

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XV,
NUMBER 17.

WILMINGTON, DELAWARE, SATURDAY, APRIL 27, 1889.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

Faith, or Divine Healing.

We prefer the latter adjective, as the former seems to give an undue prominence to faith, in the cure of the body. We are saved "by grace through faith." We are healed in a similar manner. Faith in both cases, is the wire to bring the message, but not the sender; the condition, but not the agent.

The literature on this subject is very meagre, especially such as treats it in a scriptural and philosophical manner. The advocates of an extreme form of the doctrine make many references to scripture; but their mode of interpretation is so "far fetched," that their conclusions are wide of the mark, and hinder, rather than help us, in a close study of the subject. I will endeavor in this paper, to give what I conceive to be the teaching of scripture on this doctrine; allowing them in a large measure to speak for themselves.

1. While upon earth, Christ used his power to heal the body so largely, that we are astonished, when for the first time we take particular notice of the extent to which the account of this part of his work enters into the make up of the gospels.

The Savior had two objects in view in healing the sick:

1st, To establish his Divinity, John IX, 3.—The man was born blind not because he or his parents had sinned, but that "the works of God should be made manifest in him." Mark, II, 8-11,—the right to forgive the man's sins which belongs to God only, was established by the healing of the sick of the palsy. 2, a second object was to relieve the distressed. Matt. VIII, 2-4.—The man who had been healed, was to "tell no one"—showing that the healing was not in proof of his Divinity, as there were none present beside his disciples who already believed on him, but simply for the relief of the distressed leper. Other examples are found in Matt. IX, 30, and XII, 16.

Faith was sometimes required in the subject of healing as in Matt. IX, 28—the blind man must answer, "Yea, Lord," to the question, "Believe ye that I am able to do this," before he opened their eyes.

At other times faith was not required in the subject, Matt. VIII, 5-13. The servant was at a distance, and if he was saved by faith, it must have been the centurion's faith. Matt. XV, 22-28,—We have always admired the faith of this woman of Canaan, but her poor daughter, being a maniac in her distant home, was in neither condition or position, to believe. John V, 13.—The poor man who had been healed, did not even know who had healed him. He was therefore unable to exercise faith in any proper sense of the word.

2. How largely the healing of the body entered into the work of the apostles may be seen from a few references. In Acts V, 15, 16, we see the people in a multitude, bringing their sick folks to Jerusalem, and placing them in the streets, "that at least the shadow of Peter passing by, might fall on them." Acts VIII, 6-8, informs us that the people of Samaria with one accord, gave heed to those things which Phillip spake, because the palsied and lame were healed, "and there was great joy in the city,"—joy, because so many sick had been restored. Paul was not too busy in his great mis-

sionary labors, not to heal the cripple at Lystra, Acts XIV, 8-11; nor too badly scared by his recent shipwreck, not to heal the sick on the island of Melita, beginning with the father of Publius, the chief man of the island." Acts XXVIII, 8, 9.

That the apostles worked there miraculous healings, to establish the divinity of their Lord, and thereby that of their own mission, seems clear from scripture, Acts III, 12-16,—Peter used the astonishment excited in the multitude at the healing of the lame man at the Beautiful Gate, as the occasion for a discourse on the Divinity of his Lord, ascribing to Him, all the power and glory of this miracle. Phillip used this gift, as an entering wedge for the Gospel at Samaria, Acts VIII, 6, 7.—Because of the miracles which Phillip worked in the name of Jesus, "they with one accord gave heed," while he taught them his salvation.

That they used it as a means of relieving individual distress, is not to be doubted. In some cities multitudes were healed. A smaller number would certainly have sufficed to prove their mission divine. Furthermore, it was only in harmony with the message they were to declare, that they should go with a cordial for the body in one hand, and a panacea for the soul in the other.

Some have asserted, that unlike their Master, the Apostles always required faith in the subjects of their healing. That they sometimes healed without this faith is seen in Acts III, 1-8.—The lame man asked *alms* of Peter and John. They gave him *no silver and gold*, but gave him "in the name of Jesus of Nazareth," legs upon which he could leap and praise God. He asked one thing, and received another, excluding the possibility of faith.

At other times we freely admit, the apostles required faith in those to be healed as appears from Acts XIV, 9.—Paul did not say to the lame man of Lystra, "Stand upright on thy feet, till he perceived he had faith to be healed."

