

Peninsula Methodist

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

VOLUME XIV,
NUMBER 48.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, DECEMBER 1, 1888.

ONE DOLLAR A YEAR.
SINGLE NOS. 2 CENTS.

IF I COULD ONLY KNOW.

"Casting all your care upon Him, for He careth for you."—1 Pet. v. 7.

If I could only surely know,
That all these things that tire me so,
Were noticed by my Lord!
The pang that cuts me like a knife,
The noise, the weariness, the strife—
What peace it would afford!

I wonder if he really shares
In all these little human cares,
This mighty King of kings!
If He who guides through boundless space,
Each blazing planet in its place,
Can have the condescending grace,
To mind these petty things.

It seems to me, if sure of this,
Blent with each ill would come such bliss,
That I might covet pain;
And deem whatever brought to me,
The loving thought of Deity.
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt,
That thou dost compass me about
With sympathy divine.
The love for me once crucified,
Is not the love to leave my side,
But waiteth ever to divide,
Each smallest care of mine.

—Selected.

Old Hebrew Literature and Poetry.

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

It is a lamentable fact, that many among the educated classes, though they endeavor to intelligently appreciate the literatures of ancient and modern nations, manifest an increasing antipathy against the venerable literature and poetry of a people which, endowed with indestructible life-vigor, played an important part in the history of the human race, and, consequently, belong to the most interesting phenomena of that history. And, yet, the literature and poetry of that people, the ancient Hebrews, though not very extensive, have exercised an influence and furnished food for thought and reflection, far superior to those of the literature of any other ancient nation. Their high age, their honest simplicity, and genuine sublimity address themselves to every unprejudiced mind, and are designed to give us trustworthy information of the early periods in the political and intellectual history not only of that people, but of their contemporaneous nations as well.

As with other ancient peoples, so with the ancient Hebrews, poetry preceded prose. Indeed, poetry, and, hence, music, the highest and most spiritual of the fine arts, are older than the human race. They come from heaven, and antedate pre-historic times. We are informed by this same ancient literature that the celestial inhabitants raised their anthems of glory at the completion of the first creation by Almighty God; for "The morning stars sang together; And all the sons of God shouted for joy."—(Job. xxxiii. 7.) And there can be nothing more pregnant and sublime in thought and more classically beautiful in poetry, than the sentence of the Creator; "Let there be light! And there was light."

Christianity, too, the spiritual new creation of the human race, was sung into life, by the heavenly hosts who existed before the hexaemeron, or the six great epochs of creation, in exquisite poetry and angelic music:

"Glory to God in the highest,
And on earth peace,
Good will towards men."

Religion is a daughter of heaven. It came from God. Poetry and music, also came from heaven, and are the handmaids of religion. In public worship,

nothing intensifies devotion so much, as spiritual songs well rendered. Is it, therefore, a wonder, that one-third of the Old Testament is poetry? Isaac Taylor has well said, that Biblical utterances of the first truths in Theology possess the grandeur of the loftiest poetry as well as a rhythmical structure. Indeed, it may be said, that in a wider sense the Bible begins and ends with poetry. "The retrospective vision of the first creation, and the prospective vision of the new heavens and the new earth, are presented in language which rises to the summit of poetic beauty and power." Literary criticism has pointed out, that the ancient Hebrew poetry is adapted to the most highly cultured minds, and minds disciplined in abstract thought, no less than to minds untutored and unused to generalization of any kind. It is the best interpreter of the sublimest religious ideas for all generations. Nothing in ancient or modern literature is equal to it in this respect. Hence Luther was right, when he called the Psalter, "a manual of all the saints."

To me it is incomprehensible, why cultured people not only neglect this poetry, but appear to have a positive aversion against it; for it is in the highest sense the poetry of inspiration, of Theism, and of Anthropology. Its childlike simplicity and naturalness, as well as its beauty, grandeur and sublimity bring home to the hearts and minds of all classes of readers, the sublimest truths yet revealed to man. Greek and Roman poetry may have more art, more elegance and finish, but certainly no such popularity, catholicity, adaptability and sublimity, while its inseparable union with religion, truth, and holiness, gives it an enduring charm and undying power for good, in all ages and countries. Listen to what a few poets and literary critics have to say, concerning the Hebrew poetry.

John Milton, with his severe classic taste, says: "There are no songs comparable to the songs of Zion, and no orations equal to those of the Prophets." And of the Psalms he says: "Not in their divine arguments alone, but in the very critical art of composition, the Psalms may be easily seen to appear, over all the kinds of lyric poetry, incomparable."

Herder, who was at home in the literature of all ages and countries, regards the Hebrew poetry, as "the oldest, simplest and sublimest of all poetry."

Goethe pronounced the book of Ruth, "the loveliest thing in the shape of an epic or idyl, which has come down to us."

A. Von Humboldt, in his "Cosmos," praises the Hebrew description of Nature "as unrivalled," especially the 104th Psalm, as "representing in itself a picture of the whole world."

Thomas Carlyle, pronounces the book of Job, "apart from all theories about it, one of the grandest things ever written by man. 'A noble book! All men's book! . . . The oldest choral melody, as of the heart of manhood; so soft and as great as the summer midnight; as the world with its seas and stars.'"

The opinions of great men concerning Hebrew poetry might be multiplied, but the above ones will suffice, to show what a few master minds thought of it.

Now, as to the "Prose Literature" of the ancient Hebrews, we may briefly say, that the views and institutions of that

people, as described and expressed in their literature, however exclusive they originally may have been, became in the course of time, the ground work of modern forms of religion, and government. Christianity and Mohammedanism are, to a great extent, based upon Judaism, as is also, the modern State upon its Theocracy. The fundamental principles of the Mosaic legislation form the basal principles of the legislation of modern civilized States. The Decalogue was the constitution of the Theocracy. That constitution contains two grand elements. First, precepts for man's conduct towards God; second, precepts for man's conduct toward his fellow man. Do they not also form the fundamental principles of the constitutions of our modern civilized states? Do not most of these constitutions endeavor to regulate man's relation to the Church, i. e., to God (especially in European countries, where the State and the Church are united), as well as to the State, i. e., to his fellow men? In other words—the pithy words of Christ,—do they not endeavor to distinguish, between the "things that are Caesar's, and the things that are God's?"

It would be a most interesting task, to trace the points of contact, if not the parallelisms that exist between the old Jewish Theocracy, and modern civilized states, as well as between the Mosaic legislation and that of Christian monarchs and states. That, however, is not the object of these lines, but simply to draw thoughtful readers' attention anew, to the literature of the ancient Hebrews, as contained in the Old Testament Scriptures.

Now, as has already been suggested, that literature, limited as it is, gives us definite information concerning the greatest problems of thought and history; the existence and character of God, and the origin and destiny of man. Nor is this all. As has already been stated, much of it is written in the language of poetry, calculated to make permanent impressions.—Being inspired, it shines with the brightness of fire, and excites to noble activity the intellect and the loftier moods and temperaments of man. It is a literature containing a "collection of the deepest intuitions of truth, beauty, justice, purity—of the past, the present, the future—which by their far vision the power with which they have stamped themselves on the belief and heart, the hopes and fears, the days and nights of humanity, their superiority to aught else in the thoughts or words of man, their consistency with themselves, their adaptation to general needs, their cheering influence, their progressive development, and their close-drawn connection with those marvelous and unshaken facts, are proved Divine, in a sense altogether peculiar and alone."

