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

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

An Historical Sermon.

BY REV. J. TODD, D. D.

"Promotion cometh neither from the east, nor from the west, nor from the south: But God is the judge; he putteth down one and setteth up another." Psalm 75: 6-7.

April the 30th, 1889, the nation celebrated the centennial of Washington's inauguration as president of the United States, the President, and in many of the states, the governors, having by proclamation, summoned the churches to recognize this event by appropriate religious services. As the church, under our form of government, is entirely independent of the state, it takes no cognizance of political events, as such; much less does it recognize the right of the state, to summon its members to celebrate political jubilees. The call of the government, therefore, to the churches to take part in the approaching centennial, is a clear public acknowledgement, of the hand of God in the event about to be celebrated. When the nation thus publicly confesses its Providential origin, and calls upon the Church to thank God in its name, it is high time that the Church should gather round her altars, to emphasize and impress upon the public conscience the fact, too liable to be forgotten, that God's kingdom ruleth over all; that "promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge; he putteth down one and setteth up another." Happily, Divine interposition in our early national history is so plainly marked, and so boldly apparent, that nothing more is needed to impress our obligation as a people to God for national existence, than simply to go back through a hundred years and see our government emerge from chaos, as by the fiat of the Almighty. If we go back to April 19th, 1775, when the battle of Lexington was fought, and when the Revolution may be said fairly to have begun, and from that point trace the progress of our struggle for independence, we shall be struck with the fact, that while we were fighting to throw off a foreign yoke, we lacked any bond of union between the several colonies by which to harness our forces and concentrate our energies. When allegiance to the mother country had been renounced, each colony became a separate sovereignty, bound to the others only by ties of sympathy and interest. The Continental Congress possessed no authority, to enforce its decisions upon the several colonies whose servant it was; and hence its enactments had only the force of recommendations. While the war lasted, the presence of a common danger held the colonies together, shoulder to shoulder, and secured a good degree of concerted action. But the moment the war was over, each colony re-asserted its separate sovereignty, and refused to acknowledge any other authority as supreme. It was only natural, that in the enjoyment of their newly gained and dearly bought freedom, our fathers should have hesitated to put their necks under another yoke, even though it was one of their own making. The result was, that at the close of seven years of bloody war, they found themselves a free but disunited group of petty states. They had secured independence, but still lacked inter-dependence. Like Jacob of old, they had labored seven years for a bride, and then woke up to discover that what they had secured was not the beautiful Rachel which they had sought, but only a ten-

der eyed Leah. It required seven years more, of patient toil, to consolidate the disunited states into a compact nation. Amid discouragements and difficulties, the most formidable, our fathers toiled on, and at the end of fourteen years, received as their guerdon both Leah and Rachel to wife—"liberty and union, one and inseparable, now and forever;" as Daniel Webster expressed it.

We cannot help thinking that there was a Providence, in delaying the organic union of the states thus long. Had the union been effected and a constitution framed at the beginning of the revolutionary struggle, the government would assuredly have rested on a very different basis. Manhood suffrage, the cornerstone of our national structure, had never been granted in any nation before, nor was it definitely contemplated by the signers of the Declaration of Independence. Republics there had been in name, in other lands and in other ages, but "a government of the people, by the people, and for the people," was a thing unknown in history, except in little Switzerland. Carthage had maintained a republican government for more than five hundred years. In Greece the experiment had been tried, with the most marvelous results to civilization, literature, and art. Pisa, Genoa, and Florence severally boasted the name of republic. Venice under the Doges was a republic, and attained to the mastery of the deep and the commerce of the world. But never in any of these governments was the equality of man before the law recognized. The suffrages of the people was the bed rock of authority in them all, but it was the suffrage of certain privileged classes, and not of the masses on which government rested. Switzerland alone gave every man a voice in making the laws which all alike must obey, and she alone has survived to the present day. The Dutch Republic was the last great attempt at popular government before our own, and her brilliant success in arms, in commerce, and in statecraft, had confounded all the claims of hereditary monarchy and nobility, and demonstrated the fact, that an assembly of burghers could rule as wisely and well as Hapsburgs or Bourbons. She had defied the armies, scattered the armadas, and humbled the pride of Spain. She had broken the power of the Inquisition, and had established religious toleration. Prince Maurice on the land, Von Heemskirk on the sea, and Olden Barnevelt in the council chamber, were more than a match for the first generals, admirals, and diplomatists of Europe. The historic glory of this last great republic, together with the fact that a large portion of our people were of Holland descent, would naturally have made the Dutch Republic the model after which ours would have been framed. But the Dutch Republic was not based upon popular suffrage, nor was its government responsible to the people. Mr. Motley, in his History of the United Netherlands, says of its government, "The supreme power * * * of the provinces was definitely lodged in the States General. But the States General did not technically represent the people. Its members were not elected by the people. It was a body composed of delegates from each provincial assembly of which there were now five—Holland, Leeland, Friesland, Utrecht, and Gelderland. Each provincial assembly consisted

again of delegates, not from the inhabitants of the provinces, but from the magistracies of the cities. These magistracies again were not elected by the citizens. They elected themselves by renewing their vacancies, and were, in short, immortal corporations. Thus, in final analysis, the supreme power was distributed and localized among the mayors and aldermen of a large number of cities, all independent alike of the people below, and of any central power above." Again He says, "In the Netherlands there was no king, and, strictly speaking no people. But this latter and fatal defeat was not visible in the period of danger and contest. The native magistrates of that age were singularly pure, upright, and patriotic. Of this there can be no question whatever; and the people acquiesced cheerfully in their authority, not claiming a larger representation, than such as they virtually possessed in the multiple power exercised over them, by men moving daily among them, often of modest fortunes and of simple lives. Two generations later, and in the wilderness of Massachusetts, the early American colonists voluntarily placed in the hands of their magistrates, few in number, unlimited control of all the functions of government; and there was hardly an instance known of an impure exercise of authority. Yet out of that simple kernel grew the least limited, and most powerful democracy ever known." How such a democracy came to emerge from an oligarchy, the historian of the Netherlands was not called upon to explain. In the Netherlands, he tells us, the burgher class in time usurped authority, and affected nobility. How then did it happen, that on this side the Atlantic among people of the same race, the exact reverse of this resulted?

