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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

WHO ARE THE BLEST?

They who have kept their sympathies awake.
And scattered good for more than custom's sake;
Steadfast and tender in the hour of need,
Gentle in thought, benovolent in deed;
Whose looks have power to make dissensions cease—
Whose smiles are pleasant, and whose words are peace;
They who have lived as harmless as the dove,
Teachers of truth and ministers of love;
Love for all moral power—all mental grace;
Love for the humblest of the human race;
Love for that tranquil joy which virtue brings,
Love for the Giver of all goodly things;
True followers of that soul-evaluing plan
Which Christ laid down to bless and govern
They who can calmly linger at the last,
Survey the future and recall the past,
And with that hope which triumphs over pain
Feel well assured they have not lived in vain,
Then wait in peace their hour of final rest—
These are the only blest!

JOHN C. PRINCE.

—The Tabernacle.

"Let Me Go Over."

[This sermon was prepared and preached by the late Dr. William B. Edwards, of the Baltimore Conference, a short time before his death. It is a heart-revelation. The thought it embodies may be comforting to others, as they doubtless were to him, burdened by recent bereavement, and walking, though perhaps he knew it not, almost in the shadow of approaching death. When preached, there was, as the occasion suggested, more or less amplification of the written matter, that added to its completeness and impressiveness.]

Deut. 3: 25. "I pray thee, let me go over, and see the good land that is beyond Jordan."

Such was the prayer of Moses, when near the close of a long and most eventful life. His mission, as the leader and legislator of Israel, was finished, and on the border of the promised land, he poured forth the yearnings of his heart in the language I have just read. God's plans, however, are not always in accord with human wishes. For a great public reason he withheld from Moses, the privilege he so much desired. The meek man bowed with submission to the divine will, and was content with what fell so far short of his devout longings.

From the summit of Pisgah he surveyed the inviting home to which, by God's appointment, he had conducted the Hebrew people. And as great characters become happy in the degree they make others so, we may well suppose that the joy of Moses, on the memorable occasion now before us, was commensurate with his consciousness that, under God, he had been instrumental in procuring for his people, the goodly possession they were so soon to enter. It may have been also that, as the future loomed up before his prophetic vision, the mighty events of coming history, which were to give undying distinction to the Jewish people, stood out before him, and intensified the desire of his heart as expressed in the text, "I pray thee, let me go over, and see the good land that is beyond Jordan."

I have selected these words as a text, not so much on account of their literal meaning, as because of what they suggest. How often is the land, which Moses so ardently wished to enter, spoken of as a type of heaven, "the rest that remaineth for the people of God." Such titles as "the promised possession," "the inheritance of the saints in light," "a place prepared for you," are often used in the New Testament, and without doubt, are taken from the secular his-

tory with which the text stands connected.

Heaven, my brethren, is infinitely more to us than the goodly land of Canaan was or could have been to Moses. And there are occasions in Christian life, when, with an eagerness surpassing anything Moses felt, we may say, "I pray thee, let me go over, and see the good land that is beyond Jordan." The experience of Paul as recorded by himself was of this kind: "Having a desire to depart and to be with Christ, which is far better." "Where your treasure is there will your heart be also," are the words of Christ.

This desire, this longing for the heavenly life, is not inconsistent with our relation to things present, and with a proper interest in those things. Life in this world is eventful, and, rightly used, is sublime. Its issues are eternal. The character formed in this probationary state is to last forever. For this reason, a religious man has a higher estimate of temporal life than others can have. He recognizes that his work is not done in this world until God shall call him from labor to reward; he recognizes too that he has nobler work than mere provision for physical gratifications. There is no duty more deeply impressed upon him than that of preserving his life and health for the high and holy purpose of doing good to others, and thus of making investments in the treasury of heaven, "where moth and rust do not corrupt, and where thieves do not break through nor steal." But while the good man is content to be subject to Divine bidding as to the time of his discharge from life, to wait till his change shall come, there are, nevertheless, occasions during his pilgrimage in this world, seasons in the progress of his experience, when the language of Moses expresses just what he feels, "I pray thee, let me go over and see the good land." And I do not know but that the kindling of this very desire was one of the objects had in view by the Savior, when, just before he left the world, he poured such a flood of light upon the future of his people. It must have been to attract their hearts heavenward whither he himself was going. His last words on earth, as recorded by the beloved disciple, are all aglow with glory on the subject of what awaited them in the hereafter. It is no wonder, therefore, that they suffered death rather than disown him, when they had such a prospect before them. It is wonderful that young men, like Stephen, could meet death with almost the triumph of a translation. It is no wonder that during the famous ten pagan persecutions, thousands passed through fire and blood to receive the martyr's crown.

And it is no wonder that living Christian men and women are filled with unutterable joy as they think of their heavenly home in the presence of God and the Lamb, and with the spirits of the just made perfect. This desire, of which I have spoken, is felt especially.

1. When the soul more than usually realizes spiritual and heavenly things. This it does by faith. From the nature of the case we do not see with our fleshly organs of visions those things which are spiritual and eternal. In regard to them we walk by faith, and not by sight. We have a *faith faculty* by which what is unseen becomes as real to us as what is seen, and has as much influence upon us as what is visible, often much more. When

the evidence of Christianity is to us such as to remove all reasonable doubt from the mind, when our consciousness confirms this evidence in the form of experience, and when the heart clasps these mighty interests so verified in its embraces, the soul is elevated to things above and longs for the eternal. Heavenly things fill its visions and kindle its anticipations into rapture. Their radiance is such as to cast an eclipse upon all that is brightest below the sky. Like Peter, James and John, when pavilioned with the Savior upon the holy Mount, we forget that life has for us more of toil and trial, and feel that even here we are on the suburb of heaven. Or defiant of the deep and dark stream that rolls between us and our heavenly home, we are conscious of the prayer, irrepressively struggling for utterance, "let me go over, and see the good land that is beyond Jordan." For

"As rivers to the ocean run,
And fire ascending seeks the sun,
So a soul that's born of God,
Pants to view His glorious face;
Upward tends to His abode
To rest in His embrace."

"The breath of the Holy Ghost," says one of the early Christian Fathers, "elevates the human soul when it touches it, suppresses earthly thoughts, and fires it with longings after the eternal." And what else did the Apostle mean when he said, "for in this tabernacle—this body—we groan, earnestly desiring to be clothed upon with our house from heaven." As faith opens the future, all glorious with a near approach into the presence of God and the Saviour, the future with its heavenly companionships, with its unsealed fountains of joy, with love pure and unchanging, with light unmingled with darkness, with life that is everlasting, and where our nature, made in God's image, will unfold its powers and bloom in moral goodness and grandeur forever, the prospect becomes so inspiring that the soul instinctively breathes the prayer of Moses, "Let me go over, and see the good land that is beyond Jordan."

I remark

2. That the feeling of which I now speak, is sometimes superinduced by the pressure of life's evils. I need not go into detail respecting these evils. Every experience is more or less a sad witness of them. There is scarcely an earthly comfort that has not its corresponding sorrow. The sweetest and loveliest roses have their thorns. Whether in the form of corporeal pains or the heart's desolations, man is born unto trouble as the sparks fly upward. The gorgeous pictures of life by painters and poets are more ideal than real. Dramatists come nearer the truth when they say, as some have done, "life is a fitful fever"—"a walking shadow"—"a tale told by an idiot full of sound and fury." A modern poet asks,

"What is this passing life?
A peevish April day;
A little sun, a little rain,
And then night sweeps along the plain,
And all things fade away."

One whole book in the Bible, the book of Job, has for its subject the calamities of life and how to harmonize them with the perfections of God. And may I not say that the religion of the Bible was needed, was made indispensable, to relieve the darkness and dispel the doubt attending the universal suffering and sorrow of our race, darkness and doubt, which without that religion have neither possible explanation or mitigation. While

it is true that a good man is delivered by Christ from the curse and bondage of sin, still, as long as he is in the flesh, he shares along with others many of the evils which came into the world by sin. When, for example, temporal calamities come, he may be as much a sufferer as others. Sickness, misfortunes, bereavements do not spare him more than others. Sometimes the very principles which govern his conduct make him the victim of the unscrupulous, and the honest earnings of his life are riven from him by the hand of treachery. Then, too, no good man can be insensible to what affects others. "I beheld the transgressors and was grieved;" "rivers of water ran down mine eyes, because men keep not thy law,"—are utterances from pious lips of the olden time, and the sentiment they express is still true in the case of all who have the real interest of their fellow men at heart. When these things press, as they often do, upon the pious heart, the hold which the world has upon it is likely to become more frail and the things "within the veil" which hides heaven from us, and in which the hopes of our being are anchored, become stronger in their attraction. In seasons when the waves of trouble run high; when cares and sorrows like an avalanche sweep away the most cherished objects; when we stand over the wreck of blasted affections, and upon the grave of our fondest earthly hopes, and look away, beyond this scene of uncertainty and sorrow to the goodly land that is before us, where

"There is a home for weary souls
By sin and sorrow driven,"

our spiritual nature, like the encaged eagle, is eager for its skyward flight, and like Moses, with anxious eye and longing heart, it exclaims, "I pray thee, let me go over, and see the good land that is beyond Jordan."

