

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XIV.
NUMBER 31.

WILMINGTON, DELAWARE, SATURDAY, AUGUST 4, 1888.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

AFTER DEATH, IN ARABIA.

CALL ME NOT DEAD.

He who died at Azim sends
This to comfort all his friends;
Faithful friends, it lies, I know,
Pale and cold and white as snow,—
And ye say! "Abdallah's dead,
Weeping at the feet and head;
I can see your falling tears,
I can hear your sighs and prayers,
Yet I smile and whisper this—
I am not the thing you miss,
Cease your tears and let it lie,
It was mine, it is not I.

Sweet friends, what the women lave
For the last sleep in the grave,
Is a hut, which I am quitting,
Is a garment, no more fitting,
Is a cage, from which at last,
Like a bird my soul has passed;
Love the inmate, not the room;
The wearer, not the garb, the plume
Of the eagle, not the bars
That kept him from the splendid stars.

Loving friends, O! rise and dry
Straightway every weeping eye,
What ye lift upon the bier
Is not worth a single tear;
'Tis an empty sea-shell,—one
Out of which the pearl is gone:
The shell is broken, it lies there,
The pearl, the soul, the all is here.
'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of his treasury;
Let the shards be earth's once more,
Since the gold is in his store.

Allah glorious! Allah good!
Now thy world is understood,
Now the long, long wonder ends;
Yet ye weep my foolish friends,
While the thing that ye call dead,
In unbroken bliss, instead,
Lives and loves you—lost tis true
In the light that shines for you—
But in a light ye cannot see
In undisturbed felicity,
In a perfect paradise,
And a life that never dies.

Farewell friends, yet not farewell;
Where I go, ye too shall dwell;
I am gone before your face,
A moment's worth—a little space;
When ye come where I have slept,
Ye will wonder why ye wept,
Ye will know, by true love taught,
That here is all, and there is naught.
He who died at Azim sends
This to comfort all his friends.

Methodism in Connecticut in 1793.

BY REV. O. W. SCOTT.

Residing in this "land of steady habits," and within the old county of Tolland, I find I am on "historic ground."

In 1790 Methodist worship was established at the county seat of this county, the old town of Tolland.

In 1793 the first Methodist church edifice was erected, a building which is still standing, but not now used for church purposes.

Near it stands the parsonage, a building antique in its style of architecture, but large, substantial, "roomy."

Now to the statements of interest. In 1793 Bishop Asbury held a Conference in this old parsonage, the first gathering of Methodist preachers ever held in this state in the capacity of a Conference. It was a kind of "annex" to the New England Conference, which was at Lynn, Mass., that same year. This "annex" was established, (I am told) to accommodate the brethren laboring with in the bounds of this state, and to lighten the burden and expense of travel.

On Sabbath of "Conference week" the Bishop preached in the unfinished church, rough board seats, a *la* campmeeting, being provided, to accommodate the many listeners who had come for miles around. The Methodist people of old Tolland (and especially the "fathers and mothers in (our) Israel" there) take pride in recalling the fact that in their midst once came the "Apostolic Bishop," (Asbury) and in their parsonage "held Conference," and in their first church edifice dispensed the words of life to listening multitudes. Surely this is "historic ground."

Again, I am interested in this locality, because it was a part of the old "Springfield District" from 1830-34, a district to which my sainted father, Rev. Orange Scott, was appointed in 1830, at the age of thirty. Although fifty-four years have passed since he left this district, (and was appointed to the Providence) and forty one years have fled since his death, (in Newark, N. J., 1847) nevertheless I find traces of his foot-prints, here and there, as I meet the saints in my own church and others who are coming to their graves "in a full age." One old local elder in my own church tells me, "I took work under him for years, and I well remember his dedication sermon at Bolton in 1832." Another says, "I well remember his preaching in the old church at Tolland." And so the sons "occupy," along the lines of toil and travel laid out and established by their fathers in earlier days, but with what changed conditions. Where was once almost unbroken wilderness, and pioneers on horseback, and infrequent homes of settlers, we find the railroad, telegraph and telephone wires, elegant driveways, many villages, fast growing into the proportion of cities, and church edifices of elegance and ease, of which the Methodist itinerant scarcely could have dreamed. May the church still "ask for the old paths" of religious life and personal experiences which the fathers understood so well, and her "glory" and power shall never diminish.

Rockville, Conn., July, 1888.

The Michigan's Interviews Bishop Taylor.

The venerable Rev. William Taylor, bishop of Africa, 68 last May, gave us a welcome visit before leaving the city for the east. He does not appear one whit older than he did six years ago, when, during a tour through Michigan, he frequently blessed us with his presence and brotherly words. He is the same William Taylor to day that he has always been. His manner is just as unassuming, his smile just as pleasant, his greeting just as cordial, as before he became a missionary bishop. He is one of the few men who are greater than any office, and who bring honor and true dignity to their official work. We look upon him as in many respects the truest hero on earth to-day. He is full of the spirit of that genuine love to God, holy ardor for the welfare of men, and daring resolution to do something to make the world better, which lifts him far above the common level of human life, and surrounds his person and work with a halo of moral grandeur quite superior to anything connected with the careers of others in similar undertakings. Our conversation with him was quite extended, covering many points of interest, and as we have his statements in writing, we venture to subjoin a few of them, only reminding our readers that they were not intended for publication.

"You carry a cane, bishop," was our remark, as he entered our office and extended his hand.

"Yes," he responded; "this was given me the other day by an old California friend, to sell for my missions. It cost about \$150. It ought to bring at least \$100 for my mission work."

We took the cane in our hands, removing the covering from the head of finely wrought gold, and found a beau-

tiful specimen of California gold quartz splendidly mounted in the top. The cane was made many years ago, but is just as good as new, and far more valuable, because of its associations.

"You appear in good health, Brother Taylor. No indication of African fever."

"None at all. My health is perfect. I am working hard, and expect to return to Africa in November."

"Do you not dread to go back!"

"No, sir! In company with the King I dread nothing and nobody, not even the devil and his fiends."

"On the whole, how were you pleased with the action of the general conference respecting your official status and work?"

"In general, satisfactory. In some points at the last night's session the action was objectionable, but not sufficiently so to justify a reconsideration. I stopped the motion to reconsider the next morning."

"When the resolution fixing your status and salary claims were being considered, your countenance, as you sat there on the platform, did not betoken the state of your mind, but some of us expected to hear from you very promptly, had the conference ordered your salary paid from the missionary treasury."

"Different leading members of the general conference asked me that morning before the question came up, what I would do if the conference should decide that my salary must come from the missionary treasury? I told them I would decline to receive it, not feeling that as a loyal Methodist I was bound to obey an order of that sort."

"What have you to say concerning Rev. Joseph Wilks and wife, who are expected home from your mission work in Africa?"

"They are good people, did a good work, but recently, by some means, got their heads turned homewards, and not having in their own experience sufficient reason, had to draw from other fields, and in doing so, drew upon some false rumors; for example, that three of my returned missionaries palmed themselves off on the British consul and got home as distressed seamen; this is not true."

"Bishop, I notice that some of our home bishops are quoted in *Zion's Herald* as supporting the woman suffrage question. Perhaps you would feel disposed to give your testimony."

Bishop Taylor took his pencil and wrote as follows:

"There are but two passages in the Bible, that seem to limit a woman's sphere of work in the church—Paul to the Corinthians, excusing the women from the legislative and administrative responsibilities of the church; and to Timothy, in ordaining bishops and deacons; but there can be no law against her voting to put good men into these responsible positions in church or state. The sphere in church work to which women are pre-eminently adapted is that of gospel prophesying. She cannot be spared from that."

The bishop bade us adieu in a cheerful, hopeful spirit, and we believe the church may expect many additional years of efficient service from him.

As A Business Matter.

Solomon says: "He that hath pity upon the poor lendeth unto the Lord,

and that which he hath given will He pay him again." *Proverbs xix. 17.* This is putting what we call charity on a business basis. It makes certain donations investments. God pledges Himself to credit us on his books with what we bestow, in the right spirit, upon worthy objects. The poor come to us with His drafts upon us. He says: "Pay A. B., the sick brother, or C. D., the desolate widow, ten dollars out of the funds that you hold for Me, as one of My stewards, and I will make it all right in our final settlement." Because it is God, the invisible one, who speaks in this case, men are slow to realize the full meaning of the words. We do not receive the promise, and confide in it as if given by one of ourselves, in whose ability and integrity we have full confidence. The inn-keeper on the Jericho road probably knew the good Samaritan who brought in a wounded man one day, saying: "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." The inn-keeper was kind to him who had fallen among thieves, as a matter of business. He believed the promise of the Samaritan. He opened an account with him, charging him with the pence and the shekels that he expended. He expected to be paid when the Samaritan came again. If you were going to the depot with a millionaire, whose heart was as big as his purse; if you met a sufferer on the way, who appealed to your sympathy; if your companion said: "I can not wait to give my personal attention to this case, but if you will stop when you return and look into it, I will be responsible for all that you spend. You may draw on me for any amount that is needed"—would you regard what you gave to that sufferer, as a donation or as a loan? You would pity him. You would be glad that you were able to help him, but you would be glad also, that you could draw on your rich friend for the money that was needed.

The statement of Solomon in regard to the basis of true charity, does not stand alone in the Bible. Our Saviour tells us that he who gives a cup of cold water in His name, shall in nowise lose his reward. And Paul, in his second letter to the Corinthians, represents alms giving as sowing. He says: "He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." In sowing we seem to be giving away our grain, to be wasting it. But we are really investing it, and we hope to receive from thirty to an hundred fold. We lend that seed grain to the Lord, who made the soil, who gives rain and sunshine, trusting in His promise that the harvest shall not fail. And like this annual sowing of grain is our daily giving to the poor and the needy in the name of Christ. We should not call it giving. It is investing. We lend to the Lord, and He has promised us "manifold more in this present time, and in the world to come life everlasting."—*Luke xviii. 30.*

There are vast accumulations of money in the financial centers of the land to-day. Capitalists East and West are seeking for safe investments, and the papers are filled with the advertisements of loan agents and investment companies. Amid this anxiety of some to place their wealth where it will be

safe, and yield a good percentage, and this persistency of others in commending the bonds or stocks which they represent, comes adown the ages the voice of God, saying: "Trust your gold and silver with Me. I, too, am in the market. I offer you liberal dividends and ample security. Accept the drafts which the poor and needy present in My name, and I will honor them in the great day of reckoning. Give to my cause on the earth, and you will find treasure laid up in Heaven." Thus the appeal of true benevolence, of almsgiving in the Gospel meaning of the word, is to our own highest interest; not to the low and narrow selfishness which looks only to the things of earth and of the hour, but to that self love which seeks our own highest good, our happiness for the present and the future.

The time has fully come to put this matter of what we ignorantly or meanly call our charities, on its true basis. God is not a beggar. His friends are not beggars. His cause comes not with beggarly appeals to our pity. No, no, God is a great King, engaged in the grandest enterprise in the history of the ages. He is leading His sacramental host to the conquest of the world. But like the kings of the earth, He proposes to negotiate a loan. He puts His bonds on the market. He affords us the privilege of taking as many as we can pay for. He pledges as security for these bonds His Word, which has never been forfeited, and all the riches of His material universe. The wealth of this nominally Christian nation is increasing with unprecedented rapidity. It all comes from the hand of God. He gives it to us in trust. He wants us to use it wisely—to use it for Him and also for ourselves. He wants us to trust Him as He trusts us. We are his stewards, and yet He will make us full owners if we take his advice in regard to our investments. The faithful servant who doubled the ten pounds that his Lord intrusted him with was made ruler over ten cities. So we may multiply our wealth an hundred-fold if we put it in the bank of faith—if we lend it to the Lord. He will pay it back again with compound interest.—*Interior.*

Denied, yet Answered.

When Augustine, in his home at Carthage, resolved to visit Rome, his mother wished either to prevent him from going or to go with him. He would listen to neither proposal, and resorted to a trick to carry out his plan. One evening he went to the sea shore and his mother followed. There were two chapels dedicated to the memory of the martyr Cyprian, and he pressed her to spend one evening in the church of the martyr, while he would accompany a friend on board a ship, there to say farewell. While she was there in tears, praying and wrestling with God to prevent the voyage, Augustine sailed for Italy, and his deceived mother next morning found herself alone. In quiet resignation she returned to the city, and continued to pray for the salvation of her son. Though meaning well, yet she had erred in her prayers, for the journey of Augustine was the means of his salvation. The denial of the prayer was, in fact, the answering of it. Instead of the husk, God granted her the substance of her petition in the conversion of her son. "Therefore," said he, "O God, thou hadst regard to the aim and essence of her desires, and didst not do what she then prayed for, that thou mightst do for me what she continually implored."—*Anon.*

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.

