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J. MILLER THOMAS,
Associate Editor.
ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

ALL THINGS.

BY LILLA M. ALEXANDER.

"And we know that all things work together for good to them that love God."—Rom. 8: 27.

Lord! give me but the faith to grasp,
And make this promise mine—
Let but this star thy love has set,
Amid life's darkness shine:
And all my heart in perfect peace,
Whatever life may bring,
Shall stay itself upon that Word,
And 'mid the darkness sing.

Blest solace for my weary heart,
Blest haven, whence my soul
Looks out with calm unflinching trust,
Though fierce life's surges roll;
Blest rock of refuge in whose cleft,
I hide from day to day,
And resting on his plighted word,
Just wait and trust and pray.

All things! what though each cherished hope—
Each fond ambition fail!
Though doubt and fear, though loss and death,
My trembling soul assail!
God forms of these a bridge of love.
And stretching out his hand
He bids me cross, and by his side,
In perfect safety stand.

All things! then e'en the tears that fall,
Amid the gloom and night,
God's smiles can turn to rainbow hues,
Of promise fair and bright;
Oh! promise of a loving God,
Who felt his children's need,
Since I am his, I claim thee mine,
And I am rich indeed.

—Christian Herald.

Bishop Taylor Calls for 20,000 Partners.

Reading two years ago, the startling reports of Dr. Pogge and Lieut. Weismann, of the high, healthy, and densely populated regions extending through the heart of Africa, along the parallels of 6 and 7 deg. S.,—nations hitherto unknown to history, and yet displaying superior intelligence and great friendliness to the white man—I, at once, by the will of God, formed and publicly declared a purpose, to make a specialty of planting Self-supporting Missions throughout those tropical countries, where no Gospel messenger had ever gone.

My Angola Missions, planted last year, extend 390 miles on the then only known route into the land of our selection. This was the beginning of a chain of Missions to be extended next year, into the Tushelange nation; but the later exploration of the Kassai River by Lieut. Weismann, opened to us the possibility of reaching our special field by the Congo water-ways. By personal acquaintance with Lieut. Weismann, and with Dr. Wolf, who has still more recently explored the Sankoor—a great water highway across the continent—to within eighty miles of Niangwe, on the Luabala, I have obtained invaluable information and great encouragement; all going to confirm my conviction, that the Lord intends to give my Missions an entrance into those needy countries. I tried through Leopold and the "Central Government" of Congo, in Brussels, to engage a steam passage up the Kassai; also of the Baptist Mission in London, by their little steamer on the Congo; but failed. Not wishing prematurely to ask my patrons for a steamer of our own for the Upper Congo Rivers, I brought out with our last expedition, the material, less the wood-work, for a schooner, by which we might ascend the Kassai; but meeting many persons on the Upper Congo, who have been up the Kassai, I learn that the Kassai, though an immense river, is so crooked and so rapid as to preclude the possibility of sail-boat navigation. Our schooner will be required for Stanley Pool in the near future, but will not avail for our present purpose. The Government steamer

Stanley is going up the Kassai this fall, and with tokens of encouragement that I might get a passage for myself, and one or two of our men, I made every effort possible, but could not get passage for even one. So we housed at Kimpoko—eight men and one lady—four men already appointed to the Upper Kassai, and are planting a crop of corn, beans, etc.—supplies for their Kassai station next year. They are within twenty-four days easy steaming of their field, but can't get a passage. From Kimpoko, we have on the Upper Congo water-ways over five thousand miles of explored steamboat navigation, opening steam communication with unnumbered millions of people, who have never heard the name of Jesus; but we have no steamer, and cannot advance a step till we get one of our own: and then, by the will of God, we shall build Mission light-houses throughout that great empire of darkness with a rapidity, that will astonish men and angels; and thrill the heart of Jesus with gladness.

Now I have come to ask the friends of this movement, to give us a steamer. It has to be made specially for the Upper Congo, brought out in man-load cargoes, and carried on the shoulders and heads of men over the Congo mountains, from Matadi to Kinshasa—234 miles. This land transport alone will cost \$3,000. The steamer should be seventy-five feet long, and fifteen wide, and of the best material and workmanship possible. The entire cost of the building, freights, reconstruction at Kimpoko, and launching, full-rigged and equipped on Stanley Pool, will be \$20,000. I must have the whole thing arranged and under contract, before I sail for Liberia, about the 1st of January next. This is my request—that 20,000 friends of the speedy evangelization of Africa, send me each one dollar, on receipt of this information. Twenty thousand praying shareholders will make that steamer go much faster, and with greater success, than by the propelling force of \$20,000 given by one or two good men. Send your money by post-office order, or otherwise, to McDonald & Gill, Boston, who will acknowledge receipt, and pay it over to the order of Richard Grant, my Treasurer, 181 Hudson St., New York. I ask for but one dollar from each partner, because we want 20,000 praying members of the firm, who will, meantime, keep up their regular gifts to the church, and prepare to increase our Transit Fund to send out our growing reinforcements. I will request the shareholders' also to give our new steamer a name. She may be called after one of the great rivers—the *Lukua*, or the *Luaba*, or the *Kassai*, or the *Sankoor*, or *King Leopold*, the sovereign patron of the Independent Congo State, or the name of any one of the trustees of the Transit and Building Fund of our Self-supporting Missions. The name having the largest number of votes, each vote representing one dollar, and plainly written, and sent with the cash, will be the name of the steamer. If our friends prefer, they can call her the *American*, or the *Methodist*, or anything they like.

We want our steamer completed and shipped by the 1st of May. I will (D. V.) hold the Liberia Conference in January, and then spend three or four months in Liberia founding Self-supporting Missions among the neglected native tribes along that coast, and join

my steamer staff and new expedition of Missionaries, as they pass down en route to South Central Africa. "Hallelujah! The Lord God omnipotent reigneth!"

I am working by His order, and under His sovereign care, but want and expect to secure the co-operation of 20,000 praying men, women, boys, and girls—all one-dollar shareholders in OUR STEAMER.

WILLIAM TAYLOR.

Snow Hill District—1861-1865.

No. 67.

BY REV. A. WALLACE, D. D.

I am glad to be set right if I fall into any sort of inadvertence or error in matters of fact or history, as I recall the incidents of 1861.

Rev. Henry Sanderson has favored me with an interesting letter, relating to the difficulty at Asbury, alluded to in my communication numbered 65. He understands the entire embroglio, and names the particular cause of the trouble, as I found it at its culmination, when sent on the District. To repeat it now, would probably answer no practical purpose, since "all's well that ends well," and we know how loyally, forbearingly and faithfully he stood by the church in that critical juncture.

I have always held, that, in any quarrel leading to estrangement, the party in the case who bears reproach meekly, and forgives the most, is the stronger, and becomes the victor. It was so with Bro. Sanderson, as I stated. His firmness, consistency and yielding to measures of conciliation, when he knew he was right, saved us that church, and perhaps a dozen others just ready to follow its example, in throwing off allegiance to the Philadelphia Conference.

Some men would have doubled their fists, and contended for what they conceived to be a principle, even to the extent of a social tornado, which in that instance, would have driven many of our best, but rather headstrong people away from their moorings, into the raging rapids of sectional strife.

The Baltimore movement at that time, was wonderfully popular with our Eastern Shore people—either the M. E. Church South, or an "Independent" go-between, which they thought would relieve them from the oversight of the "Northern Church," and "abolitionist preachers."

I slipped over the Bay one day, to see the "old" Baltimore Conference, and found it in session, with a discouraged membership of only thirty or forty men; and even some of the oldest and best of them joined issue with Bishop Simpson on the question of prayer for the army of the Union, as they did not see very clearly, so they said, "which side the Lord was on."

How Bishop Simpson, in that hour of depression and discouragement, cheered the hopes of the faithful few! He turned prophet, and told them what the outcome would be, and his words, as I remember, came literally to pass.

It surprised and rather disgusted me at that Conference, to see several of the younger preachers lounging about the vestibule, booted, and bragging that they were "aids" to rebel generals, or chaplains in the confederate army, with "cheek enough to flaunt their insults in the very face of the flag at Washington, promising in a given period to plant

their favorite "stars and bars" on the very capitol itself.

But time works changes. I was at the same Conference a few years afterwards, when some of these very fellows came cringing before its bar, begging for re-admission; and they are now among its leading men in positions of responsibility.

To return to my own work, it seems almost incredible, as I review our years' intercourse, how harmoniously we labored together, and what a succession of real good meetings were held without serious interruption on the District.

Startling news came thick and fast, of the breaking out of hostilities. The attack on Union troops in Baltimore, the sortie at "Big Bethel," the forming of camps for drill within our own borders, volunteers stepping out of the quiet Christian homes to familiarize themselves with the arts of war, and the loved flag displayed everywhere we turned, as an insignia of loyalty, varied our monotony.

I found one of these, a small affair, to be sure, but still the "stars and stripes," displayed from an elevated staff on my dwelling in Princess Anne, as I returned home one day, from one of my distant quarterly meetings. Its history was not without some interest. Our young and enthusiastic friend, Sidney Wailes, of Salisbury, had donned the uniform of a soldier, became in fact a lieutenant, and from some remote point where his command lay, mailed it to my little boy John, as a souvenir. Johnny hoisted it instantly, but I was sent for as soon as it was known that I had arrived, and in a very prominent lawyer's office of the town, advised to have it taken down.

