

Peninsula Methodist

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Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

LINES,

Read at dedication of Fletcher Hall, Wilmington, Del., Nov. 5th, 1888.
BY REV. L. E. BAREETT.

This morning, November 5th, 1888,
The Methodist preachers of Wilmington do
congregate
In this beautiful hall, so neat and well
dress'd,
To enjoy our re-union, and partake of our
rest.
For this we are indebted to our friend of the
quill,
Who for Methodist preachers entertains good
will;
Years ago he shared with his itinerant brethren,
Their labors and cares on the way to heaven.
But of late he has seized the editorial pen,
To throw light on subjects, domestic and
foreign;
The "PENINSULA METHODIST" weekly visits
its our homes,
And calls us to duty in thunder tones.
For Bishop Taylor he expresses special admiration,
And believes he is planting the germ of a
nation;
In temperance, "non-partisan" is on his
banner displayed,
To sustain this position, he invites our aid.
But when duty calls us away from our post,
Or sickness disables us from warning the lost,
His kindness of heart prompts him, to turn
up his barrel,
And give us a preach from his abundant
material.
To assist us in our Monday morning meeting,
He has prepared this room, and gives happy
greeting;
To add to its interest, and to increase our
bliss,
He gives to it the name of John Fletcher,
the Swiss.

We accept with thanks this kindest offer,
And pray the blessings of heaven to rest on
the donor;
And as each Monday morning shall bring us
together,
May the kind editor's shadow never grow
thinner.

In our association, as we look over the roll,
We need not be ashamed of the depth of soul,
Or strength of intellect which it discloses,
For here is the patience of Job, and the
meekness of Moses.

Here is Todd, the eloquent, the chaste, and
the true;
And Stengle, the logical, and VanBurkalooc
too;

Here's Sanderson, the experienced, and Bryan,
the seer,
Who, as pastor of old Asbury, has scarcely a
peer.

The champion of High License in Houston,
we see,
Who deals sturdy blows, and expects victory;
He is met, steel to steel, by the redoubtable
Hanna,
With "third-party" temperance inscribed on
his banner.

If Tomkinson should start some deep question
unaided,
We'll meet him with Corleau, whose sur-
name is David;

If Dodd, of Hockessin, continues alone,
To fight the Lord's battles, and make sinners
groan.

Ewing, of Madeley, thoughtful and sedate,
Will set an example, that he may well imi-
tate;

And Koons, of Wesley, tho' it may not ap-
pear,
Is busily engaged in hunting a deer.

When we want words of counsel from the
experienced and brave,
We turn to Vaughan Smith, who never yet
gave

His back to the foe, but with his drawn
sword,
He fought for his Master, and preached His
word.

Treading in his footsteps, we greet his name-
sake,
Genial Vaughan Collins, who will always
make

The truth shine clearer by his lucid exposi-
tion,
As he points out the road that leads us to
heaven.

At Brandywine Church, on our northern
frontier,
Patient Charley Grice makes the truth clear;
At New Castle's town, both ancient and evil,
The unquenchable Hubbard makes war on
the devil.

When we look towards the west, at Salem's
fair towers,
We find Walter Avery, spending the hours
In proclaiming the word, and forming his
plans,
For the increase of Zion, and strength'ning
her bands.

Occasionally seen here is the face of a brother,
Whose broken English betokens a birth o'er
the water,

But Harberg, the Swede, left his own nation,
To bring comfort to his people who were
without consolation.

We have, by transfer, from the old dominion,
A brother who has gained our good opinion;
He comes to declare the glories of heaven,
And his name, as recorded, is T. N. Given.

Scott, of noble lineage, still holds himself
ready,
To assist his brethren in keeping the ship
steady;

And Thatcher, and Dill, and the ponderous
Simms,
Wield the battle ax of truth, and sing our
grand hymns.

And over us all, the Presiding Elder, so
pleasant,
Goes to and fro, to keep the cause strength-
ened;

By his counsels and cheer, he keeps the foe
on the run,
From Delaware City to Rising Sun.

This is our register, all tried and true brethren,
With the exception of one, that you will dis-
cover,

Has omitted any mention of his name at all,
But you'll find him next Sunday at his place
in St. Paul.

And when we perceive that our wells are
nearly dry,
We'll go down stairs, and get a fresh supply,
Where books, pamphlets, and papers we find
all around us,
Ready to be sold by J. Miller Thomas.

Again do we extend to you heartiest thanks-
giving,
For providing this room, and giving your
greeting;

May prosperity's banner wave triumphantly
o'er you.
Till the walls of heaven securely enclose
you.

The poet has possibly, with proverbial
licence, given more credit to the editor than
is his due; inasmuch as his son, J. Miller
Thomas, the proprietor, is the man who don-
ates the freedom of Fletcher Hall.—ED.

A Brahmin's Conversion.

I was born in August 1863; my moth-
er died when I was about two years old;
so that I have very slight remembrance
of her. My parents were Brahmins;
my father being a citizen, and my moth-
er a village girl.

At the age of nine, I was invested with
the sacred thread. The ceremony, in
Sanskrit, is called "yageo-pareit," i. e.,
investment of the sacred thread; after the
ceremony was performed, I was called
"Dwi-gan-ma," i. e., twice born. After
this ceremony has been performed, on a
boy of Brahmanic parentage, he is sup-
posed to have become something better,
than the rest of human beings. From
that date, the boy is bound to receive
homage, from young and old, of the other
castes, who salute him with some such
phrase, as "O Lord, I touch your feet;"
and he blesses them with some such
phrase, as "your life be prolonged."
Well-to-do people spend a deal of mon-
ey, when this ceremony is performed.
My father spent about 400 Rs (\$133) in
nach and tumasha.

The same year, I joined an English
High School at Cawnpore (of the church
of England). At the age of twelve, I
was married to a girl, who was educated
and beautiful. The poor thing died of
small-pox, three years after, at her
mother's place. We were informed of
her death, and went to see her buried.
Hindus however, don't bury their dead,
but they burn their bodies. My wife's
body could not be burnt, as she had
died of small-pox. This disease, in In-
dia, is understood to be a Goddess, and
her victim must not be burnt, but thrown
into the Ganges, the sacred river. So
her body was thrown into the river.
After a week, a likeness of her body
was made of wheat-flour, fingers being
of plantain, teeth of pomegranate seeds,
and etc.; and I had to burn the said
figure, and do penance for thirteen days,
to propitiate the gods, that she may be

allowed again to be born a human be-
ing, and not a dog, cat, or something
worse.

I was made to worship three idols
daily. They were round pieces of stone,
two being black, and one white. First,
they were washed with the sacred water
of the Ganges; then they had to be wip-
ed with a piece of dry cloth; then sand-
al wood paste was put upon them, and
then flowers. After all this was done,
sweet-meats were shown to the pieces of
stones, a bell was rung, and the images
were asked to accept the offering. With
this the worship was ended.

Now and then, when I was engaged
with the idols, my little half-brother
would come, take up the stones, and
throw them around the room. I would
laugh at him, and tell my step-mother,
that there was no good, in worshipping
such things, as could not defend them-
selves against the little child; but I was
ordered to worship the idols, as it was a
custom; and if I did not do it, the gods
would get angry with the family. By
the time I reached the fourth class, my
faith was altogether gone in idol-worship,
but still I was proud of being a Brah-
min. When I would tell any of my
class-fellows about this, they would tell
me, they themselves had no faith in idol-
worship, but that the Vedas taught the
worship of only one God. But neither
they nor I could read the Vedas. We
had to read a few verses of the Holy
Scriptures in our class daily, and we used
to give as much trouble as lay in our
power, to the teacher.

While in the fourth class, I made all
the boys ask our Principal, to teach us
the Scriptures at his house, and he grant-
ed our request, with the words, "I will
be very glad to do so, as it would be
very useful to myself and you all." The
same year, I was married the second
time. We left Cawnpore, with a deal
of pomp and show, and after two days'
march arrived at the bride's place. We
were very cordially received, and after
all the out door ceremonies were ended,
we entered the house; my wife's clothes
and mine were joined. Many cere-
monies were performed, and at the end we
went round the mango-tree pole seven
times, and then the marriage ceremony
was completed. After stopping for four
days at the bride's, we left for Cawnpore,
the morning of the fifth day. There
were over one hundred and fifty men in
the train, including the musicians and
dancing girls. We arrived at Cawnpore
the second day; and after performing
the necessary ceremonies, entered our
house. It was about a week, since I
was married to my wife, but I had not
yet seen her face. We were married in
June, 1878. The next year I was laid
up with fever, and all thought that I
was going to die; but the Lord raised
me up. On my return to school, I found
that all my class-fellows had been pro-
moted to the third class. At my re-
quest, I was taken into this class, through
our Principal's kindness, on a week's
trial. There were twenty-four in the
class; nine of whom were selected to be
sent up for the middle-class Anglo-ver-
nacular examination, and I was one of
them. After the examination, we were
promoted to the second class.

The Holy Bible was now a regular
study book with me; though no one
knew anything about this. Our Princi-
pal himself used to teach us the Scripture
at this time. After we had read a few

verses, and he had explained them to us,
we were told to write the account in
our own words. He liked my slate the
best, and would show it to other teach-
ers. The reason why I wrote better
than the others was, that I studied the
Bible daily at home. My Bible was
marked from the beginning to the end.
While in the entrance class, I subscrib-
ed for a monthly paper, called "Progress"
whose motto is, "The old order chang-
eth, yielding place to new." This paper
helped me in coming nearer to God.
Nice books were advertised in it for
sale, and I bought as many as I could
afford, with my pocket-money.

By reading these books, my faith was
altogether gone from my old religion,
and Christ was now my rock; but no
one knew anything about this, not even
my wife. Our Principal was reported
unwell; and after six days he died. How
sorry I was, when I heard about it, that
I had not told him concerning my faith.
How glad he would have been to know,
that his words had affected me. My
study of the Holy Scriptures went on,
though explanations in the class ceased;
as the head-master did not explain any
passages, but only made each boy read
two verses.

One day, I read before my class-fel-
lows, the sixth chapter of Proverbs, but
they made me silent with their laugh.
Once I invited one of my class-fellows
to go with me to the Methodist Church,
which I used to attend privately, when-
ever I had opportunity. On our way
back, I told him that the Bible was the
best book in the world. He went and
told all my class-fellows about it. They
were all annoyed with me now, and one
of them told my father about it. My
father asked me about it, and I told
him, that I had not decided about be-
coming a Christian, as he had heard.
I was afraid to tell him that I was study-
ing the Holy Bible, or that I had any
religious books with me. He did not
say anything then, but I am certain,
that he knew I believed in Christ secret-
ly, and was afraid to tell him so.

To appear in the Calcutta University
examination, I left Cawnpore, Novem-
ber 24th, 1882, for Lucknow. After
the examination, I came back to Caw-
npore. One of my school teachers told
me, that the religious books found in
my book-case, were burnt by my father,
while I was at Lucknow. Looking in-
to my book-case, I found that it was so;
all of them were missing. In the even-
ing, when my father came home from
his office, I enquired of him about my
books, and was told that they were with
him, but would not be given to me. I
was really very sorry to find my beloved
books gone, but after a few days, I be-
came certain, that the books had been
burnt, as I found their covers lying un-
der a desk.

