

Peninsula Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

BUILDING.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone;
Then the courses, framed to bear,
Lift the cloisters, pillared fair;
Last of all the airy spire,
Soaring heavenward, high and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise,
Mount the layered masonries,
Warring que-tions have their day,
Kings arise and pass away,
Laborers vanish one by one;
Still the temple is not done,
Still completion sees as afar.

Souls are built as temples are—
Here a carving rich and quaint;
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless, touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law
Sure and steadfast, without flaw;
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing leads a grace,
Every hand may make or mar.

—Susan Coolidge in the Sunday-school Times.

"Accursed From Christ."

DEAR BRO. THOMAS:—If my poor sight allow, I will make up an epistle to you, advising of the end of my summering, and of my best wishes for you, and the success of your paper.

I have for years known, loved, and corresponded with Rev. W. B. Edwards, D. D., of the Baltimore Conference of the M. E. Church, who is now residing at Shrewsbury, Pa. On my arrival here, I found one of his kind, interesting letters, containing a criticism on Rom. IX-3, a very difficult passage, the true rendering of which has been attempted frequently, but with little success. The more I reflect upon Bro. Edwards' criticism, the better I like it; and so I have adopted it, until I find a better one; which however, I think, I am not likely to do.

I quote from the letter, "Both in King James' and the New Version *euchoumen* is rendered, *I could wish*. The verb is in the *imperfect* tense, the tense of *continued* action, and signifies *I was wishing*; as in Acts XXVII-29, and *wished*, or *were wishing for the day*. Without the modifying particle *an*, there seems to be no authority whatever, for translating the passage, *For I could wish*, etc. The indicative mood expresses *reality*, in contradistinction from the subjunctive and potential moods. Where any doubt is attached to what is asserted, it is indicated by the particle *an*. If we put the clause in parenthesis, the passage will read well without it: thus, 'I have great heaviness and continual sorrow in my heart, (for I myself wished to be accursed from Christ) for my brethren, my kinsmen according to the flesh, etc. The pronouns, *autos* and *ego*, are unquestionably *emphatic*, for *I myself*, etc.

According to this view, the Apostle while saying, 'I have continual sorrow in my heart for my brethren,' etc., throws in a remark, telling his Jewish brethren, that he himself felt *once*, as they then did. He was once *wishing*, etc., in the same spirit that originated the blasphemous cry, 'his blood be on us and on our children.' Such are some of the thoughts, that have come into my own mind on the subject. They were first suggested by a converted Jew, whom I heard preach many years ago. He said that he had heard his own mother say, she had rather be *damm'd*, than

to receive Jesus as the Messiah."

So ends the criticism, and I think you will agree with me, that it is very interesting, and has great verisimilitude. The proposed punctuation would make the Apostle to be in sorrow for the condition, of his brethren by rejecting the Christ, which is very natural and intelligible; whereas, at present he is represented, as almost wishing to be accursed from Christ, for them, which is very unnatural, and very unintelligible; for how could the accursed condition of the Apostle be of any good to the Jews? The idea is monstrous, and could not have been tolerated. But it was nothing unusual, for Paul to refer to his pre-Christian state and views; and the recollection of his mad fury against the claims of Jesus to the Messiahship, disposed him to pity the unreasonable condition of his countrymen. He was once as inveterate in his opposition to Jesus, as they then were; he could feel for them, for he himself had suffered from the same darkness of mind, and bewildering Pharisaic traditions.

I have not consulted Dr. Edwards in the case, but venture to think, that it will not appear to him officious in his old brother, to let the Methodist public know, that two old Methodist preachers love, respect, and trust one another.

Affectionately,

A. WEBSTER.

Baltimore, Md., Oct. 1st, 1888.

Letter from New Hampshire.

DEAR METHODIST:—When your honored editor asked me last Spring to write an occasional letter, I acceded to his request, and I certainly intended to redeem my promise. It has now been six months since that pledge was made, and this morning I write the first line for you. Why so slow? Never was so busy in my life, as I have been since my return from that delightful visit to the dear old conference, and my cherished friends on the Peninsula.

Well, first of all, I have a membership in my church, now numbering a little over six hundred. In order that we might have more than "a name to live," I had arranged for a series of revival meetings, to begin immediately upon my return from Maryland. They did begin, and became so interesting that we did not stop for the session of our conference, which began Apr. 18th.

My relation to the conference being such that I had to attend the session, the meetings were left under the care of a very efficient local preacher, and the work ran steadily on. That meeting resulted in from twenty-five to fifty conversions; twenty-six uniting with St. Paul's.

Besides this, I had some work to do for Dartmouth College, which required no small amount of my time.

Again, being president of the Winnepesaukee Lake Assembly, and chairman of the committee on programme, I naturally had to contribute a large slice of my time to that enterprise. Besides looking after its general interests, it was no small matter to superintend the preparation of a ten days' programme.

Moreover, I have found myself, all this time in the ranks of the van-guard, in the effort to enforce our prohibitory law against rum. That fight, for fight it has been, has consumed much of my time, and the end is not yet. Last week we were in the Supreme Court with over

thirty cases on the docket; and *we won!*

In addition to these, I have had to write an occasional article that had been contracted for. I am also for the current year honored with the presidency of the State Sunday-school Association, and I must run away now and then, to lecture, or to attend some convention.

With all these public burdens upon me, not to speak of private or social demands, do you wonder, my dear editor, that I have been slow in redeeming my promise? Will you forgive me? Yes? God bless you for it.

My visit to the Peninsula, the region where most of your readers live, and where I was born and reared, and where the major portion of my life has been spent, was a most delightful one. I now recall but one regret, and that was, that my time was so limited. How ardently I wanted to spend an hour each with hundreds of other friends, some of whom I did not even have the privilege of grasping by the hand, and others whom I did not so much as see.

In 1863, I left my home in Salisbury for Dickinson College. The railroad was then only three years old, as low down as Salisbury. The passenger service consisted of but one very poorly equipped train a day. Even that was scantily patronized. I remember well, during all my college course, how "lonely" it would become, in one single passenger car that ran down as far as Salisbury. Then the tediousness of the train. We would leave Philadelphia at 8 A. M., and not reach my home until about mid-afternoon or later. But then, that was such an improvement over the old stage coach, that we were all happy. I remember well, that it seemed little short of the miraculous to me, when as a school-boy in Salisbury just at dusk one autumn day, I secured a paper that bore date of that very day, but which was printed in Philadelphia. That must have been in the autumn of 1860; possibly in 1859, for I remember that the road was finished as far as Delaware, some months before it reached Salisbury.

How changed now! What growth in these years! Now I can take my palace car, right through the Eden of peaches. Time? I make no better on any road. On my return to this land of rocks and breezes, I stepped on the train at Dover, and in two hours was in Philadelphia. To me it seemed incredible, that that Delaware road should actually accomplish such a feat. On the principle that age never wholly effaces the images of youth, it seemed to me wholly unexpected that the Delaware road should make any "time." O, ye Peninsula-ites, congratulate yourselves that the Pennsylvania corporation is running your road.

But that reminds me. Ugh! That blizzard! Fast time? I never had such a tedious ride in my life, as I had on this same road. Six hours from Wilmington to Dover, and only two stoves standing between us and eternity. That ride is long to be remembered. At times five engines were doing their best, three in front and two behind. Should we reach Dover, or would it be necessary for us to spend that awful night in the cars? Those two stoves did their best, but they did not succeed in lifting the thermometer as high as sixty degrees. No, I never had such an experience before, in all the traveling I ever did. O,

ye loved friends of mine, throughout the Peninsula, when lavishing your sympathy upon me, because I am living in "cold" New England, save enough of that sympathy for home consumption, when blizzards come cavorting across your bleak plains, you have no mountain to protect you.

Salisbury? I would not have recognized it, but for its sand. That is about the only thing that reminds me of my boyhood, and even that is fast disappearing, beneath layers of shells. True the "lay" of the river and ponds ("lakes now) is the same, but "Uncle Sam" has broadened and deepened the river, so that vessel masts now stand beside the wharves, an unheard of thing when I was a boy.

And such buildings! Really if Salisbury is burnt once or twice more, she will be as handsome as any city. It is a fact, for I have seen them with my own eyes, those *elegant*, three story, stone trimmed, pressed brick blocks of buildings. My brother had written me about them, but when I saw them for myself, I felt that "the half had not been told."

