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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
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"FOR ME TO LIVE IS CHRIST." Phil. 1: 21.

BY LOUIS EISENBEIS.

"For me to live is Christ," all else is vain;
There is no comfort, ease or gain
Apart from him.
His name is music most entrancing tone,
Is sweetness, sweeter than the honey comb,
A balm within.

"For me to live is Christ," no earthly bliss
beside,
Can be so cheering, or half so long abide
As joy in him.
Let griefs assail, or healthful vigor fade,
Life's sunny path pass into deepest shade,
There's calm within.

"For me to live is Christ," my daily toil,
Is rest and ease, amid the world's turmoil,
Its daily din.
From morn till eve, through every passing
hour,
I sit in holy calm, in heaven's rosy bower,
With Christ shut in.

"For me to live is Christ," all day long
My pathway echoes Christ, my song,
I walk with him.
I am not lonely, with Jesus as my guide,
Contented with my lot, my wants supplied,
His throne within.

"For me to live is Christ," though friends
forsake;
Though earth's foundations 'neath my foot-
steps shake,
I'm safe with him.
Though loved ones die, and earth seem cold
and drear,
In every trial, his presence still is near,
He dwells within.

"For me to live is Christ," when strength is
gone,
And earthly friendships fail, and death
comes on,
I'm hid in him.
In him, my ransom, by the life he gave;
My victory in dying, my triumph o'er the
grave;
A crown I win.

One Year Nearer the Triumph

"The world is very evil," sang holy St. Bernard of Cluny, and many will have it that it is more evil now than when seven and a half centuries ago, he so mournfully sang. They have but to study the pages of history a little more and better inform themselves of the present state of the Church and the world to reach a different conclusion. "Very evil," indeed, the world was in the twelfth century, and very evil it is now; yet there has never been a time when the power of the gospel has been so powerfully and widely felt or so large a proportion of the people who dwell on the earth been brought under its influence. Never as at this day have the principles of Christianity so controlled the governments of the world or pervaded the decrees of courts of justice or governed the relations of different governments with one another. Never as now have Christian missions and missionaries had such access to the people who sit in darkness, and never was the Church so alive to the conviction that its calling is to go forth and convert the world.

To subdue this world to Christ is not an easy task. Many of its evils are centuries old, and some of them hoary with antiquity. A long list of them can easily be prepared, long enough to dismay those who look only at the human elements in the contest, and then, when it is complete, underneath the whole we must place the unregenerate human heart. On the other side is Christ whose right it is to reign, and who began his reign against almost infinitely greater odds than those which are now before his Church. How he exulted when on earth over even one adherent won to his side! How little immediate success did his ministry achieve! How suddenly did the host of his Galilean friends drop him when they found that instead of a Messiah to be their king he was a Messiah going to his death! How the

light of the world went out when he hung on the cross, crushed under the mighty power of Imperial Rome! How ridiculous to all mere human conception was the sending forth of a dozen Jewish fishermen to conquer the religions of the world! And how pitiful the means depended on for the result—not armies, not political management and intrigue, not the philosophy of the schools, or the power of princely authorities, but the simple story of Jesus and the resurrection! But behind, around, underneath, in and through that story was and is the spirit and power of the Lord Jesus Christ. Again and again have the heathen raged, and the kings of the earth set themselves, and the rulers of the earth taken counsel together against him, but he has laughed at them and had them in derision. Again and again has he broken them with a rod of iron and dashed them in pieces like a potter's vessel. The old idolatries of Rome, Greece, Assyria and Egypt ages ago perished from the face of the earth. And to day more than half of the territory of the earth is under the government of Christian powers. At our Lord's ascension there was given him a kingdom with the intent that all peoples and nations and languages should serve him; and that intent will surely be accomplished. His reign is extending and his followers multiplying. The little mustard seed is becoming a tree. The heaven is diffusing its power through three measures of meal. The stone cut out of the mountain without hands long ago crushed the great image in pieces and is become a great mountain and will yet fill the whole earth. The work is slow to our impatience; but if it took four thousand years in God's providential government of the world to prepare the way for the Saviour, shall we complain that he is slow if in less than half that time he has not converted the world? Let not our hearts be faint or our faith weak, for our Christ shall yet triumph, and we are one year nearer the glorious day. The call of the hour is for money and men—nay, for the money rather, for the men are ready, aye, and the women too. Our own Church is making noble advances of late, but our ability is greater than our faith. We can make the Lord move slowly by little gifts or none at all; we can add speed and power by giving as he has given us ability. In place of the dimes put out the dollars, that the new year may bring a larger harvest for our King.

It is doubtful if at the present day any part of Christendom is showing more zeal and making more sacrifices than is the Roman Catholic Church. A letter from Beirut, in Syria, in *The Independent*, has this for its thesis: "In every important country on the face of the globe where Protestant missions are at work are also found Roman Catholic missions, with a much larger force of European men and women at their command and a treasury that seems inexhaustible." The statement is sustained by accompanying facts. He shows the working force of the Papacy in Asia east of Syria to be 2,440,481 baptized Christians, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools with 112,359 scholars, and 76 theological seminaries with 2,746 students. The Jesuits have brought out an Arabic Bible of their own, "certainly the best Roman Catho-

lic Bible ever printed," by the side of that of the Bible Society, and their college and advanced schools, following the Protestant example at Beirut, are filled with students. The writer, most touchingly and truly goes on to say: "The picture of a Roman Catholic priest going alone to a distant island of the Pacific Ocean, the inhabitants of which are all lepers, and giving up his life for the conversion of the loathsome wretches ought to electrify the Christian world. His alms to those miserable people for whom Christ died instead of being pieces of gold or silver are dropping fingers, leprosy sores and certain death." Surely such self-sacrifice as this for Christ and souls and such efforts as are here set forth should awaken us who have the pure gospel, free from the traditions of men, to mightier efforts to carry its tidings to all the world.—*Northern Christian Advocate*.

1887—1888.

Through the medium of your valuable columns, I desire to convey a New Year's greeting to every reader of its pages. Although a stranger to most of its readers, yet the wish comes, from a heart, as warm and true as those who claim a more familiar recognition. To hope you have had a very merry Christmas, I sincerely do; and equally hope you are having the happiest kind of a new year. But to some this may be mockery; for they have had to pass through deep, deep, waters and even yet are not passed over the flood.

Poor old 1887! Dear kind 1887! We were sorry to see thee die. It was like standing 'twixt two eternities, seeing thee go. But the end came; gone forever—forever. Good-bye 1887, we remember thee well, though thou art passed. Multitudes of mercies received; multitudes of dangers passed; multitudes of enemies overpowered; red seas crossed dry shod; Jerichoes captured; chasms bridged; connecting headlands of richest pasture; Canaanites driven out; rapids forded; from the euroclydon tempest, escaped safe to land; through the furnace, to higher princeliness; fountains springing from granite bed, to refresh our wearisome marching. We have paid visits to Marah and Olivet, Moriah, Gethsamane, and Bethany; we saw Golgotha and the transfiguration; had batlings and enthronements; had dinners of herbs, and sat down to heavenly luxuries under the shadows of pomegranates; stood at the entrance of life, and witnessed the departure—the cradle and the tomb. We rejoiced with the merry, and wept with the heart-broken. God gave, and God took away. We welcomed in, and mourned out. A new star welcomed in many homes; in many, darkness has settled—the darkness of hopelessness. God pity them!

Instructive old year, thou hast educated us. We know more than we did at thy birth; so we ought, or be exceedingly dull. We have improved under thy tutelage; at least we hope so.

We think less of self; consequently more of God. We feel the responsibility of our living here, more than we did; as a result, we do more. We realize afresh the rapidity at which we move toward the sphere of inaction; so far as our probationary term is concerned, and a decrease of opportunities still remaining for us. We are increasing in years, grace, and intelligence; more is required of us. The day is getting

far advanced; past noon; toward evening. O God of our fathers, clothe us afresh with power to work! Breathe into us a zeal blessed with knowledge, to permanently and intelligently carry on thy purposes and aims and certainties. Breathe on us now, now, now.

But we start on a new year. The old is gone; we cannot help it now; let it go. We hung on to the last, but it eluded us. But we have another one. We are not left without a year. It is a new one. We bid it right welcome, and fall in love with it at once. It is a good looking one. And will the ladies please remember, for the special comfort of some it may be, it is leap year. But we are not new, if the year is. We feel somewhat strangers for it is new to us. We never came this way before. We are timid, for we are unacquainted with the foes in ambush; so we make petition for one Greatheart by name. We are weak with last year's battling; and so long for the mightiness of another to help, nay, carry us. What are our intentions and purposes? To do better and more for God, than last year. Is there not room for improvement? Let us do less complaining, and praise more, less fault-finding, and more helping up; less tale-telling, and more preaching Christ. May God help us!

We presume many of our ministers will leave their old, for new stations. There is a hard trial awaiting some of us. This leaving dear old friends, breaking asunder ties which have so tightly bound us together; but we will not anticipate; sufficient for the day is the evil thereof. It may be the last year for some of us; yea it will be. Then let us be honorable in our leave taking of the past. Let us shake hands over the crystal gallery, that connects the year that goes with the year that comes, and say "Good-night, Old Year, we shall meet again." "Good morning to a New Year!" We welcome its duties, claims, calls, providences—all. Let us be faithful in life's battle. Let us fall at our post of honor—fall in the front of the battle—in the thickest of the fray. Let the inspiration of a holy warfare inspire us to nobler daring than the Crusaders. In the storming let us go down; then we shall go up. Brethren in pulpit and pew—all along the line—buckle on the armor, head the helmet, don the shield, grasp the sword hilt! Hark! the bugle sounds, the order thunders along the ranks—"Forward, march!"—up the hill, charge the ramparts, flank the enemy, rout the foe, and yours—ours shall be the victory.

J. JONES.

Hopewell, Md.

Letter From Bishop Taylor's Treasurer.

New York, Jan. 6th, 1888.

The *New York Herald* issued Dec. 28, 1887, published an article from Mr. J. C. Waller, lately returned from Africa, in which he berates Bishop Taylor and the work in which he is engaged.

The Committee having Bishop Taylor's work in hand during his absence, desiring to set this matter right before the public, sent this statement to the *Herald*, January 3rd, which the *Herald* returned unpublished Jan. 6, 1888.

Mr. Waller applied for the position, and was sent out as cook for the steamboat, and to do the cooking in the camp during its reconstruction; that being his business. It is no secret that there has

been much delay encountered in removing the material to the place where it is to be put together, the cause of which is that Mr. Henry W. Stanley had secured all the available carriers. The boat was built in England, then taken apart there, marked and put in packages of one, two, and four man-loads.

