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THE DIRGE OF THE LEAVES.

As the leaves are falling, falling,
On the meadow and the lawn,
Hear them in the twilight calling,
Hear them in the frosty dawn—
Farewell, summer, in whose morning,
We put on our primal green,
Now in gold and crimson burning,
Quivering in the autumn scene.

As the leaves are falling, falling,
Seem they pensive thus to say—
(While the tinted meadow palling),
Farewell, summer, for decay
Sends us to the earth to molder,
"Neath our dwelling on the bough;
Dimmer are the suns, and colder
Is the breeze that fans us now.

As the leaves are falling, falling,
Cometh, too, a triumph tone,
As of stricken heroes calling
After final victory won.
Saith it: Mortal, can your story
Witness, at the closing strife,
On your shroud a brighter glory
Than the fairest hues of life?

E. W. B. CANNING.

—Pittsburg Christian Advocate.

Egypt and The Bible.

BY REV. J. M. CRAMER, D. D.

Among the historical and antiquarian studies that occupy at the present time a comparatively large number of scholars in England, Germany, and France, are Egyptology and Assyriology. It is an evidence of the existence of a desire to know what these ancient peoples thought and wrote, and how they lived and died; to compare their civilizations with ours, and to appropriate what is good and useful in them. The result is, that the oldest and most authentic literature in the world, the foundation of ancient history, chronology, archeology, and, to some extent, of Biblical exegesis—the contemporaneous records of the nations and workers of the Bible—are thus placed in an intelligent form, within the reach of ordinary students and readers; and that quite a large number of these records corroborate many of the historical, ethnographical, and geographical statements of the Bible.

In Egypt, as in Assyria, the records, thus far discovered and deciphered, are of the highest antiquity. The forms in which they are preserved, are generally in hieroglyphic characters, found on monuments, ruined temples, palaces, tombs, etc., as well as in papyrus-scrolls. Many of the latter have been brought to Europe, their contents deciphered and published, and the originals deposited in public libraries and museums. Dr. Birch, of England has well said, that when it is considered, that the text of these inscriptions and scrolls are in most instances contemporaneous with the events they record, and written or executed under public control, it must be admitted that they are of the highest importance, both on account of their high antiquity, and the seal of authority impressed upon them. They are very different from documents written by Greek and Roman historians, however conscientious and esteemed, who had to rely on the doubtful veracity of interpreters, and whose works give only a dim, shattered, or distorted reflection of the splendor of the ancient Eastern Monarchies. It is from the new texts, that the ancient history of Egypt and Central Asia has not only to be restored, but absolutely reconstructed. Many of these inscriptions, he says further, were not accessible to Egyptians and Babylonians at a later period, for they have been exhumed from tombs hermetically sealed, or documents hopelessly buried; tradi-

tions only of their contents having been preserved.

Among these ancient nations, especially among the Egyptians, a happy union of art and philology reproduced a picture of the past, of a very comprehensive character. The texts, paintings and sculptures all appear together, and, like illuminations on a gigantic scale, the events recorded by the pen are portrayed in their contemporary appearance by the pencil or the chisel. For Biblical exegesis, they are the most reliable contributaries which have appeared; and new light has not only been thrown on the history of the Jews, but additional evidence has been given, of the similarity of the modes of thought, rituals, customs, and philology. It is simply impossible, to ignore their value; for it would be a grievous error, to reject all contemporaneous history as told by the conterminous nations of Palestine, from the consideration of the age, details, and circumstances of events, in which these nations were the principal actors.

Among the modern Egyptologists, Dr. Henry Brugsch-Bey, formerly Professor in the University of Goettingen, Germany, but now of Cairo, Egypt, takes a high rank. A number of years ago, the Khedive of Egypt called him to Cairo, to superintend the excavations, discoveries, arrangements, and decipherments of the scrolls and inscriptions on the monuments of ancient Egypt. The results of his studies and researches, he has embodied in several works and pamphlets, published in the German and French languages. One of his principal works is his "History of Egypt under the Pharaohs," prepared from materials gathered principally from the inscriptions on the monuments of that country. Though Dr. Brugsch-Bey is not a theologian, he is aware, that the department of Old Testament Exegesis has assumed such large dimensions, and requires so much philological, historical, chronological, ethnographical, and geographical scholarship, as to make it almost impossible, for a mere theologian to do full justice to the Bible; for the simple reason, that it is impossible for any one to be such a universal scholar. For this and other reasons, he felt himself called upon to describe the history of ancient Egypt under the Pharaohs, of whom we read so much in the books of Genesis and Exodus, from the materials found on monuments, ruins of temples, palaces, tombs, etc.

That there is an inter-relation between the Pentateuch and ancient Egypt, cannot be called in question. Moses himself, was born and educated in Egypt, and his legislation for the Jewish people, bears both an Egyptian and anti-Egyptian stamp. To trace the points of contact between that legislation and Egyptian manners, customs, religion, etc., as well as the points of departure, would be a very interesting task; but it would require both a thorough Egyptologist and a Hebrew theological scholar, to accomplish it. In the work mentioned above this relation is brought out. Having discussed the origin of the Egyptians, their neighbors, the divisions of their country, the peculiarities of its inhabitants, and the chronology of the early kings or Pharaohs, he proceeds to describe the foreign rulers that conquered and oppressed the Egyptians, into which period falls the history of Joseph. This is one of the most interesting parts of

the book. The facts in Joseph's personal and public history, as described by Moses, are corroborated by monumental inscriptions, made at the time those events took place. On page 563 the author mentions the name of an Egyptian princess, who is probably the one who found Moses in a little "ark of bulrushes," among "the flags of the river's bank." In addition he mentions also the name of "J-en-Moshe," "the island (or river brink) of Moses." This name was found in an inscription on an ancient monument. The place, and its situation and surroundings are minutely described. So, too, the history of Joseph and of the Hebrews, their sojourn in Egypt, etc., are also corroborated by this "History," gathered from the monuments and ruins of ancient Egypt. In short, Dr. Brugsch-Bey's work contains fresh historical evidences of the truth of many historical statements and events, mentioned in the first two books of Moses, which may also be regarded as new proofs, of the genuineness of these books which are so fiercely attacked in our days. God always comes to the rescue of his Word, at the proper time.

East Orange, New Jersey, Oct. 1888.

The Fathers—Their Work.

Our fathers were good men—as good as ever lived in any age or country. There can be no doubt of this. The number of learned men among them, perhaps was not as great, as among the men of the present generation, but there were educated and consecrated men among them, sufficient to direct thought, and to confirm disciples in the faith. What some of them lacked in culture, they fully made up by distributing books—books of the very best order, learned, orthodox, denominational—written in strong and vigorous English. The men read them, and the women read them. Along with these larger books, went the Church Catechism, and the children were taught not only the importance of religion and obedience to God, but were in a large measure instructed in the doctrines of Methodism. Two effects followed, both conspicuous and essential. The first was the development of a generation of men and women, called in the Scriptures "a peculiar people"—people of piety and thorough consecration to God. Then, as now, they did not always succeed in making Methodists of their children, but their religious training made them good, and they infused a liberal and charitable spirit into other Communions. The second was the rearing of a generation of Methodists, who not only knew and loved the doctrines of the Church, but were able to state them intelligently and defend them successfully. They were not hostile, nor, as a rule, combative, but as occasion required, they would "contend earnestly for the faith." We ought to give our fathers full credit for what they were, and for what they did. We are not always sufficiently grateful to do this, else, being wise in our own conceit, we are incompetent to render honor to whom honor is due.

But while the present generation of Methodists—preachers and people—are in advance of the fathers in all departments of education, that they have a clearer insight into the doctrines of the word of God, or are better prepared to set forth and expound and defend them, we very much doubt. That they are

as fully consecrated to the work and to the Church, and as fully able to win souls to Christ, the moral status and statistics of the Church clearly demonstrate; but that they are any more successful in dealing with sin and infidelity, we do not believe. Our learned and cultured preachers of to-day, ranking with those of any Communion, are to be honored for what they are worth, but they lack much of being so luminous, as to shade the faces or eclipse the glory of the fathers. These fathers were not only adapted to the times in which they lived—the peers in morals, intelligence, and heroism of all contemporaries—but were they living now, would grace any pulpit edify any congregation, and be among the foremost in defense of the truth. They laid the foundation—deep, strong, broad, immovable. The superstructure, exhibiting wisdom, strength and beauty, shows how wisely and how well their immediate successors have built. We, the happy beneficiaries, have entered into their labors. A peep into their libraries and an hour's time in their company revealed the source of their strength. They knew God, and "grew in grace and in the knowledge of our Lord and Saviour Jesus Christ."

If the ministry of to-day were to content themselves with using the same weapons, they would nowhere be discounted as preachers of the gospel; and we dare say if a preacher would go out thoroughly versed in the theology of the Church as formulated by Mr. Wesley, and Fletcher, and Clarke, and Watson, he would not be regarded anywhere as behind the times. Should he give Watson's arguments in Watson's words, the people in many places (we came near saying in many cities) would look upon him as an original thinker, and a prodigy in intellect. And so we might say of others who helped to plant the Church and expound her doctrines. We by no means discount the value of leading authors of to-day; their works are important and necessary; but they have only built upon the foundation of the fathers—expanded and expounded their thoughts. *Summers' Systematic Theology*, the latest, and best among the latest, is valuable to Methodism chiefly because it throws the latest light on orthodox theology.

The facts herein briefly stated lead us to say two things: 1. The doctrines which have been preached, and upon which have been built our great and world-wide Methodism, need no re-statement. 2. Preached faithfully, in their purity and simplicity, they will prove in the future, as in the past, effectual through God to the spread of scriptural holiness, and those who preach them, will be approved of God and honored among the people.

