prominent Methodist, declined to attend the inaugural ball given in his honor.

Bishop Galloway, of the M. E. Church South, says that the generous support and general circulation of Methodist papers is the most potent factor in their denominational success. The Bishop is right. Those who read will work for the cause.—*Baltimore Baptist*

The *Philadelphia Evening Telegraph* is responsible for the following:

"Bishop Bowman, the senior bishop of the Methodist Episcopal Church, who is presiding at the Baltimore Conference, told in a sermon, how he saw Edwin Forrest, the great American tragedian. He said: 'I never went to the theatre but once, and then my wife persuaded me to go. It was the only bad thing she ever did. But we were in Boston, and no one knew us, and I was induced to do it. It was to hear one of the greatest actors then living. I think his name was Mr. Forrest. We had not been there long before she said: "Thomas, we ought not to be here." I told her that we had got into it now, and there was no way of getting out without attracting attention. When we got home we looked at each other for at least five minutes, and I told her that we had done wrong, and the best thing to do was to get on our knees and tell the Lord all about it, and we did, and we got forgiveness. So it was with the dance. When I was about twelve years of age, I ran away from home just to look at a dance. When I came back, father was going to whip me for it, but I told him it was not necessary. I had never seen such nonsense in my life.'"

"Miss Florence E. Nickerson, sent out as missionary to India in 1880 by the W. F. M. S., and who has been a most devoted and efficient worker, but whose health failed during the past year, and was ordered home for rest, became too seriously ill in body and

mind to return home alone. Her physicians had great hope that the sea voyage would prove beneficial. Dr. Johnson wrote, Jan. 24: 'Miss Rowe and Miss Nickerson will leave Bombay, Jan. 26, in steamer "Arabia," accompanied by Mrs. McFee, matron of Cawnpore Memorial School. They will send cablegram from Liverpool, that you may be in readiness to receive them.' Miss Rowe has arrived, bringing the sad intelligence, that 'Miss Nickerson grew more violent, until a blood-vessel was ruptured, resulting in death! She was buried in the sea, in the Gulf of Aden, to await the morning of the resurrection.'—*Zion's Herald*.

Interesting and Practical Work.

One of the most novel schemes for giving thorough training in all that pertains to a practical business education, is now in operation at the Wilmington Commercial College, Institute Building, this city. A Bank, Jobbing and Commission Houses, General Agency and Freight Offices are here now found in full operation and entirely conducted by the students. The students are also sending orders and consignments to and receiving orders and consignments from distant cities.

The whole plan is so well devised that persons of ordinary education, and of either sex, can in a comparatively short time perform this work with ease and skill. Stores are leased, rents collected, money borrowed, goods bought and sold, consignments made, notes discounted and collected, and deposits made at the College Bank, etc. Thorough preparatory training to all this is given in Book-keeping, Commercial Forms, Penmanship, Commercial Arithmetic, Rapid Calculations, Practical Spelling, Business Letter Writing, etc. And all supplemented by Lectures on Commercial Law, Business Ethics and Practical Book-keeping, by eminent gentlemen of this city. Circulars giving full information may be obtained on application. They will well repay reading.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.			
Millington,	Apr	9	10
Crumpton,	"	9	10
Galena,	"	10	11
Marydel,	"	16	17
Sudlersville,	"	16	17
Ingleside,	"	17	18
Still Pond,	"	23	24
Chestertown,	"	24	29
Pomona,	May 1	"	30
Rock Hall,	May	1	2
Church Hill,	"	7	8
Centreville,	"	8	9
Queenstown,	"	14	15
Kent Island,	"	14	15
Wye,	"	15	16
Hillshoro,	"	21	22
Greensboro,	"	22	23
Easton,	"	27	29
King's Creek,	"	27	29
Oxford,	June	4	5
Royal Oak,	"	4	5
Trappe,	"	5	6
St. Michaels,	"	10	12
Talbot,	"	11	12
Bayside & Tilghmans,	"	11	12
Townsend,	"	18	19
Odessa,	"	18	19
Middletown,	"	19	20

JOHN FRANCE, P. R.