As it was impossible to get carriers, a traction engine were sent for from Liverpool, but before it arrived and could be made available, the rainy season set in, which put a stop to the work until spring.

If Mr. Waller sold any property, we know not what he did with the money, as we provided his family with clothing enough for two years, besides giving him money before they left here. Provisions and medicines was sent with the company, as the annexed copy of his statement will show. A letter was also written and forwarded by Mrs. Waller from Africa, and published in the *Christian Witness* of Nov. 10th 1887, in which she speaks enthusiastically of the work and kindness of the Bishop and his helpers, thanking God they had heeded his call to Africa. We have had no complaints except Mr. Waller's; perhaps the others did not expect hotel fare, certainly all had enough sound healthy food. In personal appearance, Mr. Waller is certainly improved since I first saw him.

RICHARD GRANT, Treasurer.

181 Hudson St.

J. C. Waller's Letter.

VIVI, TOMBA.

This is to certify that having, with my wife and two children, come to the Congo by agreement with the committee of Bishop William Taylor, I was kindly received by the Bishop, who, assisted by two of his missionaries, built for me at Tomba, Vivi, in the midst of native village, a good house of sun dried bricks and plaster, counting three good rooms with veranda all round. I was also supplied with provisions the best they had, and also a medicine chest. But owing to the continued sickness of my wife, I have been obliged to return with my family to America.

A true copy of original.

Signed,

J. C. WALLER.

Oct. 7, 1887.

Many persons seem to imagine that in order to the success of the church, there must be an increase of the ecclesiastical machinery. This, in some instances, may be necessary, but ordinarily it is not an increase of machinery that is needed, but an increase of power to render the machinery we have, efficient. The increase of ecclesiastical machinery is generally in proportion to the decrease of spiritual power in the church. What the church needs more than anything else is "power from on high," the gift of the Holy Spirit. Where this is wanting, men resort to every subterfuge to supply the lack, but all their efforts are in vain. Without the Spirit and power of Christ in the church, everything else is but as sounding brass or a tinkling cymbal. Machinery of any kind is useless without power to propel it. The great need of the church is the Spirit of power from God. This is what makes the church successful in pulling down the strongholds of sin.—*Methodist Recorder*.

THE FIRST THANKSGIVING DAY, A. D. 1622.

"And now," said the Governor, gazing abroad on the piled-up store. Of the heavens that dotted the clearings and covered the meadows o'er. 'Tis meet that we render praises because of this yield of grain. 'Tis meet that the Lord of the harvest be thanked for His sun and rain."

"And therefore, I, William Bradford, by the grace of God to-day. And the franchise of this good people, Governor of Plymouth, say Thy virtue of vested power, Yes shall gather with one accord. And hold, in the month of November, Thanksgiving with the Lord.

"He hath granted us peace and plenty, and the quiet we have sought so long; He hath thwarted the wily savage, and kept him from doing us wrong. And unto our feast the Sachem shall be bidden, that he may know. We worship his own Great Spirit, who maketh the harvest grow.

"So shoulder your matchlocks, masters; there is hunting of all degrees; And fishermen, take your tackle, and scour for spoils the seas; And maidens and dames of Plymouth, your delicate crafts employ. To honor our first Thanksgiving, and make it a feast of joy!

"We fail of the fruits and dainties so close at our hands in Devon; Ah, they are the lightest losses we suffer for the sake of heaven! But see, in our open clearings, how golden the melons lie; Enrich them with sweets and spices, and give us the pumpkin pie!

So, bravely the preparations went on for the autumn feast; The deer and bear were slaughtered; wild game from the greatest to least. Was heaped in the Colony cabins; brown home-brew served for wine, And the plum and grape of the forest, for orange and peach and pine.

At length came the day appointed; the snow had begun to fall. But the clang from the meeting-house belfry rang merrily out for all. And summoned the folk of Plymouth, who hastened with glad accord To listen to Elder Brewster, as he fervently thanked the Lord.

In his seat sat Governor Bradford; men, matrons, and maidens fair; Miles Standish and all his soldiers, with cosset and sword, were there; And sobbing and tears and gladness had each in its turn the sway. For the grave of the sweet Rose Standish o'er-shadowed Thanksgiving Day.

Had when Massasoit, the Sachem, sat down with his hundred braves, And ate of the varied riches of gardens and woods and waves, And looked on the granaried harvest—with a blow on his brawny chest. He muttered, "The good Great Spirit loves his white children best!"

And then, as the feast was ended, with grave official air, The Governor drew his broadsword out from its scabbard there, And smiting the traitor near him, he cried in heroic way,

"Hail! Pie of the Pumpkin! I deb thee Prince of Thanksgiving Day!"

—Mrs. Margaret J. Preston, in *Wide Awake*.

Temperance.

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

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

Wife, or Whisky?

THE BABIES, OR THE BOTTLE? HEAVEN, OR HELL?

"Where did you get that, and what did you nail it up there for?" "I wrote that myself and nailed it up there," was his quiet reply, "and I will tell you the story of that card. Some time ago, I found myself falling into the drinking habit. I would run out once in a while with a visiting customer, or at the invitation of a traveling man, or on every slight occasion that offered. I soon found that my business facilities were becoming dulled, that my stomach was continually out of sorts, my appetite was failing, and a constant craving for alcoholic stimulants becoming dominant. I saw tears in the eyes of my wife, wonder depicted on the faces of my children, and then I took a long look ahead. One day I sat down at this desk, and half unconsciously wrote the inscription on that card. On looking at it upon its completion, its awful revelation burst upon me like a flash. I nailed it up there, and read it over a hundred times that afternoon. That night I went home sober, and I have not touched another

drop of intoxicating liquor since. You see how startling is its alliteration. Now I have no literary proclivities; and I regard that card as an inspiration. It speaks out three solemn warnings every time I look at it. The first is a voice from the altar, the second from the cradle, and the third from —" Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work. *Saturday Evening Call*.

A True Story.

"Papa, can you please give me fifty cents for my spring hat? Most all the Academy girls have theirs."

"No, May; I can't spare the money." The above request was persuasively made by a sixteen-year-old maiden as she was preparing for school one fine spring morning. The refusal came from the parent in a curt, indifferent tone. The disappointed girl went to school. The father started for his place of business. On his way thither he met a friend, and, being hail-fellow-well-met, invited him into Mac's for a drink. As usual, there were others there, and the man that could not spare his daughter fifty cents for a hat, treated the crowd. When about to leave, he laid a half-dollar on the counter, which just paid for the drinks.

Just then the saloon-keeper's daughter entered, and going behind the bar said: "Papa, I want fifty cents for my spring hat."

"All right," says the dealer, and taking up the half-dollar from the counter hands it over to the girl, who departs smiling.

May's father seemed dazed, walked out alone, and said to himself, "I had to bring my fifty cents here for the rum-seller's daughter to buy a hat with, after refusing it to my own daughter. I'll never drink another drop."

And he kept his pledge.—*Philadelphia Methodist*.

A Signal Victory.

DEAR BROTHER THOMAS,—Now that the smoke and dust of the battle has cleared away, and I have once more a leisure hour, I feel inclined to give to you and your readers, some account of the wonderful way in which the Lord has been blessing us in Cambridge. This has been an eventful year with us; and in order to a complete understanding of the whole case, it will be necessary to go back to the beginning of the conference year. For months, our righteous souls had been vexed, by the illicit sale of whiskey in our midst. We had preached against it, but all to no effect. The officers of the law were listless and indifferent. In April 1887, we decided to employ a detective, and if possible break up the business. This was done. The detective came, and in the course of a few days, had secured evidence against several. Writs were at once issued, and the arrests were made. We then asked the privilege of bringing the cases at once, as the court was then in session. This request was granted. The cases were brought up, and two out of three were convicted and sent to the house of correction. During the trials, which lasted several days, I went into court, and remained at the elbow of the State's attorney all the time, rendering him whatever assistance I could. As the detective had communicated with me all the time, and had put me in possession of all the facts, I was able to render him valuable aid. This enraged the whiskey men very much, and there was a time when my friends feared for my safety. Indeed on one occasion I had some fears myself.

Not only from the whiskey men, did I meet with opposition, but many conservative people, some of them my best friends, thought that I was making a great blunder. They begged me to desist. They said, "you will injure your influence," "you will do injury to the church," "you are out of your place,"

"let some body else do it," "your business is to preach the gospel," &c. The opposition was of the bitterest kind. I could hear men curse me, as I walked along the street. It was a sore conflict; but I believed that I was right, and hence I went right along. My congregations never decreased in the least. If there was any difference, they were largest, during the thickest of the fight. Soon however peace again reigned, and all went along smoothly.

We began our revival services, the first Sunday night in November, in the hottest of the political campaign. On the second night, we had five conversions; on election night, when the streets were thronged with excited men, souls were being converted at our altar. All opposition soon disappeared, great crowds began to throng our meetings, some of the hardest drinkers in the town were converted; and thus the work went on, till the 22nd of December, when the meetings closed, with ninety-three conversions, and eighty accessions to the church.

In some respects, it is the most remarkable revival that I have ever seen; seventy out of the ninety-three converted were adults; forty-four of these were heads of families; a large percentage of the whole were men; twelve couples, men and their wives, were converted; and in some instances whole families. Many of the accessions are of the most valuable character, men and women of stamian and stability.

Taking every thing into the account, this is a wonderful victory for the right and the truth. "The Lord reigneth, let the earth rejoice." "When the wicked, even mine enemies and nayfoes, came upon me to eat up my flesh, they stumbled and fell; though an host should encamp against me, my heart shall not fear; though war should rise up against me, in this will I be confident."

I am more than ever convinced, that God will look after the results, if we will only do our duty. If the church of the Lord Jesus Christ would indeed and in truth wash its hands of the whiskey business, such a tide of salvation would set in upon us, as we have not seen. But so long as professed Christian men uphold the business, by supporting political parties, whose sworn policy it is to perpetuate it, we can not expect great success. Political parties will not do right, if we vote for them when they do wrong. God hasten the day, when Christians of every name shall set their faces as flint, against this infamous business.

ALFRED SMITH.

Cambridge, Md., Jan. 2nd, 1888.

Saving, or Spending.

A decently-dressed man with one arm, sold me some fuses at a cent a box yesterday. I asked him what he made on them, and he told me that he cleared two cents on every five boxes. He sold from a hundred to a hundred and fifty boxes a day. "And can you live on this?" I asked. "Yes, sir," said he cheerfully. "I hire a room for a dollar a week, and cook for myself. I live and save money. I've got a savings bank account, and please God, I'll have a start next winter, if I can get a permit." And he showed me a bank book with a credit of fifty odd dollars in it—fifty odd dollars cleared from his actual necessities, out of an income never greater than sixty cents a day.—*New York News*.

