

Peninsula Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLET THOMAS,
Associate Editor.

VOLUME XV.
NUMBER 8.

WILMINGTON, DELAWARE, SATURDAY, FEBRUARY 23, 1889.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

DIVINE HEALING.

"Now when the sun was setting, all they that had any sick with divers diseases, brought them unto Him; and he laid his hands on every one of them, and healed them." Luke iv, 40.

At evening when the sun did set,
The sick, O Lord around thee lay,
O with what various ills they met!
O with what joy they went away!

Again 'tis even-tide, and we,
Oppressed with various ills, draw near;
What though thy face we cannot see
We know, we feel, that Thou art here.

O! Saviour, Christ! our woes dispel,
For some are sick, and some are sad,
And some have never loved thee well,
And some have lost the love they had.

And some have found this world is vain,
Yet from the world, they break not free;
And some have friends that give them pain
Yet have not sought a friend in Thee!

O Saviour, Christ! thou too art man,
Thou hast been tempted, troubled, tried,
Thy kind and searching eyes can scan
The very wounds that shame would hide.

Thy touch has still its ancient power,
Thine ear of love can heed our call,
Hear, in this quiet evening hour,
And in thy mercy, heal us all.

—Selected.

A Methodist Poet.

BY REV. M. J. CRAMER, D. D.

Modern education, culture, and accomplishments, such as they are, are so varied and universal, that it is somewhat difficult to fix the exact position of a "man of parts." To assign, for example, to the late French statesman and historian, Guizot, his proper place, one must understand history and French politics under King Louis Philippe; or to do justice to Gladstone, one must brush up his Homer, be versed in English politics, "ecclesiastical and political," and have a smattering knowledge of theology; or to judge rightly, a scholar like Dr. N. Porter, one must know what is required of the President of a large University, what is implied in lexicography, mental and moral philosophy, and where the preacher begins.

Happily, these difficulties are not before us in passing judgment on the Rev. George Lansing Taylor, D.D., L. H. D., a Methodist preacher, and a member of the New York East Conference of the Methodist Episcopal Church, and author of two volumes of poetry, entitled: "Elijah the Reformer—a Ballad-Epic, and other Sacred and Religious Poems," (Funk & Wagnalls); and, "The Progress of Learning,—a Poem delivered at the Celebration of the Centennial of Columbia College, New York, April 13, 1887."

Dr. Taylor is a preacher and a poet; but whether he excels as a preacher or a poet, it is difficult to determine. He is great in both. Those who have heard his sermon, at Ocean Grove several years ago, on "the dry bones," will not soon forget it; and those who have read his poems just mentioned, wonder at the versatility of his mind, the sustained elevation of his thoughts, the splendor of his imagery, the rhythmic power of expression, and the Miltonic grandeur of his conceptions. And whoever knows Dr. Taylor personally, will recognize these various poems as his very own—bone of his bone, and flesh of his flesh. Nor are they elegant exhibitions of recently and hastily acquired goods. They are the matured results of more than thirty years of careful study and close thought, as for example, his great poem, "De Profundis Via Crucis—An Experience in Theodicy," clearly shows. It occupies pages 236—253, and is thus divided: Part I: Prelude; Part II: The Problem of the Ages; Part III: The

Debate and decree in Eternity; Part IV: The Assent of Reason to the Law; Part V: Love Victorious in Redemption; Part VI: Postlude. Much has been said and written on the subject of the existence of moral evil in the world, and attempts have been made at reconciling it with the foreknowledge and goodness of God; in other words, many "Theodicies" have been written, but in my judgment, none, that I have read, furnish a better solution of this intricate problem than this poem. So, too, his poem: "The Prophecy of Wisdom, A Philosophical Ode," is original, unique, great, beautiful, and full of the rarest and richest gems of thought set in frames of choicest language and imagery. Its scope may be inferred from its divisions: Strophe: The Argument, and the Challenge of Wisdom; Antistrophe I: The Answer of Pleasure; Antistrophe II: The Answer of Knowledge; Antistrophe III: The Answer of Art; Antistrophe IV: The Answer of Philosophy; Antistrophe V: The Answer of Power; Epode: The Answer of Wisdom (pages 218—336). It is a pity, that space forbids our giving extracts from some of these poems, as "relishes" for the rich banquet that awaits the reader, who is earnestly advised to procure the poems in their entirety. The writer of these lines, has known Dr. Taylor ever since they were students together at the Ohio Wesleyan University, Delaware, Ohio (1856—60); and in his characters of a student, a preacher, and a poet, he is—"semper eadem"—magnus.

Now, as to his poetry; it shows that he is a preacher. Not that it contains a number of strings of platitudes, delivered after an oracular fashion, but an elevated moral tone and a profoundly religious spirit pervade every poem. So, too, his poetry, unlike that of Browning, is intelligible and lucid. There are no obscurities and oddities found therein. His scope and range is wide and varied; and the general purport and effect of his poetry may be inferred from the fact, that an affirmative answer can in every case be given to such questions as these: Are we the better for him? Has he quickened our nobler desires, lightened our burdens, purified our tastes, elevated our thoughts, and enriched our minds? When we are in sorrow, does he ease our pain? Does he calm the strife of mental conflict? Has he anything to say, which is't twaddle, on those subjects which, elude analysis as they may, and defy demonstration as they do, are yet alone of perennial interest,—

"On man, on nature, and on human life,"—on the pathos of our situation, looking back on the irrevocable past and forward to the unknown future? Our poet has said, and done, and been, all these things; hence the reading and thinking public owe him a debt of gratitude; the more so, since these poems are the result of extra labor.

We are viewing our poet generally. In a brief article like this one, little can be said of the individual poems. Indeed, it would be difficult to single out any one as superior in general excellence to all the others. Each one possesses a certain dignity and grandeur of its own, as well as rhythmic beauty and melodious harmony. They are perfectly intelligible, but require careful reading, like a lecture of Prof. Huxley, or a sermon of John Wesley. We need, for example, be at no pains to find a meaning for the

poem, which gives the title to the first volume, "Elijah the Reformer." It treats "of the sublimest hero and moral epopee of the prophetic dispensation, and lifts into vision not only the hero, but (by the poetic license of anachronism) the whole age affected by his ministry. . . . The other biblical pieces are mainly ballads, epical in substance and spirit; but all are rich in thought and beauty of expression. The poems, "A Methodist Centennial Song," and "Grace Triumphant," are especially interesting to Methodist preachers. The second volume (small octavo of 46 pages) contains the grand poetic essay on "The Progress of Learning," delivered by Dr. Taylor at the centennial celebration of Columbia college, New York. It may be said to contain the gist, in a beautiful form, of an "Encyclopaedia of the Sciences." It will amply pay a careful perusal.

East Orange, N. J., February 1889.

The Oxford League—A New Departure.

The Board of Control of the Oxford League, consisting of Bishops Vincent, and Andrews, Drs. Buckley, Freeman, and Hurlbut, has revised the plans of the League, adapting it more fully, to become the Young People's Society of the Methodist Episcopal Church. The new plans embrace the following:

1. The Oxford League of the Church, shall henceforth be the general or parent society, with which all local Leagues, or young people's societies shall be in affiliation, and to which they shall be auxiliary, provided they desire to accept the relationship and its conditions. Of the Oxford League in general, Bishop Vincent shall be president, and Dr. Hurlbut shall be corresponding secretary. Its office shall be in the Sunday-school rooms, at 805 Broadway, N. Y.

2. Each local League, or young people's society desiring affiliation, will be regarded as a Chapter in the Oxford League; will receive an engraved charter, bearing the signatures of the president, secretary, and board of control, suitable to be framed and placed on the wall of the meeting-room. The Chapters shall be numbered on the register of the League, in the order in which their application is received at the general office.

3. Each local League or young people's society, may retain its own constitution and by-laws, provided they be in harmony with the principles of the Oxford League. It may also retain its own name. The name "Oxford League" is recommended to new associations, but is by no means required. Any young people's society, fulfilling the conditions, may be accepted as an affiliated chapter whatever may be its name, or other relationship.

4. The conditions, upon which a local League or young people's society, may enter into affiliation with the Oxford League of the Methodist Episcopal Church, shall be as follows:

1). It shall be in direct connection with a M. E. church, and shall recognize itself as subordinate to the quarterly conference of the said church, and auxiliary to the Oxford League of the M. E. Church.

2). It shall adopt the aim of the Oxford League, which is to promote an earnest, intelligent, practical, and loyal piety in the young members of the M. E. Church.

3). It may have for its President, the pastor of the church, and for its Leader, to act in the President's absence, one who shall be elected by the League or society, and approved by the pastor; or, if preferred, the society may choose its officers, who must be approved by the pastor and the official board, before they can serve.

4). It shall send quarterly reports of its work and progress to the general office, and, if these reports are intermitted, after one year its charter may be called for, and must be returned.

A form of constitution will be sent to any person desiring it. But this special form is not obligatory, provided the above conditions are accepted.

5. Communications will be sent from the general office to the chapters, embracing addresses, helpful suggestions, and new tracts relating to the League and its work. Conventions and mass-meetings will be held from time to time, and, wherever practicable, an anniversary at the Annual Conference, and also an anniversary of the General Oxford League, in connection with the anniversary of the Sunday-school Union and Tract Society of the Methodist Episcopal Church.

6. The courses of reading of the Oxford League, shall be recommended to all members, but shall not be required. Diplomas and seals shall be awarded to members who complete these courses, and they shall have special recognition in the plans of the League.

7. No pledge shall be required of members of the Oxford League, other than that which is involved in membership in the M. E. Church.

8. No fee of membership shall be required in the Oxford League, and no assessments shall be made upon the several Leagues or chapters; but each local League or young people's society in affiliation with the parent League, may require such fees of its members as it may choose.

At the meeting of the Bishops in New York, in Nov. 1888, a committee was appointed to take into consideration the Young People's Societies of the Church.