Our fathers were not foolish builders, and the man who thinks they were fogies, and entitled to respect only by the people of their times, writes himself down as ignorant of their knowledge of God's book, and of their general information. —Nashville Christian Advocate.

A Letter from Buffalo, N. Y.

DEAR BRO. THOMAS:—Your paper never fails to stir old memories. Last week, when I saw the notice, that the furniture of the old Wesleyan College had been sold, I said, "Well, this the last chapter in the history of the Institution." My mind went back over the years, and I recalled so many scenes and faces.

The old desks and chairs are gone, and so are many of their occupants. That school did good work for Methodism, and many of its graduates are occupying honorable positions. It did good Missionary work; four of its graduates having been in China and India, representing over thirty years of work.

I am interested in the Centennial of Cecil Circuit, for my early life was spent within its bounds, and I recall many of the godly men who traveled the circuit and stopped at our home.

Your reference in the last paper, Oct. 20th to your visit to Christiana, again carried me over the years. I am not old, but I remember as well as though it were yesterday, when Abraham Cannon was converted. He was brought to Christ through an afflicting incident, the drowning of a beautiful boy. He was my first class-leader, and I was not aware that he still lingered on this side. I have not been in Christiana, for many years. I have read with interest, every line written by Bro. Price concerning the old place.

Our Conference has just closed, and we are returned to Grace Church. Buffalo Methodism is moving well. A new chapel is being dedicated to-day, in a growing part of the city. Bishop Vincent is at home here, and on Oct. 30th, a public reception will be given him.

Yours, with kind regards and old memories,

MRS. J. T. GRACEY.

"When Thou Shalt be Old."

DEAR BRO. THOMAS:—Your quotation from the *Nashville Christian Advocate* concerning "The Old Preacher," has found a tender place in my heart. The possibility of "growing old" in the midst of conditions that then obtained, and still exist, made me hesitate, as I stood upon the threshold of the Conference nearly twenty years ago. The truth is, but few, if any of our churches want old men. Soon after a preacher crosses the "dead line," he begins to feel an elbow in his ribs. All his past service, however conspicuous for usefulness and even eminence it may have been, goes for nothing. It is nothing that he has been in labors more abundant, or that he has just reached the period of life, when his age and experience qualify him to be entrusted with the most delicate and important interests of the church. The very churches, for whose upbuilding he has spent the strength and prime of his manhood, turn him down, and clamor for young men. The same painful ordeal awaits a man, whose health breaks in the midst of his work. No church wants to put out its hospital sign. When they are seeking a preacher, the question of equivalents is a controlling one.

This may not be an occasion of complaint. It may be one of the inevitable consequences of getting sick, or growing old; but it is sad, very sad, all the same. I agree entirely with the *Nashville Christian Advocate*, that "the younger men will reveal their inward quality, by the manner in which they deport themselves toward these fathers in Israel."

Sincerely your bro.

W. I. MCKENNEY.

Bishop Taylor's celebrated lecture sermon exegesis, although two hours long is received with enthusiasm everywhere. That missionary has the epistle to the Romans down fine.

Temperance.

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

The Committee on Temperance presented to the Philadelphia Preacher's Meeting, Monday morning of last week the following item, which was unanimously adopted:

"We hail with delight the agitation for the extirpation of the liquor traffic. We send greetings to our friends in New Jersey, that through her Legislature four counties out of five have voted dry, that her thoughtful men of moral force have suppressed the wild orgies of the Sabbath in Gloucester. We are glad that saloon and drunken politics are being ruled out in our godly city of Philadelphia, that the violators of the law are being punished, we respectfully petition the incoming Legislature of Pennsylvania to reaffirm their action of two years ago, and give the people an opportunity by their vote at a special election to prohibit the manufacture and sale of all alcoholic beverages."—*Philadelphia Methodist*.

Richmond Christian Advocate: Where is the consistency in disciplining a Church member for imbibing too freely and endorsing the man whose business it is to sell him the liquor that makes him the drunkard? How is the withering curse of the liquor-traffic ever to be arrested in a community if the Church endorses it? There are churches by scores in the country, there are churches in our towns and cities, where liquor-sellers are harbored as acceptable members, when it is well known by pastor and people that their business is working against the welfare of souls continually. They sell their liquor to members of their own Church when they see and know that it is ruining their soul and body, and bringing their wives and children to wretchedness and poverty. And in some instances the tongue of the preacher is tied by the power that the liquor-sellers wield in the Church. Let the leading denomination of the State be a unit in their opposition to the liquor traffic. Let not one build it up as fast as the other pulls it down. Peculiar views about baptism and laying on of hands and Church order will not save the Church from drunkenness and drunkard-making. Surely there is one plank on which we can all stand, and that is, eternal opposition to the saloon and the grog-shop. Keep the Church free from both. The Methodist Church has raised her standard high on this subject. She leads the way. Her example is worthy of imitation. God grant that the day may never come when any Bishop or President of any Methodist Conference or Assembly will rule out of order any strong resolutions or sentiments condemning of the liquor traffic, especially when it hides itself in the Church.

W. C. T. U.

The Ninth Annual Convention of the Woman's Christian Temperance Union of Delaware, met in the Forest Presbyterian Church, Middletown, at 2.30 P. M., Oct. 10th. The Executive Committee had met at 10 A. M. Most of the local Unions were represented by full delegations. The President, Miss Margaret S. Hilles, and Recording Secretary, Mrs. E. H. Capelle were in their respective positions, and devotional exercises were conducted by Miss Semple. After roll call of officers and superintendents, and appointment of committees, an address of welcome, delivered by Mrs. Maria L. Walker, was responded to by Mrs. W. J. DuHadway, of Seaford. The President, Miss Hilles, then delivered the annual address. Rev. R. H. Adams, pastor of the Middletown M. E. Church, was introduced and made a

few remarks. A beautiful banner was presented to the State Convention, by Mrs. Joseph Bellah. A telegram of greeting was sent to Mrs. T. E. Martindale.

Miss Hilles exhibited a pretty "question box," the gift of Mrs. Mary L. Cox, and greetings were sent to Mrs. Cox by telegraph, also to Mrs. J. B. Quigg.

Mrs. F. J. Harris, of Brooklyn, N. Y., addressed the convention.

The evening sessions were held in the M. E. Church; the altar being tastefully decorated with growing plants and flowers, while overhead, in half circle were the words: "For God, and Home, and Native Land."

Wednesday at 7.30 P. M., a very large audience assembled. Rev. R. H. Adams, pastor of the M. E. Church, Joseph Beers of St. Anne's Protestant Episcopal Church, and W. C. Alexander of the Presbyterian Church, made addresses, and Mrs. Buell, corresponding secretary of the national W. C. T. U., spoke on the evils of intemperance.

The second day's session opened with singing, followed by a very interesting Bible reading by Mrs. Wm. E. Tomkinson of Wilmington. Most of the morning was occupied in hearing reports, after which Mrs. Harris made an interesting address to mothers. At the afternoon session, Mrs. Knowles of Newark conducted the devotional exercises.

The report of the corresponding secretary, Mrs. K. K. Brown, was then read, after which the Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST, Wesley Webb, editor of *The Farm and Home*, and James R. Hoffecker, Esq., the late candidate for governor, were introduced. A memorial service was held for members of the union, who had died during the year. Very tender addresses were made by Mrs. N. B. Smithers of Dover, and Miss Margaret S. Hilles of Wilmington, the president of the state union. An address was delivered by the Rev. W. C. Alexander of Middletown, deprecating the evils of the liquor traffic, and commending his hearers for their noble work. A report on credentials, showed eighty-five delegates, and a greeting was ordered sent to the New Jersey State Convention, now in session.

The evening session was mainly occupied with an address by Mrs. F. J. Harris of Brooklyn, N. Y., upon "A New Departure of the W. C. T. U."

The third day's session was opened with devotional exercises by Mrs. Julia Tomkinson, Wilmington. Mrs. N. M. Browne of Newark, requested to be released from serving as state superintendent; after much discussion the matter was postponed. Mrs. Todd of Millington introduced Mrs. Frances Harper, who made an address. An election for officers resulted as follows: Miss Margaret S. Hilles, president; Mrs. K. K. Brown, corresponding secretary; Mrs. George S. Capelle, recording secretary, and Mrs. Phelps treasurer; Miss Annie Semple of Wilmington, Mrs. Mary L. Cox of Middletown, and Mrs. N. M. Browne of Newark, were elected delegates to the National Convention, and Mrs. Samuel M. D. D. of Newark, Mrs. Sudler, and Miss Annie Hilles, alternates. It was decided to hold the next State Convention at Milford.

The reports and statistics of the year's work showed very encouraging results. Friday evening the Y's held their session in the M. E. Church, and Miss Mollie Burris delivered the address of welcome which was responded to by Miss Mary Mather of Wilmington, after which Mrs. N. M. Browne, State Superintendent of the "Y's," read a report from which the following is taken:

"Total membership, 410; active members, 276; honorary members, 133; total increase for the year, 109; public meetings held during the year, 7; social gatherings reported 13; loan libraries, 4; number of volumes, 214; hygiene clubs, 4; juvenile societies, 11; subscribers to *Oak and Ivy Leaf*, 75; *Union Signal*, 24

contributed to Temperance Hospital, \$15 Sent to State Treasurer, \$77; raised for all purposes, \$1,133.74."

The report of Mrs. N. M. Browne, was followed with an address by Mrs. Frances J. Barnes of New York, the national superintendent of the Y. W. C. T. U. The benediction was pronounced by the Rev. W. C. Alexander, and the convention adjourned without day.

