

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

VOLUME XIII,
NUMBER 19.

WILMINGTON, DELAWARE, SATURDAY, MAY 7, 1887.

ONE DOLLAR A YEAR—
SINGLE NOS. 3 CENTS.

THE CHURCH FAIR.

BY L. EISENBEIS.

I.
There! I knowed it would be so, spite of all
my word and prayer,
They've resolved to jine together, for to hold
a fancy fair:
When I told them my objections, though my
words were few an' mild,
They just turned to one another, and they
looked so queer an' smiled.

II.
Now, I've mingled with them sisters for a
score of years or more,
And there's none that has worked harder,
but I wept my eyelids sore,
When I saw them smile and giggle, in the
solemn place of prayer,
Just because I spoke an' voted 'gin the hold-
ing of a fair.

III.
But they 'pinted their committees, and ar-
ranged the plaguey thing,
Just to suit their crazy notions, for the mon-
ey it would bring;
As they said, "They needed carpet, and new
cushions in the pews,
For the church was out of fashion; nothing
in it fit to use."

IV.
"And the choir wants an organ, and the
church a chandelier,
And the pulpit must be altered, for it looked
so odd an' queer,
They had tried to raise the money, by col-
lections in the pew,
But they couldn't git no dollars, and of pen-
nies but a few."

V.
"Sermons didn't seem to reach 'em, but they
loved to drink and eat,
So, to save the dyin' people, they must give
them fleshly meat;
If their souls were worth the savin,' they
must have the sweetened cup,
Gospel meat was too insipid, for to keep the
meetin's up.

VI.
There was sisters Jane and Sary, and a score
of others, too,
Met together every evenin', for to put the
matter through
They would move and reconsider, then re-
solve and move again,
Till it seemed as if the business never would
be voted in.

VII.
Some thought the waiting maidens should be
of the "upper ten,"
'Cause they said their charms would dazzle,
an' draw in the younger men.
They must have a pouf for fishin', with
some tender little baits,
Where the boys could ketch a trille, and the
girls could fish for mates.

VIII.
They must have a postal office, and a guessin'
stand they sayed,
And Rebecca at the well, a dispensin' lem-
onade;
They must vote a handsome dolly to the
prettiest miss in town,
And the spryest lookin' bachelor gits the
gaudy dressin' gown.

IX.
The sweetest maiden gets the ring, lodged
within the massive cake,
And for very little money you can learn your
future fate.
Little maidens, dressed like fairies, must go
bobbin' here and there,
Sellin' little buds and roses, for the girls and
boys to wear.

X.
So they plan, invent and settle, for to help
the thing along,
Just as if the Lord had blundered, and had
fixed the matter wrong;
Just as if the souls of people could be fed on
such a hash,
And the church was bilt a purpose for to git
the people's cash.

XI.
Then they read it in the meetin' when the
thing was comin' off,
And although it seemed irreverent, I just
gave a scornful cough;
For I wanted them to know it, even though
the thing might win,
I was down upon sich nonsense, so they
needn't count me in.

XII.
So when everything was ready for the openin'
of the show,
With their trinketts and their gewgaws—
and I tell you 'twasn't slow—
They were vases, sewing-baskets, needle
work and rubber toys,
Fancy hoods and gingham aprons—velvet
slippers for the boys.

XIII.
There were fancy smellin' bottles, collars,
handkerchiefs and sich,
Stacks and stacks of shinin' nothing', which
they said was very rich.
There were heaps of little trifles, hardly

worth a grain of dust,
Stacks and stacks of empty bubbles, which
they said would never bust.

XIV.
Then they had a lively raffie, for a lot of
showy stuff,
Which they said was for the winner, if he
got but votes enough.
All they had to do to git it, was to pay a
little fee.
As it went to help the meetin', there was
not a better plea.

XV.
So the thing was kept a movin', crowds went
pourin' in and out,
Till the meetin' folks and others, said 'twas
grand without a doubt.
They had bought their pockets empty, and
had filled their stonicks full,
Till the sisters fairly shouted, they had made
so good a pull.

XVI.
"Now," they said, we've got the money, not
in vain our toil an' search,
We'll put in the latest fashions, we will have
a stylish church.
We will show these fossil fogies, churches
can't be run on air.
Churches fatten more on dollars, than they
do on faith and prayer."

XVII.
I have been a faithful sister ever since my
youthful days;
I have loved the courts of Zion; I have
prized her simple ways;
I have read my Bible over; I have read it
through in prayer;
But I've never seen a passage, that enjoined a
fancy fair.
—Village Record, West Chester, Pa.

A Conception of the Atonement.

REV. A. J. MERCHANT, D. D.

Numerous and vital errors have ob-
tained, on the one hand, by wholly
spiritualizing the Scriptures, and on the
other, by giving them an entirely literal
interpretation. Undoubtedly portions
of the sacred record must be literally
constrained, while certainly other por-
tions can receive only a spiritual signi-
fication.

To the average reader what is the
significance of the following and similar
passages: "He was bruised for our in-
iquities;" "that he should taste death
for every man;" "the blood of Jesus
Christ his son cleanseth us from all sin?"
The idea, the conception, of many, prob-
ably, is somewhat vague as respects the
terms, "bruised," "taste death" and
"blood cleanseth." What is the thought,
if any, which is entertained by a prom-
iscuous congregation singing the re-
frain, "I've been redeemed, I've been
redeemed, I've been redeemed by the
blood of the Lamb?" Save a few, must
it not be answered, nothing definite,
nothing clear and satisfactory? We are
answered by some approved leaders of
Christian thought, "The atonement is a
profound mystery; just what its signifi-
cance is, just what its essence is, none
can understand. We accept the mys-
tery, and look only to Christ as our
Atoner."

An important question which an in-
quiring mind will profound is, what
does one behold in an atonement, or in
anything else which is a "profound mys-
tery?" If it be a "profound" mystery,
he sees nothing. In imagery he may
look upon the literal Gethsemane as
pictured for him by modern art. He
may have a fanciful mental picture of
the tragic scenes of Calvary. He looks
to Christ, but what does he see? Through
an educated imagination, and perhaps a
falsely educated one, he simply beholds
what he has preconceived as the historic
Christ. He may think that he beholds
Christ taking the sinner's place. But
the atonement did not consist in that,
for the sinner is personally guilty, per-
sonally suffers remorse, while Christ was

"holy, harmless and undefiled." He
may think he sees Christ suffering the
penalty of violated law; but He never
did suffer that, since the penalty is
eternal banishment from the presence of
God.

The literal garden, the literal cross,
and even the literal Christ smitten with
physical sufferings, occupy too prominent
a place in the perspective of multitudes
the church to-day. Gross, carnal concep-
tions of the atonement and of the Atoner,
do not stand connected with a fruitage
of spiritual gifts and graces in the lives
of professed disciples of our Lord. It
is scarcely necessary to illustrate this
fact by reference to church history. Was
the atonement made by anything literal,
carnal or material? Did the real blood,
the lacerated flesh, the quivering nerves,
the bodily death on the cross, one or all
of these, make atonement? These ques-
tions merit no reply. At most these
visible, tangible things were incidental
to the great work. They were the in-
dices of the invisible, the actual atone-
ment. In what, then, did this marvel-
ous work consist? What shall be our
conception of it as we draw nigh to God
in the name of Christ? Are we surround-
ed with a mystery so profound that the
words we utter are understood only by
Him to whom we come, while to us they
signify nothing clear, nothing definite,
nothing comprehensible?