Now I made up my mind to profess
Christ publicly. I told my head-mas-
ter about my faith in Christ, and asked
his advice. His advice was, for me to
pass my examination, before I took any
step. I wrote to the missionary in
charge of the school, through the head-
master, but he declined to baptise me,
before I had passed my examination. I
tried another gentleman; but being not
satisfied with him, I left him. It is not
an easy thing, for a young married boy
to leave his parents, friends, and his
home forever, to be a Christian, but God

is great, and gives us power according
to our needs.

I was allright myself, and ready to suf-
fer anything for his sake, but I did not
know what to do about my wife, and
where I would take her. While I was
thinking about my wife, I read the fol-
lowing verses one day,—"Therefore I
say unto you, take no thought for your
life, what ye shall eat, neither for the
body, what ye shall put on. The life is
more than meat, and the body is more
than raiment. Consider the ravens, for
they neither sow nor reap, which neither
have store-house nor barn, and God
feedeth them. How much more are ye
better than the fowls!"

The last stumbling-block was removed
from my heart, and I was ready to take
baptism, but did not know where to go
to. An European boy joined our class,
and I told him all about my faith; he
told me I should go and see Rev. J. H.
McGrew, and that he would help me
in any way he could. I have mention-
ed, that I used to attend the Methodist
Church, but as service was conducted
there in English, I thought that he had
nothing to do with native work. I had
attended the Methodist Isai Mela, held
at Cawnpore in 1880 at night, and was
one evening, invited by Dr. Johnson, to
take a seat on the carpet under the tent,
but declined, as I saw some sitting on
chairs and benches; all the same I heard
the preaching from out side the tent.
So I concluded that I must see Mr. Mc-
Grew. I wrote all about myself in a
note, and through it, got introduced to
him.

(To be concluded.)

Mr. Darwin, the scientist, once made
this answer, to some critics of foreign
missionaries: "They forget, or will not
remember, that human sacrifice and the
power of an idolatrous priesthood, a
system of profligacy unparalleled in any
other part of the world; infanticide, a
consequence of that system; bloody
wars, where the conquerors spared nei-
ther women nor children—that all these
things have been abolished, and that
dishonesty, intemperance and licentious-
ness have been greatly reduced by the
introduction of Christianity. In a voy-
ager, to forget these things is a base in-
gratitude; for should he chance to be
at the point of shipwreck on some un-
known coast, he will most devoutly pray
that the lesson of the missionary may
have extended thus far."—Independent.

The results of the Emperor William's
visit to Rome, beyond doubt, have been
a blow to the hopes of the Vatican. It
is admitted, that the Emperor used the
utmost tact, in his interview with the
Pope, and Cardinal Rampolla the papal
secretary of state. But authentic ad-
vices from Rome, which are accepted
as accurate by both official and Catholic
circles, state that the Pope forced from
the Emperor William a declaration, that
Germany could not encourage papal as-
pirations without endangering the pres-
ent entente with the Italian government.
From a member of the imperial atten-
dants, it became known that Emperor
William, while telling King Humbert
how the Pope had insisted upon talking
on the question of Rome, said: "I had
to destroy his illusion, and it was done
effectually.

Temperance.

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

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

The National Woman's Christian Temperance Union.

The fifteenth annual session of this body began in the Metropolitan Opera House N. Y., Friday morning, Oct. 19. The devotions were conducted by Miss S. M. I. Henry, of Illinois; upon the platform were seated Miss Willard, the President, and by her side Mrs. Judge Thompson, "the mother of the crusade." Before them, upon the table, the old leather-covered Bible, from which the Crusade Psalm was read that memorable morning, Dec. 23, 1873, when "the seventy" went out two by two. The five galleries were decorated with flags, and the lower tiers with shields of States, with here and there a W. C. T. U. banner.

A moment was given to welcome Neal Dow, "the Father of Prohibition." He expressed the conviction, that the time was not far distant when the cause of temperance would triumph, but that "if we are to have deliverance from the traffic of intoxicating liquors in this country, it will be in no other way than through the ballot box in the hands of women."

Miss Willard's address was received with the closest attention, and frequent and prolonged applause. We quote a few sentences.

"Next to God, the greatest organizer is the mother. She, who sends forth, from the sanctuary of her own being, a little child, has organized a great spiritual world, and set it moving in the orbit of unchanging law. * * * * * "When I graduated from college in 1859, there was not on the face of the earth, I venture to say—certainly there was not in my native land, the most progressive land of all—a national society of women. We worked on in weakness and seclusion, in loneliness and isolation. But we learned at last the gracious secret, that has transformed the world for men and made them masters. * * * * * From this time on, the world will have in it no active, organic force so strong for its uplifting as its organized mother-hearts. You will notice the breadth of my generalization. I did not say *all* mothers, because all women who are technically mothers are not mother-hearted, while many a woman is so, from whom the criss-cross currents of the world have withheld her holiest crown." * * * * *

The Convention adjourned at the close of the address, and lunch was served in the building to the entire delegation.

The Corresponding Secretary's report, and that of the Treasurer, showed growth in all the work. The forty national departments were reported by their superintendents in different sessions. Those on Friday were Heredity, Health, Kindergarten, Scientific Temperance Instruction, Sunday School, Juvenile Work, Temperance in Schools of Higher Education, Franchise, Parlor Meetings, Temperance Literature, Suppression of Impure Literature. There are sixteen free kindergartens in the United States, under the care of the W. C. T. U. Twenty-five States and all Territories have secured to the children in all public schools, scientific temperance instruction. 200,000 pledged children belong to the Loyal Temperance Legions.

Friday evening the convention was welcomed by the Mayor of New York City, General Fisk, and Mrs. Burt, the President of New York W. C. T. U. Gen. Fisk drew a comparison between Bartholdi's Statue and the W. C. T. U. "The woman's face is turned toward the sea, away from our 40,000 saloons. You statues of flesh and blood stand face to foe." Mrs. Livermore traced the work

of the W. C. T. U. to the time they began to look for permanent success, "to the enforcing of the law," told how Mrs. Foster inaugurated constitutional prohibitory amendments, and of the 30,000 majority for this law in Iowa. "All honor for the great push she gave us, and for the opening of our eyes, for out of that has come every thing we have done since." She paid a glowing tribute to the "superb leadership" of Miss Willard.

Upon the platform stood a large white banner, which was now turned around, revealing the flags of the world circled about the words "National Woman's Christian Temperance Union," with the all-seeing eye in the centre. It was a gift from Mrs. Elizabeth Thompson to Miss Willard as President of the N. W. C. T. U., the World's W. C. T. U., and the International Council of Women. Brief addresses were given by Gov. St. John and Mrs. Mary T. Lathrap.

Saturday was occupied by reports of the departments of the Press, Narcotics, Non-alcoholics in Medicine, Unfermented Wine, Labor and Capital, State and County Fairs, Work among Colored People, Soldiers and Sailors, Work among Railroad Employes, Legislation and Petitions, Parliamentary Usage, Peace, National Temperance Hospital, Evangelistic Work and Sabbath Observance. The evening belonged to the Y's, who gave a fine entertainment.

The Annual Convention Sermon was preached by Miss Elizabeth Greenwood of Brooklyn, from the text, "I am doing a great work, and I cannot come down" on the building of character, the building of home. "The pulse of the nation is only the sum of the pulse-beats of its homes." "What we need to day is a revival of home life." "The Bible opens with an account of a wedding, God Almighty performing the ceremony; it closes with the picture of the marriage feast of the Lamb."

In the afternoon a meeting was held in the Opera House, on Social Parity. Dr. Kate Bushnell, of Chicago, speaking from the text, "Truly ye bear witness that ye allow the deed of your fathers, for they killed the prophets, but ye build their sepulchers;" Dr. Mary Allen, on Parentage; Mrs. C. H. Hurlis on Mothers' Meetings; the Superintendent from Ohio, on the Influences of Heredity; and Miss Willard of the Rise and Progress of the Movement; of Mrs. Josephine Butler, its prophet; of Mrs. Ellice Hopkins, its teacher; of the interest awakening in all parts of the world, and efforts made for the legal protection of girlhood.

Rev. Bishop Samuel Fallows, of Chicago, preached in the evening to a large audience on "The Ecclesiastical Emancipation of Women," from Gal. 3:28 "I have reached my prayer and study such conclusions that I shall be doing violence to my own convictions were I not to make them known, and thus do what I can, to help these godly women who are standing so valiantly for the actual possession of that liberty where-with I believe Christ has made them free."

Monday morning, Miss Willard was re-elected President for the tenth time; receiving 260 votes out of 294; and the other general officers were as unanimously chosen. A memorial service was held in the afternoon for four State officers. In the evening all Crusaders among the delegates were seated upon the platform, and Mother Thompson told the story of the Crusade days. There were various brief addresses, and the presentation of the national banner to the State having secured the largest per cent. increase of membership. This proved to be a Territory—Dakota. Mrs. Buell made the presentation address.

Resolutions were passed on Tuesday in reference to Federal aid in public schools in destitute portions of the country; the exportation of intoxicating liquors to Africa and other uncivilized countries; Internal Revenue; Woman

Suffrage; the Prohibition party; and commendation of the work of various departments, etc.

During the Convention beautiful solos and songs, and addresses from Ciara Barton, Joseph Cook, Mrs. Emma P. Ewing, Mother Stewart, Dr. Buckley, and others brightened the routine of business.

ESTHER T. HOUSH,
National Superintendent Press.

Youth's Department.

A Boy who became Famous.

About sixty years ago a certain Mr. Doty, a silversmith of Albany, had an apprentice who appeared to be a very bright fellow of seventeen years. He read books with avidity, but none with more pleasure and eagerness than Shakespeare and the works of other dramatic writers. He seemed to have an especial passion for such, indeed, coupled with an inclination for the stage. The time came soon for the indulgence of this taste; he joined a company of young amateur actors who played at a little theatre called Thespian. The young apprentice's talent for dramatic impersonation became the talk of the town before long; and when Mr. Bernard, a noted manager in those days, came to Albany with his own strong company of professional actors, he was impelled to visit the Thespian Theatre to see the young amateur of whom he had heard so favorably. The play that night was "Hamlet;" and the manager was struck so with the young man's ability and intelligence that he sent for him and made him a very tempting offer to join his own company and adopt the stage as a profession.

Just before this the young man had received an offer of a gratuitous education from Dr. Beck, president of the Albany Academy; and the night the manager spoke to him he sought his two "chums." One of these two was Master Thurlow Weed, then a young journeyman printer. Both advised him strongly, to accept Dr. Beck's offer. But the young apprentice was still in doubt. His inclination prompted him to go on the stage, while his judgment dictated the acceptance of Dr. Beck's kind offer. He left at last, saying that he would talk with his employer about it. Silversmith Doty liked the lad, and believed that he had a career of usefulness before him in some learned profession; so when the lad told him of the two offers he had received, he said kindly but firmly:

"Joseph, you are under indentures to me for two years yet. If you will accept the offer of a free education, I will let you go freely. But if you conclude to go on the stage, you must make good to me the loss of those two years' service."

