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"Thy Burden."

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form and weight and size;
Some hide it in their breast,
And deem it thus unguessed.

The burden is God's gift,
And it will make the bearer calm and strong;
Yet, let it press too heavily and long,
He says, Cast it on me,
And it shall easy be.

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hopes light up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet;
And whether it be sorrow or defeat,
Or pain or sin or care,
It will grow lighter there.

It is the lonely load
That crushes out the life and light of heaven,
But, borne with Him, the soul—restored, forgiven—
Sings out through all the days
Her joy, and God's high praise.
—Marianne Farthingham.

Bulgaria, Her Past and Future.

BY BISHOP W. F. MALLALIEU.

For nearly four hundred years, the Turks have ruled in Bulgaria. They have been tyrants, but they did not compel the people to adopt Islamism. They did not adopt the policy of killing all they could not convert. When we look back along the track of history, we are surprised at two things in connection with the Mohammedan conquests in Europe. First, that they were as extensive as they were, and secondly, that they did not embrace the whole of Southern Europe. But when Charles Martel met the hordes of the Prophet, in the battle-field of Poitiers in the southwest of France, the threatening tide was sent back, never again to defile the fair fields of France. And so too, when later, John Sobiesky met the Turks under and about the walls of Vienna, the followers of the crescent commenced a retreat, that will only terminate when the name of Turkey shall be forever wiped from the map of Europe. The Turk must leave. It is just as sure, as any future contingent event can be, that the continuance of the Turkish empire in Europe is only a question of a few years. The only thing that hinders the immediate consummation of this matter, is the difficulty of dividing the territory of the moribund government. The way to remove all difficulties will be found ere long, either by the skill of diplomats, or the sharp sword and gleaming bayonets of Russia.

In the meantime, the people of Bulgaria are of more interest to all our Methodist people, than those of any other portion of the Turkish Empire. This comes from the fact, that to them alone have we sent our missionaries, and in their behalf we have spent a good many tens of thousands of dollars. It is clear beyond all possibility of doubt or contradiction, that this has been one of the hardest fields that our Church has ever entered. It may be that it is the hardest, and possibly we have here met with fewer returns for outlay of toil and money than in any other place to which we have given attention. But what else had we a right to expect? We began operations thirty years ago, and during the time that has elapsed, there have been "wars and rumors of wars,"

and again and again the country has been in a condition of anarchy, that has rendered it almost impossible for us to even hold our own. Indeed twice the field has been well nigh abandoned, and all would have been lost, had not a few of the native converts managed to hold on through the storms. Many of them lost their lives, but still a remnant was always left, and after every storm had passed, there were found those who had remained true and faithful; they had risked life and all earthly good, and God had kept them in the hollow of His hand, and they are still alive to witness for Him, and to praise Him for all His goodness to them.

The efforts of our Church have not only been hindered by these political disturbances and convulsions, but also by the prejudices and the antagonisms and misunderstanding of the people; our missionaries have been suspected of being the emissaries of the Russian Government, and also of the Austrian Government. They have been the victims of the hatred of Turks, and Russians, and Bulgarians. They have been opposed by the State Church, which is a branch of the Greek Church, and which is a Church of most tyrannical policy and most idolatrous practices. It would be hard to tell which is worse in these respects, the Papal Church or the Greek Church. Our missionaries have, nevertheless, continued in their work as best they could, and not without some measure of success. It might have been much greater under more favorable conditions, but the great wonder is, that with such surroundings it has maintained its existence.

From all that can be gathered it now appears, that a brighter day has at length dawned upon this long oppressed people. The fact that they have preserved their race—purity and language and religion, under Turkish domination for nearly four hundred years, shows a strength of purpose and powers of endurance, which give ground of encouragement for the future. It is not twenty years ago when the yell of a Turk or the crack of his whip on the streets, would send the Bulgarians out of the thoroughfare into alleys and corners, while the representatives of the ruling race went on their way. But that is all past. The Bulgarians are no longer the oppressed and the downtrodden people, they formerly were. They have risen by combination and practical revolution, and by the aid of Russia. They have their legislative body, and they have elected a ruler, and they propose to stand by him. He is not acceptable to the Russian Government, but the Bulgarians consider it of more importance to exercise their own will in this matter, than to yield to the wishes of Russia. They hope the other powers of Europe, will not allow Russia to trouble them, and they have no doubt in regard to their entire ability to cope with the Turk. Russia would like to make a vassal state of Bulgaria, at least she desires to dominate in all her affairs, and to dictate her policy. At present, the Sultan has a sort of right of suzerainty over Bulgaria, but it is little more than nominal, and the Bulgarians hope that the time is not far distant, when they will be a perfectly free and independent nation. Russia needs Bulgaria, in order that she may accomplish what Bishop Strossmeyer calls her "universal mission." For the use of that eu-

phonious expression, "universal mission," Strossmeyer has been soundly berated by the Austrian emperor in a public audience, and the last heard of the recalcitrant Bishop is, that he has been summoned to Rome by Pope Leo. The Austrian emperor, it is presumed, remembers the famous A. E. I. O. U., of his distinguished predecessor. "If *Austria erit in orbe ultima*," or "*Austria est imperare orbi universo*" does not involve the idea of a "universal mission," then it is probable, that the present emperor of Austria, does not find himself under the necessity of doing anything to wrest the sense of the Latin motto. He simply claims, that the mission of Russia does not cover the dominions over which he assumes to rule. At the same time, Russia dreams of capturing the city of Constantinople; dreams of destroying the Turkish empire in Europe, and perhaps in Asia; dreams of making the Black Sea one of her inland lakes; dreams of possessing Jerusalem and all of Palestine; dreams of the day, when her fleet of iron-clads shall steam unopposed and unchallenged out of the Bosphorus and the Aegean Sea, to confront the fleets of England in the eastern Mediterranean, and dispossess the English of Cyprus and possibly of Malta; dreams of the possession of the gulf canal, and the subjugation of India. It will take some time, and much money and abundance of blood, but Russia has everything but the money, and she knows how to wait. Possibly many of her dreams will never be realized, but some of them will be. But whether they are or not, the duty of our Church in regard to Bulgaria, is too plain to be misunderstood, and too imperative to be delayed. We must be up and doing, and, without doubt or hesitation, we ought to pour men and money into this work. It will pay, and the day of ingathering is not far distant, if our faith, and zeal, and courage shall be at all worthy of the high calling and responsibility, that God has seen fit to bestow upon us.

Wonderful changes have taken place in Europe, and especially in Bulgaria, within the last thirty-one years. It is not improbable, that even greater changes will take place within the next fifteen or twenty years. The time is not far distant, when in Europe, the last bearded Turk will climb up the steps of the last minaret, and sadly, but for the last time, call out, in tones that are already modulated by despair, to the followers of the false prophet to bow in prayer. The beginning of the end is clearly manifest. The Turk must go. But though we may not be able to do much for him, we must come to the rescue and salvation of the people whom he leaves behind. These Bulgarians have been the sufferers from a double oppression. The yoke of spiritual bondage must be broken. These deaf ears, made deaf by the endless repetition of senseless numeraries, must be unstopped. These eyes that have been nearly blinded while looking for the light, must be made glad by the blessed dawning of the Sun of Righteousness, and their weary hearts must be filled with the gladness and joy, that can only be known to men on earth, who have found in Christ, a Savior who brings deliverance from the guilt, the power, and the pollution of sin. May God grant, that soon the gospel of His dear Son may be proclaimed in all the cities, towns and villages of Bulgaria.

The prayer will soon be answered, if our Church shall respond to the call of the great Captain of our salvation. O for a ready Church, to respond to a waiting Christ.—*Central Christian Advocate.*

Early Methodism.

The centennial celebration, to be held in Newark, the 25th and 26th of November, very naturally turns our thoughts to the early days of the Church.

Whitfield was the first Methodist evangelist in these regions. He had been on Bohemia Manor as early as 1740. He landed in Philadelphia from his second voyage from England, November 1739; and proceeded northward, but returned the next year to this city; having in the meantime visited his special work in Savannah, Ga. The following year he returned to England, and was separated from Mr. Wesley, because they found themselves unable to harmonize their doctrinal views. He returned to America in 1744, and made extended tours through the country, caring for his Orphanage, and preaching to immense crowds of people, wherever he made a halt.

It was during these travels to the north and south, he made such frequent visits to Bohemia Manor, and different parts of New Castle County, in the Presbyterian Churches he usually preached, and among this people, there was awakened much religious interest by his visit. He preached in North East, December 3rd, 1739, to a congregation of 1500 persons.

Mr. Asbury says in his journal, April 6th 1815, "Bohemia Manor was formerly the field in which the Whitefield Methodists, called New Lights, labored with success; the Wesleyan Methodists are heirs to these, according to the Gospel. We called a meeting at Richard Bassett's, and took occasion to speak of the work of God, in the days of the New Lights, sixty years past."

Capt. Webb came to the Upper Peninsula, just thirty years after Whitefield's first visit. About two years after the death of Whitefield, and probably four years after Webb's first visit, Asbury came.

Asbury Church in Wilmington was dedicated by Bishop Asbury in 1789; upon this he says: "thus far have we come, after the labor of twenty years begun by Webb. One of the most interesting facts in the history of our church, in these parts, is that the wisdom and piety of the best men of early Methodism were the important factors at the beginning.

Webb, Pillmore, Asbury, Coke, Wright, Whatcoat, Garrettson, Lee, and others, were on the ground to start the movement. The intelligent piety which marked every effort, together with a consuming zeal, drew to them and enlisted in the cause, a class of laymen, whose names were a tower of strength. The beneficial effect of the labors of these influential laymen, has been felt in every successive period of our history as a church.

