

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

VOLUME XIV.  
NUMBER 36.

WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 8, 1888.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## THE WEIGHT OF A WORD.

Have you ever thought of the weight of a word,  
That falls in the heart like the song of a bird,  
That gladdens the springtime of memory and youth,  
And garlands with cedar the banner of Truth,  
That moistens the harvesting spot of the brain,  
Like dewdrops that fall on a meadow of grain,  
Or that shrivels the germ and destroys the fruit,  
And lies like a worm at the lifeless root?  
I saw a farmer at break of day,  
Hoing his corn in a careful way;  
An enemy came with a doubt in his eye,  
Discouraged the worker, and hurried by,  
The keen-edged blade of the faithful hoe  
Dulled on the earth in the long corn row;  
The weeds sprang up, and their feathers  
Tossed  
Over the field, and the crop was—lost.

A sailor launched on an angry bay,  
When the heavens entombed the face of the day.  
The wind arose like a beast in pain,  
And shook on the billows his yellow mane;  
The storm beat down as if cursed the cloud,  
And the waves held up a dripping shroud—  
But hark! O'er the waters that wildly raved  
Came a word of cheer, and he was—saved.

A poet passed with a song of God  
Hid in his heart like a gem in a clot.  
His lips were framed to pronounce the thought,  
And the music of rhythm its magic wrought;  
Feeble at first was the happy trill,  
Low was the echo that answered the hill;  
But a jealous friend spoke near his side,  
And on his lips the sweet song—died.

A woman paused where a chandelier  
Threw in the darkness its poisoned spear;  
Wearied and footsore from journeying long,  
She had strayed unawares from the right to the wrong.  
Angels were beck'ning her back from the den,  
Hell and its demons were beck'ning her in.  
The tone of an urchin, like one who forgives,  
Drew her back, and in heaven that sweet word—lives.

Words! Words! They are little, yet mighty  
and brave;  
They rescue a nation, an empire save;  
They close up the gaps in a fresh-bleeding heart  
That sickness and sorrow have severed apart;  
They fall on the path like a ray of the sun,  
Where the shadows of death lay so heavy upon;  
They lighten the earth over our blessed dead.  
A word that will comfort, oh! leave not un-  
said!

—Unidentified.

## Denmark and Methodism.

BISHOP W. F. MALLALIEU.

Denmark is not a heathen country, and yet we send missionaries to Denmark, and spend thousands of dollars every year to support them. The flag of Denmark has emblazoned upon it the cross of Christ. That is more than can be said of the "stars and stripes." In fact, there are no heathen countries in Europe, and yet our Church is sending much money and employing many men and various agencies, to enlighten and convert these people. It is more than a thousand years since Denmark became Christian, and more than three hundred since it became Protestant. The gospel was first introduced into Denmark by a Frenchman by the name of Anskar, who was born at Amiens, France, in the year 801. That was before the Church became so Roman as at present, and before it had become so corrupt and superstitious as in later days; it was indeed before it had taken, as a part of its compulsory creed, the monstrous doctrine of the infallibility of the Pope, and before the doctrine of the immaculate conception had been made an article of faith. Anskar was doubtless a good and pure man, for when in old age sick people came to him long distances to be restored to health by his prayers, he is reported to have said: "Could I deem myself worthy to ask miracles of the Lord, I would beseech Him to grant me this one miracle, that

He would make of me a holy man."

This is the kind of man that first undertook to introduce the gospel among the Danes. He was a monk of Corbie, and in early life was chosen to be one of a colony of his order to establish a new Corbie on the banks of the Wasser. Harold, the King of Denmark, had just been baptised, and being about to return to his home, it was proposed by the Emperor Lewis the Pious that he take a missionary along with him, to establish Christianity in his kingdom. Anskar was appointed to this work, and for more than forty years he continued his labors in North Germany, Sweden and Denmark. To read his life and the story of his work seems almost like reading the life of Judson, or John Knox, or other worthies who have given up all and sacrificed everything, for the conversion of the people whom they loved and among whom they labored. A great burden rested upon the heart of Anskar, and he could not rest while heathenism held fast the people in its remorseless bondage.

Our Methodism comes to Denmark, in somewhat the same spirit as did the Apostle Anskar, though not to deliver the people from the thralldom of heathenism. But the fact is well known to those familiar with the religious condition of the Danish people, that thirty years ago there was but very little spiritual life in the State Church of the country. It was almost as formal an institution as even the Romish Church, though less removed from the faith of the gospel. But neither preachers nor people looked or labored for a clear, definite, conscious, joyful experience of salvation. Our mission to spread Scriptural holiness over all lands, and these lauds as well as others, first brought us to this little kingdom, small, but staunch and brave to a wonderful degree. As did Anskar in the olden time, so we have been obliged to endure much contempt and opposition, while at the same time we have held on our course. Every year but one has witnessed a gain in our membership, and the prospect never was so good as at the present time. We have commenced a Danish Methodist literature which will grow as the years go on. We publish a weekly family paper and a Sunday-school paper, and make them both pay. We have just established a theological institute, that opens the first of the present August with at least four students, and a prospect of many times that number in the immediate future. We are building churches and parsonages in various parts of the kingdom, and have a large and substantial church in Copenhagen that will in the years to come be our cathedral; it is planned and built for the future. The debt that rested upon it has been almost entirely swept off, and a career of prosperity opens before us in the capital city of the kingdom. We are working out from this main church into various parts of the city and suburbs, so that the pastor of St. Paul's has something like nine preaching places, that he supplies with his own preaching and that of some half dozen local preachers. He has really an old fashioned city circuit, and is pushing the work with vigor and success. It would not be a surprising thing, if our membership in Copenhagen doubled within the next twelve months. It will be, if earnest, consecrated toil can be made to accomplish a result so

much to be hoped for.

But the indirect results are as great, if not greater in Denmark than the direct. It never fails that wherever we go, the preachers of the State Church are stirred up to more earnest and better work. They are obliged to have Sunday-schools to compete with ours; they are obliged to be more spiritual, in order to supply the needs of hungry souls; they must take better care of their flock, lest they stray away into our folds. And so, though we have suffered much opposition and many persecutions, still the cause of God is advanced. Besides this, our Methodist people take strong and Methodistic views in regard to the observance of the Sabbath and the cause of temperance. We march in the van of all religious bodies in these important matters, and we largely influence public opinion outside of our own membership. The standard of our church is fully maintained by our Methodist members in Denmark and they constitute the salt and the light of the kingdom. No person, who has taken any interest in the missions of our Church in Denmark need to have any misgivings as to the result. The people here need us, the prevailing types of Christianity need us, and God has set the seal of his approbation upon our work. What we need is to pour in the re-inforcements of both men and money, and expect the divine blessing upon all we undertake; and may it not be added that the Church at home needs to cultivate these fields, lest it forget its mission and yield to worldliness and self-indulgence?—*Northern Christian Advocate.*

## Talks With Young People.

B. R. COWEN, ESQ.

The journey of life offers a great variety of methods of transportation, and men have tried all with varied success. And while they may change their plans en route, it is much better to choose the best method at the start and follow it to the end of the journey.

So important is this choice, it is unsafe to trust our own unaided judgment. Nor is it safe to accept the dictum of the average man, even though he may have passed over the road. Fortunately we may have a safe counselor, whose advice has been proved in every human emergency for nearly twenty centuries. The Man of Nazareth anticipated and provided for every possible human need. He knew what his friends and neighbors needed as they toiled and suffered in the fields and homes of Palestine under the Roman task-masters. He also knew what the busy millions of to-day in this great Mississippi Valley require for their comfort and happiness. Walk by his counsel; sail by his chart; try your actions and your ambitions by the rules he has prescribed, and you need have no fear of going wrong. A safe and prosperous passage will be yours beyond the slightest peradventure. You may not win a place among the wealthy and the great; but your prize will be greater than theirs.

A generation ago we heard much of "self-made men," as distinguished from those who were college-bred. Some of our most renowned citizens have been of that class. The same raw material to-day, inspired by the same intense desire for knowledge, would produce the

same or greater results. Such men, as a rule, were God-fearing men; men of few but well chosen books; familiar with the philosophy of the Decalogue and the Sermon on the Mount. But they were miscalled; for no man who is guided and sustained by the grace of God in the formation of his character and the regulation of his life can be truly said to be self-made.

There are dangers many and great, by the way, which must be avoided or overcome. Some persons are in greatest danger, from imaginary danger, and are shipwrecked by collision with bubbles. There are real dangers enough, without taking fright at shadows. And many of the real dangers will flee away if boldly confronted.

One of the greatest dangers you will encounter, will be from those who will endeavor to destroy your faith, and, of course, leave nothing in its place; for there is nothing else. You will meet men who will tell you that they have settled this question of religion and morals, satisfactorily and forever, and who will proceed to state their theory. Such men are generally so condescending, as to admit that Jesus Christ was a very good man and a great moral reformer, but nothing more. His divinity and atonement, they eliminate from their plan as an old woman's tale. Men have woven beautiful systems upon this warp, and impressible young men have been lured to destruction thereby. You should not overlook the fallacy that is in all such man-created theories. They select from the sacred record, so much as suits their purposes, and reject the rest. They complacently accept the rewards, while totally ignoring the punishments. They admit that Christ was a model of all the virtues, but deny that he is the Savior of the world. That is to say, they accept as their exemplar and model a man who, by their own showing, was a pretender and a fraud. Apply this test, and the theory disappears as a bubble at the touch. Never lose sight of the fact, that the Christian system must be adopted or rejected as a whole. There is no half-way in the matter. Its symmetry may not be marred without destruction. It is perfect in all its parts, sufficient in its provisions, final in its completeness. Beware of him who would detract from, or cast a shade of doubt upon, the least of its requirements or promises. On the other hand, you are in danger from the want of harmony, you will frequently observe among religions people. You will hear Church members, and even ministers, sneering at and repeating petty slanders of their brethren. So many men are pleased at finding fault, and displeased at finding perfection. Few things in life make so deep and lasting an impression upon the plastic mind of youth as this. The writer has recently heard of a case in point. A young man who went from home to attend school, found a temporary home in the family of a Christian minister. He had been remarkable for his solid piety and sweet Christian spirit. A season in that minister's home, where he was subjected to the constant sneers, the censures and slanders of Christian people, made a shipwreck of the young man's faith, which, it is feared, may be permanent.

