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Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THAT IS BEST.

Mother, I see you, with your nursery light,
Leading your babies all in white
To their sweet rest.
Christ, the Good Shepherd, carries mine to-
night;
And that is best.

I cannot help tears, when I see them twine
Their fingers in yours, and their bright curls
shine
On your warm breast.
But the Saviour's is purer than yours or mine;
He can love best.

You tremble each hour, because your arms
Are weak; your heart is wrong with alarms
And sore oppress
My darlings are safe, out of reach of harm;
And that is best.

You know, over yours may hang even now
Pain and disease, whose fulfilling slow
Naught can arrest.
Mine in God's garden run to and fro;
And that is best.

You know, that of yours the feeblest one,
And dearest may live long years alone,
Unloved, unblest.
Mine are cherished of saints around God's
throne;
And that is best.

You must dread for yours, the crime that
scars,
Dark guilt unwashed by repentant tears,
And unconfessed.
Mine entered spotless on eternal years;
O how much the best!

But grief is selfish; and I cannot see
Always, why I should so stricken be,
More than the rest.
But I know, that as well as for them for me
God did the best.

Our Nation's Corner Stone.

A SERMON BY REV. JAMES NEILL.

That portion of divine truth, to which we invite your prayerful attention, is on record in Paul's letter to the Roman's, third chapter, first and second verses—"What advantage, then, hath the Jew, or what profit is there of circumcision?" Much every way; chiefly, because that unto them were committed the oracles of God.

Christ came to establish a Church, on the principle of faith in the great redeeming scheme of which he was at once the source and divine agent for its accomplishment; a scheme which was not to be limited to one people, or to one land, but to extend to all the nations, and endure to through all time; and not on natural descent from Abraham. This furnishes the key, to the exposition of the gospel as contained in this epistle.

Paul's chief argument to the Jew is to show the importance of faith in the matter of personal salvation, through both the previous dispensations; that the outward rite which sealed the covenant with Abraham was but the symbol of a personal faith and consequent favor from God; and that in order to have any saving advantage, his descendants must exercise like faith in this divine scheme. This disappointed the hopes and subdued the pride of the Jew, because it put him on a level with the Gentile, and he asks—

What advantage is there, then, in being a Jew?

To which the Apostle replies:

"Much every way; chiefly, that to them were committed the oracles of God."

Let us see, then, in what their advantages consist, and then apply it to ourselves.

1. To be a Jew was to inherit all the natural advantages of the Abrahamic covenant, which were—

First. A separate nationality, under the immediate government of God. In this they were distinguished above any other people; of one family and of one blood. The children of Abraham, the friend of God, unmixed with the nations

around, they dwelt alone in a land of beauty, given by the Almighty as the heritage of the patriarch and his children.

Second. Their laws were given direct from God himself, unmixed with any of those imperfections to which all human codes are liable, and under circumstances peculiarly impressive. See this Divinely protected nation, as a family of travellers resting in their tents on the plain! While Moses, their great leader, is called to the top of Sinai, and while the mountain is wrapt in darkness, illumined by the lightning flash, shaken by the decree of death, he receives from the hand of the Almighty that code of laws that was to govern the Jew, and, finally, all the nations of the earth. What nation was ever so near to the Divinity, as they? To whom did God ever speak as to them?

Third. Their religious services and instructions were from the same source. From the daily offering of the two turtle doves, to the gorgeous tabernacle service, on the day of annual atonement, with its service of priest, Levite and singers, all were fashioned after the pattern showed him on the mount, and were more impressive than any found among other people. Then they had inspired poets to lead their songs, and prophets who held direct communion with the Eternal Throne, and who, while they recorded the past, pointed with such undeviating certainty to the future, that their prophecies are now history. Who, but the Jew, ever had such living expositions of the great plans and purposes of Divine grace to the world?

Fourth. They had the constant interposition and protection of God, as no other nation ever had. For them he wrought miracles from the Nile to the Jordan, and beyond it, such as no nation ever witnessed. The rod of power in the hand of Moses is stretched over their sacred river, and its waters are turned into blood; again it is stretched over the land, and its sand grains are converted into crawling vermin. It is pointed heavenward, and the moisture of the air is crystalized into death-dealing hail. It is waved in the air, and it becomes a medium of disease to all the Egyptian cattle; blackness of darkness covers the land, and the Angel of Death breathes in the face of the first-born of every family, from the sea to the cataracts of the Nile. For them the cloud was a covering in the desert, and dropped its supply of manna around their tents; while the pillar of fire flung its light upon the sand, and God and angels kept guard over them while they slept. For them the sea opened a dry passage, while their enemies who pursued them were covered by its waves, and sunk as lead in the midst of its waters. For them the rock poured forth its crystal stream, and the waters of the Jordan were piled up as protecting walls, to let them pass into the possession of a land of singular beauty and variety, reserved for them.

So that Moses, while his dying eye swept its hills and valleys crowned with the olive and the vine exclaimed, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency."

These were distinguished advantages, but they were secondary and subordinate. Their chief advantage, that which was the most valuable, was, that to them were

committed the "oracles of God," the will, the word, the voice, of God, that which He esteems above miracles; that which He has magnified above all His name; above His power, or goodness, or love. When He would reveal His name to Moses, He placed him in the cleft of the rock, and covered him with His hand, till the sterner attributes of his nature passed by; and when His goodness was to pass, He permitted him to gaze upon His mildest attribute. But here is a still greater manifestation, one esteemed higher than all His name, the voice, or revelation, of all His purposes to the world. Every other advantage was secondary and subordinate. This was their chief advantage; and why?

First. Because in them were explained the source and design of every other advantage; showing them, and us, how, and why, God had so preserved them. Their singular history and worship would be stripped of half their significance without them, as they at once convey information of their high origin and far reaching designs. The oracles, mean the divine exposition of all past history, and the angel of prophecy of all that was future; making their typical system a bright index, of the more glorious revelation of a future and perfect dispensation.

In these oracles we have the history of all that is past, from the period when the morning stars sang together, and the sons of God shouted aloud for joy, over a new born creation, and the Divine assurance of all that is to come, until time shall be lost in the changeless grandeur of eternity.

Second. In these oracles they had a revelation of the mind of God in reference to the human race, embracing the eternal principles of His Government, the plans and purposes of His mercy towards us, and the elevation to which man can be brought by his acceptance of their offers. They contain a system of truth, pure as the God-head, and comprehending interests that sweep from creation's natal song to the anthems that shall swell when suns and stars are blot out. These oracles are to remain through the roll of ages, passing from generation to generation, while time shall last, as the instructors of the nation. Miracles are temporary, but these abide; they have passed away. The thunder no longer breaks on Sinai, the dark cloud no longer envelopes it, the decree of death no longer encircles it, and the voice of God is no longer heard from its summit.

The Nile flows in its accustomed channels, uninterrupted to-day. The rock, smitten once, is dry to day. The cloud less sky has no screen, to protect the traveller now. The clouds drop no manna. The waves of the Red Sea dash and foam, and the tides flow as from the beginning. The Jordan no longer lifts up its waters, like walls of crystal. There is no longer evidence of miraculous interposition. Its hills and valleys are trodden by the foot of the oppressor, and their loveliness has faded forever, while their children are scattered all through the earth, a by-word and proverb of reproach among all the nations; mixed with the blood of all people, yet singularly kept separate so as to be universally distinguished; like Cain when driven into the land of a fugitive, marked of God and abhorred of men; a nation without a nationality; stripped of

all their advantages, and left desolate. God committed to them these oracles; thus conferring the highest honor He could bestow. He made them the repository of His name and law, and held them responsible as the custodians and distributors of his word, and had they been faithful to their trust, they had remained a nation until this day. But they neglected their duty. They forgot the responsibilities that rested upon them as the preservers of these divine oracles. Because they neither obeyed or circulated them, they are now a desolate and scattered people, wanderers over the face of the earth.

But now we come to apply this text to ourselves, and we paraphrase it thus. What advantage then is there, in being American citizens? and what profit is there in republican institutions? We reply, much every way, but chiefly, that unto us are "committed the oracles of God." We have a Providential history, as well as the Jews. Although not distinguished by as much miracle and visible manifestation, yet from the earliest settlement of the colonies up to the present hour God's hand has been seen in all our history; and we may well ask, what advantage have we as American citizens? and answer "much, every way." God has given us this western continent, a land separate from other people, extending from ocean to ocean, a vast continent embracing every variety of climate, soil and production, whether of fruits or minerals. There is no land on which the sun shines, that combines greater variety, or has capabilities of production in all that can contribute to a nation's wealth comparable with ours. Here we have just laws, noble institutions, a high standard of morality, and by the mixture of different nationalities we have developed the highest style of manhood. So that while we are beloved at home, we are honored abroad. In every land and on every sea our citizens and flag command respect; but these are only secondary and subordinate. The chief advantage is, that we have the oracles of God committed to our keeping, to be distributed throughout the world.

From the earliest settlements, the Bible furnished the basis of our civil and religious liberties. The early colonists, fleeing from persecution in other lands, and seeking freedom to worship God in this, brought their Bibles with them, and were filled with its teachings. It required hearts of steel and nerves of iron, to attempt the settlement of a vast wilderness filled with the means of their destruction; but they trusted in its Divine Author, and made its precepts their rule of life. From the beginning, we have aimed at the highest civilization. Our fathers had read the history of other republics, had marked the causes of their downfall, selected what was desirable, and rejected what was injurious; and conscious that Christianity alone could secure prosperity and permanency, they incorporated its principles into its being, so as to develop a people controlled chiefly by these oracles; and while they discarded State establishments as injurious to the growth of piety, yet felt so much the importance of Divine guidance, that at their first meeting for deliberation, they sent for a minister to read the Bible and pray for them, and those reverend men, the princes of the earth, bowed knee and heart before God, asking His direction and support.

(To be concluded next week.)

Dr. Roche's Durbin.

Rev. W. L. S. Murray, Ph. D., sends us this appreciative note, which we heartily endorse:

DEAR BRO. THOMAS: This day I have finished reading Dr. Roche's Life of John Price Durbin. I am greatly pleased with it. Many passages I have read two or three times, and then was loath to leave them. Young preachers, to whom it is dedicated, may surely read it with profit. Dr. Roche has done his work with surprising ability, and has rendered the cause of Christ a great service in this admirable biography. Bishop Foster's commendation, before our Conference was strong, but not too strong.

Wilmington, Del., April 5, 1889.

Easter.