Will they pay? Yes, because the same enterprise that erected will sustain them. That enterprise is constantly cropping out. A board of trade was inaugurated some months ago, with great display and success. Electricity for lighting the town is no longer a curiosity with the people; and the water-works are, I believe, forthcoming.

But no greater surprise awaited me, than when I looked into our church and parsonage. Elegance, real elegance, everywhere. No man could wish a handsomer home; and when our forefathers, as late as 1856, were building the late Methodist Episcopal Church, they could not have dreamed out such an edifice, as the present stone church in Salisbury. I was at the dedication of that church. The late Dr. R. L. Dashiell a Salisbury boy, was the preacher. How he talked, with tears, of the "dear old red church, where he was converted," and expatiated upon the improvement of "this elegant one." Dear Doctor, if your spirit hovered about Bishop Foster last May, when he dedicated this last building, I am sure you whispered to him, "this grandchild exceeds her mother, far more than the mother did the grandmother."

Yankee news must wait.

Good-bye,

J. M. WILLIAMS.

Manchester, N. H., Oct. 6, 1888.

Letter From New York.

DEAR BRO. THOMAS,—The heat of political strife is increasing more and more among us, in this Metropolitan city. The great parties are making tremendous efforts, to secure the election of their chosen candidates. Just now a great rumpus is being made over the pretended effort of one of the political factions, to extort from the President of these United States, an endorsement of one of the standard bearers of the dominant party, so as to make sure, if possible, his re-election to the governorship.

For the Chief Magistrate to do this may not be, in his own language toward other officials, "offensive partisanship," but some men seem to think it would be of great assistance to his friends in their fierce fight against the man, of whom we are told, the District Attorney of

New York spoke, in a speech of his, as "Miller, the Methodist."

To be known to be a Methodist, is not a powerful inducement, for the slums element of New York to support a man for office, yet Methodists might sincerely and wisely wish, that all office-seekers had the daring to speak out on the moral questions of the hour, as plainly as I have heard this Republican leader speak.

What will be the outcome of this battle, we know not; but of this we are sure, there is a God who rules in the heavens; and though his purpose may seem to be clouded for a while by the acts of men, he will vindicate himself as the grand Arbiter of the destinies of men and of nations.

Despite the noise and smoke of this fight going forward in the political world, there are gracious indications of the divine presence in some of our churches. In Jane St. M. E. Church, where Harrison held forth so long, supported by such a crowd of singers, prayer-makers, and witnesses from the surrounding societies, there is still quite a deep religious interest.

Mr. Yatman was there, holding services during September; and now Bro. G. D. Watson is at the helm, seeking to bring the people into a larger Christian experience.

I do not learn that John St. received many accessions, from the wonderful meetings held there during a part of the summer.

Against the bitter protests of a few, last Spring, the remnant of the famous "Old Allen St." society moved out from that street, where the elevated R. R., had become an intolerable nuisance, and united with the Attorney St. church. Here the conditions were not very favorable to the growth of the kingdom of Christ, as a vast Jewish population have come to largely occupy the whole neighborhood. However, we have some zealous workers among us, and they have been persistent in their assaults on the strong holds of the Adversary. As a result of this, the work which has languished for years, has now widened and deepened, until there is large promise of a period of prosperity, such as we have not known in this locality for a long time. Last Sabbath evening we were encouraged with the presence of a large congregation, and nine knelt at the altar for prayer.

The stilted proprieties of Madison Ave., St. James', and St. Paul's have not been greatly operative among us, in the lower sections of the city; so we had a real old time demonstration of religious fervor, accompanied with hearty singing, earnest prayer, and shouts of joy.

We are expecting great things at the hand of the Lord. Were our churches all over this city, to manifest the enthusiasm for the cause of Christ, shown by the political parties for their success, thousands of wanderers from God would soon swear eternal allegiance to him.

C. M. PEGG.

209 Madison St., New York.

Politics in the pulpit? No. The preacher-citizen in politics? Yes. The preacher a citizen and the preacher a political agitator, are two very different individuals.

The preacher is not a priest. He is not released from civil obligations by his ministerial office.

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.

Which was the Savage?

A train from Pittsburg was approaching Chicago. On board was a quiet, well-dressed, copper-colored young Indian, who seemed to have all he could do to attend to his own business, which he did without molestation, until a young chap came from the sleeper into the smoking-car and saw him.

"An Indian, I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting, with strange gestures:

"Ugh! heap, big Injun! Omaha! Sioux! Pawnee! See Great Father? Have drink fire-water? Warm Injun's blood!"

The copper-colored savage gazed at the young man a moment, with an ill-concealed expression of contempt on his face, and then he said, with good pronunciation:

"You must have been reading dime novels, sir. I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. No, I do not drink whisky. Where I live gentlemen do not carry whisky-flasks in their pockets."

The young fire-water drinker did not wait to finish his smoke. There was too much mirth and music in the air just then.—Little Christian.

Have you a boy to Spare.

The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get 2,000,000 boys from each generation for raw material, some of these factories must close out, and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The minotaur of Crete had to have a triform full of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?—Select-ed.

Canon Farrar, in writing of the liquor traffic in Eastern Africa, says: Turning to Eastern Africa, we are faced by the tragic story of Madagascar—a story which the Rev. H. W. Little, once a missionary on the island, calls 'without parallel for pathos and consuming interest in the history of the world.' In 1800, the Malagasy were a nation of idolaters; now, thanks in a great measure to the London Missionary Society, they are a nation of Christians. They loved, they almost adored, the English, who had done so much for them. Unhappily, however, Mauritius became a sugar-producing colony, and rum was made from the refuse of the sugar-mills. What was to be done with it? It was not good enough for European markets, and Madagascar was made the receptacle for the damaged spirit of the colony. They received the curse in their simplicity, and it produced frightful havoc. 'The crime of the island rose in one short year by leaps and bounds to a height too fearful to record.' The native govern-

ment was seized with consternation, and the able and courageous king, Radama I., paid the duty and ordered that every cask of rum be staved in on the shore, except those that went to the government stores. The merchants of Mauritius complained, the English officials interfered, and from that day, the 'cursed stuff' has had free course, and deluged the land with misery and crime."

A hundred and sixty thousand saloon-keepers, according to the census—and not a very late one either—are at work in their nefarious business in our United States. There are about eighty thousand ministers on the rolls of all our churches. Not over sixty thousand of these are in regular work. Three saloon-keepers to one minister! Then there is the great army of distillers and brewers and wholesalers, and the work of death goes on, day and night, seven days in the week. We open our churches a few times a week, preach, pray, visit, educate, do all in our power, but these whisky and beer resorts are open all the time nearly, with all the downward gravitating attractions of human passion, appetite, and depravity to aid them. Shall we sit and permit the shallow sophistries of the enemy to protect this great, organized, death-dealing iniquity? The saloons must go! On that point we must agree. On that point people are beginning to agree with marvelous unanimity. The "how" is an easy matter; we can cross the Red Sea when we are ready to cross it.—Exchange.

By carefully reviewing the record of criminal convictions in Iowa for 1880, we find that there were 1,081 convictions of which number 380, or 35.2 per cent., were saloon-keepers. The total expenses on account of criminal prosecution in that year were \$333,475.69, and if the saloon-keepers were to pay their proportion, they would have to pay \$117,377.11. In 1881 there were 1,370 convictions, of which number 671, or 49 per cent., were saloon-keepers. The total expenses on account of convictions were \$380,836.25, 49 per cent of which is \$186,609.76. If the criminal saloon-keepers were convicted in the same ratio in 1882 they would constitute 63 per cent. of the total number of convictions.—Safeguard.

Chairman John E. Joos, of the Pennsylvania State Personal Liberty League, says: "The prohibition amendment comes up before the Legislature at its next session. If it passes, and is signed by Governor Beaver, he will issue a proclamation for a special election. If the matter gets that far we would have prohibition in Pennsylvania as sure as two and two make four. We expect successfully to oppose the passage of the proposed amendment by electing men to the Legislature who will vote in accordance with our interests. We are for neither the Republican party, nor the Democrat party, but for the beer party."

