

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

VOLUME XIV,
NUMBER 3.

WILMINGTON, DELAWARE, SATURDAY, JANUARY 21, 1888.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

GOD IN THE CITY.

Not in the solitude
Alone may man commune with heaven, or see
Only in savage wood
And sunny vale the present Deity;
Or only hear His voice,
Where the winds whisper and the waves
rejoice.

Even here do I behold
Thy steps, Almighty!—here, amidst the crowd
Through the great city rolled,
With everlasting murmur, deep and loud,
Choking the ways that wind
Amongst the proud piles, the work of human
kind.

Thy golden sunshine comes
From the round heaven, and on their dwell-
ings lies
And lights their inner homes;
For them Thou fill'st with air the unbounded
skies.

And givest them the stores
Of ocean, and the harvests of its shores.

Thy spirit is around,
Quickening the restless mass that sweeps
along;

And this eternal sound—
Voices and footfalls of the numberless
throng—

Like the resounding sea,
Or like the rainy tempest,—speaks of Thee.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast,
The quiet of that moment, too, is Thine;
It breathes of Him who keeps
The vast and helpless city while it sleeps.
—William Cullen Bryant.

Letter From Africa.

Cape Palmas, Liberia, Oct. 8th, 1887.

Dear Bro. Grant,—We arrived in port here last Saturday afternoon; we had considerable difficulty in getting our goods ashore, as there are but few boats, and these boatmen are never in a hurry; but the captain kindly lent two of his boats, which facilitated matters somewhat, but most of us staid on board and came ashore with the remainder of our goods Sunday morning. After breakfast we all went to the little old stone church, where the Lord precious poured out his Spirit. Mr. Harned was blessed in preaching, "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." In the evening, Bro. Cadle preached after which an altar service was held, and many seekers were forward; we have three services every day, one at seven in the morning, one at 10.30, and the regular revival work in the evening. Many are being gloriously saved, for which we praise the Lord.

Friday, Nov. 11th, 1887. Mrs. Harned commenced this letter, and finally I found time to write a few lines. Of course you realize that I am full of business these days. God is wonderfully with me, while attending to the very many details of landing, and caring for our effects. I would be glad to write you about the voyage, but present matters press heavily, and I shall write concerning the work. Five of the stations on the Cavilly river have houses completed, and Baraca on the coast is ready for occupancy. There are two stations in this large tribe, one of which is on the bank of the river, and one back in the bush. We are to go to the stations this week, say about the 16th or 17th.

Sister Amanda Smith is here with us, working as usual with power in the meetings. She is not strong, while she is not really sick. She will not be able to attend us on our trip up the river, when we get to our station, I shall write a letter with some description of the work. I would say for your encouragement, that our goods were landed here without the loss of an article, neither from the lot from New York, or Liverpool. Bro. Pratt seems a faithful agent

for the work. My dear brother, I have no fault to find, but in the name of the Lord Jesus, get men and women of sound body and good sense, who can accommodate themselves to any circumstances for Christ's sake, and find out if possible, what kind of doctrine they intend to preach. We go to work with great hope of success. The Lord God is with us, our motto is, "All for Jesus, a whole gospel, full salvation, Africa for Christ. I expect my brother J. H. Harned, to send me a valuable box of medicine, which I need immediately in my practice, which is already large. There is no doctor in this part of the country. My support will come in great measure, from this source.

Your brother,
E. W. HARNED.

Bishop Timber

The Church wants manly, modest men for bishops. There is no demand for arrogance or self-importance. If the election to this office implies a degree of personal superiority, its duties do not require a display of it. According to Methodism and the New Testament a minister is either a presbyter or an elder. A bishop is no more. His place is one of honor, but it is the honor of service, while the magnitude and sacredness of his trusts are sufficient to humble the ablest man in the office. We want bishops who are glad to belong to the royal brotherhood of Methodist itinerants—who will respect themselves by respecting their brethren. Such bishops will win the hearts and have the prayers of the grandest body of men on earth. We want men for bishops who are able preachers. Our bishops are the representative preachers of the denomination in every part of the world, and preaching talent in our Church is of such high order that just ordinary preaching would misrepresent us. While executive ability is important, eminent pulpit talent is indispensable.

We do not want men for bishops who have been so long engaged in literary or other business as to have lost sympathy with pastoral work. The strength of our Church is in the great body of her pastors. Other offices are tributary to this. Especially is this true of the office of bishop. He is the pastor of pastors. The heroic days are not all past. The gathering of any annual conference includes men who have exercised as genuine heroism as the apostles and martyrs. The bishop who writes their names in the book of fate and gives them words of cheer should speak out of a large, kind heart, made tender and sympathetic by like experiences.

The men who are to be made bishops should be Methodists. Their denominationalism should not even be questioned. They should not only be attached to our Church, but they should be in sympathy with what is distinctively Methodist. To specify in one direction only: In her great mission our Church has depended on both revivals and education. Some have been especially devoted to revivals who did not prize facilities for education, and others have been interested in our educational work who have not been impressed with the importance of revivals; but those who are so broadly representative as our bishops, should be in sympathy with both. From them should come a demonstration of the truth that education does not disqualify for revival

work. And that those who have had the best advantages for education and culture should, like Mr. Wesley, be most successful in winning souls. Think of the inspiration which must come to our young ministers from bishops with Mr. Wesley's revival record.

We do not want men for bishops who are politicians. That is, men who employ the tactics of politicians to secure their election. We do not want men who have even made the impression that they are in pursuit of this office. The Methodist Episcopal Church presents opportunities to ambitious men for securing promotion equaled by no other. It is no wonder that selfish men have taken advantage of this state of things. We cannot expect to eradicate this evil wholly while human nature is what it is, and while the Church offers such tempting prizes. But we do not want men for bishops who are engaged in canvassing for their own election. We cannot afford to point our young men to ecclesiastical politics as the royal road to promotion. We must protect them from an influence so subtle and so demoralizing to a minister of Jesus Christ. We cannot save the world from the root-cause of self-seeking and scheming ministers. But how can we protect our Church from this evil? Political tactics succeed only with politicians or with those who have the political taint. Evidently we must begin at home; we must not connive at intrigue, even in so small a matter as making General Conference delegates. If we do, we set in motion a force for mischief we cannot afterward control. It is useless to deplore the prevalence of politics in the Church unless we refuse to touch the unclean thing. If we do not send political delegates, there will be no political bishops elected. It is not necessary to be a member of General Conference in order to help determine who will next be elected bishops.—Rev. O. S. Chamberlayne, in *Northern Christian Advocate*.

Live Topics.

"Much in little" and "Many in one" shall be the motto that at present presides over our pen, as

"Brevity's the soul of wit" and

"Variety's the spice of life"

The times are pregnant with many Methodist movements of moment, and as every expression of thought may help to shape the course of human events at least, a little, who can conscientiously condemn a desire to touch, in public print, a few live topics?

1. Dr. Abel Stevens tells us that the Mission of our Church in Japan is demanding autonomy, on the ground that it is necessary to future success, among that jealous, cautious, foreign, influence-dreading people.

"A burnt child dreads the fire." Japan many years ago was so wronged by Romanists under the control of a foreign ruler, that she drove them away, and closed her gates against all forms of Christianity, until a short time since.

The fact is, while, doubtless, from that bitter experience, the Japanese are exceptionally opposed to coming under any foreign officers and organizations, though strictly ecclesiastical, no other people ought to be expected to be willing to do so, to any great extent.

By such influence and interference, the peace of a nation might be imperiled. Hence, "The Methodist Episcopal

Church of the United States of America," in pushing her conquests into foreign lands, should not seek to be ecumenical, but, in due time, let her Missions, in every nation, form a separate and independent organization. To remain one great general Church when permanently established in all parts of the earth, would not only awaken fears among many princes and peoples, and thus more or less arrest progress and prevent full and final triumphs, but it would necessitate cumbrous, expensive machinery, tend to promote prelacy, and possibly, go to seed in something like papacy for that is the way in which the Roman Hierarchy arose.

2. If our American Methodism should become ecumenical, one of the bishops to be elected by the General Conference next May, may possibly become a prelate, ere he departs this life.

One of the Methodist papers is accusing another of intimating, that neither the Baltimore Conference, nor any of her neighbors, have any bishop timber in them. We are sure we have some on the Peninsula, if they are not debarred by the tobacco habit. Let every aspirant throw away the weed, if he has been using it in any way, for it will surely render him ineligible, as it would be utterly inconsistent for a tobacco worm, in episcopal authority, to ask candidates for the ministry the disciplinary question: "Will you wholly abstain from the use of tobacco?" Nor does the great majority of either ministers or members want third order advocates elevated to the Episcopal Chair. As prelatical tendencies are cropping out, and there is a manifest disposition, in some quarters, to not concede the just claims of our Missionary Bishop of Africa, great care should be taken, to select holy and humble, unpretending and unambitious, great-hearted and broad-minded men, for that important office. If brilliant talents, high culture and polished manners be mainly sought to give dignity, attractiveness, and commanding social influence we may get some Hildebrands instead of St. Johns. Then, the ministerial rank and file will fear to oppose unwarrantable claims and arbitrary acts. But few will have the courage of their convictions, and many will be tempted to "crook the supple hinges of the knees, that thrift may follow fawning."

Then "Ichabod" will be written on the facade of our Church, for the Divine glory will have departed.

3. In view of the autonomic demands of our young and small Japanese Mission the election of several bishops, and the fixing of the status of Bishop Taylor, the coming General Conference will be an unusually important one. Hence, the selection of delegates is a matter of more than ordinary moment. We should send men there, not simply because they have been dubbed doctor of something, that they may seem to reflect the erudition and dignity of our Conference, but because, whether they have any big letters appended to their names or not, they are fitted for representing us in real work for the church, and are in favor of what we believe to be right and best.