Mrs. Sarah H. Tudor, of Baltimore W. C. T. U., sends each week to the Maryland Prisoner's Aid Association 400 copies of a "Gospel Letter" that are distributed in such a way that about 1,200 prisoners can read them. The chaplain writes: "Read and pondered over in the quiet loneliness of the prison cell, they made heart thrusts, have aroused consciences, have stimulated holy resolves."

The editor of the *Journal of Education* has this to say of the saloon, and we agree with him to the letter: "It is an unmixed evil—the one institution that has no mission but that of evil, the one place that can offer no good to any one who comes within its influence, so that everything that can be said and done to abolish it and bring it into ill-repute is well said, and is always welcome."—*Central Christian Advocate*.

The directors of the Santa Barbara (Cal.) county fair refused all bids for lunch tables, and offered the place to the W. C. T. U. for nothing.

The Iowa Conference M. E. Church adopted a resolution as follows:

"In the present political agitation of the temperance question, we, as a Methodist Conference, propose to maintain an absolute non-partisan position, while as individual citizens we shall not hesitate to exercise our independence by supporting with our ballots that political party through which we may reasonably expect to secure the most speedy and satisfactory results."

A prominent liquor organ, the *South West* of Cincinnati, indulges in the following mournful refrain:

"It is a constant matter of wonder to us that our brewers, as a class, are so unappreciative of the imminent dangers threatening our interests. Only a few of them appear to realize the actual, indisputable fact that every brewer in Ohio is in very serious danger of being shut down within the next two years."

May his fears be realized and may a like visitation come to every State in the Union!—*Buffalo Christian Advocate*.

We are trying to persuade the Methodists of Indiana to march to the music set by the General Conference, by and with the advice of Gen. Clinton B. Fisk—local option, until we can get constitutional prohibition. The Advocate believes in the standard erected by the General Conference.—*Indiana Christian Advocate*.

Letter from Africa.

DEAR BRO.—I am up before day, sitting on the beautifully covered box of yours to write. I wonder how you came to think that I needed some things of the kind? I had a piece of board laid away so that at some time I could make one myself, but it never occurred to me that I could make anything that looked handsome. I had only thought of making something useful. And then the waterproof cloak is elegant. The box and contents are real treasures and so useful. John McClain went to Niffo to visit his parents and friends, whom he had not seen for over six years; so that he has not received his testament. The knives I have not yet given out. I thought I would wait awhile, before giving the smaller ones knives. The Monrovia came on the 10th. They had on board 37 emigrants, and they were in a great hurry to get them landed. They were to go to Sinan 150 miles below here. Everything came in the best condition. It is very heartening, while at

the front, and that front in the deadly climate of Africa, to know that there are Christians in a beautiful land across the ocean, that are planning, working, and praying for the success of the work. God bless them all, and may their numbers increase, until the whole Church comes under the head, of what was said of the early Methodists, "They are all at work, and always at it." The heathen would not only be invaded but taken for Christ within a few years, if that were the case. It is a good thing to live in this age of intense activities and great achievements, and wonderful opportunities. The doors on every hand stand open. O! for grace and zeal, to enter and work successfully.

The General Conference I am told was one of the finest looking bodies of men that ever met on the Continent. Great possibilities are before the Methodist church. God grant that we may use them, so that the great Shekinah presence may ever be with us. The work widens on every side. The people are accessible, and receive missionaries kindly, and listen to the message attentively though too often like the young man of the Bible, they go away sorrowful, when they find out the requirements of the gospel. Nothing but the power of the Holy Ghost can enable them to deeply and truly accept Christ; and no where does one need the divine anointing more than in heathen lands. The people are passing into civilized habits gradually in my town. There has been a great change since I came. The women are the hardest to move; the slowest to take to civilized ways. But the heart must be turned Godward, or the work of civilization will only fit them for this world. I shall take more boys. Yesterday the mail came in, and a woman in Iowa sent me through it a check for \$50; that will keep two boys a year, as I have clothing enough just sent. So the area of light is constantly increasing, and the darkness lessening: "I will be sought unto, to do these things. God means that we not only do, but that we work in His way and through Him. No efficiency will bring men and women from the depth and degradation of heathen darkness, without the aid of the Holy Spirit. My congregations are large and attentive, and God is with us. The day school in the heathen town is good, and the presence and power of the Highest is with us. The Sunday school never before was so large. There is prosperity in every department. Do pray for the outpouring of the Holy Ghost upon this work and the workers in Africa in general. A great deal can be accomplished by the way of the throne.

Yours in His service,
MARY A. SHARP.

Monrovia, July 27th, 1888.

Christian Endeavor.

The following new members have recently been elected to the Board of trustees of the United Society of Christian Endeavor, Rev. J. H. Barrows, D. D., of the First Presbyterian Church, Chicago, Rev. Wayland Hoyt, D. D., of the Memorial Baptist Church, Philadelphia, Rev. S. V. Leach, D. D., of the First Methodist Church, Albany, and John Wanamaker of Philadelphia.

The Society is finding more and more a very important work to do among the small churches of all denominations. It received its first welcome for the most part among the churches of the cities or larger towns, but is none the less useful in the remoter country districts. Rev. A. H. Hall of Meriden, Conn., who has studied the subject carefully says: "It seems to me, that the salvation of these small churches is to be secured through the Y. P. S. C. E. It solves the problem, as I think, of the resurrection of these discouraged and dying home missionary churches of Conn.

As an illustration of what young people can do for the cause of missions, when aroused to the importance of the work, it is stated that the Society con-

tributed with the Second Presbyterian Church of Scranton, though it numbers but fifty active members, has pledged \$360 a year for five years for foreign missions. The members under the lead of the pastor, then canvassed the church and obtained pledges of \$1000 a year more for five years, to support a missionary and his wife in Persia.

The Young People in Christian Endeavor Societies are encouraged to give, only through the regular channels of the churches with which they are connected, and thus are saved from the opportunity of irresponsible agents.

Mrs. W. B. Osborne, at the request of Bishop Taylor, has removed her Missionary Training School to Brooklyn, N. Y. A very eligibly situated and well adapted property has been consecrated by Brother Freeborn G. Smith, located at the corner of Willoughby and Raymond streets. By this arrangement, candidates for Bishop Taylor's work will be suitably prepared, and there will be opportunity for making a careful selection of missionaries. Missionary work will be carried on at this point by Rev. W. B. Osborne and wife, a chapel and other facilities being provided. Send to Mrs. Osborne for a copy of her annual report, just issued. Go and visit the school, and see its working.—*Guide to Holmess*.

Bishop Taylor may be addressed, after October 8, through October, at his home at Alameda, Cal.; November 6, at 805 Broadway, New York. He expects to sail for Africa on December 6 or 8.

Ringling Noises

In the ears, sometimes a roaring buzzing sound are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

The Merits of Vestibuled Trains.

The chief merit claimed for the Vestibule appliance, is that it effectually prevents telescoping of cars in case of collision, and the second great advantage lies in the fact, that the new device entirely overcomes the swaying motion, imparted to ordinary trains when rounding curves at high speed. The Limited Express running via B. & O. R. R., between Philadelphia and Chicago, is composed entirely of Vestibuled Cars, the Baggage Cars, Day Coaches, Dining Car and Pullman Sleepers all being fitted with Pullman's Patent Vestibules. All cars in the train are heated by steam drawn from the locomotive. Porters are in attendance in the Day Coaches, as well as in the Sleepers, to look after the wants of passengers. The entire train runs through without change, from Philadelphia to Chicago via Washington and Baltimore, and no extra fare is exacted from passengers holding tickets of any class. The B. & O. Vestibuled Limited leaves Wilmington at 7.38 a. m. daily.

Obituaries.

"Blessed are the dead who die in the Lord."

Lillie K. Lekirts was born near Gumboro, Sussex County, Delaware, September, 16th 1873. She professed saving faith in Christ, at a camp-meeting held in Jones' woods, in Aug. 1886, and united with the M. E. Church at Gumboro. For one so young in years, she evinced unusual interest in the Church and Sabbath-school; rarely ever absenting herself from either, when it was possible for her to be present. In the month of May, last, with her parents she removed to the town of Laurel, uniting with the church here; but before forming an intimate acquaintance with this Sabbath-school and church, she was stricken down with typhoid fever. Her illness was brief. While consciousness remained, she evinced the same trust in her Saviour, that she had shown while in health.

She fell asleep in Jesus, September 20th; and the following Monday her remains were followed by her sad and sorrowing family and friends, to Gumboro M. E. Church, where funeral services were held by Rev. F. J. Cockren; after which, her body was borne away by tender hands, and gently laid in the grave, to await the resurrection of the just. Sad and mysterious may it be to us, for one so tender in years as she, to be cut off; even before the bud had developed, the untimely frost came and did its work. We bow our hearts before the all-wise Jehovah, and say, "Thy will be done."

"Thou art gone, loved child to thy rest,
For God who took thee, thought it best."
J. O. S.

Laurel, Del., Oct. 13th 1888.

The Sunday School.

LESSON FOR SUNDAY, OCTOBER 29th, 1888.
JOSHUA 6: 1-16.

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

THE FALL OF JERICHO.

GOLDEN TEXT: "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb 11: 30).

1, 2. *Now Jericho.*—The division of chapters at this point, is an extremely unhappy one. It interrupts a continuous conversation. The first verse should be treated as parenthetical. *Was straitly shut up.*—Its gates were closed and its walls fortified. *None went out, and none came in*—a graphic touch, showing how firmly closed were the gates. *The Lord*—or *Jehovah*, referring to the same Being who was speaking as "the captain of the Lord's host" in the preceding chapter. *I have given into thine hand, Jericho . . .*—By no military prowess or stratagem, by no force of arms, was Joshua to capture Jericho. It was to be God's gift. And not simply the city, but the king and its "heroes of might" were included in the gift. "The victory" when achieved was to be one "into which no feeling of pride or self-exultation could enter" (G. F. Maclear.) *Mighty men of valor*—"with whom, if you were to contend on ordinary terms, you would be unable to cope" (Bush).

