

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

ONLY A STEP.

Only a step—and we pass away
From all that life holds dear,
To the dawn of an eternal day
Where one wipes every tear.

Only a step—and the last farewell
To those we love on earth,
Is but the chime of a distant bell
That another soul has birth.

Only a step and the river rolls
Away from the shore of time,
Bearing its freight of immortal souls
Beyond this earthly clime.

Only a step—and the silver cord
Is loosed from its mortal shrine,
To dwell forever more with God
In the light of His grace divine.

Only a step—and the gates unfold
Of that home beyond the skies,
Where the streets are paved with shining
gold,
And we dwell in paradise.

Only a step—and the pure in heart
Shall behold Him with the blest,
And hear those words we know in part:
"Come unto Me and rest."

—Ex.

A Calloused Hand.

For one, I will not contribute to the sentiment in any way which makes labor seem less aristocratic, than idleness. Reason, conscience, and the Bible all dictate that he who serves his fellowmen by producing is nobler, than he who simply consumes. The idle hand of a man who neither writes, saws, hammers, nor does anything else except to carry food from his plate to his mouth, or from his pocket, stretching out with a coin in it to buy some gratification, is not as natural a hand as that of the blacksmith with the scars and the color of his toil. I am very impatient with the clerks, the teachers, reporters, and all "laboring people," who contribute, by confessing to a feeling of social inferiority, to keeping alive this European falsehood. It is European. It is not indigenous to the American soil, to be ashamed to work. Originally, Americans apologized for being idlers. If means were left to them, in the shape of patrimony, to live without working, they blushed, thirty years ago, to be unemployed, and they busied themselves almost universally in some philanthropic endeavor; but of late years with the growth of luxuries among us, and large fortunes, a class distinction seems not only to have been built up, not only tolerated, but to have been boasted. It is considered a noble thing to have nothing to do, and such of us as are obliged to toil for our bread are fostering this false un-American sentiment of caste, by acknowledging in many little ways all that these idlers claim. We take off our hats to them, we envy them, we covet their indolent condition. The sight of them makes our lot unhappy.

Some of us workers have grown very bitter over it, even savage. The cry is "divide"; and that too that we ourselves may become idlers, instead of following, with great delight and honor and happiness a life of honest labor.

Who does not remember, if he was reared in the country, the farmer's pride, six scythes flashing in a row, the hero was he who kept his swath at the front. Ten choppers in the woods, the best man was he who could pile up the most cord wood. One hundred and fifty acres of dear old mother earth's bosom, the noblest man was he who could make two blades of grass grow where one grew before, whose herds were the sleekest, whose sheaves were the largest, whose right arm was the strongest.

Somehow or other, we Americans, especially in the great cities, are losing our pride and prowess of muscle. We used to be proud of our chest measure, our strength of arm. We used to boast that we could swim a mile. We were once proud of those physical developments which were the direct result of toil and manual labor; but alas, nowadays, especially in the cities, we are becoming a white-faced, coughing thin-limbed, weak-footed generation. We take the horse-cars. We are losing the power of locomotion. The city boy has forgotten to play "goul." He now goes to sit quietly and bet his little pocket money on the brawn of the professional ball-player.

Who are you? "A sailor whom no sea can conquer." Good! Be proud of that. Who are you? "A carpenter who can stand upon a ridge-pole without a dizzy head, or lift a beam." Good! Be proud. Who are you? "An engineer. They choose me to drive the locomotive that drew the President. I am never so happy as with my old machine." Good! Boast that. Who are you? "I am a young girl who can make a loaf of bread as good as my mother's." Hurrah! The memory of mother's bread is a benediction to us all.

Ah, what a day it would be to this laud of ours if men and women would only be proud once more that they could earn their own living by the pen, the pencil, the piano, the law-book, the pickaxe, the shovel, the pilot's wheel, or anything else, by means of which toil, they rendered back to mother nature an equivalent for their being! What a happy day for the Republic, if, instead of this continual discontent with the need of labor, and the desire to climb out of it into idleness, we could be brought to love our labor for its own sake and the skilled training which would produce a good article. Our calling in life would be its own exceeding great reward. The Christian would then indeed be the little brother of Him who said, "My Father worketh hitherto and I work." "My meat it is to do the will of Him who sent me and to finish his work."—*Rev. Emory J. Haynes, in the Watchman.*

A Remarkable Conversion.

BY THE REV. S. M. VERNON, D. D.

At one of our prayer meetings in Seventh Street Church, Philadelphia, I requested a young lady to sing a solo. She sang with touching simplicity and sweetness, and with an effect known to none of us at the time. There was a saving message in the song for one heart that God had prepared and brought to the church to receive it. The next day I received a letter from a sea captain, which shows how this young lady, who but a few days before had complained to me that she seemed to be able to do nothing for her Master, was unconsciously doing great things for him. The letter was as follows:

"Dear Sir: If you had looked down back about two seats off the last, you might have seen an old white-headed man weep. Twenty years ago I was a prosperous man, taking nothing but a social glass now and then. But I got into bad company and became a drunkard. Fifteen years ago I was sent out away of the country as the only means of saving me. I have never been in Phil-

adelphia since till Thursday. As I was passing your church I heard the praying and I thought I would like to go in and hear it. I had never heard a hymn sung for fifteen years before it, nor been in a church. As the young lady sang I felt as though I were in heaven; I could not help it, her sweet voice sounded to me as the voice of an angel. My mother used to sing to me at family worship—there were none but two of us—and how she did pray for me! I went home thinking of it all night long. I tried to stop thinking of it but could not, I heard the young girl singing even in my dreams. At last I could stand it no longer. I got on my knees and begged mercy of God, and he saved my soul. I thought I would let you know; in fact, I could not help it."

This letter was written on Friday, the day after the meeting, and he stated that he was to leave the city the next day for Canada.

Four weeks later I received another letter from him stating that he had been quite sick and unable to go to Canada, as he intended, but that he was happy in the Lord, rejoicing night and day. Four weeks after this I received a letter from one of our city physicians stating that an old man, having fallen in the street under the feet of a horse, was placed under his care; that he soon found his injuries were fatal, but his patient was not at all distressed when informed of the fact, but was continually shouting: "Glory to God! God bless that dear young girl!" The physician was astonished, and asked what it all meant. The dying man drew from his pocket a roll of papers, and handed him a half-sheet, written a few days before, with the request to send it to me, and then told the wonderful story of his conversion. He continued praising God, and giving thanks that God led him to that church where he heard the message that brought salvation to his soul, and with a prayer on his lips for the young girl went to join that dear mother in the home above, whose prayers were at last answered. How long and desolate were the fifteen years with no song or church and with no answer to the mother's prayers! But the answer to prayer is sure, and it came in this case, as it often does, in a wonderful way. How strange that his steps should have been directed past that church when the voice of prayer from within would reach his ear! How strange that the young lady should be invited to sing that night for the first time, whose voice to that sea-captain seemed so much like his mother's that it set in motion all the forces of memory, calling up the experiences of the past, and starting a train of thought and feeling that compelled him to fall on his knees and call upon God for mercy. To this old man the scenes of childhood came back, his mother's singing, the prayers she offered for him when the two knelt at the family altar—all this came thundering at the door of his heart, and melted him into submission before the Lord. He was to die in a few weeks; but that mother's prayers, recorded before God, were not yet answered, and God knew just where to lead him to find an instrumentality that would start influences before which he would yield. This history contains a wonderful tribute to a mother's influence, a comforting testimony to the efficacy of prayer, and a

striking illustration of the persisted opposition of the human heart to the striving of the Spirit of God.

There that old man lay on his bed fighting off these thoughts, but he could not keep them back. Even in his dreams he heard the song still echoing through the chambers of his soul, till at last he says, "I could stand it no longer, and fell on my knees and begged mercy of God."

Such an awakening of memory and conscience will occur in every soul, but, alas! in how many will it be too late, and the cry for mercy be answered only as was the rich man's prayer for a drop of water to cool his tongue.

The physician who attended the sea captain in his last illness was brought to God by his happy death, entered at once upon mission work, and in three months reported more than one hundred souls converted through his instrumentality. That song, by one almost in despair because she could do nothing for Christ, has been going on singing joy and gladness into many troubled hearts, and its triumphant echoes will be heard through all time and in eternity.—*The Christian Advocate.*

Bishop Taylor's Missionary Work.

From Daily Christian Advocate, May 27, 1884

In response to a request from the Editor of the Daily, Bishop Taylor has kindly placed the following in our hands:

"A sudden whirl in the wheel of Providence has turned me up a Missionary Bishop for Africa. The nomination election and ordination, all inside of twenty-four hours? A thing by me entirely unsought, undesired, unexpected? I receive it from the Lord. The honor conferred is in proportion to the self-sacrifice and peril involved, and the stupendous work contemplated, with the immeasurable obstructions to be encountered in the prosecution of it. The Wesleyan Missions in South Africa have had from their commencement great advantages over the West coast. First, a healthy, salubrious climate; second, the backing of powerful English colonies, securing for the missionaries by treaty with the Kaffir kings, a grant of land for Missionary purposes, recognition and protection of life and of mission property. Yet with all these advantages forty years of faithful toil were spent in grading and track laying to prepare the way of the Lord, before the glory of the Lord in the salvation of large numbers could be revealed. The Republic of Liberia cannot secure for our new Missions any such concession from the kings of the interior, nor any such guarantee for the protection of our missionaries; and the climatic conditions of the Liberian Coast are all against us. "We have God on our side" truly, and the Wesleyans have had Him on their side all the way through. We don't expect to confine our work to Liberia, but in any other part of the dark continent where we may open fields of labor, we shall have to "prepare the way of the Lord," just as really, and as laboriously, as any railroad company before their through trains can operate. That means time, faith, patience, hard work, and a great deal of money. Money, not to pay salaries of the workers, but to provide them with workshops and tools essential to their purposes as self-supporting workers. Without the slight-