Owing to the death of Judge Clayton's youngest daughter, the License Court, which was to have been held in Chester, Penn., Jan. 2, was postponed. This put Delaware county under prohibition for a few days.

It is not generally known, says the *Townsend Union*, that the law prohibits postmasters from delivering letters to girls under 15 and boys under 21 years unless by order of their parents or guardians. The exact reading of the statute is "All letters addressed to girls under 15 years, or boys under 21 years of age, will be placed in the care of their parents or guardians."

Youth's Department.

How Alice Learned to Help.

BY ESTHER CONVERSE.

One cold day in April, Alice Weeks sat quietly reading in the front parlor. The other children had gone to the sugar camp in the maple orchard. When wild little Alice said, "I am going to wild little Alice said, 'I am going to stay at home and finish my book,' Hal had laughed, and this made Alice feel very dignified; so she walked straight to the front parlor, where curled up in a large chair, she soon became absorbed in her story.

Mrs. Weeks and Aunt Kate, sitting in the back parlor, never dreamed of this; they talked together very confidentially, as nannies and aunts usually talk, when they think themselves quite alone. It was not until Alice stopped to turn a leaf, that she noticed what they were saying. Then she heard Aunt Kate say,—

"I wish you would let Jenny go home with me; I will take the entire care of her clothing for the summer."

"If you will take Alice instead of Jenny, I will willingly consent," replied Mrs. Weeks, with a sigh Alice distinctly heard.

Aunt Kate hesitated. "Alice is a dear little girl," continued mamma, "but she is very wild. Jenny is a help to me. I hardly know what I should do without her."

"Well," replied Aunt Kate, not enthusiastically, "I will take Alice."

Alice left her chair very quietly, but before she reached the hall, she heard mamma say,—

"She will give you trouble, I fear; her mending is quite an item in my work; she is very careless."

Alice could hardly control her sobs until she reached her room. How could mamma say such things of her? Nobody loved her; mamma wanted to send her away, and Aunt Kate didn't want her! She wouldn't go with Aunt Kate—no indeed!

Alice's tears flowed freely for a time, but soon her sensible little head conquered, and she felt that mamma was right. She remembered the new dress that she wore at school, the cloak, apron, and stockings that mamma mended only yesterday; and she knew why mamma sighed. She would go with Aunt Kate, but she would not be a trouble. "I won't tell mamma now, that I heard what she said; I'll wait until I come home, but I'll never, never be a trouble to her again declared Alice, as she wiped away her tears.

When Aunt Kate asked her if she would go home with her, and be her little girl for the summer, Alice gave a ready consent.

"You don't seem a bit glad," said Hal. "You can't look into my heart," she replied; but her pleasure was indeed lessened by the thought, that she was not her aunt's choice.

"Aunt," she asked, shortly after her arrival at her aunt's house, "will you teach me to mend and darn while I am here?"

"Mend and darn! Why, yes, child," replied Aunt Kate.

"I want to learn to do all kinds of mending—stockings, boys' clothes, white aprons, and everything."

"A very sensible idea. What has put it into your little head?" asked Aunt Kate.

Then Alice told her of the conversation she had overheard.

"I didn't mean to listen, auntie; I went out very soon, but I think I shall not make you so much trouble as mamma thought," said Alice tearfully.

Aunt Kate kissed her and called her a dear child, assuring her that she would not have liked Jenny better, and Alice was comforted. The lessons in mending began immediately. It was very tiresome at first, but Alice soon felt

pride in joining together slits cut in cotton or wool for purposes of practice, and if by chance a rent was made in dress or apron, Alice noted the fact with apparent satisfaction.

She enjoyed her summer, and when her aunt said, "I am sorry to lose you, my darling; you have been a real comfort to me," Alice felt sure she had not been a trouble.

Mamma thought her little girl greatly improved by the visit. The children were wild in their delight at her return; and Allie was in danger of drifting into her old thoughtless, careless habits.

"Mamma," said Hal one morning, "I've torn my jacket on a nail in the barn. See!"

The jacket held up for inspection displayed a rent that drew from mamma a weary sigh, as she said, "Put it on the sewing-machine, Hal. I will mend it this evening."

Now was Alice's opportunity. Taking the jacket from the sewing-machine, she went to her own room, where, with door safely locked, she began her task. Her little work-basket, presented by Aunt Kate, and stocked for any emergency, was there, and Alice patiently matched the jagged edges, fastening them with tiny stitches of fine silk, spouging and pressing the rough seams, as Aunt Kate had taught, until she felt almost satisfied with her work.

"I'm glad it isn't his very best one," said Alice, as she viewed it critically.

When mamma brought the jacket to the sitting-room that evening, Alice for a moment almost regretted her work.

"Where is the rent, Hal?" she inquired. "I find none."

Hal took the jacket, but was not more successful than his mother. Mrs. Weeks finally discovered the neat mending, and with much surprise inquired who had anticipated her work.

"It's Alice's work," cried Hal; "look at her!"

Alice hid her face in her mother's lap. "Aunt Kate taught me; I wanted to surprise you," she explained.

"You have surprised us," replied her mother; and the praise bestowed upon her work, more than satisfied wild little Alice.

"I want to help you all I can, mamma, besides doing my own mending. Aunt Kate says I can be trusted."

"Alice is a great help to me," wrote Mrs. Weeks to her sister; "I am very grateful to you for the care you have given her."

But Aunt Kate insists that Alice gave no trouble, and that it was a pleasure to teach one so desirous of learning, and so patient in mastering the details of such homely work.

"Thy Word Giveth Light."

To gain from Holy Scripture all that it is adapted to impart, one must be penetrated by it, through constant reading. Its words should be imprinted on the memory, because it is by them that the Holy Spirit speaks to the soul. As an ancient divine observes; "God does not now answer us by angelic ministrations or special prophetic voices, because the Holy Scriptures include all that is necessary to meet individual cases, and are constructed so as to mould the life of later times by the example of the earlier." Therefore one whose mind has absorbed much of Holy Writ will often find his prayer for light answered, through some of its promises, warnings, or statements of truth being made luminous to his perceptions. Looking, therefore, to hear God speaking in His Word, the devout Christian may safely adopt the prayer of good old Francis Quarles, and say;

"Great God! Thou art the flowing spring of light, Enrich my heart with Thy refulgent ray; Thou art my path, direct my steps aright; I have no other light, no other way; I'll trust my God, and Him alone pursue; His law shall be my path, His heavenly light, my clue.

Zion's Herald.

The Sunday School.

LESSON FOR SUNDAY, JANUARY 15th, 1888.
Matt. 14: 22-36.

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

JESUS WALKING ON THE SEA.

GOLDEN TEXT: "Be of good cheer; it is I; be not afraid" (Matt. 14: 27).

22. *Straightway*—as soon as the multitude had been fed. *Jesus constrained*.—Constraint implies disinclination. The disciples were naturally unwilling to leave Jesus at this juncture. They had caught the enthusiasm of the people; they had heard the low murmurs that "This is indeed the Prophet that should come into the world." They were keenly sensitive to the rising excitement which, if not checked, would have forced the kingship upon Jesus (John 6; 14, 15). They wanted to stay, and our Lord, therefore, had to compel them to go. *Get into a ship* (R. V., "enter into the boat")—the boat in which they had come, *Go before Him unto the other side*.—Mark says "to Bethsaida;" John says "to Capernaum." Opinions are divided as to which Bethsaida is meant, or whether there was more than one. Lange, Andrews, Thomson, Abbott, Schaff, and others suppose that the disciples were bidden to take the boat and coast along the northeast corner of the lake to Bethsaida Julias (which probably at that time reached to the shores of the Lake), and there take Him in. Robison, Porter, Macgregor, and other topographers, locate a Galilean Bethsaida at El-Tabighah, a little north of Capernaum. Farrar and Morison agree with them in believing that this was the Bethsaida to which the disciples were directed to go.

23. *When He had sent the multitudes away*—like a polite host, dismissing his guests; performing the act gently but firmly. *Went up into a* (R. V., "the") *mountain to pray*.—The mountain was probably the one overlooking the scene of the miracle. He was not too tired to pray after the day's exhaustion. Perhaps prayer to Him was a needful spiritual solace after the materialistic excitements of the past hour. The Greek word used in this connection, says Morison, "is the fine generic term. He opened up heavenward His spirit, and let all that was within Him ascend, in a stream of inwardly articulated aspiration, to His Father." *He was there alone*—alone, in communion with His Father. Says Whedon: "Jesus was praying while the ship was struggling with the billows. So the great Intercessor still lives while His church is tossing on the waves of time."

"It was, we may reverently say, as if in this unwonted stir of popular excitement—not against Him, but in His favor—this nearness to a path of earthly greatness, instead of that which led onward to the cross, He saw something like a renewal of the temptations in the wilderness, needing special communion with His Father, that He might once again, resist and overcome it. And once again, therefore, He desired to pass through the conflict alone, as afterwards in Gethsemane, with no human eye to witness the temptation or the victory" (Plumptre).

24. *In the midst of the sea*—and exposed to a strong and rising head wind. When Jesus went out to meet them, they were "twenty-five or thirty furlongs" from their starting point, according to John's account, that is, three or four miles. *Tossed with waves* (R. V., "distressed by the waves")—"writing in throes of agony, as it were" (Cambridge Bible), Says Mark: "He saw them toiling in rowing." They were having a hard time of it, buffeting the waves of a squally, tempestuous sea. It is perilous and exhausting work to pull all night in an open boat against a hard wind and sea. *The wind was contrary*—blowing from the north or northeast (Lange); from the west or northwest, in case they were heading for the Galilean Bethsaida.

25. *Fourth watch*—between three and six in the morning. *Jesus went* (R. V., "He came") *unto them*—just when they had reached the very end of their endurance. Notice that Jesus came Himself—did not send an angel, or speak the word that would lull the wind and calm the sea. *Walking upon the sea*.—The fact is attested by three Evangelists; the method is inexplicable. Miracles cannot be reasoned about. Mark adds: "And would have passed by them." His purpose being to try their faith and provoke their prayer. Schaff speaks of this as "an anticipation of Christ's spiritual body, which manifested itself in the transfiguration, and became normal after the resurrection."

"The disciples probably concluded, when the storm came on, that Jesus had made a mistake in ordering them to sail away across the lake while He remained behind. The event, however, rebuked this hasty judgment. Their experience, in this instance,

was fitted to teach a lesson for life, not rashly to infer mismanagement, or neglect on Christ's part from temporary mishaps, but to have a firm faith in His wise and loving care, and to anticipate a happy issue out of perplexities" (Bruce).