It may not be necessary for a young man to reprove such conduct openly, excepting in rare and extreme cases.

But it is necessary, carefully to guard against the insidious influence of such evidences of the absence of the true Christian spirit, where it ought to be present and active. Such manifestations are in no sense the outgrowth of the Christian doctrine, and must in no case be charged to it. From the beginning, Christianity has suffered more from the short-comings of its friends, than from the assaults of its enemies. Against the latter, it is thrice armed; against the former, it seems to be powerless. Look through and beyond the false teacher and the unfaithful servant, to the Great Fountain of truth, and from that unfailing source draw your strength and comfort. And as you proceed on your journey, in your estimation of men and things, try all by the Great Overseer's square, and reject, unhesitatingly, whatever is not up to the standard. It is not necessary, openly to proclaim and denounce what you may find defective. Your duty will be done, if you square your own actions by that standard. If your example be correct, it will be the best protest against the faults and foibles of others. A homely proverb teaches that "actions speak louder than words," and it is as true as homely. "Ask for the old paths, where the good way, and walk therein."—*Western Christian Advocate.*

## Mothers, Speak Kindly.

Children catch cross tones quicker than parrots, and they often become permanent habits in them. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family, is always weak and irregular. The children expect just so much scolding before they do anything they are bid, while in many a home where the low, firm tone of mother, or the decided look of her steady eye, is law, they always think of obedience either in or out of sight. O mother! it is worth a great deal to cultivate that excellent thing in woman—a low, sweet voice. If you are ever so much tried by the mischievous or wilful pranks of the little one, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse for them, that they lighten your burdens at all; they make it only ten pounds heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone, when your head is under the turf. So, too, will they remember a harsh and angry tone. Which legacy will you leave to your children?—*Sel.*

The total membership of the Methodist Church on the thirty-five districts in Great Britain is 415,808. Last year it was 412,298, showing an increase of 3,510. On twenty districts there is an increase of 4,634, and on fifteen other districts there is a decrease of 1,338. There are 34,564 members on trial, 56,219 young persons in society classes, and 25,867 ceased to be members.

A remarkable feature of the recent World's Missionary Conference held in London, was the exclusive use of English. German missionaries from Africa, French, Swedish, Swiss, Dutch and Danish representatives, every one of them spoke in English, and spoke well.



## 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.*

### Dr. Talmage Stopped Smoking.

"No, sir, I do not smoke nor use tobacco in any of its forms. I once was the slave of the cigar. It ended almost my work and my life. During the first few years I was in the ministry, I felt that a cigar was a necessity to me. I could not study, read or write, without one in my mouth. Never did a man give himself up more wholly to a debasing habit, than did I."

"What was the effect upon your brain and nerves?"

"Most harmful in every way. I became a dyspeptic, a poor sleeper, and so nervous, that the creak of the stair as I went up or down, would cause me to start. It was killing me. I had smoked myself into eternity long before this, had I kept on."

"I stopped in this wise: When twenty eight years old, I was called to a pulpit in a large city. I went to see and be seen. On Monday, one of the prominent members of the Church, who was engaged in the tobacco business, told me that if I would accept the charge he would supply me, free of cost, with all the cigars I wished to smoke. I thought this thing over, and on the cars going home, I figured out the expense of the habit, and I thought over the harm it was doing me, and, through my example, the harm it was doing others; then I said, 'God helping me, I will never smoke another cigar,' and I haven't."

"Didn't the abrupt breaking off of the habit affect you seriously?"

"O yes; for some weeks I was in much distress, and went South to visit old friends. I wasn't able to preach; but by and by the effect wore off, and I became a new man. From that day to the present, a period of over twenty years, I have been kept out of my pulpit but twice, on account of sickness."—*Homiletic Monthly.*

Dr. Norman Kerr, an eminent physician of England, believing the statements of temperance people to be extravagant, that 60,000 people die annually from the effects of strong drink, began as early as 1870 a personal inquiry, in connection with several medical men and experts, expecting to quickly disprove the same. According to their deductions the latest estimate of deaths of adults, annually caused through intemperance is: in Great Britain 120,000; in France 142,000; in the United States 80,000; or nearly half a million a year in three countries, aggregating a population of one hundred and twenty-two millions.—*Set.*

Lawrence, Mass., is making a noble record as a "no-license" city. Can any but the purblind question, what can be the result, when in a manufacturing city with a large Celtic element, four hundred saloons are closed? Before the "no-license" restriction, there were confined in the Essex County House of Correction and jail, situated in Lawrence, on an average, some three hundred prisoners; since the restraint upon the sale of intoxicants, we are informed that the number has diminished nearly one-third. The policemen are commended for their faithful and conscientious discharge of duty. Let the temperance host see to it with eternal vigilance, that the great vantage gained is not lost through indiscretion or irresolution.—*Zion's Herald*

The *Brewer's Journal* expresses the opinion, that should Congress pass Senator Frye's bill, designed to withdraw the Federal sanction from the liquor importation, in prohibition States and

localities, "the Prohibitionists would score as great a victory as the recent Supreme Court decision afforded them." Congress should, by all means, pass the bill.

### The Verdict, After Five Years of High License.

We have had high license in Illinois for five years, and while it is a success as a revenue measure, it is an undisputed failure as a temperance measure. It in no way checks the consumption of intoxicating liquors as a beverage, nor does it in the least degree lessen the evils or crimes from such use. It may be true, that in a city like Chicago the number of saloons may be reduced a few hundred, but such a reduction from an aggregate of several thousands is not noticeable. Drunkenness, and the petty as well as the grave crimes resulting therefrom receive no check from high license, and to urge it as a temperance measure, or as an anti-saloon expedient is to attempt to commit a fraud on a party. Nor does high license give more decent saloons, if such places can claim any degree of decency. The dives and dens, the barrel houses and the thieves' resorts, are as bad and as frequent in this city to-day, after five years of high license, as they ever were. Call high license what it is, an easy way to raise a revenue from vice, but let there be an end of endorsing it as a temperance or a reform measure! *Ec.*

### A Bad Fire.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith, where was it?"

"Here in the city."

"What a misfortune to him! Was it a good house?"

"Yes; a nice house and lot—a good home for any family."

"What a pity! How did the fire begin?"

"The man played with fire, and thoughtlessly set it burning himself."

"How silly! Did you say the lot was burned to?"

"Yes; lot and all—all gone, slick and clean."

"That is singular. It must have been a terribly hot fire; and then I don't see how it could have burned the lot."

"No; it was not a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a house and lot? You haven't told me."

"It burned a long time—more than twenty years; and, though it seemed to consume very slowly, yet it consumed about one hundred and fifty dollars' worth every year, till it was all gone."

"I cannot understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled on the end of a cigar. The cigar cost him, he himself told me, \$12.50 per month, or \$150 a year, and that in twenty-one years would amount to \$3,150, besides all the interest. Now, the money was worth at least ten per cent., and at that rate, it would double once in about every seven years; so that the whole sum would be more than \$10,000. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up their home?"

"Whew! I guess you mean me; for I have smoked more than twenty years. But it doesn't cost so much as that, and I haven't any house of my own. Have always rented—thought I was too poor to own a house. And all because I have been burning it up! What a fool I have been!"

The boys would better never light a fire which costs so much, and which, though so easily put out, is yet so likely if once kindled, to keep burning all their lives.—*Illustrated Temperance Tales.*

## Youth's Department.

### For His Sake.

Nine o'clock Saturday morning and Hettie still standing by the stove baking pancakes.

For whom was she baking cakes at such a late hour? For the family? Most assuredly not. The family breakfast has been eaten and cleared away a full hour and a half ago.

Hettie was baking cakes for brother Bob, who at that time was sitting in the dining-room leisurely eating his breakfast-cakes and maple syrup, regardless of what the clock said, or of Saturday work that was waiting for Hettie.

Rob was nineteen, four years older than Hettie, and considered it his privilege to tease his sister, and lord it over her generally. Often would he come down stairs late, and demand his breakfast of Hettie in a tone of authority, as if of course, it was the business of her life to wait upon him. As often too, the sister would reply with sharp, ugly words, multiplied by many more on his part—words that left a sting all day long.

On this particular morning Rob had been more exasperating than usual. He said the cakes were burned, then that they were raw, and he asked Hettie if she had to wait to have some flour ground before she brought any more. Besides all this it was a warm morning, and mother was sick, and life seemed all awry to poor Hettie. Do you wonder that her face was drawn into a scowl, and that the frowns grew deeper with each cake turned? I don't think she tried very hard—to tell the truth—to have those cakes right, for certainly they were not done as nicely as Hettie Bryson could bake cakes—she was rather noted for her skill in that line.

"Rob says he wants a glass of water." The small messenger who said this was the baby and pet of the house. Now if it had been any one else but Baby Lillie, Hettie would have said, "Tell him to get it then;" but she could not quite bring herself to send such a message by this gentle little sister, so she slammed her plate on the table, and went to get the water.

Lillie watched her sister a moment as she jerked the pump handle up and down, and then with a puzzled look asked:

"Hettie, are you getting it for His sake?"

"For His sake? What do you mean? Whose sake?"