To-morrow week, the 21st inst., will be Easter Sunday. We trust appropriate special services will be held in every one of our churches. The General Missionary Committee have requested pastors, presiding elders and Sunday-school superintendents, to unite in an effort to make it a Children's Missionary Day. It is certainly eminently appropriate thus to celebrate the resurrection of our Lord, with services in which we make special effort, to win the world to his sway, and to publish his gospel to the ends of the earth. But we doubt if large financial results can be reached, so soon after the annual missionary collection has been raised. Still the moral results of such a celebration can be most salutary.

Chaplain McCabe writes:—

"Rev. W. L. Smith of Council Bluffs, Iowa, is the author of the suggestion to make Easter, Sabbath Children's Missionary Day. In 1884, his district gave \$1,412. His million line was \$2,184. He passed that, and this year will give at least \$5,500—a gain on his district in the income for missions of over \$4,000. Honor to whom honor is due. Oh, for more Smiths!"

There are 26,000 Sabbath-school classes in our church. How could the sublime event of the resurrection of Jesus Christ our Saviour, be celebrated more appropriately than by each class making a special thank-offering on Easter Sabbath, to send the glorious news that Christ died and rose again, and ever living to make intercession for us, to the perishing millions who never yet have heard His blessed name?—*Zion's Herald*.

Rev. W. R. Goodwin, D. D., of Chicago, brother of Rev. T. A. Goodwin, late of this paper, in writing to the *Northwestern Christian Advocate* on "Political Church Papers," says: "Many families depend upon their church papers for information and for advice, and this paper is recreant to duty, if it does not clearly set forth the facts before an election as fully as it does afterward. It need not be a partisan, but it does need to be a fearless denouncer of sin and sinners, whether in one political party or the other. When men stop their church paper, because it has 'meddled in politics,' we may be assured that all would have been sweet, if that paper had advocated the kind of politics that the paper-stopper believed in. Let the galled jade wince, but let our Advocate give us the facts, whether politicians like it or not. In doing so God will be honored, the church strengthened, and our country will be benefited and a *Christian Advocate*."

Youth's Department.

"What Next?"

MYRA GOODWIN PLANTZ.

"I'm afraid I'm going to be like Father Tyne—as religious as a saint during special services, and as worldly as a sinner the rest of the year. Grand ma says, to use her words, when she became a professor, she lost her 'hankering after things of the flesh.' I was on the mountain-top until the meetings stopped, then came the question—What next? Now that it happens to be a visit to Boston, and selecting my wedding finery, I am carried away with pleasant anticipations one moment, and afraid cousin Rob will make fun of my religious ideas the next. O girls, auntie wrote there were to be several of the most noted actors in the world in a series of Shakespeare's plays, and Rob was planning to take me. I ache to go, yet of course I will not."

Hattie Strong began with a laugh, but ended with tears in her eyes.

"Don't think I'm crying because I can't hear Hamlet, but it is because I am so weak I want to go," she added.

"You will stand firm, I know, Hattie," said Carrie Harding. "Spring fever seems to have captured me. I'll own I haven't read my Bible for three days."

"Did you eat your breakfast this morning?" asked Edna quietly.

"Yes, indeed," was the prompt reply. "I get a headache if I miss a single meal, and am too weak for anything, if I go all day without eating."

"Then you are stronger in your soul than your body," remarked Edna.

"O Edna," exclaimed Carrie, "do you mean we suffer as much spiritually doing without the Bible, as we do physically going without food?"

"Certainly," said Edna. "All real good Christians, I know, live on the Bible."

"I believe you're right," said Hattie, "and that is why we must pledge ourselves to read the Bible every day. It is better to do it as a duty than not at all."

"This puzzles me," acknowledged Bessie, the youngest of the "Ten." "During the revival, it seemed so natural to say, 'Is Jesus your Saviour?' or, 'Are you happy and leaving all to Jesus?' but now people talk about everything else. My Sunday-school teacher called yesterday. She seemed so interested in my studies, my music, and my new dress, but she did not mention religion, and I was nearly discouraged over some things. At last I found courage to say, 'Miss Harkness, can a girl as young as I, become completely consecrated to the Lord?' I hoped she would tell me what to do next, but she only said, 'Talk with our pastor about it,' and I heard her say to mamma as she passed out, 'Your little daughter has unusual desires for a young Christian. Is it unusual Edna, to want to be as good a Christian as possible?'"

"No, Bess; for one, I am going to press forward. Read the 'Christian's Secret of a Happy Life,' that helped me. Hattie, don't worry over old desires. I'm so quiet, such things never tempt me, but other things do. I'm sure it is natural, for most young people to want a gay time. But if there is any question, no matter what our own opinion is, we must give up the amusement; and as for the desire to have forbidden things, I'm sure that will be taken away if we give it to Jesus."

"I was so disappointed yesterday—Belle is not here, so I can say it—when our pastor called," said Esther. "He made a pleasant social visit, but did not offer to pray with us, and I thought it would have helped mamma. I don't wonder Belle has never had a clouded moment, with her father to help her; but I have no one at home, and a prayer is just music to me. O girls, I wish we didn't have a learned minister! I

can't understand half his classical allusions and arguments. I felt like crying when he announced a series of sermons on 'Christian Evidence.' I just ache to hear something on patience, and how to keep one's temper, how to study the Bible, and all about prayer."

"We get that at our young people's meeting, and you've been absent lately, my dear," remarked Emma. "Girls, did you know Lottie danced the Lancers at a little party last week?"

"Yes," answered Carrie, "and Belle said her papa was quite discouraged; but he needn't be; for when I talked to Lottie about it, she was much surprised, and said in the denomination in which she was brought up, dancing was thought all right. I don't think my arguments against dancing convinced her—the one most used just made her indignant—but she concluded with, 'A church that is worth belonging to, is worth giving up more than dancing, so if that meat maketh my brother offended, no more of it.' She had never even heard of the Discipline."

"Happy girl!" laughed Emma. "I was brought up on them, for papa gets one every year when they come out."

Here the laugh was at her expense.

"Fred is an example for us all, he's so earnest," remarked Hattie with a pretty blush. "He's studying everything he can find, about our denomination. I laughed at him, and told him one would think he was converted to Methodism instead of Christ, and he answered, there must be some special power and excellences in our denomination, or it would not have sprung up as it did and have grown so. He said he knew why he was a lawyer instead of a merchant, and he wanted to know, why he was a Methodist."

"Well, when you come back, we'll discuss some of our peculiarities. I don't see why we have to speak everywhere. But we must go, girls, or Hattie won't get her trunk packed in time. Hope you'll have a splendid time. Write to us every week, and don't fall in love with Vanity Fair."

Carrie's parting words were repeated by the others, and after a good many kisses, Hattie was left to get ready for the next train.

* * * * *

This was her first letter to her young friends.

YOU DEAR GIRLS:—Don't expect me to describe the journey, when I have seen so much since. This is, you know, my first visit to the Hub. I think Bunker Hill has impressed me most. Isn't the view there charming? Though nearly all of you have seen the wonderful things, I have feasted my country eyes on the last week, yet none of you have examined Jordan & Marsh's lovely spring goods, or have had a rich auntie say, 'Select what you wish, my dear. Your bridal present from me, is all the pretty things you want.' Of course my head is completely turned, being made such a pet of, but, girls, I don't forget my Bible pledge nor our time of prayer. Perhaps that is the reason, it is as easy to be a Christian in this temptation of a city as in my quiet little home. I coaxed cousin Nellie to attend the young people's meeting and prayer-meeting, last week.

Last night I had a struggle between inclination and duty. Fred and I decided to make prayer-meeting an engagement, with which nothing but sickness would interfere. There was a grand concert last night, and yet I felt I must go to prayer-meeting. Auntie argued that people were not expected to attend prayer-meeting in a city as regularly as in a village, where there is nothing else going on. Rob remarked he couldn't remember the time, when they had had an evening to waste on prayer-meeting. Well, it was hard to displease dear, generous auntie, but Rob took me to the church, and it was such a good meeting I forgot the music. You will wonder if I kept my pledge to speak for Christ

when the opportunity offered. I did, though it was with fear and trembling, and I received such a blessing in my heart.

As we were coming home, Rob said, "Hattie, when I heard you were converted, I said it wouldn't last long, for when I visited you last summer, you were so—well, not very religious. But your decision to-night shows me, you have the real thing. Sister's religion does not rebuke a fellow any, but yours does." Then we had a good talk, and—I know you will never breathe this—Rob has been led astray, but wants to be a Christian. Wasn't that a rich reward, for simply doing my duty? Pray for him please. This morning he helped me refuse Booth and the other celebrated actors. "I suppose Hattie is right," auntie said with a sigh, "but the rules of the church are never enforced now. There can be no harm in Shakespeare's plays." Then Rob decided it by saying, "Mamma, young ladies can stop there, but boys want to see the rest, and generally end in the beer garden plays."

We are all interested in a charity fair auntie is getting up. They are going to wind up with a dancing party, a regular masquerade ball, yet most of the ladies are church members. Auntie says, because her denomination is so puritanical, she has no right to oppose the views of the others, and lose several hundred dollars for the orphans.

Ever so much love,
HATTIE.

Here is the second letter:—

Your all-together letter was splendid. I have heard Joseph Cook and several other celebrities, and heard an oratorio, the Messiah; but as I will soon be home, I will save all descriptions of people and places till then. I promised, however, to write about the life we are trying to lead. One of my trials has been how to keep Sunday. I don't want to be long faced or foolish about it, but I'm sure Sunday ought to be different from the rest of the week. I am convinced Sunday papers are wrong, for I notice, after they are read here until church time, the conversation is all about the latest murder, the society gossip, and politics. How can one listen to a sermon, with his head full of everything else? Auntie finished her novel, and Nellie played waltzes, and in the afternoon they all took a ride. I did not, but I was too much of a coward to tell it was for conscience' sake. I was glad the carriage was used for church, for I don't believe Christians ought to patronize street cars on Sunday. Think of the men, who lose their Sunday that way. When I get an elegant home, and three or four servants, I shall not keep them too busy to go to church.

I am so sorry I ever learned how to play euchre. Auntie says she would rather her children would play at home, than to spend their evenings out. The first time I played, I felt so uncomfortable about it; the next night I said, "Please excuse me, auntie, for I used to make fun of Christians who played. As they are used for gambling, these cards are considered wrong. I couldn't tell just why, but Rob helped me out by saying, 'If you girls saw the people who handle these cards most, you would put on your gloves to touch them.'" Then he silenced auntie with: "To tell the truth, mamma, we play away from home every chance we get."

