

Delaware Peninsula Methodist.

REV. T. SNOWDEN THOMAS, A. M.,
Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

VOLUME XIV.
NUMBER 1.

WILMINGTON, DELAWARE, SATURDAY, JANUARY 7, 1888.

ONE DOLLAR A YEAR.
SINGLE NOS. 2 CENTS.

"I Will Lift up Mine Eyes Unto the Hills."

Firm and steadfast, strong and grand,
Beneath the soft blue skies they stand,
And still in all their strength they rise,
Tho' storm and shadow sweep the skies,
The village nestling at their feet,
Spreads out its meadows fair and sweet,
And lives its peaceful life each day,
Be skies above or blue or gray.

Lying beneath the trees to-day,
My thoughts soar out and far away,
Finding new blessings sweet and fair—
New inspirations everywhere.

"Unto the hills I lift mine eyes;"
And following them I seek the skies
To which they point and seem to say,
"Christ is our strength by night and day."

I take the lesson to my heart,
Dear Lord, let me not grow apart
From that sweet faith which bids hope rise,
And like those mountains seek the skies
Where Thou dost dwell in all Thy might
To guard Thy people day and night.

"Unto the hills," yes, unto Thee
Mine eyes shall turn most restfully,
For hills shall one day crumble, Lord,
But they who rest upon Thy word
Shall stand secure, and know Thee true,
Tho' skies of life be gray or blue.

—M. D. Brink, in *Churchman*.

Our Beggary Giving.

The principle every dollar to be used in the way that will best honor God, which is abundantly sustained by reason as it is clearly taught in the Scriptures, is not accepted by the Christian Church. There are many noble gifts and noble givers; but they only help us to demonstrate that great multitudes in the church have not yet learned the first principles of Christian giving. According to Dr. Dorchester there were, in 1880, ten million members of Evangelical Protestant Churches in the United States, who, from 1870 to 1880, gave annually for missions, home and foreign, \$5,500,000. (Dorchester's "Problem of Religious Progress," pp. 552-555), an average of 55 cents for each Church member. A considerable proportion, however, is given by Church-goers who are not Church members. We will call it, therefore, an even fifty cents for each of the ten million professing Christians. But many thousands give a dollar each, which means that as many thousands more give nothing. There are some thousands who give ten dollars; and for every thousand of this class, there are 19,000 who do not give anything. Dr. Cuyler says he once had a seamstress in His Church, who used to give \$100 a year to missions. Not a few out of larger means, give as much; and, for every one of them, there are 199 who give nothing. Some give \$5,000; and for each of them there are ten thousand Church members who do not give one cent to redeem the heathen world, for which He with whom they profess to be in sympathy gave his life. There are hundreds of Churches that do not give anything to home or foreign missions; and of those that do, many members give nothing. A Church in Hartford gave \$1100 to home missions. One lady said to another: "Didn't we do well this morning?" "No; not as a Church," was the reply. "For one lady gave \$600, and one gentleman gave \$300." If Church collections were analyzed, it would appear that, as a rule, by far the greater part is given by a very few persons, and they not the most able. The great majority of Church members give only a trifle or nothing at all for the work of missions.

\$5,500,000 for this cause sounds like a large sum. But great and small are relative terms. Compared with the

need of the world and the ability of the Church it is pitiable indeed. Look at that ability. The Christian religion, by rendering men temperate, industrious, and moral, makes them prosperous. There are but few of the very poor in our Churches. The great question has come to be: "How can we reach the masses?" Church membership is made up chiefly of the well-to-do and the rich. The *Century* says that, of the fifty leading business men of Columbus, Ohio, and Springfield, Mass., four-fifths are attendants upon the Churches and supporters of them, while three-fifths are communicants. On the other hand, a majority of the membership is composed of women, who control less money than men. It is, therefore, fair to say that the Church member is at least as well off as the average citizen. One-fifth, then, of the wealth of the United States, or \$8,728,400,000, was in the hands of Church members in 1880; and this takes no account of the immense capital in brains and muscles. Of this great wealth one sixteenth part of one per cent., or \$1.00 out of \$1586, is given in a year for the salvation of seven or eight hundred million heathen. If Christians spent every cent of wages, salary, and other income on themselves, and gave to missions only one cent on the dollar of their personal property, their contributions would be \$87,284,000 instead of \$5,500,000. In 1880 they paid out nearly six times as much for sugar and molasses as for the world's salvation, seven times as much for boots and shoes, sixteen times as much for cotton and woolen goods, eleven times as much for meat, and eighteen times as much for bread. From 1870 to 1880 the average annual increase of the wealth of Church members was \$391,740,000. And this, remember, was over and above all expense of living and all benevolences! That is, the average annual increase of wealth in the hands of professed Christians, was seventy-one times greater than their offering to missions, home and foreign. How that offering looks, when compared with their wealth and its annual increase!

If the members of our Sunday-schools in America gave, each, one cent a Sabbath to missions, it would aggregate nearly as much, as is now secured, with endless writing and pleading and praying, from our entire Church membership. If each of these professed Christians gave five cents—the price of one cigar—once a week, it would amount in a year to \$26,000,000. If each gave one cent every day to that which he professes is the object of his life—the building of the Kingdom—it would amount to \$36,500,000.

Immense sums are invested freely, if there is only a chance of large dividends. The *Times of India* says, that "nearly \$25,000,000 have been invested in search for gold in India, and that not \$2,500 worth of the precious metal has been obtained after three years of labor." Christians have opportunities to invest, and with perfect security, where they will realize thirty, sixty, a hundred fold—that is three thousand, six thousand, ten thousand per cent.—yet how few and small the investments!

Seventy business men of New York subscribed \$1,400,000, or \$20,000 each, toward the Metropolitan Opera House in that city, which was completed two years ago; and this, without receiving

or expecting pecuniary return. Where are the seventy men who will give one-half that amount to home missions? Is the love of Italian opera a more powerful motive than love of country, love of souls, and love of Christ?

It is commonly agreed that the annual liquor bill of the nation is \$900,000,000. As comparatively few women and children use intoxicating drinks, and many men do not, we may safely assume that the most of that amount is paid by one-fifth of the population. That is, in 1880, ten million people paid \$900,000,000 for liquors, and the same number of professed Christians gave \$5,500,000 for missions. Any one that did not know better, might naturally infer that the one class loves beer and whisky better than the other loves souls.

The other day a brutal prize-fighter got a purse of \$12,000, for pounding an opponent into pulp. Money can be had in abundance for illegitimate uses, but a thousand interests, dear to the Master as the apple of His eye, must languish for the lack of funds. We have seen, that there is no lack of wealth; there is money enough in the hands of Church members, to sow every acre of the earth with the seed of truth; but the average Christian deems himself a despot over his purse. God has entrusted to His children power enough, to give the gospel to every creature by the close of this century; but it is being misapplied. Indeed, the world would have been evangelized long ago, if Christians had perceived the relations of money to the Kingdom, and had accepted their stewardship. There has been too much of the spirit of an Ohio Church treasurer (a professed Christian), who, when his pastor brought his annual contribution to the American Board, said to him: "You ought not to do it. I don't think it's right. You ought to stop giving to missions, and preach for us on a smaller salary," adding, in conclusion; "We are heathen." A proposition which few enlightened men would be disposed to controvert, though it is a hard rub on the heathen.—*Our Country*.

Mary's Son.

The date of our era tracks back its centuries to a birth in Bethlehem.

It has been said over so often, men forget, that the title of civilized reckonings runs by "the year of our Lord." The hour was epochal, when the first wail of that peasant's child went out on the frosty air of Judaea. Time has been registered by that birth.

If familiarity had not made callous the quick of conscience, and dull the nerve of novelty, the possibility, not to say probability, that the measureless Deity has been a cradled infant in maternal arms, would startle the nations. The recurring month of that marvel would arouse to vivid interest the pulsing emotions of mankind. It has been discounted, by triteness of statement and formal acceptance of the event.

If we could retire from the coarse and numbing confession of belief, and give thought to the historical figure and fact, there would be a thrill vibrating in every chord of the soul.

There is miracle, and matchless fitness of parts in all the turns of this "Galilean Idyl." If God came to lift men upward, He must lay the lever of His own heart along-side the lowliest. He was born a brother to the under-class.

And yet there is harmony at the Advent, in the noble ecstasy of mighty spirits. We would expect the sky to glow like a rising aurora with the soft and rich radiance of celestial courtiers, and the midnight arch of heaven to reverberate with choral songs; and that the Archangel should bear in the air a guiding torch for the Persian Magi.

The modest memorabilia of His life is in itself a buoyant wonder, surviving the wrecks of great literature, escaping the wrath of powerful foes, sailing across the whirlpools of centuries, and defiant of devouring fire as a page of asbestos parchment.

The authors of these fragmentary reports relate the actions and words of this supreme man—deeds and utterances that upturned empires—with the cold directness of responses from the metallic register of the phonograph. The historian hides himself, and holds forward the august personage. There is only a dim trace of the writer's presence in his style, like the shadowing hand of the mother in the picture of her babe by a camera. Stenographers are overmastered in their art by eloquence. The evangelists narrate, without emotion, events without equivalents in human annals. Incidents of intensity and vividness are told in calm tones. The manuscript memorandum of Jesus is a miracle in itself. Inspiration alone could have put a force upon the pathos and passion of the pensmen.

Often and again have philosophers and poets, representing the ripest intellect of the race, brought Zeus among men. And yet how sorry the figure of the Olympian Jove in deed, word, and behavior, to the Son of Mary, as set down in artless story by untrained annualists! While we look upon the man John baptized and Pilate crucified, He grows into a God. Jupiter grovels under the eye.

The keenest scrutiny defies the homeless Judean peasant. It is a confession of the skeptics, that the author who invented the character must have been himself a god. Historical science could not produce on the rocky selvedge of Syria, in the midst of a sordid, bigoted, debased population, the anomaly—Jesus, unique, unworldly. And He is a real personage, locked into history, as Caesar or Napoleon.

His repose, His precision in speech, His challenge to cite sin against Him, His claim to divine honor, the sublimity and serenity of His character, His undrained resources, the command of His career, the signal utterances force confession: "My Lord and my God!"—*Richmond Christian Advocate*.

Round of Years.

Most New Year resolutions are too vague, ever to amount to anything. The eye scans the whole prospective year, and the good intention embraces the entire round of three hundred and sixty-five days. It would be better to take one day at a time. Resolve to make New Year's day unique in your life history. Speak better words, do kinder acts, be more godly. If your heart is right, your hands active and your speech well regulated and pure January 1st, you will feel inclined to have them so January 2d, and 3d, and the whole year round.

Count that day lost, whose setting sun finds at thy hand no good thing done.

Remember that the new year does not sever you in reality from the old year. The measure of time by years is only for convenience sake. Nothing in nature marks the transition from the old, to the new. The clocks tell the story, but nature sweeps right on. When it strikes the hour of midnight, you call the old year dead and the new year alive, but the old year will live in your thought and memory, while the new year will be only an expectation and a dream. There is no break in the flow of time.

* * * * *

When human life ceases man's reckoning will be lost, but eternity will remain, and we will have our portion in it. It is this thought, which gives solemnity to the passing years. Every completed twelve-month brings us nearer to our end.

I'm nearer my home to-day
Than ever I've been before.

Well may we pray to God to perfect our trust and strengthen the might of our faith. In the language of Rev. W. Wignall:

Come, thou source of life and power
Safely lead in every hour!
Guide our footsteps through the year,
Fill our hearts with holy fear,
Keep us from the ways of sin,
Thus may we the year begin.

Now as pilgrims here we roam,
Haste we to our heavenly home;
Soon will pass our fleeting life,
Soon will end the toil and strife;
Time is bearing us away
To the joys of endless day.

Some who now life's pathway tread
Will have joined the silent dead,
Will the crown of life have won,
Ere the year its course has run,
May this, Lord, our portion be,
While we live, to live in thee.

Grace, O' Lord, we need, to keep,
When temptations strong we meet,
And thy love, to help and cheer
In the conflicts of the year.
Oh, be thou our constant Friend;
Guide us to our journey's end.

—Michigan Christian Advocate.

Christmas in Nature.

