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TRANSFORMATION.

BY REV. ALFRED J. HOUGH;

The present is better than all the past;
For the future a finer mould is cast;
And our daily task is to shape and bring
An ennobled form from the meanest thing.

The garments of Night, strewn over his rooms,
Are laid by Morn on his magical looms,
And the robes of Day came forth, and the dyed
Ethereal vesture of Eventide.

We must take the shadows and make them
shine;

We must take the water and make it wine;
And the space in earth and sky that is ours,
We must fill with light and adorn with flowers

If a queen may shine in the silk arrayed
That a worm from a mulberry leaf has made,
We can change the forms that are coarse and base

Till they lend to our lives a finer grace.

So Nature is tending her looms, and weaves
From the buried treasures of last year's leaves
A splendid dress for the youthful May,
And flowers to scatter along her way.

The wind and the rain, the stream and the sea,
Are shaping the warped into symmetry,
And the bright sun sees as he downward goes
That the world is richer than when he rose.

And beyond the triumphs of Nature's skill
There are transformations diviner still,
Where the souls that struggle and rise and fall
Are changed to His image who made us all.

—Zion's Herald.
Bradford, Vt.

Spiritual Growth.

The Christian is born of the Holy Spirit to grow. His regeneration is but the beginning of a new life of spiritual development. He is a "babe in Christ" who is to grow to the maturity of perfect manhood in Christ Jesus. He is of infantile weakness and must grow strong—must "leave the principles of the doctrines of Christ and go on unto perfection." Standing still is out of the question. He must either grow or die. The notion which so many seem to entertain that they can retain the grace of regeneration and the title it gives to eternal life without growing in grace, is a mistake fraught with great peril. It leads to apostasy and spiritual death. The divine life begun in the soul by regeneration can only be maintained by growth. In this it follows the analogy of all life. When animals and plants cease to grow they begin to die. The decay may not be apparent at first and may require a longer or shorter time, but it invariably begins when growth ceases. So the moment the Christian ceases to grow he begins to die.

The habit of depending upon regeneration as a past experience for present and future salvation is the legitimate fruit of the old and fatal fallacy: "Once in grace, always in grace." If it be true, then divine life begun by regeneration is self-sustaining and indestructible and the fact that we were once saved is a sufficient guaranty of present and eternal salvation. Then, too, effort to grow in grace is not essential; and the growth itself, if necessary, proceeds automatically and spontaneously, without thought or effort on the part of its possessor. These logical inferences from the doctrine in question are sufficiently absurd to prove that it is false. We know that many who have for years given every scriptural evidence of thorough regeneration have by subsequent lives of sin and shame given equally conclusive evidence of their lapse from the regenerate state. We also know that growth in the divine life, as well as its maintenance requires thought and effort; and its full and perfect development requires continuous attention and exertion as great as

the soul is capable of. There is no truth more plainly taught in the New Testament, which compares the Christian life to a race and a battle, in which victory depends upon the most strenuous unremitting effort. "I press toward the mark for the prize," said the great apostle, in the midst of the conflict; and when near the end: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." His goal was not heaven merely. An infant of days could attain that. The vital part of his victory was a righteous character fashioned after the model of his "Lord, the righteous Judge." This character is no sudden growth. It is not manufactured and put into us, ready made, by supernatural power. Grace is one of the agents in its production; the other is the redeemed soul, fully exerting all his powers in Christian work, in watchfulness and prayer; in resisting temptations and overcoming difficulties. "Watch and pray lest ye enter into temptation;" "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure;" giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity"—are divine commands showing that spiritual growth requires earnest attention and application.

Conversion does not insure growth or final salvation. It is but the beginning of a journey in which there is no hope of reaching the destination except as one step after another is taken until the journey is accomplished; and in which the progress made is in exact proportion to the effort. No single act of self-consecration, however thorough, and no single experience, however gracious and complete, are enough. Every day new duties meet us and we are to win new victories and make higher attainments. If we depend upon past experiences and attainments, we shall certainly fail. "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail."—*Central Christian Advocate.*

"Veterans' Day."

Methodism is not sectional, nor national, nor racial, but ecumenical. Our faith is but a return to New Testament doctrine. Our methods are but an application to modern conditions of the principles of primitive Christianity. Our mission is to redeem the world. We are in danger of forgetting our home, in dreaming of our destiny and planning to conquer the world. An old saint, bed-ridden and poor, dependent upon the charity of strangers for the assistance and attention necessary to her comfort, sobbed out to me a doleful tale.

"I adopted a motherless child, and at great sacrifice and with all a mother's pains—taking devotion and tenderness cared for her till she reached womanhood. She was induced to become a missionary in a foreign land. I am helpless and dependent upon the charity and care of strangers in my invalid old age. My adopted daughter for whom I toiled and sacrificed for twenty years, has deserted

me, to minister to heathen children. Is it right?"

It did not take me long to decide that it is a mistaken duty, to desert a helpless mother, to educate the children of a stranger, although a heathen. If this were a fable instead of a true incident, it might well point a moral if applied to the treatment of the veterans who laid the foundation of our greatness as a church. We are crying for millions for freedmen and the heathen, but we are guilty of shameful neglect and the grossest injustice in our care for our own spiritual parents. What excuse has Methodism for treating as paupers, the princes who toiled heroically, while living in poverty to win the empire over which we rule? Silver-voiced and hot-hearted pleaders advocate the claims, and portray the needs of the down-trodden negro, and the degraded heathen savage; where is a voice raised for the saints with bowed forms and snowy heads who sit in enforced poverty after a life's devotion to faithful and arduous service? Little wonder if these heroic souls should cry out in bitterness against our ingratitude and neglect; but far from it. Where is one voice raised in censure from those who suffer? They scarcely dare tell their own need save in a confidential letter or whisper, lest they shame the Church they love. Let us do none the less for the salvation of the world; let us do tenfold more for the comfort of our own loved fathers and mothers in Christ. Why can we not in each conference, if not in the Church at large, secure a large endowment fund to be invested as a supplement to our annual collections for Conference Claimants? No benevolence awakens quicker or heartier response than this, when it is fairly presented to the people. We need a systematic method and a general plan. We give June, the month of flowers, to "Children's Day." We solicit gifts to educate the poor young men and women whom God has called to his service. Why not give October the month of fading and falling leaves, to a "Veterans' Day?" By addresses and concert exercises appropriate to the season, and the occasion quicken the memory of the church concerning the heroic lives of our worn out preachers and their widows, and solicit gifts for the aged poor who have honored God's call by a life's devotion. If the Church will select and establish this anniversary day, and fittingly observe it by bringing to the attention of the people, the lives and needs of these men and women whom we love, we shall solve the problem how to support in comfort our Conference Claimants. The author of this note sees superannuation a long way ahead, he trusts. His itinerant father escaped superannuation by sudden translation. But so many sorrowful tales of suffering and need have been heard from our worn-out heroines and heroes, that even the cry of the heathen and the freedmen cannot drown their plea. Constrained by these whispered tales of privation and pinching need, he has assumed a double duty. What little leisure the pastor of one of our greatest churches ever finds, has been consecrated to the work of agitation. By addresses, letters and contributions to the Church press, the claims of these holy men and women shall be heard. Will not those of like-mind communicate with me to exchange suggestions, and unite in devising plans to help forward this be-

nevolence? Communications from Conference Claimants are specially solicited, and will be held strictly confidential. A story from real life entitled "From the Pulpit to the Poor House," has been prepared and used in influential churches and before distinguished ministerial bodies. A limited number of engagements may be accepted to address Conference Anniversaries, Camp-meetings and Summer Assemblies, without compensation as a labor of love. Address

REV. JAY BENSON HAMILTON,
211 Clermont Avenue,
Brooklyn, N. Y.

Ripeness in Character.

One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians, the beauty of realized sanctification, which the word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone like; but the ripe fruit is soft yields to the pressure, can almost be moulded, retains the mark of the finger. So it is with the mature Christian; he is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are to grow in sympathy, charity, and love; we shall have greater and more intense affection for the person of Him "whom, not having seen, we love;" we shall have greater delight in the precious things of his Gospel; the doctrines which perhaps we did not understand at first will become marrow and fitness to us as we advance in grace. We shall feel that there is honey dropping from the honey-comb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us and condemn her straightway; but when our virtue becomes more mature; I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another, and a very sure mark of ripeness, is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit, you put out your hand to pluck it, and if it comes off with difficulty, you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition.—*The Rev. C. H. Spurgeon.*

What Converted Him.

Admiral Farragut, one of the naval heroes in the late war, tells the story of

his boyhood. It would be well for all boys to learn, before the habit becomes fixed, that there is nothing manly in imitating the vices of older people.

"When I was ten years old, I was with my father on board a man-of-war. I had some qualities that, I thought, made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner, one day, my father turned every body out of the cabin, locked the door, and said to me,

"David, what do you mean to be?"
"I mean to follow the sea."

"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast; be kicked and cuffed about the world, and die in some fever hospital in a foreign land. No, David; no boy ever trod the quarter-deck with such principles as you have and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man."

My father left me and went on deck. I was stunned by the rebuke, and overwhelmed with mortification.

"A poor, miserable, drunken sailor before the mast. Be kicked and cuffed about the world, and die in some fever hospital. That is to be my fate," thought I. I'll change my life, and change it at once. I'll never utter another oath; I will never drink another drop of intoxicating liquor; I will never gamble." I have kept these three vows ever since. Shortly after I had made them I became a Christian. That act was the turning-point in my destiny."—*Exchange.*

The Problem Solved.