This determined the lad; and he went to Dr. Beck's, studied faithfully, and graduated with honors, and became one of the first scholars of his day.

"Of course," added the narrator of this great story, the venerable Thurlow Weed, "you are curious to know who he was; I will tell you. The lad was Dr. Joseph Henry, the late President of the Smithsonian Institute."—*Presbyterian.*

Mother's Turn.

"It is mother's turn, to be taken care of now." The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks, told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her, for her unselfish words?

Too many mothers, in their love for their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it, and the daughters do

not think there is any self-denial involved.

Jennie gets the new dress, and mother wears the old one, turned upside down and wrong side out. Lucy goes to the country, and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such indulgence.

Girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.—*Presbyterian.*

A Personal Salvation.

In order to illustrate the intense personality of salvation, I will relate the following, which occurred some years ago, and was reported by one of the parties, in these words: "I went to visit a lady who was in an anxious state of mind. She was a stranger to me, but attended upon my ministry, and I had been requested to call upon her. Arrived at the house, I rang the bell, and a lady came forward to meet me. I asked if she were Mrs. M. She said, 'No, Mrs. M. is not in; but, if you have a message for her, I will receive it.' I was somewhat embarrassed, for I did not know exactly what to say; but at length I answered: 'I want particularly to see Mrs. M.' Again she said, 'If you have any message for her, you can leave it with me.' I replied, 'I have come to converse with Mrs. M. on the subject of religion. But, perhaps after all, my Master has sent me to you. Will you allow me to ask if you have peace with God, knowing that your sins are forgiven, through the Lord Jesus Christ?' She seemed very much overcome with the inquiry, and answered candidly, 'No, I have not,' and sank into a chair, and asked me to be seated. I asked, 'Do you really desire to be a Christian?' She replied, 'I do.' I then asked, 'Are you willing to do just what God requires, in order that you may be a Christian?' She said, 'I think I am ready and willing and anxious to do what God requires of me. But what does he require of me? What am I to do?' I replied: 'Just one thing: believe on the Lord Jesus Christ, as your Saviour, with all your heart.' She asked, 'Is that all I have to do?' 'Yes, that is all. Now will you believe on him?' She answered: 'I will try to do so.' I said: 'Ah! that will not do, you must not try, but you must believe on him, you must trust him. Now suppose I came here and told you that I would do something for you, which you were very anxious to have done; and suppose you should then say to me, 'I will try to believe you,'—would you think you treated me well?' 'No, sir, certainly not.' 'Then will you treat the Lord Jesus Christ, as you would not treat me, a poor, fellow-mortal?' She answered: 'No, I will not,—that would be very sinful.' I said, 'Indeed it would.' 'Then how is it, that I am to believe on Him?' I said, 'Trust in him as your Saviour and you shall be saved.' She exclaimed, 'But I am so very unworthy!' Said I, 'True, you are unworthy, utterly unworthy of the least favor from God. Your whole life condemns you. You have not loved and honored God as he deserves.' 'How, then, can I ever hope to be saved?' I answered, 'Your hope must be in the mercy of God, through Christ Jesus. Salvation is of pure grace. No mortal deserves it.' She said, 'But God is a holy and righteous judge, and he is angry with sin.' 'Yes, but he loves the sinner, and in order that the sinner might be saved he has sent his only-begotten Son into the world to die—the just for the unjust.' But how may I know that he will receive me?' 'Because he sends you this message that it is his will 'that whosoever believeth on him shall not perish, but have everlasting life.' Can you receive that word whosoever, and shut yourself out?' She accepted that

truth, and thus accepted Christ, and was saved. Reader, this truth is for you also. Will you take it?

C. H. WETHERBE,
—*Buffalo Christian Advocate.*

The Eastern Shore.

The corps of men beyond the Bay sleep on their arms. Methodism is militant along the Atlantic and the large waters. The spirit of the pioneers glows in the preachers. They "enjoy religion." The grove-meetings are victorious campaigns. The godly men and devout women praise the Lord in the great congregation. A mighty power descends upon the people as of old. The usual Sunday services evoke joyful notes of salvation from penitents, and holy rapture from the children of God.

Our Church has sterling men on the charges. The Elder drew to him prime workers. He leads. The tactics of the stalwart men, that strode in front of the host when Methodism was an armed camp, prevail. Concentration and the impact of the phalanx bear down all opposition. Amiss, alert, tireless, and fearless, has fought and fortified. In the Roman Senate he would be decreed a triumph. The Church will magnify God in him.—*Richmond Christian Advocate.*

A pretty story comes from the shipyard of Messrs. Jackson and Sharp. The owners of the magnificent schooner which was launched on last Tuesday are practical temperance men and hence instead of christening their beautiful vessel with the customary bottle of wine the daughter of one of the Messrs. Lupton placed a bouquet of roses on her prow as she glided into the water and named her "F. and T. Lupton." We do not see why this beautiful substitution of an ancient custom should not become popular.—*Evening Journal.*

The *Methodist Review* for November contains the following articles: "Lea's Medieval Inquisition," by Prof. Henry M. Baird, D. D., LL. D., New York; "Is the Book of Jonah Historical?" by Prof. W. W. Davies, Ph. D., Delaware, O.; "Idealism and Christianity," by Henry Graham, D. D., Lansingburg, N. Y.; "Language culture: A Symposium"—Greek, by Prof. Daniel Steele, D. D. Boston, Mass.; Hebrew, by Prof. James Strong, S. T. D., Madison, N. J., English, by Prof. W. G. Williams, D. D., Delaware, O.; "Our Lord and the Rest-day," by Rev. Joseph Horner, D. D., Pittsburg, Pa.; "Elijah the Tishbite," a Gentile," by Joseph Longking, D. D., New York; Rejoinder, by the Editor. The *Review* is sent to subscribers at \$2.50 a year, postage included.

Early rising not only gives us more life in the same number of years, but adds likewise to their number; and not only enables us to enjoy more of existence in the same measure of time, but increases also the measure.

Ringling Noises

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

A Christmas Opportunity.

Read the large three column advertisement, headed *Twin Babies* in this issue of our paper. You will see at once an opportunity to get at a trifling expense a great Christmas box full of some of the very things you would buy for Christians to distribute in the family. The firm which makes the offer is reliable and well established. These presents are all given to induce families to start using a new and excellent soap called "Sweet Home" which is of an extraordinarily fine quality, no one is disappointed who uses it, as it bears no comparison to the cheap soaps with which our markets are flooded. The method of selling the soap readily commends itself to all, since those who buy it get all the profits usually paid out for traveling salesmen, wholesale and retail grocers, etc.

The Great Christmas Box delivered, all freight charges prepaid, and arrangements made so that if you are not satisfied after seeing the presents and using the soap, the box will be taken away without expense of any kind.

The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 11th, 1888.
JOSHUA 14: 5-15.

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

CALEB'S INHERITANCE.

GOLDEN TEXT: "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37: 3).

5. They divided the land.—The words are used anticipatively. They entered upon the preliminary work of dividing it, consulting how it should be done. The actual division was made later on, and consumed considerable time. For the boundaries and allotment of the land, see Numbers 34; Josh. 13-23. Eleazar, Joshua, and ten princes of the nine and a half tribes had charge of the matter.

"The decision was made by lot, not merely to prevent all disputes with reference to their respective possessions, and to remove every ground of discontent and complaint, but also in order that each tribe might cheerfully and thankfully accept the share awarded to it, as to the inheritance intended for it by God. For the casting of lots is not regulated either by the caprice, opinion, or authority of men" (Calvin) (Cambridge Bible).

6. Then the Children of Judah came (R. V., "drew nigh") unto Joshua.—The "then" refers to time, viz., while the tribes were in Gilgal, where the first step were taken in the dividing of the land, which was finished at Shiloh (18: 1). Caleb was selected (Num. 34: 19) to represent the tribe of Judah in committee of allotment. The chiefs of his tribe attended him in this audience with Joshua, in which he made formal claim for Hebron, in accordance with an old promise made to him away back in Kadesh Barnea. Caleb the son of Jephunneh—of whom we have had frequent notice in previous lessons, one of the twelve spies who were sent out, and one of the two who brought back a good report of the land, and maintained the possibility of its conquest. The Kenazite (R. V., "the Kenizite").—His younger brother Othniel, afterwards the first Judge, is also called "the son of Kenaz" (Josh. 15: 27). Hence (a) some have thought he was a foreigner by birth, descended from the Edomite tribe spoken of in Gen. 15: 19, a proselyte who had been incorporated into the tribe of Judah (compare Gen. 36: 15, 42); (b) others hold that even if Jephunneh was, on the father's side, descended from this people, on the mother's side he came from Judah, and that this Kenaz probably belonged to the posterity of Judah, of whom nothing further is known" (Cambridge Bible). Thou knowest.—Yes, Joshua knew it well. They had been associated, more or less, from the first. Two such noble spirits would naturally be intimate. Both were conspicuous for "following the Lord wholly." Joshua remembered perfectly the promise made to Caleb (Num. 14: 24; Deut. 1: 36).

7. Forty years old was I—in the prime of manhood then, in unwasted vigor now; old in years only. I brought him word again as it was in mine heart.—I gave him my opinion about the land courageously, "uncolored by cowardice, or faithlessness to Jehovah, or compliance with the people." Says Bush: "It has been remarked in this connection that Caleb's name signifies 'according to the heart.'"

"The other spies spoke no less, we may suppose, from their hearts than he did from his. But their hearts were not right with God—they were filled with fear and unbelief. . . . A good understanding have all they that seek God" (Kitto).

8. My brethren—the other spies: "brethren," although they had acted so ill a part. Made the heart . . . melt—with fear, not as we use the expression now, with compassion. I wholly followed the Lord—literally, "I fulfilled after the Lord;" rendered a full trust and complete obedience. There is no boasting in this language. Caleb is simply quoting Jehovah's own words of commendation (Num. 14: 24; Deut. 1: 6). "It is not pride, but simply a tribute of due acknowledgement, to declare what a gracious God has done for us and by us" (Bush).

9. Moses swore on that day—voicing God's own oath. There is no record of any promise of a special inheritance to Caleb, only that he should enter the promised land, and that there should be given to him "the land that he hath trodden upon." But this promise was made to him when he took such a stout stand with reference to the Anakim who dwelt in Hebron, and it is highly probable that that particular district was then allotted to him, though no record was made at the time.

10. The Lord hath kept me alive—not his firm constitution and buoyancy of spirit, but "the Lord." A whole generation had fallen by his side, his years had multiplied, but the Lord had kept him alive. Forty and five

years.—Seven years had therefore passed since the crossing of the Jordan, for thirty-eight of these forty-five years had been spent in the wilderness. These seven years had been devoted to the conquest of the land. I am . . . fourscore and five years old—"Hebrew, 'a son of fourscore and five years.' Caleb was now, with the exception of Joshua, not only the oldest man in all Israel, but was twenty years older than any of them, for all that were above twenty when he was forty had died in the wilderness. 'It was fit, therefore, that this phoenix of his age should have some particular marks of honor put upon him in the dividing of the land'" (Henry) (Bush).