"Going through the woods, the softness of my tread upon the mossy ground and among the brown-leaves enhanced the Christmas sacredness by which I felt surrounded. As the whitened stems environed me, I thought how the Founder of the time had never raised His benignant hand, save to bless and heal, except in the case of one unconscious tree. By Cobham Hall, I came to the village, and the churchyard where the dead had been quietly buried in the 'sure and certain hope' which Christmas time inspired. What children could I see play, and not be loving of, recalling who had loved them! No garden that I passed was out of unison with the day, for I remembered that the tomb was in a garden, and that 'she, supposing him to be the gardener,' had said, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.' In time, the distant river with the ships came full in view, and with it pictures of the poor fishermen, mending their nets, who rose and followed Him,—of the teaching of the people from a ship pushed off a little way from shore, by reason of the multitude,—of a majestic figure walking on the water, in the loneliness of the night. My very shadow on the ground was eloquent of Christmas; for did not the people lay their sick where the mere shadows of the men who had heard and seen Him might fall as they passed along?"—*Charles Dickens*.

YOUTH'S DEPARTMENT.

Can't I give Any Thing?

It was Saturday afternoon, and Mrs. Tucker was tired. Life was hard at best, only a tedious routine of wearisome duties; but on this particular afternoon, the closing of the week's work pressed very heavily upon her.

"O Mrs. Tucker, can Sallie go with us to the mission band?"

Mrs. Tucker raised her eyes, and saw standing in the doorway two little girls.

"Mission band? I'd like to know what's a mission band?" she demanded sharply.

"Why," spoke out the bolder of the two, "it's lots of us children all together, working and sewing for poor folks. We bring our pennies to Miss Mary for them, and she says it's giving for Jesus. We have just the nicest time. Do let her go."

"O mother!" and Sallie's brown eyes looked appealingly into her mother's face, "please say I may! Do let me!"

Mrs. Tucker slowly folded the garment she had ironed, and hung it in its place, before she answered.

"No, she can't. I can give her all the sewing she wants, at home; and we've got nothing to give the Lord. He don't give to us. So go along, and tell Miss Mary, that Sallie Tucker's better set to work."

When Mrs. Tucker, the hard day's work at last completed, toiled wearily up stairs, she found her little daughter seated upon the top stair, while about her on the floor were scattered all her childish treasures.

"What on earth, child," exclaimed her mother, "is all this clutter for? What are you trying to do?"

"Why, mother," chirruped the sweet child's voice, "I am looking to find something to give to Jesus."

"Give to Jesus! What do you think the Lord wants of such stuff as this?"

"But, mother," she exclaimed, and her voice grew unsteady, and the bright eyes filled with tears, "my teacher said anything we give to him, he would like it; and if we give what we loved best, it pleased him most. And this is what I love most—my wax-doll and my birthday book. Won't he take it, mother? Can't I give him anything?"

"Sallie Tucker," and her mother's voice was cold and stern, "you just put this notion out of your head. You don't know what giving to the Lord means. Put this trash away. When the Lord remembers us with some of his plenty, it will be time enough to give to him, I reckon."

It was the afternoon for the monthly missionary meeting, in the Sandyville church. Mrs. Gray, the minister's wife, came to the church with a sad heart. She knew too well the character of these gatherings. A few ladies came together in a listless apathetic way, a few lifeless prayers were offered, a little business disposed of, and the ladies went to their homes wondering why there wasn't more interest in missions. Mrs. Tucker wasn't in the habit of attending the missionary-meeting, so when she came into one this afternoon the ladies present looked at each other in surprise. Mrs. Gray read the Psalm and offered prayer, and then came the usual dead silence.

Presently Mrs. Tucker rose to her feet, and, to a voice shaken with emotion, said: "I suppose you're all astonished to see me here; but the truth of the matter is, I've got something to say to you, which can't half be told in words neither. You all know my little Sallie has been sick; but I don't suppose any of you know what that sickness has been to me. You see the children wanted her to go to the mission band, but I was tough and cranky, and dead set ag'in any thing of the kind, and told her in the crassest way, she couldn't go. She'd heard somethin' about giving to Jesus, and laid out her best doll and book; an' I laughed at it, an' told her the Lord didn't want her trash. Well, she took

sick, an' got sicker an' sicker, till my heart stood still with the fear o' losing her. She was out of her head, you know; and every time I came near her, I give anything? Don't he want my doll? O mother, mother, can't I go? till I just thought my heart would break in two. Everywhere I looked, I could see her eyes, with such a beseechin' look in 'em, and hear her voice callin', 'Mother, mother, can't I give any thing?' till at last I went down on my knees, all broke up like, and I sez: 'Lord I'm a poor ungrateful sinner, and I've been a with-holding from you all these years; but if there's any thin' I can give you, won't you please take it? Even my little girl, and everything I've got, I just lay down.'

"Well, my sisters, I cried, an' cried as I hain't for years; and it wasn't all for sorrow, neither; there was a great deep joy in it all. An' I come here to-day to tell you, that I just give myself and all I've got to the Lord's work. I'm fairly converted to missions, and if the Lord will only take the poor, miserable offerin' I've got to give, and use me rough shod in his work, I'd really be only too thankful. Why, sisters, I'm the happiest woman on earth, and it's all owing to the blessed child, and that there children's band."—E.

Two Girls.

There is a girl, and I love to think of her and talk of her, who comes in late when there is company, who bears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seemed to depend upon and look to her for many comforts. She is the girl who helps mother.

In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers that falter at their work; her strong young figure is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps mother with the Spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend over the old worn-out body of mother lying unheeded in her coffin, rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother, will find a benediction of peace upon her head and in her heart.

The girl who works—God bless her—is another girl whom I know. She is brave and active. She is not too proud to earn her own living, or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles at you from behind counter or desk. There is a memory of her seen into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained by factory grease or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many homes; it is the one shield that protects many a forlorn little family from the almshouse and asylum.—St. Louis Christian Advocate.

Methodist Episcopal Church, Rising Sun, Cecil County, Md.

BY REV. W. L. S. BERRY, PH. D.

Each church, as well as each individual, has something in its history, to instruct, encourage and help all who read. There are many discouraged burden-bearers, who, if they but knew what others have done would take courage. With a desire to "strengthen the weak hands and confirm the feeble knees" the following sketch has been written.

About one mile and a half from the line drawn by two distinguished English Surveyors, Charles Mason and Jeremiah Dixon, with a view to end the constant

disputes of almost a hundred year's standing between the families of Lords, Baltimore and Penn, the rival proprietors in the Maryland and Pennsylvania colonies, in regard to the boundary line between their respective possessions, there is a beautiful little town of five hundred inhabitants, located on an elevation which divides two branches of Stone Run which unite about three fourths of a mile north west of the town and flow into the Octorara. This latter stream meanders among picturesque hills forming beautiful cascades and furnishing ample water power for many industries established upon its banks. The country surrounding the town is rolling, and has been brought to a high state of cultivation by the inhabitants, who are principally by the followers of Wm. Penn.

Rising Sun, was the name of an old tavern which stood where the National Bank of the town now stands. The Philadelphia and Baltimore Central R. R. runs along the southern side of this beautiful hamlet furnishing rapid and easy access to our great cities. The people are industrious, economical and intelligent, having a good public school and a Normal school also; the latter under the control of the Society of Friends. There are two hotels in the place furnishing travelers with food and lodging without tempting them at the bar, or annoying them with midnight carousals. Notwithstanding all the defects in the Local Option Law, and all that has been said against it, every traveler realizes that the hotel is now a place where the wicked cease from troubling, and where the weary may rest. The town is rapidly increasing. Business interests are conducted with energy and commendable enterprise. Dry goods and groceries are sold by Messrs. Worrell, Ankerman and Buffington; confectionaries, by Jerome Kimble; hardware, by Haines and Kirk; drugs by L. R. Kirk; carriages are manufactured by Joseph Pogue; the *Millard Journal* is published weekly by E. E. Ewing; and cancers are cured by Dr. James E. Haines.

The citizens find great accommodation through the National Bank of which Job Haines is President and H. H. Haines cashier. Some of the inhabitants of this New England like town remember and rehearse to their children the religious struggles of other days, tradition and history unite to assure us that many of the greatest pulpit orators of this country and of Europe have spoken to the people here concerning divine things. The Rev. George Whitefield, the man who was once known as the "boy parson" and later as the "roving evangelist," visited America seven times and preached his last sermon at Exeter, N. H., in 1770, and his body quietly rests at Newburyport, Mass., undisturbed except by the thousands who annually visit his tomb. Quite a sensation was created not long since by the discovery that some rascal had entered the tomb and carried off Whitefield's right arm, to England. But it was very soon returned, and now lies with the rest of his body in the quiet sepulcher. We are told during one of his visits to this country Whitefield preached about one fourth of a mile west of Rising Sun to ten thousand people. Does any one say impossible? It must be remembered that this great preacher was so popular in London that he was compelled to ride in a close carriage to prevent curious crowds from gathering about him in the streets, to hear him speak.

His fame preceded him everywhere. He was a voice crying in the wilderness, "prepare ye the way of the Lord; make that voice, that it was often heard a mile in the open air, he was heard, we are away, who, supposing God had spoken from heaven, fell under conviction and found peace in believing. No wonder

ten thousand or even more of the early settlers gathered from all the region round about, to hear this one of the great founders of Methodism. With the exception of an occasional sermon by a passing itinerant, the Society of Friends in their meeting house north of the town furnished the community for a long time all the religious instruction they received.

When the Methodists began to teach and to preach in these parts, they soon entered the town; and have remained the only denomination in Rising Sun. The early Methodists however, were not so highly favored, as to worship in churches carpeted, cushioned, frescoed, and otherwise made comfortable and beautiful; but they met in old stores, black smith and wheelwright shops, school houses, and private dwellings. The first religious meetings held by them in the town were held about the year 1830, in an old black smith shop owned by a Mrs. Sarah Langdon. In this humble place where the black smith had earned his bread by the sweat of his brow, Rev. Jacob Gruber, and Enoch McGrady preached to those who gathered to hear. The young people had grown up without the fear of God before their eyes; and some fellows of the baser sort having learned that Father Gruber had an aversion to dogs; caught a rabbit and trailing it around the shop, called out some hounds; and while Father Gruber was preaching put them on the trail in order that their yelping might break up the meeting. What conception could have been more devilish? What, more effectual to accomplish their purpose?

North of the village stood an old stone school house, where occasional sermons were preached by passing strangers, and wandering messengers of the cross. Among these was one Peter Miller, a colored man from the neighborhood of the Welch mountains, who would come around about twice a year to warn his neighbors to flee the wrath to come. But this "Old Colored Worm," as he called himself, had but little influence. His color was against him. His style of address more frequently produced mirth than conviction. He was said to be very fond of money, and never failed to take a collection to help the "Old Colored Worm" along. When the collection was large, his praise was full-ome; but a failure to respond, caused great disappointment. It was generally believed the money so received was hoarded up; and it has been reported that his wife while standing by his dying bed dropped from her clothing an old stocking well filled with coin. However we should not judge harshly. It may be that while he knew there were no pockets in this world, and it is certain that we can carry nothing out; he had acquired some money, by industry and economy, with a desire to provide for his own household. May it not be that there are many now in heaven wearing "white robes" who were first warned by the "Old Colored Worm," "our Brother in Black" to flee the wrath to come?

The first revival services, which resulted in forming the nucleus of the present Methodist Episcopal Church, began in the month of Oct. 1839 under the direction of Rev. Thomas W. Shaplen, afterwards a useful member of the Philadelphia Annual Conference. At what is now Mt. Pleasant, but at that time called Vinegar Hill. Tradition has it that this name originated with David Harris, who in those good old times was passionately fond of strong drink, and often came to this place to procure it, but as the store keeper had no license to sell liquor, he tried to evade the law by selling by the quart what Mr. Harris wanted under the name of vinegar. The name was thus changed from the original "Stony Battery" to "Vinegar Hill." Here Rev. Brother Simpers sounded the Gospel trumpet, and called sinners to repentance.