Why, for Jesus' sake, I guess. It is in my Sunday-school lesson for to-morrow about getting a cup of water for His sake, and I don't see how we can when he isn't here. Will it do to give it to anybody?"

Poor, startled Hettie! It was in her Sunday-school lesson, too. She had so longed last night for an opportunity to give a cup of cold water for His sake, to prove that she was trying to be a disciple, and thought wearily of the coming morning with its round of homely duties, and had sighed and said there was nothing she could do. Was it possible that here was a chance right in her own home? Could she give this glass of water in His name?

These thoughts rushed swiftly through her brain, and quick as the thought followed this answer—

"Yes!"

Yes, it should be done for Jesus. She looked at the glass. It was not clear, and she knew that the water she had filled it with must be warm and taste of the iron pipe because she has not pumped enough out.

Hastily she reached after a clean glass and pumped until the water was cold and clear as crystal. Instead of the hard thump she had intended, she sat the glass down gently and in silence by Rob's plate, and went swiftly back to those cakes. The dried up things

were thrown away, the damper opened, the fire made to roar, the griddle to smoke, and soon another set of cakes, golden-brown beauties, had taken their place on the plate.

"I say, how many years are you going to keep me waiting for those cakes?" was her greeting as she opened the dining room.

"The fire wasn't burning nicely; it is all right now," she said meekly.

Amazement showed in every line of Rob's face as he saw the tempting cakes and heard the gentle reply. But Hettie did not see his face, for she was standing over the stove again. The next time she went in, he said in a pleasant tone:

"That will do, Hettie; they are beauties, though, and I wish I had time to eat some more of them."

Hettie was almost tempted to tell him that he would have had more time if he had come down stairs sooner. But she did not; she held her lips firmly, and so no sharp sting got out that time.

After Rob had gone Hettie sat down on the back doorstep to cool herself off and think a minute. Rob was not a Christian; she had been praying for him, and here, perhaps it was her own cross words and ways that were keeping him back.

The next evening as she was starting for church she lingered in the hall a moment when Rob was putting on his overcoat preparatory to going, she did not know where, as it was not his habit to attend the meeting.

"Rob," she said, half timidly, "I wish you would go to young people's meeting with me to-night?"

"How do you know but I will?"

"Oh! will you?"

"I shouldn't wonder. You see, Hettie, somebody told me you took part in the meeting last week, and I have been watching you to see if it was all talk. Yesterday morning I made up my mind that you had something you didn't have once. Something that helped you. I'm sure if there is anything, I'd like to find it to. I said to myself if she can stop snapping and snarling, why can't I? At any rate, I mean to go to this meeting every Sunday night after this."

And, Hettie full of smiles and tears, could only murmur below her breath, "Oh Rob, I'm so glad!"—*Grace Livingston, in Pansy.*

### "I'll Stir The Batter"

A dear, beautiful little boy in Pennsylvania signed the temperance pledge at one of the temperance meetings held for children. A short time afterwards his mother was busy in the kitchen, preparing cakes and pies. "Davy," she said, "go up to the closet and bring down the whisky jug. I want some, for these mince pies."

Davy, as was his habit, instantly obeyed. But as he went dancing upstairs, the thought came to him, "Can you, a temperance boy, carry a whisky jug?"

He stopped right there, and decided the question. Then hurrying back to the kitchen, he said:

"O, mamma! I cannot carry a whisky jug. I've signed the pledge; but I'll stir the batter, while you go."

Without a word the mother gave into his little hands the spoon with which she was stirring the batter, and went herself to bring the jug. She felt a strange, choking sensation in her throat, but she walked up those stairs with a firm tread, and seized the jug. When she came down, the dear little fellow was beating at the dough with all his might. His eyes followed her, as she went to the sink and began to empty out the contents of the jug.

"What are you doing, mamma?"

"I'm emptying out the whisky. We'll not have any more in our mince-pies."

"O, mamma! do you mean it?"

"Yes; I mean to use lemons instead."

"Goody, goody! I'm so glad."

Then I can eat them, too, can't I mamma?"

"Yes, my dear; and mamma will never make anything again, that her dear little boy can't eat."

"Goody, goody! we're going to have temperance pies."

And Davy fairly danced up and down the kitchen, as the whisky gurgled out of the jug into the sink.

"Touch not, taste not, handle not the unclean thing."—*Guardian.*

### When Girls Should Marry.

In discussing the question of a suitable age for young people to marry, Mrs. Harriet Prescott Spofford, in the *Boston Journal*, gives her own views, as follows, in regard to girls:

However the mother of a son may look at the subject of early marriage, the mother of a daughter is justified, it seems to me, in a rather decided opposition to them. Some girls, there may be, of rare ability, who are competent to take upon their young shoulders the responsibility of a house, its work, or the direction of those who do its work, the oversight of a husband's wardrobe, the bearing and nursing of children, the physical attention to them in health and sickness, and the daily direction of their mental and moral education, together with all the other indoor and outdoor cares incidental to the position of one who is the head of a family, and who has the happiness of a home and a husband on her heart and conscience. But these cases are few and exceptional, and the great multitude of girls under twenty are not equal to such a strain upon nerve and muscle, without an arrest of development. A few years later, they may remember themselves at that age as still children; they may feel some reproach toward those, who laid upon them then a burden greater than children should bear.

Before twenty a girl has hardly had the chance to receive the complete instruction from the text-books to which she has a right, to say nothing of the kitchen, the needle, the sick room; she has had little chance to learn any thing of the world of human nature; she has intuitions, not experiences; she has lived more with dreams and ideals than with realities. She may make a charming wife at first, and a tender mother always, maternal instinct and solicitude taking the place of all the superiority that added years might have given. But she must stop there, taxed to the utmost she has no time, nor strength, and, perhaps—as inclination grows by use—no inclination, to read, to study, to keep pace with a husband's advance, or even to appreciate it.

Many persons seem to imagine that in order to the success of the church there must be an increase of the ecclesiastical machinery. What the church needs more than anything else is "power from on high," the gift of the Holy Spirit. Where this is wanting, men resort to every subterfuge to supply the lack, but all their efforts are in vain. Without the Spirit and power of Christ in the church, everything else is but as sounding brass or a tinkling cymbal. Machinery of any kind is useless without power to propel it. The great need of the church is the Spirit of power from God. This is what makes the church successful in pulling down the strongholds of sin.—*Methodist Recorder.*

### A Good Appetite

Is essential to good health; but at this season it is often lost, owing to the poverty or impurity of the blood, derangement of the digestive organs, and the weakening effect of the changing season. Hood's Sarsaparilla is a wonderful medicine for creating an appetite, toning the digestion, and giving strength to the whole system. Now is the time to take it. Be sure to get Hood's Sarsaparilla.



## The Sunday School.

LESSON FOR SUNDAY, SEPTEMBER 9th 1888;  
NUMBERS 14: 1-10.

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

### THE UNBELIEF OF THE PEOPLE.

GOLDEN TEXT: "So we see, they could not enter in because of unbelief" (Heb. 3: 19).

1. All the congregation—Moses, Caleb and Joshua excepted. Lifted up their voice and cried—took counsel of their fears, instead of holding firmly to faith in the promises of God, and abandoned themselves to wailing and despair. There is something ludicrous, in the utter childishness of their behavior, in their outcries and tears, and exaggerated expressions of sorrow, for all of which there was not the slightest occasion; and there was also something dreadful in it, since it demonstrated their unfitness to accept the high destiny which God had in store for them, and ended in rebellion, exclusion, and lingering death in the desert. People wept that night—surrendered themselves to the bitterness of disappointed feelings.

2. Murnured against Moses and Aaron.—Their disappointment turned into anger, in the morning, and their anger vented itself against the two brothers who had led them out of Egypt, and had deluded them, as they believed, with false hopes. Their murmurs were like billowy surges, as they surrounded the leaders, drowning all expostulation. Would God, we had died in Egypt—a wicked and ungrateful reflection upon Jehovah himself, who had broken for them the yoke of bondage, and brought them forth "with a high hand and an outstretched arm." There was a sense, perhaps, in which their murmur had a foundation. They were showing themselves utterly unworthy of the pains that had been taken for them. All that they were really fit for was to die as serfs in Egypt. Would God, we had died in this wilderness.—This murmur was not allowed to waste itself on the air. It sounded their epitaph.

"Such insolence to their generous leaders, and such base ingratitude to God, show the deep degradation of the Israelites, and the absolute necessity of the decree, that debarred that generation from entering the promised land. Their conduct, however, is paralleled by too many amongst ourselves, who shrink from the smallest difficulties, and rather remain slaves to sin, than resolutely try to surmount the obstacles that lie in their way to the Canaan above" (J. F., and B.).

3. Wherefore hath the Lord brought us (R. V., "doth the Lord bring us") unto this land, to fall by the sword.—In their unreasoning rage and fear, they do not hesitate to charge God himself with having decoyed them to the borders of Canaan, for the purpose of their extermination. That our wives and children should be a prey—the booty of the Canaanites, and subjected to all the indignities that would fall to the lot of the helpless and unprotected, after they, the husbands and fathers, had perished by the sword. Were it not better for us to return into Egypt? Some one may have started this query, and it ran like wild-fire through the host. They were all bent now on taking the future direction of their movements into their own hands, and of retracing their dreary way back to bondage. Let us make a captain.—They knew well enough that Moses would not lead them back. From Nehemiah 9: 17, it would appear that they actually nominated a captain for their proposed inglorious retreat.