est interference with the grand operations of the Missionary Societies, the specialty of my mission from God for years past and for all the future of my life, is to establish self-supporting work for God, viz: The support of all our preachers and school teachers from indigenous resources in the fields in which they labor; but as from the beginning of my work on this line the traveling expenses of the workers may be paid by their friends at home; and to initiate their work expeditiously and put it on a good basis for successful development we should have an adequate building fund. If my friends mean business for God in the rapid spread of His Gospel in connection with my agency, let them furnish the funds. This plan indicates the short cut to universal empire for Christ among the nations. For illustrations, if we had to pay even the small salary of \$600 per year to each of our ten heroic workers in Santiago, that would in ten years amount to \$60,000. That amount of money, added to an equal amount from the people they serve, would provide a freehold, with college buildings and church property in perpetuity through the ages to come, without an additional dollar from home; but instead would open a stream of beneficence to help our building fund to extend such work to the ends of the earth. The Lord is manifestly moving on this line of work. The house Brother Latham built in Aspinwall was a most timely investment, and essential to our great work in that needy field. The college building I have just put up in Coquimbo is prophetic of God's good will to plant all our institutions in foreign fields on a freehold footing as quickly as possible. Dear old Brother John Baldwin, by an investment of \$6,000, has established, for the centuries to come, Baldwin Schools in Bangalore, India, and has the happiness of knowing that hundreds are being educated there, and that a blessed revival of God's work is progressing among them. Dear Sister Inskip is still calling for help to complete our girl's school in Calcutta. A banyan will thus be planted to extend its lateral limbs and multiply itself all over the land. The unsolicited free-will offerings of our friends have been flowing into our "transit fund" for six years. Two years ago I proposed that it be called "the transit and building fund." Our College property in Coquimbo, unencumbered with debt and worth \$10,000 in the market, drew but about twelve hundred dollars from this fund. I have no further amendment of this plan to offer. If the Lord will, through his wise stewards, adequately replenish this fund, they will witness right along the marvelous utility of this method of planting the institutions of the Gospel in foreign fields. Our self-supporting work in India and in South America is so well organized that, without interfering with the personal attention I must give to Africa, absorbing most of the remaining years of my life, we can proceed to carry this forward to a grand success in those countries.

W. T.

Many think themselves Christians who are not. For Christians are holy; these are un-holy. Christians love God; these love the world. Christians are humble; these are passionate; consequently they are no more Christians than they are archangels.—*J. Wesley.*

Youth's Department.

School Bullying.

School bullying is a relic of barbarism which still survives in some places. Sensitive boys suffer continual apprehension of ill-treatment, and their lives are made miserable. Some parents and teachers of rough fiber, think that being bullied in early boyhood, then growing into a bully a little later, and paying back all injuries on the little fellows, develops manliness and courage. But this is a mistake. The bully is proverbially a coward. One of the large schools of Philadelphia has carried off many prizes in inter-academic sports, and its boys are as manly a set as you will find; but the principle testifies that he never knew a case of bullying in his school, and he would expel a boy for that quicker than for almost anything else. A boy who came into this school after considerable experience in others, said it was the queerest school he ever attended; in all other places he had been ill-treated for the first few weeks; but here he was received kindly, and treated well from the first. Is not this the better atmosphere for developing boys into Christian gentlemen?

Two gentlemen were riding in a train from suburban Philadelphia to the city. The head-line of a newspaper attracted their attention. Convicted of a shameful crime, a professional man had been sentenced to the penitentiary for several years. One of them felt there must have been some extenuating circumstances at least; but before he had voiced his thought, the other said: "That man and I were boys together in the same country school. He was a big fellow of sixteen or eighteen; I was a little chap of eight. One day a relative brought me from the city a humming-top. It was the first I had ever seen. I took it to school, and showed it to the boys. The big fellow snatched it from me after school, and ran off. When I asked him for it next day, he said he had thrown it in the bushes, and that was the last I ever saw of my humming-top. You can very well see that now I believe him guilty of the crime which has sent him to the penitentiary." "I believe so, too," responded the other, "for I hate the meanness of a big boy who bullies a little one, and should expect such a fellow to develop into a scoundrel, and land in prison." But that young bully and old villain was the son of a minister in a country town.

Are any of the boys in your Sunday-school on the road to the penitentiary? Probably you would be offended at the very suggestion, but is it not worthy of consideration?—Sunday-school World.

The Gardener's Boy

The Duke of Argyll, who lived in Queen Anne's reign, was one day walking in his garden, when he saw a Latin book lying on the grass. Thinking it had been brought from his library, he gave directions for it to be taken back, when a lad called Edmund Stone, then in his eighteenth year, a son of the gardener, claimed it as his own.

The Duke was surprised, and, on questioning him, was still further astonished at his answers.

"But how," said the Duke, "came you by the knowledge of all these things?"

Stone replied, "A servant taught me ten years since, to read;" and, on being further pressed by the Duke, he thus continued:

"I first learned to read. The masons were then at work upon your grace's house. I approached them one day, and observed that the architect used a rule and compasses, and that he made calculations. I inquired what might be the meaning and use of these things, and I was informed that there was a science called arithmetic. I purchased a book of arithmetic, and I learned it.

I was told there was another science called geometry; I bought the necessary books and I learned geometry. By reading, I found that there were good books of these two sciences in Latin; I bought a dictionary and I learned Latin. I understood, also, that there were good books of the same kind in French; I bought a dictionary, and I learned French. And this, your grace, is what I have done; it seems to me that we may learn everything when we know the twenty-four letters of the alphabet."

Edmund Stone afterwards published some scientific works, and was chosen a Fellow of the Royal Society.—Irish Christian Advocate.

Bird Cleverness.

An exhibition of educated parrots recently held in Paris, showed very clearly to what a high state of perfection these birds are capable of being trained. Their stage was a long table, at one end of which were perches, on which were grouped a half dozen parrots. Four of these were cockatoos—white, with yellow crests; the other two were gray parrots, with the neck and under parts rose color.

Among the tricks which they perform at the bidding of the owner, M. Abdy, are the following: Two fixed bars on upright supports are placed on the table; a parrot climbs one of them, turns a somersault, keeps his head downward, and, passing on to the second bar, goes through the same exercise. Their owner then calls Tom, a small white parrot, who comes toward him as if about to climb on one of the bars, but runs back again, holding down his head, and shaking his wings in a grotesque way. Tom is evidently the buffoon of the troupe. A bell is then brought, with a handle which forms a lever; a parrot advances, and, putting one foot on the lever, rings the bell. The trainer asks the audience what number of rings they wish for; some one exclaims, "seven!" and the parrot rings the bell seven times.

The bird is then asked how much does three times three make, and it replies by ringing the bell nine times. A perch is then placed on the table in the form of a see-saw, at each end of which a gray parrot perches, and in the centre, just above the pivot, jumps a magnificent white parrot named Charley, the principle one in the troupe. The parrot, throwing the weight of his body successively to right and left of the pivot, rocks the see-saw rapidly. To see the animation of this bird during the performance, one would suppose that he took a real pleasure in rocking his companions.

The same bird then goes through another exercise. Four flagstaves are set up on the table, and at the foot of each is a flag attached to a cord which passes over a pulley at the top. The flags are English, French, Belgian and American. One of the audience asks for the French flag. Charley advances, draws himself up, erecting his bright yellow crest, and spreading his wings, suddenly seizes the line with his beak, and then alternately with beak and foot hauls up the flag as a sailor would, hand over hand, until it is fast at the top. He then goes through the same performance with the other flags in succession.

Several letters of the alphabet are placed upright on the table, and Charley is again brought forward, pluming himself as before. A spectator calls for a letter. Charley hesitates, inclines his head on the side, appears to reflect, then suddenly advances and picks up the letter named, repeating the performance with other letters when called for. Suddenly little Tom jumps off his perch, runs up, seizes the remaining letters one after another, and pitches them away on the floor. Another parrot then appears, and at the word of command throws several somersaults on the table. Two others follow and waltz slowly round while the music plays.

Of all parrots M. Abdy considers het white cockatoos the most gifted in regard to agility and capability for learning tricks—being, in fact, acrobats by nature. They are very slow in learning to talk, but they are easily tamed and understand, and do what they are told.—La Nature.

Caution to Bro. Ayres.

A writer in the PENINSULA METHODIST, who hides behind the nom de plume of "Defense," has seen fit to "tamper with the good work done" on Salisbury district, in the way of dividing circuits, and making stations.

"I should smile," if I could see any thing funny enough, to provoke a smile; but must confess, "I can't see it." I would not fear to risk a big apple, that I was on this field, hard at work helping to give shape to the district, before "Defense" became a member of the Wilmington Conference. Come now, brother; play fair, and give us your name.

It may be well for me to inform "Defense," that much of this work went out; from my head, and heart and hands, and, so far as "Defense" is concerned my reward is, to be put before the public, as a man needing caution, lest I "tamper" with the good work that has developed in part, from my own twelve year's hard work and poor pay, in this field. The traces of these toils may be seen all over these plains; in the form of eight churches repaired, an unfinished one completed, and one built, as also in the many people, whose precious souls have been converted to God, and made temples of the Holy Ghost. The field is dotted over with graves, at which I have stood and uttered those solemn words, "Earth to earth, ashes to ashes, dust to dust."

I love a heroic soul; I love the man who loves the lowly; and I can but admire the heroic spirit of "Defense." I am anxious therefore, to give him substance for his shadow, and a practice for his theory; so that he can have something real, to defend. In order to do so I must know the real name of "Defense." My plan is not to "tamper," but to go at the work straight, by asking "Defense" to send me his real name, that I may recommend him for one of these glorious opportunities, one of these four hundred dollar circuits, which have been created by the division plan, so glorious in his eyes. I would say to "Defense," "Fall in aunt, fall in," and help us win the glorious victory. You are the very man I am looking for; send on your name, and you may depend upon me to do all I can, to have you join our band, and keep time to the music of "Hard work and poor pay." If you desire to keep the matter secret, I will help you to do so; and only "you and I shall know the matter." If you are too bashful to communicate your name yourself, I can get it through the editor, and hand it to the bishop, with a special request, that he appoint you to be one of my yoke-fellows.

I will outline my last week's work, so that "Defense" may see, what sort of work I am doing. Leaving home Saturday, the 14th inst, I went to Berlin by rail; thence by carriage to Newark, where I held Quarterly Conference at 3 P. M. Sunday the 15th, I held love feast at 9.30, A. M., and preached at 10.30 A. M., helping to raise \$185 on pastor's salary, then drove to Ironshire, where I preached at 2.30 P. M., and raised about \$50, on pastor's salary, returning to Newark for supper, I drove eight miles to Snow Hill, where I again preached at 7 P. M., and worked in the revival services; Monday the 16th, I held quarterly conference in Snow Hill, and then drove sixteen miles to Berlin, where I preached and labored in meeting at night. The next day, I took the cars to Parsonsburg, and held quarterly conference at 10 A. M., then drove to Line on Gumboro Circuit, and preached at 2.30 P. M., and held quarterly conference; after which I drove back to Parsonsburg, and preached there at night. The next day, the 18th, I came home, and preached in Salisbury at night, helping in the protracted meeting. After all this, I am yet alive, with two days of the week left, unused.

