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"UNTO THE END."

"Having loved His own which were in the world, He loved them unto the end."—JOHN XII. 1.

"Unto the end!" What strange, Sweet, wondrous love! how deep, how fond and true!

For love that knows no change We seek, but seek in vain, the wide world through.

"Unto the end!" He loved The frail, weak, timid ones He called "His own,"

Nor ever heard unmoved Their cry for help in Sorrow's plaintive tone.

"Unto the end!" all, all Who are His own are known to Him by name; No tear of theirs can fall But Jesus knows the source from whence it came;

"Unto the end," though Faithless and wayward we may be, With calm and ceaseless flow The tide of love divine flows strong and free!

"Unto the end!" Through wide And high along our way dark barriers frown, This truth will still abide To comfort and sustain, "We are His own!"

"Unto the end," His own! Not death itself from Him our souls can part; His hand has overthrown All that divides us from His home and heart.

"Unto the end!" With arms Outstretched He waits to clasp us to His breast,

Where, safe from all alarms, He offers us our shelter and our rest, "Unto the end!" to live, And know that we are His, and only His! The joys that earth can give Its sweetest and its best, yields no such bliss.

"Unto the end!" Thine own? Oh, dear and blessed Master! Can it be That, never more alone, Our weary hearts may dwell in peace with thee?

Knowing that to the end Thou wilt be with us, walking by our side—Our Guardian, Guide and friend, Until in heaven we shall with thee abide.

—Selected.

"A Missionary Bishop for Africa."

BY BISHOP WILLIAM TAYLOR.

The bits of news that reach me become old, before they come to hand and I see them. *The Methodist Review* for May 1885 has just fallen into my hands. On page 423, the editor, in a labored argument under the above heading, tries to prove a damaging "unsameness" between the Methodist Missionary Episcopacy and what he calls, "the Constitutional Episcopacy of the Church." Are not both alike Constitutional?

His arguments are all of about the same weight; so I will only raise a point in regard to the one, based on the wording of the ordination formula. This is the learned editor's statement of the case:—"Bishop Foss, in laying his hands up on William Taylor" "instead of saying, as had been said in those cases, 'a Bishop in the Church of God,' said 'a Missionary Bishop for Africa.'" I respectfully inquire, if the said William Taylor was not ordained a "Bishop in the Church of God," what then? He was certainly ordained "constitutionally," a Bishop of some Church; if not the Church of God, then of what Church?

An ordained Elder is called a Minister of the Gospel; if appointed to labor in a heathen land, he is called a Missionary; but is he not still an elder, and a minister of the Gospel? The "unsameness," in magnitude and importance, is on the side of the missionary, proportionate to the greater self-sacrifices, perils and labors, involved in his mission.

It is just so with the Methodist Episcopacy of the Church. I have recently learned by a letter from a friend, that a learned Bishop of our Church has written a very interesting book on Methodist Ecclesiastical Law, but that in it, the author tries

to prove that a Missionary Bishop is not a "General Superintendent," but a sub-official, of the same status as a superintendent of a mission appointed by a Bishop, the same as that of a Presiding Elder.

The facts in the case will dispose of this fallacy, and shed light on the subject of our general superintendency.

The men whom Mr. Wesley appointed "Preachers in Charge," he called Superintendents of circuits. They are still so designated in English Methodism throughout the world.

In contra-distinction from circuit superintendency, Mr. Wesley having ordained Dr. Coke, gave him authority, and the title of "General Superintendent."

The designation of Bishop, subsequently added, did not alter the authority nor meaning of the title given by Mr. Wesley. The more limited general superintendency of presiding elders, and superintendents of missions, is not under the seals of an ordination, but of an appointment for a limited period by the Bishops.

A Missionary Bishop is not the superintendent of a circuit or station, but is a general superintendent—not a sub-superintendent appointed by a Bishop, but is a Bishop by election and ordination under the General Conference, the same as the other Bishops. General superintendency never meant, that any one man should have episcopal supervision of all the Methodism of the globe.

The plan of episcopal visitation officially published every six months will show the lines and limitations of each of our general superintendents. These are fixed by the board of Bishops, under General Conference authority delegated to them: but by the direct action of the General Conference, a Missionary Bishop is appointed to a definite field, for the term of four years.

At the General Conference ensuing, the regular committee on Episcopacy, or a special committee on Missionary Episcopacy, will append to their report on the character and conduct of the Missionary Bishop, a recommendation for the action of that body, to reappoint him to the same, or appoint him to another field, or if reappointed to Africa, authorize him to make a tour of Episcopal visitation to South America, or India, and show, among the various results to be realized, that Missionary Episcopacy is not Diocesan but General, and applicable to any part of the world, under the administration of the Methodist Episcopal Church, through its great democratic engine,—the General Conference.

Cape Palmas, Liberia, N. C. A., March 12, 1887.

A Living Sacrifice.

"Is not conversion enough?" is a question asked sometimes. "Why all this pleading for full consecration?" The answer may be found in facts: Are all Christians fully devoted? Has conversion brought all they expected it would bring? There is a lesson taught in the following account of a missionary to India, as told by one of his friends:

One of my college friends made a sacrifice which deeply impressed the whole class. He was a brilliant fellow. He had succeeded in every ambition of his life. Just as he was crowned with the highest honors of the university he was suddenly arrested by the voice of God calling him to repentance. His life had

been so vain and supremely selfish that he knew there could be no conversion for him which was not sudden, perpendicular, and revolutionary. After a fierce struggle, which almost unseated his reason, he made the complete surrender. A near relative, who held a commanding position at the bar and in political life, was waiting to receive him into his office and push him rapidly into the arena of public life. He let the glittering prize slip from his hands, and with a heavy heart turned to theological studies, for which he had no taste. He was repudiated by the woman he loved, because she had set her heart on a gay and glorious career. He refused calls to one or two of the first pulpits in the country, and commenced his gospel labors in a mission chapel among the tenements of a great city. After a few years he went away alone to one of the most forbidding fields of labor among the heathen. There, at last, he succeeded in his hard, stern exaction the utmost sacrifice of his life.

It was a noble sacrifice, but on that altar was a lifeless victim. The vitality was burned out of his life at the beginning. He buried his political ambition alive. He was unable to forget what he had given up. His hands and thought were in his work, but his heart was in the grave of his past. He could not leave the dead to bury the dead. He was performing an unreasonable service, and toiling for an impossible crown. He kept trying for ten years to offer a dead sacrifice to a living God.

Then at last, he was led into the light by a heathen whom he was trying to lead out of the darkness. He was preaching about the Savior, who endured the cross, despising the shame, when a Brahman of the highest, caste entered the chapel. The man was instantly pricked to the heart. He gave up his caste, and soon became a fervent preacher of righteousness. The missionary was astonished to find that his new convert was the happiest man he ever knew. He despised the shame. His service was a living sacrifice; and, by the mercies of God, my friend was led at length to offer his body a living sacrifice to God, which is his reasonable service. He mourns no more over the dead works of the past. The Lord has restored to him the joys of his salvation.

Absolute surrender to the Lord Jesus, followed by joyous, free, acceptable service; is not this God's idea of the Christian life?—*Methodist Times.*

Christianity is the salt of modern civilization. Without this preserving element, the modern, as surely as the ancient, forms of society decay and fall in ruins. The hope often reposed in improved forms of social or political organization, in the spread of general intelligence, or in facilities for communication, are vain, without the seasoning of personal virtue in the citizens of the Republic. Valuable as are education and organization, they possess no antisentient qualities; they reach only the material and intellectual spheres, not the heart and conscience, the centre alike of danger and help. Christianity alone deals with the inner and spiritual man, and through the heart moulds the life.—*Christian Witness.*

Never think that you can make yourself great by making another less.—*Rev. J. Vaughan.*

Obedience In Little Things.

Let us not neglect little duties—let us not allow ourselves in little faults. Whatever we may like to think, nothing is really of small importance that affects the soul. All diseases are small at the beginning. Many a death-bed begins with a little cold. Nothing that can grow is large all at once—the greatest sin must have a beginning. Nothing that is great comes to perfection in a day—characters and actions are all the result of little actions. Little strokes made that ark which saved Noah, Little pins held firm that tabernacle that was the glory of Israel. We too are traveling through a wilderness. Let us be like the family of Menari, and be careful not to leave the pins behind.—*Ryle.*

THOSE who hope to conciliate the current skepticism by a restatement of theology, are not reasoning well. The attacks of infidelity are not upon the nomenclature and formulas of theology, but upon theology itself. Men are not mistaken as to what theology is because of any antiquated forms in which it is stated; they understand full well what the Bible teaches; no great book is better understood; and the thing the skeptic dislikes is not the phraseology of the book, but what it teaches; his controversy is not with language, but with doctrines, and a restatement of them would not disarm his criticism nor quench his hatred, unless indeed the restatement should set forth new doctrines, and doctrines essentially unlike those which the Churches now accept. Vital piety among the people of God is far more effective than any possible restatement of theology would be to correct the skepticism of the age, and make men believe the Bible. Butler's Analogy did some good in counteracting the coarse infidelity of the 18th century, but the Wesleyan revivals did more; and the same principle holds good still.—*Western Christian Advocate.*

In a recent interview Mr. Stanley said: "I have been in Africa seventeen years. I never met a man who would kill me if I folded my hands. I ask for the poor Africans, the good offices of Christians, ever since Livingstone taught me, during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. I was out there away from a worldly world. I saw this solitary old man there and asked myself, 'Why does he stop here? Is he cracked, or what is it that inspires him? For months after we met I found myself listening to him, and wondering at the old man carrying out all that was said in the Bible. Little by little his sympathy for others became contagious; mine was roused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."

As Ye Would.

Phillips Brooks called on one of his members who had to sew to support herself and two young children, one of them in the cradle. He noticed that the

young mother looked pale and careworn. He said to her: "You ought to take a walk this bright afternoon." "I will take care of them if you will allow me." She hesitated, but finally yielded to his persuasions and went out, he rocking the baby meanwhile, who fortunately slept during her absence.

God or Protoplasm.

The *Atlantic Monthly* for February has a poem by James Russell Lowell, an extract of which we published in this paper last week. It is in his old style of satire, amusing, well wrought, and morally strong. He takes off the disastrous humbuggery of "science, falsely so-called"—science, which is "the cloudscape of his mind." He despises the scientific cant and affectation of superior wisdom, that brushes God from the universe and pastes on the sky "Protoplasm." Of this Lowell says:

"The men who labor to revise Our Bibles will, I hope, be wise, And print it without foolish qualms. Instead of God in David's psalms, Noll had been more effective far, Could he have shouted at Dunbar, 'Rise, Protoplasm!' No doubt Scot Had waited for another shot."

