

# Peninsula Methodist

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Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## THE LOVE OF CHRIST.

I bore with thee long, weary days and nights,  
Through many pangs of heart, through  
many tears;  
I bore with thee, thy hardness, coldness,  
slights,

For three and thirty years.

Who else had dared for thee what I have  
dared?  
I plunged the depth most deep from bliss  
above;

I not my flesh, I not my spirit spared;  
Give thou me love for love.

For thee I thirsted in the daily drought,  
For thee I trembled in the nightly frost;  
Much sweeter thou than honey to my mouth;  
Why will thou still be lost?

I bore thee on my shoulders and rejoiced.  
Men only marked upon my shoulders  
borne  
The branding cross; and shouted, hungry,  
voiced,

Or wagged their heads in scorn.

Thee did nails grave upon my hands; thy  
name  
Did thorns for frontlets stamp between my  
eyes;

1. Holy One, put on thy guilt and shame;  
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;  
Six hours alone, athirst, in misery.  
At length in death one smote my heart, and  
left

A hiding-place for thee.

Nailed to the racking cross, than bed of down  
More dear, whereon to stretch myself and  
sleep;  
So did I win a kingdom—share my crown;  
A harvest—come and reap

—Christina G. Rosetti.

## Power of Faith Over Evil Habit.

The gospel idea of victory over sin by the instrumentality of faith in Christ as an ever-present, sanctifying Saviour, is to many a stumbling-block, because of their conception of the ingrained character of evil habit. To overcome habit of sin, whether in general or in a specific direction, it seems to them necessarily a gradual result, slowly wrought out by a natural law of mind, as holy acts insensibly build up new and opposite habits. We may say, that while such a process and result is, indeed, all that natural reason might teach us to expect, it is not all that the gospel reveals to Christian faith and hope, nor is it all that the experience of saints gives us ground to expect. The New Testament doctrine rises above the ethical rules of ancient and modern philosophers, introducing a supernatural element which renders possible spiritual victories which were otherwise hopeless.

Can faith in Christ suddenly destroy, or at least fully suspend the power of a sinful habit? Is it the best thing we can do to, array our resolutions and struggles against the tyranny of old despotic habits, in a fitful, variable, life-long contest, only expecting sufficient divine aid to prevent our being utterly overwhelmed, and to enable us to persevere in a Christian course? Must the Christian character rise with the slowness of a coral reef in the ocean, and await the deposit of act upon act, till at last a new and holy habit lifts itself above the waves of temptation? Or may we look to Jesus for instant victory, for an immediate rescue, which shall be complete at the time, and as permanent in result as the faith on which, as the recipient of a divine inflow, it depends? These are questions touching the vitals of Christian experience, and to many they present difficulties past solution.

For our own part, we gather courage and hope from such an initial fact as regeneration, which, if it be a fact, seems to be a pledge of all that needs to follow. It is a divine intervention to break the current of sinful forces, and to bring in a restoration of character which is

above nature. In effect it is a victory over the soul's previously unbroken habit of sin; it is a moral revolution which dethrones Satan and enthrones Christ; it is a new birth; it makes a new man. Regeneration starts one, then, on a higher plane and under a supernatural influence. Surely we may expect, ever after, higher than natural results; something more than the gradual development of mental laws under human efforts. So sudden and grand a triumph at the moment of conversion, insured by the Holy Spirit, opens up a succession of new possibilities to the believing soul. If the death-blow is then given to the sin principle, so that a Christian life starts into being on the instant, it is no stretch of faith into presumption to expect sudden specific deliverances from the particular tyrannies of sin.

Such deliverances often occur in connection with conversion. Men who have been notorious gamblers, and for whom the card-table has had an irresistible fascination, have suddenly become followers of Christ, and have never touched a card or made a bet thereafter. Libertines, to whom female beauty was a perpetual snare, have been converted instantly to an unbroken purity of life. Drunkards have been reclaimed in revivals of religion, who never subsequently fell, even for a moment. These are instances in which an outward habit has been permanently overcome from the instant of conversion, and a victory has so far been gained continuously over all the remaining inward solicitations to those forms of evil. But what evidence is there of corresponding triumphs, where the sinful habit is not physical, but purely mental? What can be expected in the case of anger, impatience, revenge, covetousness, discontent, envy, ambition, and similar tendencies and dispositions?

We heard of an incident not long since, which is in point. A certain lady, residing in Boston, was of a peculiarly irritable temper, and its unlovely exhibitions caused her, as a professed Christian, the greatest mortification and the deepest grief. She struggled and prayed, she resolved and wept, all apparently in vain. Every purpose was swept away in the first excitement, of even a slight temptation on this sensitive side, till she despaired of victory. Finally she was urged at a meeting to confide, by simple faith, in the power of Christ to keep her, and to make a full-hearted surrender of her entire being to him for that purpose. She embraced the thought with all earnestness, and consciously laid her soul in the hands of Jesus, inwardly praying all the way back to her house. This was the more appropriate, as her peculiar trials and temptations were at home, and these she had always declared to be so many, that it was impossible for her to rise above them. Opening the front door, she saw a domestic violating one of her most explicit rules, by carrying a slop-pail down the front stairs; and to make the matter worse, the domestic was so alarmed at the sight of her mistress, that she dropped the pail, and the water flowed down the stairs, and over the carpet into the hall below. The lady uttered not a word, but whispered over and over, "Jesus, help me! Jesus, help me!" and gained the victory. With entire composure she went in, and from that moment found no difficulty in controlling her

before ungovernable temper.

This is by no means an isolated case, and it gives us the philosophy of spiritual victory. Mere prayers and tears, resolutions and struggles, put forth in the legal spirit, avail but little to express grief and penitence, and keep one in the unrest of defeat, as described in the seventh chapter of the Epistle to the Romans. What is needed, is a specific faith in Christ for present and all-sufficient help; a mind that is expectant of triumph through him. We have often dwelt with profit on the meaning of the first word in that apostolic precept: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." It is a great thing to "reckon" upon a given fact; to count upon it, to base our expectations and plans upon it; especially if it be one of God's redemptive facts to credit, which honors his love and faithfulness. To such an expectant state of soul, God responds by an inflowing of divine grace which fills and preserves it. In such a way, evil habit meets a speedy overthrow, such as mere natural causation would fail to accomplish.—*The Advance.*

## The Knowledge of God.

The lowly ones among us whose deepest researches are but as the shallows, and whose attainments in knowledge are but as the very little hills, may well take note of the remark of a physician who recently read a paper before the Institute of Christian Philosophy on the "Limits and Use of Scientific Research." The paper is the product of a scholarly man. We can see the scientific mind in every line of it. The remark is to this effect: "There is no aristocracy of science which may arrogate to itself a better or a higher knowledge of the Creator, or a higher spiritual culture, than can be attained by any pure-minded, honest man or woman." That is a bit of gospel. It is good news. We believe that many of the most scholarly studious, philosophical minds that the world knows to-day would say "Amen" heartily to this doctrine. But few persons can worm out secrets with the chemist, turn up the earth's strata with the geologist, lay the secrets of the stars bare with the astronomer, or investigate the merits or demerits of any system of philosophy. To the majority of human beings life means daily toil for daily bread; but in every human breast there is something that calls for God. To know Him is the source of peace, of strength, of hope, of life, of all that human nature most needs.

If our God can only be reached by the man of great scientific attainment or deep philosophical research, then must the majority of human hearts know no God, and live and die like beasts of burden. But He who is the revelation of the Father, who is the very face and heart of God, the express image of His person, the manifestation of His nature, comes to the lowliest among us and bids us be of good cheer, assuring us that they are blessed who are pure in heart, for they shall see God. It may never be given them to pry into the marvels of the telescope or the mysteries of the microscope. They may never be able to say the alphabet of science. Even its primer may be Babel to them, and yet they can see God. Yes

this is true. Human experience bears it out. When the heart is divested of evil, when the sanctifying influences which work for our purification are allowed their sway, then come holy, happy visions of the Almighty. These are no vain, delusive dreams of the night. So wonderfully do they elevate and cheer, so richly do they compensate for all that is hard and harsh in life; so blessedly do they nerve for service and for sacrifice that we know them to be real. And if God be hidden from the eyes of any of us, it is because those eyes have looked upon other objects, and contented themselves with the lower and the lesser things. The cry of a heart that hungers after Him will bring Him to us. The happy sense of a personal and present God is a blessing within the reach of us all. He is so round about them that fear Him that His people can joyously exclaim: "Lord, thou hast been our dwelling place in all generations." Such knowledge, such consciousness the learned may have if they will, but it is equally for the lowly. Whether we know ought else or naught else, we may know Him in the knowledge of whom is eternal life.—*N. Y. Observer.*

## Cecil Circuit.

This circuit, when organized in 1788, included all of Cecil Co., Md., all of New Castle Co. Del., except Wilmington, and the territory of Delaware north of Wilmington, and south of it down to Smyrna; as well as Thoroughfare Neck, and Sassafras in Kent Co., Md.

Previous to 1788, this work belonged to Baltimore circuit, which then included Frederick, Baltimore, Harford, Kent Cecil, and as much of New Castle county as is named above. The preachers for the work in 1773 were Francis Asbury, Robert Strawbridge, Abraham Whitworth, and Joseph Yearby. We conceive this to be one of the most important facts in the history of this work. Reference to Asbury's journal will show, how often he visited this territory at this date; and the frequency of these visits can be accounted for, only on the theory of its being under his personal supervision, as pastor. Rev. George W. Lybrand gives the following changes of the work after the organization.