It further appears, from Matt. XVII, 14-21, that the apostles themselves were obliged to have faith in order to exercise this gift. The young man who was a "lunatic, falling oftentimes into the fire and oft into the water," proved a stubborn case on the hands of the apostles: they could not cure him. They asked Jesus the cause of their failure, and he replied: "Because of your unbelief."

3. This gift was not confined to the apostles, after the day of Pentecost, when the Church was organized, but was shared by some of the other members of the Church, 1 Cor. XII, 9, 28. Jas. V, 14, 15.—Among the other "gifts" to the Corinthian Christians, is named the "Gift of Healings." James exhorts the sick to call for the elders of the church, and let them pray over him, with the promise that "the prayer of faith shall save the sick, and the Lord shall raise him up." From these two passages, it is evident, that there was a gift of healing, of some kind, in the early Church.

The gift was not to all, but only to certain members of the church. 1 Cor. XII, 9,—to some was given knowledge, to some faith, and to others gifts of healing. The 30th verse of this same chapter is conclusive. "Have all the gifts of healing?" The apostles argument requires a definite, "no," in answer to his question. The fact that all did not have

the gifts of healing, is so well known by those to whom he is writing, that he can use it, in an argument on another subject; just as forcibly, as we could use the argumentative question, "Is man omnipotent?" To my mind, this question is conclusive as to the existence of this gift in the early Church, and as to its limitation.

The promises of miraculous powers, made by the Savior in Mark XVI, 17, 18, were intended only for the apostles. This statement is confirmed: 1st, by the fact that the Saviour was then speaking to the eleven apostles alone. 2nd, by the further fact that miraculous powers, such as are here promised, were exercised by none in the early church except the apostles.

We thus see, that only two passages of scripture treat directly on the subject of Divine healing in the early Church, 1 Cor. XII, 9, 28, and Jas. V, 14, 15. The first teaches us that there was such a gift, and that it was only to a part of the members of the church: the second teaches us, that when we are sick, we ought to call for the elders of the church and have them pray for us.

The harmony of these two passages is difficult. What must have been the natives of this gift? Were the elders the gifted persons? If so, why call them all? Would not one who possessed the gift be sufficient? If the gift was not to the elders only, but to any person of special fitness, why call the elders only? Why did not James say, call the one who has the gift—the "healer?"

It seems to us, that the only reasonable harmony between these passages, is on the principle, that the gift of healing was not to the elders, nor to any other well person, more than was the gift of the Holy Ghost to Simon in return for his money; but to the person who was sick and that not to all sick persons, but only to such as God in his wise providence, saw it best to restore. The gift was not to make a healer, but to heal an individual; not to one for many, but to one for his individual case.

But does not James say, that the prayer of faith shall save the sick? Does not this imply that the gift was to the elders? Not at all. It will be well for us to remember, that the office of elder in the early Church, was one of peculiar importance, and required age, wisdom and piety in its possessor. Persons desiring some one to pray for them, would naturally send for the elder. Besides, when persons are bowing around the altar seeking the salvation of their souls, the wise pastor calls up the most faithful members of the church to pray with them; but who dares to say, that these members have any special gift of salvation to impart? Here is an act exactly similar to that of the elders. Further, whose prayer is to do the gracious work, that of the sick man himself or of the elders? Jas. does not say more, than that "the prayer of faith" shall raise him up. Now I think that James includes the prayer of both. Let the elders pray, let the sick man pray, let everybody who can, pray, God will answer this, as he answers all prayer, according to his wisdom and will in the particular case. Why then such a broad promise, as "the prayer of faith shall save the sick?" We answer in Yankee style, why did the Master say "ye shall ask what ye will, and it shall be done unto you." I can see no real objection to the above view, an, consid-

er it both reasonable and scriptural. This is a very important part of my treatment of the subject, as I maintain that the gift of healing is still in the Church, as it was in the early church, with the exception of the specially miraculous powers of the apostles. But before elaborating this, there are some facts to be especially noted.

1. *The Lord recognizes physicians.*—Gen. L, 2.—Here we find them embalming his chosen servant Jacob. From Job XIII, 4, we learn that there were physicians in his day, and further that poor physicians have Biblical ancestors. In Matt. IX, 12, the Savior tells us, when to send for the physician. From Colossians IV, 14, we learn that Paul loved a physician, and that he thought it of interest to the Colossian Christians, that "Luke the beloved physician, greets you."