We should elect no one, however talented or popular, or whatever wonderful works he has done, who will not vote to recognize William Taylor, Missionary Bishop of Africa, as the Episcopal peer of our General Superintendents, and to order the payment of his salary out of

the Episcopal Fund, in common with the other bishops. Let us pass this word down the Peninsula from Mason and Dixon's line to Cape Charles, and with malice to none, but brotherly love to all, maintain it by our ballots, when Conference comes. If we fail to stand up for that grand old Christian hero, we will deserve to be appointed to his mission stations in Congo-land to share his hardships and toils.

God is signally sustaining and honoring him, and surely the Church should, and, thus maintain her own honor, and glorify her ever-living Head. She will, for the Holy Spirit still leads her hosts. Amen.

J. T. VAN BURKALOW.

P. S. I rejoice to find that Rev. Abel Stevens, L. L. D., in his second paper, in last week's *Christian Advocate*, advances views very much the same as those expressed by myself in the foregoing article. "How we apples swim" might be deemed an appropriate quotation, although not a very refined one in its original application. But, lo! though a little boat, I got a full length ahead of the Doctor, in putting my thoughts on paper, as he put his in print, for mine were written Monday night, and his were not printed till the following Thursday. So, my ideas were not borrowed.

What, according to the Doctor, is called "Ex-territoriality," is a fact I never heard of before. No wonder the jealous Japs are chafing under such outrageous impositions. Every lover of the rights of independent nations, ought to join them, in frowning remonstrance.

How would it do, if a National Japanese M. E. Church should be provided for, by the next General Conference; to elect and consecrate Dr. Stevens, to be its first bishop? He has been self-expatriated for years, anyhow; and as he admires Japan so greatly, it would seem to just suit him, and he is decidedly worthy of the honor. But then, Dr. Maclay would seem to have the first and highest claim, on the ground of present position and his many years of Missionary work in China and Japan.

Work Now.

Young man, do not leave it to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future, as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate, "According to the number of the years, thou shalt diminish the price." The nearer they were to the jubilee year, the cheaper they were to sell their land. So the nearer you come to the end of your days, you ought to hold earthly things more loosely, and prize heavenly things more highly. When your business is drawing to a close, you hasten to conclude your work, dispatching sometimes in an hour more than in all the day that went before.

When Napoleon went on to the field at Marengo, it was late in the afternoon, and he saw that the battle was really lost, but looking at the western sun he said: "There is time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—Rev. William M. Taylor, D. D., in "Joseph as Prime Minister."

Youth's Department.

A Modern Magician.

All American boys are interested in Thomas Edison, the electrician, whose inventions and applications of electricity to practical mechanics have won for him the title of The Magician.

It consists of four buildings, each four stories high, one hundred feet long and fifty wide: they are heated by steam and lighted by electricity.

The New York Post says: "In the materials with which the store-rooms are to be stocked, there have been thousands and thousands of dollars spent, and if Edison does not have every needful article used in his science, it will not be the fault of his assistants.

He has given directions to go through half a dozen works on chemistry, physics, and mechanics, and make a list of every article specified. He will have every kind of iron and steel, every kind of known wood, every kind of glass, every metal in all their different shapes, every stone every variety of clay, chalk, every vegetable substance that may be of use from the firs of the Arctic regions to the giant grasses of the Amazon.

This equipment shows the care for small things, that enters into a business before it can be made a success. The omission of a small item may cost dollars in money and time.

You have all heard, no doubt, of the wonderful phonograph invented by Mr. Edison. Of this he says:

"You know that I finished the first phonograph more than ten years ago. It remained more or less of a toy. The germ of something wonderful was perfectly distinct, but I tried the impossible with it, and when the electric light business assumed commercial importance I threw everything overboard for that. Nevertheless, the phonograph has been more or less constantly in my mind ever since. When resting from prolonged work upon the light, my brain would revert almost automatically to the old idea. Since the light has been finished I have taken up the phonograph, and, after eight months of steady work, have made it a commercial invention. My phonograph I expect to see in every business office. The first 500 will, I hope, be ready for distribution about the end of January. Their operation is simplicity itself, and cannot fail. The merchant or clerk who wishes to send a letter has only to set the machine in motion, and to talk in his natural voice, and at the usual rate of speed into the receiver. When he has finished, the sheet, or 'phonogram,' as I call it, is ready for putting into a little box made on purpose for the mails. We are making the sheets in three sizes—one for letters of from 600 to 1,000 words, another size for 2,000 words, another size for

4,000 words. I expect that an arrangement may be made with the post office authorities enabling the phonogram boxes to be sent at the same rate as a letter.

The receiver of the phonogram will put it into his apparatus, and the message will be given out more clearly, more distinctly, than the best telephone message ever sent. The tones of the voice in the two phonographs which I have finished are so perfectly rendered, that one can distinguish between twenty different persons, each one of whom has said a few words. One tremendous advantage is, that the letter may be repeated a thousand times if necessary. The phonogram does not wear out by use; moreover, it may be filed away for a hundred years, and be ready the instant it is needed. If a man dictates his will to the phonograph, there will be no disputing the authenticity of the document with those who knew the tones of his voice in life. The cost of making the phonogram will be scarcely more than the cost of ordinary letter paper. The machine will read out the letter or message at the same speed with which it was dictated."—Christian Union.

What a world of trouble we might save ourselves if only we would make our Heavenly Father our confidant, and talk over all things with Him. He who numbers the hairs of our head, and takes an account of every sparrow that falls to the ground, is interested in every least thing that effects our happiness in this world.

Dickinson College Gymnasium.

MR. EDITOR:—I send the following from old Dickinson for the gratification of your many readers who are so much interested in the college. This institution well deserves the support of its patronizing conferences. Of late its progress has been marked. Five years ago there were but two buildings on the campus, east and west colleges; since then there have been added Bosler Memorial Hall, the Jacob Tome Scientific Building, and the Gymnasium. The last, a two story structure, was donated about three years ago, by a friend, whose name is withheld; the apparatus necessary to make it available to the students was lacking. This has been supplied through the generosity of W. C. Allison, Esq., of Philadelphia, a member of Arch Street M. E. Church.

Noticing its condition when visiting here a year ago, he offered to furnish it throughout, provided a competent instructor should be employed to take charge of it. His offer was accepted by the trustees last June, and Professor Muchmore was elected to this position. He is a graduate of Williams College, Mass., and had charge of the gymnasium of that institution during his senior year. Previous to his appointment here he superintended a Y. M. C. A. gymnasium in Philadelphia.

The furnishing of ours was superintended by him last term and is now completed, at a cost of over \$3,000.

On the first floor are the Professor's office, the main room, (75x40 ft.,) and the bowling alley.

On the second floor are the running gallery, and dressing room with bath-room attached; containing bath-tubs and basins, with conveniences for shower baths in hot or cold water.

The apparatus is said to be the best of the kind in the country; and Professor Muchmore, the best part of the apparatus.

Friday evening, January 6th, the opening exercises were held. At 7.30 p. m. thirty-four students ladies and gentlemen, under the leadership of Professor Muchmore, gave an exhibition of the apparatus. Calisthenic exercises by the ladies were light and graceful. Mr. Budd, "a freshman" gave a fine exhibition with Indian clubs. There were fully two hundred present including members of the faculty and their families, students of the Preparatory school, and invited guests. About 9 o'clock we adjourned to Armory Hall, where a

sumptuous feast was enjoyed through the munificence of Mr. Allison. The tables were tastefully decorated with fruits and flowers. The center tables were occupied by the faculty and their guests; the side ones, by the students. After the banquet toasts were given. Colonel Wright, of Philadelphia, announced the programme. President McCauley, Messrs. Edwards, Webbert, Mills, and Horner, and Judge Henderson, Captain Pratt, Professors Durell, Harmon, Muchmore, and Himes, and Rev. Dr. J. B. Young participated in the speaking. The students shook hands with Mr. Allison, who besides what he has done for the gymnasium, fitted up South College, last year, at a cost of \$5,000. Thus was spent one of the most enjoyable occasions that Dickinson College has ever known.

Fraternally yours, W. P. T. Carlisle, Pa., Jan. 7th, '88.

Letter From Deal's Island, Md.

A great treat to the children of our Sabbath school, was the main feature of our Christmas festivities. A beautiful cedar, converted into a Christmas tree was placed in the church, and laden with candy and fruit packages; the people bringing gifts for their friends also and placing them on the tree. The church was tastefully dressed with evergreens. The evening of Dec. 28, the church was well filled and recitations were rendered; after which the Christmas tree was stripped, and its fruits distributed to the young.

The evenings of the 29th and 30th, a musical concert and drama was held in the Hall. Prof. J. A. Brewington, in charge. A good sum was realized in behalf of our Grammar School.

Rev. B. C. Warren, our pastor, preached a missionary sermon yesterday, giving the subject a thorough ventilation, and instructing the people as to their duty in giving. The amount given to Missions by this charge, Bro. Warren will report to Conference.

Who ever buys the Magic Lantern and scenes, as advertised in your columns should secure it of Mr. D. J. Gordon, photographer at Salisbury Md., a photograph of our "new church." This would bring down to the present times the scenes in the life of "The Parson of the Islands." The condition of things represented in Dr. Wallace's book belong to the olden times, and do not apply to the present inhabitants of this Island.

We have good schools, and much attention is paid to education. In business matters, too, Deal's Island is altogether different from what it was when Joshua Thomas lived. There are some twenty stores; that of Mr. George N. Vetras, being a mammoth establishment. There are several black-smith shops, an undertaker's shop, a carriage shop, several carpenters and many boat joiners. We have tri-weekly steamboat connections with Baltimore and Salisbury. We have old fashioned Methodist class-meetings; one of the best Class Leaders in the Conference, Rev. James T. Daniel; and at present, an able pulpit orator.