Yours lovingly,
T. O. AYRES.

An Appeal from Bishop Mallalieu.

A little more than a year ago, work was commenced on a new building, in connection with the New Orleans University. The new building provides for the accommodation of nearly two hundred pupils. It includes dormitories, dining-room, chapel, library, and six recitation rooms.

The New Orleans University, is one of the schools of the Freedmen's Aid Society, but the limited means of that Society would not allow the erection of the new building, hence Dr. J. C. Hartzell and Bishop Mallalieu undertook to raise \$50,000, outside of the regular income of the Society, for this enterprise.

More than half of this amount has already been raised; the building is up, and covered in, and ready for lathing and plastering, and in this condition, it has stood for more than six months, simply and solely waiting, for the funds necessary for its completion. A little more than \$20,000 is needed for this work. Once more the appeal is made to the friends of the Church, the friends of the colored people, the friends of humanity, to come to our help.

Send your money or pledges to Rev. J. C. Hartzell, D. D., 190 W. 4th street, Cincinnati, Ohio, or to Bishop W. F. Mallalieu, 1428 St. Charles avenue, New Orleans, La.

W. F. MALLALIEU.
J. C. HARTZELL.

Our present accommodations are crowded at every point, while we are constantly, almost daily, compelled to turn away students who would gladly attend our institution, if we had room for them. We most earnestly endorse the above appeal.

L. G. ADKINSON,
President,
I. L. LOW,
Secretary of Faculty.

Knowing perfectly well, the absolute and pressing need of the new building, for the accommodation of our students, and multitudes more who would come to us, if we could care for them, I most emphatically endorse the above appeal.

A. E. P. ALBERT,
President of Trustees, and Editor of
SOUTHWESTERN CHRISTIAN ADVOCATE.

A Workers' Meeting.

A most notable gathering of Christian women was held January 7th, in the lecture hall of the Y. M. C. A. building, Baltimore. The interest of the occasion grew out of the variety and importance of the subjects introduced, the representative character of the women presenting them, and the number of denominations represented.

The Scripture order was somewhat reversed; commencing at the uttermost parts of the earth as the circumference, we reached the centre of work in our own Jerusalem. The meeting opened at 11 A. M., with a devotional service, conducted by Mrs. E. B. Stevens, who based her remarks upon the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto these things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Fervent prayer, that this might be the heart language of all Christians, the world over, was offered by Mrs. Bailey, (Baptist). "Nearer my God to thee, nearer to thee," welling up from the heart, overflowed the lips; and we knew the Faithful and True was verifying His word; "Draw nigh unto God, and He will draw nigh unto you."

The subject for the next hour was Foreign Missions. Miss I. Hart (Methodist) presiding. In a few stirring words, to which a map in plain sight gave emphasis, she called attention to the magnitude of the work and the density of the moral darkness; and Mrs. F. A.

Crook, President of the Baltimore Branch of the Woman's Foreign Missionary Society of the M. E. Church, sionary Society of the M. E. Church, voiced our supplications. Mrs. James told of the labors of the women of the Lutheran Church; Mrs. Carr, of those of the Presbyterians; Mrs. Rowland, of the Church South; Miss Grammar, of the Episcopalians; and Miss Alice Armstrong read a most delightful resume of the bearing and success of the McAll Mission in France. Song and prayer followed; and Miss Anna Armstrong (Baptist) taking the chair, introduced the topic Home Missions presenting in a most forceful manner our duty to the unevangelized within our own Republic. Mrs. A. B. Cross spoke for the Mormons; Miss M. Thomas, for the Indians; Mrs. Alpheus Wilson, for the Freedmen; Miss G. Carter, for the Chinese; Mrs. Durdale, for the Alaskans.

After another service of song and prayer, City work, Philanthropic, Reformatory and Evangelistic, claimed our attention and held our interest unabated to the close, 4 P. M. Mrs. Chas. Green Pres't. then took the chair, and Miss Kate McClelland represented City Missions and Tract Work; Mrs. Basil Gordon, Nursery and Child's Hospital; Miss Cathcart, Free Kindergarten; Mrs. G. Hopkins, Woman's Exchange; Mrs. J. Elliot, Woman's Christian Association; Mrs. Baldwin, W. C. T. U., Miss Emma Brent, Hospital Relief Association; Mrs. E. B. Murdoch, Rescue Work for fallen Women; Mrs. Chas. Green, Mother's Meetings.

Surely many must have felt as did the writer, would that I could multiply ability of every sort, time, strength, and substance, that I might have a share in each department of work! And helping together in prayer," seemed never so precious.

Mrs. L. Mullikin, in charge of the music, sang with more than her wonted pathos—"What if they were your own?"

The one imperfection of the day was, time too brief.

The outcome was a committee, to arrange for meetings once in three months; when a day shall be given to each division, Domestic, Home, Foreign.

We predict a larger attendance upon the next meeting, and increasing interest and success in the work.

E. B. S.

A Good Wish Gratified.

Five little girls were spending a pleasant evening together, and fell to discussing what they would most like to have.

"I wish I lived in a beautiful palace, with nothing to do but act as I pleased," said little Susie Blake.

"Oh, I wish I was very, very pretty, so that people would look at me and say, 'She's the prettiest girl I ever saw,'" exclaimed Ella Dudley.

"And I do wish more than anything else that I had lots and lots of money," said Dora Kyle.

"I would like to be very smart and write beautiful story books," said Margie Wilkins.

"Your turn now, Katie—what do you wish for?" asked Margie, seeing that Katie hesitated.

"I wish to be good—so good," she said slowly, "that all my friends will love me very dearly and miss me when I am absent from them," timidly said little Katie Otis.

"Why, Katie!" exclaimed four loving voices, "you have your wish already; for day would not be half so pleasant if you had hand in her own."

"And we each wished we were like you, because everybody loves you so," said Susie, who had so soon been granted.

"Oh, girls, let's make a good wish next time, and maybe it will be gratified," said Dora; to which they all agreed.

Now, it is in the power of every child to be good—so good that they will be missed and wished for when absent. Don't you think it much wiser to desire what is possible than to make life disagreeable by wishing for what is impossible?—Selected.

The Sunday School.

LESSON FOR SUNDAY, JANUARY 29th, 1888.
Matt. 16: 13-23.

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

PETER CONFESSING CHRIST.

GOLDEN TEXT: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. 10: 32).

13. *Into the coasts* (R. V., "parts"). Mark says villages." *Cæsarea Philippi*—an ancient town, at the foot of Lebanon, not far from the source of the Jordan; formerly known as Lesbema (Josh. 19: 47), or Laish (Judg. 18: 7), or Dan. The heathen name was Paneas. It was called Philippi after the tetrarch Philip, who beautified it and changed its name to Cæsarea; afterwards called Neroneia, after the Emperor Nero, and now called Bannias. Our Lord had a special motive in leading His disciples apart to this retired locality, as our lesson shows. *Whom* (R. V., "who") *do men say?*—"Men" is emphatic. The question contains an assertion: I am the Son of Man; the Messiah, the One whom Daniel predicted; but who do men say that I am? Doubtless He knew perfectly well the current opinions concerning Himself, but this question was introductory to another with which He was about to test their own faith in His Messiahship.

14. *Some say*.—Jesus never filled the role of the expected Messiah. He refused to appeal to force, or to become in any sense a political conqueror; and therefore the Jewish nation would not accept His Messiahship. *John the Baptist*.—Such was the opinion of Herod Antipas (chap. 14: 2). *Elijah* (R. V., "Elijah")—the forerunner of the Messiah, as predicted by Malachi. *Jeremiah* (R. V., "Jeremiah")—Probably because of His denunciations, some of the people were willing to identify Him with this prophet, resurrected. The people had some faith in Him as a messenger from heaven but they only accorded to Him the dignity of a prophet.

15. *But whom* (R. V., "who") *say ye that I am?*—the crucial question, but a question which they had already settled. They had followed Him, seen His works, heard His words, breathed the atmosphere of His holiness, believed in Him with the heart, and with the mouth were now ready to make their confession of faith.

16. *Simon Peter*.—His qualities made him a leader among the disciples, and he here speaks both for himself and for all. *Thou art the Christ*—the Anointed, the Messiah. *The Son of the living God*.—This simple, unhesitating, direct, yet profound, utterance of Peter, embracing, as it does, the entirety of our Lord's personality—His incarnation, humanity, mission, essential Deity—the germ of all creeds which are based upon the Divine Saviour, was at once recognized by our Lord as divinely revealed, and not the product of a merely human speculation.

17. *Blessed art thou*—a declaration of his blessedness in having such a faith; not implying, necessarily, that a new and specific blessing was now conferred upon him. *Simon Bar-Jona*—son of Jonas or Jonah. Some commentators find a hidden meaning in the name; e. g., Lange: "Thou Simon, son of a dove (which makes its nest in the rock, a figure of the church), shalt be called a rock," etc. *Flesh and blood*.—From no human source came the conviction, which he had just expressed (Gal. 1: 16). *But My Father which is in heaven*.—There is a conviction of the understanding which shows itself in assent to a creed, but which has no influence on the life. The devils who were expelled from the Gadarene demoniac, made a confession quite similar to this of Peter. The faith that is operative is *incorrupt*, communicated from on high, and felt within. Peter realized what he said; the truth had been revealed to him.