11. As strong . . . as in the day that Moses sent me.—At an age when most men sink beneath the weight of infirmities, he is as ready to encounter the most formidable foes as he had been when his hair was unsilvered. "He had kept the ten commandments which his own ears had heard from Jehovah's voice so well, that they had been permanent youth in his blood and bones" (D. Steele). "He mentions this, both to give glory to God, who was the strength as well as length of his days, and also to intimate to Joshua that it would not be throwing away a portion upon a weak old man who was unequal to the task of either taking or retaining it" (Bush). Both to go out and to come in—either to be taken specifically, to go out to battle and come back with spoils, or generally, to perform whatever duties may devolve upon me. "So this boasted youthfulness was neither an affectation nor a sentiment" (J. Parker).

12. Give me this mountain—the mountainous district around Hebron, the highest point in Southern Palestine, higher even than Jerusalem. It was a beautiful spot in those days, but Caleb did not choose it for its beauty primarily. Hebron was the home of the Anakim. Its conquest meant difficulty, and its defence would require alertness and courage. The Anakim had been driven out by Joshua, but had apparently returned and repossessed themselves of their ancient fortress. Caleb longed to plant his standard in the stronghold which the majority of the spies had declared to be impregnable. The exploits of this stout old warrior are told in the next chapter. Whereof the Lord spoke in that day.—Evidently there was a specific promise made to Caleb, though we have no record of it. If so be that the Lord will be with me (R. V., "it may be that the Lord will be with me").—His courage was not senile boasting; it was that sterling quality which springs from faith.

13, 14. Joshua blessed him—"bade him God-speed in his warfare, and invoked the help of Jehovah to attend him" (D. Steele). Gave . . . Hebron—a formal confirmation of the original gift. His part was, therefore, withdrawn from the lot (see verse 2). Because he wholly followed the Lord.—How the sacred writer loves to dwell upon the phrase!

15. The name . . . before was Kirjath arba—i. e., "city of Arba" one of the giants. Heugstenberg, however, has clearly shown that the original name of the city was Hebron, and that it held the name of Kirjath-arba only during its possession by the Anakim. The land had rest from war.—"That is to say, the Canaanites were so thoroughly cowed and dispirited, that they dared offer no further resistance to the Israelites in their task of portioning out the land. They were quite contented to be allowed to live in peace in such of their cities which remained, and had no disposition to court an overthrow such as took place at the battles of Gibeon and Merom, with its inevitable result of absolute extermination" (J. J. Ljas).

"Natural Goodness."

BY R. C. JONES.

Brother Price evidently thinks that I am a little befogged on the above subject, and that Mr. Mercein's book will help to dissipate the vapors. If it is such a work as he estimates it to be, I have no doubt it will clear up many things that now appear to be in the mists; and I purpose to secure and read it.

But my article of August 11th was suggested, by a few stubborn facts from actual life, that have come under my own observation; and the two examples were selected as the strongest types of their class. One, not a member of church, an example of noble and refined qualities of soul; the other, an officious and aggressive churchman, but an exceedingly bad specimen of practical morality. In everything that goes to make up a Christian life of hard, solid integrity, the former was greatly superior to the latter.

Now then, if this man's profession of religion is the correct thing, and the practical morality or goodness of the

other goes for nothing, what becomes of real tangible Christian ethics? But it will be said, that Christ said to the noble and upright Nicodemus, "ye must be born again." That indeed, is one of the points insisted upon, and that we should labor more earnestly and more persistently, for the conversion of these high, noble, generous spirits, than we have been accustomed to; for the reason that there is a stronger and more permanent basis, for a fine moral character in them, than in those whose moral ideas are of a low standard. One has the natural elements of soul, from which the highest type of Christian manhood can be developed, the other has not. One is on a lower plane of moral constitution, than the other; or one has more of "natural goodness" than the other. These are plain, everyday facts, and we should give more earnest effort in personal appeal, to help these high souls higher, than we have done in the past. They are capable of a higher form of discipline, and a higher style of Christian culture, than are others.

Why do we not recognize the plain fact, that God has already put a considerable degree of beauty on some souls, which only need the finishing touch of the great Master's chisel, to bring them to perfect excellence? Or do we delude ourselves with the fallacy, that nature is all bad? That she is no longer under the control of the infinite mind, but wholly given over to the wicked one. We believe God still rules in natural law, and that goodness in nature is produced by the same great being, as goodness in grace. There are noble souls who are born into the world, from the womb of nature; and who may reach their highest glory, through the spiritual birth; and these souls are found like diamonds, amid the general rubbish of humanity, and in all classes of society.

In regard to the case selected from Mr. Mercein's book, I am at a loss to know, just what it is intended to illustrate. Of course it does not represent the man of natural goodness of soul, for that man's true character was that of a devil. It may illustrate the false and hypocritical life of the man, who imposes upon his fellow men, and who, during the whole time of his profession of exalted sanctity, is at heart a "child of the devil."

Frauds sometimes sit in seats of honor, while the sturdily honest, because of native delicacy and refinement of soul, are remanded to a lower place. One, "With choker white wherein no cynic eye, Dares see idealized a hempen tie; At parish meetings, he conducts in prayer, And pays for missions to be sent elsewhere; And his too early tomb will not be dumb,— To point a moral for our youth to come."

The other, of finer wrought nature, is often held at a discount.

The second point of my first article was, that we should insist upon a life of pure practical morality, in our people, more than upon professions loud and lofty.

There is need for more of the refinement and practical deeds of true Christian ethics, in the lives of those who profess to belong to a higher order of humanity. We should insist upon the sanctification, the holiness of the ten commandments, and the sermon on the mount, more than upon any ecstatic profession of the same, that is not accompanied by real tangible goodness of heart. If truth, honesty, generosity, purity, humility, and real practical goodness are absent, then all such professions should be denounced, as a delusion and a snare.

Therefore, in order to the highest types of exalted manhood, we should seek to bring all high-born, naturally good souls, under the developing, beautifying power of the spiritual life; that they may go on, from the high plane upon which nature has placed them, to heights of goodness and glory, that those less endowed morally, can never reach. And if these souls of natural goodness, need the beautifying power of the relig-

ion of Jesus, how much more do they, who struggle against hereditary tendencies to all forms of viciousness and sin?

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. A catarrh originates in impurities in the blood, local applications can do no permanent good. The common-sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. That this peculiar medicine does cure catarrh is shown by the many testimonials from people who have found relief upon using it when all others had failed. A book containing statements of cures sent on receipt of two-cent stamp, by C. I. HOOD & CO., Lowell, Mass.

Our Book Table.

The November CENTURY begins the thirty seventh volume. The most important of the new "features," is the first installment of THE CENTURY Gallery of Old Masters; engraved by T. Cole, and described by W. J. Stillman and by Mr. Cole himself. The engravings are actual copies.

Another new series is Mr. Cable's "Strange True Stories of Louisiana";—after a preface by Mr. Cable, comes "The Young Aunt with White Hair," from an old French manuscript. "The Romance of Dollard," by Mrs. Catherwood, illustrated by Mr. Sandham, has two prefaces, one by Mr. Parkman, the historian, and one by the author. Mrs. Catherwood is a new author, and has broken new ground—Canada in its most romantic epoch. The first of Mrs. Foote's "Pictures of the Far West," a full-page engraving, is given in the number. Interesting installments of the Life of Lincoln and of George Kennan's papers on the Siberian Exile system, follows.

The Guilds of the City of London are described by Norman Moore, and illustrated by Joseph Pennell; several Unpublished Letters of Lord Nelson are accompanied by two portraits of the hero of Trafalgar; Julia Schaver contributes "Mistaken Premises;" Dr. Robinson answers, with the aid of illustration, "Where was the Place called Calvary?"; Murat Halstead has a paper on "Gravelotte Witnessed and Revised," accompanied by illustrations; Dr. Lyman Abbott has a timely and thoughtful essay on "The New Reformation."

There are poems by James Whitcomb Riley, George Parsons Lathrop, Joaquin Miller, T. W. Parsons, Helen Gray Cone, Edith M. Thomas.

Other contributions are "Bird Music: The Loon," by Simeon Pease Cheney, "Mammy's Lullaby," a negro dialect crooning song, by H. S. Edwards, illustrated by E. W. Kemble. Memoranda on the Civil War, Open Letters by George Kennan, Rev. T. T. Munger and Richard Hoffman.

The November ST. NICHOLAS begins the sixteenth volume. The first article is a sketch of girl life in the West, written and illustrated by Mary Hallock Foote. Mary E. Wilkins gives the experience of "Ann Mary," who had two Thanksgiving Days in one year; and from Octave Thanet there is a story of a reconciliation, and how it was brought about by the "Leaf of Peace." Cecil W. Franklyn tells us of "Little Lord Fautleroy," and John J. a Becket relates the story connected with "The Carving over the Sally port" on Fort Columbus in New York Harbor. "Great Japan: the Sunrise Kingdom," is the subject of a paper by Ida C. Hodnett; the experiences of Miranda, who spent part of Thanksgiving Day "In a Cellar," are described by Martha Wolcott Hitchcock, and "Elsie's Invention," is celebrated by Charles Ledyard Norton.

Of permanent interest are "The Queen's Navy" by Lieutenant F. Harrison Smith, R. N., illustrated from photographs of the men of war; and the serial papers on "The Routine of the Republic," by Edmund Alton.

Besides these, we name "Wood-carving" by John Todd Hill; "Western Meadow-Lark" by Ernest E. Thompson, illustrated by an exquisite drawing; and a report from St. Nicholas's healthy offspring, "The Agassiz Association." All of these articles are richly illustrated. There are poems, verses, and other pictures, by N. P. Babcock, Grace Winthrop, Lezath B. Comins, Margaret Eytting, Oliver Herford and others, the departments, and a homespice from a painting by Romney.

What is Catarrh

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with

Impure Blood

Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease becomes chronic it is liable to develop into consumption. The eyes become inflamed and red, there is throbbing in the temples, ringing noises in the ears, headache, and sometimes loss of sense of smell and hearing.

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

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

Our readers will note the advertisement of *Hamburger & Sons* on our 8th page. They authorize us to say, that if any of our ministers, knowing of any boys from 4 to 12 years old, who are in real need of proper clothing, will send such to their establishment, "they will try to do something for their relief."

Correction.

In describing the decorations in Townsend, M. E. Church, last week, the motto above the pulpit arch should have read, "Harvest Joys," not "Heaven's Joys," however aptly autumnal ingatherings may symbolize the joys to come.

Tampering With The Discipline.

In the famous suit, brought by the M. E. Church South, for a share of the property of the Methodist Episcopal Church, from which the southern Conferences had seceded in 1845, the little volume, which bears the title, "The Doctrines and discipline of the Methodist Episcopal" Church, received the highest encomiums, from some of the most eminent jurists as embodying a model system of ecclesiastical law. This meed of merit was the result of careful and thorough examination, by these distinguished men. From the organization of the Church in 1784, the utmost care has been exercised, in respect to what is admitted into this little book of authority for the people called Methodists. For seventy-six years it was sacredly guarded, not only against the introduction of *ab extra* matters; but the minutest changes, either in arrangement or phraseology, were not allowed, without specific Conference action.