"Joshua had been wondering how he was to take the city, walled as it was and straitly shut up, and had perhaps been devising some plan of his own, when he was thus informed that God himself would interfere miraculously, and that neither stratagem nor force would be required" (T. Smith).

3. *Compass the city . . . once*—make a complete circuit of its walls daily for six days. Says Dr. Kitto: "But why this delay? The six days' operations, so far as can be seen, contributed nothing to the result, which might as well have been accomplished the first day. So men judge. In the present case the time seems to have been lengthened out, to afford opportunity for a continual exercise of the patience and faith of the people, and also to impress the more deeply upon both the besieged and the besiegers, the supernatural power by which the result was to be accomplished. The delay also allowed time for the news of this extraordinary proceeding to spread through all the country around."

4. *Seven priests shall bear . . . seven trumpets.*—Their station was immediately before the ark. The "trumpets" were not the silver ones used in marshaling the host, but those curved like horns, used for signals, such as the advent of Jubilee and the Sabbath year. *The seventh day*—probably the Sabbath. "Not long before an Israelite is stoned to death, for but gathering a few sticks on that day; now all the host of Israel must walk about the walls of a large and populous city, and yet do not violate the day. God's precept is the rule of the justice and holiness of our actions" (Bishop Hall). *Seven times.*—The circuit was to be made seven times on the seventh day. Prof. Fay estimates that it would require twelve hours for this sevenfold circuit, which would make the time for the fall of the wall near evening.

"Observe the significance here of the number: seven priests, seven horns, seven days of compassing the walls, seven repetitions of it on the seventh day. Among the Hebrews, seven days were appointed as the length of the feasts of the Passover and Tabernacles, seven days for the ceremonies of the consecration of priests, seven victims were to be offered on any special occasion, and at the ratification of a treaty, the notion of seven was embodied in the very term signifying to swear, literally meaning to do seven times (Gen. 21: 28). The number seven was thus impressed with the seal of sanctity, as the symbol of all things connected with the Deity, with the subordinate notions of perfection or completeness (G. F. Maclear)."

5. *When they make a long blast*—which should be a signal, as well as a concluding note at the end of the seventh circuit. *All the people shall shout*—breaking the rigid silence of the six preceding days—a shout of faith and a shout of victory. *The wall . . . shall fall down flat*—not from any natural cause, but by a palpable miracle granted in accordance with a Divine promise, and the faith of the besiegers in that promise. "By faith the walls of Jericho fell down" (Heb. 11: 30). A part of the wall, however, was to be left standing, that on which rested the house of Rahab (see verse 22). She alone with her family, was to be spared the common destruction. *People shall ascend up every man straight before him.*—The circle of the Israelites would simply contract, each warrior marching over the fallen ramparts

towards the centre. Thus no one could escape.

6, 7. *Joshua . . . called the priests . . .* *Take up the ark.*—The perfect docility, the unflinching obedience of leader, priesthood, and people on this occasion, are as surprising as they are commendable. No questions appear to have been asked, no objections raised. *He said* (R. V., "they said") *unto the people.*—Says Keil: "The plural is to be explained on the ground, that Joshua did not make the proclamation to the people himself, but through the medium of the *shoterim*, who were appointed to issue his commands (see chap. 1: 10, 11, 3: 2, 3). In this proclamation, the more minute instructions concerning the order of march, which had been omitted in verses 3-5, are given." *Let him that is armed* (R. V., "let the armed men") *pass on, etc.*—referring either to a division, or to the whole armed host. The order of march appears to have been, first, the division of the two and a half tribes from the east of the Jordan (Reuben, Gad, Manasseh; second, the seven priests with the rams' horns; then, the ark of the covenant borne by the other priests; and last, the remaining warriors of the host, the nine tribes and a half.

8-10. *Priests . . . passed on before the Lord*—that is, before the ark which represented His presence. *Recurved came after* (R. V., "went after") *the ark.*—Those who were to bring up the rear took their places. The last tribe of all to "fall in" was probably that of Dan (Num. 10: 25). *Shall not shout, nor make any noise with your voice* (R. V., "nor let your voice be heard")—This injunction of silence constituted, in part, the discipline for their faith. For the troops to hold their tongues in such exciting expectation, to refrain from all babbling, required great firmness. Says Dr. Parker: "Progress is kept back by shouting men. The whole kingdom of heaven is hindered in some instances, because people will not hold their tongues. They are people who see a little part of a case, and rush out into the war as if they were fully-equipped soldiers; they are excitable, vehement, quick . . . Silence in the midst of great crises is simply invaluable."

11-14. *So the ark of the Lord compassed the city* (R. V., "So he caused the ark of the Lord to compass the city").—Professor Bush quotes from Bishop Hall: "The procession undoubtedly moved at a sufficient distance, to be out of the reach of the enemy's arrows, and out of the hearing of their scoffs. Doubtless the inhabitants of Jericho made themselves merry with this sight. When they had stood six days on their walls, and beheld nothing but a walking enemy, 'What,' say they, 'could Israel find no walk to breathe them with, but about our walls? Have they not traveled enough in their forty years' pilgrimage, but they must stretch their limbs in this circle? We see they are good footmen, but when shall we try their hands? Do these vain men think Jericho will be won by looking at it? Or do they only come to count how many paces it is about our city? If this be the manner of their siege, we shall have no great cause to fear the sword of Israel.' Wicked men think God in jest when He is preparing for their judgment." *Came into the camp*—at Gilgal.—*Joshua rose early*—on the second morning, and probably on every succeeding morning.

"Be patient in the detail. It seems a long time since we began going round this awful hell. It seems to be encroaching upon us, rather than we seem to be encroaching upon its heat. Travel on! It is the fifth day; tomorrow is the sixth day; the day after is the seventh day. 'The Lord shall suddenly come to His temple.' 'I beheld Satan as lightning fall from heaven.' How quickly he falls! How useless is arithmetic in the computation of that velocity!" (J. Parker).

15, 16. *About the dawning of the day.*—The critical day had come. There was no eighth day in the programme. There were seven circuits to be made this day, and time would be precious; so they "rose early." *Shout for the Lord hath given you the city.*—What an exciting moment that must have been! What force did they put into that war-cry! How terrible the crash of those falling walls, which were probably lined with spectators who were carried down to the common ruin. With what fierce courage did the encircling hosts march over the debris slaying as they went. It was a day of blood, but it was God's judgment upon incorrigible idolatry.

Richard Boardman.

BY REV. GEORGE W. LYBRAND.

Richard Boardman is supposed to have been born, at Gillmoor, England, in 1738, but the most careful research has failed to furnish any authentic record of his early religious life. The first event of his history, that I am able to

learn is, that in the year 1763, he was received as an itinerant preacher in Mr. Wesley's connection.

In one of his early circuits he had a remarkable escape. His journey lay along the sea coast, and he had been assured, if he proceeded rapidly, he could reach a point of safety before the tide would rise. But it began to snow, and he could scarcely see his way. In this condition, the tide rose, and surrounded him on every side; and he found himself hemmed in by perpendicular rocks. He commended his soul to God; not having any expectation of escaping death. But he says, "I perceived two men running down a hill on the other side of the water, and by some means they got a boat and came to my relief, just as the water had reached my knees as I sat on my saddle. They took me into the boat; the mare swimming by our side until we reached the land. While we were in the boat, one of the men said, 'Surely, sir, God is with you.' I answered, 'I trust he is.' The man replied, 'I know he is; last night I dreamed, that I must go to the top of such a hill. When I awoke, the dream had such an impression on my mind, that I could not rest. I therefore went, and called upon this man to accompany me. When we came to this place, we saw nothing more than usual. However, I begged him to go with me to another hill, at a small distance, and there we saw your distressed situation.'" He gave his deliverers all the money he had, which he says was about eighteen pence; and stopped all night at the hotel to which they had taken him. In the morning, he urged the landlord to keep a pair of silver spurs, till he could redeem them; but the landlord immediately answered, "The Lord bless you, sir; I would not take a farthing from you for the world."

In the journal of Mr. Wesley, August 1st, 1769, we meet this record. "On Thursday, I mentioned the case of our brethren in New York, who had built the first Methodist preaching house in America, and were in great need of money; but much more, of preachers. Two of our preachers, Richard Boardman and Joseph Pilmyor, willingly offered themselves for the service; by whom we determined to send them fifty pounds, as a token of our brotherly love. In the records of the West Street Chapel, Bristol, England, we find this entry, "In August 1769, when the Conference had just received a pressing call for help at New York, they subscribed £70, to fit out Boardman and Pilmyor." Boardman had recently lost his wife and babe, at Barnard Castle. In the parochial register we find: "Burials in 1769, January 22, Mary, daughter of Richard and Olive Boardman; 27, Olive, wife of Richard Boardman."

On his way to Bristol, he called at the village of Moneyash, near the Peak of Derbyshire, and inquiring whether there were any Methodists in this place, he was directed to a cottager who gladly received him for the night. Of course he preached; dwelling devoutly on 1 Chron. 4:9,10. A young woman (Mary Redfern) who was in the congregation, was awakened under this sermon. Nearly ten years after that time, she married William Bunting, and the first born child was named, Jabez, in memory of the sermon from that text. This was Rev. Jabez Bunting, D. D., a leader in British Methodism, who died June 16, 1858. Boardman arrived in Philadelphia, October 24, 1769, preached the next day from Heb. 11:8, and on the 26th departed for New York. He alternated between these cities. May 14th, 1772, he went from New York to Rhode Island, and thence to Boston. Here he preached, and formed a small society; but it soon after expired, for want of pastoral care.