An eminent Christian layman, who has had more to do with city mission work in New York, than any other business man, said to me recently: "The ignorant and ungodly regions of the city, do not require more church buildings or chapels. What they need, is live Christians to come among them; and what we cultured Christians need, is to give ourselves. This takes our loving sympathy, our labor, and our money. I place money last; the first two will bring the last; the last does not bring the first two. Christ first, humanity second. When we are filled with Christ, we want to let it out, and be filled again and stay filled. The ministers cannot do all this: their people must; and I only wish that my rich fellow-members in Dr.—'s church, would all go and see for themselves what I see. God's rich, and strong, and educated people, must go down personally among the lowly and lift them up, or they never will be saved." There is the city evangelization problem all in a nutshell. Until the Christianity of New York is ready to put itself, not into stone and mortar, and not into bank checks, but into personal, loving contact with poverty, ignorance and sin, the city will wax worse and worse. The same is true of every city.—*Rev. T. L. Cuyler in Evangelist.*

A little girl, when water was scarce saved rain-water, sold it to the washer-woman for a cent a bucket, and cleared nearly five dollars for missions. She was not willing to tell her name. "But I must put down where the money came from." "Call it 'Rain from heaven.'"

Month's Department.

"It is too Late Now, Pa."

During a series of religious meetings held in a school-house of a small village, a very little girl became much interested for the salvation of her soul.

The poor little girl was much oppressed and knew not what to do, but obeyed her father, until the next meeting was nearly half through; then slipping out without his knowledge, and getting through a hole in the backyard fence, she hastily ran to the meeting.

This was too much for the hardened sinner. He, too, sank on his knees, while God's children united in prayer; and very soon found that Saviour whom he had in vain attempted to shut from his daughter's heart.—Sel.

The Well-bred Girl.

She never laughs or talks loudly, at public places.

She never wears clothing so striking, as to attract particular attention in public.

She never snubs other young ladies, less popular or well favored than herself.

She never accepts a valuable present from a gentleman acquaintance, unless engaged to him.

She does not permit gentlemen to join her on the street, unless they are intimate acquaintances.

She never takes supper or refreshment at a restaurant with a gentleman, unless accompanied by a lady older than herself.

She never speaks slightly of her mother.—Truth.

The Nobleman's Greatest Compliment.

One wet, foggy, muddy day, a little girl was standing on one side of a street in London, waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansom, omnibuses, and carriages, will not wonder that a little girl should be afraid to try to make her way through such a Babel as that.

"Please, sir, will you help me over?" The old man saw the little girl safely across the street; and when he afterward told the story, he said: "That little girl's trust is the greatest compliment I ever had in my life."

That man was Lord Shaftsbury. He received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life, was when that little unknown girl, singled him out in the

jostling crowd of a London street, and dared to trust him, stranger though he was, to protect and assist her.

Men carry something of their character written in their faces. Day by day the acts of life chisel their impress on the human countenance; and the record there kept, reveals the character of the man, and the history of his life and deeds. If worldliness, and selfishness and sin are written there, the keen eyes of childhood will not fail to find the record; while if there beams in that countenance, the grace and peace of Christ, and the gentleness and kindness of the Lord, even the children will be attracted by such a face.—The Christian.

George Washington's Inauguration.

The thirtieth day of April next is the centennial of the inauguration of George Washington, as president of the United States, and a movement is on foot to prevail upon President Harrison to issue a proclamation, calling upon the people to observe the day as one of national thanksgiving, by appropriate religious services at nine o'clock in the morning. Prominent representative clergymen of New York have issued such a call. Much interest is being awakened upon the subject. The circumstances of Washington's inaugural as the first president are being recalled, and likewise some of his words on that occasion. In the address which he then delivered, after speaking of his conflict of emotions in accepting the office, he said:

"It would be peculiarly improper to omit, in this first official act, my fervent supplication to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge."

But even these weighty words were not enough to satisfy the first president's sense of our dependence upon God. He renewed the subject in the closing paragraph:

"Having thus imparted to you my sentiments, as they have been awakened by the occasion that brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the human race in humble supplication, that since he has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalkeled unanimity, on a form of government for the security of their union, and the advancement of the happiness, so his divine blessing may be equally conspicuous in the enlarged views, the temperate consultation and the wise measures on which the success of this government must depend."

Immediately after the delivery of his inaugural address, President Washington, with the eminent men who had taken part in the ceremonies, proceeded to a church, where prayers were read by one of the chaplains of congress. So much of the religious element prevailed in this first inaugural of a president, that it is very fitting to celebrate the event by religious devotions. On the morning of April 30, 1789, the bells at nine o'clock summoned the people to the churches, to implore the blessing of heaven on the nation and its chosen president; so universal was the religious sense of the importance of the occasion; and on the morning of April 30, 1889, let the bells again peal forth the same summons. We are a Christian nation.—Michigan Christian Advocate.

The Believer's Victory.

How is it achieved? Not by doubting the plain revelation God has given us, for it has been forcibly said, "Doubt cramps energy." It is not so far as a man doubts, but so far as he believes, that he can achieve or perfect any thing. Only so far as a man believes strongly, mightily, can he act cheerfully, or do any thing that is worth doing. "If thou canst believe, all things are possible to him that believeth," said the infallible Teacher.

Many a one will say, "I have long desired to possess this overcoming faith, but something seems to obstruct the way. It is a useless repetition of words to urge upon such persons "Believe," "believe," that is all you have to do." They cannot believe, and so gain the victory, without a more correct view of their own hearts. It is often the case that spiritual victory is withheld because the heart cannot be entrusted with the spoils of conquest. As Mr. Spurgeon says, "It behooves us to lay all our laurels at Jehovah's feet, each one of us saying, "By my God have I wrought this valiant deed." The trophies of our conflicts we hereby dedicate to the God of battles, and ascribe to Him all glory and strength." Let Him see that we are ready to take to ourselves credit for any victory we may gain over the world the flesh, and the devil, and so to boast of our own prowess or skill, and the principles, both of love and of rectitude compel Him to deny the believing spirit to our souls. Victory over our foes comes only through a faith that is unostentatious and unselfish, and without any thought of merit, continually falls prostrate at the mercy seat.

It is not necessary in order to possess such a faith, that there must be a long period of preliminary training. Nothing is required but a just view of ourselves; of the fact that all we are, or ever can be spiritually, is of grace, and exists irrespective of personal merit. This view may be the abiding conviction of a soul at a very early period of religious experience. It is for this reason, among others, that all new converts should be scripturally taught; not committing the fatal error of resting in a present emotional religion, without giving attention to the foundations of their faith.—Christian Advocate.

"He Abideth Faithful."

The joys and sorrows of life largely center around this one consideration—our friends. After a considerable lapse of years, we cannot help perceiving great changes in this respect. There comes up before your mind, the frame and the face of one old friend, and you think, "Alas! he is not as he used to be; he has sunk away into a comparative stranger!" You may even be obliged to deplore the fact, that he has become your enemy. There comes up the name and the face of another, and you say within yourself, "Yes, he was a dear friend, and we took intimate counsel with each other; but now he lives far away, and we seldom see or even hear of one another." Again you recall a familiar countenance, and a deeper shade passes over your spirit. "That friend," you say to yourself, "I could have relied on through thick and thin, but if I seek for him now, I must go and stand beside a green mound, and read his name on the cold, white stone!"

Amid changes in our friendships, which affect our welfare so deeply, it is a blessed comfort to be able to lift our thoughts to the Great Friend. He does not change; He does not become estranged or hostile; He does not move away; He does not die. He is "the Friend that sticketh closer than a brother," and those who have gone to Him oftenest for help, and have communed with Him most nearly declare with one consent, that "He abideth faithful."—Edward Rondthaler, D. D.

Delaware Bible Society held its annual public meeting in the Central Presbyterian Church Wednesday evening, March 13th. Dr. L. P. Bush presided and a large audience was present. Following the opening anthem prayer was offered by the Rev. Adam Steugle. Minutes of the last annual meeting were read and approved and the reports of the Revs. W. E. Tomkinson and W. W. Campbell, colporteurs, were heard. The former visited 1,502 families and found 151 families and found two without Bibles. Fair sales of Bibles were reported. Treasurer Charles W. Howland gave an encouraging financial report. The Rev. Jacob Todd, D. D., delivered an interesting address and was followed with descriptions of their work of distributing Bibles by the Revs. Campbell and Tomkinson. Officers were elected as follows: President, Dr. L. P. Bush; Secretary, Rev. Vaughan S. Collins; Treasurer, Charles W. Howland; Managers, Eli Mendinball, John Wise, Thomas A. Porter, and J. Miller Thomas. The audience was dismissed with the benediction, by Rev. W. P. Swartz.

The Twenty-eighth International Convention of the Young Men's Christian Association of North America, will be held in Philadelphia, May 8-12, 1889.

All Associations, entitled under the Rules of the Convention to representation, are earnestly requested to send delegates.

That Tired Feeling

Afflicts nearly every one in the spring. The system having become accustomed to the bracing air of winter, is weakened by the warm days of the changing season, and readily yields to attacks of disease. Hood's Sarsaparilla is just the medicine needed. It tones and builds up every part of the body, and also expels all impurities from the blood. Try it this season.

The New Jersey State Board of Health.

Public Warning Against Cheap Baking Powders containing Alum and Phosphate.—Aid in their Suppression Promised.—Name of the Alum Powders Sold in the State.

