



Peninsula



Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XV,
NUMBER 10.

WILMINGTON, DELAWARE, SATURDAY, MARCH 9, 1889.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

A HYMN OF TRUST.

Thou sweet, beloved will of God!
My anchor-ground! My fortress hill!
My spirit's silent, fair abode!
In thee I hide me, and am still.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such sweet rest.

Thy wonderful, grand will, my God!
With triumph now I make it mine,
And love shall cry a joyous "Yes,"
To every dear command of thine.

Thy beautiful, sweet will, my God,
Holds fast in its sublime embrace
My captive will, a glad some bird,
Prisoned in such a realm of grace.

Within this place of certain good,
Love evermore expands her wings;
Or, nestling in thy perfect choice,
Abides content with what it brings.

Oh! sweetest burden, lightest yoke,
It lifts, it bears my happy soul;
It giveth wings to this poor heart;
My freedom is thy grand control.

—Madam Guyon.

Holiness, Ethical and Experimental.

BY REV. T. M. K. STUART, D. D.

In much that is said and written on holiness or sanctification, there is a persistent confounding of two things that should be kept distinct. Failing to do this, logical confusion is the result. The ethical may be the object of continual pursuit, while the experimental is the subject of constant possession. In other words, that may be affirmed of experimental holiness which cannot be affirmed of ethical holiness. For example, an individual may be experimentally holy who yet, judged by the standard of Christian morals, is quite imperfect. The Corinthian Church is a case in point. The apostle addresses the Church as "sanctified" and "holy." 1 Cor. 1:2. "unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints," or "holy." Yet the apostle immediately charges them with dissensions and divisions, verses 10 and 11. And in the third chapter he says that they are "carnal," in their practices. Now the only way, in which we can secure doctrinal consistency, is to maintain the distinction above insisted upon, between experimental holiness, which is regeneration, and ethical holiness, which is maturity or Christian perfection. These persons whom he calls "babes" were "sanctified" and holy, but immature and limited in knowledge and imperfect in practices.

The same distinction must be regarded in interpreting Paul's epistles to the Thessalonians. In the first epistle, first chapter, the apostle uses the strongest language possible to define the perfection of their experience, yet afterwards, in 3:13, he speaks of their future establishment in holiness; and in 4:3 he says to this same church, "For this is the will of God, even your sanctification, that ye should abstain from fornication;" showing that, judged by the pure law of Christ, they were very far from ethical sanctification. The influence of their heathen customs was still seen, in its effects upon their outward lives.

Taking this very obvious view of this text, how absurd therefore is that use of it, which applies it to the converted Christian of to-day by way of an exhortation to experimental sanctification. The people were experimentally sanctified, to whom this language was addressed, they belonged to "the holy." In the same manner must we interpret the lan-

guage used in 5:23. The adjective *holoteles*, translated "wholly," does not properly modify the verb "sanctify," but the pronoun "you," and a literal rendering would be, "sanctify you to completeness" i. e., in all respects." The sanctification is ethical, and the result of a growth in knowledge of the divine will and an application to Christian duties, and not such as to be attained by one instantaneous experience, and one exercise of faith. This is the only passage of Scripture, that seemingly gives any warrant, for the phrase "entire sanctification," which is employed by those whose knowledge of God's Word leads them to see, that sanctification is repeatedly affirmed of all Christians. But "entire sanctification," in this instance, is the sanctification of the whole church.

It may, however, be said, that the ethical implies at the same time the experimental. This is readily conceded. But every one who is a child of God has this. See 1 Pet. 1:2; where the entire Church of a large district is addressed as "elect through the sanctification of the Holy Spirit," so also, Paul addressed the Churches at Rome, Corinth, Ephesus, Colosse, Philippi, as "saints"—"the holy.

To love God supremely, and to be cleansed from sin is experimental holiness. But it is a misinterpretation of the Scriptures, that denies these experiences to any converted soul. To refuse God the whole heart is to stop short of pardon, and when this is given, "He is faithful and just to forgive our sins and to cleanse us from all unrighteousness."

Let it not be forgotten, that the new birth brings freedom from wilful sin. 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The new birth is also a cleansing from sin. Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." Here the regeneration is distinctively called the cleansing. It follows therefore, whoever is born again is cleansed from all sin. Those who deny this cleansing to the converted, uniformly call it sanctification, and in supporting their theory quote the passages that specifically refer to ethical sanctification; not one of which intimates a cleansing from sin, but refers to the perfecting of the external life. In 1 Cor. 6:11, the relation that cleansing, sanctification, and justification sustain to each other is clearly set forth "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Here it is at once apparent that justification is the divine acceptance and approval of the cleansed and sanctified. Hence to be justified is to be cleansed and sanctified. To such, however, it will be very appropriate to say, "Perfect holiness, in the fear of the Lord;" "go on unto perfection," because this perfection or maturity is the result of growth, a constant "pressing towards the mark for the prize of the high calling of God in Christ Jesus." And this last is ethical sanctification.—*Central Christian Advocate.*

James Densmore, who now has an income of \$80,000 a year from his type writer patent was a newspaper canvasser in St. Paul a few years ago at \$8 a week.

Deaconesses.

MRS. JENNIE FOWLER WILLING.

During the ages when woman was a toy or a drudge, deaconesses would have been quite impossible. We catch glimpse of the *diakoniae* or *ministrae*, in the apostolic church; but when the tides of worldliness set in, and the church went back to the beliefs and practices of the people about her, she began to crowd her women toward the zenana and seraglio life, which makes them minister, not to the divine spirit, but to human flesh. Then marriage ceased to be honorable. Men enriched themselves by *marriages de convenance*, and threw the rein on the neck of their passions. Women who would live dignified and active Christian lives had to take vows of poverty, chastity, and obedience, renouncing forever what is dearest of earthly things to a woman's heart—home life and motherhood. Now and then a saint was developed in the conventual orders, but oftener the waves of sensuality, which beat ceaselessly against the fortress, swept through the cells, and celibates were guilty of nameless sins.

When Luther and printing came the dawn touched the hills. Yet even in that same century, when Françoise de Sainctonge undertook to teach girls to read her father called in four doctors, learned in the law, to see if she were not possessed with demons.