Labor and Liquor.

At present the workingman can hardly make both ends meet. Is it not because he insists on creating capitalists out of saloon keepers; and, not content with that, on submitting all his rights of citizenship to the same object of worship?

The saloon in politics is the most hideous abuse of the day; but where would it be, if the workingmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad.

Can there be a serious labor question, while this state of things continues? Can workingmen talk gravely of their wrongs, while it is plain to all the world, that, if they only saved the capital, they would be comfortable?—Atlantic Monthly.

Sixteen Lost, One Saved.

At a public dinner given to General Harrison, when he was a candidate for the office of the President of the United States, one of the guests, rather conspicuously, "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast and said: "General, will you favor me by drinking a glass of wine?"

Lament of Charles Lamb.

The brilliant author of "Elin" was a sad victim of the drink curse, and his lament conveys a terrible warning to all. He wrote thus of himself: "The waters have gone over me; but out of its black depths, could I be heard, I would call out to all those who have set a foot in the perilous flood."

what a dreadful thing it is, when he shall feel himself going down a passive will: to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself: to feel that all virtue has left him, and yet not able to forget a time when it was otherwise: to bear about the piteous spectacle of his own ruin; could he see my fevered eyes, fevered with last night's drinking, and feverish-looking for to-night's repetition of the folly: could he but feel the body of the death out of which I cry—hourly with feebleness outcries—to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.—Ex.

Bishop Ireland, referring to the liquor plea for "personal liberty," says: No sooner is mention made of laws affecting the liquor traffic, than its cry of protest reaches our ears. It speaks, it tells us, in the name of personal rights and personal liberty, violated by the laws which we would enforce or enact. Personal liberty! It ever was the fashion of wrong to bedeck itself with a righteous name. Liberty is dear to every citizen—so dear that the name is a passport to all hearts.

Youth's Department.

Ida's Dime.

"O, Mattie, I am so glad you have come! I've been watching for you ever so long. How did you get in without my seeing you?" said Ida Brooks, giving her friend a resounding kiss. "We're going to have lots of fun," she continued not giving Mattie time to answer. "Mamma says we may play tea-party in the side yard under the fig-tree, and Steve has taken the little table out for us, and sister loaned me two long dresses so we can be real ladies."

just waiting for the strawberry man; he ought to be here by this time. I am going to buy a box of strawberries for our tea-party."

"Oh! that will be ever so nice. I wish the man would hurry and come," answered Mattie. "So do I," said Ida, glancing out of the window. "Why," she exclaimed, "there goes Miss Amy!" Both little girls thrust their heads out of the window, and threw kisses to a young lady passing by on the opposite side of the street, who nodded and smiled in return.

"Isn't she the sweetest teacher that ever was?" said Ida, drawing in her head. "Yes, indeed," answered Mattie; "And didn't she talk dreadfully last Sunday about the heathens?" "Dreadfully! No, indeed, I thought it was beautiful," said Ida in a surprised tone.

"Oh, so did I!" quickly responded Mattie. "I mean it is dreadful to hear about these poor heathens who never saw a Bible, nor a church, not even a Sunday school, and never heard of Jesus. Why it makes me feel so sorry! I wish I were rich. If I had lots of money," she continued eagerly; "I'd send them great boxes of Bibles, and plenty of preachers to explain 'em, and ever so many nice teachers like Miss Amy to teach the little children about Jesus."

"Well, but we haven't lots of money. We've only this dime," answered practical Ida, looking down at her dime, and then glancing up to the mantelpiece at a little box labelled "Foreign Missions." There was evidently a struggle going on in her mind.

Mattie saw the glance, and, when Ida's eyes sought hers inquiringly, she nodded her head in approval. In an instant, Ida was beside the box, and her dime rattled against its iron sides. "There, now," she exclaimed, "I guess we won't gobble up that dime. Let the old strawberry man go by. Come, let us go play."

Elsie's Flower-Mission.

BY LILIAN F. WELLS. Elsie looked very happy. She came into the room where her mother sat, dressed for walking.

"See, mamma!" she exclaimed. "Aren't they lovely?" And she held up a basket heaped with flowers tied in bunches. "I put one of these in each bouquet," she added. "Do you think they will like them?"

Pushing back some creamy roses, Elsie showed a small card nesting among them, bearing the word, "Jesus Christ maketh thee whole." "O Elsie! that's a lovely thought; I'm sure it will do those poor people good," said Mrs. Lorimer, heartily. She had consented, after some thought, that Elsie should carry out a new idea of hers, and have a "flower-mission" of her own.

It was not a mere whim of Elsie's. The thought had come to her because she really wanted to do something to please the Lord Jesus. She was one of those happy children to whom he is a living, loving, real Friend. She had asked him very earnestly to tell her something she could do for him; and, after a while, had come the thought of Mill Village, then of the flowers, then of the pretty cards with their illuminated

texts. All three had fitted into each other so nicely, and made such a lovely thing to do!"

It was not a hot day, but it was hot in the cottage where Teddy lived. There were no trees about, and nothing to shelter the little wooden house from the sun. Teddy was alone,—as, indeed, he was every day,—for his father and mother and brother all worked in the mill. He lay on his cot by the window, trying to forget—though vainly—the heat and the pain in his hip by watching those who passed. But they were only the neighbors' children and a few women.

Suddenly Teddy's eyes saw something that made them open very wide,—a pleasant-faced nurse-maid in white cap and apron, carrying a sun-umbrella over a little girl! She had long, fair hair and brown eyes, and round, pink cheeks. How sweet she looked when she smiled, as she was smiling now! Could she be smiling at him? And what was it she had in her hand? Flowers!—red, white, yellow, blue,—more than Teddy had ever seen at one time before.

Close by his window she stopped, and, holding out a bunch of roses said: "Would you like these?" "Oh! wouldn't I, just?" Teddy exclaimed, with shining eyes. "Is there any one to put them in water for you?" Elsie asked. "No, mum; but there's a pitcher in the cupboard, an' some water in the pail—if ye don't mind," he added, hesitatingly.

Good-natured Nancy found the pitcher, filled it, and set the flowers on a chair by the cot, where the poor little fellow could reach them.

After asking him a few questions, Elsie turned to go, saying she would bring him more roses when those had withered.

Teddy could scarcely say "Thank you," he was so overcome with wonder and shyness. But gently touching the lovely blossoms with his little thin hands, after the visitors were gone, he found the card. He was not much of a reader, but managed to spell out the words "Jesus Christ maketh thee whole."

He knew a little about Jesus Christ, but not enough to understand those words. So he put the card under his pillow to wait till the little girl should come again; for surely she must know! Elsie went on her way through the narrow streets of Mill Village, leaving here and there one of her fragrant gifts with its hidden message of love and blessing. Not only the flowers, but her sweet, bright face and gentle voice, won their way wherever she went; and she was followed by thanks and blessings till her heart almost ached for gladness.

I should like to tell of the many other visits she made to Mill Village before the frost came and killed the flowers; of how poor Teddy's hard, painful life was sweetened and gladdened by his learning to know and love the Saviour; and of how a new brightness and hopefulness came into some of the poor, shabby homes, that held so little to make them attractive to those who lived in them.

Elsie never knew how much good she did that summer; but He for whose sake she tried to do it knows, and He will never forget it. S. S. Times.

Wise Words About The Wee Ones.

In the preface to one of her books, the honoured authoress of "Peep of Day," etc., gives the following most helpful counsels with regard to the management and training of little children. Many fathers and mothers will, we are sure, be glad to read these words of wisdom.

"Tears need not be shed by little creatures, ignorant and playful though they be, while learning to read. Only, let them not begin too soon (never before four, sometimes not till five); only, let not the lessons be too long; and only, let them be omitted altogether when the little learners are sick, though only from a cold; or when they are wearied from walking or playing; or when they are excited by promised pleasures; or, when persons are coming in and out, or conversing close beside them. For how can giddy little creatures learn in scenes and circumstances in which their parents would find it difficult?"

"Let no parent imagine that by beginning late to learn to read, or by occasionally omitting a lesson, the future eminence of the child is hazarded. Were a parent to conceive the wish that his child should be a Senior Wrangler, he could pursue no better method than by letting his child have a long rest before he set out on the arduous race. All the acquisition made before seven years old would tend no more towards his future exaltation, than a molehill towards the elevation of Mount Blanc; but strength of body, love of knowledge, habits of obedience, would avail much."

Statistics published by the Missionary Review tell us that in 1886 every "worker"—ministers, missionary ladies, and native helpers—in foreign fields gained on an average three and a half souls for the Master. What a splendid return for a year's work! How many ladies—Christians for years—have never yet directly led one single soul to Jesus!

An Important Element

Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar headline "100 Doses One Dollar," stolen by imitators, is original with and true only of Hood's Sarsaparilla. This can easily be proven by any one who desires to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

Camp Meeting Directory.

Table with columns: Location, Date, and Time. Includes Pitman Grove, N. J., Concord, Caroline Co., Md., Gumboro, Del., Brandywine Summit, Pa., Beckwith, Md., Woodlawn, Md., Ocean Grove, N. J.

Quarterly Conference Appointments.

Table with columns: District, Charge, Date, Q. Conf., Preaching, and Q. C. S. Ser. Includes Wilmington District and Dover District.

Salisbury District—Second Quarter.

Table with columns: Charge, Date, Q. Conf., Preaching. Includes Berlin, Roxanna, Frankford, Stockton, Girdle Tree, Newark, Snow Hill, Gumboro, Powellville, Parsonsburg.

Virginia District—Second Quarter.

Table with columns: Charge, Date, Q. Conf., Preaching. Includes Parkley, Cape Charles City, Tangier, Onancock, District Stewards will please meet at Parkley, Aug. 6, at 10 A. M.

T. O. AYRES, P. E.

A. D. DAVIS, P. E.

The Sunday School.

LESSON FOR SUNDAY, AUGUST 5th 1889;
LEVITICUS: 1-9

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

THE BURNT OFFERING

GOLDEN TEXT: "The Lord hath laid on him the iniquity of us all" (Isa. 53: 6.)

1. *The Lord—Jehovah*: according to Lange, "the distinctive divine title throughout Leviticus." *Spoke out of the tabernacle* (R. V., "out of the tent of meeting")—not from Sinai amid terrifying portents, but from the house which the nation had built for Him in strict obedience to His plan. He has taken up His abode now among the people, and between Him and them Moses continues, as formerly, to act as mediator. "And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the cherubim, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Exod. 25: 22)

2. *If any man . . . bring an offering* (R. V., "when any man of you offereth an oblation")—The voluntary nature of individual worship is to be especially noted; the offering is not a compulsion. The directions given, simply regulate the character of the acceptable offering, and the method of its presentation. Such freewill offerings were entirely distinct from the regular morning and evening sacrifice, which was a public ordinance. *The cattle, even of the herd, and of the flock*—that is, sacrificial, and not merely of the fruits of the earth; such as were the offerings of Abel, Abraham and Noah. "Three conditions met in the sacrificial quadrupeds: 1, They were clean according to the law; 2, they were commonly used as food; and, being domesticated; 3, they formed a part of the home wealth of the sacrificers" (Cook). The appropriateness of the choice of an animal is found in the fact, that "in all the lower creation, the life of an animal is that which comes nearest to the life of a man" (Gibson).

"Neither filthy swine, nor devouring lions, nor the warlike horse, nor the subtle fox, nor the voracious dog, nor any creature which subsists on animal food, was appointed for sacrifice; nor yet the timorous hare or deer, which flees from the intercourse of man; but those alone which represented most aptly what Christ would be, and what His people ought to be; as the laborious, patient ox; the gentle, harmless, and cleanly sheep; and the tender, loving dove; for even the useful goat was sacrificed far less frequently than sheep and oxen. It is known that the heathen offered various animals which were deemed unclean by the Israelites, especially swine and horses" (Scott).