Richard Bassett was prominent in Bohemia, as well as in Dover and Wilmington. His public life, as a member of the Convention of 1787, which formed the constitution of the United States, as a Congressman, and Judge of U. S. District Court for Del., did not prevent him from active work in the early Church. At a quarterly conference for Cecil Circuit, held June 27th, 1811,

Richard Bassett, Lawrence McCombs, and Bro's. Thomson, and Bryan, were appointed a committee, to prepare the camp-meeting ground, for a meeting to be held that year. Bassett had served on a similar committee, previous to this time. Himself and wife were wonderfully enthused over these open air services, and contributed largely to their support.

William Howell of North East, a man of large business interests, wielded a strong influence in favor of Methodism, in the early days of her existence. The Thompsons on the Manor and at Bethel, were foremost in every movement to plant the church.

John Biggs, the father of the present Governor of Delaware, was active and zealous in the cause, and a steward, and class leader at Bethel.

The Herseys, Tysons, Fords, John Williamson, Nicholas Chambers, Richard Updegrave, Robert Hart, John Carman, James and Nicholas Manly, Arthur Beatty, Abram Keagy, Francis Gottier, Simpser, Thomas, Fredus Aldridge, Zebulon Kankey, Biddles, John Haggany, Daniel Sheredine, the Miller brothers, and scores of others, who like God-fathers, and God-mothers, looked with grateful pride, upon the early growth and prosperity of the church on old Cecil circuit. The fruitage of to-day is no doubt largely due to the careful seed sowing of these noble laymen, led by the ministerial foresight of the men whom God had sent to this country, to begin the great work.

When the late Rev. J. S. Inskip was on his evangelistic trip around the world he and Mrs. Inskip were asked at Calcutta to raise money for a girls' school in that city. They entered heartily upon the work, and were able to send, as the result of their efforts, \$12,250, to which the British Government added \$15,000, and our capacious school building in Calcutta was erected. Some time ago, the Rev. B. H. Badley, D. D., suggested to Mrs. Inskip, that she should secure \$500 to institute a memorial scholarship for her husband in the boys' school at Lucknow. This she gladly undertook; and as her friends heard of the undertaking, they began to send in contributions toward it, which nearly met the amount required, the balance being made up by sales of the biography of her late husband. Mrs. Inskip has paid in the full amount, and a draft will be sent forward at once by the treasurer of the Missionary Society. This will support in perpetuity, a student in the Boys' School at Lucknow.—*Christian Advocate* (N. Y.)

"Preaching, not sermonizing," says an English writer, "is the need of our times. The pulpit has become too much a human and ecclesiastical institution for the exhibition of rhetoric and elocution, and the tendency in some quarters is to make it little more than a religious platform." This may have its uses, but it is not preaching, nor can it ever serve instead of preaching, whatever may be its excellencies. To preach is to stand up in Christ's stead, and speak to men about the holiness of God, the sinfulness of man, to warn the sinner to flee from the wrath to come, and to accept Christ. It is a service, which only those called of God can render, in its perfection. Let our preachers preach.—*Central Christian Advocate.*

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.

MR. EDITOR,

Dear Sir.—Some one kindly sent me a copy of the PENINSULA METHODIST, a few days ago, with an article copied from the Elkton Appeal, concerning the temperance work going on in our village. I am pleased to say, our people are thoroughly aroused to the injury whiskey has done, and is doing in our town, and the surrounding neighborhood. Earnest prayers are going up daily from God-touched hearts, that no rum may be sold or obtained within the borders of our town.

Harry L. Dayett will again apply for license at the November Court, and again a remonstrance is being circulated. We don't need a hotel here, except for the entertainment of travelers, and that we have never had. I pray the time will speedily come, when there will be no licensed bars; no heart-broken wives, and mothers; no sad homes and no broken-down manhood; and it will come, if we carry on this glorious work now begun. Let us buckle on our armor, and fight more earnestly the dread destroyer, that is so swiftly carrying down our nation to destruction and death.

MARY ALRISH GONCE.

Glasgow, Delaware.

The Supreme Court at Washington has sustained the constitutionality of the prohibitory law of Iowa. The point at issue was the right to manufacture intoxicating liquors solely for exportation to other States, despite the State law, and it was pleaded that the prohibitory feature, in so far as the manufacture for exportation was concerned, was in conflict with the constitutional provisions giving Congress the sole right to regulate the interstate commerce.

The court holds, that the State law prohibiting both the manufacture and the sale, except for mechanical, culinary and sacramental purposes, is not in conflict with the interstate commerce provisions, and the decision of the Iowa court is sustained. Opinion by Justice Lamar.

In consequence of the enforcement of the law forbidding the sale of intoxicating liquors, ale or beer in New Hampshire, the American Express Company has received orders for its employees to receive for transportation, no such liquors to be sold in the state, and to decline to receive shipments of liquors C. O. D.

The liquor traffic is so deeply entrenched in the fibre of our national government, that it will be difficult to enforce temperance legislation, until the law making power of the land, is urged on by strong public sentiment to suppress the saloons. Politicians of all parties however are forced, sometimes reluctantly, to admit that the sentiment against the saloon is assuming such proportions, as will in the near future be difficult, if not impossible for them to manage.—*Talbot Times (Md.)*

The Nashville Advocate shows up finely the absurdity of the liquor system, and the cry that prohibition does not prohibit, in the following reference to recent quarantine regulations: "We have not heard anybody crying out, 'Quarantine does not quarantine.' That the authorities were in some cases, eluded we do not doubt, but on this account it was not proposed to abandon the regulations, by which the health of thousands was protected. Suppose somebody had said: 'Now it is clear, some persons from infected points, will escape the authorities. Let us therefore admit them by

license, upon the payment of a fee. Hereby we will obtain a revenue to take care of the victims of the plague when it become epidemic.' How would such a proposal have been received? But is it any worse to license that which endangers health, than it is to license that which imperils both health and morals? Wherein is the latter wiser or better than the former?"—*Central Christian Advocate*.

The question, "Why is a dram drinker's nose red?" is answered by Dr. J. B. Johnson, of Washington, who says: "The dram-drinker's heart beats about thirteen times oftener in the minute, than the heart of one who does not drink alcohol. The arteries in consequence of this increased action, carry the blood to the nose, quicker than the veins carry it back. The blood, therefore, remains congested in the overfilled vessels, and the nose and the face as well, thus becomes habitually red. So stagnant is this blood, that when the dram drinker's nose meets a sudden current of cold air it immediately turns purple, and so remains until warm air restores the red color. So the red nose is caused by congestion. Every organ in the body is in a similar state—a warning of an impending fate not to be avoided." The stomach of the drinker is in a bad state also, as Dr. Sewell's stomach plates plainly show. They are the best object lessons on this subject ever presented. The best way is to let all strong drink alone.—*Selected*.

Bishop Taylor at Garrett Biblical Institute.

BY REV. A. L. MORSE.

It was not known until a few hours before the service, that Bishop Taylor would be present; nevertheless, the news spread, so that when the time arrived, a fair audience assembled at Memorial Hall. While waiting, Dr. Bennet announced the familiar hymn, "The morning light is breaking," and while singing the words,

"See heathen nations bending
Before the God we love,"

the Bishop appeared amid applause which, for the moment, drowned the voice of song, and then a tidal wave of praise swept over the audience, as with inspired enthusiasm each voice joined in

"Blest river of salvation,
Pursue thine onward way."

Seven times, within the last sixteen years, has the writer heard Bishop Taylor, and consequently this occasion awakened a pleasant chain of recollections. The toil of these years has left visible traces, but the office of a Bishop and the honors of the world have not changed the man. He is William Taylor still; the same natural, devoted herald of the Cross. I imagine there would be no difference in seeing him tell the story of the Cross to a throng of heathens on the benighted continent of Africa, and to a cultivated audience in a center of intellectual and religious culture of our own enlightened land, so perfectly self-poised is he in his every word and movement. The substance of his address was familiar to those who have read of his plans and works during the last decade; but to hear from the living lips of the author of these plans and works, and be inspired by the soul of one whose life is so fully consecrated to the propagation of Christianity, was a great privilege. The absence of rhetorical flourishes only made his plain, common sense statements the more pungent and effective. He has often, on other occasions, been more eloquent, and the spell of his magical power has been more overwhelming, but he was never more the messenger of the Cross. From every word it was easy to discern that he knew the Nazarine Master, and had imbibed His spirit of propagating the gospel. He, the messenger, absorbed in his message, the St. Paul of the nineteenth century, stood before us, addressing himself to the students preparing for mission work or the ministry, he would have them believe the declaration, "All things are yours, and ye are Christ's, and Christ is God's."—*Central Christian Advocate*.

Youth's Department.

Deceiving Our Children.

A beautiful young mother sat by us, during a three hours' ride in the cars the other day, and in her arms she held what seems to us the fairest ornament a mother ever wears, her beautiful baby. The little fellow was very noble looking; somewhere near his second birthday, we should fancy, sturdy and strong, with great blue eyes like wood violets, cunning little white teeth even as kernels of corn, and rosy cheeks that kept dimpling into smiles. Naturally the confinement of his position made him restless. He grew tired of sitting still on his mother's lap; the cakes and apples she rather unwisely gave him lost their charm, and the bright flowers he kept begging, with the prettiest pleading from the stranger by his side at last grew wearisome. Baby wanted to take a turn on the floor, and mamma was afraid to let him. What do you think she did, gentle reader? Why, she looked her little wide-awake boy straight in his innocent face, and said gravely: "Harry, if you don't sit still, I'll throw you out of the car window!"

In the plainest possible manner, she gave her child a lesson in lying. No earthly power would have made her throw him out, and nothing would have been strong enough to tear him from her, had danger menaced him; but she wanted to keep him quiet, and so she rushed to the resort of the weak—deception. If two or three years hence, Harry shall tell her a lie, she will be exceedingly shocked and pained, and he will be punished and prayed for, and his mother will grieve at his deficiency of moral sense, quite oblivious of the fact, that as she has sown, she is beginning to reap.