In this better time women are much freer to do the thing to which God has called them, and yet they need all help from their brothers in the difficult task of steering their tilting craft through the breakers of vanity, worldliness, selfishness, and sin. Nothing, after personal faith in Christ, is better than to occupy their energies with a definite work for the Master.

The plodding Germans, who kindle slowly and burn like an anthracite furnace, were pioneers in the revival of the primitive order of deaconesses. Their work at Kaiserwerth is world wide in reputation and beneficence.

The sisterhoods of the High church in England take vows that differ but little from those of the Roman Catholic nuns. That marvelous Mildmay work in the Low church began in 1860, with the purpose of utilizing the activity of Protestant women in a manner similar to that of the Roman Catholic sisterhood but without any of its objectionable features. It began in a small way, trusting God for its daily bread, but now it has millions of money invested in its houses, 100 deaconesses, 160 trained nurses, its training-school, hospitals, convalescent houses, soup-kitchens, night-schools, refuges, orphanages, training home for servants, mothers' meetings, every conceivable benevolence under the care of those same sweet, gentle-voiced deaconesses. Its conference hall stands like a Fresnel light, sending its rays not only over the British empire, but to the ends of the earth.

Within a year the Wesleyans have taken up the idea. Their twelve sisters in Katherine house are known as the "sisters of the people." All the English deaconesses, except a few of the Wesleyan "out-sisters," live in communities for the sake of economy, mutual help, freedom from worldly entanglements, and availability for service. The Mildmay deaconesses have Saturday to themselves

when they receive their friends, ladies and gentlemen, just as other young women might do. The "sisters of the people" are at home for calls on Friday, and serve "afternoon tea" to their guests quite as they would in their own houses.

In America we have not such an abundance of material for that sort of deaconesses as one finds in England. We have fewer single ladies of fortune. Our women being freer from caste limitations, have pushed their own societies much more successfully, thus leaving less unemployed feminine activity.

The Mildmay ladies support themselves. Each pays \$250 a year for her board. It is not uncommon for one to pay the board of two, though no one but her and the treasurer may know who supports the one of narrow means. The "sisters of the people" work without salary. They all wear uniforms. Costume to indicate position is quite the rule in this old England. Even young servant girls wear caps to show that they are not to receive the consideration due only to the ladies of the household.

The rules governing the department of different classes are so exact, that a costume is deemed necessary to warn one against breaches of etiquette. Yet there are other reasons why a uniform is desirable for women, who are set apart for Christian work. They are easily recognized by the poor, whom they are to help. At night, in a great surging motley London crowd, a glimpse of the gray or black veil is quite reassuring.

There is a woman who knows how to aid you, and whose business it is to protect the helpless and needy. You come to depend upon the deaconess, as the Roman Catholic woman clings to a sister of mercy or charity. The heart of many a poor, hunted thing bounds with joy, when her eyes rest on the costume of a deaconess. Then it is economical of both time and money. The lady knows that she is to wear it the year round, and she takes no more thought of the fashions than do lilies and wrens. She is saved from the temptation of throwing aside, or putting into rough wear a good garment, because it is out of date. The costume must be plain, so that there is no bewilderment of brain, over drappings or plaits in tucking or puffing up a costly fabric. I am sure that, as the years go by, a woman can dress as well in a costume for one-fourth of the money that ordinary dress would cost. The Mildmay sisters have a uniform, that Mrs. Pennefather gave them more than twenty years ago—a plain black dress with a trail that is easily drawn up into a puff to shorten it for the street, a light, pretty cap, collar, cuffs, and apron, all faultlessly white. When they go out, they wear a black bonnet and veil. The "sisters of the people" wear about the same, except the dress has no trail, and the veil that falls over the back of the bonnet is gray.

All these deaconesses work under direction. The Mildmay sisters are assigned two of them to each parish, the vicar of which has requested their services. He provides them two or three rooms in which to live, and a servant to keep house for them. These are so much plainer and simpler than those to which they are accustomed, that they usually go to the deaconess' home to sleep at night, when they are not too far away.

The "sisters of the people" have their

respective districts, where each does pastoral work. In addition to that, they attend the services of the mission, sitting on the platform, and holding themselves ready for inquiry-room, and other work in which they are needed.

One point of strength in all this Protestant deaconess' work, is its freedom from vows. After the Mildmay ladies have been in the house a number of years, they may declare that they think they will never leave. Then they put an extra bow of black velvet ribbon on their caps, and are looked upon as "permanencies."

There is that in human nature, that objects to being bound. People sometimes want to do a prohibited thing that would never have entered their heads but for the prohibition, like the two old farmers of whom I have been told, who had not left their farms for years. Their neighbors, to play a joke on them, passed a town ordinance, confining each to his own premises. The poor men felt dreadfully the loss of liberty.

Even one of the "permanencies" among the Mildmay ladies, may be borne away by the matrimonial tide, but she goes forth with the kindest of wishes of her associates. They are also free to use their natural gifts as God directs. Two of the Mildmay ladies have artistic talent, and anywhere in London shops, and in many houses, you may see their delicate, exquisite floral texts, the proceeds of which have put \$5,000 into the hospital treasury.

Years ago it was believed by good people, to be flying in the face of divine providence for a woman to be a teacher. Had not Paul said plainly: "I suffer not a woman to teach"? That false notion has been thrown aside, with other misinterpretations of the great apostle.

"Let us pray,
That come it may,
As come it will,"

that each woman whose hands are not full of home and "childward care," may be trained to speak as the Spirit gives her utterance, not only upon platforms and in pulpits, but in the homes of the spiritually destitute rich and the pitiable poor.

London, England.

The Power of Conviction.

This is the greatest need of the world. Has this power departed? Has it, in any serious degree, diminished in its practical effects? We should not answer these and kindred questions with undue haste. Our present field of Christian labor, may be encompassed about with peculiar difficulties; such as require patient continuance in well doing in an extraordinary sense. Time may be requisite in order to break the crust of selfishness and indifference that has come upon the souls that we would save. Marked exhibitions of this divine power may seem to a weary worker to be wanting in a community when, in reality it is present. Under such circumstances let us never give way to discouragement.