Rock Run was separated from Cecil Circuit in 1819; New Castle circuit appears, and Rock Run disappears in 1825. The next year, New Castle disappears. In 1828 Port Deposit is the name of a new circuit, formed of a part of Cecil circuit. The next year Elkton becomes a Station. In 1835 Port Deposit is made a Station; and the circuit is named North East. The next year Delaware City circuit is formed, and North East circuit is divided; the new circuit being called Nottingham. In 1847 Cecil circuit is further reduced, by the organization of Chatham circuit; called Christiana in 1849, and the next year consolidated with Cecil. In 1851 Newark, Zion, and Oxford formed Cecil circuit, and Nottingham disappears from the Minutes.

These appointments were distributed among three circuits, Newark, Zion and Oxford in 1854. Bethel was taken from Delaware City circuit in 1855. Newport, from Newark, and put with Mt. Salem the same year. In 1856 Newport stands alone. Delaware City is a station. St. Georges circuit appears in 1859. Charlestown is separated from North East in 1860; and New London

and Elk Ridge, from Oxford in 1861. Chesapeake City is taken from Bethel the same year, but re-united the next year. Part of Newport circuit united with Newark in 1862, and two preachers are appointed. In 1865 Ebenezer is taken from Newark circuit and united with Newport. In 1866, Elk Neck is separated from Charlestown, and Chat-ham from Newport. From the Cecil circuit of 1804 have been developed the following charges, Newport, New Castle, Delaware City, St. Georges, Newark, Elkton, Bethel, North East, Charlestown Elk Neck, Port Deposit, Zion, Oxford, New London, Chatham, Cecilton, Sassafras, Appoquinimink, Odessa, and probably others. In 1852 Cecil circuit disappeared from the minutes; Newark and Zion circuits dividing the territory between them.

I wish specially to commend the paper of Rev. John Warthman, "History of St. George's, Del." in your issue of 8th inst. It is concise, clear, and, I presume, correct as to dates. A paper similar to this from all the charges which are the outgrowth of old Cecil circuit would be of invaluable help, in the proposed centennial celebration, which we propose holding in Newark, next month. We hope the pastors will gather all the facts. This work has a glorious record, which, if written now, and deposited with our Historical Society, will be of great interest to the generations who shall succeed us.

N. M. BROWNE.

The *Golden Rule* says that during the late young people's society of Christian Endeavor at Chicago, one of the delegates fell in with a burly, red-faced Chicagoan, who had evidently just been patronizing the hotel bar. In the course of their conversation, the man from Chicago said: "What are you fellows trying to do, down at the Battery? You are hot on temperance, I see by the papers. Do you think you could make a temperance man of me?" "No," replied the delegate, "we evidently couldn't do much with you, but we are after your boy." At this unexpected retort, the man dropped his jocular tone, and said seriously, "Well, I guess you have got the right of it. If somebody had been after me when I was a boy, I should be a better man to-day." That is the point. the churches, Sunday-schools, temperance societies, young people's alliances, young men's Christian associations—all are after that boy. Save him, and you save the man of to-morrow. Save him (and his sister), and you save the nation. Save them, and you save the world.

The following is a conversation that once took place between Mr. Emerson, a representative in the field of liberal philosophic literature, and Mr. Whittier, the Quaker poet: Emerson: The perfect man has not yet come, but is to come. Whittier: Thee will acknowledge, friend Emerson, that Jesus is the most perfect of all men who have yet appeared? Emerson: Yes, that I admit. Whittier: Thee will acknowledge that we have not yet reached the standard, which the life of Christ has set before us? Emerson: Yes, I suppose that must be granted. Whittier: Then ought thee not to receive this as the perfect life, until the more perfect makes its appearance? Mr. Emerson cast his calm blue eyes into the empty space, and was silent.—*Methodist Monitor.*

## 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.

One of the meanest outrages lately perpetrated by liquor-sellers, was in connection with a recent Sunday excursion of the "Social Poor Men's Association" to Raritan Beach. The association is composed of Hebrews, and it is said the excursion was planned by *attaches* of a Bowery Theatre. There were two barges and about 1,500 excursionists. Two bars were opened, one on each barge, and about fifteen bar-tenders were in readiness to dispense beer. There were also two large casks of ice-water on the barges, and it is said that the bar-tenders were offended because the excursionists, including many women and children, did not drink enough beer. On the return trip it was found that the ice-water had been salted, with a view to driving the people to the bars for beer. It is said that \$250 had been paid for the bar privileges, and that this desperate "salt expedient" was resorted to to make the investment remunerative. Several Women and children were made seriously sick, and criminal suits are threatened against the greedy and unscrupulous Sunday beer-sellers.—*Nashville Christian Advocate*.

It will be remembered that an Iowa saloon-keeper a few months ago claimed exemption from civil prosecution at the hands of a Methodist preacher, on the ground that the latter, being under episcopal authority, was not a citizen. The case was carried to the Supreme Court of the State, which has decided that "all ministers under the episcopal polity are citizens," and consequently proper persons to prosecute any violator of law if they choose to do so.

Bishop R. S. Foster, in speaking of the liquor traffic, at the "Centennial Conference," said: "How long shall the face of our Christian age blister with this worse than pagan shame? Has the virtue of our time degenerated so low, that we do not even blush at the legislated traffic in the souls of our own children? that by the very doors of our homes and our temples, an army of miscreants should, by authorization of laws made by Christian lawgivers, prosecute a work of murder and death? Are we reduced to the shame of admitting, that a civilization that has grown up about our altars is impotent to cure the evil? How can we go to the heathen, with this cancer of worse than heathen infamy festering in our bosom? Our Church from the first, has borne testimony against it, but we must renew our protest with louder and more solemn emphasis, until our land is rescued. If ever the pulpit had the right, the duty, to blame with unsparing rebuke, it is here. If ever there was a cause, that deserves to unite philanthropy and patriotism with piety in restless endeavor, it is this. The exorcism of this demon, this vampire that has seized and preys on the very vitals of the nation, demand the combined energy of the church and the government."—*Buffalo Christian Advocate*.

Our great veteran historian, the Hon. George Bancroft, was eighty-eight years old, Tuesday, Oct. 2nd. He rides horseback every day, and pursues his regular hours of study, and bids fair to round the century.

The membership of Drawyer's Presbyterian church at Odessa, have increased the salary of their pastor, \$200.

## Youth's Department.

## "Kiss Me, Mamma."

The child was so sensitive, so like that little shrinking plant, that curls at the breath and shuts its heart from the light.

The only beauties she possessed, were an exceedingly transparent skin and the most mournful, large blue eyes. I had been trained by a very stern, strict, conscientious mother, but I was a hardy plant, rebounding after every shock; misfortune could not daunt, though discipline tamed me. I fancied, alas! that I must go through the same routine with this delicate creature; so one day, when she had displeased me exceedingly by repeating an offense, I was determined to punish her severely. I was very serious all day, and upon sending her to her little couch, I said:

"Now, my daughter, to punish you, and show how very, very naughty you have been, I shall not kiss you to-night."

She stood looking at me, astonishment personified, with her great mournful eyes wide open—I suppose she had forgotten her misconduct till then; and I left her with big tears dropping down her cheeks, and her little red lips quivering.

Presently I was sent for. "Oh, mamma! you will kiss me; I can't go to sleep if you don't!" she sobbed, every tone of her voice trembling, and she held out her little hands.

Now came the struggle between love, and what I falsely termed duty. My heart said give her a kiss of peace; my stern nature urged me to persist in my correction, that I might impress the fault upon her mind. This was the way I had been trained, till I was a most submissive child; and I remembered how I had often thanked my mother since, for her straightforward course.

I knelt by the bedside. "Mother can't kiss you, Ellen," I whispered, though every word choked me. Her hand touched mine; it was very hot, but I attributed it to her excitement. She turned her little grieving face to the wall; I blamed myself as the fragile form shook with sobs, and crying, "Mother hopes little Ellen will learn to mind her after this," left the room for the night. Alas! in my desire to be severe, I forgot to forgive.

It must have been twelve o'clock when I was awakened by my nurse. Apprehensive, I ran eagerly to the child's chamber; I had had a fearful dream.

Ellen did not know me. She was sitting up, crimsoned from the forehead to the throat, her eyes so bright, that I almost drew back aghast at their glances.

From that night a raging fever drank up her life; and what think you was the incessant plaint that poured into my anguished heart? "Oh! kiss me, mamma, do kiss me; I can't go to sleep. I won't be naughty if you'll only kiss me! Oh! kiss me, dear mamma; I can't go to sleep."

Holy little angel! she did go to sleep one gray morning, and she never woke again, never. Her hand was locked in mine, and all my veins grew icy with its gradual chill. Faintly the light faded out of the beautiful eyes; whiter and whiter grew the tremulous lips. She never knew me; but with her last breath she whispered, "I will be good, mamma, it only you'll kiss me."

Kiss her! God knows how passionate but unavailing, were my kisses upon her cheek and lips after that fatal night.

God knows how wild were my prayers that she might know, if but only once, that I kissed her. God knows how I would have yielded up my very life, could I have asked forgiveness of that sweet child.