"Why?" I inquired of my anxious friends.

"Because" said they, "it is a menace, which may arouse resentment in this community."

"Your course, so far," they proceeded to argue, "has been prudent both in the pulpit and on the street, but people will not stand any overt movement of this kind."

"Gentlemen," I replied, "it is time every loyal man and house in the town, showed these colors. I did not put the flag where it is: but I shall never strike it, after such a conversation as this."

"Very well," said they, "if an invasion crosses the Pocomoke, and the 'rebels,' as you call them, reach here on their way North, as they surely will, you may have that house pulled down about your ears."

That same flag, not larger than a bandanna handkerchief, is folded and laid away now, in one of my drawers, and the cause it represented has triumphed.

Pretty soon, we raised a respectable pole in front of the office of the *Somerset Union*, and swung to the breeze a splendid star spangled banner. This emboldened the secesh element, and it was not long before they raised a stately hickory, and on it, day after day, floated the ensign of the Confederacy.

I need not recapitulate here, how many secret sessions were held about that period, to attack the defiant rebel ensign, cut down the pole, and capture the audacious banner. Before any of the proposed plans, however, were put into execution, the flag came down, one day, ingloriously enough. A squad of Union soldiers crossed the bridge, and as the gleam of their bayonets appeared com-

ing up the hill, some one in the utmost trepidation ran round the Court House corner, and cut the hallyards. The "stars and bars" fell to the side walk, and were left as a prize for the jolly Zouaves, who probably regarded the occurrence as significant of their future career.

From that day forth, there was but one public ensign, yet it by no means indicated the joyful acquiescence of the inhabitants.

The pressure of disloyal sentiment became so decided, that our only Union newspaper was, in modern parlance, "boycotted," and its proprietors made uncomfortable by the alienation of their kindred and friends. Hearing the establishment was for sale, and conferring not with "flesh and blood," I bought it, and became an editor. Of this transaction, and its consequences, I shall have something to say hereafter.

I had delivered a sermon on missions, and was following it up with a collection—for the five ordered by the Annual Conference. Standing in the pulpit I was calling out the names of the contributors, and pointing to the brethren to signify my willingness to accept their responses. Brother Blank said:

"Brother Duncan, I am opposed to foreign missions."

"Then," said I, "will you give me a contribution, because you promised God you would?"

"Did I do that?" said he.

I replied: "In your baptismal vow, you promised God that you would, by his help, support the institutions of the Church, chief of which is foreign missions."

"Then," said he, "here is the money."

He gave me a more liberal contribution than some of his believing brethren. Here was a conscientious Christian man, who stands by his Christian integrity. He will soon become a strong believer in foreign missions.

T. J. DUNCAN.

—Nashville Christian Advocate.

If your home is not happy, why, and who is, or are responsible? are questions for every member of the family beyond childhood to consider. We should not be satisfied with anything less than positive happiness in the tabernacle of home, made sacred by the altars of love. This can be had in spite of poverty and sickness, disappointment and sorrow, losses and crosses, age and loneliness. Her blessed presence will abide, though all these things be against her but will flee from anger and selfishness, in difference and fault-finding, hypocrisy and sin. One sweet spirit can keep her hovering about, but only by the invitation of the majority will she come in, and by the courtesy of the controlling powers will she become a permanent guest.—Mary D. Ludlum.

In the United States, with a population of 50,000,000, there is one minister to every 700 people. In India, with a population of 300,000,000, there is one missionary to every 435,000 people. In China, with a population of 400,000,000, there is one missionary to every 600,000 people. In Siam there are 8,000,000 of people, and twelve missionaries. On the Congo Basin, in the immediate vicinity of Wm. Taylor's missions, there are 50,000,000. Most of the missionary operations are on the sea coast, or principal river stations—the interior is yet the "great unknown," the vast mass, which lies under the power of the wicked one

Youth's Department.

A Mother's Influence.

BY REV. E. H. NEVIN, D. D.

It has been beautifully said of a mother that "she is both a morning and evening star of life. The light of her eye is always the first to rise and generally the last to set upon the checkered life of man."

It is the godly mother—the mother whose heart is illuminated with heavenly light and quickened and sanctified by the Holy Spirit—that can offer the simple, tender, touching prayer which the youngest can comprehend and can seize upon the happy moment for implanting truth.

"The sounds that fall on mortal ear, As dew-drops pure at even, That soothe the breast, or start the tear, Are Mother, Home and Heaven!"

Eighty-five of the young men who attended the Mt. Hermon school of Mr. Moody, have determined to become missionaries.

Four Little Marys.

They all live in the same house. They all have the same room, and the fact is they are all in the same body. But they do not think the same thoughts, or want to do the same things, so that it is often hard for them to live together, without some quarreling.

"I don't want to get up," says Mary Lazy. "Oh, never mind the bell," says Mary Selfish. "I won't get up," says Mary Willful. So they all four lie together a little longer. Then the mother calls. "Yes'm," says Mary Loving. "Oh, I hate to get up," say the other three.

But they all agree that they must mind mamma, and slowly arise. "We must put in a new shoestring," says Mary Loving. "Oh, knot the old one," says Mary Lazy. "No, we must have a new shoestring," says Mary Loving. So the rest let her put the new string in her shoe.

Children did you ever meet these little girls?—Well Spring.

\$1,000,000 For Missions in 1886.

C. C. MCCABE, D. D.

We came very near the million for 1886. Had we received in the treasury \$7,871.54 more, we would have passed the line; but from over the sea there comes through Dr. J. M. Thoburn, the noble and successful missionary of India, the information that \$10,000 was raised by the South India Conference to equal the sum voted them by the General Committee.

The largest collection from Conferences ever taken up before the million dollar cry was raised was \$650,771. This year from collections only we have \$836,593, being an increase of \$185,822 over the highest point ever reached before this great effort began.

This will require an increase in the collections of \$163,407. This is a great sum, but if every charge will march clear up to the million line, and not stop a few dollars short of it, this increase will be realized. We can not reach it without the help of every man, woman and child in the Church. Jesus Christ our Lord expects every one of His disciples to do his full part in this great thing.

our collections of the past year. Subscribe for it! Circulate it! Read it! Work to bring up our collections. The Missionary Committee has authorized us to ask for a million for missions by collections only for 1887. Pray! Work! Give!

A Million for Missions for 1887.

BY COLLECTIONS ONLY. Our Lord meant no absurdly impracticable project when he said: "Disciple all nations." It would be easy for a consecrated church promptly to carry the banner of the cross to the ends of the earth, to furnish all the workers needful and to make the missionary treasuries overflow.

The internal revenue tax on tobacco in New York alone in 1879 exceeded seven millions of dollars. How long will it be true, as the Rev. F. T. Bagley says, "that with many a deified appetite shall outrank a crucified Christ?"

Gideon was brave; but even after his force was reduced from thirty-two thousand to three hundred he had one man for every four hundred and fifty of the foe. But as Dr. Ashmore says, "If Gideon's band had been reduced to the same proportion as the missionary band to the million they confront, he would have less than one man for the hundred and thirty-five thousand Midianites."

Yet we expect to fill the world with the knowledge of the Lord. Is there not need for a great uprising? "The sword of the Lord and of Gideon!" Let us use God's power by prayer and faith.

Let all men face the facts of the last promises as in the help of a man like themselves. God blessings on wisely directed and persistent effort will bring a revival, and souls will be converted, even if this effort be simply that of the pastor and a few faithful members. For let it never be forgotten that no preacher whose own heart and life are right, in whose life the grace of God is constantly manifest, need wait till all the members of his church are alive with zeal and earnest for the salvation of souls.

And it must be understood that what has just been said in regard to evangelists is not to be taken in the sense of unfriendly criticisms, but rather as a suggestion for pastors not to wait for the coming of any outside help. There are not enough evangelists for one in fifty of our churches. Why should the forty-nine wait? If working instead of waiting, if trusting in God instead looking for human help, surely the blessing of God would be graciously bestowed. The church would be quickened, transgressors would be taught the ways of God and sinners would be converted.

ITEMS.

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

Our forgiveness is but an imperfect thing. We have no organ of forgetting. The feelings, injured by ingratitude, retain the scar and the soreness. It is doubtful if we are ever quite the same to one, who has betrayed our confidence.—National Baptist.

Those who tell us that the age of doctrinal preaching is past, seem to forget that truth is a thing which every generation must learn.—Western Advocate.

There are two reasons why people do not mind their business. One is, they haven't any business to mind, and the other is, they haven't any mind.

The cedars of Lebanon are a great attraction to travelers in Palestine; so the public authorities have had charge of them for several years. The trees are 397 in number; having decreased 22 since 1810, and 373 since 1573, when Ramboff, the great German botanist, counted them.

He who would always have fresh thought, should turn frequently to the Bible, for its inspiring suggestions. No man will say that he has turned to that source of intellectual stimulus, and been disappointed in his search. Herein is the wonder of that Book of books. Whoever goes to it inquiringly—and however often—finds something there that he has not seen before, and that is worth his finding.—Sunday-school Times.

Many an owner of a well-filled purse has found life "dull," and pronounced in the midst of luxury, that all things are vanity; but the hand that knows how to wisely distribute and scatter abroad the bounty possessed, will never be without interest in life, will never miss the sunshine that abides for kind and unselfish hearts.

