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"SO."

What poverty of words! when lo!
All language fails to measure
The love which God in Christ doth show,
Except the little, precious "so,"
Which holds condensed all treasure.

It touches lives, dead, withering;
They blossom fresh as any!
It smites a rock—thence bursts a spring;
For every heart that's famishing,
It holds delicious manna.

Still unconsumed our "bush" shall prove,
Though tremblingly we view it,
Our faith unshaken, must not move:
The fire's an emblem of God's love—
He's speaking to us through it.

And we can surely well afford,
Its terrors on us wreaking,
To bear the flames upon us poured,
If we may hear our loving Lord
From out the furnace speaking.

Faith bows beneath the chast'ning rod,
Kisses the hand that did it;
With gospel peace his feet are shod;
His life is hid with Christ in God—
God loved him "so" He hid it.

God's love had every heart imperaled,
If they would only have it;
His banner is for all unfurled.
Listen! "For God so loved the world
He gave his son to save it."

Amazing love! He loved us "so!"
O thought most pleasurable!
The length and breadth and height, to know
The depths of love—for me—for you—
Immense—immeasurable!

"So" is the body of the thought,
For deeper introspection
Of the great work which Christ has wrought
We cannot know all it has brought,
Until the resurrection!
—Michigan Christian Advocate.

A Danger Signal.

Who will blame the humblest for raising the red flag when the train is imperiled?

For several years there has been an occasional expression of a desire for a re-statement of doctrine in the evangelical Protestant churches to conform their creeds, by slight modification, to the advanced theological thought of the age. This modest demand has been met for congregationalism, and a "New Theology" constructed, making many concessions to liberalism, which, as far as adopted, robs "The orthodox church" of genuine orthodoxy and raises false lights on the rocky shore, to wreck the good ship soon.

Now, alas! our Methodist argosy is somewhat endangered, by one of the chief officers on board.

Dr. Curry greatly surprised many, by his false views in an article on "The Future of Christ's Kingdom," in the January number of the *Methodist Review*.

In that paper, he positively rejects the orthodox doctrine of the second personal advent of Christ. That the Bible seems to teach it, and that it has been held by the general church in all ages of her history he freely admits, and, yet, he assumes that this scheme of interpretation, which is generally spoken of as *traditional*, has at no time been accepted as an essential part of the catholic faith; and in this bare, inconsistent and unwarranted assumption, he seems to find his warrant for assailing the doctrine, as too sensuous and materialistic, in the official periodical of which he is Editor.

In so doing, is he not doubly inconsistent and untrue to his trust, as one appointed and paid by the church to "contend for the faith once delivered to the saints?" He not only makes the admissions, mentioned, but, in the May number of the *Review*, in writing about his predecessor, Dr. D. D. Whedon, he says: "The Editor of a denominational 'Review' becomes by virtue of his position, an expositor of the distinctive opinions and views of his denomination, on all doctrinal

and ecclesiastical matters, according to his conception of them." Now the Apostles' Creed which has been adopted by our church, and the third of our *Articles of Religion* both present the literal personal theory of Christ's Second Advent, and although it is not one of our *distinctive* doctrines, as we hold it in common with the general church of God of all evangelical denominations, is it right and fair for him as the editor of our official *Theological Review* to compromise the orthodoxy of Methodism, by presenting his strictly spiritual view of the precious doctrine, in the representative and thought-moulding pages of that great periodical?

This question may seem bold and rash, but should such heresy, in the high places of the Church, meet with no remonstrance?

That the learned and venerable Doctor intends to deliberately reject the time-honored and almost universally held doctrine of the real personal coming of Christ to judge the world in righteousness at the end of the Gospel dispensation is evident and unmistakable. He says he knows of no other *parousia* in the Word, than the presence of Christ in the church; that the grand description of the Judgment in the 25th chapter of St. Matthew is only an illustration of the foretold destruction of Jerusalem and overthrow of the ancient theocracy; and that the view held by himself and set forth in that article, "Replaces the traditional second Advent by the manifestation of Christ in the church, in Providence and in spiritual power—walking among the golden candlesticks and holding the Stars in His right hand; and it takes away the materialistic and chronological millennium, and gives in its place the reign of grace in the spiritual Zion."

Now, all true believers hold and enjoy the spiritual manifestation and reign of Christ, for He said of the one that loves Him. "I will love him and manifest myself unto him." Moreover, it must be conceded that He may be properly said to come in His Providential interpositions in human affairs, for the angel of the Lord (the Eternal Word ere incarnated) said to Moses, "I am come down to deliver my people from the hand of the Egyptians."

But there are many scripture prophecies and promises of Christ's coming after His incarnation and ascension, which are evidently neither merely spiritual, nor merely Providential, but absolutely personal.

1. The angels, at His ascension, said, "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. He went in person and in the sight of many; hence His 2nd coming will be personal and visible, or it will not be, as promised, "In like manner."

2. St. Peter exhorts those, who have received "The end of their faith, even the salvation of their souls," to "Hope to the end for the grace which is to be brought unto them at the revelation of Jesus Christ." Being saved, they already enjoy the gracious *parousia* or presence of the Lord, and the grace to be hoped for must be the "salvation ready to be revealed in the last time" the end of the gospel age, when Christ's judicial *revelation* will take place and the saints will be given the *grace* of full salvation of body, soul and spirit, by resurrection, glorification and beautification.

3. St. Paul foretells that—"The Lord Himself will descend from Heaven with a shout; and that, then, the sleeping saints will be raised, while the living will be suddenly changed, and they will be caught up together in the cloud, to meet the Lord in the air, to be forever with Him. A personal Savior is to come for His personal saints, as thus, Divinely announced.

4. The following impressive charge is given by the inspired apostle to Timothy: "I charge thee, therefore, before God and our Lord Jesus Christ, who shall judge the quick and the dead at his coming and His Kingdom, preach the Word." This judicial and Kingly coming will necessarily be personal, as neither His merely spiritual manifestation, nor the work of His Providence, in the usual acceptation of that term, can affect or fix the destiny of the dead.

5. Treating the subject of The Lord's Supper, St. Paul said to the Corinthians, "As oft as ye eat this bread and drink this cup, ye do show your Lord's death till He come;" and he evidently meant, not, that, when the Lord's gracious presence should be manifested, they should no longer eat the bread and drink the cup; not, that, when some greater interposition of Providence in behalf of their temporal interests, should take place, they might cease to commemorate his death; and, not, that, when the hour of death should come, they could no longer keep the feast, and would be released from the duty; but that the Church of Christ of all ages, of which they were a part, should often, then, raise a sacramental memorial of His sacrificial, atoning death, till "He shall come to be glorified in His saints, and to be admired in all them that believe;" and to "Judge the quick and the dead."

6. The same apostle, in his Epistle to the Hebrews, said "Christ was once offered to bear the sins of many; and unto them that look for Him, shall He appear a second time, without sin, unto salvation." His first personal advent, to bear our sins, is here mentioned, and His second coming, without a sin-offering, for the full and eternal salvation of both the souls and bodies of all who look for Him in the exercise of true living faith, is plainly foretold. He had already come, both in a spiritual and a Providential sense, ten thousand times, and hence, the sacred time here predicted, must be personal.

7. St. Peter prophecies that "There shall come in the last days, scoffers walking after their own lusts and sayings, where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This scoffed at promise of His coming is still to be fulfilled. The scoffers are to come in the last days; and they doubt and scoff because they see no sign, or prospect, that he will ever come, the whole system of creation works on as usual. Hence, this foretold coming must be very different from any that have ever yet taken place; not, merely spiritual, nor, merely providential, but literal, personal and judicial; as He has already come in the other senses very often, in all ages.

Many other proof-texts might be quoted, but these seven are surely sufficient to establish the truth. Nay more, they are hardly necessary in the discussion of the subject, in view of the candid admissions made by the Doctor. He says of

the apostles; "Judged by their words, it would seem to be clearly manifests, that they fully accepted it"—that is, the *literal personal second Advent*.

But, strang to say he adds—"To suppose so would imply their fallability, though not necessarily in respect to any vital Christian doctrine." So, rather than believe their apparent teaching, on this subject he would doubt their plenary inspiration matters not essential to salvation, in his estimation. That is, he assumes that they did not mean what they seemed to state; or, else, they were not infallibly inspired, in regard to last things.

The traditional and obvious interpretation of other doctrines of Christian echatology is also assailed by him. In referring to the destruction of Jerusalem and the overthrow of the ancient theocracy, he says; "so that catastrophe became a live figure through which to illustrate the resurrection of the dead—that is the everlasting life after death and the final judgment both of which perhaps should be contemplated, like the *parousia* apart from the sensuous and materialistic conditions in which the mis-directed thinkings of Christendom have placed them."

What are we coming to? Doctor! Doctor! "Thou art beside thyself: much learning hath made thee mad!"

J. T. VANBURKALOW.

Our Missionary Bishop.

The subject of the exact status of Bishop William Taylor, elected by the General Conference of 1884, as a "Missionary Bishop for Africa," and ordained at the same time as other Bishops then elected, is exciting considerable discussion in all our church papers. We have neither the space nor the disposition to enter upon a discussion of the merits of this question. But one thing seems certain, that the General Conference of 1884 intended to make William Taylor something more than an *attache* of the Missionary Society, with a commission to supervise work in Africa. It intended to do something more than recognize his work as a self-supporting missionary, for it elected him a Bishop, with all that such election implies. But if that intention he denied, the fact remains that its specifying his field for four years by making him a "Missionary Bishop for Africa," has precisely the effect of making him a *Bishop*, as truly as any other of those elected at the same time. And if the ordination ceremony constituted Bishops Ninde or Fowler bishops for life, William Taylor was made a Bishop for life, and is entitled to all the privileges, immunities, and emoluments, and subject to all the responsibilities attaching to the office. His character and work will be subject to review by the General Conference of 1888, and his residence for the succeeding four years fixed by that body. From the present outlook some exceedingly interesting questions in regard to this matter will come before that body for settlement. Bishop Taylor has a great many warm friends in Troy Conference, who are prayerfully interested in the grand work he is doing on "the dark continent."

The *Baltimore Methodist* well says: "There is a tremendous sentiment in the Church favorable to William Taylor and his view 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."—*Weekly Conference*.

Change the Song.