The fact is, that half the babies are trained to tell falsehoods, before they are able to walk and talk. The thousands of poor little unfortunates, who are dressed in muslin and lace, and given over to the care and companionship of ignorant hirelings, are so practiced upon, and deceived, and frightened, and, in short, lied to, that it is a wonder that after all, most of them grow up tolerably truthful. We think it speaks well for that much maligned thing, human nature. But servants are not the only nor the chief offenders. We charge mothers and fathers, with being very culpable and wicked in their sins of commission in this regard.

"I have never deceived my child," says Mrs. Laura Love, who is reading this number beside her baby's crib. When you pretended, dear lady, the other day, that you were not going out when you were, and when you tiptoed off with your bonnet hidden behind you lest baby should cry to go, what were you doing but deceiving him? When you pretended that the abominably tasting stuff you were about to give him out of a vial was good, smacking your lips as though you enjoyed it, what were you doing but acting a lie?

Children have very quick preception. Very young children learn to see through the ways that are dark, and the tricks that are vain of their foolish elder companions. Still, as we look into their soft eyes, we seem to hear the solemn words that fell from the tenderest lips that ever spoke to man: "Take heed that ye offend not one of these little ones."—*A Mother*.

A Child's Kiss.

In a prison in New Bedford, Mass., there is a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of his conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own

counsel. While never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June, a party of strangers came to the institution. One was an old gentleman, the others, ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him:

"Jim, won't you help this little girl up-stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands, and said:

"If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half-way up-stairs she kissed him.

At the head of the stairs she said:

"Now, you've got to kiss me, too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again, the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child, proves that he may forsake his evil ways.—*Issue*.

Why Dolly Didn't Go.

"Mamma talks funny sometimes," said Dolly to herself, as she tripped along. "I don't believe God'll want me to do anything to-day, 'cept to have a real good time. If He does want me to do anything, I hope He'll tell me real loud, 'coz little girls can't think of much at picnics 'cept the nice things."

Dolly had come now to the covered bridge that crossed the river. She stopped to peep out for a moment through the great timbers of the sides, and down into the black roaring depths below. Just as she reached the other end and was passing out of the bridge, she heard a faint sob. Dolly looked everywhere, and at last, down by the very edge of the river, half buried in the green ferns and tall flags, she found Bessie Stone, crying as if her heart would break.

"Why-ee!" said Dolly, "what is the matter, Bessie?"

Never a word from Bessie, only she cried harder than ever. Dolly could see she had started for the picnic. She had a lunch basket beside her, and her school-dress and her pink sunbonnet had been freshly washed and ironed. "Come, Bessie," said Dolly, creeping down to her and trying to take her hands from over her face. "I heard the teams comin' when I was on the bridge. We'll miss 'em if we don't hurry."

"Oh, dear, dear, I can't go! I can't go! I lost my money down through the bridge and now I'll have to stay at home. "Run home and get some more," suggested Dolly.

"Mamma can't give me any, 'coz she's poor. I picked up chips for Mrs. Bean and earned this. I never went to a picnic in all my life, and I wanted so much to go to this." And the tears came faster and faster.

"Dear, dear!" said Dolly, "never been to one picnic?"

"No," said Bessie, "an' I worked four weeks to earn the money. I had it in my hand, and I stopped to tie up my shoe on the bridge, and I laid the money down on the bridge, and there was just a little crack, and it fell through."

"I'm so sorry," said Dolly.

They were not far from the school-house. They could hear the gay chatter of the boys and girls as they came together, and then the loud rumble of the teams as they drove up. Bessie gathered up her sunbonnet and basket, and then, with a very sad face, started to go back over the bridge again, and home.

Did somebody whisper to Dolly, that

she jumped up so suddenly? There wasn't a live creature in sight except a very old frog. But Dolly heard very distinctly these words in her heart: "If God has anything He wants you to do to-day, don't fail Him, will you, dear?"

Perhaps if Dolly had stopped to think of all the lovely things at the picnic, she never could have done it, but she just remembered that Bessie Stone never went to a picnic in all her life.

Another moment and Dolly was flying back over the bridge, and caught Bessie, and crowded the precious handkerchief that had the money in it into her hand. "Here's my money," she said; "now go quick, Bessie, or you'll be late." She was a little afraid she might change her mind if there was any delay.

Bessie's eyes opened wide. "Why, what'll you do?" she said. "Oh, I don't care about picnics; that is, not very much," answered Dolly, bravely.

Bessie refused at first, but she was very small, and she wanted so much to go. Dolly urged her very hard, and at last she took it.

"We'll swap lunch baskets," said Dolly.

She never did things by halves, and she had noticed that Bessie's basket had altogether too lean a look for a basket that was going to a picnic.

So they exchanged, and Bessie ran on up the hill, urged on by Dolly's cry of, "Hurry now, Bessie," behind her.

It was baking day at Mamma Carr's! She was just holding up in one hand, a little cranberry roll and trimming the edges with the other, when the door suddenly burst open and Dolly herself came rushing in like a small hurricane. "Dear! dear!" said mamma, with the turnover poised in mid-air. "Why, Dolly, what is the matter? Did you lose your money?"

"No'm; I've given it to Bessie Stone, 'coz she lost hers through the bridge and she never went to a picnic in her life, never."

Dolly winked very fast to keep the tears back, but in spite of all she could do there were two or three that squeezed through. Mamma dropped the turnover on the moulding-board, and took Dolly in her arms, and gave her a hug.

"Why, Dolly Carr," said she, "I'd rather my little girl should do a thing like that than have her made a queen."

They opened Bessie's lunch-basket. I am sure you could never guess what was the lunch poor little Bessie was to carry to the picnic. It was just two dry crackers and a piece of codfish.

"I'm so glad I thought to swap," said Dolly.

Mamma gave up her baking, and devoted herself to her daughter all day. They had dinner out under the old elm, where the sunlight peeped through the leaves in little dancing flecks all over the table. And then they went out in the woods for a ramble after wild flowers. And the little girl was full of sunshine all day long.

"Sometime," she said to mamma, "I keep growin' gladder and gladder all the time."

Bessie stopped on her way home to exchange lunch-baskets. "I never had such a good time in all my life," she said to Dolly, "and I'll never forget it in you Dolly Carr—never."

"It's been the beautifullest day I ever had," said Dolly, when she was snugly tucked in bed that night.

"And I know why," said mamma.—*Presbyterian Messenger*.

One Fact

Is worth a column in rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 4th, 1888.
JOSHUA 7: 1-12.

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

DEFEAT AT AI.

GOLDEN TEXT: "Incline my heart unto Thy testimonies, and not to covetousness" (Psalm 119: 36).

1. *The children of Israel*—through one of their number. Only one transgressed, but his sin defiled the nation, which in certain cases was regarded as an organic whole. Achan had secretly violated the ban which had been placed upon the booty of Jericho, and his sin was held to extend, in a certain sense, over the whole people. *Committed a trespass*.—The word means "to act deceitfully." The Septuagint Version employs the same word used here to describe the sin of Ananias and Sapphira (Acts 5: 1, 2). *In the accursed thing*—R. V., "in the devoted thing;" the thing consecrated to God, or devoted to destruction. Says Dr. Espin: "The silver and gold, etc., were to come as consecrated things into the treasury of the sanctuary (6: 19); the rest of the spoil was to be burned with fire, as a sacrifice of the first fruits of Israel's conquests. Achan, then, in diverting any of these devoted things to his own purposes, committed the sin of sacrilege. Achan—called in 1 Chron. 2: 7, 'Achan, the troubler of Israel' (Steele). *Zabdi*—supposed to be the same as Zimri (1 Chron. 2: 6). *Zerah*—twin brother of Pharez and son of Judah (Gen. 38: 29). *Took*.—We find in verse 2 a list of what he took—"a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels." *The anger of the Lord was kindled*.—"Judgment must begin at the house of God."

"Humanity is not a concourse of individual atoms; there is a solidarity of humanity—a holy and indissoluble unity; whether one member suffer, all the members suffer with it. This is the doctrine which has yet to be realized on the largest possible scale; and not until this doctrine is recognized, shall we have the great problem of social inequality and hostility, struggling and suffering, permanently adjusted and determined" (J. Parker).

2. *Joshua sent men . . . to Ai*—spies to report upon the size of the town, its fortifications, approaches, etc. The sight of Ai is still in doubt. There seems to be no agreement among modern explorers. Three of the best agree upon Tell-el Hajar or Et-Tel, not far from Bethel in the highlands, over 2,000 feet above the plain of Jordan. Ai is mentioned as early as Gen. 12: 8, and we find that it was inhabited down to the Captivity, for in Ezra 2: 28, we read about "the men of Bethel and Ai." *Beside Bethaven*—"house of vanity," a name afterwards given derisively (Hos. 4: 15), on account of its idolatries, to Bethel ("house of God"); but here referring to another place, about sixty miles east of Bethel, and three north of Ai" (J. F. and B.). *East side of Bethel*—a famous city in Central Palestine, formerly called Luz, named Bethel by Jacob after his wonderful vision, later on a sanctuary, and the place where Jeroboam set up his idolatrous worship. Strangely enough, the destruction of Bethel is not mentioned in the history of the conquest. *Go up and view the country*—literally, "foot the country." Joshua does not disdain human expedients, though acting under divine guidance.

3. *Let not all the people go up*.—The spies either made a wrong estimate of the size of the town, or they were over-confident because of the recent success at Jericho. *They are but few*.—In chapter 8: 25, there were 12,000 slain, "even all the men of Ai;" not more than a quarter or perhaps a half of these would be warriors.