"Nothing can be conceived more absurd, as well as rebellious, than the whole conduct of Israel on this occasion. Surely it would have been at least as eligible to fall soldier-like, sword in hand, in attempting to conquer Canaan, as to die slaves in Egypt, or by famine or pestilence in the wilderness. Had it been possible for them to reach Egypt, they might have expected much more severe treatment, than that which had formerly extorted their doleful groans. But that must have been absolutely impracticable; for could they expect to be miraculously guided, victualled, and watered in their rebellions retrograde march? Yet without this, such a company could never have traversed that waste, howling wilderness, but, without any immediate judgment from God, must inevitably have perished. The whole was a strong indication of the most horrible ingratitude, blasphemy, and rebellion. The Lord was expressly charged with an intention of bringing them out of Egypt, by alluring them with the most encouraging promises, on purpose to destroy them and their families; and the whole present government of His express appointment, was to be set aside, and a new leader chosen, in opposition to Him, and in defiance of Him. Such is

human nature! And such counselors are discontent and passion!" (Scott).

5. Then Moses and Aaron fell on their faces—a spontaneous act, or attitude, of deprecation of the punishment that they knew must speedily fall, for this crowning insult to Jehovah. In Moses' review of this interview with the people, in Deut. 1: 29-31, it appears, that before he called upon God in intercession, he endeavored to lead the people to a better mind, by recalling to them the Divine dealings in the past: "Then I said unto you, dread not, neither be afraid of them. The Lord your God who goeth before you, He shall fight for you, according to all that He did for you in Egypt, before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came unto this place" (R. V.).

6-8. Joshua . . . Caleb . . . rent their clothes—the usual manifestation of grief or horror, or other profound emotion. The reading was generally in front, says Canon Cook, "so as to lay open the breast." The . . . exceeding good land.—While Moses was prostrate before God, these valiant men utter truthful testimony concerning the excellence and desirableness of the land, and did all they could to recall the people from their madness and presumption. If the Lord delight in us—which He would not fail to do, if "their hearts were perfect towards Him." He will bring us . . . give it us.—They had His promise for this persuasive declaration, and fully believed it; but the people to whom they spoke "could not enter in, because of their unbelief." Land which floweth with milk and honey—a general expression, "descriptive of a rich and fertile country; but the two articles specified were amongst the principal products of the Holy Land."

9. Only rebel ye not against the Lord.—This was faithful warning. Perhaps the people, in their excitement, did not realize fully what a rebellious stand they were taking against God. Neither fear ye the people . . . bread for us—as though they would say: Those giants which terrify you so, will be only so many big mouthfuls for us. With God's help, we will gulp them down, and they will utterly disappear. Their defence is departed from them (R. V., "removed from over them").—The meaning appears to be that these Canaanites were no longer formidable, they were simply powerless, because their "iniquity" was now "full," and God's favor, or defence, had been withdrawn from them and transferred to the Israelites. The Lord is with us.—And "if God be for us, who can be against us?"

10. But all the congregation bade stone them.—It was past the hour for restraint. They had taken the bit between the teeth, and were ready to destroy all who stood in their way. Says Ellicott: "Stoning appears to have been a mode of death commonly adopted in Egypt (Exod. 8: 26). Under the Jewish law stoning was the ordinary, and, as some think, the only prescribed mode of death, and was inflicted as the punishment for crimes such as adultery, idolatry, witchcraft, Sabbath-breaking, and blasphemy. Moses had apprehended the same outbreak of popular violence on a former occasion (Exod. 17: 4)." The glory of the Lord appeared in the tabernacle—a Divine and awe-inspiring interposition. A dazzling light apparently flashed forth from the tabernacle, similar perhaps to that "fire from the Lord" which smote Nahab and Abihu, slaying the murderous hands of the Israelites, which else might have been imbrued with the blood, not only of Joshua and Caleb, but also of Moses and Aaron.

"The congregation had already taken up stones to stone them, when the glory of Jehovah shone forth from the tabernacle, and He spake to Moses, declaring that He would disinherit the people, and make of him a nation. Once more, as before Sinai, the intercession of Moses prevailed; but in pardoning the nation, Jehovah swore by Himself that "the whole earth should be filled with His glory," in the example He would make of the men who had rebelled against Him, not one of whom, save Caleb and Joshua should enter the promised land. The execution of the sentence was to begin on the morrow, by their turning into the wilderness by the way of the Red Sea. There they were to wander for forty years—a year for each day that the spies had searched the land—till all the men of twenty years old and upward, had left their caravans in the desert; and then at length their children, having shared their wanderings, should enter on their inheritance. As an earnest of the judgment, the ten faithless spies were slain by a plague" (Smith).

### The Art of Reading.

In contemplating the great amount of material classed under the one broad head of reading, we are forcibly remind-

ded of words spoken so long ago that they would seem a great way off did not their application to our own times impress them upon us as fresh inspiration. Solomon surely uttered a modern truth when he said, "Of making many books there is no end." And not only books, but current literature, such as magazines, pamphlets, newspapers, and the quantities of "reports" that so burden our tables that even a literary gourmand is ready to groan and exclaim, "Much study is a weariness to the flesh." Fortunately for human endurance these are not studied, but skimmed; and herein we have to confront what would seem to be a "dangerous" evil, that of acquiring only "a little learning." In the face of all this material, reading must become an art to be studied, and whoever can best aid the masses of "every-day people," who have neither the time nor the means to become learned, how to read to the best advantage, would be a public benefactor. Melvil Dewey, chief librarian of Columbia College, gives some hints in this direction, concerning books, and they also would suggest a similar rule which could be applied to other reading, with perhaps better result than to books. He says:

"An antiquated conception about reading needs to be corrected—the idea that every book must be read through. In olden times, when there were comparatively few books, and men had more time to spare than they have now, such a conception might prevail. At the present time it would be mathematically impossible for a man to read through a thousandth part of even the books worth reading; hence, he must train himself to pick out of a book what he wants for his purpose at the time. In a hundred poems, which an author groups in a volume, there may be two or three that are especially good. Why should one read the ninety-seven poor ones in order to get at the three he values? Why should he read every article in a magazine or newspaper? It is rarely the case that a great reader—a man who knows the value of books and how to use them—ever reads a book through. A shrewd reader, trained in the valuable art of 'skipping,' will get the point of an author's argument in one-tenth of the time that it takes the man who reads through the whole book. When a man goes to a library he goes to a dictionary. He doesn't read his dictionary through; he gets what he wants; in getting what he wants, he passes over much that is valuable, but it is not valuable to him at that time, and so he leaves it alone. The skillful reader makes a dictionary out of his library—he gets what he wants. He handles books, not to say, 'I have read so many books,' but to get inspiration, new ideas on the subject in which he is immediately interested, and he gets it where he can find it without needless dilution.—Our Youth.

### Cold Drinks.

Avoid drink. I do not mean alcoholic stimulus alone, which should never be taken except as medicine, but promiscuous swallowing of all sorts of fluids, whose only virtue is that they are cold and wet. It is true, that when the skin is fully open and the blood serum freely passes through its open pores, more water is needed than in cooler months; but water is all that is demanded.

Some physicians, myself among the number, strongly protest against drinking any water or other liquid that is below freezing point. Stomach nerves are quick to resent sudden shocks, and the temporary total arrest of digestion follows a draught of ice water or plate of ice-cream.

Cool drinks, by all means, but never cold; and no ice-cream or frozen stuffs directly after meals.

A series of experiments upon dogs proved that a tablespoonful of ice-cream would suspend digestive processes for two hours; and there is no reason to presume that it would act differently in

the human stomach. If it must be eaten at all, it is safe only midway between meals, or at bed-time—and then only for young people, whose stomachs are quickly replenished with nerve energy from well-filled centers.—Dr. Wm. J. Hutchinson, in the American Magazine for July.

### How Long A Child Should Sleep.

A healthy baby for the first two months or so, spends most of its time asleep. After that a baby should have at least two hours of sleep in the forenoon, and one in the afternoon, and it is quite possible to teach almost any infant to adopt this as a regular habit. Even to the age of four or five years, a child should have one hour of sleep, or at least rest in bed, before its dinner, and it should be put to bed at six or seven in the evening, and left undisturbed for twelve or fourteen hours. Up to the fifteenth year, most young people require ten hours, and till the twentieth year, nine hours. After that age every one finds out how much he or she requires, though as a general rule, at least six to eight hours are necessary. Eight hours' sleep will prevent more nervous derangement in women, than any medicines can cure. During growth there must be ample sleep, if the brain is to develop to its full extent, and the more nervous, excitable, or precocious the child is, the longer sleep should it get if its intellectual progress is not to come to a premature standstill, or its life be cut short at an early age.—Chautauquan.

The Atlanta Commonwealth says: "High license neither regulates nor restricts; instead it promotes drunkenness and crime. It fills the station-house, the chain-gang, and the jail. It increases the revenue of the city at the expense of the homes and the hearts and the lives of the citizens. The vigilance of the police is no greater now than it was during prohibition. Hundreds of cases of drunkenness escape simply because the police force is too small to keep up with 'regulated and restricted' liquor.

It is a good showing for local option, that seventy-four counties in the State of Missouri have no saloons. It is said that the number of saloons in the State is 2,519, of which more than one-half are in the city of St. Louis.—Southwestern Methodist.

### Don't Kill The Old Hen.

When hens are shedding feathers, they often stop laying and grow fat. Most people consider fat a sign of health. The fattening of moulting hens however, as with some people, produces debility, rather than health. Many of the worst cases of roop are contracted while moulting.

The food of moulting hens, if largely vegetable, is fat-forming, and not required for growing feathers. Therefore corn-fed hens get very fat. They need more nitrogen and phosphate elements in their food when moulting, which if not supplied, they stop laying, because the growing feathers have used all, and left no nitrogenous matter to form eggs. At this season, killing old hens and relying on young pullets is a great mistake; where people have a few hens and late pullets. Because, if properly fed the hens will have their new plumage, and lay well all winter; while the pullets, unless specially treated may not commence laying until spring, when high-prices for eggs will have fallen one-half. Again an old hen's egg will hatch a more vigorous chicken, than a pullet's egg.