I can hardly write about the charity ball. Rob took Nellie and her most intimate friend, Lily Evans. The girls had to take off their flannels to wear their party dresses, and after getting overheated dancing, they became chilled in the cool supper-room. Nellie's cold was not bad, though she coughs yet, but Lily contracted pneumonia, and died the fifth day. She was a lovely girl, a member of the Protestant Episcopal Church. While the minister made his touching remarks, I could not help thinking, what if God should hold her responsible for her life? This has been a great blow to aunt-

ie and Nellie. I find it all I can do to comfort them, for auntie regrets allowing the dance, and Nellie is heart-broken. Auntie confessed to me, there wasn't much comfort in a life, half for Christ and half for the world.

Rob walked up like a man and joined the church, last Sunday. He has confessed all to uncle and auntie, and has decided for Christ. It has already made a difference in this family. Girls, I am convinced the happiest and safest way is to belong fully to Jesus from the start. I believe half-and-half Christians are as much to be pitied, as those who have no experience, as far as this world goes, and how mean it is, to keep just near enough the kingdom, to simply squeeze in at last. I am not troubled about "what next" now. I see it is just trying to follow Jesus to-day.

Love and good-by to each dear sister.
HATTIE.

—Zion's Herald.

Dr. Buckley writing of observations in Spain, closes a letter in the *Advocate* with this paragraph:

"To have seen a Protestant school, in the house in which Philip II. lived while the Escorial was building; to have heard and helped the singing of Protestant hymns, in the city in which thousands were condemned to the pleasant death of the stake; to have listened to plain Protestant preaching, within fifteen minutes' walk of the spot where the Inquisition was established; to have tracts on 'the way of salvation,' thrust into my hands in a street, along which wild huzzas of fiendish joy filled the air, when a woman was brought forth to be burned for her allegiance to Christ; and to hear a gospel sermon, where first the Pagan, then the Mohammedan, then the Romanist, asserted that nothing other than what he believed should be taught or believed, surely this is something worth toiling to and fro upon stormy seas, and traveling many a weary mile on land, to do, to see, to hear, and to feel!"

Just So.

We have often wondered why no woman has been called to a professorship in any of our Methodist Colleges where co-education prevails. For more than a quarter of a century, the doors have been open to young women, to pursue with the young men the same courses of study. At graduation they have received the same degree. We have yet to learn, that they do not stand as high in scholarship as their brothers, that they do not evince the same mental power, in the highest branches of the college curriculum. Surely from the alumnae of Boston and Syracuse Universities, from Smith or Wellesley, may be found women, who are the peers in depth of scholarship and breadth of culture of some who are filling the chairs of mathematics, Greek or philosophy in our colleges. If we are to have the young men and young women together in the classroom, why not in the faculty? If not, why not?—*Buffalo Christian Advocate.*

Indiana conference resolved, that a failure to report something on each of the benevolences would be taken into consideration, in the passage of the character of the preachers.

Bishop Joyce dedicated the new Clifton chapel at Baltimore recently.

There are more than one thousand religions in the world.

General Sheridan has pensioned his old war-horse, Prince, with a farmer near Lancaster.

There are about fifty thousand Methodists in Ireland.

"If all men speak well of you, you are either a laggard or a dolt."—*Talmage.*

A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. A good reliable medicine like Hood's Sarsaparilla is the weapon with which to defend one's self, restore peace and bodily health for many years. Try this peculiar medicine.

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The Sunday School.

LESSON FOR SUNDAY, APRIL 14th, 1889, Mark 12: 1-12.

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

THE REJECTED SON.

GOLDEN TEXT: "He came unto his own, and his own received him not" (John 1: 11).

1. *Began to speak to them*—to the delegation of the Sanhedrin, who had demanded of Him His credentials of "authority." *A certain man*—R. V., omits "certain." In Matthew, "a man that was a householder." It represents God. *Planted a vineyard*—Judah was the land of the vine; the imagery, therefore, was familiar. As a symbol the "vineyard" was used by the prophetic writers to depict the Jewish Church, which was God's especial planting. Our Lord probably took the ground-work of His parable from Isa. 5: 1-7, and developed it "by connecting His own appearing with all that had gone before in the past Jewish history." Nothing requires more (and better repays) diligent care than the vineyard; nothing, therefore, was so valuable. *Set a hedge about it*—possibly a wall of loose stones (Stanley); or a row of prickly pear, which made a dense, thorny hedge. As used in the parable the "hedge" refers to the Law, which fenced the people in, and fenced out the idolatrous Gentiles. *Dug a place for the winefat*—R. V., "dug a pit for the winepress"—the round vat, hollowed out of the rock, into which the juice ran after being pressed from the grape. Above this was the winepress, in which the grapes were put to be trodden (pressed) by the feet of the wine-makers. Says Schaff: "This seems to be added, to complete the description. Some suppose it represents the altar of the Old Testament economy; others, the prophetic institution." *Built a tower*—the watch-tower, often very high, for the accommodation of the keepers who protected the vineyard from thieves and wild animals. Dr. Hackett and others describe these towers, which, built of stone, circular in shape, some fifteen or twenty feet high, are still found in the East. God's sleepless watchcare over His people is here hinted at. *Let it out to husbandmen*—who were charged with the oversight of the vineyard, and made responsible for the fruit; plainly referring to the rulers of the Jews, who as the spiritual leaders and guides of the people were charged with seeing to it that God's "pleasant vine" should bring forth "much fruit." *Went into a far country* (R. V., "another country").—Luke adds, "for a long while." When God brought forth His vine out of Egypt, He was peculiarly, in a sense visibly present. His own voice gave the law at Sinai. The care of His church was then committed to human hands. He no longer spoke with them "face to face."

"Christ repeatedly represents God, as withdrawing from the earth, that He may test the fidelity and obedience of His children" (Matt. 24: 48; 25: 14; Luke 19: 12).

2. *At the season*—after a reasonable delay; when, in the natural course of things, fruit might be expected. "Referring to the period when, Canaan being fully possessed, God sent His prophets to remind His people of their duty" (Whedon). *Sent a servant*—any one of the Old Testament prophets. The rent of the vineyard was to be paid in kind—in fruit. The prophets were sent to warn the tenants of the spiritual vineyard, that such fruits as obedience, devotion, sincerity, and the like, were expected from them by the absent Husbandman.

"We have probably little idea of the extent of our obligations, and of the number of gracious messages which the Lord of the vineyard is constantly sending to our souls. The last day will unfold to our wondering eyes a long list of unacknowledged kindness, of which, while we lived, we took no notice. Mercies before conversion, mercies after conversion, mercies at every step of their journey on earth, will be revealed to the minds of saved saints, and make them ashamed of their own thanklessness" (Ryle).

3-5. *They caught him*—R. V., "they took him." *Beat him*—The word means, "severely scourged," or "fayed," him. *Empty*—"a lively picture of the unfruitful and violent rejection, often given to the prophets and other divine messengers, and the refusal to obey their message" (Alexander). *Wounded in the head*—"broke his head" (Tyndale and Coverdale) *Shamefully handled*—treated him with every indignity. *Him they killed*—proceeding from bad to worse; presuming on the forbearance of their absent lord. *Beating some, killing some*—a perfectly just summing-up of the treatment of God's messengers by the Jewish people.

"If we may trust Jewish tradition, Jeremiah was stoned by the exiles in Egypt, and Isaiah sawn asunder by King Manasseh (see also Heb. 11: 36). The patience of the house-

holder under these extraordinary provocations is wonderful" (Trench).

6. *Having yet, therefore, one son, his well-beloved*—R. V., "He had yet one, a beloved son." The line is sharply drawn here between the "servant," and the "son." "God, who at sundry times and in divers manners spake unto our fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath made heir of all things." Jesus here claims to be something more, than a merely human messenger. For the Father to send Him was the greatest act of mercy; for the Jewish people to reject Him was to exhaust the divine love, and fill up the measure of guilt. *They will reverence my son*—No better answer could Jesus give to the recent question, "By what authority doest Thou these things?"

"These words express God's rightful expectation; that is, the expectation He has a right to have. If a human householder would have such an expectation, much more God has a reason and a right to expect reverence for His Son (Whedon).—Here, as everywhere, the meaning of the title "son" transcends absolutely the notion of Messiah, or theocratic king, or any office whatever. The title expresses, above all, the notion of a personal relation to God as Father. By this name Jesus establishes, between the servants and Himself, an immeasurable distance" (Godet).

7, 8. *This is the heir*—He accuses them of knowing, in their inmost hearts, who he is, by what authority He acts, and what prerogatives justly belong to Him. *Come, let us kill him*—Alford notes that these are the precise words used by the envious brethren of Joseph (Genesis 37: 20), whose history is so eminently typical of the rejection and subsequent exaltation of Jesus. *The inheritance shall be ours*—Had they believed on Him, accepted Him, the inheritance might truly have been theirs. By killing Him, they simply called down destruction upon themselves. *Killed him*—a solemn prophecy of the fate He would endure at their hands.

9. *What shall therefore the Lord . . . do?*—He puts the question, that they may be self-condemned. *Will come and destroy*—fulfilled in the destruction of Jerusalem. In Matthew's account, the rulers themselves, or the people, give this answer. "It may be," says Trench, "that the Pharisees to whom He addressed Himself, had as yet missed the scope of the parable; and so, before they were aware, pronounced judgment against themselves." *Give the vineyard unto others*—a transfer from the Jewish hierarchy to the Christian church. So the apostle said (Acts 13: 46), "Lo, we turn to the Gentiles."

"The 'God forbid,' which, according to St. Luke, the people uttered when they heard the terrible doom of the husbandmen, gives evidence that the scope of the parable had not escaped their comprehension—that they had understood it, even before its plain interpretation at the last" (Trench).

10. *The stone which the builders rejected*—taken from Psa. 118: 22, 23, the same Psalm, from which the hosannas at our Lord's entry into Jerusalem were taken, and applied by the Jews to the Messiah. See also Peter's application in Acts 4: 11; 1 Pet. 2: 7. Christ Himself is the rejected stone; the builders are the rulers whom He is addressing.

"The most important foundation-stone, joining two walls. A reference to the union of Jews and Gentiles in Christ, as in Eph. 2: 19-22, may be included (Alford); but the main thought is, that the Messiah, even if rejected by the "builders," should become the corner-stone of the real temple of God (His new spiritual kingdom). This involves the important idea, that the builders would be themselves rejected. The parable left the son dead outside of the vineyard; this citation, representing Him as victor and avenger, points to the resurrection" (Schaff).