26. *Saw Him walking on the sea*—the thing of all others which would seem in their eyes impossible. *It is a spirit* (R. V., "an apparition")—an unreal appearance of a real person" (Schaff). They had no expectation that their Lord would come; there was something unearthly, weirdlike, in that well-remembered form walking so calmly where any other mortal form would have sunk instantly from sight. *Cried out*—shrieked with fear. The unlooked-for good was turned into evil. "What to faith would have been a source of intense joy, became, through unbelief, only a new cause of alarm" (Bruce).

"Their fears were highest when their Deliverer and deliverance were nearest; God may be coming with salvation and deliverance for His people when they for the present cannot discern it" (Barkitt).

27. *Straightway Jesus spoke*.—His familiar voice was needed to dissipate their notion that it was only the "apparition," and not the real person, of their Lord. *Be of good cheer*—have courage, calm your fears. *It is I*.—"There is something in those three little words, 'It is I,' which surpasses the power of language to express. Here they were in the midst of a raging sea, their little bark the sport of the elements, and with just enough of light to descrie an object on the waters which only aggravated their fears. But Jesus deems it enough to dispel all apprehension to let them know He was there" (Pocket Commentary).

28. *Peter answered*—with his usual readiness and impetuosity. Matthew alone relates this episode. *Lord, if it be Thou*—seeing that it is really Thou. *Bid me come unto Thee*.—Bruce calls this request "not faith, but simple rashness, the rebound of an impetuous, headlong nature from one extreme, of utter despair, to the opposite extreme, of extravagant, reckless joy."

29. *He said, come*.—Jesus was willing for Peter to make the experiment, and discover for himself his weakness. Says Whedon: "Our Lord did not quite say 'Come to Me,' but 'Come,' and Peter did come, but not quite to Jesus. Jesus came to him." *Walked on the water*.—So long as his faith sustained him Peter really performed the miracle.

30, 31. *When he saw the wind boisterous* (R. V., omits "boisterous").—The moment he looked away from Jesus and around at the tumult of the elements and the yawning sea, his faith was changed to fear. *Beginning to sink*.—Says Trench: "He who thought to make a show openly of his greater courage before all the other disciples must now, in the presence of them all, confess his terror and reveal the weakness, as he had thought to display the strength, of his faith. In his peril his swimmer's art profits him nothing; for there is no mingling of nature and grace in this way." *Lord, save me*—a prayer brief yet full, the cry of a drowning man. *Immediately*.—None so quick as Jesus to heed the call of distress. *Jesus stretched forth his hand*.—"When I said, my foot slippeth, Thy mercy, O Lord, help me up" (Psalm 94: 18). *Caught him* (R. V., "took hold of him").—Says Hanna: "It was not Peter's laying hold of Christ, it was Christ's laying hold of him, that bore him up." *O Thou of little faith*.—It takes an emergency like this to show how little our faith is, and thereby to humble us. *Wherefore didst thou doubt?*—Says Jacobus: "Christ does not find fault with him for coming, but for doubting. So the Saviour never complains of our confidence, but of our diffidence."

32, 33. *When they were come into the ship* (R. V., "boat").—John says: "They willingly received him." *The wind ceased*—*It is I*. Two things happened simultaneously with the arrival of Jesus on board—the calming of the wind, and their arrival at their haven (see John 6: 21), both of which facts, taken in connection with the disciples' emotions, seemed to indicate further miraculous interposition. *They that were in the ship*—others beside the disciples. *Worshipped Him*—with the usual oriental prostration. *Thou art the Son of God*.—These confessors felt that Jesus was God's Son, the Messiah, not, of course, reaching up to our conception of the deity of Christ. Demons had borne involuntary testimony to the divine Sonship of our Lord; Nathanael had acknowledged it; but here outsiders declare it; the clearest proof of the genuineness and impressiveness of these miracles. Mark says of the disciples: "They were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened."

34. *Came into the land of Gennesaret* (R. V., "came to the land unto Gennesaret")—the fertile plain, about three miles long by one in width, on the northwestern shore of the lake. Capernaum was its principal town.

Josephus describes Gennesaret in most glowing terms as a second Eden. It is now thinly inhabited and "pre-eminently fruitful in thorns."

35, 36. *When the men . . . had knowledge of Him*—recognized Him. Our Lord was well known in that district. *Brought . . . unto Him all . . . diseased* (R. V., "sick").—Mark is more vivid: "Ran through that whole region;" "began to carry about in beds those that were sick;" "they laid the sick in the streets." Meantime, where was the "rest" to which He had invited the disciples? *Might only touch the hem*.—The faith of the woman who had been so wonderfully healed had spread among the people. They, too, had confidence that their sick could be healed by merely touching the tassel, or fringe, of our Lord's outer garment. *As many as touched . . . whole*.—Their trust was well founded. No case failed of cure. Our Lord graciously allowed their faith to choose its own medium, and responded instantly and potently to every trembling touch.

Methodist Episcopal Church,
Rising Sun, Cecil Co., Md.
BY REV. W. L. S. MURRAY, PH. D.

(Concluded)

In the year 1851, Davis Hambright bought a lot of Rufus Kirk, situated about one mile and a half north east of the village, and built a church on it. After being occupied for a few years it was abandoned. Different denominations used it occasionally, but it ultimately reverted to the owners of the land. After being closed for ten or more years, it was bought by Elim Kirk, a local preacher, and opened again for religious services; and with the exception of one year, it has been thus used ever since, under the name of Mt. Hope. At the beginning of the present Conference Year, Amos Brown, a local preacher, with some faithful Sunday School workers from Rising Sun, organized a school which has been conducted very successfully since then.

The class organized in the old school house met regularly, was very active, and often held services in private houses. Among those who opened their doors to this praying band, were James Mundle and Thomas D. Clayton.

In 1853 Rising Sun became one of the preaching places of Zion Circuit. Rev. S. R. Gillingham was then preacher in charge, and Rev. Wm. M. Dalrymple, junior preacher. Nearly four years elapsed from the organization of the class, until in 1854 their first church, a little brick building, was erected. The lot was bought of Edwin Haines for \$1800 and is the same one on which the present church stands. Rev. Henry Sanderson was preacher in charge, and John Palmer junior preacher. The difficulties were great. The class was poor, and had but little sympathy outside, to bring them financial aid. Rev. Elim Kirk, at this time a young man, felt the burden so great, that he gave a legacy of twenty five-dollars received from the estate of his grandmother; the only legacy that was ever left to him. He has never regreted this gift but has always believed it to be a good investment.

Rev. D. W. Bartine, D. D. then stationed in Lancaster Pa., was secured to preach the dedication sermon. His text was, "Evermore give us this bread." The house was crowded, to hear this prince among Methodist preachers, who went about as a flaming herald of the cross. His abilities placed him at the front, "where for fifty years he held his place among the strongest and most eloquent men of the American pulpit." His sermon on this occasion not only glorified God, but exalted Methodism in the eyes of a critical community, as well. Many exclaimed in the language of Peter on the mount of transfiguration "it is good for us to be here." When, however the people were called upon to sing the Doxology, they found it difficult to arise; for by the imperfectly dried paint, their clothes were glued fast to the pews.

The following brethren were members of the first Board of Trustees,—John Barnes, John Rutledge, Thomas Fryer, Elim Kirk, Charles H. Krauss, John T. Egan, Emmor W. Chambers, Jonathan

M. Cardle, and Elwood Fryer.

For eighteen years this little brick church accommodated those who worshipped stately at this place; and as one of the appointments of Zion Circuit it was served by the following preachers; 1854-55, Revs. H. Sanderson and John Palmer.

1855-56, Revs. H. Sanderson and Joseph Cook.

1856-57, Revs. W. Rink and W. M. Ridgway.

1857-58, Revs. W. Rink and Wm. H. Fries.

1858-59, Revs. F. B. Harvey and James Webb.

1859-60, Revs. F. B. Harvey and W. S. Pugh.

1860-61, Revs. George Quigley and Wm. S. Pugh.

1861-1862, Revs. George Quigley and Frasure.

1862-63, Revs. W. J. Paxson and G. L. Shaffer.

1863-64, Revs. W. J. Paxson and E. P. Aldred.

1864-65, Revs. S. W. Kurtz and E. P. Aldred.

1865-67, Revs. S. W. Kurtz and H. G. Simpers.

1867-68, Revs. Valentine Gray and J. J. Timannus.

1868-69, Revs. V. Gray and A. L. Hood.

In the Spring of 1869, the state of Delaware, and the eastern Shore of Maryland, with Accomac, and Northampton counties Virginia were set off from the Philadelphia Conference, and became the territory of the Wilmington Conference.

Rising Sun still remaining on Zion circuit, had for its pastors, (1869-70) Revs. Wm. Potter and A. L. Hood. (1870-71) Wm. Potter and J. W. Weston.

In the Spring of 1871 Zion Circuit was divided; and Rising Sun, Hopewell, Mt. Pleasant, and Rowlandsville, constituted a new charge, called Rising Sun circuit, with Rev. J. W. Weston, as pastor.

In 1872-73, Rev. Joseph Cook, who had been the junior preacher in 1854 when the first church was built in Rising Sun, became preacher in charge; and laid the corner stone of the present church June 1st, 1872. The building was completed at a cost of \$11,842.82, and dedicated Oct. 16th, 1873. Rev. C. N. Sims, D. D., LL. D., and Rev. W. H. Chapman D. D., preached on the occasion. The trustees had not intended to build so expensively, but were misled by the architect, who assured them that the church could be built for \$6000. To their great astonishment, however, when the church was completed and furnished, almost twice that amount had been expended. After a heroic effort, at the dedication, to raise the full amount there was left the sum of \$7042.22 unprovided for. This indebtedness became an intolerable burden, sapping the congregations' energies and taxing to the uttermost the abilities of all. Rev. J. Cook remained two years. His successors were,

1874-77, Rev. J. D. Kemp;

1877-79, Rev. W. J. O'Neil.

1879-80, Rev. T. B. Killiam.

After an absence of three years Rev. J. D. Kemp returned and served a second full term of three years, (1880-85)

By this time the devoted and overburdened people had paid \$14,160.22 on principal and interest, or \$2,317.40 more than the original cost; and yet there was a debt of \$5,146.75 remaining upon the church. Under the leadership of Rev. J. D. Kemp, whom they had learned to follow, they resolved to rise up, not to build, for they had a beautiful and commodious church, but to pay the too-long-standing debt on God's house. Many plans had been tried; and each secured something; yet none had fully succeeded. Many had paid so often, it was difficult to approach them again. So the following circular appealing for help was adopted by the Board of Trustees, and sent forth to the public;

"We are now engaged in an earnest effort, to pay the balance of the indebtedness on Rising Sun church; *First*, to obtain subscriptions to the amount of the whole debt, before any of the subscriptions, part or parts thereof shall be payable; *second*, all sums over five dollars shall be payable in four equal instalments, six months apart; one fourth payable when the whole debt is subscribed, with interest on the balance until paid; *third*, all sums of five dollars and under, payable when the whole debt is subscribed.

