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AMBITION.

BY J. H. SMITH.

A lonely island in the lonely sea,
And there he lies, who, late could Europe
awe.

His word an irreversible decree,
His genius regulated by no law
But proud ambition; yesterday, a throne,
And nations in subjection; now, alone.

A little while ago and Europe seemed
Too small for his ambition; on he moved
From conquest unto conquest, till he deemed
His arms invincible; and monarchs proved
As helpless infants to his matchless might.
While nations gazed in trembling at the
sight.

Wherever fame invited, there he poured
His mighty legions, and thrones toppled o'er
At his approach. Before his conquering
sword

Once haughty potentates were proud no more,
And bowed to his decree. Old orders fell
And new thrones rose to being at his spell.

And human life seemed dust upon the scale
With his desires; his element was fame;
And desolated realms and sorrow's wail,
What matter, if the luster of his name
Increased with added victories? The strife
Was sweet, though thousands paid the price
with life.

But outraged nations, desperate grown at
length,
Decreed his sure irrevocable fall,
And rival monarchs gathered all their
strength

Against the peerless enemy of all,
And hurled him from the grandeur of his
throne;

And this bleak isle is now his prison lone.

Al! false ambition, how deceitful thou!
A thousand possibilities so vast,
What bitter memories come thronging now
From out the portals of the mocking past.

A genius his that might have blessed the
race,
Brings woe to thousands, to himself disgrace.

All fall profound! The ship her anchor
weighs
And fills her canvas with the homeward
gales;

While at his heart what grief unmeasured
preys

As there he watches her receding sails,
And thinks of France, and feels that never
more

His eyes shall see again her distant shore.

The harvests ripen on her sunny fields,
The ships are sailing on her waters fair,
The flower of her youth fresh harvests yields,
And arms and arts and science flourish there;
But not for him the glories of her State,
His prison walls this island desolate.

But yesterday his mighty name was borne
Afar upon the wings of heraldry;
Now, from the scenes of former greatness
torn,

The winds and waves make saddest min-
strelsy

Around his fevered brow! How chafes his
soul

Thus fettered by the eternal ocean's roll.

Yet hear his mouldering ashes back to France;
He loved his country, let him there repose;
In his sad solitude he mourned, perchance,
In humble sorrow o'er the countless woes
On which he built the splendor of his throne;
For those his exiled dust can ne'er atone.

O happy hour when unto earth is given
The reign of love, and rest from war's alarm.
When genius that scales the heights of
heaven,

With cheerful hands can lowly tasks perform,
When envious strife for power and fame shall
cease,

And he shall reign supreme, the Prince of
Peace.

—Harrison, Md.

The Faith That Saves.

BY THE LATE DANIEL CURRY, D. D.,
LL.D.

It should not be any occasion for sur-
prise that the great scriptural doctrine
of salvation by faith is often indefinitely
conceived, and unsatisfactorily expres-
sed. As a mental concept, that doctrine
lies outside of the range of ordinary
intellectual thinking: and as any form
of words becomes intelligible only as it
indicates some image or conception
which the mind addressed is able to en-
tertain, so only souls specially illuminat-
ed can have any proper ideas of purely
spiritual facts or experiences. The
faith of which St. Paul discourses, and
which he sets over against "works," as
the condition of the sinner's acceptance
with God, and which appears to be sub-

stantially identical with what Christ so
often indicates by the words *believe* and
believing on himself, is clearly something
aside from whatever may be apprehend-
ed by the merely rational consciousness,
or included in an ordinary system of
moral philosophy. To believe, in the
usual and logical sense of that expression
is scarcely a moral act at all, nor does it
imply any special attitude of the
soul toward the proposition so accepted;
and even if the being of God and his
words are the things so believed, still
such believing does not imply a right
state of the heart, nor does it work any
saving change in him that so believes,
"for the devils also believe, and tremble."
Because of the poverty of human lan-
guage, and on account of the want of
any clear conceptions among mankind
generally, of the specific nature of evan-
gelical faith, there is seen an ever pres-
ent, but always abortive, striving to
express its idea in other terms—especially
the two—*belief* and *trust*, and often in
their combination, a *believing trust*.
Nor are these to be objected to as essen-
tially incorrect, but rather as inadequate,
as telling of some of the mind's and the
heart's exercises in the presence of faith,
rather than as expressive of the sub-
stance of faith itself.

We have been led into this line of
thought by reading Joseph Cook's lec-
ture on "Vital Orthodoxy," with the
more definite question to which he re-
plies: "What Saves Men, and Why?" in
which may be found not a few truths,
both profound and precious; but all of
them seem to be round about the subject,
rather than of its essence and reality.
His list of sixteen "axiomatic religious
truths," express some things at once in-
controvertible and of the highest impor-
tance, but the several propositions lack
completeness, each in itself; several of
them are duplicates, and at least a part
of them are half truths, obvious enough
in one sense, but quite as questionable
in some other; and the whole array
adding nothing to what is declared in
the first five verses of the fifth chapter
of the Epistle to the Romans. The condi-
tion of those who are "justified by faith,"
is one of harmony with the divine mind,
and with the soul's environments in its
changed conditions and relations. These
things are correctly named as the results
of the exercise of the faith that saves.
What that faith consists in he proceeds
to indicate—in six propositions, all
of them comprised in the single thought
"confidence in God." No one will deny
that faith manifests its presence and
power in the form of trust in God, and
is equally evident that that confidence in
God is not the substance of faith, in its pri-
mary form, but a result of it. It is the con-
viction of the soul's relation to God,
and of God's disposition toward the be-
lieving soul, which arises directly from
the exercise of faith as a mode of per-
ception. Only when the soul has come
to see God in Christ, and to recognize by
its own quickened perceptions the pro-
visions and conditions of salvation in his
name (and in the order of sequence the
seeing must precede the trusting), can
there be the indicated confidence in God.
Man, as a living soul, dwelling in a spiri-
tual world is, in his essential nature,
adapted to know and appreciate spiri-
tual realities; but sin has so blinded the
soul's perceptions and blunted its sensi-
bilities that in his natural unbelief, man
fails to discern spiritual things. But

through Christ's atonement, and his in-
tercession before God, the Holy Spirit is
given to men to quicken them into a
spiritual consciousness and to enable the
soul to detect spiritual truth. Every
soul is endowed with the potentialities of
faith, but these are so dulled by the
reigning spirit of "the natural man,"
that the activity of the faith-faculty must
be in every case by a divine gift. But
as in natural vision both the eye and
the light are necessary, so with the vision
of faith, the quickened and corrected
faith-faculty, and the light of the Spirit
shed into the soul, and illuminating
and presenting in their reality the truths
of the Gospel, are the necessary condi-
tions of its existence, and of its saving
offices.

Faith is in its essence entirely removed
from the arena of philosophy, whether
material or spiritual, inductive or intu-
itional. It is, as to its source and its
objects, supersensuous and supernatural;
a divine vision in the soul, which looks
out and upon the things of God, a "real-
izing light," and a spiritual demonstration
of the truth. And because such a vision
can deal only with spiritual things,
so the objects of faith must be contem-
plated as exclusively spiritual. In the
first verse of the eleventh chapter of He-
brews faith is defined by naming two of
its immediate and most important re-
sults, both of them the direct outcome of
its nature as a perceptive faculty. The
objects of the soul's hopes lie beyond the
range of the natural perceptions; they
are, therefore, as to the future, only
"things hoped for," and as to the present,
they are "the things that are not seen,"
in respect to our natural means of gain-
ing knowledge. But because faith dis-
cerns its objects in a clear and steady
light, it sees that these spiritual truths
rest upon a solid foundation, and thus
the hopes begotten by the promises of
the Gospel, which otherwise must be so
faint and shadowy, become realized to
the consciousness as indubitable convic-
tions. Faith does not create the evi-
dence upon which its conclusions rest,
but it detects the reality of the things
that are unknown to the senses and not
discovered to the reason, but which be-
cause they are seen to be real, assure
the soul's largest and most precious
hopes. In this aspect of the case, faith
is much more a receptive than effective
property of the soul. Because it is rather
quiescent than dynamic, it looks out
with its quickened vision upon the spiri-
tual *cosmos*, and simply confesses the re-
ality of what it perceives.

Among the things so revealed to the
soul, are especially to be considered,
God, both in his person and in his rela-
tions to mankind, and also the soul itself
in its ethical relations to the divine
judgments. The divine persons stand
forth as the one great and infinite reality,
almighty, infinitely holy, and "of purer
eyes than to behold iniquity," over
against whom stands man in his essential
unholiness, and therefore out of harmony
with divine nature and the active oper-
ations of his administration of man's af-
fairs. This disclosure of the soul's un-
righteousness is its *conviction of sin*, the
realization of its guilt, and just amen-
ability to punishment. But by the same
spiritual enlightenment the soul appre-
hends God's gracious method for saving
men through Christ; it sees God in
Christ, reconciling the world unto him-
self, and at this point faith rises into an

active form and becomes an earnest
spiritual exercise. The things so per-
ceived must be laid hold of with a strong
hand. "Christian faith," says Wesley,
"is not only an assent to the whole Gos-
pel of Christ, but also a full reliance
upon the blood of Christ, . . . a recum-
bency upon him as our atonement, and
our life as given for us, and living in us."
As faith teaches us what neither sense
nor reason can teach, bringing also its
own evidence, and asking, in respect to
its lessons, only that its light shall not
be quenched by unbelief, so also it calls
upon man, so quickened and illuminated,
not only to receive the light but also to
walk in it; to work the works of God, and
trustfully to take hold upon Christ.

But of the state of righteousness
through faith? Does it imply and rest
upon any ethical condition of the saved
soul? Our reading of recent theological
literature has seemed to detect a lament-
able and wide-spread departure from the
simple faith of the Reformers and of the
evangelic teachers of the last century,
which they had learned from the New
Testament, and which had been realized
in their own heart—experience—that
our salvation is wholly of grace, without
the law, either in character or life. Mr.
Cook tells us that "when we yield to him
(God) utterly, he will give us peace,
through regeneration." But this does
not seem to be the order of procedure
given in the New Testament. There we
are taught that God "justifies the *ungod-
ly*," and that "being justified by faith"
(not because of regeneration) "we have
peace with God," through Christ, al-
though the salvation of the Gospel is
never, as a matter of fact, separated from
the regenerating grace of the Spirit; yet
the divine order is always to place the
work of faith foremost, with its saving
results, the pardon and acceptance of
the believing sinner—freely forgiven and
saved by the grace of God in Christ Je-
sus—and not by works of righteousness.
The faith of our day seems to accept
Christ as the procurer of salvation,
rather than as himself our salvation;
that we are saved by him rather than in
him. Men seek to be made righteous
that they may be justified by the deeds
of the law, and while they willingly con-
fess their great indebtedness to Christ
for what they concede that he does, they
still expect to stand before God in their
own ethical rectitude, and in a legal
sense to be judged by the deeds of the
law. Luther's *fiducia* is quite another
thing from the legalist *fidelius*, the one
looks Godward, and trusts to something
beyond one's self, the other turns inward,
and seeks out of the soul's own excellen-
cies to obtain the divine favor. In re-
spect to all such, Paul would say: "I am
afraid of you," and "having begun in
the Spirit, are ye made perfect in the
flesh?" It is a very hard thing even for
the real child of grace to continue always
to realize the truth of the Apostle's
words. "Ye are complete in him" or to
desist from any degree of efforts to sup-
plement the all-sufficiency of Christ.
And while it must be, at all times,
earnestly insisted upon that "they who
have believed in God should be diligent
to maintain good works," it would be a
most dangerous error to expect that in
any case such works could avail as a
ground of justification before God.