I remark

3. That this desire is often the experience of good men the nearer they approach the close of life. I do not mean by this that death *for its own sake* is at any time desirable. Charles Wesley says in one of his hymns, "Ah, lovely appearance of death." To me there is not, and never has been anything lovely in death itself. Paul calls death an *enemy*, and my nature instinctively shrinks from it *as such*. But it is an enemy which Christ came to destroy. He delivers us from its fear by the power of his resurrection, for, as surely as *He* lives, *we* shall live also. In the risen Christ I see the pledge of our risen humanity. The sting of death was extracted and his sceptre wrenched from him by the same redeeming power which takes away sin. So that every thing that reminds me of the Saviour's death and of His triumph reminds me also of the life and immortality which await me.

Still, I repeat, there is nothing desirable in *death itself*. But as it was not Jordan, with its dark and cold waters rolling at his feet, that Moses longed for, but the goodly land lying beyond it, so it is not death, but *the heavenly home on the other side*, that we long for.

"There is our house and portion fair;
Our treasure and our heart are there,
And our abiding home."

To reach that happy, that inconceivably happy and everlasting home, is the aim of our earthly sojourn. And as the "rest beyond the river" explained the object of Israel's journey in the wilderness, so, I believe, that "what we shall

be" unfolds more clearly and gloriously all that "we now are" in this world. Were it the will of God that we might end our journey, as did Enoch and Elijah, without tasting death, it would be a relief to the instincts of nature. But, my brethren, heaven is a prize worth infinitely more than *dying for*.

The few, brief moments of dissolution will soon be forgotten in the flood of glory which shall follow. Our memory of the past will have a record of as many victories as we have had battles, of as many deliverances as we have had dangers, of as many comforts as we have had sorrows, of as much of forgiveness as we have known and felt of sin. "Washed and made white through the blood of the Lamb" will be the anthem that shall thrill the sainted and glorified host of God's elect, and the angels and elders round about the throne falling into sympathy with the rapturous strain, shall fill the upper sanctuary with the music of redemption.

With these things before him, the hour of death, or its near approach, has inexpressible interest for the Christian. All the power of anticipation is then experienced by him. What he has so often and so long prayed, and wept, and toiled, and longed for is at last in sight. On some spiritual Pisgah he stands, and the heavenly Canaan is just before him. He bathes his eye in its glory, and entrances his ear with its music. And as he gazes and listens, it may be he catches the sound of some voices familiar to him, and he would make haste to be with them and share in their bliss.

I would not attach undue importance to words dropped from dying lips. But there is no one, anywhere, who would not rather hear a joyful testimony from a dying friend than otherwise. When a life, consecrated to God, comes to its close, the very place where it occurs, it seems to me, is holy ground. It is "privileged beyond the common walks of virtuous life," and is "quite on the verge of heaven."

And what intercourse, if any, may be opened between the departing soul, when it reaches that mysterious border, and those spirits who have gone before it, I know not. But if the vision of Christ, waiting to receive his spirit met the eye of the martyred Stephen; if, as Paul was finishing his course, the crown of life flashed before him; and if, from those apostolic times down to the present, every age has furnished witnesses in untold numbers, who testified triumphantly that in death, no less than in life, there was a power that sustained them and opened the passes of Jordan before them, we their brethren, who have followed them need not fear. Their voices of victory are to us assurances and welcomes from the spirit land, and they say to each of us, in words that may be trusted, "Be thou faithful unto death," and then "a crown of life."

Let us, my brethren, rise from our low estate, ascend the mount of vision, and view by faith the glorious future prepared by the Redeemer and promised to all who love him. That promise can never be broken. The foundations of the heavens and the earth may fail, "but the word of the Lord endureth forever."

—Baltimore Methodist

The largest college in the world is said to be a Mohammedan institution at Cairo, having 300 teachers, and 10,000 students.

The Sunday School.

LESSON FOR SUNDAY, MARCH 17th, 1889.
MARK 10: 13-22.

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

CHRIST'S LOVE TO THE YOUNG.

GOLDEN TEXT: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God" (Mark 10: 14).

13. *They brought*—the parents, doubtless. *Young children* (R. V., "little children")—in Luke, "infants;" "children too young to receive instruction" (Abbott). *That he should touch them*—"that he should put his hands upon them and pray" (Matthew); a customary act with rulers of the synagogues, and venerable people generally, in the East. The parents believed that the hands of Jesus, so potent in healing, would confer some real spiritual blessing upon their children. *Disciples rebuked*.—They looked upon the conduct of these parents as intrusive; perhaps too, sharing as they did the low estimate then held of women and children, they thought our Lord's time could be better occupied than with such insignificant matters as blessing children.

"The true idea of Christian education is that the child is to grow up a Christian, and never know himself as being otherwise. Never is it too early for good to be communicated. Infancy and childhood are the ages most pliant to good. And who can think it necessary that the plastic nature of childhood must first be hardened into stone, and stiffened into enmity towards God and all duty, before it can become a candidate for Christian character? 'Train up a child'—how? for future conversion? No! but 'in the way he should go, that when he is old he may not depart from it'" (Bushnell).

14. *Much displeased*—R. V., "moved with indignation." *Suffer the little children*—a rebuke to the rebuking disciples. The meaning is, Let them alone; don't hinder them in their natural impulse to come to Me. *Forbid them not*.—No class of persons has fared more hardly at the hands of "disciples" than little children, despite this warning. They have been distrusted, rebuked, snubbed, in their youthful desires to come to Christ. And when they have made a profession of love for Jesus they have been watched, and criticised, and lectured because they did not cease at once to be little children and assume the decorum and gravity of adult Christians. *Of such is the kingdom of God*—not literally, although children doubtless form "the majority in the kingdom of heaven;" but "of such" in respect of docility of character. "To such belongeth the kingdom."

15, 16. *Verily*—introducing a statement of peculiar significance and solemnity. *Whoever*—referring to adults now. The kingdom "belongs" to the children. Adults have "expatriated" themselves from it by acts of sin. *Receive the kingdom*—accept, in a childlike way, its advent to their hearts, without pleading any merit of their own. *Shall not enter into its privileges*. *Took them up in his arms* folded them to His bosom lovingly. *Blessed them*.—How consolatory this loving act towards children, and these tender words of our Lord, have proved to parents bereaved of their little ones, no language can tell. "Jesus was the first who loved childhood for the sake of childhood. Until Jesus Christ came, the world had no place for childhood in its thoughts" (Eggleston).

17. *When he was gone forth*—R. V., "As he was going forth." The blessing of the children probably occurred in or near some house where he was resting; He now resumes His journey southward. *Came one running*—R. V., "There ran one to him." He was still surrounded by hostile Pharisees when this rich young man, a ruler of the synagogue according to Luke's account, came to Him running, and, indifferent to the criticism of the throng, forced his way through the crowd and knelt before Jesus. *Good Master*—a respectful salutation. *What shall I do?*—in Matthew, "What good thing shall I do?" He was rich, but riches did not satisfy. He was blameless in character, but even conscientiousness did not satisfy. He had heard Jesus speak, and his soul had been stirred by His words for the life eternal. He could not let this Teacher who impressed him so deeply depart without putting to Him the question of what remained for him yet to do.

18. *Why callest thou me good?*—The young ruler was an earnest seeker, but he had wrong ideas. Thus, he addressed Jesus as a human teacher merely, and as such applied to Him the epithet "good." Jesus assures him that no merely human teacher is entitled to be called "good," none being good but God. "He would not be regarded as that mere 'good rabbi,' to which in these days, more than ever, men would reduce him" (Farrar).

19. *Thou knowest the commandments*.—In Matthew's account, our Lord bade him keep

the commandments, and on his inquiring "which"—evidently surprised at being referred to those old precepts of the Law with which he had been long familiar, when he expected some new and specific commandment, or some peculiarly heroic requirement—Jesus specified the commands of the second table, involving duties towards our fellow men, added one from the first table, and closed with the summary precept, "Thou shalt love thy neighbor as thyself." *Defraud not*—peculiar to Mark, and representing probably the tenth commandment. He who covets what is another's, does in his heart "defraud" him of it. Notice the change in the order of these precepts as given in R. V.

20. *All these things have I observed*, etc.—Matthew adds, "What lack I yet?" He sincerely believed that he had kept these precepts, and so far as outward observance went, he was probably right. He had neither been a murderer, nor an adulterer, nor a thief, nor a liar, nor filially disobedient. His life had been exceptionally pure, amiable, truthful. Of the spiritual interpretation of these commandments—the anger which moves to murder, the look of lust, the inner impurity and falseness which may exist without any breach of these outer commandments, and yet for which a man is held responsible under the Gospel—the ruler knew nothing. There was a lack, and he felt it. He had not found peace in doing.