This committee, having examined the plans of the Oxford League as revised, according to the above plan, gives to them its full indorsement, and recommends them to all our pastors and churches.

THOMAS BOWMAN,
HENRY W. WARREN,
WILLIAM K. NINDE,
JOHN H. VINCENT,
New York, Feb. 1st. 1889.

The Book of Job.

In the *Andover Review* for November is an article on the interpretation of the book of Job. The author, Prof. Genung of Amherst, criticises the current idea of the meaning of the book, as too narrow for the data given in it, and proposes another, which he considers more satisfactory. He says: "Job himself is the solution of the Job problem. That is to say, we are to find the central significance of the poem in a person, rather than in a system of thought or reasoning. How God deals with men, and how men interpret His dealings, are indeed important questions, and, not to be ignored; but more vital still is the question, what Job is, becomes, achieves, in the fiery trial of God's unexplained visitation."

He further says of the book: "It is the spiritual history of the man of Uz, his struggles and adventures, unknown to sense, but real to faith, as his fervid thoughts 'go sounding on, a dim and perilous way.'"

Finally, he calls Job's painful struggle toward the light, "revelation in the making."

Prof. Genung does not claim, that his idea is a new discovery. As a matter of fact there appeared in 1877 a metrical translation of the book of Job, in the introduction to which the author, G. Kemmler, a German clergyman, insists, and for the same reasons, on a similar interpretation. The sub-title of his work is, "Struggle and Victory in Suffering." A single quotation will present this theory. He says:—

"It is customary to represent the fundamental idea of this book as an explanation of the purpose of suffering, a kind of vindication of God with respect to the evil which exists in the world, giving especial attention to the debate between Job and his friends, but neglecting the narrative sections in the introduction and the conclusion. If, however, one regards these weighty portions, without which the book is a hopeless fragment, in their natural connection with the dialogue, this fundamental idea of a theodicy cannot be maintained.

"This appears especially from the closing narrative. Here, if anywhere, the solution of the riddle should be given. Job, whom it most concerns, having reached the end of his sufferings, should certainly learn something about their real purpose. But there is not the least revelation to him concerning it; not even a glance into the events of the prologue is granted him; but the end is, that he unconditionally humbles himself before the wisdom and omnipotence of God, is justified by Him as against his friends, and comes to a higher degree of prosperity and honor than ever.

This, however, is no proper answer, to the question concerning the purpose of suffering; and, therefore, most of the interpreters, who regard the idea of the book in the usual way, manifest dissatisfaction with this result. It is perfectly satisfactory, if the fundamental thought be the one above stated.

Job conquers only because he submits in faith, without sight, to the will of God. If the Israelitish author of the book looks deeper into the sad experience of Job, and, by means of the prologue enables the reader to do the same; if he recognizes in the sufferings of Job a trial of his faith, and, in the withstanding of it, a victory over the kingdom of evil, this does not immediately concern Job; he must from his standpoint first fight his way through the deepest darkness without any light from above, and for this reason his victory is the more glorious, his endurance the more complete. Indeed, upon this fact rests the wonderful peculiarity of the book, that it shows us how, in the darkest hours of temptation, the insatiable longing after divine illumination, divine interposition, emerges, and how the first intimations of a new and higher truth prepare the way for future revelation; that we here get a glimpse into the deep, dark birthplace of religious thought; or, better, into the womb of the religious spirit, while it is in preparation for the reception of new divine light."—*Zion's Herald*.

Youth's Department.

An Incident.

On a railway train, the writer noticed the entrance of a mother and a little son, who were unexpectedly greeted by a friend of the mother's.

"No, I won't; because I want to sit by the window, and all the other seats have people already at the windows."

"But, darling, only for ten minutes, and then you can sit by the window all day."

"No, I won't go; I want to sit by the window now."

"But dear, not to give mamma pleasure?"

"No."

"Not for just ten little minutes, when mamma wants so much to talk to her friend, and you can sit by the window the whole day long?"

"No!" with impatient emphasis. And in spite of humble entreaty from the mother, and good natured urging from the friend, that home-nurtured bit of selfishness kept his place, the mother never dreaming of insisting on the right and courteous thing, but murmuring gently, that "Bobby did so enjoy looking out of the window."

Boost Yourself.

A small boy was endeavoring to climb a tree, and was standing with arms and legs embracing it, when he saw another boy passing on the other side of the street, and called out to him: "I say, Bill, come over and give us a boost!"

ALWAYS ON TIME.—The boy who is prompt in his engagements has a grand, good habit, and one which will go far toward making a man of him.

A little box came into a missionary collection inscribed with the singular words, "Tis But." It was from a lady who had never felt that she could do

much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "Tis but a dollar," or "Tis but a trifle."

Romanism in our Large Cities.

Behold this: The municipal officers just now elected for this metropolis are, without exception, Romanists. In stating this we cannot be accused of raising a religious issue. It is thrust upon us. It could not be, that all the elective officers in New York City are filled by Romanists without intentional effort and deeply laid plans.

This is a fact which the American people must, of necessity, look into. The Democratic municipal conventions of our cities are composed chiefly of Romanists. Tammany Hall is a Roman institution. Every one of its candidates was a Roman Catholic. In this city, it was nearly the same thing. The Roman Catholic Church is a political machine. It is a party in itself.

The Churchman, from which we quote, is conservative and perfectly reliable, and its statement is unquestionably the exact truth. The leading New York dailies would not dare to publish the truth about this matter.

Tenement Houses and Saloons.

In the recent Christian Conference, held in New York, Rev. W. T. Elsing, representing the City Mission Society spoke of one tenement house, within the range of his visitation, which contains two hundred children, and which has also three liquor saloons!

Enforcing the Law.

Judge Stump imposed the following sentence, at the late session of Cecil Co., Court. James Moore, colored, of Elkton, convicted of violating the prohibitory law by receiving orders for whiskey, was sentenced to eleven months in the House of Correction, and \$200 fine and costs.

Virginia District.

The writer from Onancock Va., makes some good points in his article, in regard to this work, and some not so good. The point that there are six evangelical denominations occupying this field, would have kept the Methodist church out of New England, as the ground was preoccupied by other churches.

It is a Curious Fact

That the body is now more susceptible to benefit from medicine, than at any other season. Hence the importance of taking Hood's Sarsaparilla now, when it will do you the most good.

The President's Inauguration. Half Rates and Fine Service by the Pennsylvania Railroad.

Present indications foreshadow the most brilliant inaugural demonstration ever known on the installation of President-elect Harrison, March 4th next. The entire country is interested in the event, and every grand par-ticipant will be represented in the grand Union will make this the greatest pageant since the National Capital.

California Excursions.

Excursions to Colorado and Pacific Coast Points will be run January 15th and 29th, and February 12th and 26th, via B. & O. R. Passengers purchasing second class tickets will be furnished free accommodations in Reclining Chair Sleeping Car to Kansas City and in Sleeping Car from thence to destination.

An Offer Worth Accepting!

To be convinced of the power of Dr. Scott's Electric Plaster to prevent and cure many diseases, such as Rheumatism, Neuralgia, Kidney Complaint, Nervous Prostration, Catarrh, General Debility, etc., it is only necessary to give them a fair trial.

Two Personally-Conducted Pleasure Tours to Florida via Pennsylvania Railroad.

The Pennsylvania Railroad Company announces two personally-conducted pleasure tours to Florida, to be run on February 25th and March 11th. These dates take in the choicest portion of the winter and early spring and are exceptionally desirable on that account.

ONLY ONE CENT.



Large advertisements have for several months appeared in the Press making unusual offers to those ordering Sweet Home Soap. The firm send a Great Bargain Box, price, only \$6.00 for soap and presents.

WE ARE PREPARED

To do all kinds of— Printing & Book-Binding.

- Letter Heads, Note Heads, Bill Heads, Stationery, Business Cards, Calling Cards, Envelopes, Circu ars;

Programmes, Reports, Minutes, Constitutions, etc.,

Magazines or Pamphlets Bound,

PRINTING GIVE US A CALL.

Our Establishment is one of the most complete in the State. We have every facility for all kinds of work.

Workmanship Guaranteed to be the BEST,

PRICES AS LOW AS CAN BE MADE CONSISTENT WITH GOOD WORK FAIR WAGES

J. MILLER THOMAS, 604 Market St., WILMINGTON, DEL.

DICTIONARY OF THE BIBLE.

REV. PHILIP SCHAFF, D. D. Reduced in price from \$2.50 to 2.00. J. MILLER THOMAS, METHODIST BOOK STORE, 604 Market St. Wilmington, Del.

Advertisement for ELY'S CREAM BALM CATARRH CURES GOLD IN THE HEAD. Includes an illustration of a person's head and text describing the medicine's benefits for various ailments.

TRY THE CURE-HAY-FEVER. A particle is applied into each nostril and... ELY BROTHERS, 66 Warren St., New York.

The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 24th, 1889. MARK 6: 1-13.

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

THE GREAT TEACHER AND THE TWELVE.

GOLDEN TEXT: "And they went out, and preached that men should repent" (Mark 6: 12).

1. Went out from thence—from Capernaum. He seems to have abandoned this town henceforth, as a place of residence. Came into his own country—literally, "his fatherland," meaning Nazareth. This visit is not to be confounded with a previous visit, some nine months before (recorded in Luke 4), when He was rejected by the people with a murderous violence. On that occasion, He was not attended by His disciples. The journey between the two places, would occupy from seven to ten hours. Disciples follow him—not on the next day, as Ellicott understands it; their following alludes simply to the relative position of the Master in these journeys—He walking in advance: "they accompanied Him in the capacity of followers" (Morison).