The West Chester News says: "In spite of the blustry wind, a rather remarkable sight was seen at High Street Friends' Meeting on Sunday morning. At the head of the meeting sat five persons, whose united age were about 450 years; namely, Joseph Taylor, 93; Thomas Jenkinson, 91; Pierce Hoopes, 89; Sarah Hoopes, 88; William Paxton, 88."

The Century, For 1886-87.

The Century is an illustrated monthly magazine, having a regular circulation of about two hundred thousand copies, often reaching and sometimes exceeding two hundred and twenty-five thousand. Chief among its many attractions for the coming year is a serial which has been in active preparation for sixteen years. It is a history of our own country in its most critical time, as set forth in

THE LIFE OF LINCOLN, BY HIS CONFIDENTIAL SECRETARIES, JOHN G. NICOLAY AND COL. JOHN MARY.

This great work, begun with the sanction of President Lincoln, and continued under the authority of his son, the Hon. Robert T. Lincoln, is the only full and authoritative record of the life of Abraham Lincoln. Its authors were friends of Lincoln before his presidency; they were most intimately associated with him as private secretaries throughout his term of office, and to them were transferred upon Lincoln's death all his private papers. Here will be told the inside history of the civil war and of President Lincoln's administration—important details of which have hitherto remained unrevealed, that they might first appear in this authentic history. By reason of the publication of this work,

THE WAR SERIES, which has been followed with unflagging interest by a great audience, will occupy less space during the coming year. Gettysburg will be described by Gen. Hunt (Chief of the Union Artillery), Gen. Longstreet, Gen. E. M. Law, and others; Chickamauga, by Gen. D. H. Hill; Sherman's March to the Sea, by Generals Howard and Slocum. Generals Q. A. Gillmore, Wm. F. Smith, John Gibbon, Horace Porter, and John S. Mosby will describe special battles and incidents. Stories of naval engagements, prison life, etc., will appear.

NOVELS AND STORIES. "The Hundredth Man," a novel by Frank R. Stockton, author of "The Lady, or the Tiger," etc., began in November. Two novelets by George W. Cable, stories by Mary Halleck Foote, "Uncle Remus," Julian Hawthorne, Edward Eggleston, and other prominent American authors will be printed during the year.

SPECIAL FEATURES (with illustrations) include a series of articles on affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," who has just returned from a most eventful visit to Siberian prisons; papers on the Food Question, with reference to its bearing on the Labor Problem; English Cathedrals; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; Clairvoyance, Spiritualism, Astrology, etc., but the Rev. J. M. Buckley, D. D., editor of the Christian Advocate; astronomical papers; articles throwing light on Bible history, etc.

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Can you afford to be without THE CENTURY? THE CENTURY CO. NEW YORK. See Club List.

Quarterly Conference Appointments.

Table with columns for location, date, and time. Locations include Mt. Lebanon, Mt. Salem, Wesley, Mt. Pleasant, Chester, Claymont, Brandywine, Elkton, Cherry Hill, North East.

Table listing names and dates for the Easton District—Fourth Quarter. Names include Elk Neck, Christiana, Newark, Hookessin, Rising Sun, Zion, Union, Scott, Grace, Epworth, Newport, Madely, Swedish Mission, Port Deposit, Rowlandville, Hopewell, Charlestown, Ashbury, St. Paul's, St. George's, Delaware City, Red Lion, New Castle.

Table listing names and dates for the Easton District—Fourth Quarter. Names include Sassafras, Cecilton, Galena, Millington, Crampton, Maryland, Sudlersville, Ingleside, Chestertown, Still Pond, Pomona, Rock Hall, Centerville, Church Hill, Queenstown, Kent Island, Wye, Hillboro, Greensboro, King's Creek, Easton, Trappe, Oxford, Talbot, Bayside, St. Michaels, Royal Oak, Middletown, Odessa, Townsend.

Table listing names and dates for the Dover District—Fourth Quarter. Names include Camden, Magnolia, Wyoming, Felton, Frederica, Milford, Houston, Harrington, Lincoln, Ellendale, Milton, Nassau, Lewis, Millsboro, Georgetown, Crapo, Church Creek, Beckwith's, Cambridge, Vienna, Hurlock, East New Market, Federalsburg, Preston, Potter's Landing, Burgessville, Denton, Farmington, Greenwood, Bridgeville, Galestown, Cannon s, Seaford.

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

SALISBURY DISTRICT—FOURTH QUARTER.

Table with columns for name, date, hour for Sabbath Service, and hour for Quarterly Conf. Names include Crisfield, Annamessex, Ashbury, Klej Grange, Snow Hill, Girdl tree, Stockton, Chincoteague, Pocomoke City, Pocomoke Ct., Princess Anne, Mt. Vernon, Tyaskin, Powellville, Newark, Berlin, Bishopville, Roxanna, Frankford, Selbyville, Gumboro, Parsonsburg, Salisbury, Fruitland, Quantico, Cape Charles City, Delmar, Riverton, Sharptown, Onancock, Accomac, Shortley, Fairmount, Westover, Laurel, Bethel.

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

The Sunday School.

The Saints in Heaven.

LESSON FOR SUNDAY, DECEMBER 12th, 1886.
Revelation 7: 9-17.

[Adapted from Zion's Herald.]

BY REV. W. O. HOLLOWAY, U. S. N.

GOLDEN TEXT: "Therefore are they before the throne of God, and serve him day and night in his temple" (Rev. 7: 15).

9. *After this I beheld, and lo!*—R. V., "After these things I saw, and beheld." A new vision is granted to the seer. He has beheld the "sealing" of the "hundred and forty and four thousand of these tribes of the children of Israel," but now before him rises to view an innumerable multitude. *A great multitude which no man could number*—the church of the New Testament, the Gentile believers, comprising a vast assemblage of rejoicing, adoring spirits, too many for the arithmetic of earth to number, but not one of them forgotten or overlooked by God. *Of all nations and kindreds*—R. V., "out of every nation, and of all tribes." The multiplication of terms—"tribes, kindreds, people, tongues"—emphasizes the fact of the universal spread of the Gospel, and its success in winning adherents in every land. *Stood*—R. V., "standing." *Before the throne and before the Lamb*—associated equally in the honor of heaven, and mutually receptive of its worship. *Clothed with*—R. V., "arrayed in." *White robes*—made white, cleansed from every defiling stain, by the blood of the Lamb. "White is the symbol of purity and righteousness. *Palms in their hands*—symbols of victory over the "tribulation," and the conflicts with sin and persecution.

"This representation is in strong contrast with a very common opinion, that only a few will be saved. The representation in the Bible is, that immense hosts of the human race will be saved. We have every reason to believe that, taking the race at large, and estimating it as a whole, a vast majority of the whole will be brought to heaven. For the true religion is yet to spread all over the world, and perhaps for many, many thousands of years, piety is to be as prevalent as sin has been; and in that long and happy time of the world's history, we may hope that the numbers of the saved may surpass all who have been lost in the past periods beyond any power of computation" (Barnes).

10. *And cried with a loud voice*—R. V., "and they cry with a great voice." *Salvation to our God . . . and unto the Lamb*—an ascription of glory to the Authors of salvation—the Father who in the greatness of His love came, to effect it; without which the court of heaven would have lacked this innumerable company, and instead of this resonant tribute of praise would have been a wall of despair. The term "salvation" includes everything which the term covers—forgiveness, cleansing, sufficiency of grace, deliverance from temptation and the power of the grave. It should be noted that the angelic choir are silent in this ascription; they have no share in salvation, having kept their first estate; only the redeemed sing "the new song."

11. *And all the angels stood* (R. V., "were standing").—Their celestial sympathy has always been extended to the fallen sons of earth—so much so that not even one of the latter has turned from the error of his ways and joined himself to Christ, without sending a thrill of joy through the shining host. They are depicted here as mingling with and surrounding the "elders" and the four "living creatures." *Fell before the throne on their faces*—in reverent, heartfelt adoration. It was no mere genuflection, no merely conventional act, but the prostration of the whole being in a worship and tribute, that engaged every power, and even then could not fully express itself.

12. *Amen*—the angelic assent to the ascription just offered by the great multitude. *Blessing, and glory and wisdom, and thanksgiving*—It is difficult to define precisely each word in this sevenfold chorus of praise. Some of our commonest, most significant words elude definition. To define them is to lose them. The anthem which the angels render is an outpouring of adoration to the excellences or perfections of Him whose holy will they rejoice to obey.

"The sevenfold form of the doxology, which implies a divine completeness, is appropriate to this vision, which shows us the close of the church's agony."

13. *One of the elders answered*—The twenty-four "elders," as we learned in a previous lesson, are supposed to represent the leaders of the Jewish and Christian churches. One of these now interprets the vision to John. *What are these which are arrayed in white robes?*—R. V., "These which are arrayed in white robes, who are they?" The apostle was probably meditating on this very query, and

the elder "answered" his thought. The company was great, innumerable, cosmopolitan, but what meant this uniform of glistening white?

"The question brings 'the white' robes into prominence. Is it, as has been suggested, that the wonder of the seer is excited more by the emblem of holiness and innocence than anything else? He recognizes the multitudes as men and women out of every nation and tribe of sinful humanity, and he sees them clothed in the garb of holiness. Who are these countless throngs of holy ones?"