It is not for any man to declare what
must be the processes of the divine judg-
ment in any case, nor to have an opin-

ion on the subject, except as God himself
has set forth his rules of administration.
The only way of salvation revealed by
him is through faith in Christ, for the
effective exercise of which it is more than
intimated that he must be known as re-
vealed in the Gospel. In respect to all
who have not been so taught only the
most painful intimations are given in the
Word of God. If the claim that seems
to be made, should be granted, that such
as have not heard of the "historical
Christ," will be judged by an ethical
standard, and accepted or condemned
according to personal character, the
dark prospect respecting the "doom of
the majority," would be very little miti-
gated; for "holy heathen," are not often
found outside of the light of the Gospel.
—Independent.

The Sermon On The Mount.

The Sermon on the Mount is the most
remarkable utterance in relation to
human conduct that the world has in its
possession. It is not a monument of
human wisdom as some codes of civil
law are, but a revelation of spiritual
truth that has given new direction and
meaning to human thought and life. It
is so simple and finds such instant con-
firmation in reason and conscience that
a child may understand it and feel
something of the weight of its teaching
and the obligations that it imposes. It
is the constitution of God's kingdom
among men. The breath of the atmos-
phere is that of heaven. The new life
that it introduces is the heavenly life
under earthly limitations; and they who
conform to it will in course of time walk
with them who are clothed in white in
the heavenly inheritance.

We have first in this discourse the
description of the spiritual characteris-
tics of those whom God has taken into
His special care because they are living
and illustrating the new life. It is a
new genealogy of the blessed, entirely
different from that which men had
taught, and it must have stood in start-
ling contrast with the character and pro-
fession of the religious leaders of the
nation. In the form of personal quali-
ties the elements of which constitute
citizenship in the heavenly kingdom are
set forth. Humility—the poor in spirit;
lowliness of condition—they who mourn;
meekness—the spirit which leaves God
to avenge personal wrong and choose
one's position; thirst after righteousness
—they live for God: mercy—those who
find delight in aiding human suffering;
heart purity; peace—the vocation of
peace-makers; self-denial and sacrifice
for righteousness' sake. This last char-
acteristic which runs counter to human
feeling and choice, and which men shun,
has the largest promise.

Then follows a striking statement of
the relation of the members of the king-
dom to this world in the way of duty
and responsibility. We are here for a
purpose. God has established an order
for the redemption of this world, and
the children of the kingdom are to con-
form themselves to it that certain results
may be obtained. They are the preserva-
tive element. God bears with the
wicked world because his children are
in it and are working for its salvation.
Therefore it is their constant duty to
maintain the most perfect spiritual char-
acter—actual as well as professional—
that shall be an active, forceful instru-
ment in saving men.—Selected.

Youth's Department.

Something to Carry Home.

It was an unusually warm morning for June. But little air stirred the lilac bushes, and the chickens wallowing in the cool, moist earth beneath them, crouched down often, as if overcome by the heat.

I raised my parasol as I stepped out upon the front porch, and gathered up my dress with a listless hand, as I looked out over the road which stretched out to the church, whose white spires rose above the green trees in the distance; and I wondered how I was to get over that hot hill, where not a shadow broke the glare. Such a sudden outpouring of the sun's heat seemed quite overpowering. When I entered the church I found my heterogeneous collection of scholars nearly complete; but I opened the closely shut window near, and dropped into my straight-backed chair, feeling as if there was not one atom of reserve force left in me with which to tackle my duties. It was discouraging to have such feelings to contend with, when I had striven so, but an hour ago, for a prayerful, tranquil mind; and strove to overcome it. But the children, rubbing their feet on the bare floor, nearly set me wild, and I was glad when the opening bell called us to order. But I did not regain control of myself so but that when, after the lesson was well begun, Julia Simpson, or Julia Ann, as the children called her, came in, dragging by the hand such a little mite of a brother as seemed too small to be anywhere but at home, I was annoyed. "Why can't mothers be their own nurse girls?" I thought; and I'm afraid there was the least mite of sharpness in my voice as I said, "You should not bring such a baby to Sunday-school, Julia."

"Mother said I'd got to stay and mind him then," was Julia's reply.

I made room for them and gave the little fellow a book of pictures to keep him from talking; but of course it wasn't a minute before the book went with a bang on the floor. When this happened for the third time, and just as I was saying, "Now children," I took the book, and, much to the child's apparent wonderment, tossed it on the table. After this for awhile the child was determined to do the talking himself, and of course every time he gave utterance to anything, in his funny baby-fashion, a suppressed titter would break out from somewhere among the thirty-five children composing the class. But at last I seemed to get a little of the child's attention. I think it came from my talking of the verse, "His flesh shall be fresher than a child's," and calling the children's attention to how beautiful and soft rosy cheeks like Julia's little brother's were, and taking up one of his chubby little hands to show them the difference between such flesh and mine. At any rate the latter part of the exercise the child sat swinging his fat legs and crouched down in a sort of listening way, as though giving us his undivided attention. But I supposed this came from drowsiness and I forgot him entirely.

When the school closed and the children straggled out, I stumbled over "Eben," as Julia called him. He raised his great black eyes to mine and said, in his slightly solemn, childish way, "I'll come again."

"Yes," I said, "and you must be a good little boy all the week."

"I'll be dood and pray Dod," he said, nodding his head like a wise judge, and marching away.

The last thing I had striven to impress upon the children's minds had been the need of prayer—for everything and at all times; and I was surprised that even so much as seemed by the child's words had been grasped by him. And going home, thinking it over, the breeze seem-

ed a good deal fresher than when I went over the road before, though it was an hour nearer noon, and the way was not half so long and tiresome.

The next Sunday I looked for little Eben but Julia came without him, and in time the incident of his ever having come slipped from my mind. A few weeks later I stood one morning out among my late roses, clipping and tying up and smelling of this and that half-open rose, when a "hem" caused me to turn suddenly, and I found a woman standing beside me. How she had opened the gate and trodden the gravel walk without my knowing it was a mystery; but there she was, and as she did not say anything I said "Good morning." She answered with a nod, and then stood awkwardly twisting the fringe of her shawl between her thumb and finger. Not knowing what else to say I asked, "Can I do anything for you?"

"Well, no—that is, I only thought I'd like you to know how we got on the right track again."

"Ah," I said, not having the remotest idea as to who "we" were, or what "track" they had generally been on.

"Yes, I kinder felt as if I'd like you to know how much good you'd done us."

"I!" I said in astonishment, as I pulled off my garden gloves, and walking to the porch pushed one of the garden chairs towards my strange visitor, taking the remaining one myself. "I do not see how that can be, when I never saw you before."

"But you've seen Bab," and the woman laughed, and the laugh seemed to knock ten years right off her age.

"Bub! who's Bub?" I asked, struggling to get hold of what the woman was driving at.

"Why, my Bub, Ebenezer, that Julia Ann took to Sunday school."

"Oh," I said, the Julia Ann letting in a little light. "You're Julia Simpson's mother! I remember little Eben's coming with her one day. Yes, yes."

"Well, you see—" and the woman settled back as if surer of her ground now—"I used to mind about religion quite a sight when we were first married. But after things got to going so hard with us, and it was work, work, and money always short, and the children coming along, and so little time for anything, we kinder forgot about it; and when we didn't there did not seem to be much chance for such things; and I used to tell Rufus—he's my husband—that there wasn't much time for poor folks to be religious in, and he seemed to think it was about so. Well, as I started to tell, the next day after Bubby went to Sunday school was what some folks call 'blue Monday' with me. The baby'd been worrying all night."

"Eben!" I asked.

"Oh, no, you ha'nt seen my baby yet. She's most a year old, and a wonderful sight like her father; as I was saying, she'd kept me awake; and there was the big washing and the sun up so hot before I got at it; and taking it all around, it seemed as if I never could get through with it all; and after I'd rubbed a little, I just dropped into a chair with my hand on my back, saying, 'It's no sort o' use; I never can do it.' Bub was on the floor with the baby's playthings and I didn't suppose he was minding me one bit; but he looked up with those great eyes o' his'n and says he, shaking his head, 'Why don't you tell Dod so?' I thought it must be I hadn't heard him right and so I asked: 'What did you say, Eben?' 'I say,' he said, rising to his feet, 'why don't you tell Dod so, and not bover so about it?' I got right up and went about my work, but I was sort o' numb like, as if I'd got a blow. You see it was so queer like for Eben to talk like that. I tried to move about lively and get myself free, but I couldn't and at last I went into the bed-room where baby was in bed asleep, and shutting the door I did just tell the Lord all about it, just how tired I was and, how hard everything

was going, and how little strength I had, and asked Him to get me through the day the best He could; and when I went back to the kitchen my heart was as light as a feather and I broke right out singing, as if I was a girl. But I ha'nt got to the best part of it," she continued, as I moved a little to get my handkerchief. "If you'll believe me, as I was a-takin' out the first boiling, who should come in but Rufus, and says he, 'I didn't have quite the right lumber I wanted for the job, so I thought 'was so late I'd come home and help a bit and not go after it till noon.' Now, I don't believe Rufus had done such a thing as that afore since the first year we was married, and what do you suppose could have put it into his head unless—" Mrs. Simpson hesitated, as if I might not quite agree with her, I thought. So I hastened to say, "Unless the Lord put it into his heart. Of course you have perfect right to think it in direct answer to prayer."

"Well, so it seemed to me and Rufus," said Mrs. Simpson, pulling her shawl up around her; "and you don't know what a comfort it has been to us, and we've just taken a new start; and it's wonderful how easy things do go now. And when I went by this morning and saw you a standing out in the garden, I felt as though I'd like to let you know what a sight of good what Bubby brought home did for us."

"Well, I'm sure, Mrs. Simpson," I said, shaking her hand warmly, "it does help me to go on with the little ones. Sometime it seems as if I couldn't get anything done up small enough for them to take."

"Don't you ever think that again, for it's wonderful how these little folks do manage to get hold of things;" and Mrs. Simpson with another shake of the hand walked away.

How do you think I felt after she was gone? I can't tell you exactly how, but I know I felt a good deal as though I ought to ask somebody's pardon, and I went down before God in that little back parlor of mine for a long time; and the next Sunday when Julia brought Eben, gay in a new suit of blue water-proof, with brass buttons, I gave him the very best seat there was and all that lesson time I tried to strip my talk free from big words, so that even the smallest should have something to carry home.—*Selected.*

Doing His Best.

The young man "who does the best his circumstances allow" makes even that a stepping stone to success. When poverty obliged Stephen A. Douglas, a boy of fifteen years, to give up all hope of entering college, he indentured himself as an apprentice to a cabinet-maker. For two years he worked at his trade with such industry as to become a first-rate cabinet-maker. A feeble body and poor health forced him out of the shop. When he discovered that he could not become a mechanic he determined to study law. He began a course of classical studies at an academy and carried it on with the application which enabled him within four years to master nearly an entire collegiate course. During that time he also persistently followed a course of law studies under the instruction of an able lawyer.