"All hail the power of Jesus' name!" The Methodists of the United States in the past four years have built three churches every day, with twelve hundred and one to spare—or within two hundred and fifty-nine of four per day. This is the net gain. New churches in new places. Tell it at the next meeting of the Rum League! Tell it at the next Infidel Convention! And more than that, tell all the people that United Protestantism is building new churches at the rate of ten for every day.

Think of it! Every hour for ten hours every day a new congregation assembles, a new Sabbath-school is gathered, a new banner is displayed for the truth of God, and an army of twelve millions of Protestant people are gathered within these sacred walls, who are the hereditary foes of every wrong and the hereditary friends of every right *Alleluiah*.

C. C. McCABE.

That Bishop Taylor is a bishop in Africa is conceded; that he is not a bishop in America seems plain; that he ought to be seems plausible; that he never will be is highly probable.—*Indiana Christian Advocate*.

If the march of public sentiment shapes future action, then it is "highly probable" that the next General Conference will make Bishop Taylor equal officially to the other bishops. Even the *Michigan Christian Advocate*, which strongly argues against his present equality, expresses the hope that the General Conference may remove the limitations.—*Baltimore Methodist*.

There is eminent propriety in the assignment of Bishop Foster to hold the next session of the West Virginia Conference. Fifty years ago this Summer he began his ministry in territory now embraced within that Conference. It was then in the Ohio Conference, to which the future bishop had just been admitted, a boy of but little more than seventeen years. The circuit was an immense field in the "Kanawha region." His colleague, the "preacher in charge," was John G. Bruce, a famous Kentuckian. The Bishop's return after fifty years to hold the Conference now embracing that territory will be an event of no little interest.—*Pittsburgh Christian Advocate*.

Bishop Walden stated at the Vermont Conference that the Methodist Episcopal Church had never been troubled with questions of "new theology" or any matters of doctrine. The backwoods preacher who perhaps could not write his name, and the brightest light in the denomination, had always preached one doctrine,—that unregenerate man was lost, that he may be saved, and saved now.

In the last ten years Dr. Phillips Brooks' church, Boston, has given \$365,000 for mission work.

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 THRILLING arraignment of "the saloon" by Mr. George Frederic Parsons, in the *Atlantic Monthly* for January, is a hopeful sign of the times. The same awful truths, uttered in the same honest way, have long been familiar to readers of the religious press; but their appearance in a secular journal of high literary excellence makes a "sensation." Its force lies in its downright truth. The horrors to which drink exposes women, especially, are worse than those of slavery. The sufferings of the wives and daughters of drinking men are more acute and constant than most men are probably capable of experiencing. We all know this, says Mr. Parsons, yet we go on calmly in the old way, as if we either thought women ought to be thus abused, or believed that, though the matter was pitiful, no help could be found for it. But do "we all go calmly on in the old way?" Have not religious people long recognized and antagonized the evil to the horrors of which political leaders seem to be just now awaking?—*N. Y. Advocate*

This brief notice of Mr. Parsons shows how the evils of the saloon are rousing a class of thinkers heretofore seemingly careless on the subject. Like many other branches of pure philanthropy, this matter of rescuing the nation from drunkenness has often received the cold shoulder from men engaged in mere literary pursuits. The great periodicals have for years somewhat ignored the subject except to allude to it in the coldest and most general way. So far from benefiting the cause, this lukewarmness has given large encouragement to the promoters of the evil. Happy the day when brains will find their true mission not in mere fame, but in genuine works of good will to men!—*Christian Voice*.

HARPER'S WEEKLY makes the following well-timed defense of prohibitory or restrictive laws, against the complaint that the law is often evaded:

"But evasions of the law, however ingenious, do not prove that restrictive laws are useless. It is a common sneer that men cannot be made virtuous by an act of Congress. But a stigma can be thrown upon a traffic by law combined with public opinion, and this is the effect of the restrictive liquor laws. The consequences of such a stigma are great and valuable. To make dram-drinking difficult and discredit it is to save many a youth from drunkenness and disgrace. It is this practical benefit, not virtue by act of Congress, which a stringent restrictive law promotes. It deprives dram drinking of all its ease and glamour; and it is because of the actual and important effects of such laws upon the traffic, that the liquor interest has entered politics, and seeks to control parties for its own ends. Here it is a common enemy. Its object is not Republican or Democratic, but to use both Republican or Democratic votes to protect itself and increase its power. The legislature may elect either a Republican or a Democratic senator, the saloon will not care. But it does care that the same legislature should not pass laws unfriendly to what Mr. Shook holds to be the just rights of the saloon. The overthrow of this malign power is a public duty, whatever may be a man's view of prohibition. The present agitation will be undoubtedly of great public service, and in many districts it will certainly amuse politicians who neglect it as the wild whim of foolish fanatics."

The National Temperance Society and Publication House, of which Rev. Dr. T. L. Cuyler is president, with head-

quarters at 58 Reade St., New York, has been actively carrying on a temperance missionary work among the colored people of the South for the last ten or fifteen years, through the medium of a sound and carefully prepared literature, and by public speakers and lecturers. Its work is entirely non-partisan and non-sectarian, embracing all political parties and all religious denominations. The calls for work among the Freedmen come with great importunity from all over the Southland, from schools, educational institutions, churches, ministers, and people, much more than present funds give ability to answer. Several colored men are actively employed, and are very successful in reaching their own people. Among these is Rev. J. C. Price, President of Zion Wesley Institute of North Carolina, well and favorably known in the South as one of the ablest platform orators, who has been laboring under the auspices of the Society, in Virginia, South Carolina, Georgia, and Alabama. This Society has covered many portions of the South with its literature and speakers, and has been largely instrumental in creating a temperance sentiment in the local option contests which has taken place all over that country. Over \$50,000 have already been spent in this missionary work, and appeals are being made for more funds to carry on the work in all the Southern States.—*Baltimore Methodist*.

Youth's Department.

The Child Minister.

Little Annie Gale had given her heart to Jesus, and now all day long she wanted to be doing his will and pleasing him. But one morning her heart was very much grieved. A gentleman called at her father's house, and he laughed at the notion of Little Annie being converted. "She was always so good that she did not need it to make her any better," he said. "If old Dan Hunter began to love Jesus, now, I should think there was something in it." Poor little Annie was very much grieved, and going away to her room, she knelt down.

Now there was no mistake about it that old Dan was the crossiest and most disagreeable man in the village. He worked away in his wheelwright yard, grumbling and growling all day long. No poor woman ever came into his yard to get shavings for her fire, and no boy ever crept in there for a basket of chips. Nobody who could help it ever came to see old Dan. This morning he was at work bending at his saw, when a very pleasant little voice said: "Good morning, Dan."

The voice was so pleasant that Dan looked around and forgot to scowl. "Please, Dan," said little Annie, "I want to speak to you, and I'm sure you won't mind, will you?"

Now, it was so long since anybody had cared to speak to Dan at all, that he couldn't understand what this little maiden could have to say; so he laid down his saw and rolled his apron around his waist, and sat down on the trunk of a tree. Really, for old Dan he was looking quite pleased.

"Well, what do you want to say to me, little one?" He spoke gruffly—he always did, but it was a good deal for old Dan to speak at all, for he generally only grunted.

Little Annie sat down by his side, and looking up into his rugged, wrinkled face, she said: "Well, Dan, you know Jesus does love me, and I love him. But the gentleman at home says I am so little, and that I am so good; that he does not believe that I know anything about it. But he says if you would begin to love Jesus, then he would believe in it. Now, Dan, you will, won't you? Because Jesus does love you, you know;" and little Annie took hold of Dan's great big rough hand. "He loves you very,

very much, Dan. You know he died on the cross for all of us."

Poor old Dan! Nobody had ever talked to him like that for years and years—never since his mother had gone to heaven. And down those wrinkled cheeks the tears began to come, very big and very fast. "Don't cry, Dan; because God loves us though we have sinned, and he sent Jesus into the world to save us." Dan's heart was broken. He could only say, "God be merciful to me, the worst of sinners." As little Annie talked with him he came to see all—how that Jesus died for him, and was able to give him a clean heart and a right spirit. Little Annie left him praising God, his Heavenly Father, for such wonderful love, and went away to tell the gentleman at her home.

"Now, sir, you must believe that Jesus loves me, because old Dan Hunter has really begun to love him, and he has got converted."

"Nonsense," laughed the gentleman.

"Why, Annie, whoever told you that?"

"Well, you'll see." And he did, and so did everybody else in the place. They saw that old nipped, frowning face turned into joy and gladness. They saw the ill-tempered old Dan become so kind that everybody had a friend in him; and when you passed the yard, you might be sure to hear a happy old man, as he worked with hammer and saw, cheerily singing about the wondrous love of Jesus.—*Words and Weapons*.

Methodist Items from India.

REV. J. M. THOBURN, JR.

Early in last November Bishop Nindé landed in Bombay, and ever since then he has been doing the full work of a superintendent. It is no reflection on the other bishops beloved who have visited India to say that the last has gone into the details of our work as they did not. Bishop Nindé has given four months already to just one thing—and he is not done yet. All the great centers of our Indian Methodism have been carefully inspected; and then, the Bishop has looked up out-places, the lone missionary, the little schools, the homes of many native Christians; and into places where a bishop had never been, he has gone. All, both our own and the missionaries of other churches, were won by his Christian gentleness; it certainly made him great. The North India Conference passed a resolution requesting him to remain in India through the entire year, and had such a change of plans been possible, the Bishop would have been most happy. Miss Mary L. Nindé has accompanied her father during his tour, and has gladdened every place by her cheerful manner and deep sympathy in the work. Probably no lady who ever visited India carried away with her a larger collection of curios than Miss Nindé. Inasmuch as her sole desire was to excite interest in missions with these relics, every one helped her gather up the strange things of this strange land.

As the writer was not at the North India Conference, he can not report the proceedings, but the news which has gone out therefrom is soul-inspiring. The investment of the Missionary Society in that North India field during the last twenty-five years is now yielding a heavy return. Scores and hundreds are coming to Christian baptism. It is impossible to describe the emotions of one's heart as he listens to Bro. Knowles, of that Conference, telling of his labors among the heathen. He is a man of rare power and usefulness. If the church at home could only know the half concerning the work done by our mission founded by Dr. Butler, there would be no trouble about money. No panorama of artist, orator or writer could reproduce the scenes of revival which are now daily occurrences.