2. *The Lord recognizes the remedial benefits of medicine.*

In Isaiah XXXVII, 21, we find the evangelical prophet putting a fig plaster on Hezekiah's boil, with the soothing prophecy "he shall recover." The good effects of medicine are recognized in Prov. XVII, 22, also Jer. XXX, 13. Paul prescribed for Timothy; see 1 Tim. V, 23,—"take no water, but take a little wine for thy stomach's sake."

3. *There is no warrant in scripture to neglect medicine, and depend wholly on faith.*—There is necessarily this difference between the salvation of the soul, and the healing of the body. Even the apostles with their miraculous gifts of healing for a special purpose, were not to neglect the common remedies in use in their day and time, Mark VI, 13. The same is true of healing in the early Church, Jas. V, 14. The oil which was the common form of medicine in that day and country, was to be first applied.

4. *God both permits and continues diseases for our discipline.*—Read Job II, 6, 7, in connection with Job XLII, 12. In the first passage, we see the Lord giving Job into the hands of Satan to afflict, with the simple limitation, that he should merely "save his life." After Job has bitten the dust sufficiently, we find in the last passage, that "the latter end of Job was better than his beginning."

11 Cor. XII, 7-10.—When Paul prayed for the removal of the thorn from his flesh, he was answered—not by taking it away,—but by the promise, "my grace is sufficient for thee." Heb. XII, 5-11.—the chastening seems grievous for the present, and had we the power, we would remove it, but God, the Chastener, knows that it will yield the peaceable fruit of righteousness, and therefore continues it.

5. *God wills that we should die at an appointed time.*—Were the gift, claimed by some, and preached by others as possible to all who believe, freely exercised, nobody would die, and the race would have immortal youth in the body. On the other hand God tells us "It is appointed unto men once to die, Heb. IX, 27, and that "there is a time to die" Ecclesiastes III, 2.

4. This is the centre of controversy. The positions taken above will determine the treatment here.

1. *The necessity for Divine Healing has not passed away.* We determined above that the scriptures lay down two objects in the healing by the Savior and his apostles, 1st to prove the divinity of

Jesus. 2nd to relieve the distress of the afflicted. Now while the occasion for the 1st object has passed away with the thorough establishment of Christianity, the necessity for the 2nd is obviously as great to-day as ever. We cannot believe that the Savior, who while upon earth, was ever moved by the cry of the distressed, and ever ready to heal them, has lost any of his sympathy or power in this direction. But while there is still a necessity for Divine healing, there is evidently a great change in this necessity.

2. *A change in the necessity has made a corresponding change in the gift.* It is easily seen, that when Christ and his apostles were using this gift to prove his mission Divine, it was necessary that they should not turn away from any case, which was brought to them as a test, nor fail in any cure they undertook, lest they give room for doubt. Whether it were better for the individual, to get well or remain sick, whether there was a tenacious faith, or none of any kind, when the time came, there was only one thing to be done, and that was to heal the sick. Hence there is no record of any failure.

There is no necessity of that kind to-day. We do not point to outward miracles, as proofs of the Divinity of Christ, or his religion, but to the historic proofs of the miraculous life of Christ, and to the preservation of the original records of his life and teachings. We point with yet greater confidence to the transformation of the heart as it is practically experienced, and manifested by the change in outward life. These, we believe, are the greater works which Christ promised his disciples should do. What need have we of the power to heal the lame man at the Temple gate, when the Temple is full of men and women, who can testify to greater miracles, in the transformation of their hearts and lives.

But the distress of sick humanity still remains, and we naturally expect the sympathetic Christ, to still heal the sick, according to laws which are in accord with his wisdom and will as revealed in his word. We have found some of the principles of that revelation to be, 1st, that it is his will that we should at times be sick; 2nd That there is a time for each to die; 3d, That it is proper to use the natural remedies within our reach; 4th, That we should pray for the recovery of the sick; 5th, That God answers that prayer, as he answers all others, in accord with his will in the particular case.

It is not a safe rule of interpretation, that we should always read scripture promises, in accord with human experience; but when the passages are in dispute, it is certainly proper to give preference to the interpretation, which is in harmony with the general experience of the best men. The practical test is the last appeal. If any man insists that God will turn us into veritable angels while upon earth, let him bring forward the angel. If any man insists that God will give to his faithful followers to-day the same miraculous powers he gave the apostles, let him get the faith and exhibit his powers. Let him begin to fulfill Mark XVI, 17, 18. Let him cast out Devils. Let him speak with other tongues—giving us a few chapters of Hebrew and Greek, provided he has never studied them. If successful thus far, bring him to the next test. Bring

Concluded on 5th page.