Cronwell (Noll) cried, "Rise, Lord!" Lowell's proposed revision of the Psalms would make the seventy-first begin thus: "In thee, O Protoplasm, do I put my trust." It would have such touching appeals as this: "O Protoplasm, our Potency!" "Give ear to my words, O Force!" "Lead me, O Protoplasm!" A man who gives up his old faith in God for the new seafoam of agnosticism sells his soul very cheap. The philosopher who cannot find any evidence of God, is "a blind leader of the blind."—*California Christian Advocate.*

Ram Chandra Bose.

One of my pleasantest anticipations in going to India, was the prospect of meeting my esteemed friend, Babu Bose. As our train entered the station at Lucknow, his was the first familiar face I recognized. At our after-meetings, when we had larger opportunities for conversation, I was more than ever impressed with his broad intelligence, mental acuteness, and the sweetness and tenderness of his spirit. His brethren universally regard him as a thinker and writer of unusual power and brilliancy, whose faults are rather due to the warm impulsiveness of the Eastern temperament, than to any real perverseness or intent of harm. It grieved me, to hear him speak of his failing health. May God graciously restore and spare him for many years of useful service! His apologetic letter reached me, after the North India Conference had adjourned. I read it to a group of the older missionaries, who had not yet gone. Tears gathered in their eyes, and one of them exclaimed, "It is just like him!"

W. X. NINDE.

Rev. John A. Williams, D. D., one of the Superintendents of the Methodist church of Canada, addressed the Preachers' Meeting on Monday morning. The address was full of interest. He is on his way to British Columbia, to organize an Annual Conference in connection with the Canada Methodist Church. He was a delegate to our General Conference in 1876, at Baltimore, and we remembered being with him at a social gathering, with Dr. Pope, delegate from England. Dr. Williams looks well, and bears his Episcopal honors with courage and meekness. He left on the steamer for Portland, April 27th.—*California Christian Advocate.*

Class Meeting.

A sermon preached in Grace M. E. Church, April 24th, 1887

BY REV. JACOB TODD, D. D.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it."—Malachi 3: 16.

There are two questions asked concerning class meetings, which embrace all the objections which I have ever heard urged against this means of grace. The first is, "What Scriptural authority is there for them," and secondly, "What benefit do they confer." If we can show that they are commanded in the Bible, then are we bound to sustain them, whether we can see utility in them or not. But even should there be no scriptural authority for them, still, if they are clearly of spiritual profit to us, then as we value our soul's health we must attend the class meetings.

It is not claimed that the class meeting is mentioned by name in the Bible, or that a meeting identical in character is anywhere described and enjoined. We do claim however, that while the class meeting as such is nowhere mentioned among the means of the grace, separate duties which are discharged in the class meeting are everywhere in scripture made essential to our growth in grace. Let us understand the class meeting aright, and we shall find sufficient scriptural authority for it. What are the exercises of such a meeting? Well, among other things, we go there to pray. It must be a strange class meeting that is not opened and closed with prayer. And, then, prayer is generally less formal and more hearty there, than in the public prayer meeting. There are many who are intimidated and embarrassed by the presence of large numbers of people, and who in consequence never lead in prayer in a public meeting, or if they do, a feeling of constraint and formality robs their prayer of at least one half its vitality. In the class meeting, however, where but few are gathered together, and where each is acquainted with the other, even such timid ones can approach their heavenly father with all the freedom and simplicity that a child would have in going to an earthly parent. Prayer here is more direct and personal than in any other meeting. Having learned, by mutual confession, what each others wants are, and having by examination ascertained our own, our prayers will of necessity have more point and directness in them. In a larger meeting where no experiences are related, from the necessity of the case, prayer must largely be "drawing the bow at a venture," and will more commonly be characterized by "glittering generalities."

It cannot be doubted that we have scriptural authority for prayer; and all will admit that the more direct personal and simple our prayers, the more acceptable will they be to God and the more profitable to us. Precisely the kind of prayers which are offered in the class meeting are specifically commanded in the New Testament. St. James says, "Confess your faults one to another, and pray one for another that ye may be healed." Here prayer is commanded, after a mutual interchange of experience and based upon the confessions that have been made. If the apostle had been making an exhortation at the opening of a Methodist class meeting, he could not have made a remark more pertinent to the occasion.

Singing the praises of God is another exercise of the class meeting. There is no deep pealing organ here—no artistic choir. The music, considered as a performance, is not grand in human ears; but to Him who requires "truth in the inward parts," and who requires us to "sing with the spirit and with the understanding," it is doubtful whether we ever make sweeter music. A hymn is selected here because the sentiment of it is in keeping with the experiences of the singers; and the tune selected is the one which breaths best the emotions of the

soul. Both are suggested on the spot and leap spontaneously to the lips. That it is made a Christian duty to praise God in song no reader of the Bible will deny; but is there anything in scripture pointing out this peculiar kind of singing—this singing spontaneously in connexion with Christian experience admonition and instruction? If the Apostle Paul had written to a class meeting instead of to the church at Colosse, he could hardly have described its duties better than when he said, "Let the word of Christ dwell in you richly; in all wisdom, teaching and admonishing one another, in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Here we have linked together as Christian duties, meditation upon God's word, mutual teaching and admonition, and then singing from the impulses of grace in the soul.

Again we have, as another exercise in the class meeting, exhortation—advice, admonition, comfort, sympathy. Here also, there is a directness and personal application, which characterize no other meeting. One is appointed whose special business it is, to minister to the various cases according to their necessities. In doing this, he not only offers the conclusions of his own judgment and experience, but presents the promises, the warnings and the commands of God's word. Advice and exhortation, I know, are cheap; you can get them for nothing, anywhere. But they are not to be lightly esteemed or disregarded on that account. It would be folly to listen to every babbler, who should volunteer to direct us, and if we did it would be impossible to follow their opposite and conflicting advice. But when one comes to us properly accredited, who has been adjudged competent by proper authority and who has been charged with that special mission, it is as much our duty to receive his advice, as it is his to give it. God has made us social beings, capable of assisting each other, and feeling the need of mutual help. We are not at liberty either to refuse to lend a helping hand, or to refuse to accept one which is offered. In the Christian church it is made an imperative duty, both to counsel others, and to receive counsel from them. God has said "Bear ye one another's burdens, and so fulfil the law of Christ." "Rejoice with them that do rejoice, and weep with them that weep." "Comfort yourselves together, and edify one another." "Warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." Not only are we commanded on the one hand to offer advice and comfort, but as clearly on the other hand does the Bible enjoin upon us, the duty of receiving with meekness these offices from others. Paul, in his epistle to the Hebrews, says, "I beseech you, brethren suffer the word of exhortation." St. Luke gives it as his opinion that the Bereans were more noble than those of Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so." A greater than either Paul or Luke has commanded his disciples, to go and expostulate with a trespassing brother, and has said, "if he will not hear thee, then take with thee one or two more: if he neglect to hear them, then tell it unto the church; but if he neglect to hear the church, let him be unto thee, as an heathen man and a publican." These passages, which might be multiplied indefinitely, make it certain that that part of the class meeting which consists in giving and receiving counsel, has both the command of scripture, and the approval of God.

But one more exercise of the class meeting remains to be noticed; and this though lost is by no means least; for it is that which distinguishes this meeting from all other means of grace, viz: the confession of faults, and the relating of Christian experience. We sing and pray and exhort elsewhere, but nowhere else do we unbosom ourselves, and uncover

our souls to each other, but in the class room. This meeting has been called by some the confessional of Methodism; and were it not for the odium attaching to that word, we should not hesitate to so name it ourselves. I believe in auricular confession, properly understood. If there is one command in scripture which it is impossible to misunderstand, it seems to us this is that one, "Confess your faults one to another, and pray one for another, that we may be healed." The great fault with auricular confession in the Romish Church is that instead of mutually confessing to each other, as men are here commanded to do, they are all required to confess to one priest, who himself makes no confession in return. Instead of praying for each other, he does the praying for them all. So clearly does the passage just quoted, condemn this one sided confession, and this monopoly of prayer that the Romish church, in the Donay Bible has thought it necessary to make a marginal note, explanatory of the apostle's meaning. The Romanist reads, "Confess your faults one to another," and is then referred to this marginal note which says, "that is to the priest." For such perversion of the scriptures and for this kind of confession, we have nothing but indignation and abhorrence. But confession one to another, without any privileged class or person; and then praying each for the other—all on a common level—is a duty as clearly enjoined in the Bible, as English language can make it.

The best things can be abused. Religion itself may become fanaticism, and like Saul of Tarsus, men may think themselves doing God service, while they are persecuting and murdering his children. Mutual confession of faults is a Heaven imposed duty, but to turn such means of grace into an inquisition, to extort from men the confession of humiliating and delicate facts, is the tyranny of the devil. There are some experiences in almost every heart and life which are the secret, sacred possession of that individual soul. These secret experiences constitute the dower, which the Lamb's bride is to bring and lay at the feet of her Lord only. It would be as wrong to confess all our faults to each other, as it would be not to confess at all. There is a golden mean between these two extremes. Had men not assumed to be Lords over God's heritage, and to dictate to God's children what confession they should make, common prudence, and the natural sense of propriety would have led men to confess all that they ought, and to withhold what ought not to be told. There is little danger in this direction, where, as in the class meeting, each one is allowed to tell his own experience, and to stop just where he chooses. Here each one will confess to his fellows just to the extent that they are able to sympathize with and help him, and when he has reached the point where human aid is powerless, he will cease, and pour the balance into the ear of God alone. But whatever excesses men may run into themselves, or be dragged into by a wily priesthood in confession, the fact still stands, that God has commanded us to "confess our faults one to another." We are also *Christ's witnesses*, and are therefore required to testify his power on earth to save. The Psalmist only did what Jesus demands of all his disciples, when he said, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." A silent witness when Christ is on trial, will find a Judge upon the bench when he himself is on trial, who knows him not.

Well, then, singing, prayer, exhortation, confession and experience, are all Heaven imposed duties. But some one will ask, cannot all these duties be discharged elsewhere than in the class room. Most certainly they can be, but just as certainly they are not. If there is a Christian among us, who regularly performs all these duties *outside* the class room, I am free to say, that the class

meeting has no claims upon him. But where else do we or can we habitually sing and pray for each other with the same fervor and fellow feeling? Where else can advice, exhortation and comfort be either offered or received with the same advantages? Where else do we make confession of our faults one to another; and where else do we tell what other; and where else do we relate their experience, but almost invariably the persons who speak there, are the ones who have first learned to testify in the class meeting. The practical fact is, no matter what the theoretical possibility may be, that the men who do not discharge these duties in the class meeting, are the very men who do not perform them anywhere else. Well then, if all the exercises of the class room are separately and specifically enjoined in God's word, and if they are not performed anywhere else, then does the class meeting come to us with the united scriptural authority of all the passages which make these separate duties incumbent upon us. These duties must be discharged somewhere, and if we do not perform them elsewhere, then are we bound to attend the class meeting. This means of grace comes to us as a sort of last resort—we have failed to witness for Jesus everywhere else; now, then, we must go here or disobey our Lord.