18. *And I also say unto thee*—a reciprocal confession. *Thou art Peter*.—This name had been prophetically given to him before (John 1: 42); now it is formally conferred. *Upon this rock*.—As though He would say: Thou art named Peter, a rock or stone. That which makes thee Peter is the solemn conviction of My Messiahship which thou hast just expressed; and upon this rock-like conviction, this immovable, divinely-revealed faith in My Messiahship, will I erect the spiritual edifice of My church. Whoever feels towards Me as you feel, will be a Peter, a living stone in the building. "The meaning of our Lord's words (in this verse and the next) has been angrily discussed and misapprehended by Romanists and Protestants alike" (Schaff). Alford thinks that the text denotes "the personal position of Peter in the building of the church of Christ. He was the first of those foundation stones (Rev. 21: 14) on which the living temple of God was built,

this building itself beginning on the day of Pentecost by the laying of three thousand living stones on this very foundation." *My church*—the first mention of the church in contrast with the Jewish Synagogue. "The passage alludes to the church as the organized and visible form of the kingdom of heaven" (Lange). *Gates of hell*—variously interpreted—"kingdom of Satan" (De Wette, Erasmus, and others); "kingdom of death, Hades is described as a castle with gates (Song of Solomon 8: 6; Job 38: 17). These gates serve a hostile purpose, since they opened, like a yawning abyss of death, to swallow up Christ, then Peter, the Apostles and the church in their martyrdom. For a long time it seemed as though the church would become the prey of this destroying Hades. But its gates shall not ultimately prevail; they shall be taken; and Christ will overcome and abolish the kingdom of death in His church. Of course the passage also implies conflict with the kingdom of evil, and victory over it; but its leading thought is the triumph of life over death, or the kingdom of the resurrection over the usurped reign of the kingdom of Hades" (Lange). *Shall not prevail against it*.—The Old Testament church might fall and be swallowed up, but not the New. An utterance like this at this moment, when our Lord's mission seemed an utter failure, when the nation had rejected Him, and many of His disciples had forsaken Him, and His own death as a malefactor was near at hand, was surely very remarkable.

19. *Unto thee*—to Peter, as representing the apostles (See Matt. 18: 18, 19; John 20: 19-23). *The keys of the kingdom of heaven*—the passage on which the Church of Rome rests her arrogant and baseless claims. The power of the "keys" seems to be simply the power to admit or exclude, such as was exercised by the apostles in the early church; as, for instance, by Peter when he admitted the converted Jews on the day of Pentecost, and the converted Gentile, Cornelius, and when he excluded Ananias and Sapphira, and Simon Magus; the same power which ministers of the Gospel exercise today, in accordance with discipline. *Bind . . . loose*.—The meaning is, that the apostles, while abiding in this vital faith, and organizing the church, should be under such divine guidance, that their decisions would be ratified in heaven; so that, whatever they prohibited, God, who was working in them by His spirit and directing them, would prohibit; and whatsoever they approved, God would approve, they having the mind of the Spirit. Schaff thinks "this promise is, in its full sense, applicable only to the apostles." Abbott regards it as "the spiritual Magna Charta of the disciples of Christ."

20. *Tell no man*—The Gospel was not yet completed. The Jews, with carnal ideas of the Messiah, would not accept the disciples' testimony. It was important that the disciples should know the fact of His Messiahship by authority; but it was not to be published until confirmed by His death and resurrection.

21. *From that time*.—Having assured them of His Messiahship, and of the perpetuity of His church, He next prepares them for what was implied by His Messiahship—the necessity of suffering and of death. *Suffer many things*—more things, in fact, than were recorded. There is no human gauge by which Christ's sufferings can be measured. *Elders, chief priests and scribes*.—All the rulers in the nation were united against Him. Representatives of these three classes composed the Sanhedrim. *And he killed*—"a startling announcement to the disciples, and yet Daniel (9: 26) and Isaiah (53: 4-10) had foretold it. The cross is the necessary climax of His sufferings" (Schaff). *And he raised again the third day*.—This should have proved a comfort to them, but "they understood not the saying." The priests, however, heard of this predicted resurrection, and therefore managed to have a watch set over the tomb.

22. *Peter took Him*—impulsively interrupted Him, with an act and words of remonstrance; possibly laid His hand upon Him. *To rebuke Him*—to chide Him *Be it far from Thee!*—more exactly, "Be it propitious"—a proverbial expression equivalent to "God forbid!" *This shall not* (R. V., "never") *be unto Thee*—one of those hasty, characteristic outbursts of this impulsive disciple, in which he yielded to his feelings rather than his judgment. It is difficult to analyze Peter's motives in this rash speech—possibly, inflation at his predicted dignity; possibly, the conflict between what Christ had just announced and Peter's lifelong ideas of a temporal Messiah; possibly, a personal feeling of recoil and dismay that the One whom he had learned to love should submit to such a cruel fate; possibly, a protective feeling, as though he and the disciples would interpose, by force, to avert such a terrible doom. But whatever the motive, his speech placed him precisely in the position of the tempter in the wilderness.

23. *Get thee behind Me, Satan*.—Though Peter had not meant it, his remonstrance was satanic; and to this satanic spirit in it, Jesus replies in a tone of intense emotion. Just as He had repelled the conscious tempter, He now, and with the same language, repels the unconscious tempter. *Thou art an offense unto Me*.—R. V., "My stumbling-block" in My path; or "stone of stumbling." *Thou savorest not*.—R. V., "mindest not." *Things that be of God*—the method appointed by God for the salvation of the world. *Things of men*—human expectations, feelings and ideas; "a rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to 'the things of God'" (Schaff).

"It was Peter's tongue, but Satan tuned it; therefore Christ calls Peter by Satan's name. They that will do the devil's work shall have the devil's name, too" (Burkitt).

24. *Come after Me*—decide to be My follower. *Let him deny himself*—in everything that hinders that following; absolute self-renunciation for Christ's sake. This does not teach arbitrary or self-imposed practices of self-denial. *Take up his cross*—his own cross of endurance and faithfulness even unto death, if need be. Luke says "daily." *Follow Me*—wherever I may lead.

"Here, as at an earlier period in His ministry, when the first signs of persecution and popular defection appeared, the Lord left it to the free choice of His disciples whether or not they would continue to follow Him" (Lange).

25. *Save his life shall lose it*.—He who thinks more of his lower temporal life than of his higher spiritual life, which is his true life, and therefore will renounce the truth to save his life, will lose the higher life altogether; whereas he who flings all into the scale, even life itself, for Christ's sake, shall have for his reward a life ennobled and unending.

26. *What is a man profited?*—What does he make by the bargain? If he gain the whole world—its sum total of enjoyment, its plenitude of wealth and honor? There is no promise that he can or will gain even a mere fraction of it; but our Lord makes His suggestion as extravagant as possible. *Lose his own soul* (R. V., "forfeit his life")—lose himself; be himself irreparably and eternally lost; forfeit for the acquisition of the whole world an immortality of blessedness. *Give in exchange for his soul* (R. V., "life")—Suppose he has bartered it away, how can he redeem it?

"Our Lord pursues the awful supposition further, to the verge of paradox and contradiction, but with terrible advantage to the force of this transcendent argument. Suppose a man to lose his soul, his life, himself, how shall he recover it, redeem it, buy it back again, by giving an equivalent in value?" (Alexander.)

27. *The Son of Man shall come*.—He who is now persecuted, rejected, and looking forward to a death of shame, will, despite all this, come with a retinue of angels, and with the splendor of His Father's glory, to judge the world. *The glory of the Father*—possibly an allusion to the Shekinah, or luminous cloud, which invested the Divine Presence. *Reward every man according to his works*.—The final judgment will be individual, and based upon a man's whole character and conduct as representing his inner life. "This is intended to prove the former statement, 'Whosoever will lose his life for My sake shall find it'" (Lange).

28. *There be some standing here*—prefacing an altogether different "coming" from that in the last verse. *Shall not taste of death*—an Arabic and rabbinical figure by which death was depicted as a bitter cup pressed to the lips. *Son of Man coming in His kingdom*.—The meaning is, that even before the death of some present, discouraging as the outlook seemed, depressing as the announcement of His approaching death had proved, there should be a manifestation of His glory; a prediction possibly verified by the Transfiguration (Chrysostom), but, more probably, by our Lord's resurrection, and the events at Pentecost.

The Wilmington Conference.

BY REV. R. C. JONES, A. M.

The personnel of the Wilmington Conference is excellent. We have a noble body of strong and influential men. Including twenty probationers, we have one hundred and thirty-nine members; effective men, men of war, men who are able to buckle on the sword, and go forth against the King's enemies.

There are also sixteen supernumerary and superannuated members. Many of these are old, battle-scarred veterans; and some who are temporarily disabled, were giants in their day. Some of these venerable sires were present when the first guns were fired from the citadel of Methodism, in the Peninsula

campaign, and have watched with anxiety and also joy, the progress of the conflict for over three score years. They have been in the thickest of the fight; have been at times apparently defeated; but have also rejoiced in a hundred victories for God and the church; and now like old warriors returned from the front, they await their honorable discharge and their entrance into a heavenly country, when the Commander in chief shall say, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

There are also more than half a score of grand old heroes, who refuse to quit the field, and hope to fall in the battle with the face to the foe; shouting victory, through him who hath loved them. May their desire be granted!

Then there comes a large number of middle aged and younger men, full of vigor, restless, brave, strong men, an honor to any ecclesiastical body. They are aggressive and daring, in the consciousness of a vigorous manhood and a thorough equipment. They are impatient for the fray, eager to measure swords with the King's enemies, "spoiling for a fight," like the soldier after long inactivity. Many of them are anxious for a place on the field where their mettle shall be put to the test, and where their powers shall be duly recognized and appreciated. They are tired of engineering the "swamp angel," away off on a remote flank of the line, and feel that the time has come to remove them to a vantage point, where they can be given a chance to show their fine gunnery, from the parapets of our best arranged forts. Then we have a strong force of young men, who are fully competent to command some of our most important positions in field and fort. They are conscious of untried strength, and in due time, their talents will be recognized and honored.

There are a few, perhaps, who think that their powers have never been appreciated, and all they need is a chance, when they would at once be promoted, and "walk upon the high places;" and if they could only make their stupid colonels see their ability and strength, then the hopes of a life of struggles would be realized. But Beloveds, the struggles and depressive influences of your present trials, will only enable you to rise higher, when the time of the recognition of your powers shall dawn.

The drill and discipline of the days of adversity only the better fit us, to fill places of responsibility and influence, in the future. These trials and struggles put such strength and fibre into our intellectual and moral manhood, as will enable us to meet the emergency, when it arises, and to measure up to the opportunity of life, that comes once to all. These trials so toughen us, by continued resistance, that with powers developed and characters invigorated, we make and mold the circumstances that ensure success. In this way we learn the philosophical and beautiful lesson, that under the natural and divine law of compensation, the trials and adversities of life are fruitful, in lasting and ennobling benefits.

With such a fine body of strong men, and such a delightful field for Christian work, "we have a goodly heritage," and a hopeful future. As God's gallant heroes, let us be above all petty, childish strife and jealousy; be good, noble, honorable, and true men; above all that is groveling and mean.