We rejoice, however, when there comes to our notice some wonderful change, suddenly wrought in a depraved heart by the Holy Spirit. Without doubt could we know how widely and effectually He is working among men, innumerable instances of this kind would rebuke our unbelief.—*Christian Advocate.*

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.

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

The *Baltimore Baptist* cites from a Cambridge (Md.) paper the following item:
 Bro. Fitzwilliam was to "speak on Cleanliness Sunday afternoon, and immerse one at night." The juxtaposition of the topic and the evening performance was at least suggestive.

A Chance to Invest.
 Bishop Vincent writes to the *Advocate* of this week, "There is a demand for a Methodist Episcopal Church in this place, (Bowling Green, Ky.) An unusually fine opportunity offers for the purchase of a building. Do not some of our brothers or sisters, to whom God has given means, feel called upon to aid in this worthy cause? If so, communicate with me."

We learn with sadness of the death, Feb. 20th, of Mrs. Elizabeth K. Anderson, wife of Thos. W. Anderson, Esq., of Cambridge, Md., after several weeks of severe bodily suffering. Her kind attentions and those of her worthy husband, to the writer and his family, during our four months pastorate in that beautiful town, in 1859, are cherished in very grateful memory. Through a long and very serious illness, which laid us aside from the effective ranks for several years, sister Anderson was one of our most attentive and sympathizing friends. We assure our bereaved brother, of our deepest sympathies, and earnest prayers. May the abounding consolations of grace be his! One dear friend less on earth, one more in heaven. Mrs. Anderson was in the 71st year of her age.

The Balance on the Right Side.
 We are pleased to note, in the report of our Missionary Treasurer, Rev. Dr. Sanford Hunt, as made in this week's *Advocate* for the months of November, December, and January, the first quarter of the new fiscal year, that the receipts are \$1,090.30 in advance of those for the corresponding quarter of last year. Cheer up, brothers, Secretaries! The people of the Lord don't intend to repudiate His great Commission.

Historical.
 We learn from the *Conference News*, that the Historical Society of the Central Pennsylvania Conference has received quite a number of donations, among which we note, as of special interest and value, a bound copy of the *Methodist Magazine*, for the year 1797; bound minutes of trustees' meetings of our church in Carlisle, Pa., from 1806 to 1854 with its church record from 1826 to 1850 pamphlet minutes of Baltimore Conference for 1825; Disciplines for 1820, '32, '44, '52, '56, and '60; and a Hymn Book compiled by Rev. Ezekiel Cooper, 1804. The Wilmington Conference Society

is in its fifth year, Rev. B. F. Price, president, Rev. R. W. Todd, secretary and A. Cowgill, Esq., of Dover, custodian. Among the articles already collected, are a Bible, once the property of Bishop Asbury, a bound copy of the first numbers of *The Christian Advocate*, a small volume with an extract from Wesley's Journal, and the saddle bags used by Rev. Henry White.

It is very desirable to secure promptly for preservation, the relics and memorials of Methodism on this historic territory, or as Dr. Roche styles it, this "classic ground of Methodism."

The Prince of Pulpit Orators.
 The promised life of John Price Durbin, by Rev. John A. Roche, D. D., is on our table. In an introduction by Bishop R. S. Foster, the interest of the subject, and the admirable work of the biographer, are so forcibly and so justly set forth, that we need only to make citations from the Bishop's utterances, in order to a faithful representation of this volume.

"American Methodism," says the Bishop, "among all her gifted sons, in any work of official distinction or ministerial service, has never had one, if we except her first bishop, and he only by the accidents of his position, who more richly deserved a classic niche in her temple of fame, or who has furnished a finer subject for the pen of genius, than John P. Durbin.

If there have been greater or more loyal sons, we do not know of them. If any have excelled him, we are not able to name them. He came on the stage, in the heroic days of the nation and the church, and for fifty years and more, without a flaw or failure, stood in the public gaze, only to be honored by those, whose respect is discriminated praise, and by whom to be esteemed great, is proof of real greatness. He was not simply the pride of his own church, but equally of all those of other churches, whether in pulpit or pew, and of the cultured of no church as well, who were capable of appreciating sacred eloquence or admiring the charm of noble and magnetic manhood.

"No orator ever had more complete mastery of his audience; but it was always as the ambassador of the Great King, that he delivered his messages, and reached his loftiest climaxes. He was never forgetful of his great commission, and never compromised the dignity and glory of his adored Master." So much, and as we think, not an exaggeration in the slightest degree; so much for the man. An excerpt or two as to his marvelous power.

"My recollection of the great Doctor" continues the Bishop, dates back nearly fifty years, just at the time when he was in the zenith of his fame. "It was when Bascom and Hamline were at the height of their power. Simpson was just in the dawn of his rapidly rising popularity. I think it safe to say, that Methodism has never had four comparable names, and probably never will again."

"Impassioned speech thrilled and swayed the vast expectant assemblies, who rushed for miles to hear the famous orator." "Hungry of combustion, the assembly took fire at the first spark. On the eager flame, the orator himself more impassioned, rose and soared to the sublimest heights of inspired eloquence. The effect was often magical. The flames of feeling that rushed over the assembly, were as visible as the effect of the storm on ocean or forest. Hundreds would rise to their feet under unconscious impulse, lean forward, press toward the speaker, weeping, sobbing, or shouting under the thrilling appeal. Many times, numbers fell like the slain in battle. Under Durbin and Bascom, I have repeatedly witnessed all these effects myself."

Next to the rare privilege of seeing and hearing these giants of sacred eloquence, is the privilege of looking upon

their life-like portraiture, and listening to the echo of their thrilling tones, as recorded in faithful and appreciative biography. We quote again from Bishop Foster, in illustration of the masterly skill and fidelity, with which Dr. Roche has executed his grand task.