This duty, as we think, clearly enjoined in Scripture, is not arbitrarily imposed. God does not uselessly lay heavy burdens upon us. The reasons for this requirement are to be found in the necessities of our nature. Turn we then briefly to *The benefits of the class meeting*. In the first place, it leads to regular, frequent, self examination. Ordinarily we are kept so busy watching the world around us, that we seldom take time to turn our gaze inward. There is also a natural distaste to looking within ourselves, especially if the prospect there be a gloomy one. If left to ourselves, with no external incentive, we should very seldom, if at all, make a thorough investigation of our spiritual condition. Even with the class meeting to stimulate us to the work, we most of us feel that we do not do enough of heart searching. What then, would it be without the class meetings.

The fact, that once a week we are to meet with brethren and sisters to tell our experience, will naturally lead us at least once a week, to look into our experience. This means of grace not only incites to self examination, it also furnishes powerful helps to it. We arrive at a knowledge of ourselves, as of almost everything else in this world, by comparison. Well, in the class meeting we not only relate our experience, we listen as well to the relation of the experience of others; and in this way we are enabled to contemplate not only our own isolated experience by itself, but as well to compare and contrast it with that of those around us. It becomes a kind of spiritual gauge, where every man's measure is taken once a week, and recorded in presence of all the rest. He must be a stupid, or indifferent Christian, who does not, at such a place, compare his height in grace with the stature of his brethren. "Know thyself" is as good a motto in religion, as anywhere else, and if the class meeting had no other benefit than the simple survey of heart to which it leads, and which it so greatly assists, it would be of incalculable value to us.

But again, it leads to a clear and definite knowledge of our spiritual condition. Self examination may be very imperfect, and it will then bring us to a confused and indefinite knowledge of our state. Indeed in most cases where people simply meditate in secret, their knowledge of themselves is vague, and their religion becomes mystical. The truth is we can never be certain of our knowledge, until we have put it into language.

The schoolboy often thinks he knows his lesson, until he is called upon to recite. When he attempts to tell it to

another, he finds to his dismay, that many links in the chain of thought are missing, and that what he called knowledge is only a chaos. In the same way, we can never be certain what our experience is, until we can express it in words to another. We often hear people say, that "they have not the power to express their thoughts;" and often such persons envy others who are said to be "gifted in speech." Doubtless there are differences in this respect; but almost anyone can find language adequate to express any thought, which is clearly defined in his own mind. Our greatest difficulty in speech lies in the vagueness of our knowledge and the confusion of our thoughts. The class meeting, necessitating as it does the relating in intelligible language of each one's experience, compels each one to examine himself, until he has arrived at a clear and definite knowledge of his state. A man may have a pocket full of gold dust, but he will never know what he is worth, until he has it either made into coin, or has had its weight translated into its equivalent of coin. So there may be a great deal of golden experience in our souls, but we shall never know its precise value, until we have coined it into words. It is no small thing, either for our own consolation or for the edification of others, to be able to state definitely the ground and outlines of our experience. It was such a state as this, which Peter exhorted his brethren to, when he said, "Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear."

Finally, the class meeting supplies the comfort and encouragement, necessary to rapid spiritual growth. God made men social beings, capable of profiting by each other's experience, and mutually dependent upon each other's help. We carry the same natures into religion that we bear with us everywhere else, and hence there is as much need of help and encouragement in the kingdom of grace, as in that of nature. We all admit the necessity of mutual aid everywhere but in religion. In the state, let each man undertake to maintain independence, and at once you have anarchy and widespread intestine war. The only way possible for a people to repel attacks from without, and to maintain law and order within its boundaries, is by each man's yielding a part of his independence for the general good, and by all joining hands for a common end. "United we stand, divided we fall," expresses the law of political states and communities everywhere and always. Mentally, no man can reach the average development of his race, without the aid of his fellows. Let a child grow up to manhood upon an uninhabited island, and give him all the books in the world, yet, separated thus from all his kind, would he never acquire an education. It is mind grinding against thought, ideas, like sparks flying and flashing against other ideas, that develop mind and brain and mould man to his highest intellectual stature. Men make books and books make men. We give thoughts and receive thoughts, and are thus mutually dependent.

In commerce this principle is everything. The entire trade of the world is nothing but a mutual interchange of commodities. One country raises an excess of tea, another of silk, another of wheat, another of cotton; one mines more iron than is needed for home consumption, another more silver, and still another more gold. Each one has need of what the other has in excess; and so they exchange the one with the other, and they are all the richer and the better for the mutual interchange.

Society is constructed upon the same type after which the nations are formed in himself, a full supply of all that is necessary to his complete happiness

The qualities of mind and heart are as various as are the products of the different countries. One man has an excess of courage, and in consequence, undertakes more than he can accomplish. Another man has too much timidity, and therefore hesitates, until every golden opportunity is past. One possesses firmness, determination and justice in superabundance, and as the result, he is hard-hearted and cruel; another is all tenderness, love and mercy, and in consequence, is weak and effeminate. No one can afford to withdraw from society, or ignore his dependence upon others. Each one is a one-sided nature in itself. Its complement is to be found in the excessive growth of some opposite nature.

Bring them all together, and let each throw his talents into the social treasury, and then when each comes to draw out his share, it will be found that he has lost of that which he brought, just that portion which he did not want, and has gained in its stead, by exchange with somebody else, its equivalent of the very thing of which he stood in need. The timid man will have more courage, and the courageous man will have more caution. The stern soul will have lost some of its hardness, but it will have gained in gentleness and mercy, while the weak and tender-hearted will have gained strength and tone by the exchange. By this kind of exchange, each becomes richer, without making anybody poorer. It is the wondrous economy of God.

Well just as we are thus made mutually dependent in the state, in the school, in commercial relations and in society, so is each soul bound to every other christian soul by ties of common interest and mutual dependence in religion. God does not make any christian soul complete in itself, because he does not mean that any soul, shall stand by itself. We are called Christ's soldiers; and just as in an army each arm of the service is made to support every other arm, so every christian is both to give to and receive support from, every other christian. Paul says there is a great diversity of gifts in religion and no one man gets them all. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to every man severally as he will." 1 Cor. 12-8. The gifts of the Spirit have changed somewhat since Paul's day, but the principle of division and apportionment of graces, is still the same. We find today in every church one sided christian characters. Here is one strong in faith but with scarcely any patience at all. Here is another clear in hope, but almost bankrupt in charity; there is another full of love, but engaged in a doubtful conflict with the world the flesh and the Devil. There is a poor sufferer with perfect patience but beset all the while by a snarling pack of wolfish doubts. Here is one whose charity is unbounded, but whose devotions are as cold and heartless as a stone. Now neither of these is independent of the other. Each has a claim upon the other and each owes the other something. That giant in faith needs and has a right to yonder patient sufferer's experience, and that child of patience has a claim upon the strong believer's faith which he may not refuse to honor. Here is a man who has just the experience needed to encourage and strengthen that other brother yonder, who is wrestling with temptation and trial; and the tempted and tried brother has the experience that will serve to keep the victorious one humble and gentle.

Each can learn from the other, and all will profit by the experience of each one. The comfort, and the encourage-

ment which each one needs, some other man has to give. The Christian Church is complete as a unit. God has placed somewhere in it the complement of every man's gift in grace. But now in order that each one's deficiency may be supplied we must come together and exchange the harvests of our hearts. As the Jews came to the temple and laid down upon a common altar the first fruits of their fields, their olive yards and vineyards; so must we meet in God's house, to pour out before each other the corn and oil and wine of our soul's experience.

In the economy of Methodism, the class meeting is the place, where we bring together the first fruits of our various spiritual vineyards, and he who neglects the class meeting must suffer spiritual famine. He is robbing some other brother of an experience which he owes him and which would be of profit to him, while he is cheating his own soul out of the comfort which some brother in the class meeting is waiting to pour into his ear. The Esquimaux might as well refuse the viands and fruits of the tropics, and content himself with the blubber and fat of his own native ice fields, as for a Christian to refuse to hear the sunny experiences of hearts that are yearning to give him a part of their rich burdens, and lock himself up to feed on the lichens and moss of his own cold soul. Brother you can't afford to neglect the class meeting. As we hope to become men and women in Christ Jesus, we must mingle experiences and gather good from each other.

The Sunday School.

The Call of Moses.

LESSON FOR SUNDAY, MAY 15th, 1887, Exod. 3: 1-12.

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

GOLDEN TEXT: "I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4: 12).

1. *Moses kept* (R. V., "was keeping") the flock.—For about forty years he had faithfully performed these humble, pastoral duties, so widely contrasting with his former luxurious life at the court of Pharaoh. Like other great leaders, he was fitting for his work in seclusion. *Jethro*—called elsewhere, Reuel; also Hobab. Josephus conjectures that Reuel was his proper name, and that Jethro (meaning "excellent," or "pre-eminence") was his official title. Others think that Jethro was the son of Reuel. *Father-in-law*—or "kinsman;" the original term is indefinite. *Priest*.—The word also means "prince," both officers being held by the head of the family, in ancient times. *Back side of the desert* (R. V., "wilderness")—to the west side, as, according to the Hebrew idea, the east is the region which is looked upon as before a man, and the west behind him. Alford and others take it that Moses led the flock across the desert, or wilderness, intervening between the home of Jethro and Mount Horeb. *To the mountain of God*—so called by way of anticipation of the remarkable events which afterward occurred upon or near it. *Horeb*—a name given sometimes to a single apex, and sometimes to the Sinaitic range, or district. The valleys here are fertile, and springs abound.