Had a constitution been framed at the beginning of our struggle for freedom, many of the features of the Dutch republic would have inevitably reappeared. The leading men of our revolution were far from entertaining ultra democratic views at the outset. Washington was an aristocrat, who drew his sword not against monarchy, but against the oppressions of the mother country. Indeed, with very few exceptions, the leading spirits in the revolution, at its inception were content with the form of government under which they lived, and raised no protest against being ruled by a privileged class—they only demanded representation in the lower house of the British parliament. It is hardly probable that these men, many of them slave-holders at the time, would have formed a government, at the beginning of our struggle for independence, which recognized the political equality of all men, and rested upon manhood suffrage.

But seven years of suffering, and battle gradually obliterated the distinctions of class, and made all patriots, brothers. Rock men together in a common cradle of danger and suffering, and they soon forget the accidents of birth and fortune, and learn to respect the simple manhood of each other. Men, who had stained the same field with their blood, and had drunk from the same canteen, would not consent to be separated at the polls. The war leveled down and leveled up until the whole population stood upon a common platform, so that no government was possible, except one which rested upon the consent of all the governed.

The war settled the question of suffrage in the colonies severally, but the union of these colonies, into a common government of them all, still remained a problem difficult of solution. The basis of government was fixed whenever that government should be formed, but after the storm of war for seven long years, the waters were too troubled, to launch the ship of state. When at last, the first President of the United States was inaugurated, the ship, fully manned and equipped, weighed anchor and set sail on the voyage of a glorious destiny. God works his wonders in the earth, through human agency. When a great work is to be done, a great man is raised up to do it. A great democracy was to be established, and God provided tall men to lay its foundations. "There were giants in those days." Was fiery eloquence needed? Patrick Henry and James Otis set the nation ablaze. Were great statesmen required? Jefferson and Adams were equal to the occasion. Was a great diplomatist demanded? Benj. Franklin was second to none. Did our empty treasury call for a great financier? Alex. Hamilton responded to the call. Was a great jurist demanded upon the bench? John Jay was master of the situation. All these men were princes in their several departments, but neither of them could have held the disunited colonies together, and commanded their joint armies during the war, nor could either of them have consolidated the states into a nation, when the war was over. Another kind of man was needed—one who should be great, not in one department, but in all departments—one who possessed the confidence and commanded the respect of all the colonies. On the banks of the Potomac, such a man was waiting. George Washington was "first in war, first in peace, and first in the hearts of his countrymen."

When the Continental Congress wanted a commander-in-chief, all eyes turned instinctively to him. In the council chamber his influence was supreme, and all waited and listened for his opinion, before they ventured to act. His speeches were few and brief; but Patrick Henry declared him to be "for solid information and sound judgment, unquestionably the greatest man in the assembly." To him above all others, we owe the organization of our government. "The federation of States having failed to give an efficient government, Washington proposed, conventions for commercial purposes, which led to the convention of 1787, of which he was a member, which framed the present Federal Constitution, considered by him as the only alternative to anarchy and civil war." When, under that Constitution, the States proceeded to elect their first President, there was but one man, who could fitly fill the place, and that was, George Washington. And when, on April 30th, 1789, in front of the City Hall in New York, he stood and took the oath to support the Constitution, he was the chief of the nation, not in name and office only, but in nature and in fact. Such men are born only once in a thousand years. He was one of those rare spirits, who seem to combine and embody in himself, every noble, manly trait, and to be without defect. Looking back through the mists of a hundred years, we readily recognize his imposing figure, towering like Saul among the Israelites, head and

shoulders above all his compatriots. There he stands in front of the City Hall in New York, six feet two inches in height, of iron frame, and with the muscular development of an athlete. Erect as a statue, with large head, brown hair and blue eyes, with a countenance calm and benignant, but sober and dignified, there is a majesty in his presence, and a strength of character in his features, which command both the confidence and the reverence of all who approach him. Let Mr. Thackeray complete the picture, and tell us how he appeared to men who looked at him across the water. In "The Virginians" he says of him "Himself of the most scrupulous gravity and good breeding, in his communication with other folks, he appeared to exact, or, at any rate, to occasion the same behavior. His nature was above levity and jokes; they seemed out of place when addressed to him. He was slow of comprehending them, and they slunk, as it were abashed, out of his society. He always seemed great to me * * * and I never thought of him, otherwise than as a hero * * * His words were always few, but they were always wise. They were not idle, as our words are; they were grave, sober, and strong, and ready, on occasion, to do their duty." Again he says of him, "His great and surprising triumphs were not in those rare engagements with the enemy, where he obtained a trifling mastery; but over Congress, over hunger and disease, over lukewarm friends, or smiling foes in his own camp, whom his great spirit had to meet and master. * * * Here was a general who beat us, with no shot at times, and no powder, and no money, and he never thought of a convention—his courage never capitulated. Through all the doubt and darkness, the danger and long tempest of the war, I think it was only the American leader's indomitable soul, that remained entirely steady."

Again he says, "It was ordained by Heaven, and for the good, as we can now have no doubt, of both empires, that the great Western Republic should separate from us: and the gallant soldiers, who fought on her side, their indomitable, chief above all, had the glory of facing and overcoming, not only veterans amply provided and inured to war, but wretchedness, cold, hunger, dissensions, treason within their own camp, where all must have gone to rack, but for the pure, unquenchable flame of patriotism that was forever burning in the bosom of the heroic leader. What a constancy; what a magnanimity; what a surprising persistence against fortune. Washington before the enemy, was no better nor braver, than hundreds that fought with him, or against him (who has not heard the repeated sneers against "Fabius," in which his factious captains were accustomed to indulge?) But Washington, the chief of a nation in arms, doing battle with distracted parties; calm in the midst of conspiracy, serene against the open foe before him, and the darker enemies at his back; Washington, inspiring order and spirit into troops hungry and in rags; stung by ingratitude, but betraying no anger, and ever ready to forgive; in defeat invincible, magnanimous in conquest, and never so sublime, as on that day when he laid down his victorious sword, and sought his noble retirement; here indeed is a character to admire and revere—a life without a

Concluded on 4th page.

Youth's Department.

Better Than Beer.

Nora sat with her head resting on the palm of her hand, thinking very seriously.

"I did not remember about having to carry father's beer, when I signed that pledge," she said to herself. "It said, 'except in cases of necessity,' and if he tells me I must, it will be a case of necessity. I do not wish to do it, but how shall I manage about it?"

All at once she rose, and took down her money-box from the shelf, and spread its contents on the table. "One dollar and thirty cents," she said, when she had counted her savings carefully. "I wonder if that will be enough?" And putting on her hat and cloak, she started out at once, to carry into execution the plan she had in her mind.