11. *This was the Lord's doing*—in R. V., "This was from the Lord;" "this" refers to the exaltation of the despised One. For a fuller account of our Lord's sayings on this occasion, see Matt. 21: 42-44, and Luke 20: 17, 18.

"What wise one of this world, what human reason, would have conceived, under the cross, that this man, suspended between two malefactors and despised by all, would one day receive the homage of the whole world? "This is the Lord's doing, and it is marvelous in our eyes" (Huebner).

12. *Sought to lay hold on him*—They were terribly eager to get Him into their power. Nothing restrained them, but the fear of a popular tumult. The people held Him "as a prophet" (Matthew). *They knew*—R. V., "they perceived." They saw at whom the parable was aimed; so, as they dared not arrest Him, they left Him. Matthew gives the parable of the Marriage of the King's Son in this connection.

The *Methodist Herald* was endorsed by the Minnesota conference. Editor Chaffee remains, as presiding elder of Winona district.

The Story of Ulysses.

BY REV. T. M. GRIFFITH

It is a grand old story—that which Homer tells, and which, perhaps, the imagination of after ages, has amplified. Ulysses went to the siege of Troy, and did not return for twenty years. His wife was beset with wooers, "rat-eyed and viper-lipped", who tried to convince her, that he was dead, or, in some far-away happy isle, cared not for her. She was weaving a shroud for Laertes, her father-in-law; and she told her suitors, she would give them an answer when her work was done; but undoing her work by night, so that it was never done.

She would lie awake when storms were raging, and would listen to the thud of the waves that dashed against the shores of Ithaca; then in the morning arise, hollow-eyed and haggard, to resume the long watching and waiting. In the meantime, she aged with the weary years, while the child Telemachus grew to manhood by her side. At length the dripping, homeward-impelling oars brought back the longlooked for Ulysses, whose boat grated on the rocks of his native isle. Here he disguised himself as a beggar. Wife and child knew him not, till he took down the bow which none but he could bend in former years; his strong right arm drew back the stubborn bow, unbent for a score of years, and the mighty, matchless Ulysses stood revealed.

In Robert Buchanan's poem of "Penelope" the tale is told with many a touch of fancy, and with all the charm of rhythmic measure. Tennyson tells the story of the landing on the coast of Lybia, where the companions of Ulysses ate of the wondrous Lotus fruit and wished to rest forever. That unique and daring artist, Wierz, has a mammoth painting in his gallery at Brussels, representing the one-eyed giant, Polyphemus, arising in his wrath after Ulysses had bored out his only eye. And who has not heard of Circe, the sorceress, and the nymph Calypso; and the sirens, whose songs would fain have drawn the voyagers to the treacherous rocks; but the cunning Ulysses, by the advice of Circe, stuffed the ears of his companions with wax, and lashed himself to a mast, till they had sailed out of hearing of the fatal songs.

What a strange hero! What a mixture of vices and virtues are attributed to him! But in the old heroic ages, even the gods were guilty of every crime; and heroes were great, only in might and military prowess.

We might draw many a moral from this man's imaginary life, but he is not only too weak, but too wicked to represent the Christ of the gospels; though the patient Penelope might in some degree stand for the Bride of Christ, the Church, who waits for her Lord's return. That incident of the unbent bow brings to our thoughts the fact, that none but Jesus could make the laws of nature bend to his will. He took up the bow which no mortal arm was mighty enough to bend, and made it do His bidding. How could the world have recognized her Lord, save by His mighty works? These were the seals of His commission. Away with the weak and wishy-washy, Elmerian philosophy, so-called, which vainly arrays the latest scholarship against the miracles. Eliminate the supernatural from the life of Christ, and you have a gospel without potency, without philosophy, and without common sense.

Our preachers should preach more from incidents, and less from sentences, or even verses. Were they to study a complete discourse, incident, or thought of Christ or some sacred writer, instead of taking a mere collection of words, they would be astonished themselves, and would astonish their hearers. The Bible would be a new revelation to them. It is marvelous, the extent of the bearings that a completed thought or truth has on other thoughts and truths. Be not

satisfied, therefore, to pick up here and there a fragment from the surface, when you can sink deep shafts into the rich and inexhaustible mines of Eternal Truth, when you can be so enriched in all spiritual knowledge. Constantly seek to be able to "comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."—*Methodist Protestant.*

Among the most elegant structures in New England, is the First Methodist Episcopal church of Middletown, Conn.

There are a million and a quarter of colored Baptists in America.

Our Book Table.

The April Century is a centennial number, The frontispiece is by I. R. Wiles, "Washington Taking the Oath as President." The first article, "The Inauguration of Washington," by Mr. Clarence W. Bowen, is followed by two by Mrs. Burton Harrison: "Washington at Mount Vernon after the Revolution," and "Washington in New York in 1789." Mr. Charles Henry Hart of Philadelphia, describes the "Original Portraits of Washington," and McMaster, the historian, writes concerning "A Century of Constitutional Interpretation." These papers are illustrated with authentic pictures of persons, places, and objects, pertaining to Washington and his times.

Mrs. Foote's novel, "The Last Assembly Ball," is continued; George Kennan's history on "The Russian Police"; Remington, the artist, on the colored United States troop of the West; Harry S. Edwards, gives a story—"A Born Inventor"; the Lincoln History treats of "Retaliation, the Enrollment, and the Draft"; Miss Viola Roseboro, has an illustrated story, "A Jest of Fate"; and one of T. Cole's engravings, in the Old Master series, is printed without any type on the back—the artist this month being Ambrogio Lorenzetti.

Mr. George H. Bates, prints a paper on "Some Aspects of the Samoan Question." "Topics of the Times," treat of "The First Inauguration," "Constitutional Amendments," "The Coast and the Navy," "Republicanism in France."

In "Open Letters" there is a group of brief papers under the general head, "A Trained Military Reserve. There are "Open Letters" also on "Railway Relief Association," "The University and the Bible," and "Imperial Federations."

HARPERS FOR APRIL.

The Gibbs-Channing Portrait of Washington, by Gilbert Stuart has been engraved as the frontispiece for this year's centennial issue of Harper's Magazine. Prof. John Bach McMaster opens this number with a paper on "Washington's Inauguration," and Moncure D. Conroy, discovers some reminiscences which will add to our knowledge of the "real" Washington. Bjornstjerne Bjornson contributes his last paper on "Norway and its People." Benjamin Constant has prepared twelve drawings of scenes in Tangier and Morocco, and has put into his descriptive article some of what he calls the "light, whiteness, brilliancy" of the East. Andrew H. Smith, M. D., writes upon "The Family Physician"; John R. Coryell, upon birds that are noted for "Flying under Water," and Theodore Child, upon "Characteristic Parisian Cafes," illustrated with as characteristic Parisian drawings. Two short stories the first instalment of a new novel—"A Little Journey in the World"—by Charles Dudley Warner, and the continuation of Constant Fenimore Woolson's "Jupiter Light" form the fiction of the number. Among the six poems is the translation of a Roumanian Ballad, "Childe Mibu," and a sonnet by William Wordsworth, with drawings by Alfred Parsons "Gabbons of Abbotford," a hitherto unpublished fragment by Sir Walter Scott, describes his home and its curiosities. George William Curtis speaks of Washington's Moderation, William Dean Howells encourages several poets, and Charles Dudley Warner dispels a misapprehension about woman's dress.

The admirers of "Little Lord Fauntleroy" will welcome the leading article in the April St. Nicholas, by Mrs. Lillie, telling of little Elsie Leslie Lyde, who is now interpreting the character to New York audiences. The article is illustrated from photographs, and with drawings by Mr. Birch, the delineator of "Fauntleroy."

Others are a story of New England life by Sarah Orne Jewett, entitled "A Bit of Color," an instalment of "Daddy Jake," by Joel Chandler Harris, with Kemble's illustrations a poem by Celia Thaxter based upon a legend by Count Tolstoi; a poem "The Baby's Beard" by Harriet Prescott Spofford; a poem by Lucy Larcom entitled "My Childhood's Enchantress," with illustrations by C. T. Hill; two poems by Helen Thayer Hutcheson, "The Cross," and "To My Pet," some playful verses, by Alice Wellington Rollins and Margaret Eyttinge, and "The Story of a Doll house" by Katherine Pyle.

Mrs. Catherwood's "Bells of Ste. Anne"; Edmund Alton's "Routine of the Republic"; and "The Bunny Stories" by John H. Jewett. There is an article for boys, describing with drawings and pictures, "Ancient and Modern Artillery," by Lieutenant Hamilton; "The Cob Family and Rhyming Eben" by Fanny M. Johnson; a bit of verse by Mary E. Wilkins, "A little Caller"; some items in Jack-in-the-Pulpit; a suggestive sketch telling how a sick boy was kept amused and happy, and awarding prizes, in the "King's Move" Puzzle.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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Will send the PENINSULA METHODIST from now until January 1st, 1890, to new subscribers, for only sixty-five (65) cents. One and two cent stamps taken.

UNITED BROTHERS IN CHRIST will hold their General Conference in York, Pa., next month, beginning Thursday, May 9th.

By mutual consent of all parties interested, Revs. J. W. Hammersley and S. T. Gardner exchange appointments. Brother Hammersley being assigned to Church Creek, Md., and Brother Gardner to Bethel and Glasgow.

St. Stephen's English Lutheran church of this city, which began in the establishment of a Sunday school early in September of last year, in the Commercial College, afterwards occupied Fletcher Hall for several months, has so prospered under the care of its young pastor, Rev. W. A. Sadtler, as to be able to occupy the Household of Faith building, for \$8,000. Last Sunday their new church was dedicated; the pastor's father, Rev. Benjamin Sadtler of Baltimore officiating assisted by Rev. W. A. Shaeffer and Rev. Dr. Laird of Poila.

Over 250 years ago the Swedish Emigrants built a church on the Christiana of which "Old Swedes" is the lineal successor; but this church is now included in the diocese of the Protestant Episcopal Church.

There is also a German Lutheran church in this city.