The South India Conference met for the eleventh time, February 3d, in

Madras. Dr. Rudisill and his warm-hearted Methodist community entertained the brethren and visitors in the most hospitable and comfortable manner. Madras is a strong center of Methodism. The policy of the conference until one year ago was self-support, pure and simple. Ten years of experience having practically demonstrated the inadequacy of the plan, the Missionary Society was asked to appropriate \$10,000 as a grant-in-aid, to be duplicated by Indian money, for the purpose of prosecuting the work among the natives. This was done, and the money was raised here very easily. The best year of work in all the Conference was 1886. The fact that every rupee raised here means two rupees for native work, is a wonderful stimulus to our people in India, and it would be strange if the same inspiration were not felt by the donors of the American half of the two rupees. The Society at New York gave another ten thousand dollars for this year; and if the sum had been fifteen thousand instead of ten, it could easily have been covered by a corresponding amount. In addition to this grant-in-aid, the Missionary Society gave \$6,000 this year for native work in remote places where there are no English or indigenous resources from which to raise the Indian contingency. With this grand sum of twenty-six thousand dollars, the South India Conference set apart twenty men for exclusive native work. Let the word go abroad that native work has been begun in earnest in the South India Conference! The ground is so thoroughly prepared that it seems the harvest will follow the seed-sowing in the natural order of time.

Just a word here about Bishop Taylor's self-supporting policy in South India. It has been much abused and much complimented. Under God it was the best way to open and develop the English work in India. No missionary society could have done the same work in the same time. It was a heroic idea, and its working developed heroes. The world has been as unworthy of the men who fell at their post here as it was ignorant of them. No Asburyan contemporary in America's wilds ever suffered to the extent of these men of God, who saw in an idea the enshrinement of apostolic practice, and were willing therefore to endure the dangerous rays of an Indian sun, and run the risks of a climate which has proved fatal to thousands; and all this among heathen, with strange languages and strange gods. All honor to these men, and to the great theory which cost them so dearly to practice! It is commonly believed that the South India Conference abandoned this policy one year ago, and many have been the ecclesiastic vituperations vented upon the supposed traitorous body for the same. It is time that the Conference did confess its inability to evangelize the hundreds of millions of idolaters within its boundaries with the men and money at hand. Europeans and Americans can not live like the natives, in mud huts, with one strip of muslin for a wardrobe, and a nickel's allowance for each day. The English-speaking Methodist churches could only support well their own pastors and not one in ten could master the vernacular and do his English work at the same time. So that the natives were scarcely touched by the Christianity which was living in their midst. Many of these churches could raise half the support of a missionary, in addition to their own pastor's salary, and the Conference asked the Missionary Society to give the other half. This has been done with the good effects above noted. Then in addition, the Missionary Society to welcome to begin and carry on any amount of purely native work within the Conference boundaries.

The English work is still, and always will be, self-supporting; and with the helping hand of "805 Broadway," the Conference is doing three times as much

native work as ever before. The true end of all mission work is self-support, but in a heathen land like India such a but in a heathen land like India such a work must have a base of supplies. The resources of the land will never be available for Christianity until reached through saved hearts. No mission experiment of any age has survived without a base of supplies. South India honestly tried it; if success had been possible, it would have been realized here. In asking for help the Conference only asked the God-appointed means, and urges the battle with renewed vigor. This will be a great year.

The first transfer of a native preacher from one Conference to another was made this year. Bro. Antone Dutt a converted Mohammedan one of the very best preachers in the North India Conference, was given to the South India Conference for work in Hyderabad. It was a journey of fifteen hundred miles from this brother's village home, and it meant as much for him to go as it would for one of us to leave America for India. He did not consent without a struggle; but he consented, and went. The love Christ is the same blessed constraint to every yielding, loyal heart. This transference marks an epoch in Indian Methodism. The city to which this brother goes is the most fanatical Mohammedan center in all India. No mission has ever been allowed to enter its walls. Last year a Methodist preacher managed to get permission to open up a little day-school in the city. It was the entering wedge. The next step will be bazaar preaching.

The Central Conference passed a unanimous vote requesting the General Conference to give India a Bishop. While a missionary bishop would be acceptable, the general wish was that either a regular bishop should be elected for the place, or one of the present board be appointed resident here. There was a scarcity of men for the work. At least six more preachers and two teachers could have been employed, had they been on hand. Why don't the best young men in America look this way for work? If it were gold, instead of souls, would there be such a dearth of workers? The patronizing Conferences of the *ADVOCATE* have sent more missionaries to India already than any other territory in Methodism. Are there more to follow? If so, don't stop them by telling them that they are needed at home. Men are needed in the mission fields of the church as much as money.—*Pittsburg Christian Advocate*.

CALCUTTA, INDIA.

The Sort of Man who is Always Needed.

There is always need in the church for the man who will go ahead. He must be a breaker-up of the way a pioneer, energetic and hopeful. People, even those who wish work done and are willing to do it, need leading—some one to go before and direct those who will follow. They can not lead; they can barely tell, perhaps, what they wish, but they know the value of having the work of the Lord going on, and are capable of telling it when once it is brought to their notice. The head man, therefore—the foreman, as he is properly called—is always in demand, and if one can prove himself to be such, he may feel that his is a very necessary as well as honorable position. He must be a willing man; no other can be successful. He must also be earnest, having a heart in his work; patient, willing to be disappointed, if need be, and recover and wait; cheerful, optimistically looking forward to the achievement he desires; industrious, working and seeking to get all others to work; able to endure all things, for he will be mercilessly blamed and rebuked; devout, amiable, forgiving and generous. "True leaders are few," of course, when it requires so much to make one.—*United Presbyterian*.

The Sunday School.

The Commandments.

LESSON FOR SUNDAY, JUNE 12, 1887.
Exod. 20: 1-11.

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

GOLDEN TEXT: "Jesus said unto him, Thou shalt love the Lord thy God with all heart" (Matt. 22: 37).

1. *God spake*—not Moses, but Jehovah Himself. It would seem, from Deut. 32: 2, and from certain passages in the New Testament (Heb. 2: 2; Acts 7: 13), that the angels had some part to play in these solemn utterances; but, says Murphy, "Whatever media whether elementary or angelic, God was pleased to employ on this occasion, it is manifest that the speech was His own, not merely as to the words spoken, but as to the articulate sounds actually perceived by the ear." *All these words*.—The Commandments are called the "Ten Words." So overpowering were the terrors excited by their promulgation, that the people withdrew to the extreme limits of the plain, and afterwards begged Moses that he would speak to them in the place of God, lest they should die.

2. *The Lord thy God*.—That is, I am Jehovah, the Self-existent, the Creator; Thy God (*Elohim*, the Almighty, the Everlasting), who hath chosen thee as a people, and hath made a covenant with thee. This announcement is "a fitting term to stand at the head of a code of law." It implies rightful authority on God's part, and reasonable obedience on the part of the nation. *Brought thee out of the land of Egypt*.—Their great Deliverer was their God, and therefore entitled on this account also to a grateful compliance on their part with His will. Canon Cook makes the fine point that obedience to the Commandments was demanded not primarily because penalties, but because they were the words of the eternal God who had been to them also a merciful Redeemer. Murphy also notes that this preface "touches the inmost springs of their moral nature, and draws them by the threefold ties of creation, sanctification and redemption, to reverence, obedience and affection."

3. *No other* (R. V., "none other") *gods before Me*.—More exactly, "there shall not be to thee other gods against My face"—a commandment addressed to every individual, and forbidding polytheism and idolatry in every phase, both subjective and objective; while, also, it enforces the positive duty of making Jehovah supreme. All infractions of this rule are committed in the very sight, and before the face, of the invisible but Almighty One, which increases the enormity of the guilt.

4. *Shall not make unto thee*—make for thyself without command. The brazen serpent and the cherubim, made by Moses by divine direction, were not violations of this rule. *Graven image*—a carved image of any sort for idolatrous worship. Molten images are included, because they required the graver's tool for finishing. *Any likeness*.—See Deut. 4: 16-18. This additional term forbids the making of any visible similitude of whatever kind, whether by painting or sculpture, so that none may break the rule ignorantly. In the Spanish Roman Catholic catechisms, used in South America, this commandment is expunged; and in order to complete the ten, the last, or tenth, is divided into two. It was impossible, of course, to fill the churches with images in the face of this protesting promulgation; but who can measure the audacious wickedness of a priesthood that dares blot out what God has written beneath His own signature. *Heaven . . . earth . . . water*.—Says Geikie: "There must be no symbol borrowed from the heavenly bodies, as in so many cases in heathenism; nor from the animal creation around, as in Egypt; nor from the fishes, or sea creatures, as in Palestine and Assyria."

5. *Shall not bow down*.—Idols were neither to be made nor worshiped. *For*—giving the reasons why the first two Commandments should be kept. *Jealous God*.—The term is borrowed from the marital relations, and significantly expresses the sensitiveness of the divine Being to any infidelity to covenant vows. *Visiting the iniquity of the fathers*—not arbitrarily, or punitively, but through the processes of race transmission. Says Murphy: "The history of the world shows that the ungodliness of the fathers is, as a rule of fallen nature, followed by the sons. Only grace interrupts the succession of sin." *Them that hate*.—Not to love God is, in Scripture parlance, to "hate Him."

6. *Showing mercy unto thousands*—better, "unto the thousandth generation." Here mercy plainly rejoiceth over judgment." Iniquity may extend to the fourth, but mercy is assured to the thousandth, generation. If vice can be inherited, by a parity of reasoning virtue may be none the less so.

7. *Take the name of the Lord in vain*.—His name expresses His essence and perfections. Perjury, blasphemy, the frivolous, or irreverent, use of God's name, or Word; in short, any behavior which dishonors His holy worship or cause in the world, are included in what this commandment forbids. A fuller comment is given upon it in the Sermon on the Mount, where we learn that "substitutionary oaths," as they are called—swearing "by heaven" and the like—are also violations of this command. The immediate judgments which have sometimes fallen upon blasphemers, show that God is quick to vindicate the sanctity of His name.

8. *Remember*—not, "Thou shalt keep," it was enough to remind them of an unwritten law, as old of Eden, and intended for perpetual observance. *Sabbath*—rest; cessation from worldly business and labor, and an opportunity to remember and converse with God. *Holy*—separate, sacred.