A temperance association for children had been recently started, in which Nora had interested herself enthusiastically; and now this unexpected difficulty arose in the way, and it troubled her not a little. Her father was a day laborer, and whenever he was working, she was obliged to carry his dinner; and although he was an not intemperate man, his daily bottles of beer had become one of his necessities, and she realized that it might be hard to persuade him to give it up; and that, if she pressed the matter, the result might be her withdrawal from the temperance association.

The next day she started, somewhat tremblingly, with the dinner basket, and a queer-looking parcel under her left arm, done up in brown paper. The weather was bitter cold, and she found her father swinging his arms, in a vain effort to keep warm.

"Father," she said, "will you wait a few moments for your dinner? I have a treat for you?"

"A treat," he replied, good-humoredly. "Well, hurry up, for I am almost starved, and nearly frozen."

She hurried away around the angle of a wall, and in a few moments the bright flame of a spirit-lamp was blazing away under a small tin coffee pot, and in an incredibly short time Nora came forth from her hiding-place, bearing a cup of fragrant steaming hot, to her tired, half-numb father.

"Now, is it not a treat," she asked joyously; "and did you ever taste coffee so delicious?"

"It is, indeed," he answered, "and I never did. But where did you get it from, you little fairy?"

"I made it, she said; and then she ran and got the spirit-lamp, with its neat little coffee-pot that just fitted over it, and displayed it with much pride.

"But where did you get that lamp?" he asked, as he sipped his coffee appreciatively, while half a dozen of his comrades gathered around, watching him somewhat enviously.

"I bought it out of the money I have been saving," she answered; "and you shall have a nice cup every day, if you will not ask me to bring the beer, and give me your beer money to buy coffee with."

"Hello," he cried, looking up astonished, "what is that you are saying?"

"Why, father, you know I have joined the temperance society, and when our teacher told us the other day that the drinking-houses, if put side by side, would make a row twenty-two miles long, and the drinking men, if put in a line, would make a procession five hundred miles long, and of the thousands and thousands of drunkards who die every year without the hope of getting to heaven, I made up my mind to work as hard as ever I could for temperance; and then I remembered about bringing your beer; and I did not know what to do, until I thought about the coffee—but you would rather have it than the beer; now, wouldn't you, father?"

"So you are afraid I will be a drunk-

ard," he said grimly. Then his face darkened. "Did them ladies tell you, not to bring me my beer?" he asked angrily.

"No, they did not," said Nora earnestly, "and if you say I must, I will, for the Bible says that children must obey their parents. But, you won't say it, will you, father, when I have spent all my money to buy you this nice little lamp? I don't mind burning up alcohol one bit," she added slyly.

"No, I will not say you must," said her father heartily, as he finished his cup, and handed it to her, "if you will make me as delicious a cup of coffee as this, every day. It has warmed me from my head to my feet; and you are a good girl, too, Nora, for I know that you were saving that money to buy yourself a new hat with; but you shall have the hat; never fear, I will see to that."

Nora went home with a light heart, and before many months went by, the men who worked with her father had subscribed and bought a little furnace, and a huge tin coffee-pot, and half a dozen of their little girls formed themselves, with Nora at their head, into what they called the "Coffee Brigade," and went every day to see to the making of the coffee.

But Nora left the others to attend to the big coffee pot, for no coffee tasted so good to her father, as that made by his daughter's hands, over the little spirit lamp.

Now that the summer is coming, you will ask, "What will the Coffee Brigade do?" They have already settled that question. There are to be pails of ice-cold milk, and for those who do not like that, buckets of lemonade, and bottles of buttermilk; and the beer money will pay all expenses.—White Ribbon Herald.

Woman's Home Missionary Society.

The third annual meeting, of the Wilmington Conference branch of this Society, was held in Asbury M. E. Church, April 25th; opening, at 10.30 a. m., with Mrs. N. M. Browne, president, and a full attendance of ladies, home and abroad.

After singing, "From all that dwell below the skies," prayer was offered by Rev. Mr. Hanna, pastor of Asbury. The President, then read selections from Isaiah and St. Matthew.

Mrs. Stant, President of the Asbury auxiliary, spoke words of welcome; to which Miss Stella Deakayne, of New Castle, responded.

To the roll-call, representatives from seven of the nine auxiliaries answered.

The annual address by the President, was a faithful portrayal of woman's home missionary work, in which she may carry the good news to perishing ones in her own land.

The Conference Secretary, Mrs. C. W. Weldin, made a report reviewing the Society's history from its organization.

"The Stranger within our Gates," a paper written by Mrs. Thomas Selby, of Snow Hill, was read by Mrs. W. E. Avery.

The Treasurer, Mrs. H. C. Robinson's report, showed receipts of \$545.05, with a contingent of \$34.30.

An original paper, "Home Mission Circle," was read by Mrs. W. Hastings. Miss Sarah R. Weldin, Mrs. H. F. Pickles, Mrs. W. Hastings, Mrs. H. C. Robinson, Mrs. J. P. Doughten, and Mrs. Thomas Darlington, who had completed the first year's course of reading, were presented with red ribbon badges.

The President appointed the following, a nominating committee, Mrs. Darlington, Mrs. Hoffecker, Mrs. Campbell, Mrs. Floyd, Mrs. Jewell, Mrs. Challenger, Mrs. T. E. Seigler, and Miss Boynton.

Reports from auxiliaries were read, from Grace, by Mrs. Dr. Todd, from St. Paul's, by Miss K. Bullock, and from Snow Hill, by Miss Bratton, showing increased interest and activity.

Presiding Elder W. L. S. Murray, was introduced, and expressed his pleas-

ure in the recollection that he had taken part in organizing St. Paul's auxiliary.

Rev. Mr. Hanna followed, with encouraging words of sympathy for every department of work undertaken by the W. H. M. Society.

Rev. T. S. Thomas, editor of PENINSULA METHODIST, assured the ladies of his personal interest in their work, and asked that items be furnished him for publication, from local unions.

At the close of the morning session, we adjourned to the Sunday-school room to enjoy an elegant lunch, kindly furnished by resident ladies, to which all present were cordially invited.

At 2 p. m., devotional exercises were conducted by Mrs. Jewell; Mrs. Thomas Benson, having charge of the music.