14. *And I said unto him, Sir, thou knowest*—R. V., "And I say unto him, My Lord, thou knowest," a fit reply to one who "interrogates that he may teach." *These are they which came out of great tribulation* (R. V., "which come out of the great tribulation").—This showed that they belonged to earth, and had experienced the conflicts and trials of the moral lot. In the world they had found tribulation; but, finding in Christ, peace, they had safely emerged from the persecutions and distresses which threatened to overwhelm them, and were now at rest among the children of light. *Have washed* (R. V., "they washed") *their robes, and made them white in the blood of the Lamb*.—No wonder that the "blood theology," as it is sometimes derisively called, should hold the central place in the faith and interest of Christ's followers! And yet the figure should not be pressed too far. There is no literal robe, no literal blood-cleansing; but unless blood had flowed—the blood of the Great Sacrifice—and unless there had been a personal appropriation of the merits of that crimson flow, John had never seen this vision, and heaven would never have been thrilled with "the new song."

"This expression leads us to the thought of the whole cleansing efficacy of the work of Christ, to its removal of the power of sin as well as to the pardon, to new life imparted as well as to old transgressions forgiven (compare Zech. 3: 4). In the view of St. John, water alone does not exhibit the special blessing of the New Covenant (compare 1 John 5: 6). The Old Covenant has water; the New has "blood," and blood is life. What is here signified, therefore, is that these believers are made new creatures in Christ Jesus, when they are "washed" in the blood of Christ."

15. *Therefore are they before the throne*—The emphatic word is "therefore." Heaven is the abode of the absolutely pure; we cannot conceive for a moment of a worshiper in the immediate presence of the holy God defiled by a single stain, or departing in the slightest from the perfect Will. This conformity and purity are Christ's work, made possible by His sacrifice. *Serve him day and night in his temple*—without weariness, and with no intermission; their immortal faculties permitting, and their ardent love inspiring, them to this ceaseless service. God's presence creates a "temple;" and the "service" is largely the spontaneous adoration of those whom Jesus has made "priests unto God." *He that sitteth on the throne shall dwell among them* (R. V., "shall spread his tabernacle over them")—an Old Testament image of most suggestive and hallowed significance. Their priesthood shall be spent in the very Holy of Holies of the upper sanctuary, and over them at all times shall be, not the Shekinah or symbol of the Divine presence, but the very "shadow of the Almighty" himself.

"It is exceedingly difficult to express the sense of these glorious words, in which the fulfillment of the Old Testament promises, such as Levit. 26: 11; Isa. 4: 5, 6; Ezek. 27: 27, is announced. They give the fact of the dwellings of God among them, united with the fact of His protection being over them, and assuring to them the exemptions next to be mentioned. In the term "shall tabernacle" are contained a multitude of recollections—of the pillar in the wilderness, of the Shekinah in the holy place, of the tabernacle of witness with all its symbolism. These will all now be realized and superseded by the overshadowing presence of God himself."

16. *Shall hunger no more, neither thirst*—both a material and spiritual prediction. Many of the saints have experienced the torture, for Christ's sake, of imperious but unsated natural appetites; the glorified body will be delivered from these. Many, too, of Christ's followers have been sensible of cravings for purity and righteousness which were not appeased to the extent they wished; that blessed hunger is unknown in heaven. *Neither shall the sun light on* (R. V., "strike upon") *them, nor any heat*—a prophecy which dwellers in the East, and in tropical countries generally, especially appreciate.

"As they will receive inward strength and satisfaction, so also will they be kept from the outward trials which wear down the strength of the strongest. The eastern sun, in its fierce and overpowering intensity, was

a fit emblem of those trials which dry up the springs of strength. The time of trial is past, the pains and temptations of life are over, the sun in that land will not scorch, for there is no longer need of these burning beams; the city has no need of the sun, for the glory of God lightens it, and the Lamb is the light thereof."

17. *The Lamb which is in the midst of the throne*—That is, the Divine Lamb. *Shall feed them*—R. V., "shall be their shepherd." Though a Lamb, yet a Shepherd; because the Lamb, therefore the shepherd. Had He not been the offering for sin, He could neither have saved sinners, nor have shepherded them in the heavenly pastures. *Lead them unto living fountains of waters*—R. V., "shall guide them unto fountains of waters of life;" an echo of the 23d Psalm. *God shall wipe away all tears* (R. V., "every tear").—Blessed indeed are the mourners, if they are to know such comfort as this; if from every eye the last moist trace of sorrow is to be wiped away by the sympathetic hand of the Father of their spirits! The pathos of this verse is almost irresistible, its assurances almost inconceivable, but its fulfillment in the future not for a moment to be doubted.

Future Probation.

BY PROF. B. P. BOWNE.

This question, which, is so agitating the Congregational brethren, has never caused the Methodists much trouble. One leading reason is that we have never been hampered by the doctrines of election, the unconditional reprobation of the heathen, the possible damnation, of infants, etc. One notices in reading the discussions of the subject that not a little of the alleged need of the doctrine springs from the necessity of escaping these views. To furnish some balm for agonized feeling, the doctrine of a second probation would not be without its uses.

Now it is very sure that a well-instructed Methodist missionary would not feel any special embarrassment at this point. He would say that God is not made the Father of our spirits and the Great Lever of men by the revelation and preaching of the Gospel, but that He is, and always has been, and always will be, such. Revelation does not make, but only declares, the fact. God therefore, deals in mercy with the souls that He has made, and judges us according to the light and opportunity we have. They who have not the law are judged without the law; but wherever and however judged, they are in the hands of One who, to say the least is as tender and loving and wise as we. The missionary, therefore, would feel no more need of announcing a second probation for a dead pagan than for a dead Christian. Such difficulty as he might feel would exist as much in one case as in the other. If asked as to the mode of the divine dealing with those of scantiest opportunity, he would probably reply that he did not know. He would fall back upon his faith that the Judge of all the earth will do right, and would leave the problem with Him. In particular he would recognize that he had simply the function of proclaiming the Gospel of the kingdom, and that judgment belongs to God. There seems to be no good reason, therefore, for making a special case of the heathen.

The conditions under which great masses of men, even in civilized lands, hold their existence, seem to offer very little chance for moral development. The earth, so far as they are concerned, seems to be rather a breeding-place for animals than a training-school for souls. The problem is very dark, and there is almost no light upon it. It would relieve our thought if we were able to say, "Probation has hardly begun for these unfortunates. Least of all does it end with earthly existence."

But here the silence of Scripture stands in our way. We cannot offer salvation on our own account. The Scriptures leave us in this matter just where they do with regard to the problem of evil in general. No information is given to our curiosity. No explanation is

offered to relieve the anxiety of faith. The method is indirect. A revelation of God is made such that we can trust Him when we cannot comprehend Him. The clouds and darkness remain about His ways as dense and impenetrable as ever; but we are assured that "righteousness and judgment are the habitation of His throne." We are told of a light "that lighteth every man that cometh into the world." We are told that a portion of the Spirit is given to every man to profit withal. We are told of an omnipresent Spirit leading men back to God. But we are told nothing of the methods of the divine working; nothing of the way in which the inequalities of lot are adjusted; nothing of the fate of individuals. The manifest intention is that we shall trust God even when we do not understand Him, until it shall please Him to reveal the inner meaning of His ways. "What I do thou knowest not now, but thou shalt know hereafter." In such a case which is wisdom, to have faith in God and confine ourselves to what is revealed, or to form hypotheses which we have no means of verifying?

The silence of Scripture is possibly due to two facts, (1), our need of learning the lesson of trust; and, (2), our probable inability to understand the revelation if it were made. Moral interests can be appreciated only when the moral nature is developed. Mere sensibility, though it often parades as something exquisitely tender, is quite as often immoral as moral, and is very far from being a source of pure moral intuition. The probability is that we are about as able to criticise the ways of Heaven as an infant would be to judge of Mr. Gladstone's policy, or of the significance of the Roman Empire.—Prof. Bowne in *Zion's Herald*.

"The Impure Child of God" Again.

The "sorry plight" in which the PENINSULA METHODIST of Nov. 20th, thinks that Dr. Masden leaves the "babe in Christ" is sad enough, but what is sadder still is that the condition described by the doctor, is the real condition of so many Christians. Some of these "babes in Christ" were converted forty years ago, and yet have never left "the principles of the doctrine of Christ," they are still in their babyhood. Is it any wonder they are like "a dwarfed plant or a sickly child." It need not be so; it ought not to be so, and we verily believe it would not, were the way of God expounded more perfectly unto them at the beginning of their Christian course. We would not dare disparage in the least, the great and glorious work done for a soul, when it is regenerated. Justification is one step can be made in the divine life. But we do contend that there is a "second work" needed in every justified soul. The old Adam is not destroyed, or cast out, when we are converted, but he is through grace, kept under Mr. Wesley, in quoting the passage, "Whosoever is born of God, doth not commit sin," says "yet we cannot allow that he does not feel it within: it does not reign but does remain." In his sermon on the text, "If any man be in Christ he is a new creature," &c., he says, "As far as I have ever observed, the whole body of ancient Christians, who have left us anything in writing, declare with one voice, that even believers in Christ, till they are 'strong in the Lord and in the power of his might,' have to wrestle with an evil nature. . . They are daily sensible of sin remaining in their heart—pride, self-will, unbelief, &c. Yet at the same time they 'know that they are of God.' They feel His Spirit clearly, 'witnessing with their spirit, that they are the children of God.' And though they are new creatures in Christ, still they feel to their sorrow and shame, remains of the old man."