9, 10. *Shall thou labor*.—In order to rest we must work. The duty of labor on six days is as strongly enforced in this Commandment as the duty of resting on the seventh. *Work*—a more comprehensive term than that rendered "labor." Murphy translates it "business." *In it thou shalt not do any work*—a restriction to be interpreted in its spirit, rather than its letter, as our Lord Himself showed. Works of charity, or piety, or necessity, are not included in what is here forbidden. The literalism of the Pharisees in later years received special rebuke; the axiety of our own age is more offensive, no doubt, in God's eyes, than Pharisaic scrupulousness. The Sabbath is a precious gift to man, and, rightly used, will prove of incalculable help to his moral and spiritual growth. *Thou, nor thy son*.—The wife's identity with, or equality with, her husband, requires no special mention of herself. Incidentally, the duty of parents to restrain their children is here taught. *Man-servant, maid-servant*—a Sabbath for the servant as well as for the master. Modern modes of life are no justification for the very general violation of this rule. *Thy cattle*—a Sabbath for the beast. The careful observance of this obligation by Jews throughout the world, is a stinging reproach to our Christian laxity in this regard. The world too often borrows a license for Sabbath riding and desecration from the pernicious example of members of churches. *Thy stranger*—visitors or resident foreigners. To our German immigrants who would import upon our Puritan soil the Continental Sabbath with its open beer gardens and evening concerts and theatres, this clause has just now special application. If we print upon our coins, "In God we trust," "we should insist that His laws be kept by those 'within our gates.'"

11. *For*—introducing the historical reason for this command. *Six days*.—The six great creative epochs are made typical of our six work days. *Rested the seventh*.—His maker's hallowed rest after labor is to be copied by man who is made in the image of God.

Bishop Taylor's Latest Call for Missionaries.

Letters directed to the Committee from Bishop Taylor, dated Monrovia, Feb. 11th, and Cape Palmas, Liberia, April 1st, call for about fifty consecrated missionaries, to leave New York the 1st of Oct., of this year, for Liberia. Under the former date he says, "I will, I think, put Dr. Williams at Grand Bassa to open a mission for the Bassa tribe; and I will go on to the Kroo coast, and found missions at Setta Kroo, Sastown, Grand Less, &c. We will get the natives to help open farms, get out timber, and help frame our dwelling houses."

Under date of April 1st, he says, "I have arranged for opening a dozen Industrial Schools, and mission station, on this coast among raw heathen tribes; and may start on another tour tomorrow. We enter into articles of agreement with the kings and chiefs of each tribe we visit. They are 1st, to cut and burn brush, and to plant and attend first crop of all varieties of food for the mission. 2nd, To give us a good site for building, and all the land the mission may require for farming and grazing purposes. 3rd, To cut and carry the wood, build cook house, school house, and a mission house. I agree to provide the teacher, and preachers, and all else which may be required to put the work on a self-supporting basis.

We set out with this plan, and have no doubt but that the natives will fulfil their engagements. We must depend

on missionaries from home to supply these fields. The houses which will be erected will be conducive to health, and on my plan will cost \$200 each. When the mission can command resources of its own, and need shall require, additions can be made, so that these buildings will make cheap, spacious, healthful homes. Six of our stations are up the Cavilla river, which flows into the ocean about 18 miles south east of Cape Palmas. Our stations extend up to Gerobo, 70 miles from the river's mouth. The following are the names of the places:

1st. Jubloko: Chief Peri, appointed head man to the mission work of planting etc., until the missionary arrives.

2nd. Yaky Darabo: Tom Nimly, forman of the farm.

3rd. Tabo Tataka: William H. Ganey, head farmer.

4th. Beaboo: King Sahlee, foreman.

5th. Gerobo: Chief Sezar, foreman.

6th. Walaky: King Sabo, head foreman &c, for mission.

The first five named are the river business towns of large inland tribes, each the Liverpool of a separate independent tribe, and though not widely separated, are nevertheless distinct and important bases for inland work in larger towns. The last station named is a large inland town, about twelve miles back from Gerobo, both belonging to the Gerobo tribe. These are all known as the "Bush people," who have never lived within the radius of civilized life; yet we find among all of them, a few men who have been sailors, and who have learned broken English palaver. These missions are located in a most fertile country. Five of them are on the high banks of a beautiful steamboat-navigable river; though no steamboat ever plowed its waters.

A river which is as free from sluggish creeks or swamps as is the Hudson, and with abounding hills as healthy I believe, as are those of the Hudson.

Our missionaries on the Cavilla can visit each other by canoe, on short notice. These tribes all want white men and women to teach them, and tell all they can about Nisva (God). Send us holy men and women, for this most important work. Our missionaries should arrive at Cape Palmas for these stations, by the first of Dec. next; where they should report to Bro. J. S. Pratt, and he will see them settled in their new homes. Sister Amanda Smith, who accompanied us in opening these new fields, will help him. Our houses and farms will be ready for them, and they should leave New York by Oct. 1st.

As far as possible, we want a man and wife for each station. The man should be a minister, or a competent candidate for the ministry. If you will send us men and women of good constitution and of good common sense, who will take 9 hours for sleep every night, and one day per week for Sabbatic rest, I think for \$50 per head, we would be perfectly safe, to insure their lives for ten years for \$500 payment, for every one who might die in that time. I do not propose a Life Insurance, the Lord will attend to that, but wish to give an idea of the healthfulness of a country, where there are no drug stores, and no M. D's. Here is health for all, who will conform to all the conditions and laws of health. This call is for about one third of the workers we want here by December.

I will write again when I return from the Kroo coast.

God bless you all,
WILLIAM TAYLOR.

All applications to be sent to Richard Grant, 181 Hudson St. New York City.

As Girl and Woman.

The lives of noble men and women create in the heart of the truly ambitious boy and girl, a desire to lead noble, true lives. The lesson to be learned from the life of Zilpah P. Grant, who afterward became Mrs. N. P. Bannister, cannot fail to help some girl struggling

to overcome difficulties. Her family were poor but refined New Englanders. Her education began in a district school, and at fifteen she was qualified to teach the Summer terms. Her life as a teacher left its impress on her pupils, because of her high moral purpose and devotion to her work.

When she was twenty-five years old, she took all the money she possessed, fifty dollars, and entered a school for girls, just opened, as a pupil, and remained as a teacher when her term as pupil expired. Miss Grant said to her pupils in regard to dressing prettily; "Do you not know, God is more honored and pleased when his creatures look well, than when they do not?" Rest assured that the girl who chooses to dress well, not to attract attention, but to please God, by respecting what he has made, to honor his handiwork, will never disfigure herself for fashion, nor create comment by her manner of dressing. Another lesson that should be engraved on the memory: "Never rebuke in public. Treat every offender as if she were a younger sister."

In 1822, the first legacy for the founding of a school, that would give academic education to women, was received at Derry, N. H., and Miss Grant was invited to take charge of it; at this school a diploma was first given to girls. Miss Grant had as her assistant Miss Lyon, whose name is identified with the famous school at Hadley. Circumstances forced a change from the school at Derry, and with Miss Lyon she established at Ipswich, Mass., a school for girls, that has flourished ever since. Miss Grant, before she became Mrs. Bannister, said that one thing, every girl should remember. "Where there are only two there can be no majority, and the supremacy must rest on one. Since the wife must see that she reverence her husband, she must see that she does not marry a man whom she cannot reverence."

The girl who bent every energy to master the difficulties of her school life, found employment awaiting her when she exhausted the resources of the little school. She did honest work, and early womanhood found her eager still to learn, and willing to spend all she had for an education. This she gained, and laid the foundation for the higher education of women in this country. When marriage came to enrich her life, she gave her hand where her mind yielded to gentleness, goodness, and at least a mental equality; and as a housekeeper, she wielded an influence that was as wide as that of the school-room, by a gracious hospitality. An earnest girlhood bore the fruit of helpful womanhood.—*Christian Union*.

The Missionary Movement Among the Colleges.

In the autumn of last year two young men, Robert Wilder and John Forman, born in India, sons of missionaries, graduates from Princeton College, set out to visit the various colleges and theological seminaries in the land, and to invite the students to declare themselves to be "willing and desirous, God permitting to be foreign missionaries." They worked together from October until January, when Mr. Forman was called to the bedside of a sick brother in Texas. Since then Mr. Wilder has prosecuted the work alone. The number of institutions thus far touched is 92, and no less than 1,525 students have offered themselves as willing and wishing to become missionaries. This number is composed of 1,200 young men and about 300 young women.

Than the facts briefly set forth above nothing more significant has ever been brought to the attention of the American Churches. What do such facts mean? It is meaningful that such was directed to the colleges. Why address such a proposition to the young persons engaged in study at these institutions? By what law of association were colleges and

missions thus brought together? Why is such an association of them common?

It could not be so if there was any unfriendliness of culture and Christianity. It could not be so unless learning and religion were mutually sympathetic. Facts of this sort leave no place for the alarm which some feel about the indifference of our educated young men and women to religion—an indifference which it is sometimes affirmed is increasing. In the colleges and universities of the United States there are about 30,000 pupils. When 1,500 of these tell us they are ready not only to consecrate their lives to the propagation of Christianity, but to its propagation in foreign parts, the idea that religion among the educated classes is waning becomes unthinkable. It may well be doubted whether in all the colleges in our land in 1800 there were, relatively or absolutely, as many professors as there are now in them candidates for foreign work. It is a surprising and cheering fact that returns from only 92 of the 365 colleges and universities in the United States shows five per cent. of the whole number of students in all of them are "willing and desirous, God permitting, to be foreign missionaries."

If the whole number of institutions had been canvassed, perhaps the proportion of affirmative responses would have reached as much as fifteen per cent. of the entire body of students.

Has our money been converted as fast as our learning? Are our banks as religious as our colleges? Is our commerce as pious as our culture? At the lowest estimate, one in five of our college students is ready to do foreign mission work; is one in five of our dollars ready to do religious work at home or abroad? We fear not. We are not so much alarmed about the scepticism of learning as we are distressed by the infidelity of mammonism.

The Christian world presents a singular spectacle to-day. In Great Britain and in America there is an increasing number of persons who feel moved to undertake foreign mission work. In the first four months of this year, the rate of increase has been nearly 250 per month, and the prospect now is the number of volunteers for employment in foreign fields will reach during the year almost, if not quite, 3,000.

Meanwhile the conditions for successful work in heathen lauds every day became more favorable. Since the beginning of this year the last obstacle to evangelistic work in Corea has been removed, the Emperor of China has promulgated a proclamation of the most generous toleration of Christianity, great advances have been made in Japan, and an extensive revival has fallen upon the Congo Mission. The heathen world is literally begging for the gospel.