"The easy conquest of Jericho had probably rendered the people presumptuous. The first spies that were sent out by Moses brought back the most disheartening report. The Canaanites were invincible, and they would surely fall before them. Those sent to Ai were as much on the other extreme. Their enemies are contemptible, and they can easily carry all before them. Even Joshua himself seems to have formed his measures without taking the usual precaution of consulting God as to his duty" (Bush).

4, 5 *Fled before the men of Ai*—an unexpected and inglorious rout, without apparently striking a blow. *Smote . . . about thirty and six men*—a small number, considering the panic which appears to have seized them. *Chased them . . . even unto Shebarim*—unto "the stone quarries" (Keil); "the 'breakings,' or 'fissures,' at the opening of the passes" (J. F. and B.). "Shebarim" is not here a proper name. *Smote them in the going down*—in the eastern declivity, after emerging from the passes. *Hearts of the*

people melted.—Their dismay arose from the evident displeasure of God who for some unknown reason had withdrawn the aid on which they had been taught to depend.

6. *Joshua rent his clothes*—the usual token of grief or other intense emotion among the Jews. The outer garment was generally the one that was rent, and this was usually torn in front, over the breast. *Fell . . . upon his face before the ark*—the prostration of humiliation and supplication. The elders shared with him in this attitude. All the host in its representatives fell to the earth before God to inquire why this disaster had befallen them. *Until the eventide* (R. V., "until the evening")—"thus spending the day in fasting and prayer. Common generals would have accounted the loss of thirty-six men as nothing; but the blood of Israel was precious in the sight of Joshua" (Bush). *Put dust upon their heads*.—So the swift runner of Benjamin ran to Shiloh with rent clothes and dust-sprinkled head, to carry the dreadful tidings of the battle (1 Sam. 4: 12). "The Eastern nations are noted for using actions rather than words, in expression of strong emotion" (Steele). The Greeks had the same custom (Iliad, 13).

7. *Wherefore . . . brought this people over Jordan*—language of remonstrance which sounds like distrustful murmuring or complaint, but "in reality the effusion of a deeply humbled and afflicted mind, expressing his belief that God could not, after having so miraculously brought His people over Jordan into the promised land, intend to destroy them" (J. F. and B.). *Would to God* (R. V., "would that") *we had been content . . . on the other side of Jordan*.—Joshua could not see—God's ways seemed contradictory—but he could feel, and feel intensely, the disgrace upon God's name and God's people from this shameful reverse. "Calvin makes some severe remarks on Joshua's folly and want of faith. But it may be paralleled by the conduct of most Christians in adversity. How few are there who can bear even temporal calamity calmly and patiently, even though they have abundant reason to know that temporal affliction is not only no sign of the displeasure of God, but the reverse." (J. J. Lias).

8, 9. *What shall I say*—how can I explain it to the people, after all the promises which Thou hast made? How can I meet the shame and demoralization of this ignoble defeat? That Israel should turn its back upon its enemies was more than this stout warrior could endure. *The Canaanites . . . shall hear of it*—So Moses remonstrated over and over again (Exod. 32: 12; Num. 14: 13-16; Deut. 9: 28). God's reputation, these leaders pleaded, was at stake and imperilled. *Cut off our name*.—A defeat like that of Ai will encourage them to combine against us, surround us and utterly destroy us. *What wilt thou do unto* (R. V. "for") *thy great name*?—"When they have destroyed our name, after Thou hast chosen us to be thy people, and brought us hither with such great wonders, what will become of Thy name? Our name is of but little moment, but wilt Thou consult the honor of Thine own name, if Thou destroyest us? For Thou didst promise us this land; and what people is there that will honor Thy name if ours be destroyed?" (Calovius).

10. *Get thee up*—language of reproval, apparently. But the truth was, Joshua had no business lying there, arraigning God's fidelity. God was not to blame for the defeat. *Wherefore liest thou*.—He is no longer to mourn but to search out the real cause of the disaster.

The spirit of God's reply is, "This is no time for prayer, but for purifying the camp. Look for the cause of your defeat, not in my sovereignty, but in your sin" (Steele).

11. *Israel hath sinned*.—The charge is first stated, and then the specifications. It is true that only a single individual had been guilty, but he was a member of an organic whole; and so long as his guilt remained concealed, the nation must suffer at his expense. God could not go forth with the hosts of His people while this secret trespass was suffered to exist undetected and unpunished. *Transgress my covenant*—a covenant on His part to settle them in the land, provided they on their part yielded implicit obedience to His commands. *Stolen*—robbed God. *Dissembled*—added deceit to theft. *Put it among their own stuff*—a sacrilegious diverting to private use of what belonged to God. The charge is climactic.

12. *Therefore the children of Israel, etc.*—Cause and effect are clearly shown. Sin can end only in suffering and defeat. *Because they were accursed*—under ban themselves because they harbored (though unconsciously) what was under ban. *Neither will I be with you, except, etc.*—It was the nations duty to ferret out the criminal and purify themselves from odium by his punishment; until they did so they lay under condemnation.

"The atheistic apothegm of Napoleon that Providence always favors the strongest battalions, is still believed by the statesmen of

even Christian nations. God, as the Disposer of human events, finds too little recognition in camps, courts and cabinets (Steele)."

Why He Left \$40,000.

DEAR BRO. THOMAS.—I read the following in the *Christian Advocate* with much interest, and hoping it may awaken like liberality in some of our Peninsula people toward our worn out preachers, I send it to you for publication in the PENINSULA METHODIST.

At Perth Amboy, N. J., the Presbyterians have a splendid home for worn-out and disabled ministers. The building is an old mansion erected more than a hundred years ago for the use of the Colonial Government, and in 1883 was presented to the Presbyterian Board of Relief, together with eleven acres of ground, by Alexander M. Bruen, M. D. The location is one of the most eligible for aged and infirm men, who need rest and quiet and the invigorating breezes of the sea, while the good men who turn aside to rest within these hospitable walls have access to an excellent library of 3,000 volumes and the best current literature of the Presbyterian Denomination.

Are not our veterans as worthy? Have they not placed us under as great obligations? Are not some whom God has blessed among us able? There are some among us who have not yet realized that it is more blessed to give than receive. I met on the train a few days ago, an elect lady who told me the following story on giving. In a certain part of a city in an adjoining conference, there was great need of a Methodist Episcopal Church. A Methodist pastor known for his liberality and good judgment, went to a wealthy member of the church, and told him that he desired him to give forty thousand dollars. The brother laughed at the pastor. But said the pastor, "are you not able to do it?" "Yes, I am able, if I were willing, but I am not willing." Then said the pastor, "will you not promise me that you will pray to night if it is God's will that you should give the forty thousand, that He will make you willing." "I will" said the brother, "for I am sure I want to do the will of the Lord." The pastor left the brother to think of giving as never before. He began to pray, Lord if it is thy will make me willing. Sleep left his eyes, and slumber his eyelids. Such visions of God's goodness and love appeared as he had never seen before. His soul was filled with rapture. He could scarcely wait for the morning dawn, to tell the pastor, the Lord had made him willing, and the forty thousand dollars were cheerfully given. Will not some one who may read this statement, whom the Lord has made able, and who is desirous to do his will, ask the Lord to make him willing to give the fifty thousand dollars for the Endowment Fund the Board of Stewards desire to raise for the Conference Claimants.

W. L. S. MURRAY.

The *Northwestern* reports the following words of Bishop Goodsell, as he was about to read the appointments at the Northwest Iowa Conference. "There is a matter of which I feel I must speak. It is known to you all, that our honored friend and brother, Wilmot Whitfield, has thought it his duty as a Christian, to accept a nomination from a political party. No man doubts his integrity, his honesty, his Christian character. He has my fullest confidence, and for the sake of the work, I shall return him to his district. But I wish to say that the Methodist Episcopal Church, as a Church, knows nothing about party, nor does its administration applaud or punish men for their political affiliations. To do so would be to make Christ's kingdom a worldly kingdom. Every man, lay or clerical, in the Methodist Episcopal Church, is at full liberty to belong to any party in which he thinks he can best honor God and the State in his personal capacity. Our pastors and presiding elders are at full liberty to believe in and advocate the principles of their party, not in the pulpit, but in private conversation and, governed by the law of Christian expediency, on the platform. But no pastor or presiding elder ought, in my judgment, to compli-

cate his relation, by being the candidate of any political party whatever. Not because he has lost his rights as an individual by becoming a minister, but because he embarrasses and entangles by his candidacy, his work as a shepherd of Jesus Christ. I cannot and do not approve of the political candidacy of my beloved, and honored, and trusted brother, Wilmot Whitfield. But as he has my full confidence, I return him to this District, without burden of advice or pressure, as to his political position from me, in the hope that he will find some honorable way to adjust his political candidacy to his duties as a presiding elder."—*Central Christian Advocate*.

Rev. Joseph H. Smith, late of Philadelphia, but living now at Mapleton, preached Sunday morning, Oct. 14th, at Meridian Street, Indianapolis Ind.

This is the church to which Dr. Cleveland of Philadelphia has recently been appointed.

Our Book Table.