Temperance.

Wine is a mocker: strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

The constitution of the State of Rhode Island says that "the manufacture and sale of intoxicating liquors to be used as beverages shall be prohibited," and that "the General Assembly shall provide by law for carrying this article into effect." The members of the legislature took the oath of office to obey the constitution, but instead of being true to their oaths they deliberately violate them by refusing to pass laws adequate to the work, and then turn round and add treachery to perjury and vote to "re-submit" the amendment to the people. This is the meanest case of bad faith on record. Prohibition has had no fair trial in Rhode Island. It is an outrage to thus deliberately refuse the necessary laws, and then turn round and stab prohibition in the house of its friends.—National Temperance Advocate.

The London Methodist Recorder takes an advanced position on the temperance question. It says, March 7: "The time has fully come for the appointment of an Organizing Temperance Secretary. Methodism can never take its proper place among other Churches until it has a complete Temperance organization. It should be as fully equipped in this respect as the Church of England. There has been no lack of earnest temperance work. There are Wesleyan ministers whose names have become household words partly because of the service they have rendered as temperance reformers. Gifted men in the ministry and laity have held the temperance banner aloft. As followers of John Wesley they have been the sworn foes of the liquor traffic. It is only in the matter of organization, which ought to be its strongest point, that Methodist temperance is behind the times."

Prohibition Tested.

If the results of constitutional prohibition, where it has been tested, could be made known to the voting public of this common-wealth, (Massachusetts), then there would not be any question about the issue on the 22nd day of April next. Of course the testimony must come from other States, because the proposed change has not been tried in Massachusetts. The venerable Dr. Cyrus Hamlin, whose name is the synonym of all that is noble and wise, has recently expressed in the New York Observer, his knowledge of the operations of constitutional prohibition in Maine. He is an expert witness, and should be given entire credence. But he best speaks his own strong and discriminating word:—"I am a Maine man, and I know the State, north and south, east and west, and the 'experience of Maine' is before me and before the world. There is not a distillery nor an open, undisguised dram-shop in the State of Maine. What is there in this, that should frighten Boston believers in total abstinence? The farms in Maine are generally free from mortgages, the houses are painted, shade trees are cultivated, the roads are good, the people are temperate, industrious and happy. What is the matter with Maine? Oh, there are drunkenness and rum-selling there still, and worse than ever. A big lie is made out of a very small amount of truth. There is rum-selling as there is thieving in the cities. But it is driven into secret places. It is carried on by the vilest and basest of men and fallen women. The grip of the law is not tight enough yet to stop it entirely, but the State is saved. Nineteen-twentieths are delivered from the curse. The curse creeps, and wriggles, and hisses in places foul and festering,

with all moral filthiness. But it should be remembered by all the advocates of the Maine law, that it does not undertake to interdict drunkenness at home. You may be as drunk as you please at home, and, if you can keep from killing wife and children, and from other outrages, the Maine law does not concern itself about you. It proposes to stop the manufacture and sale of intoxicants in the State of Maine. That work it has done gloriously, though not to the satisfaction of certain conservative temperance men. They must be a curious set. They are probably in harmony with him who was 'in favor of the law, but agin its execution'."—Zion's Herald.

Washington at his Inauguration.

From a profusely illustrated series of articles on the Centennial of Inauguration in the April Century, we quote the following: "Washington was dressed in a full suit of dark brown cloth manufactured in Hartford, with metal buttons with an eagle on them, and 'with a steel-bilted dress sword, white silk stockings, and plain silver shoe-buckles. His hair was dressed and powdered in the fashion of the day, and worn in a bag and solitaire.' Chancellor Robert R. Livingston, one of the committee of five to draft the Declaration of Independence, thirteen years before, was dressed in a full suit of black cloth, and wore the robe of office. Just before the oath was to be administered, it was discovered that no Bible was in Federal Hall. Luckily Livingston, a Grand Master of Free Masons, knew that there was one at St. John's Lodge in the City Assembly Rooms near by, and a messenger was dispatched to borrow the Bible, which is to-day the property of St. John's Lodge No. 1, the third oldest Masonic lodge in the United States.