Grief is unavailing now! She lies in her little tomb. There is a marble urn at her head, and a rosebush at her feet; there grow sweet summer flowers; there waves the grass; there birds sing their us well into it. There is some signifi-

matins and their vespers; there the blue sky smiles down to-day, and there lies buried the freshness of my heart.—*Ladies' Home Journal*

## Prayer.

No subject is oftener up for question and inquiry than that of prayer. While one would naturally think it the most natural and easy of the Christian exercises or graces, it is in fact one of the most difficult. The immediate disciples of our Lord found it so; they had not been long following him until we hear them entreating him to teach them how to pray. So long as religion is a formal and lifeless matter, in which there is no real communion, no personal transactions between the worshipper and God, it is not difficult to get through a certain number of prayers daily, according to the intensity of the formalism with which one is wonted. But saying prayers and praying are two altogether different matters.

The writer recently attended a magnificent church service in which during the hour or more occupied by the prescribed service the Lord's Prayer was repeated five times. Both the officiating priests and people galloped through this beautiful petition and the rest of the service as if they were conscious of the fact that the main

thing was to get it over. It was difficult to prevent the mind from speculating on the possible utility of such a repetition of that matchless prayer. How difficult it is to enter into the full sweep and depth of it and bring the soul into conscious communion with God while uttering it; how utterly impossible that its mission should be fulfilled in the way above spoken of. It is not difficult to frame an extemporaneous petition or form of thanksgiving, or to construct some sentences of adoration and praise; but this being done, either in public or private, has the worshiper prayed?

Our Lord was wont to seek a "solitary place" in which to pour out his heart to his Father. The wilderness or the mountain was his closet. No doubt he found a congenial surrounding in nature and in the open heavens. It is not possible for us to find such a place every day; but we may retire from man and from interruption and be alone with God. This is the point; away from man and present with God. As a rule we do not like a solitary place, nor to be alone with ourselves. We are not fond of our own company. This is (for us) one of the best preparations for prayer. When we are alone our thoughts go most directly to God. Human faces

human voices, and human presence distract and disturb. We need to be alone and unembarrassed by anything or person, when we pray. This loneliness with God, brings to the front of our consciousness the fact of our dependence. It affords an opportunity for the unbudging of our hearts, as well as for the petitions we desire. Prayer is not always petition. There is much more than this in prayer. Sometimes it is just waiting before Him, that he may speak to us. Sometimes it is just to allow the mind with an open heart to drift on the current of the Spirit. How often when in silence and alone with God the words of truth come floating through our hearts with rest, instruction and refreshment for our souls!

Just to be with God in order to know him better, submit to him, and lean upon him, is helpful. But the child of God who knows prayer knows the gladness of confidence in which nothing is kept back either in confession or petition: of talking every thing out with him and knowing that heareth for us. "Lord teach us how to pray."—*Independent*.

It takes a long time to learn some languages. It occurred to us, that the Catholic plan of teaching missionaries the customs, geography, history and dialect of a country before sending them out, is wise.

In Rome are great schools, where the future teachers are taught. They go equipped and ready for work. And it is found out at home, whether they can get hold of the language.

Men have been years in a foreign land, and, from some defect, neglect or inaptitude, never do use the tongue well.

It saves expense and time to furnish the preacher with the instrument of his calling, before he goes abroad. His health may break down in China, while trying to pick up those countless characters. If he could talk the Chinese, he might "get in" effective work from the start.

We hail as a good move, the scheme to drill the men before marching, and note with pleasure that the services of Prof. P. A. Rodriguez, of Mexico, have been secured for the Chair of Spanish Language and Literature, in Vanderbilt University. Professor Rodriguez is a thorough Protestant, a Christian man, and a scholar in English as well as Castilian. He resided and studied for several years at Harvard, read Castilian poetry with Longfellow, and has been teaching and editing in his native land for this good while. He is expected to take up his residence on the Vanderbilt campus by September next, and to enter upon his duties in time to organize a large class among the students. The employment of missionaries, and the drift of enterprise toward Mexico, our next-door neighbor, make the attainment of the Spanish language, a desideration for our young men.—*Richmond Christian Advocate*

The editor of the *Central Christian Advocate* makes the following centre shot, in an article recently on "Women in the General Conference" of the Methodist Episcopal Church: "The action of the last Conference, in refusing to accept all the delegates of the lay electoral conferences, to which we submitted without protest, we still believe to have been unjust and impolitic. And we are of the opinion that, had the General Conference been allowed to form its opinion on the question at issue, without the extraordinary, and, as we look at it, unconstitutional action of the episcopacy in prejudging and opposing it, it is more than probable, that the women delegates legally elected and properly certified to the General Conference would have been admitted; and the question as to the future would have been submitted to the annual conferences."—*Religious Telescope*.

## "We Point With Pride"

To the "Good name at home," won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla and realize its peculiar curative power.

## Our Book Table.

IN ST. NICHOLAS FOR OCTOBER, "Two Little Confederates" ends, and there is a third instalment of "Little Ike Templin"; Helen Gray Cone describes a "go-as-you-please" race between "The Civilized King and the Semi-barbarous Giant," and how it was won by the latter; Jessie C. Glasier sends a little missionary "From House to House"; William O. Stoddard recounts a story of woodland experience, wherein three "Boy Bears" catch themselves in a bear-trap; Thomas A. Janvier entertains us with the amusing circumstances which led to the "bilging of 'The Bilged Midshipman';" Mary W. Porter confers the privilege of reading the autobiography of "The Great Man of the Family;" Emily H. Leland, in "How a Little Boy Camped Out," has chronicled the brave adventure of a boy in his own back yard.

Of a descriptive nature are, "Sea-gulls from the Light-house," by Louie Lyndon, and "A Floating Home," by Edmund Wilson, and "Tea," by E. H. Libby. T. W. Higginson has found "The Soul of a Butterfly;" H. Ward Merrill gives us "Two Little Old Ladies;" Margaret Deland has a poem on "Rain;" Charles H. Lugin recites "The Baby's Creed;" Isabel Frances Bellows throws some light on the failure of "Our Five O'clock Tea;" Endora S. Bunstead discovers "The Mystic Sign."

The number overflows with illustrations. The number is a rich October harvest, with the departments in addition to make a good measure.

"Ouida" opens *The Woman's World* for October, with a sharp attack upon the ugliness of "The Streets of London." It will amuse the American reader to hear her lament the "haste" of English women's lives! "Tapestry Weaving," is an interesting paper with illustrations. "Child Players of the Elizabethan Age," will be read with interest, in connection with the success of "Editha's Burglar." "A Walk Through the Marais" is interesting. "Charity" is the title of a poem by Arthur Symons. An amusing paper is the "History of the Bonnets of Queen Victoria's Reign." "Playgrounds and Open Spaces," "Queen's Thoughts," from the pen of "Carmen Sylvia, Queen of Roumania," "Roman Women at the Beginning of the Empire," "New and Popular Artistic Needles," and Mrs. Johnstone's admirable papers on the fashions of the month follow. Cassell & Co., New York, 35 cents a number, \$3.50 a year in advance.

## The Sunday School.

LESSON FOR SUNDAY, OCTOBER 21st, 1888.  
JOSHUA 4: 10-24.

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

THE STONES OF MEMORIAL.  
GOLDEN TEXT: "Then ye shall let your children know, saying, Israel came over this Jordan on dry land" (Josh. 4: 22).

10. Priests . . . stood in the midst of Jordan. Their position was probably above that of the people crossing, so that they seemed with the ark, to be a barrier to the waters. Until everything was finished that the Lord commanded, etc.—Until the host had passed over, and the stones of memorial had been carried up the bank, and a second pile set up in mid-river (see verse 9); though for this latter act no Divine direction is recorded, nor do we find any special directions given by Moses to Joshua, relative to conducting the people across the Jordan. The behavior of the priests in standing firmly, in yielding to no panic or weariness, is noteworthy and commendable. People hastened and passed over—showing either the alacrity of fear or that of obedience—perhaps both.

11. The ark . . . passed over and the priests.—Prominence is given to the ark as representing "the visible instrument of the miracle." And this latter had been one which transcended even that of the Red Sea, since no adequate natural cause could be urged to explain it. Says Kitto: "The greatest miracle of the Old Testament had at least a million eye-witnesses. In connection with the Red Sea we hear travelers and scholars talk learnedly about east winds, and tides, and shallows, so that, whether intentionally or not, the fact, as a demonstration of Divine power, is explained away or attenuated. But nothing of this is possible in the case of the passage of the Jordan. The fact must be taken as it stands. It was a miracle, or it was nothing." In the presence of the people—who, themselves treading for the first time, the soil of the promised land, and realizing the Divine might which alone had made their transit possible must have watched the movements of the ark, borne up the bank, with feelings of unspeakable interest and awe.

12, 13. Reuben . . . Gad . . . Manasseh passed over armed—probably in the van, though this was not their usual place on the march; but then, in the present case, they were unencumbered with their families and flocks, which were left behind in the possessions which had been allotted to them east of the Jordan. The term "armed" is of uncertain meaning; it may signify "marshaled by five," i. e., five divisions (centre, two wings, van guard, rear guard), or simply "girt about the loins." In Exodus 13: 18, it is rendered "harnessed." Before the children of Israel—in their presence, so that they could see for themselves that their promise had been kept. As Moses spoke unto them.—Num. 32: 20-28. About forty thousand.—Judging from Num. 26, these forty thousand by no means, represented the full fighting force of the two and a half tribes. There were left in the fenced cities, for the protection of the women and children, and for the defence of the new possessions, over 70,000 men. Before the Lord.—See Num. 32: 21, 22, where the implication seems to be that the words refer to position—that they should precede the ark which represented the Lord. Bush translates, "as in the sight of the Lord," "religiously," "conscientiously." To the plains of Jericho—about seven miles wide. The mountains on the west of the Jordan do not encroach upon the river, in this vicinity.