There is no question, that while stationed in Philadelphia, he preached in Wilmington. I have a letter from him addressed to Mrs. Mary Thorn, the first female class-leader in Philadelphia,

which is dated at Mr. Stidham's, May 5, 1771. He writes, "My dear sister, if I had got a private opportunity of writing before, you would have heard from me before now. This must plead my excuse. I have been through my circuit: the rides are long, the roads bad, the living very poor. But what more than compensates for these little difficulties, is a prospect of advancing the Redeemer's kingdom, in bringing sinners to the knowledge of the truth, as it is in Jesus. In the greatest part of this round, the people were wicked, and ignorant to a most lamentable degree, destitute of the fear, and regardless of the worship of God. But such a reformation is wrought among them, as shows the amazing love and almighty power of God. It would do you good to hear them when the business of the day is done, in the fields, or in the woods, wrestling in prayer with God, or singing His praise with joyful lips; no fault to find with preacher, nor preaching; but all ready to say, as a poor black said a few days ago, 'if the Methodist preachers had not come among us, the devil would have come and fetched us all.'" My dear friend, I trust you find your own soul alive to God, growing in grace, advancing in knowledge, viz. of Christ's love, the devil's malice, your own great nothingness. Expect much; you cannot be disappointed. Do what little you can, to bring much glory to God. Forsake yourself, and sometimes your beloved retirement, to stir up yourself and others to go forward. Charge your heart, neither to murmur nor repine; but to trust without wavering, to believe without doubting, to be active without fainting. Very soon you shall praise and adore, without ceasing. I should have been glad to have seen Mr. Dowers and you here. It is only 29 miles from Philadelphia. I shall be here again exactly this day month; it is a fine sail from Philadelphia to this place. To set off on Monday, I am then only a few miles off; and after preaching, would come and see you. It is Tuesday I preach here. My kind love to Mr. and Mrs. Dowers, to Mrs. Robinson, to any that ask after

Your affectionate friend,

R'D BOARDMAN.

He was preaching in New York at different times, nearly five years, from 1769 to 1774.

It seems that it was after Mr. Boardman came to Philadelphia in November 1770, that he first went into Maryland, to look after Methodism as Mr. Wesley's assistant, and preached in Baltimore, and in other places in Maryland. He had many seals to his ministry in America. Among these was John Mann, one of the first missionaries, who, with the heroic Garretts and William Black sowed the first Gospel seed in Nova Scotia, which has since produced so glorious a harvest.

The Revolutionary War breaking out circumstances made it necessary for Mr. Boardman to return to England, and he never came back to this country. He sailed from New York, January 2nd, 1774, and on his arrival in England, resumed his itinerant labors, as a Wesleyan preacher, and continued thus for about nine years, when death by apoplexy, suddenly terminated his career, October 4, 1782.

He was buried in Cork, Ireland. In the burial registry of St. Finn Barr's, we find, "Burials 1782, October 7, Mr. Richard Bowerman, (evidently a mistake) Methodist preacher." Wesley's obituary record in reply to the question, "What preachers have died this year?" (1783), is, "Richard Boardman, a pious, good natured, sensible man, greatly beloved of all who knew him. He was one of the two first, that freely offered themselves to the service of our brethren in America. He died of an apoplectic fit, and preached the night before his death. It seems, he might have been eminently useful; but good is the will of the Lord." He left a widow, to

whom he had been married about thirteen months; and a son of whose history no trace can be discovered. This son soon became an orphan, by the early death of Mrs. Boardman, who shortly followed her husband to the realms of purity and bliss. Rev. Zechariah Yewdall, preached Mr. Boardman's funeral sermon.

Mr. Charles Wesley wrote this epitaph "With zeal for God, with love of souls inspired, Nor awed by dangers, nor by labors tired, Boardman in distant worlds proclaimed the word To multitudes, and turned them to his Lord. But soon the bloody waste of war he mourns, And, loyal, from rebellion's seat returns; Nor yet at home, on eagle's pinions flies, And in a moment soars to paradise."

For some reason this was declined, and on a plain slab, the following inscription appears: Mr. Richard Boardman departed this life, October 4, 1782, *ætatis* 44.

Beneath this stone the dust of Boardman lies, His pious soul has soared above the skies; With eloquence divine he preached the word To multitudes, and turned them to his Lord His bright example strengthened what he taught, And devils trembled when for Christ he fought, With truth and Christian zeal he nations freed And all who knew him mourned when he expired."

In *Harper's Bazar* we read thus:

"What you want, brethren," said a colored preacher, waving his arms wildly, to emphasize his words—"what you want is sanctification! Get sanctification, if you don't get nothing else!"

"Gumption" may not be a dictionary word. We have not consulted the dictionary to see. Among us boys it meant something of the nature of "mother-wit"—of good common sense. Now, we agree with the aforesaid "colored preacher" in thinking, that a judicious admixture of sanctity and "gumption"—or, in brief, "sanctification"—is a most excellent thing. The lack of it has done us much harm. Oh for sanctified common sense in doctrine, in experience, in testimony, in life! "Sanctification" is a very good and expressive word indeed. Pass it along where it may happen to be abundantly needed.—*Christian Standard*. (Phila.).

When asked why he left his home to labor as a missionary in Africa, Dr. Livingstone replied, "God has only one Son, and he was a foreign missionary."

The son of the great African missionary, Dr. Moffat, is regarded in South Africa as "a coming man." He holds a Commission under the Cape government, and practically lives in a wagon, which conveys him from place to place, and which is guarded by a number of mounted police.

We are willing to bear personal testimony to the efficacy and value of Hood's Sarsaparilla, which we have been advertising some years in our paper, having used it for blood impurities with great success. It is a preparation of standard merit, made of perfectly pure ingredients, and thoroughly effective in cleansing and purifying the system. For eruptions, boils, etc., it can be relied upon every time. Our own experience with it has been most gratifying, and we are glad to give it this endorsement.—*Atoll* (Mass.) Transcript.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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wants more subscribers, and we will send it to all new subscribers from date up to January 1, 1890, for only \$1.00, or to January 1889 for only ten (10) cents.

Pastors and friends will please act on this now. Why wait until Winter to begin the canvas?

That "Cloudy Editorial."

In the *Christian Witness*, Boston, Mass., of a recent date, the editor, by way of correcting a "vast amount of misdirected effort, as well as misapprehension, in regard to what we are to seek as entire sanctification," declared, "our first need, as believers, is to be cleansed from inborn or original depravity. * * * You may pray for Pentecost until doomsday, and it will never come until the heart is first made pure. * * * The unsanctified heart is corrupt, and pressed with its corruptions."

Upon this disparagement of the work of the Spirit, in regenerating "the ungodly who believe in Jesus," we made some criticisms in our issue of the 22nd ult.; deprecating such teaching, but not attempting an argument, further than to pit St. Paul against our good brother of the *Witness*.

In his issue of the 4th inst., the latter devotes a column and a half, in reply to our criticism, which he is pleased to style, "his (our) cloudy editorial." Whether the mistiness is in what he sees, or in the glasses through which he is looking, our readers can judge.

What surprises our brother more, than even our "remarkably un-Methodistic editorial," is the statement, that "Wesley, Fletcher, Watson, and other standards are very careful to qualify, until there is large room for differences of opinion, as to what they really mean." "This," he says, "is very modest criticism for our Peninsular brother to make, on "Wesley, Fletcher and Watson," to say nothing of "other standards."

These are rather grave faults to find, even in a "cloudy editorial;" involving as they do, not only the writer's modesty, but his Methodistic loyalty, as well.

In support of his *dicta*, and in reply to our statement as to "large room for differences of opinion," brother McDonald quotes certain "luminous extracts," from the writings of Wesley, Fletcher and Watson, and exultingly asks, "Does brother Thomas accept this, as a clear statement?" Certainly we do; the only trouble with our excellent brother of the *Witness* is, that he fails to give other equally "clear" statements, from the same high authorities in Methodism, which are of a very different, if not contrary import.

It may accord with our brother's idea of illuminating a subject, to quote one set of "luminous extracts," while others,

equally "luminous," are elegantly omitted; but to most persons who care to reach wise conclusions, it is more satisfactory, to look at both sides of a question.

In order that our readers may intelligently determine, whether our venerated founder was "careful to qualify" his statements," until there is large room for differences of opinion, as to what he really meant," we reproduce one of brother McDonald's "luminous extracts," and supplement it, with others, that seem, at least to some persons, to be of a different tenor.

In Mr. Wesley's sermon on "Repentance of Believers," vol. 1, page 122, occurs the passage Brother McDonald quotes, as follows:

Indeed, this is so evident a truth, that wellnigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this: that although we may, "by the Spirit, mortify the deeds of the body," resist and conquer both outward and inward sins; although we may weaken our enemies day by day; yet we cannot drive them out. By all the grace which is given at justification, we cannot extirpate them; though we watch and pray ever so much, we cannot cleanse either our hearts or our hands. Most sure we cannot, till it shall please our Lord to speak the second time, *Be clean*; and then only, the leprosy is cleansed. Then only, the evil root, the carnal mind, is destroyed; and inbred sin subsists no more. But if there be no such second change; if there be no instantaneous deliverance after justification; if there be none but a gradual work of God, then we must be content, as well as we can, to remain full of sin till death.

Now read what this great man says of what he significantly terms, "the great privilege of those who are born of God."

In his sermon on the New-Birth, he says, "An immediate and constant fruit of the faith whereby we are born of God, a fruit which can in no wise be separated from it, no, not for a single hour, is power over sin, power over outward sin of every kind, over every evil word and work: for wheresoever the blood of Christ is thus applied, it purgeth the conscience from dead works; and over inward sin, for it purifieth the heart from every unholiness and temper."