"Secretary Otis of the Senate held before him a red velvet cushion, upon which rested the open Bible of St. John's Lodge. 'You do solemnly swear,' said Livingston, 'that you will faithfully execute the office of President of the United States, and will, to the best of your ability, preserve, protect, and defend the Constitution of the United States.' 'I do solemnly swear,' replied Washington, 'that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.' He then bowed his head and kissed the sacred Book, and with the deepest feeling uttered the words, 'So help me God!' The Chancellor then proclaimed, 'Long live George Washington, President of the United States!' The instant discharge of thirteen cannon followed, and with loud repeated shouts and huzzas, the people cried, 'God bless our Washington; long live our beloved President!' The President bowed to the people, and the air again rang with acclamations. Washington, followed by the company at the balcony, now returned to the Senate Chamber, where he took his seat, and the senators and representatives, their seats. When Washington arose to speak, all stood and listened 'with eager and marked attention.'

"After delivering his address, the President, accompanied by the Vice-President, the Speaker, the two houses of Congress, and all who attended the inauguration ceremony, proceeded on foot to St. Paul's Church. The same order was preserved, as in the procession from the President's house to Federal Hall. The military 'made a good figure as they lined the street near the church. The services in the church were conducted by the Chaplain of the Senate, the Rt. Rev. Dr. Samuel Provoost, Bishop of the Episcopal Church of New York.

"After prayers had been read and the 'Te Deum' sung, Washington entered the state coach and was escorted home."

WHEN a pant-hunter pantless is panting for pants,

HE pants for the best pants

HE panteth unpanted

HIMSELF in a pair of our

Plymouth Rock Pants.

TO OBTAIN the Famous Custom-made Plymouth Rock 33, 34 and 35 Pants, first send 6 cents, for which we will mail you 20 samples, self-measurement sheets, and linen tape measure. Provided you MENTION THIS PAPER, or if you cannot wait for samples, tell us about the order preferred, with waist, inside leg, and hip measures. Remit \$3, together with 35 cents to cover cost of expressage or postage, and we will forward the goods prepaid to any address in the U. S., guaranteeing satisfactory delivery and entire satisfaction or money refunded. Remember, also, that we make to your order. Full size, \$12.50; \$16.50; Overcoats, \$12.50; and that for any cause we refund money at buyer's request, upon return of goods, or make alterations or new garments free of extra charge.

PLYMOUTH ROCK PANTS CO.

Address all mail to 15 ELIOT STREET, BOSTON, MASS. BRANCH OFFICES—285 Broadway, New York; Burnside Building, Worcester, Mass.; Gilman House, Springfield, Mass.; 90 Market St., Lynn, Mass.; Butler's Exchange, Providence, R. I.; Old Register Building, New Haven, Conn.; 341 1/2 Ave., Washington, D. C. Any one wishing to learn of our responsibility, may write the American Express Company at Boston, Mass., (at \$20,000,000), or consult the commercial agencies.

CLOTHING

—TO—

ORDER.

Four things necessary in Clothing that the wearer may be satisfied: 1 Good Material. 2 Proper Cutting. 3 Good Trimmings. 4 Good Work. We claim all of the above for our make of Clothing. The Stock is all new and attractive, and prices moderate. Every garment guaranteed satisfactory before leaving store. Usual discount to ministers.

I. W. GIBNEY,

315 Market St., Wil., Del. 3d Door below 4th. 16-1m

50 CENTS THE WONDERFUL LUBURG CHAIR. Combining a Parlor, Library, Smoking, Reclining, or Invalid CHAIR. LOUNGE, BED, or CUPB. \$7.00. We make the largest variety of Adjustable, Reclining, Physicians and Surgeons' Question, Health, Rollers, Hammock, Office, Library, Fancy Carpet Folding, Reed and Mattin CHAIRS and ROCKERS, BICYCLES, TRICYCLES, VELOCIPEDES and SELF PROPELLERS. ALL KINDS OF APPLIANCES FOR INVALIDS. BABY COACHES. Over 100 different designs. Our Patent Automatic Brake on all Parlor chairs, free. We have discontinued wholesaling; by placing your orders direct with the makers you can save several per cent. Our machines are made and special Bicycles will astonish you. Goods sold under a guarantee. Free and delivered free to any point in United States. Free Send stamp for Catalogue, and state class of goods you wish it for. LUBURG MFG. CO. 145 North Eighth Street, Philadelphia, Pa.

DR. WARNER'S CORSETS. CELEBRATED CORALINE AND HEALTH CORSETS. Over 14 Millions Sold in this Country alone. The Best Fitting and Best Wearing Corset Ever Made SOLD EVERYWHERE. 7-131

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BUYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 8000 TESTIMONIALS. 215 S. CHURCH STREET, ALABAMA.