John R. Jones, Safford, Conn., a breeder of prize winning mottled Javas, says: "I find Sheridan's Condition Powder, fed once daily in the food, very valuable for moulting hens. I have used it two years, for exhibition birds. It assists in growing new feathers, makes the combs a bright red, and gives a rich gloss to the plumage. I find when other hen foods are used in quantities to force egg production, the eggs do not hatch."

The above is the experience of many people in using Sheridan's Powder. If fed to young pullets now as directed, they will begin to lay before six months old. Commence at once using Sheridan's Powder. It helps old hens through moulting, and gets the pullets in laying trim, before the season of high prices. Eggs will sell very high this fall and winter. Therefore be ready, to get all you can.

J. S. Johnson & Co., 22 Custom House St. Boston Mass., sole makers of Sheridan's Condition Powder to make hens lay will send to any address for one two cent stamp, testimonials with full information how to make a few hens pay well; also how to obtain Sheridan's powder.

## Obituaries.

"Blessed are the dead who die in the Lord."

Viola Hitch, daughter of Benjamin and Enphemia Hitch, of Laurel, Del., was born Aug. 27th, 1857, and died Tuesday afternoon Aug. 21, 1888.

At the age of thirteen she became a Christian, and at once joined the Methodist Episcopal Church in Laurel. In this communion she lived a most devoted Christian life, until called to her reward. Her attachment to the church was of the strongest and truest type; she was not a bigot, for she loved all churches; but she loved her own the best. With the Psalmist she could say, "I love thee above my chief joy." Her devotion to its interests was shown by her regular attendance upon its services; never absenting herself when it was possible to be present. As a teacher in the Sunday-school, she was among the most constant at her post; and none were held in higher esteem by her class and the Sunday-school, than she. The last Sabbath but one before her death, she was in the choir, of which she had been a member for a number of years, and in the Sunday school in the afternoon; thus doing what she could for the Master, up to the last.

Her influence extended to a large circle of loving and admiring friends. As it has been expressed, "The young ladies loved her, and the young men respected her." Her character was transparent and beautiful. She was a most dutiful daughter, and loving sister.

She will be greatly missed in the home-circle, the Church, the Sunday-school, the Young People's Christian Temperance Union and in the community at large.

O' how inscrutable are the ways of the Lord! In the darkness, we bow with humble submission to the will of Him, who knoweth all things, and doth not afflict willingly, but for our profit; and pray, that the beautiful life she lived may be emulated by those who were privileged to know her, "She being dead, yet speaketh."

During her sickness, which was only a few days, in answer to the question, "Is the Saviour precious?" she said, "O yes, what would I do without Him."

Her funeral services were conducted by her pastor, Rev. J. O. Sypherd, and Rev. James Hubbard, in the Laurel Church, Thursday afternoon, the 23d ult., in the presence of a large and sympathizing congregation; and her remains were born by tender hands to their resting place in the Cemetery adjoining the Church, to await the resurrection of the just.

J. O. S.

Joshua Boyer was born near Laurel, Del., July 15th 1828, and died July 6th 1888, within 8 days of his sixtieth birthday. Thirty six of these years he was a faithful member of the Methodist Episcopal Church in Laurel, having been born of the Spirit in the year 1852. He held the offices of Trustee (Class leader, and Exhorter; in all of which he was true and zealous. He believed in a positive experience; knowing for himself, that he had passed from death unto life. Being in delicate health for a number of years, he realized that his days upon the earth would be few. He endeavored to live in readiness for the change that awaited him; and when the summons came, in an illness of three weeks of typhoid fever, he was not alarmed; but spoke of his assurance, and blessed hope in Christ. Although, by reasons of disease, he was unable to utter his dying testimony he has left us the testimony of his life, which is far better. Most emphatically can we say, he lived his religion.

He was regular in his attendance upon the services of the church, when it was possible for him to be present. Few people enjoyed the preaching of the Gospel more than Brother Boyer.

How much we miss him! But our loss is his infinite gain. He has entered into the rest that remaineth for the people of God.

He was a loving husband and a fond father, and leaves a widow and three children to mourn his loss, not, however, as those who have no hope.

His funeral services were held in the Laurel Church, which was crowded to its utmost capacity. The address was by his pastor, and was founded on these beautiful words, "I know that my Redeemer liveth," etc. Job 19:25-7.

J. OWEN SYPHERD.

## Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies. Hood's Sarsaparilla is a vegetable Kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for it the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has developed, with many years practical experience in preparing medicines. Be sure to get only Hood's Sarsaparilla Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



## Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR,

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

### TERMS OF SUBSCRIPTION.

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

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### LIBERAL OFFER.

#### "The Peninsula Methodist"

wants more subscribers, and we will send it to all new subscribers from date up to January 1, 1890, for only \$1.00, or to January 1889 for only ten (10) cents.

Pastors and friends will please act on this now. Why wait until Winter to begin the canvass?

#### Assistant to Dr. Buckley.

Mr. Robert R. Doherty, Ph. D., has been the assistant editor of *The Christian Advocate* (N. Y.) since the retirement of Dr. DePuy. Rev. Lucien Clark, D. D., now pastor of the First Church, Erie, Pa., will succeed Dr. Doherty in this position, Sept. 25th. Dr. Buckley pays a graceful tribute to his retiring colleague, who leaves "to engage in other pursuits." Dr. Clark is an alumnus of Ohio Wesleyan University of the class of 1862, and has occupied very prominent appointments in Ohio and Pennsylvania.

#### How Our Bishops Vote.

We have already stated the current reports as to the political attitude of our bishops; Dr. Vincent being represented as a Republican, and Dr. Fitzgerald as a Prohibitionist. Two correspondents have sent us copies of a letter from Bishop John F. Hurst to General Fisk, in which he declares his purpose to vote the Prohibition ticket this Fall. So far as we have noticed, the party-politics of our fifteen other Bishops have not been made public. Some years ago Bishop Merrill wrote some very strong articles in opposition to making Temperance a party issue. How he stands now we have not heard. As we have begun, we shall continue to advise our readers of the party preferences of our chief pastors, so far as they are made public.

The right to a free ballot carries with it the right to have and express our honest convictions, without fear or favor; and any attempt to coerce should be resented as an intolerable invasion of personal rights.

The cyclone of Tuesday, the 21st ult., was very destructive to life and property, in parts of the Peninsula, from Still Pond, Md., to this city. At the former place, eleven persons were killed, and many others more or less seriously injured. At Cecilton, our church was so much damaged, that it will be necessary to rebuild. At a meeting of the trustees the Saturday following, it was decided not to attempt to repair the building, but to build a new structure. Four thousand dollars is the estimated cost.

Bishop E. G. Anderson has returned in safety, after a brief trip across the sea. He was in his office in New York, Saturday and Monday, Aug 25 and 27.

Rev. C. Hill and family, Revs. J. D. Kemp, T. E. Terry, W. W. W. Wilson, H. W. Ewing, and J. Dodd, were among the many visitors to Ocean Grove during the campmeeting. Rev. Dr. Jacob Todd was there Sunday, the 26th ult.

Rev. Vaughn S. Collins preached in Grace, Wilmington, Sunday morning, Aug. 26th, and the pastor, Dr. Todd, preached last Sunday.

A new church enterprise is projected by some of our people in this city, near what is called the Middle Depot. A hall has been rented, and services are held on Sundays.

It will be very gratifying to the many friends of our brother, and occasional correspondent, Rev. B. F. Price, to learn that his condition has somewhat improved, and his attending physician, Dr. B. B. Peters encourages the hope of his entire recovery. Arrangements are being made for his removal to Ocean Grove, that he may have the benefit of its invigorating and re-cuperative influences.

Presiding Elder W. L. S. Murray was summoned by telegraph last Saturday, to the deathbed of his father-in-law, E. P. Janvier, Esq., of Kent Co., Md. We extend our sympathies to the bereaved family and friends.

Brother Janvier has been in feeble health for some months. His death will be felt as a great loss in the church and community, of which he was a prominent and influential member. He was specially interested and active in the work of the State Temperance Alliance, and did much to secure the prohibition of the drink-traffic, through local option, in Kent County.

In the necessary absence of Presiding Elder Murray, last Sunday, Rev. E. C. Atkins supplied his appointments, at Mt. Salem, Newark Union, and Brandywine. At Mt. Salem, upon the invitation of the pastor, brother Atkins made a statement of the destruction of our church in Cecilton, and the need of assistance in rebuilding. Some forty dollars were promptly given him, as a free-will offering in the aid of our brethren in their distress.

UNION, Brandywine. Last Sunday an all-day service was appointed for this society by their pastor, Rev. T. N. Given. The editor of the PENINSULA METHODIST was booked for preaching morning and evening. A lively prayer-meeting preceded the morning service, and showed that this company of recent converts was fully enthused with the joyous experience of conscious salvation.

After a brief interval for dinner, the quarterly love feast was held. In its jubilant songs, and fresh and exultant testimonies, it was an occasion of rare religious exhilaration. Bro. Thorp, under whose evangelistic labors many of these converts were brought to the knowledge of saving grace, was present, and entered heartily into the spirit of the meeting. Rev. J. T. VanBurkalow, pastor of Mt. Pleasant, a neighboring charge, was with us in the afternoon services. Bro. Atkins, as the presiding elder's representative, preached a most excellent sermon, on the important practical injunction of our Lord, "make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." The little chapel was full of interested hearers, who listened with close attention to our brother's impressive setting forth of the doctrine of personal stewardship.