At twenty years of age he left the academy and law office to seek his fortune in that vaguely defined region known as "the West." He wandered through Cleveland, Cincinnati, Louisville and St. Louis, seeking in vain for some "opening" through which he might pass to self-support.

In his pilgrimage he arrived at Jacksonville, Ill., with thirty-seven cents in his pocket, and he himself unknown to any person in the town. He sought employment as a law clerk, offering his services for his board and lodging. No lawyer wanted him. He sold his school books to pay for bread and bed and

walked to Winchester on a cold December day.

The morning after his arrival he left his lodgings to find employment. As he approached the public square he saw a crowd and joined it. An administrator, about to sell by auction the stock in trade of a deceased merchant, was halted by the want of some man competent to keep a record of the sales and to make out the bills of purchasers.

No person in the crowd, though several of them had been asked, was willing to undertake the duty. The administrator was embarrassed and the would-be buyers were impatient.

"Praps this 'ere stranger," said a man, pointing to young Douglas, "would do the job. He looks as if he could read, write and cipher."

The administrator pressed him to serve and tendered him the liberal salary of two dollars a day. He consented; the auction lasted three days and the temporary clerk had six dollars in his pocket, no mean sum for a man whose cash amounted to thirty-seven cents. But he had gained more than money. The promptness with which he discharged his duties won for him the admiration of buyers, administrator and auctioneer.

It was in the days when President Jackson was fighting the United States Bank, and party feelings were at fever heat. Young Douglas was a partisan of General Jackson's administration. At intervals during the sale and in the evenings he joined in the political conversations which took place. The ability and the good nature he showed in defending the President caused the old farmers to take him to their hearts. It was discovered that he was poor and wished to open a school. In a few days his new friends provided him with forty pupils, each of whom was to pay three dollars per quarter.

While teaching schools he devoted his evenings to studying the statutes of Illinois. On Saturday afternoons he acted as counsel before the justice's court. At the end of three months he abandoned his school and opened a law office. The money he had received for teaching, together with his fees for legal services, justified him in applying to the Supreme Court for a license to practice law.

In seven years from the date of his application he occupied a seat upon the Supreme Court bench, and in ten years he went back to the East as a Member of Congress. His subsequent career as a United States Senator, a leader of the Democratic party, and a Presidential candidate, is well known. Doubtless it is spotted with errors and faults, for he was but a man; but it illustrates that honor and fame come to him who, instead of repining at his situation, uses it as a fulcrum.—*The Youth's Companion.*

A Boy's Noble Act.

A generous soul hates the doing of a wrong or mean thing, more than he fears being punished for it. An instance of frank magnanimity, that any boy might emulate is given here:

A lad was once called before the police court in one of our large cities for throwing a stone which struck a girl in her eye. The respectability of the parties excited considerable interest, and drew many persons to hear the examination.

The boy was bound over to appear at the municipal court, and Colonel M— was engaged as his counsel. Soon after the examination, another boy about twelve years of age called upon the Colonel, and asked,—

"Sir, are you engaged to defend—?"

"Yes, I am; why do you ask?"

The little fellow replied, "Because sir, I threw the stone, and cannot suffer a comrade to be punished for a crime of my own commission."

"Well done—you are a fine boy; what is your name?"

"My name is ———,"

"Well," said the councillor, admir-

ing the noble-heartedness of the lad, "will you tell the county attorney you committed this act?"

"Yes, sir," said he, and immediately went to the attorney's office for that purpose.

The friends of the injured girl, on hearing these particulars, declined taking any further steps in the matter.—*Sel.*

THE POWER OF LITTLE THINGS.

MRS. M. ELLA CORNELL.

The snowflakes, falling softly down
O'er fields so cold and bare,
A mantle warm for seedlets sown,
Spread with a tender care.

The stars, that look so small to us,
Have lighted many a way,
Where, but for them, disasters great
For heedless footsteps lay.

The tiny seed by farmers sown
If it refused to grow,
Would bring a famine on the land
With misery and woe.

A little flame may grow and spread
Till it lays waste a town,
A little leak a dike destroy
And scores of mortals drown.

So little children have a power,
In word, in look, in deed;
And of the Father's guiding hand
They stand in daily need.

By pleasant word and helpful hand
They may the sunshine bring,
Or, by dark frowns, make mother's life
A sad and gloomy thing.

Each child exerts an influence
Upon his playmates' life:
His words may soothe two angry hearts
Or fan them into strife.

The Master knows the tempter's power,
And comes with ready aid,
To vanquish sin and help the child
Who for His help has prayed.

Of all that we call "little things"
For power none can compare,
With what will reach the throne in heaven,
A true and earnest prayer.

—*Sel.*

Doing Things Well.

"There," said Harry, throwing down the shoe brush, "that'll do. My shoes don't look very bright, but no matter who cares?"

"Whatever is worth doing at all is worth doing well," said his father, who had heard the boy's careless speech.

Harry blushed while his father continued:

"My boy, your shoes look wretchedly. Pick up the brush and make them shine. When you have finished come into the house."

As soon as Harry appeared with his well-polished shoes his father said:

"I have a little story to tell you. I once knew a poor boy whose mother taught him the proverb which I repeated to you a few minutes ago. This boy went out to service in a gentleman's family, and he took pains to do everything well, no matter how unimportant it seemed. His employer was pleased, and took him into his shop. He did his work well there and when sent on errands he went quickly and was soon back in his place. So he advanced from step to step until he became clerk, and then a partner in the business. He is now a rich man, and anxious that his son, Harry, should practice the rule that made him prosper."

"Why, papa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go out to service and black boots and wait at table, and do any service that was required of me. By doing little things well I was soon trusted with more important ones."—*Young Reader.*

Is it not suggestive that there are three hard places in science, the origin of matter, the origin of life, and the origin of man; and that at each of those places Moses relieves the science by saying, God created? Three times only he uses the word. Each time at the very point where modern science confesses that without that word it must come to a halt, or at least suspend its theory, while waiting for more light. Science ought, to be a real good friend of Christian thought, for the latter has helped the former out of three very close places. Why should there not be an alliance between them? Why should they not together, go on conquering and to conquer, bringing every realm of knowledge into captivity to the truth?—*Zion's Herald.*

The Sunday School.

LESSON FOR SUNDAY, SEPT. 25, 1887.

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

1. The topic of LESSON I (Matt. 2: 1-12) was, "The Infant Jesus." The arrival of the "wise men" in Jerusalem, inquiring for Him who is "born King of the Jews," and announcing that they had seen His star in the East and had come to worship Him; King Herod's consternation; his plan to use the "wise men" as detectives to report to him on their return; the journey of the latter to Bethlehem; the re-appearance of the star; the discovery of the young Child and His mother; their acts of homage and costly offerings; and the warning given them by a night vision—were the principal points in the lesson.

2. In LESSON II (Matt. 2: 13-23) our subject was, "The Flight into Egypt." Warned in a dream of the murderous intention of King Herod, Joseph arose in the night, and set out with the imperiled Child and His mother for Egypt, 250 miles to the southward. An indiscriminate slaughter of all the male children of Bethlehem and its vicinity was ordered by the king. The lamentations of the bereaved Bethlehemites were regarded by the Evangelist as the crowning fulfillment of Jeremiah's prophecy of Rachel weeping for her children and refusing to be comforted. After Herod's death the Holy Family returned to the land of Israel. Obeying an angelic monition, Joseph turned his steps to Nazareth.

3. "John the Baptist" was the topic of LESSON III (Matt. 3: 1-12.) The principal points were: John's fervent ministry, with the text, "Repent ye, for the kingdom of heaven is at hand;" his identification as the one predicted by Isaiah, who should prepare the way of the Lord; his raiment and food; the multitudes that came to his baptism; his fearless utterances to the Pharisees and Sadducees; his starting figure of the axe laid at the foot of the unfruitful tree, and his proclamation of the Coming One, mightier than himself, who would "baptize with the Holy Ghost and with fire."

4. The topic of LESSON IV (Matt. 3: 13-17) was, the "Baptism of Jesus." The arrival of Jesus at the ford of the Jordan; His desire for baptism; John's remonstrance and submission; the baptism of our Lord; the opening heavens; the Spirit descending like a dove; and the unearthly Voice—include the principal facts of the lesson.

5. In LESSON V (Matt. 4: 1-11) we studied the "Temptation of Jesus." After a forty days' fast the tempter approached Jesus in the wilderness with the suggestion that He assuage His hunger, and at the same time prove His divine Sonship, by turning stones into bread. "Man shall not live by bread alone," the Lord replied, parrying the attack with the weapon of the Word. To cast Himself down from the pinnacle of the temple and thereby gain the suffrage of the world by an exploit rather than by self-denial and suffering—the second temptation, which the devil made stronger by quoting Scripture—was repelled by the single text, "Thou shalt not tempt the Lord thy God." The offer of the world's kingdoms and glory—the throne of universal dominion, on condition of a single act of devil-worship—the third temptation—ended with an indignant, "Get thee behind Me, Satan!"

6. "Jesus in Galilee" was the subject of LESSON VI (Matt. 4: 17-25.) The preaching of repentance by Jesus after the voice of the Baptist was stifled; His call of Simon and Andrew, James and John, from their nets, with the promise that He would make them "fishers of men;" and His Galilean ministry with its miracles of healing—constitute an outline of the lesson.

7. "The Beatitudes" occupied our attention in LESSON VII (Matt. 5: 1-16.) The truly "blessed" are the poor in spirit, the mourning, the meek, the spiritually-famished, the merciful, the pure in heart, the peace-makers, the persecuted. Especially were the persecuted for Christ's sake pronounced "blessed." The disciples were called the "salt of the earth," and "the light of the world."

8. In LESSON VIII (Matt. 5: 17-26) our topic was, "Jesus and the Law." Not to destroy the Law, but to fulfill it, did Jesus come. To break, or to teach men to break, one of the least of the commandments would entitle one to be called "least in the kingdom of heaven." None could enter that kingdom whose righteousness did not "exceed" that of the scribes and Pharisees. Not murder merely, but the anger that leads to murder, is condemned. Breaches of brotherly love must be healed at once. The gift must not be offered on the altar until "love and charity" is established.

9. LESSON IX (Matt. 6: 1-15) taught us

"Piety without Display." We are to shun notoriety in almsgiving—not "sound a trumpet" as the hypocrites do, whose sole object is to be "seen of men." The "left hand" must not know what "the right hand doeth." He that "seeth in secret" will know and reward. Ostentation in prayer is to be avoided; the shut "closet" is to be preferred. Senseless "repetitions" and "much speaking" will avail naught with Him who knows what we need before we ask. The lesson closed with the Lord's Prayer.

10. "Trust in our Heavenly Father" was the topic of LESSON X (Matt. 6: 24-34.) Two masters—God and Mammon, for example—cannot be served at the same time. Undue anxiety about what we shall eat, or drink, or wear, is forbidden. The birds who neither sow or reap are fed; the lilies which toil not are clothed with a glory surpassing that of Solomon; are not the disciples better than these? It is heathenish to distrust the Father's care. First "seek the kingdom of God and His righteousness," and all requisite needs will be "added." Trouble must not be borrowed for the morrow. Sufficient for each day are its own evils.