In 1848, the arrangement of the Discipline was changed, according to a plan adopted by that General Conference, as reported by a committee consisting of Tobias Spicer, John A. Collins, Edward Thomson, (afterwards Bishop), H. S. Talbot, and James Porter, afterwards Book Agent. But its publication was subject to review, by an editorial committee, consisting of Tobias Spicer, the chairman of the above committee, and the editors of the *Quarterly Review* and *Christian Advocate*.

The change of place of an item in the book was authorized, by formal vote of the General Conference of 1856. The first edition was published under the superintendence of Bishop Asbury and John Dickins, by order of the Christ-

mas Conference.

As Bishop Simpson says, in his *Cyclopedia of Methodism*, "the aim of the Church has been to preserve the Discipline in as small a compass as possible; so that it may be placed in the hands of all the members of the Church, to be carefully read and studied.

In 1860, a re-arrangement was adopted, on report of a committee of which A. M. Osborne was chairman. W. L. Harris, secretary of the conference, was appointed to edit the new edition, and on his motion, Dr. Osborne was associated with him in that work.

In this arrangement the *Appendix* appears for the first time; its contents to be entered under two heads; I, Deed of settlement; II, Orders and resolutions passed by the General Conference.

In 1864, Secretary Harris is associated with his first assistant, the Book Editor at New York, and Bishop Baker, in editing the Discipline. In 1868, Secretary Harris has the sole responsibility.

In 1872, Secretary Harris was again appointed to this work; but being afterward elected Bishop, he consented to serve only on condition, that his successor in the secretaryship, Dr. George W. Woodruff, should be associated with him. In this work as editor, these brethren made a few changes in phraseology; but when these were brought to the attention of the next General Conference, in 1876, they were referred to the standing committee on Revisals, with instructions to inquire, if "our authoritative meaning, has been thereby impaired and essentially modified." In the Conference of 1872, it was proposed to take certain items from the Appendix, and place them in the Discipline; and this was authorized only after a favorable report from the committee on Revisals; the changes being specifically expressed. At the same session, the secretary of the General Conference was authorized, to "insert in the Appendix any acts and resolutions, the publication of which is not otherwise provided for, and as may be of general interest to our pastors and people."

In 1876, Bishop Harris was again appointed to edit the Discipline, and by vote was authorized to make such verbal changes, as were necessary to "harmony and propriety of expression, without changing the meaning;" also to publish in the Appendix "all resolutions, he may regard of general interest to the Church." In 1880, an order was passed, for the editor, to place in the Appendix, a Form of changes for the trial of members. In 1884, the resolution as to verbal changes was re-adopted. Bishop Harris was the editor in '80 and '84.

This review shows conclusively two facts, (1), the jealous care with which the integrity of our Book of Discipline has been guarded, and (2), the almost absolute withholding of all discretionary power from the editor.

It is therefore the more surprising that Bishop Merrill, the editor of the edition of 1888, himself a writer on Methodist Law, should not only assume a large discretion in other respects, but actually attempt the exercise of legislative functions. Not only has he made such minor changes, as seem to him proper, but of his own sweet will, he has incorporated into the body of the Discipline, nine paragraphs on Missionary Bishops, which he had no more right to do, than to place there other report of General Conference Committees.

It is simply astounding, that editor Merrill, as clear-headed, and as familiar with Methodist Law and usages as he is, could perpetuate such a serious blunder, and so grossly tamper with the Discipline. We think a footnote should be added, stating that these Paragraphs belong to the Appendix.

Preachers' Meeting.

The Methodist preachers of Wilmington and vicinity, met last Monday at 10 a. m., in Fletcher Hall, 604 Market St., Rev. L. E. Barrett, president in the

chair, and Rev. Rev. Adam Stengle, secretary. The other brethren present were, J. E. Bryan, J. R. Dill, V. S. Collins, J. L. Houston, J. D. C. Hanna, T. N. Given, D. H. Corkran, J. Dodd, H. W. Ewing, C. A. Grice, A. Thatcher, J. White, K. R. Hartwig, W. G. Koons, J. T. VanBurkalow, C. K. Morris, I. G. Fosnocht, of Galena, Md., N. M. Browne of Newark, Del., and F. M. Welch, of Chester, Pa.

Devotional exercises were conducted by Rev. H. Sanderson.

The revival in Epworth was reported by the pastor, Rev. D. H. Corkran, as progressing with great interest; one hundred and forty converts, all of whom but thirty have joined Epworth on probation. Last Sunday, twenty-five were received; at the evening meeting the altar was crowded with penitents, and seven of them rejoiced in the experience of pardoning grace.

Rev. J. Dodd reported special services in progress at Hockessin; two conversions last week. Rev. T. N. Given reported three conversions, in the same time.

The order of the day was then taken up. After singing the hymn beginning, "All hail the power of Jesus name," and prayer by Rev. V. S. Collins, an address of welcome was delivered by the editor of the PENINSULA METHODIST, to which the president, Rev. L. E. Barrett responded very felicitously in a poetical effusion, in which he most appreciatively characterized the several members of the meeting, the editor, and the proprietor of this paper. This unique poem appears on our first page.

WILMINGTON METHODISM.

In the address of welcome, some interesting facts were given on the history of Wilmington Methodism. According to Bishop Asbury, Methodist preachers began their work here in 1769; but other writers claim a date three years earlier. Wilmington was then a town of less than 1000 inhabitants. Our first society was organized early in 1789 in the house of John Thirlwell, at 3d & King St. In May following, the lot at 3d and Walnut was purchased, and in October the first church was dedicated by Bishop Asbury, after whom it was named. In the ninety-nine years since that event, the little band of forty-three white and nineteen colored members, has spread into twenty-four bands.

Our Protestant Episcopal brethren date their work in Wilmington, two hundred and fifty years back, to the founding of Old Swede's, in 1638. Our Presbyterian brethren began two years later; their first house of worship still standing on Market St., near 10th. Our Baptist brethren organized their first society in 1785. The present membership in the four churches is as follows, according to the returns for the current year: Protestant Episcopalians, 1259; Baptists, 1378; Presbyterians, 1610; Methodists, 5089. The estimated population of Wilmington at the present time is 55,000; of this the Methodist Church membership is one eleventh. Estimating our adherents at four for every member, we find the people called Methodists in this city number 25,000, or nearly one-half of the entire population.

Truly the Wesleyan scion has had a marvelous growth in the Metropolis of Delaware, in the first hundred years of its history.

Of these five thousand Methodists, all but one thousand are identified with the Methodist Episcopal Church; the exact figures being as follows: Methodist Protestant, one church, 83 members; Colored Methodist Protestant, five churches, 557 members; African Methodist Episcopal, two churches, 383 members; Methodist Episcopal, 15 churches, 4,066; total Methodists, 5,089.

Without reference to our church properties, our flourishing Sunday-schools, our contributions to pastoral support and our connectional Church enterprises, or to our 628 probationers reported as candidates for membership

last Spring, this numerical development certainly justifies our purpose to establish in this city a head-quarters for Wilmington Conference Methodism. In furtherance of this purpose, the speaker, in behalf of his son, J. Miller Thomas, the proprietor of this building, extended a most cordial welcome, to the Preachers' Meeting to occupy Fletcher Hall as a place for its weekly sessions, free of all charges. For fourteen years private enterprise has furnished the Conference with a weekly religious paper, which seeks to diffuse the cause of Methodism, by the diffusion of local church news, and healthful literary matter for the benefit of our families and for the aid of our pastors in their work. The PENINSULA METHODIST aims to be loyal to its chosen motto, "For Christ and His Church," and devotes its columns to the interests of Wilmington Conference Methodism, in the same spirit in which it places this Hall at the service of the Preachers' Meeting.

After singing,

"Blest be the tie that binds,"

President Barrett responded for the meeting, accepting Mr. Thomas' offer with thanks, and reading a most interesting poetical address. Rev. J. E. Bryan led in prayer and another hymn was sung.

Rev. N. M. Browne made a few remarks on Methodist history, and renewed his invitation to the brethren to attend the Centennial of Methodism on Cecil circuit, in Newark, Del., Nov. 25-26.

Rev. F. M. Welsh, a visitor from Providence Avenue M. E. Chapel, Chester, Pa., was introduced, and reported favorably of his work. Brother Welsh, though on trial in the Philadelphia Conference, is, like the writer, a native of the *Peninsula*; having been born in Kent county, Del., almost under the shadow of the historical Barrett's Chapel.

Rev. Bros. Bryan and VanBurkalow added some interesting details of Wilmington Methodist history.

Rev. I. G. Fosnocht, pastor of Galena, was introduced, and assured of the sympathies and prayers of the brethren, in his recent bereavement in the sudden death of his mother, from whose funeral last Saturday, in Springfield, Pa., he was just returning.

By vote, President Barrett was requested to furnish a copy of his poem, for publication in the PENINSULA METHODIST.

ELECTIONS.

Bros. Todd, Stengle, and Grige, were appointed a committee to nominate officers for the ensuing six months. After consultation, they reported the following, which were unanimously elected:

President, J. E. Bryan; vice-president, T. S. Thomas; secretary and treasurer, V. S. Collins; curators, J. D. C. Hanna, W. E. Avery, W. G. Koons, J. Dodd, organist, and H. W. Ewing-assistant.

The curators announced for next Monday morning, Nov. 12th, a sermon by Rev. H. W. Ewing; critics, D. H. Corkran and J. D. C. Hanna. Nov. 19th, Rev. W. E. Tomkinson will read a paper on "The Utility of Oxford Leagus, Lyceums, Hope and Help Bands, and kindred Associations, in our Churches."

The next Monday, Nov. 26th, the preachers are to attend the Newark Centennial.

The meeting closed with the benediction by Bro. Welsh.

SCOTT, WIL. V. S. Collins, pastor, is preaching a series of sermons on the Fourth Commandment. Last Sunday evening we were present, and with his large and attentive congregation, listened with pleasure to his clear, practical elucidation of the question of Sabbath observance.

For his Scripture lessons, Bro. Collins read striking selections from Isaiah, Jeremiah, and Nehemiah, in which the bane and blessing attendant respectively

upon the violation and observance of this command, were impressively set forth.

The previous Sunday night, Bro. Collins discoursed upon the reasons for Sabbath observance as found in the actual necessities of human nature, and above all, in the authority of Him who issues the Command. This evening he considered the question, "how are we to keep the Sabbath holy?" We are to remember it, as the memorial of creation, and as re-enacted upon Mount Sinai, and as instituted for man's highest good. Among the things we must not do on the Sabbath day, were named, all labor for gain, all labor for more worldly aims, and all labor for worldly pleasures.

Works of necessity for the protection of life and poverty are allowable; but we must carefully guard against abusing this license. Sunday newspapers were denounced as involving many in Sunday labor, and as demoralizing in their contents; also the running of Sunday railroad trains and street cars; no necessity for this. The Delaware and Lackawanna Co., have never run Sunday trains. W. E. Dodge sold out his stock in the Central of N. J., sooner than have anything to do with it when it was decided to run Sunday trains, and not long after, the company failed.