2. Began to teach in their synagogue.—Our Lord habitually attended worship when opportunity offered, not remaining away because in His eyes much to which He listened was superseded; and He always used "the fine freedom of speech allowed" Many hearing him—"the many," the multitude; quite likely the parish church was crowded that day. Were astonished.—The wisdom of their quondam, untutored carpenter amazed them, but did not convince them. Saying—not at once. The questions that follow, were exclamations of surprise, uttered from time to time during the teaching. From whence.—R. V. omits "from." Hath this man these things?—this townsman of ours, who had no better schooling than we. What wisdom is this?—R. V., "What is the wisdom?" "He belonged to no school; claimed no place in the succession of rabbis; spoke on His own authority, without ordination or sanction from the doctors" (Geikie). Was His evident superiority from above or from beneath? That even such mighty works.—R. V., "What mean such mighty works?"—meaning the miracles, none of which had apparently been wrought in Nazareth, but the fame of which had reached them (verse 5).

"Such phenomena of oratory are always captivating to the masses, particularly when the orator is known to have had none of the advantages of school learning. . . What are we to make of Him? 'Whence His wonderful works?' 'What is this wisdom which somehow or other, He has got hold of?' 'Is it right?' 'And then, too, such wonderful works are brought to pass!' 'They are not easily accounted for.' 'But they do come to pass 'through' His lands; 'but who is it that is behind?'" (Morison.)

3. Is not this the carpenter?—In Matthew, "the carpenter's son;" not necessarily implying reproach, since even the rabbis were compelled to learn a trade, and some of the most famous among them were tailors, shoemakers, blacksmiths, etc.; but simply showing that they had known Jesus familiarly, when He made no pretence of wisdom, when He carried on the trade of His father (as they regarded Joseph). The word 'carpenter' includes all kinds of work in wood. Son of Mary.—Joseph was probably dead. Brother of James and Joseph, etc. Alexander regards this "an invidious allusion to His connections and associations, equivalent to saying, 'We know all about this boasted wonder-worker and instructor, who and what He is, and whence He drew His origin—that is, among ourselves, to whom He now assumes such vast superiority.'" His sisters—not mentioned by name, they being in Hebrew eyes secondary in importance. Offended at Him (R. V., "in him").—Their prejudice against His lowly origin, proved a stumbling block to them.

4. A prophet is not without honor, etc.—He is honored everywhere else, but in the three circles specified in this verse. We have similar proverbs: "Distance lends enchantment to the view;" "familiarity breeds contempt." In each of the circles mentioned, says Morison, "there is in general, but little readiness to recognize native or nascent superiority. The principles of self-satisfaction, self-confidence, and self-complacency, come in to lay a presumptive interdict, upon any adjoining self rising up in eminence above the my-self."

5, 6. Could there do no mighty work—"not because He was powerless, but because they were faithless" (Theophylact). Having no faith, they gave Him no opportunity, made no appeals to His compassionate help. It is so now. Unbelief in individuals and churches, hinders the "mighty work" of human salvation. The power is ready; the condi-

tion of its application is wanting. Save . . . a few sick folk—whose faith, doubtless, was sufficient to enable Him to put forth His restoring power. He marvelled . . . their unbelief.—He rarely had occasion to marvel at the faith manifested—the centurions', for instance—but often at the obstinate, unreasonable, wicked unbelief, which showed itself in the presence of the most startling displays of divine power. Went round about the villages—abandoned the unreceptive Nazarenes, and made a circuit of the Galilean villages.

7. Called . . . the twelve . . . began to send "a favorite way of speaking with Mark. He liked to look at the beginnings of things" (Morison). Two and two—paired off for mutual help and comfort in their mission. The reason for the sending, as given by Matthew, was the shepherdless state of the people, "the harvest great, the laborers few." It was time also, that these "apprentice apostles" should begin to communicate what had been taught to them, to take upon themselves the burdens and responsibilities of proclaiming the new kingdom. Gave them power (R. V., "authority") over unclean spirits.—He qualified, as well as authorized them to cast out demons. Had this power failed them, had it not been a real endowment, how different would have been the subsequent history of these men!

8, 9. Nothing for your journey.—No anxiety about their viaticum was to disturb their minds. They were to make no provision, either of food or raiment; their necessary wants would be supplied. In the fuller charge, given in Matthew, we learn that they were to confine their mission to "the lost sheep of the house of Israel," and were to preach that "the kingdom of heaven" was at hand. Save a staff only—that is, if they had one. They were not to provide one. This reconciles Matthew's account, "nor yet staves." The staff was a cane, or walking-stick. No scrip (R. V., "wallet")—the leathern bag or pouch, in which travelers carried their food. No bread.—In R. V., these words precede "no scrip;" no food, and no wallet in which to carry food. No money in their purse—no "coppers" in their girdles. The folds of the girdle supply the convenient "purse," for the oriental traveler. Shod with sandals—"no traveling shoes, in place of their ordinary palm-bark sandals" (Farrar). The sandal is simply a sole of hide or wood, fastened to the foot with thongs. Not put on two coats—tunics, that is, the under-garment with sleeves. Persons of rank sometimes wore an under tunic of linen.

"There was no departure from the simple manners of the country in this. At this day the farmer sets out on excursions quite as extensive, without a para in his purse; and a modern Moslem prophet of Tarsbiska thus sends forth his apostles over this identical region. No traveler in the East would hesitate, to throw himself on the hospitality of any villager (Thomson)."

10, 11. Enter into a house, there abide.—They were to inquire first as to who was "worthy" (Matthew,) and having "saluted" the house, and taken up their abode, they were to stay there; not going from house to house, and not giving unnecessary trouble (Luke 10: 7). Nor hear you.—R. V., "and they hear you not." Shake off the dust—a symbolic act, expressing the end of intercourse, of all connection with the defilement of those rejecting, and of all responsibility, not simply on the disciples part, but also on the part of Christ, whose agents they were. A testimony against them (R. V., "unto them")—a token that the disciples were constrained to regard them as heathen. The Pharisees, on entering Judea from a heathen country, used to "shake off the dust of the land as a testimony, that they had no part nor lot with heathenism." "The apostles, if rejected, were to turn from the city or house that rejected them, and hold no further intercourse with it. Is the Christian minister, then, to refuse all intercourse with, and all second attempts to win those who reject Christ in the first presentation? No; because these are not rules for the permanent ministry, but for a specific and necessarily rapid mission" (Abbott). Verily I say unto you.—R. V., omits this passage to the end of the verse. It was probably imported into the text from the parallel passage in Matthew. The meaning is in Matthew, that the people of the wicked and condemned cities named—Sodom and Gomorrah—would be reckoned less guilty in the final judgment, than those who should reject Christ or His disciples; for the latter would sin against greater light.

"Christ gave the apostles commands directly opposite to certain precepts here (compare Matt. 10; 5 with Acts 1: 8), and His own practice did not ordinarily conform to the precepts here given, forbidding provision. These directions involve this much: viz., that (a) the ministry are to seek as well as to save the lost, and therefore are to go after them; (b) they are to give freely, and not make a merchandise of the Gospel; (c) they are to avoid all ostentation in attire and lux-

ury in food; (d) they are to depend on the voluntary contributions of the people for their sustenance, as did the Old Testament priesthood to a large extent, and the Old Testament prophets altogether (Num. 18: 20, 21; Deut. 10: 8, 9; 18: 1, 2); (e) their dependence is that of a laborer who earns his bread, not that of a beggar, who receives it as a gratuity" (Abbott).

12, 13. Preached that men should repent—in order that, or for the purpose of bringing it about, that men should repent. They aimed to convince and persuade men to forsake sin, and prepare for the kingdom which was at hand. Anointed with oil—a common medicinal usage of the day, and quite efficacious; but used by the apostles, not medicinally, but rather as the visible medium of communication, like the touch of their Master. It was "the vehicle of the healing power committed to them" (Alford). The cures were miraculous. They did not carry the oil with them. They could find it in any house. There is no support in this passage, for the Romish "sacrament of extreme unction."

"The anointing with oil which James prescribed to the elders, in their ministry for the sick (James 5: 14) appears, on the other hand, to have been a blending of natural means of health, with the saving energy of prayer as symbolized by it (Lauge)."

THE BROTHERS OF OUR LORD. Mention is made fourteen or fifteen times, in the New Testament, of the brothers of our Lord. In an ordinary history, this could only mean, that they were the younger children of Joseph and Mary, or possibly the children of Joseph, by a former marriage. The well known terms "cousin" and "kinsman" would have been used, had the relationship been a different one. Three views have been held: 1. That they were the children of Joseph and Mary—the theory of Tertullian, and many of the best Protestant commentators; 2. that they were the children of Joseph, by a former marriage—the theory of Epiphanius, and the ancient Greek church; 3. that they were the children of Mary, the wife of Alphaeus (Clopas), the sister of our Lord's mother, and hence his cousins. This was the theory of Jerome, adopted by the Roman Catholic church, and by the older (and some modern) Protestant commentators. The first view is the most natural one. It denies the perpetual virginity of Mary, which this nowhere asserted, while Matt. 1: 25, and Luke 2: 7, suggest the contrary. The second view lacks evidence. The cousin-theory is beset with difficulties. The view, that Mary had other children, furnishes an argument in favor of the historical character of the Gospels. Had the story of the miraculous conception been a fiction, the Evangelists, to give consistency to the tale, would have denied that our Lord had any brothers, instead of speaking of them without reserve (Schaff.)

Letter from Elk Neck, Md.

DEAR BRO. THOMAS:—We are having fine spiritual meetings at Hart's; no conversions as yet, but the attendance is very good, and the people are becoming more interested.

Our pastor's salary is somewhat behind, but hope to pay up by conference.

Bro. E. H. Miller is very much liked by the people in general; and there is only one thing about him that we are dissatisfied with, and that is, his remaining a bachelor; but we hope, he will ere long, take unto himself a better half. Fortunately, he has a sister to keep house for him, and this fills the bill, as far as we are concerned.

We do not know yet, whether Bro. Miller will return to us for another year, or not. The people are very much pleased with him. His preaching is far above the average; and we think he has ability to fill any pulpit in Wilmington Conference. He came to us two years ago, under very unfavorable circumstances; the people and the church having asked for the return of Bro. Asbury Burke, were much disappointed when he was removed; but thank God, Bro. Miller has preached away all disappointment and bad feeling, and is now master of the situation. Last winter we had over sixty conversions, and a great many were taken into full membership. Our class meetings and prayer meetings are well attended, and we often have a shout in the camp.