Yours, JOHN D. LECATES.

The Protestant Episcopal Church on Dancing.

BY REV. JOHN B. QUINN.

Many people in the Methodist Episcopal Church suppose that their Church stands alone in its condemnation and prohibition of dancing. The truth is, however, that the Churches generally, condemn it, and some of them are less lenient toward it, than our own. The connectional character of Methodism has a tendency to produce more uniformity of administration in local churches, and thus we may get credit for less tolerance of this offense against christian discipline, than others do. It is doubtless true, that some ministers in the Protestant Episcopal Church are very lax in general discipline; and careless,

if not positively tolerant in this matter. But whatever may be said of local churches or ministers, the authorities in highest respect among the members and ministers of that Church are positive in their denunciation of dancing, as a thing not at all consistent with christian character and conduct.

"An address, of the clergy of the Convocation of the valley of Virginia," was published in "1872," "On the in-compatibility of theatre-going and dancing, with membership in the christian church." The title of this address is sufficient evidence of its position on the subject. A copy of the address was sent to the writer, at his request, by the late Bishop Lay of the diocese of Easton, Md. This address is authoritative in the Protestant Episcopal Church, so far as its teachings accord with the recognized authorities of the same. The address says, "In the civil code of Theodosius, dancing is subjected to censure by the State; as also by council after council of the Christian Church, by whose decisions dancers, as well as play-actors were excluded from the communion. Basil, Ambrose, Augustine, with the fathers and doctors of the early Church so far as known, were of the same mind about this practice. St. Chrysostom entreated his hearers, "not to disqualify themselves for the communion by such mortal diversions." Tertullian said, that "if Christians were found in the assemblies of the dancers, it proved them to be no longer true Christians." This ought to be sufficient as to the position of Episcopalians, as they entertain so much respect for the teachings of the Fathers.

The address defines public balls, "as assemblages and parties, where promiscuous dancing is carried on by the two sexes," and says, such parties are not less public balls for being in a private house. It fortifies this definition, by the report of the committee on the state of the Church, which by the council was directed to be read in all the Churches of the diocese. This view of the public ball has its importance, because many, who admit that it is wrong to attend such dances, think there can be no serious objection to the same thing when held in a private house.

Episcopalians generally venerate their bishops. If these exalted officers of their Church disapprove of dancing, as inconsistent it is to be expected of their people, that they will hesitate to practice or defend it. Bishop Johns is quoted in the address, as saying, "The most offensive inconsistencies specified, consist in indulging in that lascivious mode of promiscuous dancing, called the round dance. A demoralizing dissipation, disgusting to the delicacy of a refined taste, and shocking to the sensibilities of the renewed mind. This scandal is not to be tolerated in the Church of Christ." But in reference to the round and square dance, the questions are asked, by the address, "have christians no perception of the connection, between the less exciting and the more exciting forms of this vice? Do they not see, how generally the one? has now come to resolve itself into the other; or the worthlessness of the distinction, in principle, between Ahab who serves Baal a little, and Jehu who serves him much?"

Bishop Hopkins, says: "No ingenuity can make dancing consistent with the covenant of baptism." Bishop Mead says, "he ought conscientiously to inquire, whether its great liability to abuses should not make us frown upon it, in all its forms. To my mind it is in itself wrong, improper, and of bad effect." These expressions and testimonies ought to be enough, to satisfy all candid minds, as to the true position of the Protestant Episcopal Church on this subject, and be conclusive for all who are connected with that communion. If they are not, no testimony would be. They certainly prove at least, that Methodism is not alone in its stand against dancing.

Centenary Biblical Institute.

ENDOWMENT SUBSCRIPTIONS. (Conditioned on \$25,000 being subscribed by Sept. 1, 1888.) \$5,000 Rev. J. F. Goucher, \$500 Newton M. Sawyers, per Mrs. M. A. H. Cadden,

District Appointments.

Table with columns: Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf. Includes Wilmington District—Fourth Quarter and Dover District—Fourth Quarter.

Table with columns: Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf. Includes Virginia District—Fourth Quarter.

Table with columns: Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf. Includes Club List.

CLUB LIST.

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

Table with columns: Name, Regular Price, Price for both. Lists various magazines and newspapers like Independent, Godey's Lady's Book, etc.

Advertisement for PERFECT TOILET SOAP L.M. ELKINTON'S PALM. Includes an image of a hand holding a bar of soap and text describing the soap's benefits for delicate skin.

The Sunday School.

LESSON FOR SUNDAY, JANUARY 22d, 1888.
Matt. 15: 21-31.

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

JESUS AND THE AFFLICTED.

GOLDEN TEXT: "Is any among you afflicted? let him pray" (James 5: 13).

21. *Jesus went thence*—from the vicinity of Capernaum, where the hostility of the Pharisees and their plots against His life, made it imprudent for Him to tarry longer. It was also important that He should get away from Herod's vicinity, and seek for Himself and disciples, the long-postponed seclusion and repose. *Departed* (R. V., "withdrew") *into the coasts* (R. V., "the parts") of Tyre and Sidon—the frontiers of Phœnicia. It cannot be determined whether or not He crossed the boundary; Morison, Trench and others think He did not; Ellicott, on the other hand, maintains that He did. Tyre and Sidon were wealthy commercial cities, on the Mediterranean coast, about twenty miles apart, and about one hundred miles northwest of Jerusalem. Mark states that he "entered into a house," plainly for purposes of retirement and rest, but "could not be hid." His reputation was not confined to Galilee and Judæa. Among His hearers on several occasions had been "many from the coasts of Tyre and Sidon." Then, too, as Trench finely observes, "As the ointment betrayeth itself, so He whose name is like ointment poured out, 'could not be hid.'"

"Sidon, named from the son of Canaan (Gen. 10: 15), was one of the oldest cities in the Holy Land. Tyre, an offspring of Sidon, became the chief commercial city of Palestine, if not of all the East. Joshua did not drive out the aborigines from the neighboring plains (Josh. 11: 8, with Judge 1: 19); and David and Solomon made treaties with the kings of Tyre (2 Sam. 5: 11; 1 Kings 5: 1-12). The Tyrian manufactures and commerce are graphically described in Ezekiel, chapter 27. Carthage, long the rival of Rome, was a Tyrian colony. Both Tyre and Sidon fell into the hands of Alexander the Great, and Phœnicia became a province of Syria. Still, in the time of Christ, Tyre was the chief commercial city of Palestine, and the largest city, probably, except, perhaps, Jerusalem. Both cities are now comparatively in ruins" (L. Abbott).

22. *A woman of Canaan* (R. V., "A Canaanitish woman").—Mark calls her, "a Greek, a Syrophenician by nation;" meaning that she was a descendant of the Phœnicians who dwelt in Syria. The Phœnicians were Canaanites by extraction. "The important point is, that this woman was a foreigner and a heathen—a descendant of the worshippers of Baal. She may have heard or seen Jesus in earlier days" (Cambridge Bible). *Came out of the same coasts* (R. V., "borders")—apparently crossed over the boundary to where Jesus was. *Cried*—as only a mother in such circumstances could cry. Mark says she "came and fell at his feet." *Have mercy on me*.—Says Dengel: "Like a true mother she made the misery of her daughter her own. *Son of David*.—Perhaps she had heard Him so called; perhaps she was sufficiently familiar with Jewish ideas and Jesus' history to believe Him to be the predicted Messiah. *My daughter*.—Mark calls her "young daughter." Tradition says her name was Bernice. *Veiled with a devil*—an unclean spirit" (Mark); possessed by an impure demon.

"She belonged to that accursed stock which God had once doomed to a total excision, but of which some branches had been spared by those first generations of Israel that should have extirpated them root and branch. Everything, therefore, was against her; yet she was not hindered by that very thing from coming and craving the boon that her soul longed after" (Trench).

23. *He answered her not a word*—perhaps, because, as Edersheim interprets, she had used the title, "Son of David," thus appealing to Him as the Israelitish, wonder-working (not spiritual) Messiah; perhaps because in His sympathy He could not dismiss her, and therefore waited till her faith had converted her into a true daughter of Israel, one of "the lost sheep" to whom He was sent. Morison calls His silence "golden." *Disciples . . . besought Him*.—Either they were annoyed by her shrill importunities, or they thought He was. *Send her away*—end the outcry somehow, grant her request or dismiss her without granting it—anything to get rid of her. *She crieth after us*.—Says Whedon: "Here in this foreign land this woman is making us ridiculous by screaming at our heels. Besides, the disciples know that the very reason of being in that remote locality is to escape dangerous notoriety."

24. *I am not sent*—a hint that the limits of Jesus' mission had been previously and di-

vinely prescribed. *Unto the lost sheep of the house of Israel*.—The idea was perhaps borrowed from Ezekiel 34: 6: "My flock were scattered upon all the face of the earth, and none did search or seek after them." The mother might have quoted in this case as a precedent, our Lord's willingness to heal the centurion's servant, but then he was a Roman and not a Canaanite, and had built a synagogue for the Jews, and was probably a "proselyte of the gate."

25. *Then came she*.—Apparently she first entered the house, and afterwards followed Him in the way. *Worshipped Him*—taking the opportunity for this obeisance, probably, when, moved by her entreaties, He paused. *Lord, help me*.—Perhaps the title, "Son of David," was too Jewish or too lengthy for the urgency of her ejaculation. Dr. Hanna thinks that "she calls Him by the wider name, gently intimating that as sovereign Lord of all He might rise above His commission."