It Must Go.

We wish to express the opinion that the liquor interest, though strong and rich, is doomed. If it meets with reverses, financial disasters will overtake it. If it prospers, it will produce such results of sin, shame, suffering, and death as will exasperate the people to the most energetic acts to suppress it. The argument for prohibition is made by both the prohibitionists and the saloonists: the former bring the indictment, and the latter furnish the proof to sustain it. Close the saloons, and they are dead; allow them to run, and they demonstrate that they ought to be dead. The ingenious iniquity of the "trust" may save them for a time, but the judgment day is postponed only, and for just a little while. The saloon must go. If it does not enter politics, it will be destroyed; and when it enters politics it fans the flame which must finally consume it.—Nashville Christian Advocate.

Youth's Department.

The Big Brother.

It was a treat to the little Ransons to be allowed to enter the big brother's room. Indeed, it was a wonderful place, and I always used to feel highly honored, when I had a peep into it myself.

To begin with, Joe Ransom was a tall sophomore at college, when Will and Bert were boys of nine and twelve. What Joe thought, and did, and said, was therefore of vast importance in the eyes of the juniors. That he was stroke in the college boat crew, and had carried off all the honors of his class in study, helped to magnify him in their opinion; and really the other fellows sometimes felt, as though the Ransons were much too boastful of their big brother. Had nobody in town such a possession except those two? After the day, however, when little Eugene Peters fell into the mill-stream, and Joe Ransom, loitering by in tennis-shirt and knickerbockers, dashed into the current, and saved the boy just as he was sinking the fatal third time, he became the village hero; and every boy who belonged to Townsend Corners, felt a thrill when the gallant rescue found its way, nobody could imagine how, into a great city newspaper. Just one line, in small type, in an obscure corner, but that was enough to star Joe Ransom's name with glory, which was not soon to fade.

Returning to the room, however, I want to tell you of a talk that went on there one evening at dusk, when Bert, Will, Samuy Glenson, Art Fish, and three or four more boys, had been looking at Joe's collection of moths and butterflies, inspecting his birds'-eggs and stamps, and hearing him tell the story of his latest mountain climb.

The clock struck eight, and Mr. Ransom, from the foot of the stairs, called, "Time for prayers, Joe!"

"Come, boys," said Joe, putting down the fishing-tackle he had been adjusting, and promptly leading the way. Art hung back, but Bert drew him on, and presently they were all joining, almost before they knew it, in the evening hymn:

"Sun of my soul, thou Savior dear,
It is not night if thou be near."

Mrs. Ransom sat at the piano and played, her husband sang bass, Gertrude and Lucy supplied the soprano and alto, Joe's voice was a fine baritone, and the boys each added something in sweetness and freshness to the melody.

"That was charming!" said Mrs. Ransom, as the last note died away. "Papa, shall we sing another hymn?"

"Two or three, if you like," he replied, and one favorite after another was asked for and sung.

Then Gertrude read a chapter, and Mr. Ransom said very simply:

"Joe, I am tired this evening. I wish you would pray."

Without the least hesitation, and as simply as if he were speaking to some one who stood at his side, the big fellow made a brief prayer, after which they all went up-stairs again to his den.

Art Fish had been staying away from Sunday-school lately; he thought himself too large to go, now that he was fifteen. And, though nobody at home knew it, he had grown very careless about reading the Bible and praying. He felt ashamed and uneasy now, as the words of Joe's prayer lingered in his mind:

"Forgive us for every thing wrong we have done this day. Make us kinder, truer, more gentle with each other. Keep us safely when we sleep, and may we waken to-morrow, to be thy brave soldiers and servants."

Finally Art spoke:

"Joe," said he, "do you think a fellow can be a Christian without joining the Church?"

"Let me get at your meaning, Art," said Joe. "What do you suppose makes any body a Christian?"

"Believing in Christ, I suppose."

"Certainly. Well, what's the next step to believing in any one? Is it not owing the belief? Suppose, Art, that you like and believe in me, and some stranger comes along who knows nothing about me whatever; would you be ashamed to say, 'I think you may depend on Joe Ransom; he is my friend?'"

"What do you take me for?" inquired Art, hotly. "I'm not such a sneak."

"Well, suppose you are in somebody's company, and suddenly you hear my name mentioned slightly, and the person who speaks of me, gives those who listen an unfair impression, what then?"

"Of course I'd speak up for you. I'm not a coward."

"If we were using Bible words, Art, we would say that you would confess me. You would let everybody know that, as for you, you were ready to stand or fall by Joe Ransom; that Joe Ransom was a man you'd tie to; that you'd stake your life on his honor."

Art drew himself up proudly.

"I rather think that states the case, old fellow," he said.

"There, then, is precisely what a Christian does when he joins the Church. He confesses Christ before all the world. Just as a soldier enlists, and is not ashamed of his uniform, or a sailor is ready to die for his flag, a Christian owns his Master, when he stands up and confesses him.

"Then," Joe went on, "he gets himself into such good company. It's sometimes hard to fight all alone, but a man fights splendidly with his captain ahead of him, and a lot of true comrades by his side. Why, three or four soldiers have faced hundreds, when standing together in a strong position. Don't you know what I'm driving at?"

Little Bert here spoke, rather timidly: "Mamma says there is another reason for our joining the Church, if we love Christ."

"Yes, Bert," said Joe.

"It is," the little fellow proceeded, "because he told us to do so," and he repeated reverently, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Soon after the little assembly broke up; but at the next communion, Art united with the Church. He had taken his place again in his class, and had shown that he was not ashamed to be seen engaged in Christian work. But when he was asked what decided him, at last, to take the right step, he said: "My talk with Bert's big brother, one Sunday evening."—Mrs. M. E. Sangster in Sunday-school Times.

IT WON'T BAKE BREAD.—In other words, Hood's Sarsaparilla will not do impossibilities. Its proprietors tell plainly what it has done, submit proofs from sources of unquestioned reliability, and ask you frankly if you are suffering from any disease or affection, caused or promoted by impure blood or low state of the system, to try Hood's Sarsaparilla. The experience of others is sufficient assurance that you will not be disappointed in the result.

Our Book Table.

The October Harper's is full of interesting matter. The frontispiece, "Early one Morning," is by E. A. Abbey.

In "Lamoges and its industries," Mr. Theodore Child has condensed a vast amount of information about ceramics. There are ten excellent illustrations.

The poetry consists mainly of "Old English Songs," with many illustrations by E. A. Abbey, and head and tail-pieces by Alfred Parsons. "Flax Flowers," by Margaret DeLand, and Robert Burns Wilson's "Where Summer Bides," will please lovers of verse.

"Western Journalism" is a summary by Z. L. White, a correspondent of the New York Tribune.

"In Far Lochabar," by Mr. Black, is continued, as well as Mr. Howells's "Annie Kilbrun," "Neptune's Shore" is liberally illustrated, and is one of Miss Woolson's short stories. "La Verette and the Carnival in St. Pierre, Martinique," is by Lafcadio Hearn.

"Home Uses of Mineral Waters" give the results of Dr. Titus Munson Coan's investigation, as to the best kind of waters to drink.

St. Louis and Kansas City are the main topics of Mr. Charles Warner Dudley's article on "The Great West."

"Our Journey to the Hebrides" by Mr.

and Mrs. Pennell, furnishes graphic views of Scottish scenery and wretchedness.

The *Dracur* shows the good effects of summer vacations. Mr. Curtis in the *Easy Chair* writes of Partisan Misrepresentation of Public Men, of the Wild West Show, and of Browning and Browning Clubs in America. W. D. Howells in the *Study* reviews many recent books. Dr. Maurier and Hyde contribute full-page drawings, well worth the smiles they will excite.