3. *A burnt sacrifice*—or as it is frequently called, "a whole burnt offering," derived from a Hebrew term meaning "to ascend," because the slain victim (with the exception of the skin) was wholly consumed upon the altar, and so, as it were, "sent up to God on wings of fire." This was the oldest form of sacrifice, and its central idea was that of personal consecration to God, a dedication of soul and body to Him. These offerings were either public or private—offered either for the whole people or for individuals. The animals offered, must be free from disease or blemish, and must be one of three kinds: 1, of the "herd," a male bullock of not less nor more than three years old; 2, of the "flock," a male lamb, or kid, of the same limits of age; 3, of the "birds," pigeons or turtle doves, with no discrimination of sex. The burnt-offering was preceded by the sin-offering, and accompanied by the meat-offering and drink-offering. *Of his own voluntary will*—R. V., "that he may be accepted." The animal was brought both as a representative of the offerer, and as typifying the spotless Lamb of God. *At the door*—understood to mean the north side of the altar. The victim faced the west.

4. *Put* (R. V., "lay") *his hand upon the head*—literally, "lean his hand," etc., lay the whole weight of himself and of his sins upon the head of the substitute. Jewish tradition says that both hands were thus pressed upon the head of the victim. The act implies faith on the part of the person, that his own guilt was in a sense transferred to the substitute, and that his own being was offered up in the sacrifice. *Shall be accepted . . . to make atonement*—more exactly, "a covering," "the substitute in the acceptance of God taking the place of, and so covering as it were, the person of the offerer" (Edersheim).

"It is evident that the burnt-offering pointed to Christ, who gave Himself without spot to God, on whose head all our sins were laid, and who was not the mere type of a surrender to the divine service, but the very embodiment and example of such a surrender

(Heb. 5: 1, 3, 7, 8). While the worshiper who presented the sin-offering represented the sinner, as he first comes to Christ for pardon, the worshiper who presented the burnt-offering, represented the Christian for whom the sin-offering has been presented and accepted, who already stands within the covenant, who needs to ever lay his hands afresh on the Victim of Calvary, confessing his sins; whose attitude, however, is also one of daily and perpetual dedication to the service of his divine Master (Rom. 12: 1)" (Johnson)

5. *Kill the bullock*—by cutting the throat, and catching the blood in a bowl. In private sacrifices the act might be performed by the individual himself; in public, the priest, as a rule, slaughtered the victim. *Before the Lord*—in His immediate presence. "The worshiper could come no farther than the altar. 'The altar,' says Gibson, 'was the people's place of meeting with God.' *Priests . . . shall bring* (R. V., "present") *the blood*—which represented the life of the beast, and symbolized the life of the offerer. *Sprinkle the blood*—dash it against the corners of the altar, so that it crimsoned and ran down the sides, according to the Jewish tradition.

"We associate blood with death. The Jews, on the contrary, associated it with life. An illustration of this will be seen in Leviticus 17: 10-14, especially these words repeated again and again: 'The life of the flesh is in the blood.' The idea of death was in the killing of the animal; and the sprinkling of the blood upon the altar, meant the dedication to God of a life which had been reached through death. 'Dead unto sin'—such was the idea connected with the slain animal; 'alive unto God'—such was the idea connected with the sprinkling of the blood upon the altar. Thus, while penitence is the prominent feature of the presentation and killing, faith is prominent in the sprinkling of the blood" (Gibson).

6. *He shall flay*—skin; the skin of the animal was given to the priest (Lev. 7: 8). *Cut it into his pieces*—signifying the laying open to the eye of God of the inmost being of the offerer" (Wm. Smith). *Put fire*—supply the perpetual fire with fuel. The fire was originally kindled from heaven, and was not suffered to go out. The priests, not the offerer, attended to the fire and to the arrangement of the slain victim on the altar.

"The rabbis mention the following five acts as belonging to the offerer of a sacrifice: the laying-on of hands, slaying, skinning, cutting up, and washing the inwards. These other five were strictly priestly functions: catching up the blood, sprinkling it, lighting the altar fire, laying on the wood bringing up the pieces and all else done at the altar itself (Edersheim)."

8, 9. Particular directions are here given as to the order of procedure, that everything might be "done decently." The "head" and "fat" required no washing, but the inwards (stomach and intestines) and legs must first be cleansed by water, before being laid upon the altar; "a process," says Bush, "which, according to Maimonides, was three times repeated before the ablution was thought to be complete. The typical import of this ceremony is distinctly intimated by the apostle (Heb. 10: 22). 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.'" It was customary to "salt" the sacrifice before placing it upon the wood (chap. 2: 13; Ezek. 43: 24). In the case of the burnt-offering the whole carcass was consumed, no part being left for the priests but the skin. *The priest shall burn*.—Says Canon Cook: "The verb here translated 'burn' is applied exclusively to the burning of incense, to the lights of the tabernacle, and to the offerings on the altar. The primary meaning of the root seems to be, 'to exhale odor.' The word for burning in a common way is quite different, and is applied to the burning of those parts of the victims, which were burned without the camp. The importance of the distinction is great, in its bearing on the meaning of the burnt-offering. The substance of the victim was regarded not as something to be consumed, but as an offering of sweet-smelling savor sent up in the flames to Jehovah." *A sweet savor*—not literally, although the odor of burning flesh might be made "sweet" by the additions of oil, flour, and incense of the accompanying meat-offering, which were also, in part, burned; but "sweet" in the sense of being the voluntary, obedient offering, and typifying a self-dedication, acceptable to God.

America—the Gem of the Ocean.

(Written before "The War.")

BY MARY F. GRANT.

Time, the world's great arbiter, has enacted a mighty drama, commencing

with that grand orchestra of "The Morning Stars," when they sang together. Since then it has waked every year of its lengthened calendar into the activity of wondrous real life. The sceptre of its power, like Aaron's rod, has been stretched forth to perform the work of enchantment, and lo! it is done!

Man, a motive power in the machinery of the universe, is the co-worker of Time, and together they rear vast fabrics that are the pride and glory of the world. Nations are the result of their handiwork, and their localities mark the places where tower gigantic monuments of human skill, and industry.

The historian ever grows profuse and eloquent upon the fertile theme of national power and grandeur. Every age is rich in historic love, but alas! that a sad foible ever dims the record that otherwise might be so fair! Corruption seems an inherent element of worldly greatness; truly it is the worm, that gnaws at the vitals of every social or political system that is not founded on the eternal principles of truth and justice. It is this that has crumbled the proudest nations to the dust, while others Phoenix like, have risen from their ashes, perhaps also to fade away with the flight of departing years!

But there is a nation, unlike all others, founded not in the avarice or ambition of man. It grew out of stern necessity, when noble minds struggling against bigotry and oppression, sought religious freedom. It was a valiant band that embarked their all upon the treacherous tide, and guided by the star of destiny, found a home amid the western-wilds of the new world.

"Not as the conqueror comes,
They, the true-hearted came;
Not with the roll of stirring drums,
And the trumpet that sings of fame."

Strange it would not have been, had they come thus. This land was a miracle of beauty, with its grand old forests, its broad sweeping prairies, enriched by the varieties of vegetable life, and washed by the limpid waters of large streams. Oh, 'twere enough to tempt them to gain it for an inheritance, had fame or victory been their watchword; but they came as pilgrims and strangers, to seek a faith's pure shrine.

All unconsciously, in the integrity of their hearts and the purity of their motives, they laid the massive foundation of a government that was to become mighty among the realms of the earth. What though the hand of the monster, Tyranny, was about it, grappling for its heart strings. The spirit of Liberty is immortal; and it was quenched not in the torrents of blood that flowed in its defense; the iron rod of despotism was waived aside, and up rose in its majesty and pride the American flag, the glorious ensign of a brave people. Thence, forward all the influences that could contribute to a country's greatness have been lavishly enshrined upon the altar of Freedom; and Columbia stands, since the brief period of its independence, without a parallel in all the proud, ancient monarchies of the old world.

Verily a wondrous star has arisen in earth's galaxy, to become the brightest jewel in the coronet of nations.

But list! A murmur, sad as a requiem, steals upon our ear! What sound so fearful is this, that's wafted on every breeze from the south? Alas it is the treason cry of *Disunion!*

From the farthest limits of our clime, it has spread like the resistless sweep of the deadly simoon, until now we feel its poisonous breath fanning our patriotism into a brighter glow; for sedition can but quicken the zeal of Union-loving spirits.

O, shame! That in this land, of all others the happiest and best, the seeds of dissolution and decay should be thus early sown. Even now the tares are springing up, with a giant growth, and strong must be the hand that will pluck them forth.

That our country, and the blessed memory of its founders, may be spared

the sacrifice of dishonor, by a dismemberment of social ties and interests, is a hope dear to the hearts of the great masses of our population, and may they not yet rise, as *one man*, and crush out that frightful gorgon, *Secession?*

It would be strange, indeed, if a government that wears the palm should wantonly cast it from her: if the mightiest monarch of the world should bow before subjects the most unworthy.

When America plunges headlong into the awful whirlpool of self-destruction, where, oh! where will be our chivalry, our pride, in taking such a fatal step? Surely ours could be no other than, than the glory of disgrace! Might we not then fling to the winds, the laurels we have won, and coming down from the high pedestal of stately power and greatness, "begin with shame, to take the lowest seat."

But all is not lost. The die is not yet cast, "The land of the free and the home of the brave" is still a legacy more precious than rubies; and proud are they who claim it for their own!

May the Union of States ever prove the fairest constellation in the national firmament, not wandering stars to go hence and set in darkness and in gloom; but may they go on "increasing till the fullness of time," when it shall be said that "nations stood entranced" with the glory of America—the gem of the ocean!

Covington, Ky.

Confidence in Our Own Faith.

REV. C. H. PARKHURST, D. D.

With a great many people, the considerable number of things they have doubt about prevents their appreciating what they have faith in, and getting from that faith the strength and assurance they otherwise might.

When Abraham was called out of Ur he knew the Lord was going to use him, but he had not the slightest idea, how. He, however, did not fill his eye of faith so full of moles and beams of unfaith, as to make it good for nothing. It meant more to him, that he knew the Lord was going to take him somewhere, than that he had no conception where he was going to take him. His solid crystals of assurance did not tumble apart, in a warm bath of encompassing uncertainty.

Like Abraham was the man born blind. He made queer work of the questions the catechetical Pharisees put to him: "Can not tell you any thing about the man that did it, but I can see." He did not see his way clear to be blind, on account of his inability to account for his power to see. What he knew was as distinct from ignorance, as though he had known more.

We have less need of more faith, than of recovering the faith we have, but have forgotten about; and of bringing out an airing and wearing the convictions we have laid away in the drawer. I have great confidence in the policy of ventilating our religious convictions; by which I do not mean publishing them, but letting the air in around them.

I remember how on the farm we boys used to gather together the brush wood in spring, and make bonfires of it, and the brush would burn for awhile with a brisk, hot blaze, and then begin to die down; and the smoke would curl and roll, and the whole performance become inexpressibly sooty and hopeless, till one of us, with his eyes overrunning with tears tortured from them by the settling smudge, would rush up with a long pole and push over the brush-heap, and away would go the smudge, and up would dart again the long tongues of flame. Bonfires need air. Convictions need air. Men are suffering from unoxygenated faith.

We get a little faith, and then we pack it away like a miser sticking gold coins under a loose board in the floor; like the poor fellow in the parable, digging a hole in the ground to put his lonely talent in. One talent would

have been enough, if he had kept it out of a hole and kept the napkin off it. We believe enough ten times over if we would not persist in winding our faith with wax ceremonies and interring it in doctrinal grave-yards.

"We pray sometimes: 'Lord, increase our faith.' What if we should vary our supplication sometimes by crying, 'Lord raise our faith from the dead?' And then, having prayed that, suppose we should go about answering our own prayer by digging down and giving the poor strangled thing something to respire, and discovering that it was not death, but asphyxia!

Our faith becomes in time like trampled ground: we not only wear the grass off it by treading across it so much, but we get it so packed and crusted that it will yield no grass. We settle into a condition of moral hard pan; and for purposes of fruitage, hardened belief is not worth much more than hardened unbelief. It would be a great thing for us as individual believers, if we would take just one of the cardinal doctrines of our own creed, keep it at our elbow for a week, get the grave clothes off, and let it sit up in its own coffin and look about.