26. *He answered*—compelled to break silence at last by her refusal to be refused. *It is not meet*—not fitting. *To take the children's bread*.—Mark gives us a preface to this reply: "Let the children first be filled; meaning that the divine order was for the Jews first, and then for the Gentiles; there was bread for the latter, but not now. *Cast it to the dogs*—strictly, "little dogs." In the packs of hungry, savage dogs that prowled through the streets, there were doubtless some young dogs that were favorites with the children, and were more or less domesticated and treated to fragments of food. The implication that the "children" were the Jews, and the Gentiles were only "dogs," which sounds so cutting and harsh to us, were common epithets in our Lord's day, and probably conveyed to the woman no personal offence.

"It appears to me that Christ intended His language as a rebuke to the disciples, not to the mother; that her quick intuition read in His tone what they failed to read in His words; that her ready repartee is the language of awakened hope, not the last despairing cry of a crushed and broken heart; that He neither intended to repel her, nor, in fact, did so; but, knowing her faith, intended to draw forth its expression as a lesson to His as yet untaught disciples, to whom this woman of an apostate race was but a Gentile dog" (L. Abbott).

27. *Truth, Lord* (R. V., "Yea, Lord").—She accepts the situation; she concedes all that Jesus implied; she would not have the children dispossessed of their rights or food. *Yet the dogs* (R. V., "for even the dogs") *eat of the crumbs which fall, etc.*—"The children's crumbs" (Mark). She only and humbly pleads for the dog's chance—the superfluous crumbs. The children would lose nothing by it, and a mere "crumb" would be worth so much to her—"the little superfluity of ministerial or mediatorial energy that was ready to drop, as it were, from the table, in the very fact of the Saviour's presence in that Gentilized district" (Morison). The quickness, humility and faith displayed by this heathen, suppliant mother are simply without a parallel.

"She did not dispute, she did not remonstrate, she did not even attempt to turn the edge of this thrust by renewed supplication. She acquiesced in it. She and hers were, she admitted it, unworthy; but there might be some hopes and blessings still for even her" (Kitto).

28. *O woman, great is thy faith*—greater even than He had found in Israel; sufficiently great to untie her to be reckoned as a spiritual daughter of Abraham. Says Alford: "The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request." *Be it* (R. V., "be it done") *unto thee even as thou wilt*.—Mark says that the cure was granted as a reward "for this saying," and the faith that lay back of it. How great was the change from seeming coldness and repulsion on Jesus' part to compassion and commendation! *Daughter was made whole*.—Mark says: "And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed; or 'thrown upon the bed'—apparently, in the final convulsion of dis-possession, flung upon the bed, where her mother found her lying exhausted but in her right mind."

"Thus is the door of the Gentile world opened to the Gospel by the suppliant hands of a poor woman. This was a great day in the evangelical annals" (Pressense). "Her child, indeed, was at a distance; but she offered in her faith a channel of communication between it and Christ. With one hand of that faith she had held on to that Lord in whom all healing grace was stored, with the other to her suffering child—thus herself a living conductor by which the power of Christ might run like an electric flash from Him to her beloved" (Trench).

29. *Jesus departed from thence*.—"He went out from the borders of Tyre, and came through Sidon" (Mark). *Came nigh unto the Sea of Galilee*.—Mark adds, "through the midst of the borders of Decapolis." He evidently made a northern circuit, reaching the Sea of Galilee on its eastern or southeastern shore. *Went up into a mountain* (R. V., "the mountain")—referring probably to some spur of the high table-land that lines the eastern shore of the Lake. *Sat down there*—hoping, perhaps, to find in this retired spot the rest. He had vainly sought in the region of Tyre and Sidon.

30. *Great multitudes came*.—He was not entirely unknown in this district, for He visited it twice before. Moreover, His fame would easily spread from the west to the east side of the Lake. They brought their sick with them. Mark mentions in detail the healing of a blind man. *Maimed*—the first mentioned of this class; that is, those wounded or diseased in hand or foot; our word "maimed" implies a loss of a member. *Cast them down at Jesus' feet*—in their eager confidence in His sympathy and power. *He healed them*.—No case was postponed; no cure was half wrought. There was an omnipotent ease as well as benevolence in all His acts of healing.

31. *The multitude wondered*.—Alas, that their emotion should dissipate itself in wonder; that it did not carry them forward into faith! *The maimed to be whole*.—Abbott makes the point that our Lord never created members that were missing, and that in these cases He simply restored to vitality what was useless or bent out of shape. *Glorified the God of Israel*.—If such was the popular effect of these multitudinous miracles, if Jesus did not attempt to divert this praise to Himself, on what ground could the Pharisee declare that He sought to obtain for Himself the allegiance due only to God? The people, evidently, regarded the power of Jesus as a communicated and not an inherent energy.

Women's Foreign Missionary Society.

BALTIMORE BRANCH.

The meeting held Thursday, January 5th, in Madison Square Church was anticipated as one of unusual interest and importance for several reasons. It was the first quarterly meeting of our missionary year, as well as the first of our calendar year. It was the first branch meeting ever held in East Baltimore district, and the first under our new arrangement of holding all-day meetings in the different districts. The result justified all our anticipations. The large attendance throughout the day, the warm welcome of the pastor and of others, representing the district and church, the generous hospitality in providing and dispensing the lunch, the encouraging presence of the Presiding Elder, with many of the ministers of the district were among the external things to be recounted with pleasure. But deeper than all these, was the conscious Divine presence and power, that to an unusual degree from the first hour pervaded the service.

Holding it in harmony with the subject suggested for that day in the week of prayer, earnest and importunate were the prayers that ascended for the outpouring of the Holy Spirit upon ourselves, the church, the world.

It was refreshing in their variety to hear of the means reported by the district secretaries, by which, money had been brought into the treasury, and very touching, sometimes, in their paths.

The young ladies in one society had their bright social, in another their thoroughly prepared literary programme, another was sending out their well stocked basket of saleable articles. In one, the "Busy Bees" had their beautiful Christmas celebration, in another, so effectively had Mrs. Stevens presented the case, that the support of two additional orphans, under the care of Bro. Rudisill and wife, had been assumed by individuals, in addition to their ordinary appropriations. In still another, a woman in very humble circumstances, had made a special offering of five dollars out of her poverty, and a daughter was converted before the day closed, and another the next, and a daughter-in-law the third. Was there any connection? One old woman gave her earnings of

forty cents, from the sale of carpet rags, who had not stretched out her crippled fingers for eight years. A young woman consecrated her needle and scissors to the Father's service, and since April had given to the treasury, over forty dollars, from the sale of her fine needle work. A mother who had previously consecrated her strength and service to the cause, now made the supreme consecration of her only daughter. Is it any wonder that God's special blessing should attend a cause thus served and thus sacrificed for? And in the presence of such service and sacrifice need any church or any woman say, "there is nought that I can do." Yet evidently some, many have been saying this, for the one drawback to the pleasant memories of the day is the words of the treasurer, "The receipts were only \$806.92, less than last year's receipts at this date, by \$126.20, and not more than one third of what I must send to the foreign field the 1st of Feb." Surely the work must be speedily enlarged and the receipts augmented.

The opening afternoon service, led by Mrs. Stevens, theme, The nobility of service, based on "He that is greatest among you, let him be your servant," was of special profit. The bright practical suggestions of Mrs. Huntley in response to the query, "How to increase the attendance at, and the interest of monthly meetings," were both valuable and entertaining. Various methods for the creation of a contingent fund, adequate to all the Branch expenses, were presented; glimpses into the foreign field, and practical directions for the home work were given by the Branch secretary, touching tributes were paid to those, who during the quarter, had passed from devoted service here, to higher service above.—Mrs. Dr. Gorsuch and Anna Cassidy. Mrs. Crook, Branch president announced that Mrs. Fowler had been constrained to offer herself for supervision of the work in Washington Conference (colored) but Mrs. Crook doubted her physical ability to serve, and prayed that God would provide her an assistant. One (Mrs. Stevens) answered, "In so far as that work lies in the city, 'here am I, send me,' thus adding example to precept.

With grateful hearts the ladies dispersed to convene in monthly meeting in Eutaw Church, Thursday, Feb. 22d, its next all day Quarterly meeting in Strawbridge Church, April 5th. We think all who attended this one will want to be at that, and we hope to see many more.

I. HART.

Baltimore, Jan. 6th, 1887.

Scattered Thinking.

Recent editorials in the PENINSULA METHODIST, broadly hinting at the disposition of some in the church, to keep many separate corporate "Boards," with salaries and appurtenances; to tendencies to centralization, which our New York brethren do not seem to regard with extreme disapprobation." Dr. Buckley's editorial on "church politics" as they are, the statements openly made to the effect that the General Missionary Committee and Church Extension Committee make appropriations to conferences, directing their application to specified localities at the instance of individuals, who have no authority whatever to speak for those conferences; the general feeling of uncertainty, and the looking out for squalls; these portentous signs of the times, demand an extraordinary determination to be bravely patient, broadly charitable, and doggedly set for the right. Our last conference was a strange one. Recently I heard one of our most gentle brothers speak with evident feeling of one of the visiting officers, who enjoying a fat salary himself, talked about "strangling" preachers who did not do certain things for the collections, though most of their charges could pay them a very meagre support at best. There exists a feeling of decid-

ed disapproval of the action of the Church Extension Board, in assuming to determine how that proportion of money raised by the conference for these collections, which is returned for its own use, shall be disbursed, and where.

It is now known that the map of the last conference was drawn before we met at Crisfield, and placed in the Bishop's possession. By whom was it drawn? Is there another map for this conference? Is there a ticket for the General Conference? The innocents may at least raise the question.