14. The Lord magnified Joshua—made him great in the estimation of the people, established his authority. See chap. 3: 7. Feared him; as they feared Moses—and for the same reason; because he enjoyed so evidently the confidence of Jehovah, and was His chosen agent in all His plans for them.

15-18. The Lord spoke—or "had spoken." This is a repetition, in a more detailed form, of what had been recorded previously, and with a view, apparently, of connecting Joshua more intimately with the miracle. Says Dr. Maclear: "The history of the crossing, is related in sections; (a) briefly, 3: 14-17; (b) then more completely, 4: 1-11; (c) some supplementary notices, 4: 12-17; (d) finally, the conclusion, concerning the return of the water, till it 'flowed over all his banks,' as it did before." Ark of the testimony.—It contained the two tables of "testimony" or covenant. Joshua therefore commanded.—Says Dr. Scott: "The priests did not quit their station till Joshua, who had ordered them thither, ordered them thence; nor did he thus order them until the Lord commanded him: so obedient were all parties to the word of God." Soles of the priests' feet were lifted up—literally, "plucked up," out of the

soil of the river bed. The waters of Jordan returned.—The law of their flow was no longer suspended; the purpose of the miracle was accomplished.

19. The tenth day of the first month—the month of Nisan, and just forty years to a day, since the lambs were selected for the first pasover. Encamped in Gilgal—their first encampment in the promised land. Here the manna ceased to fall, and the people ate corn and unleavened bread, for the first time. Here, too, says Stanley, "they cast off the slough of their wandering life. The uncircumcised state, regarded as a deep reproach by the higher civilization of the East, was now to be 'rolled away, [as the word 'Gilgal' may signify]. The ancient rite was performed once more, and the knives of flint used on the occasion were preserved as sacred reliques." The place is here called Gilgal by way of anticipation. It continued long a place of rendezvous, and perhaps a sanctuary. Its site has been identified by the Palestine Survey party—"a mound about three miles southeast from the spot where, apparently, the city of Jericho must have stood. The name Jijulieh, which is the same word as Gilgal, still clings to it" (Geikie).

20. And these twelve stones—which had been brought from the bed of the Jordan. Did Joshua pitch (R. V., "set up")—on some foundation of stone work, or mound, Prof. Bush suggests; otherwise they would not have been sufficiently conspicuous. Geikie supposes that they were set up in a circle, because of the name Gilgal, meaning a circle, or wheel.

"The erection of cairns, or high piles of stones, as monuments of remarkable incidents, has been common among all peoples, especially in the early and rude periods of their history (J., F. and B.)—Dr. Lias cites the obelisks of Egypt, the stones at Hamath, the dolmens of the Celts, the Logan, or rocking stones, and the Stonehenge and Avebury stones. Dr. Gray mentions the triumphal arches of the Romans, the Monument of London, and others."

21, 22. When your children shall ask.—In the Jewish family, the father was the divinely appointed teacher, and it was made incumbent upon him, not only to teach the precepts of the law, but also to explain the signification of the great historical festivals on their annual recurrence, and thus to perpetuate the striking facts of God's providential dealings with the nation. The stones at Gilgal were also to furnish a text. Later generations, however, turned them into a fetish. Says Dr. Steele: "More than six hundred years afterwards the Minor prophets, Hosea (4: 15; 9; 15; 12: 11) and Amos (1: 4; 5: 5) repeatedly reprove the Jews for going to Gilgal 'to multiply transgressions;' and Stanley suggests that this monument came to be regarded with idolatrous veneration, like the worship of the cross among the Papists."

23, 24. Dried up the waters before you.—Prof. Bush notices that the fathers addressed the children, as though the latter were present at the miracle. "It is not uncommon for the sacred writers to speak of the nation of Israel, through every period of its existence, as if they were but of one generation; so that what really happened to those that lived at one age, is said to have happened to those that lived at another, perhaps far remote. This gives us a very impressive idea of the light in which God viewed that people, namely, as morally one, as one great collective person continually subsisting." That all the people might (R. V., "may") know.—For the impression produced upon the kings of the Amorites and Canaanites by this miracle, see chap. 5, verse 1. That ye might (R. V., "may") fear the Lord your God forever—having been thus forcibly taught His power, and having been assured that He would never fail to intervene in their behalf, so long as they obeyed Him, and were faithful to His covenant.

### Woman's Foreign Missionary Society.

The eighteenth annual meeting of the Philadelphia Branch of this society was held in Scranton, Pa., Oct. 3-5, 1888.

At 9:45 A. M., Wednesday, the President, Mrs. M. S. Wheeler, Philadelphia, took the chair. After singing Hymn 923, the Scriptures were read and prayer offered by Rev. I. E. Price, pastor of the Adams Ave. M. E. Church, Scranton. Introductory remarks were made by Mrs. D. C. Olmstead, Wyoming Conference Secretary; and fraternal greetings were spoken by Mrs. Gates of the Penn Ave. Baptist Church, and Mrs. Kirkpatrick of the Second Presbyterian Church, both of Scranton. The President replied.

Singing.—"One more day's work for Jesus." One hundred and forty members of the Convention were reported present, including five from the Wilmington Conference,—Mrs. Phillips, Miss C. Brown, Miss Lizzie Irwin, Mrs. Stevens of Baltimore, and Miss Stoops of New Castle. The report of the Treasurer, Mrs. Chahoon, Philadelphia, was then read.

Receipts from Sept. 25, 1887, to Sept. 25, 1888—\$20,984.95, an increase over last year of \$3000;

Expenditures, \$17,054.43

Receipts for contingent and educational funds, \$811.10

The committees were then appointed. 3000 copies of the annual report were ordered to be published for gratuitous distribution. After the doxology, and the benediction, by Rev. L. C. Floyd, the convention adjourned to partake of an elegant lunch in the church parlors.

The afternoon session opened at 2:30. Devotional exercises led by Rev. D. C. Olmstead. Reports from standing committees read and approved.

A very interesting Band exercise was given by several little children, led by Mrs. T. H. Dale, of Scranton. Papers were read by Band officers, and an address made by Mrs. Schaefer, of Philadelphia, Superintendent of Band work. A paper from the W. C. T. U., was adopted, asking that prayers be made in Missionary Societies for the prohibition of the exportation of spirituous liquors to foreign countries.

Solo by Miss Platt of Scranton.

Three missionaries, who are soon to sail for their respective fields of labor, Miss Pardoe, to Japan, Miss MacBarney, to India with Miss Fannie Sparks, sister to Mrs. Wheeler, and Miss Floyd to Mexico, were introduced.

The District Secretaries' meeting was opened by Mrs. Dr. L. D. Osborn, a returned missionary from India and now in charge of a training school for missionaries, at Brooklyn. Mrs. Osborn is a ready speaker, and excited much interest.

Reports from the District Secretaries followed, among which was one by Mrs. Phillips, of St. Paul's, this city, who referred to the interesting meeting held in St. Paul's last April. Doxology sung, and benediction by Rev. I. G. Eckman.

### EVENING SESSION.

After some fine singing by the Adams Ave. Choir, Mrs. Stevens, Wilmington Conference Secretary, led in prayer.

A Love Feast was the order of the evening. Among those bearing testimony to the love and power of God and of consecration to the work were, Mrs. Wheeler, Mrs. Keen, Mrs. Osborn, Miss Pardoe, who is soon to go to Japan, and Mrs. Christian K. Ross, whose sad experience in the loss of her son Charley has been sounded over the world.

Benediction by Dr. Price of Scranton.

### THURSDAY MORNING.

Devotions led by Mrs. Keen. Reports of Conference Secretaries, interspersed with singing by Rev. Mr. Sumner, author of "I'm the Child of a King." Rev. Mr. Van Schoick, presiding elder of the Wyoming Conference was introduced. He said, Wyoming District contributed more to missions last year, than the entire conference gave eight years ago; he was satisfied that the Woman's Foreign Missionary Society had largely contributed to that end; and Chaplain McCabe must divide the honors of the advance in missionary spirit and contributions with the godly women.

Mrs. Stevens reported an advance in the Wilmington Conference; 52 auxiliaries in Conference, and 32, in Branch, 3 new societies formed, New Castle, St. Georges, and a Band at Lewes, 2 reorganized, Brandywine and Young Ladies band at Smyrna: approximate number of members, 1200; 4 new life members, 80 subscribers to Heathen Woman's Friend.

Mrs. L. D. Osborn, spoke on the Re-

quirements of Missionary Candidates.

### AFTERNOON SESSION.

Devotions led by Mrs. Van Kirk, Pittsburg Conference Secretary. Reports of Superintendents of Bands. Mrs. Stevens of Baltimore, read a highly instructive and interesting paper on "The Importance of Medical Work in Missions."

The chairman of Committee on new business, recommended the following, which were adopted:

*Resolved*, That collections taken at Conference anniversaries and camp and district meetings be held within the Conference for the object of defraying the expenses of our work, until near the close of the branch fiscal year, when the balance shall in all cases be forwarded to the branch treasurer.