It is this, which ails quantities of young men and women of our generation. It is not that they believe so little, but that they become so mentally ensnarled in the mists that have started up along the margin of their belief that the belief goes out of sight altogether. In their distracted consciousness of what they do not know, they forget that they know anything, and uncertainty becomes their dominant temper. A very thin mist will shut out the sun, and one question will make more racket in a man's mind and create a denser smudge than almost any number of affirmations.

For this reason we deprecate the discussion in the pulpit of so many matters that lie out on the frontier of religion. We preachers are to apt too to be like the divine in the story, who, having propounded his theme, said: "Now, brethren, I am going to discuss this under three heads: first, I am going to tell you what we all know about it; second, I am going to tell you what I know about it, but you do not; third, I am going to tell you what there isn't anybody knows about." And his congregation, of course went home in the smoke. That discourse, like many similar, only put the hearers further beyond the touch of their own convictions, gave them a vigorous push toward the conviction that they have no convictions, and doomed them to shipwreck by bringing down a fog upon the very coast to which their boat lay moored.—*Buffalo Christian Advocate*

A Brooklyn woman is an undertaker and embalmer. It was her husband's business, and she took it up after his death, and is making money at it. She says that many families like better to have her around than a man, especially if the person to be buried is a woman or child.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PRINTER AND PROPRIETOR.

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.

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

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

No advertisements of an improper character published at any price.

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

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

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

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

Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," for \$2, to new subscribers, and to all old subscribers, who renew their subscriptions for 1888; in each case the cash must accompany the order.

Chester Heights had a successful meeting, closing Thursday Aug. 2nd. Among the special attraction were the presence and able discourses of two of our Bishops; Dr. Newman delivering one of his masterly sermons to thousands of delighted hearers Thursday afternoon, the 26th ult., and Dr. Taylor thrilling his crowded audiences with clean-cut expositions of the Scriptures, and graphic sketches of his experiences in the work of God on the Dark Continent. The attendance last Sunday was estimated at over five thousand; Rev. J. O. Wilson preaching in the morning from the words, "We have seen the Lord," Dr. Wm. Swindells in the afternoon, and Rev. J. E. Grawley at night.

The Michigan Christian Advocate shows an aggregate of 14,201 subscriptions for the year ending July 1st, 1888—an increase of 2,075, last year. It richly merits this growing patronage. The last number is always the best. Unity, appreciativeness, co-operation of all the pastors, loyalty to a great home enterprise, (while still remaining loyal to deserving official church papers,) have made this paper what it is.—*Baltimore Methodist*.

We heartily endorse the above, and add our congratulations. The Independent Church Press is growing in popular favor, and it will require something far more potent than the resolution of any Book Committee to suppress it. While loyal to the church and the truth the people will sustain it, and the more so, as it is faithful and fearless in its criticisms of men and measures.

Gymnastics.

Our readers are aware that through the generous gift of an unknown friend of Dickinson College, Dr. McCauley has had constructed within the campus, a brick building to be used for a Gymnasium. Mr. W. C. Allison of Philadelphia, for whose favorable attention to the College, its worthy ex-president deserves so much credit, assumed the expense of fitting it up, and through his liberality, the appointments of this department, we are glad to learn, are equal to the best in any College. The cost was about double what Mr. Allison first estimated; amounting to some \$4000.

During a part of the last collegiate year, Prof. L. J. Muchmore, a most accomplished adept in physical training, has had a class of twenty-five ladies and gentlemen. Wednesday of Commencement week, a most interesting entertainment was given, showing most surprising

skill and grace in gymnastic exercises. The young ladies in their performances, were quite equal to their fellow-students of the sterner sex.

Among the distinguished visitors who were present to enjoy this exhibition, were Hon. Jacob Tome and his nephew, Ex. U. S. Senator John A. J. Creswell, Hon. W. C. Allison, Hon. William Daniel of Baltimore, Dr. James W. Marshall of Virginia, Hon. Horatio C. King of New York, Geul. C. B. Fisk, and Rev. Dr. Chapman, and Prof. Boswell of Philadelphia. The capacity of the room was fully taxed by the number of ladies and gentlemen, who looked on for more than two hours, with absorbing interest, as the varied exercises were so skilfully executed.

Prof. Muchmore, it will be remembered, was obliged to desist from the itinerant work at the session of the Wilmington Conference held in Crisfield in 1887. We are glad to learn, his health is greatly improved, and he hopes to get entirely well.

"Perhaps the youngest college president in the world is the Rev. Warren A. Candler who at the age of thirty-two has just been put at the head of Emory College in Georgia."

Dr. Robert Emory, son of the Bishop, was acting President of Dickinson College at the age of twenty-eight, and succeeded Dr. Durbin as President, when but thirty-one.

Dickinson Day.

Dr. C. F. Himes, acting president of Dickinson College, has sent out a circular letter, calling attention to the appointment of Thursday, August 14th, as Dickinson College Day at Ocean Grove, N. J., and urging all friends of the college and of higher education, with all former students, as well as undergraduates, to attend. In the forenoon there will be a meeting in the auditorium, to be addressed by prominent alumni and friends of the College, and in the afternoon a reunion of alumni and friends of the College, at which the usual informal characteristic short speeches of old college boys will predominate. The occasion can and should be made one of great interest to all present, and of great advantage to the old College. We hope there will be a grand rally of all true friends of this venerable institution.

What "old Dickinson" needs more than anything else, is for her friends to show themselves friendly.

Dr. Buckley received 224 votes, Miss Willard 105, for the editorship of the great official. It has been suggested that had the Doctor made another speech on the woman question, Miss Willard would have stood a fair chance to have forced him out of his nest. If that be the case, we are glad he did not speak again. Dr. Buckley, as editor of the *Christian Advocate*, is the right man in the right place.—*Christian Witness* (Boston).

We think so too; and though we enjoyed the contest, giving the star-editor a slight hint of what he may expect, if he should repeat his ungallant efforts to hustle the "Elect ladies" out of their seats; still, we should have regretted to have the *Union Signal* deprived of its accomplished editor, for the sake of bringing Dr. Buckley to grief.

SLIGHTLY SARCASTIC.—This is from Rev. Dr. Crary in the *California Christian Advocate*. Dr. Crary is a son-in-law of the late Dr. Matthew Sorin, who was a giant defender of the faith in his day.

"Political circles are agitated because Colonel — took such a prominent part in favor of Judge Gresham. As Samson slew the Philistines, so the great agnostic slew Judge Gresham's hopes, and with the same weapon."

The *Churchman* says: "Is there anything to prevent the clergy of different religious bodies from a vast amount of practical co-operation in good works, which would involve no sacrifice of principle, and would involve no danger of injury to the cause of unity?" The greatest impediment we can think of just now is the offensive exclusiveness, insisted upon by a good many of your folks.—*Michigan Christian Advocate*.

Why not indulge those "folks" in

their weaknesses; and cordially welcome their "practical co-operation," whenever they are disposed to give it to "the clergy of different religious bodies." If we can't pull together in the harness of the "historic episcopate," or if our Immersionist friends won't allow us to share with them the sacramental feast which commemorates the dying love of our common Lord, there are liues of labor in the great harvest field in which all who love the Master may cordially unite. Let us be generous enough to let each one ride his hobby, provided there be "practical co-operation in good works."

The Infidel and The Priest Officiating at a Funeral.

Courtland Palmer, founder and President of the Nineteenth Century Club, was buried from his home in New York last week. By his request, his friend, the most notorious blasphemer of the age, delivered an oration in eulogy of the deceased. After this, Rev. Dr. Heber Newton, Mrs. Palmer's pastor, made a brief address, and conducted religious services for the family. The *Evening Star*, (N. Y.) says, "After Colonel I——'s beautiful platitudes, it was a pleasure to listen to the rich old English of the burial service."

The Retirement of President McCauley.

The following resolutions, presented by a special committee, and adopted by the Board of Trustees without a dissenting vote, have failed to appear in our paper, through some inadvertance, until now.

We place them upon record in the PENINSULA METHODIST, as a richly deserved testimonial to exalted personal worth, and to most faithful and fruitful work in the responsible position, which Dr. McCauley has so long and so honorably occupied.

"Whereas, Rev. J. A. McCauley, D. D., LL. D., has tendered to this Board, his resignation as President of Dickinson College, we think it due to him and to ourselves, in hereby accepting the same, to express our judgment, in the following resolutions.

1. We thank God, for the success which has marked the labors of Dr. McCauley here. During the 16 years of his incumbency, the value of the college buildings has been more than doubled, and the endowment risen to more than \$300,000. The moral tone of the institution has been elevated, and the scope of its labors has been greatly enlarged, and a large number of trained graduates has gone out, who will bear through all their lives, the impress of his faithful labors.

2. We bear cheerful testimony to the kindness of heart, the uniform courtesy, and the noble Christian character, which have so endeared him to us all.

3. He bears with him our kindest regards, and our prayers that in his future fields of labor, he may meet with continued success, and that his path may grow brighter and brighter, until the final call, "Well done thou good and faithful servant," shall bear him to the eternal reward of his labors.

4. That the salary of the retiring President be continued until March 1st, the time of his Annual Conference."

The *California Christian Advocate* of the 25th ult., has this appreciative reference to the ex-president.

Rev. James A. McCauley, D. D., has resigned the Presidency of Dickinson College, Carlisle, Pa. He managed the institution well, and its usefulness has greatly increased for the last few years.

Ocean Grove meetings are in full blast. The W. C. T. U. of New Jersey, has held its anniversary. Our brethren of the African M. E. Church have had their annual "Jubilee." The Ocean Grove Sunday-school Assembly, under the direction of Revs. B. B. Loomis and J. F. Clymer, was an occasion of delightful instruction and entertainment for

ten days, closing with a Commencement oration by Prof. C. J. Little of Syracuse, N. Y. An interdenominational Bible Conference, Dr. L. W. Marshall, director, was held through six days, eliciting great interest in the study of the Word. Of course there has been fine preaching. Among the eminent divines who have discoursed to the immense audiences, that have assembled from Sunday to Sunday in the spacious auditory, we may name Dr. Kynett, President Buttz, Prof. Little, and Dr. S. M. Vernon; Bishop J. P. Newman was detailed for the 19th anniversary sermon last Sunday, and Bishop William Taylor is announced for Aug. 18-21. Besides all other meetings, Mr. Yatman holds "young people's meetings," (including all ages under one hundred and two,) every day from 9 to 10 A. M.; and, at the same hour, Mrs. Palmer and Rev. J. H. Thornley daily exhort the saints to make a full consecration of themselves to the service of the Lord.

Eastern Shore District Conference.

In the *Richmond Christian Advocate* of July 26th, we find a report of this Conference of our brethren of the M. E. Church, South, held in "Downings," recently. As representing a part of PENINSULA METHODISM, it is of interest to our readers. We give the salient points some of which are decidedly suggestive.

This body convened at Downing's, Accomac, Va., July 11th, at 9 A. M., Rev. J. H. Amis, P. E., in the chair. The following points were brought out: That the general state of the Church within the bounds of this district is very good, as attested by the large congregations attending public worship, the regularity with which the sacraments and ordinances are administered, and the lack of any need of discipline, since we heard little or nothing of worldly amusements or excesses to necessitate such a thing. One thing, in this connection, is to be lamented, that is, the lack of family worship and the fewness of live and enthusiastic class and prayer-meetings. Our pastors seem to be looking after the baptism of the little ones. Chas. Taylor reported seventy, infant baptisms and "more to follow."

The report on Sunday-schools showed more Sunday-school scholars than Church members in the district, nearly all using our own publications, and nearly all keeping open the entire year.

Financially, the district is maintaining her reputation of long standing in this respect, and it appears that our people are growing in the grace of giving. And again, to offset this, there is a lack both of appreciation of and facilities for education. There was room for some shame when the question was asked, as it was of every pastor who reported, "Any students at Randolph-Macon, the Vanderbilt University, or any of our denominational schools?" and in so many instances that question was answered in the negative. Is it not astonishing, that on this district, cut off as it is from the rest of Southern Methodism, there is not even a Southern Methodist school of high grade, not to say a college or institution? We heard with pleasure of the prospect of one soon to open at Belle Haven.

We had some fun over the report on Circuit Boundaries. Several changes were proposed in this respect, but the Conference "non-concurred" very largely. Strange, we did not have a Committee on Temperance—to be explained thus: the time has passed for resolving, and come for acting.