Mrs. T. Darlington, chairman of nominating committee, reported;

President.—Mrs. M. M. Browne; Rec. Sec. Miss M. S. Hill; Cor. Sec. Mrs. C. W. Weldin; Treas. Mrs. H. C. Robinson District officers, Wilmington, Vice-President, Miss S. R. Weldin; Sec. Mrs. H. Campbell.

Easton, Vice-Pres. Mrs. I. G. Fosnocht; Sec. Mrs. Lucas.

Dover, Vice-Pres. Mrs. J. D. Kemp; Sec. Miss M. Saulsbury.

Salisbury, Vice-Pres. Mrs. L. E. Dennis; Sec. Miss P. Cottingham.

Managers.—Scott, Mrs. Pierce, Miss Phillips, Miss Thornton.

Asbury, Mrs. Staut, Mrs. Taggart, Mrs. M. R. Lincoln.

Grace, Mrs. H. F. Pickles, Mrs. Job H. Jackson, Mrs. Thomas Darlington.

St. Paul's, Mrs. Hoffecker, Mrs. A. Irwin, Mrs. A. Alexander.

New Castle, Mrs. W. W. Simpson, Miss S. Deakayne, Mrs. Challenger.

Brandywine, Mrs. Harris, Mrs. Foster.

Newark, Mrs. Goldey, Miss Annie Pilling, Mrs. S. D. Hill.

Port Deposit, Miss Lizzie Boynton, Miss Mollie McClennehan, Mrs. H. C. Nesbit.

Rising Sun, Mrs. Jewell, Miss Shephard, Miss L. Staley.

The report was adopted.

An original paper, "Then and Now," a plea for wise hearts coupled with willing hearts, was read by Mrs. Harry Campbell.

Miss Jane M. Bancroft, of New York, gave an interesting talk upon "The Greatest Church Movement of the Last Fifty Years," the institution of the office of Deaconesses in the Methodist Episcopal Church; tracing its origin to the days of St. Paul; and the founding of the order in Germany, the result of the pious labors of one devout man, Theodor Fliedner, the good pastor of the little village of Kaiserwerth, who held prison services at Dusseldorf. Through his efforts, the first prison Society of Germany was formed, for sheltering discharged convicts; and when the numbers outgrew his accommodations, he purchased in 1836 a house, and fitted it for a hospital, and training school for nurses. From this humble beginning, grew the Kaiserwerth of to-day, with its twenty-four branch houses, its hospitals at Jerusalem, Alexandria, and Cairo. All Protestant Europe has felt the thrill of this man's burning zeal, and there are now deaconess institutions in Holland, France, Switzerland, Denmark, Sweden, Finland, Russia, England, and Austria.

Reports from auxiliaries were resumed giving occasion for thankfulness, that labor had not been in vain.

After a paper on "Local Mission Work," by Miss Mary Crouch, Rev. Vaughan S. Collins made a stirring address, which afforded much pleasure.

Miss May Wells recited a very pretty selection.

The mite boxes were opened, and their contents were as follows.—Grace, \$10.87; Asbury, \$1.16; Scott, \$1.85; Mt. Salem, \$1.00; Total, \$14.88.

Mrs. Forbes read a paper entitled, "Work of Mother's Jewels."

Mrs. Phillips, Conference Secretary of W. F. M. S., was introduced, and made a few remarks. Mrs. N. M. Browne, was elected a delegate, and Mrs. A. Irwin, alternate, to the National Executive meeting, to be held in Indianapolis, in the fall.

Rev. R. C. Jones was introduced, and expressed himself as in perfect sympathy with this work. Other visiting brethren were introduced; and after a few remarks by the President, the doxology was sung and the benediction pronounced by Rev. Mr. Dill.

In the evening, Miss Bancroft spoke upon the evils menacing American civilization.

Immigration, Mormonism, the Indians and the colored population were some of the topics discussed. The only satisfactory solution for these difficult problems is to be found, in obedience to the com-

mand of Christ, "Preach the gospel to every creature; beginning at Jerusalem." MAGGIE S. HILL, Sec.

What a Mistake!

One half of all the people in this country, have been or are now afflicted with catarrh or bronchitis. No doubt many of them have tried every blood purifier they have seen, with the erroneous idea that catarrh is a constitutional disease of the blood. Why, a greater mistake was never made! Stop for a moment and ask any reputable physician what common catarrh is, or bronchitis (which is a catarrh in the bronchial tubes), and what causes it, and the answer can be only this: "It is an irritation or inflammation of the mucous membrane of the nose and throat, caused by neglected colds, damp, piercing, irritable winds, foreign matter in the air, which is poisonous to some persons and not to others; just as the bites of certain insects is a poisoned torture to some, and has no unpleasant effect upon others." The reason for this is found in the different structure of the outer skin, and its counterpart which lines all the inner organs of our bodies. Some people have chapped hands and chilblains and others are never so afflicted, because of the peculiar structure of the skin of different individuals. It is not blood purifiers you want, but good wholesome food, the plainer the better; then "keep your feet dry and warm, your head cool, and bowels open," and use an external application (Johnson's Anodyne Liniment is the best we know) to allay the inflammation, cleanse the surface, heal the sores, and your catarrh will disappear like magic; we do not say never to return, because you may cure a severe cold and in three months catch another equally bad; so with catarrh and bronchial troubles, exposure may bring it on again. We learned more about treating catarrh from the wrapper around a bottle of Johnson's Anodyne Liniment, than we ever knew. Certainly this good old medicine deserves to be called "A universal family remedy." It will pay you to send to I. S. Johnson & Co., Boston, Mass., for a pamphlet free, just to learn how to use the liniment economically. A teaspoonful properly used, will do more good than a half bottle as some people use it. This liniment is made from the formula of an old family physician.

LOST—"I don't know where, I can't tell when, I don't see how—something of great value to me, and for the return of which I shall be truly thankful, viz.: a good appetite FOUND.—"Health and strength, pure blood an appetite like that of a wolf, regular digestion, all by taking that popular and peculiar medicine, Hood's Sarsaparilla. I want everybody to try it this season." It is sold by all druggists. One hundred doses one dollar.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

Table with columns: Location, Date, Q. Conf., S. Service, Preaching.

W. L. S. MURRAY, P. E.

EASTON DISTRICT—FIRST QUARTER.

Table with columns: Location, Date, Q. Conf., S. Service, Preaching.

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.

Table with columns: Location, Date, Q. Conf., S. Service, Preaching.