"The church and all the admiring friends of the great Durbin, have reason to congratulate themselves on his biographer. Dr. Roche brought to his chosen task, the indispensable conditions of success; deep personal affection; long and intimate acquaintance; special opportunities for the observation and study of his subject; and discriminating understanding and appreciation of sacred eloquence; dramatic skill of arrangement; to which must be added spiritual sympathy. Throughout, he is on fire with his theme; never wearies of it; never grows dull or vapid. There is nothing wanting, nothing omitted to mar the charm of the mind picture. He makes it live, as he tells the story.

The rare charm of the volume, the highest stroke of biographical skill and genius, is that it is full of Durbin. "You seem to be listening again to the matchless orator, and hearing the very tones of his voice, and find yourself crouching under those amazing gestures of his, which no one who beheld can ever forget. That flash, rather shall I say glare, of his eye startles you, as it did when you sat before him; that transfigured countenance; that upturned face; that wand of the uplifted hand; together with the words that made him the most magic of preachers, come to you over and over again, as you read the interesting pages.

Dr. Roche has nobly done his noble task. We commend Dr. Roche's book with unqualified indorsement. "It must have been an inspiration, that led Dr. Roche to undertake the work. Perhaps no other living man could have done it so well."

This book we think, will find a rapid and large sale; it should have a place in every preacher's library, and in every church and Sunday-school library in Methodism.

In addition to the memoir covering 225 pages, Dr. Roche gives us in 144 pages, an analysis of his homiletic skill and sacred oratory, which is virtually a treatise on sacred eloquence. This will add greatly to the value of the work for its clerical readers. An excellent portrait of Durbin forms an attractive frontispiece.

The volume bears the imprint of our Book Concern, and will be on sale at the Methodist Book Store, Wilmington, Del.; 369 pages, price \$1.50.

Bishop Thornburn.
 Here is what the *Indian Witness* has to say of our new missionary bishop, now at his work in India: "Bishop Thornburn has commenced his arduous labors in his large diocese. The keynote of all his utterances is, We must look to God for a revival. His health is fairly good, his faith is strong, and his enthusiasm contagious. He makes no prelatial claims, but moves heavily burdened with cares, completely absorbed with his Master's toil. He preached twice on Sunday to immense congregations, conducted a religious service on Saturday morning and an after-meeting Sunday night, and preached on Wednesday, Thursday and Friday evenings. At his suggestion, the social reception was abandoned, and the evenings are all devoted to spiritual work. It was superfluous to give him a reception, for he moves about so swiftly, renewing old friendships and forming new ones, that he is already in touch with the young and old of the congregation. His sermons throb with the humanity of Christ, and burn with the unction of the Spirit. When he entered the pulpit Sunday morning, the congregation arose and sang the doxology. In him Indian Methodism sees its Asbury. May the health and wisdom of Asbury be given unto this tireless toiler!"

Bishop Vincent at the School of Theology.

The following are some of the good things, that Bishop Vincent said in an address last week, before the students of the school of Theology, Boston University:—

"The students of to-day, are the preachers of to-morrow."

"The bishops and presiding elders are your cabinet, for wisely placing you in the field. In Congregational churches, the few always do the thing. There is as much tyranny in an independent as in a connectional system. In the Methodist Church, the preachers say to the bishops: 'We commit to your best judgment, the determining of our immediate field of labor;' the people say to the bishops: 'We trust you to provide us with the best available man for us;' the bishops say to the preacher, 'Here are three churches asking for you—which would you prefer?' and to the people, 'I have three preachers for you—which will you have?' Such a system provides a place for every man for every day of every year, as long as he is affective.

"The itinerancy is the only settled ministry in this country. I could point to hundreds of Methodist churches, that have never had the break of an hour in their ministry for fifty years."

"Weigh the matter thoroughly and prayerfully, whether or not you will serve in this communion. Decide as young men, and, once decided, don't budge. If you do go, we won't think any the less of you—only be a little sorry for you. But we don't like to see diamonds of the first water drop into another current. We need their lustre and sparkle and inspiration in our own."

"Get that most valuable experience that is gotten in nethermost depths, among the humblest people, by rubbing your heart up against tearful, toiling, struggling humanity. It will put new vitality into the valuable work of the schools."

"When a man makes himself a necessity, there will be no trouble about salary."

"We have local dioceses, and a local episcopate in our Conference districts, and our presiding elders, who are almost the same as the Protestant Episcopal bishops. The Methodist bishops, or general superintendents with unlimited diocese, 'the world their parish,' are the apostles of the church."

"When you bring so many old members to the higher life, it is just as much as bringing so many probationers to the lower life. Work must be counted, not by numbers alone, but by expansion of souls."

"Oh, how much we all need good, square, hard, solid common-sense in our ministry—the common sense that will tell a man when to be silent, when to speak, how to do the right thing in the right place, at the right time!"

Conference News.

From the *Year-Book* of the Methodist Episcopal Church, we take the following: To her educational agencies, fifty-five new institutions have been added; two theological seminaries, eleven colleges, thirty-four mission schools and class seminaries; and to the money invested in schools has been added \$6,455,965. The collection for missions during the last eight years, give a total of \$6,221,049.54. The grand total received by the Society, since its organization in 1819 to November, 1887, was \$20,161,439.99. The Church has in her foreign mission work, 1,643 Sunday-schools with 80,355 scholars. These are distributed as follows: In Europe, 710 schools, with 4,354 scholars; in Asia, 835 schools, with 31,750 scholars; and in Africa, 61 schools, with 2,784 scholars.—*Christian Standard*.

A Deacons' Home is to be established in New York City by the local Church Extension and Missionary Society.

Sins of Old Testament Heroes.

BISHOP SIMPSON.