2. *Angel of the Lord*—commonly believed to be the Son of God, anticipating His visible appearance in the flesh. Though the term "angel," or messenger, is used in the Scriptures for a variety of impersonal agents, like wind, fire, earthquakes, and pestilence, which execute the divine will, yet it is evident from the context (verse 6) that the angel, or agent, in this transaction is none other than God Himself. *In a flame of fire*—a supernatural, fiery splendor, suggesting, possibly, the Shechinah, the symbol of the divine Presence. "The primary effect of the flame of fire is to consume; the secondary, to purify. When transferred to spiritual things, that which is fuel to the fire is moral evil, and that which remains after its work is done, is the pure and holy (Num. 31: 23). Fire, however, does not make pure, but merely leaves the pure untouched. The Lord has often appeared in fire." *The bush*—supposed to have been a species of thorn, or bramble, of the acacia family. The original word here (*seneh*) is supposed to have been the origin of the name Sinai. *Not consumed*.—This was the startling thing about it—a

vehement flame, but powerless to burn what was especially combustible. This bush, burning but not consumed, is regarded as a significant emblem of the oppressed people of God in Egypt, which the fires of affliction could not destroy. The same emblem has been borrowed, in modern times, by the Scottish Church—a burning bush, with the words beneath it, *non tamen consumebatur*, (nor yet was it consumed.)

"The bush that lives unscathed by the lambent flame that winds round all its leaves and branches, is an emblem of that which is pure and holy, and therefore of the true Church of God in the furnace of affliction. The lowliness of the shrub comports well with the seeming feebleness and insignificance of the people of God. The flame of fire corresponds with the fiery trial through which they have had to pass, that the lusts of the flesh, which had grown up in Egypt, might be consumed, and faith and its kindred virtues be left behind in all their vigor and beauty."

3. *I will now turn aside*.—The unusual spectacle arrested the attention of Moses, and invited closer scrutiny. He forgot his pastoral duties for the moment, to study this "great sight."

4. *The Lord saw . . . God called*.—Two different, distinctive names of Deity are used—in the first case, *Jehovah* (the Self-existent), in the second, *Elohim* (the Almighty). Their precise significance in this connection has been variously, but not satisfactorily, explained. *Moses, Moses*—"the personal call, with which the commission of Moses begins." *Here am I*—the answer of a docile, obedient heart.

"We are ready to say that those favored men of old were happy in being permitted to enjoy such immediate intercourse with God, but happier are we who enjoy the full revelation of the precious Gospel. Whatever they heard, they heard not the things which have come to our ears. Whatever were the promises given to them, we are in possession of better. Whatever the covenant made with the fathers, a better one has been established with us, their spiritual descendants."

5. *Draw not nigh*.—Let not curiosity bring you nearer, lest you venture heedlessly into the sacred Presence. *Put off thy shoes*—a custom almost universal in the East, to indicate reverent or profound feelings. The Egyptians, the Greeks and the Romans were scrupulous in performing their sacred rites "with naked feet." The Mohammedans observe the same rule to-day in their places of worship. *Holy ground*—made so for the time by special manifestation. "The reverence due to holy places thus rests on God's own command."

6. *The God of thy father*—not of Amram in particular, but of his fathers, or ancestors generally (Acts 7: 32); a general expression, with specifications following, namely, "the God of Abraham. *The God of Abraham*—the God of the covenant, whose promises were faithful. In Matt. 22: 32, our Lord quotes this passage to show that Moses believed in the resurrection and the future life. *His face*—exhibiting that consciousness of sin, and recoil from the perfect holiness of God, which the purest of humanity have felt in seasons of special communion. *Was afraid to look upon God*—that is, upon the fiery revelation of His presence.

"The nations of the earth had now almost universally forsaken the God of their first father, the knowledge of whom had been clearly handed down to them by Noah, and had betaken themselves to other gods whom their fathers knew not, and who were no gods. Moses is here reminded of his holy ancestry, and apprised that He who now addresses him is the great Being who made heaven and earth, and created man after His own image."

7. *Surely seen*.—Though they suspected it not, I have watched with unceasing vigilance. *Have heard their cry*.—Afflicted beyond endurance, the broken-hearted Israelites had called upon God at last. *Talk-masters*—oppressors; a stronger word than that rendered "task-masters" in chapter 1.

8. *I am come down*—language of accommodation, to show God's personal and active interest in His people's cause. "Whenever the Most High is said in the sacred volume to 'descend,' some signal event of His providence is uniformly represented as following." *A good land and a large*—the equal of Goshen in fertility, and sufficiently large for even the rapidly multiplying Israelites. *Flowing with milk and honey*—a proverbial and classical description of a land exceptionally productive and beautiful. Similar expressions are found in Ovid and Euripides. *Canaanites*—a general name, inclusive, probably, of all the rest. This locates the country as the land promised to Abraham and his seed.

9, 10. *The cry is come unto Me*.—It was so bitter and piercing that it showed the greatness of their need and the urgency for relief. *I will send thee*—a divine commission, frequently referred to in subsequent Scripture

(Psa 105: 28; Hos. 12: 13; Mic. 6: 4).

11. *Who am I?*—Moses had learned humility in the desert. He had grown "meek." The new Pharaoh is a stranger to him; the his kinsfolk had probably forgotten him; difficulties were many and great; and he felt unworthy and incompetent to undertake this mission of deliverance.

"No chronicler in after times, when Moses was the great hero, the mighty champion of the nation, would have so spoken of him; but all through the Pentateuch Moses ever takes a most humble and modest place. None but himself would have drawn so close a veil over his greatness. It is only at his death, in the last chapter, added by another hand, that his high dignity is declared. There he is the prophet whose like Israel had never seen, with whom the Lord spake face to face, the worker of mighty wonders; the "servant," or, as the phrase really means, "the viceregent" of Jehovah."

12. *I will be with thee*—a promise of the personal attendance of God himself, to guide and strengthen in every emergency. *This shall be a token*—that his commission is from on high. He will break the yoke of bondage, and the emancipated children of Israel shall offer their sacrifices in this very mountain.

YOUTH'S DEPARTMENT.

Two Doughnut Boys.

"Oh, dear!" said Ray, his blue eyes full of tears, "he's such a hateful boy—that Tommy Briggs is, mamma. I wish I didn't ever get acquainted with him. I wish his father didn't live so near by Uncle's Jack's farm."

Mamma Trevor looked at her boy's flushed little face and smiled, but she didn't say a word until she had taken Ray to the wide kitchen sink and sponged forehead and dimpled chin, blue eyes and rosy mouth, with clear cool water.

"Now what is it, dear?"

"It's Tommy Briggs," said Ray, putting out his lips again. "O mamma, he's so mean and hateful!"

"Ray, Ray! that isn't the right way to talk about those whom we believe are our enemies," interrupted mamma, gently. "Do you think so?"

"No'm," Ray answered honestly, winking pretty fast; "but I can't help it, mamma. I know Tommy Briggs is my enemy, and a good deal worse. Why, mamma, don't you believe?"

Ray stopped and shut his white teeth together with a snap. Mamma didn't smile this time. She spoke very soberly.

"Well, dear, what did Tommy do?"

"You know that big, nice apple Aunt 'Rusha gave me this morning, don't you? Ray swallowed a big sob. "Twas the very last one she had, 'cause she kept it wrapped away in tissue paper all winter, to see how long it would keep, and there came a little tiny speck of rot on it, and she gave it to me. 'Twas the very last one, you know, and it smelled just as nice, and the rest won't be ripe for a long time. And I started to go out where the men are mowing, to show it to Uncle Jack, and when I was going across the pasture, Tommy Briggs ran up behind me and grabbed it, and ate it every mite up but the bones, mamma, and didn't give me even so much as a bite. Don't you think he's a real mean, bad boy, mamma?" Ray's face was flushing up again as fast as ever it could.

Mamma looked pretty sober, though she almost had to laugh about the bones.

"I think he did very wrong, dear," she said; "and if I were in your place, I believe I would kill him."

How astonished Ray looked at that! He could hardly believe his ears.

"Why, mamma," said he, "what do you mean?"

"I mean," mamma answered gently, "that I would kill the naughty spirit in Tommy's heart, with a good deal of kindness."

Ray understood, and he looked interested, though a little doubtful.

"I don't hardly know how," said he, "but Ill try, next chance I have."

"That's my good boy," mamma Trevor said, kissing first one round cheek and

then another. "Your chance will come soon enough, dear."

And so it did. That very day was baking day, and when Aunt 'Rusha was frying cakes, she remembered Ray's disappointment, and fried two plump, brown doughnut boys for him.

"These are to pay for the apple you lost," said she, laughing. "You must look sharper this time, dear."

"Yes'm, Aunt 'Rush, I will," said Ray. "Oh, thank you ever so much."

Then he went out under the vines on the back porch, and set down on the steps with his doughnut boys, waiting for them to cool. And pretty soon who should come along but Tommy Briggs himself! He was barefooted, and his straw hat hadn't a sign of a brim. He looked over the back-yard fence, and his sharp black eyes spied the doughnut boys.

"Oh, gimme one!" cried he. But he didn't believe Ray would do it. He looked roguish, and ready to run away in a minute, if Aunt 'Rusha should look out at the door.

As for Ray, he looked at the two puffy doughnut boys, and then he looked at the mischievous face that was a little dirty, too, peering over the fence. Then he started and ran down to the gate.

"Yes, I'll give you one," said he smiling pleasantly; and then he handed Tommy Briggs the largest of the two doughnut boys. "They're real nice" said he.

You can't think how surprised Tommy Briggs looked. He was so sur- that he couldn't say a word—not even "thank you." But he took the doughnut boy Ray reached out to him, and scampered away: and Ray thought it was the last of it.

"Anyhow, I don't b'lieve he'll snatch my apple again," said he to mamma, "by the way he looked."

"I don't think he will myself," said mamma.

Nobody had even thought of strawberries being ripe, but the next morning when Uncle Jack opened the kitchen door, he found a little box of them, red, ripe and sweet, on the threshold. Around the box was pinned a bit of paper very much soiled, and on this was printed in uneven letters:

"These is for the little boy wot I took his appul. I'm sorry, an' I won't do it agen. From TOMAS BRIGGS.

"Now what do you think?" asked Uncle Jack.

And Ray's blue eyes fairly danced, as he ate his strawberries with sugar and cream.

"Now, isn't that the best way to make folks good?" he asked. "Isn't it, mamma?"

"I think it is," said mamma kissing both rosy cheeks again.

What do you think?—*Young Folk's Friend*.

Prohibition Popular in Iowa.

An associated Press dispatch from Des Moines reads as follows: "Governor Larrabee has written a letter in reply to an inquiry from the secretary of the central committee of the prohibitory campaign of Texas in regard to the workings of prohibition in Iowa. The Governor says that in 80 out of 99 counties of the state prohibition is enforced and in the remaining 19 it is partly enforced; that no property has been depreciated by its enforcement, as saloons make room for better and more legitimate business; that the enforcement of the law has had no noticeable effect upon the population beyond causing the removal from the state of some incurable dispensers and perhaps incurable consumers. The effects of prohibition upon the general welfare and habits of the people he says are decidedly wholesome. Prohibition sentiment is on the increase and there is no doubt that prohibition is an established power in Iowa."