From St. Paul he quotes the following as applicable to the regenerate, "How shall we who (by faith) are dead to sin, live any longer therein?" Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin. "Likewise, reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord." This is one of the favorite texts with Brother McDonald and Co., but Mr. Wesley uses it, in illustration of "the faith whereby we are born of God." Vol. 1, page 155.

Another passage Mr. Wesley used is this,—"being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "The same invaluable privilege," he says, "of the sons of God," "is asserted by St. John,"—"whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." "A Christian is so far perfect, as not to commit sin. This is the glorious privilege of every Christian; yea, though he be but a babe in Christ." (These are Mr. Wesley's italics.) Vol. 1, page 365.)

Again, "a Scriptural mark of those who are born of God, and the greatest of all is love; even the love of God shed abroad in the heart, by the Holy Ghost which is given unto us." "Their delight is in him. He is the joy of their heart; their shield, and their exceeding great reward." The desire of their soul is toward him; it is their meat and drink to do his will." Our Lord himself makes no higher profession of loving loyalty to Him, who sent him on his mission of salvation.

Were it needful, we might multiply "luminous extracts" from the writings of this Master in Israel, in illustration of that blessed assurance given by St. John, to encourage every true penitent,

"if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" but we will content ourselves with adding a few specimen lines, in which Mr. Wesley delineates the child of God; by the new-birth, "our inmost souls are changed, so that of sinners we become saints." Justification "restores us to the favor," the new birth, to the image of God. The one is the taking away the guilt, the other, the power of sin." "From all the passages of holy writ, wherein this expression, the being born of God, occurs, we may learn, that it implies not barely the being baptised, or any outward change whatever, but a vast inward change, a change wrought in the soul by the operation of the Holy Ghost." Vol. 1, page 162.

If brother McDonald's collocation of "luminous extracts" sustains his view of the "corruption" of the regenerate heart, surely our citations will vindicate that "cloudy editorial," from his charge, that it is "remarkably un-Methodistic;" for it will not be denied, that Wesley was a Methodist.

Whatever growth or development in "grace and in the knowledge of our Lord and Savior Jesus Christ," may be possible to the child of God, and the possibilities are immeasurable, we think it all important, to emphasize, with Mr. Wesley, the "vast inward change wrought in the soul, by the operation of the Holy Ghost," by which "sinners become saints," and are "restored to the image of God." This is all our "cloudy editorial" attempted, only this and nothing more.

This plaintive note has just been received. The bereaved may be sure of the sympathy and prayers of the brethren.

BRO. THOMAS:—The shadows of death have again fallen upon our home. I am at my father's, but the light of his home has gone out. Mother passed to her reward, Sunday, 21st; a patient sufferer has found rest. "Heaven is dearer."

J. WARTHMAN.
 Haddonfield, N. J. Oct. 23, '88.

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We regret to learn, by a note from his wife, that brother Melvin, pastor of Roxanna charge, is now "quite ill with typhoid fever." He is at his mother's home, near Chestertown, Md. Sister Melvin asks the prayers of his brethren for her husband, in this affliction.

A Correction.

Rev. E. H. Hynson writes, from Zion, Cecil Co., Md.

"A worthy local deacon, Rev. John Cann, of this circuit, is annoyed by a paragraph in your paper of the 20th inst., that "he reports 300 marriages in 25 years total receipts \$5." It should have read, "funerals." The remark grew out of a question at a recent quarterly meeting, and the reporter or type setter has made a serious blunder. Please correct.

Oct. 22nd '88.

High Endorsement.

It is very gratifying to receive commendation from those whose intelligence, wisdom, scholarship, and experience qualify them to form just judgments. The venerable Augustus Webster, D. D., of Baltimore, Md., a distinguished divine in the Methodist Protestant church, and an accomplished scholar, very kindly tenders, in a personal letter, a few

words of approval, in reference to some criticisms we recently made upon the tendency in certain directions, to disparage the completeness of the work of regeneration, by representing the new born soul of the believer, as "pressed with its corruptions."

We give our readers the privilege of reading his wise and loving words.

DEAR BRO. THOMAS,—I enjoyed the notices of Bros. McDonald and Watson, as fair and convincing; they of that school representing regeneration as a very imperfect experience; though Paul represents it as a new creation in which all things are new. Paul makes no allusion to the second blessing, as taught by our good brethren whom I respect and love. He went for a continuous blessing, whereby the infant Christian grows into childhood, adolescence, manhood. True, some infants grow faster than others, much faster; but none ever acquire the growth of years in an instant. Methodists have never all agreed upon this subject, and I think it likely they never will. We can all abstain from caricaturing one another's views, and live in loving concord; there being no impropriety in any one's being as good as he can be. The Scriptural holiness is not a second, third, or fourth blessing, but the separation of one's self from the service of Satan, to the loving service of Christ.

Peace be with you and yours, and with unworthy me and mine, and with all.

Affectionately,
 A. WEBSTER.

The Newark Centennial.

Rev. N. M. Browne, sends us the programme for the celebration of the one hundredth anniversary of the organization of Cecil Circuit. It certainly presents a very attractive menu. Will not the charges, which have been developed out of the old circuit, take the trouble to send, in person or by letter, a representative to this re-union. It will add much to the interest of the occasion.

In last week's PENINSULA METHODIST brother Browne gives a list of these charges.

PROGRAMME.

The last Sunday and Monday of November has been definitely fixed for holding the Centennial of Methodism on the upper Peninsula.

The services will be held in the Methodist Episcopal Church, Newark, Delaware. Rev. J. Hepburn Hargis, D. D., whose father labored hard, and with great success, building up the church within the bounds of the Wilmington Conference, will preach Sabbath morning, November 25th. Rev. Jacob Todd D. D., of our own Conference, will preach in the evening of the same day. Monday, the 26th, will be devoted to historical papers, personal reminiscences, and a general review of the past hundred years of work.

The Preachers' Meeting of Wilmington, has accepted an invitation to attend in a body; and a cordial invitation is extended to their wives, to accompany them. There will be a union of all former pastors now living, during the meeting.

Rev. A. K. Street, of New Jersey Conference, has been invited to conduct the Centennial Love Feast, Sunday afternoon. Bro. Street was licensed to preach, by the Quarterly Conference of Cecil Circuit held in Whiteman's Woods, near Christiana, September 5th, 1829. We hope to see him on this occasion.

Rev. W. L. S. Murray, Ph. D. will give a sketch of Methodism on this territory, as it is to-day.

Letter from Rock Hall, Md.

DEAR BRO. THOMAS:—The church at Rock Hall, under the management of an efficient board of trustees, has recently undergone repairs, adding very much to the comfort of the audience. Every dollar of the expense has been paid, as also several old bills; leaving the church entirely free from debt, with coal, coal oil, lamp chimneys, etc., all laid in for a year to come. Tuesday, the 2d inst., in company with my little family; I started on a brief vacation trip; stopping in Baltimore long enough to take in the interesting discussions and eloquent addresses at the Annual Convention of the W. C. T. U. of Maryland, and then on to a country abounding in beautiful landscapes and hospitable friends. We returned Friday, the 12th inst., and

were most cordially received by our people.

Bro. France, our presiding elder, was with us, Saturday the 13th, and held our third quarterly conference at 7.30 p. m. The conference was well attended, and for the first time was cheered by the presence of a number of elect ladies.

Sunday morning many met in the love-feast, and God's presence was made manifest. At 10.30, Bro. France preached an earnest and practical sermon from Eph. 5: 18. In the afternoon, a "Pastor's Day" collection was received from the Sunday-school scholars who had been provided with envelopes for this purpose, one week before. Their collections aggregated \$40. This is about double the amount, contributed by the children last year for the same purpose.

Through the consecrated efforts of officers and teachers, the word of God is more thoroughly studied and taught in this school, than ever before. Black board illustrations, prepared every week in the parsonage, have been appreciated.

The Monday class, led by Bro. Ryan, has been the scene of some recent outpourings of the Spirit. Last evening the attendance was very large, the service, varied and deeply spiritual. One young man, a member of Mrs. McQuay's Bible class, who had come into the meeting under conviction, was converted, and a young lady was earnestly seeking the rest of faith, but as she was not fully satisfied, a meeting was announced for to-night. We expect to follow providential indications, and go into a revival campaign.

Sunday evening at 6 o'clock, an impressive young people's prayer meeting was led by Mrs. McQuay.

Fraternally,
 N. McQUAY.

Oct. 16th, '88.

Presiding Elder Murray the 7th inst. preached the opening sermons for three protracted meetings, namely, at St. John's Zion circuit, Wesley near Newark and Cherry Hill. Monday the 8th, he held three quarterly conferences, and found that Bros. O'Brien, Browne and Dodd, had their work well in hand. Extensive improvements are anticipated in the Newark Church in the near future, for which a fund is already being raised. Rev. T. B. Hunter on Charlestown circuit has had each of his four churches painted, and although a revival was reported at each church last year, he is now in the midst of promising revival work. Rev. J. P. Otis, pastor of Port Deposit, preached for the Elder on Sunday morning the 14th at Perryville, to the great satisfaction of the people. The quarterly meeting at Port Deposit was one of interest. Reports good. The ladies have succeeded in securing subscriptions to recarpet the church; the trustees are having electric light put in. The Presiding Elder was present in the Sunday-school, in the afternoon review.

Hopewell, Rev. John Jones, pastor, began a revival service, with a sermon from the Presiding Elder. The work is being well done, and all are hopeful of grand results in the meeting. The revival services are also in progress at Asbury on Charlestown circuit, where the pastor had the help of his Presiding Elder, Monday and Tuesday evenings. Revival meetings are being held also at Madeley and Wesley in this city, where the interest has been well sustained from the beginning.