Let us approach the question. God
is a spirit. Here, truly, we are well nigh
lost. What spirit is, we have not any
definite conception. At best we have
only a negative idea—that it is not mat-
ter, and positively, that it is a being
possessing attributes of intelligence, rea-
son and affection. The government of
God over us is spiritual. This we partly
comprehend, because we are self-con-
scious of an immediate relation to an
unseen but ever present law engirding
us at all times. As to our essential
selves, we know that we are not material;
we know that our fleshy hearts do not
either love or hate; we know that thought
and memory are not the product of the
material brain; we know that no part
of our material frames repents and prays,
longs and aspires; we know that we are
a somewhat superior to these, a some-
thing we call "spirit." Sin, for which
atonement is made, is the free act of a
spirit in violation of a spiritual law.
Conviction is the work of the Spirit of
God in or upon the spirit of man. Repen-
tance is the unrestrained act of a
sinner turning away from all sin and in
contrition turning to God. Faith is the
voluntary act of the soul, or spirit, rest-
ing in God through Christ. It is en-
tirely a spiritual act, or process. Pardon
of sin is the act of God in behalf
of a spirit related to a law which is
spiritual. Regeneration is the quicken-
ing of the human spirit by the Spirit of
God. Sanctification is the cleansing of
the spirit of man by the Spirit of God.
Adoption is the act of the Spirit. The
knowledge of salvation is given by the
witnessing Spirit. The life of faith here
below is a spiritual life: "As many as
are led by the Spirit of God, they are
the sons of God;" they are "born of the
Spirit;" they "walk not after the flesh,
but after the Spirit." And, to crown
all, the final, glorified state of the re-
deemed in heaven is a spiritual state.
Since God is a spirit, his government
spiritual, man a spirit, sin the act of a
spirit, conviction by the Spirit, repent-

ance a spiritual work, faith the free act
of a spirit, pardon effected by the Spirit,
regeneration wrought by the Spirit,
sanctification the work of the Spirit,
adoption by the Spirit, knowledge of
salvation through the Spirit, life here
spiritual, and the immortal life also
spiritual, is it not highly suggestive, nay,
is it not necessary, that the atonement,
which is so completely correlated to the
whole, should be entirely, in its essence,
spiritual?

Letters from Bishop Taylor.

RICHARD GRANT AND COMMITTEE,
—My beloved co-workers with God.—
I write to say that I sailed from Liver-
pool Jan. 8th, and landed in Monrovia
on the 26th of the same month. I com-
menced services at once among Mary
Sharp's Kroo people, in Krootown, also
preaching each night in our Monrovia
Church. We had a number of the
Kroo people converted to God, and on
the Sabbath, the 30th, I baptized four-
teen men and women of them, in the
presence of a large congregation, in our
church. Our Conference opened in
Clay Ashland, Feb. 3rd, and closed the
8th,—good reports from most of the cir-
cuits of revivals, and many accessions.
On the 9th, I got passage on the bark
Cardenas, belonging to Messrs. Porter-
field & Yates, of New York, and landed
at Grand Bassa, Monday, the 11th.
Preached that night in our little church,
and Dr. Williams preached the next
night very acceptably. On Thursday
we went up St. John's River to Hart-
ford, by boat, and thence two and one-
half miles by foot to Rev. Wm. Fair's
Mission—Protestant Episcopal. We had
started to go to Kie Peter's town, which
was said to be forty miles by foot-path,
and intended going on seven or eight
miles that afternoon, but Bro. and Sister
Fair were so importunate in their en-
treaties to tarry with them for the night,
that we were induced to honor their hos-
pitality. They are a loving, humble,
hard-working couple of the Lord's chil-
dren. Their Mission is not large, but is
almost self-supporting on principle No 1.
They grow, abundantly, nearly every-
thing needful for subsistence. My party
consisted of Bright J. Turner, our young
Missionary at Settra Kroo, and two
Kroo men from Sister Mary Sharp's
work in Monrovia. One is an old man,
recently saved, who is well acquainted
with the Kroo country and all the chiefs,
and is going to help me open Missions
among them. His Kroo name is Tom
Nimble,—he was baptized as Africanus
Taylor. I prefer his native name, and
the native names of all heathen people
when saved and baptized. The other is
a boy of sixteen, from Mary Sharp's
school, who goes as my interpreter of the
Gospel to the Kroo people. He is a
noble lad. He was baptized as Chas.
Foster. His native name is Saco. He
is a fluent interpreter. One of the good
results of Mary Sharp's noble work will
be in preparing interpreters for Gospel
work among the Kroo people. It will
take us half-a-dozen years to produce as
good interpreters as is Saco, in South
Central Africa.

CAPE PALMAS March 1, 1886.

Dear Brothers,—Bro. Deputie, P. E.,
is here. We have just closed an inter-
esting quarterly conference. I go to-
day twelve miles inland by foot-path to
Barrike, King Tie, to spend a week in

teaching fonetics, preaching through
interpreters, secure a Mission farm, and
commence the clearing and planting.

Amanda Smith, one of the prophetesses
spoken of by Joel, and a few others, will
accompany me. On our return we pro-
pose (D. V.) to go three days up the
Cavalla River on a similar Mission to
Tabo-tatika, King Harry, and to Gar-
ribo, King Talaty. Afterward open
fields on the Kroo coast north of this.
This is a beautiful town not drug-store
in it, nor a doctor of medicine. Over
one hundred emigrants arrived here four
months ago; one old man and one old
woman and two little children of them
have died. The Judgment will reveal
a great lot of cowards in regard to Li-
beria work.

Yours in haste,
WM. TAYLOR.

—Christian Witness.

The Religious Movement In Chicago.

For many months Mr. Moody's heart
has been in Chicago, and he has only
waited until the time should appear op-
portune for him to come and inaugurate
the work he has cherished for so many
years. When he came, January 1st,
there had been but little apparent prep-
aration; in one sense there had been
comparatively none; in another there
had been great preparation. The initi-
atory steps for the Evangelization Soci-
ety had been wisely and carefully made,
and there was a readiness to co-operate
in his evangelistic work everywhere as
soon as it was known what he wanted to
do. The progress has surpassed all that
the evangelist had hoped for, and he said
publicly, after two months' work, that
the results, as far as seen, were much
more satisfactory than those of the great
Tabernacle meetings in 1876. From
the first, the present revival has kept
closely to the churches, and has brought
into the churches those who have been
won from the non-church-goers. The
meetings at the Columbia Rink, in
the center of a foreign population,
were a marked success, both in the
heartiness with which all the Christian
ministers entered into it, and the
eagerness with which the crowds hung
upon Mr. Moody's words and sought
the Saviour whom he preached.

The spiritual power of the meetings
increased with every day, and the inter-
est awakened among the foreign non-
church-going people was indeed remark-
able. The closing services witnessed
more inquirers than had been at any
other. A single incident from the in-
quiry-room may illustrate a little of the
feeling: A woman, a Swede, perhaps,
whose two sons had been converted in
the Rink meetings, came on the last
evening to seek Christ. She accepted
his salvation, and went home rejoicing
in Him. When asked what church she
would connect herself with, she replied,
"with this meeting." When told that
this was the last of "this meeting," she
asked "where it was to go." She was
then told that it would go back into the
churches, and was shown the different
ministers who were at work in the in-
quiry room, as if all were one. She re-
plied: "Is it possible? I never expected
to see such a sight as this. I see the
minister of my father's church here, so
I will go to his church."—Record.