The New Jersey State Board of Health has published its official regulations for the enforcement of the laws relating to the adulteration of food and drugs. With reference to baking powders, the following provision is made:

"BAKING POWDERS.—The market is flooded with large quantities of inferior baking powders, and as these are sold largely to working people, and are used by these people as substitutes for yeast, it is necessary, in order that light bread be made, that these powders have proper leavening power. This power the cheaper powders do not have, many of them giving off very little carbonic gas. These cheap and imperfect powders contain alum or phosphate, and are so crudely compounded that a residue is left in the bread or biscuits after baking. The public are warned against these, and in their suppression will be faithfully aided."

The regulations provide for the collection of samples which are to be forwarded to the State chemists for analysis. Four chemists have been appointed, as follows: Prof. A. R. Leeds, Hoboken; Prof. H. B. Corzwall, Princeton; Shippen Wallace, Burlington, and Dr. W. K. Newton, Paterson.

The following are the names of the alum baking powders sold in the state examined and reported upon by the State Chemists. The list will be useful for dealers and consumers alike. If other cheap or new powders are discovered samples should be forwarded to the state chemist for examination:

- ALUM BAKING POWDERS SOLD IN NEW JERSEY
DAVIS', PATAPSCO,
HIGGINS', KENTON,
ONE SPOON, ATLANTIC & PACIFIC,
WASHINGTON, HENKEL BROS.,
MARTHA WINSLOW, SOVEREIGN,
WINDSOR, SILVER STAR,
MILES' PRIZE, FOUR ACE,
BROOKS & MCGEORGE'S, ORANGE,
OUR BEST, SILVER PRIZE,
OUR OWN, WHITE STAR,
JACOBS', FEATHERWEIGHT,
GRAPE, SOMERVILLE,
G. & J., LINCOLN,
STATE, ON TOP,
PERFECTION.

The Rev. A. C. Dixon, pastor of the Baptist Tabernacle, Baltimore, said recently in a sermon: "There are three things in this city which are gates of hell—the theatre, the dance, and the card table. The present stage is appealing to the worst passions of men, making bad men worse, and good men bad. As to the dance, I believe it could be made a good thing. Let the men dance by themselves, and the women by themselves. Let it take place in daylight, and in well ventilated rooms. I am in for that kind of dancing. Even the square dance is a part of an institution of evil. Dancing burns out the tastes for anything intellectual, and is against intelligence, health and purity,—against morals through and through. Thrust it out of your homes and society!"

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The Sunday School.

LESSON FOR SUNDAY, MARCH 24th, 1889.
MARK 10: 46-52.

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

BLIND BARTIMEUS.

GOLDEN TEXT: "Thou son of David, have mercy on me" (Mark 10: 48).

46. *They came to Jericho*—about eighteen miles northeast of Jerusalem, in the valley of the Jordan; built by the Canaanites, cursed in the days of Joshua (Josh. 6: 26), and the curse terribly fulfilled in the days of Ahab, (1 Kings 16: 34); rebuilt and fortified at a later day and the seat of one of the schools of the prophets; beautified by Herod the Great; a city of rare loveliness, rich in palms, roses and balsams hence called "the fragrant city," "the paradise of God;" marked now by only a few huts and a ruined castle. *As he went out from Jericho*.—There are trifling discrepancies in the three accounts given by the Synoptists. While Mark and Luke mention but one blind man, Matthew speaks of two—difficulty easily explained, by the comparative prominence of the one especially alluded to. He was Bartimeus, a well-known character apparently; the other was probably obscure and unknown. A second difficulty is in the locality of the miracle. Matthew and Mark assert that the healing took place as our Lord was departing from Jericho; Luke, when He was approaching that city. Morison thinks that the work of cure was begun at the entrance into the city, and finished at the departure. Barnes explains the reading in Luke to mean, when Jesus was near to Jericho, without reference particularly to His approach to or departure from it. Whedon reminds us that there were two Jerichos, an old and a new one. "If our Saviour was leaving one, and approaching the other, both expressions would be literally true." Schaff supposes that our Lord twice entered Jericho, returning to find Zaccheus after leaving it the first time. Bengel (whom Trenchard endorses) explains that one of the blind men "cried to Him as He drew near to the city, but that He did not cure him then; but that, on the morrow, at His going out of the city, He cured him, together with the other, to whom in the meantime he had joined himself." *Blind Bartimeus*.—Notice the changes from this point in the Revised Version. "The son of Timæus, Bartimeus, a blind beggar, was sitting by the wayside." Both he and his father were apparently well known in Jericho. Even to-day ophthalmic affections are so common among the children of the Arabs, that it is estimated that "one adult out of every five, has his eyes more or less damaged, by the consequences of this disease."

Both beggary and blindness are much more common in the East than with us,—the former owing to unjust taxation, uneven distribution of wealth, and the total absence of public and systematized charities; the latter owing to lack of cleanliness, and to exposure to an almost tropical sun, and to burning sands (L. Abbott).—While in northern Europe, there is only one blind in a thousand in Egypt there is one in every hundred; indeed, very few persons there have their eyes quite healthy. The great changes in temperature at different times of the day, especially between day and night, cause inflammation of the eyes, as well as of other parts, both in Palestine and on the Lower Nile; while neglect and stupid prejudice, refusing or slighting remedies in the earlier stages, lead to blindness in many cases, that otherwise might have been easily cured (Geikie).

47. *When he heard that it was Jesus of Nazareth*.—That name was the hope of every sufferer in the land, many of whom doubtless uttered the fervent wish daily, that He might come to their vicinity. The long-wished-for hour had come to Bartimeus. *Jesus, thou Son of David*.—The crowd called Him the Nazarene; the poor blind man addressed Him by one of the titles of the Messiah; and it was one of the predicted offices of the Messiah to open the eyes of the blind (Isa 29: 18; 42: 7). Says Ryle: "Bartimeus was blind in body, but not in soul. The eyes of his understanding were opened. He saw things which Ananias, and Caiaphas, and hosts of letter-learned scribes and Pharisees, never learned at all." *Have mercy on me*.—Cries for mercy should be personal, no matter how insignificant the petitioner. Bartimeus was quite right in lifting up his voice above the noise of the crowd, and pleading for mercy for himself; he was quite right, too, in calling directly on Jesus, and not on one of His disciples, or any other intermediate person.

Present opportunities should be improved. This was the first time that Jesus had been in Jericho. It was the last time that He would be there. He was passing through it on His way to Jerusalem. So He passes among us by His ordinances. So it may be

the last time that we shall have an opportunity to call upon Him. While He is near, we should seek Him (Barnes).

48. *Many charged him* (R. V., "rebuked him") . . . *hold his peace*.—What was he making such a din and outcry for, and disturbing and delaying the procession? What right had he, a poor, blind, wayside beggar, to intrude his private troubles on Jesus, and annoy Him, in this public and ill-chosen way? Why didn't he go to Jericho, and see Jesus there? It was not probably so much a feeling of offence, at the titles which he used in his appeal, as the disturbance of his piercing, agonizing cries, and the hindrance which they involved. *Cried the more a great deal*.—They would not be snubbed or hushed into silence—Bartimeus and his friend. Their cries became vociferative. Jesus must hear them.

They were not to be silenced, and the litanies of Christendom for centuries have been modeled on the *Kyrie Eleison* (Lord, have mercy on us) which came from their lips (Plumptre).—With the blind men, it is too serious a matter for nice decorum. The multitude can afford to stand upon etiquette, but with them it is a matter as important as their own eyes. Jesus, the Healer, is now passing by, and now or never is their chance. So should the sinner improve the gracious hour of mercy or revival, when Jesus, in pardoning power, is revealed as near (Whedon).

49. *Jesus stood still*.—True prayer never fails to arrest the steps and ear of Jesus. *Commanded him to be called*.—R. V., "said, Call ye him." Our Lord's sympathy was with the poor beggar, whose cries the crowd would hush. *Be of good comfort*.—R. V., "Be of good cheer." *He calleth thee*.—They were all obsequious now, willing enough to honor him whom the King saw fit to honor by summoning into His presence.

The forbidding and the cheering address represent the priestly spirit which would keep men from applying directly to Christ, and the true spirit of the Gospel messengers (Schaff).

50. *Casting away his garment*—his outer mantle, used at night also as a covering; in his eagerness, he flings it aside as a hindrance. None but an eye-witness would have put in this graphic touch. *Rose*.—R. V., "sprang up." *Came to Jesus*.—His eyes were still darkened, but he followed the leading of the voice. "The blind man runs to Jesus without seeing Him; so must we hasten to Him in faith, though we see Him not" (Gossner).

As the blind Bartimeus threw off his garments, so sinners should throw away everything that hinders their going to Him—everything that obstructs their progress—and cast themselves at His feet. No man will be saved while sitting still. The command is, "Strive to enter in;" and the promise is made to those only who "ask" and "seek" and "knock" (Barnes).

51. *What wilt thou that I should do?*—He knew that he would not ask amiss, and He knew what the man would ask; but He would have him specialize what "mercy" he craved. *Lord*.—R. V., "Rabboni," a stronger, more reverential term than "rabbi," just as *Monsieur* in French, is more elaborate and respectful than simply *Monsieur*. The same title is used in John 20: 10. Says Farrar: "The steps of honor were 'rab' 'rabbi,' 'rabban,' 'rabboni.'" *Receive my sight*.—This was the sum total, the crown, of blessings to him, compared with which wealth, honor, all things that men prize, were of little worth.