The people are somewhat worked up this winter, about ice; but the laboring class have had work nearly all winter; so you see, it is an ill wind that blows nobody any good. Our amended Local

Option law seems to be a good one; there are very few liquor cases in Court, and the people in general approve it. Hoping your valuable paper, the PENINSULA METHODIST, will continue to be a popular and successful medium for the circulation of church news, and the advancement of the cause of Christ, I remain your brother,

PHILIP M. GROVES.

Feb. 1st, 1889.

Chips from a block of Experience.

BY ALBERT COWGILL.

It is wise, to insure your property from fire, your life from death, and your soul against the wrath of God; all three require compliance with conditions not of your appointment.

Man in all ages, and in all countries, has exhibited a consciousness of spiritual existences in the world around him, purer and more powerful than himself, to whom in a greater or less degree he is accountable for his actions; and all worship, however debased, is a groping in the dark after the true God.

It is frequently better policy to waive a right, than to make an enemy.

It is a safe rule, to ask favors only of those to whom you are willing to return the same.

Trust important work only to the competent, and good work is worth good pay.

It is best to put in writing all important agreements; verbal arrangements keep the lawyer's pot boiling.

It may be well to treat every man as honest; only be careful to keep the law on your side, by acting inside of its provisions.

Envy not the prosperous, until you know their inner life; there is many a skeleton in the household, unsuspected by the outside world.

True manhood, neither scorns the poor nor cringes to the rich, but applies to all, the proper test of respectability, which is virtue and intelligence.

There is an intelligence not of books, that comes of general information and breadth of ideas, backed by common sense. Mother wit makes a man intelligent, though he may have but little literary training.

It is not Christian, but it is wondrously human, to find a sprig of satisfaction and some consolation in the misfortunes of others; but we can't think the joys of Heaven will be heightened by the misery of the wicked, though some Christians seem to have an indefinite feeling of that kind.

The Bible is God's Touch-stone, to which he that would know the quality of an action must bring it for testing.

We prove ourselves unworthy of the high destiny the Trinity has planned for us, when we consume the flesh of our lives upon the altars of self, and then offer to God the dry bones at its ending.

"HOME, SWEET HOME."



That beautiful and pathetic ballad was written by a man who himself was homeless, and a stranger in a strange land. John Howard Payne would have been forgotten long ago, had it not been for these few simple verses, which have endeared themselves to the human heart by association and memory. There is no place like home, be it ever so humble; and how doubly true this is if it possess that virtue of cleanliness (so nearly associated with domesticity) which renders the plainest abode attractive, and without which the palace loses its chief charm. Mothers and wives, if you wish to add to the pleasure of home-life, send now and order a box of Sweet Home Soap (containing 100 cakes)—you will find it works like a charm; and, in addition to the large supply of Soap for Toilet and Laundry purposes, the case contains other presents. If you will send your name and address on a postal card to J. D. Larkin & Co., they will deliver to your door the Great Bargain Box (price only \$5.00), which you can keep on trial for thirty days, and if, at the end of that time, you are not perfectly satisfied, they will remove it without expense or inconvenience to you.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache. "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

MINISTERS

getting ready for Conference should not forget our low prices or the kind of work we do and the make of Clothing we keep, and also remember we allow you 10 per cent discount on either Ready made or Custom Clothing. We are building up an immense trade at 6th and Market, and we want to treat every customer so well that he will always come here for Clothing. All sizes. All styles. Best and Cheapest for the Money.

J. T. MULLIN & SON, Tailors 6 & Market. Clothiers Wilmington

A Most Appropriate Gift for "THE OLD FOLKS AT HOME."

Fifty Years Beyond

OR OLD AGE AND HOW TO ENJOY IT.

A Book of Incalculable Value as well as Interest to all who have passed the Meridian of Life.

Compiled by Rev. S. G. Lathrop.

INTRODUCTION BY REV. ARTHUR EDWARDS, D. D., Editor of N. W. Christian Advocate.

Price, Bound in rich cloth, 400 pages, 1.00 " Presentation edition, gilt edges, 1.50

J. MILLER THOMAS, WILMINGTON, DEL.

Peninsula Methodist,
 PUBLISHED WEEKLY, BY
J. MILLER THOMAS,
 PUBLISHER AND PROPRIETOR,
 WILMINGTON, DEL.
 OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.
 Three Months, in Advance, 25 Cents
 Six Months, " " 50 " "
 One Year, " " \$1.00
 If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.
 No advertisements of an improper character published at any price.
 Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.
 All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.
 All subscribers changing their post-office address should give both the old as well as the new.
 Entered at the post-office, at Wilmington, Del., as second-class matter.

The venerable Dr. Bedell, Bishop of the Protestant Episcopal Diocese of Ohio, now traveling in Europe, is reported as having been prostrated by an attack of paralysis.

The Centenary of the Roman Catholic University in Georgetown, D. C., was celebrated this week; Cardinal Gibbons participating in the exercises.

President-elect Harrison and family are to leave Indianapolis for Washington, Monday noon, the 25th inst., and expect to reach their destination at 2.30 p. m., the next day. The inauguration, Monday, March 4th, promises to be attended with imposing demonstrations. We trust, the report is true, that intoxicating liquors are not to be furnished at the inauguration ball. It is bad enough, to have such a folly discrediting the installation of the Chief Magistrate of a Christian nation, but to have liquors provided, under the quasi-sanction of the government, would be an outrage.

Prohibition Amendment.
 Over 600 delegates met in Harrisburg, Pa., last Tuesday to prepare for the great contest to be decided, the 18th day of next June. Among them we learn, there were 75 women. Prominent Republicans and Democrats took active part in the proceedings with leading members of the various temperance organizations. Mr. Stranahan, a prominent Democrat from Mercer Co., predicts that 75 per cent. of the Democrats west of the Alleghenies will vote for the Amendment. Judge White, of Indiana county, was chosen chairman. He gave some encouraging figures, showing how near Pennsylvania came to adopting prohibition, thirty-five years ago; Philadelphia voting 25,330 for, and 20,407 against prohibition, and Allegheny county, 10,032 for, and 4,053 against; the total vote of the State being 158,318 for, and 163,459 against.

The proceedings were deeply earnest, and remarkably harmonious and enthusiastic. The following were adopted unanimously:
 "Resolved, That we regard it the duty of good citizenship, irrespective of party affiliations, to favor the amendment to our State Constitution, prohibiting the manufacture and sale, or keeping for sale of intoxicating liquor to be used as a beverage, and that we will do all we can to carry it at the election on the 18th of next June."
 Hon. H. W. Palmer, ex-Attorney General, was chosen as chairman of the State Campaign Committee. On receiving notice of his appointment, he sent a telegram declaring:
 "I am ready to join you in any work, necessary to rid the State of the crowning curse of the age."

Union M. E. church, Philadelphia, was dedicated last Sunday, and the entire balance due on the building, \$23,500, was provided for, during the day.

There have been a series of union meetings held in the Presbyterian churches of our city, the last six weeks.

As to their result, a reporter in the *Morning News* has interviewed the pastors of several of these churches. Rev. Mr. Swartz said, there have been over seventy-five inquirers in Central Church, and the majority of these have been converted, and are following Christ; over forty arose for prayer in the Sunday-school last Sunday. Dr. Marks considered the meetings highly beneficial not only to members of the church, but to all Christians. Rev. A. N. Keigwin thought, they had great effect in awakening the people, both in and out of the church; "between two and three hundred people having taken the matter of personal religion under consideration."

Many of our readers will learn with sincere regret of the death of Rev. Joseph H. Thornley, so widely and so favorably known in connection with the Ocean Grove meetings. His health had been failing for some months, and he had gone to Toronto, Canada, the home of his wife's parents, in the hope of recuperating his physical energies. But the change did not result favorably; and Thursday of last week he died.

Bro. Thornley was one of our trustees, a most efficient class leader, and Sunday-school superintendent, while we were in charge of Central church, Philadelphia. Afterwards he was similarly prominent and efficient in the Spring Garden Street church; and for several years past, he has been a most earnest and successful co-laborer with the Camp Meeting Association of Ocean Grove.

He was a most genial warm-hearted and devoted Christian, and his death will make a large vacancy in this band of Christian workmen. He leaves a widow and two infant daughters.

Missionary Day at Newark, Del.
 Saturday last, proved to be anything but prophetic of a clear Sunday. Bro. N. M. Browne had arranged for an appeal to his congregations in Newark and at Wesley, for their annual contributions to this great enterprise which Christ has committed to his followers, the diffusion of the light of his precious gospel, "to the uttermost part of the earth." Some temptation to despondency was what most of us would feel under the circumstances. However, the holy day came, and though the heavens were in gloom, it was not necessary to raise our umbrellas.

In Newark, despite the weather and the bad walking, very fair congregations, both morning and night, attested the interest of the people in the services.

At Wesley, in the afternoon, we were both most agreeably disappointed, to find our friends in the country were not deterred by the hindrances to pleasant locomotion, any more than their brethren in the town. We suspect Bro. Browne would have been ready to accept a pledge for a very small amount for missions from this appointment, if offered in advance of our going out. But the result here, as in Newark, was a large percentage of advance, on last year's contributions; and the pastor's heart, and the hearts of all his devoted people who sympathize with the perishing who sit in darkness without the light of gospel truth, are cheered that the apportionment for this charge will be met, with a little to spare.

Our church in Newark has suffered great depletion, by the removal of many members and friends from the town; but notwithstanding such discouragement, its loyalty to Methodism, and its generous and self-denying devotion in maintaining its interests, seem to develop all the more vigorously.

The Sunday-school prospers under the superintendency of Prof. H.S. Goldy, the popular and successful Principal of the Wilmington Commercial College, and his efficient assistant, C. C. King, Esq.