11. In LESSON XI (Matt. 7: 1-12) "Golden Precepts" occupied us. Judging others is to be avoided, lest we in turn be judged. To offer to clear our brother's vision of the tiny "mote," while we ignore the "beam" that obscures our own perceptions, is a piece of hypocrisy. We must not lavish our precious things upon the unworthy; holy meats must not be offered to dogs, nor pearls of truth to swine. For wisdom we must "ask," "seek," "knock." No earthly parent will mock his son by giving him a "stone" when he asks for "bread;" much more will the Heavenly Father give good gifts to them that ask Him. The Law and the Prophets may be summed up in the Golden Rule.

12. "Solemn Warnings" occupied our attention in LESSON XII (Matt. 7: 13-29.) False prophets were warned against; they would be detected by their "fruits." Not to say, "Lord, Lord," will secure an entrance into the heavenly kingdom, but to do the Father's will. We will preach, cast out devils, work miracles, and yet, for lack of vital piety, be "workers of iniquity." The hearer and doer of Christ's sayings is like the rock-founded house; the hearer and non-doer resembles one who builds on sand and goes to ruin in the first tempest.

The Founder of Methodism.

Cradled in the modest home at Epworth rectory, was the infant life whose manhood was to be so far reaching in its influence; while yet a babe he was almost miraculously saved from a burning house, this impressed his earnestly pious mother with the thought that in this tiny life lay the germ of something truly good and great, from this time he became her especial care, receiving almost his entire early training and education from her.

Doubtless to the influence of this gentle christian lady and in answer to her prayers, this "brand plucked from the burning" owes much of his efficiency and intense spirituality in later years. All through her life "mother" was his close friend and adviser, and nobly was she fitted for the position. Admitted to communion at the age of eight years while yet a youth he was convinced that although he strenuously endeavored to keep the law and was eminent in learning and good works he yet lacked something ere he measured up to the true standard of Godliness, this lack was after long seeking supplied by that living present assuring faith in Christ "which works by love and purifies the heart." In these early years he asserts I cannot be too happy and consequently not too holy, after this pattern his whole life was modeled.

At college he applied himself diligently to study. Greek was his favorite in the languages; Natural History his delight; he also gave much time to Anatomy and Medicine. He strongly advocated an educated ministry; enjoined upon his clergy the distribution of good books, and became himself a pioneer in the writing and distribution of tracts. Of his long life sixty five years were spent in the ministry, more than fifty of these in the itineracy where his astonishing labors quite overshadow the work of our busiest itinerant at this day, his average being frequently two services each day during the year, mean-

time filling up the intervals with exhortations, readings, writings and making pastoral visits, traveling not infrequently from four to five thousand miles during the year, almost wholly in the saddle.

His long and healthful life filled with such continuous labor is due in some measure to his abstemious and regular habits, to his always having sleep at command, and why should he not for, "He did nothing through the day
Which from the night could drive his peace away."

Yet perhaps a more potent cause than either of these was the power of God strengthening and fitting him for the work to which He had called him. Among the poor and lowly, in prisons and mining districts he labored earnestly and with great success; many an angry mob of persecutors did he face yet his firm gentle and loving disposition usually succeeded in pacifying them and disarming their threatening intentions. What a picture it must have presented to see this man small in stature, with gentle cast of countenance coming with firm step into the midst of these enraged crowds. From his position he was of necessity frequently involved in controversy yet he kept his temper replying like a scholar, a gentleman and a christian. Fond of learning pleasant, affable, sociable, well bred, he would fain have given more time to study and society, yet so methodical were his habits that he always hastened to his appointments or began his journey at the precise time.

Neat and plain in personal appearance in the pulpit he was graceful and easy, his action calm and natural yet pleasing and expressive, his voice not loud but clear and manly, his style neat simple and perspicuous, admirably adapted to the capacity of his hearers; "his discourse did not drop from his lips but was the result of careful and prayerful preparation, a firm believer as he phrased it in "an old book called the Bible" his sermons although never long always savored of the good word of life. Never perhaps since Apostolic days has minister lived who had such power over his hearers.

A voluminous writer, although not like his brothers in gentle poetic melody, yet his writings compared favorably with the best of his time; beside his many original works he abridged a number of books from other writers; his writings found ready sale so that wealth might have been his but for his liberality which knew no limit save an empty purse, he thus made as he desired his hands his executors. At four score he records his "eye not dim nor his natural force abated," a few years later the infirmities of age begin to steal over him, yet he still endeavors to be about his life work. His continual prayer "Lord let me not live to be useless" is granted, he sinks by slow decay until "The weary wheels of life stand still at length." His last sermon was delivered but a few days before his death which occurred in his eighty eighth year.

The faith which had so long guided his steps made his last hours triumphant his heart was busy with that which had been the one business of his life to its latest consciousness; in those moments pleading no merit of his own but exclaiming:

"I the chief of sinners am
But Jesus died for me."

His long, pure, holy life beams down upon us through the long vista of years an example worthy to encourage us to be followers of that blessed master who led him from victory to victory and from conquering to conquest, was his refuge in death's hour and his sure hope of Eternal Glory after the toils of life's battles.

M. ALICE BROWN.

A Millionaire's Secret.

It is said when A. T. Stewart, of New York, was a poor and obscure man, he once advertised for an errand boy, and from the scores of applicants made his choice upon the spot, without doubt or

hesitation. And it is further said, the choice was fortunate; that as the boy grew up he was advanced step by step, until he became partner, life-long friend of Mr. Stewart, and a millionaire.

Once he asked Mr. Stewart why he selected him.

"Because you left the doors as you found them," was the instant answer.

The man had thought of many reasons, never of the right one.

Now although it would not do to promise that every girl and boy who follows the errand boy's example will become a millionaire, it is perfectly safe to say they will achieve success in whatever they undertake; for see what is implied in the comparatively insignificant act of leaving a door as you find it: Observation, thoughtfulness, unselfishness, energy and good-breeding.

Notice, Polly, and do not forget, Jack, the next time you rush into the house, leaving the street door ajar, and that of the sitting-room wide open, so the cold air makes your mother shiver and the baby cough, how instantly you will say when remonstrated with, "Oh! I didn't see they were shut."

And as no family could live together a month unless somebody made a martyr of himself or herself, for the good of the others, see when grand-mother says, "Jack! or O Polly! don't you see James or Dolly are always putting down their work to look after the doors you neglect," how quickly you will reply: "Why, are they? I didn't know it. Didn't see, didn't know!"

If you mean to be a millionaire you must see, must know.

And as for "thoughtfulness," a butlerly could not be so heedless as to fail to understand if people are sewing, reading, writing or entertaining visitors, they will arrange the room as comfortably as possible for themselves. How delightful it must be for your mother when she has carefully shut every door, placed old Madame Greene, who has a very lame shoulder and very severe ideas as to the behavior of young folks, out of even a suspicion of a draught, to have you dash in like a whirlwind, set every loose thing flying, leave every entrance wide open, and shout as you tear up the stairs, "Oh! I didn't think."

Oh, but you will have to think, before you find the purse of Fortunatus, I can tell you.

Perhaps "unselfishness" is conspicuous by its absence from the characters of most millionaires; but it is prominent in those who make the truest success of life, and a self-seeking, self-loving boy or girl, never will develop into an Abraham Lincoln, or a Dorothea Dix. Anp both self-seeking and self-loving are you, Jack and Polly, when you fly into the carefully darkened dining-room for a drink of water, leaving great cracks in the door where the flies follow, for you not only undo all your mother's care and work, but you render the whole family uncomfortable. And when by alternate bangs and slams you disturb cook's elaborate arrangements of cellar and basement entrances, you bring not only discomfort but even suffering into the house; and what does it matter after the cook has "left" that you never meant anything?

The "energy" lies in the conquest of self which leaving doors as you find them implies. Perhaps not only Polly and Jack, but many older people, honestly dislike all arrangements of doors excepting those they make them themselves; but that has nothing to do with the question. The persons before you in a room have the right of possession, and your duty is to see that they enjoy it.

The "good breeding" shows itself in doing as you would be done by in this matter; doing it instantly, pleasantly, gracefully; doing it, not because you hope to be a millionaire, or gain praise and notice, but because you are observing, thoughtful, unselfish and of a breed-

ing Sir Phillip Sidney might equal but never excel.—Annie Sawyer Downs, in *Wide Awake*.

Sleep Off A Headache.

A scientific writer says: "Sleep, if taken at the right moment, will prevent an attack of nervous headache. If the subjects of such headaches will watch the symptoms of its coming, they can notice that it begins with a feeling of weariness or heaviness. This is the time that a sleep of an hour, or even two, as nature guides, will effectually prevent the headache. If not taken just then, it will be too late, for after the attack is fairly under way, it is impossible to get sleep until far into the night, perhaps. It is so common in these days for doctors to forbid having their patients waked to take medicine, if they are asleep when the hour comes round, that the people have learned the lesson pretty well, and they generally know that sleep is better for the sick than medicine. But it is not well known that sleep is a wonderful preventive of disease—better than tonic regulators and stimulants.

A presiding elder was holding a a quarterly meeting on a certain charge in the country during the haying. One of his official brethren suggested to him that he hold the Quarterly Conference on Sunday, as the farmers were so busy they could not spare the time on a week day. The presiding elder reminded the brother that that would be doing business on the Lord's Day, but that he would meet them at any hour they might designate Monday morning, *Four o'clock, a. m.*, was named. That hour was fixed, and the next morning the presiding elder rang the church bell, summoning the official board together at the given hour. It is unnecessary to say, that the principle and promptness exemplified increased and intensified the respect of those farmers for their presiding elder.—*Buffalo Christian Advocate*.

Don't Jest With The Bible.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response. Surprised and deeply pained, he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the Church-roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.—*Life Boat*.

Proportionate Giving.

The members of a large business firm in New York seriously attribute their success to the long-standing rule of giving year by year "as God prospered them." Such cases are not infrequent. There are many of which the world never hears. A divine law is involved in the matter; that law provides increase to him that scattereth; God will certainly bless those who recognize that they have nothing which He did not give them. This kind of giving is good for those who prosper, whether greatly or not. "All things come of thee, O Lord, and of thine own have we given thee."—*Living Church*.

A good definition of self-denial is given editorially in last week's *Christian Advocate*. "It is simply to subdue those irregular tendencies of our nature which war against the reign of Christ in the soul, whether they would lead to selfishness in relation to others, or to direct disobedience to Christ."

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Corrections.

Brother Otis writes us from Elkton of two typographical errors in his article on "The Bishopries," on the fifth page of last week's *Peninsula Methodist*. At the end of the 13th line, "absolute" should have been *obsolete*; and in the last line of the column, the word "perhaps" should have had an initial capital preceded by a period, or, as we boys used to say, a dot.