Every one of us should be able to stand forth, in the integrity of a sanctified Christian manhood. A professed Christianity without true manliness, is a fraud. The purpose of our religion is to develop, and put a premium on true manly principle, and to frown upon all fawning and trimming and whining; in a word, all Christians and especially Christian ministers, should be square and honorable men.

Therefore my beloved brethren, "quit you like men, be strong;" and we shall not only make this beautiful Peninsula, as the "garden of the Lord;" but we shall be a body of unselfish and noble brethren, who live for each other, and work to make the world brighter and better; until "the wilderness and the solitary place shall be glad for them, (us) and the desert shall rejoice and blossom as the rose."

Methodism in Wilmington.

While Methodism in our city, is extending northward beyond the Brandywine, and southward beyond the Christiana, and eastward towards the boundary of the Delaware river, and westward "over the hills and far away," due regard must be paid to that point of danger, where the centre may receive harm by an unwise expansion towards the extremes; and caution should be taken, that premature enterprises be not entered upon, to weaken other points not yet fully established. The dictate

of wisdom for successful extension, is that proper sites be obtained, so as to be in a condition, to "take the tide at its flood." And the philosophy of the above points, consists in the active fore-sight, that waits to be ready.

And now for general information, two things may be mentioned; first, that the Methodist Episcopal Church, in the number of its houses of worship, is the largest denomination in our city, and from it may be inferred, the largest in membership and also in congregational attendance. Second, and as a sequence, her influence in the department of "law and order," as well as in *Evangelism* ought to be greater. These things are recorded, not in the spirit of boasting, but rather with gratitude, and at the same time, with the solicitude that recognizes an increase of responsibility. The matter of statistics above mentioned will also intimate the loyalty of Methodism in Wilmington, to the parent denomination. Whether it be a matter of regret or not, it is a fact that among the whites, there are perhaps two church organizations in the city, that claim to be Methodist; and so far as they accomplish a mission in the Lord's cause, that is, in saving souls—that our church could not accomplish, if this be possible, I wish them success; otherwise they would seem to be useless. Among the colored brethren, there are also at least, two organizations calling themselves Methodists, outside our denominational jurisdiction. We hold the same views towards them as expressed above. Between these organizations and ours in the sphere of serving the "Lord Christ," there is, I believe, concord and fraternity; and if they should see their way clear to coalesce with us, it would no doubt be well, if not, all parties should see that they "keep the unity of the spirit, in the bond of peace."

And as a matter of interest in this connection, and as a factor of order and power, Methodism in our midst is favored with a Book and Printing establishment, where our denominational literature can be found, where our people can obtain right at their doors, at prices elsewhere secured, and as before mentioned in this correspondence, where a weekly Journal is issued, not only loyal to Methodism, but the vehicle of denominational thought and news, throughout our Conference territory. And as at the beginning of the gospel dispensation, the Master proclaimed to all the people, so would I now in his name, repeat with emphasis, and joy, amid the auspices that surround us, "The Kingdom of Heaven is at hand."

HELPER.

A Wedding on Deal's Island.

Prominent among the many marriages which have taken place on our little Island during the fall and winter, is that of Thomas P. Bradshaw, to Miss Katie A. Rowe, Monday evening, Dec. 26. The bride is the only daughter of Mrs. Jas. T. Dryden. The beautiful ceremony was performed in the M. E. Church, by the pastor, Rev. B. C. Warren. The ushers were Messrs A. Anderson, R. L. Evans, C. A. Ringgold, and S. S. Wallace. As the bridal party entered through the church gate, the bell rang out a joyous peal, after which Mendelssohn's Wedding March was played on the organ, by Mrs. Mamie Warren.

A large reception was held after the service, at the home of the bride, and choice refreshments served. The next evening, a large number of relations and friends were entertained at the home of the groom. The dining-room was tastefully decorated with evergreens, and the table bountifully spread with the delicacies of the season. Among the invited guests, were Dr. and Mrs. Garrett, S. C., Miss Hamblen, New York, Mr. H. D. Thomas, Kansas City, and Mr. Wallace Thompson and family, Conn.

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Extraordinary Offer.

ALL FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

The Woman Question.

In all the discussions of this live topic of the times, we do not now recall, that there has ever been an allusion to one significant fact bearing upon it, that is patent to every reader of the Holy Bible.

With scarce an exception, unless for the sake of a distinction in sex, the Scriptures make no discrimination, but address men and women alike as brethren, under the one generic term, man, or men. Not to cite illustrations from the Old Testament, how universal is this use of the masculine term in the New. Counsels are given, duties assigned, and promises are made to men, not as distinguished from women, but as including them. "If thy brother trespass against thee," has not application solely to the male persuasion, but to the female as well. When the Master spake a parable to this end, that men ought always to pray and not to faint; he had no thought of confining his gracious words of encouragement to one sex, to the neglect of the other. Just so with the apostles, when they address the "holy brethren," and counsel "the saints" in their conflict with the world, the flesh and the devil, the masculine term of speech is used as generic, including both sexes.

In a very full and explicit sense, the Bible ignores any differentiation on the line of essential inequality; and in the language of St. Paul, "There is (R. V., can be) neither Jew nor Greek; there is (R. V., can be) neither bond nor free; there is neither male nor female, (R. V., can be no male and female) for ye are all one. (P. V., one man) in Christ Jesus."

Dare any one lay bonds upon woman's powers, so that she may not win the same guerdon that was won twenty centuries ago, when the Master spake those words of commendation, "she hath done what she could?"

The Gospel in All Lands.

This valuable, and most interesting monthly begins its fourteenth volume, with its January number. It is the recognized "organ of the Methodist Episcopal Church," giving reports of all its missionary work, as well as a world-wide view of the progress of the Gospel. It is well-nigh indispensable, for all who wish to keep well-posted in the current facts of missionary work.

The January issue has an article on Switzerland, beautifully illustrated with wood-cuts; biographic sketches of Messrs Moody and Sankey, with good like-

nesses of these evangelists; also excellent articles on missionary touring in Persia, on Cobleigh Seminary, Japan, on our Bulgarian Mission; on various phases of mission work in Liberia; and on the recent Convention of the Evangelical Alliance in Washington. The last nine columns are devoted to "notes and comments," in which we are pleased to find three letters, from Bishop Taylor's diocese.

Terms in advance; single copy, \$2 per annum; 10 copies and over \$1.25, each, subscriptions to begin with the month after the order is received.

TOPICS FOR PRAYER MEETINGS, a neat little pamphlet, 5 cts. a copy, or 12 for 50 cts. One topic with Scripture text is given for each day of the year, except Sundays. International Committee, Y. M. C. A., 52 East 23d St., N. Y.

That Doleful Report.

Rev. J. T. Gracey, writes as follows, in the *Northern Christian Advocate*. "We have not thought it worth while to publish the statements of J. C. Waller about the Congo, for we think we know news, when we see it. Nor have we published the explanation and refutation of Richard Grant, Esq., though we received them, before anything concerning this matter, appeared in our church papers. The incompleteness and indefiniteness of the statements thus far made, incline us to wait, for the sum of the whole matter. Perhaps even that may not be worth while to publish. When any reliable information, to the effect that William Taylor's enterprise has met with disaster, is received, we shall not withhold it from our readers. At present, we have no such information. Whether we shall ever receive any, which will justify a detailed statement of facts, is a question. Perhaps the most important fact at present to put against Mr. Waller's statement, is Bishop Taylor's communications to the *Christian Witness*, in which he says: "The Wallers have gone bad on our hands . . . We had to get rid of them quickly."

The editor of the *Central* has this. "We have not been inclined to give much attention to the report brought back from the Congo by one J. C. Waller, of Bishop Taylor's company. It bears on its face, the characteristics of a one-sided, prejudiced statement; we are compelled to doubt some things which are stated for facts, and shall suspend judgment, till further information is obtained. It does not cast the least discredit on Bishop Taylor's work, to have some of those who have gone out return—good people grow discouraged, under even less difficult labors. Bishop Taylor's missionary enterprise is no child's play, or holiday parade. It excites the imagination, and quickens faith when seen from a distance, but it must be serious work to those who are in it, and only the highest devotion and living faith can make it satisfying. And it is hardest in its earliest stages, as all such work is. We shall wait to hear from Bishop Taylor, before we give credence to Mr. Waller's doleful account of the mission, which we suspect he did well to forsake."

Harrisburg District Record.
 We are under obligations to Rev. H. C. Pardoe, presiding elder of Harrisburg district, Central Pa. Conference, for a copy of his beautiful Annual, a "district newspaper" of twelve pages. It is well printed on good paper, and illustrated with very fine wood-cuts. The first page has an admirable likeness of Bishop Merrill, who is to preside over that conference, for the second time, at its twentieth session, in Williamsport, Pa., March 21st. Other striking cuts are the M. E. Book Room, Harrisburg, the Grace M. E. Church, same city, a view of "Old Light St.," Baltimore, another of Harrisburg from Ft. Washington, a

front view of Bosler Memorial Hall, Carlisle, and an excellent likeness of President MacCauley. Its literary contents correspond in excellence, and appropriateness with its illustrations. In his "Greetings, Bro. Pardoe says very truly and suggestively, "printers ink is becoming a mighty instrumentality for carrying forward, our Master's work."

In a somewhat similar form, though far less elaborate and more fugitive, appear *New Year's Greetings*, from Rev. S. W. Thomas, presiding elder of North Philadelphia district, Philadelphia Conference. These he proposes to present to each member and probationer on his district. Brother Thomas has an appropriate wood-cut on the first page, and fills the rest of his little sheet, with words of exhortation, to members generally, to parents, to young ladies, to young men, and to the children. This brother who has been so prominently connected with church work in his conference, for over thirty years, is one of our *Peninsula* boys, being a native of Wilmington. His wife also, is indigenous to the same Edenic region, being the daughter of the late Rev. Nathaniel Wiley of Kent, Md.

Bishop Mallalieu, whose appeal for help, appears on the second page of this issue, sent with it the subjoined kindly urgent note. We most heartily commend this case to the sympathies, and liberal financial favor of our readers. No more worthy cause demands our largest help, as Christians, as patriots, and as men who care for their fellows, than that of the education and christianization of the masses of the illiterate and degraded among our own fellow citizens, be they white black or yellow. In common with other churches, and various humanitarian associations, the Methodist Episcopal Church has been contributing men and money, in steadily increasing measure to this work, especially in the southern portion of our land. Bishop Mallalieu is one of our leaders in this, and has joined Dr. Hartzell in assuming heavy obligations, that seemed unavoidable. Let us help our whole souled bishop, every one of us, even though with some it must be, "just a little." But here is the letter.—

NEW ORLEANS, LA.
 1-3-1888.