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We are glad to see a growing interest in the discussion of the Episcopal status of our Missionary Bishop. For a while, the official press observed a significant silence, but the interest in the subject awakened by the "local papers" seems at last to have induced some of our officials to take part in the debate. After Rev. Charles W. Rishel had opened fire in the *Advocate* supplement of Jan. 6th, Dr. Reid our senior missionary secretary rushes forward to his support with such a supply of arms and ammunition in his "Catechism of Ten Questions," as one might suppose would be sufficient to route all opponents; albeit he begs for quarter in advance, appealing to his brethren, "cover my poor head as well as you can." However previous this piteous wail may have been at the time, it seems to be very appropriate now in view of the replies his Catechism has elicited. It seems to be raining all round. One of the best of these answers, has lately appeared in the *Northwestern Christian Advocate*, and was reprinted in the *Baltimore Methodist*, and the *Pittsburg Christian Advocate* of last week. It is by Rev. M. C. Briggs, D. D., a leading minister of California, and reasserts and maintains with unanswerable arguments the position taken by the PENINSULA METHODIST, that Bishop Taylor is a full-fledged Bishop of the Methodist Episcopal Church, the peer of any other member of the Episcopal Board; and differing from his brother Bishops, only in the limitation of his jurisdiction by the General Conference to a specified mission field. Whenever the General Conference shall see fit to remove such limitation, his jurisdiction will be the same as any other Bishop; and without another election, or another consecration either. We quote from Dr. Briggs:

I close with a partial category of the embarrassing possibilities which logically attach to Dr. Reid's theory: 1. If the relation of Bishop Taylor is to be governed by the rule of 1856 "revived in all its parts," it may be seriously questioned whether he has any jurisdiction outside of Liberia. (One of the bishops said to us that it evidently was the first intention of the General Conference to limit Bishop Taylor to Liberia.—*Editor Baltimore Methodist*.) But, passing that—2. By this theory, Rev. William Taylor becomes Bishop Taylor the moment he crosses a line, three miles from the shore-line of Africa going in and ceases to be Bishop Taylor, the moment he crosses said line coming out. 3. In

making voyages from one part to another of his diocese (if Dr. Reid will have the un-Methodistic word), he is Bishop or no bishop by accident and incident of shore and sea. 4. Any plans or appointments or contracts that he may make on the high seas, in London, in Liverpool, in New York, are made without episcopal authority. He is obtaining goods under false pretenses, and acting under the title and style of a dead man. 5. Should he live to visit the next General Conference, he will not be there as Bishop Taylor, but simply as Rev. Wm. Taylor, mayhap permitted by courtesy to read a report concerning the administration of Bishop Taylor, who will then be legally dead, and the Conference will then administer on his official estate. 6. Unless the South India Conference elects him a delegate, he will have no standing on the floor of the Conference of 1888. He cannot appear there as a Bishop, and he will not be a delegate in the eye of the law. 7. Should Bishop Taylor commit acts of maladministration and the conference wish to try him, new and serious embarrassments will arise. He cannot be arraigned as Bishop Taylor, for that dignity will be *non est*. The Conference will find it awkward to punish Rev. Wm. Taylor for the official malfeasance of Bishop Taylor. Should the case be carried by construction, or inference, or "anyhow," and the vicarious sufferer wish to appeal to the next General Conference, in what name or character will he have to make his appeal? And the penalty—what would that be?

That Mandamus Case.

In our issue of April 2nd, we gave our readers what we believed to be a fair and accurate report of the suit against the Faculty of Dickinson College, brought by a dismissed student, under the advice of his counsel, a member of the Carlisle bar, who was Professor of Modern Languages in the College for two years, some fifteen years ago.

Our surprise may be imagined, when, in the *Christian Advocate* of April 7th, we read in its Law Department, a paragraph of twenty lines, headed "College Discipline," in which the *misrepresentations* of fact, not to use the more emphatic though less polite Saxon, are almost as many, as there are lines. If any one thinks this statement too strong, we confidently appeal to the "Great Official" itself. In its issue of the 28th ult., in the same Law Department, is a column and a half on, "That case of College Discipline," which fully justifies our position; and convicts its paragraph of April the 7th, of the grossest misrepresentation.

That paragraph must have "slipped in," as did that other one in the same issue in reference to multiplying "local papers," in the absence of the editor's efficient assistant. The imposition is, no doubt, most annoying to our brethren of the *Advocate*, but to their credit, they hasten to make the *amende honorable*, in their issue of April 28th, by publishing facts versus fiction. We give the following digest of this article:

1. Instead of the Faculty having accused student Hill, "on hearsay evidence," and of "having expelled him without a trial," as charged, it appears that the young man was not expelled at all; but was dismissed, by a *unanimous* vote of the Faculty of nine professors including the President; after a careful and patient investigation, in which young Hill had every opportunity to make his defence, but persistently declined to make any plea of innocence, except to say, "I threw no stones."

2. On the trial, instead of denying his guilt, young Hill expressly admitted his participation in the riot, though he denied having done more, than joining in the loud calling, and climbing the fire escape to hear what was going on in the Faculty meeting.

3. The young man so far accepted the decision of the Faculty as just, that he

went to the College treasurer the next morning, and withdrew the advanced fees, he had paid to cover the remainder of the term; nothing further being done in the matter for six days; "when, on advice of Prof. Trickett, he wrote a letter to Dr. McCauley," demanding restoration, but stating that "he would not be tried by the Faculty," but "was ready to have a trial at law in the Courts."

4. Instead of this suit having "come to an end," the case still hangs fire. While the jury, by instruction of the Court, did find a verdict for the young man, on the question of the legal form of his trial before the Faculty, the Court did not issue the *mandamus*, for which the suit was brought; but expressly "reserved two points, upon which, on subsequent argument, the Court can render judgment for the *defendants*," "notwithstanding this verdict." So that instead of the case having "come to an end," with a "verdict for the plaintiff," the truth is, the case has progressed only through one stage, and there has been no verdict at all on the main issue, but merely on one of a number of collateral questions, with a strong intimation by the Court itself, that the *final decision* may be in favor of the Faculty.

Was there ever a more disingenuous perversion of facts than the report of this case, as imposed upon the *Advocate* of April 7th? It is fortunate that we can appeal from Philip drunk, to Philip sober. Certainly no *friend* of the College, or its Faculty, could have inspired either the suit, or this mendacious report of it.

Beware of Imposters.

In the *Conference News* of the 1st inst., attention is called to two men who have been around, imposing upon unwary people, as ministers of the gospel. One of them claiming to be the son of a Mr. Reed who had been killed in the army, after hospitable entertainment for several days in the home of a brother of the deceased soldier, very suddenly left for parts unknown.

"The following day Mrs. Reed examined the room the Reverend had occupied, and found in it an old satchel with an old linen duster and an old umbrella; and also found that seventeen dollars of hard earned money she had laid by, had gone with the Reverend Reed."

The other one goes by the name of Arthur M. Morrison, and claims to be a Methodist local preacher, but is published by ministers who know him, as a "scoundrel of the very worst type," "a nickel-plated evangelist." Happily for the present his occupation is gone; thanks to prompt justice meted out to him in Baltimore, where he has received a sentence of six years in the Penitentiary for stealing a horse and carriage.

A brother writes us of two young swindlers, whose plan, to obtain money on false pretences, is to solicit subscribers to a circulating library, at \$1 a piece, and while one professes to be numbering and rebinding the books, the other collects the money. The cost of the books furnished, is from \$5 to \$10, and these are incomplete. They promise to supply the missing volumes, but that is the last of it. One of these two young men is lame, and gives the name of Evans.

The only safe way to deal with all such "wandering stars," whether passing as enterprising men and women of business, as specially devout evangelists, or in any other character, is to *withhold confidence*, until you have satisfactory proof of their honesty, either from persons you know, or from your own acquaintance with them. But always be wary of written testimonials.

Bishop Taylor on the Episcopacy.

We are gratified to give the readers of the PENINSULA METHODIST, this week, a characteristically vigorous article on this important subject, from the pen of our "Missionary Bishop for Africa." As one of our home Bishops

has entered the field of debate, it is eminently fitting that our sole Missionary Bishop should also show his opinion.

In our issue of Jan. 29th, we republished Bishop Taylor's letter to the Book Committee, making application for his support from the Episcopal Fund; in it he argued so conclusively the claims of the Missionary Episcopate, that it seems difficult to understand how the case could have been decided against him by that important Committee. The point made in that letter, that the difference (Dr. Curry's *unreasonableness*) between the home and the Missionary Episcopacy was not in essentials, but merely in "minor conditions pertaining to fields of jurisdiction," in other words, "that a Missionary Bishop differs from another Bishop of the Methodist Episcopal Church only in matters pertaining to the place where he shall exercise the functions of his office, as a Bishop of the Methodist Episcopal Church, has never yet been met. In no one particular are the functions and prerogatives, that belong to a Bishop of the Methodist Episcopal Church, according to the constitution and history of that church wanting in a Missionary Bishop; the territorial limitations bearing upon the locality where he shall exercise his powers, and not in the slightest degree upon those powers themselves. This is most conspicuously evident from the desperate efforts made by Drs. Curry and Reid and their allies, to find some kind of "unsameness" in the mode of election, the words of ordination, the history of defunct legislation, hunting for it everywhere, except where alone any such "unsameness" would be of any account, viz., in the powers and prerogatives of the office itself.

Bishop Taylor's lucid and forcible statement of the case must carry conviction to any unbiased mind. The truth is, whatever ghost of precedent or analogy can be conjured up, in the history of General Conference administration under the Third Restrictive Rule, as amended in 1856, its action in 1884 was such a new departure, as to make such precedent and analogy wholly inapplicable.

Profanity.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Perjury is perhaps the extreme form of sin forbidden by this commandment, a solemn calling upon God to attest that which we know to be false. Of course, bald blasphemy is condemned—a vice so low and mean, as Gen. Washington once said, that every gentleman should be ashamed of it. But this law of God goes much farther than cursing and swearing. As explained by the Saviour, in Matt. v., it is far more comprehensive—"Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his foot-stool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." And James echoes the very words of the Master when he says, "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath, but let your yea be yea and your nay be nay, lest ye fall into condemnation."

These words forbid not only the many minced oaths used in conversation, such as "by blood," "by George," "zounds," which is a contraction for "God wounds," etc., but also such constantly occurring expressions as "good God," "good gracious," "Lord deliver us," "Merciful Father," "My Gracious Master," etc. All such expressions, when used in common conversation, are profane; they are among the worst kind of sinful, idle words, and should be avoided by all who would be guiltless in the sight of God.