We rely upon the intelligence of our readers to adjust all misplaced letters on the editorial page, except in a few cases, where our help seems needed. The age of the late Lewis H. Cole, should have been 54, not "44;" this was a slip of the pen editorial. Another error in the same note is the substitution of the word "end," for the word, God, in second line of the third column. In the Ocean Grove letter, the name of the pastor of St. Paul's, should have been Belting, instead of "Betting;" and in the eleventh line of the fourth column, the substitution of "but" for *not*, seriously obscures the thought.

Items! News! Locals!

Watchmen, what of the night? Brethren beloved, our people, *your* people, the eight thousand or more readers of the *Peninsula Methodist*, turn with eager interest to the fifth page of each issue for intelligence from the battle field. Are you so busy, in so thick a fight that you can't find time to send even a hasty dispatch? Never made so big a blunder as to suppose you are blowing your own trumpet, when you are reporting what God is doing through your earnest labors; and if any body else makes a bigger blunder by charging you with such folly, just don't mind it, but "with well-doing put to silence the ignorance of foolish men." We want news of the churches from every charge and from every district. The itineraries of our Presiding Elders, as they have appeared, have been read with pleasure, and items respecting pastors and their charges, are always scanned with sympathetic interest. The *Peninsula Methodist*, serving the cause at less than two cents a week, can't afford to subsidize a corps of reporters, so that it must depend upon those who appreciate its work, for original supplies of church news. We are grateful to those of our friends who have done so well in this matter, and in the name of our readers tender them our thanks. While they shall not weary in well-doing, we hope others who have for any cause refrained from co-operating, will promptly respond to our appeal, and send on the news items from week to week. As before stated more than ever, every contributor's wishes will be respected when made known as to the appearance of his name.

Philadelphia Preachers' Meeting.

The status of Bishop Taylor, is a question which looms up with steadily

increasing interest, as the people come to appreciate the great wrong that is done this faithful and self-sacrificing servant of the church, by the refusal of the Book Committee to provide for him, as for the other bishops, in the Episcopal Fund, and as they learn more and more of his marvelous achievements, in his grand advance into the heart of the Dark Continent.

The debate on this live topic has been able and animated, in this, as in other ministerial meetings. We had the pleasure last Monday, of hearing Rev. Samuel Barnes, of Nineteenth street, read a carefully prepared essay, in which he aimed to show that a "Missionary Bishop" was something very different from a "general superintendent." Dr. Neely followed in some very interesting remarks, showing of what vast range and high dignity, were the Episcopal prerogatives of Bishop Taylor, making him at least the peer of the other bishops of the Methodist Episcopal Church. Drs. Morrow and Paxson interjected a few words. The venerable John S. Porter, D. D., who was a member of the General Conference in 1856, when this radical change in our Third Restrictive Rule providing for the appointment of a Missionary Bishop, was adopted by a two-thirds vote, and then referred to the Annual Conference for their concurrence, gave some interesting reminiscences. As to Bishop Taylor and his work, Dr. Porter said he was a most worthy man, a wonderful man, and his work in Africa a most wonderful work, making an epoch in the history of our church.

Prof. C. J. Little of Syracuse University was invited to speak. In a few words on the status question, he said it seemed to him very much like asking if a bishop was a bishop. "No one of any sense denies that whatever else he is, William Taylor is a bishop." This statement bears rather heavily upon the good brethren of the Book Committee and their confederates, whose only possible justification is in such a denial.

In view of the position to be accorded our Missionary Bishop in the next General Conference, a reminiscence of our lamented Bishop Simpson, as given to Prof. Little, and stated by him in this meeting, is very interesting.

The venerable senior bishop is reported as expressing his judgment, that Bishop Taylor ought to be invited to preside over the General Conference. If this had been done, possibly the Book Committee might have been able to see that he was one of "the effective bishops," the Discipline might have been graced with his name, "the noblest Roman of them all," and all this discussion on ecclesiastical law, and precedent might have been prevented. Oh! that our fore-sight were more nearly as good and clear as our aftersight!

Prof. Little gave a most glowing report of the singularly prosperous year that Syracuse University had just passed through. One of its worthy trustees had furnished it with an observatory, regardless of cost; the Library of the Prof., Ranke 60,000 bound volumes, besides many valuable pamphlets, has been secured, and a fire-proof building for its reception; the Cruse Ladies Hall, to exceed any thing of the kind now to be found in the State, will be soon erected. One third of the 450 students are females.

Syracuse is a city of 80,000 inhabitants, many of them of great wealth, and in hearty sympathy with the University.

The Great Celebration.

The secular papers have given so full reports of everything connected with the Centennial of the National Constitution, as celebrated last week in Philadelphia, that there seems little occasion for us to do more than to place before our readers a few of the more salient points that are worthy of special mention. Half a million tickets to Phila-

delphia were sold during the week, and in all the crowds that thronged the street the most admirable order prevailed and few if any serious accidents occurred. The city was of course dressed in its gayest holiday attire, and many unique and elaborately executed designs to remind us of the ways and works of the long ago added much to the effect of the display.

The President of the United States and his wife, members of his Cabinet, Justice Miller of the Supreme Court, General Sheridan, and many other distinguished persons, representing all departments of National and State and municipal government, were present to participate in commemorating the completion of a hundred years of national progress, under the Constitution our fathers framed in 1787.

Of the industrial display in the procession, Thursday the 15th, we give an editorial comment from the *Public Ledger*:

The whole of the vast column was brought into one mass on three or four miles of a broad thoroughfare, furnishing long and unobstructed vistas for two miles north and two miles south. Every one who had the opportunity to take a good look along Broad street from a point that gave him a view over a mile or half a mile of the length of the column, will understand what is meant by the grand effects of mass in the procession itself, and in the scores of thousands of spectators rising from those packed on foot upon the pavements up through the tiers on tiers of the amphitheatre platforms to the upper windows and roofs. Nearly half of the million of the city's population were there as the background of framing to the picture, and along it to the far distance were the innumerable ensigns and banners, the infinite variety of devices in bunting, in raw material and the manufactured product, rising above the ranks of the participants, with the dome, and spires, and minarets, and vanes, and furnaces, and workshops, and castles, and grottos, and masts, and houses, and factories, and railway trains, and implements, and machinery on the "floats"—standing out in the open—bewildering, perhaps, in their numbers, but beautiful and impressive in their combination. This gave inexpressible grandeur to the demonstration, entirely apart from the play of bright colors and the richness of many of the appointments.

As to the suggestive contrasts between "how they did it" then and "how we do it now." In type-making, the slow hand-mould, the swift casting machine; the hand press, printing 240 sheets an hour, the perfecting press, printing 50,000; the pack mule, making the journey to Pittsburg in 20 days, the railway train in nine hours; and the numerous others exhibited in the line. Perhaps the most significant, thing in this relation was the detachment of wild or "blanket" Indians on one of the floats—not "dressed-up," artificial Indians, but the real savages, and the other detachments from Carlisle School, of educated Indians, at their school desks or cyphering at the blackboard, and others marching in military platoons in their neat uniforms, the only weapons in their hands being their books and slates.

The demonstration was a magnificent success, grand in its proportions, brilliant in its spectacular part, suggestive, significant and highly instructive in what was exhibited, alone and by contrast, and valuable in upholding the dignity of labor.

Friday was devoted to a grand military display under command of Lieut. General Sheridan including a review of troops from the old thirteen states, headed by their respective governors.

Saturday, the 17th, as the Anniversary day, was devoted to special commemoration services in Independence square. After an opening chorus by school children, Rt. Rev. H. C. Potter,

Bishop of the Protestant Episcopal Church in New York, in purple cassock and black gown, with his collegiate hood and cap, offered prayer, and at its conclusion, "His Eminence," James, Cardinal Gibbons attended by the Arch-Bishops of Baltimore, Philadelphia, and New York, the Bishops of Cleveland, Trenton, and Richmond, and six other clergymen were escorted to a seat upon the platform, beside Bishop Porter. After another hymn by the children, Hon. J. A. Kasson, president of the Centennial Commission made a brief speech of welcome; another song, and the President of the United States arose to take the chair as presiding officer of the meeting, delivered a short address expressing his pleasure in participating in these impressive ceremonies, his admiration for the Constitution, and his faith in the sentiment of the royal Psalmist, "except the Lord build the house, they labor in vain that build it," applying it to our political building.

Upon President Cleveland's right were seated ex-President R. B. Hayes, Mrs. Cleveland and Secretary Bayard; on his left, the venerable ex-Vice-President, Hannibal Hamlin, General Sheridan, and Senator Ewatts. In this group there were also Senator Ingalls, acting Vice-President of the United States, Mr. Miller, senior Justice of the U. S. Supreme Court, Chief Justice Waite, Governor Beaver, and Mayor Fidler.

After another song the Memorial Oration was delivered by Justice Miller, an able historic resume of the work of the Constitutional Convention, that was completed Sept. 17th, 1787, and submitted to Congress for ratification and adoption by the several states.

After Dr. Holmes new version of Hail Columbia had been sung by the children the closing prayer was offered by Cardinal Gibbons, and the exercises ended with the Star Spangled Banner and the Benediction.

The social attentions shown the distinguished visitors were most cordial, and elaborate, of course President Cleveland with his wife was the centre of attraction, and to him was tendered every possible tribute of respect and honor, as the head of the nation.

A Sunday in Philadelphia.

September 18th was a charming day, air salubrious, temperature delicious, sky cloudless. The Quaker city, that like modern disciples of plain George Fox, is not averse to decreasing other attire than that of sombre hue, as occasion may demand, was still gayly dressed in the tri-colored insignia of national achievement. Only a small part of the hundreds of thousands who had flocked to the city, to join in the great celebration, the past week remained over Sunday, and the contrast between the rush, and stir of these recent days and the delicious calm and quiet of this holy day, was most impressive. As we wended our way to Grace M. E. Church along Broad street, that magnificent city highway and promenade with arnate piles of brick, brownstone marble and granite on either hand, the costly abodes of the wealthy, or the stately temples erected for the worship of the true God, our thoughts were busy. We felt profoundly gratified, not only for national peace and prosperity, as illustrated in our history of more than a century past, but for the progress and influence of our holy Christianity in our own land as well as in other lands. Though sin and wickedness abound, religion and its priceless fruits do much more abound. Though street cars and other means of public travel are not at rest, and some lines of business are pursued on the Lord's day, yet to a large extent, and in a most important sense, our people "remember the Sabbath day, to keep it holy." Not indeed in the highest sense, nor as universally as is desirable for the best interests of the community, but still as a *separate* day, to multitudes a day of sacred rest, to almost all a day of rest

from week-day toil. May the divine leader work until the entire mass of humanity is lifted into a blessed realization of the beneficent purpose of the Sabbath, as declared by our Lord when he said, "the Sabbath was made for man." As yet our brethren of Grace have only their chapel completed; but this a beautiful two-story structure of white marble, worthy of a more imposing cognomen, and presaging a grand consummation.

Rev. R. W. Humphries is pastor, and finishes his third year in this charge, with the ensuing Conference. It is understood, that the brethren of Broad street are to have his services next, provided the presiding bishop sees fit to so "fix" his appointment. Rev. W. C. North, of the Irish, Wesleyan Conference, ordained in the same class with Rev. Dr. Morrow, of the Philadelphia Conference, preached for the pastor, and gave us a plain, and earnest discourse in conversational style, on the words, "and we know that all things work together for good, to them that love God," Rom. 8:28. In this service the first scripture lesson was read responsively. The congregation about filled the audience room, while the choir, and a-half dozen others occupied the galleries. It is exceptional we think in most of the churches to have the galleries filled.