MY DEAR BROTHER,—Will you insert the enclosed in a good place, in your issue of next week? Do say a good word for us poor people of the South, and the blessing of the poor shall be yours. Happy New Year to you and yours!

Very truly yours,
 W. F. MALLALIEU.

We regret the delay in publishing, but shall be satisfied, if our friends will promptly respond. Please read the appeal carefully, and do a brother's part.

Henry White.

Our highly esteemed brother, Rev. John S. Porter, D. D., a native of the *Peninsula*, now a retired member of the New Jersey Conference, is one of the few survivors, of those who heard the great preacher in his prime. He sends us the following appreciative note, "The Rev. Henry White, I am glad to learn, is to have a suitable monument erected to mark the place in which his body was laid away, more than thirty years ago. It is well, that such a man and such a minister should be remembered. Though not scholastically trained, he was a profound theologian. His memory was well stored with sanctified knowledge and, like a scribe well instructed in the Kingdom of heaven he brought out of his treasure, things new and old, which were poured forth upon the people all fused by the fire of the Holy Ghost. But few preachers, among the thousands in the Methodist Episcopal Church, have been so frequently, and highly honored, with the baptism of power from on high in preaching the word, as was Henry White.

His congregations were often stirred to the profoundest depths of devout feeling, under his powerful presentation of the truth. His memory is precious."

Women Preaching.

The editor of the *American*, Washington, D. C., having recently listened to the experiences of a woman missionary to Utah, a Presbyterian, who had been so bold, as to venture to preach in the absence of the regular minister, says, "We are glad of it. Do the Scriptures forbid it? Or has there been one stupendous mistake made, in the interpretation of the Scriptures? If women can speak in Utah, why not in Washington? According to our way of thinking, the churches have lost much strength and influence, by circumscribing the sphere of their women. Abolish the false theories which prevail, and we shall find a new element of strength, in the great work of saving the world. Then, away with our notions! Let us fear no longer, to permit the women to do whatever they are able to do, in bringing the world to Christ."

(Among the friends, we believe, women have had the same liberty as men, to minister in holy things, from the beginning. Among English Methodists, there have been many women preachers, and some very distinguished ones. John Wesley's mother, if we mistake not, persisted in preaching to her husband's flock in his absence, so long as he did not positively command her to desist. While it is true, the formalities of taking the pulpit, and announcing a text according to custom, are of comparatively recent date, so far as women are concerned, yet among Methodists everywhere, there has always been very large liberty granted them, to participate in religious exercises. Ed.)

A Clerical Legislator.

Rev. S. L. Gracey, formerly a member of the Philadelphia Conference, but now a member of the New England Conference, and stationed at Salem, Mass., we learn, has been elected a member of the Legislature, from the district in which he is located. We do not know the circumstances that led to his candidacy for an office outside of the pastorate, but we presume he goes as the representative of the Law and Order party, the party of Temperance and reform, in opposition to Rum, Romanism, and Rowdism, which are becoming dominant in those once staid New England towns. We hope Bro. Gracey, as a legislator, will be able not only to maintain a good conscience, but to do good service in the cause of truth and righteousness.—*Philadelphia Methodist*.

Brother Gracey became a member of the Wilmington Conference, at the time of its organization, and was elected its secretary for several years. He is a brother-in-law of Rev. H. S. Thompson, and is now a member of the Massachusetts Senate.

THE COATSVILLE METHODIST, published monthly at 25 cts. a year, in Coatsville, Pa., Rev. S. G. Grove, editor. A neat wood cut adorns the heading, and gives an excellent representation of the M. E. Church and parsonage, which are now owned by this flourishing society. This admirable ecclesiastical outfit, estimated at \$25,500, and reported last spring as clear of all debt, but \$600, marks the substantial progress and prosperity of this charge.

In 1856-7, Coatsville was one of eight appointments composing Brandywine circuit, under the pastoral care of the writer, assisted by Rev. Alexander M. Wiggins. It was a part of Wilmington district, and Thomas Jefferson Thompson, the honored father of Rev. H. S. Thompson, was our presiding elder.

At the next conference, March, 1857,

Coatsville was set apart as a station, with seventy-five names on the church register, a church building about half completed, no parsonage, or furniture, and a pastor and family to be cared for. By the end of the year, March 1858, the church had been finished and dedicated, at a cost of \$4700, all of which was provided for in cash, and what were considered reliable subscriptions; the pastor and his family had been kindly and comfortably cared for; showers of Divine blessing had fallen upon the people, and we were able to report at the end of Coatsville's first year's experience, a station, ninety-four members and fifty-five probationers. At the end of twenty-five years, under eleven successive pastors, the net value of church property, was reported to the conference of 1883 at \$8,350, a gain of 78 per cent, with a roll of 313 members and 70 probationers.

During the next term 1883-6, Rev. A. L. Wilson, pastor, the new church enterprise was completed; and its net valuation was reported at \$21,500; with 405 members and 35 probationers. Of course the town has grown largely, in these twenty-eight years, but we think all will admit that Coatsville station has prospered grandly. We hope its future will exceed its past. The venerable Bishop Waugh officiated at the dedication of the first church, in 1857, and Bishop Andrews, at that of the second, in 1885.

"Dr. Richard Fuller, in that remarkable sermon on 'The Cross,' says: 'I was much affected not long since in a distant city, by the words of an humble individual. We were receiving him into the church, and he was telling us, as well as he could, in his humble but strong language, of the change wrought in him. At length he stopped, and looking at me with a countenance expressive of the deepest emotion, said, 'Sir, I cannot speak what I feel—God, sir, has not given a poor man like me, power to talk on this thing.' Very similar to this is what one of our missionaries reports of a Japanese convert, who said: 'I cannot tell it in your tongue, nor if I had an angel's tongue, but one poor heart can feel it all.' And after all, this is the true gauge of our spiritual enjoyment. The deep river makes but little noise in its passage to the ocean, but with ever-widening and deepening capacities flows on to the great receptacle. And so it is in healthy progress toward the kingdom of heaven. It is not given to all to talk eloquently and feelingly about this matter—certainly not to express the great joy and satisfaction which fills their hearts. Perhaps the most that many can say is, 'Come near, all ye that fear God, and I will tell what He hath done for my soul. I was brought low and he helped me.'"

A woman styled Sister Dora gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words as if they were a charm: "The Master is come and calleth for thee." It was as if the sick sufferer faded away, and in the couch she saw the face that was once marred with a world's anguish. Christ's face across her hands. O name above every name, be not only the burden of our song but inspiration of our life! "Every work I do below, I do it to the Lord; End of every action—Thou!"

PROPORTIONATE GIVING.—The members of a large business firm in New York, seriously attribute their success to the long-standing rule of giving year by year "as God prospered them." Such cases are not infrequently heard. A divine law is involved in the matter. That law provides increase to him that scattereth. God will certainly bless those who recognize that they have kind of giving is good for those who prosper, of thee, O Lord, and of thine own have we given thee."—*Living Church*.

Conference News.

VIENNA, MD.—W. F. Dawson, pastor. One hundred dollars were paid on our parsonage last year, leaving a debt of seven hundred dollars. To pay this off by the first of next March, we are now laying our plans, and hope to succeed. Benevolent collections will be in advance of last year's.

GALENA, MD.—Rev. I. G. Fosnocht writes Jan. 18th: We are in the third week of our revival services: seven conversions, and eight at the altar last night; the tide is rising; outlook glorious.

We removed from the Town Hall into the church this week, where the meetings continue with increasing power. The church is awakening, a serious religious impression prevails in the town and neighborhood.

Our church building has been made comfortable, by placing in position the windows we have, and by closing up the other frames with boards, paper and maulin. The furnace works like a charm, and heats the house in coldest weather. The old pews and furniture, with fifty chairs loaned by Bro. Whitaker, provide for the seating of the audience. The people are happy, and like ancient Israel, seem to think that they have gotten back to Canaan.

DEAR BRO.: We have organized a Chautauqua "Home College" with near forty members for the Chautauqua Spare Minute Course. It gives profitable, as well as interesting reading for our young people.

The young people's prayer-meetings Sunday evenings, maintain their interest, and are doing our young members good. We begin another meeting in our church, Sunday evening, Jan. 15th, and are expecting good results. Our charge has a good prospect, for a creditable standing at the approaching session of our Conference, and will deserve it. We have a liberal people, with systematic work on the part of our officary. The year, in spiritual growth and liberality, has been the best of all gone by.

Fraternally yours, BURKE.

The fourth quarterly conference of Georgetown charge was held Friday evening, the 6th inst. J. A. B. Wilson, presiding elder, was paid the balance due him on salary in full. There is quite a sum due on the pastor's salary. The salary has always been paid in full as this will be, but it should be paid promptly.

Chaplain McCabe, J. L. D., is expected to deliver a lecture in the M. E. church, Harrington, Del., February 6th, at 3 p. m.; and will be in Easton, Md., Tuesday, February 7th, to hold a public mass meeting in the Ebenezer M. E. church, afternoon and night.

The revival at Cecilton, Md, is still growing in interest and power.

Revival services have closed at East New Market, Md., and Slaughter Neck, with more than eighty conversions.

Extra meetings are now being held in Lincoln M. E. church. The membership is being greatly revived, and several have professed conversion.

Lay Delegates.

WILMINGTON DISTRICT.

Hopewell—C. S. Abrahams; alternate, H. H. Kirk. Charlestown—W. H. Cole; alternate, Wm. W. Mullin.

EASTON DISTRICT.

Centreville—Walter E. Harman; alternate, John L. Gough. Still Pond—J. Frank Wilson; alternate, James S. Harris.

SALISBURY DISTRICT.

Newark—E. T. Bowen; alternate, W. T. Boston.

DOVER DISTRICT.

Church Creek—Jas. M. Richardson; alternate, Jonas Parker. Vienna—R. M. Price; alternate, Isaiah Rivers. Georgetown—George F. Richards; alternate, Charles P. Tunnell.