Sunday mails are not necessary. In the mails and on the railroads, 400,000 men are kept at work on the holy Sabbath. In London, where there were 37,000 houses built last year, there are no Sunday mails. In the city of Toronto Canada, not a car wheel turns on the Sabbath. Similar Sabbath observance is practiced in Edinburg.

Episcopal Receptions.

The reception extended to Bishop Cyrus D. Foss, Thursday evening of last week by the Methodists of Philadelphia, was in every respect a highly creditable affair.

Rev. W. L. Boswell, President of the Board of Trustees of Spring Garden M. E. Church, was chairman of a large committee of ministers and laymen, to which were entrusted all arrangements for the interesting occasion. The rooms of the Academy of Fine Arts were secured, and tasteful decorations of flowers and autumn leaves added to the attractions of the place.

Bishop Foss and his wife stood on a dais, in one of the rooms, and the committee stood in double line on either side; the people passing between them, and each one being introduced to the Bishop and his wife and shaking hands as he passed.

It was estimated that three thousand persons were present to greet the Bishop and his family. Among these were prominent clergymen of other denominations, and leading citizens.

Rev. Dr. Jacob Todd and lady, Presiding Elder, J. France, and Dr. W. S. Robinson were present, to represent the Wilmington Conference.

Bishop Foss has taken rooms at 1813 Vine St., where he and his family will board for the winter. A Philadelphia paper has this appreciative reference to Bishop Foss, "His coming will give a new impulse to the Methodist Episcopal Church in this locality, and he will make his influence felt beyond the bounds of his Church, which is one of the leading denominations in Philadelphia, as well as the largest in the United States."

Bishop E. G. Andrews, who changes his Episcopal residence from Washington, D. C., to New York, was "received" Tuesday evening, Oct. 30th, in the spacious parlors of the Metropolitan Opera House in that city. The chief features of this reception, seem to have been speech making and refreshments; while in the Quaker City, the guests were entertained with choice instrumental music, and refreshed with lemonade; the speeches being confined to social conversation, amid the rare beauties of the painters and sculptors art.

Conference News.

APPOQUIMINK, DEL., G. S. Conway, pastor.—Revival services at Friendship closed Friday night, Nov. 2d.

Twenty two have been received on probation. The meetings were largely attended, and of much interest throughout; many being sorry to have them close. This church has a large membership; the congregations, good all the time; the average attendance at each class is sixty. Rev. R. C. Jones preached last Sunday afternoon to a very large and appreciative congregation, from 2 Cor. 3:7, 8. The sermon was excellent, and would have been creditable from a Bishop in Conference times. Fifty dollars, in cash and good subscriptions were raised for Friendship's share of the collections for benevolences leaving only the missionary to be worked up by Conference.

SILVERBROOK, WIL., C. K. Morris, pastor.—Revival services began last Sunday night; Rev. A. T. Scott preached Monday and Tuesday evenings.

SWEDISH MISSION, K. R. Hartwig, pastor.—Revival services in progress, with encouraging interest. The editor of the PENINSULA METHODIST preached Tuesday night.

Mrs. Hartwig sustained a serious injury by a fall recently, but is convalescent.

We were pleased to notice, that every one in the congregation, had a hymn book and used it. Can't Americans take a lesson in this matter from our Swedish brethren?

ASBURY, WIL.—We are glad to learn, the trustees of this Church, have shown their appreciation of their excellent and faithful pastor, Rev. J. E. Bryan, by expressing their desire, for his return to serve that charge a fourth year. In our judgment, every charge which has a faithful man doing successful work, makes an egregious blunder, when it does not retain him as long as the law allows, if it is possible.

CHRISTIANA, DEL., Rev. J. F. McLaughlin of this city, will preach for Rev. B. F. Price to-morrow, the 11th inst.

CHESTER, J. W. Hammersly, pastor.—Revival services have been held at Bethel. Tomorrow, the 11th inst., the editor of the PENINSULA METHODIST will preach there, (D. V.) morning and evening.

BRANDYWINE, WIL., C. A. Grise, pastor.—Revival meetings in progress; eleven probationers received last Sunday, as the result of the first week's work.

MILFORD, DEL.—A correspondent, who fails to sign any name, reports that our brother, Rev. J. H. Willey, expects to resume his work to-morrow, Nov. 11th; after being kept out of his pulpit two months, by severe illness. He was present last Sunday, when "Rev. Mr. Torbert" preached, and cautioned the brethren not to forget, amid the excitement of the political contest, that they are Christians.

The anniversary of the Chapel Sunday-school, was held Monday evening; an interesting feature of which was an address by the pastor.

EPWORTH, WIL.—The powerful work of grace on this charge, continues with unabated interest. Last Sunday, the editor of the PENINSULA METHODIST assisted the pastor, Rev. D. H. Corkran, in the morning service. At night the aid of policemen had to be secured, to repress the crowds for which there was no room within.

To-morrow the 11th inst., special services are to be held in celebration of the twenty-fifth anniversary of the founding of this Mission. Rev. A. D. Davis, Presiding Elder of Virginia District, the first pastor of this charge, is to hold the Love-feast, and preach the morning sermon. In the afternoon, there is to be an anniversary celebration of the Sunday-school; and revival meetings at night.

GALENA, MD.—The corner-stone-laying postponed again last Sunday, on account of the absence of the pastor, Rev. I. G. Fosnocht, will take place, Providence permitting, to-morrow, Nov. 11th. Rev. E. C. Atkins of Cecilton, will preach at 10 A. M.; and assist the pastor in the interesting exercises, immediately after the morning services.

Brother Fosnocht's mother died suddenly, Thursday, the 31st ult. "She was over seventy years of age, and had been a member of the Methodist Church for over forty years." Her funeral took place from her late residence, Springfield, Pa., Saturday morning the 3rd inst.

Next Thursday, Nov. 15th, the New Castle county Sunday school Union will hold a convention in the West

Presbyterian Church, Washington and 8th Sts., Wilmington. Delegates from all the Sunday-schools in the county are expected, and an interesting programme of exercises will be given.

Wilmington District Notes.

Union Church, Wilmington, Rev. Adam Stengle pastor, is advancing all along the line. The Love feast was full of interest, and of great variety in testimony. One brother said he kept a book account with the Lord, and settled up every night; this was appreciated and generally accepted, until a brother, who had found a better way, arose and said, I do not keep any book account with the Lord, but I pay as I go. The Quarterly Conference followed immediately after the close of the Love Feast, and the members were invited to remain with the officary, which invitation was accepted by quite a number. The pastor had made almost two hundred pastoral visits, and the class leaders, who are our sub-pastors, are aiding in this most important work.

Red Lion, Rev. O. S. Walton, pastor, began a protracted meeting Sunday night, with a sermon from the Presiding Elder, the attendance was large and considerable interest was manifested.

Salem, on Christiana Charge, Rev. B. F. Price, pastor, is in the midst of a gracious revival. A prominent business man in Wilmington who resides near Salem has been converted, and joined at Salem. Before his conversion he manifested the greatest interest in Bro. Price during his illness, and often took to the parsonage delicacies, and often aided the pastor substantially.

Bro. Price was in his place on Sunday, conducted the revival services Sunday evening, and believes he will with care, be able to fill his engagements.

New Castle, Dr. E. L. Hubbard, pastor, is enthusiastic against evil of every kind, especially against the licensing of so many saloons in New Castle. The pronounced opposition to this licensed evil, has aroused the whole town, and we hope the Court will look with favor on the good people of this place, and help them in turning down every licensed house, which violates the laws for the regulation of the traffic. A Loyal Legion has been organized, to instill temperance principles in the minds of boys, and the W. C. T. U., is active. The W. F. M. S., like Rath of old, is gleaming in the field of Boaz. Through the efforts of Mrs. N. M. Browne, a W. H. M. S., has been organized, and much interest is manifested, in packing a barrel for a minister and his family in the far west.

The class taught by Miss Annie Pilling in the Sunday-school of Newark, held an apron bazaar two nights last week, and will report a hundred dollars net proceeds, for the remodelling fund of the Sunday-school room.

Wesley Sunday-school, of Newark charge, will hold their missionary anniversary next Sunday afternoon. Good music and interesting addresses may be expected.

The following laymen have been appointed as the local committee for the Centennial services, to be held in the Methodist Church in Newark, Nov. 25th and 26th:—Charles C. King, Prof. H. S. Goldy, Prof. C. S. Conwell, of Newark church, John F. Williamson, William Kennedy, and William H. Smith of Wesley.

BRONWE.

Salisbury District Items.

Our work is in good condition. We are building a church at Pittsville, on Bro. G. W. Bowman's charge. He has bought a new bell, five hundred pounds, for the church at Parsonsburg.

Bro. J. D. Lecates is going to put stained glass windows in the church at Selbyville.

The church at Girdletree is most ready for dedication. It is the handsomest church of its class on the district.

The new church on Mt. Vernon charge, "John Wesley" by name, is being pushed on to a finish.

Bro. Chaires of Shortley circuit, has bought a parsonage at Concord, Del.

Bro. S. J. Baker is working a work at Barren Creek, that will stick, this time. He is arranging to build a church. He is showing good staying qualities, in that he is proving "faithful over a few things." He writes that his collections are all in hand.

The church at Crisfield will be reopened in a few weeks. The old house is lost to view. The extension is both front and rear.

God has worked, through the Methodist Episcopal Church, a revolution on the Pe-

nisula, in the last thirty years, that is truly wonderful.

The Burrsville circuit people are advancing their church work. The parsonage has been much improved, and a new pump added. The pastors are pushing revival work, and trying, by the grace of God, to save the people alive.

Bro. Wyatt has had a superior work of grace at Synapuxent on Berlin charge; and Bro. Bowman on Parsonsburg charge has had an excellent revival at Melson's.

Bro. Martindale is meeting with splendid success at Rockawalking.

That High Endorsement.

"Save us from our friends," is a trite and frequently repeated prayer; and sometimes it is very appropriate and proper.

The venerable Augustus Webster, D. D. of the Methodist Protestant Church does not help his friend and mine very greatly, I opine, in clearing up the "Editorial," cloudiness on Christian perfection, as recently charged by the Editor of *The Christian Witness*.

He makes Scriptural holiness to consist simply and solely in self-consecration; or, as he expresses it, "the separation of one's self from the service of Satan to the loving service of Christ." Hence he unhesitatingly rejects the Wesleyan doctrine on that subject, and says; "There is no second, third, or fourth blessing."

Nevertheless, strange to say, he states that there are several parts, or products, or stages of the work of saving grace, represented by *childhood, adolescence, and manhood*, attained by growth, as in natural life.

Hence, although there is progress, it is inevitably very gradual, as the normal development of the spiritual life received by regeneration.

The definition he gives of holiness, as quoted above, is really no work of grace at all, save so far as the Holy Spirit prompts and empowers the sinner to sanctify himself, or dedicate himself to Divine Service.