J. A. B. WILSON, P. E.

GREENWOOD DISTRICT—FIRST QUARTER.

Table with columns: Location, Date, Q. Conf., S. Service, Preaching.

GREENWOOD DISTRICT—SECOND QUARTER.

Table with columns: Location, Date, Q. Conf., S. Service, Preaching.

GREENWOOD DISTRICT—THIRD QUARTER.

Table with columns: Location, Date, Q. Conf., S. Service, Preaching.

ELY'S CATARRH CREAM BALM

Advertisement for Ely's Catarrh Cream Balm, including a testimonial and product details.

Advertisement for Detectives, offering services for finding missing persons.

Advertisement for Bringham's Cough Syrup, highlighting its effectiveness for respiratory issues.

Advertisement for Printing & Book-Binding services.

Advertisement for J. Miller Thomas, a printing and book-binding business.

Advertisement for a printing establishment, offering various services and quality work.

Advertisement for J. Miller Thomas, located at 604 Market St., Wilmington, Del.

Advertisement for a Bible dictionary, edited by Rev. Philip Schaff, D. D.

Advertisement for Pisco's Cure for Coughs, featuring a product image and detailed instructions.

The Sunday School.

LESSON FOR SUNDAY, MAY 12th, 1889.
Mark 14: 1-9.

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

THE ANOINTING AT BETHANY.

GOLDEN TEXT: "She hath done what she could" (Mark 14: 8).

1, 2. *After two days*—dating from Tuesday night. In Matthew's account, Jesus adds to this announcement a prediction of His death (Matt. 26: 1-2). *Feast of passover and unleavened bread*—the chief Jewish festival; described in Exodus 12; a sacrificial and memorial feast, commemorating the passing-over by the destroying angel of the Jewish homes, when the first-born in Egypt were slain. *Sought . . . take him by craft* (R. V., "with subtlety").—They plotted, to secure the person of Jesus by stratagem. It was not the first time, that they had secretly consulted; they had held several meetings, for the purpose. *Put him to death*—R. V., "kill him." *Not on the feast day, etc.*—R. V., "not during the feast, lest haply there shall be a tumult of the people." Their plan seemed to be, to arrest Him quietly and keep Him in durance till after the feast was over and the pilgrims had dispersed. They dared not risk an uprising of the Galilean and Perea visitors, who evidently believed in Jesus, and might rally to His defense. It was while they were discussing, perhaps at the house of Caiaphas, that Judas made his traitorous offer to betray Him.

"Such treachery has often been resorted to in the case of the followers of the Lord—Tyndale, for instance, the noble English martyr and Bible translator, who was basely entrapped in Antwerp by Philips, who pretended to be his friend, and who acted his miscreant part, not without the help and procurement of some bishops of this realm."

3. *Being in Bethany*—R. V., "while He was in Bethany;" on the Saturday evening previous. The narrative goes back three days, in order to show the connection of the treachery of Judas, with the plotting of the rulers *House of Simon, the leper*—not the Simon of Luke 7: 36. Of the "Simon" of our lesson, nothing is known. His leprosy had probably been cured by our Lord. According to one tradition, Simon was the father of Lazarus and of the sisters; according to another, the husband of Martha. It has been conjectured, also, that Simon was the owner of the house, and Lazarus was his tenant. *There came a woman*—John gives her name—Mary, the sister of Martha and of Lazarus. She is not to be confounded with the woman, who anointed our Lord earlier in His ministry (Luke 7). *Having an alabaster box* (R. V., "cruse")—a vase or flask made of alabaster. *Ointment of spikenard*.—The American Revisers prefer the reading "pure nard," instead of "spikenard;" "liquid nard," or "pistic nard," are also given in the margin. It is supposed to have been a rare, fragrant gum from a tree of the valerian family, growing in India near the sources of the Ganges, and in Arabia. *Very precious*—R. V., "very costly." Judas reckoned the value of the amount (a pound) used, at from \$45 to \$50—a large sum for those days, equal, almost, to the wages of a laborer for a whole year. Horace promised Virgil a whole *cadus* (about thirty-six quarts) of wine for a small onyx-box of spikenard. *She brake*—either the seal, or the long narrow neck; or, as the Greek implies, she may have crushed it, or shattered it, in her hand. *Poured it on* (R. V., "over") his head—also His feet (John 12; 3), the couch on which He reclined, affording a convenient opportunity.

"Anointing with oil was a primitive custom in the consecration of priests; occasionally, also, of prophets. The anointing of the head was also a distinction, which was conferred upon the guest of honor (Luke 7: 46), not only among the Jews, but generally among the ancients. In connection with the anointing of the head, was the washing of the feet with water. Thus it was an elevation of the custom to the highest point of honor, when the head and the feet were like anointed with oil."

4, 5. *Some, that had indignation*.—Judas probably began it, and was conspicuous for his angry censure (John 12: 4); others of the disciples caught the contagion, and the unfavorable comments were multiplied. *Why was this waste*—R. V., "To what purpose hath this waste," etc. All such sacrifices, in the eyes of the world, in the eyes too of frigid disciples, are accounted as acts of culpable squandering; simply because the self-forgetting love, which is the impelling motive and which gives it all its value, is overlooked, or not properly estimated. *Might have been sold for more than three hundred pence*.—It was Judas who ciphered its value. Pliny says that this ointment was worth four hundred denarii (pence) a pound. A denarius was worth 15 or 16 cents. *Given to the poor*—a shallow

pretense on Judas' part (see John 12: 6). He sold his Lord, for one third the amount here named. *They murmured against her*—addressed her harshly" found fault with her to her face; snarled at her wasteful sentimentality as they esteemed it.

6. *Let her alone*—a sharp rebuke, which hushed the censorious voices. It doubtless made Judas angry, to be so peremptorily silenced in his plausible plea for the poor. *Why trouble ye her?*—Doubtless the sensitive woman showed how distressed she was. *She hath wrought a good work on me*—a peculiarly delicate, appropriate work, the fitness and propriety of which, the disciples lacked the fine sense to understand.

7. *Ye have the poor with you always*.—The contrast is with the last clause—"Me ye have not always." Whereas the care of the poor would be a daily concern and duty, till the end of time, the opportunity of "wasting" money on Him was narrowed to but a few hours. Further, the love, that lavished its gifts upon Christ, would be the only love that would truly provide for the poor.