Rev. E. H. Nelson, the pastor at Chesapeake City, is meeting encouragement among the friends of his new church enterprise, which is a necessity for the maintenance of our cause here. He hopes to secure three-fourths of the amount, so as to begin building in the Spring.

Rev. J. D. C. Hanna has closed the meeting at Stanton, and is very much encouraged with the opening at Marshallton.

Bishop Mallalieu and family are expected to arrive in New York, from his European episcopal visitation, Oct. 25.

Bishop Thoburn has his eyes open for a few more first class men, for mission duty in India.

Bishop Foster straightened himself up at West Virginia Conference, and preached a sermon like he used to deliver twenty years ago.

Conference News.

ELKTON, MD., Rev. Charles Hill, pastor. We are pleased to receive favorable news from this charge.

The new parsonage will, most likely, be ready for occupancy by the middle of next month. The Sunday congregations are large, and increasingly so. Brother Hill is highly appreciated by old and young, and is held in highest esteem in the community. His preaching is edifying and attractive. In the Sunday-school and prayer meeting he most admirably meets the demands of the work. Without disparaging any of his worthy predecessors, our informant says the people think they were never better suited. Bro. Hill has begun revival services at Jones' chapel.

A correspondent writes us from Ingleside, Md. The work on this circuit is progressing. Sept. 23d, we dedicated Providence chapel, at Cox's Station. In this rapidly growing town, we had a number of members, who had no way of attending the church of their choice. The pastor commenced preaching there May 13th, in a plank tent, which was erected for the purpose, and from the first the movement has been greatly blessed by the Great Head of the Church; so that now we have a very neat chapel, costing about \$850; and this amount was all raised on the day of dedication. Bros. J. Owen Sypherd, J. T. VanBurkalow, and J. D. Riggs, were with us on this occasion, and did us grand service. After the last dollar was subscribed, the church was formally dedicated. During the revival services, which began the day following, several precious souls have been converted.

The trustees at Pippin's have sold the old church, and a new one, to be built at Henderson, will soon be in process of erection. Mr. Philip W. Downs, of Denton, donates the ground for the new church, and already the frame is being delivered. We hope to dedicate it, before Christmas. The church at Busick's has been repainted within, very attractive in appearance. All bills for the same were paid, as soon as the work was done. Revival services were begun at Roesville, the evening of Oct. 9th.

Rev. Alfred T. Melvin, of the Wilmington M. E. Conference, has been lying ill, at the residence of his brother near Chestertown, Md., for several weeks past. Rev. R. W. Todd, publicly asked the prayers of the congregation assembled in the M. P. Church Thursday evening of last week, in his behalf. —*Kent News.*

A protracted meeting is now in progress in the M. E. Church, Stockton, Md., C. H. Williams, pastor: he expects to be assisted by Rev. W. K. Galloway, of New Church, Va. —*Democratic Messenger.*

Rev. J. B. Quigg, and family have been in Philadelphia. Mr. Quigg returned Friday. He made a pleasant call on the editor and his family, on his way home.

ST. GEORGES', DEL.—Our Sunday-school for the first time observed Glad Tidings' Day last Sunday, the 21st inst. It was in every way a success. The church was trimmed with autumn leaves, and the fruits of the season. We followed the programme of the church, and the collection was \$18.

Brother Warthman writes.—I am improving, but still am kept in bonds. O! how I long for the Doctor to say, "loose him and let him go."

The Preacher's Meeting in Fletcher Hall last Monday was largely attended. The subject of discussion, continued from the previous session, was "Immigration, its Perils and the Remedy." There seemed to be no question, that the influx of a heterogeneous mass of foreigners into our country is a serious menace to our American institutions but there was great divergence of opinion regarding the degree of peril threatened, and the nature of the remedy required.

Speeches were made by Rev. J. T. VanBurkalow, Dr. J. Todd, Revs. J. D. C. Hanna, W. G. Koons, J. L. Houston, and others.

Rev. N. M. Browne of Newark Del., was present, and extended a cordial invitation to the "Preachers' Meeting," to attend the centennial celebration, of Methodism on the upper part of our Peninsula, to take place in Newark, about the last Sunday and Monday in November; elaborate preparations for which are being made. His invitation was heartily accepted, and the Meeting promised to attend in a body, as far as practical.

Prof. H. S. Goldey, Principal of the Wilmington Commercial College, was present, and on being introduced gave an account of his work, kindly inviting the brethren to attend a lecture on "Business Ethics" to be given by Rev. W. L. S. Murray, Ph. D., in

the Institute, Thursday, the 25th inst., at 1 P. M.

The Rev. Geo. M. Hickman, pastor-elect of the 1st Presbyterian Church, was present, and on being introduced cordially invited the preachers to attend his installation, Tuesday the 23d inst., at 7.30 P. M.

Both invitations were accepted with thanks and a promise to attend, so far as practicable.

The curators announced for next Monday an exegesis of Matt. 12-31, 32, by Rev. Adam Stengle.

ROWLANDSVILLE & MT. PLEASANT, Fred E. McKinsey, pastor, is progressing finely and souls are being saved. Repairs on Mt. Pleasant church are contemplated, and an organ fund of about \$75, is in hand. Twenty-five pastoral visits are reported, and a good outlook for revival meetings to begin the 4th of Nov.

RISEING SUN, Isaac Jewell, pastor, closed the quarter, with one hundred and forty three present at Love Feast, out of a membership of one hundred and eighty. At the 7.30 p. m., service the auditorium was filled, and seats in the aisle.

The growth here is healthy and substantial. Reports showed sixty pastoral visits, one hundred dollars paid on parsonage debt, and the remainder provided for to be paid by conference.

The W. C. T. U., under Sister Jewell's leadership, is doing good work. The church members with but few exceptions, are not only total abstainers from alcoholic beverages, but also anti-tobacco; the official members and pastor setting the members and community a good example in both.

In a certain Love Feast, a good brother who believed in full salvation, stated that a member of church said to him, that he could not understand sanctification, and stood on the street talking to him about a quarter of an hour, during which time he walked to the gutter twelve times to squirt tobacco juice.

The impression left on the mind of the hearers was, that tobacco had a bad effect on both heart and brain. It will be seen that the Methodist Discipline requires the President of the Quarterly and Annual Conferences, to ask all candidates for the local and itinerant ranks, if they will wholly abstain from the use of tobacco. Should more in this respect be required of ministers, than of members? Would it not be setting a better example, if both would empty their pockets, wash their hands, and cleanse their mouths from this expensive and polluting weed?

POWELLVILLE, MD.—In your last issue, a Bro. wrote from here, asking the prayers of the righteous, in behalf of this preacher and his people. Last night gracious answers came; sixteen at the altar, and two converted. One man, very prominent in the community was converted, while I was speaking. Let the righteous continue to pray, and our feeble hands will be upheld. Oh for more power from on high!

L. T. McLAIN.

Oct. 22nd, 1888.

Rev. J. H. Caldwell, D. D., Frederica, Del., has taken great pleasure this summer, in tending what he considers the champion tomato plant of the Conference. His entire tomato crop consists of two plants; but they make up in size, what is lacking in numbers. The "boss" plant, by actual measurement, is 17 feet 10 inches across; and by actual count, it has produced 405 tomatoes. The other plant measures 15 ft., 6 inches across. Can any brother of the Conference beat this record?

BRO. THOMAS.—The revival at Syneux continues. The Lord is doing great things for this neighborhood; twenty conversions up to date. Old men are among the penitents at the altar. We feel very thankful to God. Our cry is, one hundred souls for Christ, before the time for Conference.

Your brother,
C. T. WYATT.

Berlin, Md., Oct. 21st, 1888.

Rev. L. P. Corkran, of Preston, Md., writes: "The new M. E. Church at Choptank was dedicated Sunday, Oct. 7th. Revs. J. A. Brindle, E. L. Hubbard, and J. B. Highly, editor of the *Tribune Times*, were with us. Such heroic giving on the part of the people, perhaps has never been equaled on the Peninsula. Bro. Brindle preached in the morning, Bro. Hubbard at night. Bro. H. also had charge of the collections, and grandly did he manage them. Certainly he was at his best. \$1300 was the cost of the church, and before Bro. Hubbard began to preach at night, every dollar was provided for."

The protracted meeting which closed last Sunday night at Milford Neck, Rev. J. Carroll, pastor, resulted in 35 conversions, and 31 accessions to the church.

POMONA, J. D. Reese, pastor.—We are in the midst of a gracious revival at Bond Chapel; twelve conversions to date, and the altar crowded with penitents. Sisters Kenney and VanName are with us. The indications encourage the expectation of a general revival.

GUMBORO, DEL.—Our work is moving along well. We are having a meeting at Line M. E. Church; from twelve to fifteen penitents at the altar nightly. Have had about twenty conversions to date, Oct. 20th. Some are so troubled on account of their sins, that they cannot eat or sleep;—Pauline convictions!

Yours fraternally,
F. J. COCHRAN.

MT. SALEM.—The revival spirit continues to spread through this charge. Awakening, and converting, and sanctifying grace is generously bestowed, and there is great joy among the Lord's people. Crowds were gathered at the services last Sunday, and six penitents found peace in believing on the Son of God.

In the notice of the Missionary Anniversary in this church, the first Sunday in October, Mrs. N. M. Browne's name appears by mistake, for that of Mrs. Alice Brown, who as secretary of the local auxiliary made its annual report.

The basket collection taken on that occasion amounted to over \$18.