I was a Bible reader from my childhood, and I remember that very early I was surprised that so many evil things were written about the best men; that the portraits of some of them, though commanding as a whole, were drawn with exceedingly dark colors. There were even passages which, it seemed to me, might as well have been omitted. It did not seem to me that they added either to the glory of God or to the real instruction or edification of humanity. When I asked my teacher why they were there I was answered: It was to show the truthfulness and impartiality of the divine writers; that if they had drawn these characters without shadow, their narratives would have been eulogies, rather than histories. I suppose the explanation was the best which could be given, but it was not satisfactory. I have written the life of Noah I would have omitted that so minutely described scene of his drunkenness and disgrace. Had I written the life of Judah, I should not have dwelt on his association with Tamar. Had I been writing a sketch of David, I should have passed more rapidly over the story of Bathsheba; and I would not have made so prominent the sins of Solomon. Then I was told that these incidents were related that the wonderful mercy of God might be exhibited, and that hope might be given to sinners in every age, when it was seen that, notwithstanding these vices and crimes, God pardoned and honored His servants still. That view gave me more comfort, but not perfect satisfaction. I was reading one day, when it occurred to me that nearly all these dreadful things were recorded of the ancestors of Christ. That Noah was not the only man who had used strong drink; nor Judah, nor David, nor Solomon the only men who had gone astray. They were, after all, picked men; while around and beneath them was a mass of the degraded and corrupt. Those were passed by, while the faults of these men, ancestors of Christ, were carefully recorded. Then there opened before me what seemed a new range of thought. The Romanists have been trying to get the human nature of Christ as far away from our humanity as possible; and hence have taught the immaculate conception of Mary. Not so with the Scriptures. They show that on His human side Jesus was the descendant of ancestors no better than other men; that among these ancestors were those that had been guilty of every vice and crime possible to humanity; that the blood from which the human side coursed through His veins, had come down for centuries through the vilest of the vile. Yet in that humanity He had dwelt; His presence made and kept it holy. And that humanity, thus representing the whole race, He exalted to the highest heavens. Then came to my heart hereditary tendencies? What if my nature has been derived from sinning ancestors? That Jesus who dwelt in a human frame eighteen hundred years ago, make and keep it pure. Then I thought of His wonderful condescension, and I read with a new light that passage: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This view has seemed to ever before. He is the Son of Man, and as such He not only knows our weakness, but as our Great High Priest "He is touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin." How logically and how beautifully the exhortation follows: "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—*Yale Lectures on Preaching*.

Conference News.

STOCKTON, MD., C. H. Williams, pastor.—Our meeting at Franklin City resulted in about 25 converts...

SHARPTOWN, MD., E. H. Derrickson, pastor.—Since our protracted meeting of thirteen weeks' duration, our members and probationers have settled down to solid thinking...

Our Sunday-school is prospering under the superintendence of Bro. L. T. Cooper. Last Sunday the pastor's class received the banner for the largest collection.

From the 7th to the 20th ult., I supplied Roxanna for Bro. A. T. Melvin, whose health is still feeble. At this church, I was a member until Oct. '84...

While I have had many happy seasons during my five years' ministry, the two weeks with my own people were the most glorious of my life.

During the extra services at Janes M. E. church, Chestertown, Md., more than fifty conversions have been made...

The Delaware Conference, of the Methodist Episcopal church, embracing the colored Methodists of Delaware and the southern portion of Pennsylvania, will be held in Chester, Pa., on March 27th.

We understand, that Rev. W. F. Corkran, who has served Asbury, near Crisfield, Md., three years very acceptably...

The members of Rev. Chas. A. Hill's congregation, Centreville, Md., will present him with a handsome gold watch just prior to the assembling of conference.

The vestry of St. Peter's church, Lewes, Del., have extended a call to the Rev. J. Hutchins Brown, and he has accepted the same.

SUDLERSVILLE, MD., T. H. Haynes, pastor. Mrs. Kenney and Miss VanName have been assisting in revival services; 27 conversions reported up to the 15th ult.

The 4th quarterly conference of the Greensboro, M. E. Church, have unanimously requested the Bishop to reappoint their pastor, Rev. T. L. Price for the coming year.

Rev. A. D. Melvin, pastor of the M. P. Church of this place, is conducting a series of revival services at Salem church, Fairmount.

Sunday morning, the 10th inst., will be missionary day on Queenstown circuit. The pastor will preach a missionary sermon...

The Quarterly Conference of Delaware City M. E. Church, has requested the Bishop to return Rev. C. F. Sheppard, for the ensuing year.

A fund is being raised to repair the church at Greensboro, Md.

The revival at the Greensboro M. E. Church resulted in 117 conversions, most of whom have already joined on probation.

The Rev. James H. Rich, of Denton, Md., has recently completed a unique representation of the interesting Biblical town of Bethlehem and environments.

Revival interest prevails in Christ M. P. church, Chestertown, Md. Meetings have been held for more than five weeks.

Virginia District.

Your Onancock correspondent must have written while suffering from an attack of indigestion or torpid liver, as he gave you such a dark picture of our Virginia work.

At Hallwood, we have a flourishing Sunday-school, and good congregations, with a number of valuable accessions during the year.

The same can be said of Cape Charles City, where our first church built some three years ago, has made the ministrations of Brother Wise, become too small to accommodate our constantly increasing congregations.

At Read's Wharf and at New Church, the new work taken in the present year, we have new church buildings and have organized societies, and Bros. Ayres and Graham are preaching to good congregations.

There are several places where we now need church homes for these people, and we must furnish them just as soon as we can obtain means.

cannot be doubled up as on the main, would make it impossible for the presiding elder to give this work the attention it should have.

Laurel, Del.

MR. EDITOR:—Although there has been no official action in regard to the return of Rev. J. Owen Sypherd to Laurel for the third year...

There are still a few errors in the statements made in the PENINSULA METHODIST, about Rev. Frank M. Morgan. I have been informed by one who talked with his wife...

The Rev. William B. Gregg, of Bethel charge, preached for us a few Sundays ago, from the text, "There is a better country," and pleased our people very much.

Letter from Parsonsburg, Md.

DEAR BRO. THOMAS: The enclosed letter will explain itself; probably I am not imparting anything not already known, but still with your permission, let me add...

By going to Easton via Cambridge, you will save fifty miles in distance, and a stop over at Clayton of over five hours.

Yours fraternally, G. W. BOWMAN.

March 4, '89.

DEAR BRO. BOWMAN: Pardon my long delay in answering your letter. It came at a time when I was exceedingly busy...

Fraternally, ALFRED SMITH.

ITEMS.

In the absence of the chaplain, a member of the Ohio Senate led in the Lord's Prayer, in which the other senators joined with impressive effect.