"To relieve the wants of many is intrinsically better, than to anoint the head or feet of one. But if that one is the incarnate Son of God, about to suffer for the sins of men; if the same opportunity of testifying love to Him, will never be repeated; and if that love can be testified by unction, or by any other costly outward application, it would be right to make it, even if the poor must lose, or suffer so much for it.—Try to measure the amount of bread which would have been provided by the 300 pence, with the fragrance that was exhaled from this woman's deed into millions of weary hearts among the poorest of the poor."

8, 9. *She hath done what she could*.—Literally, "she did what she had;" she did, up to the measure of her power; just as the poor widow in casting her two mites into the treasury cast in her all, and was commended because she did what (as much as) she could, so Mary in this costly gift, is judged by the same standard. Love willingly beggars itself for the sake of the being beloved. *She is come aforehand, etc.*—R. V., "She hath anointed My body aforehand for the burying." Her love is precious. In following the instinct of love, she has done the right thing at the right time. Our Lord's body was not anointed after death. When the women went to perform this act, He had risen. His anointing was done now, anticipatively. Mary probably had some presentiment of the impending crisis. *Verily I say unto*—calling attention to an impressive declaration. *Whosoever the gospel shall be preached*—the Gospel of a Saviour dying for sinners, that they might be saved. Our Saviour felt sure, that the "good tidings" would be heard in every corner of the world. *This . . . shall be spoken of for a memorial*.—Mary had not expected this—that her name should be forever linked with the glad-tidings. But what she did without calculation, was estimated at being of such incalculable worth, that it must never cease to preach to men.

"He was so delighted with the chivalrous deed of love, that He, so to speak, canonized Mary on the spot, as a king might confer knighthood on the battle field, on a soldier who had performed some noble feat of arms. 'Behold,' He said in effect, 'here is what I understand by Christianity: an unselfish and uncalculating devotion to Me as the Saviour of sinners, and as the Sovereign of the kingdom of truth and righteousness. Therefore, wherever the Gospel is preached, let this that this woman hath done be spoken of, not merely as a memorial of her, but to intimate what I expect of all who believe in Me.'"

"Religion Consists in a Holy Life."

Guthrie illustrated the emptiness of a mere profession, by the simile of a tree lying across the path, apparently a fair and mighty object; but the foot placed lightly upon it breaks through the bark, and sinks down into the body, for insects and poisonous fungi have attacked the core, and hollowed out the heart. "Take care," said he, "that your heart is not hollowed out, and nothing left but the crust and shell of empty profession." There are some who begin the Christian life full of warmth, ardor, and zeal, who are still regular attendants at religious services, but scarcely the fruit-bearing branches that witness nearness to the Master; it would be possible to live beneath their roof in a state of unconsciousness as to religious influences which certainly ought not to be the case with any who name the name of Christ. Religion is not a matter for Sundays only, for outside respectability, or even a mere matter of subscriptions and religious work, but it is a vital every-day

concern, affecting the heart. It is an easy thing, but a dangerous condition, for us to glide into the customary groove of attending meetings and performing good works, thereby increasing our responsibilities the more, while our own souls are full of worldly tendrils. It has been truly said, that it costs but little nowadays to multiply copies of the Bible in our homes; our personal concern must be that God's word is hidden within our hearts, and that it is the rule and chart whereby we are steering the bark of our every-day life, not only in perilous places when storms seem threatening, but when all around us things betoken fair weather and prosperity.—*Quiver*.

Once upon a time, there lived an old gentleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor sagaciously, "'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago, one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words, with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge, in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Selected*.

A woman gifted at running "grab-bag" socials, called on a mother, saying; "We have many useless articles that must be disposed of somehow. We've concluded to place them all on one table under the charge of our most fascinating young ladies. Gentlemen will chat with them; then they can not go away without buying something; and the ladies can put their own prices on the articles. We really want your daughter, she has such winning ways. Seeing indignation gathering in this noble mother's face, and knowing how carefully she had guarded her children from social contamination, she added; 'Of course, she will have to play the agreeable to a good many you might not approve; still she need not recognize them afterward.' "What!" exclaimed the mother, "allow my daughter to become a decoy to lure money out of men's pockets in return for shams and false smiles? Never! I hold my child's moral nature too sacred for that."—*Selected*.

A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart and the desire of his soul which is continually crying: "Whom have I in heaven but thee? and there is none upon earth whom I desire besides thee." My God and my all! "Thou art the strength of my heart, and my portion forever." He is, therefore, happy in God; yea, always happy, as having in him a well of water springing up into everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. Yea, his joy is full, and all his bones cry out: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten me again unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me."—*Wesley*.

The New Jersey State Board of Health.

Public Warning Against Cheap Baking Powders containing Alum and Phosphate.—Aid in their Suppression Promised.—Name of the Alum Powders Sold in the State.

Trenton, N. J., State Gazette.

The New Jersey State Board of Health, has published its official regulations for the enforcement of the laws, relating to the adulteration of food and drugs. With reference to baking powders, the following provision is made:

"BAKING POWDERS.—The market is flooded with large quantities of inferior baking powders, and as these are sold largely to working people, and are used by these people as substitutes for yeast, it is necessary, in order that light bread be made, that these powders have proper leavening powder. This power the cheap powders do not have, many of them giving off very little carbonic gas. These cheap and imperfect powders contain alum and phosphate, and are so crudely compounded, that a residue is left in the bread or biscuits after baking. The public are warned against these, and in their suppression will be faithfully aided."

The regulations provide for the collection of samples, which are to be forwarded to the State chemists for analysis. Four chemists have been appointed, as follows: Prof. A. R. Leeds, Hoboken; Prof. H. B. Cornwall, Princeton; Shippen Wallace, Burlington, and Dr. W. K. Newton, Paterson.

The following are the names of the alum baking powders sold in the state, examined and reported upon by the State Chemists. The list will be useful for dealers and consumers alike. If other cheap or new powders are discovered, samples should be forwarded to the state chemist for examination:

ALUM BAKING POWDERS SOLD IN NEW JERSEY.

| | |
|----------------------|---------------------|
| DAVIS' | PATAPSCO, |
| HIGGINS' | KENTON, |
| ONE SPOON, | ATLANTIC & PACIFIC, |
| WASHINGTON, | HENKEL BROS., |
| MARTHA WINSLOW, | SOVEREIGN, |
| WINDSOR, | SILVER TEA, |
| MILES' PRIZE, | FOUR ACE, |
| BROOKS & MCGEORGE'S, | ORANGE, |
| OUR BEST, | SILVER PRIZE, |
| OUR OWN, | WHITE STAR, |
| JACOBS', | FEATHERWEIGHT, |
| GRAPE, | SOMERVILLE, |
| G. & J., | MILCOLN, |
| STATE, | ON TOP, |
| PERFECTION. | |

The Methodist Review.