What child of God, who has not entered into the experience of entire sanctification, but will acknowledge that he is thus troubled. And though he has the victory (if he has not, he sins and forfeits justification), yet his peace is greatly disturbed. But Christ is able to deliver us out of the hand of our enemies, [these inward foes], so that we "might serve him without fear, in holiness and righteousness before him, all the days of our life." And having these enemies, the hindrance to our growth removed, will we not be in a condition to grow as never before?

Again, we refer to Wesley. After enumerating the "foes" that exist in the heart of the regenerated, or partially sanctified, he says, "We cannot drive them out. By all the grace given at justification, we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most surely we cannot, till it shall please our Lord to speak to our hearts again—to speak the second time. Be clean; and then only, the leprosy is cleansed; then only, the evil root, the carnal mind is destroyed, and inbred sin subsists no more.

We believe every justified soul, sooner or later, feels the need of this second work; and many, because the way is not pointed out to them, and they are not taught to earnestly and definitely to seek for and expect it, as a distinct blessing, battle, all through their lives with the foes inside; and too often the experience pictures by Dr. Masden becomes lamentably true. Others give up in despair, and go back to the world.

Oh that all the dear preachers would urge their people to seek for complete deliverance from all the carnal mind, and to expect it, as a present blessing, through faith in the atoning blood of Him who came to destroy the works of the devil."

"Saviour, to thee my soul looks up,
My present Saviour thou!
In all the confidence of hope,
I claim the blessing now
"Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have
And spotless love and peace."
EMMA J. GREGG.

Mrs. Gladstone.

Much of the power that goes to brace and help the great Gladstone—not always apparent to the public eye—comes from a source outside himself—his devoted and intelligent wife. One eyewitness gives the following instance: "Her loving ministrations were simply and prettily made at the time he made his great speech at Southwark, in 1878. The vast building was packed with a cosmopolitan audience which contained forty members of Parliament. The hour had come for the great orator to appear. The platform was thronged, save a small space for the speaker to stand in, and one corner which was partitioned off as a monetary resting-place, for it is his custom to demand a few minutes' absolute rest of nerve and muscle before he speaks. I was so seated as to see behind the screen. He seated in a low chair and for a few moments was silent as a statue. His wife meanwhile stood leaning on the back of a chair holding a small traveler's clock, noting the flying seconds and listening to the roar of the human sea which surged below. Soon she said, "My dear you must go." He hastily rose, straightened himself, and strode toward the opening like one in a dream. She ran after him, caught his arm, led him back, adjusted his white necktie, brushed his hair, then kissed his hand after which he stepped majestically in front of the vast audience. But few persons noticed the modest, plainly-dressed woman who followed him and took a seat where she could note every movement. Many times during that great speech I saw the illustrious speaker's eyes wander toward her upturned face, as if to gather inspiration. I also saw her more than once start in her seat at the sound of some sharp invective or logical sword-thrust directly toward his political opponents. Thus, for forty-seven years has she stood beside him to advise, encourage, and console.—Sel.

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To any one who subscribes in the months of November and December, and sends us \$1.00, we will send the Peninsula Methodist free from the time the subscription is received by us, till January 1887, and for a full year from that date.

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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," or Dr. Wallace's "Parson of the Island," 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 "Old Amen Corner,"

written for the PENINSULA METHODIST, by Rev. Louis Eisenbeis, of West Chester, Pa. and published in our issue of Nov. 6th., seems to have struck a chord of thrilling memories, in many devout souls. An excellent brother said to the writer, "that one piece is worth more than the price of your paper. I have read it over and over; read it till I cried, and then read it till I laughed." Extra copies have been in demand. The Christian Witness, Boston, Mass., shows its appreciation of what is good, by transferring it to its columns last week; but, we regret to notice, the Witness omits the name of the author.

Bishop Taylor in England.

From the interesting letter to Mrs. Taylor, published last week, our readers have learned that the Bishop had reached Stanley Pool on the Congo, and occupied the station Kimpoko, which had recently been abandoned by the Government. Finding it absolutely indispensable to have a steamer to navigate the crooked Kasai river, this indefatigable gospel pioneer has concluded, it seems, to start upon his episcopal tour of visitation to the Liberia Conference, at a sufficient early date, to make that point, by way of the British Isles. He is at this writing, in England, and, as every admirer of his self-sacrificing devotion and apostolic zeal will rejoice to learn, reports himself in the very best health, physically and spiritually. He sends out a most earnest appeal to the friends of Africa's redemption, for \$20,000, the amount needed to construct, equip, and transport a suitable steamer. As he believes in a wide constituency, and desires the prayers of all contributors, he asks for twenty thousand contributions of one dollar each. His appeal will be found on our first page. We hope many shares in this Gospel venture, will be taken on our Peninsula. These dollar contributions may be handed to our brethren who are pastors, and who will, we doubt not, take pleasure in forwarding what may be given. If the pastors desire, we shall be glad to publish these amounts, in the PENINSULA METHODIST.

The following editorial note is from

the Independent of last week:

Bishop William Taylor, who is throwing out his long picket lines on the Congo, and preparing to assist in laying the foundations of a Christian civilization in the Congo Free State, has just arrived in Liverpool, and will remain in England until January, to supervise the building of a steamer for the use of the mission on the Upper Congo. We have an interesting article from him which we hope to print next week. In a letter accompanying the article he says:

"I walked from Stanley Pool to Matadi, 230 miles, in twelve days, resting on the two Sabbaths intervening, as I always do. Last year, in settling my people in Angola, I walked over six hundred miles. This year I walked simply to Stanley Pool and back—460 miles."

While at Stanley Pool the Bishop, who is by no means a young man, worked vigorously with spade and axe six days in the week. He is not afraid of work of any kind, and doesn't know what it is to be discouraged. Mr. Henry M. Stanley, whose journey down the Congo opened that immense region to commerce, Christianity and civilization, will be pleased to learn of the Bishop's large plans. Mr. Stanley is now in this country to lecture. He has unbounded faith in the development of the Congo Free State, and warns the public to be cautious in accepting the unfavorable stories which come from the Congo from time to time. He says they are due to interested traders, and are largely inventions.

Dickinson College.

We take the following from the Baltimore Methodist of the 27th ult.:

Rev. S. C. Swallow, Solicitor for Dickinson College, addressed the Baltimore Preachers' Meeting on Monday morning last, having been invited to do so by a vote of the meeting passed the week before. He said, among other things:

We need a great educational nucleus, around which to gather our forces, mental and material. Dickinson College, at Carlisle, has all the local and historical advantages of such a centre. In addition to this, she already has material resources of estates, endowments, and apparatus, aggregating over \$600,000, backed by an alumni register (including non-graduates and honorary) approaching four thousand.

The college has a patronizing territory of five conferences, some of them the strongest in the connection, embracing twelve hundred ministers, two hundred and fifty thousand members, and a still larger number of Sunday-school scholars. In many respects this territory is, in variety of its material resources, the garden spot of the world—having vast agricultural, commercial and mining interests. This territory embraces two of the largest cities, a large number of smaller but thrifty inland cities and unnumbered towns and villages. It is the only college of the kind in all this territory, has now facilities with the best, for a thorough collegiate course, and should be made the equal in all other respects of the best on the continent. Its special present need is an increase of capacity for the accommodation of students. It ought to provide for 500, instead of 100.

This can be done by means of the hearty cooperation of its professed friends. If we preach and lecture frequently in our charges on the subject of higher education, call the attention of parents and children to our own college, and solicit funds for building and endowment purposes, not forgetting the bequests of those not prepared to make immediate contributions, Dickinson's halls will be crowded with students, and her treasury with ample funds.

You ask me concerning the pending troubles at Dickinson. I answer: The newspapers evidently know more of these troubles, than do students, faculty, executive committee and trustees combined.

The most orderly family in your Monumental City might for the time being have an unenviable notoriety, if a near neighbor, who was thoroughly hostile, spent one-half his time stirring up the children and servants of that family, one-fourth of his time with his ear to the key hole of that neighbor's door, and the remaining fourth in publishing to the world, by every agency known to science or art, the unpleasant things he helped to create. Especially would this be true, if he were capable of drawing largely on his imagination for facts.

"The Educator."

When in Baltimore a few weeks ago, we called on Rev. Dr. Frysinger, at the Centenary Biblical Institute, and were most favorably impressed with what we saw of this institution. The building, a substantial granite structure, is eligibly located on the corner of Fulton and Edmondson Avenues, and, as we learn, is entirely free of debt. In one of the class rooms we heard very creditable recitations in Latin, and Physical Geography; in the former, the communications between the teacher, Prof. Rounds, and his pupils were made entirely in that language. A few minutes were given to a large class of both sexes, in Mathematics, under the instruction of Mrs. Cadden, a lady of culture, and evidently, "apt to teach."

The enterprising and untiringly devoted President, we found in the Printing Room, hard at work, with coat off and sleeves rolled up; reminding us of William Taylor digging and hoeing in the wilds of Africa, that he may open a way to the benighted millions of that land for the light of the glorious Gospel of the Son of God. Work, manual, or mental, is noble, and commendable, as it is expressive of high purpose, and productive of beneficent results. In this sense the end sanctifies the means, always premising that the means are not in themselves unholy.