Temperance.

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

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

Temperance in Seaford.

Much has been done in Seaford to form a public sentiment against the evils that are inevitable from the traffic in intoxicating liquors. As a result there is a growing disposition to "push the battle to the gate," and plant this great reform more deeply in the public heart. But complete victory will require vigorous, persistent and persevering effort; and the friends of the good cause are determined to stand by it, until there shall be a triumphant issue. The past encourages the belief, that the disadvantages under which they operate, will vanish as the regenerating influences accumulate.

Among the agencies for the promotion of reform, besides the church, are the Y. W. C. T. U., the W. C. T. U., and the Band of Hope. The first includes most of the young ladies of the town, and is an enterprising organization. They have rented a hall, and furnished it with carpet, chairs, lamps, organ, &c. In appreciation of their work, they have recently received valuable presents of books and money from Geo. W. Childs, Esq., and others of Philadelphia. If any young men of suitable age and circumstances, desire to duplicate, they will find it to their advantage, to get acquainted with these Seaford ladies. None but industrious and temperance young men, however need apply. They must also be handsome and amiable.

The W. C. T. U., like the former, holds stated monthly meetings, and is doing a good work. There is perfectly harmonious co-operation between the two societies.

The Band of Hope is perhaps the largest Band in the Conference, south of Wilmington; and is judiciously managed by Mrs. H. M. Rawlins and Miss May Prettyman. They seem to have unusual resources. To perpetuate the interest of the meetings, when they are held every Friday afternoon, requires no slight degree of tact. Last night and the night before, they gave grand entertainments to crowded audiences in Colbourn's Hall, the largest hall in town. They are pronounced by some of the citizens to be the best given in Seaford, within their recollection. All the parts were performed by members of the Band of Hope; except that Miss May Sharp, presided at the organ, and Prof. Thorp assisted in training the children. Mrs. Rawlins and Miss Prettyman returns thanks to the friends who aided them, and in various ways, showed sympathy in their work of reform among the children of the town.

W. E. ENGLAND.
Seaford, Del., April 13th, 1887.

A resident of Dauphin, a town about ten miles from Harrisburg, Pa., which was made a prohibition town by the Judge of the court refusing all applications for license, says that a great change has come over that borough. Instead of men lying around the town drunk, not one such can be seen. The men who used to be loafers and idlers around the taverns, most of the time more or less under the influence of liquor, are now daily at work; and their families which were to a great extent, dependent upon the community, are now supported and cared for by the husband and father. A new and better day has dawned for this place. While license did not control, prohibition here does prohibit.—*Conference News.*

If our annual liquor-bill could be credited to the education of the youth of our land, three million more students would be added to our collegiate roll.

After several days trial, a jury at New Bedford, Mass., under the Civil Damage act, gave John O'Connell a verdict of \$7300, for the sale of liquor to his wife. O'Connell's son and daughter testified to the purchase of liquor for their mother, from May to November 1884. A physician testified that during that time, Mrs. O'Connell was at the point of death with delirium tremens. Mrs. O'Connell testified that every day she drank from a pint to a quart of whisky, even during her serious illness. The law permits the recovery of \$100 for every sale.

The whisky men are making a great deal of capital out of the announcement, that "five hundred jugs of whisky were taken to Atlanta the day before Christmas." Men will soon get tired of such as that, and only odd soaks will indulge in jugs. Men of families will not care to take jugs of whisky home to their wives and children. The jug business is a bluff game that won't win, where there is a reasonable amount of intelligence.

The superintendent of the Reading Railroad, has issued an order announcing that "Drinking of all kinds of intoxicating liquors or beer while on duty, or during office hours, by any of the employes of this company, is strictly prohibited. Heads of the departments will look to the enforcement of the order."

Prohibition Anniversary.

The first anniversary of the adoption of prohibition on Chincoteague Island, commenced Friday night the 23d, and closed Sunday night, April 25. A musical and literary entertainment was given in Temperance Hall, Friday night, to a good house. The entire days and nights of Saturday and Sunday were put in with lectures, sermons and music by Rev. A. D. Davis, S. V. Grimsley, R. I. Watkins, of Accomac, and Wm. Warner, Jacob Snyder, wife and child of Camden, N. J. Immense audiences greeted the speakers; temperance stock ran high, and the enthusiasm of the people was evinced by their storms of applause. Our people are thoroughly alive on this great moral issue, and with this question in the hands of our voters, where it of right belongs, the doom of the legalized liquor traffic on Chincoteague is forever sealed.

Financially the celebration was a success. No collection taken, and yet more cash raised than was needed to defray expenses.

The general of our Virginia forces, Rev. A. D. Davis, held his first quarterly conference for Chincoteague, Monday morning, the 25th inst. The rank and file took advanced ground financially. Steps were taken and committees appointed, looking to the building of a new church. With the shackles of the rum power broken, Christianity moves forward.

Chincoteague, Va.

JONADAE.

Lincoln and the Poets.

During the war the relations of Bryant with Lincoln were, perhaps, more important than those of any other of our poets with the President. Bryant had met him first when Lincoln was a Captain in the Black Hawk war,—and had presided at the Cooper Union meeting where the Western statesman delivered his now famous speech. Lincoln was Bryant's choice as a candidate as against Seward, and in personal interview as well as by letter and editorial, he encouraged, advised, and criticised the Lincoln administration throughout its existence. At Lincoln's death, Bryant wrote the noble threnody which is familiar to all readers of American poetry. But we think it will be found that the literary record of Lowell in connection with Lincoln, is more remarkable than that of any other of the distinguished authors of America.—*The Century.*

Youth's Department.

Hester's Easter Offering.

BY KATE S. GATES.

"Just see, mamma, how nicely all my plants are doing! There are one, two, three, four buds on my rose, and as many as half a dozen pinks will be out by Sunday. I'm sure of two lillies, and I wouldn't wonder a bit if I had three. With my geraniums, I'll have a lovely bouquet, the prettiest in the class, I think. I don't care about the others, but I would like to have a nicer one than Agnes Carter. She felt so grand over hers last Easter, that we all said we would try to take her down a little this year."

"Your flowers will be very beautiful, I think, Hattie," said her mother gravely, "but if you carry them to church for the purpose of humiliating a friend, do you think Jesus will be pleased with your offering? Remember, dear, He sees your heart, and knows your most secret motives. The simplest gift, if given with a loving desire to please Him, is far more acceptable than the choicest treasure in the world given, not for His dear sake, but for selfish motives."

"I wish," thought Hattie, as she bent over her flowers again, "that God couldn't see clear into our hearts. It makes me almost shiver when I think of it. I know ever so many times when folks have praised me for doing things, I've been glad that they didn't know all about it. I suppose it is wicked, but I can't help wishing that God didn't know either."

"Hattie," said her mother a few days after, "I wish that you would do an errand for me on your way home from school. I do not believe that I can finish your dress alone before Sunday; it takes longer than I thought; so won't you go round by Mrs. Mason's, and ask her if she can't come to-morrow and sew?"

It was a beautiful day, and Hattie did not mind prolonging her walk in the least, certainly not for the purpose of completing her new dress to be worn on Easter Sunday. She was in a very complacent, self-satisfied frame of mind to-day. Her new dress promised to be very becoming, and was really nicer and handsomer than any of the girls. She was quite sure, also, that none in her class would have as pretty flowers as hers.

It was the custom in their Sunday-school for each scholar that could, to carry an offering of flowers on Easter Sunday, and after the services they were distributed among the sick.