Among the Magazines there are few that can be read with such benefit as Christian Thought. Ever replete with sound, strong, and sensible essays, it deserves a place in every thoughtful family in the land. Schools of learning and literary institutions everywhere should always have it at hand. The October number opens with a vigorous article by Horace C. Hovey, D. D., on "The Vibratory Law of Progress." One of the notable papers is, "Philosophy in Japan, Past and Present," by Prof. George William Knox. A grand article entitled "Creation is Revelation" by Thomas Hill, D. D., will meet with much favorable comment. The "Views and Reviews" are rich in thought, and cover extensive fields. The able editor, Dr. Charles F. Deems, and the publisher, are to be congratulated on the worthiness of this helpful magazine. The bound volumes of such a work are almost indispensable to any theologian or literary student. The price is \$2.00 a year; clergymen, \$1.50. Single copies 40 cents. Back sample copy 25 cents. *Wilbur B. Ketcham, Publisher, 71 Bible House, N. Y.*

The October number of Demorest's Monthly Magazine has just arrived. It is one of the best of the Family Magazines; only \$2 per year. There is a beautiful water-color in this number, "Afternoon Tea" and the articles and illustrations are excellent. "On an Ocean Steamer," is beautifully illustrated, and tells us some interesting facts about life aboard one. After a long list of interesting matter, comes the Fashion Department; and of the features of which is an order entitling the holder to select any pattern manufactured; a present of at least 25 cents; and the Magazine is sold for only 20 cents per copy. Published by W. Jennings Demorest, 15 E. 14th St., N. Y.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.			
Charge.	Q. Conf.	Preaching.	
	OCTOBER.		
Charlestown,	12 3	14	10.30
Hopewell,	15 7.30	14	7.30
Port Deposit,	12 7.30	14	10.30
Rowlandsville,	20 3	21	3
Rising Sun,	22 7.30	21	7.30
Union,	30 7.30	28	7.30
Grace,	26 9	28	7.30
Wesley,	27 7.30	28	10.30
NOVEMBER.			
Christiana,	5 2	4	2
New Castle,	3 7.30	4	10.30
Red Lion,	5 9	4	7.30
St. George's,	10 3	11	10.30
Delaware City,	12 9	11	7.30
Asbury,	17 7.30	18	7
St. Paul's,	19 7.30	18	10.30
Newport,	17 7	18	3
W. L. S. MURRAY, P. E.			

EASTON DISTRICT—THIRD QUARTER.			
Charge.	Q. Conf.	Preaching.	
	OCTOBER.		
Chestertown,	12 15		
Pomona,	13 14		
Rock Hall,	13 14		
Church Hill,	13 21		
Queenstown,	20 21		
Kent Island,	20 21		
Wye,	21 22		
Easton,	26 28		
King's Creek,	27 28		
NOVEMBER.			
Kenton,	4 6		
Royal Oak,	3 4		
Oxford,	3 4		
Trappe,	4 5		
Centreville,	10 11		
Greensboro,	11 12		
Hillsboro,	11 12		
St. Michael's,	16 18		
Talbot,	17 18		
Bay Side,	17 18		
Middletown,	25 26		
Odessa,	25 26		
Townsend,	24 25		
J. FRANCE, P. E.			

ALISBURY DISTRICT—THIRD QUARTER.			
Charge.	Q. Conf.	Preaching.	
	OCTOBER.		
Koxanna,	13 3	14	10
Frankford,	13 10	14	7
Stockton,	13 3	14	10
Girdletree,	20 3	21	10
Snow Hill,	19 7	21	10
Newark,	19 3	21	10
Gumboro,	27 3	28	10
Parsonsburg,	27 10	28	3
Powellville,	26 3	28	10
NOV.			
Laurel,	2 7	4	10
Shortley,	3 3	4	10
Dolmar,	3 10	4	3
Sharptown,	9 8	9	7
Bethel,	10 3	11	10
Quantico,	17 3	18	10
Fruitland,	17 10	18	3
Salisbury,	26 4	25	10
T. O. AYRES, P. E.			

VIRGINIA DISTRICT—THIRD QUARTER.			
Charge.	Date.	Preaching a conf.	
	OCTOBER.		
Acco. & Nor.,	14	10	M. 2
Read's Wharf,		7	S. 2
Parkley,	21	10	S. 2
Tangier Island,		7	S. 7
NOVEMBER.			
Onancock,	4	10	S. 2
Chincoteague Island,	18	10	S. 7
Cape Charles City,	25	10	S. 7
Preaching before Quarterly Conference, where desired.			
A. D. DAVIS, P. E.			

The Sunday School.

LESSON FOR SUNDAY, OCTOBER 14th, 1888.
JOSHUA 3: 5-17.

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

Crossing the Jordan.

GOLDEN TEXT: "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43: 2).

5. *Sanctify yourselves*—by rites of legal purification, such as washing their persons and garments; also, by exercises of spiritual purification, such as repentance, and fresh trust in God's promises, and expectation of His intervention. Similar occasions of solemnity were prefaced by this command (Ex. 19: 10-14). *To-morrow*—the 10th of Nisan, just forty years to a day since the Israelites had chosen the lambs for the first Passover. *The Lord will do wonders*—a memorable miracle, as striking as the passage of the Red Sea. Then He had opened the way out of Egypt; now He will open the way into Canaan.

"It does not appear whether the people expected a miraculous interposition to facilitate their passage, or whether they had thoughts of crossing the river in some other way; but they were very obedient and tractable, and seem to have harbored no distrust about the event" (Scott).

6. *Joshua spake unto the priests*.—Ordinarily the Levites of the family of Kohath bore the ark; but on certain extraordinary occasions the priests were the bearers (chap. 6: 6, and 1 Kings 3: 3-6). *Take up the ark of the covenant*—the sacred chest, containing the two tables of stone, the pot of manna and Aaron's rod, and overshadowed on the cover with the two cherubim. *Pass over before the people*.—The usual station of the ark was in the centre of the host; now it was to lead, taking the place apparently of the pillar of fire and cloud. *They took up the ark*.—As the crossing did not take place until the next day, this statement is made by way of anticipation. Says Steele: "Hebrew historians often mention the fulfillment of a prophecy or the execution of a command in the immediate connection."

"There was to be a space of 2,000 cubits, or nearly three-quarters of a mile, between the ark and the people, so that all could see the sacred symbol of divine presence (Josh. 3: 4). Had the multitudes crowded about it, those at a little distance could not have kept it in sight" (Johnson).

7. *This day will I begin to magnify thee*.—By a startling miracle God was about to bear testimony to the people of Israel that Joshua had been selected and exalted in accordance with His will. This miracle was only the first in a series. *As I was with Moses*, etc.—a comforting assurance to Joshua, and indispensable in securing to him the allegiance of the people.

"God had before put distinguished honor upon Joshua on several occasions (Exod. 24: 13; Dent. 31: 7), but it had not been in so public and solemn a manner; now He designs to magnify him as the successor of Moses in the government. He was to be the visible instrument of working a mighty miracle in the eyes of the nation; and from his circumstantially foretelling how the waters should be cut off, as soon as the feet of the priests should touch them, it was demonstrated that the secret of the Lord was with him" (Bush).

8. *Command the priests*.—They were to lead the way and must receive their orders beforehand. *Come to the brink*—the eastern shore. *Stand still in Jordan*.—The directions are abbreviated here. It appears, from what occurred, that the priests were commanded to pause at the brink until the channel was cleared before them; then they were to advance with the ark to the middle of the passage, and there tarry until all the host had passed over.

"Here was an exercise of the faith of the company of the priests; they were to stand still, bearing the ark on their shoulders in the midst of Jordan, till all the people were passed over. And here was a foreshadowing of Christ's promise that the Ark of His church should remain unharmed even unto the end, and that none of the powers of the enemy should prevail against it" (Wordsworth).

9, 10. *Come hither*.—Joshua had given his orders to the priests; he now gathers the people. *Hereby ye shall know*.—The coming miracle will prove it. *The living God is among you*—and not a dead idol, as were the gods of the surrounding nations. Jehovah would, in a striking manner, reveal Himself as "living," that is, real, efficient, personal. "No local deity, like those heathen deities, whose sovereignty was often as limited as a German duchy; no limited being; but Master of all powers of nature, Master of all tribes of men, with the government upon His shoulder of all things; able to open a path

where all passage seemed denied; so that his and Israel's future would not depend on their wisdom, strength, or fortunes, but would depend supremely on the favor of God" (R. Glover). *Will drive out*, etc.—Seven tribes are here enumerated, whereas ten nations were to be dispossessed in the promise to Abraham (Gen. 15: 19-21). Names and boundaries had doubtless changed in the lapse of over four hundred years. *The Canaanites* or love-lauders, dwelling in the valley of the Jordan, in Esdraelon, and on the sea coast.