*Resolved*, That a Treasurer be appointed to receive and disburse these funds, said treasurer to be appointed by the Conference Secretary. All orders for money to be signed by the Secretary of the Conference.

*Resolved*, That in every case the reports of junior societies be sent to District Secretaries, and by them transmitted to the Superintendents of junior societies, the District Secretaries still reporting both senior and junior societies to Conference Secretaries.

We think it a very great essential to our work that each auxiliary, hold public meetings quarterly, or otherwise according to the circumstances.

Thursday evening, the Anniversary exercises were held. Mrs. Keen read her annual report; Miss Floyd, missionary to Mexico, Dr. Baldwin, the returned missionary from China, and Dr. Price of Scranton, made addresses.

### FRIDAY MORNING.

Devotions by Mrs. Dr. Hinkle. Miss Dunn, National Secretary of the Young Woman's Christian Association, was introduced and addressed the convention.

The nominating committee reported, and the officers for the year were elected as follows

President—Mrs. M. S. Wheeler, Philadelphia.

Corresponding Secretary—Mrs. S. L. Keen, Philadelphia.

Recording Secretary, Miss E. A. Townsend, Philadelphia.

Treasurer—Mrs. M. D. Chahoon, Philadelphia.

Vice-Presidents—Mrs. Bishop Foss, Mrs. P. S. Bennett, Wilkesbarre; Mrs. C. Swiggett, Wilmington, Del.; Mrs. Bishop Simpson.

Managers—Mrs. E. B. Stevens, Mrs. Church, Mrs. Col. Hyatt, Mrs. Bowen, Mrs. Roop, Mrs. Sickel, Mrs. Price, Mrs. Ross, Mrs. Whitaker, Mrs. Darlington, Miss Boswell, Miss Beckley, Mrs. Chubb, Mrs. Higbee, Mrs. Wood, Miss Weaver, Mrs. Mair, Mrs. Herr, Mrs. Gray.

Williamsport, Pa., was selected as the place for the Annual Branch Meeting, next year. Smyrna, Delaware, extended an invitation.

Mrs. W. E. Tomkinson, of Wilmington, and Mrs. Y. C. Smith, of Pittston, Pa., were elected delegates to the General Executive Meeting, to convene in Cincinnati, Ohio, October 26, 1888.

Meeting adjourned with appropriate exercises.

### Entire Sanctification.

In *The Christian Advocate* of July 17, 1884, we find the following

"Q. Is it proper or true to teach that Christian believers who are justified have any thing in them which will shut them out of heaven, unless they receive in this life a distinct work of grace, called a second blessing.

A. This question appears to be gotten up with a view of getting an answer, which can be employed to antagonize some alleged or real statement of some particular individual. As the words of the individual are not in the question, all that we have is his idea filtered through the mind of a man who does not accept it, and stated by him in his own words. We decline, therefore to answer the question in set terms, but make a statement of what we believe to

be the Scriptural and Wesleyan doctrine upon the subject. All justified believers who retain the grace of justification are in the way to heaven, and, dying in their existing state, are sure of salvation. No one has any authority, either from John Wesley or from the word of God, to declare that a justified believer, only that and nothing more, dying as he is, will be damned.

But every true believer is trying to grow in grace according to the measure of grace which he has; and according to Wesleyanism, and, as we believe, according to the Bible, there is in the justified believer at the time of his conversion yet remaining that which is to be removed by specific action of the Divine Spirit upon the soul, the condition of which is faith superinduced upon a degree of spiritual light which reveals to the man more clearly than he could see at the time of his conversion the exceeding spirituality of God's law, and the imperfections of human character and the incompleteness of his early consecration.

*Resolved*, That a Treasurer be appointed to receive and disburse these funds, said treasurer to be appointed by the Conference Secretary. All orders for money to be signed by the Secretary of the Conference.

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### Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention,

and, as we believe, according to Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. **Headache**

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

**Hood's Sarsaparilla**  
Sold by all druggists. \$1; six for 5s. 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, 604 MARKET STREET.

## TERMS OF SUBSCRIPTION.

Three Months, in Advance,	35 Cents
Six Months,	60 "
One Year,	\$1.00
If not paid in Advance, \$1.50 per Year.	

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

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

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

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

## 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 canvas?

The new Discipline has been received, and a supply is now on hand at our Book Store, 604 Market St., Wilmington, Del.

"THE HOARY HEAD IS A CROWN OF GLORY, IF IT BE FOUND IN THE WAY OF RIGHTEOUSNESS." So says Solomon. Apropos, Dr. Fitzgerald has an appreciative editorial in the *Nashville Christian Advocate*, respecting the veteran itinerant. He says,

"The old preacher will be at Conference, too feeble to be more than a spectator, where he was once a leader. The younger men will reveal their inward quality, by the manner in which they deport themselves toward these fathers in Israel."

The editor of the PENINSULA METHODIST will supply Hillsboro charge, (D. V.) to-morrow, the 21st inst., in the absence of the pastor, Rev. Geo. W. Townsend.

Rev. John Wirthman writes us, under date of Oct. 15th, asking for pulpit help, which we would gladly render, but for our engagement at Hillsboro. As to his physical condition he says; "While I am improving, my arm is still bound to my body; and it is in the way of my moving around. It is painful to stand and talk."

## Our Preachers on the Stump.

We see by our Peninsula exchanges, that Presiding Elder John A. B. Wilson and Revs. A. Smith of Cambridge, B. C. Warren of Deal's Island, and A. S. Mowbray of Pocomoke City, are making addresses in favor of the Prohibition Party, at various points on the Peninsula.

Rev. J. S. Willis is announced as making an address, under the auspices of a Harrison and Morton Club.

We hope our critics will not condemn this note, as partisan.

## Bishop Ninde.

From Zion's Herald of last week we take the following,

"A valued correspondent informs us that Bishop Ninde should not be quoted as having declared his intention to support the Republican nominees, but that he has recently stated, that he should vote for Fisk and Brooks."

As we stated Bishop Ninde's preferences on the authority of Zion's Herald, we publish the above, on the same authority; neither in this case nor in the others, as we have before said, assuming

personal responsibility for the correctness of the statement quoted.

## Complimentary.

Dr. McCullough, editor of the *Philadelphia Methodist*, makes this kindly reference to us, in his last issue:

"The Peninsula Methodist has transferred its office from 617 to 604 Market street, Wilmington, the new Methodist headquarters, recently erected by its enterprising publisher, Mr. J. Miller Thomas, son of the editor, Rev. T. Snowden Thomas, of our Conference. We wish our brethren in their new quarters all possible success."

The Wilmington Conference correspondent of our Philadelphia contemporary, Rev. B. F. Price, in his letter last week has this to say of our "New Departure."

"The publisher of the *Peninsula Methodist* has established himself in new quarters, a fine building on Market street, purchased and refitted according to the owner's taste—three stories, with apartments for the book store and printing press, accommodations for the preachers' meeting, editor's office, and other facilities. I favored such an enterprise at the organization of our conference, as I did when on the tract committee of your Conference, and have lived to see that you have a flourishing publishing concern; now the work is accomplished with us with an outlook of success."

## Non-Partisan.

Our attention has been called to certain allegations of personal bias, in the conduct of the PENINSULA METHODIST. We lay no claim to infallibility, but we do to honesty of purpose.

It has been charged, that we have indicated a party bias, in publishing the political preferences of our Bishops. What are the facts? After Bishops Vincent and Fitzgerald's views had been circulated far and near, until almost every religious paper in the land had inserted these items, we published them as current news. So also, after Bishops Hurst and Newman's letters were made public, we simply stated the facts, declining to publish either letter; and when in *Zion's Herald* there was given a statement of the political views of all our Bishops, so far as known, we carefully eliminated all comments, and gave in our paper only the bare facts. We think our readers of all parties, are entitled to have news items of interest furnished them, as far as it may be in our power to do so. And so much interest was shown in the attitude taken by Bishop Hurst, it was but reasonable to suppose it would be of similar interest to know how the other Bishops stand in this Presidential contest.

We have accordingly given the bare facts without note or comment. Could we have pursued a more strictly non-partisan course?

As to the figures given respecting the Gubernatorial elections in Vermont, a similar charge has been made. What are the facts? In making up our statement, we gave the State vote, as published in *The Voice*, at the two last elections, those of '86 and '87, and made no reference whatever to any other. As we looked at it, there was no more reason to give the vote of '84, than to give that of '82. All we wanted to do, and all we did do, was to compare the vote of this year with the latest preceding vote. Had we desired to construct an argument, we should have done, what

*The Voice* did in the article from which our figures were taken, made other comparisons, with a view to explain the result. But as we were not in that line of business, we did not deem it wise to take from that organ, any more than the figures we gave. Again we ask, could we have pursued a more strictly non-partisan course?

## Preacher's Meeting.

The brethren met at 604 Market St., at 10 o'clock, Monday, the 15th inst.,

President L. E. Barrett in the chair, A. Stengle, Secretary. After devotional exercises, reports from pastors were called for, and brothers J. B. Quigg, of North East, J. D. C. Hanna, of Newport, T. N. Given of Mt. Lebanon, H. W. Ewing, of Madeley, and D. H. Corkran of Epworth, responded. At Mt. Lebanon, there were two conversions last week; at Madeley there were three, making over thirty in all; the revival services have closed at Stanton being transferred to Marshallton; at Epworth there were ten penitents Sunday night, and have been thirty-five conversions.