"Nora Grant lives down this way somewhere," thought Hattie, as she crossed a street. "She hasn't been to school for two or three days. I wonder if she is sick. I declare, I believe that she is standing in that window; but, dear me! how dreadfully white and sad she looks. I wonder what the matter is? Perhaps I ought to stop and see her. Maybe she is in trouble, and I could help her in some way. I guess they are poor enough. I believe I will just stop, for I like Nora first rate. Besides, if I were sick or in trouble, I should like the girls to come and see me."

So Hattie stopped, and Nora herself came to the door.

"I missed you from school," said Hattie, "and thought I would stop and see if you were sick."

"No," said Nora, her eyes filling with tears, "I haven't been sick, but—O Hattie, the baby died last night, and it is so lonesome without her! It just seems to me I must hear her trotting round and calling 'Sister.'"

"Poor, dear Nora," said Hattie, her own eyes filling with sympathetic tears, "I am so sorry for you! I wish that I could help you."

"Thank you. It helps me to have you sorry; but no one can bring baby back,

you know. Won't you just look at her. She is so sweet. You never would think but she was just asleep. I wish I had some flowers to put in her hands, she loved them so. 'Pitty posies,' she used to call them. Mother thought we couldn't afford to buy any, and I don't suppose it makes any real difference, but I would like some so much!"

Hattie thought of her flowers instantly; why not tell Nora that she might have some of them? And then it seemed to Hattie that there were two spirits struggling within her.

"I don't see how you can give her any of your flowers," said the bad spirit. "To-morrow is Saturday, and Sunday is Easter. If you cut part of them for Nora, you will not have many left for yourself, and you have been thinking of your Easter flowers all the year. It won't make any real difference, as Nora says, and Agnes Carter will feel so stuck up if she has the prettiest flowers another time."

"Aren't you just ashamed of yourself, Hattie Willis?" said Hattie's better self earnestly. "If you are giving your flowers to Christ, why don't you give them the way that would please Him most? Just think how you will feel if you keep them to take to church just for the sake of having people say that you have the prettiest flowers in your class. They won't know how bad you are, but God will, and you will be ashamed."

All the way home the struggle went on; but when Hattie reached the house, she went directly to her own room, and knelt down by the bedside.

"Dear Jesus," she prayed, "I am just as bad and selfish as I can be. Please help me to overcome it, and to do what is pleasing in Thy sight now and always! Amen!"

Then she went downstairs, and putting on her hat went back to Nora's.

"I just came to tell you that I had some pretty white flowers that I would bring you to-morrow if you would like," she said. "I thought I would come and tell you to-night for fear you would worry and try to get them some other way."

"Oh, Hattie," sobbed Nora, "I can't tell you how much I thank you, for I did want them so badly, and could not see any way to get them. I'll pray for you every day of my life that somebody will be as good to you if ever you are in trouble."

"Where are all your flowers, Hattie?" asked brother Tom on Sunday morning. "I thought that you were going to have a wonderful bouquet this year."

"I used part of them another way yesterday," answered Hattie quietly; and you have no idea how thankful she was that she had done so, when mamma kissed her, and whispered softly: "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

"Mamma," she said that night, "this has been the happiest Easter I ever knew. It was not anything, of course, and yet, mamma, I did give my flowers to the baby for His sake, and somehow I've felt so happy ever since."

"It is always so, darling. There is no happiness on earth like that we find in Christ's service. Won't you give Him yourself, Hattie? Think of His patient, suffering life and death for us, of all His loving kindness to you all your life, and can you help loving and longing to please Him? It is the gift He most desires—your love. Won't you give it now, this Easter day, and ask Him to make you His child?"

"Yes, mamma," answered Hattie softly.—*Zion's Herald.*

"Honor to Whom Honor."

W. J. DUNAWAY.

The large and rapid increase in the benevolences, made in recent years in the church at large, and in the Wilmington Conference in particular, is a highly gratifying fact, to all who appreciate its significance. It means a larger number of contributors, a greater liberality on

the part of old contributors, and consequently, a greater amount of intelligent and practical piety among all, respecting the importance of the causes they are asked to support. It means also a more rapid extension of all the lines of church work, a wider diffusion of gospel light, and the salvation of a larger number of souls, which is the true end of all our labors.

All who have aided in this advance movement, are deserving a grateful recognition. At the last session of our Conference, there was certainly no disposition to be sparing of all the lines of recognition, so far as the members of that body were concerned. When a District were called, from which flattering reports were anticipated, the applauders, especially of that District, seemed to get themselves in readiness, and every man, from the hero of the District to the hero of the Ruterdi circuit, received his meed of praise, as nearly as it could be determined by the length and loudness of the applause. These demonstrations were so general, that the session was almost one prolonged ovation. Perhaps it was all the more hearty, because strictly mutual, the members applauding each other in turn. But in the midst of these reciprocal honors, however worthy bestowed or meekly received, no honest recipient of them could resist the feeling, that a certain kind of injustice was being perpetrated on the thousands of humble and patient toilers, who had contributed nearly all these funds, and on whom rests the whole financial burden of all our church enterprises. Preachers are, doubtless, as large contributors in proportion to their means, as anybody else, and on this ground, deserve their share of credit; although it must be confessed that, under the prevailing rules, they have motives for liberality additional to those which prompt the gifts of the laity. And herein lies a fact, which in a measure mitigates the injustice referred to; for if the pastor is to suffer all the reproach, when there is failure, his only compensation is in assuming all the honor, when there is success. It is wrong to assume, that the results reached are always due to the special influence of the pastor; in many cases they are quite independent of it; but even if this be granted, the fact remains that the laity have had the liberality to respond to the pastor's appeals, and that too, without the hope of being individually recognized in the general success. In conversation with a few of our leading laymen, I discovered what is, no doubt, a prevailing feeling among them, namely, that the Conference, and official visitors, while honoring the collectors, have forgotten the contributors. There is some justice in this complaint. For notwithstanding the niggardliness of too many people, the total sum contributed by the laity every year, is some thing to contemplate with gratitude and pleasure. It is their money, which builds our churches and parsonages and educational institutions; supports the ministers, and supplies those numerous streams of benevolence which, running out into so many directions, water the waste places of the earth. But this apparent slight is quite unintentional, and is due to no lack of appreciation by the pastors of the commendable liberality of the church, but to what must be regarded as an excessive appreciation, of the ability to collect money among the preachers themselves. Let the money be collected, if possible, but a little less noise is required both by good taste and good policy.

It is found, by an examination of the Baptist Year book, that of the 134 ministers recorded as dying within the year, and whose ages are stated or can be ascertained, seventy one were upwards of seventy years of age, and sixty three were under seventy. Of the seventy one forty eight were between seventy and eighty; seventeen between eighty and ninety; five between ninety and one hundred, and one upward of one hundred.—*Journal and Messenger.*

Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, PUBLISHER AND PROPRIETOR, WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHEPLEY STS.

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Extraordinary Offer.

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

The Michigan Christian Advocate.

We are glad to welcome as one of our exchanges, this independent "local paper," published by the Methodists of Detroit, which has the distinction of being the only paper in that city, that bore aloft the Prohibition Banner, in the recent desperate battle for Constitutional Amendment, as maintained by the temperance people of Michigan against the saloonists and their allies, while the other papers trailed it in the dust, or ran up the pirate flag.

"Faithful found— Among the faithless, faithful only he." We shall do our readers a favor in making extracts from its ably edited columns, from which proceed no uncertain sound on the great and pressing questions of practical Christianity.