HILLSBORO, MD., Rev. George W. Townsend, the pastor, has been absent on leave, the last three Sundays; the first one, Prof. W. L. Gooding, Ph. D., Principal of our Conference Academy, Dover, Del., engaged the attention of the good people of Hillsboro and Ridgely, with addresses on Christian Education; the second Sunday, Rev. C. K. Morris, who serves the Silverbrook mission, supplied for Brother Townsend, at Hillsboro and the Cross Roads; and last Sunday, the Editor of the PENINSULA METHODIST was on duty; preaching in Hillsboro, morning and night, and in Ridgely in the afternoon. We were most hospitably entertained in the home of brother H. S. Fisher, whose team met us at Queen Anne's Station, and served us admirably with the requisite means of locomotion to and from our appointments.

Bro. W. Booker accompanied us in our afternoon drive, and proved a very genial companion. At each of these churches the PENINSULA METHODIST received additions to its subscription list.

In Hillsboro, besides our own, there are three other churches, the M. E. Church South, the Protestant Episcopal, and the colored people's church. Brother Hugh Duffy is in charge of the Sunday school. As the sudden cold snap found the heating arrangements incomplete, both school and congregation were a little demoralized; but those who attended, seemed to appreciate the services, and found it profitable to wait upon the Lord.

This church still feels the great benefit received by the gracious revival, with which it was favored a few years ago, during the pastorate of Rev. F. C. McSorley, who was assisted by brother W. K. Galloway. It is a singular fact, as we learned, that a continuous meeting of three weeks was held in turn in each of the Methodist Churches, with little, if any visible results, but after this week of patient and faithful sowing, when brother McSorley resumed his meetings with brother Galloway's help, the cloud of mercy broke, and a large ingathering of souls followed. There were some remarkable cases of conversion; repeating the marvelous triumphs of the Gospel in the early days.

At Ridgely, a new and growing railroad town, some four or five miles to the North-eastward of Hillsboro, we found a neat chapel well-filled with attentive hearers. Besides our own, there is a German Reformed Chapel in this place.

Upon our return to the Station, Monday morning, for the first train, we were glad to find our missing glove, which we had dropped from the carriage, as we started Saturday evening, and had been suffered to lie undisturbed where it had fallen, all the intervening time, till the owner came and claimed it. Such respect for the rights of property speaks well for the honesty of the people hereabouts.

Bro. Townsend has the confidence and love of his people, and with his wife is doing effective work here for the Master. We hope to hear of great prosperity in Hillsboro charge.

BETHEL & GLASGOW, A. Burke, pastor.—Sister Clara Boyd is doing a grand work among us. The Lord has wonderfully revealed himself through her. The shouts of new-born souls have been heard. The church has been quickened.

Bishop Bowman will spend the winter in Southern California.

Last Sunday, Asbury M. E. Church, James E. Bryan pastor, celebrated the ninety-ninth anniversary of the organization of the society. The congregation was a very large one, including Secretary Bayard and two of his daughters. The altar and front of the pulpit were handsomely decorated with palms and cut flowers. Rev. Enoch Stubbs of Philadelphia, a former pastor, conducted the services during the day. The special object was to raise money, to remove a balance of \$1,700 from the church property.

This work began at 11.30 A. M., and in a little over one hour about \$800 had been contributed.

In the afternoon a union meeting of the Sunday-schools of the church was held, at which addresses were made by Revs. L. E. Barrett of St. Paul's, and Rev. E. L. Hubbard of New Castle. A collection from the Sunday schools yielded \$200. Some special music by the schools was given. In the evening, more people visited the church than could get into the auditorium. The work of raising the money was finished in true Methodist fashion, contributions ranging from \$1 to \$100, were received by the trustees, who solicited aid for the church. At 9 o'clock all the money needed had been contributed, and Rev. Mr. Stubbs began his sermon. First he congratulated the congregation on its good day's work, and had them rise and sing the long measure doxology; he then announced as his text, "They shall call his name wonderful," I-a-i-h ix: 6.—*Morning News.*

Rev. Henry Sanderson will preach for Rev. B. F. Price, (D. V.) to-morrow, the 28th inst.

Rev. Vaughn Smith will preach for Rev. J. H. Willey, in Milford, Del., (D. V.) to-morrow, Oct. 28th.

CORNER STONE LAYING AT GALENA, MD.—I. G. Fosnocht, pastor.—Rev. Jacob Todd, D. D., of Grace M. E. Church, Wilmington, will preach in Galena M. E. Church next Sunday morning Oct. 28th, at 10.30 o'clock. The corner stone of the church chapel to be erected on the Parsonage lot, will be laid at 3 p. m.; Dr. Jacob Todd, and Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST, officiating.

Rev. T. Snowden Thomas will preach in the M. E. Church at night.

This chapel is a felt need, and the people are rallying for its speedy erection, as is shown by the fact, that nearly two thirds of the needed amount is in hand and in good pledges.

The Young People's Christian Endeavor Society of St. Paul's M. E. Church, this city, celebrated its second anniversary last Sunday evening. The auditorium was filled to its utmost seating capacity. Addresses were made by E. Richmond of Philadelphia, the first president of the society, and by E. M. Richmond, of the same city, the present State superintendent. The Society was founded seven years ago, by the Rev. Francis Clark, at Portland, Maine. They now number 5,000, with a total membership of 310,000.

The Rev. L. E. Barrett made an address, advising the Society to grow, to work, and to pray. This Society was where the religious germ might develop into active Christian life. The very name of the Society, implied action, while without prayer, nothing could be accomplished. He urged these young Christians, to welcome all strangers whom they saw at church, and to invite strangers to come. So often people felt chilled, by the fact that they were not welcomed by the members of the church they attended, and for that reason never joined the church.—*Morning News.*

More Preachers on the Stump.

DEAR BRO. THOMAS.—As matter of news, we report that Revs. C. A. Hill, C. W. Prettyman, T. O. Ayres, G. W. Burke, Z. H. Webster, and John H. Howard in addition to those whom you mentioned in your last issue, are "on the stump" for Prohibition.

Yours Truly,
ALFRED SMITH.

Cambridge, Md., Oct. 22nd, 1888.

From Bridgeville, Del.

DEAR BRO. THOMAS.—The revival fires burn at Bridgeville. Our meeting has been in progress three weeks and we have had one hundred and one conversions, up to last night the 22d inst. This town has not had such a revival for many years; and never as many conversions in so short a time.

Rev. W. K. Galloway was with us, rendering valuable service. He has great influence over the people.

The need of a new and larger church is felt to be more pressing; and one will be built soon. We are making an effort to get a desirable lot, and make all arrangements to begin in the spring. Bridgeville will then

be one of the more desirable appointments. With a doubled membership a new church, and a royal people, no man need fear to come to this place.

J. H. HOWARD.

Letter from Georgetown, Del.

DEAR BRO.—We began our protracted meeting at St. John's, two weeks ago, and went along for a week in a quiet way; more because of circumstances that could not be controlled, than otherwise. In the second week, we had good meetings, and two professed saving faith. Last Sunday night, though the church was packed and crowded, we had twelve at the altar for prayers, and two were converted. All agree in saying it was the most gracious Sunday night meeting they ever witnessed in that church. Truly the Master was in our midst, revealing Himself unto His people, and convicting and converting sinners. Everything looks like a sweeping revival through that section of country.

I am indebted for help, during the first week, to my old friends and fellow-laborer, Rev. A. D. Davis, presiding Elder of Virginia District.

Pray for us,
KEMP.

Elliott's Island, Md.

DEAR BRO. THOMAS.—I am too busy to write a letter, but I want to give you some facts for the PENINSULA METHODIST. I am teaching in the public school all day, and preaching every night; and we are in the midst of a glorious revival; thirty penitents at the altar, and twelve converted; nearly all, heads of families; the church is all aflame with the revival spirit, and we are praying for a hundred souls; may God answer our prayer!

A few days ago I received from G. H. Draper, steward for Slaughter Neck, Lincoln circuit, a check for \$20, being the amount due me from that church, when I left the circuit, in the spring of 1887. No wonder God is blessing that people. He will pay back, that which is given to the poor. May God bless them abundantly, and add unto them daily, such as shall be saved.

Yours fraternally,
J. M. COLLINS.

Oct. 23rd, 1888.

UNION REVIVAL SERVICES, we learn from the Philadelphia correspondent of the *Advocate* (N. Y.) are being held in West Philadelphia; five churches with their pastors uniting in holding services, two evenings successively in each church. Already there have been several conversions.

Hood's Sarsaparilla is a purely vegetable preparation, being free from injurious ingredients. It is peculiar in its curative power.

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When such grand opportunities await you in West Virginia, Maryland, and the famous Shenandoah Valley, Virginia, a section possessing all the requisites for health, comfort, and prosperity.

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Rich mineral lands are cheap, excellent water powers, manufacturing sites, business locations, etc., are numerous. The schools and churches are excellent; the people are hospitable, and extend a warm welcome to new comers. The climate is unequalled, no severe storms or cyclones, no contagious diseases.

If you wish to know more about these States, you should write to M. V. Richards, Land and Emigrant Agent, B. & O. R. R., Baltimore, Md., stating what you want, and he will give you full information free of charge.

Chesapeake Agricultural Association—First Annual Fair, at Cape Charles, Va.

The First Annual Fair of the Chesapeake Agricultural Society, will be held at Cape Charles, Va., on October 30th, 31st and Nov. 1st and 2d. An unusually fine display of Agricultural, Horticultural, and Live Stock Exhibits is promised, and other attractive features will make the occasion well worth a visit. For the accommodation of those who may desire to attend, the Philadelphia, Wilmington and Baltimore Railroad Company will sell excursion tickets, including admission to the Fair, at greatly reduced rates from Philadelphia, Wilmington, and principal stations on the Delaware Division, from October 29th to November 2d, good to return until November 3d inclusive.

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Application may be made for terms and further information to REV. T. SNOWDEN THOMAS, Wilmington, Delaware. N. B. A farm of 280 acres in connection with this residence would be sold, with it or separate, as purchaser might prefer.

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