It is believed that the oldest timber in the world that has been used by man, is found in an Egyptian temple which is known to be at least 4,000 years old.

Says a Comanche Indian clergyman: "What we need is the Bible taught in a plain manner, instead of the whisky-flask."

The twenty-fifth anniversary of the introduction of Sunday schools into Germany was recently celebrated. There are now more than 1,000 Sunday schools, with 1,100 teachers and 230,000 children.

The Philadelphia Institute for colored youth, a school maintained by private enterprise, is about to establish a trade school for its boys.

Levi P. Morton is the wealthiest man ever elected to the Vice-Presidential chair, representing \$20,000,000.

The city of New York spends on its schools about \$5,000,000 a year. Philadelphia spends less than \$2,000,000, Boston more than Philadelphia, but still less than \$2,000,000, and Baltimore three quarters of a million.

George Gabriel, who left recently \$10,000 to Yale College, and \$15,000 to Yale Divinity School, made his fortune in New Haven by repairing umbrellas.

The Kaiserwerth deaconesses home, Germany, has 600 workers in various fields in Europe and Asia. Their hospital at Alexandria is said to be a model of skillful arrangement and Christian benevolence.

Parabyba, Brazil, nearly twice as large as Maryland, with a population of over 400,000, or about that of Maryland in 1820, has only two ministers of the gospel, both natives.

The regular plate collection of Trinity Church, Denver, amounts to over three hundred dollars each Sunday.

A faith cure church has been organized in Jersey City. A pastor and deacons and deaconesses have been chosen.

New York City will spend over one hundred thousand dollars this year in teaching German in its public schools.

Miss Rufie Jordan, the only lady who ever was graduated from Yale, was married recently to a lawyer in Washington territory.

Since the war, the negroes of Georgia have amassed \$8,000,000. The estimated wealth of the colored people of the United States is more than \$2,400,000,000.

Rev. Sam P. Jones is at Sacramento.

Ex-candidate St. John is now a real estate speculator in California.

One of the finest epitaphs ever carved upon a stone was a little girl's—"Her companions said, 'It was easier to be good when she was with us.'"

The Rev. A. D. Field, of Indianola, Iowa, is making a list of Methodist preachers who have been members of a conference for over half a century.

The addition, during 1888, of 6,430 miles to the railway mileage of the United States, tells well for the prosperity of the country.

Bishop Hurst says that in Mexico 8,000,000 persons have never seen a copy of the Bible.

The Methodist Book Concern will be a century old next year and will celebrate the event by the opening of an imposing building in New York city.

A careful calculation of the wealth of the individual members of the Vanderbilt family makes the following exhibit: Cornelius Vanderbilt, \$110,000,000; Wm. K. Vanderbilt, \$85,000,000; Fred. W. Vanderbilt, \$15,000,000.

Charles Wesley when in Boston, on his return to England, preached three times in King's Chapel, an Episcopal Church. It has been suggested that the Methodists of Boston request permission to hold a memorial service in that church.

The Mohammedans and Hindoos of India are reported to be so indignant over the attempt of a Mohammedan butcher of Calcutta to kill a cow that serious results are feared.

To the victors belong the spoils, eh? Well, if the victorious Republicans are to re-adopt that doctrine and motto, it will require less than the whole of their four years, to show that their is nothing so good as spoils to spoil a good victory.

Forty-times! just think of it! The liquor traffic costs the State of Pennsylvania forty times as much in cold cash as is received from High License.

Union church, St. Louis, employs a lady as assistant pastor, in pastoral visitation with very gratifying results.

More than two hundred Methodist students attend Cornell University, enough to start a Methodist College.

Miss Linda Gilbert, whose work for many years among the prisons in this country, has given her the title of "The Prisoner's Friend," is trying to raise a fund of \$500,000 to build an industrial and educational home near New York...

George H. Vanderbilt has purchased 1,000 acres of mountain lands near Asheville, N. C., where he will build a large industrial institution for the education of poor white children...

Boils, pimples, hives, ringworm, tetter, and all other manifestations of impure blood, are cured by Hood's Sarsaparilla.

Conference Notices.

R. R. orders, for reduced rates over all the lines of the P. W. & B. to Easton and return, good from March 18th to 28th inclusive...

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

The class of the third year will meet in the M. E. church, Easton, Md., Monday evening, March 18th, at 7 30 p. m.

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

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

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

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

Yours fraternally, J. FRANCE.

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

W. F. CORKRAN, Chairman.

Engraved plate and fifty cards printed for \$1.00. Send for sample of styles to J. Miller Thomas, 601 Market St., Wilmington, Del. 3-tf.

Marriages.

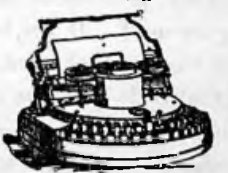
BRADLEY—DONOHU.—Feb. 27th, 1889, at Mt. Pleasant M. E. parsonage, by Rev. J. T. VanBurklow, Bernard Bradley and Jennie E. Donoho, both of Brandywine Hundred, New Castle Co., Del.

JOHNSON—BRICKLEY.—Feb. 28th, 1889, at the residence of Theo. Brickley, Farmington, Md., by Rev. E. H. Hynson, Levi M. Johnson, of Harrisburg, Pa., and Jennie E. Brickley, of Farmington, Md.

TAYLOR—HUSFELT.—At the M. E. parsonage in Cecilton, Md., Feb. 28th, 1889, by Rev. E. C. Atkins, William E. Taylor and Martha J. Husfelt.

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Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture. Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

The Business View of Total Abstinence.

We publish this week the annual statements of several of the largest of our life insurance companies. Of one thing we are sure, these companies are charging total abstainers too much, or moderate drinkers too little. Look at this from the British Medical Journal:

"Some light is thrown on the vexed question of superior healthfulness of abstinence or moderate drinking by recently published returns. The United Kingdom Temperance and General Provident Institution has two sections of lives. The one section consists of abstainers only, the other of non-abstainers, known drunkards being excluded. During the period of 21 years the number of expected deaths in the moderate section was 5,785. Only 164 fewer deaths actually occurred. The expectancy among the abstaining insured was 3,655 and the deaths amounted to 1,076 less. There is, therefore, the enormous deficiency in favor of teetotal survivors beyond expectancy of fully 24 per cent. The teetotal insured have received bonuses on an average 24 per cent. higher than have accrued to the restricted drinkers."