1888. Announcement 1889.

CARHART & CO., ZION, MD.

The largest and best assortment of Dress Goods, consisting of Silk warp Henriettas and all wool Henriettas, and Cloths, Habit Cloths, we have ever shown.

Black Silk warp Henrietta, 48 inches wide, 1 00 regular price 1.25; 40 inch wide 1.25; regular price 1.00; 5-1 W. Co. Habit Cloth 98 regular price, 1.12; 40 inch Habit Cloths 48, regular price 1.00. Domestic Goods, at specie bargains; Red and Grey Twilled Flannels; Horse and Bed Blankets.

Clothing! Clothing! Clothing!

Mauden Boys suits from 2.00 up to 18.00. Men and Boys' Overcoats from 2.50 to 20.00.

LADIES' JACKETS.

One of largest stocks we have ever before shown. Prices from 2.25 up to 15.00.

HANGING LAMPS AND HALL LAMPS!

20 different styles and prices. A 10.00 lamp for 7.95 and 8.00 lamp for 6.95, etc. Every purchase made of the above goods with the cash and every discount known to the trade was taken, hence we are satisfied that the prices marked are beyond competition. The advantage is in the customers favor. So all you have to do is to avail yourself of the opportunity offered.

J. M. C. C. TERMS CASH. A. C. C.

MOST STYLISH BUGGIES.

Phaetons, Road Carts, &c., on the market, for durability and style, comfort and moderate price, unrivaled. We guarantee satisfaction, and will give a nice harness free to purchasers, to increase our trade. Best reference. Address

WM. K. JUDEFIND & CO., Box 11, Edesville, Md

P. S. We recommend the above firm to our readers.

WILSON'S UNDERTAKING ROOMS 616 KING STREET.

Preparing and Keeping Bodies WITHOUT ICE a Specialty. Connected with Telephone Exchange. Open all Night.

A WILSON, Funeral Director.

SENSIBLE LOW-COST HOUSES.—HOW TO BUILD THEM. Our new ATLAS, entitled "SENSIBLE LOW-COST HOUSES—HOW TO BUILD THEM." Now ready. This contains plans, illustrations, and complete descriptions of 36 New, Beautiful, and Cheap Country Houses, costing from \$800 to \$7500. Shows how you can build a \$2000 house for \$1750, and how to make them handsome, convenient, healthy, light, cool, and airy in summer, warm and cheaply heated in winter. Tells intending builders of homes what to do, and warns them what not to do. Describes houses adapted to all climates. NATIONAL ARCHITECTS' UNION, 927 Chestnut Street, Philadelphia, Pa. \$1.00 by mail.

JUST PUBLISHED. Miss Parloa's New Cook Book. CHEAP EDITION, 30 CTS. RETAIL.

ONE QUARTER PRICE. HANDSOME LITHOGRAPHED COVER. For this small size you can get the substance of Mrs. Parloa's regular Cook Book which sells for \$ 50.

Give for one new subscriber to the Peninsula Methodist. Address

J. MILLER THOMAS, 601 MARKET STREET, WILMINGTON, DEL.

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

The Open Secret; OR The Bible Explaining Itself.

BY HANNAH WHITALL SMITH.

PRICE \$1 00.

Sent by mail on receipt of price.

J. MILLER THOMAS, Wilmington, Del.



Oxford Teachers' BIBLES.

From \$1.25 to \$12.50.

For sale by J. MILLER THOMAS, 604 Market St., Wilmington, Del.

There is a story, that a man came home from the shop one night, and found his wife much excited over the outrageous behavior of a tramp.

"Johnny," said the man, thoroughly indignant, "when you heard that cowardly rascal abusing your mother, why didn't you run at once to the store and let me know? I would have made short work of him. Didn't you hear?"

"Yes, pa, I heard. I was out in the barn, and heard what he said about the victuals, but;—"

"—But what?" "Why, pa, I thought it was you scolding mother. He used the very same words you do, when the dinner doesn't suit you. I didn't think anybody else would dare talk to mother in that way." Selected.

The contemplation of even the possibility of a human soul going into eternal perdition, should most profoundly affect men. It should nerve them to labor with tremendous earnestness to rescue the endangered. Few realize the awfulness of the loss of a soul.

Father Gavazzi's funeral was attended by all the evangelical ministers of Rome; the body was cremated, according to his request.