The Secretary read from the constitution, the terms of membership, showing that any minister of the M. E. Church may become a member, by election and the payment of an annual fee of fifty cents.

D. H. Corkran then read a paper on "The Perils of Immigration, and the Remedy," giving startling statistics as to the number and character of foreigners who flock to our shores, and so soon become a part of the body politic.

Restriction by law, to the extent of exclusion for a number of years, was suggested as a partial remedy, but the evangelization of these people by the churches is the only sure and effective one.

Bro. Quigg deplored the prevalence of a partisan spirit, that ignored the claims of true patriotism. Bro. Sanderson referred to the fact, that the liquor traffic was largely in the hands of our foreign citizens. Bro. Hanna considered the rapidity of this immigration the chief ground of alarm, and suggested as worthy of favorable consideration Prof. Boyson's plan, to require of immigrants certificates of good characters from the consuls of their respective countries; Dr. Todd thought the evil was exaggerated, and the statistics not sufficiently discriminative. Every native of this country he regarded as an American, whatever his parents were, and it is not proper to classify the children of foreigners with their parents, as a part of our immigrant population. The Doctor called attention to the grand development of the Northwest, by foreigners from Scandinavia and Germany. The chief peril he saw was in the rapid increase of population threatening to exhaust our resources, and bring us into the condition of the over crowded countries of Europe. He suggested lengthening the time required for naturalization, and exacting a bonus from each immigrant for which the transportation companies should be held responsible.

Bro. Stengle thought the perils would be reduced to a minimum, if the liquor traffic was prohibited.

At the suggestion of Bro. Houston, the curators announced, that the subject would be resumed next Monday. The programme for subsequent meetings was announced as follows: Monday, October 29th, an exposition of Mat. 12: 31, 33, by Rev. A. Stengle; Nov 5, a sermon by Rev. H. W. Ewing; critics, D. H. Corkran and J. D. C. Hanna; Nov. 12, a paper on "The Utility of Oxford Leagues Lyceums, Hope and Help Bands, and kindred associations in our churches," by Rev. W. E. Tomkinson.

Besides those whose names are given there were present, brothers W. E. Avery, A. Thatcher, K. R. Hartwig, J. R. Dill, James E. Bryan, C. A. Grise, J. Dodd, J. H. Simms, T. S. Thomas and J. H. Scott of Haven M. E. Chapel.

## The Drift is Downward.

Such is the unwelcome announcement of our Missionary secretaries, in a formal manifesto to the Church, under date of Sept. 24th.

"At this writing, we are quite sure of a decrease in our collections. Debt! Debt! from which we were happily free, is upon us again. The Missionary Society must wear a millstone around its neck for many months, unless there is a great uprising."

In reply to the question, "How came this about?" four reasons are given:

1st, Over confidence, inducing relaxation of effort.

2nd, Too few workers; most of the work being left to the three secretaries and Dr. Butler.

3rd, Drought in the North West, reducing the ability of the people to give.

4th, The excitement about the Election, diverting attention.

Every one must take his share of blame, so far as he has failed to measure up to his duty.

In the *Baltimore Methodist* of the 6th inst., in his reply to the complaint in this manifesto, that, "since the General Conference, so far as we have observed, not an earnest appeal to the ministry and laity, to hold the position on the Million Line has appeared in any of our church papers," Bro. Cornelius has some good words for the "local weekly."

"In reply to this, we have sent the Chaplain four ringing editorials which appeared in the *Baltimore Methodist* in one month, "since the General Conference," appealing "to the ministry and laity to hold the position on the Million Line," and to go beyond it to the \$1, 200,000 line. But Dr. McCabe will not consider the *Baltimore Methodist* "one of the church papers." Nothing is a "church paper" in the eye of a church official, except a paper published by authority of the General Conference, and supported by the income of the Book Concern. But the local Conference papers which support themselves support also the great causes of the church all the same, and give those interests as much if not greater impetus than they get from "great officials" which do not recognize our existence, even when they borrow every week without credit from our columns."

Brother Cornelius suggests additional reasons for the falling off in the receipts of the Parent Board, as follows:

"The General Conference consumed a month, in the very heart of this year. 450 officers of the Grand Army of Methodism and Salvation, were absent for six weeks from their districts, pastorates, and lay spheres. Two months more have followed of the inevitable vacation—trips to the sea shore, to the mountains, to Europe, etc., which are not favorable to a missionary boom. All will now come right again. Put on pressure all along the line of the next Spring and the next Fall Conferences, and the cause is still safe. A little less of formality and official conservatism, and a good deal more of religion, unity, zeal and liberality will put the Methodist Episcopal Church far beyond the million line, or even the twelve hundred thousand dollar line."

Dr. McCullough, of the *Philadelphia Methodist*, thinks that if the receipts by our missionary societies, other than the Parent Board, are included, the grand total will show no falling off in missionary zeal, but that our people are giving "as much as ever before, and perhaps more."

We agree with both these brethren in the sentiment, that the more important matter is to devise such methods, and pursue such a policy of administration, as shall secure a steady income in the future, corresponding with the ability of our people, and their share of responsibility for the conversion of the world. Let our officials court, rather than seek to suppress honest criticism of men and measures; let there be the strictest good faith in the distribution of these sacred funds; the strictest economy in salaries, office expenses, and incidentals, and not too lavish appropriations at home, or abroad. Confidence in the wisdom and integrity of the administration is absolutely necessary, to secure the largest liberality in contributing to these trust funds.

We cheerfully award much praise to Chaplain McCabe and his associates, for their zeal, labor, and enthusiasm in the cause, but deem it of great importance, that while all due credit is given to our official superiors of every rank and de-

gree, the largest meed of hearty commendation should be given, as is due, to the rank and file, the *pastors*, who in the little churches, or in the large ones, make the collections, and the members and friends of the church, from whose scant or plentiful store the money comes.

Eloquent addresses, rousing anniversaries, and bugle blasts through the "official papers," have their place, and contribute to the result, but without the patient, persistent, and laborious personal work of the individual pastor, failure is inevitable.

The Wilmington Conference preachers have a record, of which they may well be proud; if it is possible, in harmony with other just demands, for our churches to make an advance on these contributions of last year, we are confident they will do so. We hope, "the drift is downward" shall never be truthfully predicated of the Wilmington Conference.

A note from Rev. J. H. Willey, gives us the pleasing information of his steady convalescence. He writes "in bed," where he has spent the last six weeks. His Doctor permits him "to sit up several hours each day." He hopes to be in his pulpit again, by the first or second Sunday in November.

A good man may go into politics and come out a good man still, whether successful or not. But he will have need to watch and pray much, lest he sink to the level of the ethics of the men who stoop to conquer. There are in this land many spiritual cripples who got hurt that way, some of whom will read this paragraph and feel its truth. *Nashville Christian Advocate*.

People are not won to the purity of holiness by pounding them over the head and berating them for the things that attach them to the world, or clubbing them to death. Avoid that so-called teacher of holiness that manifests a bad spirit, lacks sweetness, and aims to succeed by taking any other method than the straight; definite, pure, plain gospel.

Arrangements are now made for the reception of Bishop Cyrus D. Foss, who is to reside in Philadelphia. The reception will take place on the evening of November 1, between the hours of 8 and 10 o'clock, at the Academy of the Fine Arts, Broad and Cherry streets, that city. The hall will be handsomely and artistically decorated. About 2,500 invitations will be issued; and the responsibility for the distribution of these tickets will rest with the subscribers. The Germania Orchestra will discourse the music, and prominent clergymen of other denominations will be present. It is probable that there will be a large representation from Wilmington at the reception.

The influence of the Freedman's Aid and Southern Education schools in the South, in the cause of Temperance, is becoming more and more marked every year. In the battles for the death of the saloon, under the local option laws of the South, our teachers and students often lead the advance columns in the victorious hosts against the rum power. A little illustration comes from Waynesboro, Ga. A district conference was held in the school house there. When the report on temperance came up for discussion, August 9, many of the leading white citizens interested in prohibition were in attendance, and our ministers, and leading students, and several prominent white citizens, made addresses. The enthusiasm was tremendous. The next day the vote was to be taken in the town whether the prohibitory law closing the saloons should continue in force or not. After the meeting at the school house, a procession was formed, and the voters, colored and white, were rallied in a grand meeting at the court house. Miss Carrie Fairchild, our teacher there, says: "I tell you we overwhelmed the rum army with defeat. The friends of the saloon claim that if it had not been for the intelligent leadership of our colored people, they would have gained the day: but our God is marching on." The county gave a majority of twelve hundred and fifty-five against the saloons.—*Central Christian Advocate*.

## Conference News.

**Mt. SALEM.**, W. E. Avery, pastor.—Revival meetings continue with increasing interest. Last Sunday the Sunday-school room had to be opened, to accommodate the crowds. There have been twenty conversions reported up to last Monday.

**CHRISTIANA.**, Rev. B. F. Price, pastor.—During our brother's illness, his pulpit has been regularly supplied. Bro. Daniel Green of Newport has preached for him two Sundays. The first Sunday in October, Bro. J. F. MacLaughlin of Mt. Salem, and Bro. Dolbow of Asbury, rendered very acceptable service. Last Sunday, the editor of the PENINSULA METHODIST preached at Christiana morning and evening.