A revival of religion began, and many were brought to the Lord. Among the attendants were quite a number of young men and women from Rising Sun village, about four miles away. One evening a young man by the name of Elin Kirk was powerfully convicted, and after a week's earnest seeking he found the pardon of his sins. He was followed by W. T. Cain and Charles H. Krauss; but though, many others were serious and seeking the meeting closed. About this time, a revival began in Rising Sun, under two ministers of the Evangelical Association, or German Methodists, who came from the neighborhood of the Welch mountains in the northern part of Lancaster Co., Pa. These men, although they came from a locality which has recently become noted as the harbor of thieves, and outlaws performed a good work here. Their coming was at an opportune time. The community was in great need of evangelical services. There had never been, up to this time, any regular service held in Rising Sun. The Lord, we have no doubt, directed Davis Hainbright, a good plain preacher, both in English and in German, and Wm. Boyer, to continue in Rising Sun, what had been begun at Vinegar Hill. Their meetings were held in the Old School House, and those who were seeking the Lord at the close of Rev. T. W. Simpers' meeting, began anew in the school house, by kneeling as penitents at a rude bench. Many converted at that meeting, have joined the church triumphant, but others remain who are faithful members of the church militant; among them are Caroline Krauss and Esther Foster, in Rising Sun, Sarah McCauley in Camden, N. J., Wm. and Maria Lackland, in Wellsville, O., and S. W. King, a prominent lawyer in Chicago, Ill.

After the meetings had been held two or three weeks in the school house, they were moved to a blacksmith shop owned by Jacob W. Kirk, who stood by his anvil through the day, and prepared his shop for the revival services in the evening, by putting away his tools adjusting some rude benches for seats, and arranging an altar place for penitents. Although an unconverted man at the time, God graciously rewarded him in after years, by bringing salvation to him, to his wife, and to his daughter. The old blacksmith has passed away in the triumph of faith, but his widow and daughter yet survive, and are exemplary members of the church in the town.

During the meetings in the school house and blacksmith shop, held by these Teutonic sons of the Gospel, Davis Hainbright and Wm. Boyer, many things were said and done, which seem strange in modern eyes. These men would throw off their coats when prayer meetings began, and go to work as though they were hauling rails, and such noise and confusion would follow as beggars description.

Some of their favorite hymns were, "Hail the old ship Zion," "Be engaged, we will get there," "Wait till I get on my golden slippers, and my long white robe."

From the black smith shop, they moved their meetings to an old house, that stood near, where the brick store now stands, that is kept by Wm. Worrell. Here meetings were held stately during the winter and spring of 1850. In the meantime they formed a class, with the intention of organizing a church and building a place of worship. But about this time some leaders connected with the Methodist Episcopal Church, which soon began to grow in influence, and rapidly increased in numbers, and in less than one year nearly all the converts in the village joined it, and regular preaching was established under Rev. T. W. Simpers. Thus was formed the nucleus of the Methodist Episcopal Church in Rising Sun. To be concluded in our next.

The Sunday School.

LESSON FOR SUNDAY, JANUARY 8th, 1888.
Matt. 14: 13-21.

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

THE MULTITUDE FED.

GOLDEN TEXT: "Jesus said unto them, I am the bread of life" (John 6: 35).

13. When Jesus heard of the Baptist's death, and the way in which He was confounded in Herod's mind with the beheaded prophet. Departed thence by ship (R. V., "Withdrew from thence in a boat")—from the neighborhood of Capernaum. Desert place—that is, a region thinly inhabited. Dr. Thomson locates the place in Gaulonitis near Bethsaida Julias in the dominion of Philip the tetrarch. People . . . followed Him on foot.—The departure of our Lord and His disciples, probably towards dusk, was at once noticed by some of the people. The report quickly spread from mouth to mouth. The direction of the boat was noted. It was probably propelled by oars rather than by sails, and hugged the shore; it would, therefore, take as long to go to the proposed place (supposed to have been some six miles away) as would be occupied by a smart walker along the beach. The enthusiasm was so great that the people all along the coast villages in the early morning swarmed around the northern shore of the sea, and were waiting to meet our Lord on His landing.

14. Jesus went forth—either landed, or came forth from His retirement. According to John's account (6: 3-5), the disciples on landing went up some hill or cliff near at hand, and then saw the crowd. Their retirement was brief even if they got space for any at all after disembarking. Saw a great multitude.—The crowd kept coming, being swelled by the Passover pilgrims who were passing down from the north toward Jerusalem, and were easily diverted by the fame and nearness of Jesus. Was moved with compassion—no hint at being angry at the loss of His hoped-for rest and seclusion. Our Lord was often weary in body, but never in compassion. He was "tenderly agitated over the people." According to Mark, His emotions were excited "because they were as sheep not having a shepherd. Healed their sick—and also taught them many things (Mark).

"They had no guides but the blind scribes and Pharisees. They had no spiritual food but man-made traditions. Let us not forget that our Lord is the same yesterday, to day, and forever. He never changes. High in heaven at God's right hand, He still pities the ignorant and them that are out of the way."

15. When it was evening (R. V., "When even was come").—Probably the "first evening," some time between 3 P. M., and 6 P. M.; the second evening began when the first star appeared. His disciples came to Him—probably seizing the opportunity of a pause in His discourse. In St. John's account we learn that our Lord, to test the faith of the disciples, had already put the question to Philip, "Whence shall we buy bread that these may eat?" and had received an uncertain answer; "though He himself knew what He would do." The disciples finally grew alarmed at the situation—so large a crowd of people, and so far from their homes, in such a lonely place, and no provision for their wants. So charmed were the multitude with the words of Christ, that they were utterly self-forgetful of bodily anxieties. The time is now past (R. V., "already past")—either the time for teaching, or the time of the evening meal, or the time of daylight. Send the multitude away.—Don't detain them longer. Dismiss them at once, that they may provide for themselves before night comes on. Says Bishop Hall: "Here was a strong charity, but a weak faith; a strong charity in that they would have the people relieved; a weak faith in that they supposed that they could not otherwise be so well relieved."

"Such sweetness did these hearers find in the spiritual repast that they thought not on the bodily; the disciples pitied them; they had no mercy on themselves."

16. Give ye them to eat—a strange and seemingly impossible command—yet, considering its source, not impossible—and well calculated to excite their attention, and prepare the disciples for some remarkable interposition on the part of their Master. It seems, however, to have failed in its expected effect. They fell to calculating the cost of buying sufficient food, instead of reflecting that He who had filled their nets with fish when He called four of them to the discipleship, could as easily set a table in the wilderness.

"Brethren, the day is wearing away; this is a desert place; there are hungry, perishing multitudes around us; and Christ is saying to us all, 'Give ye them to eat.' Say not, 'We cannot, we have nothing to give.' Go

to your duty, and trust yourselves to Him; for He will give you all supply, just as fast as you need it. Suppose you are called to be a Sabbath-school teacher, and you say within yourself, I have no experience, no capacity; I must decline. That is the way to keep your incapacity forever. Be a Christian, throw yourself upon God's work, and get the ability you want in it. With your five loaves and two fishes, He will show you a way to feed thousands (Busnell).

17. They say unto Him.—"One of His disciples, Andrew, Simon Peter's brother, saith unto Him," etc. Andrew, then, made the report of the condition of the commissary department. Five loaves—thin barley cakes, or biscuit, which were usually broken when eaten, as our crackers are to-day; "the fare of the Lord and of His disciples was the poorest. Indeed, barley bread was almost proverbially the meanest." Two fishes—doubtless the small variety, caught by thousands in the lake, about the size of sardines, and pickled, to be eaten with bread. Evidently the disciples had forgotten, in the inventory, the Master. In John's account, Andrew asks the question, "But what are they among so many?"

18. Bring them hither to me.—Says Dr. J. Parker: "Take your resources to Christ, and you will come back multiplied. This accounts your non-success, my friends. You are using your little store without passing it through the all-multiplying fingers; if you were more religious, you would be more successful."

19. Commanded the multitude to sit down—in companies "by fifties" (Luke); by hundreds and fifties" (Mark); "in parterres." The parties, numbering fifty or a hundred each, were arranged probably in the *trichinia* shape (somewhat like a horse-shoe), the customary orderly arrangement at feasts. Reclining in this method, they could be supplied with ease and quickness. Grass.—It was in the spring, just before the Passover, the only season of the year when the grass is green in that locality; the summer sun scorches it. Took the five loaves—cakes, one for a thousand men! The multiplication apparently did not take place until the distribution began. He blessed—in John, "having given thanks." Edereheim supplies, from Talmudic sources, the probable language of this blessing: "Blessed art Thou, Jehovah our God, King of the world, who causes to come forth bread from the earth." Gave . . . to his disciples—the pieces for distribution. So He distributes through His ministers the bread of life to a famished world.

"The description recalls the Last Supper, of which this miracle is a premonition.—He could as well have multiplied the loaves whole; why would He rather do it in the breaking? Was it to teach us that in the distribution of our goods we should expect His blessing, and not in their entrenchment or reservation? "There is that scattereth, and yet increaseth," saith Solomon. It is the grain thrown into the several furrows of the earth which yields the rich interest unto the husbandman; that which is tied up in his sack, or heaped in his granary, decreaseth in keeping."

20. Did all eat, and were filled—satisfied, and yet the number, not counting the women and children, was about five thousand men, and "two hundred pennyworth" of bread was the lowest estimate for meeting their hunger. It is utterly foolish and unprofitable to attempt to explain the rational of this miracle. Says Morison: "He who can produce a forest of oaks from a single acorn, and in one spawn of a codfish can give existence, at one point of time, to a brood of not less than three millions, six hundred and eighty-six thousand, seven hundred and sixty units of life, could be at no loss to condense, indefinitely, molecular action in time, and coincidentally expand it in space." Took up with the fragments that remained (R. V., "took up that which remained over of the broken pieces").—Says Whedon: "This shows that the miracle was performed upon the bread, and not upon the stomach. There was an actual increase of the amount of the material, not a supernatural cessation of the appetite under an imaginary or conceptual food. Twelve baskets full—the common wicker baskets used by the Jews, especially on journeys, for carrying their food, that they might not contract ceremonial pollution by obtaining it from the heathen. The broken pieces were collected, both because no waste was to be allowed, and to show conclusively the magnitude of the miracle—far more being left after feeding the host than they had at first.

"An apt symbol this of that love which exhausts not itself by loving, but, after all its outgoings upon others, abides itself far richer than it would have done but for these.—The Bible, so little in bulk, like the five barley loaves and the two fishes—what thousands upon thousands has it fed, and will it feed, in every age, in every land of Christen-

dom, till the world's end." 21. Five thousand men, beside women and children.—Previous miracles have been wrought upon individuals; evidently it was as easy for Jesus to work a miracle for five thousand as for one.

Dorchester Mission.

After reading Bro. Hopkins' account of our church work in lower Dorchester Co. Md., we were led to question the wisdom of his appointment to India. We certainly have no man in our conference who has made a grander record than he has in soul saving and in organizing church work. May he be as great a blessing to the South India Conference as he has been to the Wilmington. His work in Dorchester county, it seems to me, is without a parallel in modern Methodism. In less than nine months the returns show two hundred and fifty members, six new charges, and three men representing these new charges, beside the influence on other churches: stimulating to greater activity and earnestness. Though Bro. Ayers' term on Dover District was short, yet to him belongs the honor of redeeming the surrender we made a few years ago when this territory was given up because a few politicians raised the cry of *negrophobia* against the M. E. Church. We rejoice that this people have the opportunity of returning to their old mother church; and we think the expenditure of \$500 missionary money in this field is amply justified in the soul-redeeming and soul-reclaiming work already done. If every dollar of the million for missions would show like results it would not be long before the "heathen would be given to the Son for his inheritance." It would show 500,000 souls for Christ.

As this world belongs to Christ, and our Methodism is of Christ, we have a right to plant our standard wherever a sinner needing Christ can be found. "The world is our parish."

WARTHEMAN.

Woman's Place.

It is easy to say where her place is now, but not so easy to say where it will be when the Christian conscience is more fully developed. To say that her position is lower than that of man, in point of privilege and power, and therefore ought to remain so, is simply to say "might makes right." Such argumentation is heard in the wigwam of the savage, and the seraglio of the Turk. Undoubtedly the spirit of Christianity tends to the advancement of woman. It is far higher now than it was when Christianity first found her, and the trend of the times is toward equality with man. The golden rule, the example of Christ, and the law of kindness which our holy religion inculcates, all tend to lift up the sex which, in the dark ages of ignorance, brutality, and selfishness, was trodden under foot.