Our church is the only one of any denomination in the village. We are weak financially, and few in numbers. Our burthen is weighing us down, and retarding spiritual interest among us. Send your contributions to Rev. J. D. Kemp, Rising Sun, Md., who will acknowledge the receipts thereof."

By order of the Board of Trustees,
Committee, { REV. J. D. KEMP,
J. L. STEPHEN,
W. W. CARTER.

It is gratifying to know, that the friends of this church and of the cause of Christ responded to the call; and through uniting energy and unwavering faith, the last dollar was subscribed, and the debt has all been cancelled, except about \$300 yet to be paid in. While Bro. Kemp in his ministry of almost fifty years, has met and overcome many obstacles, this stands among his greatest achievements.

1883-86, Rev. Joseph Robinson was pastor. In the spring of 1886 the circuit was divided, and Rising Sun became a Station, with Rev. I. Jewell appointed pastor. He is now closing his second year in the midst of a gracious revival. Almost as soon as he entered upon his work Brother Jewell began to advocate the building of a parsonage, and found the people willing to respond to the needs of their church and pastor. During his first year a parsonage was built at a cost of \$2500, of which \$1,347.11 were paid, and the remaining \$1,152.89 was provided for, so that it will, we have been informed, be paid during the present Conference year.

In all these years of service and sacrifice these devout Methodists have gradually increased their contributions to the church benevolences, and also to the support of their pastors. What is the out-come? God has this year honored their faith and faithful labors, with a glorious revival, which has pervaded the whole community. Young and old have been brought under the saving power of the Gospel. Whole families are now rejoicing in a knowledge of sins forgiven. Young men are praying in public and working in the church, who but recently scarcely entered the sanctuary. For nine weeks the Pastor has led in this wonderful work of grace, with but four sermons from other pastors. The meetings continue to be held three nights in the week. Eighty-six have already reported themselves as happily converted; and it is confidently believed that the number brought in, will reach one hundred before Conference. Is not this an abundant compensation for all that has been done and suffered for the cause. "Let him know" says St. James, "that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

The forty one boys employed in the shipyard of the Harlan and Hollingsworth Company, were each presented by the company with a warm and serviceable overcoat, Saturday afternoon, Dec. 31. Superintendent Thomas Johnson gave each lad a few words of kindly advice. The happy faces of the boys betokened the gratitude they felt towards those who had so thoughtfully contributed to their comfort.—*Morning News*.

Judge Clayton could not do a grander act in memory of his much loved daughter, who has just passed away, than to grant the prayers of his petitioners, and refuse to issue licenses to those against whom there are protests. In the meantime, we would admonish the temperance people of Delaware county, to keep their eyes on the saloons during the enforced "dry" spell.

Peninsula Methodist

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"An Evil Report" Contradicted.

In the New York Herald of Dec. 28, appeared a sensational account of an interview with one J. C. Waller, recently returned with his family, from the Congo, after a few month's trial of missionary work under Bishop Taylor. Mr. Waller and his wife complain of the hardships they had to endure, charge the Bishop with misrepresenting the situation, and pronounce the whole enterprise a failure. We are happy to assure our readers, that we have the most abundant evidence, that these allegations are utterly unworthy of belief. Zion's Herald of Jan. 4th says, editorially, "The facts in the case appear to be these: In May last, J. C. Waller, of Burlington, Vt., with his wife and two little children, were sent to Africa, with a party of missionaries. Their expenses were paid out of the building and transit fund of the enterprise. They were allowed provisions for one year, and \$25 in cash for each member of the family. Mr. Waller was engaged as cook for the new steamer, "Annie Taylor." He returned last week and made the remarkable statement, that the steamer is a wreck on the banks of the Congo, that the climate is unendurable, the land incapable of cultivation by people from the temperate zone, that mission work is impracticable, owing to the necessary struggle of the missionaries for bare existence, and that the whole scheme is badly mismanaged. It seems clear either that Mr. Waller mistook his call when he went abroad, or else that he has lost heart because of the undeniable hardships involved in the initiatory work of the mission. Those who are in a position of knowing the facts in the case, declare that the steamer is not a wreck; that, pending the rainy season, she cannot be used, but that she will be launched on Stanley Pool in the spring. As to the climate, fertility of soil, practicality of genuine missionary work, and contentment of the missionaries, dozens of statements from people on the spot could be quoted, denying the truth of every assertion made by Mr. Waller. As to the charge of mismanagement, Bishop Taylor will take care of that, either before or at his arrival home in the spring. Meantime Mr. Waller's place will doubtless be filled, and new recruits will shortly be sent forward to join the eighty earnest workers in this difficult but hopeful field."

The editor of the Christian Witness, (Boston) says Jan. 5th: "Advices were received from several other missionaries on the Congo, by the same vessel which brought this dissatisfied missionary, and they are all of a cheerful and contented character, with an outlook before them, which they regarded as hopeful.

Under date of Dondo, Dec. 23d, one writes: "Dr. Reid is with us for a while. His 'being eaten by cannibals' (as was reported) has not seemed to affect him very much. All are usually well. Yours for Africa's redemption, C. L.

Davenport.' Another writes from Pungo Andonga: 'We have written to try and get some one or two of our personal friends from Michigan to come to Africa. If they should consent, you need have no scruples about accepting them.' Another writes from Vivi, Aug. 4th: 'There is plenty of work to do here and everywhere. My health is splendid. The Lord keeps me in perfect peace. Oh! His wondrous power and love! He is my Father and I am His child, and I trust Him as such.' Another writes from Malange; and his first opening sentence, which he underscores is, 'All is well.'

The Witness says: "The Bishop warned his people to expect a hard time in Africa, and told them expressly not to go, unless they were prepared to be eaten by cannibals. No missionary leader was ever so frank with his followers: There are plenty of true men and women for Africa. New England has hundreds. Mr. W. may have expected too much of that undeveloped Dark Continent. H. M. Stanley, in his chapter on "Europeans in Africa," thus alludes to the high hopes, etc., of some of them, "When privations confronted us, we completely collapsed." He further quotes some of them as saying, Bah! I did not come to work; I came to hunt, to play, to eat, and to receive a big salary from the committee.'

We cannot say, these motives took Mr. W. out; but he pretty plainly says the hardships brought him back.

As to the Annie Taylor, the Bishop writes, that "there were more tons of material in the steamboat, and more large pieces, than he anticipated; and on account of the destitution of carriers, and the larger size of the new steamboat, delays have come, but that these have been mercifully over-ruled to the good of the work, and that all the parts of the boat, are being well taken care of, and will be on the waters of the Upper Congo in due time."

Letters from Bishop Taylor.

VIVI, CONGO, Oct. 12, 1887.

Dear Bro. Grant and Committee,—We have been in Vivi, and inward, three months and twelve days. We have built, under dear Bro. Critchlow, a steam wagon, that hauls up these steep, rocky, crooked roads, one hundred man loads at a time. Traction engine not yet up from Banana. We have, meantime, opened and manned five new stations from here to Isangola, fifty-five miles. Here we have bought the site of Vivi, the recent capital of the State, for £160; four small buildings and over seven acres of ground.

At Isangola we occupy the Government House, rent free. Bro. Shoreland is stationed here. At Tomba, Vivi, we have built an adobe house 12x26ft.—three rooms, and added a good veranda on all sides. At Matamba we did the same—but one room shorter. No cash cost, but for the roof, I made the adobes. Bros. Auningdale and Laffin have done the plastering.

At Sadi Kabanza we built a good home, and grass house. Adobe is the thing for this country; cheap, comfortable and enduring.

The Wallers have gone bad on our hands (you will see the business in the enclosed letters.) They would have got us into diplomatic trouble in Brussels and at Washington. We had to get rid of them quickly. I determined to send them to England without further delay, and Bro. Critchlow concurred in that; but on seeing Waller, I found that he would so scandalize us among our friends in Liverpool, that I saw it would be better for us to land him among his friends in America, and so ordered, and took his note for whole amount. I could not, in the distance and short time, consult Bro. Critchlow about sending them from Liverpool, and he had so much to burden his mind, I did not afterwards mention it to him. I would sell books, if necessary, to get rid of such people at any cost.

VIVI, CONGO, Oct. 28, 1887.

ANDERSON FOWLER, Esq.—My dearly beloved Brother.—Heavy rain, our ropes too wet for use, so yesterday five of us went hunting deer and buffalo. All returned yesterday evening without success, except Bro. J. C. Teter. He came in this P. M. with four natives, carrying a huge hartbeast nearly as big as a mule, with spike horns with twenty-six rings, each horn nearly two feet long. He shot the buck at range of about 250 yards. He had a native with him, and when they saw the deer running from them, the native man lay down on the ground, and Teter rested his elbow and shot the deer through the heart.

Bro. Field returned last night from Banana, and brought a letter from Bro. Critchlow. We feel disappointed with further and indefinite delay in getting the traction engine landed at Vivi. The men here could run it like a breakfast, if they had it landed on our shore. Bro. Critchlow has wrought very hard, and naturally enough feels a desire to push it personally through, and we shall rejoice in his enjoyment of the laurels of success in so difficult an undertaking. Meantime, during his absence, our mechanics will have plenty to do, especially if they build a pier, where all is "sinking sand," and make 200 yards of new road on land, or on the rocky side of a mountain, as Bro. Critchlow requests us to do. A pier for the high water of the wet season, will be eight or ten feet too high for the low water, dry season, when Bro. C. will return and have the traction engine brought up. It will all work right, I hope, somewhere or other. God is leading, and will glorify Himself by our detention.

Our people are well and happy. We had our weekly class-meeting to-night, and a blessed season it was. We have spent no money in opening the five missions on the north bank of the Congo, except for purchase of Vivi, to give shelter to our mechanics and four ladies, who were tied to the engine, and precluded from the possibility of going on to Mission stations, and building and planting gardens like those whom we have stationed. The cash value of \$33, for three houses we have built on this line was in cloth. Some of our brethren were up till two o'clock A. M., drying the venison over a smoking fire. All well and cheerful. God bless and wonderfully help you. Amen.

Your fellow servant of the Lord Jesus.

WILLIAM TAYLOR.

VIVI, CONGO, Nov. 11, 1887.