Delegates to the next Annual Conference: E. E. Jackson, F. A. Slocum, Wesley Topping, and A. F. Byrd; alternates: W. I. Nelms, A. S. Matthews, E. D. Barnett, and L. J. Hyslop.

Hampton was unanimously chosen as the place for holding our next District Conference.

The attendance was small—only 36 out of 85 ministers and delegates pres-

ent, and only 21 of these answered to roll-call the first morning? Five pastors were absent, and several pastoral charges had no representation! The preaching was first-class—all that I heard or heard of. Brother G. W. Wray gave us a sermon of much more than ordinary ability, for the opening, besides doing other good talking. His people have honored themselves and him, by giving him a vacation and the where-withal for a run up the Hudson, and other enjoyable things.

Resolutions complimentary to the head and heart of our Presiding Elder, so soon to leave us, were passed.

Three campmeetings are announced in this district for the month of August; Pungotague, the 2d; Bucktown, near Cambridge, the 10th; Berlin, Showell's Grove, the 17th.

Enthusiastic Over Ocean Grove.

The *Conference News* "goes off" in this city of the saints. Just listen;

The parties who projected this summer city by the sea, must have visited the original Eden, studied up prophecy as to the great Celestial City which is to appear, and then with the aid of inspiration, laid the foundations of this great enterprise. Of all the places on the earth, this place stands out pre-eminently above them all.

Here is food for the body. The fish that are caught and served up cannot be surpassed. Here is comfort and luxury. The air, the water, the bathing, the cottages and hotels are unequalled. Here is food for the brain. The best talent and the most varied that the age and country affords are here presented. Here is light, comfort, and blessings for the soul. The meetings are suited to young and old, the sinner and the saved, so that all receive "their portion in due season." No such spiritual feasts are offered anywhere else. Here is where we would like to pitch our moving tent, and stay till old Boreas bids us hie away.

Excursion to Cincinnati.

Every Thursday until August 30th, inclusive, the Baltimore and Ohio R. R. Co. will sell excursion tickets to Cincinnati from all points on its lines east of the Ohio River, at rate of one and one-third fares for the round trip. Tickets will be valid for return passage for 15 days, including day of sale.

Bishop Hurst has one of the largest private libraries in the country—about 8,000 volumes.

Our Book Table.

Summer reading in abundance can be found in Demorest's Monthly Magazine for August. The first article, "Home Life of Hindoo Women," is beautifully illustrated. "Down the Stream," A Summer Idyl, by D. H. R. Goodale, is refreshing. "How to Mix Pigments and Colors" will be of great assistance to amateurs, and Hetta L. H. Ward's article on "Embroidery" will give the summer needle employment; "Behavior at Summer Resorts" will furnish many points to matron and maid.

Published by W. Jennings Demorest, 15 East 14th Street, New York.

The *Woman's World* for August is opened by "Carmen Siva," the Queen of Bohemia, in her "Decebal's daughter." Following this comes "A Lady of Ancient Egypt," in the days of Iliases. There are two papers on "Some Irish Industries," one on "The Poplin Weavers of Dublin," by Charlotte O'Connor-Eccles, and "The Knitters of the Rosses," by Dorothea Roberts. Other articles are a poem by Elizabeth Raebel ("hap-man," "Childrens Dresses in the Century," by Constance Wilde. "A Plea for the Indifferent," by M. R. Lacey. "The Home Arts and Industries Association," and "Working Woman's Guild." The fashions by Mrs. Johnstone, are admirably set forth. Cassell & Company, New York, 35 cents a number, \$3.50 a year, in advance.

THE AUGUST LIPPINCOTT opens with a novel by Maud Howe, entitled "Manuon." Her pictures of the nouveau-rich society of New York are drawn with a pencil steeped in vitriol. W. H. Babcock gives a description and historical sketch of "The Eastern Shore of Maryland." An autobiographical sketch, "My Reasons for Becoming a Woman-Suffragist," is by Elizabeth L. Saxon, a well known advocate and lecturer on the woman question. An interesting feature is the close of the prize competition, and the announcement of the winners' names with the comparative standing of all the competitors. The publication of all the best answers to these questions is begun. Many of the questions are unsettled points in literary history, and the answers will be found to be entertaining and valuable for purposes of refer-

Conference News.

Rev. T. E. Terry has the sympathy of the people in his bereavement; burying a beloved wife in the early spring, and Wednesday, 25th ult, their six months old daughter.—Delawarean.

The M. E. Church at Girdletree, Md., Rev. Warren Burr, pastor, will be remodeled soon. Twenty feet will be added to the present structure, and a new tower will be built.—Record.

The old Little Creek Quaker Church, that was built over a hundred years ago and bought some time ago by Daniel M. Wilson, of Dover, has been fitted up for a double tenement house. The graveyard has had a three feet brick wall run around it, capped with marble slabs.

Arrangements for Woodlawn camp are completed. More tents have been ordered up to date than for some years past. The meeting begins on the 14th instant. Rev. Horace A. Cleveland, D. D., of Philadelphia will preach at 10 A. M., August 19th. Dr. S. L. Baldwin, Recording Missionary Secretary of the M. E. Church, will be present Thursday, the 16th. Friday, the 17th, will be Temperance Day. The services will be in charge of the Maryland State Temperance Alliance. The speakers will be Edward Higgins, Esq., and Rev. G. W. Herbert, of Baltimore. In the afternoon the W. C. T. U., of Cecil county will have charge, and speakers of national fame are expected to be present and address the meeting.—Appeal, Elkton, Md.

The new Methodist Episcopal Church at Read's Wharf, Northampton county, Va., will be dedicated (D. V.) Sunday September 2d, 1888. Services to be held at 10 A. M., and 3 P. M. Able ministers have been invited to assist, and arrangements are being perfected to make the occasion one of more than usual interest.

Dr. Todd and Dickinson.

MR. EDITOR:—I want to second the nomination of Dr. Todd for the presidency of old Dickinson. Immediately after I saw the resignation of Dr. McCaully, I wrote to a friend, suggesting Dr. Todd as the man who could fill the bill. There is, perhaps, no man within the bounds of the six patronizing Conferences, who has the requisite qualifications for the position as fully as he. His personal magnetism would recall the days of Dr. Durbin, and his visits to the Conferences tend to waken new interest in the college, and help to place it where it ought to stand in the front rank of the colleges of our church.

WARTMAN.

From India.

DEAR BRO. THOMAS:—It is time for a letter, but I must wait another week. The rains have just set in. All nature rejoices. The heat has been intense, only a few showers since my arrival here, but now will have an abundance. We are both well and happy; and the church is looking to the hills whence cometh her strength. Through the goodness of God I have not suffered from the heat, but hundreds have died from it. Especially in Calcutta, the death rate has been very high because of lateness of the rains. Yours in Christ, G. F. H. Calcutta, June 30th, 1888.

At a meeting held in the Baptist church last Saturday night, a building committee consisting of Messrs. W. W. Hearne, W. R. Hearn, Winfield Webster, C. W. Teasdale and J. W. T. Webb were appointed to secure the refusal of, or purchase a lot of Mr. A. R. Lewis on which to build a Baptist church, also to get plans and estimates of a church not exceeding \$3,000. This committee is to report in two weeks.—Vernon, Ill. Reformer.

EASTON'S CENTENNIAL.—We clip the following from the Centerville Record.

The enterprising town of Easton celebrated its one hundredth anniversary, Thursday 26th inst. One hundred years ago, on the 26th of July, 1778, the town was incorporated. It was estimated that there were from 10,000 to 15,000 people in attendance. Gen. Bordley T. Johnson delivered the address of the day. He was followed by ex-temporary speeches from Mayor Latrobe and Hon. John L. Thomas. The display of the industries of the town was grand and appreciated by the thousands present.

At a congregational meeting of the Elkton Presbyterian Church, on Monday afternoon last, it was unanimously resolved to present a call to the Rev. Samuel M. Osmond, D. D., to become their pastor, at a salary of \$1,000 a year and the use of the parsonage, and to

allow him an annual vacation of four Sabbaths.

Mr. Osmond is a native of Chester county, and a graduate of Princeton College and Theological Seminary, and has been a successful pastor of churches in Iowa City, and Lawrence, Kansas. He has recently preached in Elkton with great acceptability.—Appeal.

Rev. Dr. Jacob Todd, pastor of the Grace church, Wilmington, appears to be the first pastor that has been invited to continue his pastorate to the fall term of five years. No one who knows Dr. Todd would expect otherwise.—Central Christian Advocate, St. Louis, Mo.

Harlock Camp began Wednesday, 25th. ult. There has been a good congregation every night, but the day visitors have been comparatively few, but the camp will be run over with people to-morrow. There are not so many tents this year as last, yet there is a good attendance.—Fedsburg Courier.

The M. E. Parsonage Fedsburg Md., G. W. Burke, pastor, is receiving a neat coat of paint, much improving its looks.

Small Bits from Large Bodies.

BY REV. L. P. CAUSEY, M. D.

Important interests calling me to Middletown, Conn., during the last session of the New York East Conference, I took a couple of hours to look in upon this distinguished body. I had visited this Conference eight years before. Some of its mighty ones have fallen since then; but of those who were then conspicuous among its members, there remain mighty ones. Chief among these I may mention, Dr. Buckley, always fascinating as a talker, almost peerless debater, and scarcely surpassed, even by W. P. Corbitt, as a story teller. Not least among his brethren is the hearty-spirited Dr. J. O. Peck, who twenty years ago was one of the writer's nearest and most friendly neighbors in the pastorate. Like the late Gilbert Haven, he has a rare faculty of finding a way to do a difficult thing, and is not slow to perform it after the way is discovered. His wisdom and energy will doubtless be manifested in his new office, as Missionary Secretary.

Among the younger men whom I had met eight years ago, I had the pleasure, at this visit, of shaking hands with my former classmate, M. B. Chapman, and another beloved schoolmate, though not classmate, the steadily growing Harvey Burns.

I also saw some accessions to the Conference, whom I had known farther east, as Dr. A. B. Kendig, and Bros. Phillips and J. B. Hamilton.

I also met here Rev. H. D. Weston of the Newark Conference, formerly of the New England. He is growing gray, but his eyes show traces of the same innocent mischief that shone in them more than a score of years ago. Twenty one years ago last winter he was my roommate at the Concord Biblical Institute. He was a great walker, and, as the following incident will show, could kick on occasion: "I had agreed with him to get up first, winter mornings, and start the fire, playfully putting in the proviso that he should "kick me out of bed." To this he assented, and to my surprise the next morning, I found him faithful to his contract, for before I was sufficiently awake to take in the situation, he placed his ample feet against my dorsal surface and landed me in the middle of the floor.

From Middletown, I went to Milford, Mass., where the New England Conference was in session. Many of the heroes who were at the front in this aggressive body twenty years ago, have since been crowned; such men as Gilbert Haven, Fales H. Newhall, L. R. Thayer and C. L. McCurdy. Others who were giants in those days are now wearing their veteran scars in the valley of failing health. High among these stands C. N. Smith, the once keen debater, brilliant lawyer, and successful church builder; Dr. Wm. Butler, of world-wide missionary fame; and Mark Tratten, tall and straight. I saw the old, boyish twinkle in his eye, as he declared to me his purpose to remain young. I heard him preach his semi-centennial sermon before the New England Conference, seven years ago. A man who has not grown old, after fifty seven years in the Methodist ministry, may well be seconded in his purpose to perpetuate his youth. Among the leaders of twenty years ago, who have lost none of their old time vigor, I noticed Drs. A. McKeown, D. Dorchester, S. F. Upham, and W. F. Warren. But the younger men, in this as in other Conferences, are advancing to the front. Drs. J. W. Hamilton, L. T. Townsend, J. H. Mansfield, G. S. Chadbourne, and G. F. Eaton, are all recognized leaders; while W. I. Haven (son of the late Bishop Gilbert Haven) W. P. Odell, R. L. Greene, W. T. Perrin, and others, including

the still younger men, are destined to wield increasing power and influence among their brethren. May their shadows lengthen.

Salisbury, Mass.

ITEMS.

Rev. L. P. Causey and family receive many expressions of kindness from their parishioners in Salisbury, Mass. The 9th ult., being the 18th birthday of their daughter, Miss Olive, she received from the congregation some valuable presents, including \$39 in cash. She is quite a favorite in the society.