Rev. William L. Gray writes to the *Philadelphia Methodist* of his recent visit to the Wilmington Conference, as follows:

Our visit was one of very great interest, as to the place of meeting. There, in 1848, the Philadelphia Conference met, and we found a home in the family of a Brother Pierson, who made our stay so pleasant, we have always remembered it with delight. On our late visit we found a delightful reception and entertainment in the family of Brother L. Dodson, whose cheerful and Christian lady we had met on our former visit, and who after forty-one years recognized us, though we had never met during the time that had intervened. We found great changes in the Conference. Most of its members have been received since its organization in 1869. Only a few of our old associates remain in the active work of the ministry. Their places have been filled by young and enterprising men, who promise much for the Church in the future. They appear to attend to all departments of church work; hence the constant improvement in every interest of true church life and influence,

The Peninsula is the very best soil for Methodism. We are glad it is so well cultivated.

"A Place in Every Family."
 We take great pleasure in transferring to our columns, from Presiding Elder W. L. S. Murray's report to Conference, at its late session in Easton, Md., the following appreciative reference to the PENINSULA METHODIST.

We believe in *The Christian Advocate*; and through the efforts of the pastors, three hundred and forty homes are visited weekly, with this, the greatest of church organs; Grace church leading the list, with seventy-three subscribers.

There are also circulated on the district one thousand copies of the PENINSULA METHODIST. Because of its merits, we wish it had a place in every family.

Long before Brother Thomas became editor of the PENINSULA METHODIST, we saw the need of a Conference paper, and quite a number, in order to supply this need, made themselves financially responsible. But under the present management, we have by far the best paper we ever had, without one dollar's responsibility; and the work it is doing for Methodism on the Peninsula commends it to every Methodist home.

With the formal endorsement of the Conference, in four successive sessions, and that of the last electoral conference, and similar words of commendation from presiding elders and pastors, we feel greatly encouraged, in our efforts to make the PENINSULA METHODIST a welcome and beneficent visitor in every home to which we may secure access. May we not expect hearty co-operation on the part of all our readers, in greatly extending our circulation? By recommending the paper to a friend, or showing him a copy, almost every one of our subscribers may be able to send us at least one new subscriber. Only 65 cents till January 1, 1890; or \$1, for a whole year.

Presiding Elders' Reports.
WILMINGTON DISTRICT, W. L. S. Murray, Presiding Elder.—Thirty-three itinerant, and three local preachers formed the ministerial force on this portion of the field; the presiding elder averaging five sermons to each charge during the year.

At four points, new work has been begun with encouraging prospects; at one of them, Colons Neck, Md., there have been forty conversions; and at another, Cookman, Wilmington, there is a society of 20 members, and a school of 100.

Improvements are made in Sunday school work; and every pastor has made honest efforts to meet the apportionments for Church benevolences, with the result of advances on last year's contributions in almost all cases.

At the request of the presiding elder, the preachers of the district appointed a committee, to assist him in making the apportionments for their several charges. A new parsonage, equal to the best in the conference, has been built in Elkton charge, C. Hill, pastor; thirty-six conversions reported, and \$100 advance on salary. Chesapeake City, Md., E. H. Nelson, pastor, reports 75 conversions and a subscription of nearly \$3,000 towards a new church. In many charges old debts have been paid, and funds provided for improvements. Old Asbury, Rev. James E. Bryan, pastor, has paid off \$3,500 of a debt of \$4,000, while giving more to Church benevolences than ever before.

The remarkable revival in Epworth, Wilmington, D. H. Corkran, pastor, has resulted in 400 conversions, making feasible and imperative, an enlarged and improved house of worship. 7,000 pastoral visits, and 1700 conversions are reported, with an advance of \$1000, in pastoral report.

Nearly one third of the district apportionment for the Ladies' Hall has been raised. Where all have done such faithful and effective work, it is difficult to select specimens.

Bro. T. N. Given, transferred last spring from the Virginia Conference and stationed at Mt. Lebanon and Union, has been cheered with thirty-nine conversions, \$300 raised for furnishing parsonage, \$270 advance on salary, and

an average contribution for all purposes of \$1250 per member. Bro. VanBurklow, Mt. Pleasant charge, raised \$25 for Ladies' Hall, and \$466 for improvements and benevolences.

At Mt. Salem, Bro. Avery rejoices in 50 conversions, and \$106 for missions in advance of last year. Bro. Barrett's charge reports 70 conversions at St. Paul's, and 50 at Kingswood Mission, while the missionary collection is in advance of last year, by \$250.

Newark and Wesley, N. M. Browne, pastor, with 150 members respond to financial calls with about the same amount, as when there were twice as many members. Plans for remodeling Sunday-school room, at a cost of \$1000, most of which are in hand, will soon be put in operation.

At Scott, V. S. Collins, pastor, 134 probationers have been received, and parsonage improvements to the amount of \$1,000 are arranged for.

Bros. Ewing and Koons have had good success at Madeley and Wesley respectively; 76 conversions at the former, and 100 at the latter, with corresponding financial success at both places. Rising Sun, Md., I. Jewell, pastor, rejoices in a \$2,500 parsonage, all paid for; pays \$650 salary, and has 172 members.

Bro. T. A. H. O'Brien reports \$125 paid on church organ at Cherry Hill; and repairs on Union almost completed, at a cost of \$1,500. The oldest member sister, Rebecca Seth, celebrated her hundredth birthday, Oct. 9th, and was made a life member of the Missionary Society, during the year.

Prohibition by Local option is effective in Cecil Co., Md.; and in New Castle, Del., about one third of the applications for license were refused.

"The W. F. M. S., and W. H. M. S., have been great blessings to the churches where they exist, as well as blessings to the fields for which they were organized.

EASTON DISTRICT, J. France, presiding elder.—With but one or two exceptions, the apportionments have been met; Easton, W. W. Wilson, pastor, leading in amount raised for missions, \$125 beyond apportionment, besides \$200 to the W. F. M. S. In pastoral support, there is an advance of over \$1,000.

There have been 1540 conversions; Queenstown, G. T. Alderson, pastor, leading with 130; Easton following with 125, and Kenton, W. W. Sharp, pastor, with 116, and Millington, R. K. Stephenson, pastor, with 113. The other charges report various numbers under 100, but every one has been favored with revival influence. Massey, supplied by D. Gollie, has prospered greatly; over one hundred conversions are reported.

Many of the pastors have organized children's classes, and Christian Endeavor societies, for training young converts. Three new churches, Clayton, Sherwood, and Barclay, have been built, and nearly paid for. The Henderson church, a substitute for Pippin's, will soon be finished; a subscription of \$1,000 has been secured for a new church in Queens-town; and over \$2,000 have been subscribed for a new one at Cecilton, E. C. Atkins, pastor.

Improvements have been made on Church Hill and Union churches, J. A. Arters, pastor, at a cost of \$1,000; Simper's, \$600; Chatham's, \$500; Union, Appoquinimink, G. S. Conoway, pastor, \$500, (a gift from William Taylor, Middletown, Del.) All these are paid for. At Galena, I. G. Fosnocht, pastor, church improvements and new chapel aggregate an expenditure of nearly \$5,000, all of which has been paid, but about \$500. Improvements on other churches and parsonages have been made; and old debts paid to the amount of \$5,550.

DOVER DISTRICT, John A. B. Wilson, P. E.—In the 41 charges, 2,171 conversions are reported, of which 1,674 have been received on probation. Georgetown, J. D. Kelep, pastor, heads the list with 180 conversions; followed

by Greenwood, W. K. Galloway, pastor, with 160 conversions; Lewes, H. S. Thompson, pastor, with 105; and Cambridge, A. Smith, pastor, and Bridgeville, J. H. Howard, pastor, each with 100. All the other charges report vari-ous numbers of conversions, from 10 on Elliott's Island, J. M. Collins, pastor, to 88 at Farmington, G. W. Wilcox, pastor. In ten charges, advances on pastoral support are reported, to the amount of \$1,525; and in eight others, advances were made, but the amount is not stated.

The following are excerpts from this report:

"The growing intelligence and prosperity of our people, create a demand for ministers well furnished for their work. Men come through the schools, often with debts that it will take years to pay, and with a refinement of taste and needs, incident to the very cultivation which our improving condition demands. Yet the salaries in the more wealthy charges, like the laws of the Medes and Persians, change not. Yet a style of living is required, which scarcely any one else could maintain on the income used; while in many of the charges of smaller estimates, the irregularity of payment, the sense of irresponsibility for it, and the uncertainty concerning the whole matter, involve in needless hardship. * * * Charges here, of like ability with those in other conferences that pay from \$1,000 to \$2,500 and do not seem oppressed, pay only from \$700 to \$1,200, and men are wondering if they could not save as many souls among those more appreciative hearers, as they can here, and evade so much anxiety in determining how to meet their old school debts, or get their children through school without bankruptcy. It may be, that they ought not to think of such things, but all the same, too many of these men, whom we can ill afford to lose, are quietly seeking a way out into the regions beyond. It is in the hand of intelligent laymen, to apply a remedy."

CONFERENCE ACADEMY.

Wm. L. Gooding, Ph., D., is the principal, with seven assistant teachers. For the scholastic year closing last June, there were 157 students. There have been 116 graduated, six of whom are in the ministry; seventeen non-graduates are in the same work; and 12 of the students, now in attendance, are preparing for the ministry. Aid is given to young men in the school, to the amount of \$330, by the Board of Education. The Academy property is valued at \$60,000, with an incumbrance of \$10,000. There are 1600 vols. in the library, and 1500 specimens in the cabinet. Board and tuition yield \$14,031.04, the expenditures, are \$12,436; rental \$534.85.

"During the revival in Dover, many of the students were converted. This is a characteristic feature of this school."

SALISBURY DISTRICT, T. O. Ayres, presiding elder.—"This district," says Bro. Ayres, "has been the most boomed, most applauded, and at the same time most rejected district in the conference, and has always stood in need of defense." The brethren "have made a good record for time and eternity." Only three of the thirty-six preachers have had even a slight attack of malaria; and the state Board of health reports the Maryland part of this district, the freest from malaria, and the most healthful in the State.

"STARTLING STATISTICS."

Last year our returns were 6741 full members, and 1134 probationers, total 7875; this year, full members, 6859, probationers 1122, total 7981; showing a net gain of 118 full members, and a loss of 1016 probationers; not including the 1122 probationers received this year. The fact, that during the twenty years, history of the Wilmington Conference, there have been 80,000 probationers received on trial, and the membership increased less than 8000, shows how utter-

ly absurd it is, for any man to base the progress of the Church, or the standing of a district, on the returns of the number of members and probationers as made to an Annual Conference."

"WATERING SALARIES."

"No man can pay his own salary, and to attempt it, is to attempt a fraud; and to do it and report it as received, is to commit a crime. In our own case we know, and in the case of the pastors we believe, that every dollar, reported as received on salary, represents a dollar received in cash or its equivalent."