Dr. Frysinger was getting out his initial number of *The Educator*, an illustrated monthly magazine, published by the Industrial Department of the Institute; 32 pages; price 60cts a year.

In the second number we find an interesting account of the writing of *Uncle Tom's Cabin*, with an excellent wood-cut likeness of the distinguished authoress; a description of the Bartholdi statue of Liberty enlightening the world; sketches of African animals; lessons in Physical Geography; an instructive question department; with the usual miscellany. We commend this magazine, as also the entire enterprise of which Dr. Frysinger is the efficient head, to the favorable attention of all who are interested in helping the needy, who are so diligently striving to help themselves.

Planning for Success.

Our enthusiastic and indomitable missionary Secretary, Chaplain McCabe evidently appreciates the magnitude of the work involved in raising "a million dollars for missions from collections only," and is laying his plans accordingly. Not only the religious but the secular press as well is put under contribution to aid in posting the people in missionary intelligence. Bro. Burke makes an earnest appeal to Dover District in this issue. We trust every pastor will be heartily seconded by every member and friend of the Church in his effort to bring the District up to the line.

The Foundation of the Church.

BY REV. A. WEBSTER, D. D.
BALTIMORE, MD.

MATTHEW 16; 13-18.

MY CHURCH: the Church is the property of the Christ, who purchased it by his own precious blood, and allows no one to exercise lordship in it, but only a ministry. Lordship he expressly forbids; ministry he expressly commends; Mark 10; 42-44; so that the existence of

human lordship, is a very bad support, for any claim to churchship in Christendom. "But so it shall not be among you," is a very intelligible and positive precept.

Church is a new Testament word, while congregation belongs to the Mosaic dispensation. Each signifies an assembly: the former called out; the latter born into, a right of birth; into the former one comes, because he has heard and heeded the voice of Jesus, the Christ; into the latter, because he is of the special posterity of Abraham.

THIS ROCK: the dispute was not concerning the coming of the Christ; but as to whether Jesus was the Christ, that had been predicted and expected "Whom do men say that I the Son of man am?" The disciples answered, the people are divided in their opinion: or "some say that thou art John the Baptist; some, Elias; others, Jeremiah, or one of the prophets," and, so, he had "come unto his own and his own received him not." As a nation, the people of Abraham refused to acknowledge Jesus to be the promised Christ. The Holy Scriptures testified in his favor, but the "traditions of the Elders" had made the Word of God to be of no effect.

"But whom say ye that I am?" Peter, Simon Peter, answered for all the disciples, none dissenting, "Thou art the Christ, the Son of the living God." Thou, Jesus, art the Christ, the long expected Christ, the divine Christ; and though reputed to be the Son of Joseph, really the Son of God. This is the rock, on which the Church is founded, the doctrine that Jesus is the Divine Christ. The Mosaic Church was founded on doctrine. All Churches are founded on doctrine. Some special teaching is what originates and sustains any Church. The doctrine of popery, originated and sustains the papal Church, which claims to be the Christian Church as founded on Peter by our Lord himself; while in the inspiring history of the formation and progress of the Church, for thirty years, as given us in the ACTS OF THE APOSTLES, not a glimpse of such a fact is visible; Peter's primacy nowhere alluded to, formally, or incidentally; nor even hinted at. The absence of any such fact from Inspired Church history, the Epistles, and the last book in the Canon, Revelation, makes it certain that Peter's Primacy, is a parasite clinging to the grand old tree, planted by our Lord in the doctrine confessed by Peter, as the mouth piece of the apostles. The doctrine of the divine hierarchy, although specially forbidden by our Lord, as seen at Mark X 43, is that which originated the Protestant Episcopal Church, and still sustains it. The Bishops are equal. So, the doctrine that there is no higher office in the Christian Church than Elder, originated and sustains the Presbyterian Church. The denial of Baptism to infants, and the doctrine that Christian Baptism is by immersion, originated and sustain the Baptist church. The doctrines peculiar to Methodism originated and sustain the Methodist Church. So with the Friends. So with all. The very name of each church demonstrates a departure from an original model. Is there any such title in the inspired history of the formation and outsetting of the Church, as The Apostolic Roman Catholic Church, Episcopal, Presbyterian, Baptist, Methodist, Friends, &c. No such words are to be found there. What do such titles indicate? Certainly not antiquity: and certainly nothing that is to be found in the oldest history of the Church. Where, then, is the Church?

A Pleasant Custom.

The writer has worshipped a few times with the English Lutherans in Omaha, Neb., and has observed a custom that he greatly admires and heartily wishes to see in all our churches. Just before the sermon the pastor descends from the desk and delivers the contribution basket to his officers, and stands while the collection is taken, and until the baskets are returned to him. The congregation then arises, and the pastor, in a short prayer of thanksgiving and consecration, commits the offering to God as a part of worship, in which the whole congregation joins. The choir and organ are silent during this service, as they are during prayer. The custom that usually prevails in the churches, of having an organ voluntary played during the collection—as though something to amuse the audience, during the agony of giving were necessary,—is strangely inappropriate, and sadly misrepresents the nature of the service.—*The Journal and Messenger.*

3. THE CHURCH IS TO BE AGGRESSIVE AND VICTORIOUS.

The gates of hell," is a technical phrase. The Christ was to war against Satan, and conquer him. Satan had attacked and overcome the First Adam; but the Second Man, the

Lord from heaven, the Christ, was to come to the rescue, was to be manifested, that he might destroy the works of the devil; 1 John 3; 8. In the earliest promise of the Christ, Gen. 3 15, he is exhibited as wounded in the heel, while crushing with that wounded heel the serpent's head.

At Gen. 22 17, when Abraham had not hesitated to offer up his only son, at the divine command, the promise that the limit would come from his posterity was renewed to him, with the assurance "Thy seed shall possess the gate of his enemies." So, when Rebecca was leaving her home, to be the wife of Isaac, Gen. 24 60, her parents and brother, and in view of the wonderful story of the chief servant of Abraham, "blessed her, and said unto her, be thou the mother of thousands of millions, and let thy seed possess the gate of those who hate them? To possess the gate, is significant of complete conquest; as in that case, the possessor has wrung from the citizens the mastery of the city, the power to open or shut the gate.

Our Lord does not intend that his words shall indicate such a guard, care and defense of the Church, that Satan and his host shall fail to storm it, but that no artifice, no force shall prevail to prevent the storming and capture of the gates of hell. In the war now raging, Christ or Satan must prevail; and it will not be Satan. The one that prevails in a struggle for the mastery, proves himself superior to the other. In a suit at law, the plaintiff or defendant will prevail. If an attack is made upon a city, and it be repelled, the city prevails; the foe is driven off.

The Church is to be "more than conqueror, Rom. 8, 37: Jesus must reign until he hath put all enemies under his feet; 1 Cor. 15, 25: therefore that magnificent prophecy, Rev. 19, 11-16; "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war &c." Yes, Jesus has declared war, and is prosecuting it with wisdom, vigor and success. One section of his host, offers a million for millions. One of his officers invades Africa, million or no million, faith having access to innumerable millions. Some jealousy exists among the squadrons of the Christ's host; distracting their minds toward their own, peculiar notions, and from the gates of the enemy; but our Leader is wise; the jealousy is being diminished; and, ere long, there will be one combined, irresistible movement on the foe, the gates will be shattered like potter's ware, and the shout of conquest will ascend to heaven.

The Free Methodist General Conference has taken action in favor of allowing women to take part in the government of the church. The Conference elected three general superintendents.

Conference News.

Rev. F. J. Cochran, pastor of Farmington, Del., writes: The ladies have been furnishing our parsonage, recently bought, at an outlay of about \$100; also paid old bill on furniture already here, of over \$30. Up to date, we have had over 50 conversions on this charge. At one of the churches, Prospect, by name, the Lord has graciously poured out his spirit, and about 30 have professed faith in Christ. The brethren say that it has been many years since the Lord has so revealed his power there. We commenced extra services at Farmington last Sunday evening, Dec. 5th, and are hoping that the arm of the Lord may be manifested.

Rev. A. Burke writes us from Elk Neck, Md.: We have begun our extra effort to bring souls to Christ, at Wesley Chapel, Sabbath evening, the 23th ult., when the invitation was given, ten came forward, and five of them were converted. The good work goes on.

Our kind friends at this point, have showed their interest in the comfort of their pastor, by presenting him with a handsome robe. At Hart's Chapel, Saturday evening, the 27th ult., our members and friends at most overflowed the parsonage, with packages, sacks of corn, potatoes, turnips, butter, and other needfuls, to make us comfortable during the winter. "The lines have fallen to us in pleasant places;" "we have a goodly heritage." Mr. Anthony George, one of our old residents, died Saturday, the 27th ult., and was buried Tuesday following.

Rev. R. K. Stephenson, of Millington, is having an extensive revival at Blackiston's church, and between thirty and forty persons have been converted.—*Kent News*.

The revival services held at Spedden's on Beckwith's charge, G. W. Bowman, pastor, have closed, with 101 accessions to the church. The membership here is greatly quickened, and the congregations at all services are very large.

To Dover District.