52. *Go thy way*—not a dismissal merely, but a dismissal with the blessing asked for. According to Matthew's account, He touched his eyes. *Thy faith hath made thee whole*.—The man's faith in our Lord's ability and willingness to heal, was the indispensable channel for the divine power to flow in upon and cure him. Hence, though the work was of God, it would not have been wrought but for faith. As to the extent of the work, it seems inadequate to restrict it only to the body. If he was made "whole," the "eyes of his understanding" must also have been enlightened; and his subsequent behavior seems to prove this. *Followed Jesus in the way*.—According to Luke's account, he "glorified God," and attached himself to the procession which followed Jesus, and presumably became one of His disciples.

At the last quarterly conference of the Delaware City M. E. church, the following officers and committees were constituted.

Stewards—Henry Hickey, Wm. J. Robinson, William Beck, Reuben Anderson, John Roberts, Sr., Geo. W. Craig, George Hutchinson, Evans Hemphill, Wm. Bland.

Committees. On Missions—Geo. W. Craig, Geo. Hutchinson, Wm. Anderson, Mrs. Julia Brewer, Mrs. Anna Hemphill.

On Sunday-school—Wm. J. Robin-

son, George Hutchinson, Jos. Anderson, Geo. Grimes, Reuben Anderson.

On Tracts—Mrs. Anna Hemphill, Mrs. Sarah Robinson, Mrs. Julia Brewer, Mrs. Ida Creed, Miss Annie Roberts.

On Temperance—Joseph Anderson, W. J. Robinson, Mrs. Julia Brewer, Miss Florence Hutchinson. Mrs. Laura Steelman.

On Education—Geo. Hutchinson, William Anderson, Samuel Lewis, Wm. Beck.

On Church Extension—Wm. Beck, William Wingate, Henry Hickey, Wm. Bland.

On Church Records—Reuben Anderson, George W. Craig.

On Parsonage and Furniture—Officers of Ladies Mite Society, with Mrs. Julia Brewer as chairman.

On Music—W. Anderson, W. J. Robinson, Miss M. Roberta Sheppard, and Mrs. Mary Householder.

Yours truly,
CHAS. F. SHEPPARD.

Deaconesses.

The General Conference of the Methodist Episcopal Church, which meets every four years, at its session in New York last May urged the local conferences, of which there are one hundred and five, to have an order of women organized for hospital work—to nurse the sick, to look after the destitute and unfortunate, to reclaim the lost and erring to a life of virtue and sobriety, and, in fact, to pursue in part the line of work now performed by the Sisters of Charity of the Catholic Church and the Sisters of Mercy of the Protestant Episcopal Church, and to do that religious work for which women are peculiarly fitted. The order imposes no vows, and the work can be relinquished at will. They have to be recommended by a quarterly conference, and, like a minister entering the ministry in this church, they have to pass an examination before a committee, as to their fitness for the work. While in the order they will be supported by the church, and will be required to devote their entire time to the work. They are not authorized to preach, or allowed representation in the conferences. Several such orders have been established in Western cities, and New York, Philadelphia and Baltimore are about to establish them. The causes leading to its establishment were the difficulties presenting themselves in the foreign missionary work, and Bishop Thoburn of India, was one of its strongest advocates. Another reason is, that this church at home is devoting more time and money to hospital work. There has been recently built in Brooklyn the large Methodist Hospital which, when finished, will be perhaps the most complete building of its kind in the country. It is probable that Wilmington will have one, as the Methodist ladies of that city last year, led by Mrs. Taylor Gause, herself the largest contributor, purchased a building and started a hospital.—*Crisfield Leader*.

Christ The Light of the World.

Professor Tyndall says: "Every tree, plant and flower grows and flourishes by the grace and beauty of the sun. Leaving out of account the eruption of volcanoes and the ebb and flow of the tides, every mechanical action on the earth's surface—every manifestation of power, organic and inorganic, vital and physical is produced by the sun. Every fire that burns, and every flower that glows, dispenses light and heat which originally belonged to the sun. The sun digs the ore from our mines, he rolls the iron, he rivets the plates, he boils the water, he draws the train. Thunder and lightning are also his transmuted strength. And remember this is not poetry but rigid mechanical truth. Look at the integrated energies of our world. Who and what are they? They are all generated by a portion of the sun's energy which does not amount to one two thou-

sand three hundred millioneth of the whole.

Yet of that sun Christ is the Creator. And such is He to the moral world; the light, the power, the energy, the life of the world, because He is its sun. Now Christ as the light of the world is, first, light to the intellect, a guide and teacher, embracing every shade and degree of truth in the pure white light of His truth. He is, second, warmth for the heart, full of sympathy and love. And third, He is the source of all spiritual life.—*Selected*.

"Thy word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the week; you wash, dry, and polish the glass chimney; you keep the shade clean. Let the dust gather, and the smoke make its sooty deposit, and the wick become crisp and hard and black, and the light upon the page is flickering and weak. The lamp is your friend, but you must take good care of it; it will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend in a large measure upon what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are jewels in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labor will bring a surer or richer reward.—*Dr. A. J. F. Behrends*.

To New York via B. & O. R. R.

A complete service of fast Express Trains is now in full operation between Wilmington and New York via B. & O. R. R. All the trains are equipped with Pullman's Parlor and Sleeping Cars and all run through without change. New York trains leave B. & O. Depot, Delaware Avenue as follows: 10.26 a. m., 12.08 p. m., 2.03 p. m., 5.08 p. m., 6.41 p. m., 10.52 p. m., and 2.13 night. All run daily excepting the one leaving at 10.26 a. m.

Inaugural Travel on the Pennsylvania Railroad.

When in 1885 the Pennsylvania Railroad Company successfully carried into and returned from Washington the vast host of inaugural pilgrims, it was considered that the perfection of railroad management, in promptly and effectively moving enormous numbers of people within a given space of time, had been reached. But notwithstanding this extraordinary record the achievement of this company on the inaugural occasion just passed surpasses all previous accomplishments in this direction. The company was prepared to do much more than it did, and had not the unusual inclemency of the weather intervened the total result would have been far greater.

One hundred and five thousand excursionists, including the public, the organizations, and the military, were delivered in Washington before noon of March 4th, and all, except the clubs and the military, were lauded at the Baltimore and Potomac Station. For the conveyance of this number, it required two hundred and ten trains of ten cars each, with an average of fifty persons to each car. All the trains were run in sections, and in many cases the number of sections to a given train reached ten. This involved a continuous stream of crowded cars entering the station at intervals of a few minutes, discharging their passengers, and being shifted out to make room for the incoming current. All these trains were moved promptly, and no accident of any character occurred to mar the success of the work. No unavoidable delay was experienced, but under the strict rules governing the operators of the block system, there were, perhaps, here and there delays, which safety necessitated, on a line of track filled to repletion with long trains of crowded cars.

The true test of ability in management came when the thousands, impatient and eager to return, crowded into the station and filled the trains as fast as they were made up. This difficult portion of the work was accomplished with reasonable promptitude, considering the vast number of people and the multiplicity of trains to be moved at one time. On Monday night and Tuesday hundreds of trains started from the capital, all freighted to their utmost capacity, and, under the admirable system which distinguishes the entire organization of this road, were forwarded to their destination steadily and in complete safety. Such a result could never be achieved except under the method of operation employed by the Pennsylvania Railroad Company, coupled with the ability, sagacity and faithfulness of the employes. It was a truly wonderful exhibition of skillful management, and finds its only parallel in a similar achievement, when the same company handled with conspicuous success one hundred and seventy-five thousand people on the occasion of the Constitutional Centennial Celebration in Philadelphia, in September, 1887.

The revenue from this service will amount to half a million of dollars.

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

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. 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 book committee did a sensible thing at its session last week, in equalizing the salaries of the bishops. Hitherto the missionary bishops have received less than the regular bishops, while their privations are much greater. Apart from this, it was not good policy to discriminate among the bishops, as if the missionary officers were of a lower grade, or as if a man who devotes his life to the redemption of Africa or India, were worth less to the church; than one who lives in comfort in some American city. We are sure our people will heartily endorse the action, by which Bishops Taylor and Thorn are compensated evenly with our honored bishops at home.—*Michigan Christian Advocate*

We are glad to have our esteemed conferees from Michigan endorse the views, so persistently contended for by the PENINSULA METHODIST, during the last quadrennium. Recognizing the fact, that a Missionary Bishop was the peer of any other bishop in our church in ecclesiastical rank, and prerogative and differentiated only in respect to territorial jurisdiction, we maintained from the first, that Bishop Taylor was entitled to a salary from the fund, which the people contributed for the support of their bishops, and protested against the invidious discrimination, by which the Book Committee of 1884-88, treated him as if he was not one of the bishops of the church.

The last General Conference, however, effectually settled this matter, as well as some others, and we hope that hereafter it will be understood, that the word *missionary* does not indicate a new kind of bishop, but merely the new territorial limitations of such of our bishops as may be charged with the exclusive supervision of foreign mission fields.

Philadelphia Conference.

We know not how it is, that this Conference is reckoned as the junior by three years of the Old Baltimore Conference; yet according to the minutes, this is but the 102 annual session.

In 1855, when the Peninsula was included within its bounds, the Conference met in this inland city for the first time; the late bishop, Edmund Jancy, presiding. It then had 145 charges, with 36,470 members; now there are in the Philadelphia Conference 245 charges with 59,708, and in the Wilmington Conference 152 charges with 33,150 members or a gain formerly the same territory, (Harrisburg being excluded) of 252 charges and 36,388 members. These figures are taken from the minutes of 1888.

In 1855 there were 198 preachers on the Conference roll, who received appointments; last year in the two Conferences there were 290.

Five years ago the Philadelphia Conference was again entertained in the city of Lancaster, Bishop Thomas Bowman, presiding; so that this is the third session held here.