Amidst all the vicissitudes of history that swept nations and literature from the face of the earth, this literature remains—unhurt, untouched, with not one of its great principles singed. Does not this prove its originality and power—its Divine inspiration? How true is the saying of Christ,—"Heaven and earth shall pass away, but my words shall not pass away." His works shall pass away, but not God's Word. His Word as contained in the Old and New Testaments has retained, and will retain its reverence and power to the end of time.
East Orange, N. J., Nov. 1888.

A Hindoo Orphan.

I, Samuel Tupper, am a boy of the Shahjehanpore American Methodist Mission Orphanage. I came into the Orphanage in 1862 at Bareilly, where it began its foundation. And after a few months, the Boys' Orphanage was transferred from Bareilly to Shahjehanpore, when Rev. T. S. Johnson, M. D., took charge of the said Orphanage. I was a boy of four years, when admitted to the Orphanage. Since that time, I have been instructed in the Christian religion, and was baptized by Rev. Dr. Johnson in 1869, but was careless, till I came to sixteen years of age. And after that I began to think of the Lord Jesus Christ, and of His love towards me. But somehow or other I was disappointed, and gave no attention to it. When I was full eighteen years old, I thought I must go to my Savior at once, for I felt myself a great sinner. So I came to Him, and found peace in my heart. I was very sorry, when I felt that the blessings of the Holy Spirit had gone out of me. I used to pray to God, and read the Gospel every day, (as I do now); but I had no full peace in my heart. When I was twenty years old, in 1877, I again came to the Lord Jesus Christ, and fell down at His feet and found full peace. Since that time I have been serving the Lord Jesus Christ, and I believe Him to be my Savior, and the Savior of the world. I was brought up and educated in the said Orphanage, by the kindness of Rev. Dr. Johnson, and Rev. P. M. Buck. I read up, to the Calcutta University entrance examination, and appeared in the examination in 1876, but failed. I was employed as a teacher in the same Orphanage in 1876, and taught the boys there, till the end of 1881. In the beginning of 1882, I was transferred to Cawnpore, as the headmaster and assistant superintendent of the native Christian industrial school, which position I still hold. In 1885, I was licensed to preach the gospel in the M. E. Church.

I have given myself to the Lord Jesus Christ. I am His, and shall be His. All my efforts and earnest desires are, to bring my city people to the Lord Jesus Christ for salvation. I, with my heart, am very thankful to the gentlemen and ladies of the United States of America, who take a great deal of interest in the salvation of India, by all means. May God bless us, and bless them who are extremely anxious to save India.

S. TUPPER.

Am I Right, or am I Wrong?

BY I. VILLARS, D. D., PRES'T M'KENDREE COLLEGE.

How long can the Methodism of this country, stand marshalled in two divisions, and at the same time convince an unbelieving world, that this relation to each other is consistent with its essential doctrine of perfect love. "Thou that sayest," "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself;" dost thou hate thy brother? If this is not the exact statement, "every intelligent New Testament reader will recognize the application of the principle, that if we love as we ought, it ought to be made practical.

A few weeks ago, I worshipped with the Cook Avenue Methodist Episcopal Church South, St. Louis. To avoid ap-

pearing awkward or making blunders, I inquired carefully as to the programme and forms of their service. The warm-hearted brother said, "Why, we are Methodists; do just as you do at home." So I ventured, and to my delight, found the order in harmony with our own. I had anticipated something foreign to our own. We sang, "Jesus shall reign where'er the sun," etc., and "O for a heart to praise my God," and other hymns of blessed experience, and tears of joy would come from loving hearts, as in our own fold. The class-meetings, young people's meetings, Sunday-school, and week-night prayer meetings, gave evidence of the same zest and religious fervor. When my heart warmed with the truth as I stood in the sacred place to preach, I felt that I was among God's people, and these were our brothers and sisters. At the close, there was an ovation of tearful handshaking. One said, "Thank God for your sermon to-day;" another, "My soul is happy to-day, and possibly more so for the evident seal of the divine approval of your presence." My host looked into my face, and with emotion said, "We must have more of this. God was with you, and we are blessed."

It may be possible, that this is only an evidence of difference of administration or organization but the same spirit, but is it true that where there is a sameness of doctrine, polity, and experience, that there must be diversity of organization? In the division of Methodism, there came national division and alienation. If he is a statesman of the highest order, who would obliterate sectional lines and animosities, what must he be, who would bury all such out of sight by the dominance of Christian affection? The division of the Church, preceded the division of the nation. The more perfect unity of the nation, will be preceded by the unity of the Church. I know of no agency more potent for this, than the organic unity of our divided Methodism. There are extremists on both sides, who will be obstructionists; but I am confident that in both North and South, there are warm hearts that yearn for that unity of Church, which will practically demonstrate our sincerity of faith, in the doctrine of love we preach. I know of no step that could be taken that would bring about a more complete national unity, or more speedily obliterate sectional lines and issues. If the doctrines of Methodism, and particularly that of which we should possess most, love to God and our brother, have practical significance along the higher lines of our Zion's highway, let us pray for the unity of our common Methodism.—
Central Christian Advocate.
Lebanon, Ill.

This story is going around. It has a point on it; "A minister asked a man who called himself a Christian, 'Where do you go to church?' 'Don't go to any church.' 'You don't attend any church?' 'No-op, the thief on the cross did not belong to any church, and he got to heaven.' 'Do you do any work for Christ by visiting?' 'No-op, the thief on the cross didn't do any visiting, and he got to heaven.' 'Do you give anything to the Lord's cause?' 'No-op, the thief on the cross never gave anything, and he got to heaven.' 'Well,' said the minister, 'all the difference I can see between you two is that he is a dead thief, while you are a living one.'"

The Sunday School.

LESSON FOR SUNDAY, DECEMBER 2nd, 1888. JUDGES 2: 11-23.

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

ISRAEL UNDER JUDGES.

GOLDEN TEXT: "Take heed, brethren, lest there be in any of you, an evil heart of unbelief in departing from the living God" (Heb. 3: 12).

11. Children of Israel did evil—the usual phrase, in the historical books, for falling into idolatry. There were seven of these apostasies, and seven servitudes. Servid Balaam.—They had done so before, in the time of Moses, when, by the machinations of Balaam, the Midianites succeeded in seducing the Israelites to the worship of this god at Baal-Peor (Num. 25: 3). A terrible punishment followed this lapse, but, despite this, succeeding generations returned to the false worship, which was practised up to Samuel's time, except when Gideon was judge. Baal was the supreme male deity of the Phœnician and Canaanitish nations. His name commonly occurs in the plural, Baalim. Ashtoreth was the corresponding female divinity. Her worship was introduced by Solomon, and was adopted together with Baal-worship by the ten tribes under Ahab and Jezebel. In Judah, too, Baal-worship prevailed, especially under Ahaziah, Ahaz, and Manasseh. Says Dr. Wm. Smith: "Baal and Ashtoreth symbolized the generative and productive powers; the former was also regarded as the sun god, and the latter as the moon goddess."

"The plural Baalim is a general term employed to denote all false deities, and is synonymous with the expression 'other gods' in the clause 'other gods of the gods of the nations round about them' (the Israelites). The use of the term Baalim, arose from the fact that Baal was the chief male deity of the Canaanites, and all the nations of Hither Asia, and was simply worshipped by the different nations with peculiar modifications, and therefore designated by various distinctive epithets (Keil)."