Lucy M. J. Garrett opens the *Woman's World* for November with "The Fallacy of the Equality of Women," in which she sets to work, to knock the pins from under Mrs. M'Laren's paper printed in the same magazine. "A Pompeian Lady" by Edith Marget, is followed by an article on Elementary School teaching as a profession, from the pen of Miss Edith Simcox. Next we find a poem by Janet Ross on "A View near Taranto," and walk through the Morias with Miss A. Mary F. Robinson to guide us, and explain the way. "The Truth about Clement Ker," is brought to a close. Miss E. Betham Edwards writes of "The Lace Makers of Le Puy," her paper is illustrated. Then comes "The Modern Dressmaker," by J. E. Davis. "A Woman's Friendship," by Hulda Friedrichs, takes Mary Stuart and Mary Seton for her text. Last come Mrs. Johnstone's capital fashion papers with illustrations.—*Cassell & Co., New York, 35 cents a number, \$3.50 a year in advance.*

The November number of *Cassell's Family Magazine* is bright and cheery. "Comrades Once," opens the number, and is followed by a description of "Japanese Homes and Their Surroundings." The author of "How to be Happy, Though Married," contributes the second of his papers on "The Love Affairs of Some Famous Men," telling us of Dr. Johnson's courtship and marriage, and that of Carlyle, among others. "The Art of Type-Writing" is described, and the Rev. S. Baring-Gould gives some amusing extracts from "A Preacher's Jest-Book." "Family Doctor," talks on being "Out of Order," and also on dyspepsia. "England's Treasure-Island in the West," Vancouver's Island, is described with pen and pencil. Then we get an installment of "For the Good of the Family." Next comes a paper on "Some Things we Say and Do in America," which speaks well for the honesty of the community at large. A second installment of the "Triumphs of Trade" follows, then come the fashions for the month, which are very pretty and sensible. "The Gatherer," is full of interesting information.—*Cassell & Co. New York, 15 cents a number, \$1.50 a year in advance.*

The frontispiece of HARPER'S for November by E. A. Abbey to accompany the "Old Song" with which this Number opens, is called "Why canst thou not as others do?" "In Darkness," another poem, by Florence Earle Coates, is found on later pages. "The Lower St. Lawrence" the first article is by C. H. Farnham. "A Museum of the History of Paris" is a description of the Hotel Carnavalet, long the home of Madame de Sevigne, by Theodore Child, and is admirably illustrated. "Elk hunting in the Rocky Mountains" contains the views of G. O. Shields. The illustrations are two full pages and several half pages. "Boats on the Tagus," by Tristram Ellis, describes the picturesque craft that dot the waters of this Portuguese river and harbor. The illustrations are fine. The fiction comprises the closing chapters of William Black's "In Far Lochaber" and William D. Howells' "Annie Kilburn." "A Pink Villa" is an illustrated story by Miss Woolson. "The New Orleans Bench and Bar in 1823" is a sketch as Charles Gayarre remembers them. "Invalidism as a Fine Art," by A. B. Ward, shows how sick people can succeed, in making the best of it. Richard Wheatley's article on "The New York Real Estate Exchange," is illustrated with portraits of two or three Astors and other prominent real estate owners. "Our Journey to the Hebrides," by Elizabeth Robins Pennell is finished. Mrs. Pennell's good-natured grumbling continues.

George William Curtis in the *Easy Chair*, comments on the Newport of yesterday and of to-day. In the *Study*, W. D. Howells reviews some recent books that have attracted popular notice, and which preach a new religion. Then, in the *Drazer*, Charles Dudley Warner makes remarks about the Well-brought-up Young Person, and arranges a lot of amusing stories, "skits," and chaff for the delectation of HARPER'S public, which likes to laugh.

Land Excursion to West Virginia and Virginia.

On November 13th the Baltimore & Ohio Railroad Company will sell round trip excursion tickets from Philadelphia, Wilmington, Del., Newark, Del. and Chester Pa. to Winchester Middletown, Woodstock, Har-

risburg, Staunton, and Lexington in Virginia, and Romney, Keyser, Grafton, Clarksburg and Fairmont in West Virginia at one fare for the round trip. Tickets good for thirty days and permit to stop over privileges in Virginia and West Virginia.

Trains will leave as follows:
Philadelphia 7.00, 11.00 A. M., 5.00 P. M.
Chester 7.18, 11.18 A. M., 5.20 P. M.;
Wilmington 7.38, 11.38 A. M., 5.40 P. M.;
Newark 7.58, 11.58 A. M., 6.00 P. M.

Passengers taking the 7.00 A. M. train will arrive at destination the same day.

Persons seeking new homes should avail themselves of this opportunity to examine a country rich in natural resources awaiting development. Farm lands are cheap, manufacturing sites are numerous and obtainable at remarkably low prices. Markets are convenient, schools are excellent, climate is unsurpassed.

For information about lands, address, M. V. Richards, Land Agent, B. & O. R. R., Baltimore, Md. For particulars about this excursion apply to C. R. Mackenzie, 833 Chestnut Street, Philadelphia, Pa., D. D. Courtney, T. P. A., B. & O. Reading, Pa., or agents of the B. & O. R. R. Wilmington, Del., Chester, Pa., or Newark, Del.

Obituaries.

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

Jennie Lumb was born near Phila., March 13th, 1854, and died near Newark, Del., May 7th, 1888. She was converted and joined the M. E. Church in Feb. 1869; thus in her early girlhood, consecrating her time and talents to the Master. She had a good musical education, and for years was organist in the church. Faithful to her duties, she was ever at her post, until compelled by feeble health to relinquish her task to another.

While some can mingle in life's activities, and work vigorously for the Master, it was Jennie's not to do, but to suffer, his righteous will. For eight years she was an invalid; for five years, confined to her room and bed. The writer was intimately associated with her, during the last two years of her life, and witnessed her patient endurance through hours of severe bodily anguish.

Young and with much to live for, she naturally clung to life, and greatly desired, if consistent with God's will, to be restored to health, that she might do something for Him and for her loved ones. Looking down at her wasted hands she would say, "what can Jennie do for any one; it is so little I can do." But how many lessons of patient endurance and cheerful submission to God's will, were taught by this suffering child of His, to those who visited her in her affliction. She was naturally a great questioner and reading largely metaphysical works, she would want to know the ways and wherefores of God's dealings with men; and sometimes would flatter at some of the mysteries of Providence; then there would come hours of doubt, and seasons of darkness; yet out of them God would lead her into the marvelous light of his truth, and she would sweetly yield her will to His.

As death drew on, her sufferings became more intense, but her hope was sure and steadfast; and looking down into the "valley of the shadow," she calmly made all arrangements for her departure. Not a murmuring word escaped her lips; her mind was stayed on God. As her feet touched the cold waters, calling a sister who had been untiring in her devotion for years, she said, "Maggie it is all right; I am going home to rest at last," repeating the words "all right," that her friends might know her will was lost in God's. At the last, as if the wasted frame could endure no more, the suffering ceased; and like a tired child upon its mother's bosom, she fell asleep in the arms of Jesus. They laid her away near the place of her birth, to wait the sounding of the last trump.

"There lies the wearisome body at rest; Closed are the eye-lids, and quiet the breast; But the glad spirit on pinions of light, Victory, Victory, sings in its flight.

How can we wish her recalled from her home, Longer in suffering exile to roam? Safely she has passed from her troubles beneath.

Victory; Victory; shouting in death."

A FRIEND.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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

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

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

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

LIBERAL OFFER.

"The Peninsula Methodist"

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?

Non-Partisan, Again.

We fear some of our friends misunderstand our position with respect to the several political parties. Certain it is, that we have been misrepresented. In our issue of Oct. 20th, we referred to two matters that were complained of. We now refer to another.

As a loyal Methodist, we feel it our duty to vindicate our Church from misrepresentations made in the interest of any political party. On personal temperance, and prohibitory legislation, the General Conference has taken the most advanced ground—total abstinence for the individual, and legal prohibition for the drink traffic. In order to post our readers, we published the entire report as adopted at its last session, so far as this matter is concerned. That this radical report was not designed to determine how any one of our members should cast his ballot, is proved by two facts: first, the Conference expressly declared that it left our people to exercise their own judgment as to party affiliations, and secondly, Bishops and delegates, as well as other Methodist voters, were, and are identified with political parties, according to their respective preferences.

If any of us think, that the logical sequence of General Conference action is an obligation to vote for Messrs. Fisk & Brooks, of course we must either do so, or repudiate the authority of the Conference to impose any such obligation. If however, others, accepting the principles adopted, and availing themselves of the liberty granted as to their practical application in the present political campaign, think that they can vote their respective party preferences, they will do so with as clear conscience as their brethren who think otherwise.

Ex Governor R. E. Pattison, of Pa., we presume, will vote as heretofore, for the Democratic candidates; Ex-Senator Warren Miller, of New York, for the Republican; and Gen'l. C. B. Fisk, of New Jersey, for the Third Party. None but a narrow and bigoted partisan will challenge the honesty and integrity of either of these distinguished members of the Methodist Episcopal Church, and ex-delegates to its highest legislative Council.

The PENINSULA METHODIST has maintained this liberty of personal choice in the exercise of the elective franchise, notwithstanding the radical sentiments expressed in the report on Temperance.

For the third time we ask, could we have pursued a more "non-partisan" course?

Our Trip to Galena, Md

Surrounded by fertile farms, that spread out in level plains for many miles over this portion of Kent County, this little hamlet of four or five hundred people is the locale of three churches, Methodist Episcopal, Presbyterian, and Roman Catholic. The ancient parish of Shrewsbury, includes this town with its ancient church five miles distant; and Cecilton M. E. Church is about as far to the northeastward. The bridge that spans the Sassafras river, the boundary between Cecil and Kent Counties, is only a mile from Galena. Over thirty years ago this euphonious name was substituted for the primitive title, Georgetown Cross Roads. Similar evolutions in town titles abound in the Peninsula, indicating the new spirit of enterprise, and growth that characterizes the people. St. Paul's in Cecil was whilom Johntown, and Odessa, Del., Cantwell's Bridge. The former is one of the earliest preaching places in the history of Cecil county Methodism.

Galena is within two miles of one railroad, and five miles of another. The former connecting Chestertown with Clayton, is phenomenal in the line of railroad enterprise. Its lessee pays an annual rental of one dollar, and seems to be disposed to let the road run itself. As a result, there is not very fast running, or many of the modern appliances for either the comfort or safety of the passengers. This we give on the authority of common report. We did not take that route. The road from Townsend, Del., on the main line to Centreville, Md., is in fine order under the management of the Pennsylvania Company.