Dr. John H. Barrows, of the First Presbyterian Church prefaced his recent convention address with a Christian Endeavor creed, saying, "It is my first duty to state like a loyal Presbyterian my confession of faith." He then went on to give eight reasons for his belief in the Society, of which the first four are as follows; "I believe from six months observation of the splendid workings of a Society of Christian Endeavor in my own church, 1st, That the iron-clad pledge is the sheet anchor of success and the essential element of continued prosperity. It is a great pleasure to go to a prayer-meeting and find people there. 2nd, I believe that the Society changes, what is many a pastor's chief burden and anxiety, the Christian training of the young, into his chief joy. 3rd, I believe that it augments his knowledge and love of his young people, and their knowledge and love of him, beyond any other means of securing such results. 4th, I believe that under its happy workings, I can hear my young people grow in grace, as you can hear the corn grow on the Illinois prairies.

Bishop Fowler sailed for Yokohama by the steamer Belgic, July 31st, and will hold the Japan Conference at Tokio. He expects to visit Corea, and our various missions in China before his return; and will be gone, probably, six months. Mrs. Fowler and Carl will accompany the Bishop. Bishop A. W. Wilson of the M. E. Church South, accompanied by his wife, goes to Japan by the same steamer.

The wife of General Palmer, the Democratic candidate for governor of Illinois, was immersed at the Baptist Church in Springfield a few days ago. She had been a Presbyterian, but decided to join her husband in religious faith. Her husband kissed her as she came from the baptismal bath.

Washington society is looking forward to the coming of Chief Justice Fuller's eight accomplished daughters with much interest. In the event of Republican Presidential success, Mrs. Morton would add her five girls to the number of fresh damsels, making just a baker's dozen.—Ev.

Rev. Joseph Wilks and family arrived at Kendall, July 16, with a native girl from central Africa, much improved in health. They came via Barbadoes, West Indies, to Philadelphia. They report the Methodist churches in Barbadoes prosperous and preparing for more aggressive work. Brother Wilks says: "We are still on the altar for Africa, either to work in it or to work for it, as the Lord wills. My friends may address me at Kendall, for the present."—Michigan Christian Advocate.

The Methodist Ministers' Relief Association, Rev. J. H. Mansfield, D. D., of Malden, Mass., clerk, is for Methodist Ministers only. It costs only \$4.00 a thousand to join and has cost only \$5.00 a thousand a year to those under 40 years, and \$4.50 to those over. You can insure for \$1,000 up to \$4,000.

The wife of a Japanese senator leads a "society of love" for Japanese women. The members meet to learn different kinds of fancy work, in order to raise funds for the support of a school or Bible-woman. The Bible is read aloud at every gathering, in the hope of its leading the unconverted to the Saviour.

Miss Charlotte M. Yonge, the novelist, is a devoted member of the Church of England. With the proceeds of her novel "The Heir of Redcliffe," she fitted out the missionary schooner, the "Southern Cross," for the use of Bishop Selwyn; and ten thousand dollars, from the profits of "The Daisy Chain" are said to have gone to the building of the missionary college in New Zealand.

Historic.

In 1837, the second year of my ministry, I was junior preacher and colleague of the Rev. Robert E. Kemp, on Kent Circuit; and Galena, or Georgetown Cross Roads, as it was then called, was one of the appointments. Kent Circuit at that time, embraced the whole territory of Kent county, Md., except the

appointment called "the Head of Sassafras," which belonged to the old Smyrna Circuit. We worshiped in an old frame church at Galena, and were permitted to witness and participate in a blessed revival there, in which many precious souls were converted.

In 1844 I was pastor of Millington Circuit, which embraced the upper part of Kent Circuit, and consisted of four appointments; Millington, Galena, Chesterville, and Massey's. Early the previous year the pastor, Brother Quimby died, and the Rev. J. W. Pierson, who had located and resided near Galena, was appointed to supply his place. He began building a new brick church at Galena; and when the writer went to the charge, he found the walls up and the roof on, but the funds exhausted, and the work suspended. As soon as I understood the situation, I started out to collect money to proceed with the building, and obtained enough to lay the floor and put in the windows. In due time the church was finished, and for more than half a century it has been occupied as "the house of the Lord," and the gospel trump has been blown in its courts. Lately, under the tact and perseverance of Bro. Fosnocht, the present pastor, the church has undergone repairs and remodeling, all the interior of the building refurnished and beautified at a cost of \$1690. Great changes have taken place; Millington with Blackston, of old Smyrna circuit, forms a charge; Galena, with Locust Grove, a new appointment, makes another; Chesterville, with Crumpton, on the Queen Anne's side of Chester river, makes a third charge. Massey's, at which place the writer, in 1844, was instrumental in building a small church, is now a mission. The rest of old Kent Circuit is divided into four charges, Chestertown, Still Pond, Pomona, and Rock Hall.

During his visit, it was the writer's privilege to visit the paternal homestead of the Misses Anna and Catherine Scott, who joined the church under his ministry in those early days. One of their sisters is the widow of the Rev. J. W. Pierson. Bro. Pierson and I entered the Philadelphia Conference the same year, and graduated together. A brother of his widow was a fellow clerk of mine in Elkton, Md., before I entered the ministry. He went South, succeeded in business, and died several years ago. A new generation for the most part compose the membership and congregation of Galena Church, and the cause of our Master is marching on.—Philadelphia Methodist.

B. F. PRICE.

"Twenty years ago the Gospel was not allowed to enter Spain; now there are between 10,000 and 12,000 adherents of the Evangelical Churches."

In the Highlands of Virginia.

The interest attaching to the Pennsylvania Railroad Company's tours to Luray and Natural Bridge, is not all due to the attractiveness of the caverns and the bridge, although they are the chief features. These natural curiosities enjoy the additional advantage of being located in a beautiful and very healthful region. The land is high, surrounded by mountains which are continually bathed in that clear translucent atmosphere for which these hills are celebrated. Both the Luray Inn and the Forest Inn, are highly esteemed as summer resorts. Even in the hottest weather the days are cooled by breezes, and the nights are fresh and bracing. The personally-conducted tours of Thursdays, admit of a week's sojourn amid these pleasing surroundings. The round-trip rate from Philadelphia is \$10.00, which includes a day's board at Luray Inn and admission to the caverns. The tourists' train leaves Broad Street Station at 11.50 A. M. every Thursday.

Worse Than Dynamite.

Hardly a month passes, but we read of terrible explosions, and loss of life from natural gas. One writer has raked up Chinese history, wherein it appears, that away back in the time when the famous Chinese wall was building before the use of gas wells was discovered, a terrible explosion took place. The big wells in some way got the start of the little ones, so that enormous volumes of air was sucked down into those subterranean

magazines. When the air reached certain proportions, the whole thing went off like a leaky gasoline stove. The result was horrible in the destruction of lives. The same writer predicts similar conditions underlying the great natural gas belt of this country, from Toledo, through Ohio, Indiana and Kentucky, whereby that whole vast region might be ripped up to the depth of 1500 feet, leaving a chasm for the waters of the great lakes to pour down into, blotting out every living human being in this now densely populated valley from the face of the earth. That writer might easily have shown further, that throughout our whole country, not only in densely populated regions and cities, but in country and village houses as well, natural gases far more dangerous than is found in the lake regions, are carrying off not only "pig tail" Chinamen, but our own families and friends, during the hot waves of July and August.

Scores of people are dying daily from typhoid fever, diarrhea, dysentery, cholera-morbus, and infant summer complaints; all caused by poisonous gases and ferments, far worse than hydrogen gas or dynamite in their explosions. Fortunately this latter danger can all be averted, by the use of a simple old fashioned remedy, Johnson's Anodyne Liniment, used internally, as explained in a pamphlet sent free to any one, by I. S. Johnson & Co., Boston, Mass. No matter if you have used this remedy before, it will pay you to get a bottle and read the directions, or send for the pamphlet just to learn how to use it economically.

Impurities of the blood often cause great annoyance at this season: Hood's Sarsaparilla purifies the blood, and cures all such affections.

Marriages.

WATSON—WALKER.—At the M. E. parsonage near Hopewell, Md., July 18th 1888, by Rev. W. R. McFarlane, John T. Watson and Jane H. Walker, both of Somerset Co., Md.

WALKER—WHALLY.—On July 18th, 1888, at the M. E. parsonage near Hopewell, Md., by Rev. W. R. McFarlane, Wm. H. Walker and Nora Whally, both of Somerset Co., Md.

MILES—THOMAS.—On July 18th 1888, at the M. E. parsonage near Hopewell, Md., by Rev. W. R. McFarlane, Edward Miles and Adelia Thomas, both of Somerset Co., Md.

MADDIX—JOHNSON.—On July 25th, 1888, at the Quindocqua M. E. Church, by Rev. W. R. McFarlane, Henry H. Maddox and Mary E. Johnson, both of Somerset Co., Md.

BARNES—BRADSHAW.—On July 25th 1888, at St. Peter's M. E. Church, by Rev. W. R. McFarlane, Henry Burns and Mamie Bradshaw, both of Somerset Co., Md.

DIX—COLLIER.—At the M. E. parsonage, Deal's Island, July 25th, 1888, by Rev. Benj. C. Warren, David W. Dix and Hettie R. Collier, both of Somerset Co., Md.

FRESKOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.

The WONDERFUL LUBURG CHAIR. Combining a Parlor Chair, Smoking Lounge, Reclining or Invalid CHAIR, and a Couch. Price \$7.00. We make the largest variety of Adjustable, Reclining, Physicians' and Surgeons' Operating, Invalid Rolling, Hammock, Office, Library, Fancy Carpet Folding, Reed and Rattan CHAIRS and ROCKERS, BICYCLES, TRICYCLES, VELOCIPEDS and SELF PROPELLERS. ALL KINDS OF APPLIANCES FOR INVALIDS. BABY COACHES. Over 100 different designs. Our Patent Automatic Brake on all our ranges, free. We have discontinued wheeling, by placing your orders direct with the maker you can save several prices. Our shipping prices and special Bargains will astonish you. Goods sold under a guarantee and delivered free to any point in this State. Seal stamp for Catalogue, and state class of goods you wish it for. LUBURG MFG. CO. 145 North Eighth Street, Philadelphia, Pa.

WHEN YOU GO TO NEW YORK STOP AT HORTON'S Private Boarding House, 149 West 22d Street, between 6th and 7th Avenues. Central, quiet, home-like convenience to everywhere. \$1.50 A DAY. LESS THAN ONE-HALF HOTEL PRICES. Put the Address in your Memorandum.

Wesleyan University, MIDDLETOWN, CONN.

Oldest, best equipped, most liberally endowed College under the patronage of the Methodist Episcopal Church. No professional schools; all attention given to the work of college education in its highest and most modern form. Well appointed Library, Museum, Astronomical Observatory, Chemical, Physical, and Biological Laboratories. Facilities for advanced post-graduate study. Liberal assistance to deserving students. Address JOHN M. VAN VLECK, Acting President. 31 2m

Drew Theological Seminary.

Next term begins September 20. For information address the President, HENRY A. BUTTZ, Madison, N. J.

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named, or we will send any of the periodicals separately at publishers' prices.

Table with 3 columns: Periodical Name, Regular Price, Price for both. Includes titles like Independent, Godey's Lady's Book, Cottage Hearth, etc.

J. MILLER THOMAS, Fourth & Shipley Sts., Wilmington, Del.

TO MAKE DELICIOUS DESERTS. USE BELT'S CONCENTRATED Liquid Rennet. Manufactured by Z. JAMES BELT, Druggist, 61st and Market streets, Wilmington, De.

SEND IN YOUR ORDERS! MISSIONARY CALENDER

FOR RENT. A new frame tenement on the Phila. W. and Balt. Railroad, five minutes walk from the North East Station, and about the same distance from the village. It has seven rooms, and cellar, with a pump in the kitchen, and a carriage. Rent \$8 per month. Apply on the premises, or to Rev. T. J. Thomas, Wilmington, Del., March 24, 1888.