REVIVAL AT MILFORD, DEL.—For many years this town has not witnessed the deep feeling in spiritual matters, or such large audiences as now attend the various churches. Last week the extra services in the Avenue Church, drew crowds every evening, and even before the doors were opened, one hundred and fifty, or more, stood waiting. On Sunday morning the minister, Rev. J. H. Willey, preached to the business men, from 1st Kings, xx chapter and xl verse, and divided his sermon into three parts, viz: 1st. Business without Religion. 2d. Business opposed in Religion. 3d. Business associated

with Religion. He drew word pictures of many of the popular fallacies, and cited incidents of Chicago and Pittsburgh. He said that of the one hundred strongest financial firms in Chicago, 72 of them were members of church and 24 attenders of divine service, while 4 were scoffers or infidels. Pittsburg's 50 strongest firms showed 34 church members, and the balance attenders of churches. This he claimed was sufficient proof that the mixing of religious principles with business was to the advantage of the latter. He asked the merchants to close their stores early, that all may have an opportunity to attend, which is being done almost universally. To the choir the audience was indebted for a sweet rendering in new music of the old hymn, "An I a Soldier of the Cross?" etc. Miss Bessie Davis and Miss Lena Sharp especially deserving praise. The clear notes reached by their perfect voices, were subject for remark by those not accustomed to attend this church. The closing hymn sung as a voluntary by the choir, was "Jesus, Lover of My Soul," which appeared to be received into the very soul of the congregation. To Rev. Mr. Willey is largely due the success of the meeting, by earnest eloquence and good practical argument. So far more than fifty have professed to find forgiveness for their sins at the evening services. There were thirty at the altar on Friday night.—Milford Chronicle.

GALENA, MD, I. G. Fosnocht, pastor. Revival flames spreading; already some twenty conversions, and seventeen penitents last night (20th inst.); among them are many young men who give much promise of usefulness in the church. The interest exceeds anything seen here for years.

GREENSBORO, MD., W. H. Hutchin, pastor. At a meeting of the M. E. Sunday-school Association, it was decided to secure a new library for the school. A library fund was established, and the proceeds of school collections of every third Sunday of the month will be donated to this fund. This is a worthy object, and should be aided by every one.—Free Press.

A revival is in progress in the M. E. church, of Milford, Del., J. H. Willey, pastor, that bids fair by the interest that is awakened, to be the largest and most searching for many years.—Delawarean.

GEORGETOWN, DEL., W. J. DuHadway, pastor. The meetings at the M. E. church continue with much interest, though the weather has been against the attendance, save on Sabbath evening when scores of people could not get in. Five persons were taken in on probation on Sabbath morning.—Sussex Journal.

At the Methodist Episcopal Church, Sunday morning, Dover, Del., the pastor, Rev. T. E. Terry, presented in a clear, concise way, the claims of the Conference claimants, and the congregation present responded with a will, and the collection of \$150 asked for, was soon raised and supplemented by \$25 additional, making the sum total for the collection \$175.

EDITOR JOURNAL.—Sir: Please say through your paper, that the Methodist parsonage at Gumboro, Md., will not be sold by the sheriff, as it has been redeemed from debt, by cash and good subscriptions. The people here have come to the rescue, and we stand on a sure footing. The parsonage is redeemed from every dollar's debt. We hope all the papers that have given notice of the sale of our parsonage, will publish the above and favor our people here. D. F. Waddell, pastor.—Sussex Journal.

A revival has been in progress at the M. E. church, Camden, Del., E. H. Hynson, pastor, for about two weeks. It is well attended, and several penitents have been converted.

Mr. Hynson has been very ingenious in the getting up of a calendar for three hundred years, i. e., it is good for the centuries of 1700, 1800 and 1900. It will be found very useful to refer to, for dates in the past, present and next centuries; and will be found very useful in the counting-room. The size of it is about 6x10 inches, printed on a card. Mr. H. has secured it by copyright.—Delawarean.

The Editor of the Peninsula Methodist will preach (D. V.) at Bethel and Glasgow, Rev. A. Barker pastor, tomorrow, the 29th inst.

PRACTICAL PROHIBITION.—We are glad to learn from the Philadelphia Ledger, that sixty-six hotels and saloons and three wholesale liquor establishments in Lancaster Co. Pa., are obliged to suspend business until April 1st, for want of license. Happy would it be for the people, if such suspensions were made perpetual.

NORTH EAST, MD., John B. Quigg, pastor. We are pleased to learn that revival meetings in this charge have been attended with gratifying results. With the exception of a little help from his son, Howard, brother Quigg and his people have had to hold the laboring oars, and a great blessing has come upon their work. Members have renewed their strength, backsliders have been reclaimed, and twelve have been converted while the tide of religious interest is rising. Unusually large congregations were present last Sunday; the house proving too small to contain the people who desired to attend at night. Peace and harmony prevail, and finances are in so favorable condition, that it is not beyond the bounds of possibility, the brethren may propose an advance in salary next year.

At the fourth quarterly conference for Elkton charge, held the 23d inst., Edward V. Hinchliffe, a nephew of Rev. John France, presiding elder of Easton District, was licensed to preach. We presume, our young brother purposes to devote himself to the itinerant ministry.

DELMAR, DEL.—Rev. C. H. Baker writes: Saturday, Jan. 21st, was my birth-day. The young people of the town visited the parsonage on that evening, and brought with them many substantial tokens of their appreciation. Among the numerous gifts, was a handsome carriage robe given by the young men. These people are very kind. May God bless them.

RISING SUN, MD., I. Jewell pastor.—One hundred and thirteen registered their names at the M. E. parsonage, on the evening of Jan. 24, surprising the pastor and family. They brought ample provisions for the occasion. Presbyterians and Friends joined with our people, making it a delightful time. Many valuable and sensible presents were presented to the pastor and wife. The probationers of this church presented their pastor with an envelope well lined with green-backs. Our meetings still continue; one conversion on Tuesday night, and two young men stood up for prayers, making a total of 96 conversions. Eighty have joined the church, there are six more who will join, probably more. These unwearied workers God has gloriously rewarded.

Old Methodist Disciplines.

I wish to purchase copies of the Discipline of the Methodist Episcopal Church, for the years 1785, 1787, 1788, 1790, 1796, 1800, 1812, 1824. I am willing to pay liberally for copies in good condition. Address, BENJ. ST. JAMES FRY, 1101 Olive Street, St. Louis.

Ministers and lay delegates of the Wilmington Conference, having private arrangements for entertainment during the session of Conference, will please notify the undersigned. ADAM STENGLE.

Conferences Notices

I have sent orders for reduced rates on all the P. W. & B. R. R. divisions to the Presiding Elders, and have mailed them to each pastor out of the city of Wilmington on the Wilmington district. If any have failed to receive the same, will be glad to forward, on notice.

W. L. S. MURRAY.

Letter from Rev. G. F. Hopkins.

DEAR BRO. THOMAS:—We reached Moville, Ireland, Wednesday, about 4 o'clock; landed some passengers, and made Greenock in Scotland that night about 12 o'clock; remained on board until morning, had our baggage severely overhauled, and came by rail to Glasgow; will soon be off for Liverpool by rail, thence we sail from Bombay on Wednesday, Jan. 18th.

The "Fernessia" in which we came, is a Scotch steamer of the Anchor Line, of about 5400 tons burden; a staunch ship with good accommodations; about 100 passengers, including the three classes. Bro. F. W. Warne and wife, of Chicago, accompany us; he goes to the English work in Calcutta.

Our voyage across the Atlantic was rather rough. No regular storm, but rain, snow and wind almost every day; no very high sea, but an incessant rolling and tossing; no long continued sea-sickness, but one long day and night in which we didn't want anything to eat; a certain dizzy sensation about the head, a fullness about the chest, and a most disconsolate feeling. Bro. Warne remarked to me that I looked very pious. I suppose I did, for the sea was admirable, (to some people).

I really did enjoy the ocean trip, when I was exactly careful enough about eating, but it was very monotonous to have the ship always jumping out from beneath one's feet.

Yours, G. F. H.

Jan. 13th, 1888.

PERSONALS.

Rev. J. S. Wharton, Leemont, Va., has concluded not to accept the call to a church in Florida, but will continue to serve the public at his old charges, to which Zion Baptist Church has been recently added.—Pen. Enterprise.

Dr. James Dennis Pitts, who was sent to the penitentiary for five years for killing Dr. L. Thomas Walter, on Tangier Island, in May, 1884, was pardoned recently, after serving about half his term. After a short visit to his relatives on the Eastern Shore of Maryland, he left for the West, where he will settle and practice his profession.

ITEMS.

Rev. Dr. Thoburn proposes to hold a meeting for missionary candidates in Boston, late in February or early in March. He will hold this if not less than twelve bona fide candidates agree to attend. The convention will last three days. Entertainment will be free. Traveling expenses will be paid in necessary cases. Further information can be had by addressing Rev. J. M. Thoburn, D. D., 805 Broadway, New York City.

Revs. B. M. Adams and Ichabod Simmons, Presiding Elders in the New York East Conference, issue a joint circular to the pastors under their charge. They say,

"Let us exert, preach, pray, and believe, for the immediate conversion of souls. The antidote for the ills of mankind, the shortest cut to all true reform in the church, society, and state, is to vigorously proclaim the fundamental doctrines of our glorious Gospel, the terrors of the law, 'Justification by Faith,' the 'Witness of the Spirit,' and 'Entire Sanctification.'"

It appears from the Gospel in all Lands that Andrew J. Myers and wife (Miss Brittain) have been obliged to return home, on account of the failure of Mrs Myers' health. This return left Rev. C. L. Davenport and Miss Susie J. Harvey, the only Missionaries at Dondo. To avoid breaking up the mission, and to prevent scandal, they concluded to get married. Rev. Joseph Wilks, of Pungo Andongo, performed the ceremony, Oct. 15, 1887. Bro. Davenport says the Word is received with eagerness, and he is greatly encouraged.

Rev. Charles Pitman, D. D., The Whitefield of Philadelphia and New Jersey Methodism.