Go to eastern lands, even now, and you will find woman treated as a toy or a slave. Lines and groups of weary women carry baskets of figs or sacks of grapes, or loads of dried wood, to the markets of Jerusalem and Damascus; their lazy lords stalk leisurely along carrying the burden of a pipe or a staff. Sometimes a cry is heard. "It is only some wife whose husband is giving her a beating," says your guide. On the street the wife goes alone, perhaps covered with white muslin, her face muffled and hid from view, her husband would not be seen walking with her. At home he eats first; she eats the leavings. When he comes home angry she crouches in corners and trembles.

Even in western lands the remnants of eastern despotism may be seen. The old common law of England, yet unrepealed in many States of our Union, deprives woman of her right to her property, and even, to some extent, her right to her own children after the death of her husband. The wages of women are often pitably low. Many a mean wretch takes advantage of their numbers or their weakness, and robs them of their

rightful earnings. In the churches we have "male members' meetings;" and women are called on to contribute to an organization in which they have no voice. In our meetings they are remanded to silence, though some of them have brains and tongues far more facile and effective than those of their brethren. Precepts suited to a dark age and given to the churches of pagan lands, are applied to our own enlightened land and this advanced age of Christian culture and work. If St. Paul were living now, would he keep a great reserve army, comprising two-thirds of our Christian people, unemployed? For the sake of humanity and God call them forth! Let every tongue be unlocked, every hand be free, and let the beautiful feet of these handmaids of the Lord run with the good news to the very ends of the earth!

It would be amusing, were it not so painful and shameful, to see the far-fetched attempts to prove woman's inferiority to man. History is ransacked for illustrations of woman's weakness; as though all that and much more could prove anything but her lack of opportunity. But take the living present with all its disadvantages. Ask any mother if you would know whether it is the girl babies or the boy babies which first learn to walk and to talk! Ask any school master if his girls do not often outstrip his boys, and stand at the head of the class! How is it in the homes we see all around us? Is it not often the daughters who take to study and reading and music, while the sons take to the club room and drinking saloon? Is it not true that in many a community there are bright girls destined to grow up to aged maidenhood simply because the young men of that community are so low and coarse and ignorant, caring for nothing but their cigars and their guns by way of fun, and money for its own sake in the way of business?

Even in physical endowments woman does not prove herself inferior to man. For while she may have less strength she has greater endurance. It is a strange fact, that though more males than females are born, the males die in greater numbers: the boys fail and fade, the girls endure and grow to womanhood. Of course, her occupations are not favorable to the development of strength.

As to woman's vote, it has always been on the side of temperance and morality. No fair minded reasoner would present the case of Utah, where the many wives of Mormonism are compelled to obey an iron authority; but look at Wyoming Territory and listen to the testimony of its governor as to the beneficent influence of women at the polls and on the jury, in promoting good order in the Territory! Where is there an instance, in any city or town, in which women, when free to vote, did not cast their ballots on the side of virtue and right? Even in "wicked Cheyenne," as that western city was once called, a Roman Catholic mayor was defeated by the woman of his own sect because he favored rum, when they wanted no license. Women are more spiritual, and have keener moral senses than men. Then, too, they suffer more than men from the results of the drink traffic. Men are in the majority in the drinking dens and in the jails and penitentiaries; women are in the majority in the churches, the Sunday-schools, and the home circles.

Let the ballot be restricted to those who can read the laws of their country and are willing to obey them. Then let us take our wives and sisters with us to the polls—not held in a low groggery, but in a respectable store, or even in a citizen's parlor, and stand by them while they vote "for God and home and native land!"

T. M. GRIFFITH.

Conshohocken Pa.

Malange, Africa.

This is one of Bishop William Taylor's self-supporting stations, and as yet the furthest one inland on the line from Loanda. From various causes it is a difficult field, but God is blessing us, and the work is encouraging. We wish to ask prayer for ourselves and for the progress of God's cause here.

Rev. Samuel J. Mead is the superintendent of this station, and has associated with him, besides his wife, four men and two ladies, including Dr. Reid, who was reported in the papers as having been eaten by cannibals, but in fact is still enjoying good health and practicing his profession here in Malange. My wife is with me. We thank God that through his goodness we now find ourselves self-supporting, mainly through the work of our own hands. Hard work it is, too—such as holding the plow, hauling logs, hewing timber, sowing and shop work, etc. We trust God for such health as shall be to his praise. Many risk their lives in this country to gain wealth. Should not a servant of Jesus Christ be willing to risk as much to obey and gain that which shall never perish?—W. H. Mead, in *The Christian* (London).

A Just Rebuke.

The owner of the famous Wedgewood potteries, in the beginning of this century, was not only a man of remarkable mechanical skill, but a most devout and reverent Christian. On one occasion, a man of dissolute habits and an avowed atheist, was going through the works accompanied by Mr. Wedgewood, and by a young lad who was employed in them, the son of pious parents. Lord C—sought early opportunity to speak contemptuously of religion. The boy at first looked amazed, then listened with interest, and at last burst into a loud, jeering laugh.

Mr. Wedgewood made no comment, but soon found occasion to show his guest the process of making a fine vase; how with infinite care the delicate paste was molded into a shape of rare beauty and fragile texture, how it was painted by skillful artists, and finally passed through the furnace, coming out perfect in form and pure in quality. The nobleman declared his delight, and stretched out his hand for it, but the potter threw it on the ground, shattering it into a thousand pieces.

"That was unpardonable carelessness!" said Lord C—, angrily. "I wished to take that cup home for my collection! Nothing can restore it again."

"No. You forget, my Lord," said Mr. Wedgewood, "that the soul of that lad who has just left us came pure into the world; that his parents, friends, all good influences, have been at work during his whole life to make him a vessel fit for the Master's use; that you with your touch, have undone all the work of years. No human hand can bind together what you have broken."

Lord C—, who had never received a rebuke from an inferior, stared at him in silence. Then, "You are an honest man," he said frankly, holding out his hand. "I never thought of the effect of my words."

There is no subject which young men in college are more fond of discussing than religion, too often parading the crude, half-comprehended atheistic arguments which they have heard or read before those to whom such doubts are new.

Like Lord C—, they "do not think." They do not, probably, believe these arguments themselves, and they forget that they are infusing poison into healthy souls, which no after efforts of theirs can ever remove. A moment's carelessness may destroy the work of years.—*Youth's Companion*.

Peninsula Methodist

PUBLISHED WEEKLY BY J. MILLER THOMAS, PUBLISHER AND PROPRIETOR, WILMINGTON, DEL. OFFICE, S. W. COR. FOURTH AND SIPLEY STS.

TERMS OF SUBSCRIPTION. Three Months, in Advance, 75 Cents; Six Months, 1.00; One Year, 1.50. If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 25 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

The Beginning.

From out the heights; from out the depths; from beyond; from realms beyond all other realms; from Him who speaks from the sublime altitude of absolute knowledge, there has come a voice; its utterance is recorded; the pregnant word is this.

"IN THE BEGINNING, GOD CREATED THE HEAVEN AND THE EARTH."

Whether we accept as true, the chronological deductions of devout scholars, and date creation's dawn forty centuries before the Messiah's advent; or, preferring to rest our faith upon the speculations of scientific theorists, press back that date, through vast ages of geologic development, to the utmost limit of conceivable duration, in either case; this word brings us to "the beginning." No date is fixed, only the fact is affirmed. Traveling back from the present through the cycles of duration, we come to a point, where "the heaven and the earth" are not; the Cosmos is not eternal; there was a "beginning."

Another basal truth, taught in this word, is the existence of God before this "beginning." As the historic Christ confounded the Jesus, by his majestic self assertion, "before Abraham was, I am," so in this earlier manifestation of himself in creative energy, the record is, "before Creation, was God."

St. John hears the echo of that voice original, and this is his record,— "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God.

All things were made by Him; and without Him was not anything made that was made."

Nor is the record exhausted in the revelation of these two facts. A third is found in the relation between "God" and "the heaven and the earth."

The Cosmos, including him to whom its lordship and dominion appertains, is not self-originated, it is not by chance, nor by development; it is not otherwise, than by the creative fiat of the pre-existent God. "In the beginning, God created the heaven and the earth."

Here we have three facts, fundamental in all science and all philosophy; and what is of special value, they are facts that are incontestable. No one can testify to the contrary, no record can antedate "the beginning." We may accept or reject them according to our mood; we can never disprove them. At their very lowest value, they afford a working hypothesis. Accepting them, we have an intelligible theory of the universe, and the God we worship is the impersonation of all excellencies of nature of which we can conceive, and the revelation of himself in his word and works is the highest possible subject of study for finite intelligence.

Of these basal facts we may say, as Paul says of the foundation of Christian's hope, "Other foundation can no man lay, than that is laid * * *. Now if any man build upon this foundation gold,

silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so, as by fire."

This then is the vantage ground of those who accept this record! To them is given light, where the most far-reaching rays of all other luminaries disappear in impenetrable gloom. When science and philosophy have winged their loftiest flights, and sounded their profoundest depths, resolving all phenomena in to original forces; and when they have reached their last analysis, as they stand upon an impassable Rubicon, the doleful lament is heard, "of the beyond, we know nothing." Whereas the disciple of the Divine Teacher can penetrate "the beyond" with clear vision, and, as it present at the scene, recount the august transaction,—

"In the beginning, God created the heaven and the earth."

This is the God of the Bible, the Being whose eternal power and God-head are revealed in the works of his hand; whose glorious character is delineated upon the pages of Inspiration, and whose purposes of love and mercy toward a lost and ruined race, it is the chief mission of those pages to unfold.

What restfulness of soul must come to him, who believes in a Friend whose infinite power, guided by infinite wisdom, and controlled by infinite love, is pledged for his welfare here and hereafter, now and forever! From the tiniest exhibition of life discoverable by the strongest power of microscopic mechanism, to those stupendous masses of organized matter, whose motions, distances and magnitudes baffle the comprehension of finite intelligence, every phenomenon of nature but serves to bring to human vision, some aspect of His glory, who is "the invisible and only wise God." In the person of his only begotten Son, this God comes to us as our Friend, and we have amplest reason to affirm with the apostle, "we know that all things work together for good to them that love God;" and to utter the challenge of another, "who is he that will hurt you, if ye be followers of that which is good?" In this blessed fact of an almighty and all-wise, Friend, of infinite love, we have the amplest reason for fullest faith also, in those experiences of sorrow, suffering, and affliction, which find expression in the plaintive cry of the man of Uz, "the Lord gave, the Lord hath taken away; blessed be the name of the Lord;" or in those words of Paul, "we glory in tribulations also."

New Year's Sunday in Wilmington.

The driving storm of wind and rain, and the ice-coated pavements superadded to the late hours of New Year's eve depleted Sunday congregations generally; but the energetic and devout, of those who were able to surmount such obstacles, made their way to the sanctuary, and found it good to wait upon the Lord in its services.

In St. Paul's we had the pleasure of assisting the pastor, Rev. Charles Hill, in administering the Holy Communion to a little company of fifty-seven. It was a season of refreshing from the presence of the Lord, as we united in commemorating his sacrifice for us; each one by faith appropriating its merit, and realizing in personal experience, "For me the Saviour died."

Under the sweet constraint of his dying love, we renewed our vows, and pledged our lives to his service. It was eminently fitting, thus to celebrate the advent of the New Year, with the observance of this Monumental Memorial rite, whose date runs back through twenty centuries, to that "doleful night before his death."

Among the communicants was a young man, who had not before professed a

saving faith in Christ, but who then and there.

"Gave up himself through Jesus' power, For him to live and die."

At night, we heard a timely discourse in Grace Memorial, from the pastor, Rev. Dr. Todd, as suggested by Pharaoh's question to Jacob, "How old art thou?" Gen. 47-8.

The true arithmetic of life is not found in the computation of dates, in the number of days or months or years that pass over our heads. The old patriarch had seen a hundred and thirty years, and yet he pronounced them "few." It is not how long we live, but how much we accomplish, in building up christian character, and in beneficent labors for the good of others. How much nearer are we to the Christ model, and how faithfully do we follow his steps, "who went about doing good?" It is all-important that we recognize this to be the true end of life.

"Not enjoyment, and not sorrow, Is our destined end or way, But to live, that each to-morrow Find us farther than to-day."

Three precious, soul-stirring lyrics of Charles Wesley were selected and sung, as follows.—"The Lord of Earth and Sky, The God of ages praise;" "Come, let us anew our journey pursue;" and "Come, let us use the grace divine."

Preachers' Meeting.