21. *Jesus beholding him*—R. V., "looking upon him;" an intent, searching gaze. *Loved him*.—There was nothing hypocritical about him. He was noble, and open, and genuine. True, he did not feel adequate poverty of spirit, and his heart was in his wealth, but he did feel a deep spiritual want, and this the Pharisees never confessed to. *One thing thou lackest*—in Matthew, "If thou wilt be perfect;" if it be your purpose to supply the one thing you lack; if you are determined to complete your obedience and thus grasp eternal life. *Sell whatsoever thou hast*.—This cut to the quick. Wealth to him was more than God. He wanted to do something grand, some exploit in the way of duty, and Jesus simply required of him what He requires of all—to "count all things but loss," to "forsake all that he has," to beggar himself of whatever he counts dearest, for the sake of his own salvation. Even life was not to be held dear, if truth demanded its surrender. It sounded very hard, doubtless, to the young ruler, to condition his eternal life upon the sacrifice of his possessions, but "where the treasure is," whether on earth or in heaven, "there the heart will be also." It was not riches that hindered him, so much as *love of riches*. *Shall have treasure in heaven*—the "durable riches" of eternal life, which no mold can corrupt and no thief can steal. *Take up the cross*—omitted in R. V. *Follow me*—in My voluntary poverty and self-renunciation. "Though rich, yet for our sakes He became poor, that we through His poverty might be rich."

"The man had grown prosperous, with all his commandment-keeping, and now he required to be sharply pulled up on the side of his wealth to see whether the commandments or the money had the greater hold upon him. There was no other method of meeting the case. The fortress of self must be struck down, every link broken, or he must remain outside the strait gate" (J. Parker).

22. *He was sad*—R. V., "his countenance fell;" his sky became overcast. *Went away grieved* (R. V., "sorrowful").—He was deeply moved, but did not submit. For the sake of his wealth he refused to be a companion with "that other disciple whom Jesus loved;" refused to be enrolled in "the glorious company of the apostles, the noble army of the martyrs," whose names will never lose their lustre, while his is utterly unknown.

W. C. T. U. Notes.

Feb. 14, delegates from New Castle county Del., assembled in the M. E. Church, Newport, and devoted the greater part of the day, and the entire evening to a very full programme. Mrs. Mary Denman and Mrs. Anna Hammer of Newark, N. J., were present; the former conducting the prayer service, and the latter delivering an address at a public meeting in the evening, at which our State president, Miss Hillis, presided. Reports from the county unions, evinced faithful and successful work. Miss A. E. Thomas, daughter of the editor of the PENINSULA METHODIST, and the newly appointed superintendent of Press for New Castle county, read an essay on "Work with and for the Children," recommending plenty of singing, short, spicy talks, and much use of the blackboard.

The election of officers resulted as follows—Pres. Mrs. V. L. Culbertson, of Middletown; Secty. Mrs. Mary Fairbanks, of Wilmington; Treas. Mrs. Martha E. Watson of Newport.

Feb. 21 and 22, the ladies of Sussex county, held a convention at Georgetown. Reports from unions were encouraging, as indicating that the W. C. T. U., of Sussex is stronger than it was a year ago. Miss Hillis, Mrs. Tomkinson and Mrs. Phelps were present, and were made members of the convention.

A letter was read from Mrs. Mather, State superintendent of Social Purity, urging the adoption of Mothers' Meetings, as a part of the work of our unions. Mrs. Abbie Fisher read a paper for which the thanks of the convention were tendered. Miss Hillis presented several enterprises of the national W. C. T. U., and spoke earnest words concerning our work. The evening meeting was addressed by Mrs. Tomkinson of Wilmington. Several gentlemen were introduced; among them Rev. T. R. Creamer of Milton, who spoke encouragingly; expressing a hope that there will be a W. C. T. U., in his town, ere the next convention met. Mrs. Rebecca Jefferson of Seaford was elected Pres.; Mrs. Gilman, of Milford, Secty.; and Mrs. Prettyman of Seaford, treasurer.

The W. C. T. U., of Kent county convened in Camden, Feb. 27th, holding a session, the 28th, also. Miss Hillis was present, and presided. Both she and Mrs. K. K. Brown referred to the fidelity of our lamented county Pres., Mrs. Dr. Wilson, who had planned the work of our first county convention, a year ago, but was not spared to preside over it. The words of cordial greeting by Rev. P. H. Rawlins, pastor of the M. E. Church, at the beginning of our work, were a benediction. Reports from local unions were full of interest, and of aspirations for improvement in the future. Mrs. Tomkinson spoke of the outlook, as she saw it, during her recent work in the county. Mrs. W. S. Robinson, Supt. of the Smyrna Band of Hope, read a paper on juvenile work which by request of the convention will soon be published.

A touching memorial service was conducted by Mrs. N. B. Smithers of Dover, Wednesday afternoon.

At the evening meeting Rev. J. H. Willey, of Milford, lectured on "Beauty and the Beast." The following officers were elected, Pres., Mrs. Kate E. Smithers of Smyrna; Secty., Miss Maggie Hammond, of Milford; Treas. Mrs. Lena Hargrove (Treasurer of the Camden Union)

WHITE RIBBON.

That 5th District.

But few will question the fact, that when Bishop Warren announced the Virginia district at the Crisfield Conference, it was looked upon, as a child of *premature birth*; at the same time it was admitted, that it was placed in good hands, with Presiding Elder A. D. Davis, at its head. It was a kind of an Episcopal experiment; and the judgment of the Conference said, give it a chance.

To rearrange the district, then will not be any reflection on those who favored its foundation, or the men who have been on this work. The object in view, has been accomplished. We have established our church in that part of our territory, and we are there to stay. We would not place dollars and cents beside souls; yet it is well to consider, that the spending of \$600 Missionary money on a presiding elder, in the future, will not add one new member. The work has passed through its formative period. What is now needed is men who are good organizers, men like Bro. Dulaney and others now on this work; and they will not only hold it for our Methodism, but as opportunities offer, occupy new points. Here is where the \$600 can be placed, so as to give grand results.

Besides to appropriate the collections for Domestic Missions to the support of the presiding elder of this district is dishonest. It is contrary to the spirit and letter of the constitution of the Do-

mestic Missionary Society. The money should go to the preachers on weak charges, and not to the presiding elders. How can we go before our people, and, reading the appeals of the Bishops and Missionary Secretaries, ask them to save the Missionary Society from being burdened with a heavy debt, while we are wasting these funds in supporting a district with seven appointments. It looks too, as if a presiding elder living in Salisbury, Md., could give more oversight to this work, than one living in Georgetown, Del.

While we have no sympathy with those who would abandon this work, our judgment is against using any missionary money for the support of a district; and this applies not only to the Wilmington Conference, but to other conferences in which missionary money is received, and a large percent of it expended on the elder, while but a small pittance goes to help the weak charges. See the report of the Missionary Society. WARTHMAN.

Letter from Millsboro, Del.

DEAR BRO. THOMAS:—Millsboro charge is one of the great circuits of our conference, so far, at least, as extent of territory is considered. It spreads from Stokely station on the west, to the mouth of Indian river on the east, and borders Nassau circuit on the north, and Frankford charge on the south.

This wide extent has made it quite impossible for the pastors to have it so under their control as to achieve the success desired, and usually secured elsewhere. One result has been, that the people have not been sufficiently united, to provide a parsonage of their own; but have rented different houses in the town, subjecting themselves and their pastor's family to all the inconveniences and vexations incident to such a plan.

Early in this conference year, we succeeded in inducing the great majority of our people to co-operate in an effort to build the long talked of preacher's home. A building committee was appointed at the second quarterly conference, and soon after we purchased of Rev. Isaac Jewell, a property in Millsboro, conveniently near the church. We have made several changes in the building, adding a two story structure (16 ft.); also a side portico and study. This gives us an eight room house, with front and side porticoes. We have also a good shed, stable, wood-house, etc.

We have been occupying this home, since the first of the year. The improvements will be nearly completed by conference; all paid, but \$125. Our collections will be in advance of previous years, and, best of all, we have over a score of converts, over whom to rejoice.

W. F. DAWSON.

March 2d, '89.

For Bulgaria.

Just the right man for superintendent of the Bulgarian Mission, has not yet been found, though several excellent young men have offered themselves for the service. The standard set forth in the recent call, was certainly high; but it must be, there are thoroughly consecrated young men in the ministry of our Church who come up to that standard. I still wait for a response to the call. Will anyone who feels moved by the Spirit to volunteer for Bulgaria, write to me immediately, giving all requisite information concerning self and family. Direct to 1428 St. Charles Avenue, New Orleans, Louisiana.

(Bishop) W. F. MALLALIEU.

March 1st, '89.

Houghton, Mifflin and Co., will publish, about March 1st, an important economic work "Profit Sharing between Employer and Employee: a Study in the Evolution of the Wages System," by Nicholas P. Gilman (editor of the *Literary World*). Written in a popular style, Mr. Gilman's work is commended as "valuable from both the scientific and the practical points of view" by President F. A. Walker, Carroll D. Wright, R. T. Ely, and other high authorities. It will awaken interest as an instructive and candid discussion of one method for the solution of "labor difficulties." Boston, January 22, 1889.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

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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.

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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.

We club the PENINSULA METHODIST with the "African News," at \$1.80 for both papers.

A representative of the PENINSULA METHODIST and the Methodist Book Store, will be at the Conference, to effect settlements for subscriptions, &c.