Though an easterly rain storm was prevailing last Saturday morning, Rev. Dr. Jacob Todd and the writer started for Galena, to fill our engagement with Rev. I. G. Fosnocht, the pastor, on the following day, "not knowing what a day may bring forth." At Townsend, twenty nine miles south, we change cars, taking the Centreville branch to Massey, ten miles to the south west. From Massey, we have a carriage ride of five miles through mud and rain to our destination. Brother Fosnocht gives us a most cordial welcome; though it is a question, whether greater wisdom would not have been shown by his guests, had they waited for clear skies.

After dining at the parsonage, and several hours of pleasant converse, we were escorted to our respective homes, and introduced to the families whose hospitality we were to enjoy during our stay.

Dr. Todd, was the guest of Mr. Peacock, next door to the parsonage, and the writer found a kindly welcome in the home of Mrs. Ruth, a little nearer to the church.

Sunday morning dawned with small indications of a change in the weather. At the hour for worship a few of the faithful, despite the threatening skies, made their way to the sanctuary, and richly were they repaid in the admirable sermon Dr. Todd gave us, on "Elijah beneath the juniper tree." For an hour and ten minutes, the dauntlessly courageous Tishbite was made to pass in review before us, in a succession of pictures so vivid, that we could almost hear his clarion voice and see his flashing eye, as he reproved the wicked Ahab, or taunted the false prophets.

Tho' small, the Doctor's congregation was highly appreciative; even the children listened with rapt attention.

As the rain came on in the afternoon, the laying of the corner stone of the new chapel had to be postponed.

Towards evening the clouds parted, and a beautiful sunset gave "signal of a goodly day, tomorrow." The night was starlit, and quite a fair congregation assembled for our second service.

The financial results of the day's ef-

forts, though not large, were highly creditable to the givers. About \$4000 have been collected and expended, in about fifteen months, for repairs on the church, and in addition, Brother Fosnocht has secured over three hundred dollars toward the cost of the new chapel. We don't know how much our brother expected to get last Sunday, but the fact is, he did receive a little more than he asked for; and at the close of the services, he and his people had the satisfaction of finding, they had in cash and reliable subscriptions, within one hundred dollars of the estimated cost of the chapel.

Monday morning brother Wm. A. Hyland escorted us to the station, in a two horse team whose fleet coursers made the mud fly, and brought us to Massey in about a half hour.

On the train we met Mr. Haynes of the *Morning News*, son of our brother Rev. T. H. Haynes, Mr. McFarlane of the *Smyrna Times*, son of our brother, Rev. W. R. McFarlane, Prof. Charles H. Hopkins, brother of the President of the Woman's College Baltimore, and Rev. Brothers R. H. Adams, R. C. Jones, and W. E. Tomkinson.

We have little doubt, our fellow-laborer, Dr. Todd, was well entertained, in the excellent family with whom he was a guest; but we feel quite sure, if he was as kindly cared for as we were, he will not require much persuasion, to induce him to "come again."

The Galena-ites deserve a word of special commendation. Under the lead of their indefatigable pastor, they have accomplished a grand work for God and Methodism in the renovation of their old church building. By way of encouraging brother Fosnocht, when he was appointed to this charge in 1887, a brother preacher said, "If you build a new church in Galena, you will do a miracle." Well, the miracle is about accomplished. When we supplied for brother G. W. Townsend in the summer of 1885, the old church was forlorn enough; now, the audience room in neatness of finish and furnishing, is beautiful; and the exterior has an attractive front with its spire and bell, and when painted and plastered, will correspond with the interior. The pulpit recess not only adds room, but is pleasingly ornamental. The fresco is a thing of beauty,—a centre piece representing a cross and crown with radiating lines of golden light, is encircled with the inscription, "Holiness becometh thine house, O Lord, forever." Five of the ten windows, have inscriptions, in honor of the living or the departed. One was the gift of Prof. W. L. Gooding and his sister, in honor of their parents; another by brother Solloway, the builder, in recognition of the services of Rev. James E. Bryan, who was pastor here for two terms; another was furnished by Sunday-school class No. 4, in honor of their teacher and pastor, Rev. I. G. Fosnocht; the two others being commemorative of Sunday school classes. The bell was given by Mr. Frank Ruth, a young merchant of the town, in honor of his parents, whose names were recorded in the casting.

The chapel, on the parsonage lot, will be of great advantage, for Sunday-school purposes and for social meetings.

Among those who came out to the morning service were the Misses Scott, who had organized the first M. E. Sunday school in Galena, in their father's house fifty five years ago.

In this charge there are two young lady stewards; Miss Lena Ruth, daughter of our hostess, and Miss Lena Ireland, her friend, who serves as organist.

These young ladies do not allow contributors to forget quarter day.

It was pleasant to us not only to receive additional names upon our subscription list, but to have so complimentary expressions of hearty appreciation of the PENINSULA METHODIST. An interesting little girl, Effie Smith, lingered in the church till nearly every one

had gone, unwilling to leave without shaking hands with the editor; and a good brother who has taken the paper for a long time, was kind enough to say, he would not be without it for double the price of it.

THE LOCAL PREACHERS' ASSOCIATION.—The Local preachers and Exhorters' Association of the Wilmington Conference will convene in their 30th Annual session in the M. E. Church, Wyoming, Del., Friday Nov. 16, at 8.30 P. M., when Dr. J. H. Simms will preach (D. V.) the opening sermon.

Those who propose to attend will please notify Rev. J. E. Kidney, the pastor, in time for him to prepare for their entertainment; and all members who cannot attend will please send one dollar each, to Rev. J. R. Dill, 811 Market St., Wilmington, Del., to assist in defraying the expenses of the association.

Preachers' Meeting.

The brethren met in Fletcher Hall, 604 Market St., Monday Oct. 29, at 10 A. M.; Rev. L. E. Barrett, president, Rev. Adam Stengle, secretary. Devotions were led by Rev. J. R. Dill.

Favorable reports of revival meetings were made by Brothers D. H. Corkran, T. N. Given, and W. L. S. Murray. Bros. J. D. C. Hanna and D. H. Corkran offered resolutions in favor of a union meeting, every three months, of the pastors of the several denominations in the city, which, after some discussion, was adopted.

Rev. F. O. B. Walling, of the New England Conference, was introduced to the meeting and in a brief address, stated that he had been a minister of our Church in Sweden for some twenty years in which time, after some ten years of opposition, and some persecution, Methodism had prospered, until there were now 16,000 Methodists in that land.

Bro. Walling has been a year and a half in America, and is now pastor in Maplewood, Mass. The order of the day was then taken up, and Bro. Stengle read a carefully prepared and deeply interesting paper, on the unpardonable sin, in exposition of Matthew 12, 31-32. In answer to the question, "What is blasphemy against the Holy Ghost," the essayist said it was not all evil speaking against the Holy Ghost, but speaking against him knowingly and with malicious purpose. He thought that it was not only possible now, for men to commit this sin, but facilities for devilish wickedness were so great, that there was even greater danger. Any one may be sure he has not yet incurred this extreme guilt, so long as he feels concerned for his salvation; for this concern is the work of the Holy Spirit, and so long as we feel it, we have the proof, that the Spirit has not taken its final leave of us. Theologians ought to give more attention to the study of this important subject, and the people should be more frequently warned from the pulpit of the danger, of committing this sin which can never be forgiven. The Holy Spirit is the great executive in the administration of redemption and we cannot be too careful to treat his influences with reverence and respect.

Brothers Vaughn Smith, W. E. Tomkinson, A. T. Scott, H. W. Ewing, J. D. C. Hanna, J. L. Houston, and W. L. S. Murray, followed in brief comments.

The programme for subsequent meetings was advanced one week, and next Monday morning, Nov. 5, was fixed upon, as the time for the formal opening of Fletcher Hall. Bro. C. A. Grise, from the special committee, reported the following order of exercises:

Singing.
Prayer.
Address of welcome by Rev. T. Snowden Thomas.

Singing.
Response to the address of welcome, by the President, Rev. L. E. Barrett.
Song and prayer service, under the direction of the President, to close in

time for the semi-annual election of officers.

The official members of the Methodist Episcopal Churches in this city and vicinity are invited to attend this service.

Brother Hanna gave notice of a Musical and Literary entertainment in the Newport Church, Wednesday evening, Oct. 31st, and tendered tickets to all the preachers who would attend.

Meeting closed with benediction by Rev. V. S. Collins.

Besides brethren whose names have been given above, there were present brothers J. Todd, E. L. Hubbard, J. Dodd, J. F. Williamson, J. E. Bryan, K. R. Hartwig, A. Thatcher, Francis A. Roup, R. C. Jones, and J. H. Simms.

The Bishops.

Our chief pastors will hold their semi-annual meeting in Tremont St. Church, Boston, next week, beginning Thursday morning, Nov. 8th, and continuing several days. Among other matters, the assignment of the spring Conferences will then be made.

Bishop Fowler is still absent in Asia, and Bishops Taylor and Thoburn are not "General-superintendents in the Disciplinary sense of that term;" so that only fifteen of the eighteen bishops will participate in this meeting. How the Africa Conference, and the Conferences in India are to be provided for, without consulting their respective Bishops, remains to be seen.

A grand union mass meeting of Methodists is to be held in the People's church, Friday evening, the 9th inst.; Sunday, most of the Bishops will preach in Boston, and Monday the 12th, the Methodist Social Union will give them a reception.

Wednesday, the 14th, the General Missionary Committee will meet in New York, for its annual review of the missionary work of the Church, and for considering and adopting measures for another year. The Bishops, district delegates, and representatives of the corporate Missionary Board, compose this committee. It is presumed, our Missionary Bishops will participate.

The contiguous Conferences will, no doubt, be represented by visiting brethren. Presiding Elder W. L. S. Murray of the Wilmington District proposes to attend, and probably others will go from our Conference, to look upon this august assembly.