RICHARD GRANT AND COMMITTEE.—

Dear Brothers:—I have divided up the responsibility of the work at this point as follows:—

Bro. Field, civil engineer now, is to devote his time mainly to putting the tools in order, rubbing and oiling fine parts of the steamer, etc. Bros. White, Rosmussen, Briggs and Claffin to run the road engines. Under Bro. Critchlow's instructions, and by their experience in the business, they have mastered the steam wagon, and could, I doubt not, run the traction engine right along, if it was landed at Vivi. If their health continues good, they can run it without additional mechanics, by utilizing native help. I may be mistaken, but that is my judgment. It is a stupendous undertaking, but these competent, trained men, are acclimatized. Bro. White is never sick, and with full liberty to act, can muster a small native force, and go on with the train, even if all but Rosmussen were laid aside with a day or two of fever. These are humble men of God, whose great ambition is to succeed by patience, faith, and hard work, and glorify God. I don't say they can get to Kimpoko in another dry season, but, I believe, if they cannot, you can't send new men who could do it. I hope to see you in time to talk of recruits for the Congo. Love to all.

From your loving brother, WILLIAM TAYLOR.

A Minister at a Hop.

A correspondent from Kent Island writes us deploring the fact of the attendance of a minister of the Gospel and his wife upon a Leap Year Hop, held recently in Stevensville on that island. While we regret that any church should be so discredited by one of its clergy, we are glad to assure our readers that the offender this time is not of our fold.

It is a matter that must disturb any intelligent conscience, when ungodliness is so boastful, and worldliness, as the apostle represents it, seems determined to pass the sacred boundaries of the Church, to find one's self betrayed by thoughtlessness, or by an excessive subserviency to the wishes of the irreligious, patronizing such frolics. No minister can do so without sacrificing the confidence of the truly devout, while he provokes the sneer of the ungodly.

The pastors of the several city churches, with laymen from the same, met at the parlousness of Grace Memorial last Saturday evening, to arrange for the entertainment, of the members of Conference and official visitors. In several weeks from next Wednesday, the ministers will convene and the lay electoral conference will meet, the following Friday. The ministers will have to elect three of their number, as delegates to the General Conference, to meet in New York, the first of next May, and the laymen are to elect two of their number, to be members of the same august body.

Madeley, South Wilmington; Harvey W. Ewing, Pastor.

Last Sunday morning, we made our way across the Christiana, to the corner of New Castle avenue and B. St., where we found a neat frame chapel, with seating capacity for 400 people. This is an enterprise, for whose fostering Grace Memorial deserves special credit. Eighty members were reported to last Conference. Brother Ewing is closing his first year, and reports some ninety accessions up to date. The Sunday-school is flourishing, including over two hundred pupils. The membership are progressing toward self-support, and will doubtless ere long, with continued success, be able to take their place among the self-supporting churches of our city.

Despite the lowering skies, we had a very fair congregation, to whom we found it very pleasant to preach, as they manifested so much interest in listening. An appreciative hearer helps amazingly in the speaking. The choir of young people, led the singing very nicely, and the congregation generally followed. The communion service was most delightfully impressive; a number of little ones participating, "Forbid them not to come unto me."

At night we worshipped with friends in Union. A large congregation was gathered, filling the audience room; and the pastor, Rev. A. Stengle preached a stirring sermon on Repentance, from the text, "that likewise, I say unto you, joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke 15-7. Two young men and one young woman came forward for prayers, and one was happily converted.

Brothers Dolbow and Stead from Asbury were present, and rendered good help in exhortation, singing and prayer.

We were impressed with the number of young men present in both these services. If other churches have to deplore the absence of young people, it is cause for gratitude, that we seldom have occasion to make the same lament.

The "Waller" Report.

Dr. Buckley, in this week's Advocate, says a contract has been made with Mr. Waller, to prepare a paper under his own signature, stating explicitly his allegations. This paper is to be submitted to Bishop Taylor's Transit Fund Committee, for such reply and comments as

they may see fit to make, and both statements, "will appear together in the Christian Advocate. We think this entirely fair, provided, such charges from such a source, without any basis but the sensational reports of newspaper inter-viewers, are worthy of being entertained in a court of such high standing, as the "Great Official."

If, whatever an industrious and skillful interviewer may be able to draw out of a disappointed missionary, who deserts his post, is to be dignified in this way, we apprehend, The Advocate will soon have its hands full of "complaints."

With William Taylor's record of more than forty years, and the high character of his friends and co-laborers in "the self-supporting part of his work," any and every allegation, involving the Bishop's integrity, and the character of his work, should have a substantial basis, before an answer is demanded. The burden rests with the accuser; the Bishop's long record should be sufficient until responsible parties make formal arraignment. We think no such invitation would have been given by the editor of the Advocate had such reports been started in respect to another bishop than our missionary bishop.

Such recognition of the complainant is just what an accuser most desires. Ingersoll had never gathered a tithe of the money, or the attention with which he has been so inflated, had he not received so much recognition by those who believe in the Bible.

The METHODIST REVIEW for January

comes to us embellished with a very fine portrait of the late Bishop Harris, Dr. Buckley giving an admirable sketch of his life and character. Dr. Butz of Drew, wrestles with some controverted points in Paul's delineation of his experience, under the law, Rom. 7: 7-25.

Rev. Edward Barrass, of Hampton, Canada, reviews "The life of Dr. Jabez Bunting," by his son Thomas Percival.

The next two subjects may be styled topics for the times,—Episcopal functions in Methodism, and Foreign Episcopal Residences. Under the former, by Rev. G. P. Main's, of N. Y. East Conference, gives (1) a characterization of some of the functions of the Episcopal office; (2) reasons for their modification; (3) a plan to meet the necessities of the case and greatly serve the interests of the Church.

The reasons suggested for modification are, (1) the absolute power of the bishops to make the appointments, is out of harmony with the age and country in which we live; (2) their authority is not sufficiently guarded in behalf of the church, whose interests it so vitally affects; (3) placing unlimited authority in the hands of a few, while the many are left subject, exposes us to unfavorable criticism by those who are unfriendly; (4) the law might be so adjusted as to cause this authority to emanate more directly from, and be more closely amenable to the ministry and people; (5) the law as it now stands, imposes upon the bishop a duty which is clearly impracticable.

"The plan" submitted, is the famous one adopted in the General Conference of 1820, electing presiding elders upon the nomination of the bishop.

Rev. J. E. C. Sawyer, of Troy, N. Y., tell us how near the General Conference of 1884, came to establishing an Episcopal residence in India, even though the bishops' opinion was adverse; the ministerial vote being 144 for, and 110 against it, while the laymen voted 59 for it, and 81 against it; so that it failed for want of a concurrent vote of the two orders, though it received an actual majority of 12 votes. The writer maintains that fixing foreign residences for our bishops, would only be applying "to our whole territory, the principle we apply to a part, and would not make the incumbent any less a general superintendent. The need of resident bishops in foreign fields, is felt to be great.

Conference News.

The extra meetings have closed on Church Hill charge, with forty-eight conversions. The collections have all been taken, except the one for missions, and all are up to the apportionment.

In the revival meetings at the M. E. church, Dover, Del., just closed, over 30 new members were added to the church. Under the ministry of Rev. T. E. Terry, the increase in membership has been very large.

BECKWITH'S MD.—At the fourth quarterly conference, Dec. 19th, Presiding Elder Wilson preached Sabbath afternoon, to the edification of those present; the day was stormy, and the roads almost impassible, so that the congregation was small. The conference was harmonious, and finances pretty well up.

Rev. W. H. Hutchin, of Greensborough, Md., was the recipient of a handsome Christmas present, in the shape of one of Lippincott's Biographical Dictionaries. The C. L. S. C., of which he is president, presented the gift.

Rev. George F. Hopkins, of the Wilmington Conference, sailed last Saturday via Liverpool, for India. Mrs. Hopkins is a sister of Rev. E. E. Dixon, of Millersville, Pa., and also of Mrs. Rev. Shively, of the Baltimore Conference, now missionary in India.—Philadelphia Methodist.

Chaplain McCabe is announced to lecture on missions, in the M. E. church, Dover, Del., T. E. Terry, pastor, Wednesday, Feb. 8th.

Rev. Henry White, one of the leading members of the Philadelphia Conference forty years ago, and a man of tremendous power in the pulpit in his day, though he died near the city of Wilmington, and was buried in the Asbury M. E. church burying ground, Oct. 17th, 1856, after a ministry of fifty-three years, we regret to learn through the PENINSULA METHODIST, has been allowed to remain in an unmarked grave for over thirty-one years. To the honor of the ministers now occupying the pulpits of that city, it must be said, this shameful neglect of the remains of a great man is about to be atoned for, and a committee has been appointed to devise ways and means to secure the erection of a suitable monument in commemoration of his faithful services. Revs. N. M. Browne, Charles Hill, Adam Stengle and T. S. Thomas constitute the committee, and in due time, we doubt not, will give the members of the Church an opportunity to aid in this too-long delayed work.—Philadelphia Methodist.

ZION, MD.—There was a very fine Christmas entertainment, musical and recitative, by St. John's Sunday-school, Tuesday evening, the 27th ult. During a short intermission, old Kris sprinkled with snow flakes, came in with confections for the children, a lap-robe for the pastor, a Bible for superintendent Perry, and a box of unknown contents for librarian G. T. Ewing.

WYOMING, DEL. Rev. W. M. Green, writes:—Our benevolent collections are very good, the preacher's salary is being paid up, and the work is looking up generally. We began our extra meeting at Wyoming, Sunday night, Jan. 1st. Presiding Elder, John A. B. Wilson, preached the next two nights, in his usual earnest style. We are seeking and expecting a gracious outpouring of the spirit. The church debt is receiving our attention, and we hope to pay it off before the 7th of March. Quite a number of our young folks seem to be in the spirit of getting married, as may be seen by the list I send you.

The fourth quarterly meeting for Church Hill charge, was held last Saturday, the 7th inst. The pastor reported eighty-six conversions and seventy-six additions to the church, during the quarter. The meeting, which closed Dec. 25th, resulted in forty-eight conversions. Collections have all been taken except the missionary, and all are up to the amount asked for. The quarterly conference made a unanimous request for the return of their pastor another year.

OCCASIONAL.

Defence vs. Philo.

Philo's articles are misleading where they make it appear, that the subdivision policy has been applied to the Salisbury district, at the expense of pastoral support; I say the Salisbury district, because there is where this policy has been applied most extensively in the last eight years, and there is where the people are least able to support it, as shown by Bro. Todd's figures.

Now, if this policy is not detrimental to pastoral support there, it ought not to be on Dover district, where it has been applied less, and where the people are more able to support it.

A review of pastoral support on the Salisbury district for the last eight years, from the close of Bro. Brown's administration to the close of Bro. Wilson's, shows the following, (note, that this is the period covered by Philo's charge.)