WORLD WIDE MISSIONS for March, is just to hand. The first page has a startling picture of the death of Bishop Hannington, of the English Church Missionary Society, with an interesting sketch of his brief career as a missionary, to the natives of Central Africa, and his heroism in meeting the martyr's fate.

The secretaries make a ringing appeal to save the treasury from the incubus of debt, and a peril which they say, "can be averted, if each pastor will simply raise his full apportionment." "Every pastor who goes beyond his apportionment, will help to make up" any possible deficiencies.

The African News for February, No. 2, of Vol. 1st, is on our table, and sustains the character of the first number. It has a photographic portrait of the wife of Bishop Taylor, and is filled with rich and instructive matter from the Bishop and others. This magazine will make its mark. It is one dollar a year. Address T. B. Welch, 1215 Filbert St., Phila. Pa.—Methodist Protestant.

We take pleasure in endorsing the above. This number has fifteen pages of original matter by the editor, Bishop Taylor, including a second installment of his "Brief story of my life," and a note from the Grand Canaries, dated Jan. 2nd, '89, showing the Bishop writes in good spirits.

Interesting correspondence from the field, and pertinent selections illustrating the grand work of missions, complete a very attractive and instructive bill of fare.

The associate editor, Dr. Welch, does his part well, contributing eight pages of original articles, with a map of the Congo Free State.

"The profits of this magazine go to Bishop Taylor's 'Private Emergency Fund,' to be used at his own discretion for objects connected with his missions, that are of special and immediate need. The only expenses for the magazine are the cost of paper, printing, and mailing. Price \$1 per annum, or \$1.80 with the Peninsula Methodist.

Our Conference President.

Rudolph S. Foster, was born in Williamsburg, Ohio, Feb. 22, 1820. His collegiate studies were pursued in Augusta College, Ky., under the presidency of Dr. Joseph S. Tomlinson.

At the age of seventeen, he entered the ministry, and was received on trial in the Ohio Conference. He soon took a prominent position among his brethren and was assigned to leading stations.

While pastor of Wesley Chapel, Cincinnati, he wrote, in the Western Christian Advocate, a reply to an attack, upon Methodist doctrines, made by Rev. Dr. Rice a Presbyterian minister. These

letters were published in 1849, in a volume entitled, "Objections to Calvinism."

In 1850, he was transferred to the New York Conference, and stationed at Mulberry St. Church, now St. Paul's. While here he published a work on "Christian Purity."

The next six years were spent in the pastorate, and in 1856, he was elected president of Northwestern University, in Evanston, Ill. Resuming pastoral work in 1860, he continued in that field of service for the next eight years.

In 1868, he was chosen professor in Drew Theological Seminary, Madison, N. J., and upon the death of its first president, Dr. John McClintock, March 10, 1870, he was chosen as his successor.

At the General Conference of 1872, Dr. Foster was one of eight then elected to the Episcopacy; soon after resigning the presidency of Drew.

He was a member of the General Conferences of 1864, '68, and '72; and in '68 was selected as co-delegate with Bishop Ames to the British and Irish Wesleyan Conferences.

May 24, 1873, Bishop Foster sailed from New York on a tour of Episcopal visitation, to our missions in Europe and South America. His travels extended through Norway, Sweden, Germany, Switzerland, France, Spain and Portugal. In South America, he visited Montevideo, Rosario, Buenos Ayres, and other mission points. Returning via England, he reached New York, Nov. 27; having traveled 27,000 miles in the six months of his absence, including eighty-seven days of ocean travel, and four trips across the Atlantic.

August 26, 1882, sailed from New York for India, visiting, en route, our Bulgarian Mission at Gistop on the Danube; thence by Constantinople, Alexandria, Cairo, and Suez, to the Red Sea, and Arabian Sea, reaching Bombay late in November; then by rail to Madras, and by steamer up the bay of Bengal to Calcutta, where he held the South India Conference. Proceeding up the Ganges valley to Lucknow, where he held the North India Conference, he returned to Bombay, in February '83, having visited in his tour of three months, all the principal cities of India. Passing through Syria and Greece, on his return, he reached Naples in April, and met the Italy Mission in May; proceeding thence through Italy, France, and Germany, he held the Swedish and Norwegian Conferences in June, and the Denmark Mission, and the Germany and Switzerland Conferences in July; returning home Sept. 1, '83.

This outline of Bishop Foster's ministerial life, shows that he has served the Church twenty-seven years in the pastorate, eight years, as a College officer, and is now completing the seventeenth year of his Episcopate.

In these fifty-two years of effective service, in so responsible positions, this man of God has acquitted himself with distinguished ability, and with the most conscientious faithfulness. We hail his coming to our Conference as presiding officer, with anticipations of great pleasure, and pray that his presence and ministrations may prove a benediction to preachers and people.

A Good Book on the Second Coming of Christ.

Bishop Stephen M. Merrill, of the Methodist Episcopal Church, whom we account one of the ablest living Methodist theologians, has written an excellent treatise on this subject. We should be glad to see it extensively circulated. The price is 75 cents.

So says the Nashville Christian Advocate, in reply to an inquirer. This is justly appreciative of our good Bishop on the part of Dr. Fitzgerald.

The Inauguration.

Our report of this interesting ceremony reached the office too late for last week's issue. We give below a brief account from one of our exchanges, reserving to another time some notes of

what we saw and heard in our visit to the Metropolis.

President Harrison was inducted into office Monday, March 4th, during a heavy shower of rain. At 9 o'clock in the morning he was driven from the Arlington hotel to the White House, where he was joined by President Cleveland. The president and president-elect were then escorted to the capitol building by the first division of the military parade, General Harrison's old regiment being the guard of honor. Arriving at the capitol they were ushered into the senate chamber, where Vice President Morton took the oath of office. When this ceremony was over a procession was formed and marched to the east portico of the capitol building, where the oath of office was administered to President Harrison by Chief Justice Fuller. It was raining hard at the time, but in spite of this the president made his inaugural address to the public. After its conclusion the procession to the White House began, President Harrison and ex-President Cleveland heading it in an open carriage. The parade was magnificent, being composed of five divisions, and containing about 40,000 men.

We are pleased to learn that our young friend, James W. Hammersley, Jr., son of Rev. J. W. Hammersley of the Wilmington Conference, has closed a term of three years, in successful pastoral work, in Fairfax Court House, Virginia Conference, and has just been appointed by Bishop Newman, to the charge of our church in Roanoke City, in which the Conference held its last session. Roanoke is a city of 15,000 inhabitants.

Dickinson's New President.

In the Evening Register, New Haven, Conn., of Feb. 27th, we find a report of the action taken by the official Board of Trinity M. E. church, in that city, with reference to Dr. Reed's retirement from that pastorate, to assume the presidency of Dickinson College. The resolutions adopted, express high personal regard for him "as a Christian gentleman and brother beloved;" they refer to the privilege of being "associated for two years with one, who, during a pastorate of nineteen years in different churches, has by the blessing of God upon his labors, had such unusual success in the work of the ministry; and while reluctantly consenting to his departure, assure him that their prayers and best wishes will follow him to 'the higher field of usefulness to which he has been called,' while they will 'remember with much pleasure, his kind and gentlemanly bearing among them, whereby he has greatly endeared himself to their church and people, and the great success that has attended his labors.'

President Reed expects to remove with his family, (his wife and one son,) to Carlisle early in April. He is now visiting the patronizing Conferences; doing New Jersey, at Salem, and Baltimore, in the Monumental City, from the 6th to the 12th inst., and Philadelphia Central Pennsylvania, and Wilmington Conferences, from the 18th to the 23.

The New Jersey Conference passed resolutions of hearty co-operation; "commending the good judgment of the trustees of Dickinson College, in selecting Rev. George E. Reed, D. D., a man of strong Christian character, and splendid erudition for the presidency," and pledging its influence to secure students for the College.

The Conference expressed its wish to have the plan of electing trustees so changed, as that each Conference may elect its own representatives in the board; and until that is effected asks the privilege of nominating its representatives.

Dr. Reed preached in Grace church, Baltimore, last Sunday evening.

The women of the Church were never so active in Christian work as now. This means much. The desert blooms at their coming.—Washington Christian Advocate.

The Oxford League is the Only Official Organization for Young People in the Methodist Episcopal Church.

The advantages claimed for the Society of Christian Endeavor, it is sought, to retain in this denominational society, which lays no exempt burdensome taxation upon its members; there are no salaried officers. A committee appointed by the Board of Bishops, has endorsed this movement.

The League will be administered from the central office, 805 Broadway, N. Y.; and can hardly fail to develop into a most valuable auxiliary to all religious as well as literary and social work. A model constitution and courses of reading will be sent on application to Robert R. Doherty, 805 Broadway, N. Y.