The Hittites—sons of Heth, and second son of Canaan; they dwell near Hebron in Abraham's day, and Esau married two wives from among them. *The Hivites*—or mid-landers, or villagers; dwelling "under Hermon, in the land of Mizpeh; also at Shechem, and Gibeon, and in Lebanon; a peaceful and commercial people. *The Perizzites*—The rustics, or agriculturists, dwelling partly in the south, and partly on the slopes of Carmel. *The Girgashites*—dwelling probably east of Lake Genesareth; supposed to have been a tribe of the Hivites. *The Amorites*—the mountaineers, descendants of Canaan, and the most powerful of all the tribes specified; their home was in the district between Hebron and the Dead Sea, but they also occupied the country from the Arnon to the Jab-bok. *The Jebusites*—dwelling in Jebus, or Jerusalem. They were not expelled from their stronghold until David's time.

11-13. *The ark . . . of the Lord of all the earth*.—Notice Jehovah's claim to the sovereignty of all lands, by virtue of which He could dispossess these heathen tribes and bring in His chosen people. *Take you . . . out of every tribe a man*—for the purpose, as we learn subsequently, of carrying the memorial stones from the bed of the river to the bank. *The waters . . . shall be cut off from the waters* (R. V., "even the waters") that come down from above.—The waters coming down, at a certain point, should be miraculously dammed, permitting the channel to run dry. *They shall stand upon a heap*—R. V., "they shall stand in one heap." Being as it were, congealed, and so kept from overflowing the country" (Pool).

14, 15. *Removed from their tents*—pulled up the tent pins and broke up the encampment. *Priests bearing the ark*—and leading the van at a distance of two thousand cubits ahead of the people, so that all the host could see the ark and all that was transpiring. *Jordan overboreth all his banks*—or is "full to all its banks;" brimful. Its width at these times is from one hundred feet to half a mile, and it is incapable of being bridged. This fullness is occasioned by the melting of the snows in Lebanon. *All the time of harvest*—the barley harvest, in April and May. To have the river run dry at this season, when it was palpably impossible, was a signal proof of miraculous intervention.

"The Jordan flows at the bottom of a deep valley, which descends to the water's edge on either side in two, occasionally in three, terraces. Within the lowest of these, the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows—the covert, during the latter months of the year, of wild beasts. But in spring time these thickets are reached by the rising water (Jer. 49: 19; 50: 44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim, as Robinson saw in 1838. Its highest rise takes place about the time when Joshua had to cross it" (Cook).

16. *The waters stood . . . rose up*—arrested and heaped up by Almighty power. *Very far from the city Adam* (R. V., "a great way off at Adam")—"situated, it is thought, where now we find the ford Damieh, with remains of a bridge of the Roman period" (Maclear). *Beside Zarethan* (R. V., "Zareth-an")—the same, probably, as the Zareth-an of 1 Kings 7: 46. Van de Velde and Keil identify it with Kurn Surtabel, about fifteen miles above Jericho. *The sea of the plain, even the salt sea*.—R. V., "the sea of the Arabah, even the Salt Sea." It is known now, though never in the Scriptures, as the Dead Sea, into which the Jordan flows. It is called the Salt Sea (Dent. 3: 17) on account of the intense saltiness of its waters, which contain twenty-six per cent, of saline properties, so that the human body floats upon it like a cork. It is forty-six miles long and ten broad. The Jordan and several minor streams flow into it, but it has no visible outlet, the evaporation from its surface, ever sultry, carrying off its waters" (P. Johnson). *People passed over*.—the water being cut off from above, the whole channel down to the Dead Sea was turned into a ford. It was not a narrow but a broad passage therefore, and the people could pass over quickly. *Right against Jericho*.—to the great plain that reached to its walls. "It is probable," says Professor Bush, "that the people crossed the river at what was afterwards called Bethabara, or 'house of passage,' which seems to have derived its name from this very

circumstance. It was here that John baptized, and that Jesus, as well as Joshua, began to be magnified."

17. *Priests stood firm*—took up their position in mid channel, supporting the ark probably on their shoulders. *On dry ground*—or ground drained of water. *Until all . . . were passed clean over Jordan*.—Says Keil: "This could easily have been accomplished in half a day, if the people formed a procession of a mile or more in breadth."

"The Jordan is now passed, and Canaan is attained! Their departure from Egypt and their arrival in Canaan are signalized by parallel miracles of sea and river. Both at their exit and at their entrance Jehovah leads them through a watery gate, by cleaving the waves asunder" (D. Steele).

Letter from India.

DEAR BRO. THOMAS,—I have written of the "Boys High School of Cawnpore." Now I feel obliged to tell you something of the work being done in our "Girls High School." However, I may be somewhat presumptuous in saying *our*, for it is under the management of the W. F. M. S., of our Church. The ladies go hand in hand with the parent board. I never understood the work they are doing, so well as now. India can't afford to loose one dollar, that is being given to the W. F. M. S. In the Zenana work, they go from house to house, where we dare not enter; carrying the Gospel into the homes of India.

In their school work, some of our most experienced missionaries say, they are doing better than we. Their school in Cawnpore is no exception: fifty-eight bright girls and young ladies, eight teachers, and the principal, Miss E. L. Harvey. The school pays its own expenses, teachers, and principal, and sometimes leaves a small balance, which is generally used up in helping worthy cases. Twenty-four acres in grounds, beautifully laid out and planted in flowers and evergreens, with shade trees here and there. The buildings present as lovely an appearance as possible, under the circumstances, with beautiful flowers blooming all about, and vines climbing up the long veranda in front; and inside, are pictures and good furniture, and organ and pianoes, and various other ornaments, which the ladies can so well supply. But the buildings are too small; and they are also what they call *katcha*, sun-dried brick. Miss Easton, from the old Wesleyan College, Wilmington, Del., was for a number of years in charge of the school, and did most excellent work. While in America last year, she raised some hundreds of dollars for the purpose of erecting new buildings. The work will go forward, as soon as the ladies are sure of the money. I hope some one will help in this good work, for it is also most worthy. The school is very popular with the government inspector, the grant in aid has been raised, and the pupils learn to know Jesus through the godly teaching and example of Miss Harvey.

Yours in Christ,

Cawnpore, Sept. 1, 1888.

"Natural Goodness."

The article, written by Bro. Jones, and published in the PENINSULA METHODIST of August 11th, reminded me of a work I read some seventeen years ago, with the above title; written by Rev. Mr. Mercier, I think of the New York Conference. If Bro. Jones will allow me, I would recommend him to read that work, if he has not already done so, and it will certainly be of great help to him in his study of the subject, upon which he proposes to write. If the editor and readers of the PENINSULA METHODIST will bear with me, I will copy from my *serap-book*, a little article I wrote, and published in some contemporary journal, I now forget which one; expressing my views of Mr. Mercier's work on "Natural Goodness," at the time I read it. "The book we here notice is not voluminous, but it is replete with wise and searching thought, and abounds with severe reasoning. The analysis is thorough, the argument exhaustive. The author of this work must have had an intense consciousness, with regard to human responsibility; his nature must have possessed a large portion of the specific characteristics of the prophet Ezekiel and of John the Baptist, with a full measure of sympathy with the mind of Jesus. He wrote "Natural Goodness" as if he were pervaded and burdened with the thoughts he penned; nor did he long survive the task. He left unfinished another work, which we believe some

other hand has completed; but the treatise which claims this notice, he did complete. It was to him, what "Paradise Lost" was to Milton, his great work. It was sufficient for one man to do, and it seems to us, that it would not be extravagant to suppose that Mercier was raised up by Providence for this purpose, and with it his life-mission was accomplished. The object of the book is to define the status of moral men, to show the relation of morality to religion, to point out the excellencies of the strictly moral character, and the perils that beset it. If his views are not new, he presents them in unique forms, and to thoughtful minds, convincing. The work is certainly calculated to inspire ministers of the Gospel, with a deeper solicitude for the souls of men; and it will impress every one who receives its spirit, with the solemnity and grandeur of his individuality. No one, we think, who accepts the Christian revelation, can read the work without endorsing with a more anxious faith, the solemn statements of our Lord, "except a man be born again, he cannot see the kingdom of God."