DOVER DISTRICT—FIRST QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Crapo,	Apr 2	3	10
Church Creek,	" 3	4	7
Dorchester,	" 1		F 7
Beckwith's,	" 9	10	S 3
Cambridge,	" 10	11	M 7
Vienna,	" 16	17	S 3
E. N. Market,	" 18	17	M 10
Hurlock,	" 18	17	M 3
Federalburg,	" 25	24	M 3
Preston,	" 23	24	S 3
Potter's Landing,	23	24	S 10
Burrsville,	" 30	1	S 3
Denton,	" 30	1	S 10
Leipsic,	May 7	8	S 3
Dover,	" 5	8	Th 7
Camden,	" 16	15	M 3
Wyoming,	" 14	15	S 3
Magnolia,	" 14	15	S 10
Felton,	" 21	22	S 3
Fredrica,	" 23	22	M 10
Huarrington,	" 23	29	M 3
Houston,	" 28	29	S 3
Milford,	" 27	29	F 7
Lincoln,	June 4	5	S 10
Ellendale,	" 4	5	S 3
Milton,	" 6	5	M 7
Nassau,	" 11	12	S 3
Lowe's,	" 13	12	M 10
Millsboro,	" 18	19	S 3
Georgetown,	" 20	19	M 7
Farmington,	" 25	26	S 10
Greenwood,	" 25	26	S 3
Bridgeville,	" 27	26	M 10
Cannon's	July 7	8	S 10
Seaford,	" 9	8	M 7
Galestown,	" 7	8	S 3

J. A. B. WILSON, P. R.

Marriages.

CALKINS—WHITE.—On March 29th, 1887, by Rev. D. H. Corkran, assisted by Rev. N. M. Browne, S. Homer Calkins to Lizzie R. White, both of Wilmington, Del.

FRESKOING CHURCHES.

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

Old Maids.

Did you ever notice that the objectionable term "old maid," is seldom applied to women who have an object in life?

"As a husband, I will have the best or none," writes a sensible female physician, and it is a pity that more girls do not echo her sentiments.

It is far better to be an unmarried woman all one's days, than to become an unhappy, discontented wife. Too many girls are tempted, when the right man does not make his appearance, to accept the wrong one, simply for the sake of a home and a husband.

When a girl finds that the years are gradually slipping by, and that the ideal husband of her youthful fancy is as far distant as ever, it is the wisest to submit gracefully to the inevitable, and endeavor to make the best of life as it is, without dreaming of improbable changes.

At such a period, when the first gray hair appears, and the mirror reveals the fact that girlhood is waning, a woman who has a purpose in life is at a great advantage. Even the fact of a girl having to earn her living, is a blessing in disguise.

The freedom a single life gives, is to them a great benefit. It has made the career they love, a possibility. Many would not exchange this freedom for the most devoted husband in the world.

No doubt the average unmarried woman, good, sensible and industrious, who appreciates the comforts of home and loves the innocent prattle of little children, would have preferred a different lot. But that is not to be. What is the next best thing to be done?

In the first place, make a home of your own, no matter how humble. Do not remain the butt of boarding-house jokes, or the unpaid and unappreciated dependent of some exacting relative.

If you have money, make your abode as beautiful as possible; entertain company, and constitute yourself a part of the social life of the place in which you live.

Twenty years ago, one of the most delightful homes in New York, was that of Alice and Phoebe Carey, sister poets and unmarried women. They made a comfortable livelihood by their pens, and entertained charmingly; the most noted people in the country were often their guests.—The Watchman.

Bathing in Warm Water.

The Sanitary World considers cleanliness not only essential to good health, but a mark of good breeding. The laborer, by the clinging of dust to his perspiring person, becomes a fit subject for the bath-tub very frequently.

In case of congestion, bilious colic, inflammation, etc., there is no remedy more certain to give relief. In cases of obstinate constipation also, wonderful cures have been wrought. For sore throat, diphtheria and inflammation of the lungs, a hot compress is one of the most potent remedies.

nate constipation also, wonderful cures have been wrought. For sore throat, diphtheria and inflammation of the lungs, a hot compress is one of the most potent remedies.

Almost a Clean Sweep.

Ninety-eight and one-half per cent. of the whole population of Fiji attend Wesleyan worship. On the island of Ngua—population 2,000—700 are pledged to teetotalism, 400 of whom abstain from tobacco also.

The property and endowment of Johns Hopkins University in this city are estimated at five millions. The property and endowment of the Johns Hopkins Hospital will make four millions more. Nine millions from one person to one city.—Baltimore Methodist.