The true friends of temperance in Michigan, have no cause for discouragement; they made a magnificent fight; and in all fairness earned the guerdon of victory. Its award is only delayed, and the shameless iniquities perpetrated upon the sacred rights of American voters by the minions of the rum traffic, will inevitably recoil upon those who are responsible for these wrongs. As the diabolical murder of the martyr Haddock in Sioux City, at the hands of hired assassins, because of his manly and faithful efforts to rescue that city from the bondage of the law-defying saloonists, has so roused the public conscience that already nearly every saloon in that place has been closed, so in Michigan, the very means used to defeat the will of the people, will make these outraged voters more resolute than ever, to assert their rights, by "pulverizing the rum traffic."

"Truth crushed to earth will rise again; The immortal years of God are hers; While error wounded writhers in pain, And dies amid her worshippers."

An Interesting Anniversary.

Tuesday the 3rd inst., the First Congregational Church of Bristol, Rhode-Island, completed the second century of its history as an organization. From the Phoenix of the 30th ult., we learn that the following is a transcript, "verbatim et literatim," we may add et punctuatim, from the church records: "In the year 1687, it pleased God to bring that reverend Mr. Lee to Bristol, and on visit to see the plac, and preach

to the peopell. There was a joynt voost of the town for his taking charrg heer to preach the gospell, and in order of settling the Plac in gospell order; which after some short spac came with his wife and family to settel heer."

"The 10th of April he begins with us, in order thereunto 87."

"May the third was the church gathered by the mutual consent and agreement of thos persons mentioned, Major John Walley, Capt Nath'l Byfield, Capt. Benjamin Church, Nathaniel Reynolds, John Carey, Hugh Woodbury, Goodman Throop, Nath'l Bosworth, whome they elected Deacon."

Appropriate commemorative services were held this week, including an historical discourse, Sunday evening, by the pastor, and interesting anniversary exercises on Tuesday.

The Ocean Grove Programme for the season of 1887, appears in the Record.

Opening services in Auditorium, Sabbath July 3; 111th Anniversary of American Independence, Monday, July 4, oration by Rev. Dr. G. W. Miller, formerly of Grace Memorial, Wilmington, Del.; New Jersey W. C. T. U. July 7-8; Sabbath School Assembly, July 9-19; C. L. S. C. Commencement July 20; African M. E. Church Jubilee, July 21; W. H. M. S., July 22; N. J. Sabbath Union, July 26; Ocean Grove Memorial Day, July 27; National Temperance Society, July 28-31; 18th Anniversary of Ocean Grove, Aug. 1, 8th Annual Re-union of U. S. Sanitary, and Christian Commissions, Army and Navy Chaplains, Good Samaritans of the late war, and Red Cross, White Cross, Franklin and other Christian and Benevolent Societies, Aug. 4-7; Woman's Encouragement Meeting, Aug. 9-12; Bible Readings, Aug. 17-19; W. F. M. S. Anniversary, Aug. 20-22; Twilight Meetings, Aug. 21-30, Rev. C. H. Yatman, leader; Annual Camp Meeting, Aug. 22-31. Prof. Sweeney, Chester, Pa., musical director.

M. E. Church in Clayton, Del.

We learn from the Smyrna Times, that arrangements have been made by Presiding Elder France, in consultation with Revs. W. S. Robinson and E. E. White, to have regular preaching in this growing town every Sabbath afternoon, by neighboring pastors assisted by local preachers. Rev. W. S. Robinson inaugurated this movement, by preaching in a hall there Sunday afternoon a week ago. Our Methodist Protestant brethren, we understand, have had a church in the place for some twenty years, and during last year, Rev. W. B. Gordon of the Protestant Episcopal Church held Sunday afternoon services there, but has since relinquished them.

What Becomes of the Probationers?

This question is sometimes interjected, as if the results of Methodist revivals were largely superficial. We have no fear of any fair comparison in this matter, with our sister churches. In the Watchman of the 21st ult., we have the following very suggestive statement, in reference to one of the Baptist churches in Baltimore: "The Lee Street Church, after being pastorless for nearly two years, has invited Rev. E. M. Potent, from North Carolina, to become their pastor. This church has been revising its list; out of a nominal list of 800, only 230, so far have been discovered. It is feared, that not more than 350 of the whole number will be found worthy of retention. This is a sad proof of the evil of hasty professions, careless admissions, and neglect of training."

A shrinkage of almost 60 per cent. This is deplorable indeed; and shows that even the "liquid grave" does not insure any very vital resurrection. We hope this case is very exceptional, and not to any large extent, a specimen of what our Immersionist friends would find, by equally careful revision of their

other lists. It would be far better for the excellent brethren, whose zeal for converts is so well known, to adopt the plan of their Methodist brethren, and give their raw recruits at least six month's probation, in which to show the fruits of a genuine work of grace, and to satisfy themselves of the propriety of their assuming the duties and responsibilities of church membership. After all due caution and deliberation, however, in the admission of members, the neglect of proper training will prove fatal, or at least sadly damaging in most cases. The risen Master's thrice repeated commission to Peter, "Feed my sheep," is no less imperative to his ministers to-day, than it was to the apostle, when it first fell from the lips of his adorable Lord. It is grand indeed, to gather into the visible fold, those who have heard the Shepherd's voice, but grader still, so to "tend" these sheep, that they may be presented to him, a glorious body, "not having spot or wrinkle, or any such thing;" or as St. Paul says, "admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Our esteemed contributor, Rev. T. M. Griffith, now in charge of our church in Conshohocken, Phila., in last week's Philadelphia Methodist calls attention to the fact that the city of Brotherly Love contains more Methodists, than any city in America, if not more than any city in world. Upon this fact he bases a strong plea that that local Conference organ should have more money and more subscribers, and be made to rival the New York Advocate. He says:

"Other papers are planted in our principal cities. Zion's Herald holds a royal sceptre. The Northern in little Syracuse, N. Y., has a more able corps of contributors than the great official sheet, with all its money can command. The Peninsula Methodist is remarkably sprightly and interesting."

Of course we make our best bow for the brother's discriminating compliment; but what will Dr. Buckley have to say, as to the audacious temerity of such utterances in a "local paper?" If the storm raised by that "influential minister of large experience" increases at this rate, it wont be long before the editor of the great official finds himself in the midst of a cyclone. It is to be hoped, the health of the assistant editor will not fail again, during his chief's incumbency.

Maryland State Temperance Alliance.

This most efficient organization for the work of Temperance Reform, met in its 14th annual session in Baltimore, Md., Thursday morning, the 26th ult., Edward Higgins, Esq., presiding. 664 delegates were reported from the counties and city, besides a number of visiting ministers. Mrs. Baldwin and Mrs. James Carey Thomas of the W. C. T. Union, conducted the opening devotional exercises; the former reading a selection from Paul's letter to the Ephesians, and the latter following with an impressive address upon the divine power promised to believers, for the great work they have to do.