Since we can send but three delegates to the General Conference, it is important to make careful selection. I would respectfully suggest that we leave at home the following.

1. The ex-men. Once is enough to go to the General Conference, as a delegate. Dr. Buckley shows, how dangerous it is to be too familiar with the ropes. The honors should pass around.

2. Presiding Elders. They have burdens enough to bear already, why add this? if there are honors in that office, these brothers have them, and in some cases, a double term. The Presiding Elder is so close to those "up there" fellows, that there is danger, they also might lose sympathy with their less fortunate brethren.

3. The wire pullers. Men who strive for the mastery over their brethren, should never receive honors at their hands. The combiner at home will combine when abroad.

4. The tax-gatherers. In the nature of the case, the preacher has great opportunities to gather money from the people whom he serves; and it is not clear to everybody that it is always wise to "work" such opportunities for "all they are worth." While the man who has no conscience in this matter makes a "record," he may not be the man to send to the General Conference. The poor, patient pilgrims who may have to give for collections the money belonging to their grocermen, will not be in the pews of the General Conference.

5. Injudicious, rash men; men, who in their zeal to "get there," will try to wheedle when they can't trample.

The cool, deliberate, clear-headed men; wise in counsel, clean in record, harmless in life, devoted to Jesus, filled with experience, unswerving in their devotion to the right, uncompromising in their hatred of wrong, the tested, the true, such men are the kind to send. They are to be found in our conference. They may be quiet, their names may seldom appear in the papers, they make no boast or show of self but are not the less worthy for that. They will not be making combinations to secure their election, not even placing themselves as candidates in the hands of their friends. They would be surprised perhaps, if they were balloted for. These are the men needed, and such should be elected. I have decided not to vote for any man who seeks election by methods that mean disaster, in the not remote future.

If I have drawn a picture less lovely than the facts would allow in the hands of a more skillful artist, the outlines are in the original, and can be had on application, to

E. L. HUBBARD.

New Castle, Del.

In a recent sermon, at Newcastle-on-Tyne, Rev. Mark Guy Pearse said: "There was a deal of religion in the world, but it was not Christ's religion unless it cared for men's bodies as well as for their souls. He believed the time would come when the Church would rather look after the poor as its first duty than anything else, and men would be willing to forego costly churches in order to care for the poor and afflicted. It might be their religion which cared for men's souls, but Jesus Christ's religion cared both for their bodies and souls."

Peninsula Methodist, PUBLISHED WEEKLY BY J. MILLER THOMAS, WILMINGTON, DEL.

TERMS OF SUBSCRIPTION. Three Months, in Advance, 35 Cents; Six Months, 60; One Year, \$1.00.

Transient advertisements, first insertion, 20 cents per line; each subsequent insertion, 10 cents per line.

The Book Concern.

In reply to an inquiry, "what is the legal title of the Methodist publishing house," an answer is given in last week's Advocate, as follows: "The title of the institution, is the Methodist Book Concern."

A Wealthy Methodist.

The late William M'Arthur of London, who died suddenly, Nov. 6, while in an underground railway car, was probably the most eminent Methodist layman that has yet appeared, in wealth, social position, official rank, and church work.

His personal estate in the United Kingdom amounts to over \$600,000, but this is exclusive of all his real estate in the same, as well as both his real and personal estate in the colonies of Australia and New Zealand, and elsewhere.

likewise? Were Christians "ready to distribute," and was "our giving" princely (in our measure,) instead of "beggarly," how soon would Bishop Heber's familiar invocation find practical response in the actual evangelization of the world!

"Waft, waft, ye winds, his story, And you, ye waters roll, Till like a sea of glory, It spreads from pole to pole;

THE PASTOR'S AID.—A Religious Monthly, devoted to Religious Work.

This new candidate for a place in the field of religious journalism, makes its advent with the close of the year 1887. It is published in Middletown, Del., by Messrs Freeman and Webb, and bears the names of Rev. R. H. Adams, and Mary R. Adams, as editor and assistant respectively.

This first number is neatly printed, has eight pages, as large as those of the Independent, besides the cover, and contains choice selections, a sermon by Rev. S. V. Leech, D. D., and contributed articles by Dr. Buckley, and Rev. Edward S. Ferry, besides advertisements.

Help for Bishop Taylor.

We hope our friends will send in their offerings promptly to supply the present need of our heroic Bishop. The proposition of Clericus, to respond to the call of Treasurer Grant, has been indorsed by others, and we shall be glad to acknowledge all contributions, large or small, as the friends of Africa's evangelization may feel able and willing to take part in this great work.

With Presbyterian Brethren.

Last Sunday morning, we wended our way to the Hanover St. Presbyterian church, corner of King and Fifth Sts. Rev. Lafayette Marks, D.D., pastor. It proved to be the time for their celebration of the Lord's supper; and not withstanding the inclement weather and slippery footways, a very fair congregation assembled to participate in the services.

and teachers. As it was near the time for closing, we only heard them sing two hymns, and repeat in concert, the Lord's prayer. We understand the school numbers over two hundred.

After an appropriate voluntary by the choir, and a brief invocation, the beautiful hymn of Isaac Watts, beginning, "When I survey the wondrous cross," was sung. Besides the stanzas found in our Hymnal, there was another, as follows,

"His dying crimson, like a robe, Spreads o'er his body on the tree; Then I am dead to all the globe, And all the globe is dead to me."

As a Scripture lesson, the narrative of the night passage of the sea of Galilee, Mat. 14: 22-36 was read. After prayer a second hymn was sung, and a collection taken, for replenishing the church charity fund.

The sermon, on the words, "who, his own self, bare our sins in his own body on the tree," 1 Pet., 2-24, was a clear, forcible, and impressive presentation of the Scripture doctrine of vicarious atonement. The Doctor first suggested some points on the negative side of the question,—(1) Christ did not suffer for his own sins, he was "without sin;" (2) nor did he suffer pain of conscience, or remorse; (3) nor did he suffer as personally obnoxious to his Father, he was never more pleasing, than in that hour, when he cried out upon the cross, "My God, My God, why hast thou forsaken me?"

But he did really suffer, (1) the pain of assuming our nature, in all its weaknesses, our humanity in all respects except its sinfulness; (2) the pain of physical and mental anguish; (3) he suffered for our sins, he "bare our sins in his own body on the tree," he suffered as a substitute for the transgressor, he paid the penalty due for our sins. To justify this, there must be lordship over his own life and death, and power to effect a change of character, in those whom he redeemed. Our Lord had these qualifications: "I have power," he says of his life, "to lay it down, and I have power to take it again," and he gives "a new heart" to those who believe, those who are saved, become "personally righteous," "acceptable to God for the sake of the righteousness of Christ."

The atoning Christ is thus the one great object of our faith, and in his voluntary sufferings for us, we find the strongest incentive to an abhorrence of sin and loving devotion to duty. Let us then come to his table, and eat this living bread. The invitation being given to all, who knew themselves to be in good standing in their own churches, the stranger felt that he was among his brethren, and at perfect liberty to join them at the table of our common Lord.

After a couple of stanzas of Charles Wesley's

"Jesus, Lover of my soul," during the singing of which, such as desired to commune, seated themselves in the centre pews, the four elders took seats within the altar rail, and the pastor read Luke's account of the institution of this sacrament, and offered praise and prayer, then repeating the words of our Lord, he handed the plates of broken bread to the elders, who served it to the pastor and then to the rest. In the same manner, the cup was passed. It was a deeply impressive service, reference being made to the incidents of the first supper as an example for us. "As they sang a hymn at the end of the supper, so let us join in singing a hymn of praise." The benediction closed the service. An elder gave the stranger a cordial salutation, and an elderly lady politely assured him, he would be welcome to sit in her pew, when he should visit the church again.

This church, which was the second Presbyterian church organized in Wilmington, dates back to 1772, and from it, have gone out three others, the Central, Olivet, and West. Dr. Marks has been pastor since 1869.

A Timely Article.

We commend to the careful perusal of every reader, lay and clerical, the article on "Bishop Timber," transferred to our columns from the Northern Christian Advocate. It is important, not only as indicating serious peril from ringsters in the Church, who combine for sinister objects, but also as indicating the true corrective, namely to select for delegates, clerical and lay, true men, whose character is a guaranty, against all such crookedness. If absolutely necessary, we can get along with less push, and less influence at head-quarters, far better than we can with less real Christian manliness of character and fair, open dealing.

In Philadelphia.

A large number of preachers and laymen of the city and vicinity, gathered last Monday morning in Wesley Hall, which has been recently fitted up with new carpet and sundry other improvements, to make a more comfortable and attractive place of meeting. Rev. A. Johnson, president, occupied the chair, and Rev. B. F. String served as secretary. Rev. G. W. F. Graff read a carefully prepared paper on the pressing need of a preacher's home for disabled ministers of the Conference, and the duty upon the churches to provide one. Rev. T. A. Fernley, for the Sabbath committee, reported the decision of Judge Emmertout, of Berks County, Pa., confirming the decision of a lower court against the legality of exacting gate-fees for admission to a camp ground, on the first day of the week, commonly called Sunday, as infracting the ordinance of 1794.

As both Landisville and Joanna Heights camp meeting associations, in the Keystone State, have adopted the plan of charging an admission fee to their grounds, it will be needful for them hereafter, to refrain from doing so on Sundays. It was stated, that the case will be appealed to the supreme court.

Rev. Dr. Gray introduced Mrs. Wm. B. Osborne, who with her husband spent five years in mission work in India, and only retired because of ill health, after a second attempt to endure it.

Mrs. Osborne has recently been elected one of the district secretaries of the W. F. M. Society in Philadelphia. She is a most pleasing talker, and a devoted worker.

The Walter Case, Again.