The Roman Catholics are to have a university in the city of Washington. It is said that donations of more than half a million dollars have been obtained already, and that much more will be secured. That this is a wise measure to increase the power of the Roman hierarchy in this country, is very manifest.—Richmond Christian Advocate

Preaching and prayer go hand in hand. Not that a preacher must exhaust himself in a long and loud prayer, at the opening of his sermon; it will tell most if he has been in close communion with God before he came to the pulpit. It is the spirit of heart-prayer, which lays hold of God, that has power with men. Brethren in the ministry, go to the pulpit with a heart holding fast to God.—Religious Telescope.

Napoleon said, "The army that remains in its entrenchments is beaten." A church without missions, without earnest aggressive work, is a declining church. The spirit of Christian self-denial dwindles. The gravitation of true love is towards equal distribution. You cannot accumulate water in a heap, except by freezing it. Neglect of missions is the blight of the parish and the church. God blesses the church which goes in self-denying ministers to others.—Evan. Churchman.

CHILBLAINS FROST BITE and all ACHES & PAINS relieved at once by Perry Davis' PAIN KILLER also Coughs - Colds - Sore Throat - Diphtheria - Rheumatism, and Neuralgia. Always keep it in the house, ready for instant use - All Druggists sell it.

Baltimore & Ohio Railroad.

SCHEDULE IN EFFECT JAN. 30th, 1887. EAST ROUND. Philadelphia Accommodation, 8:00 a.m. Philadelphia Accommodation, 9:30 a.m. Western Express, 11:45 a.m. Philadelphia Accommodation, 3:15 p.m. Cincinnati Limited, 6:10 p.m. Philadelphia Accommodation, 6:30 p.m. Philadelphia Accommodation, 6:50 p.m. Phil. delphia Accommodation, 12:03 a.m. Chicago Limited, 12:03 a.m. Local freight with passenger coaches attached leave Delaware Avenue station daily, except Sunday, at 1:57 p.m. arrives in Philadelphia at 3:55 p.m. Stops at all stations.

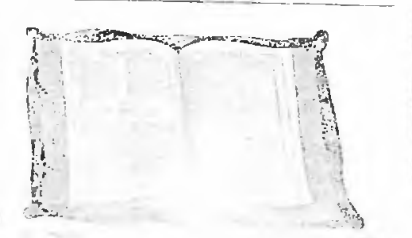
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Is a wonderful encouragement in business, and seven years of continued and increasing popularity has led us to make improvements to our establishment which gives us more than twice the room we have ever had. We intend to allow no effort to be spared to give our patrons better and cheaper Clothing than ever either Ready Made or to Order. Stop in and see the new styles.

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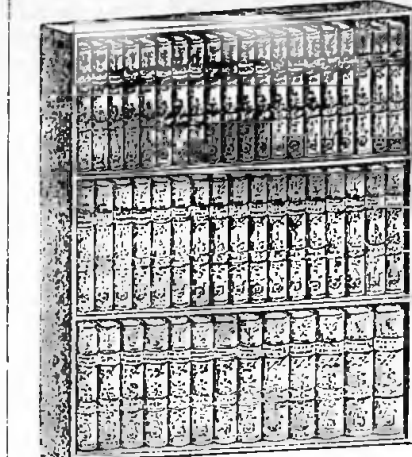


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 4:40, 7:45, 9:50, 10:30 p. m.
 Philadelphia, express, 2:27, 4:40, 6:30, 7:50, 8:50,
 9:45, 10:57, 11:55 a. m.; 12:35, 2:54, 4:05, 5:22, 6:20,
 6:35, 7:05.
 New York, 2:00, 2:27, 4:05, 6:30, 7:00, 10:05, 11:35
 A. M. p. m. 12:25, 2:54, 4:05, 6:22, 6:28, 6:28, 7:06
 7:40, 9:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.
 Baltimore and intermediate stations, 10:06 a. m. 6:57
 11:11 p. m.
 Baltimore and Washington, 1:23, 4:46, 8:04, 10:06,
 11:00 a. m. 12:04, 1:17, 4:44, 5:10, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:10, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,
 p. m. 12:02 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:30 a. m. 12:55, 6:25
 p. m.
 For Seaford 3:30 p. m.
 For Norfolk 12:02, 10:44 a. m.