Not having the work in possession now, we will quote from memory, a case which the author gives, either as real or hypothetical. A pirate on the high seas committed great deprivations on commerce, capturing merchant ships, not sparing human life to accomplish his object, and gathering vast treasures by his nefarious deeds. At length, State authorities conspired against him; declaring the deprecator a pirate and outlaw, and seeking his capture. Hearing of this, the pirate abandoned his work, escaped to a distant locality where he was not known or suspected, sold out and went into some legitimate business. He bought himself a home, and became a quiet, useful and enterprising citizen. To crown his excellence, he became a regular attendant, if not a member of Church; contributed to the poor, and to the cause of God; and his praise was in every one's mouth. Some years elapsed when he closed up his business, moved to some distant place, and returned with the old spirit, to his piratical work, showing that he was all the time a pirate, and a "child of the Devil."

B. F. PRICE.

Concerning the Negroes.

Dr. Haygood, like all far-seeing men, says some things not agreeable to blind prejudice; but when his utterances commend themselves to sound common sense, they deserve careful consideration. We take occasion here, to introduce the following from a late address made to Georgians:

When I see train-loads of them (the Negroes) leaving Atlanta for Texas and Arkansas, then I know that Georgia suffers a grievous loss. Compare these people with Swedes, Danes, Italians, and other foreigners, who neither know our institutions nor care for our religion, and tell me which you prefer for your neighbor. I do not forget the Georgia Negro; he is the best of his race, and his is the best labor we will ever get in this country. You shake your head at this. Perhaps you would like to try the Chinese. Ask the Californians what they know on this subject.

We need to make it possible for the landless people among us to procure homes—far more than invite landless people, the white and the black people—as cheaply as you will have to sell to strangers if you get them here, and you will presently quadruple the number of land-owners and home-owners, and in five years double the value of property. Worthy and capable Negroes should be encouraged to buy homes and little farms, as they are able to pay for them. Why? For their sake and ours. It will make the Negro a better citizen and a better neighbor, and he is both and will so continue to be. Society takes hostages of him for good order as soon

as he owns an acre of land. He becomes the sworn enemy of tramps and communists.

There is one danger in connection with the colored people to be considered, and that is their corruptibility as voters. Not all of them, but too many can be bought. They can be induced by false counselors and money, to give their votes against the general good. The bar-room element bought them in North Carolina a few years ago; it bought them in Texas, and Tennessee, and Atlanta last year; and bad men have often corrupted them as voters. But there are good and true men among them who are trying to lead their people out of this bondage, and they are succeeding to a gratifying extent. This is a great work, and all good people ought to encourage and honor those, who stand up for the moral elevation of their race. Special consideration should be given them.

And there ought to be unanimity in discountenancing the use of corrupting measures, with colored or any other voters. The people should combine to set aside by legal means, any election carried by fraud, by bribery, by hiring persons from one county to vote in another. Such things are infamous, destructive to freedom, and traitorous in a republican government. Let them be put down by law, by promoting education, by making public sentiment, and by aiding the work of religion.—Florida Advocate

Are Your Pullets Laying?

This question is often asked at this season by persons keeping hens; and the answer is too often, "No!" and suppose they went lay until eggs get cheap next spring, just my luck." It ought not to be your luck. Pullets hatched in April last, should have commenced laying a month ago; while May and June hatches should be laying this month. It is not too late even now, to force the early pullets to laying in a few weeks. The late ones, even as late as July and August, can be brought forward, so as to pay well, while eggs bring good prices. Strictly fresh, pullets eggs will probably retail as high as 50 to 60 cents per dozen, in Boston and New York markets, before March 1st, 1889. Mrs. L. J. Wilson of Northboro, Mass., says: "In past years, I have noticed when my pullets laid at all, they would lay a litter and then, either want to set, or mope around for ten days, often for weeks doing no laying. Last fall and winter, there was no interruption of their laying. The results were the best I ever saw in an experience of eighteen years. My thirty pullets were all just six months old, when they commenced laying. I never saw such return of eggs. In just eight weeks after they commenced to lay, the thirty pullets laid 1437 eggs, which I ascribed to the use of Sheridan's Condition Powder, to make hens lay." The new and enlarged edition of the Farmers' Poultry Guide contains much information upon the above subject. I. S. Johnson & Co., 22 Custom House Street, Boston, Mass., (the only manufacturers of Sheridan's Powder, to make hens lay) will send a Guide postpaid, to any address for 25 cents in stamps; or two 25 cent packs of Sheridan's Powder and the book for 60 cents, five packs \$1. A large 2 1/2 pound can of the Powder for \$1.20 postpaid and the Guide free; six cans \$5, express pre-paid. They will send a testimonial circular free to any one.

Parlor Car to Pittsburg Via B. & O. R. R.

The B. & O. Limited Express leaving Wilmington daily at 7:38 A. M. is equipped with Pullman Vestibule Car running through to Pittsburg without change, arriving in Pittsburg at 8:30 P. M. This train affords passengers a daylight ride through the beautiful and historic Potomac Valley, and across the Alleghany Mountains, now resplendent in the gold and crimson glory of autumnal foliage.

The night express, with Pullman Sleeping Car attached, leaves Wilmington at 5:40 P. M., arrives at Pittsburg at 7:15 A. M. daily.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the 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 itself 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 Peculiar 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. To itself developed, with many years practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. \$1.50 for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Conference News.

The people of Smiths Island are fortunate in securing the professional services of Dr. West, a promising young physician of Baltimore hundred, Delaware. The Dr. is a fine Christian gentleman, very successful in his practice; and the citizens of the Island are greatly pleased with him.

MT. SALEM, W. E. Avery, pastor.—Revival services in progress with marked success. Eleven conversions are reported up to last Tuesday.

HARLOCK'S, MD., R. T. Coursey, pastor.—"Washington" church is to be moved to Harlock R. R. Station, a very desirable change of base.

FEDERALSBURG, MD., G. W. Burke pastor.—Monthly missionary collection in the Sunday-school first Sunday in September was \$9.79; members on roll, 125. This is certainly a fine report, and should stimulate others to "do likewise."

The Wyoming church, J. E. Kidney, pastor. Last Sunday was re-opening day; Revs. T. E. Terry, J. S. Willis, and P. H. Rawlins did the preaching. Bro. Kidney was to begin revival services the next evening at Willow Grove.

Favorable reports are made of Seaford charge, W. J. DuHadway pastor; good congregations, and the pastor in favor with his people.

EAST NEW MARKET, MD., L. W. Layfield pastor.—Sunday, Sept. 30th, Church Extension collection \$30, against \$14 last year.

Great revival interest in this charge; many penitents seeking Sunday night, and ten conversions; five more the next night; places of business closed and meetings crowded.

CAMDEN, DEL., P. H. Rawlins pastor.—The new church at Lebanon is nearly finished. The ladies have bought a bell for it, and propose to provide carpeting.

Prosperity attends the cause in Lewes, Del., under the pastorate of Rev. H. S. Thompson, notwithstanding the depletion of nearly a hundred in membership, by their removal from town.

We regret to learn that Brother Frank M. Morgan, pastor of Greenwood, Del., has been obliged to resign his charge, on account of failing health, but trust this will prove only a temporary interruption of work in his holy calling.

ASBURY, WILMINGTON, James E. Bryau, pastor.—This church will celebrate the centennial of its first dedication during the coming year. Brother Bryau is giving special attention to the liquidation of all financial indebtedness, so that the celebration may have the inspiration of the completion of this good work.

Asbury M. E. Church, this city, will celebrate its 99th anniversary, Sunday, October 21st. The Rev. Enoch Stubbs and others will deliver addresses.

Presiding Elder W. L. S. Murray, in addition to his official duties, lectures before the Wilmington Commercial College, on "Business Ethics."

BRANDYWINE, C. A. Grise pastor.—A very eligible lot, 30x86 ft., has been secured for a parsonage, which is soon to be built. It is to be a three story brick.