Rev. W. H. Belden, in "Simultaneous Meeting," writes thus, "Heathendom encircles Christendom now as truly as in the days of Peter or of Columba. As Christ's Church in Europe is shut in by the ice and the ocean to face Islam on two shores, compelled to recognize anew the 'Macedonian' cry by the presence in her very congresses of the Christless Turk, so not less the Church in these United States stands face to face, however unconscious, with her duty. Confronted in the midst of the oceans with heathen Indians on the north and unevangelized republics on the south, and reaching out from her island position to all the commerce of the world, she also cannot exclude the bitter anguish of the heathen, pictured on their fabrics and personified in unwelcomed immigrants both unevangelized and heathen, within her own cities and homes. It would surely require but little telling to awaken her to her day, no, her moment, of phenomenal opportunity. China, open to her missionaries, but stifling with Christian opium; Japan, blundering into Christianity as a mere feature of civilization; Congo, which means a piece of Christendom grafted into the very heart of heathendom, yet judging Christianity by American rum; the 'sick man' of Europe providentially kept alive to await the slow evangelizing of Turkey ere an anti-evangelical power succeed to his throne, while the march of events in the isles of the sea threatens the dismissal of the missionary by the merchant and the soldier."

The Conference Programme.

MONDAY, March 18—8 p. m., examinations in conference studies begin.

TUESDAY, March 19—8 p. m., temperance anniversary; chairman, Rev. G. W. Burke; speakers, Rev. Alfred Smith, and Mary T. Lathrop.

WEDNESDAY, March 20—9 a. m., opening of business session; 11 a. m., statistical session; 2:30 p. m., anniversary of the Wilmington Conference Historical Society, Rev. B. F. Price, chairman; "History of the Methodist Episcopal Church of Easton," Rev. R. W. Todd; "Relics Gathered by the Historical Society," by Albert Cowgill, Esq.; 7:30 p. m., anniversary of the Sunday-school Union, Bible and Tract Societies, chairman, Rev. J. T. VanBurkalow; speakers, Revs. J. L. Hurlbutt, and Thomas Myers.

THURSDAY, March 21—8:30 a. m., devotional exercises; 9 a. m., business session; 2:30 p. m., anniversary of the Woman's Foreign Missionary Society, chairman, Rev. T. H. Haynes; speakers, Mrs. E. B. Stevens, and Dr. S. L. Baldwin; 7:30 p. m., anniversary of the Freedman's Aid Society and Southern Educational Society; chairman, Rev. J. E. Bryan; speakers, Rev. Julius Dodd, Dr. J. C. Hartzell, and Dr. T. G. Wagner.

FRIDAY, March 22—8:30 a. m., devotional exercises; 9 a. m., business session; 2:30 p. m., anniversary of the Rev. T. E. Terry, and Bishop R. S. Foster, D. D., LL. D.; 7:30 p. m., Educational anniversary; chairman, Dr. J. H. Caldwell; speakers, Rev. J. P. Otis,

Woman's Home Missionary Society Hon. Eli Saulsbury, and Dr. C. H. Payne.

SATURDAY, March 23—8:30 a. m., devotional exercises; 9 a. m., business session; 2:30 p. m., Steward's anniversary; chairman, Rev. Joseph Robinson; speakers, Revs. W. F. Corkran, J. S. Willis; 7:30 p. m., Church Extension anniversary, chairman, Rev. R. C. Jones; speakers, Rev. A. S. Mowbray, and Dr. A. J. Kynett.

SUNDAY, March 24—Service will be held in Music Hall, as follows: 9:30 a. m., love-feast; 11 a. m., sermon by Bishop Foster. After the sermon, ordination of deacons. 2:30 p. m., sermon by Rev. Dr. C. H. Payne, followed by ordination of elders; 7:30 p. m., missionary sermon by Rev. W. S. Robinson.

Churches in town will be supplied with ministers of the conference, as desired.

MONDAY, March 25—8:30 a. m., devotional exercises; 9 a. m., business session; 2:30 p. m., memorial services; 7:30 p. m., missionary anniversary; president, Thomas Mallalieu; report of treasurer, A. G. Cox, will be read; speakers, Rev. George W. Townsend, and Dr. J. O. Peck.

TUESDAY, March 26—8:30 a. m., devotional services; business session. This, it is presumed, will be the last day of the conference, and the appointments will be read at the close.—Kent News.

WILMINGTON PREACHERS' MEETING convened in Fletcher Hall last Monday at 10 a. m., Vice-President, T. Snowden Thomas in the chair, and Vaughan S. Collins, secretary. Devotions were led by Rev. Jabez Hodson. Rev. A. C. Grise was appointed general critic.

Reports from churches were made by Bros. Murray, Grise, Sanderson, Thatcher, Hodson, Dill, Holt, Avery, Stengle, Barrett, W. I. White, Corkran, VanBurkalow, Scott, Ewing and Collins.

Rev. W. L. S. Murray occupied the chair, for apart of the session, at the request of the vice-president.

In the absence of the brother, who was to read an essay, Bro. J. T. VanBurkalow consented to preach, taking for his text the words,—"Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption," Ps. 130-7.

"A charge to keep I have" was sung before the sermon, and the stirring song, "Come on, my partners in distress," at its close; after which Bro. J. L. Houston led in prayer.

Criticisms by Bros. Stengle and Barrett, were highly commendatory of the discourse, with testimony to its refreshing religious tone and influence. Bros. Sanderson and Houston followed in similarly eulogistic remarks.

Presiding Elder Murray announced recent news from Rev. E. L. Hubbard, giving the gratifying intelligence of improvement in his health, and his expectation of being able to resume his work by the first Sunday in May.

Profs. W. D. Franklin and J. W. Smith of Middletown, Conn., were introduced, and by request, sang for the brethren. In a few remarks, Brother Franklin told us he was a member of and with his friend, Brother Smith, of the M. E. Church in Middletown, Conn., the Protestant Episcopal church, had been singing the gospel for thirty-six years. They are engaged with Rev. A. Pennington Amendment, now pending in Pennsylvania.

Curators announced an essay on Faith cure by W. G. Koons, as the order of General critic reported, meeting adjourned, with benediction by Presiding Elder Murray.

Brethren present not named above, were W. G. Koons, W. T. Tull, R. C. Morris, J. D. C. Hanna, and W. E. Davidson.

Conference News.

The revival which has been in progress, three weeks, in Rock Hall M. E. church, has been marked by great displays of God's power. Sixty-two, have been converted; quite a number of them being heads of families. On several occasions special baptisms fell on the church, and many of God's people testify that never before did they receive such complete and abiding ministry of the Spirit. In the homes there have been some remarkable displays of divine power in convicting and bringing to repentance. At least, twelve persons have been converted at home, and have returned to give glory of God; testifying publicly, and joining the church. Seventy-six have been received on probation. Never in the history of Rock Hall were so many family altars erected, and never were the fire on those altars glowing so intensely. God has also visited Piney Neck, and several have been saved. To God, from whom cometh all the increase, be all the glory forever.

W.

While sending a notice to the PENINSULA METHODIST, Bro. Davis writes that "the Virginia district will present encouraging reports to the Conference this year. Four new churches, with encouraging advance on all lines, notwithstanding oyster failure and other discouragements in some parts of our field. We have much for which we should thank God, and take courage."

The W. C. T. U. of Newark, Del., will hold its anniversary on Monday evening, March 18, at 7.45 P. M. in Caskey Hall. Mrs. Mary I. Lothrop of Michigan, a bright lecturer will make an address. All are invited to be present. There will be no charge of admission.

The protracted meeting, in the M. E. Church, Trappe, Md., A. P. Prettyman, pastor, has closed. There were several conversions, and a number of accessions to the membership. Rev. Mr. Prettyman is closing his third year's pastorate, and is held in high esteem, not only by the people of his own, but other churches as well.—*Talbot Times*.

The trustees of the M. E. Church, Middletown, Del., have contracted to have the church lighted by electricity; and it is now being wired for 68 lights with a capacity of 676 candle power.

Rev. E. E. White is closing up his three and a half years on Smyrna Circuit very successfully and pleasantly, as we hear, to all parties. A desire has been expressed for his return. The status of the circuit is still unsettled with reference to its further division.—*Smyrna Times*.

The Dover M. E. School, T. E. Terry, pastor, held their missionary anniversary, Sunday, Feb. 24th, and without extra persuasion or having speakers to arouse enthusiasm, the contributions were quietly handed in, by each class until all had contributed; and then the secretary announced that there had been received the sum of \$330.67, as against \$291.83 contributed last year. The singing and instrumental music by the school choir was of a high order. The missionary effort of the church will take place on Sunday, March 10.

The revival meetings were brought to a close Sunday 24th ult. At the morning service twelve persons were received on probation, ranging from the little girl of ten to the man of sixty. The sight was very impressive. There were about seventy five conversions, and up to Sunday sixty-four had joined the church.—*Delawarean*.

Delmar, Del., has grown into a town of 800 inhabitants. It is the terminus of the Delaware division of the Pennsylvania Railroad Company, and it is here that the New York, Philadelphia & Norfolk road begins. Four churches, two school-houses, two steam saw mills, four general stores, one clothing establishment, three grocery stores, one millinery store, and a hotel, are among the features which constitute this progressive place. The railroad, its car-shops, and round-house give employment to many men. Wood and lumber are shipped from here in great quantities; while the western part of Wicomico county furnishes a trade in small fruits and peaches in the summer. Governor Jackson began his mercantile life here.