The minutes of 1879 show that the average receipts of the pastors, excluding house rent and deficiencies, were \$504.40. At the close of the next quadrennium 1883, it was \$542.43; and at the close of Bro. Wilson's term, it was \$567.70, an increase of \$63.30 in eight years. But to apply the test in another way; in 1879, there were nine pastors, or 32 1-7 per cent. of the whole number, who received less than \$500; in '83 there were 10, or 32 8-31, per cent. who received less than \$500; and in '87 there were 13 or 32 1/2, per cent. who received less than \$500. This seems to show a very small fraction, 5-11 of one per cent, in favor of Philo's theory that pastors are being pinched; but this small fraction, is more than balance by the increased receipts of those, whose salaries were less than \$500. This class received in '79, an average of \$251.33, in '83, \$277.50, and in '87, \$341.61; an increase in the eight years, of \$90.28.

If we look at the upper side of the \$500, the figures are still more against Philo. In '79, there was but one charge on the Salisbury district that paid as much as \$800; in '83 there were four paying \$800 and upward, one of them paying \$1000; in '87 there were six paying \$800 and upward, two paying \$1000, and two \$900.

But the rule can be applied to the fractional parts of the old circuits, with the same result. Before Anamesssex circuit was divided, it paid in '79 \$850, to two pastors, an average of \$425; in '87 the same territory paid three pastors \$1560, an average of \$520, on an increase of \$95 on the previous year's allowance. In '83 Princess Anne circuit paid two pastors \$900, an average of \$450; in '87 the fractions paid four pastors an average of \$550, an increase of \$100. In '83 Gumboro paid two pastors an average of \$375; and the same appointments, less one, paid two pastors after division an average of \$525. And these small charges can be served, cheaper and with less exposure than the larger ones. We need not multiply cases, for every one can see from what has been given, that the pastoral support of Salisbury district has not been damaged by the subdivision policy; and it must be apparent to every one, that the application of the knife to these large circuits has been one of the important factors in raising the Salisbury district, to the high plain she now occupies. We would caution Bro. Ayres to be careful not to tamper with the good work done on this line, if he would keep up, and "Beat the Record."

The evils springing up in the blank junior preachers' column, are only imaginary; we don't hear anything of them in the conferences, where this column has been blank for many years. The junior preacher system had its advantages, as the writer knows by sad experience, but the loss of these advantages is more than supplied by the theological school, the modern presiding elder, and the proximity of pastors, from whom the novice can secure counsel, and with whom he can exchange pulpits at pleasure.

If we take care of the work, the work will take care of us; but we cannot take care of the work, unless it is sufficiently circumscribed.

"Small farms well cultivated" is the cry of agriculturists; small charges well worked, should be the watchword of Methodism.

The red flag, that Philo sees is behind us. God and the world has put Methodism, the lightning express on a fast schedule, and given her the right of way; the brakes of conservatism must not be applied, unless there is danger of jumping the track; or we shall fail to make time, and have a collision from behind.

DEFENSE.

Letter from Powellville, Md.

DEAR BRO. THOMAS:—I send you my first letter from this charge this Conference year. In the opinion of some, this may be one of the wheel-barrow charges. If it is, I am glad to trundle it, with its load of precious souls, who love the church, and those who minister unto them in holy things.

These good people came in upon us, Dec. 23d, and gave their pastor a liberal poundings? one that he will not soon forget. There were over two hundred pounds brought in of useful articles. This was the second poundings, since Conference.

The M. E. Sunday-school had their Christmas entertainment Dec. 26th. It was very enjoyable to all; especially to the pastor, who received a sack of good things, and a

purse of twenty-five dollars. The dedication of Friendship church, just built, to take the place of St. Paul's did not come off on the 28th, as announced, owing to the inclemency of the weather. But there was service in the church at night, conducted by Presiding Elder T. O. Ayres, and Rev. R. W. Todd, of Snow Hill, preached a grand sermon for us, after which we made a financial effort, and raised one hundred and fifty-three dollars. One hundred and twenty-six dollars more being needed, the dedicatory service was deferred until January 29th, 1888; at which date, we hope to dedicate the church free of debt. All our friends are invited to come and help us in the good work.

We have just closed a revival meeting at St. John's; twenty-two having professed to be converted, all of whom have joined the church. Though behind with my collections now, I hope to come up to Conference with the wheel-barrow well laden, with a fair record. Pray for us.

L. T. McCLAIN.

Wilmington District.

On the 7th I held the Hockessin and Ebenezer Quarterly Conference. Bro. W. E. Tomkinson has held his meeting at Ebenezer and reports fifteen converted and church quickened. He will begin on the 8th at Hockessin with a good hope of success. Lay Delegate J. W. Woodward alternate Edwin Golding. On the 9th Quarterly Conferences were held on Cherry Hill and Newark charges. The former held at Union at 9 a. m. was well attended and reports especially gratifying. The pastor has two churches and four chapels. He has devised a plan giving all of his Local Preachers work which is worthy of imitation in other places. The Pastor's report was of great interest, giving the rise and progress of Methodism in the communities about Union and Cherry Hill, a statistical report in Sunday-school work after the Annual Conference form. He also reported the number of miles traveled, sermons preached and revival services attended. Another feature of the report was the revival at Cherry Hill, which has been in progress six weeks, and continued through the holidays with unabated interest. The whole community is awakened. On Sunday night three bowed for prayer and many were resisting the spirit in the congregation. I have seen but few churches come to the front as they did in the altar service which followed the sermon. Without invitation the workers filled the aisles and altar.

In the Quarterly Conference two well written obituary notices were read of local preachers. The Quarterly Conference at Newark the 9th, at 1.30 p. m. was truly surprising in its reports. Notwithstanding the exodus from the town, in which seventy members have removed all the collections have been taken, except the missionary. The work under the leadership of the pastor C. W. Prettyman and his wife, is carried forward with a degree of success which is wonderful under the circumstances. There is no blue talk, cant is not heard, but a determination to bring victory out of what would prove to less loyal hearts, a defeat.

W. L. S. MURRAY.

Presiding Elder's Reports.

MR. EDITOR:—Soon we shall hear the reports of the Presiding Elders. This suggests to me, to ask, What constitutes a Presiding Elder's Report? Who, of all the presiding elders, or of ex-presiding elders, will give an answer to this practical question? Is it not worth a thought? Would not a little study and time tone down future reports? Come now, let us have your opinions brethren, no matter what the disciplinary status.

LOYAL.

Letter from Cannon's.

Twenty-five persons professed conversion, twenty-three of whom joined the church on probation, during a four weeks meeting at Brown on Cannon circuit, which closed on Christmas night. Our new parsonage, which is nearly finished, will be the handsomest one in the county. It contains four rooms and an ample hall on the first floor; four rooms and a hall on the second floor, and one large room on the third floor, which can be converted into two commodious and pleasant rooms at small expense, when desired. The

main building is square with four gables in the roof, a large bay window in the parlor, and two porches, one front, and one back.

The benevolent collections will aggregate almost, if not quite, twice as much as last year. Besides, we have raised and expended \$253.00 on parsonage furniture, \$15.00 for furniture for the district parsonage at Dover, \$138.00 for rent of parsonage, and increased the pastor's salary \$100.00.

W. T. VALIANT.

Lay Delegates Additional.

EASTON DISTRICT. Church Hill—James T. Hynson; alternate, C. H. Jefferson.

SALISBURY DISTRICT. Crisfield—L. T. Dryden. Fairmount—D. J. Maddox. Girdle Tree—W. W. Truitt. Klej Grange—W. G. Strickland. Pocomoke Circuit—J. S. Porter. Pocomoke City—E. J. Tull. Princess Anne—W. H. Dashiell. Somerset—W. T. Dashiell. Stockton—P. W. Hancock. St. Peters—Isaac Wilson. Westover—Richard Townsend. DOVER DISTRICT. Lewes—Thos. E. Records; alternate, D. W. Brereton. Magnolia—W. S. Van Burkalow; alternate, J. W. Taylor.

On page three, in the article on the Methodist Episcopal Church in Rising Sun, the types make Rev. J. D. Kemp's ministry to extend over nearly fifty years, whereas it was only fifteen.

Our Book Table.

IN LIPPINCOTT'S MAGAZINE for January, fiction is represented by Brander Matthews, George H. Jessop, Edgar Saltus, and Albion W. Tourgee; essay and criticism by Edgar Fawcett, Charles E. L. Wingate, and W. H. Furness; poetry by Clinton Scollard, John James Piatt, Carlotta Perry, Nora Perry, and Amelie Rives. Brander Matthews and George H. Jessop have joined hands in the composition of "Check and Counter-Check," a bright, ingenious, and humorous story. Tourgee's second instalment of "With Gauge & Swallow" tells an episode of bravery in the war, called "An Unlawful Honor." Edgar Saltus has a fancy entitled "The Grand Duke's Rubies." Fawcett's attack on "The Browning Craze" will stir up the Browning clubs and excite attention. The venerable W. H. Furness, the celebrated Unitarian pulpit-orator of Philadelphia, gives "Reminiscences" of his youthful days, including a dinner with John Quincy Adams; and Charles E. L. Wingate contributes a series of letters from Clara Louise Kellogg, Emma Abbott, Christine Nilsson, and other famous opera-singers, expressing their preferences as to operas and individual roles. "Our Monthly Gossip" opens with a discussion of the genesis of "Dr Jekyll and Mr. Hyde," and answering queries in regard to the Erl-King, Gaminus, Poe's Detective Stories, The Baboushka, etc. "Book-Talk" reviews the holiday books. The February number, will be written entirely by women for women, and will contain fiction by Mrs. A. L. Wister and Amelie Rives; autobiography by Belva Lockwood and Fanny Davenport; poems by Ella Wheeler-Wilcox, Edith M. Thomas, Mrs. Piatt, etc., and other matter of general interest.

HARPER'S MAGAZINE for the first month of 1888, sustains its reputation from all literary and artistic points of view.

The first article "The Adoration of the Magi," is by the Rev. Dr. Henry Van Dyke. Engravings of various famous pictures on the subject are given. One of them appears as the frontispiece.

"The Italian Chamber of Deputies" is an instructive sketch of the popular branch of the Italian Legislature, by S. J. Farrer, illustrated by twenty portraits of prominent Deputies. It tells of the men who are to hold Italy in her present high position in European politics, or let her slip back.

Amelie Rives tells a story of life south of the Potomac in "Virginia of Virginia." "In Par Lochaber," by William Black, is Part I. of a novel in Mr. Black's best style.

"Modern French Sculpture," by Theodore Child, treats of the French sculptors of today. It is beautifully illustrated by drawings from photographs.

The New South receives attention in a description of the city of Savannah, Ga., written by I. W. Avery. There are engravings of monuments of the city, its houses and public buildings, with bits of scenery in the neighborhood.

Under the heading "The Tariff. [For Revenue Only]," Henry Watterson sets forth the views of the Free-trade reformers in this country.