The irreverent use of the holy Scrip-

tures also comes under this head. This is a sin, too, of which men, sometimes good men, and even ministers, are thoughtlessly guilty. It may be committed in the pulpit, in the heat of controversy, in talking on religious subjects, and certainly the guilt of this sin is incurred when God's holy Word is used to point a jest and create a laugh. Rightly considered, that witty sermon, that went the rounds of the papers some years ago, from the text, "He played upon a harp of a thousand strings, the spirits of just men made perfect," was a grossly profane production. It has forever ruined the sacredness of one of the sublimest passages in the Bible, in the minds of many persons, and, alas! it is said to have been written by a young minister of the Gospel. The peculiar name of God, Jehovah, was allowed to be used, by no one, not even the high-priest, among the Jews, except on the great day of atonement; and it is recorded of Sir Isaac Newton and the philosopher Boyle, that they never called the name of God in conversation without a visible pause, and if they were covered at the time, they would instinctively lift their hats. They seemed to have the true idea of this commandment, which seems to be based upon the recognition of God's omnipresence at all times.—*J. H. Pritchard, D. D. in "Pulpit Treasury."*

Entire Consecration.

"Only ye shall not go very far away."—Gen. viii. 28.

This is a crafty word from the lip of the arch-tyrant Pharaoh. If the poor bondaged Israelites must need go out of Egypt, then he bargains with them, that it shall not be very far away; not too far for them to escape the terror of his arms and the observation of his spies. After the same fashion, the world loves not the non-conformity of non-conformity, or dissidence of dissent. It would have us be more charitable, and not carry matters with too severe a hand.

Death to the world and burial with Christ are experiences, which carnal minds treat with ridicule. Worldly wisdom recommends the path of compromise, and talks of "moderation." According to this carnal policy purity is admitted to be very desirable, but we are warned against being too precise. Truth is of course to be followed, but error is not to be severely denounced.

"Yes," says the world, "be spiritually-minded, by all means, but do not deny yourself a little gay society, an occasional ball, and a Christmas-visit to the theatre. What's the good of crying down a thing when it is so fashionable, and everybody does it?" Multitudes of professors yield to this cunning advice, to their own eternal ruin. If we would follow the Lord wholly, we must go right away to the wilderness of separation, and leave the Egypt to the carnal world behind us.

We must leave its maxims, its pleasures, its religion too, and go far away to the place where the Lord calls his sanctified ones. When the town is on fire, our house cannot be too far from the flames. When the plague is abroad, a man cannot be too far from its haunts. The farther from a viper the better, and the farther from worldly conformity the better. To all true believers let the trumpet-call be sounded, "Come ye out from among them, be ye separate, saith the Lord." Let the solemn words of Jesus never be forgotten: "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."—*Spurgeon.*

The picturesque summer residence of the late Henry Ward Beecher, with thirty-six acres of ground finely cultivated, is offered for sale by the executors of his estate for \$100,000. Most of the trees, of which there is a great variety, were planted by Mr. Beecher with his own hands.

Conference News.

Letter from Chestertown, Md.

DEAR BRO. THOMAS.—The session of the Delaware Conference concluded its work Monday morning. The Conference made a good appearance and a good showing in its work; the reports were excellent. Bishop Hurst won for himself the praise of all, and made many friends. His sermon on Sunday morning was fine.

On Sunday morning, May 1st, Rev. R. W. Todd preached for me. His sermon was much praised; it was excellent. In the evening, Bro. Todd talked a few minutes; and then Bishop Hurst gave a lecture on his Mexican tour. It was very fine and full of just the kind of information to make our people feel what a mighty work our church is carrying forward. Truly, he did us good. May his life and health be preserved for many years, to spread the gospel, and lead the hosts of the Captain of our salvation from victory to victory, until the world shall become God's. We had a grand day. Chestertown Church is alive, and every such inspiration as she received last Sabbath, but makes her more eager to go forward in the Master's work.

Yours truly,
J. D. KEMP.

May 2d.

Letter from the Presiding Elder of Wilmington District.

DEAR BRO. THOMAS.—Since my last report, I have visited the following places. Elk Neck, Rev. E. H. Miller, pastor. Bro. Miller and sister live in the parsonage near Hart's church. He has surmounted many difficulties, and is making quite a reputation for his preaching ability. He proposes to learn the name of every boy and girl in his charge, and to visit every home. In these things, he is following in the footsteps of his sainted father, the Rev. Elijah Miller, who distinguished himself for pastoral work and pulpit ability.

Elkton is delighted with Rev. J. P. Otis for the third year. I was very much surprised at the proportions of Bro. Otis' work, besides Elkton and Crouch's, Sunday-schools have been established in the surrounding country, which hold their relation to the Elkton quarterly conference. These are all vigorously at work, while the pastor directs and encourages, in all their efforts to do good.

Cherry Hill and Union, gave Rev. T. A. H. O'Brien a hearty welcome, and unite with him in an earnest prayer for a revival in each church and chapel. The quarterly conference estimated the salary at \$800. Cherry Hill mourns the loss of Bro. William J. Grant, a worthy local preacher, who, after faithful labor, has been called to receive his reward.

Newark and Wesley rejoice at the return of their pastor, C. W. Prettyman. Although the burning of the woolen mills has interfered with business, and caused many of our people to look elsewhere for employment, the finances under the efficient management of Bro. W. A. Woodrow, (who expects to soon make his home in Kansas), were shown to be in good condition.

Hockessin and Ebenezer were united at the last Conference, and were placed with the appointment of Bro. J. Dare as their pastor. He resides at Hockessin, and proposes to visit every family in his charge, and has already shown his great anxiety for the unsaved. Ebenezer raised the first quarter's salary, and propose to pay as they go.

At Charlestown, Rev. T. B. Hunter and family have been cordially received, and have taken up their abode in the parsonage Charlestown, which is being repaired, and the quarterly conference resolved to continue the work until the house is comfortable. Bro. Hunter, although engaged in work on the parsonage, has looked after the interests of the charge, and hopes to kindle revival fires at every appointment. The estimating committee reported \$700 for salary, which was adopted.

At North East, Rev. J. B. Quigg and family have captured all hearts. One hundred pastoral visits and earnest gospel sermons have wrought wonders. The official brethren have resolved to pay as they go, and are within a few dollars, of having the amount in hand for pastor, elder and district furniture. The salary was put at the old figure, with a purpose to raise more if possible.

At Zion, Rev. J. T. VanBurkalow has taken hold of the work in earnest. The charge is well pleased with him, both as pastor and preacher. His sermon on Easter made a deep impression. Notwithstanding Union, which paid \$230, has been put with Cherry Hill, the salary was made only one hundred less than last year.

W. L. S. MURRAY.

DEAL'S ISLAND.—April 23d and 24th were the days appointed for our quarterly meeting. Rev. T. O. Ayres, our newly appointed P. E., was at his post, but because of rain, our quarterly conference was not held until Monday. Sunday was a beautiful day. Our services opened with the time honored custom of eating bread and drinking water, in token of our love for each other; then followed the testimonies of believers to the power of saving grace; after which we had a sweet, strengthening sermon by the elder, much to our edification. "It was good to be there." Bro. Ayres was with us in our Sunday-school, and preached again at night. Quarterly conference was held Monday morning; everything passing off pleasantly. We were gratified to learn, he was pleased with our Island and its people, a feeling that was heartily reciprocated. May God give Bro. Ayres great success in his new field, the ministry and laity standing by him as they did by his worthy predecessor.

Collections reached the sum of \$294 instead of \$284, as given in Presiding Elder's report. Holland's Island is put down \$150 for missions, in the report from churches; this should be \$158, as is reported by the treasurer. In general statistics it should have been, apportioned \$10, raised \$20; Sunday-school advocate list should have been 20, and 2 class mates. In the list of assistants to the statistical secretary, the name of Bro. W. T. Valiant was omitted, though he was one of our most faithful workers, having had much experience in recording statistics before entering the ministry.

The people received us kindly for the third year, and join with us in the prayer that our success may be equal to or greater than former years. The spirit of improvement continues among our people. Capt. W. U. G. Parks is preparing to build a house after the model of the parsonage. Capt. Thos. S. Price and Capt. Jacob T. Parks are improving their property, by additional building, papering and furnishing. Long live these Methodist loyalists! and may prosperity attend their spiritual and temporal efforts.

Yours truly,
H. S. DULANEY.

Programme of the Easton District Preachers' Association.

To convene at Trappe, Md., May 17th and 18th, 1887.

MONDAY.

7.30 p. m. Sermon—R. H. Adams; Alternate, S. M. Morgan.

TUESDAY.

2.30 p. m. Devotional Services and organization.

Address of Welcome—A. P. Prettyman. Response—W. M. Warner.

Easton District and its Possibilities—J. France, P. E.

Reports of Pastors. Devotional Services.

The Spirituality of the Church, and how best to promote it—R. H. Adams, N. McQuay, Geo. S. Conaway, D. Gollie, J. W. Poole.

The Best Means of increasing the Interest and Efficiency of our Sunday-schools—W. G. Townsend, E. C. Atkins, C. K. Morris, W. W. Sharp, W. R. Mowbray.

7.30 p. m. Sermon—W. S. Robinson; Alternate, E. P. Roberts.

WEDNESDAY.

9.00 a. m. Devotional Services.

Young's Tabulation, and its beneficial effects upon the Church—Wm. B. Walton, W. W. Wilson, I. G. Fosnocht, E. P. Roberts.

The Conference Claimant Endowment Fund—W. S. Robinson, J. D. Rigg, E. E. White, G. E. Wood, J. D. Reese.

2.30 p. m. Devotional Services. The Necessity for and Probability of erecting a Ladies' Hall at the Conference Academy—W. H. Hutchin, J. A. Arters, J. E. Kidney, W. R. Sears.

The Methodist Episcopal Church and its achievements—C. A. Hill, J. M. Lindale, E. C. Nichol, John Roop.

7.30 p. m. Devotional Services.

The Church in Relation to the Temperance Cause and all Moral Reform—J. D. Kemp, T. R. Creamer, R. K. Stephenson, S. M. Morgan.

W. W. WILSON,
A. P. PRETTYMAN,
E. P. ROBERTS, } Curators.

Programme of the Salisbury District Preachers' Association.

To convene at Laurel, Del., Monday, May 30th, 1887.

MONDAY, MAY 30th.

7.45 p. m. Sermon by Rev. T. O. Ayres, to be followed with the Sacrament of the Lord's Supper.

TUESDAY MORNING.

8.30 a. m. Prayer meeting, A. S. Mowbray.

Organization. Address of Welcome, J. O. Sypherd. Response by B. C. Warren.