The May-June number of this bi-monthly is on our table, offering its patrons a rich intellectual, and literary repast.

There are six leading contributions, as follows: "Persistence of Ethnic Traits," by John Clark Ridpath, LL. D.; "Reform in Parliamentary Regime," translated from Emile de Laveleye, "The Heathen," a symposium including "Salvation of the Heathen," by M. S. Terry, D. D., "The second Probation Dogma," by W. T. Shedd, D. D., and "The Mission of the Church," by James M. King, D. D.; "Count Lyof Tolstoi," by Ross C. Houghton, D. D.; "Philosophic Idealism," by Prof. Borden P. Bowne, LL. D.; and "Mrs. Bishop Simpson," by Mary Sparkes Wheeler.

Next follows the editorial department, rich, racy, clean-cut, and suggestive. In "Opinion," Dr. Mendenhall wields a vigorous pen in current comment. Of "Unitarianism," he says, as a religion, it is finished." His exegesis of 1 Cor. 12-7, furnishes an argument for preaching the gospel to all nations.

While he gives large commendation to the new and ninth edition of the *Encyclopedia Britannica*, he severely criticises its unfairness to Christianity, in committing biblical subjects so largely to writers of "rationalistic and materialistic tendencies," thereby justifying a call "for a reconstruction of such articles, by writers in sympathy with the Christian faith."

In "Current Discussions," the editor gives striking thoughts on "The Ethics of the New Testament," "A national system of Education," and "The Book Committee."

The Arena gives Prof. Harman and Rogers a chance to confirm the editor's views on the first word in Genesis; Rev. T. M. Griffith to put in a plea for human merit; Seneca N. Taylor to set forth his thoughts on Organized Charities; Thomas Stalker, to defend his views of the Atonement; J. B. Maxfield, to approve Municipal suffrage for Woman; and Rev. R. Bentley, to protest against the abuses of the wine culture in California.

Editorial reviews, including "Foreign Resurgence," "Progress of Civilization," "Spirit of the Reviews and Magazines," and critiques and notices of books, conclude this most interesting number. We are pleased to learn that subscriptions to the Review are coming in with gratifying volume. Every Methodist preacher, and every scholarly laymen ought to take it.

The contents of TABLE TALK for May are seasonable. It opens with a May song, "The Pet of the Twelve," by Joseph Whitton, followed by Mrs. Ruskin's experience, in "What to do with Spring Vegetables." Then come "Home Kitchens and Cooking Schools;" "Culinary Maxims;" Tillie May Forney's "Fashionable Luncheon and Tea Toilets;" Mrs. Rorer's "Menus for May;" "Capricious Washington;" "Career of an Angliomania, II.;" "Ballade of the May;" "Practical Suggestions for Home Decoration;" "Fashionable Craves;" "Housekeeper's Inquiries;" "The Blue and the Gray;" "Foreign Gastronomic Notes;" "A Bunch of Shakspearean Springlets;" "Crums from the Editor's Table;" "Seasonable Grocery Hints;" "Woman's Exchange Movement;" "Open Letters;" "Solution of the Cabinet Problem," and another fresh problem, upon which the subscribers may exercise their ingenuity. TABLE TALK is published by the TABLE TALK PUBLISHING CO., 402, 404 & 406 Race Street, Philadelphia, at \$1.00 a year. Single numbers, 10 c.

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

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

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

We will send the PENINSULA METHODIST from now until January 1st, 1890, to new subscribers, for only fifty-five (55) cents. One and two cent stamps taken.

We club the PENINSULA METHODIST with the *African News*, from now to January 1st, 1890, at \$1.35 for both papers. (Back numbers of the *African News* furnished.)

In the election in this city, last Saturday, for members of the Board of Education, there was a new feature. Tax-paying women had the privilege of voting, for the first time, and twenty votes out of the 100+, that were cast, were cast by women.

The *Morning News* has this comment: We think that a perusal of the list will convince any one, that they were what we should describe, if they were men, as "solid" citizens. If the women voters can manage to awaken some interest among the men, in respect to school matters, they will do a very good thing.

Ladies' Hall.

The resident Trustees of the Conference Academy, Dover, Del., have issued a circular, and sent a copy to each pastor, propounding the inquiry, as to what amount they may depend upon as a contribution for building the Ladies' Hall, from each charge during the current conference year; replies to be sent in by the annual meeting of the Board in June.

If a sufficient amount is thus pledged for the churches, by the irrelative pastors, the trustees will at once proceed with the enterprise.

In many, if not in most charges, it will be found about as easy, to raise the quota apportioned, within a month, as if left to a later date. It will cheer the trustees, and stimulate confidence in the undertaking, if the several apportionments are met by Commencement.

There will be a Preachers' Meeting held in the M. E. Church, Dover, next Monday and Tuesday, May 13th and 14th. Rev. T. E. Terry has conceived the happy thought of inviting his brethren within a certain radius, to convene in his church, and spend a day and a half in the interchange of opinions on various live topics, of interest to them in their common work.

We note a discussion appointed for Monday afternoon, on the question, Ought women to be eligible to all offices in Church and State? If not, where should the limit be fixed? to be opened by P. H. Rawlius; also an essay on the last days of St. Paul, by Rev. Dr. Caldwell.

In the evening, there are to be five minutes' talks on Sunday-school topics, by E. C. MacNichol, E. E. Williams of the Baptist Church, R. K. Stephenson, J. F. Stonecipher of the Presbyterian church, and G. W. Sheets; after them, J. S. Willis, will read his paper on "Our Conference Claimants."

Tuesday morning, a discussion will be opened by W. S. Robinson, on the question, "What is the relation of the Modern pulpit, to the great political questions of the day involving moral issues?"

J. H. Willey, will read his article on "Sabbath-school music," and the meeting will close at 11.30 A. M.

Such little assemblies of brethren might be held to advantage in many of our towns and villages.

Miss Katherine A. Williamson, M. D., daughter of the late John Fletcher Williamson, and a graduate of the Woman's Medical College, Philadelphia has located at 2129 Fitzwater Street, in that city, for the practice of her profession.