Dorchester is the largest county in Maryland, having an area of 770 square miles of territory. The assessed value of the property of Kent is put down at \$7,665,905; Dorchester, \$6,209,166; Queen Anne's has an area of 422 square miles, and her property is assessed at \$7,166,684. The tax rates for the three counties are as follows: Kent, 61c; Queen Anne's, 87c; Dorchester, 91c. These figures were for the year 1888.

Rev. W. J. Robinson has been offered the pastorate of Smyrna M. E. Church for another year.

Salisbury M. E. Church desires Rev. T. E. Martindale to continue as its pastor for another year

Rev. Mr. Galloway of Greenwood is assisting the Rev. W. S. Robinson with the revival services in Asbury M. E. Church, Smyrna, Del.

Rev. W. R. Graham, pastor of Christ M. P. Church, Chestertown, reports sixty-seven conversions in the meetings which closed Sunday, Feb. 24. The church generally was revived.—*Kent News*.

Rev. T. A. H. O'Brien, of Cherry Hill, was present in the early part of the extra meeting at Cecilton, and preached three times to the delight and spiritual profit of the people. Mr. O'Brien is one of our most promising young men, and stands among the first of the successful young ministers of the Wilmington Conference.—*Cecil Democrat*.

The revival services in the M. E. Church, Farmington, have been very successful, building up the church and resulting in seventy conversions. The members have worked earnestly and cheerfully with their pastor, Rev. Geo. W. Wilcox.

The Delaware Conference, of the Methodist Church, embracing the colored Methodists of Delaware and the southern portion of Pennsylvania, will be held in Chester, Pa., on March 27. Bishop Bowman will preside.

A meeting was had at Elliott's Chapel, near Sycamore P. O., Sussex Co. Del., March 1st, for the purpose of electing a board of Trustees, and transacting such other business as seemed necessary to complete arrangements for a new church at said place. The following were elected trustees: Chas. E. James, Benj. H. Elliott, Hiram B. Brittingham, Noah H. James, David Postles, Handy Betts S. B. West, Jno. W. Brown, and Wm. H. Hastings.

A committee was appointed to solicit funds for the new church. A building committee was also chosen. Mr. Benj. Elliott kindly consented to make a deed of the church lot to the Trustees. The church is to be 30x40ft with recess pulpit, and finished in good order. The Society recently organized numbers 36 and is receiving additions nearly every week. We hope in the next six months to complete and dedicate a church for these people.

W. W. CHAIRES, Pastor.

Bishop Wayman, of the A. M. E. Church, one of the ablest, as well as one of the most worthy and popular of the colored dignitaries in the United States, has been on a visit to the churches of his denomination in Kent, Md., this week. He filled the pulpit of Rev. Mr. Jackson in Chestertown Monday evening. The annual meeting of the Baltimore conference will be held in Chestertown, commencing April 23. Bishop Campbell will preside.—*News*.

The wife of Rev. J. D. Rigg, has again been called to Chester, Pa., on account of death in her family; this time it is her aged father. Her mother is also in a critical condition of health.—*Kent News*.

Rev. I. G. Fosnocht writes: Missionary anniversary came off gloriously. Sunday-school gave \$50; expect \$30 from congregation; \$80 from Galena; \$20 from Grove; \$100 from charge. The "dime envelopes put out a couple of months ago in the interest of chapel debt, were returned last Sabbath night, bringing in \$63.70. These people have raised and paid out during the two years of my pastorate, for church purposes, almost \$6000. Surely God will bless such a devoted and zealous people. I give these as facts for locals.

Mrs. Julia E. Tomkinson, state organizer for Delaware, who has been at work in Kent county, assisting the local unions, and organizing new ones, has had a very successful trip. Much interest has been awakened in the department for mothers' meetings; this being the first year that this branch of the work has been taken up. At Frederica, fifty-two ladies were present; and at Magnolia and Wyoming, the meetings were well attended. Her talks to the school children were very interesting and attractive; the children say she does not talk long enough. She uses the black-board and colored crayons to illustrate her addresses. The public meetings have been well attended. Mrs. Tomkinson is an easy, earnest speaker, well calculated to please and interest. She organized a union at Magnolia with 20 members, making for Kent county the fourth new union in a year. Mrs. Tomkinson has since then attended Sussex and Kent conventions, con-

ducting mothers' meetings at each, of which department she is assistant superintendent.—*Farm and Home*.

A correspondent from Sudlersville, Md., writes:—Our revival services have about closed. There have been about 90 conversions and 65 additions. About 25 have united with other charges. Of the converts some 28 are heads of families. And most of them industrious and frugal farmers. The church has been most wonderfully blessed. Sisters Kenney and VanName are successful workers.

A correspondent from Felton, Del., writes:—Last Sabbath was a high day in our church. It was Missionary Day; thorough and careful preparation had been made, and the result fully rewarded all our efforts. The church responded heartily and liberally; and at the Sunday-school Missionary Anniversary at night, the school surpassed all former efforts, by giving \$160.

CHESTER, J. W. Hammersley, pastor,—Missionary collection in advance of any previous year, and the other collections about equal to the usual sum.

CAMDEN, DEL., P. H. Rawlins, pastor.—This charge has raised \$4000 in cash during the year, for current expenses, improvements and benevolences. The missionary collection has been increased from \$75 to \$125.

Virginia District.

DEAR BRO. THOMAS:—Permit me to appear again in your paper, upon the matter here indicated. The gist of what I previously wrote was given in your *resume* of the said article in your issue of Feb. 9th, I will restate the same.

"Our correspondent alleges four damaging facts: 1. The exceeding narrow limits of the district; with seven feeble charges, with only 833 members. 2. The impossibility of developments, as every point, with any promise, is already occupied. 3. The abundant supply of churches in this territory, by six evangelical denominations, there being in Accomac county, one church for every 268 white inhabitants. 4. The injustice of collecting \$763, from the people, for the pressing demands of home and foreign missions, and then appropriating \$600 of missionary money, for keeping up this district."

These four points have not been proven false; nor have they been attacked, except by vague and general assertions, by either of the two correspondents who have written on this subject. I have nothing more to adduce until these facts are refuted, by other facts and figures.

My veracity has been brought in question by the author of the article in last Saturday's issue of the PENINSULA METHODIST. But until the four points are refuted, or any one of them, the question of veracity must be upon the other side of the house. The said author did himself an injustice, by not reading more carefully my article. He would have seen by No. 4, that I was opposed to the appropriation of \$600 missionary money for a presiding elder's support, but was not opposed to sustaining the work established in this field.

In addition to this, I am unalterably opposed to the founding of new churches, for the reasons set forth under No. 2 and 3, viz: No eligible locations, and consequently sufficient church facilities.

Onanock, Va., March 11, '89.

Another Column Needed.

Although our secretary has done his best to have our reports complete, the blanks he has furnished us, still lacks a column, and a very important one too, that of "other collections." In almost every charge, there are a number of collections, that can not be classified under any head now given; and these aggregate thousands of dollars, for which our churches receive no credit in the minutes. Can not some plan be devised, by which the minutes shall exhibit every dollar contributed during the year? As the blanks now are, three columns are devoted to "Education" besides the one for the "Ladies Hall." Why not change the heading of the latter to "other collections," and include the collection for "Ladies Hall" as one of these unclassified benevolences? X.

Letter from Holland's Island.

Our worthy pastor, Rev. Wm. B. Guthrie, is doing a most excellent work here. Three times every Sunday, he preaches to us the blessed gospel; and leads the prayer-meeting every week when the weather permits. The wave of salvation is overflowing our people. Its cleansing power is felt by aged ones,

and by the children whose hearts have not yet grown hard in sin. The Lord is doing a great work for us, through the instrumentality of our beloved pastor and his co-laborers. May God grant a large increase of interest in his work.

Bro. Guthrie is a man of God, and is closing his first year among us; he is very popular and greatly beloved by us all. We hope and pray he will be returned to us, to take care of the tender lambs he has gathered into the fold. He is the right man in the right place, and his example is worth imitation.

His wife is a grand help in our Sunday-school, which was never better than it is now. We expect to report more missionary money this year, than ever before, and feel certain, if Bro. Guthrie is returned to us next year, it will still increase.

Yours Truly,
A FRIEND.

To The Ministers of the Methodist Episcopal Church, in the State of Delaware.

DEAR BRETHREN:—Have you seen a copy of the bill now before our State Legislature, entitled, "An act to amend chapter 127 of the revised code? If so, have you carefully examined the bill, and compared it with the chapter which the bill proposes to amend? If you have not done so, please make this comparison at once.

It is a shame, that this old law has been allowed to disgrace our statute books so long. To think, that in the year of grace, 1889, the state of Delaware protects the honor of her daughters, only until they reach the age of seven years; and then, according to the law of Delaware, they may give away their honor; become criminally guilty, at seven years of age, according to the law of Delaware.

Is it not time the church of God should bestir herself, and have such a base law repealed? Ought not all fathers and mothers in Delaware combine, to afford better protection to their daughters?

Brethren, if you have not yet begun the fight against this iniquitous law, I beg you to begin it now. Write to Mrs. Frances A. Mather, Wilmington, Del., for copies of the proposed amendment. Start petitions in your churches, for its adoption. Write personal letters to such of the committee as you may personally know. The committee are Messrs. Garret L. Hynson, Daniel Short, Charles H. Maul, George Lodge, and George W. Eckles.