Rev. Dr. Grammer of the Protestant Episcopal Church, made an admirable address of welcome, urging the necessity and advantages of entire prohibition. Hon. Mr. Devries of Howard county, one of the Vice Presidents, delivered a forcible speech in response, on the same line. Among the ministers present from the Peninsula, we noticed Revs. R. W. Todd of Snow Hill, A. Smith of Cambridge, I. Jewell of Rising Sun, J. B. Quigg of North East, J. T. VanBurkallow, of Zion, J. D. Rigg of Sudlersville, E. C. Atkins, of Cecilton, and N. McQuay of Rock Hall. The reports from the counties were encouraging. Cecil's majority last fall of 208 for a more stringent and effective Prohibitory Law after five years' trial of a confessedly defective one, when the temperance men them-

selves were divided, by the alternative of a stringent High License law, was hailed as even a greater victory for Prohibition than the large vote for local option which was equivalent to free rum. Then the temperance forces presented a united front, in the last election, not a few good and true temperance men were induced to vote for the High License law, as a more effective temperance measure than prohibition. And yet despite this division of her temperance forces, Cecil carried the new law a majority of 208.

Large and enthusiastic mass meetings were held Tuesday and Wednesday evenings; the latter evening Col. Bau of Kentucky, delivered one of the finest orations ever made on Temperance. Constitutional amendment was adopted as the line of work for the Alliance henceforward.

Delaware Annual Conference of the M. E. Church, began its 24th session in Chestertown, Md., Thursday April 28th, Bishop John F. Hurst presiding. The Conference embraces all the churches of our colored brethren in Pennsylvania east of the Susquehanna river, and in New Jersey, Delaware, and on the Eastern shores of Maryland and Virginia. There are about 200 ministers, with a membership of 18,000. The Chestertown Transcript thus refers to the improvement, made in the church edifice in which the Conference meets:

"During the past year, under the management of the Rev. A. R. Shockley, the James M. E. Church has been entirely remodeled. At each corner front a tower has been erected, and a recess has been built back of the pulpit. All the windows are of stained glass in pronounced colors, which shed a light of varied shades upon the interior. The inside of the church has been thoroughly remodeled. The pews are finished in imitation of oak. A handsome polished walnut pulpit stands inside the chancel-rail. Back of the pulpit there is a recess which is occupied by the choir. A gallery extends around three sides. The aisles below and all the space within the chancel are handsomely carpeted with brown and red ingrain carpet. The walls and ceiling are highly decorated. The yard surrounding the church has been enclosed by a new picket fence. The colored people in and around Chestertown have been making great preparations looking to the entertaining of conference visitors."

Two Eminent Ministers Pass on Into the Master's Presence.

Rev. Joseph B. Dobbins, D. D., of the Philadelphia Conference, died suddenly, Friday, the 22nd ult., while waiting for a train at the railroad station, Asbury Park, N. J. Apparently he was in perfect health, when the summons came. He had just passed his 69th birthday, but seemed as fresh and vigorous, as though he were a decade and a half younger. He was born in Philadelphia, converted at eighteen, and soon after began his life work of calling sinners to repentance. Joining the New Jersey Conference in 1842, he filled important stations within its bounds for thirty two years, being Presiding Elder forty four years, and a General Conference delegate in 1868 and 1872. In 1874 he was transferred to the Philadelphia Conference, in which he spent the remaining thirteen years of his life, serving prominent churches in Lancaster, Reading, and Philadelphia. To his last charge, 20th St. M. E. Church, Phila., he had been recently reappointed for the third year. Of a devout and gentle spirit, he lovingly and trustfully "walked with God; he was not, for God took him." A widow and two daughters survive him.

Monday, the 25th ult. Rev. Tillotson A. Morgan, "one of the widest known, best loved, and most successful ministers of the Baltimore Conference," exchanged the scenes of earth for the joys of heaven. He was the youngest of three sons of

Rev. Gerard Morgan, a prominent member of the Conference many years ago, and was nearly 71 years of age. The three sons proved worthy representatives of their worthy sire, in a long and eminently successful ministry; one of them, Rev. Dr. Littleton F. Morgan, survives "in the maturity of a happy Christian life and ministry." Brother Cornelius from whom we quote, says of him in last week's Methodist, "we doubt if there is now living in the Baltimore Conference, a minister who has led so many souls to Christ as Tillotson A. Morgan did—souls who were saved truly, and remained saved." "He was a flame of light and fire, in every charge he served."

No Woman Need Apply.

In the annual convention of the Protestant Episcopal Church, in the Diocese of Pennsylvania, which convened in Philadelphia, Tuesday May 3, a Miss Addie C. Baker presented herself as a lay delegate from St. Luke's Church, Chadd's Ford. When the secretary called her name, her credentials were on motion referred to a committee, who reported in the afternoon, that to admit Miss Baker would be unconstitutional. This ungallant report was adopted by the committee. Our Methodist sisters in Nebraska had better take warning; as they may not find any more gallantry among their Methodist Episcopal fathers and brethren, than Miss Baker has among her Protestant Episcopal fathers and brethren.

North India.

The secretary of the North India conference, writes that the baptisms in their bounds for the year 1886, foot up 1,700. The whole church ought to sing hallelujah over this. It is far beyond any figure ever reached before—400 beyond the unprecedented total of last year. In 1876 the total number of baptisms was 375. They have been rising grandly through all the decade. The yearly average of baptisms for the first five years of the last ten was 560; for the second five years, 913; and it looks as though the average for the next five years would nearly double again. The rapidity of our advance is becoming startling. Some of the older missions beside us think they do wonders when they succeed in baptizing 100 in a course of a year. Another grand item is that a lakh of rupees (100,000) has been raised in India for the Conference or mission work. This, at the low rate of 40 cents to a rupee, would amount to considerably more than half as much as was sent from this country. This is a large advance over any previous sum. Let all the churches that are taking their missionary collections see that they make as handsome an advance as will properly correspond with these inspiring figures.

The question was proposed to Dr. Lyman Beecher a short time before his death, "How can we best defend the church?" The question aroused his slumbering mind, and with the earnestness of his palmiest days, he exclaimed, "By saving souls." No more correct or weighty answer could be given. The conversion of a soul is as much an evidence of divine power as the restoration of sight to the blind, or speech to the dumb. Men may discredit our logic and reject our arguments, but when sinners are converted, their whole moral character changed, their lives reformed, and their energies directed into new channels; when the liar is made truthful, the thief, honest, the profane, reverent, the cruel, tender and compassionate, the indolent, industrious, the debauchee, temperate and virtuous, there is an argument presented that no infidel can to defend the church against its enemies, means of saving souls. A saved soul is an argument of greater power in the defense of the church than any other that can be offered. A church where souls are being saved occupies a position of high pre-eminence, and so long as it goes on saving souls, the gates of hell shall not prevail against it.—Methodist Recorder.

A Million for Missions

FOR 1887. BY COLLECTIONS ONLY.

AN UNEQUAL DIVISION.—Many things will appear differently at the judgment from the impression they give to-day. Here is a case told by The Christian at Work: "A very wealthy family near New York decided to go to California. They had a favorite dog which must, of course, go along with them. On arriving at St. Louis they found that Rover would not be allowed in the Pullman parlor-car, but if he went must go in the common baggage-car. This would never do for such a delicately-reared dog as Rover, so the whole family concluded to give up their trip to California. They spent a few days in St. Louis, paying a man \$10 a day to take care of the dog and insure his safety. The whole trip cost them several hundred dollars. After their return home they went to church on Sunday. The Lord's Supper was celebrated; both heads of the family participated; then a sermon on Missions was preached, and a collection taken. The whole family gave \$5 for the conversion of the world to Christ." Ten dollars a day for the dog, and \$5 a year for the salvation of the heathen!—Baptist Missionary.