The managers of life insurance companies should be shrewd enough to recognize the business side of the temperance question.—The Voice.

In an address on "The Saloon in Politics," before the annual convention of the Protestant Episcopal Church Temperance Society in New York City, Mr. Seth Low said: "One of the greatest evils from which we are now suffering in our country is the control of our politics by the saloons. In this city two-thirds of the last primaries were held either in a saloon or next door to one. In this city usually a majority of your Aldermen are saloon keepers. They are the men who make your ordinances and control you. Almost always you send a majority of saloon keepers in your delegation to Albany to make your laws. This evil has grown until it has become unbearable. It has grown until these men make their boast that they control your government, both of the State and of the city. It is an evil which the people of the State of New York will not much longer submit to."

The agitation in favor of the Pennsylvania Prohibitory Amendment is forcing the liquor-dealers to organize for their own protection in business. They favor high license—which is itself a proof that we ought not to want it, because they do. They are insisting on the observance of all laws, and especially of the Sunday laws, regulating their traffic. How is it that such a "respectable (?) business" needs so much law to regulate it? And how is it that these honorable men—"all honorable men" have never bothered themselves much in obeying law, or in inducing others to do it, until they are threatened with prohibition. Surely, prohibition must be the very thing we need. If the bare possibility of it does so much good, what will the actual reality do?—Farm and Home.

High license, to be entitled to respect as an economic measure, must unmistakably show three things. 1. It must show that, under the policy, the number of liquor saloons decreases. 2. It must show that less liquor is consumed. 3. It must show that the burden of taxation is lessened. Well, it is said that in high-license States and cities the number of saloons has decreased from 33 to 50 per cent. Granted. But that amounts to nothing so long as the records show that the quantity of liquor consumed remains unchanged, and the burden of taxation is

not removed. The case is not relieved a particle by saying the high-license tax goes into the school fund. It does not always go there. If it did, and the tax was anything like sufficient for school purposes, the relief would be greatly felt by honest farmers when they paid their annual taxes. We never hear them rejoicing over anything of the sort.—Western Christian Advocate.

Women can't vote, and it is said, can't sharpen a lead pencil, but they can do very much to create Prohibition sentiment and in securing Prohibition votes. Woman to-day is suffering most from the rum curse and ought to be willing to do whatever is possible to blot it out. Talk Prohibition. Organize. Work. Pray, and stay not the effort until the fight is won. Sad to say, some of the persons are on the fence, or shamefully apathetic, and our noble Christian women must take their places. Let your zeal inflame others and put time servers to the blush.—Lehigh Methodist.

THE WAY TO DO IT.—Fifty years ago seven humble men in a shoemaker's shop in Hamburg undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered 10,000 converts, distributed 400,000 Bibles, and 8,000,000 pages of tracts, and preached the Gospel to 50,000,000 of people. As they went from place to place, the work grew, and new converts inspired with similar zeal, became helpers, so that a population as great as that of the United States, or of the Congo Free State, heard the gospel within those twenty years. If any are distrustful of mere arithmetic as applied to the problems of missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach 100,000,000 of people every year, and that too, with only an insignificant Gideon's band. An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of those brave fellows, accustomed to obey orders without hesitation or delay and at peril of life, promptly answered, "Well, I think we could manage it in about eighteen months."—Rev. Dr. A. T. Pierson.

Samuel P. Godwin, son of the late Rev. Daniel and Elizabeth Godwin, a native of Milford, Del., died in Philadelphia, last Sunday, in the 61st year of his age. Mr. Godwin was an active and successful business man; but his pre-eminent distinction was his devotion to and persevering efforts in behalf of the intemperate. He was the founder and first president of the Franklin Reformatory Home, in which food and shelter were provided for those victims of the drink appetite who were willing to make an effort at reform. Not satisfied with giving rest, retirement and food for a few days to the victims of intemperance, Mr. Godwin urged the enormity of the sin of drinking, as a sin against God and man, and used every effort to lead the soul to seek forgiveness in the Redeemer's name, and assistance from the Holy Father. With this object in view he established Bible classes, and meetings for prayer in the home, as early as the latter part of May 1872. Mr. Godwin also founded the Godwin Association, a brotherhood of men pledged to temperance.

Obituaries.

Memorials, if brief and correct, will be published as written. If not brief, they will be condensed. Priority can in no case be admitted.

Friday, 22nd, ult., we were called upon to commit to the grave, the remains of Brother John Bradford, to await the resurrection. He was converted Nov. '82, and received as a full member, by Rev. John M. Collins in June '83. He was a man of rare piety, a true Christian. He leaves a widow and three children, and the church, to mourn his loss. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. L. T. McCLAIN, Pastor. Pocomoke, Md., Feb. 25th, 1889.

A New Book, By the Author of "The Christian's Secret of a Happy Life."

The Open Secret;

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BY HANNAH WHITALL SMITH.

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Pint " " " 6.00
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1888.

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Clothing! Clothing! Clothing!

Mauden Boys' suits from 2.00 up to 12.00. Men and Boys' Overcoats from 2.50 to 20.00. LADIES' JACKETS. Prices from 2.25 up to 15.00.

One of the largest stocks we have ever before shown. Prices from 2.25 up to 15.00. HANGING LAMPS AND HALL LAMPS! 20 different styles and prices. A 10.00 lamp for 7.95 and 8.00 lamp for 6.95, etc. Every purchase made of the above goods was with the cash and every discount known to the trade was taken, hence we are satisfied that the prices marked are beyond competition. The advantage is in the customer's favor. So all you have to do is to avail yourself of the opportunity offered.

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From Rev. E. L. Hubbard.

ABOARD SHIP, Feb. 6, 1889.
MR. EDITOR—We are now passing within the English channel. After so many days of nothing to see but sky, water, and seagulls, it is refreshing to see the high bluffs of Land's End. The first sight of land in England is striking—so different from the ordinary American shores.