Let there go up such a united petition, that our representatives can not but see, that the good people of Delaware are determined to have no such license to vice as the present law on this important subject.

VAUGHAN S. COLLINS.

Wilmington, Del.

Rev. W. L. S. Murray, Presiding Elder of Wilmington district, Wilmington Conference, writes:

"Having read of your unappeasable hunger for more letters announcing an increase in collections, I send you the following: A. W. Cathers, Sunday-school superintendent of St. John's Church, Cecil county, Maryland, was present at the anniversary, held last spring at our Conference. He was so impressed, that he resolved to lead his school from eight dollars Missionary money to one hundred dollars this year. He secured Willing Worker Cards, and began in earnest. At the last report he had eighty-five dollars. We are doing what we can on this district. We hope to advance over last year. We have a revival spirit. At Epworth, Wilmington, Rev. D. H. Corkran, pastor, three hundred and twenty-five souls have professed saving faith in Christ. We believe in Missions. We will do all we can that there may be no debt, and no retrenchment in the hour of victory."—*World Wide Missions for March*.

Marvelous Transportation.

Between 150,000 and 200,000 passengers were carried to and from Washington, on the occasion of the recent Presidential inauguration, without a single accident or mishap. This shows that the two great railroad lines, on which this multitude traveled, are served with a fidelity and wisdom, deserving of the highest praise.

The peculiar purifying and building up powers of Hood's Sarsaparilla, make it the very best medicine to take at this season.

Conference Notices.

The N. Y. P. & Norfolk Railroad Co., will issue special rate tickets from all points on their road to Delmar, and return, to persons going to Conference. If they perfect arrangements with other roads in time, they will issue through tickets to Easton and return, good from March 18th to 28th inclusive.

A. D. DAVIS.

The class of the second year will meet in Easton M. E. church, Monday, March 18th, at 7.30 p. m.

W. E. AVERY,
T. E. MARTINDALE,
T. R. CREAMER,
N. M. BROWNE,
C. S. BAKEB, } Committee.

The committee of examination of candidates for admission on trial, will meet in Easton, Md., Monday, at 7.30 p. m. The committee will meet at 7 p. m., for plan of work.

G. W. BURKE,
T. A. H. O'BRIEN,
E. C. ATKINS,
J. OWEN SYPHEED,
C. A. WISE, } Committee.

R. R. orders, for reduced rates over all the lines of the P. W. & B to Easton and return, good from March 18th to 28th inclusive, not good to stop off nor from Delmar to Easton via Cambridge. I have sent a sufficient number to each presiding elder of the Conference, to supply ministers and laymen requesting, according to agreement made with R. R. authorities, that a careful account be kept, and the unused orders be returned to me as soon as possible after Conference.

W. L. S. MURRAY,
307 W. 7th St.,
Wilmington, Del.

The class of the third year will meet in the M. E. church, Easton, Md., Monday evening, March 18th, at 7.30 p. m.

I. N. FOREMAN,
T. B. HUNTER,
F. C. MCKORLEY,
G. W. TOWNSEND,
JULIUS DODD, } Committee.

The class of the first year will meet at 7 p. m., March 18th, in the M. E. church, Easton, Md.

JNO. D. KEMP,
W. L. P. BOWEN,
ALFRED SMITH,
E. L. HUBBARD,
A. S. MOWBRAY, } Committee.

Persons going to Conference from along the lines of the Del. Bay R. R., will be carried to Clayton and back for half fare.

Yours fraternally,
J. FRANCE.

The class and committee of the 4th year, will meet in the basement of the Crisfield M. E. church, in which the conference is to be held, Tuesday evening, March 19th, at 7 o'clock.

W. F. CORKEAN, Chairman.

Marriages.

DENNEY—HUSFELT.—At the M. E. parsonage, in Cecilton, Md., March 6th, 1889, by Rev. E. C. Atkins, Edwin C. Denney, of Little Creek Landing, Del., and Mary F. Husfelt, of Cecilton, Md.

DUHAMEL LOLLAR.—At the residence of the bride, in Grove Neck, Cecil Co. Md., March 7th, 1889, by Rev. E. C. Atkins, William J. Duhamel and Mrs. Martha V. Lollar.

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.

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BISHOP TAYLOR'S MAGAZINE,

THE AFRICAN NEWS.

BISHOP Wm. TAYLOR, Editor, resident in Africa; Dr. T. B. Welch, Associate Editor, and Publisher, Vineland, N. J. \$1.00 11-3m

Temperance.

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

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

The friends of prohibition in Pennsylvania are already in the midst of an earnest campaign, in behalf of the proposed constitutional amendment. We may assume, that among our readers there is a substantial agreement, respecting the interest and duty of the commonwealth at this juncture.

Our own first duty, therefore, as it seems to us, is to urge such organized effort, as will carry the influence of these settled convictions down to the minds of those who have thought less upon the subject and are lingering in doubt respecting the rights, duties, and interests of the State.

This simple analysis of the situation suggests at once the importance of prompt and thorough organization. The indications are, that the liquor dealers and other supporters of the drink traffic are on the alert, and that they will lose no time in bringing their forces into action.

Our second duty may be to press this subject home upon the conscience of every friend of the proposed amendment. The battle should not be left to a few leaders. It is a cause, that appeals to all its friends for support.

Notwithstanding the substantial unanimity of sentiment among Methodists, where the question of prohibition is submitted to the people, as in Pennsylvania, there is some occasion for instruction and argument to meet the objections which come from those who doubt the wisdom of the movement.

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.

Prof. E. D. Tarr, so well known to many readers of the PENINSULA METHODIST, died Feb. 22nd, in the Aged Men's Home of Baltimore. Though only fifty-seven years of age, he was worn out, and in reality an old man.

It is stated that the British Minister at Athens, will shortly give his decision as arbitrator upon the claim of the United States government against Denmark, for compensation on account of the Danish commander at St. Thomas, firing upon the American ship Benjamin Franklin, as that vessel was leaving port in 1854 without permission from the authorities.

The Rev. Dr. J. C. Hill who is now in charge of our mission work in Utah says that notwithstanding reports given by the press polygamy is on the decline in Utah. The government officials are enforcing the law against mormonism, and as a result many of the older leaders have been and are being driven out of the territory, their places being filled by a set of younger and more Americanized men.

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1888.

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"More Than Conquerors."

A conqueror may compel submission, but he cannot compel love. The conquered nation may be filled with hatred and thirst for revenge. Christ is more than a conqueror, for he not merely subdues His people under His sway, but He draws out their affections to himself; His enemies are thus changed into loving and devoted friends. The persecuting Saul, breathing out threatenings and slaughter, and making havoc of the church, became the devoted apostle Paul, to whom "to live was Christ." The Christian is "more than a conqueror." The tribulation, distress, and persecution but lead him all the closer to Christ; so that he not merely submits to these seeming ills, but he rejoices in tribulation, and actually thanks Christ for sending it. The sting is taken out of the persecution, and the Christian rejoices that he is counted worthy to suffer for Christ's sake.—George Jeffrey.

Our Work in the South.

REV. J. O. PECK, D. D.

I have been for weeks representing the Missionary Society at our Southern Conferences, and visiting our work in detail in many towns and cities where we are spending \$120,000 annually, and there is wisdom in inspection of the results. There never has been any diversity of opinion among men of thought and candor as to our obligation to the colored people, nor as to the success of our work. To elevate and christianize seven millions of people, just out of chattel slavery, and still in the bondage of ignorance and low moral development, is a tremendous task, but we have a tremendous God to support the work. And never did the Methodist Episcopal Church engage in the solution of a problem fraught with deeper interests to the nation and the welfare of souls. There have been heroism, suffering and ostracism involved in the attempt. Cultivated, sensitive men and women have sacrificed and suffered much, yet have they endured as seeing the invisible. Slow as the vast work must be, yet substantial progress is evident on every side. The schools among the colored people are doing a mighty work. A class of preachers is being educated in these institutions, who will lift their people to higher planes. And the common schools are slowly elevating the masses to broader views of life, but this common school system must be greatly extended to meet the increasing demands. And there is a movement, manifest to the naked eye, of larger sympathy in the education of the negro among the representatives of the New South. The younger men are coming to the front with larger ideas and with less Bourbon prejudice. I read an editorial the other day in the Texas Christian Advocate, urging in most emphatic terms the duty and necessity of educating the colored people.

As to our white work in the South there has been some diversity of opinion. But I can see no valid reason for abandoning any of it. It has not been wholly successful, but it has had to encounter a terrific opposition. It rests under the social ban of being a "nigger church," its original ministry and some of its importations have not been of a high grade, and the people to whom they minister are generally poor. Much of its territory has been hard frontier, and necessarily difficult to develop. All these things have made the progress slow, but the influence of our Methodism outside of its own organization on the spiritual life of the South has been positive and salutary. There is a better outlook in some sections than ever before, and I can but believe that we are to reap larger results in the immediate future. We must support this skirmish line with the whole army. I have seen as true heroism and plucky success in Texas as can be paralleled anywhere.—Conference News.