In the afternoon Brother Applebee took us in his carriage to Salem, where young brother Grant from Newark, spoke some earnest words upon the text, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Bro. Price returned from Ocean Grove, Friday, the 12th inst., but without the improvement in his health, which was hoped for. The fatigue of the journey was considerable, and his prostration greater than when he left home. Through the Divine blessing upon quiet, rest, and careful nursing, it is hoped he will recuperate, and be able to resume his loved employ. Brother Price is favored, in having a kind and devoted wife, who is unremitting in her attention to his comfort.

It was a pleasure to be the guest of our venerable brother, Abraham Cannon and his family, into whose home we were made welcome thirty-eight years ago, when we came as junior preacher on Cecil circuit, with the late Christopher J. Crouch as preacher in charge.

Though in his 81st year, brother Cannon is bright and cheerful, and but for failing sight and impaired hearing, he would be able to enjoy the services of the Sanctuary as aforetime. He is always present when his bodily health will admit. For forty years bro. Cannon has been a pillar in the church, and his devotion to its interests knows no abatement.

It was pleasant to greet a few who were members of the church or congregation, in 1850-'51 and '52-'53. Brother and sister William Bratton, brother and sister Nathan H. Dayett, sister Allen, and brother's McBride and Cannon were among our hearers last Sunday.

Both Christiana and Salem churches are of brick and in good repair, and we believe free from debt. We were glad to find that Bro. Price and his wife are highly appreciated by their people.

Next Sunday, the 21st, bro. Daniel Green is expected to preach at Christiana, and bro. Olin Walton of Red Lion, at Salem.

The eighth anniversary of the Woman's Foreign Missionary Society of Mt. Salem M. E. Church, was held Sunday morning, Oct. 7th. After singing, "From Greenland icy Mountains," prayer was offered by Rev. Mr. Spear, a student in Pennington Seminary. Mrs N. M. Browne, corresponding secretary read a very interesting report. Mrs. W. E. Tomkinson made a very stirring appeal to her sisters in the church, to enter with earnestness, into the work of saving souls. She remarked, that it was only the mercy of God, that she was not one of the blighted women of China, or a native of priest-ridden South America, and closed with an urgent call for new members, and several responded. A beautiful solo was sung by Mrs. W. E. Avery. The choir rendered several fine selections, after which the benediction was pronounced by Rev. Mr. Spear.

Rev. H. A. McLean, pastor of the Presbyterian Church, preaches his farewell sermon in Odessa, Del., October 21. Although the people here will be sorry to lose Mr. McLean, he has their best wishes for his success in his new home at Brandywine Manor, Chester Co., Pa.—Ex.

The installation of the Rev. William F. Swartz, the newly elected pastor of Central Presbyterian Church, this city, took place Friday evening. The sermon was by Rev. Joseph Swartz, D. D.; the charge to the pastor, by the Rev. J. Howard Nixon, D. D., and to the people, by the Rev. Lafayette Marks, D. D.

The Presbytery of New Castle concluding its fall session at the Rock Church adjourned to meet in the Elkton Presbyterian Church Thursday, October 25th, at 7.30 P. M., for the purpose of receiving into the Presbytery, and installing the Rev. Sam'l M. Osmond, as pastor of that church.

A successful revival is in progress at the M. E. Church at Bridgeville, Rev. John H. Howard, pastor. Since Sept. 31st, there have been about 15 conversions up to Tuesday of last week. Rev. Mr. Gallaway, of Virginia, is assisting Mr. Howard in his meetings. Mr. Gallaway will be remembered, as the gentleman who rendered such efficient service in the meetings here last winter.—*Sussex Journal*.

Professor Mohler, of the Conference Academy, was taken suddenly ill one day last week, while playing football on the Academy ground. He is a great deal better now, however.—Ex.

Rev. J. B. Merritt has been holding a protracted meeting at Double Creek for two weeks. It is said that at Chesterville, Crumpton's northern appointment, a union series of meetings is contemplated between the Methodist Episcopal and the M. E. Church South.

The Crumpton M. E. Church Sunday school has purchased a new library.—*Centerville Record*.

Revival services are being held in Grace M. E. Church South, Cambridge, Md. Rev. E. L. Hubbard, of the Wilmington conference, preached there Tuesday night, and Rev. Alfred Smith, Thursday night. Rev. Mr. Royal is conducting the meeting.—Ex.

A Chautauqua literary circle was lately formed at Colona, Md. The first meeting assembled at the residence of Mr. J. W. McCullough a few evenings since. Mr. Adam Magraw was elected president.—*Cecil County News*.

The new M. E. Church, Chincoteague, Va. is nearing completion, and will be dedicated before winter weather sets in. The windows are here, and when put in will add greatly to the beauty of the structure. The church seating and furnishings have been ordered.—*Peninsula Enterprise*.

A fair and festival is announced to be held in Temperance Hall, Thanksgiving Day, November 29th, both afternoon and night; also Friday night following. It will be under the auspices of the Ladies Mite Society of the M. E. Church, for benefit of the new church.—*Peninsula Enterprise*

The monthly meeting of the Young People's Temperance Association was held in the Methodist Episcopal Church, Port Deposit, Md., Tuesday of last week. After the opening exercises, a short dialogue, and reading by one of the members, Rev. Isaac Jewell, of Rising Sun made an interesting and instructive address. Mr. Jewell, by his pleasing manner while in charge of the children's meetings at Woodlawn camp, made many friends among the younger, as well as older portion of our community.—*Whig*.

Rev. John Cann is a local preacher of the M. E. Church at St. John's Zion circuit. He reports having had 300 marriages in twenty-five years; total receipts \$5.

Rev. J. H. Lightburn of New York East Conference, M. E. Church, occupied the pulpit of Rev. A. P. Prettyman, Trappe, Md., Sunday morning, 7th inst., and preached an able sermon.

Rev. C. H. Fitzwilliam of the Baptist Church, Cambridge, Md., has declined a call to Cumberland.—Ex.

**BRANDYWINE.**—C. A. Grise, pastor, preached last Sunday morning to a large congregation; the Knights of the Mystic Chain were present by invitation. In the evening the house was again full, and very interesting exercises were held, in behalf of the Woman's Home Missionary Society. Mrs. N. M. Browne, Conference Secretary, of the Society, made an excellent address, and organized a Society of forty-five members.

The Cookman M. E. Sunday-school on Scott street, near Pennsylvania avenue, has appointed William T. Morris, Mrs. Mary E. Crozier, and Solomon Hersey delegates to the New Castle County Sunday-school Convention, which meets in this city November 15th.

The foundation of the new M. E. Church at Cape Charles, Va., has been laid.

Rev. Mr. Layfield of East New Market preached in Vienna, Md., Monday morning, 8th inst., after which he conducted the Quarterly Conference.

Revs. C. A. Grise and W. L. White will exchange pulpits to-morrow morning, the 21st inst.; Brother Grise administering the Lord's Supper in brother White's congregation, Kingswood.

Bro. C. T. Wyatt writes from Berlin, Md.—The revival services at Synepuxent are in progress. Eleven souls have been converted up to Monday the 15th inst., and the outlook is encouraging. Pray for us.

Rev. V. S. Collins of Scott's, Wilmington, who is visiting his mother, preached for us last Sunday, both morning and night. The discourses were clear and heart-searching, and were listened to with marked attention, by his many friends. Surely Scott church is fortunate, to have such a man as pastor.

The Rev. Francis D. Hoskins has accepted a call from the vestry of St. Andrew's Church, to take charge of the church, during the absence of the Rev. Charles E. Murray, on account of ill health.

**ASBURY.** Wilmington, James E. Bryan, pastor.—Tuesday, last Oct 16th, being the 99th Anniversary of the corporate organization of this Church, a most interesting Love Feast was held in the evening, in celebration of the event. The pastor made appropriate reference to the sacred associations of the place, in its long and eventful history; and brother Charles Moore, one of the oldest members, and a local preacher, read the names of the corporators, in the charter of 1826, as follows:—Edward Werrell, president of the Bank of Delaware; Samuel Sampson, James A. Sparks, Henry D. Pepper, Miller Dunott, John Hagany, Thomas Young, Samuel Wood, John Taylor, James Merrifield, James Guthrie, Charles Farra, William R. Cotter, William Baggs, Jeremiah Dodsworth, John Smith, John Butler Edward Kennard, William Torbert, Jr., John Guyer, Lewis Ashton, James Simpson, Charles Souder, E. H. Ronsall, George Young and David Webster.

Other members and former members of the church, related the story of their awakening and conversion, in and around the altar of the church. In the gallery, and on the floor of the auditorium, two or three persons would rise at once, and stand waiting for the opportunity to speak. The meeting lasted two hours, during which, at the request of the pastor, one hundred persons arose at one time, claiming to have been converted in Asbury Church.

At 9.30 o'clock, the meeting was dismissed with the benediction, by the Rev. Eli Meninham. The public celebration of this anniversary of the church, will be held on Sunday next, when it is expected that Rev. John Roche, D. D., of New York, and Rev. Enoch Stubbs of the Philadelphia Conference, former pastors of the church, will be present and preach for the congregation. A Sunday-school meeting will be held in the afternoon, at which several addresses will be made.—*Morning News*.

Rev. E. L. Hubbard will lecture in the M. E. Church, Kent Island Md., October 22d. Subject "Rough and Funny Experiences of the Early Itinerants." Mr. Hubbard visited Kent Island last fall, when the church was rededicated. He is an able speaker, and it is sincerely hoped the lecturer will have a full house. Proceeds for the benefit of the parsonage.—*Centreville Observer*.