TOBACCO STATISTICS.

Value of churches and parsonages on the district, \$210,730; cost of tobacco to membership and following \$209,875; excess of the former, only \$845. Total excess of pastoral support \$24,182, but little more than one ninth the amount due more than one ninth the amount due to twenty-eight and six-seventh times what we contribute for Church benevolences; forty times what we expend for Sunday-schools and current expenses; and five and two-third times, the total expenses of the district. The total expenses of tobacco per capita is \$9.124, while that of the church is but \$1.594. The facts which lead to these conclusions were carefully collected in quarterly conferences; and merchants who sell tobacco always gave the highest figures. Yet, many of our people continue to cry, "hard times and down with the collections."

TEMPERANCE.

"Salisbury is still cursed with two colossal wholesale liquor stores, and can boast of eight churches and sixteen grog-shops. Crisfield and Princess Anne are legally free from the power of rum's cancer-plaster, the saloon. Pocomoke City, Snow Hill, and Berlin, are still 'in the toils.' May God arrest the saloon, and save the misguided keeper."

Report of church and parsonage improvements show commendable diligence and encouraging results.

The collections have all been taken; for missions \$600 beyond the amount apportioned, and \$100 more than has ever been given by the district in all its history. Advance on salaries, \$300.

VIRGINIA DISTRICT, A. D. Davis, presiding elder.—"The district has made great progress in building and repairing church property." Read's Wharf, Northampton Co.,—a new frame, costing \$1200, has been finished, and all paid for, except a Church Extension loan of \$2.50. Our first church in Cape Charles City, W. A. Wise, pastor, has been sold to brethren of the Delaware Conference, and a more eligible lot has been secured, on which a new building is now erecting to cost \$3500; of this \$2100 have been provided for. Parksley church, H. S. Dulaney, pastor, has been calmed and painted and the parsonage improved at a cost of over \$500. Chincoteague Island, R. Irving Watkins, pastor, rejoices in a new church, costing \$5300 and very nearly paid for. At New Church, a village on the N. Y., Phila., and Norfolk R. R., a new enterprise has been begun, with the aid given by the Board of Church Extension. It will cost about \$800, all of which is paid for, but the \$200 loan and a balance of less than \$100.

Improvements have also been made at Onancock, J. W. Easley, pastor; at Goodwill on Chincoteague Island, and Crowson, on Parksley charge. Presiding elder Davis spent more than half the year, in evangelistic work. Sunday-schools are prosperous; and most of them organized as Missionary societies. All the charges but one have made advances in benevolent collections.

"This field of our beloved Methodism" says Bro. Davis, "is peculiarly inviting, and new preaching places should be established. Had we the money to build full of promise. With a zealous, consistent, self-denying ministry, a generous and co-operating church, and the rich mercies of God, we believe that greater victories are yet to be achieved."

Conference News.

Rev. T. E. Martindale, of Salisbury, Md., preached in the M. E. Church, Dover, Del., Sunday evening, March 31st. There was a large audience to hear him.

Kingswood Chapel has presented a purse of money to its late pastor, the Rev. William L. White.

The memorial service for Rev. J. F. Williams, who was buried last week, was held, last Sunday afternoon, in the M.E. church at McClellandville, and were of a very interesting character.

Rev. W. G. Koons of Wesley M. E. church, Wilmington, will fill the pulpit of the New Castle M. E. church, next Sunday.

Rev. J. R. Dill, a former resident of Templeville, has been visiting his daughter, Mrs. J. S. Clark in Centreville. It is rumored, that Mr. Dill will apply for a place under the new administration. Mr. Dill is competent for any position he may ask for. During, and just after the war, Mr. Dill held some responsible positions.—*Smyrna Times.*

We are glad to welcome back our pastor, Rev. T. B. Hunter, for a third year. We know him well enough to say, if the people said him he will soon have our circuit reformed beyond recognition. We simply state, "we like him,—he is the right man in the right place," and conference has been kind in returning him to us.—*Cor. Cecil Democrat.*

A large audience heard J. T. Mullin lecture in Brandywine church last Monday evening. He gave an amusing and interesting description of his recent trip to Europe. A liberal sum was contributed towards putting new windows in the church.

Rev. G. W. Burke, who has been the pastor of the Federalsburg M. E. church for the past three years, has been appointed to the M. E. church in Onancock, Virginia. Mr. Burke has been a faithful pastor, and has labored with all his might, for the building up of the church, and the conversion of the unsaved in this charge. He leaves a host of friends, who bespeak for him, a hearty welcome in his new field of labor.—*Courier.*

Rev. J. A. Cooper, of the Philadelphia Conference, a native of Caroline Co., Md., filled the Federalsburg pulpit conference Sunday, and delivered a very practical and interesting sermon.

From a sketch made by him in 1856, the Rev. A. T. Scott has just finished a large painting of the old barley mill, on the Brandywine at the second dam. In addition to its artistic beauty, the picture is of remarkable local archaeological value.

Grace M. E. Sunday-school had special missionary exercises last Sunday afternoon. About 400 persons were present, and Superintendent William H. Curry presided. The membership of the school is 730; scholars in the main school 527; scholars in the infant department, 155; average attendance: officers and teachers, 62; scholars in main school, 235; scholars in infant department, 98; total average 395. "The school's foreign missionary collection for the year reached the highest amount ever given by the school, \$2,292.38. \$114.36 were contributed for home missions.

Rev. J. E. Kidney, Chaplain Delaware House of Representatives, recently transferred from the Wilmington to the Pittsburg Conference, removes with his family to his new charge, Creighton, Alleghany County, Pa., Tuesday of next week. We extend to our brother our best wishes for largest success and prosperity in his work.

The following resolution was adopted by the Conference;

Whereas, we have learned that Bro. Joseph E. Kidney, after twenty years of earnest and successful work in our conference, is to be transferred;

Resolved, That we hereby record our high regard for Bro. Kidney, and assure him that our prayers will follow him to his new field of labor.

Rev. George A. Sheetz, who comes to us from the Pittsburg Conference in exchange for Bro. Kidney, is expected to begin his work on Wyoming charge, to-morrow, the 4th inst.

A Successful Revivalist.

BROTHER THOMAS:—I write in behalf of our dear brother, Rev. W. K. Galloway, the evangelist. His post office address is Greenwood, Del. I have known this brother for the last 14 years, and have spent much time with him in the work; and not only regard him as tried and true, but, the most successful revivalist I have ever had a personal knowledge of. I believe in him; and write

to recommend him to brethren, and churches who want help in their revival meetings. If some one having plenty of money would just pay him a good living salary, and turn him loose among the weak churches on the peninsula, they could not make a better investment for the Lord's cause.

A. D. DAVIS.
Rozanna, Del., April 10th, 1889.

Silverbrook, Wilmington.

Last Sunday morning, we had the pleasure of visiting this scion of old Asbury; and were glad to find evidences of healthy progress, under the earnest and efficient labors of Brother C. K. Morris. After preaching to a congregation of attentive hearers, who nearly filled the chapel; we conducted the sacramental service, assisted by the pastor.

The Sunday-school is flourishing, and the work of teaching the lessons, by blackboard illustrations, as prepared by Mrs. W. E. Tomkinson, is highly appreciated.

This part of the city is rapidly improving. Bro. Joseph Pyle, and three of his children, occupy four handsome residences, a short distance east of the chapel, and about two blocks further east, eighteen new houses are now under contract.

Brother Morris has served as a supply for Massey and neighboring churches, twenty years past; and he has just entered on his second year at Silverbrook.

A quarterly conference for this charge has been organized by Presiding Elder Murray; and the outlook is favorable for another separate charge, at an early date.

Preachers' Meeting.

The brethren re-assembled in Fletcher Hall last Monday at 10 A. M., for their weekly conference. In the absence of the president, James E. Bryan, the Vice-president, T. Snowden Thomas, presided; Vaughan S. Collins, Secretary. A. Stengle led the devotions.

Reports of cordial greeting and generous welcome from their respective charges were made by Revs. J. D. C. Hanna, T. N. Given A. Stengle, W. E. Avery, L. E. Barrett, R. I. Watkins, T. C. Smoot, A. C. Grise, W. G. Koons, and A. T. Scott.

Bro. Hanna spoke of his appointment, as a surprise to him and his people, but cordially accepted by both, with the purpose to move forward in the name of the Lord. Bro. Stengle enters upon his seventh year as pastor of Union in the past ten years, with even greater encouragement and satisfaction than ever before. Bro. Avery reported a very enjoyable song service at Mt. Salem, Sunday evening, by Rev. A. W. Holt and his singers.

Bro. Watkins finds the great present need of Kingswood is a new church, which he aims to secure during the year.

Bro. Smoot had an encouraging introduction to his new charge, Stanton and Marshalton.

Bro. Koons had overflowing congregations, received 6 members by letter, and had 3 conversions at the evening service.

Bro. Scott received 2 members by letter, to strengthen the Cookman mission.

Bros. Barrett, Grise, and Hanna, like the rest of the brethren, were greeted with enthusiastic receptions.

Bro. W. A. Wise had been visiting his father and friends in New Castle during the week, and heard two excellent sermons, Sunday last, from Rev. L. W. Todd of Wilmington.

Rev. Alfred Brown, of the Free Will Baptists, was introduced, and made a brief statement of his proposed work in this city. He has opened a mission at the corner of Washington and LaFayette Sts. and hopes to aid in the evangelization of the people.

Rev. W. P. Swartz, of the Central Presbyterian church, presented the matter of forming a local Evangelical Alliance in this city, and inviting Rev. Dr. Josiah Strong to address the citizens on the subject. A. Stengle was appointed to represent this preachers' meeting.

V. S. Collins was appointed a committee to examine and report as to provision of Delaware law in reference to election of trustees of churches.

W. G. Koons read a carefully prepared and interesting paper on "Divine healing;" after which Bros. Van Burkalow, Thomas, and Murray, made some comments.

Curators announced a paper by A. T. Scott next Monday, the 15th inst., on "The moral condition of the disciples at Pentecost;" and one, on "The Second Advent," by J. T. Van Burkalow, the following Monday.

Adjourned with benediction by Bro. Scott.