The possibilities and Responsibilities of Salisbury District for this year, T. O. Ayres; to be followed by general discussion.

The Comparative Record of Salisbury District, and the Strictures of Rev. C. A. Hill, in his Missionary Sermon, before the recent Conference. R. W. Todd.

Influence of Methodism upon our Nation. Paper by B. C. Warren. Discussed by O. S. Walton, A. T. Melvin, C. T. Wyatt, J. W. Gray.

2 p. m. Devotional Services. E. S. Mace.

Our Virginia Work—its status and outlook. A. D. Davis. Remarks by J. W. Easley, J. N. Giesler, W. K. Galloway, J. Tyler, J. S. Morris.

The Cape May Methodist Joint Commission, and its practical outcome and influence. T. E. Martindale.

Discussion—Ought the next General Conference to release graduates of our Theological Seminaries from examination on the Conference Course of study? Affirmative, R. Watt, E. H. Derrickson, S. F. Johnson, Jas. A. Brindle. Negative, R. I. Watkins, C. H. Williams, W. B. Gregg, C. S. Baker.

Modern Methodist Missions—their achievements and promise. A. S. Mowbray. Discussed by W. B. Guthrie, W. W. Johnson, W. B. Gregg, J. N. Giesler.

TUESDAY NIGHT.

Sunday-School Mass Meeting.

Devotional Services.—W. B. Gregg, followed by Sermon on Sunday School Department of our Work—W. F. Corkran. Appropriate music, led by Laurel Choir. Addresses to young people as follows:—The Young people and the Home—S. N. Pilchard. The Young People and the Country—F. C. McSorley. The Young People and Missions—T. H. Harding. The Young People and Salvation—H. S. Dulaney.

WEDNESDAY.

8.30 p. m. Opening Prayer Meeting. J. W. Gray.

The Educational System and Appliances of our Peninsula, and the Improvements demanded by the times.—W. E. Avery. Discussed by D. F. Waddell, G. W. Wilcox, O. S. Walton, Z. H. Webster.

Discussion—Is our plan for securing a Ladies' Hall in connection with our Conference Academy practical, and what is the duty of the ministry and laity of Salisbury District in relation thereto? W. R. McFarlane, E. S. Mace, W. L. P. Bowen, J. A. Brindle, T. O. Ayres.

The Heresy of Future Probation. R. I. Watkins.

Eternal Punishment—its Basis in Revelation and Reason. J. W. Easley, followed by general discussion on both Eternal Punishment and Future Probation.

Discussion.—Is the Modern Peninsula Camp Meeting advantageous to Methodism? Affirmative, W. W. Chairs, Z. H. Webster, —McLane. Negative, J. F. Anderson, W. Burr, J. Tyler.

2.30 p. m. Devotional Services. C. S. Baker.

Review of Dr. Warren's "Paradise Found." F. C. McSorley.

Discussion.—Were Christ's Disciples evangelically converted prior to Pentecost? Affirmative, A. T. Melvin, G. W. Wilcox. Negative, W. R. McFarlane, J. O. Sypherd.

How far have Old Theological Beliefs and Statements been modified by new discoveries? R. Watt.

Discussion.—The best plan of raising our Benevolent Collections. W. E. Avery, J. W. Easley, R. W. Todd, T. O. Ayres.

Fixing time and place of our next meeting, and other business.

WEDNESDAY EVENING.

Temperance Mass Meeting.

Temperance Scripture reading, singing and prayer. J. S. Morris.

General Opening Remarks, and the Temperance Question the live and leading issue before the American people. A. D. Davis.

Threatening aspects of the Organized Liquor Interest. W. F. Corkran.

Follies and Wrongs of License, High or Low, and Right of Prohibition. T. E. Martindale.

Relations and Duties of Christians to the Great Reform. W. E. Avery.

N. B. It is greatly desired that all the pastors of Salisbury and Virginia Districts attend this meeting. Brethren will please write Rev. J. O. Sypherd at once, whether they will be present. Expenses will be equalized, so that cost of travel will be the same to all attending. A resolution, heretofore adopted, requests that brethren who cannot attend send a contribution toward defraying expenses of the Association.

R. W. TODD, Surviving Curator.

Bishop Taylor's Congo Steam-er Fund.

Previously announced, \$55.25

H. Emma Smith, 1.00

Wm. T. Chambers, 1.00

\$57.25

How Shall I Raise the Benevolent Collections.

This question is being asked by each brother in charge of circuit or station. The writer needs help, and takes this opportunity of asking his brethren to aid him. The editor of the PENINSULA METHODIST has been consulted, and he is anxious to publish answers to the following questions, and such others as may be suggested. For the manner in which a contribution is asked, has much to do with the amount received.

1. What time in the year did you take your collection?
2. What plan did you adopt?
3. How did you succeed?
4. What plan do you propose to follow this year?

INQUIRER.

Coffee Klatch.

The Coffee Klatch, held by the Woman's Home Missionary Society at the home of Mrs. Washington Hastings's, was a grand success. Besides putting into the treasury one hundred or more dollars, it brought together many prominent Methodists of Wilmington. Rev. Jacob Todd, D. D., Rev. N. M. Brown, Rev. W. J. Stephenson, D. D., a former pastor of Grace church, and the Presiding Elder of the Wilmington District were present. Many church interests were talked over, social enjoyment entered into, music and refreshments given, and souvenirs presented. All were delighted. Much credit is due the ladies for such a pleasant occasion.

Rev. W. L. S. Murray has been invited to deliver the address this year, before the Alumni of the Conference Academy at Dover, Del. Bro. Murray graduated in the first class of the institution, in 1875, which numbered five, turning out two lawyers, two ministers, and one physician. This is the second time that an *alumnus* has been invited to make the annual address. The Academy is in a flourishing condition, and the next commencement is looked forward to with a great deal of interest.

In a certain Quarterly Conference, when the question of salary was under consideration, one brother who was discouraged because of the difficulties in the former year, said to the Presiding Elder, "well, brother, if you knew what a load we had at the close of the year, you would not think we ought to take on more." The Elder replied, "the difficulty was not in too much load, but you put it on when the roads were bad. Put on your load when the roads are good, and it will be easily drawn."

Wanted in Africa.

Two boilers riveters to work on Bishop Taylor's steel steamboat on the Congo.

Bro. Critchlow writes for two men wholly consecrated, willing to drive rivets for Jesus. Who will go? Apply to R. Grant, 181 Hudson St., N. Y.

Revs. J. E. Bryan and A. Stengle will exchange pulpits next Sunday morning, Bro. Bryan preaching at Union, and Bro. Stengle at Asbury.

Rev. G. F. Hopkins writes from Linkwood: We are not silent because we have nothing to say. Much work to do, and that in organizing societies and Sunday Schools makes it prudent to say but little. "The latter end of a thing is better than the beginning." Ten appointments at present for two of us, Bro. L. C. Andrew and myself. Six Sunday-schools organized, and more to follow. "The Lord is with us, the God of Jacob is our refuge." We didn't get away from donation parties when we moved here. They've been in on us, heavy laden. The Lord bless the good people of Linkwood.

At the meeting of the Church Extension Board in Philadelphia this week, the following donations and loans were made to charges within this Conference: Assawamon Hill, Va., \$200 donation, and \$200 loan; Horntown, Va., \$200 donation, and \$200 loan; Little Creek, Del., \$300 donation, \$600 loan; Wesley chapel, this city, \$400 donation.

PERSONAL.

The advisory committee of Plymouth church, Brooklyn, has decided to invite Doctor Joseph Parker, of London, to become Mr. Beecher's successor.

The late Dr. Ray Palmer wrote his most famous hymn, "My Faith looks up to Thee, Thou Lamb of Calvary," at 22 years of age. Many were his later utterances, but none were so perfect and so sweet, as his earliest.

Dr. John Hall of New York, has been traveling in the South, and Dr. Cuyler and wife were in New Orleans a few Sundays ago. A pleasant fraternal spirit is manifested between the Northern and Southern branches of Presbyterians, looking to an ultimate union of the Church.

The mother of General Lew Wallace was Esther Test, a daughter of Judge John Test, of Indiana. She was beautiful, refined, and loving, with the serene manner and tranquil spirit, natural to one brought up in the Society of Friends. She lived but twenty-six years, and, lost to her children before her beauty faded, left in their minds a fair image of perpetual youth. The gentle Esther, wife of Ben-Hur, was named in memory of that mother.

While Bishop Hurst was in Mexico he purchased a painting which was executed by an Indian who never took a lesson in the painter's art. The painting represents a mother and children, and the faces and costumes are admirably done. The Bishop had the picture framed in Cincinnati, and for several days it was displayed in a window in that city. It attracted marked attention and was much admired by some of the best artists in Cincinnati. It is a remarkable piece of work.—*Western Christian Advocate.*

The Pope derives \$540,000 from capital left by Pius IX., and deposited in English banks, \$2,000,000 from rents, and \$3,000,000 from "Peter's pence," the gifts of Roman Catholics in all parts of the world. Comfortable income for an unmarried gentleman!

Marriages.

BLANCHARD—KEMP.—On Monday evening, May 2, 1887, at the Greenwood M. E. Parsonage, by the Rev. James Carroll, George C. Blanchard and Miss Emma Kemp.

MOORE—ARTHUR.—On May 4th, 1887, at the home of the bride's mother, in Wyoming, Del., by Rev. Wm. M. Green, Wm. H. Moore and S. Emma Arthur.

RAWLINS—CANNON.—At the residence of the bride's parents in Bridgeville, Sussex Co. Del., May 11th, 1887, by the Rev. J. H. Howard, Edwin J. Rawlins to Stella D. Cannon, both of Sussex Co. Del.

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CHILDREN'S DAY, 1887.

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Consolatory to Editors who are not Promoted to the Episcopate.

Major Sidney Herbert, a veteran journalist, now managing editor of the Southern Cultivator, of Atlanta, Ga., in the July issue of that monthly, thus pointedly refers to the transfer of two of our editors from the tripod to a Bishop's chair, having in view at the time of the writing, we presume, the words of the late Col. John W. Forney, of Philadelphia, in refusing a nomination for the Mayorality, "He that maketh a good newspaper is greater than he that ruleth a city."

Purity, a Means to an End.

Christ purifies us for a purpose: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 14). The sanctifying process is only a means to an end. And this end is singular zeal in good works. And this burning activity is to be so exceptional as to amount to a Christian peculiarity.

Jesus does not purify us unto ourselves, but unto Himself. Nor does He purify us for sloth and inactivity, but for exemplary service and hard work. He makes us holy, that He may present us to the world as specimens of His divine art—samples of what grace can do. But it is not as a picture hung on the wall, or a statue erected in some public place, to be gazed at and admired. We are sanctified for duty, and duty to be pursued with ardour. "Zealous of good works" is the rule.