Marius S. Daniels, of Providence, R. I., by will, left a business block, valued at \$100,000, to be divided at the death of his wife, between the boards of Church Extension, Freedmen's Aid, and Woman's Home Missions.

Our Book Table.

The University of Michigan has a roster of 1882, only 17 less than that of Harvard. While every denomination of Christians is represented among these students, there are more from Methodist families, than from the families of any other religious body.

The second lecture was by Dr. S. G. Smith of St. Paul, Minn.; and Dr. H. A. Cleveland, and Bishops Warren, Foss and Vincent are to follow.

Commentary on the Old Testament—Genesis and Exodus, by Milton S. Terry, D. D., and Fales H. Newhall, D. D., Hunt and Eaton, N. Y.; J. Miller Thomas, Wilmington, Del.

This forms Vol. II, of the great work projected by our Book Concern, for furnishing our people with a popular commentary on the Old and New Testaments, in which the best and latest results of Bible study, are placed within the reach of our people.

Dr. Daniel D. Whedon, the general editor, with five of his associate editors have died during the progress of the work; but it has so far advanced, that but two more volumes remain, to complete the series.

Dr. Terry's introduction to the Pentateuch appears in this volume, and is marked by the characteristic excellencies of that eminent Biblical scholar. We doubt, if as good commentaries on the Bible, can be found any where else for the money; if indeed, for any price.

JOHNSON'S ANODYNE LINIMENT. Established 1810.

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Hoarseness, Hooping Cough, Whooping Cough, Catarrh, Influenza, Chorea, Strabismus, Diarrhoea, Rheumatism, Neuralgia, Toothache, Earache, Nervous Headache, Sciatica, Lame Back, and Sores in Body or Limbs.

AS MUCH FOR INTERNAL AS FOR EXTERNAL USE. It is marvelous, how many different complaints it will cure. Its strong point lies in the fact that it acts quickly.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES

Almost as Palatable as Milk. So disguised that it can be taken, digested, and assimilated by the most sensitive stomach, when the plain oil cannot be tolerated.

SCOTT'S EMULSION is acknowledged by Physicians to be the Finest and Best preparation in the world for the relief and cure of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES, EMACIATION, COLDS and CHRONIC COUGHS.

A NEW INVENTION. RUNS EASY. NO BACKACHE. The Cords of Bech have been sawed by one man in 9 hours.

There is some satisfaction in FARMING when a farm produces a good living, a handsome profit and at the same time is making its owner rich by increase in value of land on account of growth of towns, buildings, railroad, and influx of settlers.

Best once for colds, cough, consumption is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For a large bottle sent prepaid.

DR. TAIT'S ASTHMALINE. LADIES' AND CHILDREN'S BOOTS AND SHOES. Awarded highest honors at Philadelphia, 1876; Melbourne, 1880; Berlin, 1887; Frankfurt, 1881; Paris, 1889; Amsterdam, 1883; New Orleans, 1884-85; Paris Medal on every bottle.

BROWN'S FRENCH DRESSING. FOR LADIES' AND CHILDREN'S BOOTS AND SHOES. Awarded highest honors at Philadelphia, 1876; Melbourne, 1880; Berlin, 1887; Frankfurt, 1881; Paris, 1889; Amsterdam, 1883; New Orleans, 1884-85; Paris Medal on every bottle.

DR. WELCH'S Communion Wine, unfermented, for sale at this office. Quart Bottles, per doz. \$10.00; Pint 6.00; Half Pint 2.75.

DELAVAL'S WHOOPING COUGH REMEDY. Dispel whoop, allays cough and cuts short the disease. Its peculiar anti-spasmodic action insures sleep and is perfectly harmless.

EDUCATIONAL.

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

PREPARATORY SCHOOL FOR DICKINSON COLLEGE, Carlisle, Pa. Opens September 20. New building and ample facilities for thorough preparation for college.

STORY OF THE BIBLE.

BY CHARLES FOSTER. PRICE \$1. Sent by mail on receipt of price. Address J. MILLER THOMAS, 604 Market St., WILMINGTON DEL.

PURE READING FOR YOUNG MEN, YOUNG WOMEN, BOYS and GIRLS.

THE FOUR LINK SERIES. Beautifully bound and containing a steel engraving of Mrs. Walling. Adapted to the various needs of the boy and girl of ten or twelve, and equally to the young man or woman in the prime of life.

MRS. JENNIE FOWLER WILLING. "The best lady writer in America." From Fifteen to Twenty-five. The Potential Woman. A Dozen Be's for Boys. A Bunch of Flowers for Girls.