Whitesville circuit was formed at the last annual session of the Wilmington Conference and is composed of Line and Jones' churches formerly of Gumboro charge, and Bethesda from Shortley. These churches have been, for several years, desirous of this change, and in accordance with their desires this new circuit has been brought into existence. Thursday afternoon, the 4th inst., their pas-

tor, Rev. Zach. H. Webster, and his family arrived in the town of Whitesville, and they were kindly received by the warmhearted people of that place; quite a large number bringing their gifts with them. After an excellent supper, all present enjoyed the remainder of the evening in pleasant social intercourse; and after prayer by the pastor, they retired to their respective homes, with the consciousness of a well-spent evening.

The good people and friends of these churches intend soon to build a parsonage; and other matters necessary for the advancement of the work, will receive due attention. Considerable interest is manifested; and we hope abundant success will crown Whitesville circuit, during this first year of its existence.

Bond Methodist Episcopal Church, at Pomona, was re-opened Sunday, April 7th, after a complete renovation, at a cost of about \$360. The windows have been ornamented with stained glass, the ceiling neatly varnished, and the walls covered with handsome paper, while on the floor has been placed a new carpet of beautiful design. A noticeable feature is the lettering, "HOLINESS BECOMETH THINE HOUSE, O LORD." W. W. Wilson, of Easton, preached in the morning and evening, to attentive and delighted congregations. A liberal collection was taken, leaving some indebtedness which will soon be liquidated. The choir, which is composed of the following persons, rendered some charming music on the occasion: Miss Lizzie Baker, organist; Mr. Henry Redue, cornetist; Mrs. Henry Brown, Miss Ella Maslin, Mr. I. R. Leaverton and Mr. J. Cordray Lond. Mr. Wilson and Rev. J. D. Reese came to Chestertown in the afternoon, and visited the M. E. Sunday-school, where both of them made short but appropriate addresses.—*Transcript.*

Greensboro, on the arrival of their new pastor, Rev. S. J. Morris and his family, the ladies of the Mite Society, and brethren of the charge, extended to them, a most cordial welcome.

Friday evening, April 5th a large company gathered in the Deal's Island M. E. Parsonage, to welcome their pastor, Benj. C. Warren on his return to them for the third year. Hon. Geo. T. Rowe, in behalf of the Ladies' Mite Society, presented him with an elegant dressing-gown, his wife with a comfortable wicker chair, and his mother with a beautiful Oxford Bible, prefacing each presentation with a neat speech. The company then repaired to the dining hall, where ice cream and cake regaled the appetite of all. Such incidents, diffuse a pleasant fragrance over the itinerant's path.

The Pastoral Record.

It is not in the Minutes. Why? Well; when we came to count the cost, and count the money we had on hand, we found it would bring us about thirty dollars in debt. We at once sought counsel of Bro. Murray, (who prepared the record); and it was agreeable to him to have it withheld until next year. If the paper had been resulting from direct Conference action, it would have been published, even at financial loss.

It is a valuable record, and I want to see it put before our people. Doubtless the brethren, always ready to take a collection for a good cause, will pass the hat next year to pay for printing it. Bro. Murray's card in the PENINSULA METHODIST respecting this record was sent to the printer before I conferred with him.

J. D. RIGG.

April 6th, 1889.

The Minutes—An Explanation.

We apprehend most of our readers, who conned the contents of last week's PENINSULA METHODIST, have been, or will be, not a little disappointed, when they turn to the Conference Minutes and search in vain for the *Pastoral Record*.

As its publication was ordered by vote of the Conference, we had no more idea of its being omitted, than of the omission of either of the presiding elders' reports, or any other part of the proceedings; and with our readers, the editor was none the wiser, until the document itself came to hand, minus the *Record*.

We go to press Thursday morning; so that both Dr. Murray's "notice" respecting the *Record*, and our editorial, urging its appearance in the Minutes, as adding peculiar interest to them this year, were written and printed in full faith that the order of the conference would be carried out.

While it is true, as stated last week, that the Minutes are "published" by the publisher of this paper, it is also true,

that all responsibility for their contents rests upon the secretary of the conference, who furnishes "copy" and corrects "the proof."

We regret the omission of what we think is a matter of very general interest, but especially are we disturbed at having made such an announcement.

Twentieth Anniversary.

It is twenty years since the Woman's Foreign Missionary Society of the M. E. church was organized. Thursday of last week, this anniversary was observed by an all-day meeting in St. Paul's, Wilmington. At the morning session, Mrs. J. T. Gause read the Scriptures and Revs. Adam Stengle and L. E. Barrett made brief addresses.

An historic review was read by Mrs. E. B. Stevens, and a paper on Fuh Chou was read by Miss Irene Hepbran. At the afternoon session, Mrs. J. R. Phillips presided. Prayer was offered by Mrs. Cinkton, followed by a vocal solo by Mrs. Avery, and Bible reading by Mrs. W. E. Tomkinson. A paper was read on the condition of the Lucknow school in India. The evening exercises were conducted by the Young People's Mission Band, presided over by Miss Lizzie Irwin. About \$80 was given as a blank offering.

Bishop Taylor Fund.

A lady called in our office this week, and handed us five dollars, toward aiding our Bishop for Africa in his great work. We shall be glad to receive any amounts our friends may wish to give, toward making up a large birthday offering for the Bishops' missions.

"Report on Temperance."

The series of resolutions, presented by the committee, and published in our issue of the 6th inst., were modified by vote of the Conference, as stated, by rejecting the first and fourth, and changing the phrase "the leading issue" to "one of the leading issues."

In lieu of the fourth resolution, the Conference adopted the language of the last General Conference as follows,

"That the proper attitude for Christians toward this traffic is one of uncompromising opposition; and, while we do not presume to dictate to our people as to their political affiliations, we do express the opinion, that they should not permit themselves to be controlled, by party organizations that are managed in the interests of the liquor-traffic."

Peculiar in medicinal merit and wonderful cures—Hood's Sarsaparilla. Now is the time to take it, for now it will do the most good.

Low Rates to Oklahoma.

The B. & O. R. R. Co., has arranged to run an excursion to Oklahomason Friday, April 19th, 1889.

We give below a list of stations at which trains stop, showing time and rates of fare:

Leave	Rate to Oklahoma	P. M.
New York	\$34.35	4.45
Philadelphia	32.85	7.30
Chester	32.85	7.47
Wilmington	32.85	8.05
Newark	32.85	8.25
Canton	31.60	9.40
Baltimore	31.60	10.10
Washington	30.60	11.10
Washington Junct.	30.60	12.24
Frederick	31.05	6.15
Hagerstown	30.35	12.51
Harper's Ferry	30.65	12.51
Shenandoah Junct.	30.35	1.04
Martinsburg	30.35	1.29
Hancock	30.35	2.07
Cumberland	30.10	3.45

Passengers are landed at Guthrie, the Government Land Office, in the heart of the Territory, on the first train from Arkansas City for settlers Through Second Class Pullman Sleepers will be attached to the train from Philadelphia, on which a low rate of fare will be charged.

A copy of the President's proclamation opening the lands to settlement and the Homestead Act, will be furnished to those desiring the same, upon application to agents at the above stations.

New Book Bindery.

J. Miller Thomas, publisher of the PENINSULA METHODIST, No. 604 Market street, has just added to the METHODIST printing establishment, a complete new book bindery, fitted up with the latest improved machinery. R. T. Stuart, formerly with Ferris Brothers, is foreman of the bindery.—*Every Evening.*

A New Train to New York via B. & O. R. R.

The P. & R. R. R. have added to their schedule, a new express train for New York, to leave the B. & O. Depot, 24th & Chestnut St., Philadelphia, at 8.15 A. M., daily except Sunday. The train leaving Del. Ave., Depot, B. & O. R. R., at 8.00 A. M., makes close connection with the above train at Phila. This gives the people of Wilmington an early train to New York. Fare one way \$3.25, round trip ticket \$5.00, good for ten days.

Oklahoma Opened.

On April 22nd, the new Territory of Oklahoma, containing over 2,000,000 acres of the finest land in the West, will be opened up for settlement. April 19th the B. & O. R. R. in order to give persons an opportunity to be on hand on the opening day will run on its 8.05 P. M., fast express train from Del. Ave. Station, a number of Pullman second class sleepers. The train will make direct connection for Guthrie and Oklahoma Station. As the Government Land Office is located at Guthrie persons going on the 19th, will have the best chance to secure claims. The rate to Oklahoma and Guthrie Station will be \$32.85. Full particulars and a copy of the President's Proclamation and Homestead Act furnished on application to H. A. Miller, Pass. and Ticket Agent, Del. Ave. Depot, Wilmington, Del.

Quarterly Conference Appointments.

EASTON DISTRICT—FIRST QUARTER.			
Millington,	April	13	14
Crumpton,	"	13	14
Kenton,	"	12	14
Sudlersville,	"	14	15
Marydel,	"	20	21
Ingleside,	"	20	21
Still Pond,	"	27	28
Union & Salem,	"	27	28
Chestertown,	"	28	May 3
Pomona,	May	4	5
Rock Hall,	"	4	5
Massey,	"	5	6
Church Hill,	"	11	12
Centreville,	"	12	13
Queenstown,	"	18	19
Kent Island,	"	18	19
Wye & Halls,	"	19	20
Easton,	"	24	26
King's Creek,	"	25	26
Hillsboro,	"	25	26
Greensboro,	"	26	27
Oxford,	June	1	2
Trappe,	"	2	3
Bay Side,	"	6	6
St. Michael's	"	7	9
Royal Oak & Talbot,	"	8	9
Middletown,	"	15	16
Odessa,	"	15	16
Townsend,	"	16	17

J. FRANCE, P. E.

Marriages.

WINDSOR—ROBINSON—March 6th, '89, in Salisbury, by Md., Rev. E. H. Derrickson, Hiram A. Windsor of Dorchester Co., Md., and Minnie E. Robinson of Sharptown Md.

BENNETT—KNOWLES—March 27th, 1889, in Sharptown M. E. Church, by Rev. E. H. Derrickson, Major H. Bennett, and Carrie E. Knowles, both of Sharptown.

TALLEY—LODGE—April 4th, 1889, at Mt. Pleasant M. E. Parsonage, by Rev. J. T. Van Burkalow, Joseph B. Talley and Sarah J. Lodge, all of Brandywine Hundred.

PURVIS—JONES—Thursday evening, April 4th, 1889, at the residence of the bride's parents, by Rev. Jno. D. C. Hanna, Ella I. Jones and Wm. R. Purvis, both of Wilmington.

WINDSOR—POWELL—Sunday evening April 7th, in the Asbury Parsonage, by Rev. Jno. D. C. Hanna, Wm. H. Windsor, and Annie C. Powell, both of Wilmington.