There were present, New Year's Monday, most of the Methodist preachers of the city. Rev. Dr. Todd, the president, was in the chair, and Rev. J. Dodd served as secretary pro tem. After some routine business, the question, what can be done for the advancement of Methodism in Wilmington, was taken up, and earnestly discussed by Rev. brothers Todd, Bryan, Jones, Houston, Hubbard, and Stengle. The importance of securing eligible sites, and building chapels, as the population increased and centered in new localities, was especially emphasized; as also the desirability of concentrating the interest and efforts of our various charges in some organization for local church extension.

The subject of special appropriations of Missionary and Church Extension moneys to particular portions of the Conference, without submitting such appropriations to the discretion of the Conference, awakened considerable interest. The probable effect of such administration by the parent Boards, upon the liberality of the several charges in responding to our appeals for collections, is a matter for thoughtful consideration. If the Conference at large is expected to contribute to these funds, it should have the right to determine as to the proper disposition of what is to be expended within its own territory.

The Tolling Bell.

In this glad season, when many homes are bright, and hearts are cheery, the sorrow of bereavement is intensified by the contrast, and in painful dissonance, the festive bells mingle with the mournful evidences that mark the exit of a soul.

Tuesday, Dec. 20th, Rev. I. Jewell received by telegraph, the sad intelligence of the death of his father, in Hillsboro, Md. The funeral was appointed for the following Thursday.

To the family of our brother, Rev. J. B. Quigg, this Christmas has come with the shadows of not less than three bereavements in the course of a single week. Upon his return from the funeral in Philadelphia of a near relative, Miss Hope Marcum, a young lady of beautiful Christian character, he learned of the death of Mr. Vaughn Smith Townsend, of Snow Hill, Md., a nephew of Mrs. Quigg; and Friday of the same week, Dec. 23d, a still heavier blow fell, in the sudden death of a daughter-in-law, the wife of his son Howard.

Christmas evening, impressive funeral services were held in Honeybrook, Pa. We transfer an appreciative editorial note from the Philadelphia Methodist:

"Whilst preparations were making in

most Christian homes for the Christmas festival, we regret to learn that the home of our brother, Rev. H. T. Quigg, was darkened with the visitation of death. Unexpectedly the messenger came, and his young wife, Mrs. Susie Eugenia, the mother of his two young children, fell before the fatal dart, last Friday morning. The announcement filled the whole community with gloom and sadness, so the funeral, the services in all the other churches were suspended, and the people came together, to express their sympathy with the bereaved husband and father.

The services were in charge of Rev. J. F. Crouch, Presiding Elder of the District, assisted by Revs. Pickop and Strayhorn, of the Conference; Rev. Mr. Shepard, of the Presbyterian Church, and Rev. Mr. Mower, of the United Brethren Church in Honeybrook. On Monday morning the remains were taken to Bethel M. E. Church, in Cecil county, Md., where, after further services, they were deposited in the family burial lot in the cemetery contiguous to the church.

We join with the many friends of Bro. Quigg, in expressions of the sincerest sympathy for him and his motherless children, in this sore bereavement."

Brother G. F. Hopkins made a welcome call at the office of the PENINSULA METHODIST, Thursday of last week, en route for New York, whence, with his wife, he was to sail for India, Saturday morning, Dec. 31st.

Happy New Year.

It is right and manly to desire happiness, here and hereafter. Such a desire is planted in the breast of every human being. The evil and the good, the saint and the sinner, the educated and the savage, the young and the old, all alike, in one way or another, seek happiness. In one case it is sought in the broad way which leadeth to disappointment, sorrow, and final destruction; in the other case it is sought and found in the narrow way which giveth peace, courage and cheerful resignation here, and a good hope that perpetual joy and happiness await us hereafter.

Again, we join with you, dear reader, in giving thanks to God for all His goodness in the past, and most heartily join with you also, in the desire and prayer that we each and all may have a happy New Year. May it be indeed a year of joyful Christian work, and of hearty consecration to Christ and His cause, and a great harvest-year in its glorious results.

If we really wish to be happy and to have a happy New-Year, we can surely be gratified, if we seek God's way in obtaining such a great blessing. Let us each go to our Heavenly Father, and devoutly say to Him, "Teach me thy way, O Lord." His loving voice in answer to such a prayer will be:

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God."

"Happy is the man that findeth wisdom, and the man that getteth understanding."

"He that hath mercy on the poor, happy is he."

"Behold, happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty."

"Happy is he that condemneth not himself in that thing which he alloweth."

"Whoso trusteth in the Lord, happy is he."

"Behold, we count them happy which endure."

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"Now set your heart and your soul to seek the Lord your God."

"He that keepeth the law, happy is he."

"Ye shall observe to do, therefore, as

the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left."

"Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you."

"If ye know these things, happy are ye if ye do them."

"Happy is that people whose God is the Lord."—Independent.

Restraining Grace.

A dear old minister of the gospel who is now in heaven, used to say very frequently: "Ah! we know not how sinful we might be, what wicked crimes we might commit, but for the grace of God restraining us."

We sometimes seem to forget this. We look about us and see misery, oftentimes the result of wrong-doing as well as of ignorance, and read daily of crimes too horrible to be mentioned; feelings of pity sometimes mingle with the sense of justice in the punishment of the criminal; but how many of us ever realize why it is that we differ from the very worst, and who has made us to differ, and that we might be as bad as any, except for God's restraining grace?

In the earlier history of the Bible we read that the Lord himself appeared to one man who was about to commit crime, and said, "I also withheld thee from sinning against me;" and we may call to mind many instances where God's people were prevented in a remarkable manner from doing what would have been harmful and sinful, as well as led to do that which was right.

Then, in New Testament story we read that our Saviour said to his impetuous, erring, willful disciple: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

This is perhaps one of the chief arguments in favor of a special providence, which so many in this day seem to ignore, and even pretend to disbelieve—an overruling, guiding hand which not only leads us in the right path, but puts hindrances in the way to prevent us from doing the wrong thing.

To the earnest reader of the Bible no argument is needed; its pages are full of special providences, and it is a comforting thought that we may ask for, and expect not only to have grace and strength for daily duties and trials, but deliverance from evil; and, even with the temptation which must assail us, there will be provided a way of escape, so that we may be kept from sinning against God.

"But for all this, I will be inquired of, saith the Lord;" so let us see to it, that we seek the divine guidance and grace, and then if we are withheld from sin and there is any good thing in us, let us give God the glory, and say with Paul "By the grace of God I am what I am."—Christian at Work.

Mrs. Rose Terry Cook says, "American women don't know how to live. If they want health, she writes, let them learn to live in fresh air—open their windows, wear flannel night-gowns, and take a jug of hot water to bed if they are cold, but never sleep with closed windows; they should air all their clothes and their room daily; eat simple, wholesome food; wear boneless waists and button their skirts on them, and take the heels off their boots. Then, she argues, they will be rosy, happy, healthy, and a comfort to everybody as well as to themselves.—Exchange.

The Fourth Delaware Regiment Association, will hold a Re-union in Institute Hall, Wednesday, February 8th, 1888 at one o'clock P. M. Banquet at Farra and Lewis's, 817 Market St., at 7.00 P. M. Comrades will please notify the Secretary soon, of their intention to be present JOSEPH DUFFY, Sec'y.

Conference News.

BAYSIDE AND TILGHMAN CHARGE.—Our Missionary Anniversary held at Bayside, Dec. 26, was a success.

J. D. REESE.

The occupants of the M. E. parsonage, Kent Island, were the recipients of a nice donation, Friday night, Dec. 23.

Presiding Elder Murray was at Hart's Chapel, Elk Neck charge, last Saturday. He reports "The Quarterly Conference was one of the most pleasant he ever attended."

A PLEASANT DONATION.—Tuesday of last week, under the auspices of the ladies of the M. E. Church, Middletown, Del., a very delightful donation party was given.

CHERRY HILL, MD.—Revival services with gratifying results are reported from this charge. The pastor, Rev. T. A. H. O'Brien has been assisted by Rev. J. P. Otis, and Miss Fryer.

DOVER DISTRICT.—Presiding Elder Wilson writes us, "grand missionary advances from Leipsic, Wyoming, Federalburg, and Bridgeville."

The M. E. Parsonage at Seaford was purchased at Sheriff's sale, Saturday, Dec. 24 by the mortgagees, for \$270.

INGLESIDE, MD. We are glad to receive a good report from this charge; up to the close of 1887, there have been seventy-five conversions, and sixty-five accessions to the Church.

HOUSTON, DEL.—A Sunday school entertainment was held at Law's chapel, Houston circuit, Tuesday, Dec. 27th. After the literary exercises, and refreshments had been served, the pastor was called out, and presented with a splendid carriage robe.

Resolutions of sympathy for the pastor's family in the afflictions they have suffered during the year, were tendered in connection with these tokens of regard.

PARSONSBURG, MD.—W. W. Johnson writes: I feel constrained to write a few lines for our Instructor, which I think is a good name for the PENINSULA METHODIST.

Thursday, Dec. 29th, the members of Zion church, came to the parsonage, with many good things for us to enjoy at the table.

Our fourth quarterly conference will be Jan. 17th, at 10 a. m.; quarterly preaching same day at 7 p. m.

The Christmas entertainment in Berlin M E Church was very enjoyable.

CHESTER TOWN, MD.—Our Sunday-school service Christmas night was very pleasant. The music was excellent. Our choir, a very fine one, made special preparation, and surprised all who heard.

Dec. 28th Wednesday evening, the Sunday-school entertainment was given. Pastor, superintendent, organist, with teachers and scholars, all received of the good things, and were delighted.

For a New Year's Gift, a "poor boy" sent the pastor a barrel of apples; they are delicious.

Sunday night the 1st inst, we began our protracted meeting. Pray for us. This place

has not yet settled who shall be their next pastor.

Lay Delegates.

WILMINGTON DISTRICT.

Mt. Salem—John S. Miller; alternate, John F. McLaughlin.
Mt. Lebanon—W. H. Hendrickson; alternate, F. H. Day.

EASTON DISTRICT.

Appoquinimink—J. H. Hutchinson.
Smyrna—J. H. Hoffecker; alternate, Herman Roe.

DOVER DISTRICT.

Cunden—Stephen Postles; alternate, E. W. Cooper.

SALISBURY DISTRICT.

Deal's Island—George T. Rowe.

The M. E. Sunday School, St. Michael's Md., gave their usual Christmas entertainment on Sunday night in the audience room. The programme consisted of music, responsive readings, an address by Rev. W. B. Walton, the pastor, songs by the infant school, a recitation by Miss Grace Burns, and solos, by Miss Estelle Smithman, and Miss Hattie B. Kirby.

AN ELECT LADY.—"The eighty-first birthday anniversary of one of Dover's most esteemed ladies, Mrs. Mary Crouch, was celebrated by a number of her friends, at her residence on Looekerman street, on Saturday evening Dec. 17. The severe storm prevented many others from coming.

Mrs. Crouch is the mother of Rev. John Ford Crouch, Presiding Elder in the Philadelphia Conference.

BETHEL, MD.—Monday night, Dec. 26 we held a Christmas entertainment at Bethel, which was greatly appreciated by the audience.

As Annie Dickerson a little six year old girl, was on the stage, getting ready to speak, old "Santa Claus" entered the south aisle, and another, a black Santa, entered the left side.

The "coast" of Wilmington seems to have a counterpart in Chester, Pa., for we are told that remonstrances have been filed against ten saloons on one street.

Letter From Laurel, Del.

DEAR BROTHER THOMAS:—Through your excellent paper, the "PENINSULA METHODIST" we hear of many things of which otherwise we would be ignorant.

We had a delightful Christmas song service Sabbath evening; also a most interesting service by the Sunday School, Monday evening in connection with the annual treat to the School.

Yours truly J. OWEN SYPHERD.

DEAR BRO. THOMAS:—Permit me through the medium of the PENINSULA METHODIST, to correct an error in relation to our church in Princess Anne.

Our Princess Anne Methodism has now a splendid church property, considered by our Presiding Elder, Rev. T. O. Ayres, one of the neatest and prettiest in the district. I take this opportunity of saying to the brother whom the Bishop may appoint as my successor that "the lines will fall unto him in pleasant places."

Letter from Gumboro, Del.

DEAR BRO. THOMAS:—The first of our Sunday-school Christmas entertainments, was given in the Line church.