While these facts are transpiring it is discovered that the Christian nations have the wealth of the world, and the Christian people of these nations hold the purses which contain the greater part of this immense treasure. And yet Mission Boards are in debt for work already done, and missionaries are detained from work needing to be done—for lack of money. This indebtedness and these detentions are not peculiar to the operations of any one board. More than half the Foreign Mission Boards of North America are struggling with these hindrances. They all have the misfortune to see clearly the needs of the field and to feel keenly the covetousness of the Churches. In such a case debts or delays, or both debts and delays, are inevitable.

Place the facts together: Many missionaries ready and eager to go, all pagan nations calling for them to come, nothing wanting for them to start but money, and plenty of that in our hands, and being squandered by us on worse than useless luxuries. What a spectacle before men and angels! What inhumanity of selfishness! What idolatry of covetousness! God save us and the rest of the heathen from our sins!—*Nashville Christian Advocate*, (editorial).

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

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The New York City Board of Alderman, Wednesday of last week, appointed Miss Minnie R. Pollock, a translator, and law type-writer, to the office of Commissioner of Deeds, in preference to ex-Assemblyman Roche, by a vote of 21 to 1.

A grand interstate reunion of Union and Confederate soldiers is to be held at Evansville, Indiana, in September next, under the auspices of the Grand Army of the Republic.

In New Hampshire, the fifth biennial session of the Legislature met, June 1st, and elected Charles H. Sawyer of Dover, Governor, as there had been no election by the people.

An excellent portrait of Robert Emory Pattison, ex-Governor of Pa., has been recently painted by his school mate Mr. Dewey Bates, in fulfillment of a promise made in their boyhood days. It is to be placed in the Gubernatorial Reception Room, at Harrisburg, with those of other Governors of the state.

It is stated that a Protestant Episcopal Cathedral is soon to be erected in New York City, which will be the most magnificent church building on the continent, and is to cost \$6,000,000. Among its Trustees are Hamilton Fish, ex-Secretary of State, C. Vanderbilt, Wm. W. Astor and J. P. Morgan.

Twenty six graduates of the Protestant Episcopal General Theological Seminary, N. Y., received their diplomas June 1, from Bishop Paddock of Mass.

Commencements.

We are in receipt of invitations to attend these interesting exercises in quite a number of Literary Institutions, and take pleasure in thus acknowledging the courtesy. It would be a pleasure to accept in every case, but some came too late, some for the same time as others, and some are too remote.

A very neat card from the "Garrett Biblical Institute," Evanston, Ill., signed by the President, Rev. Dr. H. B. Ridgway and Grant Goodwich, Esq., President of the Trustees, extends a cordial invitation to the dedication of the "New Memorial Hall," Bishops Foss and Merrill, officiating. This is accompanied with program of anniversary exercises, May 8th-12th, including a Baccalaureate by Bishop Warren, and an annual address by President D. H. Wheeler.

"Wyoming Seminary," Kingston, Pa., holds its anniversaries, June 10-15; annual sermon by Rev. Dr. Neely, of the Phila. Conference, and annual addresses by Revs. W. N. Rice, LL. D., of Middletown, Conn., and J. M. King, D. D., of New York City.

Besides a class of fifty one commercial graduates during the year, five ladies and nine gentlemen will receive diplomas, at this time.

Rev. Dr. Caldwell, President of Delaware College, Newark, Del., sends us a very neat card of invitation to attend Commencement exercises, to be held there, June 15th. We regret that absence from home at that date, will preclude the pleasure of accepting.

Centenary Collegiate Institute, Hackettstown, N. J., Rev. G. H. Whitney, D. D., President, holds its anniversaries June 12-16th. Thirteen ladies and eighteen gentlemen will receive their diplomas. This will complete the thirteenth year of Dr. Whitney's successful administration of this Institution.

A Bishop at Last.

The Protestant Episcopal Diocese of Easton, Md., including the Eastern Shore counties, has been without an Episcopal head since the death of Bishop Lay in September 1885. Its Convention met in Chestertown, Md., Wednesday June 1st, and elected Rev. Dr. J. S. Lindsay, of Washington, D. C., to the vacant see; but for the sixth time this honor was declined, Dr. Lindsay promptly telegraphing the convention to that effect.

The next day, Rev. William Forbes Adams, D. D. of Vicksburg, Miss., was elected, and this seventh tender of the Easton Mitre, we are informed, has been accepted. Dr. Forbes was Missionary Bishop of New Mexico and Arizona from 1875 to 1877, when he resigned, and subsequently became rector of Holy Trinity Church, in Vicksburg. We congratulate our Protestant Episcopal brethren upon their success, after so many failures, in finding a clergyman willing to accept the office of Chief Pastor over their churches, and trust he will prove to be a Bishop after the true apostolic pattern.

The Convention of the Diocese of Delaware was in session in Newark, Del., at the same time, and after eleven ineffectual ballots, to elect a successor to Bishop Lee, adjourned till next December.

Enforce the Law.

Mayor Hewitt, of New York, deserves great honor, as a faithful Executive, by his strict enforcement of the laws against selling liquor on the Sabbath, and to minors. In Iowa, the authorities seem determined that the laws "must and shall be obeyed." All the hotel keepers in Council Bluffs have been summoned to show cause why injunctions should not be granted against them; and all owners of property where saloons are still running are being arrested, and placed under bonds of \$700 each, to appear in the District Court, for contempt.

What possible advantage in passing any law, if those who are responsible for its execution, allow its violators to go unpunished? Our courts and officers of the law, and government, are paid by the people for this express purpose, to see that the laws are obeyed; and the sooner the law breakers understand that they cannot disobey with impunity, the better for all concerned. Nor will it hurt, to let our officers of law, from the humblest to the highest, understand that their tenure of office depends upon their fidelity. Here is the place where public opinion can make itself potential.

Death of ex-President Wheeler.

William Almon Wheeler, nineteenth Vice-President of the United States, died at his home, in Malone, the capital of Franklin Co., in North Eastern New York, Saturday June 4th, 1887, in the 68th year of his age. He was born in the city in which he died, June 30, 1819; was educated in the University of Vermont; studied law; was elected by the Whigs, District Attorney of his native county in 1846; in '49 and '50 was a member of the State Legislature; and State Senator in '57 and '58, part of the time, President *pro tem*. For eleven years, he was President and virtual manager of the Old Northern R. R. In

1867, as a member of the State Constitutional Convention he was elected President of that body. In 1868 he was elected to U. S. Congress, and served for four successive terms. In June 1876, he was nominated for vice-President of the United States on the Republican ticket with Rutherford B. Hayes, and served as such, the full term of four years, since which time, he has lived in retirement, at his home in Malone, N. Y. Ex-President Hayes was among the distinguished persons, who attended the funeral, last Tuesday.

The *Phila. Ledger* speaks of him as one who "possessed an influence in Congress and among his fellow citizens of the whole country, which was due to his unquestionable ability and character, as a broad minded and honorable statesman." Secretary Bayard, by direction of President Cleveland, issued an order for the display of the flags at half mast, on all public buildings in Washington, as a mark of respect to the memory of the late vice-President.

If any of our readers imagine they can always find the best things on our first page, they are certainly very greatly mistaken. While we usually fill that page with choice selections on matters of general interest, and occasional correspondence, we try our level best, to pack all our pages with the very best original and selected matter we can command, and all, for a single dollar per annum, or less than two cents a week.

Our last number was particularly good on the inside, while the outside was hard to beat. This week will be found to be about the same.

Reports of Presiding Elders.

Our brethren who "travel at large" among the churches, will do the people a good service, and help to make the PENINSULA METHODIST more useful, by sending us, at least fortnightly reports of matters of interest coming under their observation; a column, or less from each District might be sent us without very severely taxing the time and thought of our esteemed sub-bishops.

We are under obligations to brother Murray of the Wilmington District, and to brother Davis of the Virginia District, for favors in this line, and shall be glad to make similar acknowledgments to their fellow workers of the Cabinet. Let us hear more freely from Easton, Dover, and Salisbury.

Hon. Ulysses Mercur, Chief Justice of the Supreme Court of Pennsylvania, died at the residence of his son, at Wallingford, Del. Co. Pa., Monday the 6th inst., in the 69th year of his age. He graduated from Jefferson College, Canonsburg, Pa.; studied law; was a member of the Convention that nominated John C. Fremont, for President of the United States in 1856, and a Lincoln elector in 1860. In '61 Governor Curtin appointed him to succeed Judge Wilnot, in the Court of Common Pleas of Bradford County, and at the subsequent election he was chosen for a term of ten years, but resigned in 1865, to take a seat in Congress to which he had been elected in 1864. He was re-elected three times; in 1872, was elected to the Supreme Court of Pennsylvania, becoming Chief Justice in January 1883, upon the expiration of the term of Judge Sharswood. An exchange says, the public confidence he commanded, in all these positions of honorable responsibility, "was the achievement of a plain farmer's boy, who had no advantage in life, except what he fairly earned by hard work and good conduct." He leaves a widow, and five adult children.

The Comparative Record of Salisbury District, and the Strictures of Rev. C. A. Hill.

There are few, I imagine, who will question the fact that the advance of Salisbury District has been somewhat phenomenal; but there are those, who insist that she is not entitled to the de-

gree of preeminence, of which this advance has been made the occasion. They hold that her present apparent liberality arises from a comparison of her present respectable offerings, with her past poverty of benevolence, or, in other words, her accustomed meanness. Rev. C. A. Hill appears to entertain this opinion. In his missionary sermon before the recent Conference, he took occasion that scarcely lay within the scope of his legitimate task, to find fault with the judgment that had apportioned to our district her share of the church benevolences, and to criticize the verdict by which she had been awarded her honorable position.

The publication of our Association programme seems to have greatly disturbed our dear brother's equanimity; and, buckling on his armor, he sallies forth in a late issue of the PENINSULA METHODIST, not only to fortify his position, but to hurl a formidable javelin, that shall effectually intimidate the foe, and banish him to the Pocomoke swamps. I thank my esteemed brother, for his onslaught. My previous reconnoitering was somewhat superficial. Now that he has run up his battle flag, and renewed the attack, I know precisely where to find him, and how to load and aim my little blunderbuss.