12, 13. They forsook the Lord—their Deliverer from Egyptian bondage, their merciful Provider, their omnipotent Leader, their gracious Benefactor. Bowed themselves—publicly engaged in idolatrous worship. Provoked the Lord to anger.—"We must never lose sight of the fact, that this was no mere contention for forms of worship, but that the most frightful moral contamination clung to the worship of Phœnicia and Syria" (J. J. Lias). Servid Ashtoreth—the plural of Ashtoreth, or Astarte; "the Venus of Syria, whose rites were more filthy and abominable, than even those of the Grecian Venus, whose temple, with its thousand female votaries, polluted Corinth, and on a smaller scale defiled every Grecian city" (M. S. Terry).

14. The anger of the Lord was hot (R. V., "was kindled")—language of accommodation; an expression, in human terms, of the righteous displeasure of God. "God's essential antagonism against sin and sinners, is one of the perfections of His holy nature. And such righteous indignation, the Scriptures properly call 'anger'" (M. S. Terry). Delivered them—withdraw from them that favor and help, whereby they had hitherto been successful in arms. In forsaking God the tribes lost, among other things, the element of coherence, and were an easy prey to outside "spoilers." Sold them—their enemies—such as the Philistines on the west, the Moabites and Ammonites on the east, and the Amalekites and Ishmaelites on the south. Says Dr. Steele: "This term 'sell' is used in a broad sense for renouncing ownership, and delivering over to the hands of an enemy. The punishment involved in being sold, was a payment to the Divine justice. They failed to render due service to their only true Lord, and He, their rightful owner, sold them into a miserable slavery. Thus He vindicated the righteousness of His government, and for lack of service enforced a penalty." Could not . . . stand before their enemies.—"Compare Josh. 7: 12. This was the fulfillment of the threat (Lev. 26: 17), and the exact contrary of what was promised to them, on condition of their obedience" (Hervey).

"The conquest was over, but the ancient inhabitants, like the Saxons under the Normans, still retained their hold on large tracts, or on important positions throughout the country. The neighboring powers still looked on the new comers, as an easy prey to incursion and devastation, if not to actual subjugation. Against these enemies, both from without and from within, but chiefly from within, a constant struggle had to be maintained with all the dangers, adventures, and trials incident to such a state, a war of independence, such as was not to occur

again till the struggle of the Maccabees against the Greek kings, or even of the last insurgents against the Romans (Stauley)."

15, 16. Whithersoever they went out—in all their undertakings of whatever kind. As the Lord had said.—See Lev. 26: 15-17; Deut. 28: 25. Nothing prospered with them. They found themselves overcome, hindered at every point, worsted by their enemies. The prediction of "evil" was fulfilled. Nevertheless—"in wrath remembering mercy." The Lord raised up judges—deliverers, dictators; men who, acting on a divine call, appeared in times of emergency, took command, performed signal acts of valor, etc., and having delivered the nation, subsided into a sort of chief magistracy.

"There were fifteen judges during this period. One of them was a woman (Judges 4: 4). Eight were military heroes, and delivered Israel from oppression; they were Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Jephthah, and Samson. Five—Tolab, Jair, Izbaz, Elon, and Abdon—seem to have led more peaceful lives; they have left little else than their mere names on the page of history. Eli, the high priest, and Samuel, the prophet, stand apart from the other judges, having both secular and sacred functions (Johnson)."

17. Yet they would not hearken—would not obey. Went a whoring after other gods—proved unfaithful to their marital covenant with Jehovah, and committed spiritual adultery by joining themselves to idols. Out of the way which their fathers walked in—referring to the fidelity of the generation that survived Joshua (see verse 7). Says Dr. Terry: "The heaven of idolatry, with its moral abominations, was brought into contact with the people at so many points, that the whole community was quickly pervaded with the dreadful abomination. Worship is a powerful assimilator. Men become like their gods."

18, 19. Then the Lord was with the judge.—The Old Testament writers devoutly ascribe all success, all special ability indeed, to the direct intervention or aid of God. "Even the artistic skill of Bezaleel and Aholiab, who prepared the 'cunning work' for this tabernacle, was the result of God's Spirit dwelling in them" (Exod 28: 3). It repented the Lord—humanly speaking. He changed His behavior towards them, just as a man does when he repents of a certain course. Strictly, God is immutable. He changes not. But we must not conceive of Him as without feeling. And therefore there is a sense, in which it is proper to speak of Him as repenting. When the judge was dead.—A graphic picture is here given of the power of a chosen man, to arrest for a period the downward trend of a nation. More than their fathers—from bad to worse. Heredity in evil ways, is generally characterized by acceleration. This whole passage is poetically paraphrased in Psalm 106: 34-45.

20, 21. The anger of the Lord was hot (R. V., "was kindled")—holy, intense indignation against sin, revealing itself in punishment. And he said.—Professor Bush regards these words as simply a repetition, in substance of what is affirmed by the angel, in the opening verses of this chapter. Will not thenceforth drive out—"I will not while you continue in your stubborn way. The promise of God to expel the Canaanites, was upon condition of their obedience" (Bush).

22, 23. That through them I may prove Israel—not for His own satisfaction, but that they themselves might be made better acquainted with the plague of their own hearts, and that the righteous judgments of God, might thus approve themselves to the consciences of all who should either experience, or witness, or hear of them. The Most High often orders His providence on the principle of a father or master, who distrusts the fidelity of his son or servant, and places them in such circumstances that they may, by their good or evil conduct, justify His suspicions, or give Him proofs of their being groundless" (Bush). Therefore the Lord left these nations.—They were to be left for a while after being subdued, as a precautionary measure against the multiplication of wild beasts; they were now to be left puni-tively, contesting successfully with the Israelites authority over the land.

From A Medical Missionary In India.

My DEAR MRS.— It is always a pleasure to me, to write about my work. I like to share its joys and its trials with others. As you know, my department is medical work. The diseases we treat are, in many cases, different from any that enter into home practice; then, too, the native ideas of diagnosis, hygiene, and drugs, are often much harder to combat than disease. For instance, it is almost impossible to convince even an intelligent native, that

burning is not a sovereign remedy for various ailments. They led a blind man to my dispensary one day, whose eyes had been so injured by an accident, that the substance of both eyes was completely gone; yet his friends, with his full consent, had braided his back, from the neck to the waist. The scars were about an inch wide and from one to two inches apart; and this to restore sight! I have not infrequently been asked to cure large festering burns inflicted on little children for indigestion, convulsions, teething trouble etc.

Another remedy, applied in extreme cases, consists of making an incision in the scalp, generally nearly circular, lifting up the whole integument, depositing strong drugs beneath it, and then replacing the integument. I have not been able to learn all the ingredients compounded in these cases, but know that stramonium is one of them. A very common belief is, that sick persons must be entirely without food or drink, until he or she begins to improve, and there are cases where the patient actually dies for lack of proper nourishment. A strong point is, that bathing is very injurious, and so an unhappy patient will lie day after day in this hot climate, without a bath or change of clothing, until the odors are most sickening. Custom forbids that the mother of a new born child shall have food or drink for three days, and no water must touch her person for at least nine days; and the child, in some castes, must not be washed until a week old.