It does not include the purification of the fallen, sinful moral nature, by grace. However, he would, doubtless, accept this addition to his definition, if called upon to a full and careful statement of views.

But with the most charitable construction possible to be put upon it, his published paragraph is decidedly *un-Methodistic*; that is, it is neither Wesleyan, nor Methodist Episcopal. Nor is it held by any form of Methodism, in its theological standards; unless, by the Methodist Protestant church, to which Dr. Webster belongs.

I wonder if the editor really endorses the "High Endorsement?" He seems to do so, by calling its propositions, "wise and loving words;" and furthermore, he appears to take the same position of the Doctor, in opposition to the "second blessing" theory of entire sanctification, in his rejoinder to Brother McDonald, in these words: "Whatever growth or development, in grace and in the knowledge of our Lord and Saviour, Jesus Christ, may be possible to the child of God (and the possibilities are immeasurable), we think it all important to emphasize, with Mr. Wesley, the vast inward change wrought in the soul by the operation of the Holy Ghost, by which sinners become saints, and are restored to the image of God. "The assumption in this sentence is, (and it is true in a partial sense) that this *great change* is wrought in, and is an important part of, the work of regeneration, and that all after progress, attainments and spiritual blessings, affecting, changing, and improving the moral nature, are the results of growth and development; and not ever, or in any respect, secured by an instantaneous act of faith. That is gradualism, in distinct and decided antagonism to the teaching of Mr. Wesley and all our standards.

What says the Editor? Does he mean this; does he endorse the "Endorsement?"
J. T. VAN BURKALOW.

Memorials of Early Preachers.

BY REV. N. M. BROWNE.

How rich are the records of the past, with the names of men, who in the ministerial ranks worked with tireless zeal in planting the church!

How clear is seen the providential hand, in raising up the men, especially qualified for that peculiar line of work! Probably no locality was more highly favored with the labors of the good men of the first historical period of the Church than Cecil circuit. From no other human source does there come a higher and fuller inspiration for work, than in the study of these most remarkable characters which the itinerancy of Methodism has shown to the world.

Richard Whatcoat, born in England

in 1736, was converted in 1761. Being solicited by Mr. Wesley to aid in the organization of the Church in America he was ordained deacon and elder in 1784. The next year he came with Dr. Coke to this country, and travelled extensively through Delaware and Maryland, administering the ordinances to a people who had been waiting long for an ordained minister. His name appears as presiding elder for the work embracing Cecil circuit. Elected Bishop in 1800, he died, July 5th 1806, at the home of Richard Bassett in Dover; and his remains were buried under the altar of the church at that place.

Thomas Ware was presiding elder in 1798 and 1799. He volunteered for the work in Tennessee, in 1787. Among the many persons converted under his ministry at this time was General Russell and wife; the latter being a sister of Patrick Henry. He was elected Book Agent in 1812, and died in Salem N. J., in 1842.

Solomon Sharp, born in Caroline Co., Md., was presiding elder of Chesapeake district in 1705, 6 and 7, and was actively engaged in the work, forty years. He died in Smyrna Del., in 1836. His christian character was irreproachable, and his talents as a preacher were extraordinary.

William Penn Chandler was admitted into full connection, ordained deacon, and appointed to Cecil Circuit in 1799. The next year he travelled Cecil and Dover. 1808 he was in charge of Chesapeake district. His health about this time began to fail, and he never regained his former physical strength. So strong was his attachment to his brethren in the active work, that in the last year of his life he begged the privilege of dying with his itinerant brethren. This request was granted, and his name was enrolled on the Minutes. His work on Cecil circuit in some respects was invaluable.

The records of the circuit, to which we are largely indebted for many facts in the formation period of Church work, is the result of his personal care. The enrollment of the membership of Cecil circuit, giving the names of members and probationers black and white, the place of meeting of the different classes, names of leaders, together with the record of the proceedings of quarterly conferences, were made as early as 1799; not simply by his direction, but in his own handwriting. Near the close of his life his class leader, on his way to church, called to see him; Dr. Chandler inquired of him the day of the week, and hearing the word Sunday; "Sunday," said the triumphant saint, "Go then to the meeting and tell them, that I am shouting the praises of God;" and turning to his wife said, "Mary, open the window, and let me proclaim to the people on the streets the goodness of God." He was one of the strong men in his day. In the pulpit his soul was his eloquence, his Saviour was his theme, and the divine unction that rested upon him gave a success to his labour that has been exceeded by few.

Henry Boehm served as presiding elder four years, beginning 1815. There seemed to be in the early days of the work on Cecil circuit, a line of travel followed by the itinerants, from the Peninsula to Boehm's in Lancaster Co., Pa. Bishop Asbury found a congenial spirit in Martin Boehm, and seemed glad when the opportunity offered, to call a halt at his home. Henry Boehm was licensed to preach in 1800, and in 1801 was received into the Philadelphia Conference. When Bishop Asbury was sixty three years old, Henry Boehm became his travelling companion for five years.

In the division of the Philadelphia Conference, he became a member of the New Jersey Conference. When the Newark Conference was organized, he became a member of that body. As the centurion of American Methodism, Henry Boehm passed away, within the

recollection of many who are living to day.

Lawrence McCoombs was presiding elder of Chesapeake district 1829 and 1832. He was born in Kent Co., Del., March 11th 1769, and died, June 11th 1836. When twenty three years of age he was admitted to Conference, and took a location in 1806. He was a member of every General Conference from 1804 to 1832, except the sessions of 1808 and 1812, when he was in the local ranks.

He volunteered for the defence of Havre de Grace, when the English vessels threatened the town. His afflictions near the close of life were severe, but he never murmured.

From India.

DEAR BRO. THOMAS:—I send you this time, the story of the life of one of our own most successful Christian workers; he is now principal of our largest native school in this city. I thought first to re-write it, but decided to send it to you in his own hand writing. The brethren mentioned, are Dr. Johnson, my own presiding elder, and Rev. Mr. McGrew, who preached to this same people at that time, but is now in America; I think, in New York East Conference. One of the brethren of Wilmington Conference asked me for something tangible; and I now send it, trusting the Lord will bless it, in raising more missionary money for this glorious cause. This is also a strong argument for our school work.

Yours in Christ,

G. F. HOPKINS.

Cannopore, Sept 26th, 1888

The "story" appears on our first page. Ed.

Thursday, Nov. 19th, has been designated as Thanksgiving Day, by proclamation of the President of the United States.

The Election.

According to latest returns up to this Thursday morning, Nov. 8th, a sufficient number of Republican electors have been chosen to insure the election of General Benjamin Harrison and Hon. Levi P. Morton, President and Vice-President of the United States, for four years, from next March. In Delaware, the State election has gone Democratic, in New Castle county, and Republican, in Kent and Sussex. In Maryland, Mr. Gibson has been re-elected to Congress from the Eastern Shore of Maryland, by a plurality of 492 votes.

Bishop Mallalieu has returned from his European trip, in good health and spirits.

Do you suffer with catarrh? You can be cured if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

WHEN YOU GO TO NEW YORK STOP AT
Hobson's Private Boarding House,
149 West 22d Street,
between 6th and 7th Avenues. Central, quiet, home-like, convenient to every where. \$1.50 A DAY.
LESS THAN ONE-HALF HOTEL PRICES.
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Remarkable as a FLESH PRODUCER. Persons gain rapidly while taking it.

SCOTT'S EMULSION

It is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, and CHRONIC COUGHS. ALL DRUGGISTS. Scott & Bowne, New York.

The Cheerful Face.

Next to the sunlight of heaven, is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face, lifts us out of the mists and shadows, into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light, within.

It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through the veins for very joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty, that ever graced the fairest form on earth.

It may be a very little face, but somehow this cheery face ever shines, and the shining is so bright, the shadows cannot remain, and silently they creep away into the dark corners.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say, "God bless this dear, happy face! We must keep it with us as long as we can, for home will lose much of its brightness, when this sweet face is gone." And even after it is gone, how the remembrance of the cheerful face softens our way!—Selected.

The *Inland Christian Advocate*, Des Moines, Iowa, gathers these points on the "Church Festival" from the *Pittsburg*:

1. It robs the giver of the blessing that comes to the "cheerful giver." Being a commercial transaction, he receives value equal to his investment, and so gets no reward. This tends seriously to degrade the sense of obligation to give.

2. It hinders Church finances, by fostering a spirit of selfishness instead of encouraging true liberality. True liberality gives for the good of others. The spirit appealed to by the festival is that of good to yourself. There is a wide difference between giving to others, and investing for a little present entertainment.

3. It takes the support of benevolent enterprises out of the region of conscience, and makes it depend upon the caprice of the mind in the impulse of the moment.

4. The Church festival is a screen, behind which parsimonious souls seek to shield themselves from their obligations to God.

It is a blind, with which the idea of sacrificing effort for the cause of Christ is sought to be maintained, with the sacrifice really left out.

5. It is a ludicrous subterfuge, by which many persons try to make themselves believe it is easier to give.

6. The Church is a family. Suppose the members of an earthly household should propose to raise means to support the family, by a festival. It would provoke laughter.

7. It will get those to give who otherwise would not. But does it get them to give? It does not cultivate benevolence.—*Pittsburg Christian Advocate*.

The Centennial of Methodism in Burlington, N. J., was celebrated in the Broad St. M. E. Church in that city, Oct. 11-16. Sermons were preached by Bishop E. G. Andrews, and ministers who had been pastors of that church, and presiding elders. An interesting re-union was held, Tuesday evening, the 16th.

Three camp-meetings are to be held next year by the National Association, for the promotion of holiness,—Desplaines near Chicago, to begin July 10; Ridgeview, near Pittsburg, July 23; Asbury Grove, Hamilton, Mass., sometime in August.

TWIN BABIES.

THE FOND PAPA.

Oh! give me both the darling kids to love, caress and pet,
My son shall be called Romeo my daughter Juliet;
Such marvels of intelligence I'm sure I never saw:
They weigh eleven pounds apiece and look just like their pa.



To YOU AND YOUR HUSBAND, Twin Babies are always interesting. Romeo and Juliet are especially interesting to us because they have always been washed with "Ocean Bath" Toilet Soap, (which is one of the many kinds of fine toilet soap that we give gratis in The GREAT CHRISTMAS BOX, "Sweet Home" Family Soap). We call them Romeo and Juliet because that is not their names, for when their mamma consented for us to use their picture, she made us promise not to divulge their real names, but they are the funniest, tootsey-wootseyest, catchee-catchee, little dimpled darlings you ever saw. Their mamma (we will show you her picture, too, some day) says they require so much looking-after, that if it were not for the help of "Boraxine" (which is given gratis with every GREAT CHRISTMAS BOX of "Sweet Home" Soap) she could never keep her house in order.

Every family cannot have twins, but they can all have "Sweet Home" Family Soap, which most families for a good many reasons would probably prefer.

Send us your name on a postal card and we will deliver a case of "Sweet Home" Family Soap containing the 100 cakes and all of the articles named in the following list on terms given below.