FOR RENT. A most desirable country residence, located on the Phila. W. and Balt. Railroad, near the North East Station, one hour and twenty minutes from Philadelphia, one hour and five minutes from Baltimore, and three minutes from Wilmington. The site is elevated, overlooking a beautiful bay, and the view a wide expanse of water. Boating, fishing, and other recreations are among the attractions of the locality. North East, the adjacent village is a healthy thriving town, with a method of Episcopal, and a Protestant Episcopal church in it. The county (Del.) has had prohibition by a local option law for six years. The building is a one-story brick mansion with gasarati front, stone and brick chimneys, ten feet wide, in the center a wood fire of the house. There are six or seven rooms, a bath room, a cellar under the whole house with a water, a shed kitchen, and a spring water through the house, hot and cold, and a very fine view. The property is very desirable, and a fine home or a place for a country house. Apply on the premises, or to Rev. T. J. Thomas, Wilmington, Del., March 24, 1888.

New Road, Township Driving & Bicycle Map OF STATE OF DELAWARE. BY W. L. SMITH & CO. 20 South 6th St., PHILADELPHIA.

A Most Appropriate Gift for "THE OLD FOLKS AT HOME."

Fifty Years Beyond OR OLD AGE AND HOW TO ENJOY IT.

A Book of Incalculable Value as well as Interest to all who have passed the Meridian of Life. Compiled by Rev. A. G. Lathrop. INTRODUCTION BY REV. ARTHUR EDWARDS, D. D., Editor of N. W. Christian Advocate. Price, Bound in rich cloth, 400 pages, 1.00. Presentation edition, gilt edges, 1.50. J. MILLER THOMAS, WILMINGTON, DEL.

MINISTERS

and all others are invited to call and inspect our large assortment of FINE CLOTHING we are more fully prepared than ever to show. Stylish well trimmed and made Suits for MEN or BOYS. Notice particularly the fit and make of our Clothing.

CLOTHING MADE TO ORDER. We are as busy as we can be all the time with our full tailoring force making Fine Clothing, and you'll find the best assortment of Fine Goods from which to make selections. Discount allowed to ministers.

J. T. MULLIN & SON, TAILORS, CLOTHIERS, 6TH AND MARKET, WILMINGTON, DEL.

"Ranks next to a Concordance." -SPURGEON.

BIBLICAL LIGHTS AND SIDE LIGHTS, A Cyclopaedia of TEN THOUSAND ILLUSTRATIONS -AND- Thirty Thousand Cross References, Consisting of fact, incident and remarkable declarations taken from the Bible for the use of public speakers and teachers, and also for those in every profession who for illustrative purposes desire ready access to the numerous incidents and striking statements contained in the Bible. By Rev. Chas. E. Little. Royal 8vo, 630 pp. Cloth, \$4 00; Library Sheep, \$5 00. J. MILLER THOMAS, WILMINGTON, DEL.

BOOKS HELPFUL IN CHRISTIAN WORK. CHILDREN'S MEETINGS AND HOW TO CONDUCT THEM, by Lucy J. Rider and Nellie M. Carman, with contributions of plans, methods and outline talks to children by nearly forty others, including the best known and most successful workers among children in this country. 208 pages, fine cloth, \$1.00. THE PRAYER MEETING AND ITS IMPROVEMENT, by Rev. L.O. Thompson. 12 mo. 256 pages, cloth, \$1.25. "This is so good a book that we wish we could give a copy to every young minister." -C. H. Spurgeon. "A very suggestive book." -Sunday School Times. THUS SAITH THE LORD, by Major D. W. Whittle. A handbook for Christian workers. 134 pages, flexible cloth, 50 cts. "A manual of Scripture texts arranged to present the leading subjects met with in dealing with enquirers. SECRET POWER; or, the Secret of Success in Christian Life and Work, by D. L. Moody. 116 pages, 12mo, cloth, 60 cts., paper, 30 cts. "Every page is full of stimulating thought." -Christian Commonwealth. *Sent by mail, postpaid, on receipt of price.

J. MILLER THOMAS, WILMINGTON, DEL.

Now Ready! A Missionary Calender for 1888.

Prepared by Miss Jennie and Miss Mary Bingham, of Herkimer, New York. A passage of Scripture bearing on Mission, and a striking statement, or illustration, have been selected for every day of the year.

PRICE 50 CTS. BY MAIL. SOLD AT THE MISSION ROOMS, 805 Broadway New York.

DICTIONARY OF THE BIBLE. EDITED BY REV. PHILIP SCHAFF, D. D. J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

Dobbin's Electric Soap.

THE BEST FAMILY SOAP -IN THE WORLD.- It is Strictly Pure. Uniform in Quality.

THE original formula for which we paid \$50,000 twenty years ago has never been modified or changed in the slightest. This soap is identical in quality to-day with that made twenty years ago. It contains nothing that can injure the most delicate fabric. It brightens colors and bleaches whites. It takes stains and blanches as no other soap in the world does - without shrinking - leaving them soft and white and like new.

READ THIS TWICE. There is a great saving of time, of labor, of soap of fuel, and of the fabric, where Dobbin's electric soap is used according to directions. One trial will demonstrate its great merit. It will pay you to make a first trial. Like all best things, it is extensively imitated and counterfeited.

Beware of Imitations. Inist upon Dobbin's electric. Don't take Magnetic Electro-Magic, Phosphoric Electric, or any other fraud, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for DOBBIN'S ELECTRIC

and take no other. Nearly 60,000,000 from Maine to Mexico keeps it in stock. If yours hasn't it, he will order from his nearest wholesale grocer. Read carefully the inside wrapper around each bar and be careful to follow directions on each outside wrapper. You cannot afford to wait longer before trying for yourself this old, reliable, and truly wonderful

DOBBIN'S ELECTRIC SOAP.

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 WHITTALL SMITH. PRICE \$1 00. Sent by mail on receipt of price. J. MILLER THOMAS, Wilmington, Del.

DR. WELCH'S

Communion Wine, unfermented, for sale at this office.

Quart Bottles, per doz. \$10.00. Pint " " 6.00. Half Pint " " 2.75

H. ARTHUR STUMP ATTORNEY AT LAW. 35 ST. PAUL STREET, BALTIMORE, MD.

Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

STORY OF THE BIBLE.

BY CHARLES FOSTER. PRICE \$1.

Sent by mail on receipt of price. Address J. MILLER THOMAS, Fourth & Shipley Sts., WILMINGTON DEL.



Oxford Teachers' BIBLES.

From \$1.25 to \$12.50. For sale by J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

Sunday School Libraries.

BRADLEY'S, (Formerly Hoyt's) CHEAP

Sunday-School Library, No. 2. 50 VOLUMES. 16mo.

Containing 15,885 pages, and 147 full page Cuts. Former Retail Price, \$61.85. Publisher's Net Price, \$25.

Bound in uniform style, in extra cloth, finished in black and gold. This is a choice selection by popular authors.

- Books listed: Father Muller, Antioch, Old Oak Farm, The Veil Littered, Finding Shelter, The Door without a Knock, A Ride on Horseback through the Holy Land, Queen Rhoda, Faithful in Least, Janet Parney, Simon Martin, The House in Broad Street, Captain John, Mecca, The Family Doctor, Arthur Lee, Which Wins, Fred's Fresh Start, Aunt Lois, A Piece of Silver, Ned's Search, Will Foster of the Ferry, Mary's Patience Bank, Three Months in Egypt, Bessie Brown, The Old Barracks, The Middletons, Eleanor Willoughby's Self, Gold and Gilt, Organ Grinder, The Newell Boys, The Sunny Path, Bernice, the Farmer's Daughter, Little Meg's Children, Faith White's Letter Book, Mildred Gwynne, Mrs. Fielding's Household, Up to Fifteen and Only Me, Peter, the Apprentice, The Viking Heir, Froggy's Little Brother, Ruth Cheney, Mark Stedman, Climbing the Mountains, The Artist's Son, Gathered Sheaves, Hasty Hannah, Forty Acres, Faithful Ruth.

NEW SUNDAY SCHOOL LIBRARY.

No. 5. PRICE \$15 NET.

Comprising 38 books, bound in 30 volumes, containing 9,232 pages, and 61 full-page cuts. 16mo.

Bound in uniform style in black and gold. Put up in a neat imitation black walnut box. The retail prices are from 75 cents to \$1.25. This library fills a want long felt by Sunday Schools, who do not want to purchase a library of 50 volumes. Written by the following popular authors: -

- Authors listed: Hesper Stratton, C. E. K. Davis, Miss McKeever, Miss Guernsey, Annie Shipton, Mrs. E. E. Boyd, Madeline Leslie, Mrs. James McNair Wright, F. J. Dyer, J. H. Langell, W. M. Thayer, Mary A. Denison.

- Books listed: Alone in the World, Alone in London and Wayside Service, Blind Princess and Blanch Gammon, Roy's Victory and Billy's Christmas Tree, Children of Cloverly, Corner Stall, City of No Cross, Carrie Williams, Cottage on a Rock, Elm Grove Cottage, Harry Mallard and Captain Charlie, Away on Waters and Old Man of the Cliff, Promise and Promiser and First Glass of Wine, Jessie Gordon, Little Nellie, the Clockmaker's Daughter, Little Rookwood and Fisherman's Daughter, Miriam Rosenbaum, Man with the Book, Our Forest Home, Poor Clerk, Small Shell Harbor, Schoolmates, Two Books, Two Friends of Forley and Digging a Grave with a Winglass, Vivian and Her Friends, Working and Winning, White and Black Lies, Wee Donald, Will Collins, Young Apprentice.

BRADLEY'S NEW Sunday School Library.

No. 3. 15 Volumes. 16mo. Price \$11.00 Net.

Elegantly bound, with new dies in black and gold, in extra cloth. Put up in a neat box. Containing the best books in our catalogue, as follows: -

- Books listed: Adopted Child, Alice Lighth's Mission, Capt. Russell's Watchword, Isaac Phelps, John and the Demijohn, King's Servants, Losses and Gains, Lost Piece of Silver, Master Mechanic, Not Forsaken, Old Distillery, Old Sailor's Story, Our Distant Cousins, Squire's Daughter, Susan Osgood.

BRADLEY'S Sunday School Library.

No. 4. 15 Volumes. 16mo. Price \$11.

Elegantly bound, with new dies in black and gold, in extra cloth, and put up in a neat box, containing a selection of the best books from our catalogue. There is not a dry book in the set. -

- Books listed: Day after To-morrow, Gerty Harding, Golden Life, Work, Heart, Fruit, Led, Lyle McDonald, Miriam Brandon, Turning Points, Shadows, Rescued, Stolen from Home, Tom Carter, Lost Gip.

FOR SALE BY J. MILLER THOMAS, Methodist Book Store, WILMINGTON, DELAWARE.

Holiday, or Holy Day.

Let two young men, as nearly alike as may be in physical, mental and moral furnishing, begin life at the same time, in the same surroundings. Let the one accept the notion that the Sabbath is properly a holiday. He spends his stormy Sundays at his boarding house in reading Sunday newspapers and novels, or in checkers or cards; and when the weather is good, joins a bicycle party for a "spin" of a few miles into the country, or a yachting company in an excursion occupying two nights and a day, or drives or rides or strolls through the suburbs. He gradually effaces from his mind all conception of any especial sacredness as connected with the day, and never hesitates, when convenience or necessity seems to prompt, to post his books and to carry on—and to expect others to carry on—ordinary week-day work upon it. He thus continually recedes from that domain where moral obligation expands its force.

The other goes to church and Sunday-school, and tries to get and give spiritual good as he has opportunity. In his Bible, and books of devotion and biography, he seeks to stimulate every noble purpose and capacity of which he is conscious within himself, and to conform his whole life and being to the will of God. His Sunday then overflows into his week—in desires of usefulness, and purposes of honesty and industry; for his Sabbath keeping not only emphasizes and expands all that is good and noble in him, but makes him desire that all others should be in like manner pleased and benefited by it. Thus his sense of right and wrong is constantly cultured, and made more clear and effective.

Now, which of these two men, thus diversely trained, would you select to be the unwatched custodian of your property and the guardian of your children? Which would you select to go, under circumstances of great moral temptation, to perform an exceedingly responsible and difficult work? Of a thousand merchants and mechanics, which would you most confidently welcome to co-partnership with yourself in founding a new town on some remote shore—those with whom the Lord's Day is a holiday, or a holy day? Which idea, as the years pass away, has most likelihoods of benefit in all our towns and villages? Would that disuse of churches and Sunday-schools, and of moral and religious training, which the one theory favors and furthers, be likely long to bless the workingman even with that day of weekly rest which it is the great object of the other to guard, to hallow and render beneficent.—The Congregationalist.