Memories of the champions of our church's conflicts and triumphs, thirty or forty years ago, are fast fading from human recollection. Many a noble warrior in the cause of Christ and his church, have fallen, and have been buried in the grave of human forgetfulness; no monument was reared at the time they fell in prosecuting their grand work. Hence they have been forgotten, the memory of their good deeds, and abundant labors has sunk beneath the shadows of time, with scarce any one left to recall their former greatness, or even their existence. Pitman is a name that is monumental to Methodism in Philadelphia, New Jersey, and Delaware. He was worthy of a noble memorial, and it is but just that his name and record should be preserved for the generations to come. His biographer, Rev. C. A. Malmesbury, of New Jersey, has given an interesting portraiture of his character, and wonderful success as a minister of Christ. The book will prove an inspiration to all who read it, and will impress them with the devotion of the man, who under God, planted so many of our churches, unfurled the banner of the cross on so many fields, and preaching a full salvation through the blood of the Lamb, to so many thousands, saw them happily converted to God. The introduction by Rev. Charles H. Whitecar, D. D., of N. J., is said, to be worth the price of the book. See "Life, Labors and Sermons," of Rev. Charles Pitman, D. D., now on sale at the Book Store of J. Miller Thomas, 4th & Shipley, Wilmington, Del.

Our Book Table.

CODEY'S LADY'S BOOK for February has come and is full of good things. The frontispiece is a likeness of the poet, Whittier.

The opening article is by Mrs. Croly, the editor, on Working Girls. "The Representative from Raccoon," "A Battle for Birthright," and a new one by Edgar Fawcett, "Two Enemics," are continued. There are several sketches of real life, and a variety of poetry. "To-day and To-morrow" is a bright resume of what is going on in the world. The fashion directories give the latest styles, amply illustrated. In the various departments of matters which specially interest to the ladies, this number is specially good. Women who want to be useful, and to make home cheery, are greatly helped by CODEY'S LADY'S BOOK. Write to the Croly Publishing Co., 1226 Arch St., Philadelphia, and find out about it. Only \$2 per. annum.

The Pennsylvania Railroad Company's Florida Tours.

No opportunity of making a delightful trip to the South has ever presented itself in so attractive a shape as that which the Pennsylvania Railroad Company's personally conducted pleasure tours to Florida, offer to the people of this section. The tours have been arranged by the Tourist Bureau of the Passenger Department, and will be conducted under the personal supervision of the Tourist Agent and Chaperson.

A special train of Pullman Palace Sleeping Cars will convey the party through to Jacksonville on the fastest schedule ever made on a similar occasion. The train will leave New York on the mornings of January 26th and February 8th, Philadelphia about noon, and arrive in Jacksonville for supper the next evening, stopping for meals at convenient points en route. The round-trip tickets, which beside the railway fare in both directions will include meals en route, sleeping-car accommodations going and returning, and one day's board at the Hotel Everett, Jacksonville will allow a stay of about two weeks in the flowery State. The rate from New York is \$47.00, and from Philadelphia and all points south thereof \$45.00. Tickets at correspondingly low rates will be sold from all principal stations on the Pennsylvania Railroad system.

This is not only by far the cheapest, but at the same time, the most desirable, Southern tour ever presented. The dates, too, are well timed, as they cover the choicest portion of the Florida season, which has as a great attraction this winter the Sub-Tropical Exposition at Jacksonville, and the opening of the magnificent new hotels at St. Augustine. The time limit of the tickets permits of an extended trip through the State.

Names may be registered now for either date, by calling at the ticket agencies of the company.

Cheap Trip to California.

We desire to state for the benefit of those contemplating a trip to California, that on February 27th, the Baltimore and Ohio Railroad will run a special first class car through to Kansas City in connection with sleepers from Kansas City to Los Angeles and San Francisco. The car will be accompanied by an experienced Agent of the Company, who will devote his attention exclusively to the comfort of the party. This will relieve the passengers of all anxiety and conduce to the pleasure of the trip. Baggage will be checked through to the above points, thus necessitating no exchange of checks at Kansas City. Parties going to Missouri, Kansas, Texas and Colorado can avail themselves of this special coach and accommodations. The train carrying this special car will leave B. & O. Depot, Delaware Avenue, Wilmington, 11.10 a. m., February 27th. Mr. H. A. Miller, Passenger Agent, Wilmington, or D. B. Bride, Passenger Agent, Baltimore, will furnish all desired information as to rates, routes, etc., upon application, and will call upon all who desire to make the trip and give full details. Please address the above gentlemen as early as possible, so that all arrangements can be made for the comfort of the party.

Marriages.

NOBLE—MERRICK.—In the Bambyr M. P. church, on Dec. 28th, 1887, by Rev. A. P. Prettyman, John S. Noble and Eudocia Merrick.

TUCKER—LLOYED.—On Dec. 22d, 1887, at the residence of the bride's father, near Greenwood, Del., by the Rev. James Carroll, John H. Tucker and Mollie V. Lloyed, both of Sussex Co., Del.

JONES—HARRINGTON.—On Dec. 28th, 1887, at the M. E. parsonage, Greenwood, Del., by the Rev. James Carroll, John Jones and Sarah E. Harrington, both of Sussex Co., Del.

SMALL—BAKER.—At the Trappe M. E. parsonage, on Jan. 4th, 1888, by Rev. A. P. Prettyman, John O. Small and Florence A. Baker.

KNOCK—ROLPH.—On Jan. 12th, 1888, at 2511 Oxford St., Philadelphia, Pa., by the Rev. C. M. Boswell, Henry Knock and Annie Rolph, both of Cecil Co., Md.

LARMOR—CAHALL.—At the residence of the bride's parents, on Jan. 17th, 1888, George H. Larmor, of Bridgeville, Del., and Maggie G. Cahall, of Adamsville, Kent Co., Del.

LEONARD—BOON.—At Landing Neck M. E. church, on Jan. 18th, 1888, by Rev. A. P. Prettyman, Thomas H. Leonard and Minnie Boon.

JENKINS—SEYMOUR.—At the home of the bride in Trappe, Md., on Jan. 18th, 1888 by Rev. A. P. Prettyman, G. Lindley Jenkins and E. Edith Seymour, daughter of W. T. H. Seymour.

PRICE—HYLAND.—On Jan. 17th, 1888, at the Georgetown Presbyterian church, by Rev. I. G. Fosnocht, Herbert M. Price and Annie W. Hyland.

WYATT—MEARS.—At the residence of the bride's parents, near Chesapeake City, Md., Wednesday, Jan. 18th, 1888, by the Rev. E. H. Nelson, Joseph E. Wyatt, of Chester, Pa., and Katie E. Mears.

WILLEY—RICHARDS.—At the residence of the bride's parents, John E. and Eliza W. Richards, on Jan. 18th, 1888, by the Rev. James Carroll, John H. Willey, of Greenwood, Del., and Sallie R. Richards.

ELLIOTT—WILLEY.—At the residence of the bride's mother, Hester Willey, Greenwood, Del., on Jan. 18th, 1888, by the Rev. James Carroll, George W. Elliott and Laura B. Willey, both of Greenwood, Sussex Co., Del.

FRESHING CHURCHES.

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

\$1,200,000. TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS FROM ALL SOURCES -FOR- 1888.

AN ENGLISH LAYMAN has been reading some awful facts and his heart is touched. He writes to the Secretary of the Wesleyan Society as follows: "We are told that in the Madras District alone there are 1,400 villages without a Christian minister—only so far as the missionary from Madras City may be able to reach a few of them. Some of these villages have been visited successfully, and the people have accepted the Gospel and there have been conversions to the truth; but the missionary is obliged to return to his work in the city, leaving these villages all to themselves, to be persecuted by the heathen priests. Now, if the missionary could place there a trained native assistant to preserve the work, to stand by and help the converts, building them up in the truth, then he would see his work secured; but the missionary is checked and hindered from doing all this, all for lack of funds—although £6 per year would pay for such an assistant. What is wanted? Money! only money! Our missionaries and their wives give themselves; it is a small thing for us to give our money. Yes, if we would give it, how it would hasten the world's salvation! To talk of retrenchment and withdrawal after years of toil to abandon work in progress, and positions gained, for lack of money, must be heart-breaking to the missionary; and it is this heart-breaking that most stirs me. I am not a wealthy man, but to stop the sound of those dreadful words, 'retrenchment' and 'withdrawal,' I send you a check for £100. I would like it to go for India, in some form, as you may think best. I fear, sir, there will be terrible reckoning for some of us at the last day if we don't mind what use we make of our money."

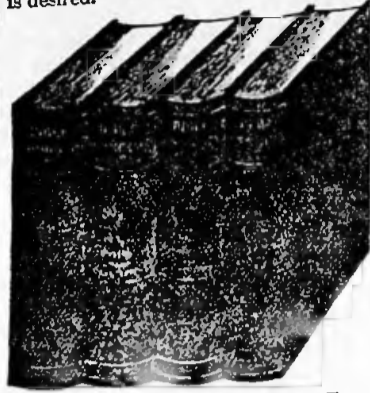
Thank God! we do not have to retrench. Still the opportunities for enlargement are so wonderful that many a layman in our Church would ask the privilege of doubling his subscription if he only knew what is going on.

MEXICO will have a new idea Jan. 31, at which date several Protestant churches will meet in her capital to consider their Missionary work. Baptists, Friends, Protestant Episcopalians, and Methodist Episcopalians will share in the deliberations. Romanism has made much of her physical "unity," but papal Mexicans will not fail to perceive that voluntary oneness in the Spirit means more than the ecclesiastical unity that comes through bludgeons, dungeons and threatened purgatory. Preparations for the conference are being made by the Rev. John Butler, of our Church, and Secretary J. M. Reid is now on his way to share in the proceedings. The event will be sure to impress intelligent Mexicans deeply. We shall not wonder if the very physical exterior of the members suggests some differences between Protestant and Romanist churchmen.

The Kansas law requiring druggists to get 25 women to sign their petitions for permits to sell liquor is proving one of the hardest conditions yet imposed upon the trade.

The Missouri local option bill, very similar to the Georgian law, has been signed by the Governor and is now the law of the state.

PLEASE NOTICE that this is the only Commentary upon the whole Bible published at a moderate price. It is, therefore, within reach of the masses, while no Commentary published is so highly commended or so well adapted for the home, the teacher or the preacher, when a practical, concise, critical and spiritual work is desired.



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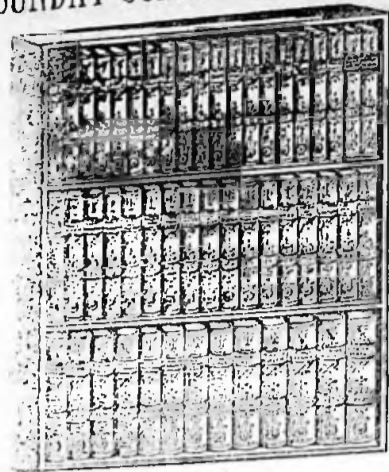
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