Our best and most spiritual sacrifices are only made acceptable to God by Jesus Christ. But how? By putting life into dead stones: "Ye also as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Life in the agent subjectively is essential to the offering of spiritual sacrifices unto God objectively. Works not wrought in God are wood, hay and stubble, and this on the principle that the effect can have no attribute, that does not belong to the cause, the stream no element that does not represent the fountain.

Holiness and good works, therefore, are co-related as cause and effect—one is the complement of the other. In other words, purification is a means to an end. It is what sharpening the scythe is to cutting the grain. It is charging the battery with electricity preparatory to its application for purposes of life and health. The divine quickening is to practical religion what vegetable life in the tree is to bloom and fruitage—a necessary antecedent condition. And if foliage, blossoms and fruit do not burst forth from such life, it is proof that no proper life is there. It is just so with spiritual life. If it do not blush with beauty and teem with smiling harvests, the supposé object of it is a barren fig tree.

God is not honored so much by the existence of a thing, as by what it does.

"Herein is my father glorified, that ye bear much fruit." It is not sufficient that we bear some fruit, we must abound in it. We must be "perfect unto every good word and work." Like the vine bending under the large and luscious clusters of grapes, we must be so filled with the vitality and succulent juices of divine grace as to produce a superb yield. God requires Christians to be at their best all the time. His gifts and graces are to be utilized and made productive; not worn as ornament, but employed as implement; not hoarded but dispensed.

If our holiness, therefore, does not make us the best workers in the church, the best auxiliary help to the pastor, the most liberal according to our means, the finest examples in life, the sweetest in spirit, the most fervent in devotion and prompt in testimony: in short, if pre-eminent holiness as claimed does not produce pre-eminent service and success, there is ground to question its genuineness. There is a lack in quality or quantity, perhaps in both.—Dr. Lowrey, in Divine Life.

Rev. George W. Kennedy, D. D., for many years one of the best known Presbyterian clergymen on the Peninsula, died at his residence, in Middletown, Del., April 4th in the 80th year of his age. Looking back over the vicissitudes and labors of his long life, Dr. Kennedy said: "I have had a pretty good time in the ministry, always being able to find plenty of work, so that in fifty years I was not out of employment for the Master more than three months." And during all this time his salary never averaged more than five hundred dollars a year. While at Salisbury, Md., he taught a young ladies' school, and supplied two churches, one sixteen miles north, at Laurel, and the other thirty-two miles south at Rehoboth, Md. These churches he served two years almost gratuitously, and at great labor, sacrifice and fatigue.

Wm. H. Jones, formerly a barber of Snow Hill, Md., graduated in medicine at the Howard University recently. He is said to be the first colored man who ever graduated in medicine from the Eastern Shore of Maryland. He educated himself chiefly from reading the daily papers in his leisure hours at his barber shop, and afterwards received instruction from Dr. J. B. Parnell, who volunteered to assist him in furthering his ambition. He thinks of settling in Kansas City, Mo., to practice his chosen profession.—Educator, Baltimore, Md.

It is said that the highest salary paid in the New Hampshire Conference, is \$1,500, and the use of a parsonage, while the average, including house-rent, is \$600.

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

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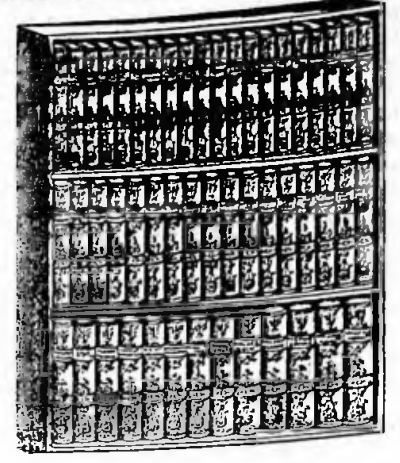
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 6:40, 7:00, 7:55, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
 4:40, 7:40, 9:50, 10:30 p. m.
 Philadelphia, (express), 2:32, 4:40, 5:30, 7:55, 8:55,
 9:40, 10:30, 11:35 a. m.; 12:32, 2:04, 3:05, 5:22, 6:20,
 8:25, 9:05.
 New York, 2:00, 2:52, 4:00, 5:30, 7:50, 10:05, 11:35
 a. m.; 12:25, 2:04, 2:30, 4:00, 5:22, 6:20, 6:25, 7:05,
 7:40, 9:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:55, 6:21 p. m.
 Baltimore and intermediate stations, 10:05 a. m., 5:57
 p. m.
 Baltimore and Washington, 1:25, 4:45, 8:04, 10:05,
 11:00 a. m., 12:05, 1:17, 4:44, 8:10, 8:20, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:00, 8:30 a. m.; 12:55, 2:30, 3:50, 6:25,
 p. m. 12:02 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m., 12:55 p. m.
 Harrington and way stations, 8:30 a. m., 12:55, 6:25
 p. m.
 For Seaford 3:50 p. m.
 For Norfolk 12:47, 10:44 a. m.

D. M. & V. Branch.
 Leave Harrington for Georgetown and Lewes, 11:05,
 a. m., 5:50, p. m.
 Leave Harrington for Georgetown and Franklin
 City, 11:05 a. m., 5:50 p. m.
 Leave Georgetown for Franklin City, 12:06, p. m.
 Leave Lewes for Georgetown and Harrington, 8:30
 a. m., 2:25 p. m.
 Leave Franklin City for Georgetown and Harrington,
 6:50, a. m.
 Leave Georgetown for Harrington, 9:05 a. m., 2:55
 p. m.
 Connects at Franklin City with steamer for Chila-
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 For further information, passengers are referred to
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 Time Table, in effect April 11, 1887.
 GOING NORTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:00	2:42	4:47	6:15	6:00
French St				6:38	6:22
Newbridge				6:58	6:42
Dupont	7:20	3:03	5:08	6:38	6:42
Chad's Ford Jc	7:45	3:23	5:28		
Lenape	7:55	3:33	5:38		
West Chester Stage	7:00	2:45	4:45		
Coatsville	8:30	8:42	4:10	6:12	
Waynesburg Jc	7:05	9:15	4:37	6:45	
Springfield	7:27	9:34	4:55	7:05	
Birdsboro	8:04	10:05	5:30	7:25	
Reading P & R	8:40	10:40	6:00	7:55	

Station
 *Saturday only
 Daily except Saturdays and Sundays
 Additional Trains, on Saturday only, will leave
 Wilmington at 11:15 p. m. for Newbridge, Dupont,
 and all intermediate points.
 French Creek Branch Trains.
 Leave St Peter's 7:00, 8:30 a. m., 12:30, 3:30, 5:40 p. m.
 Arrive Springfield 7:25, 8:55 a. m., 1:00, 4:00, 6:05 p. m.
 A train will leave Wilmington, daily except Sun-
 days, for Springfield and intermediate points, at 5:15
 p. m.

GOING SOUTH
 Daily except Sunday.

Stations	a. m.	a. m.	a. m.	p. m.
Reading P & R	6:25	8:00	12:00	3:00
B. Station				3:32
Birdsboro	6:55	8:32	12:40	3:32
Springfield	7:27	9:00	1:30	4:03
Waynesburg Jc	7:55	9:42	2:15	4:32
Coatsville	8:10	8:17	2:50	5:09
West Ches- ter Stage	8:00	9:43		4:45
Lenape	8:45	8:51	10:21	5:16
Chad's Ford Jc	8:54	9:01	10:25	5:22
Dupont	8:55	9:20	10:53	6:23
Newbridge	9:11			
Wilmington	9:35	7:42	9:45	11:15

Additional Trains, on Saturday only, will leave
 Dupont Station at 1:06, 6:55 p. m., Newbridge at 1:20 and
 7:15 p. m., for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 7:40, 9:10 a. m., 1:55, 5:05, 7:00 p. m.
 Arrive at St Peter's 8:10, 10:05 a. m., 2:50, 5:50, 7:55 p. m.
 For connections at Wilmington, Chad's
 Ford Junction, Lenape, Coatsville, Waynes-
 burg Junction, Birdsboro, and Reading, see
 time-tables at all stations.
 L. A. BOWER, Gen'l Passenger Ag't.
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Commencing March 13, 1887, leave Union Station as
 follows:
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 4:45 A. M. Fast Mail for Shenandoah Valley and
 Southern and Northwestern points. Also Glyndon,
 Westminster, New Windsor, Union Bridge, Mechan-
 icusville, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & C
 V R R.
 DAILY EXCEPT SUNDAY.
 8:05 A. M. - Accommodation for Hagerstown, Frederick,
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 10:30 A. M. - Accommodation for Union Bridge,
 Hagerstown, Gettysburg, and points on H. J. H. & G.
 B. R. (through cars).
 2:50 P. M. - Accommodation for Glyndon, (Bellevue).
 3:30 P. M. - Southern Express for points on Shen-
 andoah Valley and points on H. J. H. & G. B. R., Freck-
 ville, Orange, Mills, St. George's, Glyndon, Green
 Falls, Finksburg, Patapsco, Westminster, Medford,
 New Windsor, Linwood, Union Bridge and principal
 stations west also Hagerstown, Gettysburg and stations
 on H. J. H. & G. B. R. (through cars). Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 5:20 P. M. - Accommodation for Glyndon.
 6:30 P. M. - Accommodation for Union Bridge.
 11:40 P. M. - Accommodation for Glyndon.
 TRAINS ARRIVE AT UNION STATION.
 Daily - Fast Mail 3:40 P. M.
 Daily except Sunday - Glyndon Accom. 7 A. M.
 Union Bridge Accom. 8:45 A. M., Express from B & C
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 P. W. & B. R. and principal points en route 11:35 A. M.
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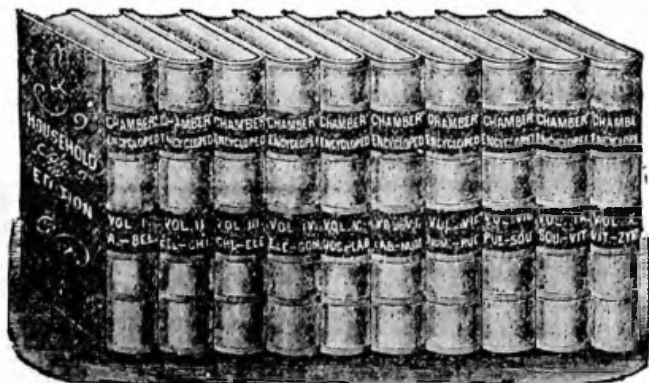
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