At night we went to hear Rev. H. A. Cleveland, D. D., who is in his first year at Fifth street. This church has an amphitheatrical audience room, with a rear gallery, the floor rising at a considerable angle from the pulpit front. The congregation, about half as many as might be comfortably seated in the room, was made up largely of young people, and those not yet in middle life, apparently intelligent, wide-awake, interested, and inquiring listeners. As in the morning, so in this evening service, the overshadowing influence of the great Centennial celebration colored the preachers thinking; and Dr. Cleveland, taking for his text the words, "the people that do know their God shall be strong, and do exploits." Daniel 11:32, discussed most eloquently and philosophically for an hour on the relation of the knowledge of God, to great achievements by either the individual, or the State. It was a beautiful and brilliant oration, in harmony with the patriotic spirit of the hour.

Rev. Marshall W. Taylor, D. D., Editor of the *South Western Christian Advocate*, was born of free parents in Lexington, Ky., July 1st, 1846, and died in Louisville in the same state, Sept. 12, 1887. He was converted in childhood and united with the church in his 17 year. He attended school in Louisville, and also in Ohio and Indiana. He was licensed to preach in 1869, and three years after entered the Lexington Conference. Besides his several pastorates he was presiding elder for a time, was a lay delegate to the General Conference of 1872 and a ministerial delegate in 1884. In 1880, he was our fraternal delegate to the A. M. E. Church, and in 1881, was one of our delegates to the Ecumenical Conference in London. At the last General Conference. Dr. Taylor was nominated as Missionary Bishop for Africa but withdrew his name on account of his health. The *Western Christian Advocate* says: "Dr. Taylor was a young man with firm powers as a pulpit orator, and his prospects for a life of usefulness were very bright. He was perhaps better known to the church than any other man of his race, and his early demise will cause wide and profound regret."

Dr. A. G. Haygood recently sent inquiries as to the condition of the Negroes, to 300 representative men in Southern States, and received 236 replies. Of these 229 stated that colored parents, as a rule, are interested in the education of their children, and even make sacrifices to secure instruction for them, and 195 stated that the schools for colored children are improving in quality.

Conference News.

The Bishop Malalian Methodist Episcopal Church at Parkley Virginia. Rev. W. K. Galloway pastor. will be dedicated Sabbath October 30th 1887. Rev. T. E. Martindale, will preach the dedication sermon. Rev. J. S. Willis has also been invited to preach and Presiding Elder Davis will be present to assist in the services.

The meeting on Smith's Island of which Brother Davis wrote week before last, closed Sept 6th with 79 conversions and the church greatly quickened. The pastor Rev. W. L. P. Bowen, had no ministerial help during the last week but was made to rejoice in a harvest of 28 souls.

Brothers Connelley, Davis and Galloway, will commence a week's meeting in the Tabernacle at New Church, Va., next Sabbath Sept 25.

Rev. E. L. Hubbard Ph. D. pastor of New Castle M. E. Church will lecture in the Red Lion M. E. Church on Wednesday evening Sept. 23.

The second Quarterly Meeting of the Woman's Foreign Missionary Society, was held in Union church Thursday afternoon Sept. 15th. The attendance was unusually large, and the meeting a very profitable one. Mrs. E. B. Stevens was present; and addressed the meeting. Having been in the northwest for the past three months, engaged in special work for this society, we gathered from her address the following interesting facts. More than one hundred meetings attended—nearly one thousand new members secured, and the meeting increased by hundreds of dollars. May the life and health of this dear woman be spared many years to do faithful work for the master. Mrs. W. L. S. Murray was made a life member of the society by the payment of Twenty dollars contributed by the various churches of our city. Mrs. Adam Stengle was elected delegate and Mrs. Annie Irwin alternate, to attend the Philadelphia branch meeting to be held in Lancaster, Pa. October 5, 6 and 7.

C. CLINTONIA BROWNE,
Recording Secretary.

The plan of the third quarter as published in this issue for the Wilmington District has the dates reversed, for instance Bethel (or Chester) reads, preaching Sep. 26th, 9 a. m., Quarterly Conference Sep. 25th, 7.30 p. m., reverse the dates and it corrects the mistake, preaching at Bethel Sep. 25th, (Sunday) 7.30 p. m. Quarterly Conference Sep. 26th, (Monday) 9 a. m. The correction will be made in next issue.

One of the greatest religious revivals ever known on these shores is being conducted at St. Peter's Methodist church by Rev. Mr. Mace. Our new pastor is truly a man of God and much beloved by his large congregation. Old and hardened sinners yield to his earnest appeal.—*Somerset Herald.*

A village camp-meeting will be held in the Snow Hill M. E. Church, beginning Sunday-Sept. 25th. Revs. S. N. Pilchard, T. E. Martindale, A. S. Mowbray, and others will assist the pastor.

Mrs. Anna Derrickson, wife of Rev. E. S. Derrickson, of Newark, Md., has been very ill, but at the last accounts was better, and hopes are now entertained of her recovery. In a recent visit to her bedside, Rev. R. W. Todd, found sister Derrickson triumphing in the Lord, and calmly awaiting his will. May the Master spare her useful and promising life.

The revival at Union Church, on Blackbird charge, G. S. Conaway, pastor, still continues, with conversions nightly.

A surprise party was given the Rev. N. M. Browne on Friday of last week at which the pastors of the M. E. churches of this city were present. They partook of a bountiful entertainment, and it was a season of good cheer. The Rev. Brother Browne was congratulated on his fiftieth birthday, and wishes expressed that his years might be many and bright, and his good wife congratulated on their happiness, and wished that her life might be long spared to fulfill her useful sphere, and cheer the companion of her way. The scene was one of mutual enjoyment, and when the company parted they were all the better for the having been present.

Rev. L. C. Andrew left on Thursday for New Brunswick, New Jersey, where he expects to make his residence hereafter. His many friends in this vicinity greatly regret his departure from their midst.—*Federalburg Courier.*

A camp-meeting was begun in St. Paul's Grove, near Vienna, last Sunday, Sept. 18th, in charge of Rev. T. E. Burley, the pastor, and Rev. Mr. Arnold, Presiding Elder.

The preacher's meeting of this city resumed its sessions in the Asbury M. E. Church—last Monday, after two months vacation when Rev. R. C. Jones, pastor of Mt. Salem charge read an interesting paper on the finding of the mummies of the Pharaoh of Egypt.

The Ladies Aid Society of the Berlin M. E. Church have refurbished the parlor by putting in a new hair cloth suite, a new carpet, and window shades besides putting new oil cloth on the hall floor.

Rev. G. W. Wilcox, of Berlin, Md., received a severe pounding Friday evening, Sept. 9th. Mr. Wilcox and wife had been spending the evening at the home of Mr. E. S. Furbush. Upon returning, they heard a noise about their front door, as if some one was trying to enter. At the front gate they discovered a large number of the members and friends of the M. E. Church waiting anxiously to get into the house and unload themselves of their burdens. The large centre table was soon filled to its utmost capacity and the guests seated. The merry visitors, spent the evening singing and playing, and all had a good time. After prayer by the Pastor, the visitors disperse with words of good cheer, leaving the Pastor and family none the less cheerful for their pounding.—*Democratic Messenger.*

Hart's Chapel, Elk Neck Circuit, seems to be renewing its youth under the pastorate of Rev. E. H. Miller. The congregation on Sunday last was very large. It being Sacramental occasion, there were more Communicants than for many years.

The corner stone of the John Wesley M. E. Church, Mt. Vernon charge, Salisbury District, will be laid, Sept. 29th. Rev. T. E. Martindale will deliver an address and lay the corner stone. Rev. T. O. Ayres, P. E., and other ministers will be present, to take part in the services. Service to begin at 2.30 p. m. The ladies will prepare a nice supper for the occasion. The public are invited to attend. The church is a frame structure, 34 x 56, and will be surmounted by a tower.

On Friday evening Sept. 2nd, Rev. G. W. Wilcox, pastor of Berlin charge, and family on returning from the residence of Mr. E. S. Furbush, found the parsonage occupied by the members and friends of his church. The was spent in singing and social enjoyment, and after prayer by the pastor the friends dispersed to their homes leaving many tokens of their esteem, which was duly appreciated by pastor and family.

Explanation.

I feel it a duty, which has been delayed, and unprompted by any one, to remove a probable wrong impression, to write the following explanation. Our Ex-Presiding Elder Hill, in reporting the missionary contributions of the charges of his district, read from his manuscript report, which I find is so printed in the published minutes, "Madeley in 1884 nothing; in 1887 \$30.00." These three years embrace the full term of my pastorate in the charge, with an increase of the collection for missions each year. Previous to my pastorate the sums contributed by Madeley to the various benevolent objects were included in the reports of Grace Church, Madeley being a mission of Grace. But I thought it due to the people of Madeley that their contributions be credited to them; that Madeley, although a mission of Grace, was a separate pastoral charge. And at my request, which met with the Presiding Elder's approval, as well as that of the Bishop, a Quarterly Meeting Conference was organized for Madeley, Bro. O'Brien, my immediate predecessor, was diligent and successful in his work, and attended to the collections, which were reported as above stated. Yet the report of the Presiding Elder, so far as the record of the minutes was concerned, which was his guide, was correct.

B. F. PRICE.

Letter from Deals Island, Md.

The revival meetings at Vetra's store gave promise of good results, several were converted, and penitents were at the altar; when the meetings were suddenly brought to an end, by the illness of our pastor, Rev. B. C. Warren. He was stricken down with that fearful disease, diphtheria. His family were absent on a visit to friends at the time, yet the pastor lacked not for attention; his friends staid by his couch day and night, administering to every want. At one time the brother, believed himself to be near death's door, yet he was perfectly at peace with God, and gave his friends to understand

that he was ready to go to the divine Father. His attending physician, Dr. J. Zach. Taylor paid strict attention to his patient, and was able under God to relieve him of diphtheria; when congestion of the lungs set in; but this trouble was soon removed. Bro. Warren is now able to take some exercise, and expects to leave on the 12th. for a vacation of two weeks.

Yours, etc.,

QUIZBY.

Sept. 10th, '87.

Letter from St. Michael's, Md.

MR. EDITOR:—Sunday the 14th inst., the Sunday School-room of the M. E. Church here, which had been closed for eight weeks, for alterations and improvements, was reopened with appropriate exercises.

The Board of Trustees had placed the whole matter in the hands of the Superintendent, Mr. H. C. Hodson, who was heartily sustained by his staunch friends in the church; the pastor, Rev. Wm. B. Walton, skillfully paving the way for the radical changes proposed.

The partitions, separating the class-rooms from the Sunday School-room were removed, and partitions of adjustable glass sashes put in their place; making the class-rooms available for school purposes as well as for class-meetings. These rooms were remodeled and beautified with paneled ceilings, and with the walls tastefully frescoed, nearly three hundred yards of handsome carpet were fitted to the floors, and the old benches, superseded by settees of a modern pattern, with chairs for the teachers. On the Superintendent's platform is a neat desk, mounted with the Bible-board used in the old church on St. Mary's Square, behind which the sainted Bishop Scott used to stand, more than a half-century ago. This piece of cherry wood is valued as a relic of the olden times. A finely finished chapel organ takes the place of the old instrument, that has done service in past years.