Already over \$500 are in hand, toward a projected improvement of the lecture room; with a good prospect of

extending the same enterprise, until a new and more convenient front shall be constructed to the church building.

Religiously and financially, Brother Browne can report his charge, in first class condition.

We enjoyed the cordial hospitality of Bro. Browne, his excellent wife, and son; and found it sadly pleasant, to spend a Sunday, in preaching amid the scenes which we first visited, as junior preacher, in the spring of 1850. Rev. C. J. Crouch, our first colleague, and Dr. Stephen Townsend, with whom we were associated in 1852-'53, on the same charge, have reported at Head-Quarters, years ago; and most of our active and earnest members, brothers and sisters, have followed to the grand Review Station. Yet "their works follow them," not only in the development of our church interests here, but also, in many cases, in the devotion and zeal of their children and children's children.

Bro. J. F. Williamson we were sorry to find, in a very feeble state of health, without much promise of any speedy or permanent improvement. It was therefore peculiarly gratifying to learn that he had great peace of mind, and complete victory over all anxiety or apprehension touching the issue. Though he feels his way is downward to the valley, over which death throws its shadows, yet his faith reveals the brightness beyond, and assures him that in passing through, the presence of the living Christ, according to his promise, will irradiate that valley. Bro. Williamson and his excellent wife welcomed the young preacher to their home, when he first came to Newark, now nearly thirty-nine years ago; and besides their kind attentions when he was their guest so often, during his two years of service, he is under special obligations for their most watchful and considerate care during a severe and protracted illness. However unable we may be, to make an adequate return for any such favors, the giver as well as the receiver, may alike find large satisfaction in the Master's declaration, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." With him are resources of abundant reward, and with the humblest of his servants he condescends to identify himself.

The Book Committee.

To this committee is assigned the "general supervision of the publishing interests of the Church," with large powers of control and administration. It is authorized to fix the salaries of the bishops, the official editors, and book agents.

In order to make it a representative body, all the conferences have been arranged in fourteen districts, each of which is entitled to one member on this committee; there are also three members from New York city and its vicinity, and three from Cincinnati and its vicinity. These twenty men may be ministers or laymen, as the General Conference may elect.

Their first annual meeting was held in New York last week. Two matters of special interest demanded attention; (1), the selection of an agent to supply the vacancy, caused by the recent death of Mr. John M. Phillips, who had served efficiently for more than sixteen years; and (2), estimating the salaries of the missionary bishops.

In filling such a vacancy, the Discipline requires, that at least two of the bishops shall be present, and participate in the election. Only three of the members of the previous committee, Revs. W. F. Whitelock, North Ohio, and E. W. S. Peck, Washington, and Clement Studebaker, Esq., North Indiana Conference, were re-elected at the last General Conference; although the local committees at New York and Cincinnati are the same, except that Ezra B. Tuttle was chosen in place of Hon. John B. Cornell, deceased.

Five of our bishops were present at this meeting; Bishops Foster, Andrews,

Hurst, Foss, and Joyce. Rev. Homer Eaton, D. D., of Troy Conference, a member of the Book Committee for the second district during the last quadrennium, was chosen book agent.

Dr. Eaton is a native of Vermont, 54 years old. He received his theological education at the General Biblical Institute, Concord, N. H., now the School of Theology, Boston University, and joined the Troy Conference in 1857. He has filled its most important charges, and shared its highest honors. For two terms he was presiding elder, and four times elected to the General Conference. He was chosen a fraternal delegate to the Methodist Church of Canada, and a member of the Methodist Ecumenical Conference in London, in 1881. In 1878, he received the degree of doctor of divinity from Syracuse University, an honor which came just as he was closing his third term as pastor in Burlington, Vt., where he had been invited for a fourth term. He is a man of sound judgment, and excellent business capabilities. The name of the firm will now be, Hunt & Eaton.

The committee ordered a cash dividend of \$100,000 to be declared, and recommended the book agents to consider the advisability of appointing special agents, to assist the concern in different parts of the country.

The committee did itself credit, as well as simple justice to our devoted, and self-sacrificing bishops to whom is confided the episcopal supervision of our mission fields in Africa and India, by deciding to make as liberal provision for their support, as for those who are charged with the supervision of the rest of the Church. Thus the good work goes on, and so far as this committee is concerned, there is no longer an invidious discrimination made between our bishops.

Although we now have eighteen of these honored and worthy chief-pastors, ample contributions to the Episcopal Fund will be secured, if each charge pays one dollar and a half on each hundred dollars of its pastor's salary. We think this action of the Committee will awaken practical sympathy for the Bishops' collection, that will make it a favorite with our people.

The aggregate sale of books for last year, amounted to nearly \$1,100,000; the net gain being \$221,975.63. The combined assets of the western and eastern concerns, were \$2,750,000.

The committee on real estate, authorized the sale of the building at No. 805 Broadway, and the printing-house at No. 200 Mulberry street, as soon as business will allow, and satisfactory prices can be obtained.

We think the "Treasurer" problem as satisfactorily solved by the suggestions of Bros. Rigg and Grise, as possible under the dubious legislation in the case. If our brethren will be careful to make accurate entries on the outside, and place the full sum total within, we think the end desired, will be secured.

It is pleasant to learn, that Bishop Merrill concurs in our view of the impracticability of the new plan for conference claimants.

Rev. Dr. Joseph Longking has served in the Book Concern, under deceased agents, Mason, Lane, Sanford, Trippett, and J. M. Phillips. He is 83 years of age, but is regularly at his desk.

Conference Treasurer.

BY REV. C. A. GRISE.
 I still fail to see the difficulty suggested by Bro. Otis, or the advantage of his proposed plan. He says no brother money with that of the conference claimants; but as a matter of fact, some brethren have caused trouble and much delay, by just that thing, or its equivalent, mixing up conference claimants and missionary funds with the amounts

handed to the finance committee. Reports have been badly mixed some-times, and it seems to me, there will be much less chance for mixing, when a brother is required to put all his money in one large envelope, with the figures on the outside, than if he is to bother with three or four envelopes, and as many printed slips.

If we appoint a treasurer and hold him responsible for the accounts, he will surely not let the money go from his hands without counting it, if he has any business tact at all, much less, if he knows how many empty envelopes are handed in, through neglect or mistake. To put three envelopes in one large one, will only increase his labor, for he will have to open all of them, unless the conference shall take the responsibility off his hands.

This, of course could be done; but it would be equivalent to just what we can now have. Why then, put the small envelopes in the large one at all? Why not hand them direct to the different parties selected by the conference? If we expect to hold one man responsible for all the money, he will surely count all the money which passes through his hands, even if he has to open a half dozen envelopes. The more I think of the new plan, the simpler it seems to be, and the better I like it. I shall follow the direction of the General Conference, and put one check for all my collections in the one large envelope, put the figures in their place on the outside, and hand it to the treasurer on the first day of conference. Then I shall expect him to return the envelope, marked "credited," which will be my voucher for all moneys.

Letter from Dr. Porter.

PILGRIM'S LODGE.
 Burlington, N. J., Feb. 14th, 1889.
 REV. T. SNOWDEN THOMAS, A. M.,—
 Dear Brother: Your postal card at hand. I am pleased to learn, that the movement for a monument, to the late Henry White, is to be prosecuted without delay. The Philadelphia Conference held its session in Newark in 1833, and Henry White was present as a presiding elder, but did not preach. I hope you will find time for the work, and secure the needful aid. I will assist Dr. Brice of our conference, as best I can.

I am under obligations to you for the refreshing sheet sent me. It is a pleasant, interesting paper. I do not always sanction its showing, but generally go with you with approval. I suppose you and Bishop Merrill will not fight. It will take hard work to conquer him. Excuse me for any interference. It behooves a superannuate to hold his peace.

Respectfully and Affectionately,
 JOHN S. PORTER.

Our Bishop for India.

DEAR BRO. THOMAS:—At this writing, the "North India Conference has been held by our new Bishop, J. M. Thoburn, D. D., and appointments are all made with few changes. We are returned to Cawnpore for another year, although I had a great desire to go into the native work. It must be said in regard to our Bishop, that he is everywhere received with much gratitude to God for so directing the deliberations of the General Conference that he should be sent to us. He opened the both English and Hindustani; also with reading, and prayer, and singing "There is in itself is prophetic of his consecration to the work of saving souls. That day, Wednesday, Jan. 9th 1889, is one, long to be remembered in the history of Indian Methodism. We rejoice in the prospect of victory about one month, and already he has been West, East, and North; preaching, praying, and exhorting; discouraging all formal receptions in honor of himself, but being present at prayer and fellowship meetings, whenever possible.

I would like to say more, but time will not allow at present; will write again of Conference proceedings.

Yours,
 G. F. HOPKINS.
 Cawnpore, India, Jan. 16th, 1889.

Conference News.

The second annual convention of the Kent county, W. C. T. U., will meet at Camden, Del., Feb. 27-28. Several prominent workers will be present, and the exercises promise to be very interesting. The lecture on the evening of the 27th, will be delivered by Rev. J. H. Willey, of Milford; subject, "Beauty and the Beast." All sessions of the convention are open to the public.

The extra meetings at the M. E. Church in Georgetown, Rev. J. D. Kemp, pastor, are resulting in one of the greatest revivals ever experienced in the history of the town. There have been 100 conversions, and the interest has not abated.

It will be gratifying to the many friends of Rev. C. A. Hill to know that he has consented to return to Centreville for another year. Mr. Hill is one of the most popular pastors that has ever been stationed in Centreville.—*Centreville Observer*.

The Rev. E. C. Atkins has been honored with two calls, one from Cecilton M. E. church, asking him to continue as pastor for another year, and the other from Millington M. E. church, requesting that he become its pastor. Revival services at Cecilton continue with unabated interest.

The third annual meeting of the Woman's Home Missionary of the Wilmington Conference, will be held, Thursday, April 25th, instead of the 18th, as published last week. The meeting will convene in Asbury Church Wilmington.