Wesleyan Female College, founded in 1837, has for several years been closed. Last week the furniture and household goods were disposed of at public auction. The prices were only fair. Emil Beck bought the collection of minerals, electrical and philosophical apparatus; William Y. Warner bought a large number of settees; L. L. Messick, the school desks and chairs; and L. W. Stadium the old iron safe.—*News*

MIDDLETOWN, DEL., R. H. Adams, pastor.—This charge is in a very thrifty condition. In a quiet way, by personal solicitation, Bro. Adams has secured contributions sufficient to pay off the church debt of about \$2600, which has been standing some nine years. The plan of holding union classes works finely, inducing about double the usual attendance, and proving of interest and profit to the entire membership.

SCOTT, WILMINGTON; Rev. V. S. Collins, pastor, kept at his work through the summer and is now enjoying his vacation, in this most delightful season. He left the city Monday of last week, and is now with his family visiting relations and friends on the

Peninsula. Last Sunday, Rev. Wesley C. Johnson, of the Philadelphia Conference, had charge of the Sacramental service, and Rev. David Dodd preached at night. Tomorrow, the 14th inst., Brother Johnson will preach in the morning, and Brother Dodd at night.

The re-opening of the M. E. Church at Winchester, will take place to-morrow, October 14th. Rev. E. W. Todd of Chestertown, will preach morning and evening, and Rev. Charles A. Hill of Centerville, in the afternoon. The Centerville choir is expected to have charge of the singing.

The services at the re-opening of Slaughter Neck M. E. Church, Sunday Sept. 30th, were conducted by Rev. Dr. Masden, of the Madison Avenue M. E. Church, New York, Rev. I. L. Wood, and Rev. J. S. Willis. About \$900 in cash were raised and \$600 were pledged.

POMONA, MD., J. D. Reese pastor.—Revival services have been held at Salem. The *Kent News* reports, great interest manifested by the minister and the church, and each night the congregation increases and a deeper feeling for the welfare of souls is noticeable in all who attend.

Repairs to the Newark, Del., Methodist Episcopal Church, N. M. Brown pastor, are in contemplation, at a cost of upwards of a thousand dollars, of which \$250 is now in hand.

The "grand rally" at Waugh Chapel, M. E. Church Sunday night, Sept. 23d, was quite a success. The amount realized was \$118.—*Dorchester Era*.

It is proposed to celebrate the centennial of Cecil Circuit, Wilmington Conference of the Methodist Episcopal Church, in November next. All of Cecil county and part of New Castle county were included in this circuit, which was organized in 1788. The first pastors, were John Smith and Geo. Wells. It is proposed to hold the centennial exercises at Newark. The first society at Elkton was not organized until eleven years after the circuit, or in 1799. It was through the efforts of Wm. P. Chandler, one of the pastors in that year, that the society here was organized. The first meetings were at the home of Richard Updegrave on Red Hill. Elk Chapel was built in Elkton about 1813 and Bishop Asbury preached in it in 1815.—*Cecil Whig*.

Sunday morning, Sept. 23 in the M. E. Church Dover Del., there was a very solemn and impressive service. Two adults were baptized, by the pastor, Rev. T. E. Terry, who preached a very appropriate sermon, and a fine spiritual feeling prevailed. Twenty persons, from the gray-headed man and woman to the small boy of eight years, were admitted to the privileges of full membership in the church. At the conclusion of this ceremony, a gentleman came forward as a candidate for probation. The occasion was a very interesting one to all present.—*Delawarean*.

Immanuel M. E. Church, Crisfield, Md., F. C. MacSorley, pastor, will be dedicated, Sunday, November 4th. Dr. McGregor, of Brooklyn, N. Y., and Rev. W. W. Wilson, of Easton, Md., will conduct the services.—The church has been recently enlarged and repaired, with the addition of a steeple. It is now one of the handsomest church edifices on the Peninsula.—*Crisfield Leader*.

In Wesley M. E. Church, this city, last Sunday morning thirty-five probationers were received into full membership; and addresses were made by the Revs. W. G. Koons, Jabez Hodson, and H. L. George. At night the church was thronged, and many people could not gain admission. Five penitents were at the altar, and three of them professed conversion. Services held each night, this week.

The New Castle churches have discontinued twilight services. At the M. E. church last Sunday night the congregation numbered about 500 persons. Rev. Asbury Burke, pastor of Bethel M. E. Church, preached morning and night; as Rev. E. L. Hubbard was at Preston, Md., dedicating a church at that place.—*Morning News*.

Christian Endeavor Movement.

There are now reported in the State of New York, 1053 societies, about evenly distributed between the leading Evangelical denominations. This indicates an increase of 100 Societies during the summer months. Of this number, 31 are in New York City, 28 in Brooklyn, 20 in Rochester, 19 in Buffalo, and 20 in Syracuse. In the Societies reporting statistics, there are 54,000 members, while 3749 are reported as having joined the churches during the year.

At the annual session of the Philadelphia branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, in Scranton, Pa., there were present from this city, Mrs. William Y. Swiggett, Mrs. W. E. Tomkinson, Mrs. W. E. Avery, Mrs. Anna M. Phillips, and Miss Lizzie Irwin. Mrs. Swiggett was elected a vice-president, and Mrs. Tomkinson, a delegate to the General Executive Conference, which meets in Cincinnati, October 26th.

The Young People's Association of the Elkton M. E. Church will give a public entertainment, Wednesday evening October 17th, in the church. Rev. J. P. Otis of Port Deposit, will read an essay, and there will also be musical selections.

The Rev. E. H. Nelson of Chesapeake City has been soliciting funds to build a new church. He received enough in this city to justify commencing.

PARKSLEY, VA., H. S. Dulany, pastor.—Crowsontown has now a postoffice, named Justisville; improvements and enlargement of church, postponed till spring; except, painting inside and out. There were three accessions to this church, last Sunday.

The Parksley parsonage property has been improved, by the addition of a large and tasteful gate, to complete the enclosure of the yard. Three conversions here on Monday night.

Third quarterly meeting at Parksley, Oct. 21st.

Mrs. N. M. Browne of Newark, Del., will have charge of the evening service in Brandywine M. E. Church, to-morrow Sunday, 7th inst in the interest of the Woman's Home Missionary Society, of which she is the Secretary.

Rev. E. R. Young of Canada delivered two lectures in this city, Monday and Tuesday evenings of this week in, the St. Paul's M. E. Church and in the Del. Ave. Baptist Church, respectively. These lectures are vivid portrayals of missionary experiences among the Indians, and are delivered under the auspices of the Indian Association of this city.

SMYRNA, W. S. Robinson, pastor.—Last Sunday morning the rite of baptism was administered, and class of eleven probationers were received into full membership.

Rev. George M. Hickman preached his inaugural sermon at First Presbyterian Church, Wil., Sunday morning, Oct., 7th, to a large congregation; taking his text from Zechariah IV., 6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Mr. Hickman has served the Presbyterian church in Marietta the last four years.

The Rev. Orr Lawson of Philadelphia, preached Sunday morning and evening, in the Elkton Presbyterian Church. The pastor, Rev. Dr. Osmond, is arranging for the removal of his effects from Lawrence, Kan., where he was formerly located.

The first Sunday service of the English Lutheran Church in this city, was held last Sunday morning. Rev. W. A. Sadler preached, and 44 persons were present. At the Sunday-school session the attendance numbered 77. Preaching services will be held regularly each Sunday. Until other quarters are secured, the congregation will meet in the Commercial College rooms.

Presiding Elder John A. B. Wilson, Dover District, reports his last trip, as including an absence from home of "thirty-three days, save two hours' stop-over between trains." For Bro. Baynard Wheatley, Dorchester Circuit, he preached at Hurley's Neck, five times in two days.

The friends of temperance in the neighborhood of Glasgow, Del., are rejoicing in their successful efforts, in again defeating the licensing of a grocery at that place. Some months ago, a Mr. Dayett, son in law of the former proprietor, made application for a license, but the Judge denied the application. Recently Mr. Gutherie himself repeated the effort. The temperance people were on hand with proof, that he had formerly sold whisky to minors, and had failed to provide entertainment for travelers. The Chief Justice promptly denied the application. The friends of the cause of sobriety are to be congratulated on their success; and if they could next year do the same good work with regard to the places that are selling the stuff in Newark, they would receive the thanks of the people of this part of Cecil.—*Appeal, Elkton, Md.*

Rev. I. Jewell, pastor, is taking a vacation visiting his wife's friends at Queenstown, Md.