In 1772 Joseph Pilmore visited Lancaster, and preached to the people of

this place. Strawbridge and Abbott followed. Martin Boehm, his son Henry and their associates itinerated in the neighborhood. In 1791 Boehm's chapel six miles south of Lancaster was built, and 16 years later a class was formed in the town. Two years later, in 1809, the first church was built; and in 1842, the present house was built.

We now have two churches and two missions with 852 members, 172 probationers and \$54,000 of church property. The population is about 20,000, in which the German element is largely prevalent. There are over forty churches in town, eight of which are Lutheran, four German Reformed, three Protestant Episcopal, and three Roman Catholic.

Wednesday, the 13th, a little after 9 A. M., Bishop Stephen M. Merrill, one of the four surviving bishops, of the eight who were elected in May 1872, called the Conference to order, and conducted the devotional exercises; reading the forty third chapter of Isaiah, and the sixth of second Corinthians, announcing the hymn, "Awake Jerusalem awake" and leading in prayer.

J. R. Taylor Gray, secretary, of the preceding sessions, called the Conference roll and 146 members responded. Bro. Gray was again elected secretary, by acclamation. W. L. McDowell was appointed Statistician, and Thomas Kirkpatrick, Treasurer.

In nominating standing committees, the presiding elders named several laymen to act with the ministers, as has been usual for several years, but the bishop reminded the Conference that as laymen were not members of the body, they had no power to appoint them on their committees. The matter was adjusted, however, by a special vote of the Conference requesting these lay brethren to meet with the respective committees and assist them in their work.

BOARD OF CONFERENCE CLAIMANTS.

On motion of W. J. Paxson the Conference adopted resolutions according to which all moneys for the supernumerary and superannuated preachers, the widows and orphans of deceased preachers, and effective men needing aid, were to be paid over to the Conference Stewards, and administered as usual.

Pending this action, Bishop Merrill made some remarks upon the action of the last General Conference in this matter; setting forth some impracticable conditions, in consequence of which nothing could be done, beyond a temporary organization, until the next General Conference perfected the flaw.

A PRIVATE SESSION.

In view of the interests of all parties, it was decided proper to hold a session with closed doors for the purpose of considering all cases for admission on trial.

OFFICIAL VISITORS.

Dr. Mendinball of the *Review* was introduced and made a ringing address in behalf of that bi-monthly magazine.

Dr. Homer Eaton, the New York agent followed in a short speech, announcing that a dividend of \$100,000 had been declared for distribution among the Annual Conferences; \$2100 of this being appropriated to the Philadelphia Conference. *The Gospel in all Lands* is now issued by the Book Concern; and preachers are to be allowed 33 1/2 per cent discount on purchases, for each within 90 days.

SECOND DAY.

Rev. Isaac R. Merrill led the devotions. The serious illness of Rev. W. M. Ridgway's only son, was announced, and a committee appointed to express the sympathy of his brethren for him in this affliction.

Dr. John A. Roche, by invitation, addressed the Conference, in reference to his writing the *Life of John P. Durbin*; expressing his thanks for the complimentary resolutions adopted a year ago.

Dr. Hanlon followed with glowing reports from Pennington; 296 students to date; 90 of them studying for the min-

istry, and 37 of these from the territory of the Philadelphia Conference.

Dr. W. A. Spencer, of the Freedman's Aid and Southern Educational Society, said, last year was the most prosperous year financially. He had secured up to date, some 4000 recruits to the royal army, pledging an annual contribution of \$10.

PREACHERS' AID.

Dr. J. S. J. McConnell, and Charles Scott, Esq., made addresses in behalf of this interest; appealing especially to the young men, to become members of the *Mutual Relief Fund*; from which in twenty-eight years, \$44,000 had been paid out, and \$28,000 still in hand. The Conference decided that \$1050, the Jubilee offering be placed in the Contingent Fund, as a memorial of the Centennial of the Book Concern.

Dr. C. H. Payne, secretary of the Education Society, made an address, urging its claims upon the sympathy and liberality of the church.

Dr. T. C. Iliff of Utah, made a rousing speech; giving a most hopeful view of the overthrow of Mormonism. Our school in Salt Lake City, includes a property worth \$14,000. A collection of nearly \$500, was taken in the Conference.

THIRD DAY.

Rev. W. Mullen led the devotions. In the absence of Bishop Merrill, Bishop Foss took the chair; but the former soon after took his place.

Announcement was made of the death, the day before, of a brother of Rev. J. A. Cooper, and a committee was appointed to express the sympathy of the Conference, for Brother Cooper in this bereavement.

Dr. J. S. Hurlbut presented the claims of the Sunday-school and Tract work; urging increased liberality in collections. Last year our collections were but \$18,000, while the Presbyterians gave \$75,000. The apportionment made for this year is \$50,000, or one twenty-fourth as much as the missionary apportionment. Dr. Hurlbut called attention to the fact, that all Tract moneys raised in the Philadelphia Conference, were expended within that Conference; suggesting that a part of it might be sent to the regions beyond, with advantage to our general interests.

At this point, the Bishop took up minute business, and the reports of examining committees and presiding elders were presented in reference to ministerial candidates.

PRESIDING ELDERS REPORTS.

Rev. S. W. Thomas of the North Phila. district, and Rev. John F. Meredith of the Northwest Philadelphia district, presented their exhibits of pastoral work for the year; indicating gratifying prosperity and progress. Both elders referred to the fact, that the temperance question had come to the front in the question of adopting or rejecting the constitutional amendment; both of them endorsing the sentiments of the Episcopal address to the last General Conference, that "the traffic can not be licensed without sin," and that license, high or low, is vicious in principle and ineffectual as a remedy for intemperance.

Revs. George A. Heacock and Curtis F. Turner, were given a supernumerary relation.

PENNSYLVANIA DISTRICT.

Quite a spicy little debate sprang up, on a resolution to appropriate some missionary moneys to missions among the Germans of the Keystone state. The \$4,000 granted by the Missionary Society, for work in this Conference among peoples speaking tongues, is to be divided as follows:—\$1500 to the Italians, \$1300 to the Dutch, \$700 to the Welsh, and \$500 to the Swedes; a number of visitors were introduced; among them Rev. T. L. Tomkinson, formerly of the Wilmington Conference.

FOURTH DAY.

Rev. T. C. Murphy led the devotions. Dr. Van Meter representing the Wom-

an's College, Baltimore, was introduced, and addressed the Conference; as also Dr. J. O. Peck of the Mission Rooms.

Candidates for ordination were then passed upon, and a class of two young men were examined by the Bishop for admission into full connection.

The excellent address made by the Bishop, we give in part in another column.

Rev. George Wilson Todd, son of Rev. Robert W. Todd of the Wilmington Conference was elected to deacon's orders.

SIXTH DAY.

Devotions were led by Rev. W. H. Fries. This morning a private session was held, and about three hours consumed in a debate, on the question of admitting candidates on trial. In view of the crowded state of the Conference, it was decided to admit but four of the ten young men who were recommended as worthy and competent, and of large promise. The favored four were W. A. Ferguson, W. H. Lindemuth, a son of J. Lindemuth, a member of the Conference, J. Hackenback, and E. W. Burke, a son of Rev. G. W. Burke, of the Wilmington Conference.

After the public were admitted, Dr. J. S. Chadwick of the Freeman's Aid and Southern Education Society, Dr. A. S. Hunt of the American Bible Society, and Dr. Geo. E. Reed, President of Dickinson College addressed the Conference, in reference to their respective causes.

Dr. Reed adverted to his conviction, that his election was a call of duty, and appealed to the Conference for hearty co-operation, in securing additional students and increase of endowment, and especially for earnest prayer for the Divine blessing upon the faculty and students, that those who go out from the College, may be converted before they leave and go out earnest Christians.

Referring to Dickinson, as the second in age of Methodist Colleges and one of the oldest in the country, he said its equipment for effective work, was never better than what it is now. In the number of its distinguished alumni, Dickinson is not exceeded by any other College, in proportion to the number of graduates. Too many of our Methodist youth are found in our Non Methodist Colleges. Dickinson needs a million dollars.

Since Bishop Foss' great sermon in Busler Hall, on the day of prayer for Colleges, there had been a gracious revival, and nearly all the students had been converted, and nearly 100 people in town besides.

MEMORIAL SERVICE.

In the afternoon, a memorial service was held in memory of the late Anthony Atwood, whose name had been on the Conference roll nearly 63 years; also in memory of the accomplished wife of Rev. J. O. Wilson, who was killed last summer, by being thrown from a carriage; memorial tributes were also paid to the excellent wife of the Rev. William H. Elliott, whose recent death has left our brother in such sad loneliness.

The remaining sessions, Tuesday evening and Wednesday morning were occupied with minute business, after which Conference adjourned.

CONFERENCE SUNDAY.

A beautiful spring-like day afforded favorable opportunity for general attendance upon Divine services in the several churches.

In Duke Street, the Conference love-feast in the morning, was an occasion of very inspiring and refreshing influences. After singing, prayer, reading Scripture, and distribution of bread and water in token of Christian fellowship, testimonies on the line of conscious conversion, or divine call to the ministry, and prompt acceptance in Christ Jesus, were promptly and tersely expressed by most of the preachers present. These were interspersed with singing of appropriate stanzas. Most of the witnesses spoke of

their conversion in childhood or early youth, and some, of such gracious influences from their birth, that they never knew the time they did not love God. Rev. John F. Crouch, presiding elder of the West Philadelphia district, had the charge of this meeting.