C. C. BROWNE.

The mistake in date was my fault, not that of the PENINSULA METHODIST.

B.

MT. LEBANON & UNION, T. N. Given, pastor.—This charge gives evidence of substantial progress. A parsonage has been secured at Mt. Lebanon, in which Bro. Given and family, are comfortably settled.

Last Monday, a pleasant surprise party was given them, and generous gifts made donors and recipients blessed.

A fair recently held netted \$125.52, in aid of the stewards' fund.

To-morrow, the 24th inst., the Editor of the PENINSULA METHODIST will preach for Bro. Given.

ASBURY, J. E. Bryan, pastor.—Last Sunday was Missionary day. Dr. Baldwin, secretary of our Missionary Board assisted the pastor, preaching morning and evening. About \$300 were raised during the day.

A gracious revival is in progress at Sutersville, Md., T. H. Haynes, pastor.

Bro. H. S. Thompson writes us from Lewes Del.—We are in the eighth week of our meetings; have had 86 conversions. About 50 have joined. Last night a crowded church and altar showed no abatement in interest. Yesterday morning in our Love-Feast, between 125 and 150 testimonies were given, and after the sermon, by Presiding Elder Wilson, our missionary collection was taken, reaching nearly \$150, far beyond anything ever known in the charge.

Among our recent converts are found the aged, those in middle life, young people, and children. In several cases, husband and wife have knelt side by side in seeking pardon, and side by side have joined the church. A bridal party of a few days ago, has been found, one by one, kneeling at the altar, until every unsaved individual is either converted, or seeking at this time. We have had the miracle of the "Demonic healed," re-enacted before our eyes, in these meetings. To God be all the glory.

Feb. 18th, 1889.

DOVER, DEL., T. E. Terry, pastor. A correspondent writes:—The revival meetings here have continued with much greater interest, since I wrote last. Several have connected themselves with the church, and nightly some seven or eight penitents are found at the altar for prayer. The last Sunday morning in January, 7 joined, and Wednesday night following, 11 more were received on probation. Tuesday night, Rev. E. J. S. McAllister of Woodside preached a very fine sermon. Inquiry meetings are held every afternoon, for one hour, and quite a number of unconverted persons attend them. The meetings are well attended, and will continue as long as the interest justifies. Our pastor is very much encouraged.

H. C. T.

ROWLANDVILLE & MT. PLEASANT Charge. Fred. E. McKinsey, pastor, writes:—"At a missionary meeting held in Mt. Pleasant church, Friday evening, Feb. 15th, the balance, needed to meet the apportionments for the benevolences, was raised. Rev. N. M.

Browne, of Newark, Del., delivered an admirable address, which abounded with figures and incidents, appertaining to mission efforts both at home and abroad, and the gratifying results that have followed. In reaching our apportionments, our people have given \$41 in excess of what they contributed last year."

MILTON, DEL., T. R. Cramer, pastor.—Our meeting continues with increasing interest; new penitents right along, and the church thoroughly quickened.

Mrs. E. B. Stevens visited us, and organized an auxiliary of the W. F. M. S., with forty members. Our benevolent collections are in hand, placing the church, with an increased membership, on the roll of honor.

Rev. C. T. Wyatt, writes from Berlin, Md.—Methodism here is taking on a more vigorous type than formerly. Our young converts have caught the spirit of work, and our older members are stimulated by their example.

For some time our "tony people" were making ready for a masquerade on St. Valentine's Day; and efforts were put forth to decoy our young converts; but they proved "steadfast and unmovable" without an exception. Praise the Lord!

The third inst., I preached a sermon, in which I denounced dancing in strong terms; and the truth was appropriated by many of the leaders. Persons who dance may be nominal Christians, but they go on the devil's territory.

So long as I am in the ministry, I intend by God's assisting grace, to fight these and other social evils.

Wilmington Preachers' Meeting.

BY OUR SPECIAL REPORTER.

The session opened last Monday at 10 a. m., in Fletcher Hall, James E. Bryan, president, in the chair. H. W. Ewing led in devotional service, reading Psalm XL, singing No. 171, and offering prayer. After reading minutes and their approval, J. T. Van Burkalow was appointed general critic.

Reports were made by brothers Ewing, Murray, Koons, Van Burkalow, Stengle, Hartwig, Corkran, Scott, Collins, Bryan, and Grise; after which the order of the day was taken up, and D. H. Corkran made an address on "Best revival methods". Brothers Scott, Collins, Murray, Todd, and Holt, followed in a discussion of the subject.

The general critic reported, and the curators announced for Feb. 25th, an exegesis of Heb. 10: 4-6, by V. S. Collins. The meeting adjourned at 12.15 p. m.; benediction by bro. Hartwig.

There was an improvement in attendance; but still a chance to do better. Brothers Bryan, Ewing, Koons, Hartwig, VanBurkalow, Dill, and Collins were present at the opening; Bro. Stengle came in during prayer; Bro. Scott just at its close. Others came in as follows: Bro. Corkran, 10.18; Bro. Grise, 10.29; Bro. Avery, 10.30; Bro. Dodd, 10.32; Bro. Barrett, 10.35; Bro. Todd, 10. 40.

Laurel, Del.

DEAR BRO. THOMAS.—Our extra meeting, have not been as successful in securing converts, as we had hoped; yet it was not by any means a failure. In quickening and up-building the church, it was what is so very desirable, after so sweeping an ingathering as we had last winter.

In many places on this Peninsula, I find that nearly every adult person has at some time made a profession of faith in Christ; but in many cases there has been a ship wreck of faith. This is not perhaps so much the fault of our revival methods, as of a lack of proper care and interest upon the part of the church. If we take a child into our home, and give it a hearty welcome, yet fail to feed and properly care for it, however praiseworthy the greeting, our subsequent neglect must preclude our receiving the plaudit, "well done, good and faithful servant." We need more fostering fathers and nursing mothers, in the church.

We are closing our up second year here, very pleasantly. The financial condition of the charge is healthy. Our Sabbath-school missionary anniversary will be held the first Sabbath evening in March. Under the efficient superintendency of Bro. S. I. Fooks, the school, is doing well; and we hope to hear a good report at the anniversary, from our worthy secretary, Bro. H. B. Hitch.

A few evenings since, while I was attending an official meeting, a large number of our people made us a surprise visit. Responding to a summons from the parsonage, I found a multitude assembled; ladies being largely in the majority. It proved to be a most jolly crowd, and a very pleasant evening was spent. They came with many burdens, but leaving them with the pastor and his family, they retired light. Besides dry goods and fancy articles, there were full supplies for the pantry.

Beyond their intrinsic value, these gifts are prized as an expression of kindly feeling and appreciation upon the part of friends, for their pastor and his family; for which they have our warmest thanks, and earnest prayers that the Giver of every good and perfect gift may graciously bestow upon them, manifold blessings in this life, and in the world to come, life everlasting.

The ladies added to the parlor furnishing, a beautiful hanging lamp.

Yours truly,

J. OWEN SYPHERD.

Committee on Missions.

The quarterly Conference for St. George's and Summit at its recent session, adopted the following, which, the pastor, Brother Warthman, sends us for publication.

"The world is our parish, and a missionary Church is the chief glory of the crucified Christ.

A missionary spirit is the first principle of the Oracles of God. While home labor is important, as followers of Christ, we must embrace all nations.

While we commend the action of our mission Board in granting a portion of its funds to "new work within the bounds of the Wilmington Conference," it is our judgment that the work of the conference should be so arranged, as that no part of this money, should be used as support for a presiding elder of a district, inasmuch as it is prejudicial to the missionary collections within the bounds of our Conference; and we respectfully request our presiding elder to bring this matter before the Bishop and his cabinet, at our next Conference."

Loose Legislation.

Poor Conference Treasurer! He will either know all, or nothing about his duties, by the time we get through with him. But I believe I am about done with him, except so far as the editorial, relating to his duty of furnishing us with blank "financial reports" is concerned. I allude even to this, not for the purpose of discussing the Treasurer, but to call attention to the crude and slipshod manner in which our General Conferences do some of their work, and of which the point alluded to in that editorial is but a sample. For another instance look at ¶81, ¶1, and then at ¶82, ¶1, and it will be seen that there is much repetition, and in fact from ¶80 to ¶82 the enactments appear as though somebody had set down whatever he happened to think about, relative to those matters, with little or no regard to order. ¶82, ¶3 perhaps in part meets the difficulty raised by the editorial, for it is the duty of the Book Agents to be ready with these blank reports at all times, but the real trouble is that we are not to get these blanks, till we reach the seat of Conference. At first I supposed the envelope, which bears a blank report on its face and has been distributed to us by our secretary, was meant to meet this requirement, and to be returned to us duly signed or stamped, after its contents should be investigated, but this seems a little doubtful. Another piece of ambiguity appears in ¶82, ¶1—"They shall also appoint a committee to audit his accounts." What accounts? His accounts with the various benevolent societies, etc., to whom he is to transmit funds, or his accounts with the Conference? Must somebody go over all his work after him to see that he has properly credited every charge? That, certainly, is part of his "accounts," so far as he is Treasurer of the Conference.

If it means only, that a committee is to look over his receipts for moneys transmitted to the various societies, etc., even then they must compare these, including vouchers given to individual pastors, with what? No provision is made, that he shall report the footings, though that is a natural inference. This auditing, moreover, it will not be easy to do during the session, for some of the societies may not return vouchers to him in time. It is usually several weeks before our missionary collection is reported in the *Advocate*. Again, while ¶76 may, perforce, be otherwise construed, it seems plainly to mean that the Treasurer's accounts are also to be compared with the statistical tables during the session of Conference—although what is meant by "Conference Treasurers of the several Benevolent Societies," is far from clear. What it meant in the Discipline of 1884, (¶83), before the paragraphs defining (?) the duties of a Conference Treasurer were inserted, was perhaps a little more intelligible, though pretty much a dead letter. But all this, hodge-podge as it is, is a small matter compared with the present condition of our legislation relative to Conference claimants.