So far as Bro. Hill's criticisms of the missionary chart are concerned, many of them seem quite plausible, to say the least. If they are otherwise, I have entire confidence in the ability of the missionaries Secretaries, to take care of both the chart and themselves. But notwithstanding his disclaimer, if, as Bro. Hill declares, "it could easily be shown, that in "numbers and ability," Salisbury district is not seriously inferior to Wilmington district," then his plainly intimated inference must be admitted, that, in "heart and willingness," Salisbury district is 251 per cent. behind the heart and willingness," of Wilmington district.

From this statement, "the Methodists of the Peninsula may know" that while "the strictures were upon the million dollar chart," in the main, the implication in my topic, that incidentally, our brother does seriously reflect upon the record of Salisbury district, is not wholly gratuitous.

Bro. Hill objects vehemently to the district apportionments because of the disparity in the *per capita* assessments. He finds the *per capita* assessment on Wilmington district, for instance, more than double that on Salisbury district. But he forgets, or ignores, the fact that Wilmington district embraces some seven of the most healthy churches in the Conference. Eliminate these and their individual apportionments, and the assessment to the remainder—the rank and file of Wilmington district—is but 48 cts per member, one cent less than on Salisbury district. The man who asserts that the ability of the membership of Salisbury district, in its entirety, is as great as that of the membership of Wilmington district, with the seven rich churches eliminated, must be either utterly reckless, or does not know about what he is talking.

Let us look at the question, in the light of the U. S. census reports for 1880, and we shall find as follows:

Average *per capita* agricultural wealth of the population of Cecil co. Md. and New Castle co. Del. most of which territory is in Wilmington district, omitting the city of Wilmington from the estimate, \$581.80. Average *per capita* agricultural wealth in Kent co. Md. \$495.60; in Queen Anne's co., Md., \$434.54; in Talbot co., Md., \$426.80; in Kent co., Del., \$416.54; in Caroline co., Md., \$343.82; in Dorchester co., Md., \$246.01; in Wicomico, Somerset, and Worcester cos. Md., \$179.71.

It will be seen from the above, that as we ascend the Peninsula, the *per capita* agricultural wealth of the people increases: that while the average agricultural wealth of the Methodists of Salisbury district is but \$179.71, that of the

rural Methodists of Wilmington district is \$581.80, or more than three times as much. If the comparison be made with reference to the commercial and manufacturing wealth of the respective sections, the disparity will be found vastly greater in favor of the Wilmington district Methodists. Now, I ask, by what principles of equity is a man governed, who grows indignant, because a Methodist on Salisbury district, worth only \$179.71, is not apportioned more than double the amount expected of a Methodist on Wilmington district, worth \$581.80, or in that proportion? It will be seen from the above perfectly fair and legitimate calculation, that the great gun, loaded with such mathematical care, and fired with so much noise and bravado, against the denizens of the swamps and thickets of "Salisbury Plains," was so heavily shot, that it burst in firing off, filling the "Plains" with smoke, to be sure, but the "Plains" with smoke, to be sure, but demolishing the valiant gunner, who so confidently aimed and discharged it.

In 1886, the *per capita* contribution of the Wilmington district to missions, omitting the wealthy churches, as before, was 37 cts, while that of Salisbury district, all of which is rural and poor, was 47 cts. By the old "Rule of Three," if our rural Methodist, worth \$179.71, gives of his penury 47 cts, his rural Methodist, worth \$581.80, should contribute of his comfortable competence, \$1.52.

But a further examination of our statistics of the seven benevolences, reveals the fact, that the advance in the missionary collection on the Wilmington district has been partly at the expense of the other benevolences; or at least, that the collections for those interests have not advanced in the same ratio. Our late minutes show, that for Church Extension, Freedmen's Aid, Sunday School Union, Tract cause, Bible cause, and Education, Wilmington district, with all her wealthy churches counted in, gave \$2422, or 30 cts per member, and that Salisbury district, with an ability of less than one fourth that of Wilmington district, contributed within one half cent as much per member. By the old "Rule of Three" again; if a Methodist on Salisbury district, worth \$179.71, gives 29 1/2 cts per member to the six collections, what ought one on Wilmington district, worth at least four times as much, to contribute? Answer, \$1.18. And when Salisbury district, of her penury, gives \$2495 to these collections, Wilmington district, of her abundance, should bestow for the same purpose \$9,980.

Again; Exclusive of the rich membership of four of the Wilmington churches, there were but 1742 Methodists on Wilmington district, where each rural man woman and child is worth \$581.80, who gave each one dollar or upwards last year for the seven benevolences; while, on Salisbury district, there were 3,119, or nearly twice as many Methodists, worth less than one third as much money, who each gave one dollar or upwards for the same purpose.

And finally; Counting in all the rich churches, there are not more than ten of those on Wilmington district, which, by the rules of Young's tabulations, are entitled to be recorded on the roll of honor; while on Salisbury district there are eighteen, nearly twice as many. If it be objected that Young's system of estimating the liberality of the churches is arbitrary, and without disciplinary authority, we grant it; but, at the same time, it is no more so, than any other as impartial as any plan can be, that is based on the mathematical facts in the being India rubber, cannot be induced to expand or contract, in adaptation to the various circumstances and environments, which only the Master who can accurately estimate.

If this paper shall convince Bro. Hill, and those who thought otherwise, that Salisbury district is the liberal "poor woman" of the Wilmington Conference, and arouse the more fortunate districts to a healthful imitation of her illustrious example, the author's purpose will have been accomplished.

(Part of a paper read before the Salisbury district Preacher's Association by Rev. R. W. Todd.)

Conference News.

Commencement Exercises of the Conference Academy will be held as follows: Sunday, June 19, 10.30 A. M., sermon before the graduating class, by Prof. C. S. Conwell; 8 P. M., sermon before the School, by Rev. James N. Fitz Gerald, D. D.; Monday and Tuesday, June 20th and 21st, examination of Classes; Tuesday, June 21, 3 to 5 P. M., Art Reception; 8 P. M. exercises by the Middle Classes; Wednesday, June 22, 7 P. M., business meeting of the Alumni Association; 8 P. M., address before the Alumni, by Rev. W. L. S. Murray, Ph. D.; Thursday, June 23, 11.30 A. M., annual meeting Board Trustees; 8 P. M., exercises of Graduating Class.

The Rev. W. L. S. Murray, Ph. D.; of this city, will deliver the address before the alumni of the Conference Academy, Dover, during the commencement exercises of that institution.

EAST NEW MARKET, MD.—P. H. Rawlins, pastor, writes: Sunday was communion day in town. We find that the interest of the membership is increasing in the sacramental occasion, and that God blesses us. We miss Dr. Houston, much.

The Grace M. E. Sunday School will go to Cape May, on the steamer Republic, next Thursday, June 16. The boat leaves 4th Street Wharf, at 7 A. M.

Union M. E. Church, Wilmington, Del., have raised the salary of their pastor, Rev. A. Stengle, from \$1,100 to \$1,200.

The ladies of the M. Churches on Ingleside circuit, held a Japanese tea party and mum sociable, in the new parsonage, May 27th and 28th. Several ladies from sister denominations lent a helping hand, and added greatly to the enjoyment of the occasion. The enterprise was a decided success; besides realizing over one hundred dollars, the members from the different churches were brought together, and made to feel a common interest in their pastor's home.

A MEMBER.

The first quarterly Conference of the year for Newport and Stanton charge, was held at Newport on last Saturday. Presiding Elder Murray of the Wilmington district presided. The salary of the pastor, the Rev. J. D. C. Hanna, was advanced \$100, being fixed at \$900. At a meeting of the Board of Trustees last evening it was decided to tear down the old parsonage and build a new one. The new one is to be of brick and will cost about \$3,000. It will be a great improvement to the town, and cheaper in the long run than repairing the old structure.

Sabbath Observance.

MR. EDITOR:—There are two brothers engaged in railroad work, who are section bosses; both are members of the Methodist Episcopal Church, and both are highly respected wherever they are known. Both of them read the sacred Bible, which says to every man, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work." Exodus xx, 8, 9. One of these brothers told the railroad officials, that he could not conscientiously work on Sunday, but he could and would do all the regular work, in keeping the road in good order, on week days. He was excused from working on the Sabbath; and his employers think none the less of him. The other brother seems to work willingly, several Sundays every year, and calls it a work of necessity; but he only does the very same kind of work that the other brother says, can be done very well on week days. This kind of Sunday work, it seems to me, is a plain violation, not only of the law of the land, but also of God's law, as it profanes the holy Sabbath, in a way that shocks every conscientious beholder. What think you, ministers of the gospel, and other good people? Can you allow such work to go on, and thus suffer sin upon your neighbor, and be guiltless. I fear not.

J. HUBBARD.

Laurel, Del., May 30, 1887.

The Conference Academy and the Educational Collections.

As the coming Sunday is Children's Day, the following data may be of value to your readers, as indicating in part the uses the educational collections are put to. During the present year the Board of Education has lent the following sums to young men now studying in the Academy, whom we will designate by the letters of the alphabet.

A, \$75; B, \$75; C, \$75; D, \$75; E, \$50; F, \$25. Total, \$375.

Likewise the Conference Education Society has during the current year lent the following sums, which we will indicate as above,

though the letters do not refer to the same individuals.

A, \$75; B, \$50; C, \$25; D, \$25. Total \$175.

From our ledger of last year we take the following amount paid by us to young men preparing for the ministry, for work done by them at the furnaces, on the campus, in the dining room, in the halls, etc.—

A, \$111.75; B, \$109.80; C, \$108.52; D, \$95.75; E, \$84.70; F, \$82.92; G, \$73.52; H, \$71.40; I, \$51.77; J, \$54.00; K, \$9.35. Total, \$863.48.

We use the ledger of last year because if it is already completed, and not because it makes a better thing than the ledger of this year will make. Summarizing the aid given to ministerial student, we have,

Board of Education, \$372; Conference Education Society, \$175; Conference Academy, (compensation for work), \$863.48. Total, \$1413.48.

Estimating the cost of board, tuition, and books at \$176.50, we find that the \$1413.48, thus placed at the disposal of worthy and capable young men, is completely educating eight young men for the Methodist ministry. As several of them however, pay part of their expenses with money procured elsewhere. This total is shared by twelve young men.

Very respectfully,
W. E. GOODING.

Dover District Preachers' Association.

To be held in Milton, Del., June 13, 1887.

MONDAY EVENING.

Sermon by H. S. Thompson. Alternate, T. H. Haynes.

TUESDAY.

8.30 A. M. Opening Service. Would the adoption of the proposed Missionary Day and Good Tidings' Day permanently benefit the Church? G. L. Hardesty, F. J. Cochran, J. T. Prouse.