LARGE FIELDS.—We may roughly estimate the souls that in Pagan, Moslem, Papal and nominally Christian lands still need to be reached with a pure Gospel at a thousand millions; and the whole number of missionary laborers at thirty-five thousand. Could each of these carry on the work of evangelization independently, each worker would have to care for nearly thirty thousand souls. As a matter of fact more than twenty-five thousand of these laborers are unordained native assistants, fit only to aid trained workmen; so that we have not more than ten thousand missionaries, native and foreign, competent to conduct this work. Each of these must, therefore, assume an average responsibility of a thousand souls. Meanwhile the total sum annually spent on Foreign Missions is about ten millions of dollars—an allowance of one cent a year for each soul of this thousand millions. Rev. A. T. Pierson, D. D.

SOME WORDS ABOUT THAT MILLION.—"East Brady, Pa., April 11, 1887. Dear Chaplain: Yesterday was our Missionary day. We loaded our gun with the facts from Missionary column of The Christian Advocate and fired. As a result we went far beyond the Million-line. Evidently all our people need to respond to this call is to understand this work better." Signed by the pastor.

An Appreciative Word for our Missionary Bishop.

Bishop Taylor, it will gratify many to know, is making decided progress towards his goal in the depths of Africa, his advance guard being already on the ground. Before his pioneer of missionaries left this country, the Bishop declared his ambition to plant his stations among the remarkable tribes that Wissmann had described. Toward this region along the upper Kassai and its tributaries his chain of stations from the sea has been steadily lengthening. Next week his new steel steamer will start from England for the Congo to take the newly discovered water route to the populous street villages of which Wissmann and Kaud have informed us. Meanwhile Dr. Harrison, one of the party that Bishop Taylor led up the Congo in July last, has reached Lulua, burg, the new station of the Congo State. He is one of the two physicians who have followed the Bishop to Africa, and he is now established among natives who fully justify Wissmann's enthusiastic description. The Balubas are certainly among the most remarkable savages in the world. Sir Francis de Winton, late

Administrator-General of the Congo State, says that about fifteen years ago these people underwent a religious and social revolution. Fetichism entirely disappeared. Drunkenness and theft were made crimes punishable with death. All the palm trees in the country were cut down to prevent the making of palm wine. De Winton, who visited them, says they are a kind, gentle, and happy people, and they heartily welcome the white men who are settling among them. Such people as these are well worthy of the heroic efforts Bishop Taylor has been making to reach and benefit them—Christian at Work.

The Rich have the Gospel Preached Unto Them.

The New York correspondent of the Philadelphia Ledger, alluding to Lenton services in Old Trinity, says: It is estimated by observant people who are personally familiar with wealthy financiers down town, that at least \$50,000,000 was represented in the congregation of men that listened to the Episcopal missionary, Mr. Osborne, in the Trinity Church, at half-hour Lenton service, the third of the series, March 30th. His theme was Saint John. In contrast with Saint Peter and Pontius Pilate, who were both very strong and very weak men, the preacher observed that the beloved disciple, though usually looked upon as effeminate, was really the most manly and the most constant, though the least demonstrative, of the apostles. He did not desert his Master, as the others did, in the hour of trial, but went and stood by Him in the judgment hall, and at the foot of the cross. He was the embodiment of love and sympathy, qualities which all men, but especially men of business, in their hot pursuit of worldly wealth, were too apt to underrate. Suffering humanity was never in greater need of those qualities than it is to-day, and he fervently appealed to his hearers to make a study of the apostle's character, and try and conform their lives to his.

Colonel N. G. Taylor, of Johnson city, East Tennessee, is dead. He was well known and active in politics, for many years a distinguished minister in the Methodist Church, and an uncompromising Union man during the war. He was known throughout the country as the father of Robert and Alfred Taylor, the late Democratic and Republican candidates for governor of Tennessee.

SCALDS and BURNS should have prompt and proper care or they may prove very dangerous and perhaps FATAL. ACCIDENTS are constantly happening. A kick of a horse or cow may cause a bad bruise; the slip of an axe or knife may result in a serious cut. Any of these things may happen to one of YOUR family at any moment. Have you a bottle of PERRY DAVIS' PAIN KILLER ready for use in such cases? It has no equal for the cure of scalds, burns, cuts, swellings, bruises, sprains, sores, insect bites &c.—All Druggists sell it. PERRY DAVIS & SON, PROVIDENCE, R. I.

Baltimore & Ohio Railroad. SCHEDULE IN EFFECT APRIL 24th, 1887. Trains leave Delaware Avenue Depot: EAST BOUND. Philadelphia Accommodation, 6 16 a.m.; Philadelphia Accommodation, 7 00 a.m.; Philadelphia Accommodation, 7 35 a.m.; Philadelphia Accommodation, 8 15 a.m.; Philadelphia Accommodation, 9 45 a.m.; Philadelphia Accommodation, 11 43 a.m.; Philadelphia and Chester Express, attached, 1 57 p.m.; Local freight with passenger coaches daily, except Sunday, 3 15 p.m.; Philadelphia Accommodation, 5 10 p.m.; Philadelphia Accommodation, 6 10 p.m.; Philadelphia and Chester Express, 6 30 p.m.; Philadelphia Accommodation, 9 00 p.m.; Philadelphia and Chester Express, 11 47 p.m. WEST BOUND. Chicago Limited, 7 45 a.m.; Arrive Chicago 11 10 next morning, this train does not take Baltimore passengers. Local freight with passenger coaches attached leaves Delaware Avenue station, daily, except Sunday, at 8 20 a.m.; arrives in Canton at 8 45 p.m. Stops at all stations. Cincinnati Limited, 11 30 a.m.; Arrives Cincinnati 7 45 a.m., St. Louis 6 46 p.m., next day. Chicago and St. Louis Express, 5 40 p.m.; St. Louis Accommodation, 5 10 p.m.; For Landenberg, 9 00 a.m. and 3 00 p.m., and 5 30 p.m. daily except Sunday. Trains leave Market Street Station: For Philadelphia 6 30, 8 55 a.m., and 2 45 p.m.; For Landenberg 7 30 a.m., 2 45 p.m., and 5 30 p.m.; daily except Sunday, 3 45 a.m., 2 45 p.m., and 5 30 p.m.; Trains for Wilmington leave Philadelphia at 7 00, 8 0, 10 0, 10 45, a.m., 7 05 daily except Sunday. (mixed train) 2 00, 4 30, 5 55, 8 30, 6 30, 7 10, 10 30 p.m. Express Trains: C. K. LORD, Gen'l Pass Agent. Wm. A. CLEMENTS, Manager. WILBERT IRWIN, Superintendent.

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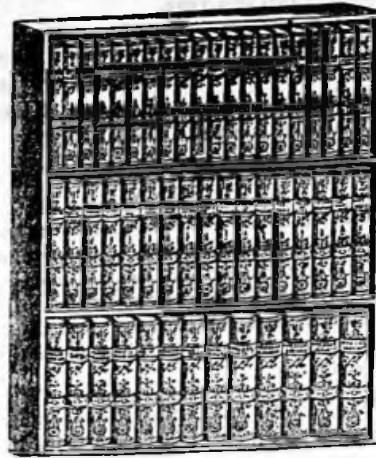


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The Bible of India.