BRETHREN:

I have no doubt that many of the readers of our *Christian Advocate*, saw in a recent issue, Chaplain McCabe's latest departure, in methods for reaching the "million dollar" line in missionary receipts. He asks the appointment of a minister, or a layman, on each District, who shall be known as the District Missionary Secretary, whose principal duty shall be, to spread missionary information among our Methodist people through the secular press. At the request of my Presiding Elder, Bro. Ayres, I have accepted this appointment for Dover District, from Chaplain McCabe, and shall at once enter upon the duties prescribed. But my brethren may readily see that it is in their power to greatly advance my efficiency, if they will take the trouble to send me their methods for raising mission money, and the results that they may reach; that these items may be spread abroad over our District, to inspire efforts more persistent, and results more gratifying.

Last year the average per member and probationer on our District, was the lowest of all. On Wilmington District the average was about 93 cts; on Easton, 47 cts; on Salisbury, 47 cts; while on Dover District, the average was only a fraction over 29 cts. This year Wilmington District only has to raise an average of 95 cts; Easton, 53 cts; Salisbury, 41 cts; and Dover, 41 cts., counting the rate of advance in members and probationers about the same as last year, our Conference is on the "million dollar" line. Cannot Dover District advance from 29 to 41 cents? Let each member and probationer only pay 41 cents, and the work is done. Who will not try?

I would only add that my only compensation in this work, is the reward of serving a good cause. I furnish my own "bed and board," and stationary and stamps. All increase hereby belongs to God and his cause.

G. W. BURKE.

Federalburg, Md., Dec. 7th, 1886.

Conference Notice.

As it is our purpose to begin the first of January, to secure entertainment for the Conference, we will be obliged to all who desire any favors from the committee on entertainment, to write us at once, as after that date, we shall be compelled to listen to no appeals. We will also thank the Presiding Elders and others, to inform us of any candidates who will apply for admission, of local preachers for orders, and of laymen in official standing with the Conference, for whom entertainment will be expected.

Fraternally,
W. W. WILSON.

Crissfield, Md., Dec. 6th, 1886.

New Church Work.

The statement was published some months ago that Hon. T. F. Bayard had given a very eligible site for the building of a Methodist Church on his property at Clayton. The M. E. Church has for some years past felt this was a field that ought to be cultivated, since the rapid development of the town the past year or two. Whether this lot be taken or a site located on the opposite side of the railroad, it is pretty certain that an effort will be made to establish an M. E. Society and Church at Clayton, after the winter is over. The place of worship may take the form at first of a tabernacle, with a young man appointed by the Conference, or be supplied with regular preaching and work, from the local ministry of this town.

There are likely to be still further changes in the circuit plans and preaching arrangements in this vicinity. Up to 42 years ago, the church of Smyrna was the centre of a large circuit that took in all the churches between Middletown and Dover, and several over in Maryland. For some years after the church in this town became a station, there remained a large circuit of eight appointments. Now Smyrna Circuit comprises only four preaching places. Kenton has grown to that degree of numbers and wealth that very naturally claims longer recognition. A number of the more progressive of her citizens feel that they should have a minister, an appointment of the Conference settled among them; and so they ought. The conservative power and social and religious influence of a minister's family is an important factor in any community. When Kenton is ready, and becomes plucky enough to assume the responsibilities of taking care of a preacher, the way will doubtless be opened for them to have a resident pastor. In this event the churches that would compose the circuit would be probably Keaton, Central and Blackiston's. There are many communities in Pennsylvania and New Jersey, less able financially than that of Kenton alone, which support pastors. In case these churches should be thus set off, Friendship and Raymond's would probably be united to Bethel and Severson's to form Smyrna Circuit, unless, indeed, Friendship should want to set up for herself; as she has the numbers and financial ability to do. As at present arranged, the pastor and his flock are in many cases widely scattered, and much good might be accomplished by bringing them in closer fellowship.—*Smyrna Times*

The Milby Monument.

BRETHREN:

The weeks are flying, and reports for this fund are coming in very slowly. The treasurer can only report to date in cash. \$17.75
In subscriptions, 10.50

Total, \$28.25

As soon as you can, brethren, please let us hear from you.

V. S. COLLINS.

Felton, Del., Dec. 2nd, 1886.

ITEMS.

The editor of a Japanese paper has received directly from all the Protestant churches of Japan, their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvelous growth appears in that time of 151 churches from 33; of 11,604 members from 2,769; and of contributions over £3,725 from £2,196.

Bishop Foss has in his possession a medal struck by Gregory XIII. as a memento of slaughter of the Huguenots. On one side is an image of the Pope, and on the other a winged figure carrying a cross in one hand, and a sword in the other, while dead men lie at his feet. It came from the Vatican, and the Bishop knows just how it came, and when. It is an interesting object, and shows the spirit of Romanism.

The superintendent, even when he does not teach a lesson or conduct a review, needs to thoroughly understand the lesson. He cannot otherwise be in full sympathy with the teachers and scholars. He will not be thoroughly a part of the school. Spiritual life will not flow from him through it. His interest in the work to be done on a particular Sunday will grow in proportion as he sees what can be done through the lesson on that Sunday.—*The Baptist Teacher*.

The Illinois Wesleyan University, Bloomington, Illinois, has had before the public for nearly fifteen years, a Department of Non-Residents, matriculants in which, follow prescribed courses of study, upon which examinations are set, and receive proper degrees, on completion of their work. The Department is modeled after the operations of the London University, and, like it, offers the opportunity for doing systematic study, to professional and other people who are debarred from residence at the seat of a University. Particulars regarding matriculation may be obtained by addressing PROF. CHARLES M. MOSS, enclosing stamp.

Fall Revivals.

BISHOP W. F. MALLALEU.

In many places it has come to pass that revival efforts are put off until the first week in January. The so-called "Week of prayer" is the set time in which it is expected the Lord will favor Zion. Preachers and people in too many instances seem not to have thought that the origin of this arrangement is to be looked for in a tropical climate. It was by the action of missionaries in India that the idea was first started, of consecrating the first week of each new year to a service of prayer by all the evangelical churches throughout the world.

Primarily there can be no objection to such devotion of time. But it is manifest that it is a harmful rather than a helpful practice when it leads Christian people anywhere to postpone revival efforts to the most unseasonable time of the year. What may be perfectly suited to a tropical climate, and especially for India, may be altogether unsuited to a temperate climate. January in India is the month most favorable to exertion on the part of missionaries sent from Europe and America; but January, especially in our Northern states, is one of the most rigorous months of the year.

The workers for God, in whatever country they may live, will find that some seasons of the year are more suited for special and extraordinary services than any others. The part of true wisdom is to plan so as to make the most of the particular circumstances and conditions of each locality. It is doubtless true that genuine, faithful effort will achieve results whether in July and August, or in January and February. The divine promises cover all the years, all parts of every year. Still it remains true that there are times when the conditions of success are so combined as to increase the certainty of more abundant fruitage for any given amount of toil.

In a large number of our Conferences the new assignment of fields of labor has just been made. Several thousands of preachers have just been returned to their former fields of labor, and other thousands have just entered upon new work. Whether the vacation mania has reached their respective congregations or not, there are before them at least ten solid months of labor when, if health and strength continue, there need be no serious interruption. The question will force itself upon any thoughtful mind: How can the most be made of this precious time? Perhaps it is the last year that can be given to the work; possibly before its close shall come life's close, and all its work will be at an end; it may be that the last opportunity to preach a gospel sermon and win a soul to Jesus is very near at hand. Such experiences will enter into the life of every preacher; God only knows how near they are to many of us. Surely we would all be among those who shall be found watching when the Master shall come.

The practical question then is this: Shall we let the beautiful months of fall and early winter be devoted to festivals, entertainments, lectures and other things of this kind, while we yield to the temptation to put off to the January week of prayer all serious, earnest, persistent work of revival? There will considerations of church finances, and the social life of the church, and care to interest the young people, and possibly other similar influences, brought to bear in order to secure the deferment of special religious activity; but the wise way nineteen times out of twenty, is to put everything else aside, and "seek first the kingdom of God and His righteousness," with the unquestioned assurance that all other things will in due time be added. The best way to interest and hold young people is to have a blessed revival of religion in which they are soundly converted. The best way to promote the best form of social life and broaden and

enlarge all Christian and neighborly sympathies, is to have a revival of religion which shall enter every home and reach every heart, filling all with love to God and to each other. The best way to help the finances of a church is to have a revival of religion which so converts and renews and sanctifies that all covetousness and meanness and stinginess is taken out of the heart, and men learn to love to give freely and gladly to support all the institutions of the gospel. When the love of God is really shed abroad in a man's heart he will be liberal, and any one professing great attainments in the divine life and who is yet penurious and close-fisted, may well doubt concerning his own experience; he may surely know that he is altogether unlike the Lord Jesus.

It has come to pass in these recent times that many of our preachers distrust their own power to win souls to Christ and have very little confidence in anything they can do to secure a revival of religion. The consequence is that they plan to obtain the services of some one of the many evangelists or revivalists who are abroad in the country. And while they are thus planning they are waiting, and their faith is not so much fixed on God and His all-embracing promises as in the help of a man like themselves. God blessings on wisely directed and persistent effort will bring a revival, and souls will be converted, even if this effort be simply that of the pastor and a few faithful members. For let it never be forgotten that no preacher whose own heart and life are right, in whose life the grace of God is constantly manifest, need wait till all the members of his church are alive with zeal and earnest for the salvation of souls. If he can have a few to stand by him, and if he, and the few will go to work they can not toil in vain. There may be hindrances and difficulties, but there will be victories.