For the morning service at the re-opening, Rev. J. Heston Willey, of Milford, Del., one of the former "boys" of the school, was selected, and Maj. Wm. E. Stewart, of Easton, Md., for the afternoon. Notwithstanding unfavorable weather, a fair congregation assembled in the church in the morning. The address of Mr. Willey was masterly, in matter and manner, and was listened to with the closest attention. His text was, "now is come the judgment of this world."

The latter part of the address was given to personal reminiscences, the speaker having been a member of the school from his earliest boyhood; and many of these incidents were of thrilling interest to the audience.

At the close of the address an effort was made to raise the balance due on the improvements. The whole cost was \$854.38; of this sum, "Cheerful Helpers," a band of youthful workers connected with the church, had already paid \$142.50, and the school had paid \$237.12 more; leaving \$474.76 yet to be secured. The bulk of this amount was subscribed in a short time. At 2 p. m. the school, with a host of friends, assembled for the first time in their new quarters. After the usual opening services, Maj. Stewart was introduced, and delivered a stirring address; his manner and declarations showing how profoundly he believed in the cardinal doctrines of our church, and the incalculable benefits resulting from Sabbath School work. After this speech Rev. Mr. Willey gave some additional interesting reminiscences of his school-boy days. As the result of the day's efforts the entire amount required was subscribed except \$45.17. This balance was decreased on Monday, by contributions from friends who were not present on Sunday. Thus our Sunday School with its admirable outfit, starts anew in the Master's work, with little, if any, indebtedness; and with sincere gratitude to the great Giver of all good, for the success of this enterprise.

Letter from Linwood.

DEAR BRO. THOMAS:—I want to take you out on a cruise, if you have time. A drive of 35 miles, and 3 miles of sailing, bring us to Lower Hooper's Island. Thence by canoe 3 miles across Honga River to Craps, to meet our Elder, the Rev. J. A. B. Wilson, and back again with him. At 8 o'clock on the 8th, he preached on the Island; then by canoe to Middle Hooper's Island, at Old Centennial, preached again at 11 o'clock; then 5 miles drive and a ferry to Mt. Zion; Upper Hooper's Island; preached at 3 o'clock; then by canoe to Barren Island, preached at 7.30; back again, and 3 miles drive to Old Asbury, Meekin's Neck, on the 9th, at 3 p. m.; in the meantime visiting, then 6 miles drive to St. John's for 7.30 p. m. On the 10th, at 10 a. m., at Old Bethesda having stopped for the night at Bro. Levin J. Spicer's, 5 miles drive; then to Taylor's Island, 5 miles for Quarterly Conference, at

3 also preaching, and preaching at night, also lovefeast at 9, and preaching at 10 on Sunday morning; then 15 miles to Wesley Church, Crapo charge, for preaching at 3 o'clock; preaching again on same circuit at 7.30, and three times on Monday, and 3 Quarterly Conferences, the last one at Church Creek, on Monday night. Now we'll give you time to catch your breath until next time. Bro. Wilson seems never to get tired. The Lord is with him, helping him to do a great work. G. F. H.

ITEMS.

In the opinion of at least one Roman Catholic Church, pugilism is a high-toned sport. A sparring exhibition between the famous prize-fighter, John L. Sullivan, and one Steve Taylor was recently given at the Nantucket Beach rink, the proceeds of which were to be applied toward the building of a new Roman Catholic church. About \$1,500 were realized. Many ladies were present, and the entertainment seems to have been regarded as religiously helpful as a bull-fight is in Spain.—*Western Christian Advocate.*

The Hudson River steamers have begun the impressive custom of tolling their bells as they pass the tomb of General Grant. The idea was suggested to the company by a letter from a passenger, who referred to the usage on the Potomac in passing Mt. Vernon.

We reiterate it, revivalists and evangelists who are not pastors should be amenable to Annual Conference authority. The very best and most successful special workers should be appointed to that work.—*North-western Advocate.*

If the world is going to be saved, the time will come when pulpit drones, like other drones, will be driven out of the hive. The Lord has a great work for the Church to do, and He wants workers, and not idlers, to do it. Men who will not faithfully perform the work of the ministry should have no place in the ministry.—*Methodist Recorder.*

Mr. Frank Hamilton, brother of J. W. Hamilton, D. D., has been elected professor of ancient languages in Chattanooga University. Professor Hamilton was one of the most brilliant scholars in the late graduating class at Harvard. He had no superior as a writer and speaker, and as a scholar in English history and literature and in the classic languages. The young university is very fortunate in securing his services.—*Zion's Herald.*

Cincinnati Lay Conference.

ECCLESIASTICAL POLITICS.

The Lay Electoral Conference of the Cincinnati Conference, at its recent session in Mechanicsburg, Ohio, had its attention called to the subject of "Ecclesiastical Politics" by a series of resolutions introduced by Dr. Wm B. Davis, of Cincinnati. These resolutions elicited a spirited discussion, which resulted in their reference to a committee for investigation and report. After due consideration, the committee submitted the following report, which was adopted with but a few dissenting votes:—

WHEREAS, the matter of ecclesiastical politics in our church, and the methods used in the promotion of the personal interests of candidates for church offices, is a growing evil; and WHEREAS, we are persuaded that questionable methods have been resorted to in order to secure the election of delegates to our electoral and General Conferences, and also to secure the election of the General Conference officers; therefore be it

Resolved, 1. That we unqualifiedly condemn all such methods, and that we hereby disapprove of the election as delegates to the General Conference of any one who has resorted to such methods for the purpose of advancing his candidacy.

2. That the delegates whom we may elect to the General Conference be, and they hereby are, instructed not to cast their votes for any candidates for any of the offices which that body may be called upon to fill, who, they are convinced, have been guilty of any of the above-mentioned methods in promoting their candidacy for any of the said offices.

W. R. WARNOCK, }
WM. B. DAVIS, } Com
JOHN W. DALE, }

—*Zion's Herald.*

Rev. Hugh Montgomery, has a letter in the *Traveller* on the "outlook," from which we take a few sentences:—

The prohibition cause within a year has furnished three martyrs—Haddock, Northrup and Gambrell—each brutally murdered because of his energetic opposition to the rum power. This will intensify the zeal of every law-loving voter in this nation. The saloon has become arrogant and intolerant, and the ministers of the Son of God should make the people fully realize the peril in which they stand. It has held the worst elements in politics, and every effort to control it and keep it within bounds has shown the utter futility of any such plan. The rum traffic has too much money in it to yield obedience to any law. What we now need is lion-hearted and divinely-appointed men to enlist for the war. Let us no longer deal with erudite abstractions, or nice, hair-splitting words, or what kind of wine Noah drank or Christ made at Cana, or show how we can climb the top rail of a political fence, but let us deal plain, hard-telling blows against the vice in every form. Why should we be careless and indifferent in the presence of such vices and sins? What broad, rich streams of blessing and prosperity would gladden this commonwealth if this one bane were removed! What honor will crown those who contribute to its complete overthrow! Our wisest statesmen are abreast with the times on this subject, and are determined that this question shall not be settled by a sneer, and we are determined to expect something more from our Legislature than to shape game laws so that city sports shall not be interfered with, or how to straddle and dodge all burning questions that require some thought and courage, or how to baffle all real reforms by sham proviso or impracticable condition. The fulness of time has come when all the people of the nation should unite in one grand effort, independent of party or creed, to prohibit the liquor traffic forever.—*Traveller.*

Hon. W. E. Gladstone, in a letter declining an invitation to attend our Constitutional Centennial, places the following high estimate upon our National charter, as framed by our patriot fathers a hundred years ago. "The attractions of the invitation are enhanced to me by the circumstances that I have alone regarded that Constitution as the most remarkable work of modern times to have been produced by human intellect at one stroke so to speak, in its application to political affairs."

A State Institution.

Wilmington should feel justly proud that it has an educational institution whose reputation is rapidly extending beyond the limits of the city. Although only in its second year it has received students from Rockland, Greenville, Edge Moor, Newport, Stanton, Newark, New Castle, Delaware City, Nassau, St. Georges, and Pleasant Hill, all of Delaware; also Landenberg, Pa., and Millington, Md. Applications for catalogues have also been received from Milford, Smyrna, Bridgeville, Leipsic, Claymont, Felton, Middletown and Clayton, all of Delaware, Leeds, Md., Oxford, Media, Elk Mills, Kennett Square, Yorklyn, Coatesville, Heathville, Jefferson county, and Wellsville, York county, all of Pennsylvania, and Charlotte, North Carolina. The institution that is giving such a thorough and practical course of instruction as to merit this extensive patronage is the Wilmington Commercial College, located in the Institute Building, Eighth and Market streets. Those having young people of either sex to educate should call or write for a catalogue at once. Students are admitted at any time without any disadvantage or embarrassment, and are charged only from time of entering.

Marriages.

WROTEN—JOHNSON.—On Wroten's Island, Sept. 13th, 1887, by Rev. D. F. McFaul, James A. Wroten and Susie J. Johnson.

FRESKOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.

A Million for Missions

FOR 1887.

BY COLLECTIONS ONLY.

INDIA.—As an illustration of the Missionary spirit of the native churches of Bengal, the *Indian Methodist Times* states that the call it made for a Bengali preacher for the Bengali coolies in the Fiji Islands was responded to by ten eligible young men.

The native church in Formosa, with 1,473 communicants, has during 1886 contributed for the support of Gospel ordinances and for Missionary work the sum of \$2,143.61—more than double the sum contributed in 1885, and more than six times the sum contributed in 1882.

CHINA.—Of the 300,000,000 population of China, it is estimated that 75,000,000 are children; and only ten per cent. of the men and one per cent. of the women can read, making about 13,000,000 able to read.

JAPAN.—There is a great change regarding the position of women in Japan. Many who, a few years ago, looked with contempt on women, are now anxious to raise her to the same level as in Western nations. The desire to have girls educated has worked in favor of Christianity, since it is not considered safe to send girls to any except Christian schools. All the Mission schools for girls in Tokio are over-crowded.

ISLES OF THE SEA.—The Fiji Islands have 128,414 inhabitants. Of these, 111,743 are natives; and of these, 100,154, or more than nine tenths, are attendants at public worship. There is not an avowed heathen on the island.

PARIS.—The Mission House of the French Protestant Churches was recently opened in Paris. * * * It is an institution in which missionaries may obtain a training afforded by no other school. * * * The gathering on this occasion shows that Foreign Missions are popular among French Protestants. * * * The erection of this building is a new departure in the history of French Missions, and the influence of the dedicatory services will for a long time be felt as an inspiration. —*The Rev. J. C. Braeg.*

WILLING-WORKER CARDS.—Extract from a letter written by the superintendent of Roper Methodist Episcopal Sunday school, Dayton, O.: "You desire to know the result of the Willing-Worker Cards. We got out about 300, and on them to date (Aug. 25) we have realized about \$50. We find that most of this money is gathered from outsiders—persons who give nothing to the church or to the Missionary cause. Therefore, we think they are a good thing."