In harmony with the truth taught by the preacher, the people made an offering, of over thirty dollars to the cause of missions, with more to follow. A large congregation gathered in the evening for the third service. After a second sermon by the writer, an earnest

prayer-meeting was held, and pressing appeals made to the unconverted, but none responded, though several seemed deeply impressed with a sense of sin.

Our transit was made pleasant by the attention of brother Atley, one of the official brethren of Union, in whose company we rode out in the morning, and returned at night. We also enjoyed his hospitality, and that of his family, as their guest for dinner and tea.

There are some specially interesting features connected with this society. The plain stone chapel is built on a lot of ground, deeded by William Penn for burial purposes, and was originally designed as a chapel for funeral services. Occasional meetings have been held in it, by preachers of different denominations. About two years ago, there was a very remarkable religious awakening through this community. Brother Thorp held meetings, in which between thirty and forty persons professed conversion. The most of these continue to give proof of the genuineness of this work, men who spent their Sundays in gunning, playing cards, drinking, and other forms of Sabbath desecration, now delight in the services of the sanctuary, rejoice in the consciousness of a present salvation, and earnestly labor for the conversion of their neighbors. This blessed change has come to some homes, where husband was unkind, and abusive to the wife he had vowed to love and cherish, and so transformed its inmates, that joy and peace and happiness now dwell, where sorrow, strife, and misery threw their dark shadows over the family.

It is said that this rural God's Acre has been buried over not less than three times. Among the tombstones, we noticed one, bearing the date of 1757; showing that one hundred and thirty-one years ago, the sorrowing survivors gathered there to deposit the remains of their dead. "It is appointed unto men once to die; and after that the judgment."

THE GOSPEL IN ALL LANDS, for September, is out in good season, and as usual, is overflowing with instructive, and entertaining matter bearing on the evangelization of the world. As the subject of the Monthly Concert of prayer for Missions is Turkey and Persia, twenty nine pages are devoted to information respecting those countries, with striking illustrations. The remaining eighteen pages give interesting intelligence from India, Russia, Japan, and Utah, with editorial notes and news. Dr. Buckley says in the *Advocate* of Aug. 30th, "The editor pursues a very striking method which makes the monthly numbers equivalent to a discussion of a particular country, so that a person reading the successive issues, will, in the course of a few years, travel entirely around the globe." We heartily endorse the following from the same high authority, "If we could induce every intelligent Sunday-school superintendent, Bible-class teacher, head of a family, and reading young man (our esteemed friend surely wouldn't exclude the other kind of laymen?) to subscribe for the *Gospel in all Lands*, we should expect gratitude, and a strong impulse to Christian Missions throughout the United States."

METHODIST REVIEW; J. W. Mendenhall, D. D., L. L. D., Editor; Phillips & Hunt, N. Y., J. Miller Thomas, Wilmington Delaware. \$2.50 per annum.

The September number, of this Bimonthly of our Church, is the first specimen of the work of its new editor, and justifies large expectations for the success of the *Review*, under his management. Prof. Bowne, the eminent meta-physician of Boston University, is the author of the first article, "Explanation; a logical study"; this will be keenly relished by those who are specially interested in the philosophic interpretation of facts and their relations;

Prof. C. T. Winchester of Wesleyan University, Conn., follows with a discriminating estimate of "Byron," his personal character, the story of his life, and the value of his literary work. The author finds him to have been a bad man, immoral, vain, and insincere. While full allowance is made for his bad parentage and bad education, and exasperating surroundings, the story of his life reveals the vicious elements of character that perverted his brilliant genius. "His poetry is not wholesome, not fitted to guide or inspire; but it has a titanic power." "It is a type of the unrest of passions that will own no law, and desires that can never fix on what may exalt and satisfy."

Rev. Dr. George Lansing Taylor gives the third, and concluding article of a series on "The New Africa." Having already written of its discovery and settlement, Dr. Taylor now considers its "Destiny," as indicated by its physical and geographical conditions, and the characteristics of its inhabitants. This is a very interesting and timely article; specially so to us, in view of the large stake taken in the evangelization of the Dark Continent, by the Methodist Episcopal Church in its appointment of William Taylor, as "Missionary Bishop for Africa," and the endorsement of his work by the last General Conference, after his three years' labor in that field. The author concludes; "The white man bringing the white woman with him must apostle Africa, until native apostles are raised up. This is just the theory on which our heroic Bishop William Taylor is now leading his invading army of clerical and industrial missionaries, nearly all whites, into the heart of the "Dark Continent." The philosophy of "Descartes" is reviewed by Prof. Gordy of the University, in Athens, Ohio. Rev. Dr. Edward Thomson, son of the late Bishop Thomson, Chancellor of Mallieu University, Bartley, Neb., contributes an interesting article on "The Image of God."

The last article is on "The problem of city evangelization," by Rev. E. D. McCreary, Ph. D., of San Francisco, Cal. As the chief obstacles to the progress of the Gospel among urban populations the author discusses (1) the large ingress of foreigners, (2) the liquor-traffic as represented by the saloon, (3) the massing of the vicious classes, producing "hideous congestions of vice," (4) the attractions of places of popular amusement, (5) absorption in the pursuit of wealth, (6) social segregation. To overcome these obstacles, the author recommends the establishment of missions and chapel; earnest personal work, carrying the gospel to those who won't come to a place of worship; out-door services; meetings in theatres and public halls; feeding the hungry with natural bread, that they may be disposed to receive the living bread; the whole work to be supplemented, by systematic house to house visitation. As to frequency of religious services, he quotes one of Wesley's striking utterances, "the idea of holding meetings, less often than every day, originated with the devil." He emphasizes the necessity of every lay-member co-operating with the ministers in personal effort for the salvation of those masses, which are not reached by the regular methods of church work, and also the co-operation of all the disciples of Christ, of every branch of his Church.

Editorial miscellany includes a new department, "Paragraphic"; "Current discussions, on Literary Compensations," "the two Methodisms"; national politics; Daniel Curry; Foreign Resume; Modern Progress; The Magazines and Reviews; and Book Critiques.

We shall have occasion to appropriate some of the many good things in this *Review* for the benefit of our readers. Meantime, we most cordially recommend it as worthy of largely increased patronage.

### Non-Partisan.

In *The Christian Advocate* of this week Rev. Dr. Dorchester, whose vigorous pen formulated the report adopted by the last General Conference, on "Temperance and Legal Prohibition," presents a very clear statement on this subject. We copy the last two items; (7) "Furthermore, there was nothing in the report which favored the Third or Prohibition Party, either directly or by any possible honest construction. General Fisk (a member of the Conference and of this Committee) said to me, 'I hope no one will be so unwise as to endeavor to commit this General Conference in favor of a third party. We do not want to attempt to bind the church to any partisan action.' The most conservative Republicans, as well as men of other parties, voted for the report, and it was adopted with little dissent." The *Daily Advocate* says, "by a nearly unanimous vote." (8) "We have no ultramontane Hierarchy in the Methodist Episcopal Church, dictating political action or disposed to do so. It would not be tolerated for one moment."

At one of the evening services at Ocean Grove, Rev. H. C. McBride preached to a vast crowd. He sang two songs and had the audience join in the choruses. The people became so much engaged by his discourse, that when he gave an invitation to those who desired to be prayed for, to stand, five thousand persons rose to their feet. The whole audience was profoundly stirred.

This item is from the *Michigan Christian Advocate*. Surely "distance lends enchantment." How "profoundly" the audience was stirred we cannot say. We are certain that a good many of the more thoughtful were exercised with serious concern lest more harm than good might result from the unique display.

As in many modern evangelistic movements, the test was not a very severe one. Most Christians may be classed with those upon whom the fourth Beatitude is pronounced, and are ready to say they want more religion, or would like to receive more of the Holy Spirit's influence. The five thousand who rose to their feet, the writer among them did so in response to such a question: and scarce any were present who were not professed disciples.

Our good brother McBride said many good things, and emphasized them with frequent jubilant exclamations and sundry exercises in vertical jumping; all of which, we trust, were over ruled to make salutary impressions.

It is among the mysteries, how the Infinite Father can make potent, "the weak things of the world to confound the things that are mighty," and "the foolish things of the world to confound the wise." We have no doubt of the sincere purpose of our brother to help forward the work, and w esooth our disgruntled aesthetics with the hope that some of the King's enemies may be taken by surprise by the methods, who have long been proof against all attacks on regular lines.

Harrison's incessant motions, with all parts of his body, and in all parts of the house, seem to materialize the burning ardor of his soul, and make it real to the crowds that flock to hear him. The main matter is to have a single eye, and then to use what wit we may have.

The Methodist Protestant church at Snow Hill, was rededicated on Sunday, Aug. 26th. Rev. A. D. Melvin of Pocomoke City preached the dedicatory sermon in the morning. Revs. W. M. Strayer of Baltimore, and William J. Neepier of Somerset, preached in the afternoon and evening respectively. The repairs have been extensive, and the building is greatly improved. Gothic windows of stained glass have been put in, the interior walls have been beautifully frescoed, and a recess pulpit has been added. The seating capacity has been enlarged.—*Morning News*.

The Presbyterian church at Rehoboth, Md., has recently been repaired at an expense of \$1,300, and services are held there every two weeks, by the Rev. J. S. Hawk of Pocomoke City. The church has a thriving and prosperous congregation.—*Id.*



Conference News.

BARREN CREEK, MD. Brother S. J. Baker's postal, dated 25th ult., somehow failed to reach us in time to announce his Camp-meeting, which was to commence the 17th, and continue a week. We hope he will report; and accept the Editor's thanks, for his "standing invitation." It will be a pleasure to avail ourselves of it, when circumstances may allow.

The Preachers' Meeting.