- One Fine Silver-Plated Sugar Shell,
- One Fine Silver-Plated Child's Spoon,
- One Fine Silver-Plated Napkin Ring,
- One Fine Silver-Plated Butter Knife,
- SIX BOXES OF FINE TOILET SOAP,
- One Toilet Soap made by the French milling process.
- Quality very fine, perfume exquisite.
- One Box 1/2 dozen, Artistic Toilet Soap,
- One Box 1/2 dozen, Elite Toilet Soap,
- One Box 1/2 dozen, Creme Toilet Soap,
- One Box 1/2 dozen, Ideal Bouquet Toilet Soap,
- One Box 1/2 dozen Ocean Bath Soap,
- One Box 1/2 dozen MONIESKA COMPLEXION SOAP,
- An exquisite beautifier. Producing that peculiar delicate transparency and imparting a velvety softness to the skin which is so greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the hands and face. For all Toilet purposes it is the luxury of luxuries.

SIX PACKAGES BORAXINE.

- One Extra Fine Long Button Hook,
- One Lady's Celluloid Pen Holder (very best),
- One Arabesque Mat,
- One Turkish Towel (genuine),
- One Wash Cloth,
- One Glove Buttoner,
- One Package Pins,
- One Spool White Linen Thread,
- One Japanese Silk Handkerchief,

BORAXINE saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Boraxine is nothing but a fine quality of Soap and Borax pulverized together.

It costs only one cent for a postal card to bring right to your door all of the above sent as presents in our Great Christmas Box which also contains 100 Large Cakes "Sweet Home" Family Soap. A full year's supply of Soap for the average family.

Our price for The GREAT CHRISTMAS BOX complete is \$6.00, freight prepaid.

WHY WE MAKE THIS TEMPTING OFFER. First.—It is to introduce "Sweet Home" soap into every neighborhood where this advertisement is read. It is the very best soap made, and any person once using it will always use it, and become a steady customer.

Second.—We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers' profits, in handsome presents to those who order at once a case of "Sweet Home" Soap.

Third.—"Sweet Home" Soap is made for the select family trade only. It will not be sold to grocers. It is perfectly pure, thoroughly seasoned, and gives perfect satisfaction; and to induce people to try it we accompany each case with the useful and beautiful presents named above. "Sweet Home" is the perfection of family soaps.

OUR TERMS:—We do not ask you to remit in advance, nor run any risks, nor take any chances. We merely ask permission to deliver you a case of these goods, and if after a 30 days' trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

Write your name and address plainly on a postal card, mail same to us, and a case of these goods will be delivered at your house on 30 days' trial.

J. D. LARKIN & CO., 659, 661, 663, 665 and 667, BUFFALO, N. Y.

REMEMBER "Sweet Home" Family Soap is an extra fine, pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of the common cheap soaps usually sold from groceries. Please do not confound "Sweet Home" Family Soap with the common cheap soaps (made to sell). "Sweet Home" is made for use and each cake will give twice as far as the common stuff sold at five cents per bar.

Our firm has been in the Soap business many years, and as to our reliability we refer you to any banker in the United States. When you are in Buffalo, come and see us; visitors are always welcome. Our factory is a large five-story brick building and has a capacity of Ten Million Pounds per year.

N. B.—Be sure and mention this paper as the 1st, 10th, 20th, 30th, 40th, 50th, 60th, 70th, 80th, and 100th, answering this advertisement will receive one of the Great Boxes gratis. We do this to get you to mention this paper as we wish to find what papers are the best for us to advertise in.

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

SEND IN YOUR ORDERS! MISSIONARY CALENDER. Now Ready! A Missionary Calender for 1888. Prepared by Miss Jeannie and Miss Mary Bingham, of Herkimer, New York. A passage of Scripture bearing on Missions, and a striking statement, or illustration, have been selected for every day of the year. PRICE 50 CTS. BY MAIL. SOLD AT THE MISSION ROOMS. 405 Broadway, New York.

FOR RENT. A new frame tenement on the Phila. Wm. and Balt. Railroad, five minutes walk from the North East Station, and about the same distance from the village. It has seven rooms, and cellar, with a pump in the kitchen, and a garden. Rent \$8 per month. Apply on the premises, or to Rev. T. Snowden Thomas, March 28, 1888. Wilmington, Del.

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P. W. & B. Railroad.
Trains will leave Wilmington as follows:
For Philadelphia and intermediate stations,
6:40, 7:00, 7:20, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
4:40, 7:40, 9:50, 10:35 p. m.
Philadelphia (express), 2:25, 4:40, 6:30, 7:50, 8:50,
10:07, 11:35, 11:51 a. m.; 12:35, 1:35, 2:27, 3:22, 6:25,
7:00 p. m.
New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:35,
11:51 a. m.; 12:35, 1:35, 2:27, 4:00, 5:22, 6:25, 7:00, 7:40,
9:50 p. m.
For Newark Centre, Del. 7:42 a. m., 12:55, 6:21 p. m.
Baltimore and intermediate stations, 10:05 a. m. 5:57,
11:35 p. m.
Baltimore and Washington, 1:25, 4:45, 6:04, 10:05,
11:00 a. m., 12:05, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,
p. m. (12:05 a. m.)
Harrington, Delmar and intermediate stations, 8:30
a. m.; 12:30 p. m.
Harrington and way stations, 8:30 a. m. 12:55, 6:25
p. m.
For Seaford 8:50 p. m.
For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
Time Table, in effect July 8, 1888.
GOING NORTH.
Daily except Sunday.
Stations a. m. a. m. p. m. p. m.
Lr. Phila. B & O R R 5:59 1:45
" Chester B & O R R 6:15 2:15
" Wilmington, French St 7:09 2:40 7:00
" B & O Junction 7:09 2:43 5:15
" Dupont 7:21 2:58 5:27
" Chadd's Ford Jc 7:44 3:15 5:50
" Lenape 7:54 3:28 6:02
" Ar. West Chester Stage 8:29 4:03 5:57
Lr. West Chester Stage 7:09 2:40 5:00
" Coatesville 8:32 4:05 6:43
" Waynesburg Jc 9:15 4:42 7:19
" St. Peter's 6:50 12:25
" Warwick 7:15 12:50
" Springfield 7:27 9:28 1:05 4:57 7:36
" Joana 7:33 9:33 1:15 5:01
" Birdsboro 7:56 9:56 1:35 5:26
" Ar. Reading P & R Sta. 8:30 10:25 25

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Philadel-
phia (B. and O. R. R.) 4:30, 5:30 p. m., Chester (B. &
O. R. R.) 8:01, 5:30 p. m., Wilmington 6:15 p. m. B. &
O. Junction 6:26 p. m. Newbridge 6:39 p. m. Arrive
Dupont 6:57 p. m.
On Saturday only, will leave Wilmington at 5:20 p.
m. Newbridge 6:45 p. m. Arrive at Dupont 6:03 p. m.
Leave Wilmington 11:15 p. m. Newbridge 11:35 p. m.
Arrive Dupont 11:55 p. m. Leave Birdsboro 1:10 p. m.
Arrive Reading 1:40 p. m.
GOING SOUTH.
Daily except Sunday.
Stations a. m. a. m. p. m. p. m.
Lr. Reading P. & R. Sta. 8:00 9:25 3:15 5:18
" B. Station 8:32 10:10 3:45 5:50
" Birdsboro 8:55 10:50 4:10 6:16
" Joana 5:50 9:00 11:02 4:14 6:25
" Springfield 6:50 11:12 4:14 6:25
Ar. Warwick 11:30 6:50
" St. Peter's 4:25 6:50
Lr. Waynesburg Jc. 6:08 9:15 4:25
" Coatesville 6:44 9:50 5:02
" Lenape 7:26 10:24 5:46
Lr. West Chee- 8:05 10:59 6:21
" West Chester Stage 6:46 9:40 5:00
" Chadd's Ford Jc. 7:44 10:35 6:02
" Dupont 8:08 10:53 6:21
" B. & O. Junction 8:19 11:03 6:33
Ar. Wilmington 8:30 11:15 6:43
" French St. 8:48 11:37 7:04
" Chester B & O R R 9:18 12:00 7:35
" Phila. B & O R R 9:10 12:00 7:35

ADDITIONAL TRAINS.
Daily, Except Sunday.
Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. &
O. Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.,
Saturday only.
Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30
p. m. Leave Dupont 1:20 p. m. Newbridge 1:40 p. m.
Avenue Wilmington 2:00 p. m. Leave Newbridge 7:00
p. m. Arrive Wilmington 7:23 p. m.
For connections at Wilmington, B. & O
Junction, Chadd's Ford Junction, Lenape,
Coatesville, Waynesburg Junction, Birdsboro
and Reading, see time-tables at all stations.
BOWNESS BRIGGS, Gen'l Passenger Ag't
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Baltimore & Ohio Railroad.
SCHEDULE IN EFFECT APRIL 29, 1888.
Trains leave Delaware Avenue Depot:
EAST BOUND.
Philadelphia Accommodation, daily, 6:15 a. m.
except Sunday.
Philadelphia Accommodation, daily, 7:30 a. m.
Philadelphia Accommodation, daily, 7:55 a. m.
Philadelphia and Chester Express, daily, 8:30 a. m.
except Sunday.
Philadelphia Accommodation, daily except 9:00 a. m.
Sunday.
Philadelphia Accommodation, daily, 10:30 a. m.
Philadelphia and Chester Express, daily, 11:14 a. m.
Philadelphia Accommodation, daily, 1:00 p. m.
Phil. accommo. daily, 3:00 p. m.
Philadelphia Accommodation, daily, 3:55 p. m.
Philadelphia & Chester express, daily, 5:20 p. m.
Philadelphia Accommodation, daily, 5:25 p. m.
Philadelphia Accommodation, daily, 6:40 p. m.
Phil. acc. m'n daily except Sunday, 7:30 p. m.
Philadelphia and Chester Express, daily, 8:48 p. m.
Philadelphia Accommodation, daily, 8:55 p. m.
WEST BOUND.
Singular Accommodation, daily, 12:30 a. m.
Baltimore Accommodation daily except
Sunday, 6:45 a. m.
Chicago and Pittsburg Limited, daily, 7:38 a. m.
Cincinnati and St. Louis Express, daily, 11:35 a. m.
Baltimore Accommodation, daily, 2:45 p. m.
Chicago and St. Louis Express, daily, 6:40 p. m.
Singular Accommodation, daily, 7:30 p. m.
For Landenberg 9:19 a. m., 2:45, 5:20 and 6:40 p. m.
daily except Sunday, 2:45, 5:30 and 6:40 p. m. daily.
Trains leave Market Street Station:
For Philadelphia 2:35 p. m. daily except Sunday.
For Baltimore 2:35 p. m. daily. For Landenberg 6:50
and 11:00 a. m. daily except Sunday, 2:35, 5:30, p. m.
daily.
Chicago and St. Louis Express, daily, 5:30 p. m.
Trains for Wilmington leave Philadelphia 7:00
10:00, 6:30 a. m., 12:00 noon, 1:45, 3:00, 4:30, 5:00,
6:30, 8:10, 10:10, 11:30 p. m.
Daily except Sunday, 5:59 and 7:30 a. m., 4:25, and
5:30 p. m.
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TRY THE CURE
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ness."
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