Among the veterans present were, our senior Bishop, Rev. Dr. Thomas Bowman, and Rev. James Neill, who was pastor of this church, over fifty years ago.

At 10.30 the room, floor, and galleries were densely crowded to hear Bishop Merrill. His text was, "And when he was come into his own country, he was come into their synagogue, inso-much that they were astonished, and said, 'Whence hath this man this wisdom, and these mighty works? Is not this the and these mighty works?' Mat. 13-54-5; his carpenter's son?" The cause of this astonishment being, "the cause of this astonishment."

The sermon occupied more than an hour, and was clear, solid, logical, and forcible.

Most of the evangelical churches were served by members of the Conference, Lutheran, Reformed, Presbyterian, Baptist, Moravian, United Brethren, and Evangelical Association. Dr. Neely preached in the chapel of Franklin and Marshall College, and the editor of the PENINSULA METHODIST in St. Paul's Reformed. It was pleasant to find that the popular young pastor of this church, Rev. J. W. McFinger, was a nephew of a gentleman of the same name with whom the writer was quite intimately associated during a part of his student life in Dickinson College, and who for many years was a successful preacher in the Central Pennsylvania Conference.

In the First Presbyterian church, a meeting was held in the evening, in promotion of Sabbath observance, presided over by Bishop Merrill, and addressed by Judge Ashmun, Dr. Neely, and Rev. T. A. Fernley.

A similar one, in the Court House, Judge Patterson presiding, was held in the afternoon; Judge Ashmun, Mr. Fernley, and Prof. Rittenhouse being the speakers.

The ordination services were held in St. Paul's M. E. church, in the afternoon, Bishop Bowman making the opening prayer. Two young men ordained travelling deacons, and seven local deacons. One of these seven, was our young brother, George Wilson Todd, son of Rev. Robert W. Todd, of the Wilmington Conference. The only ordinations to the eldership, were those of two local preachers. The Bishop's address on the responsibilities of these orders, and the significance of the service was very impressive.

A very large congregation met in the Court House at night, under the auspices of this division of the Grand Array of the Republic, to whom Grand Chaplain John W. Sayers preached an eloquent, patriotic, and earnest sermon, closing with an appeal in behalf of Temperance, Sabbath observance, the Bible, and all righteousness.

PROHIBITION.

A most enthusiastic, and largely attended Mass Meeting was held in the Court House, Saturday evening, in behalf of the Constitutional Amendment. Bishop Bowman presided, assisted by Judge Livingston. In a few introductory remarks, the Bishop said, he had travelled through Kansas and Nebraska, and he declared that Prohibition did and does prohibit; and if he had a thousand votes, he'd cast them all for Prohibition speaker. He made telling points; the churches had declared in favor of Prohibition; Archbishop Ryan of the Roman Catholic church, had only expressed his doubts as to the necessity of Constitutional amendment at this time, recient; the papers of Philadelphia had opened their columns to the discussion,

the success of prohibition promotes the business prosperity of the people; it is the only effective measure; high license may reduce the number of licensed saloons, but does not abate the evil of drinking; so far as prohibition failed in Rhode Island, the reason is a neglect to enforce it; in New Hampshire, under the cider clause, all kinds of intoxicants were sold.

Rev. J. O. Wilson followed urging a vote for Prohibition for childhood's sake for the sake of suffering womanhood, and for the sake of the poor drunkard himself.

Rev. W. Downey appealed for protection for the souls and bodies of men from the desolations of the rum traffic.

Dr. Swindells declared himself for Prohibition, and in response to his call nearly every man's hand was raised in token of his purpose to vote for the amendment while all over the house women waved their handkerchiefs to testify their approval. Dr. G. K. Morris, and Dr. J. O. Peck made some remarks in advocacy of the cause.

MONDAY, MARCH 18TH.

The fifth day of the session, Conference met at 9 A. M., Rev. John O'Neil, leading the devotions. J. F. Crouch read his report for West Philadelphia District, showing improvement and increase in church property; 1500 conversions in forty one charges; the church a unit for Constitutional prohibition; about 7000 household calls; benevolences faithfully attended to; large numbers of young people organizing for Christian work.

W. Swindells followed with his report of the South Philadelphia district; twenty two young men preparing for the ministry; the churches organizing a crusade against the still, and the saloon; special need for missions among foreign immigrants, Swedes, Italians, (20,000 of them in Philadelphia), and Welsh; 2810 conversions, ranging from 54 to 200 in a single charge.

THE HOSPITAL.

Total receipts, outside of Dr. Stewart's legacy, \$61,787.33, disbursements \$55,401.43. Contracts already made need \$30,000 additional.

Dr. Hargis and Charles Scott Esq., made addresses in behalf of the enterprise; the latter saying that \$75,000 were needed this year.

The services of Rev. James Neill financial agent of the Hospital for the last three years, were recognized with high appreciation.

Quite an animated debate followed, prolonging the session till after 1 P. M., on concurring in recommendation of the trustees, that Rev. Wm. Swindells be appointed superintendent of the Hospital. It was objected that his efficiency and success in the presiding eldership should not be sacrificed by his being appointed to what was so largely merely secular work; and on the other hand that he was the only man who could secure success for the Hospital.

Drs. Paxson, McConnel, Swindells, Morris, and S. W. Thomas, and Revs. Pancoast, Cummins, DeBow and String, and Charles Scott, Esq., participated in the debate, and on a count vote 114 were found in favor to 50 against concurrence.

MISSIONARY SERMON.

At 3 P. M. Rev. D. W. Gordon preached an excellent sermon before the Conference in behalf of Missions in the Duke St. Church.

MISSIONARY ANNIVERSARY.

For many years this has been the service of services in deep and wide spread interest to laymen and preachers at our annual sessions. The spacious Court House was densely packed by 7.30 Monday evening. The venerable Coulson Heiskill, president of the Conference Missionary Society occupied the chair; prayer was offered by Rev. S. Chadwick of the Freedman's Aid Society; Rev. B. M. Neill, son of Rev. James Neill made an eloquent address; after which Dr. George E. Reed, the new President of Dickinson College made a most happy and appropriate speech; Dr. J. O. Peck, Missionary Secretary, concluding with a rousing exhortation for interest, zeal and liberality in pushing forward this great enterprise of spreading the Gospel among all nations.

When the treasurer, L. D. Bowen, Esq., announced that the receipts for the year would be the same as those of the year preceding, \$63,033, an average of more than a dollar per member, there was great applause, and the Long Meter Doxology was sung very heartily.

Conference News.

The revival at Cecilton closed with 94 conversions. Of the 94 who were led to Christ, 76 were adults, and 42 of the 76 were heads of families.

The benevolent collections have all been taken; and every dollar of the apportionments have been met in full, including \$98.00 for the Ladies' Hall. On Friday, March 8th, our pastor returned from his pastoral work in the country in the evening, and found that about 150 of his people had taken possession of the parsonage. When he and Mrs. Atkins entered the parlor to greet and welcome their friends, they were surprised to find a beautiful swinging lamp, suspended from the ceiling, in the centre of the room. They were not kept wondering long, for in a minute or two, Mr. Fredrick Schults, in a neat and appropriate speech, presented the lamp to his pastor, on behalf of the "Young People's Eccentric Society" of Cecilton, under whose management the donation was given. The occasion was one of the most delightful that we have ever seen. The perfect system, with which everything was managed by the young people, is worthy of note. Committees were appointed for every department of the work, and attended to their duties faithfully. A committee at the doors received all who came, and directed them where to go, so that there was no confusion or embarrassment. Another committee took charge of all that was brought; another had charge of the dining room; another took hats and coats and wraps; another was at hand to introduce all who were not well acquainted, &c. The arrangements approached perfection. Lastly, a committee of two young ladies stayed all night, and put the house in complete order the next morning.

The donation was generous, and all were remembered, even the pastor's horse. The pastor and his little boy each received a donation in cash. Mrs. Atkins received many tokens of appreciation and love from her many friends. May they all live to enjoy many such pleasant surprises as this.

The Chestertown M. E. Sunday-school held its missionary anniversary, on Sunday evening last. After a stirring anthem, which was finely rendered by the choir, the school sang in spirited style, "Jesus Shall Reign," which was followed with prayer by the pastor. An appropriate chorus was then sung by the school, after which Miss Mary Vickers gave a beautiful recitation entitled "Our Mission." The solo, "Give Me Some Work to Do," was sung by Mrs. R. W. Todd, whose charming voice captivated the audience. A dialogue by Masters Wilbur Eliason and Arthur Merritt, in which the popular objections to missions were urged and answered, was well done and greatly enjoyed. Prof. T. N. Williams, superintendent of the school, delivered the address of the occasion, which was well conceived, and delivered in his usual earnest and happy style. Miss Florence Cavender, Mr. J. W. Bordley with the pastor and his wife, as an extemporized quartet, and without previous rehearsal, sang, "The Church Rallying-Song" in a very effective manner. Then followed the collection, another beautiful chorus, and the report of the secretary, showing the collections for missions for the year to be \$151.11, an increase of \$40.11 over the amount raised last year, which was followed by the doxology and benediction. The audience filled the church, and the exercises throughout were a decided success.—Kent News.

Members of the Bethel M. E. congregation near Cheswold, to the number of fifty or sixty, had a social gathering at the parsonage, in this town yesterday afternoon, as much for their own pleasure as that of Rev. E. E. White and wife, and the occasion proved a most pleasant one all around. They brought with them an ample supply of cake, cream and other edibles, and invited in a number of their friends in town to help get away with it. They brought with them however, some chickens, butter, potatoes, &c., for the pastor and his wife to enjoy after they had gone. The afternoon was thus well put in, and they repaired to their homes in the early evening.—Smyrna Times.