In this week's Christian Advocate, appear four columns of matter, in reference to the connection of Mr. J. C. Waller, his wife, and two infant children with Bishop Taylor's mission work on the Congo. The editor, Dr. Buckley, does not consider Mr. Waller's statements conclusive, as to the failure of the Bishop's work. The sufferings, over which so loud complaint is made, Dr. Buckley says, "are no harder than settlers in new countries have always had to endure." As to the allegations of personal ill-treatment, we will now only say, as the lamented Bishop Thomson used to say, "people often declare that one side of a story is good, until the other is told; but I think one side is worth nothing, till you have the other." Mr. Waller tells us, he has spent the most of his time since he was 23, (he was 36 when he engaged with Bishop Taylor's Committee) as cook and caterer in hotels, and that he was converted in Nov. 1882; and for the last two years, his pastor writes, he was a member of the M. E. Church, in Burlington, Vt. By his own admissions, he went out, not only to do good, in an easy berth as steward on the Annie Taylor, having his family with him, with food and shelter provided, but also, to do some profitable trading with the natives, so that he might get enough to educate his children, and have sufficient money left over, to make old age comfortable. Such aspirations are unquestionably most commendable, but there is some room for doubt, if the wilds of the Dark Continent present a very

eligible locality for their realization; especially, on the peculiar line of self-support, which Bishop Taylor is represented as advocating, which offers so inviting an alternative in the terse, though inelegant phrase, "Root, hog, or die." Evidently Mr. Waller was without one qualification, essential to a follower of our Missionary Bishop, a willingness to be eaten by cannibals. As we said before, Bishop Taylor's character and record for more than forty-five years warrant our confidence against any allegations from irresponsible parties, and justifies us in anticipating the fullest and most truthful statement of facts when he shall have the opportunity to speak. In three months, we hope to see the noble form of this apostolic bishop, once more among us.

"Philo" replies to "Defense" in this issue, in such philanthropic spirit, we think our readers will approve our judgment, that this is a good time to close the debate, and we trust all parties will accept "Philo's" exhortation, and "give all our powers to the defense of the cause we love."

A Thought for Every Day.

It is with piety as with our temporal goods; there is more danger from little expenses than from larger disbursements, and he who understands how to take care of what is insignificant will soon accumulate a large fortune. Every thing great owes its greatness to the elements of which it is composed; he that loses nothing will soon be rich.

"Men judge our deeds by their outward appearance; with God that which is most dazzling in the eyes of man is of no account. What he desires is a pure intention, a will ready for any thing and pliable in His hands, and an honest abandonment of self; and all this can be much more frequently manifested on small than on extraordinary occasions; there will also be much less danger from pride, and the trial will be far more searching.

"If we are in the habit of neglecting little things, we shall be constantly offending our families, our domestics, and the public.

"No one can well believe that our piety is sincere when our behavior is loose and irregular in its little details.

"What grounds have we for believing that we are ready to make the greatest sacrifices, when we are not daily offering the least?"

A constant habit of reference to God; the taking our little trials and annoyances to Him; the confident going to Him, as one goes to a friend, for sympathy, for guidance, or as a loving child seeks a tender parent; pursuing this course, as Fenelon says, "into the smallest details, the soul finds itself in a large place, and enjoys a perfect peace with God." And what is this, after all, but the Pauline direction, "in every thing by prayer and supplication, with thanks giving, let your requests be made known unto God?"—Christian Union.

The Blessing of Sickness.

A Christian man of intense business enterprise and activity was laid aside by sickness. He who never would intermit his labors was compelled to come to a dead halt. His restless limbs were stretched motionless on the bed. He was so weak that he could scarcely utter a word. Speaking to a friend of the contrast between his condition now and when he had been driving his immense business, been running my soul thin by my activity of myself and of some things which most intimately concern me."

Blessed, then, is sickness or sorrow, or any experience that compels us to stop, a little season, that empties our hearts of their thousand cares, and turns them toward God, to be taught of Him.—Christian Observer.

Conference News.

The extra meeting at Bethel, Del., Rev. W. B. Gregg, pastor, is in progress, and there is considerable interest. The reverend gentleman received from Indian Hill Tribe of Red Men, a barrel of the best flour as a New Year's gift.—*Sussex Journal*.

The revival services in the M. E. Church, Georgetown, Del., have grown in interest during the week. A number of seekers are found at the altar each evening, and several have professed conversion. Mr. Galloway has made hosts of friends, both within and without the church. He is possessed of some of the old time power, which made Methodism notable in former days. He leaves for his own work in Virginia to-day.—*Sussex Journal*.

Rev. J. N. Connelly, our popular pastor, was liberally pointed at the parsonage, Thursday evening, 5th inst. The ladies of this vicinity contributed liberally, and the many good things left with our esteemed Bro., will go far towards making life pleasant. Among the gifts were 42 pair of slippers, 17 watch pockets, 23 satchels and 10 smoking caps.—*Haltwood Correspondent of Peninsula Enterprise*.

The Library of Union M. E. Sabbath-school opened last Sunday, with quite a large number of new books. Its Library is one of the best in the city, and the late addition makes it a very desirable one to select from.

The Union M. E. Church is enjoying quite a revival. The extra meetings have been continued every night except Saturday, since the first of January, and there have been conversions every night. The attendance is large, the meetings very spirited, and the indications point to a wide spread revival.

WHY?—Why does "Defense" "caution Bro. Ayres to be careful not to tamper with the good work done" by his predecessor? Has he shown any disposition, to "tamper" with the "good work"? Are not such personalities of rather doubtful taste?

INQUIREE.

ROXANA, DEL.—A correspondent writes. Bethel on this charge is in a flame of revival, the like of which has not been seen for years. This is the third week of our meetings, that are held morning and night. The whole community is stirred. In the two weeks, fifty-four have been taken into the church; beside those joining elsewhere, and those who have been reclaimed. The interest is unabated. Heretofore, this church has suffered from discord and strife, brother at variance with brother; now all this is done away, and they see eye to eye, and work shoulder to shoulder. We can but exclaim, "what hath God wrought!"

POCOMOKE CIRCUIT: I. W. Gray writes;—I have not seen a word in the PENINSULA METHODIST from this circuit, since I have been in charge; but this is no evidence that our people are dead. They are all alive, and wide awake to the interests of the church, and considerate of the comfort of their pastor. They have built a parsonage, and furnished it with heavy furniture. Besides this, they have made us presents and donations, all along since our coming among them, amounting to \$57.94. For their generosity, we are very grateful, and earnestly pray God's blessing upon them.

DELAWARE CITY, C. F. Sheppard, pastor. Thursday evening, Dec. 29, the Sunday school and their friends met in the tastefully decorated school room of the M. E. Church, for their annual Christmas celebration. Prayer was offered, and appropriate addresses were made by the pastor and superintendent; and choice music by Sunday School choir and a quartette of little girls. At the sound of tinkling bells and a trumpet blast, a veritable old Kriss appeared with white hair and beard, bearing a huge sack upon his shoulders, and making his way up the aisle, seated himself beneath the Christmas tree, a tall cedar, around which were heaped numerous boxes and suspicious packages. At the trumpet call each class advanced to the front, and each individual received a present at old Kriss' hands, who with commendable impartiality distributed his favors to young and old alike; not omitting the pastor's Bible class of more than a score. An elegant chair was presented to the pastor from his Bible class; and a special donation of cake was made to Mr. George Hutchinson, superintendent, and Mr. George Grimes his assistant, to Miss Bertie Sheppard, organist, to Mr. Samuel Hines alias "Old Kriss," and to Mr. Samuel Hicken, the sexton.

PORT DEPOSIT, MD., L. E. Barrett, pastor. At the 4th quarterly conference, strong and highly complimentary resolutions were unanimously adopted, eulogizing the services and abilities of the pastor, whose official term expires in March next.

ELLENDALE, DEL.—"Turkeys" (not turkey,) chickens, potatoes, canned fruit, etc., are among the many things that have been coming into the Methodist parsonage, from the different points on Ellendale circuit. We have twenty accessions to the church, eight of whom were received last night, and the revival interest is still increasing. Benevolent collections have increased over a hundred per cent, and the outlook is that this circuit will place itself on the honor roll, for the first time, next Conference.

JAS. T. PROUSE.

Jan. 16th, 1888.

WESLEY, WILMINGTON, W. G. Koons pastor:—Our readers will rejoice in the prosperity of this young charge. We learn that the attendance is most gratifying; the regular congregation filling the church, under any favorable conditions. Since New Year's, revival services have been held, resulting in twenty conversions up to Tuesday night last, when seven penitents were at the altar. Revs. Browne, Ewing, and Hubbard, and Presiding Elder Murray have assisted the pastor. Last Sunday morning, brothers Browne and Koons exchanged pulpits.

Lay Delegates.

WILMINGTON DISTRICT.

Cherry Hill—Wm. T. Miller; alternate, Thomas Fryer.

Newark—H. S. Goldy; alternate, W. H. Smith.

Hockessin—J. W. Woodward; alternate, Edward Golding.

Port Deposit—L. A. C. Gerry; alternate, Thomas C. Bond.

EASTON DISTRICT.

Kent Island—J. B. Bright; alternate, J. B. Cook.

DOVER DISTRICT.

Beckwith's—John A. L. Ratcliffe; alternate, Edward Rumbly.

SALISBURY DISTRICT.

Princess Anne—W. H. Dashiell; alternate, W. T. Griffith.

NEWARK, MD., E. H. Derrickson, pastor:—Bowen's Chapel and Ironsides reported their apportionment of pastoral support nearly in full, at the 4th Quarterly Conference, held Saturday and Sunday, the 14th and 15th inst. Wesley will not be behind long; the good people say, it shall be paid. Collections an equal to last year's, with some advance. Revival meetings began with the New Year, and though the weather has been unfavorable, the members have attended and have received a baptism of spiritual power. There has been joy over one sinner repenting, and over his conversion; but the aim is that there shall be many.