Rev. Johnathan S. Willis, was in town this week addressing Republican meetings. He was the guest of Mayor Harrington.

Hugh C. Brown, Esq., son of Rev. N. M. Browne of Newark, Del., has been discussing political issues from the Republican standpoint.

Revs. J. B. Quigg and J. D. C. Hanna, have been making addresses in favor of the Prohibition Party movement.

The British Minister, Lord Sackville West, has been notified by Secretary Bayard, that he is no longer acceptable to this Government as a representative from the Court of St. James. The publication of a private letter, expressing his views on the Presidential campaign, was the occasion of this hint to depart.

The Annual Convention of the Home Missionary Society of the M. E. Church, began in Tremont St. Church, Boston, Thursday, Nov. 1st. From this Branch, Mrs. N. M. Browne, President, and Mrs. Wesley Weldin, Cor. Secretary attended as delegates, and Mrs. Henry Robinson, Treasurer, Mrs. Washington Hastings, Mrs. Stansbury Willey, and Miss Sadie Weldin, accompanied them as visitors.

The seventieth anniversary of the Local preachers' association of Philadelphia, Pa., will be held in St. Paul's M. E. Church in that city, to-morrow, Nov. 4th. Bishop Cyrus D. Foss will preside over the services.

Conference News.

GRACE CHURCH, Rev. Jacob Todd, D. D. pastor.—Although the evening, because of rain, was unpropitious, there were about seventy present at the love-feast. The hour and a half was filled with interest by the experiences, which were promptly and feelingly given. The young people, who maintain a prayer meeting for one hour every Sunday evening before preaching, add great interest to the love feast, where they speak with much assurance, of their faith in Christ.

The quarterly conference was well attended. Class attendance reported on the increase. The pastor leads two classes; the regular pastor's class which has met on Thursday afternoon from the organization of the church, and a class organized by Dr. Todd for children, Friday afternoon. In reporting pastoral work, the Dr. stated besides regular and frequent visits to the sick, he had made ninety-seven pastoral visits. The superintendent of the Sunday-school reported an enrollment of seven hundred, with an average attendance of three hundred and fifty-four. The officers and teachers meet weekly for the study of the lesson, and thus show themselves true Bereans.

WESLEY CHURCH, Rev. W. G. Koons, pastor.—Bro. Koons was not present at his quarterly conference, because of his mother's illness. His report, however, was sent in, and is as follows:

"Received into full membership during the quarter, sixty; by certificate twelve; on probation, eighteen; baptisms, twenty; pastoral visits one hundred; conversions, thirty-eight. The presiding elder preached Sunday morning, and received nine on probation, and two by certificate. The revival continues with great interest.

Rev. Daniel Green of Newport will preach (D. V.) in Christiana, to-morrow morning, Nov. 4th.

At Salem, the quarterly love-feast will be held at 1.30 P. M., and the Presiding Elder, W. L. S. Murray, Ph. D., will preach at 2.30 P. M.; quarterly conference at Salem the next day.

HOCKESSIN, J. Dodd, pastor.—Last week Rev. A. T. Scott preached four times for brother Dodd. Notwithstanding unfavorable weather, the attendance is good, and indications encouraging.

MIDDLETOWN, DEL., R. H. Adams, pastor.—Last Sunday, Rev. W. E. Tomkinson preached two excellent sermons for bro. Adams. The movement for paying off the Church debt, is progressing very satisfactorily, and will soon be completed.

The Southern Methodist church at Puncteague, will be dedicated by Rev. Adam C. Bledsoe, D. D., on Sunday morning, Nov. 11th, at 11 o'clock.

The protracted meeting at Secretary, East New Market charge, L. W. Layfield, pastor, is still in progress, having met with great success. There have been about twenty conversions in less than two weeks, and the interest is unabated.

Rev. Jas. T. Prouse of Church Creek, Md., was in East New Market, last week, and preached at McKendree for Rev. Ralph T. Coursey, who expects to return the compliment soon at Church Creek.—*The Courier.*

DOVER, DEL.—The services held in the M. E. Church last Sunday, were conformed to the "Old Jewish Feast of Tabernacles, so far as was practicable. Upon a stage erected over the chancel, were arranged the fruits and grains of the season. In front of the pulpit were sheaves of oats and stacks of fodder, and in front of this, was a basket of corn half turned among a heap of leaves. On the right of the platform, were sheaves of rye, and a large pumpkin beneath; near by, a basket of apples. In front of this, was an urn with a palm in it, and behind it, against the wall, were vines reaching from the floor to the gas jets. On the left of the platform were sheaves of wheat, between which was another large pumpkin; near this was a basket of sweet potatoes, and in front another urn with a palm. Midway between these sheaves, were flowers in pots, and above the doors on either side of the platform, were ornamented pots with autumn leaves. The chandelier was trimmed with leaves.

The morning service was opened with a voluntary, entitled, "God be merciful." Then the 1081 hymn was sung, and prayer was offered by the pastor, Rev. T. E. Terry. The Scripture lesson was from Leviticus 23d chapter, beginning with the 33d verse. The 1087th hymn was then sung, after which Bro. Terry preached an eloquent and impressive sermon from the text, "When ye have gathered in the fruit of the land, ye

shall keep a feast unto the Lord seven days," Leviticus 23-39. After the discourse, brief remarks were made in reference to the special collection for education, and it was decided to postpone it till the afternoon. The 1098th hymn was sung, and the service closed with the benediction.

The afternoon exercises opened at 2.30, with "Little Raindrops" sung by the infant school. The school then sang, "Do Something." Jas. E. Carroll led in prayer; "Where the Living Waters Flow," was then sung; Lottie Flowers recited "It is not worth while to hate"; "The City of Gold," was then sung; the infant school recited the Golden Texts, from the first of last January. We then had a solo by Virgie Hutchins, with a chorus by the infant school; then a recitation by Townsend Smithers, entitled, "The Village Blacksmith." The school then sang "Be a Helper." A class of nine girls recited verses, the first letters of which formed the acrostic, "Our School;" in their rear were eighteen girls, who in reply to the question, what kind of education does our school give? held up cards, whose letters made the words, "Christian Education." One verse of "All Hail the Power of Jesus Name" was then sung, after which Prof. Gooding, principal of the Conference Academy, delivered an excellent address of fifteen minutes. "Send out the Light" was then sung; following this the collection was taken, and while it was being counted, Rev. T. E. Terry sang by request, "No Burdens allowed to pass through," the congregation joining in the chorus. The secretary reported that the collection amounted to \$53.09; though only \$35 had been asked for; the interesting service closed with the doxology and the benediction.

The evening service consisted of a voluntary by the choir, a hymn and prayer; and a brief sermon by Bro. Terry.

APPOQUINIMINK, DEL., G. S. Conaway, pastor.—Revival services at Friendship, which began September 30th, are still in progress. The meetings have been good, and congregations large. Up to date nineteen have been converted, and eighteen received on probation. We are hopeful of still more glorious results. Rev. R. C. Jones, of Odesa M. E. Church, is to preach next Sunday, November 4th, at 2.30 P. M. A cordial invitation is extended to all, to attend.

POMONA, MD., J. D. Reese, pastor.—The revival services held at Bond Chapel for two weeks, closed last Sunday evening. Twenty-five were received on probation, and the church has been wonderfully quickened.

An auxiliary Home Missionary Society was organized in Tome Memorial M. E. Church, Port Deposit, Md., Thursday evening, Oct. 18th, under the auspices of Mrs. N. M. Browne. Mrs. J. P. Otis was elected President, Mrs. Paul Everist, Corresponding Secretary, Miss Lulu Gerry, Recording Secretary, and Mrs. Abbie Stephenson, Treasurer.

SNOW HILL, MD., Robert Watt, pastor.—Last Sunday morning Mrs. N. M. Browne held a meeting in this church, in the interest of the Home Missionary Society. The attendance was good, despite the inclement weather. Twelve new members were obtained, and twenty three additional subscribers to *Home Missions*.

We are pleased to have favorable reports from this charge. Brother Watt is popular, and his preaching highly appreciated.

CORNER STONE LAYING.—Providence permitting the corner stone of the new M. E. Chapel, Galena, Md., Rev. I. G. Fosnocht, pastor, which was not laid last Sunday, on account of the rain, will be laid to-morrow the 4th inst., at the close of the morning sermon.

EPWORTH, D. H. Corkran, pastor.—Revival interest continues; over one hundred conversions reported up to last Monday morning.

MT. LEBANON & UNION, T. N. Given, pastor.—Increasing interest,—three conversions last week.

WESLEY, W. G. Koons, pastor.—Forty eight conversions; full house last Sunday, when nine were received on probation, and two by letter; Presiding Elder W. L. S. Murray officiating, in the absence of the pastor.

SWEDISH MISSION, K. R. Hartwig, pastor, reports a full house last Sunday, and two persons asking the prayers of Christians.

ASHBURY, J. E. Bryn, pastor.—Five hundred in Sunday-school last Sunday; another \$1000 paid on church debt last Saturday, leaving a balance yet to be paid of only \$2000. "Old Ashbury" numbers as her progeny, "eight children, and six grand-children," including over 4000 members, and some 6000 in her Sunday-schools. Truly this has been a fruitful vine.

CHRISTIANA, B. F. Price, pastor.—Rev. A. T. Scott preached at Christiana last Sunday morning and night, and at Salem in the afternoon. Revival meetings are held at the latter place by the brethren, and gracious influences are felt.

Brother Price has re-cyberated considerably; attending service at Christiana Sunday morning, and riding to Salem in the afternoon. The warm and cordial greetings given him by the brethren, with their earnest charge that he do not attempt his work till fully able, show how much they love him, and how highly they appreciate his labors. The substantial gifts that are brought to the parsonage, afford additional proof on the same line.