Untabulated Methodism. Essay—E. H. Hyuson.

By what means shall a minister of our Church determine when he is justified by the Discipline, in marrying a divorced person? E. Davis, James Conner, Ralph T. Coursey.

Should membership in a church be conditioned on subscription to a creed? G. W. Bowman, W. T. Valiant, I. L. Wood, D. P. McFaul.

Should the Presiding Eldership be made elective? Affirmative—A. Smith, G. F. Hopkins. Negative—P. H. Rawlins, G. W. Burke.

Have all our preachers, under our system an equal chance with the appointing power? Essay—S. T. Gardner.

The principal freight of the May Flower. Essay—T. H. Haynes.

The best means of strengthening and extending temperance sentiment. T. E. Terry, I. N. Foreman, W. J. DuHadway, Wm. Jagard.

WEDNESDAY, 8.30 A. M.

Do the Bible and Discipline agree as to the duties required of ministers? Essay—V. S. Collins.

How shall the evil of unwholesome literature be diminished or destroyed? Essay—H. S. Thompson.

Discussion. Is the exaction, from weak charges, of large gifts to be appropriated as missionary money to so-called new work within our Conference bounds, to be approved? Affirmative—L. P. Cochran, W. E. England. Negative—J. Warthman, J. Carroll.

Is William Taylor a Bishop of the M. E. Church? Affirmative—J. H. Willey. Negative—J. Robinson.

Are there any indications in the Scriptures of a probation after death? Jno. H. Howard, J. M. Collins, Robert Roe.

Possibilities of Dover District. J. A. B. Wilson.

Would Lay-representation in the Annual Conferences increase the efficiency of the Church? Affirmative—W. W. Redman, W. M. Green, J. S. Willis, W. F. Dawson. Negative—J. H. Willey, John Warthman, V. S. Collins, P. H. Rawlins.

Curators: { E. DAVIS,
W. E. ENGLAND,
W. J. DUHADWAY.

Salisbury District Preachers' Association.

It is not well that a skeleton form of business transacted and Essays read, should be the method of reporting to you the late session of our Association, in Laurel, Del. The questions were all good, indeed important, but your readers have had the programme spread before them so recently, and the various essayists and speakers to discuss the topics named, that a fair report might be made, by simply saying that the Association met and had a delightful time, in following the directions mapped out by our "Surviving Curator." The force and fervor with which Bro. Todd discussed his own topic—Bro. C. A. Hills strictures on the Missionary Chart,

etc., shows that he is likely to "survive" for a long time yet.

Notwithstanding the busy time assigned for the meeting, there were twenty ministers present, and these entered upon the work in hand in such spirit as made the whole meeting exceedingly interesting and profitable.

It may be well to name some of the prominent features of the programme, just by way of showing what a literary feast can be enjoyed at a Preachers' Association. The quality of an address is often best judged by its effect. So with Bro. Sypherd's address of welcome, for it needs no other comment than this: "When he had finished we all felt welcome. The response was made on behalf of the Association, by B. C. Warren,

Our Presiding Elder, who occupied the chair during the sessions, made clear the topic, "Possibilities and Responsibilities of Salisbury District, for this year." An extensive and most excellent paper on "Influence of Methodism on our nation" was read by B. C. Warren. Another paper of great value was the one read by T. E. Martindale, on the "Cape May Methodist Joint Commission." This was followed by a very spicy discussion which developed the fact that the Cape May Commission is being made to do some very improper things.

A sermon was delivered on Tuesday evening, on "Our Sunday School work," by W. F. Corkran, followed by an address by F. C. McSorley, on "The Young people and the Country."

On Wednesday, a. m., three very strong essays were read:

1. By W. E. Avery, topic "Educational Systems and Appliances of our Peninsula, and the Improvements demanded by times."
2. "Eternal Punishment," by J. W. Easley.

3. "How far have old Theological beliefs been modified by new discoveries," by R. Watt.

The Association enjoyed in the afternoon of Wednesday, a paper by F. C. McSorley, "Review of Dr. Warren's "Paradise Found."

The only regular debate was on the question, "Ought the next General Conference release graduates of our Theological Seminaries from Examination on the Conference Course of Study?" Debated, affirmative by Robt. Watt; negative, R. I. Watkins, and C. S. Baker.

In the evening of Wednesday was held a Temperance Mass Meeting, addressed by A. D. Davis, B. C. Warren, R. I. Watkins, and R. W. Todd.

Two resolutions passed by the Association were requested to be published in the PENINSULA METHODIST, as follows:

"Whereas, the Inter-State Commerce Law passed by the United States Congress, at the last session gives to Railroad Companies the right and privilege of granting concessions in rates of travel to ministers of the Gospel, and

Whereas, ministers, as a body of men, are engaged in laboring only for the good of society, and in the discharge of their duties, are compelled to travel a great deal by Railroad, therefore

Resolved, that as ministers and members of the Wilmington Conference of the Methodist Episcopal Church, met in District Association, we respectfully ask the Pennsylvania, New York, Philadelphia and Wilmington, and other Railroad Companies, represented on the Peninsula to grant some such concessions, to ministers traveling upon the Peninsula Roads.

Whereas, The voluminousness of our Conference Minutes adds materially to the cost of their publication, circumscribing their circulation, and thus partly defeating the good effects to be derived to our church interests from their general perusal; and

Whereas, undue laudation of Churches and pastors, ministers to vanity, and partakes largely of the Spirit of the world; therefore

Resolved, that it is the judgment of this Preachers' Association, that our Presiding Elders should, in future, except in extraordinary cases, omit from their reports the monotonous mention of the names of charges and ministers and also all statistics of the individual charges, giving only the aggregate for the District.

Letter from the Presiding Elder of the New Virginia District.

DEAR BRO. THOMAS:—Having made my first round of visitations on new Virginia District, at your request I send report for publication.

After having spent several weeks in traveling over, and planning for the work of the District, my first official visitation was made.

Chincoteague Island, where, in connection with our first quarterly meeting and the first anniversary of the adoption of prohibition on this Island, I spent from Friday, April 23, to Tuesday 27. The celebration, continuing through two entire days and evenings, was a grand success in every way. Immense au-

dences greeted the speakers on each occasion, and evinced their enthusiasm by storms of applause. The legalized liquor traffic on Chincoteague is forever doomed.

Our first quarterly conference was held Monday morning the 25. Spiritually and financially it was good to be there. Business and devotional exercises mixed well together. Hearts were warmed, add rank and file were moved to take advanced ground spiritually and financially. Steps were taken looking to the building of a new church, and liberal subscriptions made by those present for that purpose. Rev. R. J. Watkins, the energetic young pastor, is doing his work well. He reports to me 100 per cent. advance on the little collections which have been taken. In connection with our second quarterly meeting, July 3rd and 4th; he has planned for the dedication of Goodwill, the church up the Island, and for a salvation campaign to follow. The "Bishop Mallalieu Tabernacle" is to be pitched on or near the site for the new church. Brothers R. W. Todd, Galloway, Connelly, and others, have been invited, and an earnest effort is to be made for the salvation of souls.

Hallwood, one of the new charges organized by the writer last year, was our next point of visitation. Rev. John H. Connelly, an able and worthy local preacher, and faithful worker, is the supply on this work in place of Bro. Statts, who left for his home in Illinois, at the close of Conference. His is the most difficult and perhaps most important field of labor on this District. An unfortunate newspaper controversy has stirred up strife, and another branch of the church, claiming exclusive right to this territory, do not seem anxious for our prosperity. However, we have no railing accusation to bring against any one, and believe that time spent in prayer, pastoral visiting, preaching sermons, and laboring for the conversion of the ungodly, is better than stirring up strife.

Such being Bro. Connelly's views, he spends his time in going from house to house, generally on foot, praying wherever opportunity presents itself, making friends everywhere, and cannot but succeed. He expects to build two churches this year, which, with the two built last year, will make a well arranged two weeks circuit. This being all new work, with few members, Bro. Connelly has in prospect continuous hard work, and scanty remuneration. God bless him, and give him success in winning souls.

The next charge visited was Parksley, where we held the quarterly meeting, May 8th and 9th, at the Crawson appointment, the first of the four new churches built last year, and where we have over 50 members where there was not one when the church was built a year ago. Bro. E. T. Groten, who faithfully stands by the work at Hallwood, conveyed me over on Sabbath P. M. We found an immense congregation assembled, and Bro. Galloway ready for the love feast, which was one of the best we ever attended. At the night service a long list of probationers were received into full membership, penitents were at the altar, and the shout of salvation gladdened to hearts of many believers. Quarterly conference was held on Monday morning, and will be remembered as an occasion of spiritual as well financial good. Bro. Galloway is happy in his work, has had a number of conversions and accessions since Conference, and to say that he is succeeding grandly and is universally beloved by his people, is but stating the facts mildly.

The tabernacle was pitched at Horntown, and a meeting of a week's continuance commenced Sabbath, May 1st, which resulted in an organization of nine members, with more to follow, and steps taken to build a church in the near future. For fear of consuming too much of your valuable space I will keep back the balance of my report for your next issue.

Your brother,
A. D. DAVIS.

Letter from Cambridge, Md.

DEAR BRO. THOMAS:—I do not call to mind any account of the work in Cambridge, in your paper, since Conference. This of course, is not your fault. It is due, probably, to the fact, first, that we are very busy, and second, that newspaper correspondents are scarce among us. Many things of interest, however, have been transpiring.

Shortly after Conference we lost dear old sister Cook. She was the one bright particular star in our ecclesiastical firmament. She died in the triumphs of the faith that for over sixty years she had been walking by. We have sustained a great loss, but still she has left us the rich legacy of a spotless life.

The next matter of interest was the prosecution of the illicit whiskey sellers of the town. Cambridge has been for years a local option town, but of late whiskey has been sold almost openly, and it seemed impossible to get evidence against them. A Law and Order League was formed, a detective was employed: several of them were caught, were

brought at once to trial, were convicted, and are now serving out a term in the House of Correction as a penalty. Of course the Methodist people and the Methodist preacher played a prominent part in these prosecutions, and hence come in for a large share of the cursing and abuse from the rummies and their friends. All the churches, however, had a hand in it. The result is that the business is broken up in Cambridge. The rum-sellers have concluded that it is not healthy to sell here any more. These results satisfy us in concluding that any community, state or nation that can say at the ballot box that whiskey shall not be sold, can enforce it if they will. Prohibition does prohibit, if the people that put it in the constitution will stand by it.