Among the more ignorant classes, a patient who is delirious is looked on with aversion and fear, and the treatment is a violent beating, "to drive out the demon that possesses her." In one case of protracted delirium, I had to set a watch for two nights, to prevent a beating, and the death of my patient, which I am sure would have resulted. This is my work, and not an easy one, is it, to meet and combat these and a hundred other equally harmful notions, day by day. In a certain way, the natives have unbounded confidence in my skill, and will throng the dispensary for my medicines; but when I run athwart their ideas, sometimes I have to be very decided, and once or twice in critical cases, I have been obliged to say, when some old midwife has persistently inter-fered with my work, "Either you must send that woman home, or I shall go." When I can conciliate a midwife and let her help me, I always do so; but they are the class that are most jealous of my influence, and most determined in opposing my methods.

I shall never forget (I wish I could) one experience that I had: I was called up at midnight to see a woman in the last stages of puerperal fever. I told the friends before I went, that I could do nothing for her; it was too late. However I arose and went. I found her tossing and muttering in a delirium, that soon ran into a stupor, and then into death. I did what I could, to make her comfortable; bathing the hot skin, and moistening the parched lips, etc.; then inquired if the child, born seven days before, was living. One of the women answered indifferently, "Yes, it's alive yet." I asked where it was, and she replied, "Oh, it is in there," pointing to another room; "but never mind the baby, it is not worth while to do anything for it; it is nothing but a girl."

I went in at once, and found the poor little thing lying on a rough, coarse bedstead, with only one thickness of thin cloth beneath it. It had never been washed, and for four days had not been fed, and every tiny bone was visible, through the drawn skin.

Physician though I am, my eyes filled with tears, as I took up the little skeleton. I did what I could to save it, but a merciful Father took the little soul to where it would be loved and developed, even though it had been "only a little girl;" and as I thought of the blessed change, I thanked Him that my efforts had been

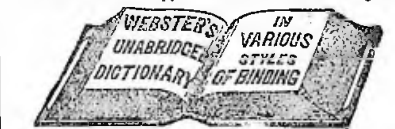
unavailing. The mother died a few hours later, but I wonder if you ladies, in your refined homes, can imagine the death scene in India? No sooner did they learn that death was near, than neighbors began to swarm in, until the miserable hut had twenty or thirty in it; all vying with each other in groaning, shrieking, smiting the cheeks, and screaming. In vain I showed them, that the noise was torture to her poor brain, so that her head began rolling again from side to side. I could not keep them even from throwing themselves, full weight, upon her poor chest, as she was laboring harder and harder to draw her breath. When I wanted to give her a few drops of medicine, but failed, because her jaws were already set; I turned cold and faint, to see her own mother strike her, to compel her to swallow. I saw that I could do no good and as the strain was too severe to be borne unnecessarily, I left her, two hours before she died; but the scene haunted me for months. * * * *

My work is not especially hindered by caste, as I have it fully understood that I work for all, and in times of danger, the proudest Brahmin will admit me to his wife; even though my feet have just trodden the floor of a pariah's dwelling. This is a great comfort to me, and I appreciate it more, as I see how caste interferes in all other forms of Mission work. My task is not an easy one, but it is a fascinating and delightful one, after all; and I am very happy in it, and expect much more happiness, when I can converse with the poor shut in women freely. If I can ever feel, that through me, one of them has been led into the light of life, I think it will give me a thrill of joy almost unendurable; for that is the grand work, for which I am in India. It is pure satisfaction to me, to relieve physical suffering, work sadly needed in this fair, lost land; but to reach a lost soul, and lead it to the One Physician, is joy unutterable and incomparable.

EMMA J. CUMMINGS, M. D.

IN THE SELECTION OF A CHOICE GIFT

For Pastor, Parent, Teacher, Child, or Friend, both elegance and usefulness will be found combined in a copy of Webster's Unabridged.



Besides many other valuable features, it contains

- A Dictionary of 118,000 Words, 3000 Engravings, A Gazetteer of the World locating and describing 25,000 Places, A Biographical Dictionary of nearly 14,000 Noted Persons, A Dictionary of Fiction found only in Webster, All in One Book.

3000 more Words and nearly 2000 more Illustrations than any other American Dictionary. Sold by all Booksellers. Pamphlet free. G. & C. MERIAM & CO., Publishers, Springfield, Mass.

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.

Hood's Sarsaparilla

Is the true remedy for catarrh. It attacks the source of the disease by purifying and enriching the blood, which, as it reaches the delicate passages of the mucous membrane, soothes and rebuilds the tissues, and ultimately cures the affection. At the same time Hood's Sarsaparilla builds up the whole system and makes one feel as if made anew.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

Quarterly Conference Appointments.

Table with columns: Charge, Q. Conf., Preaching. Lists appointments for Salisbury District—Fourth Quarter, including locations like Ashbury, Annanestown, Crisfield, Pocomoke City, etc.

T. O. AYRES, P. E.

New York Tribune.

CONGRATULATES

Every American Farmer, Wage-Earner and Business Man, the Union Volunteers, the Settlers of the Western Territories, every Young Man and Woman, the Freedman of the South, our American Fishermen and Ship-builders, and the Whole People Generally, on the

SALVATION OF THEIR WELFARE, which was won at the polls on November 6th. In the prosperity, which is likely to follow, the men of both parties will share; but to the Republican voters, workers and press, is due the credit.

During Gen. Harrison's administration, THE TRIBUNE will continue to advocate the great measures of public policy, with which its name is identified. Great responsibilities now rest, not only on the new administration, but on the Republican party and press, with reference to shaping legislation so as to give practical effect to the will of the people. It is no time now, for farmers, wage-earners, Union veterans, and others, whose interests have been imperiled by an administration of free traders and rebel brigadiers, to relax their interest in public affairs, and let things take their course. On the contrary, it would seem to be the duty of all voters, to co-operate earnestly in the advancement of measures undertaken in their behalf, and to lend their support to great newspapers, which are doing original and aggressive work to promote their welfare.

It is conceded by the entire country, that THE NEW YORK TRIBUNE has initiated a great variety of the valuable and successful popular discussions of the past year. Its labor for the farmers (not yet half finished), has been aggressive and effective. Its great exposure of the sham "reform" of the Cleveland administration were crushing and final; no attempt was ever made to answer it. Its position on temperance brought back numerous third party voters to the Republican ranks. Its broadsides on the tariff and other questions have done much to prove, beyond question, that the Republican party is the best friend of the poor people of the country, and of the settlers of the western territories. It fixed beyond controversy, the responsibility for the defeat of much-needed pension legislation in Congress. On many other important questions THE TRIBUNE did loyal and successful work. It undertook for the sake of the cause, many important, laborious and far-reaching tasks, involving immense research, and useful in setting in quicker motion, the forces which won the victory. Its course in the future may be judged by the past.

THE TRIBUNE is not exclusively devoted to politics. It is a general newspaper, presenting the news of the world in each issue, together with fiction, miscellany, matters "for the Home Circle" and for "Young Folks" with excellent and accurate market reports, book reviews, and foreign correspondence, and two pages a week on Agriculture. For the family, it is absolutely unexcelled among newspapers.

SUBSCRIPTION RATES—Weekly, \$1 a year; extra copy with every five. Semi-Weekly, \$2 a year; extra copy with every five. Daily, \$9.50 per year. New subscribers receive the paper until Jan. 1, 1890.