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 City, 11:05 a. m.
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 a. m. 2:25 p. m.
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 Time Table, in effect Jan. 23, 1887.
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 Daily except Sunday.
 Stations. a. m. a. m. p. m. p. m. p. m. p. m.
 Wilmington. } 7:00 2:45 4:25 5:30 1:15
 French St. } 7:00 2:45 4:25 5:30 1:15
 Newbridge } 7:00 2:45 4:25 5:30 1:15
 Dupont. } 7:20 3:05 4:45 5:50 1:35
 Chadd's Ford Jc. } 7:43 3:28 5:08 6:13 1:58
 Lenape. } 7:55 3:40 5:20 6:25 2:10
 West Chester Stage } 8:10 3:55 5:35 6:40 2:25
 Coatesville. } 8:30 4:15 5:55 7:00 2:40
 Waynesburg Jc. } 8:50 4:35 6:15 7:20 3:00
 Springfield. } 9:10 4:55 6:35 7:40 3:20
 Birdsboro. } 9:30 5:15 6:55 8:00 3:40
 Reading P & R } 9:40 5:25 7:05 8:10 3:50
 Station } 9:40 5:25 7:05 8:10 3:50
 Saturdays Only, trains will leave Coatesville,
 for Reading and way stations, 6:50 p. m.
 (Saturday only)
 (Daily except Saturdays and Sundays)
 Additional Trains, on Saturday only, will leave
 Wilmington at 11:15 p. m. for Newbridge, Dupont,
 and all intermediate points.
 French Creek Branch Trains.
 Leave St. Peter's } 7:00 8:30 a. m. 10:30 3:30 5:40 p. m.
 Arrive Springfield } 7:27 8:55 a. m. 1:05 4:00 6:06 p. m.

GOING SOUTH.
 Daily except Sunday.
 Stations. a. m. a. m. p. m. p. m. p. m. a. m.
 Reading P. & R. } 8:00 12:00 3:00 5:00 9:10
 B. Station } 8:00 12:00 3:00 5:00 9:10
 Birdsboro. } 8:20 12:20 3:20 5:20 9:30
 Springfield. } 8:40 1:40 4:40 6:40 9:50
 Waynesburg Jc. } 9:10 4:22 6:20 9:25
 Coatesville. } 9:30 4:40 6:38 9:43
 West Chester } 9:50 5:00 6:58 10:03
 for Stage } 10:10 5:20 7:18 10:23
 Lenape. } 10:30 5:40 7:38 10:43
 Chadd's Ford Jc. } 10:50 6:00 7:58 11:03
 Dupont. } 11:10 6:20 8:18 11:23
 Newbridge } 11:30 6:40 8:38 11:43
 Wilmington. } 11:50 7:00 8:58 12:03
 (Monday only)
 Additional Trains, on Saturday only, will leave
 Dupont Station at 1:00 p. m., Newbridge at 1:20 and
 6:30 p. m., for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield } 7:00 9:10 a. m. 11:30 5:25 6:30 p. m.
 Arrive at St. Peter's } 8:10 10:05 a. m. 12:05 3:30 5:40 p. m.

For connections at Wilmington, Chadd's
 Ford Junction, Lenape, Coatesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
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 day, Chambersburg, Waynesboro, and points on B & C
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 burg, Hagerstown, Williamsport and intermediate
 stations.
 10:10 A. M.—Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J., H. & G.
 E. R. (through cars).
 2:45 P. M.—Accommodation for Glyndon (Reisterstown).
 3:30 P. M.—Express for Express for points on Shen-
 andoah Valley, including Union Bridge, Mecha-
 nictown, Blue Ridge, Hagerstown, Westminster, Mid-
 dletown, New Windsor, Union Bridge and principal
 stations west also Hanover, Gettysburg and stations
 on H. J., H. & G. E. R. (through cars). Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 6:20 P. M.—Accommodation for Glyndon.
 8:30 P. M.—Accommodation for Union Bridge.
 11:40 P. M.—Accommodation for Glyndon.
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 Daily—Post Mail, 2:40 P. M.
 Daily except Sunday—Glyndon Accom. 7 A. M.
 Union Bridge Accom. 8:45 A. M. Express from B & C
 V. R. R. E. R. H. J. & G. E. R., Frederick Div.
 P. R. R. and principal main line points, 11:35 A. M.,
 Union Bridge Accom. 1:45 P. M., H. J. & G. E. R.
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