¶297-300, Discipline of 1888, are identically the same as ¶373-376, Discipline of 1884. Now in the latter case, whatever infelicities of expression there may be, it was well understood, that these paragraphs authorized and intended just such arrangements as are familiar to us, for meeting the necessities of

our claimants. But, without changing them in one single word, or adopting any resolution to reconcile the interpretation of the two for the Conference of 1888 inserted ¶301-313, establishing a General Board of Conference claimants, and either putting into its hands all the funds hitherto administered by the Annual Conferences, in accordance with ¶297-300, or giving this Board the Book Concern dividends and a second Conference claimant collection, or—what?

I hear that Bishop Merrill has come to the conclusion, that the new paragraphs are unworkable, without further legislation: so it would seem. Verily, it looks as though we would have to bring the sisters into General Conference, or we shall get some parts of the Discipline into such a tangle, that no man can tell what they mean. Just one more morsel; if the Editor is not too tired; will somebody show me, where to find in the Discipline a full account of the powers and position relative to the church, of the Board of Education, the Tract Society, or the Sunday school Union? Full statements can be found as to the organization and work of the Missionary Society, Church Extension Board, Freedman's Aid, and Southern Education Society, and here and there disjointed scraps concerning the powers and work of the three first named, but nothing more. Why such looseness in our church legislation?

J. P. OTIS.

Letter from Bethel, Md.

DEAR BRO. THOMAS.—Speaking of "continuous donations," I think it has been so this year at Bethel and Glasgow. Friday, the 18th ult., Bro. Wilson Mahan and wife took tea at the parsonage, as we subsequently found out, to ensure our being at home. Accordingly, about 7.30 in the evening, members and friends from Glasgow church, made their appearance in large numbers; bringing with them generous supplies for the pastor's family, and large provision for his faithful horse. Mrs. Burke was presented with a purse, through Bro. W. T. Dayett. After a bountiful supper, we joined in song and prayer, and the company bade us adieu. There were some whispers, that "they intended to come again and have it out." This they did last Wednesday night; the old and the young bringing refreshments, and enjoying together a delightful season of cheerful entertainment. Bro. John Davidson came forward with two of John Frazier's fine overcoats, that the preacher might take his choice, also one of C. M. Boulden's best hats. The coat and hat he presented in a neat speech, in behalf of many friends of the pastor. So great was the surprise, that for a few moments, I was dumb; and knew not how to express my feelings, for these and many other acts, of generous kindness I have received from these dear friends.

Miss Leona Harris, our organist, played, and sang very sweetly, "We're marching to Zion," and the "Sacred Fire," after which the pastor offered prayer, and the company left us, to think and talk about the goodness of the Lord, through the hands of his servants.

God has revived his work this year at both of our churches; the benevolences are nearly up; our Conference Academy apportionment will be met; a part of the Glasgow church debt will be paid; but above all we thank God for our success in winning souls, and for the hope of Heaven.

Rev. R. W. Mulford, a member of Bethel church, and well known in our conference, especially among our local brethren, has lost his wife in her 78th year; but she died in that "blessed hope." Christmas night, the pastor entered her room; the shades of death were gathering, and it was plain to see that she was not to stay with us much longer. Raising her wrinkled hands toward Heaven, she sang "I want to go where Jesus is." Only two weeks have passed, since we laid the dear wife of David Thornton in the old church yard at Glasgow. Though young, she was too frail a plant to grow and bloom on the shores of time. God took her to the unchangeable home. She left a bright little boy, who we hope, may live to accomplish her mission. The young father gave his heart to God last October; and to-day he has the comforting hope, that he shall go to her, though she cannot return to him. Another loved mother and devoted wife, Mrs. Racine, wife of Frederick Racine, has passed on before us, to the home where they die no more.

A. BURKE.

Feb. 18th, '89.

Notice.

There will be a meeting of the Trustees of the Centenary Fund of the Wilmington Conference, at the house of Capt. Alexander Kelley, in Wilmington, next Monday, Feb. 25th, at 2 p. m.

N. M. BROWNE, Sect.

Our Conference Moneys.

MR. EDITOR:—I do not "speak as one having authority," but, inasmuch as we seem to be somewhat nebulous respecting the disposal of our collections, let us observe the Discipline, i. e. put all the money, (or vouchers therefor) in the large envelope, making no division of the money, save in the statement on the envelope.

This will secure (1) Obedience to the law. (2) Uniformity of method. (3) Facility in the disposal. If we thus all prepare our moneys, the Treasurer will be ready to put the Conference claimants' funds in the hands of the stewards by 10 A. M., on Thursday, and the missionary money in the hands of the Treasurer in time for him to be ready for the missionary anniversary.

J. D. RIGG.

The book-seller or news-dealer, who knowingly sells a vicious publication to a young person, is as deadly an enemy to society, as the most violent anarchist. But he does his deadly work so quietly, that sleepy-headed men who think themselves good citizens never protest or interfere with him. If this is not stupidity, it is worse. And you are one of them! —*Nashville Christian Advocate*.

Two great enemies—Hood's Sarsaparilla and impure blood. The latter is utterly defeated by the peculiar medicine.

Half Fare to Washington.

For the benefit of all who desire to visit Washington, at the time of the inauguration of President-elect Harrison, the B. & O. R. Co., will sell excursion tickets to Washington and Baltimore, at rate of one fare for the round trip from all points on its line. The tickets will be on sale February 25, to March 4, inclusive, and will be valid for return passage until March 7, inclusive.

Please note that excursion tickets via B. & O., will be good to stop over to Baltimore, in either or both directions, within the time limit of the ticket.

They will also be accepted for passage on all trains, including the "Vestibuled Limited Express," without extra fare. Excursion tickets from Washington to Baltimore, at rate of \$1.20 for the round trip will be on sale at B. & O. ticket offices in Washington, February 25 to March 4, good until March 7.

Half Rates to Washington via Pennsylvania Railroad, allowing Stop-off at Baltimore.

In order to afford visitors to the inauguration all possible privileges, and at the same time give them the benefit of the very low rates which have been fixed for this occasion, the Pennsylvania Railroad Company will sell excursion tickets to Washington on February 25th, 26th, 27th, 28th, March 1st, 2d, 3d, and 4th, from all stations on its system, at a single fare for the round trip. These tickets will admit of a stop off in Baltimore, in either or both directions, thus enabling passengers by this route to visit both cities. The return coupons of the excursion tickets are valid for use until and including March 7th. This rate, in view of the liberal conditions it bears and the magnificent service which the Pennsylvania Railroad affords, is the lowest ever offered under similar circumstances. For information as to the movement of regular and special trains, and for specific rates from each station, apply to ticket agents of the company.

Engraved plate and fifty cards printed for \$1.00. Send for sample of styles to J. Miller Thomas, 604 Market St., Wilmington, Del. 3-tf.

Marriages.

RAYNE—LYNCH.—Feb. 5th, 1889, at Synepuxent, by Rev. C. T. Wyatt, Jas E. Rayne and Amlanta Lynch.

HUDSON—FISHER.—Feb. 10th, 1889, at Farelton, by Rev. C. T. Wyatt, Jas H. Hudson and Mary E. Fisher.

BENTON—RUSSEL.—Feb. 12th, 1889, at the residence of the bride's mother, Laurel, Del., by the Rev. J. Owen Sypherd, Wm. S. Benton and Lizzie A. Russell, both of Laurel, Del.

Hammond Type Writer

FOR SALE FOR RENT.



IS THE BEST.

ADDRESS AUBREY VANDEVER, Clavton, D. I., for terms.

WANTED—Agents to solicit orders for our choice and hardy Nursery Stock. STEADY WORK FOR ENERGETIC TEMPERATE MEN. Salary and expenses, or commission if preferred. The business quickly and easily learned. Satisfaction guaranteed to customer and agents. Write immediately for terms. State age. Address R. G. CHASE & CO., 1430 South Penn Square, Philadelphia, Pa.

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture. Ob! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Constitutional Prohibition.

BY JOSEPH COOK. 1. It would effect an important reduction of taxes. The citizens pay millions more, annually, to the whiskey shops, than for all the expenses of the State government.

2. The whiskey ring is a leech, fattening on every other trade and occupation, and itself producing nothing useful in return. The liquor tax in Maine is three cents annually on each member of the population; in license New Jersey, it is \$2.40.

3. Eight-tenths of the crimes committed in the State are produced by intoxicating beverages, directly or indirectly, and the business which makes criminals is itself criminal.

4. Science, by showing that alcohol has a local affinity for the brain, and that habits of drinking necessarily manufacture paupers and madmen, demonstrates the right of government in self-protection to interfere by prohibitory legislation with the sale of intoxicating liquors as a beverage.

5. Prohibitory laws have stood for twenty-three consecutive years on the statute books of Maine, and have effected so much in the reduction of taxes, and in the improvement of the government of cities, and in the amelioration of the drinking customs of the people that it is notorious that no political party in Maine dares now to propose the repeal of prohibition.

6. Great cities are likely to rule the American republic; they will also ruin it, if they are governed by the whiskey ring, as they have been in a majority of cases thus far in our history. The predominant political influence of the whiskey ring in great and corrupt cities is incompatible with the success of American institutions, or with safety to life and property under universal suffrage in mismanaged municipalities.

7. These facts being fully appreciated on the eastern seaboard of the United States, where the people have suffered much from the mismanagement of cities, the most crowded part of the nation is anxiously watching every experiment with constitutional prohibition, and all friends of temperance and of social order wish it success.

8. Now is a most favorable time, to work for constitutional prohibition. If all citizens opposed to the liquor traffic will do their duty, the amendment can be carried, in spite of the utmost opposition of the whiskey ring.