PREMIUMS—(1) Waverley Novels, complete in 6 vols. (2) Cooper's fascinating "Leather Stocking Tales," 6 vols. (3) Irving's "Life of Washington." (4) Ten one-dollar books, any one of which is sent to two subscribers, viz.: "Essays of Lord Bacon;" "Edgar A. Poe's Tales;" "French Revolution by Carlyle;" "Great Generals by Great Authors;" "Poems of Sir Walter Scott;" "Greek Mythology;" "Don Quixote;" "Arabian Nights;" "Robinson Crusoe;" and "Swiss Family Robinson." (5) Winchester Hunting Rifle, breech loading. (6) Remington breech-loading Shot Gun. (7) "New York Tribune's History of the United States and Pocket Atlas of the World." (8) THE TRIBUNE'S great "Book of Open Air Sports." (9) "Wood's Household Medicine." (10) Webster's Unabridged Dictionary. (11) Waltham Watch. Send for circular describing them in full.

LIBRARY OF TRIBUNE EXTRAS.

Every year THE TRIBUNE prints an Almanac and Index, and several bound "Extras." It is proposed now to systematize the publication of these Extras, and to issue them, regularly, once a month, 12 numbers per year. The Almanac will be issued in its old form, only with new, valuable and extensive additions to the contents, the number for 1889, by the way, containing complete returns of the Presidential election. The other numbers will be made up with pages of about monthly magazine size. There will be one or two numbers, per year, devoted to the latest ideas in "knitting and crochet." Several will contain complete novels. Others will be made up of entertaining features of special and permanent value relating to Science, Society, Literature, Politics, etc. Single copies, 25 cents. Price, per year, for the 12 numbers, \$2.

THE TRIBUNE, NEW YORK

Conference News.

Immanuel M. E. Church, Crisfield, was re-opened Sunday, the 18th inst., having undergone extensive repairs and additions, costing over \$3,500.

The Hockessin W. C. T. U. has completed a new temperance hotel in Hockessin, which will soon be open for the accommodation of the public.

The Local Preachers' and Exhorters' Association of the Wilmington M. E. Conference, held its annual meeting in Wyoming, Del., last week.

The Rev. and Mrs. W. E. Avery returned from Fairmount, Md., last Saturday. In the evening they were given a reception at Mt. Salem M. E. parsonage.

Revival meetings in East New Market, L. W. Layfield, pastor, resulted in some thirty conversions.

The removal of Washington church to Hurlock, R. T. Coursey, pastor, was accomplished without taking the building to pieces.

Rev. J. T. Prouse has held autumnal services at Church Creek, and his other appointments, and availed himself of the occasion to make collections for Church Benevolences.

Revival services began at Selbyville, Del., J. D. Lecates, pastor, Nov. 11th. The Lord has blessed our labors; first week's work, results in the church being quickened, seven conversions, and seven penitents at the altar.

CRISFIELD, MD., F. C. MacSorley, pastor.—The re-opening of our newly remodeled church, took place Sunday, Nov. 18th. Dr. MacGregory, Brooklyn, preached in the morning; Bro. Wells Wilson failed to be with us.

GALENA, MD., I. G. Fosnocht, pastor.—Our Chapel begins to look churchy; it will be neat and comfortable. I have over \$400 on account already; and the small balance of \$150 or less, is sure to come.

CAMDEN, DEL., P. H. Rawlins, pastor.—The new church at Lebanon on this charge, will be dedicated, (D. V.) to-morrow week, Dec. 9th.

CHINCOTEAGUE, VA., R. I. Watkins, pastor.—Our new church on this Island, will be dedicated (D. V.) to-morrow week, Dec. 9th.

ST. PAUL'S, Rev. Louis E. Barrett, pastor, is going forward in every good work. The congregations are large. The love feast was full of spiritual power; shouts of joy, songs of praise, and earnest and triumphant testimonies were given by many.

Rev. Wm. White reported as pastor for Kingswood, that the church was letting her light shine in a dark place, and the hope was expressed, that the Chapel might in the near future, lengthen her cords and strengthen her stakes, and become a large, self-sustaining and influential church.

Bro. Albert Thatcher reported his work as a local preacher, stating that it gave him great joy to preach to, to pray with, and sing for the people at the Alms House once a

week, knowing that he could do something for those, who could not make him any return. At St. Paul's, the third quarterly round closed.

I find all the pastors working hard; quite a number are encouraged with revivals, and others are confident that souls will be saved. The laymen are standing by the pastors in every good word and work, and we believe reports will show a bountiful harvest.

The fourth quarterly round began last Sunday, by preaching at Mt. Salem, Rev. W. E. Avery, pastor, Mt. Lebanon, Rev. T. N. Given, pastor, and Braudwine, Rev. C. A. Grise, pastor; these are rejoicing in blessed revivals.

W. L. S. MURRAY.

The second session of the fiftieth Congress will meet Monday next Dec. 3.

Rev. Dr. James M. Buckley, editor of the New York Christian Advocate, sailed from New York, Nov. 21st, to be absent two or three months, in portions of Europe, Palestine, and the adjoining countries.

Col. George W. Bain will lecture in the Methodist Episcopal Church at Queenstown, Saturday evening, December 1st, at 7.30 o'clock, under the auspices of the W. C. T. U., of that town. His subject will be "Our Country, Our Homes, and Our Duty."

At Girdletree, Worcester county, Md., Warren Burr, pastor, a new M. E. Church, was dedicated Sunday, Nov. 18th, by Revs. T. E. Martindale and C. W. Prettyman.

The Missionary Board of the M. E. Church, appropriates \$1400 for the Virginia district work, as against \$1600 last year; and for the Dorchester county work \$400, the same as last year.—The Courier.

MR. EDITOR: The Teachers Institute of the free schools of New Castle County, Del., was held in New Castle last week. While many of us were skeptical, touching the financial success of the enterprise, and could not encourage Mr. Bessey in persisting to hold the Institute in our city, he was firm; and securing the Opera House and the best possible lecture talent for the evening, much excellent teachers' talent for the day services, himself assuming all financial responsibility, he went right ahead.

The lectures of the evening made a profound impression, and beside the entertainment furnished, were decidedly instructive. The educators, speaking during the day to the teachers on the best methods of helping the scholars, were evidently well and wisely chosen. The president, Mr. Herman Bessey, was easily master of the situation, and was distinctly complimented by Gov. Biggs, who appeared on the platform to introduce one of the lecturers. It deserves to be widely said, that New Castle thanks Mr. Bessey for bringing the Institute among us, and rejoices to know that it was self-sustaining, and hopes to see the cultured instructors of our youth again, in the not remote future.

E. L. HUBBARD.

Dover District Items.

Beckwith, W. M. Green, pastor; large success reported in this charge; 70 probationers received; and collections in advance of last year.

Burtsville; Bro. Foble supplies here. In addition to repairs on Wesley, 50 conversions are reported as the result of his meetings at Sheppard's.

Greenwood, Del.; Bro. F. M. Morgan, before resigning this charge, on account of failing health, had done six months' efficient service here. His successor is, Rev. W. K. Galloway, whose revival meetings at Chapelain's resulted in 25 conversions.

Magnolia, Del., S. T. Gardner, pastor. A supper held by this society, Nov. 16th and 17th, netted the sum of \$130, for church interests.

Federalburg, Md., G. W. Burke, pastor; the Courier reports that the Sunday-school of this charge will have a Cantata for their Christmas entertainment. Fourth quarterly conference Sunday and Monday, Dec. 16th and 17th; preaching by the presiding elder at 3 p. m., Sunday, and conference, Monday, at 2 p. m.