A WORD FROM A PASTOR IN ILLINOIS.—"Our assessment was \$35. We have raised \$45, over \$1 per member. The literature was very helpful. My Sunday school class of girls gave \$12 by caring for the church for three months."

THE REV. MARK GUY PEARSE quaintly introduces rare bits of logic in his story of *Mister Horn and his Friends*. This homily of Mister Horn's is worth repetition: "It was in the autumn, as Mr. Horn went through the woods of which he had the management. He had been marking trees for the woodman's ax, a work full of varied suggestions to his quick mind. * * * At length he paused in front of a withered tree. The leafless branches rose up naked and black against the blue sky, the trunk ran down bare and black to

the earth; no moss grew about it, no nests hung in it telling of generous shelter to the fowls of the air, no withered leaves lay heaped around it, a bank of golden blessings. Mister Horn took the chalk from his pocket, muttering, 'Not that it's any good to any body, but it'll be out o' the way.' He stood for a moment looking up at it. Beyond there stretched branches of other trees, vigorous and beautiful on every hand was life. He nodded his head and tightened his lips. "That's it," he said to himself, "that's it, all the world over; keep all, lose all; give all, save all—trees and men, it's all one. The life that has gone out in doing good, look at it coming back here in these leaves, to lie with warmth and life around them through the winter; but you, old friend, who kept it all to yourself, will get nothing back. You've kept your life to yourself, and now you're no good as a tree or as timber. Cut it down, and the chalk lines doomed it to speedy destruction."

The Montreal Conference of the Methodist Church of Canada, in a stirring resolution, deprecates the reactionary policy of the Dominion Government touching Prohibition; memorializes the Legislature against any sanction of the sale of intoxicants in counties where prohibitory laws have heretofore been enforced; pledges the ministers and laity of the Conference to oppose by all constitutional methods "any government, political party, or individual member of Parliament," who shall directly or indirectly antagonize the existing prohibitory legislation; declares the solemn responsibility of all Christian men and good citizens to subordinate political party alliances to the great work of securing the abolition of the accursed liquor traffic; affirms its "utter want of confidence" in the majority of the members of the Senate; and finally declares its earnest desire "to co-operate with the various Conferences of the Methodist Church of Canada, from Halifax to British Columbia, the General Assembly of the Presbyterian Church of Canada, the Anglican Synods, the Congregational Union, the Baptist Association, and also Cardinal Taschereau, the head of the Roman Catholic Church in this Dominion, in a combined effort to marshal public sentiment, which shall demand of the Parliament of this Dominion prohibitory legislation which shall abolish that greatest of evils under which the people of this Dominion mourn."

John Hill, one of Bishop Taylor's latest party for Africa, writes to the *New York Witness* as follows: "Here I am with Bishop Taylor and his band, with the Upper Congo steamboat on board, to be called, I understand, the 'Annie Taylor.' We have had a beautiful journey even down the channel and across the Bay of Biscay. Tenerife was the first stopping place. We took Bishop Taylor on at Cape Palmas. He was very glad to see us all, but especially his, self-denying 'Secretary for Africa,' who is with us, and in whom I have found a great spiritual help. The Bishop is in good health. He is giving us good instruction while we are all together, and I pray it may be a lasting benefit to us. The Bishop has opened seventeen new stations in Liberia, where the mission-houses have already been built, and has been promised missionaries to fill them by Christmas. Oh! that the right sort of men and women will be moved by the Spirit of God to offer themselves! For if a man or woman has not fully made up his mind to serve the Lord through thick and thin, he is so liable to be a failure as a missionary. We expect to land in three or four days, we are all well, having had the pleasantest journey I ever made."

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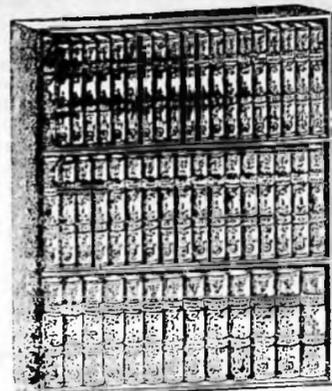
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 4:40, 7:40, 9:50 10:25 p. m.
 Philadelphia (express), 7:25, 8:40, 6:30, 7:50, 8:50,
 10:07 11:35, 11:51 a. m. 12:25, 1:35, 2:27, 5:22, 6:25,
 7:00 p. m.
 New York, 2:00, 2:52, 4:00, 5:30, 7:00, 10:07, 11:35
 11:51 a. m. *12:25, 1:35, 2:27, 4:00, 5:22, 6:25, 7:05, 7:49,
 9:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:55, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a m 6:57,
 11:35 p. m.
 Baltimore and Washington, 1:25, 4:45, 8:04, 10:08,
 11:00 a. m., 12:06, *1:15, 2:52, 4:41, 7:10, 8:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:10, 8:35 a. m.; 12:55, 2:50, 3:50, 6:25,
 p m 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:50
 a. m., 12:55 p. m.
 Harrington and way stations, 3:50 a. m., 12:55, 6:25
 p. m.
 For Seaford 3:50 p. m.
 For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
Time Table, in effect May 19, 1887.

GOING NORTH
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.
Wilmington						
French St.	7:00		2:45	4:55	6:15	8:15
Newbridge					6:41	8:41
Dupont	7:23		3:03	5:20	6:41	8:41
Chad's Ford Jc	7:44		3:23	5:42	7:03	9:03
Leunap	7:55		3:33	5:52	7:13	9:13
West Chester Stage	7:00		2:45	5:00		
Coatesville	8:02		4:10	5:52	8:04	
Waynesburg Jc	9:11		4:47		8:45	
Springfield	7:27	9:54	1:05	5:04		9:02
Birdsboro	8:04	10:56	2:00	5:50		
Reading P & R	8:40	10:40	2:32	6:00		

GOING SOUTH
 Daily except Sunday.

Stations	a. m.	a. m.	a. m.	p. m.	p. m.	p. m.
Reading P & R	8:00	9:30	3:00	5:00		
R Station			8:32	10:15	3:32	5:44
Birdsboro			8:52	10:35	3:52	6:04
Springfield			9:15	11:05	4:15	6:28
Waynesburg Jc			9:35	11:25	4:35	6:50
Coatesville			7:05	9:50	5:00	7:03
West Ches-			7:09	9:40	5:00	
ter Stage			7:47	10:24	5:45	6:41
Leunap			8:00	10:35	6:02	6:53
Chad's Ford Jc			8:55	10:53	6:26	7:23
Dupont			6:11			
Newbridge			6:35	8:45	11:15	7:15
Wilmington					7:50	

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 6:50 a. m. 12:55 p. m.
 Arrive Springfield 7:25 a. m., 1:00 p. m.

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DAILY EXCEPT SUNDAY.
 8:00 A. M. - Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.
 10:00 A. M. - Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. through cars.
 2:30 P. M. - Express for Glyndon, (Reisterstown.)
 3:30 P. M. - Southern Express for points on Shenandoah Valley, Hagerstown, Williamsport, Pikesville, Owings, Mills, St. Georges, Glyndon, Glenn Falls, Finksburg, Patuxent, Westminster, Mecdon, New Windsor, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J., H. & G. R. R. (through cars.) Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
 5:30 P. M. - Accommodation for Glenndon.
 6:30 P. M. - Accommodation for Union Bridge.
 11:30 P. M. - Accommodation for Glyndon.
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 Trains leave Delaware Avenue Depot:

EAST BOUND.

Philadelphia Accommodation	6:15 a. m.
Philadelphia Accommodation	7:00 a. m.
Philadelphia Accommodation	7:55 a. m.
Philadelphia Accommodation	10:10 a. m.
Philadelphia and Chester Express	11:14 a. m.
Philadelphia Accommodation	1:00 p. m.
Philadelphia Accommodation	3:35 p. m.
Philadelphia and Chester Express	4:25 p. m.
Philadelphia Accommodation	5:19 p. m.
Philadelphia Accommodation	6:30 p. m.
Philadelphia Accommodation	7:30 p. m.
Philadelphia and Chester Express	7:55 p. m.
Philadelphia Accommodation	9:01 p. m.

WEST BOUND.

Chicago Limited	7:40 a. m.
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Cincinnati Limited	11:25 a. m.
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Baltimore Accommodation	6:15 p. m.
Cincinnati Limited	11:25 a. m.
Arrives Cincinnati 7:45 a. m., St. Louis 6:46 p. m. next day.	
Baltimore Accommodation	3:00 p. m.
Chicago and St. Louis Express	6:40 p. m.
Singly Accommodation	7:30 p. m.
For Landenberg, 11:00 a. m., 3:00 and 5:25 p. m., daily except Sunday.	

Trains leave Market Street Station:
 For Philadelphia 6:30, a. m., and 2:45 p. m., For Baltimore 2:55 p. m. For Landenberg 6:30 11:00 a. m., daily except Sunday, 3:00, and 5:25 p. m. daily.
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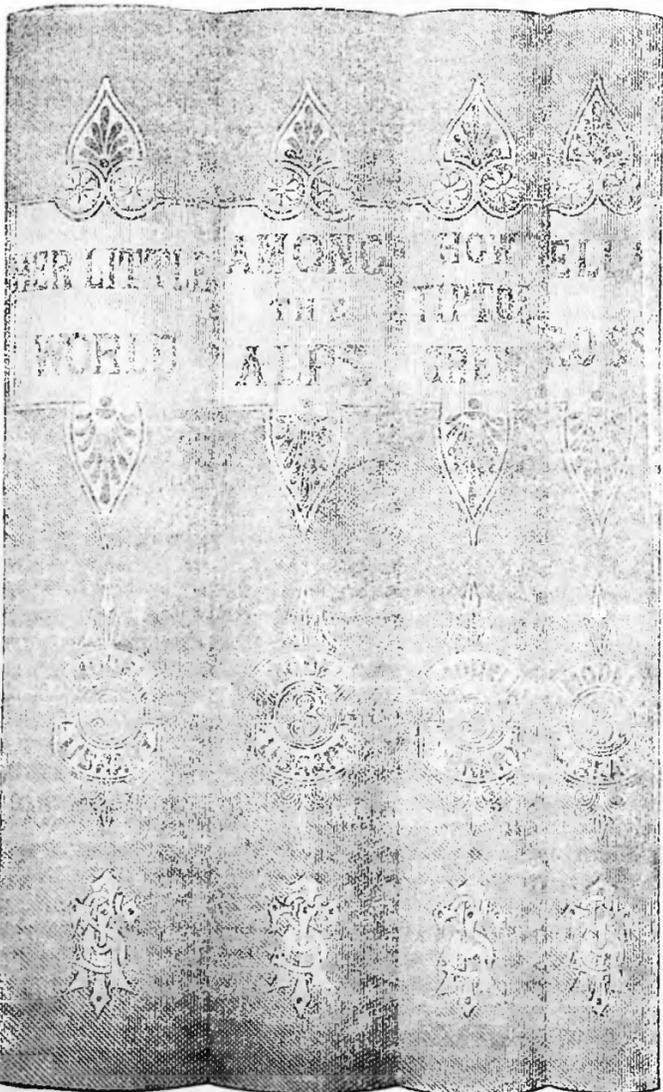
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