From Delaware City, brother C. F. Sheppard writes,—"We are in the midst of a gracious revival. During the last five evenings, we have had seventeen converted. The meetings are well attended, notwithstanding the unfavorable weather. The church is quickened and we are moving forward. To God be the glory."

A grand revival is in progress on Cherry Hill charge, Rev. T. A. H. O'Brien, pastor. Fifty-six have professed faith in Christ, to date.

That "Pinch."

My Dear Bro. "Defense," I like your last article, better than any you have written, and there is but one word, I would have had you leave out, "vs." You say, "Defense vs Philo." Now "vs." means "against," and I am not against you. I am aiming at the same result. But let that pass. I think, however, you have been yourself misled as to those figures of salary, and that the cause of it has been, that deceptive thing called an "average." It has its value, but like any explosive, requires careful handling. To illustrate what I mean, by an extreme case; if two men have fifty dollars between them, but one man has forty nine, and the other, only one of those dollars, it gives a very untrue idea of their individual means. To say, that they have an average of twenty-five dollars; though it is a perfectly correct mathematical statement. Now, subject to incidental errors, the following seems to be the state of the case. In 1879 the territory of Dover and Salisbury districts, had 49 appointments, 32 of them being personally suitable for men with families. In 1887, allowing for new work, there were 77 appointments, 54 of them of the above named sort. That is, the whole number of appointments, increased by subdivision 29; the number suited for the

support of families, seems to have increased 22. Really, the new work needs to be added in the total estimate; for it is of course weak, and must be for at least a good while to come. Before stating the basis of this estimate, I would call attention to a point, probably overlooked by "Defense," viz., that in 1879 no estimate was made of house rent, but a column was provided for the report of rents actually paid; while in 1887, house rent and salary are reported together. Now in estimating the number of appointments, suitable for men with families, I took \$500 for both districts, as the minimum for 1879; while for 1887, I took \$600 for the Dover district, allowing for rent; and \$550 for Salisbury, on the supposition that rents lower there. My impression is, that this lowers the cash basis below the minimum for 1879, but of course I am not sure.

It would seem from this, that the number of junior charges, has increased more rapidly than those of the other kind. Now the practical effect of this, is to make the supply of senior pastors, after a time greater than the demand. The doctrine of averages can be applied to the payments of salary, but not to the needs of the pastors. Now I freely concede and who has ever denied it? that there have been latent resources developed, and that there may still be progress in that direction. No one has ever said, certainly I never did, that all these divisions of circuits have been unwise and premature. I do not believe there is a man in the Conference, who desires to resist any progress, that can be vindicated as progress. But there are some of us who believe, that the right time to put up the red flag, (no matter on which end of the train it may be needed) is a reasonable interval before the danger of collision, and not after it has taken place. Now I think "Defense" has shown us, that we are not very near a collision; but I do claim that a fair consideration of the facts shows, that we need to exercise care, to go very slowly in the way of subdivision, from this time on. I believe that a careful study of the older conferences would show that, as the result of an almost total disappearance of the circuit system, they have a large number of stations, which are chronic difficulties to every cabinet. It was quite needless for "Defense," to warn Bro. Ayres against undoing the work of subdivision. I am not able to speak for him but I can safely guess, that he will find it nearly as difficult to reunite the severed parts of a circuit, as to catch a bird by putting salt on its tail, even if he desires to do so. A married couple can be divorced on the petition of one, but a couple cannot be united in marriage, unless both consent. I am free to say also, that I think the uniting of charges is even less often wise than dividing them. Now, my brother, let us give all our power to the defense of the cause we both love.

PHILO.

Letter From Stockton, Md.

At the last session of the Wilmington Conference, the Rev. Chas. H. Williams was assigned to this circuit, which includes Stockton and Franklin City, Va.

A few days before his arrival, he was married to Miss Lida Stewart, of Dorchester Co. On their arrival here, a very cordial reception was given them, by the members of the M. E. Church at the parsonage.

Bro. Williams began at once his work in the church. During the past year, two festivals have been held; one at each appointment. The proceeds were devoted to the payment of some indebtedness on the churches. In Stockton, we have a social organization, known as the Young People's Union; meeting weekly in private residences. The pastor and his wife attend regularly, and thus have caused the members to be interested in the work.

During the year, the pastor has rendered efficient pastoral aid, to the Revs. Jno. Todd and Warren I. Burr, who are laboring on adjoining circuits. A very interesting Christmas entertainment was held in the church at Franklin City. A Christmas tree was decorated for the occasion, and presents were given to the pupils of the Sunday school. From time to time, the pastor and wife have been the recipients of many remembrances, which culminated in a donation, given them on the 21st ultimo. About forty persons were present, and an enjoyable evening was spent. Among the donors, were not only Methodists, but Baptists, Presbyterians, and Episcopalians. During the holidays, the pastor's wife received from her friends of Stockton and vicinity, a purse for the purchase of a sewing machine.

An extra meeting will be commenced at Franklin City, on Sunday evening next.

EDEN HEARN.

Stockton, Md., Jan. 5th, 1888.

MR. EDITOR:—Our Christmas festival was a joyous occasion to us all, young and old. We had a pretty arch of evergreen over the pulpit, upon which was the inscription, in

large silver letters, "Bethlehem's Manger Cradles a King." Above this arch hung a golden crown, and from it was suspended a large golden star; at each foot of the arch was a Christmas tree. Beneath the arch was a representation of the manger, in which were numerous and costly gifts for distribution. Handsome copies of the Holy Scriptures were presented; one to Mrs. George Todd, by her children. Others were given by Capt. J. J. Parks to his two sons, and to their wives by Capt. W. C. McCoy, Jno. Wilson, W. U. G. Parks, and Jacob T. Parks, and Rev. H. S. Dulaney.

The people of the Island have been greatly accommodated by our obliging merchant, Capt. J. J. Parks; especially by his carrying our mails. Of course he was not forgotten, but was presented with a handsome album. The pastor was kindly remembered; among other things receiving an envelope with cash inside. Very many thanks to the donors, and a hearty, God bless you. As our term is closing, some brother's good fortune lies in the embryo, and will wing its flight this way next spring. He'll find an elegant home, now enclosed, a place where they pay a hundred cents in the dollar; and give to the collections, like noble men and women, the children also taking a hand in the good work. We have paid for building parsonage in full, and hope ere long to report the last dollar paid on fence and furniture. Our aged and worthy Bro. Wallace Webster, who has been quite feeble, says he is looking for the messenger Death, every day; and finds religion to be his meat and drink. We think him a "ripe shock of corn;" and presume ere long this old father in Israel, will put on the white robe. The families of the Island have been very generous during Christmas and before, in furnishing substantial supplies for our table; turkey, wild goose, ducks &c.; and keeping our potatoe box filled, for 15 months past. We have never been without sweet potatoes since they became ripe, and I have the first one to buy, or order in that length of time. Best wishes to my fortunate successor. Collections all taken, and will report at Conference.

DULANEY.

Letter From The Elder Of Wilmington District.

DEAR BRO. THOMAS.—Our Quarterly Conference at Port Deposit was of especial interest, in that written reports were read by the proper persons on almost everything requiring reports. It was to be regretted that the whole membership was not present to hear them. So far as possible, I would like all our brethren on the Wilmington District to invite all the members to be present at the Fourth Quarterly Conference so that the reports may be a means of information to the whole church. Rev. J. Jones preached in my stead at Port on Sunday morning while I held forth at Hopewell.

L. A. C. Gerry and Thos. Bond were elected Delegate and alternate. Complimentary resolutions were adopted concerning the pastor Rev. L. E. Barrett, who is closing his third year.

At Hopewell, Rev. J. Jones is encouraged. Of the earnest support given him by his official members, who unanimously requested his return. C. S. Abrahams and H. H. Kirk were elected to the Lay Electoral Conference.

At Charles-town Rev. T. B. Hunter is greatly encouraged in his work. During the year \$600 has been put on the parsonage at Charles-town, and forty nine conversions in three protracted meetings of twelve weeks. W. H. Cole and Wm. McMullen were chosen delegate and alternate to represent the charge at the electoral Conference in March. The reports from the above named charges will show earnest and efficient work.

W. L. S. MURRAY.

Letter From Laurel, Del.

MR. EDITOR:—To the glory of God, whose work we record, we send to you a brief account of the gracious showers of grace, now refreshing the Methodists of Laurel.

The Rev. G. Q. Bacchus, pastor of the M. E. Church, has been in the midst of a revival of religion, since the first of January. We understand that up to last Sunday evening, twenty-five persons had professed conversion.

The Rev. J. Owen Sypherd, pastor of the M. E. Church, commenced his extra meeting immediately after the week of prayer service. As the result of his efforts, twenty-five souls have professed faith in Christ, up to Monday night. Of these, sixteen joined the church last Sunday morning. The good work still goes on, with a good prospect of a grand and extensive awakening, throughout this community. Rev. J. H. Howard, of Bridgeville, is to be with us this week.

N. G. Wooten, one of our much esteemed and aged members, is now ill and suffering great debility.

O Lord, revive thy work more abundantly, and let all the people say, amen.

J. HUBBARD.

Jan. 17th, 1888.

Value of Spare Minutes.

Madam De Genlis composed several charming volumes, while waiting in the school-room for the tardy Princes to whom she gave daily lessons.

Daguesseau, one of the chancellors of France; wrote an able and bulky work in the successive intervals of waiting for dinner.