East New Market, Md., L. W. Layfield, pastor, began revival meetings at Cabin Creek, Sunday evening, Nov. 18th. The fourth quarterly meeting is announced to be held in East New Market, Dec. 7th and 9th; conference, Friday at 9 a. m. and preaching Monday at 7 p. m.

The Fire in Pocomoke City.

We greatly deplore the sad calamity, that has overtaken our friends in this rapidly growing and enterprising town. The following is from an exchange: Pocomoke City, a town of about 2,000 population, in the lower part of Worcester county, Md., was largely destroyed by fire, Thursday afternoon, Nov. 22nd. The fire broke out at 4 p. m., in the drug store of D. O. J. Truitt, in the heart of the town. The bucket and ladder brigade did all in their power, but their efforts proved fruitless. The town was without any kind of fire apparatus; and message was sent to Salisbury for its department, which responded in an hour. A strong northwest wind sent the flames from one building to another.

The entire business portion of the town is gone, and only two stores remain—James Clog and Blaine & King. Only a few dwellings were burned. The people seem to stand their losses heroically.

At 10.30 P. M., the fire was all out. The estimated loss is \$500,000 partially covered by insurances.

Bishop Adams of the diocese of Easton, Md., made a visitation to East New Market and Vienna, Sunday, Nov. 18th, preaching in each place, and confirming three persons at Vienna, and several at East New Market.

Vienna, Md., J. M. Mitchell, pastor; Mrs. Black, State Organizer of the Woman's Christian Temperance Union, spoke in the M. E. Church of this place, Friday night, Nov. 16th, on the rise, progress and legalization of intemperance and the saloon power; also as to the remedy of the great evil. Misses Nellie Percy, Grace Storr, Emma Milford, and Mrs. Carrie Hitch—representatives of the four churches—were named as a committee to look after the organization of a W. C. T. U. in this place.

Fourth quarterly meeting for this charge is announced to be held, Dec. 8th and 9th; preaching at 10 a. m., Sunday; and conference, 9 a. m., Monday.

Cambridge, Md., A. Smith, pastor; Mrs. Black delivered an address in behalf of the W. C. T. U., in Zion church in this town recently.

The Standing Committees For 1889.

Now that the date of our next session has been fixed, and less than four months remain before we meet, it seems timely, to ask the special attention of all concerned to the above subject. On page 48 of the last Minutes appears the following: "Resolved, that the Presiding Elders at the close of the present session report the nominations for Standing Committees for 1889, the same to be read at the opening of the session of 1889, for confirmation." On page 32 appears the list, presented in accordance with the above resolution. The purpose of this was two fold: first, to give those who constitute the committees opportunity to gather information, and prepare themselves as thoroughly as possible; secondly, to enable the committees to prepare and submit their reports earlier than they otherwise could; giving the conference opportunity for discussion and amendment if desired, and ensuring that in every case the reports shall be attentively considered, and go forth, in reality, as the deliberate judgment of the conference. Unless this can be done, it would seem that the custom of appointing these committees would be more honored in the breach than in the observance. Probably utterances, very glaringly contrary to the best judgment of the conference, seldom go forth; and yet it is probable also, that very few reports go forth, just as the conference, or even the committees, would make them, if there were a better chance given for deliberation. The resolution was an attempt to secure this; and as several conferences have for a few years past formed their committees in this way, it would seem that they must have found it in some measure a success. Of course each member of a committee is capable of making practical application of this in his own way, but it occurs to me, that by a simple method the success of the plan may be much promoted. Not later than the middle of February let each member of the committees write out such matters as he deems should be embodied in the report

of his committee, and send this to the one whose name heads the list, with the understanding that by the aid thus given, as well as his own study of the subject, he is to prepare and bring to conference a preliminary draft of a report. Each committee will then have something definite to work on, at its very first meeting. For instance, let the members of the Education Committee send to Bro. L. E. Barrett; of the Bible committee, to Bro. R. W. Todd; of the S. S. Union, to Bro. V. S. Collins, Bro. Hutchin having been transferred; of the Temperance, to Bro. G. L. Hardesty; of the W. F. M. S., to Dr. J. H. Caldwell; of the W. H. M. S., to Bro. W. E. Avery; of the Tracts, to Bro. E. H. Hyson; of the Freedman's Aid, to Bro. C. W. Prettyman; and of the Sabbath committee, to Bro. Jos. Robinson. The other committees cannot perhaps do much until Conference meets. Brethren, will you not carefully read over the list, to see if you are members of these committees, and then consider and act upon the above suggestion? X.

Determine to be Holy!

For the attainment of holiness it is not only necessary that you become willing and desirous for it, but you must likewise come to the firm purpose and resolution, that through grace you will be holy; that you will never rest short of this state; that at all hazards you will persevere and never cease the effort, until you attain it. If you find it difficult to form the purpose; if there is discernible a remaining feeling, that it you should not immediately succeed, perhaps you may give over the struggle,—pray and agonize, for the victory here; never rest, until your mind is determined. Nothing great can be accomplished without resolution. An unstable or "double mind" cannot prosper. Be firmly resolved, therefore, that you will attain, that you will contend and claim your privilege.

Some commence seeking God—engage in the pursuit of holiness—without decided purpose to succeed. They have a will, to commence working, but not a will, to do all that may be necessary to be done—to make all requisite sacrifices to persevere through every opposition. This may be your case; if so, stop short, and resolve firmly, irrevocably, that you will be for God wholly. You will never go beyond your will. When you endeavor without its concurrence, it will amount to nothing. Will! then work, when you have the will. Your desires are set upon holiness; now resolve, that, it being your privilege, you will have it by God's grace; and set forward and endeavor after it, according to your light. It is not presumed, in this advice, that you purpose, in your own strength, to make this great attainment; it is not supposed, that your willingness secures it, but only that it leads you forward to God, who will bestow it upon you, when you come to him. It is not, Will to be holy, and be holy; but Will not to cease until God shall confer the grace, of his own free goodness. The importance of this invincible resolution or willing must appear in one moment.

The work of resisting sin—crucifying every improper desire, being entirely for God—will meet with opposition; a feeble purpose will soon yield; the soul will relapse into its former state. The work will not be accomplished; not because it was impossible, but because there was not the requisite resolution. A man is dying of a tumor; he wishes it removed, and goes to a surgeon; but the knives intimidate him, his resolution fails; he returns with the fatal tumor still upon him. Would you be holy? Learn by this illustration the value of resolution—resolution, that will not cower when the knife is laid to the heart, to amputate its idols.—Bishop R. S. Foster.

Catarrh originates in scrofulous taint. Hood's Sarsaparilla purifies the blood, and thus permanently cures catarrh.

Useful Holiday Presents.

There is probably nothing that will make a more acceptable and useful present than one of the comfortable Luburg Adjustable Easy Chairs with its FIFTY changes of position.

This wonderful chair which sells from SEVEN DOLLARS and upwards is manufactured by the Luburg Manufacturing Co., 145 North Eighth Street, Philadelphia, Pa., who are the largest manufacturers of Adjustable Reclining Chairs for family, library and invalid use, or Invalid Wheel Chairs for street use; also, makers of the finest and most complete line of Baby Conches in the United States.