SEVEN HUNDRED PAGES OF PURE READING MATTER. THESE FOUR SPLENDID BOOKS, NEATLY PACKED IN A PASTE-BOARD BOX, ONLY \$1.80, POSTPAID. J. MILLER THOMAS, 604 MARKET STREET, WILMINGTON, DELAWARE.

CANCER and Tumors CURED—no knife. Book free. Drs. GILBERT & BUSH, No. 100 Elm St., Cincinnati, O. SALESMEN We wish a few men to sell our goods by sample to the wholesale and retail trade.

Cut this Out for Reference.

HYMNAL OF THE Methodist Episcopal Church.

Sent by mail on receipt of price by the undersigned.

Pearl—Double Column. Cloth, red edges.....\$0 50 SUPERFINE PAPER. Cloth, boards, red edges..... 50

With Sections 481-484 of Ritual. Cloth, red edges..... 75 SUPERFINE PAPER. Cloth, red edges..... 1 00

With Sections 481-484 of Ritual. Cloth, red edges..... 1 00 SUPERFINE PAPER. Cloth, red edges..... 1 20

With Sections 481-484 of Ritual. Cloth, leather back, red edges..... 1 30 SUPERFINE PAPER. Cloth, red edges..... 1 50

With Sections 481-484 of Ritual. Cloth, leather back, Superfine Paper..... 1 75 French Morocco, gilt edges..... 2 50

HARRY YERGER, 419 Shipley St., Wil., Del., Is the Best and Cheapest place in the State to get Picture Frames, Looking Glasses and Engravings.

MUSIC for Easter. Send for our active list of Easter Carols, East songs, Easter Anthems! MUSIC for Schools. The best and brightest is found in our Song Harmony (60 to 35 doz.) for High Schools.

BONANZA AGENTS SAMPLES FREE. GEO. A. SCOTT, New York City. 14-15t.

TRY OUR



White Shirts 50; 65; 75, \$1.00. WYATT & CO., 603 Market Street WILMINGTON DEL.

20 DOLLARS WILL BUY THE FAVORITE SINGER

SEWING MACHINE. With drop leaf, fancy cover, two large drawers, with nickel rings, and a full set of Attachments, equal to any Singer Machine sold for \$40 and upwards by

Co-operative SEWING MACHINE CO., 27 Quince St., Philadelphia, WE PAY THE FREIGHTS.

BOOKS FOR ENQUIRERS,

And for those dealing with Enquirers.

GRACE AND TRUTH. By W. P. Mackay, M.A. 52d thousand (over 200,000 sold in England). Mr. D. L. Moody says: "I know of no book in print better adapted to aid in the work of him who would be a winner of souls, or to place in the hands of the converted."

THE WAY AND THE WORD. Prepared by D. L. Moody. 45th thousand. A treatise on Regeneration, followed by Mr. Moody's helpful suggestions on Bible study. 64 pages, cloth, 25cts; paper, 15 cts.

MY INQUIRY MEETINGS; or, Plain Truths for Anxious Souls; By Robert B. Yd, D. D. 64 pages and cover. Price 15 cents.

DOUBTS REMOVED. By Casar Malan, D. D. 32 pages, paper, 5 cts. GOD'S WAY OF SALVATION. By Alexander Marshall, with answers to popular objections. Brief, pointed, and pithy. 32 pages and cover, 5cts; \$2.50 per 100.

GLAD THINGS. A book for Enquirers. By Rev. Robert Boyd, D. D. Cloth, 50 cts; paper covers, 25 cts. Sent by mail, postpaid, on receipt of price.

J. MILLER THOMAS, WILMINGTON DEL.

Lady Agents WANTED

To Sell Dr. Vincent's

HOME BOOK,

A MARVEL OF

Beauty and Usefulness.

Write for Terms to

J. MILLER THOMAS,

604 Market St., Wil ington, Del

McShane Bell Foundry. Finest Grade of Bell's. CHIMES AND PEALS FOR CHURCHES, etc. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.

AGENTS. Proof that \$100 a month is made selling our New Book by Rev. Dr. Vincent, also Mother, Home and Heaven, 100,000 sold. Edited by T. L. Bayler, D. D. \$2.75. 10,000 Copies of the Bible, Introduction by J. R. Vincent, D.D. Illustrated by E. B. Treat, Publisher, 771 Broadway, N. Y.