In Brother Price's long continuance in the effective work since 1836, there has been, we believe, but one serious interruption. About Christmas 1858, he had a severe hemorrhage, which so prostrated him, that he had to rest until the spring of 1859, making his home for fifteen months in Newark, Del.

Last Sabbath was observed at Townsend, Del., as "Glad Tidings Day." The church was appropriately, though not elaborately decorated. On the platform were specimens of grain, fruit, and vegetables. Above the arch of the pulpit recess was the motto, "Heaven's Joys," supported by two pillars covered with autumn leaves. This motto was lettered entirely with corn, potatoes, apples, turnips, etc., and was both very legible and beautiful.

In the morning, a sermon adapted to the occasion was preached by the pastor.

In the evening the Sabbath school gave an interesting and appropriate entertainment of responsive reading, song, declamation and emblematic service. Notwithstanding the inclement weather, the church was well filled with appreciative listeners and observers. Collections were asked for and liberal responses were made by the school and the congregations; and this, of course, helped to make the preacher glad. For the success of this and all like entertainments much credit is due to the efficient Superintendent, J. B. Maloney, and his ingenious and enthusiastic wife.

Easton District Items.

Bro. J. D. Reese, of Pomona circuit, in his meeting at Bond chapel, is assisted by two lady evangelists from Philadelphia.

Bro. McQuay and wife are doing a good work in the cause of Temperance, at Rock Hall. They are very active in church work.

Bro. R. W. Todd is moving along finely in his work at Chestertown. Sunday the 14th ult., services were suspended at the M. E. Church, in order that the congregation might attend the dedication of the new M. P. Church, which occurred on that day.

At Church Hill, Bro. Arters is having marked success; two churches repaired, and repairs paid for; circuit finances in a splendid condition; and souls are being converted every week.

On Queenstown, Bro. Alderson has just closed a meeting at Perry's Corner, where quite a number have been converted. He has also superintended the enlarging and beautifying of Simpers' Church, which is now a credit to the Methodism of that community. As the result of over-work, Bro. Alderson is at present on the sick list.

Bro. Jos. Robinson, of Kent Island, is hard at work. He is at present, holding an extra meeting at Kingsley chapel.

Bro. G. P. Smith, of Wye, began a protracted meeting at that place, the 21st inst.

Friendly Appreciation.

The following excerpts from a personal letter, written by Mr. Wm. B. Crooks, brother of Prof. George R. Crooks, D. D., of Drew Seminary, will be read with interest, by many of our readers.

Though a Protestant Episcopalian, he is an enthusiastic admirer of our heroic Missionary Bishop for Africa. From his letter dated Oct. 25th, we take the following:—

MY DEAR SIR,—The PENINSULA METHODIST was subscribed for by me while I was in Baltimore. I subscribed for it, because we were old "Dickinsonians." I am not a Methodist, but an Episcopalian in church faith, but a lover of all who love the Lord Jesus Christ in sincerity and truth, and can give a

reason for the hope within.

I took great interest in the stand, the editor took in the paper, for Bishop Taylor, whom I have known since 1851, and I am sure your church has not his peer. I have been astonished at what was said and done respecting him and his noble work, by persons in official position in the Church, before the General Conference met. Any other Church would almost canonize him. He is the "Paul" of the 19th century. I wouldn't be surprised, when the Lord calls him home, if he would take him up in a chariot of fire, as he took Elijah. There is not one like him on this Continent; God bless him and his noble work!

I love to read your paper. Its Sunday-School lesson is worth the price of it. This paper with the *Standard of the Cross and Church*, published by an Evangelical Society, the *Presbyterian Journal*, and once and awhile, the *Methodist Episcopal Thunderer*, and the *Christian Advocate*, furnish our Sunday reading.

I enclose a dollar for renewal; please send on the PENINSULA METHODIST.

Yours truly,

WM. B. CROOKS.

2111 Master St., Phila., Pa.

Day and Week of Prayer For Young Men.

NOVEMBER 11-17, 1888.

The twenty-third annual season of prayer for Young Men and Young Men's Christian Associations will begin, as usual, on the second Lord's Day in November, and continue one week.

It is possible, the Committee believe, for every Association in this country, to observe a part of this week, at least the Day (Sunday, Nov. 11th.)

Not only will the Associations in this land be engaged this week, in prayer and effort for the salvation of young men, but hundreds of Associations in foreign lands will be likewise enlisted.

The last International Convention recommended that collections be taken during this week in aid of the work, intrusted by the Associations to their International Committee. This action it is earnestly hoped, will be indorsed by every Association.

Collections should be forwarded promptly to the treasurer, at this office. The Committee trusts that each Association will send some amount, be it large or small; Richard C. Morse, General Secretary.

TOPICS.

Sunday, November 11,—Have You Seen Him? John i: 29; Luke xviii: 35-43.

Monday, November 12,—Curious, Serious, Saved. Luke xix: 1-10.

Tuesday, November 13,—Drifting. Acts xxiv: 24-27; Heb. ii: 1-4.

Wednesday, November 14,—Dwellers in Darkness. John iii: 19, 20; viii: 12.

Thursday, November 15,—The Danger Thoroughly Understood, but not Avoided. Prov. v: 1-13; Neh. xiii: 26; 1 Cor. x: 13.

Friday, November 16,—A Wise Merchant. Matt. xiii: 45, 46; Luke xiv: 33.

Saturday, November 17,—Not Afraid to Stand Alone. II Sam. xxiii: 11, 12; II Tim. iv: 16, 17.

ITEMS.

Dr. L. D. McCabe is the acting president of Ohio Wesleyan University. In connection with this presidency, the name of Prof. Charles J. Little, of Syracuse University, is the latest one mentioned.

Marshall Booth, of the Salvation Army, in reviewing his forces at Chicago, said that within the last twelve years, no less than 1,000,000 men and women have been rescued from the slums and transformed into self-supporting, sober, Christian citizens, by its work.

Some persons never can be reconciled to an undesirable state of affairs. One of these, who did not favor the election of Dr. Newman to the episcopacy, now comes out with a report, that he was at one time, a candidate for a Universalist pulpit in New York. Bishop Newman may be a universalist, but it is such universalism as is manifested in his declaration, that he intends to "go up

and down the land preaching holiness and salvation everywhere.—*Pittsburg Christian Advocate.*

The new General Superannuated Preachers' Aid Society has organized, with Bishop Merrill as president, and H. S. Towle as secretary.

Maria Catharine Washington, colored, of Carlisle, Pa., died at her home, in West Locust alley, aged 100 years. She was one of George Washington's slaves.

The foundation-stones of Wesley Memorial Chapel were laid last month at Epworth, Lincolnshire, the birthplace of John and Charles Wesley.

The 12th of September was the day upon which the battle of North Point was fought, in 1814. There are only two men left in Baltimore, who took part in that battle.

Bishop Bowman was seventy-one years old July 15th, and that day was also the semi-centennial of his entrance into the ministry. A long life of self-denial, temperance, cheerful devotion to regular work, and fidelity to the ministry of the gospel, has given Bishop Bowman a happy, serene, and painless old age. We hope he will serve, as now, until he is 100 beautiful years old.—*Northwestern.*

The *Michigan Christian Advocate* thus counsels the voter:

Do your own political thinking. Vote what you honestly believe to be right, not what some one tells you is right.

We would rather see a man tarry for a time upon the political fence, than to get down too suddenly, and land on the wrong side.

Argue warmly with your neighbor about current political concerns. But keep sweet, brother, keep sweet. Even the advocacy of a good cause will not justify harsh words.

Bishop Hurst spent Sunday, Oct. 21st, in this city. He preached in the morning at the new Oakland church, and dedicated it in the evening. At 3 P. M. he was present at the Warren church, of the Washington Conference, and made an address. The Bishop is in fine health. He came from the West, where he had been meeting his fall Conference, and was on his way to Buffalo, his late home. He expects to be established in his new home in Washington, D. C., in a short time.—*Pittsburg Christian Advocate.*

The worst feature about catarrh is its dangerous tendency to consumption. Hood's Sarsaparilla cures catarrh by purifying the blood.

Railroad Connection to Berkeley Springs.

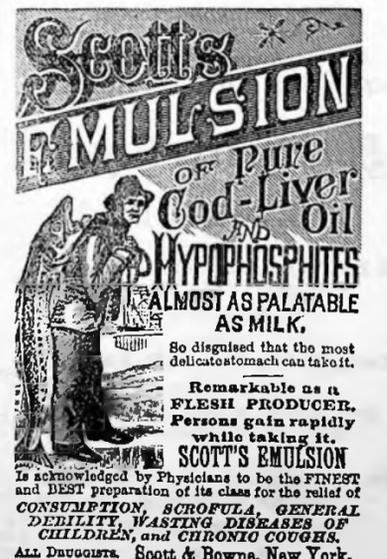
The Berkeley Springs and Potomac R. R., operated by the B. & O. R. R. Co., running from Hancock, W. Va., a station on the Baltimore & Ohio R. R., to Berkeley Springs, W. Va., will be opened for business on Thursday, November 1st, when trains will run as follows: leave Hancock 9.40 A. M., 12.45 P. M., and 5.40 P. M. Leave Berkeley Springs 8.00 A. M., 10.35 A. M., and 4.10 P. M. The running time between the two points being 25 minutes.

Marriages.

BURGESS-VANDYKE.—On Oct. 24th, 1888, at the residence of the bride's parents in Odesa, Del., by Rev. R. C. Jones, Frederick H. Burgess of Bridgeton, N. J., and Mary J. Vandyke, of Odesa, Del.

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

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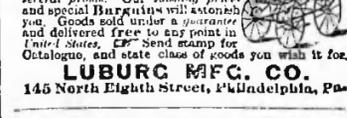
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