They have discontinued wholesaling their goods and have cut prices so low that other

houses cannot compete with them. Catalogues will be mailed on application by enclosing stamp and stating kind of goods desired.

They have special and reduced rates by all transportation lines, and guarantee all goods to be delivered safely to any point in the United States.

Woman's Foreign Missionary Society.

A Union meeting of the Auxiliaries to W. F. M. S. in Dover and Salisbury districts, will be held in Dover M. E. Church, Dec. 12th and 13th. A programme of unusual interest has been prepared, and it is earnestly desired, that there shall be a large attendance. Officers of Philadelphia and Baltimore Branches, and other efficient workers will attend; also one or more missionaries. Dover ladies will be prepared to welcome and entertain all ladies who may come; and it is hoped that each one of the sixteen auxiliaries, will contribute at least two representatives.

Names of all ladies expecting to be present, should be sent with great promptness to Mrs. W. L. Gooding, W. C. Academy, Dover, Del., the Chairman, Com. on Entertainment.

We trust that this meeting will prove a great centre of blessing; the influence thereof spreading throughout the districts. To this end let our prayers be given.

E. B. STEVENS.

From India.

DEAR BRO. THOMAS.—I send you a short story of the life of Bro. Tupper, of our Mission at this place, a most trustworthy Brother, and a great help to our cause. Again you will observe the importance of our school work. I also send you a few clippings from the Indian Witness.

Our Dushara camp-meetings are just beginning at Lucknow; we are expecting a glorious time. All well and happy.

Yours in Christ,

G. F. H.

A Centennial Thanksgiving for One Hundred Years of Christian Song.

The present year marks the one hundredth anniversary of the death of Charles Wesley, the eminent Christian Poet, and the greatest Hymnist the world has yet known. It has, therefore, been thought an eminently appropriate time for the celebration, all over the world, of the triumphs of ONE HUNDRED YEARS OF CHRISTIAN SONG.

A Committee having the matter in charge, have sent invitations to prominent Ministers and Laymen in every State and Territory, and to the great centres of England, inviting co-operation. The response has been hearty and favorable, leading us to believe the Centennial Thanksgiving will be a complete success.

It is proposed to hold on a week day evening, in all cities, a central meeting; and every minister is invited to preach Sunday, December the ninth, a sermon upon the use, worth and influence of Christian Song, or at least to hold a Memorial Praise Service.

This Memorial Service is in no sense sectarian; all evangelical Christians are cordially invited to take part therein. Charles Wesley is to-day the poet of no denomination, while all bodies of Christians delight to honor his memory. Yet it is not proposed to limit the celebration of a Century of Christian Song to a Memorial Service of Wesley alone, or to the rendering of his hymns only. In the direction of which Wesley was the pioneer, other men have done good work; among these we may mention Ray Palmer, S. F. Smith, John G. Whittier, Charlotte Elliott, Frances Ridley Havergal, Robert Lowry, and P. P. Bliss. These, and many others, most of whom have passed to their reward, are worthy of hearty recognition for the work they have accomplished.

The earnest desire of the committee, is that these Memorial Services may be very generally observed, and that a wide interest may be awakened, and that they may be instrumental in reviving the Master's work in many places.

The time is short, but the work can be done, if there is a will to do it. If the Ministers who read this circular, will announce to their congregations, their intention to comply with the committee's invitation—even if there is no time to prepare a Special Sermon, at least a Praise Service can be held—we shall have on the Second Sunday in December, (the ninth) all over our land, and in England also, from the pulpits and pews of a thousand of God's temples, a grand psalm of Praise and Thanksgiving to Almighty God, for His gift to the world of these men and women, who used their divinely-given talents, to the praise and glory of our common Lord and Master.

(REV.) WM. RILL SMITH, Secretary. R. S. MACARTHUR, Chairman. New York, November, 21st, 1888.

WHO GOT STUCK?



BUYER.—I want a 5/8 Boss Horse Blanket.
DEALER.—This isn't a 5/8 Boss Blanket,
but it is "just as good."



SOLD AGAIN.
The "just as good" blanket did not last
three weeks. Good

5/8 Boss Stable

HORSE BLANKET
IS THE BEST AND STRONGEST.
Imitations are sold by representing
them as "just as good." Dealers can buy these imitations cheaper,
and thus make more profit.
Ask for the 5/8 Boss Stable, and
see that it has the 5/8 label sewed
inside, before buying.
For sale by all dealers

Copyrighted 1882, by Wm. Ayres & Sons.

DICTIONARY

OF THE BIBLE.

EDITED BY
REV. PHILIP SCHAFF, D. D.
Reduced in price from \$2.50 to 2.00.

J. MILLER THOMAS,
METHODIST BOOK STORE,
604 Market St., Wilmington, Del.

FOR RENT.

A most desirable country residence, located on the
Phila. W. and Balt. Railroad, near the North East
Station; one hour and twenty minutes from Philadel-
phia; one hour and five minutes from Baltimore;
and thirty minutes from Wilmington. The site is
elevated, overlooking a beautiful landscape includ-
ing a wide expanse of water. Boating, fishing, and
pleasure drives are among the attractions of the
locality. North East, the adjacent village, is an or-
derly thriving town, with a Methodist Episcopal, and
a Protestant Episcopal church in it. The country
(local) has had prohibition by a local option law for
six years. The dwelling is a two-story brick mansion
with mansard third story and double porches, ten
feet wide, on the south and west sides of the house.
There are sixteen rooms besides a bath room; a cellar
under the whole house with heaters, a shed kitchen,
and spring water through the house, hot and
cold, forced up by hydraulic pressure. This property
is very desirable as a summer home for a large fam-
ily, or for a company of friends, or for a select board-
ing house. Arrangements can be made for keeping
horses, if desired.

Application may be made for terms and further in-
formation to
REV. T. SNOWDEN THOMAS,
Wilmington, Delaware.
N. B. A farm of 200 acres in connection with this
residence would be sold, with it or separate, as pur-
chaser might prefer.

THE VERY TIME

to tell you about Good Cloth-
ing. You want, no doubt,
a new Suit or Overcoat for
yourself or Boys. See our
Immense Stock of New and
Stylish Goods and note the
One Low Price at which we
are selling every garment
and guaranteeing it to be
satisfactory. Clothing to
Measure of the Finest Ma-
terials handsomely made
and Trimmed in our Custom
Department at prices
away down for the quality
of work. 10 per cent Dis-
count to Ministers.

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

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

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

THE ATTENTION

given to prescriptions at B-L's Pharmacy,
is such as can be rendered by competent
persons only.

Sixth and Market Streets,
Wilmington, Del.

MILLARD F. DAVIS,

PRACTICAL
Watchmaker and Jeweler,
And dealer in Watches, Clocks, Jewels and Silver-
ware.
No. 2 East Second Street, Wilmington, Del.
9-6m

The WONDERFUL
LUBURC OIL

Combines a Parlor, Library, Book-
case, Reciprocating, or Inverted SHIR-
LUNGE, ETC. Price \$7.00 up
to \$10.00. We make the largest variety of
Adjustable, Reclining, Physicians'
and Surgeons' Operating, Laying
Rolling, Hammock, Office, Library,
Baby Carrot Folding, Bed and Bath CHAIRS and
ROCKERS, BICYCLES, TRICYCLES, VE-
LOCIPEDS and SELF PROPELLERS.
ALL KINDS OF APPLIANCES FOR INVALIDS.