Rev. W. W. Sharp, of Kenton, will go to Conference, with every apportionment of Kenton circuit fully paid up; something unusual for that church, to have everything ready to report to the Conference clear. The new circuit starts out well.—Smyrna Times.

The official board of the Frederica M. E. church, have expressed by resolutions their desire to have Rev. J. H. Caldwell returned to them as their pastor for another year.

The collection for missions as reported for the Dover M. E. church, amounts to \$600. The other collections are full.

Sunday was missionary day in the Methodist church, pastor Robinson, preaching ably on the subject of Christian liberality. The collections in the Sunday school including the monthly collections of the year, nearly equalled, and will be made up to that of last year—\$346. That of the congregation was short of the sum asked, but the total for the church to be reported to Conference will approximate if it does not equal that of last year—\$638.—Smyrna Times.

Middletown church, at an official meeting held last week, unanimously requested the return of Rev. R. H. Adams for the fourth year; and he has consented to return, provided the bishop and the presiding elders do not object. This will cause several changes in the pastoral state. It may mean the return of Rev. J. E. Bryan to Asbury church, Wilmington.

The official Board of Dover M. E. church, have unanimously requested the return of Rev. T. E. Terry for another year.

Mr. John P. Hartley and wife have deeded the Crumpton M. E. parsonage property to the parsonage trustees of the circuit. The property, consisting of house and lot, adjoining the church, was purchased from Mrs. Hartley by the trustees in 1887. The house is comparatively new, but will need the addition of a room or two to adapt it to the wants of an average family. Inclosed with the parsonage lot were two other lots, and between said inclosure and the property of Mr. George W. Glenaves was another lot, all three of which belonged to the Thackery heirs, of Salem, N. J. To secure the two lots already inclosed with the property, the remaining one had to be purchased also. The deed for the whole three lots has also been executed, and is now ready for record. This last purchase adjusts the lines of the property nicely, and gives ample room for garden and outbuildings.

About two years since, Rev. J. B. Merritt located in Crumpton, having retired from the effective ranks of the ministry. A vacancy occurred, and he became a "supply," and has acted in that relation ever since. If the wishes of the circuit are consulted, he will doubtless so continue for some time to come. There have been two good revivals at Crumpton and one at Double Creek, since he assumed charge, thereby increasing the membership materially. The congregations are larger, and the finances of the circuit have been much improved. He set on foot and pushed through the parsonage purchase, collecting himself about one-half the money everywhere to pay for same. It is not yet exactly what he wants it (he says it is his hobby), but if he consents to "supply" for a year or so more, the parsonage will no doubt be better adapted to its requirements.—Centerville Record.

The Middletown M. E. church, will be lighted by electricity next Sunday evening. There will be 68 lights, having an aggregate of nearly 700 candle power. The wiring of the building, we are informed, will cost the Electric Light Company about \$200.

The Milton M. E. Sunday-school held its annual missionary anniversary on Tuesday evening. It was largely attended, and the amount raised was \$127. This is the largest amount ever raised by our school.

The Methodist Episcopal church to be erected at Cecilton will cost \$1,000, of which more than \$2,000 has been secured. As soon as danger from frost is past, the erection of the building will begin. It is expected that the corner-stone will be laid on May 12th. One hundred perches of granite, to be used in the foundation, are on the church site, and the plans have been prepared. The structure will be red brick, with Port Deposit granite foundation and window sills, and a slate roof. The main audience room will be 32x55 feet, and the lecture room adjoining, with folding doors between, will be 14x35 feet. The combined seating capacity of the two rooms will be about 400. A tower, 1x10 feet, will be reared at one of the corners of the edifice. Since the old church blew down in August last, by the cyclone, the congregation has been worshipping in a hall, of which Patrick Anderson offered the use without rent.—Elkton Appeal.

NEW CASTLE, Dr. E. L. Hubbard, pastor, is at the front in all her reports for Conference.

Notwithstanding Brother Hubbard has been in Europe for six weeks, and what we consider the most important part of the Conference year, in completing the work, yet at the quarterly conference held on Monday evening last, every benevolence had been attended to by the officiating, and reports will show

an advance over last year. The absence of their pastor has quickened their zeal, caused them to more thoroughly inform themselves on our great benevolences, and they have done what every official board ought to do, namely, attend to these things, and let their pastors have their time for their special work, which surely is not to serve tables, even if they should chance to be statistical tables.

Letter from Virginia.

DEAR BRO.—Parksley and Crowsontown all right for Conference; collections beyond apportionment; preacher paid in full. To report the continuous donations we have received, would grow monotonous; and we will only say, they still continue. Monday eve., Feb. 25th, Bros. Sheroes and Williams of Hunting Creek, representing many of our friends thereabout and about Crowsontown, came to visit the parsonage, bringing a present of 25 yards of very pretty carpet. When the next preacher's name is read out for Parksley and Crowsontown, he may rejoice in certain expectation of experiencing exceeding hospitality.

The funeral of Cornelius Amiss was held at Crowsontown Sunday afternoon, March 9; the house was crowded; windows raised at the Leeward, where the people listened with marked attention.

We have money and good subscriptions in hand, to enlarge this church, which is too small to accommodate the congregations that gather here.

After the funeral service above referred to, the aged father of a murdered man arose, and gave an electrifying experience. He had given many years of service to the wicked one, but now we look for still more earnest service for Christ, as the result of his great change in his life and purposes. Crowsontown is growing to be quite a little village; people are coming in to settle in this part of Accomack; we believe it is destined to be the Garden Spot of the Peninsula. Massachusetts, New Jersey, Pennsylvania, Delaware, and Maryland, are already represented by residents, and the place has taken quite a boom of late.

Yours,

H. S. DULANEY.

Letter from Queenstown, Md.

DEAR BRO.—As promptly as possible, I went to my new charge last March, and began the important work to which Bishop Foss had assigned me, and soon found, the "lines had fallen to me in pleasant places." A kinder and more hospitable people, no one need desire to have the privilege of ministering too; not only able, but willing also to work in the Master's cause. Our church has been repaired at a cost of \$600, an old debt of \$50, canceled; a building committee appointed for a new church at Queenstown, with about \$1000, secured in good subscriptions.

Best of all, the spirit of revival has brooded over the entire charge. The three churches have felt its influence. One hundred and fifty souls have found the Saviour; one hundred and thirty of them uniting with our church; and most of the others, with the M. P. church.

In some cases, it is said, the pleasant exercises of a donation are omitted, when the pastor is a single man; Queenstown, however, is not in that catalogue. As Christmas morning dawned, reminding us of God's "unspeakable gift," our heart was made glad not only by the blessed memories of the Saviour's birth, but also by receiving about \$50, in wisely selected presents for the pastor and his study, as an expression of appreciation on the part of our people.

Sunday, March 10th, was our missionary day. The offerings were good. One little three year old boy entertained the congregation by singing a song. When the collection was taken, his barrel, with the motto, "My sermon to the heathen," was turned in and its contents were \$1.10. How it would cheer the hearts of our secretaries, if every three year old boy and girl among our 200, 000,000 Sunday-school pupils would preach a like sermon.

Our collections, not including "Ladies' Hall," are more than 30 per cent. in advance of last year; and yet we have just reached our apportionment. If our field of labor had not been visited by such a glorious revival, some of us might have been able to rejoice in having our name on the "Roll of honor." Still, though the number of accessions will deprive us of this distinction, the song of new-born souls heard all over the charge, fill us, and the band of converts with the spirit of rejoicing that "their names are written in heaven."

Whoever has his lot cast with these people next year, will find a pleasant field of labor, among a kind and spirited people, worthy of the best man that can be sent them.

G. F. ALDERSON.

March 12, '89.

Bishop Merrill has a very suggestive article, in the March number of the Statesman on the electoral college. After giving the history of the system, he wisely suggests that electors should be chosen by Congressional districts, so that every citizen should vote for only one elector. This was a favorite idea with the late Governor Morton. This is the true representative plan, whether applied to electors or representatives.—Indiana Christian Advocate.

The clergy of New York, through a committee representing them, call upon all the churches of the United States, to hold a service of prayer at 9 o'clock in the morning of the 30th of April, next, the centennial anniversary of the inauguration of George Washington, as President of the United States.

The peculiar blood purifier, Hood's Sarsaparilla, is having a tremendous sale this season. Nearly everybody takes it. Try it yourself.

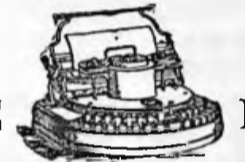
Engraved plate and fifty cards printed for \$1.00. Send for sample of styles to J. Miller Thomas, 604 Market St., Wilmington, Del. 3-tf.

Marriages.

BRADLEY—HACKETT.—Thursday evening, March 14th, 1889, at the M. E. parsonage, Galestown, Md., by Rev. Wilmer Jaggard, Albert D. Bradley, of Sussex Co., Del., and Rebecca C. Hackett, of Dorchester Co., Md.

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The subscriber having rented his Green Hill Farm, adjoining the village of North East, Md., will offer at PUBLIC SALE,

Thursday, March 28, 1889,

3 head of Milch Cows, 1 young Bull, and a pair of match Driving Horses.

He will also offer a one horse Thresher and Power, a Dearborn, 1 two horse and a one horse Pheton, a two horse Sleigh, and sundry other articles.

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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.

High License a Failure.