The 29th of May was what we designated "Reception Day" at our church. A class of 24 persons were received into full connection; a more interesting and promising class of persons was never received into our church. Amongst them was included the son of our lamented Dr. Matlack. At the same service three persons were received by letter, and at eight two young ladies were received on probation, making 29 receptions for the day. The day was a memorable one. During the administration of the sacrament of the Lord's supper, in the morning service, the power of the Lord came upon us. It was good to be there. This does not complete the list of probationers recommended for full connection; quite a number are yet to be received.

Yesterday, June 5, was observed as Children's Day, with us. The whole day was given to the cause. In the morning a sermon to the children, preceded by a baptismal service. In the afternoon the regular Children's Day programme; at night an address on Christian Education, preceded by a Chautauquan Vesper Service. Collections were taken at each service for the cause of education.

The debt is gradually melting away; and thus the work goes on.

Cambridge, Md., June 6, 1887.

The B. and O. Train Service.

With twelve daily trains between Wilmington and Philadelphia, run at convenient hours, the B. & O. makes a strong bid for public favor. A commodious and handsomely appointed Station has been provided for the convenience of passengers, and every attention is shown them by the station and train officials. The B. & O. possesses a great advantage over other roads in the matter of through travel. It is the only one of the great trunk lines that runs its trains through solid from the atlantic seaboard to the commercial centres of the west. The B. & O. is the only line running through cars for all classes of travel. It is via. the B. & O. only, that through sleeping cars, through coaches, and through baggage cars are run from Philadelphia and Wilmington to Cincinnati, St. Louis, and Chicago. This is quite a convenience to persons who prize personal comfort and the security of their property. They not only avoid the frequent changes of cars incident to other routes, but their baggage is not battered and thumped by a fresh and vigorous "baggage smasher" at each changing point. With all these conveniences, the rate of fare from Wilmington to nearly all points in the west are less by the B. & O. than by other lines. Through tickets and sleeping car accommodations can be secured in advance from Mr. H. A. Miller, Ticket Agent, B. & O. Depot, Wilmington.

Marriages.

WEBSTER—WINDSOR.—On May 29th, 1887, at the M. E. Parsonage, Deal's Island, Md., by Rev. B. C. Warren, Jacob Webster and Laura K. Windsor.

SOMERS—HOFFMAN.—On May 29, 1887, at the residence of Wm. Corbett, by Rev. B. C. Warren, James Somers and Ida Hoffman, both of Deal's Island, Md.

BARKER—TRUSS.—At Chesapeake City, Md., June 7th 1887 by the Rev. E. H. Nelson, Albert G. Barker and Clara A. Truss.

FRESCOING CHURCHES.

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

FOR RENT.
Ocean Grove, N. J.

An eight rooms furnished Cottage, most eligibly located, near the foot of Wesley Lake, two squares from Ross' bathing grounds, and convenient to Auditorium and Post Office. Having Thomson Park on the west, an open lot on the east and the Lake in front, its surroundings are far less restricted than the most cottages in the Grove, and is correspondingly desirable. For terms apply to Rev. T. Snowden Thomas, North East Md.

A Million for Missions FOR 1887. BY COLLECTIONS ONLY.

Missionary Training School, Chicago Ill.

The new building of the Chicago Training School, for city, home and foreign missions, was dedicated Feb. 17th. It is a beautiful building, situated in a beautiful part of the city, within easy walking distance of all the street car lines; thus making it very convenient for our students, who go out to different parts of the city to do practical missionary work, such as visiting from house to house in the neglected parts of the city, and to work in the mission Sunday Schools. The whole cost of the building and lot has been \$25,000, of which \$5,000 yet remains unpaid.

Mrs. Lucy Rider Meyer, the principal, and her husband, Rev. J. S. Meyer, do most of the teaching, assisted by leading pastors and Christian workers of the city. The course of study embraces the Bible, methods of work, methods of Bible study, Domestic management, elementary medicine, nursing and a course of lectures from outside helpers, who come to us from week to week.

The school opened two years ago, in a rented house, with 5 students. Today we have our own large and convenient building with 32 students and accommodations for 18 more. Next year we expect the building will be full. There are many young women all over the land, waiting for such an opportunity as is given them in this school, to fit themselves for going out into the work for the Master.

We who are students this year, feel that the training we receive will be of incalculable value to us in our future fields of labor.

Mrs Meyer has succeeded in making her school a "Home," where the Saviour is recognized in everything. Everywhere His presence is with us. His love fills our hearts.

Of the students, about half are preparing for foreign work. Two are expecting to go to the Congo, with Bishop Taylor's company, in April; two or three more will go in the Fall; three or four will go to China; others to India. Of those who go into the Home field; some go to Utah; some to the Indian Territory; some to the Freedmen's work in the South. Some will engage in city missionary work in the large cities.

Last Fall I felt called to give myself to missionary work, in Africa, under Bishop Taylor. The Lord led me to this school. I have been here since the opening of the school last Fall. I count it all joy that He has thought me worthy to go in Dear Bishop Taylor's work on the Dark Continent.

Yours in the love of Jesus,
LIZZIE J. TRIMBLE.
—Christian Standard.

A property known as the Hall Springs, near Baltimore, Md., containing thirty-six acres and a large hotel building, has been presented by Mr. J. Harrison Garrett to the Society for the Protection of Children from Cruelty and Immorality.

General Booth controls twenty-two religious papers, which have an aggregate circulation of 500,000 copies. These are called *War Cries*, and are published in seven different languages, and yield a net income of from two to three hundred thousand dollars annually.

The new pleasure grounds for the children at San Francisco, made by the bequest of Senator Sharon of \$50,000, are being prepared.

The will of the Hon. D. W. Lyman, of Providence, leaves over 149,000 for benevolent and educational purposes.

The record of Mr. Spurgeon's tabernacle shows that he has received into his church from the world 10,809 members.

COMMERCE is no missionary to carry more or better than we have at home. But what you have at home, be it gospel, or be it drunkenness, that commerce carries the world over.—E. E. Hale.

Gladstone was 77 years old December 29th 1886. He received many congratulations and tokens of esteem.

Obituaries.

"Blessed are the dead who die in the Lord.

Our church and community mourn the loss of a shining light, in the death of William S. W. Bell, son of Joseph H. Bell, our esteemed local preacher. Bro. Wm. Bell was born Sept. 6, 1863, and from his boyhood possessed the noble qualities which marked him as an exemplary man. He was temperate in all his habits, a stranger to the taste of intoxicants, and free from other vices in which young men so generally indulge. He enjoyed the social circle, but not to the extent of mingling in the promiscuous gatherings at parties, for he never was found there, but found his pleasure in his home life, and with his many friends, to whom he endeared himself by his genial manners and loving spirit.

His integrity was a worthy example; though a man of intense business activity, yet scrupulously honest in all his dealings, he commanded the respect of the business men of this and other communities. His observance of the Lord's Day brightened the memory of his life; ever present as a scholar of the Sunday School, then as teacher and organist, he grew up in the sanctuary of the Lord, and as we note these characteristics of Bro. Bell previous to his conversion, we are reminded of the words of Jesus: "Yet lackest thou one thing." He became convinced of this, and during Bro. J. Robinson's pastorate, he gave himself to God, and the life which shone so brightly before, now shone with a new luster, as he found and filled his place in the church. Bro. Bell was a great sufferer, but endured his sufferings with christian fortitude. When those who ministered to him saw that the time of her departure was near, they asked him if he feared death; his reply was, "no, I do not fear death, but am ready; I think I must die in a short time." A short time before his death, his pastor inquired of him as to his hopes; he replied, "I am trusting in the Lord; I have no other refuge." In a few days after giving this testimony, he laid his head to rest on the bosom of Omnipotence, May 23, 1887. After the funeral discourse, from the words: "He trusted in the Lord God," his remains were laid to rest in the cemetery in Galveston, Md. A bright light has been removed from the church militant to be placed in the church triumphant, where reflecting the rays from the "Eternal Son," he shall shine forever and forever.

"Asleep in Jesus; peaceful rest, Whose waking is supremely blest! No fear, no woe, shall dim that hour That manifests the Saviour's power." AMICUS.

Galveston, Md., May 31, 1887.

SCALDS and BURNS should have proper care or they may prove very dangerous and perhaps FATAL.

ACCIDENTS are constantly happening. A kick of a horse or car 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.

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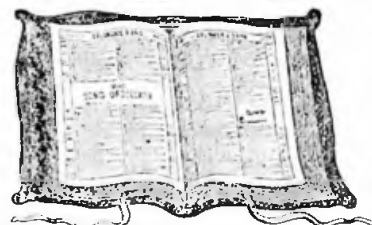
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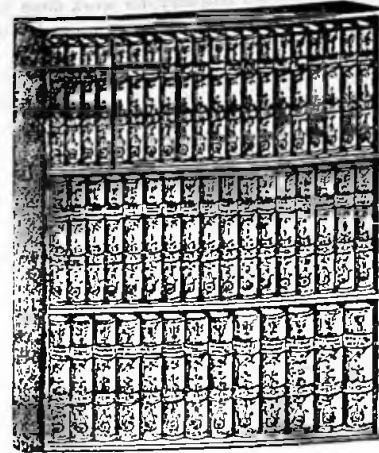
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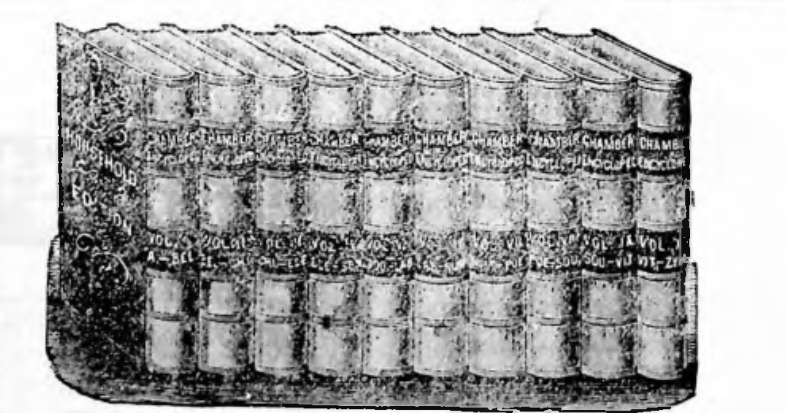
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