BABY COACHES

Over 100 different designs.
Our Patent Automatic Brake on all Car-
riages. Price. We have discontinued
wholesaling, by placing your orders
direct with the makers you can save
considerable profit. Our shipping prices
and special Bargains will astonish
you. Goods sold under a guarantee
and delivered free to any point in
United States. Send stamp for
Catalogue, and state class of goods you wish it for.
LUBURC MFG. CO.
143 North Eighth Street, Philadelphia, Pa.

DR. WELCH'S

Communion Wine, un-
fermented, 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
Calendar for
1889.

Prepared by Miss Jennie 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,
805 Broadway, New York

FOR RENT.

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

BOOKS HELPFUL
IN CHRISTIAN WORK.

CHILDREN'S MEETINGS AND HOW
TO CONDUCT THEM, by Lucy J. Ri-
der and Nellie M. Carman, with contri-
butions of plans, methods and outline
talks to children by nearly forty others,
including the best known and most suc-
cessful workers among children in this
country. 208 pages, fine cloth, \$1.00.

THE PRAYER MEETING AND ITS
IMPROVEMENT, by Rev. L. O. Thomp-
son. 12 mo. 256 pages, cloth, \$1.25.

"This is so good a book that we wish we
could give a copy to every young minis-
ter."—C. H. Spurgeon.
"A very suggestive book."—Sunday
School Times.

THUS SAITH THE LORD, by Major D.
W. Whittle. A handbook for Christian
workers. 134 pages, flexible cloth, 50
cts.

"A manual of Scripture texts arranged
to present the leading subjects met with
in dealing with enquirers.
SECRET POWER; or, the Secret of
Success in Christian Life and Work, by
D. L. Moody. 116 pages, 12mo, cloth,
60 cts., paper, 30 cts.

"Every page is full of stimulating
thought."—Christian Commonwealth.
**Sent by mail, postpaid, on receipt of
price.

J. MILLER THOMAS,
WILMINGTON, DEL.

Sunday School Libraries.

NEW
SUNDAY SCHOOL LIBRARY.

No. 5. PRICE \$15 NET.

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

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

- | | | |
|--|--|--|
| Hesper Stratton,
C. E. K. Davis,
Miss McKeever,
Miss Guernsey, | Annie Shipton,
Mrs. E. E. Boyd,
Madeline Leslie,
Mrs. James McNair Wright, | F. J. Dyer,
J. H. Langell,
W. M. Thayer,
Mary A. Denison. |
| Alone in the World,
Alone in London and Wayside Service,
Blind Princess and Blanch Gammon,
Boy's Victory and Billy's Christmas Tree,
Children of Cloverly,
Corner Stall,
City of No Cross,
Carrie Williams,
Cottage on a Rock,
Elm Grove Cottage,
Harry Maitland and Captain Charlie,
Away on Waters and Old Man of the Cliff,
Promise and Promiser and First Glass of Wine,
Jessie Gordon,
Little Nellie, the Clockmaker's Daughter,
Little Rookwood and Fisherman's Daughter, | Miriam Rosenbaum,
Man with the Book,
Our Forest Home,
Poor Clerk,
Snail Shell Harbor,
Schoolmates,
Two Books,
Two Friends of Forley and Digging a Grave
with a Wineglass,
Vivian and Her Friends,
Working and Winning,
White and Black Lies,
Wee Donald,
Will Collins,
Young Apprentice. | |

BRADLEY'S NEW
Sunday School Library.

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

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

- | | |
|--|---|
| Adopted Child,
Alice Laight's Mission,
Capt. Russell's Watchword,
Isaac Phelps,
John and the Demijohn,
King's Servants,
Losses and Gains,
Lost Piece of Silver, | Master Mechanics,
Not Forsaken,
Old Distillery,
Old Suller's Story,
Our Distant Cousins,
Squire's Daughter,
Susan Osgood. |
|--|---|

BRADLEY'S
Sunday School Library.

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

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

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

BRADLEY'S, (Formerly Hoyt's)
CHEAP

Sunday-School Library, No. 2.

50 VOLUMES. 16mo.
Containing 15,885 pages, and 147 full page Cuts.

Former Retail Price, \$61.85. Publisher's Net Price, \$25.

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

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

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

MANY OLD FARMS require so much fertiliz-
ing that farms & gardens
The rich, loamy soil of Michigan Farms produces a fine crop without this expense. The best Markets,
general healthfulness of climate and freedom from cyclones, diseases, together with good society, Church-
es, etc., make Michigan Farms the best in the world. Write to me and I will tell you how to get the best
farms on long time low rate of interest. O. S. BARNES, Land Commissioner Lansing, Mich.
47-18100w

Dobbin's Electric Soap.

THE BEST FAMILY SOAP
—IN THE WORLD.—

It is Strictly Pure. Uniform in
Quality.

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

READ THIS TWICE.

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

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

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

DOBBIN'S ELECTRIC SOAP.

A GREAT MAGAZINE.

The Century for 1889.

THE question has often been
asked, "to what does The
Century owe its great circu-
lation?" The Christian Union
once answered this by the
statement that "it has been
fairly won, not by adver-
tising schemes, but by the excellence which
characterizes it in every department." In
their announcements for the coming year
the publishers state that it has always been
their desire to make The Century the one in-
dispensable periodical of its class, so that
whatever other publication might be desir-
able in the family, The Century could not be
neglected by those who wish to keep abreast
of the times in all matters pertaining to
culture. And the unprecedented circula-
tion of the magazine would seem to be the
response of the public to this intention.

With the November number The Century
begins its thirty-seventh
volume. Two great fea-
tures of the magazine
which are to continue
throughout the new vol-
ume are already well
known to the public, the
Lincoln history and the
papers on "Siberia and
the Exile System." The
first of these, written by
Messrs. Nicolay and Hay,
President Lincoln's priv-
ate secretaries, contains
the inside history of the
dark days of the war, as
seen from the White
House.

THE SIBERIAN PAPERS,
by George Kennan, are attracting the at-
tention of the civilized world. The Chi-
cago Tribune says that "no other magazine
articles printed in the English language just
now touch upon a subject which so vitally
interests all thoughtful people in Europe and
America and Asia." As is already known,
copies of The Century entering Russia have
these articles torn out by the customs officials
on the frontier.

DURING 1889
The Century will publish the most im-
portant art feature that has yet found
place in its pages. It is the
result of four years' work
of Mr. Timothy Cole, the
leading magazine engraver
of the world, in the galleries
of Europe, engraving from
the originals the greatest
pictures by the old masters.
A series of papers on Ire-
land, its customs, land-
scapes, etc., will appear, and there are to
be illustrated articles on Bible scenes,
treating especially the subjects of the Inter-
national Sunday-School Lessons. George
W. Cable will write "Strange, True Stories
of Louisiana." There will be novelettes
and short stories by leading writers, occa-
sional articles on war subjects (supplement-
al to the famous "War Papers" by General
Grant and others, which have been appear-
ing in The Century), etc., etc.
The Century costs four dollars a year, and
it is published by The Century Co., of New
York, who will send a copy of the full pro-
spectus to any one on request.

THE GOSPEL IN NATURE.

A series of Popular Discourses on
scripture Truths, derived from facts
in nature. By Rev. Henry C. Mc
Cook, D. D.

FOR SALE BY
J. MILLER THOMAS,
604 MARKET ST. WILMINGTON, DEL