From an article on "The Veda" by W. D. Whitney in the April CENTURY, accompanied by extracts from the Bible of India, we quote as follows: "The name Veda has grown to be a familiar one in the ears of this generation. Every educated person among us knows it as the title of a literary work, belonging to far-off India, that is held to be of quite exceptional importance by men who are studying some of the subjects that most interest ourselves. Yet there are doubtless many to whose minds the word brings but a hazy and uncertain meaning. For their sake, then, it may be well to take a general view of the Veda, to define its place in the sum of men's literary productions, and to show how and why it has the especial value claimed for it by its students. "The Veda is the Bible of the inhabitants of India, ancient and modern; the Sacred Book of one great division of the

human race. Now, leaving aside our own Bible, the first part of which was in like manner the ancient Sacred Book of one division of mankind, the Hebrew, there are many such scriptures in the world. There is the Koran of the Arabs, of which we know perfectly well the period and author; and the Avesta of the Persian 'fire-worshippers,' or followers of Zoroaster; the records of ancient China, collected and arranged by Confucius; and others less conspicuous. All are of high interest, important for the history of their respective peoples, and for the general history of religions; yet they lack that breadth and depth of consequence that belongs to the Hindu Veda."

(The following impressed us, as slightly excessive; but possibly our esteemed confrere was making a vigorous effort to atone for his assurance, in presuming to seat Bishop Taylor along side of the other Bishops. Ed. Pen. Meth.) Bro Cornelius of the Baltimore Methodist is entitled to the sole credit for the following "stick" of "taffy," gracefully tendered to a distinguished member of the Board of Bishops: "Bishop Warren lectured in First Church, St. Paul avenue, last Wednesday evening on the "Forces of a Sunbeam." The moral forces of the sunbeams of knowledge, thought, culture and character, which shine in the countenance and find expression in the eloquent speech of Bishop Warren, are greater marvels than are revealed through his scientific analysis of the natural light."—Ez.

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 Trains will leave Wilmington as follows:
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 6:40, 7:00, 7:04, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
 4:40, 7:40, 9:50, 10:30 p. m.
 Philadelphia (express), 2:30, 4:40, 6:30, 7:50, 8:50,
 9:47, 10:07, 11:35, 11:51 a. m.; 12:25, 2:04, 3:18, 3:22, 6:20,
 6:27, 7:05.
 New York, 2:00, 2:32, 4:00, 6:30, 7:00, 10:05, 11:35
 11:51 a. m.; 12:22, 2:04, 2:30, 4:00, 6:27, 6:56, 8:28, 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, 10:08 a. m.; 5:57,
 12:11 p. m.
 Baltimore and Washington, 1:28, 4:45, 8:04, 10:05,
 11:30 a. m.; 12:06, 1:17, 4:44, 5:10, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:00, 8:30 a. m.; 12:50, 2:50, 3:50, 6:25,
 p. m. 12:02 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:58 p. m.
 Harrington and way stations, 8:30 a. m.; 12:55, 6:25
 p. m.
 For Seaford 2:50 p. m.
 For Norfolk 12:02, 10:48 a. m.

D. M. & V. Branch.
 Leave Harrington for Georgetown and Lewes, 11:05,
 11:50, p. m.
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 City, 11:05 a. m.
 Leave Georgetown for Franklin City, 12:05, p. m.
 Leave Lewes for Georgetown and Harrington, 9:35
 a. m.; 2:25 p. m.
 Leave Franklin City for Georgetown and Harrington,
 6:50, a. m.
 Leave Georgetown for Harrington, 9:05 a. m.; 2:55
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 Time Table, in effect April, 11, 1887.
 GOING NORTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:00		2:45	4:47	16:15
French St					6:38
Newbridge					6:58
Duport	7:20		3:03	5:06	
Chad's Ford Jc	7:43		3:23	5:26	
Lenape	7:51		3:33	5:35	
West Chester Stage	7:59		3:43	5:45	
Coatesville	8:30		4:10	6:12	
Waynesburg Jc	7:08	9:16	4:47	6:45	
Springfield	7:27	9:34	5:04	7:02	
Birdsboro	8:04	10:06	5:30	7:25	
Reading P & R	8:40	10:40	6:00	7:55	

GOING SOUTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m.
 Reading P & R 6:25 8:00 12:00 3:00
 H. Station 6:35 8:32 12:10 3:32
 Birdsboro 6:55 8:52 12:30 3:52
 Springfield 7:29 9:27 1:00 4:03
 Waynesburg Jc 7:56 9:52 1:30 4:22
 Coatesville 8:10 10:07 1:50 4:30
 West Chester Stage 8:00 9:40 4:45
 Lenape 8:45 8:51 10:24 5:46
 Chad's Ford Jc 8:44 9:00 10:35 6:02
 Duport 8:55 9:20 10:53 6:22
 Newbridge 6:11
 Wilmington 6:35 7:42 9:44 11:15 6:45

Additional Trains, on Saturday only, will leave
 Wilmington at 11:15 p. m. for Newbridge, Duport,
 and all intermediate points.
 French Creek Branch Trains.
 Leave St. Peter's 7:00 8:30 a. m. 12:30 3:30 5:40 p. m.
 Arrive Springfield 7:25 8:55 a. m. 1:00 4:00 6:05 p. m.
 A train will leave Wilmington, daily except Sunday,
 for Springfield and intermediate points, at 5:15
 p. m.
 For connections at Wilmington, Chad's
 Ford Junction, Lenape, Coatesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
 time-tables at all stations.
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 with P. W. & B. R. at Union Station
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 Commencing March 13, 1887, leave Union Station as
 follows:

DAILY.
 4:45 A. M. Fast Mail for Shenandoah Valley and
 Southern and south-western points. Also Glyndon,
 Westminster, New Windsor, Union Bridge, Mechan-
 icsville, Blue Ridge, Hagerstown, and except Sunday,
 Chambersburg, Waynesboro, and points on B & C
 V. R.
DAILY EXCEPT SUNDAY.
 8:05 A. M.—Accommodation for Hanover, Frederick
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 10:02 A. M.—Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J. & G. R.
 R. R. (through cars).
 2:30 P. M.—Accommodation for Glyndon, (Reisterstown).
 3:30 P. M.—Southern Express (for points on Shen-
 andoah Valley, Md., Pa., and N. C.).
 4:05 P. M.—Express for Arlington, Mt. Hope, Pike-
 ville, Owings' Mill, St. George's, Glyndon, Glenn
 Falls, Finksburg, Patuxent, Westminster, Medford,
 New Windsor, Lincolnton, Cannon Bridge and principal
 stations west; also Hanover, Gettysburg and stations on
 H. J. & G. R. R. (through cars.) Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 5:20 P. M.—Accommodation for Glyndon.
 6:30 P. M.—Accommodation for Union Bridge.
 11:40 P. M.—Accommodation for Glyndon.
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 Daily—Fast Mail 3:40 P. M.
 Daily except Sunday—Glyndon Accom. 1 A. M.
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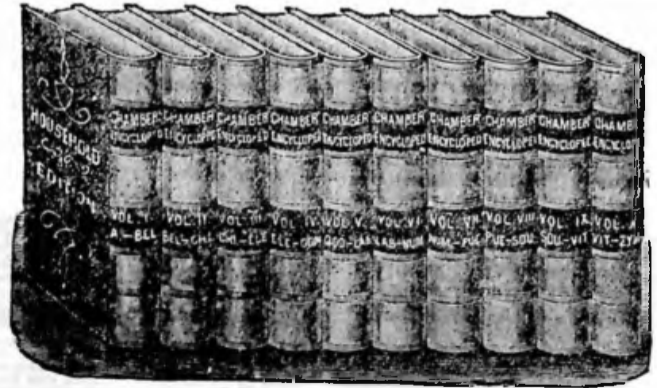
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