The Republicans, at their National Convention passed the following resolution.

"The first concern of all good government is the virtue and sobriety of the people, and the purity of their homes. The Republican party cordially sympathizes with all wise and well-directed efforts for the promotion of temperance and morality."

This is being variously interpreted, according to the political predilection of the interpreters. It is good as far as it goes, for it lays down a broad principle which is in itself safe. But we are sorry that it is not more definite.—E.

The economic importance of the liquor question is fully equal to that of the tariff. Prohibit the liquor traffic, and you cut the gordian knot of all the great evils which afflict our national life and hinder its development.

The Indian women are coming hourly to the front. At a late meeting of the Presbyterian Synod of Dakota, the Indian women reported having raised \$500 for missionary work among their own people the last year. This was more than all the money raised by their white sisters in three societies.—Christian Union.

JOHNSON'S FOR INTERNAL AND EXTERNAL USE.

Cures Diphtheria, Croup, Asthma, Bronchitis, Neuritis, Pneumonia, Rheumatism, Bleeding at the Lungs, Hoarseness, Influenza, Hacking Cough, Whooping Cough, Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Spinal Diseases. We will send free, postpaid, to all who send their names, an illustrated Pamphlet. All who buy or order direct from us, and request it, shall receive a certificate that the money shall be refunded if not abundantly satisfied. Retail price, 35 cts.; 6 bottles, \$2.00. Express prepaid to any part of the United States or Canada. I. S. JOHNSON & CO., P. O. Box 2115, Boston, Mass.

THE MOST WONDERFUL FAMILY REMEDY EVER KNOWN. ANODYNE LINIMENT

1875—Twelve Years' Maintained Superiority—1887 STEAM COOKED AND DESICCATED

A.B.C. CRUSHED WHITE OATS, A.B.C. WHEAT, A.B.C. BARLEY, A.B.C. MAIZE. Carefully Hulled. Easily Digested. Made from the Finest Grain. Ready in Ten Minutes. TWICE COOKED!

AMERICAN BREAKFAST CEREALS. The superiority of these cereals is owing to their being twice cooked, first by steam and subsequently roasted with super-heated air—desiccated—which removes all traces of moisture and renders them most easy of digestion.

Process Patented. Ask for A. B. C. Brand. (Registered.) FOR SALE BY ALL GROCERS. Send for descriptive circulars to THE CEREALS MFG CO., 30 MURRAY ST., N. Y.

Cutler's Pocket Inhaler.

AND CARBONATE OF POTASSIUM. A cure for Catarrh, Bronchitis, Asthma, and all diseases of the Throat and Lungs. TAKEN IN SEASON. It is the KING of Cough Medicines. A few inhalations will correct the most offensive breath. Carried as handy as a pocket knife. This is the only POKET INHALER approved by Physicians of every school, and endorsed by Standard Medical Journals of the world. Nearly half million in use. Sold by Druggists for \$1.00. By mail \$1.25. W. H. SMITH & CO., Props. 470 Michigan Street, Buffalo, N. Y. 11 Secor

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BURNER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1400 TESTIMONIALS.

NEW INVENTION. NO BACKACHE. RUNS EASY. 75 Cards of Breath have been saved by one man in 9 hours. Hundreds have saved 5 and 6 cards daily. "Effectively" what every Farmer and Wood Chopper wants. First order from your dealer or the agents, Illustrated Catalogue FREE. Address FOLDING SAWING MACHINE, 208 S. Canal Street, Chicago, Ill.

BAILEY'S COMPOUND. THE GREAT REMEDY FOR ALL BRUISES, SWELLINGS, AND INFLAMMATIONS. BAILY REFLECTOR CO., 123 Wood St., Philadelphia.

AGENTS WANTED. To canvass for one of the largest, oldest established, BEST KNOWN NURSERIES in the country. Most liberal terms. Unequalled facilities. GENEVA NURSERY. Established 1840. W. & T. SMITH, GENEVA, N. Y.

MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler, And dealer in Watches, Clocks, Jewelry and Silverware. No. 9 East Second Street, Wilmington, Del.

Western Maryland Railroad, connecting with P. W. & B. R. at Union Station Baltimore. Commencing Thursday, June 3, 1888, leave Hilled station as follows: DAILY. 4:00 A. M.—East Mall for Shenandoah Valley and Southern and Southwestern railroads. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O R. R. 9:00 P. M.—Accommodation for Glyndon and Emory Grove Wednesdays and Saturdays only. DAILY EXCEPT SUNDAY. 8:05 A. M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on N. V. R. R. and connections. 2:15 A. M.—Pen Mar Express. 9:45 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. R. R., through cars. 2:25 P. M.—Accommodation for Emory Grove. 3:25 Blue Mountain Express. 4:00 P. M.—Express for Annapolis, Mt. Hope, Ekersville, Owings' Mill, St. Georges, Glyndon, Glenn Falls, Pinksburg, Patapsco, Carrollton, Westminster, Meadford, New Windsor, Linwood, Union Bridge and stations west also Hanover, Gettysburg and stations on B & O Division, through cars. Emmitsburg, Waynesboro, Chambersburg and Shippensburg. 8:15 P. M.—Accommodation for Emory Grove. 9:25 P. M.—Accommodation for Union Bridge.

TRAINS ARRIVE AT HILLEN. Daily—2:50 and 11:15 P. M. Daily except Sunday—7:30, 8, 2:30, 11:20 A. M., 2:40, 5:10 and 6:15, 8:30 P. M. Ticket and Passage Office 217 East Baltimore St. All trains stop at Union Station, Pennsylvania Avenue and Fenton Station. J. M. HOOD, General Manager. B. H. GRISWOLD, Gen'l Pass. Agt.

EDUCATIONAL.

CONFERENCE ACADEMY, DOVER, DEL.—Boarding and Day School for both sexes. 8 hours prepared for business, teaching the professions, and college. Vocal and Instrumental Music, Drawing, and Painting. All boarders are directly under the charge of the Principal and Preceptress. Terms, \$200 per year. Fall Term begins Sept. 3rd. For Catalogue, address, W. L. GOODING, Dover, Del. 29 6t.

DICKINSON COLLEGE, CARLISLE, PA. FALL TERM ONE'S THURSDAY SEPT. 20, 1888. Three four-year courses of study:—Classical, Latin-Scientific, and Modern Language. Ample facilities for thorough instruction in all college studies. Tuition by Scholarship \$600 a year. Competitive prizes for scholarship from \$25 to \$100 each. For catalogues or information, address CHARLES F. HIMES, Acting President.

PREPARATORY SCHOOL for Dickinson College, Carlisle, Pa. Opens September 20. New building and ample facilities for thorough preparation for college. The finely equipped gymnasium of the college is open to students of the school, under the able instruction. For information, address Charles F. Himes, Acting President of the college, or W. K. DARE, A. M., Principal.

Hackettstown Institute, Newark Conference Seminary. Rev. Geo. H. Whitner, D. D., President. LADIES' COLLEGE, GENTLEMEN'S COLLEGE, PREPARATORY. Best advantages in Music Art Elocution-Scientific and Commercial Courses. The building is considered one of the finest in the land. Accommodates nearly 200 boarders. Has been full for years, and over 50 have been refused admittance the past year from lack of room. Hackettstown, N. J. is on the D. L. & W. R. R., near Schooley's Mountain. TERMS MODERATE. CATALOGUE FREE.

Lady Agents WANTED

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

Write for Terms to J. MILLER THOMAS, 601 Market St., Wilmington, Del.

A Valuable Work of Reference. SMITH-PELOUBET'S Dictionary of the Bible

Comprising Antiquities, Biography, Geography, Natural History and Literature, with the latest researches and references to the Revised Version of the New Testament Over 800 pages, with 8 colored Maps an 100 Illustrations. Large 12mo. Cloth Binding. Price \$2.50 By WILLIAM SMITH, LL. D. Revised and Edited by REV. F. E. and M. A. PELOUBET, Authors of "Select Notes on the International Lessons." Presented for 10 new subscriptions at \$1 each, or sent post-paid on receipt of price, or we will send a copy of the Dictionary and Peninsula Methodist for one year for \$2.25 cash with order. Address J. MILLER THOMAS, 100 West 4th St., Wilmington, Del.

Cut this Out for Reference.

HYMNAL OF THE Methodist Episcopal Church.

Sent by mail on receipt of price by the undersigned.

Table listing prices for various hymnals and books, including Pearl-Double Column, 24mo., 16mo., and 12mo. editions, with sections 481-484 of Ritual.

12mo.—With Tunes. With Sections 481-484 of Ritual. SUPERFINE PAPER.

12mo.—With Tunes. With Sections 481-484 of Ritual. SUPERFINE PAPER.

8vo.—With Tunes. With Sections 481-484 of Ritual.

Address all orders, J. MILLER THOMAS, S. W. COR. 4th & SHIPLEY STS., WILMINGTON, DEL.

HARRY YERGER, 419 Shipley St., Wil., Del. Is the Best and Cheapest place in the State to get Picture Frames, Looking Glasses and Engravings. Try him. 41-ly

BETTER AND BETTER NEW MUSIC BOOKS

PLEASE EXAMINE Songs for Kindergarten and Primary Schools. (30 cts.) by Gertrude Menard and Belle Menard, who gave us 50 delightful little songs for the children. Song Manual, Book II, by L. O. Emerson, course of exercises and songs, 341 in number, in all the keys, and with explanations. 100 are regular school songs. A valuable musical text book. College Songs for Banjo, (30 cts.) 78 merry songs, all famous ones, with banjo accompaniment, making a most attractive book. Classic Tenor Songs, (50 cts.) 36 tenor songs by 20 distinguished composers, giving a great variety. Such names as Pausani, Mt. Helmond, Grogg, Jensen, Godard and Nivola, among the authors indicate good and attractive music. This book adds one to our "delicious" series which now includes SONG CLASSICS for Low Voice, Bass and Alto. PIANO CLASSICS, CLASSICAL PIANIST, YOUNG PEOPLE'S CLASSICS. Price of each, \$1. MAILED TO RETAIL PRICE. OLIVER DITSON & CO., Boston. C. H. DISTON & CO., 807 Broadway, New York.

WYATT & CO.,



MADE TO ORDER FOR \$1.50. 603 Market Street WILMINGTON, DEL. White Shirts 75, \$1.00, \$1.25.

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., 217 Quince St., Philadelphia.

PERFECT TOILET SOAP L.M. ELKINTON'S

PALM

A true and perfect Soap for Babies, Children or Persons of Delicate Skin. AFRICA—FIVE THOUSAND MILES from Philadelphia grows the stately palm tree, producing a beautiful orange-colored fruit, rich in oil of the most healing nature for burns, scalds or bruises. We buy the best of this oil and make our PALM TOILET SOAP entirely of it. When the Soap is made it contains many of the healing properties of the oil. For Persons of Delicate Skin and Children, some of our friends say it is the best Toilet Soap in the world. Price \$1.25 per dozen. 532 St. John St., Philadelphia, Penna.

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." 282 pages, 16mo., 75 cts.; paper, 35 cts. THE WAY TO GOD, and HOW TO FIND IT. By D. L. Moody. 148 pages, 12mo., cloth, 60 cts.; paper, 30 cts. "The Way of Salvation is made as clear as simple language and forcible, pertinent illustration can make it."—Lutheran Observer. Very earnest and powerful."—National Baptist. LIFE, WARFARE AND VICTORY. By Maj. D. W. Whittle. 124 pages, cloth, 60 cts.; paper, 30 cts. "The way of life is obtained, the way to serve in the warfare, and the way to have assured victory, are admirably presented in a clear, helpful style, abounding with apt illustrations." 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, 25 cts.; paper, 15 cts. MY INQUIRY MEETINGS; or, Plain Truths for Anxious Souls. By Robert Boyd, D. D. 64 pages and cover. Price 15 cts. "For simplicity, clearness, and force of statement we have met with nothing that equals this little work."—Lutheran. THE SOUL AND ITS DIFFICULTIES. By H. W. Soltan. 108 pages, paper, 8 cts. HOW TO BE SAVED. By Rev. J. H. Brooks, D. D. Cloth, 50 cts.; paper, 25 cts. DOUBTS REMOVED. By Casar Maian, 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, 5 cts.; \$2.50 per 100. GLAD TIDINGS. 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.