On the afternoon of the 26th ult., Gumboro church held its festival. In the room were two beautiful trees loaded with gifts for young and old.

Jones' church followed, on the afternoon of the 28th. Here every one seems to be young in energy, and activity. The room was most tastefully decorated.

a large plump turkey, which these kind people had provided for the parsonage inmates, Bro. Isaac S. Jones, one of our stewards, set himself to collect some quarternote to hang on the tree, and when the parson opened one of the smallest packages on the tree, he was pleasantly surprised to find it, about the most valuable of all.

Bethel followed on the afternoon of the 29th. The good people assembled with their children to enjoy a season of pleasure and profit.

Letter from Hopewell, Md.

A very interesting missionary service was held on Christmas evening, in the above church, consisting of responsive scripture readings and suitable musical renditions; and also addresses by W. C. S. Abrahams and the pastor.

The following Wednesday evening, the public were entertained with the successful rendering of the Christmas cantata entitled, "Santa Claus' Home or the Christmas Excursion."

Old Swedes' Church.

The Rev. Snyder B. Simes, Rector of Gloria Dei (Old Swedes') Church, Phila., has issued a souvenir containing the following events in the history of the old Church:

- 1624 A. D.—December 31st. Power to colonize given by Gustavus Adolphus.
1628 A. D.—April. Arrival of the Swedes at New Sweden.
1646 A. D.—September 4th. Consecration of the wooden church at Tanakong (Tinicum) by Magister Campanius.

Centenary Biblical Institute.

ENDORSEMENT SUBSCRIPTIONS. (Conditioned on \$25,000 being subscribed by Sept. 1, 1888.)

Bishop Taylor and his Work.

Clericus, \$5.00
Clericus No. 2, \$5.00
One of the Lord's Stewards, \$5.00

A Midwinter Series of Pleasure Tours to Old Point Comfort, via Pennsylvania Railroad.

In order to afford the public an opportunity of enjoying the charming winter climate of Old Point Comfort, the Pennsylvania Railroad Company has arranged to run a series of pleasure tours to that well-known winter resort, on the dates following: January 12th and 24th, and February 2d, 1888.

Marriages.

SMITH—WEST.—On July 14, 1887, by Rev. J. Warthman, at the residence of the bride's parents, Edward Smith and Ann West.

JONES—McVEY.—At Woodlawn, Md., Oct. 13th, 1887, by Rev. J. Jones, Walter P. Jones and Rachel McVey, both of Coloma, Md.

CHARMAN—CLENDENNIN.—On Oct. 13, 1887, by Rev. J. Warthman, Chas. Charman and Annie Clendennin of Lincoln, Del.

BAREN—REED.—On Oct. 16, 1887, by Rev. J. Warthman, Washington Baren of Wilmington, Del., and Blance Reed.

GRAHAM—HAMMOND.—On Oct. 27th, 1887 by Rev. J. Warthman, Wm. Graham of Vernon, Del., and Mattie Hammond.

FLEMING—ANDERSON.—On Dec. 7, 1887, by Rev. J. Warthman, John Fleming and Georgie Anderson.

FLEMING—ADAMS.—On Dec. 13, 1887, in the M. E. Church, by Rev. J. Warthman, Wm. B. Fleming and Ruth Adams.

SHULTZ—NIBLITT.—At the M. E. Parsonage, Tilghman's Island, Md., by Rev. J. D. Reese, Dec. 18th 1887, Aniel Shultz and Mary Niblett, all of Tilghman's Island, Md.

CULLEN—TYSON.—At the home of the bride, Woodlawn, Md., Dec. 21st, 1887, by Rev. J. Jones, John S. Cullen and Annie J. Tyson, both of Cecil Co., Md.

KENNEKIN—BRADLEY.—At the M. E. Parsonage in Laurel, Del., Dec. 22nd 1887, by Rev. J. Owen Sypherd, Stephen G. Kennekin of Sussex, and Miss Minnie E. Bradley of Sharpton, Md.

RICHARDSON—LEONARD.—At the residence of William Covington, Tilghman's Island, Md., by Rev. J. D. Reese, Dec. 22nd, 1887, Richard Richardson, and Mamie Leonard, all of Tilghman's Island, Md.

EMORY—THOMAS.—On Dec. 22, 1887 in the M. E. Parsonage by Rev. J. Warthman, Charles Emory of Houston, Del., and Annie E. Thomas.

ADAMS—HATHAWAY.—At the home of Mr. Jacob Warner, Woodlawn, Md., Dec. 25th, 1887 by Rev. J. Jones, Samuel P. Adams, of Pilot Tower, and Annie R. Hathaway, of Oakwood, Md.

BRADSHAW—ROWE.—At the M. E. Church, Deal's Island, Dec. 26th 1887, by Rev. Benj. C. Warren, Thomas P. Bradshaw and Katie A. Rowe, both of Somerset Co.

HEARN—BENNETT.—On Dec. 23, 1887, at the M. E. Parsonage in Delmar, by Rev. C. S. Baker, Wm. J. Hearn and Mary E. Bennett.

VICKREY—CANNON.—At the M. E. Church, Bridgeville, Del., Wednesday, Dec. 28th 1887, by the Rev. J. H. Howard, B. Lee Vickrey of Los Angeles, Cal., and Bessie B. Cannon of Bridgeville, Del.

McMURRAY—CHRISTOPHER.—On Dec. 28, 187, in the M. E. Church, Laurel, Del., by the Rev. J. Owen Sypherd, Robert D. McMurray and Lillie M. Christopher.

PAYNE—RUSSELL.—On Dec. 28, 1887, at the residence of J. M. Smith by Rev. Wilmer Jagard, Bassom M. Payne and Annie E. Russell, both of Dorchester County, Maryland.

BENNETT—CULVER.—On Dec. 28, 1887, at the M. E. Parsonage by Rev. J. Owen Sypherd, John H. Bennett and Mary V. Culver both of Sussex Co. Del.

HILL—ELLIS.—On Dec. 29, 1887, in the M. E. Church, Delmar, Charles W. Hill, and Leah L. Ellis, both of Delmar.

BLANSFIELD—JONES.—At the residence of the bride's parents in Sassafras Neck, on Dec. 29th, 1887, by Rev. E. C. Atkins, William T. Blansfield and Martha H. Jones, both of Cecil Co. Md.

HARRINGTON—SAPP.—On Dec. 29 1887 at the bride's parents, by Rev. J. Warthman John J. Harrington and Rosalie Sapp.

COOK—MOORE.—On Jan. 3d, 1888, at the Wyoming M. E. parsonage, by Rev. Wm. M. Green, Thos. G. Cook and Ella Moore.

FRESCOING CHURCHES.

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

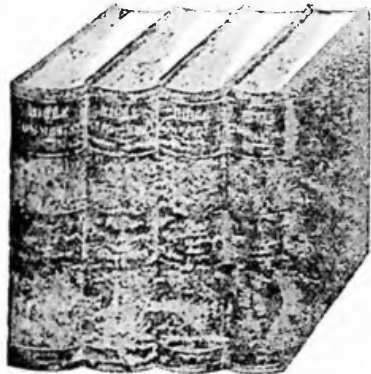
Are Stones Alive.

We generally think of minerals as dead lumps of inactive matter. But they may be said to be alive, creatures of vital pulsations, and separated into individuals as distinct as the pines in a forest or the tigers in a jungle.



A true and perfect Soap for Babies, Children or Persons of Delicate Skin. AFRICA—FIVE THOUSAND MILES from Philadelphia grows the stately palm tree, producing a beautiful orange-colored fruit, rich in oil of the most healing nature for burns, scalds or lacerations.

PLEASE NOTE that this is the only Commentary upon the whole Bible published at a moderate price. It is, therefore, within reach of the masses, while no Commentary published is so highly commended or so well adapted for the home, the teacher or the preacher.



NEW AND COMPLETE Bible Commentary. Critical, Explanatory and Practical.

JAMIESON, FAUSSET & BROWN In Four Large 12mo. Volumes of about 1,000 pages Each.

It is far in advance of the Older Works. It is Critical, Practical and Explanatory. It is Comprehensive and Comprehensive in its character.

It has a Critical Introduction to each Book of Scripture, and is by far the most Practical, Suggestive, Scientific and Popular Work of the kind in the English Language.

The work is printed from new electrotype plates, on fine toned paper made expressly for this work, and sold at the following extremely low prices: In Extra Fine English Cloth, \$3 00; In Half Morocco, the full set, 10 00.

CUMMINGS, \$3.00 FOR 12 Fine Cabinet Photographs.

302 MARKET ST., WILMINGTON, DEL.

BOOKS FOR ENQUIRERS, And for those dealing with Enquirers.

GRACE AND TRUTH. By W. P. Mackay, M.A. 52d thousand (over 200,000 sold in England). Mr. D. L. Moody says: "I know of no book in print better adapted to aid in the work of him who would be a winner of souls, or to place in the hands of the converted."

LIFE, WARFARE AND VICTORY. By Maj. P. W. Whittle. 121 pages, cloth, 60cts. paper, 30cts.

THE WAY AND THE WORD. Prepared by D. L. Moody. 45th thousand. A treatise on Regeneration, followed by Mr. Moody's helpful suggestions on Bible study. 64 pages, cloth, 25cts; paper, 15 cts.

MY INQUIRY MEETINGS; or, Plain Truths for Anxious Souls. By Robert Boyd, D. D. 64 pages and cover. Price 15 cents.

THE SOUL AND ITS DIFFICULTIES. By H. W. S. 48 pp., 16s. paper, 8 cts.

DOUBTS REMOVED. By Cesar Malan, D. D. 32 pages, paper, 5 cts.

GODS WAY OF SALVATION. By Alexander Marshall, with answers to popular objections. Brief, pointed, and pithy. 32 pages and cover, 5cts., \$2.50 per 100.

GLADDTINGS. A book for Enquirers. By Rev. Robert Boyd, D. D. Cloth, 50 cts; paper covers, 25 cts.

J. MILLER THOMAS, WILMINGTON, DEL.

McShane Bell Foundry Finest Grade of Bells. Casts and Pours for CHURCHES, &c. Send for Price and Catalogue. Address 14 N. SHANER & CO. Baltimore, Md.

NEW BOOK FOR THE INFANT SCHOOL, BY J. R. SWEENEY AND W. J. KIRKPATRICK.

Single copy 25 cts. \$2 10 per dozen. Address all orders to J. MILLER THOMAS, S. W. Cor. 4th & Shipley Sts., Wilmington, Del.

THE CHAUTAUGA LITERARY AND SCIENTIFIC CIRCLE. C. L. S. C. COURSE OF STUDY FOR 1887-88.

Required Readings. PRICES TO MEMBERS. BOUND IN CLOTH.

American History. By Edward Everett Hale, D.D. \$1 00

American Literature. By Prof. H. A. Bers, A.M. of Yale College. 60

Physiology and Hygiene. By Dr. M. P. Hatfield. 1 00

Philosophy of the Plan of Salvation. By J. B. Walker, LL.D. 60

Readings from Washington Irving 40

Classical German Course in English. By Dr. W. C. Wilkinson, 1 00

History of the Medieval Church By J. F. Hurst, D.D., LL.D. 40

Required Readings in "The Chautaugan." 1.50

Sent by mail on receipt of price. J. MILLER THOMAS, Wilmington, Del.

BOOKS HELPFUL IN CHRISTIAN WORK.

CHILDREN'S MEETINGS AND HOW TO CONDUCT THEM, by Lucy J. Rider and Nellie M. Carman, with contributions of plans, methods and outline talks to children by nearly forty others, including the best known and most successful workers among children in this country. 208 pages, fine cloth, \$1.00.

THE PRAYER MEETING AND ITS IMPROVEMENT, by Rev. L. O. Thompson. 12 mo. 256 pages, cloth, \$1.25. "This is so good a book that we wish we could give a copy to every young minister."—C. H. Spurgeon. "A very suggestive book."—Sunday School Times.

THUS SAITH THE LORD, by Major D. W. Whittle. A handbook for Christian workers. 134 pages, flexible cloth, 50 cts. "A manual of Scripture texts arranged to present the leading subjects met with in dealing with enquirers."

SECRET POWER; or, the Secret of Success in Christian Life and Work, by D. L. Moody. 116 pages, 12mo, cloth, 60 cts., paper, 30 cts. "Every page is full of stimulating thought."—Christian Commonwealth. "Sent by mail, postpaid, on receipt of price."