9. A constitutional amendment is superior to a prohibitory law, for it is less easily repealed. A vote of the Legislature and a vote of the people are required, to pass or repeal an amendment. A prohibitory law would be the act of a Legislature only, but an amendment, is the act of the whole people, of all parties. Organic law is intended to be permanent. It cannot be repealed, by one packed Legislature. It is difficult or impossible, to corrupt the whole of the people.

10. The Liquor Dealers' Union vehemently opposes the proposed amendment, and thus prove, that the whiskey ring do not expect it to be inoperative.

11. The friends of religion, of education, of good order, many of the State officers, and, it may fairly be claimed, a large majority of the male voters of the State, to say nothing of the wives and mothers and minors, whose interests among those of others it is sought to protect, are in favor of the proposed amendment.

12. To prohibit one thing, and except a second, does not destroy the power of the Legislature to regulate the second;

and so the exceptions named in the amendment as to the manufacture and sale of liquor for mechanical, medical, and scientific purposes, are not loopholes. This opinion is supported by the most eminent legal authorities. Suppose that a law were passed, that the people shall not be taxed to support private corporations, except railways. It would be absurd to say, that the Legislature would not have power, under such a law, to regulate taxation for railways. It would be absurd to pretend, that if the Legislature should tax the people for the support of one railway, it must also tax them for the support of every railway that asks for such support. Precisely these absurdities belong to the claim, that the exception in the proposed amendment nullifies the general principle contained in it. The whiskey ring has had good legal advice, and fights the amendment, because it knows that the proposed organic law contains no loopholes.—Zion's Herald (Boston).

Savings Banks.

What prohibition does for Maine is indicated by the condition of the saving banks in that State. The Lewiston (Me.) Journal, in a recent issue, says: "Our Maine savings banks now have nearly forty millions deposits—an increase of over two millions in the past year. There are 5,333 more depositors in these banks than there were a year ago. Of the 124, 562 depositors, about four-fifths represent deposits below \$500. The Maine wage earners are economic and industrious. We have no doubt that prohibition in Maine does seriously interfere with the business interests of brewers, distillers and liquor-sellers; but in the light of the savings banks' figures, it is obvious that the working people, and others among their depositors, can endure that sort of "ruin" which it brings to them with great complacency.—Farm and Home.

Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted.

Martha Ann Shipley, wife of Jacob W. Riggin, was born Nov. 25th 1851, in Worcester county, Md., and died in Parsonsburg, Wicomico county, Nov. 13th 1888. Her first husband, David P. Wimbrow, lived only about eighteen months after their marriage, Nov. 22, 1876, she became the wife of Jacob W. Riggin, who, with one son, survives her. She was converted in 1872 at a camp-meeting, held in Conlborne's district, Worcester county. She soon after connected herself with the M. E. Church, of which she continued a consistent member, until called to join the church triumphant. She was a faithful and true friend, in the midst of friends or foes, ready to defend against any and all assault. To know her, was to trust her without fear of betrayal. The writer was her pastor, two terms of two years each, and he will never forget her many acts of kindness to himself and family. Sister Martha was an agreeable, kind, and hospitable neighbor; a true helpmate, devoted to her husband and his interests; a tender, affectionate, and indulgent mother; and as a Christian, she was somewhat emotional, and demonstrative. The writer has often caught inspiration from her tears, and rejoicings, when bapty in God, her Saviour. Five months before her death she had been a great sufferer. I have no information as to her last moments, but am confident from her life that all was well, everlastingly well; and while her husband and little motherless boy sustain an irreparable loss by her death, to her it is gain; for she lived to die, and died to live, so that she lives to die no more. May God, our Father, comfort and sustain the bereaved husband and little son, prays her former pastor, and friend, W. L. P. BOWEN.

John Dorsey Kirby passed to his heavenly home Nov. 16, 1888. For over thirty-five years he was an active and useful member of our church. He was born near Cambridge Md., March 2, 1822, experienced the second birth in Chestertown, Md., uniting with the Methodist Episcopal church in that place, and was beloved of all denominations. Serving as sexton in the Protestant Episcopal Church at Easton Md., for some years he became endeared to that people. For many years, he was among the first to welcome the new preacher to Church Creek Charge; ever holding him in high esteem, in his work for God and fallen humanity. He leaves a wife and five grown up children; the majority of them being consistent members of our church in this place. They cherish his memory, and promise to meet him in Heaven.

Bro. Kirby loved the Bible, and took great delight in quoting from it, passages which he had committed to memory for his spiritual good. JAMES T. PROUSE.

TWIN BABIES.



All families cannot have twins but there is something many people for various reasons will much prefer. A firm in Buffalo, N. Y. makes a very superior soap and sell by the box, only direct to the consumers. To make it of interest for every

family to purchase a box, they make a present of enough fine toilet soap, tooth powder, shaving soap, perfume, boraxine, etc., etc., to last a family a full year. This liberality can only be brought about because the expenses of selling through agents and grocers are saved. It is a great blessing to any family to be aware of the existence of such a firm.

Send your address on a postal card to J. D. Larkin & Co., Buffalo, N. Y., and they will send you one of these Great Bargain Boxes. The price is \$5.00, but you are not expected to pay until after you have tested the quality of the goods and are satisfied in every way. The brand of soap is the "Sweet Home," the finest, best scented and most economical soap to be had, and, as we say, this soap is not sold to dealers, but is supplied to the select family trade only. One case of "Sweet Home" lasts the average family one year.

BRINGHURST'S COUGH SYRUP.

Successful used for many years as a remedy for coughs, colds and bronchial affections. Made and sold only by

Z. JAMES BELT, Apothecary, Sixth and Market Streets, Wilmington, De.

Advertisement for Luburg's Wonderful Luburg Chair, featuring a chair illustration and text describing its features like reclining, folding, and adjustable.

Advertisement for Dr. Welch's Communion Wine, unfermented, for sale at this office, listing prices for quart, pint, and half pint bottles.

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

Quart Bottles, per doz. \$10 00
Pint " " 6 12
Half Pint " " 2 75

Advertisement for Dr. Warner's Corsets, featuring an illustration of a woman in a corset and text stating 'Over 14 Millions Sold in this Country alone.'

Over 14 Millions Sold in this Country alone. The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE. 7-13t

Advertisement for Delava's Whooping Cough Remedy, featuring an illustration of a child and text describing its effectiveness for coughs and colds.

Disrupts whooping cough and cuts short the disease. Its peculiar anti-spasmodic action insures relief in dry, hacking coughs. Especially effective in CROUP. It is infallible. 40 years established in Philadelphia. 50c per bottle. Sold at druggists.

1888. Announcement 1889.

CARHART & CO., ZION, MD.

The largest and best assortment of Dress Goods, consisting of Silk warp Henriettas and all wool Henriettas, and Cloths, Habit Cloths, we have ever shown.

Black Silk warp Henrietta, 49 inches wide, 1 00 regular price 1.25; 40 inch wide 1.25; regular price 1.50; 5-4 w. of Habit Cloth 98, regular price 1.12; 40 inch Hat Cloth 48, regular price 1.00. Domestic Goods, at specie bargains; Red and Grey Twilled Flannel; Horse and Bed Blankets.

Clothing! Clothing! Clothing!

Mauden Boys' suits from 2.00 up to 18.00. Men and Boys' Overcoats from 2.50 to 20.00. LADIES' JACKETS. One of largest stocks we have ever before shown. Prices from 2.25 up to 15.00.

HANGING LAMPS AND HALL LAMPS!

20 different styles and prices. A 10.00 lamp for 7.95 and 8.00 lamp for 6.95, etc. Every purchase made of the above goods was with the cash and every discount known to the trade was taken, hence we are satisfied that the prices marked are beyond competition. The advantage is in the customers favor. So all you have to do is to avail yourself of the opportunity offered.

J. M. C. C. TERMS CASH. A. C. C.

MOST STYLISH BUGGIES.

Phaetons, Road Carts, &c., on the market, for durability and style, comfort and moderate price, unrivaled. We guarantee satisfaction, and will give a nice harness free to purchasers, to increase our trade. Best reference. Address

WM. R. JUDEFIND & CO.

Box 11, Edesville, Md.

P. S. We recommend the above firm to our readers.

WILSON'S UNDERTAKING ROOMS 616 KING STREET.

Preparing and Keeping Bodies WITHOUT ICE a Specialty

Connected with Telephone Exchange. Open all Night.

J. A. WILSON, Funeral Director

NOW READY!

CHAUTAUQUA BOOKS.

Studies for 1888-89.

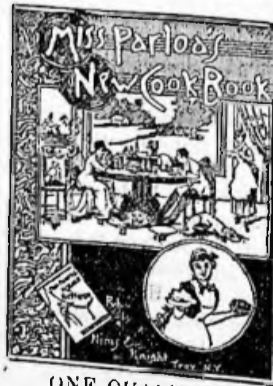
- Outline History of Greece. Vincent. \$0.50
Preparatory Greek Course in English. Wilkinson. 1.00
College Greek Course in English. Wilkinson. 1.00
Character of Jesus. Bushnell. 40
Modern Church in Europe. Hurst. 40
Chemistry. Appleton. 1.00
Zoology. Steele. 1.20

Subscriptions Received for Chautauqua, \$1

GARNET SEAL No. 4. 1 Old Greek Education. (With a chapter on the Greek Drama) Mahaffy. 2. Economics for the People. Barker. 3. Michael Faraday. J. H. Gladstone. 4. The Chemical History of a Candle Faraday. The four volumes in a box. \$3 Not sold separately.

J. MILLER THOMAS, 604 Market St., Wilmington, Del.

JUST PUBLISHED.



Miss Parloa's New Cook Book. CHEAP EDITION, 30 CTS. RETAIL.

ONE QUARTO VOLUME. HANDSOME LITHOGRAPHED COVER. For this small price your customer can get the substance of Miss Parloa's regular Cook Book which sells for \$1.50

Given for one new subscriber to the Peninsula Methodist. Address

J. MILLER THOMAS,

604 MARKET STREET,

WILMINGTON, DEL.