The Pittsburg Christian Advocate which rejoiced greatly over the high license law of Philadelphia, and gave it a cordial support and trial, now speaks thus of it: "Has it brought forth any such fruits as were promised? Has it given us any satisfactory relief, from the curse of the drink traffic? The answer from all quarters must be emphatically, No. It has given us fewer licensed saloons, but has it made less drinking or drunkenness? No one will seriously claim that it has. It has filled this city, at least, with unlicensed saloons, or dens, of the worst possible character. Instead of putting the business into the hands of the "best" class of saloon-keepers, it has put it into the hands of the worst class. It has improved to some extent, the order of the cities on the Sabbath, but even this is but slight, and may be only temporary. The question between the most ardent friends of this law, and those who do not believe in it, is a question of a little improvement or none at all. If it has accomplished anything, which is a matter of dispute, it is so little as to be utterly unsatisfactory. It has proved itself powerless to deal with the evils of the drink traffic. No friend of temperance would seriously say that as a temperance measure it was in any sense satisfactory. It is no doubt better than no law at all, or than a poorer and weaker one, but for the suppression of the saloon and its attendant evils, it is a hopeless failure. It has been faithfully tried and found wanting. Hence we say that its adoption was a good thing for prohibition. No man need try to play off high license against prohibition with us, for we have tried it, and know it is a failure. If we had not tried it, we might be deceived; but having put it to the test, we know it will not answer. Let the friends of prohibition make a note of this fact, and be ready to meet those who will plead for high license. The answer will be conclusive."

It Is Successful.

This is what the Attorney General of Kansas says: "The people are beginning to see the results. The tax payer begins to feel it. The wives and children of the reformed inebriates, experience the change. Prohibition is here to stay; it is a fixed fact. It is indelibly stamped upon our statute books. A vote of the people would never erase it. For the good it has done and will do, it ought never to be ceased. It is depopulating our penitentiary, and reducing pauperism and crime to the minimum. "The administration of the law is growing more popular. The masses demand it, and scheming individuals are slow to oppose the will of the masses. Where there is a popular uprising against what the people have declared to be a common nuisance, dangerous to society, morals and health, and conducive of crime and pauperism, the end is certain. The fight for supremacy has been tedious. The lawless elements of society are always arraigned against the law. Dens of infamy, and hotbeds of crime, are always found clustered around the saloon. Remove the saloon, and the threshold of the penitentiary, is farther away from the rising generation. The saloon has been banished from Kansas soil, and already the result can be appreciated. The average age of those convicted of crime, and sent to the penitentiary in Kansas has increased, a proof conclusive that the boys of to-day in this State are not inmates of these dens of infamy and schools of crime."

A Sixth Sense.

Purity is a sixth sense, opening to us what the material senses can never discern—the vision of God. The most beautiful things open not to the eye, but to the soul fitted to understand them. Blessed are the pure in heart, for they see what the artistic eye of no Turner, Titian, or Reynolds can detect. To see God, is a higher gift, than to discern the beauties His hand has diffused through nature. To a man of materialistic tastes a poor poet-painter said: "When the sun rises, you see something like a golden guinea, coming out of the sea. I see, and hear likewise, something like an innumerable company of angels praising God."—Zion Herald.

"Did that lady buy anything?" asked the jeweler of his new boy, as the lady in question left the store, apparently in a temper. "She did not. She asked me for an old gold breast-pin, and I asked her if she took this store for a junk-shop. Then she went out."

The marriage of Rev. George W. Todd, formerly of this county, and Miss Fannie T. Parlett, of Maryland Avenue, Baltimore, was celebrated in that city, Tuesday evening March 5. No invitations were issued, and only relatives and intimate friends of the family were present.—Denton Journal.

Obituaries.

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

Joseph C. Hutchison was born March 27th, 1829, in Appoquinimink Hundred, New Castle County, Delaware, and died February 25th, 1889, in the sixty-second year of his age. He was converted when twelve years old, at Union church, in the same Hundred; a church well known to our Peninsula Methodism. For nearly a half century, he was an active member of the M. E. church; filling many responsible offices, and giving liberally to the support of the gospel. He excelled as an exhorter and revivalist, and was a wonderful man in prayer. Having limited educational advantages in his youth, he was what is often termed, a self-made man. As he grew to manhood, he became conspicuous as a leader in the church; and his judgement and abilities, as a sound business man, were so esteemed by his fellow citizens, that he was chosen to a seat in the legislature of his native state. He was a strong temperance man, and a member of a Good Templars' Lodge in his neighborhood during its existence.

The first Sunday-school ever held in Townsend, Del., was organized by him in 1863, and he afterward organized a Methodist society there, by gathering in a number of Christians of the neighborhood, who were not members of any church. This movement formed the nucleus of the present flourishing M. E. church in that town, now under the successful leadership of its popular pastor, Rev. S. M. Morgan, Jr.

Bro. Hutchison was a close biblical student, and thoroughly versed in the discipline of our church. Having a strong mind, and a determined nature, he would so strongly contend for what he believed to be right that he was sometimes misunderstood by those who came in contact with him.

He was a class leader at Union church for thirty years, and was greatly beloved by his members. Our sainted Bishop Scott held him in high regard; close friends during their lifetime, they are now living together, in their heavenly home, while their bodies lie side by side in the cemetery of Union church, the church they both loved so well.

For eighteen months or more prior to his death, Bro. Hutchison was a great sufferer from rheumatism; but the more he suffered the stronger grew his faith in Jesus. I have lately been informed, that his expositions of scripture, and his exhortations to those visiting him during his sickness, were truly wonderful. I had the pleasure of visiting him about three months before his death, when he described to me a wonderful vision he had lately had of the heavenly world. John's vision on the island of Patmos, scarcely excelled it.

He was conscious up to an hour before his death, and gave minute directions to his weeping relatives about his funeral; even selecting his four sons, a son-in-law, and a nephew, to bear his remains to the tomb. He also selected one of his former pastors, Rev. C. W. Prettyman, to preach his funeral sermon.

Rev. S. M. Morgan and Rev. G. S. Conway assisted in the funeral services, and Bro. Prettyman preached an able and touching discourse; each one speaking feelingly of the life and services of the deceased.

Bro. Hutchison was a warm friend of the colored people, and quite a number were among the large company that attended his funeral, and viewed his remains at the church.

He leaves a widow, four sons, and two daughters, to mourn his loss; but as they are all members of the great Methodist family, and in fellowship with Christ, they are comforted in the blessed thought,—How sweet it will be, in that beautiful land, So free from all sorrow and pain, With songs on our lips and with harps in our hands, To meet one another again.

R. TOWNSEND. Rehoboth, Md., March 11, '89.

Magnificent Collection of FLOWER SEEDS. Varieties FREE! An Imperial collection of seeds by an established and successful seed merchant. The seeds are of the finest quality, and are guaranteed to grow true to name. The collection includes a large number of the most popular and profitable varieties of flowers, such as Petunias, Geraniums, Fuchsias, and many others. The seeds are sold at a low price, and are available in quantities to suit all requirements. For further information, apply to the seed merchant at 27 Park Place, New York.

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"I think every business man ought to scrupulously abstain from all business matters on the Sabbath, first, because it is required by the Bible, and secondly, because if he does his duty on week-days, he needs the rest on that day. The first is my principal reason; but the other is an important one; and I always find that although I may close the week very tired, yet I begin it as fresh as a rose." Men spend about half the year in work and dissipation, and take the other half for vacation and recuperation. It works badly. Take your vacation one day each week, and be sure you get it, and you will not need so many trips and tours to restore damaged health.—Christian Advocate.

Conference Dont's.

Don't fail to settle your Advocate account.

Don't give unnecessary trouble to your host, or the committee of arrangements.

Don't put off handing in your reports to the secretary, until the last of the week.

Don't neglect the opening devotional exercises.

Don't hang around the front door, while the brethren within are engaged in song and prayer.

Don't stand about the church door, with a cigar in your mouth, or go puffing up the streets like a steam engine.

Don't be too sure that you will be made a presiding elder, or that you will be sent to one of the best stations.

Don't make excuses and explanations when you read your reports, and thus call special attention to your delinquencies.

Don't be disappointed, if you are not invited to preach at this session of the conference; and don't shirk the duty and responsibility, should the committee appoint you.

Don't fail to have a decent "plan" of your charge made out, so as to hand it to your successor, should you be sent to another charge.

Don't forget that a Methodist preacher is always the Christian gentleman, and so deport yourself in the family where you may abide.

Don't let this conference occasion pass without a deeper personal consecration, and a fresh baptism of the Holy Spirit.—Southern Christian Advocate.

"If any city could be killed by prohibition, or injured, or in any way suffer in growth or development, that city is Leavenworth. But every saloon is gone, and all our people are satisfied that prohibition has benefited the city as no law ever benefited her before." These are the words with which James W. Brown, an old and prominent citizen of Leavenworth, Kan., closes an extended letter to the Voice reviewing the results of the prohibition struggle there.

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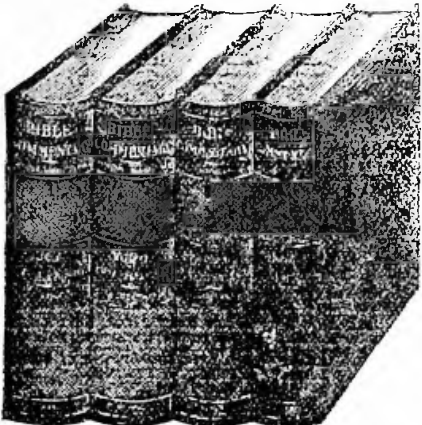
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