Elihu Burritt, when earning his living as a blacksmith, learned eighteen languages and twenty-two dialects by simply improving his "spare moments."

A celebrated physician in London translated Lucretius while riding in his carriage upon his daily rounds.

Dr. Darwin composed nearly all his works in the same way, writing down his thoughts in a memorandum book, which he carried for the purpose.

Kirk White also learned Greek while walking to and from a lawyer's office.—*Ec.*

A New Departure.

Personally Conducted Pleasure Tours to Florida via Pennsylvania Railroad.

In order to afford the opportunity of a pleasant trip to Florida, to every one who has the leisure to go, the Pennsylvania Railroad Company has arranged for two personally conducted pleasure tours to that sunny land. The dates of the tours are fixed for January 26th and February 9th. The tourists will be carried through to Jacksonville, via Baltimore, Washington, Richmond, Wilmington, Charleston, and Savannah, by a special train of day coaches and Pullman buffet sleeping cars, running on a fast schedule. The tourist agent of the company, assisted by a chaperon, who will have a special care to the ladies unescorted, will direct the party. Round-trip tickets, including sleeping car accommodations, and meals en route in both directions, good for the return trip for fifteen days, will be sold at a rate of about \$42.50 from Philadelphia, and \$45.00 from New York. The party in each case will be limited to 150, entered on the lists at any time in advance.

Detailed information as to the tours, will be published within a few days.

The Second Tour to Old Point Comfort.

The second of the series of the Pennsylvania Railroad Company's pleasure tours to Old Point Comfort will occur on Tuesday, January 24th. This date is a peculiarly auspicious one, as it will enable participants in the tour to escape the cold, raw weather always prevailing in the latter portion of January, and enjoy to the fullest extent the mild and genial temperature which reigns at the Point during this season. There will also be life and activity at the Hygeia, as the mid-winter season will have begun in earnest.

The special train conveying the party will leave Broad Street Station, Philadelphia, at 9.00 A. M. Round-trip tickets, including a day's board at the Hygeia Hotel, will be sold from Philadelphia at \$9.00. They will be good for the return trip for ten days, and carry with them a reduced rate at the hotel during that period. Tourists who do not care to spend their whole time at Old Point, may, by paying \$2.00 more for a special ticket, vary their trip in returning by way of Richmond and Washington. A stop-over is allowed in each city, and with these privileges one can make a most enjoyable excursion of it.

Parties residing out of Philadelphia may come into the city either on the morning of the 24th or in the evening before, so as to take the special train at 9.00 A. M. Tickets from other points will be sold at proportionately low rates. Rates and descriptive pamphlets may be procured of ticket agents.

Marriages.

WILLIAMS—BROWN.—At Wesley M. E. Church, Cannon Circuit, on Dec. 14th, 1887, by Rev. W. T. Valiant, Isaac W. Williams and Mary Brown.

HASTING—SMART.—At the parsonage, on Jan. 8th, 1888, by Rev. W. T. Valiant, James J. Hasting and Ada Smart.

SMITH—BEVIS.—On Jan. 14th, by Rev. E. C. Jones, assisted by Rev. D. U. Corkan, Garrett S. Smith and Sadie K. Bevis, both of this city.

ELZEY—CANNON.—At the residence of the bride's father, Wm. J. Cannon, Esq., on Jan. 11th, 1888, by Rev. W. T. Valiant, Chas. J. Elzey and Nora B. Cannon.

THOMAS—LEWIS.—In the First M. E. Church, Kent Island, Md., Jan. 12th, 1888, by Rev. J. E. Kibbey, Benj. L. Thomas and Georgianna Lewis, all of Kent Island.

TOWNSEND—DAVIS.—At the home of the bride's parents, Jan. 18th, 1888, by Rev. E. H. Derrickson, Wm. A. Townsend and Gertrude Davis, all of Liberty-Town, Worcester Co., Md.

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FROM ALL SOURCES

FOR 1888.

LIBERAL GIVING IN INDIA.—Of the contributions of the native Christians the Rev. J. T. Gracey, in his new book, entitled India, writes as follows: "The contributions of the native converts themselves show most encouraging growth. The London Missionary Society said a few years ago of its missions on the Malabar coast: 'Several of the churches are self-supporting; the contributions have reached \$7,000 a year, which, considering what is paid for labor in that country, is equal to \$40,000, at least, of our currency.' The South India Mission of the Church of England Missionary Society contributed one year \$13,582 gold. The aggregated contributions of the native Christian community in India, Burmah, and Ceylon rose from about 60,000 rupees in 1861 to 159,124 rupees in 1871."—Spirit of Missions.

PROGRESS OF MISSIONS.—For 3,000 years there existed but three Versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken. In 1804 there were in all the world only 5,000,000 Bibles; in 1880 there were in the hands of humankind 160,000,000 copies of the sacred word. At the beginning of our century the way of life could be studied by one-fifth of the earth's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominal adherents of the evangelical faith. Of the 1,433,000,000 that people the world, 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these, 18,000,000 square miles are under Greek and Romish Church dominion; 20,000,000 square miles under Mohammedan and Pagan Governments; and 14,000,000 square miles under Protestant rule.—Pulpit Treasury.

The Church must certainly go disciple all nations, becoming to human souls every-where nursing mother. So far as she fails to bring the Gospel to the knowledge of the unsaved, she disobeys the last command of her Lord, declines in spiritual life, forfeits her commission, and risks the removal of her candlestick out of its place.—A. T. Pierson.

THE LATE RUSSEL SCARRITT at one time subscribed \$5,000 toward the payment of a debt which was burdening and imperiling the church of which he was an elder. Soon afterward the business house of the firm in which he was partner was burned. His share of the loss was estimated at \$5,000 but he cheerfully said, "That was not the \$5,000 which I've promised to the church, but that with which I hoped to build me a house." So he and his family contentedly remained in a plain hired house.—Church at Home and Abroad.

HERE AND THERE.—At one of the little Mission chapels in the Charlotte Islands no less than 100 blankets, valued at \$1.25 each, were contributed on one Sunday by the native congregation toward the erection of a new church. Measured by the meagre resources of these poor Christians, they furnished a magnificent example.—Church at Home and Abroad.

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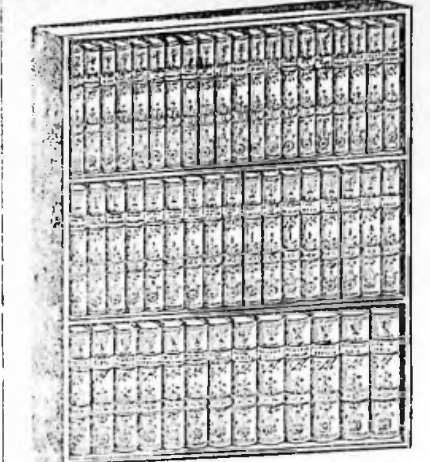
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I have just returned from attending, in connection with another pastor, the ministerial visitation of a neighboring church. Our meetings in the afternoon had special reference to professing Christians, their personal piety and the influence they might exert, and in the evening to the unconverted. One afternoon, when it was evident that a deep impression had been made, a young man arose, and related what had happened to him when teaching school a few years ago. When he made his application for the position, among other questions one of the trustees asked him if he was a Christian man. That struck him as something unusual, for he had never been asked that before when desiring to teach, and he could not get rid of the thought. He was confident of his qualifications in other respects, but in that he was not. He had never professed Christ. But the matter did not end there. Notwithstanding this deficiency in what the trustee evidently considered so valuable a qualification, he was employed to take the school, and boarded in that trustee's family. And right there, occurred that which changed his whole after life. Every night and morning at the family altar, the head of the household remembered him in prayer; not, indeed, directly by name, but still in such a manner that he understood it. That question, which he never forgot, that prayer, and withal the noble Christian atmosphere of the household, were more than he could withstand. He could not help but make that man's God his God, and his pastor afterwards told me, that he was one of the most faithful and efficient workers he had.

What joy that trustee would now experience, if he knew the result of that Winter's work and example. And what a change would be produced in our country in one season, if every professing Christian holding a similar position, would do likewise!—Christian Weekly.

Woman's Influence.

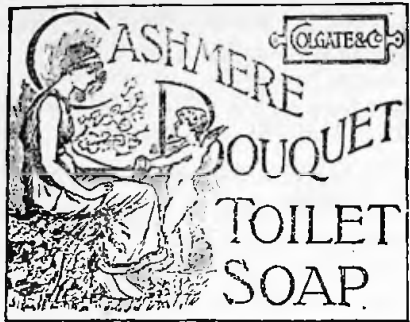
It is related of Franklin, that from the window of his office in Philadelphia he noticed a mechanic, among a number of others, at work on a house which was being erected near by, who had a kind and cheerful smile for everyone he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits.

"It's no secret, doctor," the man replied; "I've got one of the best of wives; and when I go to work she always gives me a kind word of encouragement, and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and as we chat in the evening, I find she has done so many little things through the day to please me, that I cannot find it in my own mind to speak an unkind word or give an unkind look to anybody."

And Franklin adds: "What an influence, then, hath woman over the heart of man, to soften it, and make it a fountain of cheerful and pure emotions! Speak gently, then. A happy smile and a kind word of greeting, after the toils of the day are over, cost nothing, but go far toward making home happy and peaceful."—Selected.

Bro. T. Critchlow, of the Bishop Taylor Missionary Committee, has re-

several months, in getting the steamboat around the long line of rapids up to Stables Pool. The protracted rainy season is now causing delay in this work; and as the health of Sister Critchlow has been so feeble for several years that she could not possibly go with him, it seemed best for him to return. He only went for the temporary help indicated, and his presence once more among his brethren of the Committee, will be very welcome and serviceable.—Christian Witness. (Boston.)



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