"The Share of America in Westminster Abbey" is a description by Archdeacon Farrar of the monuments in this great church in which Americans have more than usual interest. The cuts are engraved from photographs.

The Easy Chair gives appropriate greeting to the New Year, and recalls the delightful feelings engendered in his breast years ago, when he heard Jenny Lind sing in Berlin in the fulness of her fame, and when one Otto Goldschmidt made his first appearance under her auspices as a pianist. The Study asks if Fiction, having in these days become more faithful to life, will now give place to more truthful contemporaneous history. There are eight columns of most amusing matter in The Drawer.

The "funny pictures" of this number are excellent, thanks to DU MAURIER and HYDE. Each has a large share of space for the elaboration of his ideas.

THE HOMILETIC REVIEW for January opens with a paper by Dr. J. L. Withrow of Chicago, entitled "Progress in Theology." Prof. C. A. Briggs, of Union Theological Seminary, gives an article on "Christian Evidences: How Affected by Recent Criticisms?" Dr. Robert F. Sample gives the closing papers in the symposium, "How May the Pulpit Best Counteract the Influence of Modern Skepticism?" Three such articles are seldom found in any single Review, and the whole compressed into 20 pages! Dr. Van Dyke has a courteous but adverse criticism of Miss Frances E. Willard's article in December number, "Shall Women be Licensed to Preach?" Dr. E. F. Williams has a brief paper on "Some of the Best of the Recent Lives of Christ." The new Exegetical Department contains an excellent paper by Prof. L. D. McCabe, and one by Dr. Howard Crosby. In the new European Department under Dr. Stuckenborg of Berlin, will be found many good things; as also in Prof. Wileinson's and Dr. Ludlow's departments. The sermons, are by such leading preachers as Drs. Wayland Hoyt, Peabody, Parker, and Bishop Fowler. We will even hint at the other departments, sparkling with fresh thought and crowded with matter of concern to pastors. We make special note of the variety and richness of this first issue of 1888. The cover is greatly improved.

FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

The Midwinter Tours to Old Point Comfort.

The success of the series of midwinter tours to Old Point Comfort, run under the auspices of the Pennsylvania Railroad Company last winter, made it manifest that such trips met and filled a popular demand. The company, therefore, in pursuance of its policy of giving the people what they want, will repeat the tours this season on the following dates: January 12th and 24th, and February 2d.

Excursion tickets, including one day's board at the Hygeia Hotel, good for the return trip for ten days, will be sold from Wilmington at \$9. A special rate of \$3 per day at the hotel will be granted the tourists during the ten days of their stay.

The pleasing feature of these trips is the choice of a returning route. The tourists may return direct by the New York, Philadelphia and Norfolk Railroad, or take a special ticket good for return via Richmond and Washington, with the privilege of a stop-over in both cities within the limit. The cost of this ticket will be \$11.

Tourists retracing direct by the sleeping car train of the New York, Philadelphia and Norfolk Railroad, may go through to Broad Street Station, Philadelphia, rest undisturbed in the sleeper until 7 A. M., and be returned to Wilmington by local train, free of expense.

The special will leave Wilmington on the dates mentioned at 9.45 A. M.

Centenary Biblical Institute.

ENDOWMENT SUBSCRIPTIONS.

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

Rev. J. F. Goucher, \$5,000
Newton M. Sawyers, per Mrs. M. } \$800
A. H. Cadden, }

Marriages.

NORRIS—STEWART.—On Nov. 24th, 1887, by Rev. I. G. Fosnocht, Thomas L. Norris and Sallie B. Stewart.

DOWNHAM—DRAPER.—On Dec. 1st, 1887, by Rev. W. M. Green, John A. Downham and Lida Draper.

BAKER—ANDERSON.—On Dec. 7th, 1887, at the M. E. parsonage, Wyoming, Del., by Rev. Wm. M. Green, William H. Baker and Mattie Anderson.

ALDRICH—HUBBARD.—On Dec. 13th, 1887, by Rev. W. M. Green, Henry E. Aldrich and Laura C. Hubbard.

DENNIS—HOLLAND.—On Dec. 15th, 1887, in the M. E. parsonage, Berlin, Md., by Rev. G. W. Wilcox, Sewell Dennis and Susie Holland, both of Worcester Co., Md.

WARREN—SHALLCROSS.—On Dec. 28, 1887, by Rev. I. G. Fosnocht, Charles B. Warren and Annie O. Shallcross.

PRICE—MOORE.—On Dec. 28th, 1887, by Rev. I. G. Fosnocht, Lewis S. Price and Ida V. Moore, all of Kent Co., Md.

WALLER—WILLIAMS.—On Dec. 28th, 1887, near Delmar, by Rev. C. S. Baker, Wm. J. Waller and Emma V. Williams.

SMITH—LARAMORE.—On Dec. 28th, 1887, by Rev. Wm. M. Green, G. Smith and Susan E. Laramore.

BRATTON—WORKMAN.—On Jan. 1st, 1888, at the Berlin, M. E. parsonage, by Rev. G. W. Wilcox, Chas. W. Bratton and Mrs. Sarah Workman, both of Berlin, Md.

WARD—KINGSBURY.—On Jan. 3d, 1888, by Rev. Wm. M. Green, Philip L. Ward and Fannie Oleva Kingsbury.

GRIMES—LEWIS.—On Jan. 3d, 1888 in Trinity M. E. church, by Rev. J. E. Kidney Thos. Grimes and Catharine V. Lewis, all of Kent Island, Md.

GONCE—WILSON.—On Jan. 4th, 1888, at the M. E. parsonage in Cecilton, Md., by Rev. E. C. Atkins, Benjamin F. Gonce and Annie Wilson, both of Cecil Co., Md.

FRESCOING CHURCHES.

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ROVER IN CHURCH.

'Twas a Sabbath morning in early May. A beautiful, sunny, quiet day. And all the village, old and young. Had trooped to church when the church bell rang. The windows were open, and breezes sweet; Even the birds, in the pale leaved birch Sang as softly as if in church! Right in the midst of the minister's prayer There came a knock at the door. "Who's there. I wonder?" the gray haired sexton thought. As his careful ear the tapping caught. Rap-rap, rap-rap—a louder sound. The boys on the back seats turned around. What could it mean? for never before Had any one knocked at the old church door. Again the tapping, and now so loud. The minister paused (though his head was bowed). Rappety-rap! This will never do; The girls are peeping, and laughing, too! So the sexton tripped o'er the creaking floor. Lifted the latch, and opened the door. In there trooped a big black dog, As big as a bear! With a solemn jog Right up the centre aisle he pattered: People might stare, it little mattered. Straight he went to a little maid, Who blushed and hid, as though afraid. And there sat down, as if to say: "I'm sorry that I was late to-day; But better late than never, you know. Besides, I waited an hour or so, And couldn't get them to open the door. Till I wagged my tail and humped the floor; Now, little mistress, I'm going to stay, And hear what the minister has to say." The poor little girl hid her face and cried! Eut the big dog nestled close to her side, And kissed her, dog fashion, tenderly. Wondering what the matter could be! The dog being large (and the sexton small), He sat through the sermon, and heard it all, As solemn and wise as any one there, With a very dignified, scholarly air! And instead of scolding, the minister said, As he laid his hand on the sweet child's head, After the service, "I never knew Two better listeners than Rover and you!" —Selected.

The Jubilee services in honor of the fiftieth anniversary of the consecration of Pope Leo XIII, as a priest, began last Sunday, in St. Peter's at Rome. An incident of the event, was the refusal of the Pope, to accept Jubilee offerings from the King and Queen of Italy. In this the Pope was consistent; but the result is an increase of friction between the Quirinal and the Vatican. Both Humbert and Margherita are strong in the affections of the Italian people, and there is no hope that the papal power will ever resume temporal control in Rome.

Obituaries.

William I. Price departed this life at his home in Queenstown, Md., December 18th, 1897, in the 84th year of his age. The funeral services were held at the late home of the deceased. His pastor delivered a funeral discourse, from Rev. 14-15, after which Rev. Charles Hill, of Wilmington, gave an interesting address on the life and character of the deceased, as he had known him in active life. His body was then borne away by his grandsons, to the place of interment, in Centreville, Md.

Starting in the humble walks of life, Bro. Price succeeded by industry and a wise economy, in acquiring considerable property. He was converted and joined the M. E. church in the 21st year of his age, and was always an active and leading member, until age and feebleness compelled him to desist. He was a member of the church over sixty years, forty-four of which he was a class leader; he had also been Sunday-school superintendent, and trustee, and was a steward at the time of death. His house was ever a home for the itinerant, and he was never better pleased than when he was extending his hospitality. He was one among the first to establish a Sunday-school in the part of the county where he resided.

Bro. Price was married to Miss Eliza Potts, in 1821, by whom he had several children. The parents being both strict attendants upon church services, failed not to bring up their children to follow their example. All of them became members of the church of their parents, and some of them with their mother, preceded their father to the better land.

After the death of his first wife, he married in Dec. 1865, Mrs. Parmelia Burke, of Baltimore, Md., whose daughter is the wife of the Rev. I. G. Fosnacht, of the Wilmington Conference. This devoted wife, now his widow, was thoughtful in anticipating his wants, and by her tender care, ministered greatly to his comfort and to the prolonging of his life. Six children, over forty grand children, and eight great grandchildren are left, to mourn the loss of their aged sire.

Bro. Price was a man of a very devotional spirit, punctual in his attendance upon public services until a very short time before his death. Having been partially disabled by paralysis and suffering with deafness, he would sit attentively, notwithstanding, that he might catch the thought of the speaker, if possible, and would remain for class, to give in his testimony for Jesus. In his last illness he said, "Jesus is precious."

"Calm on the bosom of thy God," Fair spirit rest thee now! E'en while with us thy footsteps trod, His seal was on thy brow."

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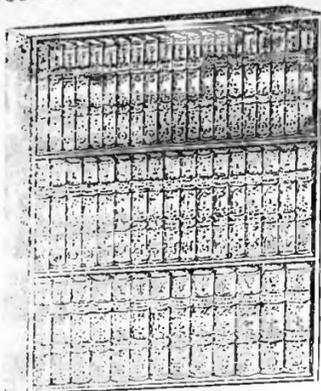
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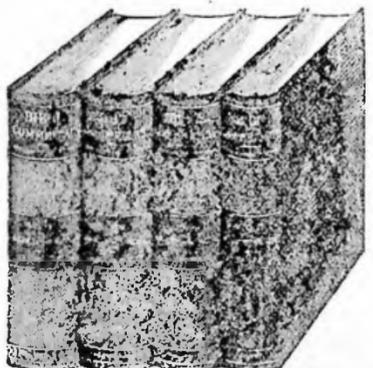
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