Engraved plate and fifty cards printed for \$1.00. Send for sample of styles to J. Miller Thomas, 604 Market St., Wilmington, Del. 3-1f.

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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.

All Men are Liars.

The Psalmist confessed that he made the above declaration "in haste." The Herald makes it in calm deliberation. It is made of a class, however, but of a very large class. It is advisedly charged against the liquor-dealer and his subordinates and co workers, in their endeavor to defeat the constitutional amendment. The air is thick and murky with mis-statements, concocted with malice aforethought, and insidiously circulated. To a lamentable degree the press seems to be suborned by the liquor interest, to give currency to the basest misrepresentations. Indeed, one phrase has become stereotyped; "Constitutional prohibition is a failure." People who think, and have become used to wicked disguises in such campaigns, ask, at once: "If a 'failure,' why then so bitterly contest it? If a 'failure,' why does the liquor-dealer fight it, as he does no other restrictive measure? It needs to be distinctly understood, that lying, intentional, willful, blutant, plays an important part in the tactics of the rum-seller in this struggle.

You are to stamp, as such, every declaration that constitutional prohibition has failed, where put to a reasonable test. On this point, because so pivotal and decisive, we give "line upon line." The New York Observer of March 21 contains the following statement:—

"Mr. L. A. Maynard, one of the editors of the New York Observer, is on a tour in Kansas and Iowa, with a view to personally learn, how far prohibition prohibits in those States."

The first letter appears in the same issue. The editor has just crossed the line from Missouri, a saloon State, to Kansas, where constitutional prohibition exists. These are his forceful words:—

"I know not how others may feel who pass this line, but I was glad for one, more glad than I can tell, to turn my back upon the saloon country, upon saloon sights and saloon smells, and enter a land where such things are no more known. I left all the dram-shops behind me, down there on the bottom lands of the Kaw. I have been traveling away from that point ever since, and I have not seen anything yet that bore even a resemblance to a drunkard factory. . . . I have heard so much in the East about the way that prohibition kills the towns, that I was quite prepared to find a lot of dead municipalities and other things of that kind, lying around here on the Kansas prairies, but thus far I haven't sighted a single corpse. On the contrary I have found an amazing amount of life and vigor in these villages and cities that ought to be dead according to the whiskey logic of the East; many of them growing so fast, that it is as much as ever the mother government of the State can do to keep them properly dressed up in municipal clothea. . . . I have been surprised to find such a unanimity of sentiment among all classes and conditions of men, on the point of the general efficacy and permanency of the law. . . . As one man expressed it to me, there is no more likelihood that Kansas will ever go back to the license system, than there is that the South will go back to slavery. . . . I have met scores of persons, merchants, bankers and solid business men, who have told me that they were not in favor of prohibition when the question was first submitted; they fought and voted against it, but now, they say, they would not be willing to admit the saloons back again on any terms. They have become so thoroughly convinced of the good results of the law upon the business interests of the State, as well as upon other interests, that they stand openly and firmly in

favor of its continuance. Some, who have said this to me have expressly disclaimed the idea of being temperance men in the ordinary acceptance of the term. They say, 'we do not want the saloons any more,' that is all."

Ex Gov. Perham, of Maine, to whom all reasonable people should give glad and unquestioning credence, pens the following:—

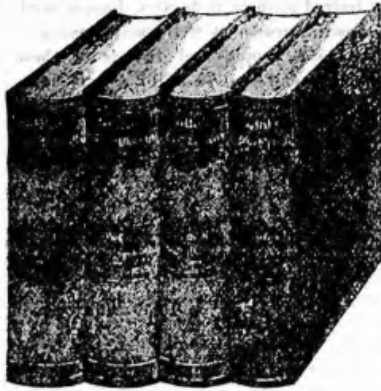
"In Maine we have tested both prohibition and license. In 1856, after four or five years of prohibition, the law was repealed and a license law enacted. After consultation, the temperance people of the State decided to give the new law a fair trial, so as to afford the people an opportunity to fully test the effect of what was regarded by its friends, as a very stringent and carefully guarded license law, and make a fair comparison between the operation of license and prohibition. The change for the worse began to be apparent almost immediately; and soon the increase of the transportation of liquors into the State from New York and Boston, the increased sale and consequent drunkenness in most of our towns, with all their attending consequences, became alarming. At the end of two years the issue was made, and a Legislature pledged to the re-enactment of the prohibitory law was elected. . . . The question of prohibition has been before the people for their votes, in various forms, several times, and has always been approved by large majorities. On the constitutional amendment, in 1884, the majority in favor was about 47,000. This shows conclusively the sentiments of the people, in a State where prohibition has been longer in force than in any other State in the Union. We know, prohibition has been of great advantage to the cause of temperance and good morals in Maine. I have no doubt that similar results would follow the adoption of the prohibitory amendment in Massachusetts; hence my interest in the campaign in which you are engaged."

Will not our readers give heed to such testimony, and "declare it upon the house tops?" If the advocates of this great reform understand the prescribed tactics of the enemy, and will meet falsehood earnestly and aggressively with fact, victory is assuredly possible.—Editorial in Zion's Herald.

Do people live to a greater age now, than formerly? It would appear so from the numerous cases of longevity reported in the papers. Here are two or three cases, that are properly vouched for: Elizabeth Sands celebrated the one hundredth anniversary of her birth, at her home in Baltimore, Md., last Wednesday week. Being hale and hearty as when she was but fifty, she held an all-day reception, and in the evening over one hundred of her fellow members of the First Baptist church called upon her, and filled her little parlor with presents. She received a letter of congratulation from President Harrison, whom she contemplates calling on, this spring, "to have a talk with him," she says, "about his grandfather," the former President Harrison, whom she met in 1840, in Baltimore. The same day, Diana Douty, of Charlton, Mass., celebrated the one hundredth anniversary of her birth. A large number of friends relatives and neighbors were cordially welcomed by the old lady, who bids fair to live several years more. She has always lived in Charlton. On the same date John Baney, of Titusville, Pa., was buried. He was ninety-three years old, and had twelve sons, one hundred and sixty grandchildren, thirty-three great-grandchildren and eight great-great-grandchildren.—Michigan Christian Advocate.

An "elect lady" of New York City has just made a donation to the Methodist Hospital in Brooklyn, of property in California for which \$12,500 were paid in 1888, and for which \$15,000 have since been refused.

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Count the mercies, though the trials Seem to number more, each day; Count the trials, too, as mercies, Add them to the grand array. Trials are God's richest blessings, Sent to prompt our upward flight, As the eagles' nest—all broken, Makes them fly to loftier height; Count them mercies, count them mercies, That bring heaven within our sight.

Let us number all our jewels, Let us estimate their worth; Let us thank the gracious Giver, Strewing blessings o'er the earth. Let our hearts overflow with gladness; Let us tell the wonders o'er, Till our multiplying treasures Seem a countless, boundless store. Then let praises, grateful praises, Be our language evermore.

-The Moravian.

The Roman Catholic Archbishop of New York has announced, that "further attendance at the McGlynn Anti-poverty meetings would entail ecclesiastical censure on any member of the Church present." Notice to that effect has been read in all the Romish churches of the city. We suppose the crime of attending such a meeting is not enumerated in the Romish catalogue, as it is classed as "a reserved case"—a sin for which only an archbishop, or a priest specially empowered can give absolution.

It sounds paradoxical, to say that a party composed of Romanists is a menace to Rome; but the fact is clear, when it is considered, that the Anti-poverty Society is organized in opposition to the interests of the people, more than four-fifths of whom are Protestants, and who doubtless own nine-tenths of the wealth of the country outside of the Church property. Our people are not ready for revolutionary movements, and Rome is farsighted enough to see that Protestants would turn, almost to a man, not only against such a party, but against the party's Church. Another thing helps us see the menace. Existing dominant parties desire the Roman Catholic vote, and pander to the German and Irish element, to obtain it. These parties in turn must be generous. They cannot create a State religion, nor vote directly to elevate the Pope to temporal power, but they can put Romanists in office. That is just what they are doing.

Making such strenuous efforts as the Pope is now, to regain his supremacy as temporal prince, and having instructed the bishops throughout the world to agitate the subject, he cannot afford to sacrifice the favor of the strong parties already existing. It is no wonder then, that his strong arm has been brought down with such force on the heads of Father McGlynn and his followers. The Pope would have all Romanists loyal and in perfect accord with the aim of the Church—the universal dominion, spiritual and temporal, of the papacy. To accomplish his aim, the poor and ignorant must be dealt with so as to make them retain their superstitious reverence for the Church, and the ambitious and aspiring must be held in restraint by a wholesome dread of censure or excommunication. Hence attendance at the Anti-poverty meetings is denominated "a reserved case," and disobedience to the order will be visited by the severest penalty Archbishop Corrigan can inflict.—Nashville Christian Advocate.

Those anarchist Sunday-schools in Chicago do not seem to flourish. The fact will not cause sorrow among good people. That anarchists should make enough concession to religion, to recognize Sunday in any way, is a little remarkable, and there is incongruity enough in this one fact to kill the schools; for if they are held on Sunday only, the children may get the idea that Sunday is something different from other days, after all, and thus, in spite of atheism, may come to have a thought of something sacred.—Western.

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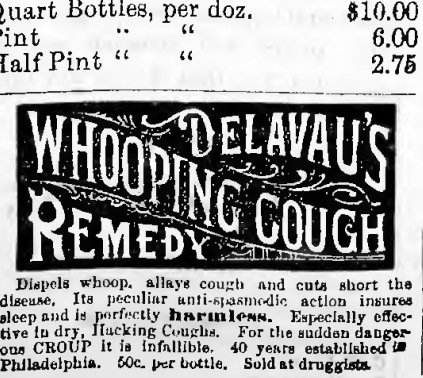
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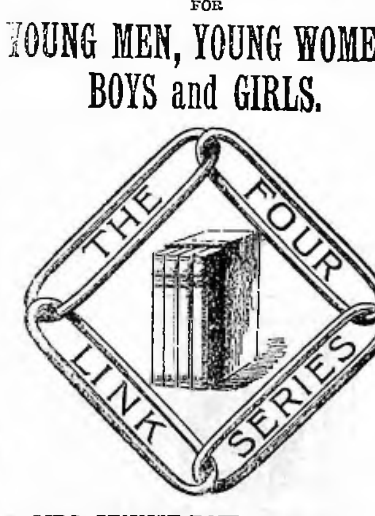
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