J. MILLER THOMAS, WILMINGTON, DEL.

BUY CLOTHING

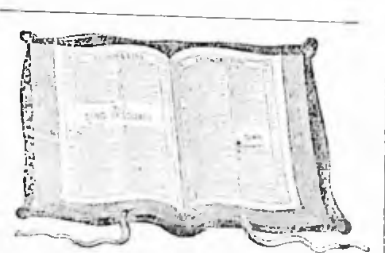
of J. T. Mullin & Son, 6th & Market, Wilmington, if you want the best at the lowest prices. They offer every advantage, both in variety, styles and prices. They have an immense assortment of the finest imported and domestic Overcoatings, Suitings, Pantaloonings, &c. bought from first hands, with ready cash, which insures lowest prices.

Over Coats for fall, very stylish, and well fitting, now ready. Suits for dress or business, cut in latest styles, well trimmed, nicely made, all sizes for men, youth, boys and children.

J. T. MULLIN & SON, TAILORS CLOTHIERS. 6TH AND MARKET, WILMINGTON, DEL.

MILLINERY.

Crape, Bonnets and Veils constantly on hand. Corsets, Bustles, Panniers, Skirts, and sole agent for Ladies Patented Rubber Underwear. SALLIE D. BREAR, 219 WEST SECOND STREET, WILMINGTON, DELAWARE. 13-17



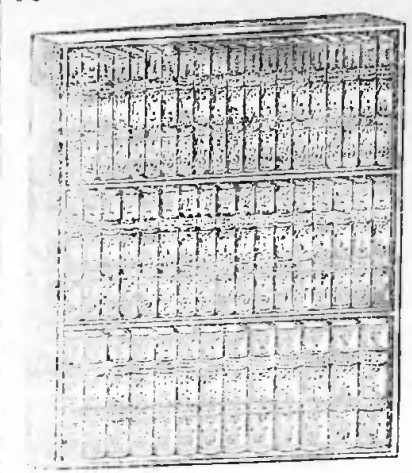
Oxford Teachers' BIBLES.

From \$1.25 to \$12.50. For sale by J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

STORY OF THE BIBLE.

BY CHARLES FOSTER. PRICE \$1. Sent by mail on receipt of price. Address J. MILLER THOMAS, Fourth & Shipley Sts., WILMINGTON, DEL.

THE CHEAPEST AND BEST SUNDAY SCHOOL LIBRARIES.



LIBRARY NO. 1. For the School and Home. Fifty Choice Illustrated Volumes, large 16 mo. bound in muslin. Only \$20.50 to Sunday Schools.

LIBRARY NO. 2. Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Net price for 50 large Books, only \$22.00. The Books are different from those in No. 1, and some are larger, both libraries making an appropriate addition of one hundred books to a Sunday-school Library for only \$42.50. Sold only in sets.

LIBRARY NO. 3. Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Only \$25.00 to Sunday-schools. The books are different from those in Nos. 1 and 2. The three libraries make an appropriate Sunday-school Library of one hundred and fifty volumes, costing only \$67.50.

Each Library contains over 12,000 printed pages, illustrated by 212 large full-page fine engravings and many of smaller size. The books are printed on good clear paper, and strongly bound in muslin, with gilt stamps. Fifty Catalogues with each library.

LIBRARY NO. 4. Comprising fifty three Books in fifty volumes. Beautifully printed, illustrated, and bound. It consists of 50 large 16mo. volumes, with 15,831 pages, and numerous illustrations, on good paper well and tastefully bound, and put up in a neat case, and is sold to Sunday schools at the net price of only \$27.50.

OBSERVE. 50 Vols., 15,831 pages only \$27.50. None Cheaper! None Better! J. MILLER THOMAS, METHODIST BOOK STORE, FOURTH & SHIPLEY STS WILMINGTON, DEL.

GET THE BOOK! New and Improved Edition of METHODISM OF THE PENINSULA. Price \$1.25. New Chapter alone, to those who have the first edition, 20 cts.

Dr. W. L. S. Murray says:—"I have finished reading your new chapter, 'The Record and Status of Peninsula Methodism.' It is the best comparative statement of churches on this Peninsula that I have ever seen, and I do not believe there is any statement equal to it. I was delighted and interested by reading it. I regard it as of great historical value, and have carefully filed it for future reference."

Sent by mail on receipt of price by J. Miller Thomas, Wilmington, Del., or R. W. Todd, Snow Hill, Md.

NEW BOOK, Songs of Redeeming Love, No. 2. Edited by J. R. Sweeney, C. C. McCabe, T. C. O' Kane, and W. J. Kirpatrick. Single copy by mail 35 cents. \$30 per 100.

Address all orders to J. MILLER THOMAS, S. W. Cor 4th & Shipley Sts. Wilmington, Del.

SHORT HINTS ON SOCIAL ETIQUETTE.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts.

This book should be in every family desirous of knowing, "the proper thing to do."

We all desire to behave properly, and to know what is the best school of manners.

What shall we teach our children that they may go out into the world well bred men and women?

"SHORT HINTS" Contains the answer, and will be mailed to any address, postage prepaid, on receipt of price.

J. L. CRAGIN & CO. PHILADELPHIA, Pa.

W. V. TUXBURY, Artist in Crayon, Pastel, Indian Ink and WATER COLORS.

Careful attention paid to pictures requiring alterations. Orders by mail attended to. Address, 335 E. Fourth Street, WILMINGTON, DEL.

"Ranks next to a Concordance."—SPURGEON.

BIBLICAL LIGHTS AND SIDE LIGHTS, A Cyclopaedia of TEN THOUSAND ILLUSTRATIONS—AND—Thirty Thousand Cross References.

Consisting of fact, incident and remarkable declarations taken from the Bible; for the use of public speakers and teachers, and also for those in every profession who for illustrative purposes desire ready access to the numerous incidents and striking statements contained in the Bible. By Rev. Chas. E. Little. Royal 8vo, 630 pp. Cloth, \$4 00; Library Sheep, \$5 00.

J. MILLER THOMAS, WILMINGTON, DEL.

A New Book, By the Author of "The Christian's Secret of a Happy Life." The Open Secret; OR The Bible Explaining Itself.

BY HANNAH WHITALL SMITH. PRICE \$1 00. Sent by mail on receipt of price. J. MILLER THOMAS, Wilmington, Del.

Theological and Sunday-school BOOKS. Great Variety! Lowest Prices PERKINPINE & HIGGINS 614 ARCH ST., PHILADELPHIA, PA.

DR. WELCH'S Communion Wine, unfermented, for sale at this office.

Quart Bottles, per doz. \$10.00
Pint " " 6.00
Half Pint " " 2.75

H. ARTHUR STUMP ATTORNEY AT LAW, 85 ST. PAUL STREET, BALTIMORE, MD.

Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

District Appointments.

Table with columns: Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf., and numerical values for various churches in the Wilmington District.

W. L. S. MURRAY, P. E.

DOVER DISTRICT—FOURTH QUARTER.

Table with columns: Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf., and numerical values for various churches in the Dover District.

J. A. B. WILSON, P. E.

VIRGINIA DISTRICT—FOURTH QUARTER.

Table with columns: Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf., and numerical values for various churches in the Virginia District.

A. D. DAVIS, P. E.

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named, or we will send any of the periodicals separately at publishers' prices.

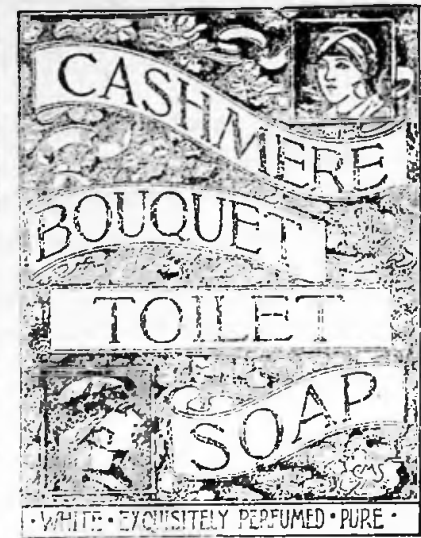
Table listing various periodicals and their prices, including Independent, Godey's Lady's Book, Cottage Hearth, etc.

J. MILLER THOMAS, Fourth & Shipley Sts., Wilmington, Del.

EVERY INCH A MAN.

She sat on the porch in the sunshine As I went down the street— A woman whose hair was silver. But whose face was a blossom sweet.

Grow bright with a wordless welcome, As sunshine warms the skies. "Back again, sweetheart mother," He cried and bent to kiss



1875—Twelve Years' Maintained Superiority—1887 STEAM COOKED AND DESICCATED

A.B.C. CRUDED WHITE OATS, A.B.C. WHEAT, A.B.C. BARLEY, A.B.C. MAIZE, Carefully Hulled. Easily Digested.



MARVELS OF THE NEW WEST.

A vivid portrayal of the stupendous marvels in the vast western land west of the Missouri River.

EDUCATIONAL.

DEKINSON COLLEGE, CARLISLE, PA.—FALL TERM OPENS SEPTEMBER 15. Three Four-Year Courses.

Hackettstown Institute, Newark Conference Seminary, Gen. Geo. H. Whitaker, D. D., President.

GENTLEMEN'S COLLEGE, PREPATORY. Best advantages in Music Art Education. Scientific and Commercial Courses.

Cut this Out for Reference.

HYMNAL OF THE Methodist Episcopal Church. Sent by mail on receipt of price by the undersigned.

Table listing various book and paper items with prices, such as Pearl-Double Column, SUPERFINE PAPER, etc.

WYATT & CO.,



603 Market Street WILMINGTON DEL. White Shirts 75, \$1.00, \$1.25.

-A LARGE STOCK OF- HATS AND CAPS -DOLLAR WHITE SHIRT-

Wanted Agents to Sell the HISTORY of THE BLACK PLAGUE

DICTIONARY OF THE BIBLE.

REV. PHILIP SCHAFF, D. D. Reduced in price from \$2.50 to 2.00.

THE TEMPLE TRIO.

ON JOYFUL WING, MELODIOUS SONNETS, PRECIOUS HYMNS.

THE OLD FOLKS AT HOME.

Compiled by Rev. S. G. Lathrop. A Most Appropriate Gift for

Fifty Years Beyond

OLD AGE AND HOW TO ENJOY IT. A Book of Incalculable Value as well as Interest to all who have passed the Meridian of Life.

MILLARD F. DAVIS, Watchmaker and Jeweler.

Also for the DWELLING FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE.

SEND TO THE PENINSULA METHODIST

JOB OFFICE

IF YOU WANT LETTER HEADS, BILL HEADS, ENVELOPES, RECEIPTS, CIRCULARS, DRUG LABELS, VISITING CARDS, TAGS, POSTERS, PAMPHLETS

J. MILLER THOMAS, (GAWTHROP BUILDING,) FOURTH AND SHIPLEY STS. WILMINGTON, DEL.

BUY YOUR Boots, Shoes & Rubbers,

I. J. NICHOLSON, 106 WEST 7TH STREET, Also Agent for DR. WELCH'S UNFERMENTED WINE FOR SACRAMENTAL USE.

THE EPWORTH HYMNAL.

Authorized by General Conference. The Choicest Collection of Music yet published for Sunday-schools and Social Meetings.

The Epworth has 232 pages, 319 Hymns, and is sold for the very low price of \$30 per hundred.

A Word Edition.

Bound in paper, single, 80.12; Por 100, 10.00; Bound in Boards, single, 30; Por 100, 15.00.

CATARRH ELY'S CREAM BALM

Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Restores the Senses of Taste and Smell.

1887 Four Things: 1887.

Our Prices, Our Principles, Our Goods, Our Guarantee.

CARHART & CO., ZION, MD.

Our Prices are the lowest for Dress Goods, Notions, Groceries, Hats and Caps. &c.
 Our Principles are the fairest, giving the buyer the FULL WORTH of his money.
 Our Goods are of the BEST MATERIAL, and the standard of the market, as well the styles which are arriving daily.
 OUR GUARANTEE is that nothing is misrepresented; prices marked plain on each article, giving the purchaser an excellent opportunity to examine at leisure to his own advantage.
 This is a new addition to our stock in the last few years, and is steadily increasing in favor every year. Correct styles and good material, at bottom prices.