Monday, Sept. 3, our ministerial brethren of this city and vicinity, resumed their weekly meeting in the lecture room of Asbury M. E. Church; L. E. Barrett, president, in the chair; A. Stengle, Secretary. Devotional exercises were conducted by Rev. E. C. Atkins, pastor of Cecilton and St. Paul's. Other brethren present were, J. E. Bryan, H. Sanderson, J. L. Houston, J. Todd, W. T. Tull, A. Thatcher, W. E. Avery, V. S. Collins, W. E. Tomkinson, A. T. Scott, W. G. Koons, H. W. Ewing, T. N. Given, and T. S.

The order of the day was a sermon, by Rev. W. E. Avery, pastor of Mt. Salem charge. After an appropriate hymn, Brother Avery announced as his text, John 16-7, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you;" and delivered a most interesting and stirring sermon.

It was "expedient" for them, 1 that he might go "to prepare a place" for them; 2. That in his bodily absence, their faith might be more fully developed; 3. That the Comforter might come, whose presence might be realized everywhere at the same time, while the Master's bodily limitations restricted his presence to a few places and for a brief time; 4. That in his resurrection the Master might demonstrate his power over death.

The sermon was followed by remarks from Brothers Ewing, Stengle, Koons, Houston, Bryan, Scott, and Thomas.

The curators announced as the order of the day, for next Monday, Sept. 10th, an essay by Rev. Dr. Todd, on Inspiration and Revelation.

The meetings begin at 10 A. M.

An Indorsement.

BRO. THOMAS:—I just want to say Amen, to your Editorial on "Non-Partisan." What we want in the PENINSULA METHODIST, is a paper "for Christ and His church." While all good people are on the side of temperance, they honestly differ in regard to the methods of bringing about the results desired. No one will question the fact that our Church through her ministry has done much, to create a strong, healthy sentiment in favor of temperance; and the ministers are the leaders in this great reform. Yet they are "poor politicians."

Say just as many hard things as you can against the rum power, and strike just as hard as possible; but we don't want you, or any other man to use our Conference organ, as a medium for ventilating his political party views.

As Bishop Taylor says "it is the personal grip, that procures the desired end." The grand temperance victory just won in Cumberland Co., N. J., was secured by the united votes of the temperance men, irrespective of party.

What the temperance voters of Delaware, want is, that our next legislature do for our State, what the last legislature of New Jersey did for the people of that State: that is, give us a chance to vote on Local Option; and we will bury the high license clause beyond the hope of a resurrection. Then let Congress wash its hands of the whisky revenue. The manufacture of rum will then be under the control of the States, and Local Option will wipe out all the still-shops in our country. The Local Option counties of Maryland will have the same power to close the distilleries, as they have to close the gin mills. We are in sympathy with that Elect Lady, Miss Frances E. Willard, in regard to the whisky revenue; let the National Government stop taking rum money.

WARTHMAN.

EDITOR PENINSULA METHODIST.

MY DEAR BROTHER:—You have requested me to give you an account of the destruction of our church at Cecilton, by the cyclone, on the afternoon of August 21st.

I was at Woodlawn Camp, on the day of the storm, and did not reach home until Friday, when I found that there parts which had reached me were more than true.

I not only found my best church, (a plain brick structure) unroofed, but completely wrecked and shattered, so that it will have to be re-built from the ground.

At a meeting of the Trustees, on Saturday,

it was decided to rebuild the church at once, and to make an effort to raise for this work, \$4,000.

Collectors were appointed, and at once began their work. They are meeting with much encouragement; for the spirit of self-sacrifice, is among our people.

You have kindly asked me to relate some of the many instances of self-denial that have come under my notice in the past two weeks, and of which I have spoken to you; but I do not wish to write a long letter. Not only are our own people, coming up nobly to the work, showing that they are men and women who can be depended on in an emergency, but friends from other sections are sending us help. We received from one of your enterprising young merchants of Wilmington, Mr. W. H. Morris, a gift of \$50.

This generous donation led us to believe that there might be others in Wilmington who would be glad to help us, if they knew of our misfortune, and need.

After consultation with the board of Trustees, I decided to go to your city, and have a brotherly talk with the pastors of our churches there.

I called upon your presiding elder Dr. Murray, first, and he extended to me a cordial welcome to his District; then I called to see the pastors of the different churches, and was kindly received by all, and given the privilege of doing the best I could with their people. Everywhere I went, I was received kindly by the people, who all seemed glad to help us, and I take this opportunity to thank them all again for their kindness. During my brief stay in your city, I had the chance of seeing and talking with only a few of your citizens, but the kindness shown to me by the few with whom I talked, has led me to believe, that there are hundreds of others who would be glad to help us. There are, (I have no doubt) at least five hundred people in the different churches, who could give us \$1.00 apiece, and perhaps never miss it; while \$500.00 would be a wonderful help to us, at this time. If any who may chance to see this letter, feels a desire to help us, I authorize you to receive, and send to me, any amount that may be handed to you.

Our people are busy clearing away the wreck, preparatory to the work of erecting the new building. This work is being done by voluntary help, in order that they may save every dollar that is being contributed, to pay for the work that must be done by mechanics.

Our purpose is to build a neat, substantial and commodious church, such as our people need; and not to spend a dollar, in useless ornamentation or display.

Immediately after the destruction of our church, Mr. Patrick Anderson, of Cecilton fitted up his Hall, and offered it to the trustees, free of cost, and we are now worshipping there. Simultaneous with this offer, I received a letter from Rev. Thomas Duncan, D. D., Rector of St. Stephen's, P. E. Church offering me the free use of their beautiful chapel, in Cecilton, for our Sunday services.

The kindness of the people to us, in our misfortune, has been great, and as pastor of the church, I wish thus publicly to express my appreciation. Lovingly your brother,

E. C. ATKINS.

Pastor of Cecilton and St. Paul's.

Dedication at Read's Wharf, Virginia.

DEAR BRO. THOMAS:—My heart is filled with joy, over our great success at the dedication of our new church at Read's Wharf, Northampton County, Va., last Sunday, Sept. 2nd. The day was lovely; the church which is a perfect gem within, was well filled morning, afternoon and night, with as fine looking people as ever congregated together on the Eastern Shore. Dr. C. D. Watson seemed to beat his best, and preached a grand gospel sermon from Rev. 7: 9. He held his hearers in rapt attention for over an hour, while a heavenly, hallowed influence filled the place, and rested upon the people. At 3 P. M., Rev. C. A. Grice of our own Conference, preached us a precious sermon, full of thought and gospel truth, from the words, "Never man spake like this man." The people were perfectly delighted with both these sermons.

Our friend and brother, Prof. John G. Robinson of Baltimore, who furnished us one of his fine Estey organs, had charge of the musical part of the services; and it seemed to me, that he never acquitted himself better. He was well "supported" by a choir of sweet singers, selected from the congregation by brother T. H. Carmine.

Brother Levin S. Nelson, one of our esteemed lay delegates to the last General Conference, was with us, and did some big begging, as well as big giving. To the \$100 he contributed some months ago to help complete the church, he added \$100 more; and so completely captivated the people by his pleasant winning manner in helping to beg

the money, that the contributors unanimously voted to name the church for him.

Special mention should be made of L. S. Rend and G. H. Read, Esq., who gave the lot, and have contributed liberally, and in every way have stood by us in this enterprise. Many others are worthy of special mention had we space. The people certainly did nobly, and considering that we have not yet organized a society here, and that our contributors were members of other churches, and some not members of any church, we consider \$400 the amount asked for and raised, a liberal amount to collect in this community, hitherto without a church. In the afternoon, Bro. Watson quietly slipped away to Craddocksville, and preached to our brethren of the M. E. Church, South, returning at night and bringing many of the people with him. Our church was again well filled. After the dedicatory services, participated in by all the ministers present; Bro. Grice preached an admirable sermon, fifteen minutes long, full of condensed thought, boiled down. Bro. Watson followed with one of his characteristic exhortations, and then had the Christians bow around our new altar, to consecrate themselves anew to God. One dear unconverted friend, who has taken a deep interest in this church enterprise from the beginning, and whom we dearly love, knelt with us. Our earnest prayer to God is, that he may be thoroughly converted, and become a pillar in this church. As we arose and stood around the altar, singing one of the beautiful songs of Zion, we joined in a hearty Methodist hand shaking, with hearts all aglow with the love of God, realizing that truly "the Lord is in this place."

We regret that the pastor, Rev. J. F. Ayers was not able to be present, because of illness. We are to commence revival services in four weeks, and beg everybody to pray for a great work of grace. Bros. Watson, Grice, Robinson and Nelson, as before mentioned in addition to these liberal contributions, gave their services without charge. Thanks to everybody. My heart is filled with doxologies.

A. D. DAVIS.

GIRDELTREE, MD., Warren Burr, pastor. An interesting corner-stone service was held, Thursday, of last week. Presiding Elder, T. O. Ayres, and Rev. A. S. Mowbray of Pocomoke City were present, assisting the pastor; Brother Ayres preaching at 3 P. M., and Brother Mowbray at 7.30 P. M. It is proposed, we understand, to construct an addition to the Church building, and otherwise improve it.

From India.

DEAR BROTHER.—My intended letter has been delayed. For two weeks we have been in the midst of a revival; about 40 conversions, and some professions of Holiness of heart. Your prayers and ours have been answered in part. We are praying for more. Miss Leonard, from Indiana, has been with us. Praise the Lord for His love and mercy! We are all well and happy. Love to all.

G. F. H.

Annual Conference Sunday in Sweden.

When I read the following notice in our paper from Sweden, I thought, perhaps it would interest some of the readers of the "PENINSULA METHODIST," to know how they spend a Conference Sabbath in that far off country, my own beloved home; so I have translated it, and I now send it to the editor for publication, if he approves. The brother who writes this notice, has been a minister in the Lutheran State Church in Sweden, but has just now joined our dearly beloved M. E. Church.