The new M. E. Church at Winchester was dedicated last Sunday. Rev. R. W. Todd of Chestertown, preached the dedicatory sermon. Rev. C. A. Hill preached in the afternoon, and Mr. Todd again at night. The indebtedness of the church was nearly wiped out. The congregations were large, and responded liberally to the call for funds. The new church is a pretty edifice. Rev. Mr. Alison is pastor in charge.

An extensive work of grace is in progress in Nelson's M. E. Church, Parsonsburg charge, Rev. G. W. Bowman, pastor. Over fifty have professed conversion.

Rev. J. E. Kidney, Wyoming Del., reports at Penrose Camp twenty eight conversions. He is now in the midst of revival services.

Sunday, the 7th inst., Rev. S. T. Gardner of Magnolia, Del., met with an accident. He was driving a colt which suddenly started to run. The carriage was upset and brother Gardner and wife thrown out. They sustained no serious injuries; but his new vehicle was completely wrecked.

POWELLVILLE, Md., L. T. McLain pastor; Revival services closed at Friendship, Monday night of last week, with sixteen accessions to the church, and the membership greatly revived. Special services for the salvation of sinners began at Mt. Pleasant last Sunday night. The pastor requests the prayers of the righteous, for a Pentecostal baptism on preacher and people. Bro. McLain's work is improving; he is an earnest worker, as well as a pleasing preacher. We hope for his return to us another year.—x

Rev. P. H. Rawlings, Camden Del., has lately preached several special sermons to the young people and children of his congregation.

MT. LEBANON, DEL., Rev. T. N. Given, pastor;—Rev. Dr. Jacob Todd delivered an interesting and instructive lecture to a good house, last Tuesday evening, on "What to read, and how to read it." Two hundred tickets were sold in advance. Proceeds for furnishing parsonage.

Rev. Dr. Jacob Todd of Grace Church Wilmington, will preach in Galena, M. E., Church Rev. I. G. Fosnocht, pastor, next Sunday week, the 28th inst. in the morning, and officiate at the laying of the corner-stone of the M. E. Chapel.

Rev. J. C. Thrasher has been holding his protracted service at Goldsboro, and Rev. Albert Chandler a similar meeting at Merrickton and Roesell. Success has crowned their efforts.—*Centreville (Md.) Observer*.

The M. E. Church South, Merrickton, Md., will soon be ready for dedication. It was built on the site of the one burned in June, but is a more imposing structure in every particular.—*Centreville (Md.) Observer*.

The Smyrna M. E. Church has organized a Chautauqua circle with a membership of thirty officers. President, Rev. W. S. Robinson; vice-president, Gilbert B. Taylor; Secretary, Mrs. John H. Hollecker; treasurer, L. M. Price; instruction committee, J. France, Miss Lizzie McDowell, Miss Laura Bell.

MR. EDITOR,—Although there have been fewer cases of sickness in this vicinity, than there were last year, a larger proportion of them has been fatal; especially among our Methodist people. But it is very comforting to be able to say of them all, "they died well."

Nutter G. Wootten and Joshua Boyce, both official members, and greatly honored, Mrs. Wesley Marvil and Miss Viola Hitch, both Sunday-school teachers, and much respected, are no more among us, for God has taken them. But while our heavenly Father takes his children home, one by one, and engages them in higher employments, he no doubt will fill their places with others, who, when their training is complete, in due time will be called to follow. "Blessed are the dead who die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them."

The church just at this time is very quiet, but our pastor is hopeful of another shower of Divine grace this winter. The fruits of last year's revival, added to those in full membership already number fifty-two; and there are still more to follow.

J. HUBBARD.  
Laurel, Del., Oct. 16th, 1888.

### From Chesapeake City, Md.

DEAR BRO. THOMAS.—Please allow me to correct an item, respecting our new church, as published in the PENINSULA METHODIST of last week. Our people have long felt the need of a new church, and one or two efforts have been made, but without success. On

the "try again" principle, another effort is being made and the prospect is quite encouraging. The building committee wisely determined not to commence work, until three-fourths of the required amount could be secured in reliable subscriptions. To secure such a building as is needed, it was found necessary to appeal to friends in other places; but this was not done, until our people had been given an opportunity to contribute. Many friends in Wilmington have been quite liberal, but we have not yet received enough in that city to justify commencing.

At this date, Oct. 16, we need \$800, in order to secure the three-fourths; and any friend who desires to aid a worthy cause, will do us a great favor, by sending a contribution to me, or to Rev. W. L. S. Murray, Presiding Elder.

Truly Yours,

E. H. NELSON, Pastor,

### Christianity in Earnest.

While Bro. Kidney was pastor at Kent Island, I went over to help him collect money for extensive repairs on the village church. I was astonished at the faith and zeal of the pastor; and delighted at the quick and pleasant response of the congregation to his appeal

for money to pay the entire debt. Since then I went to Church Hill to help Bro. Arters; and here the giving of \$25 each by 20 men, with enough smaller gifts, to cancel the debt of extensive repairs was the bountiful reply to the faith and works of one of God's chosen servants. Rev. J. A. Arters may be numbered among the older men; but churches needing such service as only the most vigorous and successful can render need not discount a man who can accomplish

such and so much work as has and does Bro. Arters. The 7th of October, I went to the assistance of Bro. L. P. Corkran on Preston charge. On the Choptank River at one place, three steamboat wharves have recently been built by many competing companies: at the foot of two of the wharves, canning factories have been built. These called for "hands," and these wanted houses. Streets have been laid off, and a few small houses built. With these families came children and young people to Choptank. A Sunday-school was organized in a cannery.

The cannery season began, and the Sunday school had no "meeting home." Now what? Mr. Jesse A. Wright said, we will have a church. Under his care, with the approval of Bro. Corkran one was built. That church was to be dedicated, but not until paid for. 125 people assembled and Rev. J. A. Brindle preached. A statement made, showed total cost \$1300. \$1100 was asked for, and the church was dedicated, free from debt. This to me seemed marvelous. Nothing less than an earnest Christianity in the hearts of such men as live in and about Choptank, under the leadership of such faithful men as L. P. Corkran, could ever triumph over such unfriendly odds. So long as the nation has in its bosom such a devoted company, as to-day compose the Christian Church, the two flags of Immanuel and America will have honored sway.

A PASTOR.

Do you suffer with catarrh? You can be cured if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

A horse can be kept in better condition through the winter blanketed than if not, and the cost is less, as an unblanketed horse eats more to keep warm than a blanketed one. Horses should be blanketed in the stable and farmers will save money by having a blanket for the stable as well as street use. The manufacturers of 'S-A' horse blankets, whose attractive advertisements are appearing in our paper, make the strongest horse blankets on the market, and sew their 'S-A' trade mark on each blanket as a guarantee that it is strong. We are glad to see them take a stand and make strong, honest horse blankets, as so many are made merely to sell. We also commend their method of informing farmers how they can get strong horse blankets by advertising in this paper which has a large circulation throughout the whole country.

### To Our Readers.

With this issue we begin a year's Advertising for the MC SHANE BELL FOUDARY of BALTIMORE, MD. The firm is soliciting the patronage of our people, and their Bells have been in use for many years. They are VERY FAVORABLY known, and give most general delight and pleasure to all who hear them, and we recommend that our people everywhere consult this Firm before buying Bell or Bells and give their proposition due consideration. In doing so, please remember that in naming this Paper to the Firm when you write them, you do us a great favor (your Church paper deserves it) and thus render unto Caesar that which is due him, i. e., due credit for service performed. The McShane Bell Foundry answer all correspondence promptly and serve patrons faithfully and with dispatch. See their Advertisement in our Columns.

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### Marriages.

GRAHAM-ZANE.—At the Newport M. E. Parsonage, Sept. 13, 1888, by Rev. Jno. D. C. Hanna, Thomas Graham, Esq., and Maggie A. Zane, of New Jersey.

LAMBORN-RICHARDSON.—At the Newport M. E. Parsonage, Oct. 4, 1888, by Rev. Jno. D. C. Hanna, Harvey H. Lamborn, and Carrie V. Richardson of Marlinton.

KILMAN-EWELL.—Oct. 10th 1888, at the residence of Thomas Kilman, near Guilford, Va., Charles Thomas Kilman and Marcelline Elizabeth Ewell.

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thriving town, with a Methodist Episcopal, and a  
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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

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Kent Island,	20	21
Wye,	21	22
Easton,	26	27
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	17
Talbot,	17	18
Bay Side,	17	18
Middletown,	25	26
Odessa,	25	26
Townsend,	24	25

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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
Delmar,	3	10 4 3
Sharptown,	9	8 9 7
Bethel,	10	3 11 10
Quintico,	17	3 18 10
Fruitland,	17	10 18 3
Salisbury,	26	4 25 10

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Charge.	Date.	Preaching q. conf.
Parksley,	21	10 7 S. 2
Tangier Island,	28	9 7 S. 7
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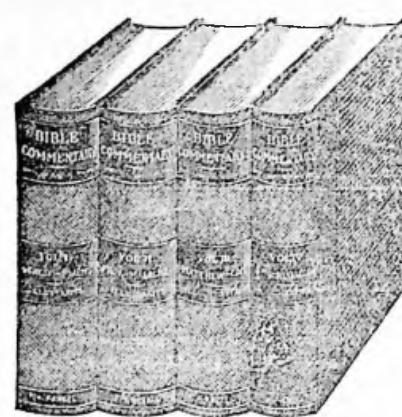
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