Ready Made Clothing. Carpets, Matting, Wall Paper, Paints, Queensware, Lime and Salt, Hardware, Glass-ware, Boots, Shoes, Notions. Most every thing you can ask for.
 J. M. C. C. TERMS CASH. A. C. C.

FARMS FOR SALE. In Kent, Queen Anne's, Cecil, Calvert, St. Mary's, and Prince George Counties, Md. Also Virginia Farms, fine water location, with Orchards. Prices low.
 JUDEFIND & BROS., Edesville, Md.

WILSON'S UNDERTAKING ROOMS
 6.6 KING STREET.
 Preparing and Keeping Bodies WITHOUT ICE a Specialty
 Connected with Telephone Exchange. Open all Night.
 J. A. WILSON, Funeral Director.

Readers of this paper who want first class PEACH & PEAR TREES at lowest prices, address
 W. M. K. JUDEFIND & CO., Edesville, Md.
 PEACH GROVE NURSERIES.

BUGGIES, PHAETONS, &c. &c.
 Finest, most stylish and desirable Carriages in the State; stand more rough usage, and give complete satisfaction. Prices very moderate. Will take good stock in part pay. Best reference. Address
 Wm. K. JUDEFIND & Co., Edesville, Md.

GLAD HALLELUJAHS!

Sweeney & Kirkpatrick's 1887 Book.

FOUR STRONG POINTS.

1. Its Songs Sing Themselves.
2. It's a Song Book Worth Buying.
3. It's a New Song-Book. (Not an old one)
4. It's Character Peculiarly Its Own.

Not a shadow of doubt about the merits of Glad Hallelujahs. It sings itself. It dispels gloom. The more you sing it the better you'll like it.
 This will be seen—1. By its general use. Although bound neatly and substantially, we venture, it will be used so freely, that it will be worn out. 2. By the effects its songs will produce in church or school. They'll thrill and electrify your membership.
 By mail, 35 cents. By express (not prepaid) \$3.00 per dozen; \$30 per 100. Further inducements to Schools, Churches, and Evangelists. Write us.
 Be sure not to select a book until you have examined "Glad Hallelujahs."

FOR SALE BY
 J. MILLER THOMAS, Fourth & Shipley Sts., Wilmington, Del.

ROYAL BAKING POWDER
 Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the imitation of low grade. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall St., N. Y.



FAMILY BIBLES
 FROM \$200 TO \$35.00
 FOR SALE BY
 J. MILLER THOMAS,
 4th & Shipley Sts., Wilmington, Del.

P. W. & B. Railroad.
 Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations, 7:00, 7:40, 8:20, 9:00, 9:40, 10:20, 11:00 a. m.; 12:30, 1:10, 1:50, 2:30, 3:10, 3:50, 4:30, 5:10, 5:50, 6:30, 7:10, 7:50, 8:30, 9:10, 9:50, 10:30, 11:10 a. m.
 For Newark Centre, Del. 7:45 a. m., 12:30, 6:15 p. m.
 Baltimore and intermediate stations, 10:00 a. m., 11:30 p. m.
 Baltimore and Washington, 1:30, 4:45, 5:04, 10:08 a. m., 12:00, 1:17, 2:32, 4:44, 5:10, 5:30, 7:45 p. m.
 Talus for Delaware Division leave for:
 New Castle, 6:00, 8:00 a. m., 12:55, 2:50, 5:50, 6:20, 7:50 p. m.
 Harrington, Delmar and intermediate stations, 8:00 a. m., 12:55 p. m.
 Harrington and way stations, 8:30 a. m., 12:55, 6:20 p. m.
 For Seaford 5:50 p. m.
 For Norfolk 12:00 a. m.

Wilmington & Northern R. R.
 Time Table, in effect Nov. 20, 1887.
 GOING NORTH.
 Daily except Sunday.

| Stations | a. m. | a. m. | p. m. | p. m. |
|--------------------|-------|-------|-------|-------|
| Wilmington | 7:00 | 7:45 | 4:30 | 5:15 |
| French St. | | | | |
| Newbridge | | | 5:50 | 6:35 |
| Duport | 7:21 | 8:05 | 5:29 | 6:14 |
| Chudd's Ford Jc | 7:41 | 8:25 | 5:49 | 6:34 |
| Leaape | 8:01 | 8:45 | 5:69 | 6:54 |
| West Chester Stage | 8:21 | 9:05 | 6:09 | 6:54 |
| Conesville | 8:41 | 9:25 | 6:29 | 7:14 |
| Waynesburg Jc | 9:01 | 9:45 | 6:49 | 7:34 |
| Springfield | 9:21 | 10:05 | 7:09 | 7:54 |
| Phidelsburg | 9:41 | 10:25 | 7:29 | 8:14 |
| Reading P & R | 10:01 | 10:45 | 7:49 | 8:34 |

Additional Trains, on Saturday only, will leave Wilmington at 8:20 and 11:10 p. m. for Newbridge, Duport, and all intermediate points.
 French Creek Branch Trains.
 Leave St Peter's 6:30 a. m., 1:00 p. m.
 Arrive Springfield 7:25 a. m., 1:50 p. m.
 * Daily except Saturday and Sunday.
 GOING SOUTH.
 Daily except Sunday.

| Stations | a. m. | a. m. | p. m. | p. m. |
|--------------------|-------|-------|-------|-------|
| Reading P & R | 7:00 | 7:45 | 5:15 | 6:00 |
| Phidelsburg | 7:20 | 8:05 | 5:35 | 6:20 |
| Waynesburg Jc | 7:40 | 8:25 | 5:55 | 6:40 |
| Conesville | 8:00 | 8:45 | 6:15 | 7:00 |
| West Chester Stage | 8:20 | 9:05 | 6:35 | 7:20 |
| Leaape | 8:40 | 9:25 | 6:55 | 7:40 |
| Chudd's Ford Jc | 9:00 | 9:45 | 7:15 | 8:00 |
| Duport | 9:20 | 10:05 | 7:35 | 8:20 |
| Newbridge | 9:40 | 10:25 | 7:55 | 8:40 |
| Wilmington | 10:00 | 10:45 | 8:15 | 9:00 |

Western Maryland Railroad, connecting with P. W. & B. R. at Union Station Baltimore.

Comencing Thursday, Dec. 11, 1887, leave Hillen Station as follows:
 DAILY.
 4:45 A. M. Fast Mail for Shenandoah Valley and Southern and south-western ports. Also Glenndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R. R.
 11:25 P. M. Accommodation for Glenndon and Emory Grove Wednesdays and Saturdays only.
 DAILY EXCEPT SUNDAY.
 8:00 A. M. Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.
 9:55 A. M. Accommodation for Union Bridge, Hagerstown, Gettysburg, and all points on B & O V. R. R. (through cars).
 2:25 P. M. Express for Emory Grove.
 4:30 P. M. Express for Arlington, Mt. Hope, Pikesville, Orising, Mill, St. George's, Glenndon, Glenn Falls, Finksburg, Patapsco, Carroll, Westminster, and Melford, New Windsor, Linwood, Union Bridge and stations on B & O V. R. R. (through cars) Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
 5:15 P. M. Accommodation for Emory Grove.
 6:27 P. M. Accommodation for Union Bridge.
 TRAINS ARRIVE AT HILLEN.
 Daily—2:40 and 10:40 P. M. Daily except Sunday—7:30, 8:50, 11:30 A. M., 3:35, 2:10 and 5:35 P. M.
 Ticket and baggage Office 21 East Baltimore St.
 All trains stop at Union Station, Pennsylvania Avenue and Funtion Stations.
 J. M. HOOD, General Manager.
 B. H. GRISWOLD, Gen'l Pass. Agt.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT NOVEMBER 20, 1887.
 Trains leave Delaware Avenue Depot:
 EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 Philadelphia Accommodation, daily, 7:00 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia Accommodation, daily, 8:40 a. m.
 Philadelphia Accommodation, daily, 9:25 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia and Chester Express, daily, 1:09 p. m.
 Daily except Sunday, 2:09 p. m.
 Philadelphia Accommodation, daily, 4:00 p. m.
 Philadelphia and Chester Express, daily, 4:55 p. m.
 Philadelphia Accommodation, daily, 5:10 p. m.
 Philadelphia and Chester Express, daily, 5:14 p. m.
 Philadelphia Accommodation, daily, 6:00 p. m.
 Philadelphia Accommodation, daily except Sunday, 7:30 p. m.
 Philadelphia and Chester Express, daily, 9:13 p. m.
 Philadelphia Accommodation, daily, 9:40 p. m.
 WEST BOUND.
 Chicago and Pittsburgh Limited, daily, 7:49 a. m.
 Arrive Chicago 5:00 next morning.
 Baltimore Accommodation daily except Sunday, 8:15 a. m.
 Onslow and St. Louis Limited, daily, 11:10 a. m.
 Arrive Cincinnati 7:45 a. m., St. Louis 6:45 p. m., next day.
 Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Sundry Accommodation, daily, 7:50 p. m.
 Sundry Accommodation, daily except Monday 12:50 a. m.
 For Lancaster 10:50 a. m., and 2:45 p. m. daily except Sunday, 3:30 p. m., daily.
 Trains leave Market Street Station:
 For Philadelphia 2:55 p. m. daily except Sunday.
 For Baltimore 2:55 p. m. daily except Sunday. For Lancaster 5:50 p. m. and 2:30 p. m. daily except Sunday, 5:50 p. m. daily.
 The 10:50 a. m. train connects at East Junction with Cincinnati and St. Louis through express daily except Sunday. The 5:30 p. m. connects with Chicago and St. Louis express daily.
 Trains for Wilmington leave Philadelphia 7:00, 8:15, 9:30, 10:45, 1:45, 3:00, 4:30, 5:00, 5:30, 6:30, 8:10, 10:00 p. m.
 Daily except Sunday, 7:15 a. m., 12:00 noon, 4:15, 11:50 p. m.
 *Express Trains.
 C. K. LOEB,
 Gen'l Pass Agent
 Wm. M. CLEMENTS,
 Manager.
 Telephone call No. 124.

A GOOD IDEA.
 LADIES' DEPARTMENT
BELT'S PHARMACY.
 ALL PRIVATE APPLIANCES.
 Lady's attendant. J. JAMES BELT, Druggist, Sixth and Market Streets, Wilmington, Del.

RYAN & SEEDS.
 SUCCESSORS TO JOHN GREENLEE
 Plumbers, Gas and Steam Fitters,
 217 W. 4th St., Wilmington, Del.
 (OPPOSITE CITY SPRING.)
 Estimates furnished and all orders filled with promptness. Country work a speciality.

THE ROE BOOKS
 New Editions in New Bindings.
 Per Volume, \$1.50.

"WHAT CAN SHE DO?"
 "BARRIERS BURNED AWAY."
 "NEAR TO NATURE'S HEART."
 "OPENING A QUESTIONS BOOK."
 "A FACE ILLUMINED."
 "A DAY OF FATE."
 "WITHOUT A HOME."
 "FROM BEST TO EARNEST."
 "A KNIGHT IN THE SIX CENTURY."
 "THIS SOMBER RIVAL."
 "A YOUNG GIRLS VOING."
 "AN ORIGINAL BELLE."
 "DRIVEN BACK TO EDEN."
 Just Published—HE FELL IN LOVE WITH HIS WIFE. NATURE'S SERIAL STORY. Illustrated.
 For sale by
 J. MILLER THOMAS,
 4th & Shipley Sts., Wilmington, Del.

GRAND SUPERB PIANOS & ORGANS,
 On easy terms, to reliable purchasers; the best and most magnificent Instruments made. Readers of the Peninsula Methodist who want No. 1 Instruments, send for Catalogue and discount prices. Address
 Wm. K. JUDEFIND, Edesville, Md.

P. S. Refer to ministers and others



Poems in Color.
 With 50 illustrations lithographed by Armstrong & Co., from original designs by W. J. Whittemore.
 SEA PICTURES, by Tennyson. I REMEMBER, by Hood.
 SUNRISE ON THE HILLS, by Longfellow. TO A WATERFOWL, by Bryant.
 THE WORSHIP OF NATURE, by Whittier. TO A MOUNTAIN DAISY, by Burns.
 Six volumes, fancy paper covers, each 50 cents; cloth covers, stamped in gold, each 75 cents; celluloid covers, lithographed, each \$1.00.
 Sent by mail on receipt of price.
 J. MILLER THOMAS, Wilmington, Del.