We started to go about 3,400, and to do it in 12 days. The first day we came 240 miles, the second 264, the third 258, the fourth 226, the fifth 127, the sixth 146, the seventh 294, the eighth 270, the ninth 295, the tenth 268, the eleventh 265, the twelfth 276.

I was quite weary while sea-sick, and wished for some quiet spot to rest and try to get better. However, all was for the best. In spite of all my sickness during the voyage, I'm very much better than when I left New Castle.

Most Respectfully,
E. L. HUBBARD.

Never was the whole field of Missions so inviting, or the harvest so promising. Never was the Church of Christ furnished with facilities so ample and abundant for the speedy and successful accomplishment of her works.

Nearly a thousand millions of the human race are yet without the gospel; vast districts are wholly unoccupied. So few are the laborers, that if equally dividing responsibility, each must care for at least one hundred thousand souls.

JOHNSON'S ANODYNE LINIMENT

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Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Hoarseness, Hacking Cough, Whooping-Cough, Catarrh, Influenza, Cholera Morbus, Diarrhoea, Rheumatism, Neuralgia, Toothache, Earache, Nervous Headache, Scurvy, Lame Back, and Swellings in Body or Limbs.

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So disguised that it can be taken, digested and assimilated by the most sensitive stomach, when the plain oil cannot be tolerated; and by the combination of the oil with the hypophosphites is much more efficacious.

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AGENTS. Proof that \$100 a month is made selling our New Book by Rev. Dr. Talmage, also Mother, Home and Heaven, 195,000 sold. Edited by T. L. Bayler, D. D. \$2.75. 10,000 Copies of the Bible, Introduction by J. H. Vincent, D. D. Illustrated by E. B. Treat, Publisher, 71 Broadway, N. Y.

EDUCATIONAL.
DICKINSON COLLEGE, CARLISLE, PA. FALL TERM OPENS THURSDAY SEPT. 20th, 1888. Three four-year courses of study:—Classical, Latin-Scientific, and Modern Language.

Hackettstown Institute, Newark Conference Seminary. Rev. Geo. H. Whitney, D. D., President.

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Lady Agents WANTED To Sell Dr. Vincent's HOME BOOK, A MARVEL OF Beauty and Usefulness.

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P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations...

Wilmington & Northern R. R.

Time Table in effect, December 9th, 1888. GOING NORTH. Daily except Sunday...

ADDITIONAL TRAINS. Daily except Saturday and Sunday, leave Wilmington 6:15 p. m. B. & O. Junction 7:25 p. m. Newbridge 8:41 p. m. Arrive Dupont 9:55 p. m.

GOING SOUTH. Daily except Sunday. Stations a.m. a.m. p.m. p.m. p.m. p.m.

ADDITIONAL TRAINS. Daily, except Sunday. Leaves Dupont 6:05 a. m. Newbridge 6:20 a. m. B. & O. Junction 6:51 a. m. Arrive Wilmington 6:42 a. m.

Saturday only. Leave Reading 12:20 p. m. Arrive at Birdsboro 12:30 p. m. Leave Dupont 1:10 p. m. Newbridge 1:20 p. m.

For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatsville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.

Baltimore & Ohio Railroad.

SCHEDULE IN EFFECT DEC. 9, 1888.

Trains leave Delaware Avenue Depot: EAST BOUND. PHILADELPHIA, week days...

WEST BOUND. BALTIMORE AND WASHINGTON, 9:00, 11:37 a. m.; 2:45, 4:14 p. m.; 12:40 night. All daily; 7:30 a. m. daily except Sunday.

CINCINNATI AND ST. LOUIS, 11:37 a. m., and 7:30 p. m., both daily. SINGLERLY ACCOMMODATION 7:30 p. m. and 11:10 p. m. daily.

LAURELBERG ACCOMMODATION, week days, 11:00 a. m.; 2:45, and 5:25 p. m. Trains leave Market Street Station...

Trains for Wilmington leave Philadelphia 12:05, 1:00, 2:00, 3:00, 4:00, 5:00, 6:00, 7:00, 8:00, 9:00, 10:00, 11:00, 12:00 p. m. Daily except Sunday, 6:30 and 7:25 a. m., 4:25, and 5:20 p. m.

Express Trains. Refer to Western points lower than via any other line. C. O. SCULL, Gen'l Pass Agent. Wm. McLEMENTS, Manager.

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Commencing Sunday, June 3, 1888, leave Hillen Station as follows: DAILY. 4:10 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points...

9:00 P. M.—Accommodation for Glyndon and Emory Grove Wednesday and Saturday only. DAILY EXCEPT SUNDAY.

Trains arrive at Hillen. Daily—2:50 P. M. Daily except Sunday—7:30, 8:4, 11:20 A. M., 2:40, 5:10 and 6:27 P. M.

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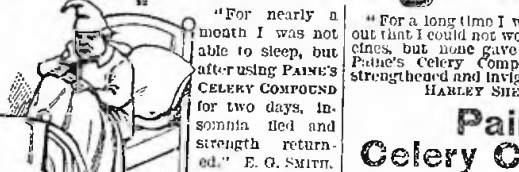
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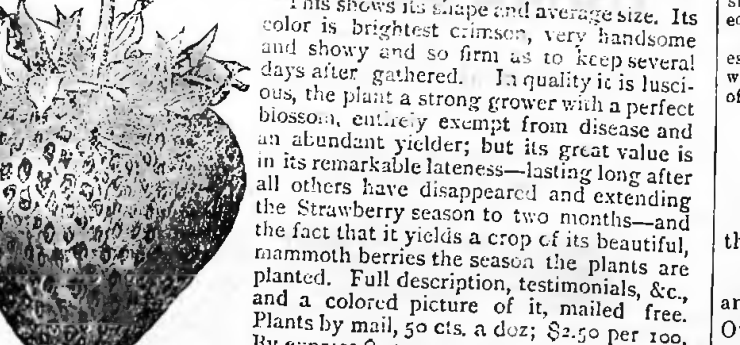
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