Rev. Amos Brown occupied his pulpit last Sunday morning, and Rev. Fred E. McKinsey, of Rowlandville, in the evening.

Later, From Brother Willey.

MR. EDITOR.—In reply to your inquiry as to Rev. Mr. Willey's health, I would say that the crisis has been passed, and the immediate danger is over. He is now rapidly convalescing, and will probably be able to sit up, in a week or ten days. His doctor says the attack was brought on by overwork, and very positively enjoins upon him to be more sparing of his labors in the future.

This counsel will be hard for him to follow, as his intense love for his work impels him to do every thing he can for the salvation of the people, with little consideration for his own strength.

A FRIEND.

Milford, Delaware, October 4th, 1888.

Smith's Island, Md.

DEAR BRO. THOMAS.—My third quarterly visit to Smith's Island was full of interest to me, and a brief report of it may be to your readers. At 3 p. m., Friday, Sept. 28, I stepped on board Bro. Aaron Bradshaw's bugey at Crisfield, and after a pleasant sail of less than three hours, safely landed at his wharf.

After a hearty supper with him and his pleasant family, I was soon at the North End school house, where we were put in as a substitute for Bro. B. C. Warren, who had failed to arrive, to make a prohibition speech. This, of course, I shall not report, in deference to the non-partisan attitude of your paper. Bro. W. L. P. Bowen, who is pastor of Smith's Island charge, was sufficiently recovered from a brief but severe attack of sickness, to make a brief but excellent speech.

We held our quarterly conference Saturday evening, and found everything in good condition; salary and collections well up, and everything lovely. Bro. Bowen read his quarterly report, a well written document, after the Sunday morning sermon; and then followed one of the most precious experience meetings it was ever my privilege to be in. In the afternoon, I attended the Drum-point Sunday-school, and found the house crowded with men, women and children. The order of exercises, it being what they called volunteer day, pleased me very much. The programme was about as follows. After singing, prayer, and responsive reading of the Scriptures, the children were examined in our church catechism, and proved themselves to be perfectly at home in it; then nearly every one in the house recited a passage of Scripture, bearing on the subject of eternity. A word is given every Sunday, as a watch-word, and every one is expected to recite a passage of Scripture the following Sunday, bearing on the subject thus indicated. David was the word given this Sunday. As most of the brethren were to leave the following week, to sail across the bay, and be away from their homes perhaps for months, engaged in dredging for oysters, exposed to dangers, temptations and hardships, the school was turned into a volunteer experience meeting. Some fifteen or twenty of these sturdy watermen spoke, and very tenderly, thoughtfully, and lovingly they did talk to their friends. There were but few dry eyes in that audience, as for myself, I was so filled, that I am still living on that meeting. It was truly good to be there.

We preached again at night, after which we had another experience meeting. This was perhaps the greatest of all; and thus ended one of the most glorious days we have spent on the district.

During my stay, I was the guest successively of Brothers Aaron Bradshaw, Parson Bowen, Caleb Evans, and Benjamin Marsh. I am under obligations also to Captain David Marsh, who gave me a free passage to Crisfield, Monday morning. It was blowing at a fearful rate, and the sea was running high. The captain said, it was the roughest passage he had ever made across the sound, but I thought it was perfectly grand, and enjoyed it well, except the wetting received, which was not so pleasant. Brother Bowen will bring up a good report to conference, and we expect him to be in the lead.

A. D. DAVIS.

Re-Opening.

A correspondent writes us, of the interesting services attending the re-opening of our church in Slaughter Neck, Dorchester Co. Md., one of the appointments of Lincoln circuit, Rev. I. L. Wood, pastor. The day, Sept. 30th, was beautifully clear, and large congregations filled the house before the hour for worship.

At 10.30 a. m., Rev. C. P. Masden, D. D., preached from the words "One thing I know, that whereas I was blind now I see," John 9, 25. It was a masterly presentation of Christianity as attested by the consciousness of the believer. After the sermon, the cost of our improvements was stated by the pastor, to be \$1,500; covering all repairs, and \$100 of an old debt due from that appointment on ac-

count of the circuit parsonage. \$750 of the amount had been secured in subscriptions previously obtained; leaving \$750 yet to be raised. Rev. Dr. Hargis, in a genial manner and with ready tact, presented the claim, and in a few minutes \$550 was secured. The afternoon service was made delightful by happy remarks from Rev. J. S. Willis, who completed the collection for the day.

Dr. J. Hepburn Hargis, of Philadelphia, preached a very practical sermon in the evening, from Isaiah 68-8.

The Milford choir deserve special mention for the excellent music rendered on the occasion.

The day was in every way a success. We congratulate the people of Slaughter Neck, on their beautiful church, and the promptness with which these claims were met; especially on the spirit and growth of loyal Methodism evident among that people.

ONE PRESENT.

Letter from New Church, Va.

DEAR BRO.—To supply the vacancy caused by the resignation of Brother W. K. Galloway, I was appointed to this charge, Sept 2nd. My first appointment was at Pittsville; but as the people did not understand there would be service that day, there was no congregation. Since then, we have had regular service at this church; congregation steadily increasing. In company with Bro. Galloway, Sept. 3rd, I surveyed the field, and realized that the "harvest truly is plenteous, but the laborers are few." The prophet's word of cheer, "Fear not, for they that be with us, are more than they that be against them," came to my mind; and under its inspiration, I entered upon my duties. Owing to some detention, I did not get moved the day I was expected; thereby missing a little surprise, which our kind friends had in store for us; in the shape of choice refreshments, such as these people know so well how to provide.

Sept. 22nd, Bro. A. D. Davis our presiding elder, was with us, on the occasion of our third quarterly meeting. He preached Sunday morning, and Bro. Galloway Sunday evening. We then began our revival meetings, and continued them through the week with much success. The new church at this place is no longer a mere speculation; we are pushing the work, as speedily as possible, and expect to have it enclosed by the middle of November. The people respond liberally to our calls for help. Will write you as the work progresses.

T. E. GRAHAM.

Oct 10th, 1888.

KENTON, DEL., W. W. Sharp, writes: The Lord was in His Holy Temple, Tuesday night, Oct. 9th, with power, and seven professed faith in Christ; six being saved at the altar, and one after dismissal while standing about midway of the church. Praise his holy name! These are in addition to the five converted Sunday night. This was at Central Church. The Church is revived.

W. W. SHARP.

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Marriages.

PARKS-DIZE.—On May 9, 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, Chas. B. Parks and Leony Dize.

PRUITT-PARKS.—On May 13th, 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, Wm. S. Pruitt and Polly A. Parks.

CROCKETT-BROWN.—On June 10th 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, Lewis D. Crockett and Mary R. Brown.

CROCKETT-DIZE.—On July 15, 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, Henry Crockett and Sarah Y. Dize.

CHARNOCK-CROCKETT.—On July 15 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, John E. Charnock and Hettie J. Crockett.

PARKS-PRUITT.—On August 11, 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, Wm. R. Parks and Helen Pruitt.

CHARNOCK-DIZE.—On Aug 16, 1888, in the M. E. Church at Tangier, Va., by Rev. G. L. Hardesty, John A. Charnock and Mary J. Dize.

PARKS-CROCKETT.—On Sept. 9, 1888, in the M. E. Church, at Tangier, Va., by Rev. G. L. Hardesty, Andrew C. Parks and Margaret E. Crockett.

CROCKETT-CROCKETT.—On Sept. 9, 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, Thos. L. Crockett and Maria Crockett.

WILLIAMS-SLIGGLES.—On Sept. 30 1888, in the M. E. Church at Tangier Va., by Rev. G. L. Hardesty Robert Williams and Virginia Sliggles.

CROCKETT-THOMAS.—On Sept. 30th, 1888, in the Tangier M. E. Church, by Rev. G. L. Hardesty, Jessie W. Crockett and Bettie L. Thomas.

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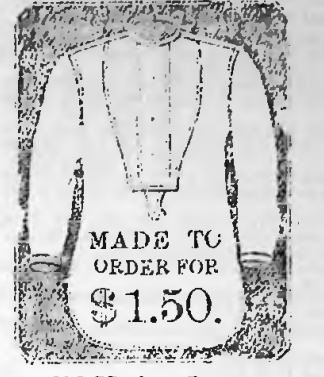
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