JENNIE HARTWIG.

Wilmington, Del.

"Last Sunday, July 15th, 1888, we could with reason call, a day of the Lord, when the sweet message of a full, free, and present salvation from all sin, through faith in our Lord Jesus Christ, was delivered in all the pulpits of the free churches in this city; (the city where the Conference was held was Gothenburg.) The services of this blessed day began at half past 8 A. M. with a prayer-meeting in the Emanuel M. E. Church. At 10 o'clock, Bishop Mallalieu preached in the same place, a powerful sermon, interpreted by Rev. Dr. Ahgren. The bishop took for his text, "If ye love me, keep my commandments," the words of Jesus to his disciples, and spoke of the great blessing one

shall receive, if he will wholly consecrate himself to God. At the close of the sermon, the bishop asked those who were longing for this great blessing of full salvation, to rise; and those who were not saved but wanted to be saved, to raise their hands. Many accepted this invitation, and the bishop appointed a prayer-meeting, to be held in the evening after the last sermon.

In the Bethlehem free Lutheran Church, where there is room for 5,000 people, Rev. E. Schutz of the M. E. Church, preached, choosing for his text, David's 23 psalm: the church was crowded. In the Baptist church, the editor of our Swedish church paper preached. The Baptist tabernacle in Gothenburg, is a splendid building, but not many people were there. In this place, also, there was this day preached a full gospel; Bro. Grieson telling how we could conquer all evil in this world, through faith in Christ, and how the blood of Jesus can cleanse from all sin, and how the Spirit will sanctify wholly; founding it all on the precious promises in the Bible.

At 4 P. M., Rev. E. Schutz preached a good and encouraging sermon in the M. E. Church. After the sermon, Bishop Mallalieu, assisted by the presiding, and some of the other elders, ordained the brethren who had been elected elders, by prayer and laying on of hands. It was a touching incident, when our venerated bishop in his mother's tongue, prayed for the baptism of the Holy Ghost to rest upon these brethren, who were now set apart for the ministry. Especially was this occasion one of great importance to me, who but the day before, had made the same holy promises, and now, by a sign from the Bishop, had the privilege of giving my hand to these dear brethren, with whom I now begin my work, as an elder in the M. E. Church. May the Lord powerfully bless us, and crown our labors with success.

At 6 P. M., Rev. W. Henschen, Ph. D., preached. It was a blessed sermon, a real thorough Methodist sermon. We realized that Jesus fulfilled his promises, and was in our midst, blessed be his name!

After this sermon, we had the prayer-meeting appointed by the bishop; it was led by Rev. Hultgren, and it was a glorious meeting; the altar was crowded with believers, seeking a clean heart and the baptism of the Holy Ghost. Many sinners also were saved. Praise the Lord!

May the Lord keep us all who now believe, that we may all meet at his throne, where the "Hallelujah meeting" will never end.

E. B. E. ROSS.

The peculiarity of Hood's Sarsaparilla is that while it purifies the blood, it imparts new vigor to every function of the body.

The Revival in "Old John St., N. Y.

The New York Herald thus comments on Mr. Harrison's meetings there;

"We judge by the report in another column that it was a burning, blazing, exciting occasion of the prairie-fire sort. The church is historic, and has witnessed many such scenes before. It was there that Bishop Asbury poured forth torrents of eloquence which swept sinners off their seats, as grass falls before the scythe of the mower; and Harrison has almost equal fervor. His unconventional rhetoric was irresistible, and what with songs and shouts and exclamatory interruptions—the Methodist way of applauding a speaker—the throngs at all the services felt that they had at last got hold of a go ahead gospel that may possibly convince the devil that he had better let go his grip on this section. All right. It doesn't make any difference to us whether it is Methodism, Catholicism, Presbyterianism, or any other ism, if it hits from the shoulder and makes the imp of corruption in high places and low feel that New York is getting too hot for their bunco-steering jobbery, and forces the health board to look after the Italian quarter, it will find the Herald latch-string on the outside every time."

Luray Caverns and Natural Bridge—Pennsylvania Railroad Excursions.

The twin wonders of Virginia, Luray Caverns and the Natural Bridge, furnish the most delightful destination for an early autumn excursion that one can select. The section in which they are situated is renowned alike for its healthful climate, scenic beauty, and historical associations. Even if the Luray Caverns were not the most beautiful and extensive subterranean palaces in the world, and the Natural Bridge one of the greatest of wonders, the picturesqueness of the valleys, the wild beauty of the mountains, and the excellence of the Luray and Forest Inns, would draw hosts of visitors from all quarters of the land. With the combined attractiveness of natural wonders, scenic beauty, and good entertainment, the temptation to visit Luray and its neighbors is irresistible. The Pennsylvania Railroad Company, mindful of this, has arranged its excursion rates to this territory on such a liberal basis that every one may enjoy a delightful tour of a week's duration in the Virginia valley. Every Thursday special excursion tickets, good to return until the following Thursday, including a day's board at Luray Inn and admission to the caverns, are sold from principal stations east of Harrisburg on a basis \$12.50 from New York and \$10.00 from Philadelphia. From stations north and west of Harrisburg excursion tickets bearing like privileges are sold on Thursdays, good to return until the following Thursday, at greatly reduced rates. The trip may be varied with a return via Gettysburg by purchasing a ticket reading over this route, at \$1.00 more than the excursion rates about referred to. For detailed information as to rates and trains consult ticket agents.

Excursions To Columbus, O.

The Baltimore and Ohio R. R. Co., will sell excursion tickets to Columbus, Ohio, for all trains Sept. 7th, 8th, and 10th, good for return passage until September 19th, inclusive. The rates from points named below will be as follows, viz: Philadelphia, \$14.00; Chester, \$14.00; Wilmington, \$14.00.

Free Sleeping Car.

To passengers purchasing second class tickets to Pacific Coast points via Baltimore and Ohio R. R. for trains leaving Philadelphia, Wilmington, Baltimore and Washington, D. C., Sept. 11th and 25th, October 9th and 23rd, the number of tickets on each trip is limited to twenty-five; so that passengers should make application at once to D. McBride, Passenger Agent B. & O. Central Building, Baltimore, Md. H. A. Miller, Ticket Agent B. & O. R. R., Wilmington, Del.

EASTON DISTRICT—THIRD QUARTER.

Table with columns for months (SEPTEMBER, OCTOBER, NOVEMBER) and names of churches (Sassafras, Cecilton, Millington, Crumpton, Sullyville, Maryland, Ingleside, etc.) with numerical values.

J. FRANCE, P. E.

Marriages.

ADKINS-SMITH.—On Aug. 26, 1888, at the Farmington M. E. Parsonage, by Rev. G. W. Wilcox, Emory Adkins and Anna Smith both of Farmington, Del.

PATTON-CURRY.—On Aug. 28th, 1888, at the Farmington M. E. parsonage by Rev. G. W. Wilcox, Arlington I. Patton and Maggie Curry.

SCHRAEDER-DAVIS.—At the M. E. parsonage, Chesapeake City, Md., Aug. 23d, 1888, by Rev. E. H. Nelson, George Schraeder, and Ida M. Davis both of Ches. City.

OTHOSON-PIERCE.—Near Chesapeake City, Md., Aug. 29th, 1888, by Rev. E. H. Nelson, Isaac C. Othoson and Kate H. Pierce both of New Castle Co., Del.

PRITCHETT-LAYTON.—On Aug. 28, 1888, at the Farmington M. E. parsonage by Rev. G. W. Wilcox, Emanuel Pritchett and Anna Layton.

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FOR RENT. A most desirable country residence, located on the Phila. W. and Balt. Railroad, near the North East Station; one hour and twenty minutes from Philadelphia, one hour and five minutes from Baltimore, and eight minutes from Wilmington. The site is elevated, overlooking a beautiful landscape including a wide expanse of water. Boating, fishing, and picturesque drives are among the attractions of the locality. North East, the adjacent village, is an orderly thriving town, with a Methodist Episcopal, and a Protestant Episcopal church in it. The county ( Cecil ) has had prohibition by a local option law for six years. The dwelling is a two-story brick mansion with marble third-story, and double porches, ten feet wide, on the east and west sides of the house. There are sixteen rooms besides a bath room, a cellar, and under the whole house with heaters, a shed kitchen, and spring water through the house, hot and cold, forced up by a gas boiler. The property is very desirable as a summer home for a large family, or for a company of friends, or for a select boarding house. Arrangements can be made for keeping horses, if desired. Application may be made for terms and further information to REV. T. SNOWDEN THOMAS, Wilmington, Delaware.

F. R. A farm of 200 acres in connection with this residence would be sold, with it or separate, at purchaser's option.

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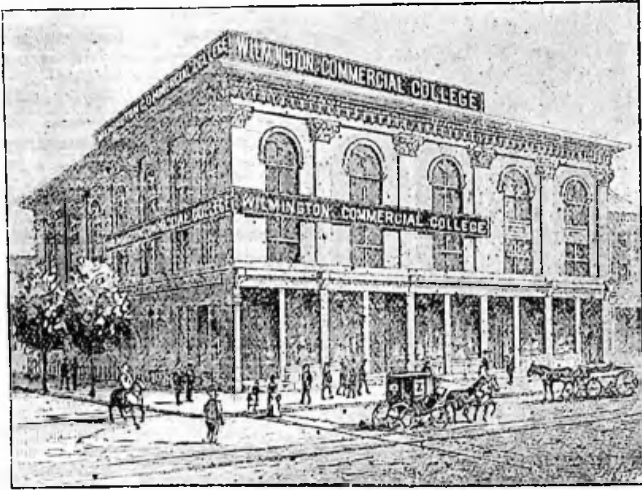
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