And it must be understood that what has just been said in regard to evangelists is not to be taken in the sense of unfriendly criticisms, but rather as a suggestion for pastors not to wait for the coming of any outside help. There are not enough evangelists for one in fifty of our churches. Why should the forty-nine wait? If working instead of waiting, if trusting in God instead looking for human help, surely the blessing of God would be graciously bestowed. The church would be quickened, transgressors would be taught the ways of God and sinners would be converted.

NEW ORLEANS, LA.

Our Book Table.

The December number of *The Old Testament Student*, will be especially welcome to students of the Bible, who are looking for aids to the study of Genesis. In addition to the Editorial, papers by Dr. J. A. Smith on "Religion as an Element of Civilization," and by Dr. R. V. Foster on "Hebrew Prophecy and Prophecy," "Old Testament Notes and Notices," Book Notices and Summary of "Current Old Testament Literature," we call attention to an article by Dr. G. H. Schodde on "The Literary Problem of Genesis I. to III.," the Notes on the Sunday-school Lessons by Dr. Willis J. Beecher, and a "Book-Study," by the Editor, Dr. Harper, of Genesis I. to XI., as bearing on that part of the Bible which will be studied in the Sunday-schools next month. Sunday-school teachers are under obligations to this journal for giving them such exceedingly valuable help. A sample copy may be had for the asking. Chicago: *The Old Testament Student*. Monthly, \$1.00 a year. P. O. Address—Morgan Park, Ill.

There is hardly a reader of THE CENTURY that will not turn first of all to the "Life of Lincoln," so unique in its interest have the graphically written opening chapters proved to be. The second part deals with "Lincoln as Soldier, Lawyer, and Politician"—and, what has been already printed, forms a sort of epitome of life in the Mississippi Valley down to 1835. The characteristics of the future President are clearly distinguished in the young man—his humor, his pluck, his simplicity, his homely resources, his devotion to principle. The above all, his devotion to principle. The style of the history is buoyant, spirited and entertaining. The narrative is brought down to the close of Lincoln's "pioneer period" and into the first years of his legislative experience. The pictorial material forms a valuable addition, including documents, portraits, views of the home of Lincoln's father, Lovejoy's printing-office at Alton, an engraving after the cast of Lincoln's hand made in 1860.

The opening articles are on Henry Clay. His home at Ashland is described by Charles W. Coleman, Jr., and reminiscences are contributed by his friend, political opponent, and executor, J. O. Harrison, Esq. Three portraits of Clay are given; one from a daguerrotype, one as a young man, from a miniature, the third being of himself and wife, from a photograph. The other drawings, chiefly by Mr. Penn, reproduce the mansion at Ashland, its surroundings and mementos.

The art paper of the number is the first of several short articles on "Contemporary French Sculpture," the critical text by Mr. W. C. Brownell.

"The Food Question in America and Europe" is a vital and suggestive study, by Edward Atkinson.

A curious article is "A Little Millerite," by Mrs. Jane Marsh Parker, being reminiscences of Millerism in 1843 and 1844, the time set for the end of the world. A portrait of William Miller, the leader of the "Ascensionists," is given, together with a contemporary pictorial chart of "Daniel's Vision."

The topic in the War Series is "The Second Day at Gettysburg," treated by Generals Henry J. Hunt and E. M. Law, the latter with special regard to "Round Top and the Confederate Right." In Memoranda are notes on "The Capitulation of Harper's Ferry," "Ripley's Brigade at South Mountain," etc.

The number contains two short stories, "An American Beauty," by Mrs. Poulta Bigelow, the other a tale of the Far West, entitled "A Coward," by a new writer, Miss Ellen Mackubin.

Opening of New Short Line between Philadelphia and Mahanoy Valley.

The opening of the Schuylkill Division of the Pennsylvania Railroad to Pottsville, and its connection with the Lehigh Valley Railroad via New Boston, affords a new route, with greatly improved facilities, between the great mining section and Philadelphia. The entire route of the Schuylkill Division traverses one of the most important and populous sections of the State. From Mahanoy to Pottsville, towns prosperous in commercial and industrial enterprise, dot the line at close intervals, and an ample and quickened train service brings these thriving communities within a few hours' ride of Philadelphia. The benefits arising from this new means of communication are, to all concerned, inestimable. It unites more closely, cities which depend largely one upon another; it facilitates mutual intercourse and fosters the growth and development of trade.

Beginning on the 6th instant, an arrangement with the Lehigh Valley Railroad goes into effect, by which direct connection is made at New Boston with their lines for Mahanoy City, Delano, Shenandoah, Ashland, Mount Carmel, and all points in this section. The new line is a most important acquisition to these towns, as it gives them a new and desirable connection with the cities of the East and South.

As between these towns and Philadelphia there is naturally a large amount of traffic and travel, and the superior facilities afforded by the new line must necessarily increase and enlarge existing relations. The morning and afternoon express trains, leaving Philadelphia at 9.05 A. M., and 4.10 P. M., run through on fast time to Pottsville, and all the towns named, reaching the most remote in four hours. Under this arrangement, residents of the Schuylkill and Mahanoy valleys can leave home in the morning, run down to Philadelphia, have several hours for business or pleasure, and return to their homes in the evening. In like manner, Philadelphia may run up to the mining towns, transact a few hours' business, and reach Philadelphia the same evening.

Merry Christmas and Happy New Year!

The Pennsylvania Railroad extends the Compliments of the Season.

In pursuance of its annual custom, the Pennsylvania Railroad Company announces that Christmas and New Year excursion tickets will be sold between all the principal ticket stations on the main line and branches. The holiday season is the one period of the year most exclusively devoted to the interchange of social visits and the enjoyment of pleasure trips. In order to encourage this custom and to offer all possible benefit to those who desire to indulge in holiday pleasures and festivities, the Company reduces the rates during the favored period. Excursion tickets will be sold on December 23d, 24th, 25th, 30th, and 31st, 1886, and January 1st, 1887, good to return until January 4th, inclusive.

Marriages.

ILIFFE—TRADER.—At the residence of the bride in Stockton, Md., on the 2nd inst., by Rev. W. T. Valiant, John W. Iliffe and Hattie Trader.

WILLIS—SPENCE.—At the M. E. church, Greenwood, Del., Dec. 1st, 1886, by Rev. Jas. Carroll, James W. Willis and Florence M. Spence, of Greenwood, Sussex Co., Del.

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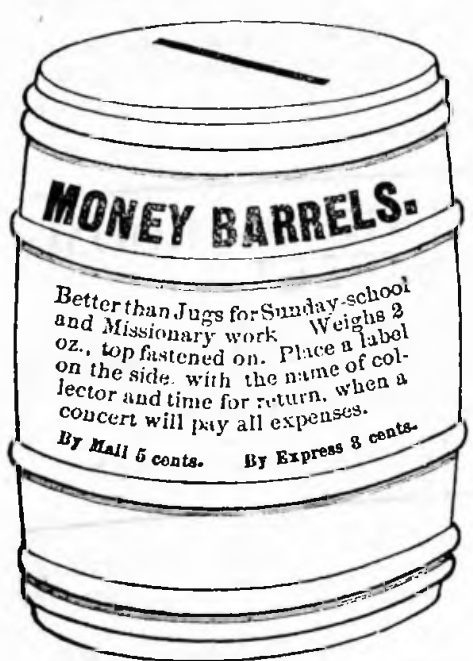
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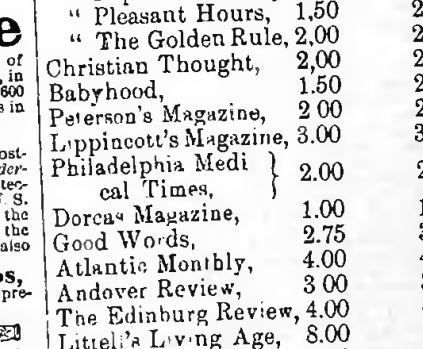
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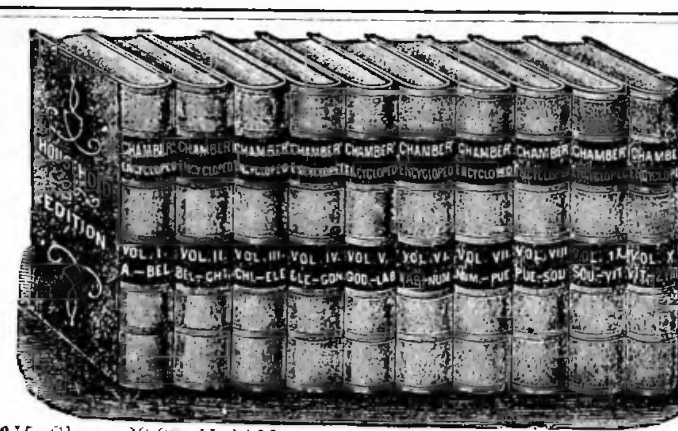
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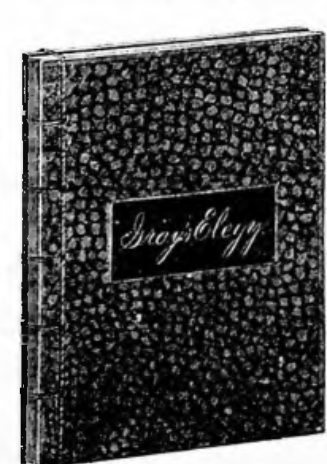
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