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 10:47, 11:55, 11:55 a. m.; 12:23, 1:23, 2:27, 3:27, 5:22, 6:23,
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 New York, 2:09, 2:52, 4:50, 6:30, 7:50, 10:07, 11:25
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 a. m.; 12:50 p. m.
 Harrington and way stations, 8:30 a. m.; 12:55, 6:25
 p. m.
 For Seaford 3:50 p. m.
 For Norfolk 12:55 a. m.

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 Stations a. m. a. m. p. m. p. m.
 * Wilmington, French St. 7:00 2:40 5:15
 * B & O Junction 7:00 2:40 5:15
 * Dupont 7:21 3:09 5:28
 * Chadd's Ford Jc. 7:45 3:21 5:51
 * Lenape 7:53 3:31 6:05
 * West Chester Stage 8:24 4:03 6:41
 * West Chester Stage 6:40 2:49 4:50
 * Joesville 8:37 4:08 6:44
 * Fayetteburg Jc. 9:15 4:56 7:19
 * St. Peter's 6:50 12:25
 * Warwick 7:15 12:50
 * Springfield 7:27 9:25 1:05 5:03 7:35
 * Joana 7:42 9:33 1:15 5:07
 * Birdsboro 7:55 9:45 1:55 5:50
 * Reading P & R Sta. 8:30 10:25 2:25 6:60

ADDITIONAL TRAINS.
 Daily except Saturday and Sunday, leave Wilmington
 6:41 p. m. Arrive Dupont 8:50 p. m.
 On Saturday only, will leave Wilmington at 5:30 p. m.
 Newbridge 5:45 p. m. Arrive at Dupont 6:03 p. m.
 Leave Wilmington 11:55 p. m. Newbridge 11:55 p. m.
 Arrive Dupont 11:55 p. m. Leave Birdsboro 1:10 p. m.
 Arrive Reading 1:40 p. m.
GOING SOUTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m.
 * Reading P. & R. Daily 8:00 9:25 3:15 5:15
 * Birdsboro 8:32 10:10 3:45 5:40
 * Joana 8:55 10:50 4:10 6:16
 * Springfield 6:55 9:06 10:59 4:15 5:23
 * St. Peter's 11:12 11:12 6:55
 * Ar. Warwick 11:30 6:50
 * Fayetteburg Jc. 6:25 9:15 4:32
 * Joesville 7:00 9:50 5:05
 * Lenape 7:42 10:24 5:44
 * West Chester Stage 8:05 10:59 6:20
 * West Chester Stage 6:40 9:40
 * Chadd's Ford Jc. 7:25 10:55
 * Dupont 8:24 10:53 6:21
 * B & O Junction 8:40 11:03 6:56
 * Ar. Wilmington 8:51 11:15 6:45
ADDITIONAL TRAINS.
 Daily, Except Sunday.
 Leave Dupont 6:55 a. m., Newbridge 6:20 a. m., B & O
 Junction 6:51 a. m. Arrive Wilmington 6:42 a. m.,
 Saturday only.
 Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30
 p. m. Leave Dupont 1:10 p. m., Newbridge 1:30 p. m.
 Arrive Wilmington 2:33 p. m. Leave Newbridge 7:00
 p. m. Arrive Wilmington 7:43 p. m.

For connections at Wilmington, B. & O
 Junction, Chadd's Ford Junction, Lenape,
 Conoverville, Waynesburg Junction, Birdsboro
 and Reading, see time-tables at all stations.
BOWNESS BRIGGS, Gen'l Passenger Ag't.
A. G. McCAUSLAND, Superintendent.

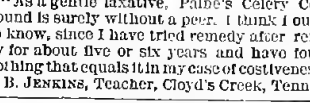
Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT MARCH 10, 1889.
 Trains leave Delaware Avenue Depot.
EAST BOUND.
 *Express trains
 NEW YORK, week days, *12:13, *10:26 a. m., *12:05,
 *2:05, *5:05, 6:41 p. m.
 PHILADELPHIA, week days, *12:13, 6:10, 7:00, 7:50,
 *8:50, 9:50, 10:25, 11:00 a. m.; *12:13, 1:00, 2:03, 3:00,
 3:25, *5:05, 5:10, *6:13, *7:41, 7:45, 8:30, 10:52 p. m.
 CHESTER, week days, *12:13, 6:10, 7:00, 7:50, *8:50,
 9:00, 10:25, 11:10 a. m.; *12:05, 1:00, 2:03, 3:00, 3:55, *5:05,
 5:10, 6:05, 6:41, 7:03, 8:33, 10:52 p. m.
WEST BOUND.
 BALTIMORE AND WASHINGTON, *6:50, *8:40,
 11:48, a. m.; 2:45, *4:45, *5:00, 8:01 daily, 7:30 a. m.
 2:35 p. m. daily except Sunday.
 CHICAGO AND PITTSBURG, *4:50 a. m., *6:50
 p. m. both daily.
 CINCINNATI AND ST. LOUIS, *11:45 a. m., and
 *8:50 p. m., both daily.
 SINGLY ACCOMMODATION, 7:30 p. m. and
 11:10 p. m. daily.
 LAURENBERG ACCOMMODATION, week days,
 11:00 a. m.; 2:45, and 5:20 p. m.
 Trains leave Market Street Station:
 For Philadelphia 5:30, 6:40, 7:50, 9:00, 10:00 p. m. daily except
 Sunday. For Baltimore 6:30 a. m., 8:25, 9:30 p. m. daily
 except Sunday. For Camden 6:30 and 10:55 a. m., and
 daily except Sunday, 1:15, p. m. daily.
 Trains for Wilmington leave Philadelphia *4:10
 *4:15, *6:05, *11:15 a. m.; 12:10 noon, 1:30, 3:00, 4:15,
 *4:30, *5:15, 6:30, 7:30, 8:10, 10:10, 11:00 p. m.
 Daily except Sunday, 6:00 and 7:55 a. m., *1:25, 4:25
 and 6:00 p. m.
 *Express trains.
 Rates to Western points lower than via any other
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C. O. SCULL,
 Gen'l Pass Agent
 Wm. McLEMENTS,
 Manager.
 Telephone call No. 108.

**Western Maryland Railroad, connecting
 with P. W. & B. R. at Union Station
 Baltimore.**
 Commencing Sunday, June 3, 1888, leave Hillen
 Station as follows:
DAILY.
 4:10 A. M. Fast Mail for Cumberland Valley and
 Southern and South-western points. Also Glyndon
 Westminster, New Windsor, Union Bridge, Mochau-
 nstown, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & O
 R. R.
 9:00 P. M. Accommodation for Glyndon and Emory
 Grove. Week days and Saturdays only.
DAILY EXCEPT SUNDAY.
 8:00 A. M. Accommodation for Hanover, Frederick,
 Emmittsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations. Also, points on S. V. R. R. and connec-
 tions.
 9:45 A. M. Accommodation for Union Bridge,
 Hanover, Gettysburg, and all points on B. & O.
 Div. (through cars).
 2:20 P. M. Accommodation for Emory Grove.
 4:00 P. M. Express for Arlington, Mt. Hope, Pike-
 ville, Owings' Mills, St. George's, Glyndon, Glen
 Falls, Finlanger, Falgout, Carrollton, Westminster,
 Medford, New Windsor, Union Bridge and interme-
 diate stations west also Hanover, Gettysburg and stations
 on B & O Division, (through cars). Emmittsburg,
 Waynesboro, Chambersburg and Shippensburg.
 4:15 P. M. Accommodation for Emory Grove.
 4:20 P. M. Accommodation for Union Bridge.
 11:35 P. M. Accommodation for Glyndon (Relater-
 town).
TRAINS ARRIVE AT HILLEN.
 Daily—2:50 P. M. Daily except Sunday—7:30, 8:42,
 11:20 A. M., 2:40, 5:10 and 6:27 P. M.
 Ticket and Passage Office 217 East Baltimore st.
 All trains stop at Union Station, Pennsylvania
 Avenue and Fulton Station.
J. M. HOOD, General Manager.
R. H. GRUBBOLD, Gen'l Pass. Ag't.



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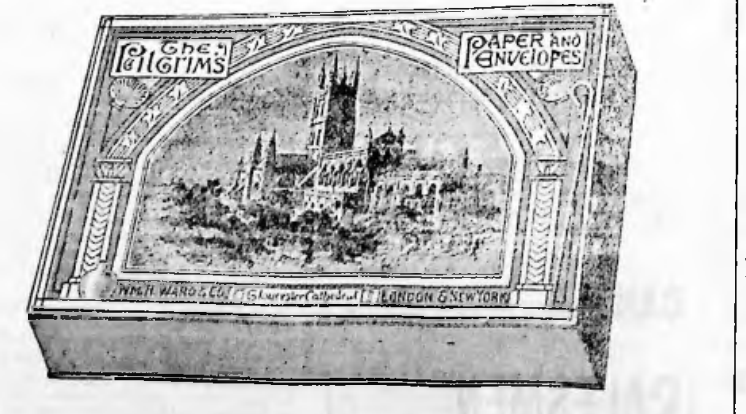
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