Rev. W. L. S. Murray, Ph. D., delivered the fifth, of a course of six lectures, before the students of the Commercial College, Thursday of last week; subject "Free Trade and Protective Tariff." The leading arguments were presented in favor of both, and students requested to choose between them.

Among the Delawareans who attended the Inauguration Centennial in New York, last week, were Revs. P. H. Rawlius of Camden, and Julius Dodd of Hockessin.

The following sad intelligence will awaken sympathy in many hearts. May our brother find solace in the sufficiency of Divine grace!

"Sarah S. Carroll, wife of Rev. James Carroll of Houston, Sussex county, died, Tuesday afternoon, April 30th, in her 67th year. Mrs. Carroll had been ill for several months.

We are pleased to note the decided condemnation, with which our city papers refer to the exemption from taxation, by special legislative action, of an educational institution in this city, known as the Academy of Visitation. That this Roman Catholic school should be authorized to hold property to the amount of \$100,000 free of taxes, while all other similar institutions are required to pay taxes on their property, is a piece of sectarian favoritism unworthy of the Legislature, and a just cause of offense to every fair minded citizen in the state.

It is alleged, that this bill was put through in the hurry and confusion of the closing hours of the session, without any clear understanding of its true meaning, as an adroit trick on the part of its friends.

If this is true, every member owes it to himself, and his constituents to repudiate the deception, and the authorities of this Roman Catholic school, if they think more of honor, than of pelf, will decline to profit by such dishonorable action.

We trust there will be an indignant protest from every editor in Delaware, against this attempt to make legislative discrimination between the churches in our state.

We quote a few words, from *The Evening of Monday*:

It is the principle of discrimination in favor of one religious sect, or of a pay school conducted under the auspices of one religious sect, that the people are rightfully objecting to. The same principle may just as rightfully be applied to the exemption, from taxation of an equal amount of property under the control of Methodists, Presbyterians, Friends, or any other religious denomination. If this thing is to be begun, where is it going to end?

The editor of this paper mingles his sorrow with that of Dr. Peirce's numerous friends, at his removal from earthly fellowships. While in New England, we enjoyed the pleasure of a personal acquaintance with him. He has won the crown of life. The following is from the *Western Christian Advocate*:

We very much regret to learn of the death of the Rev. B. K. Peirce, D. D., late editor of *Zion's Herald*, and for many years a widely known member of our Church. Dr. Peirce was a fine scholar and an able writer, and has for

a long time been one of the most influential Methodist ministers in New England. He was author of a number of books; was at one time a member of the Massachusetts State Senate; was for nine years chaplain of the House of Refuge on Randall's Island, N. Y.; and from 1872 to 1889 was editor of *Zion's Herald*. He was a Christian gentleman, whose character, accomplishments, and usefulness were an honor to the Methodist Episcopal Church. He was seventy years of age.

Dr. Peirce and Dr. Rust were in the same class in college, and sat side by side four years. Dr. Rust feels the death of his old friend very deeply.

Connectional.

Our *Book Concern*, the great publishing house of the Methodist Episcopal Church, was founded in Philadelphia, one hundred years ago.

At the Philadelphia Conference of 1789, John Dickens and Philip Cox were appointed "Book Stewards;" the former devoting himself to the publishing, and the latter to the circulation of Methodist literature. The Church was but five years old; the Centennial Union had been established, and the first President inaugurated but six months before.

Mr. Dickens furnished the necessary funds, in the form of a loan of \$600; and the first book published was a reprint of Mr. Wesley's edition of Thomas a Kempis' *Imitation of Christ*. *The Methodist Discipline*, and Baxter's *Saint's Everlasting Rest* completed the list of publications for 1789. After nine years' most efficient service as Book Steward, Mr. Dickens fell a victim to yellow fever, Sept. 27, 1798, Rev. Ezekiel Cooper was appointed his successor. In 1814, the business was removed to New York City, with Rev. John Wilson, as Mr. Cooper's assistant.

Four years later, Mr. Cooper resigned, leaving the *Concern* with a capital of \$45,000, "the net earnings of nineteen years." Up to this time the agents were charged with pastoral duties, but afterwards they were released from such responsibilities.

In 1822, the *Concern* began to do its own binding, and two years later purchased the Wesleyan Seminary building on Crosby's reet, and began to do its own printing.

The first number of *The Christian Advocate* was issued, Sept. 9, 1826, in an edition of 5000.

Zion's Herald, the pioneer of Methodist weekly papers, had been published by the trustees of Wesleyan Academy, Wilbraham, Mass., since January 1823, and the *Wesleyan Journal*, under a publishing committee in Charleston, S. C., since Sept. 30, 1825. In consolidating these three papers, the original title of the New York issue was changed to *The Christian Advocate, and Journal, and Zion's Herald*; the purchase money for *Zion's Herald* having been appropriated to the Wilbraham Academy. In 1833, the words and "Zion's Herald" were dropped from the title, and in 1870, Rev. Dr. Daniel Curry, editor, the words "and Journal" were dropped; so that for the last nineteen years, the title has been *The Christian Advocate*.

From 1828 to 1832, John Emory and Beverly Waugh, both afterwards elected to the Episcopacy, were the Book Agents, and during their term the *Methodist Magazine and Quarterly Review* was issued.

In 1833 the property on Mulberry St., was secured; but the gratifying prosperity attending this business hitherto was seriously interrupted, by a fire, which occurred Feb. 18, 1836, consuming the buildings and stock, and involving an almost total loss of \$350,000; only a small part of the insurance being available. Practical sympathy, however, was promptly manifested by friends, to the extent of \$89,994.98; this with amounts from insurance and the payment of debts due the *Concern*, aggregated a capital of \$281,650.74.

Under direction of the General Conference of 1868, the property on Broadway and 11th St., was secured, at a cost of \$950,000, in which the *Book Concern*, has an undivided interest of three-fourths, and the *Missionary Society*, an individual interest of one-fourth.

Upon the organization of the Methodist Episcopal Church South, in 1845, application was made for a pro rata division of the *Book Concern* property. In view of legal difficulties involved in the appropriation desired, a suit at law became necessary, and as its result, the *Book Concern* paid over to the Church South, the sum of \$376,468.81.

From 1836 to 1882, the *Concern* earned a clear profit of over two and a half millions of dollars, an average annual profit of over \$59,000.

Besides the payment to the Church South, there had been paid in those forty-six years in dividends to the Annual Conferences and in salaries and traveling expenses of bishops, the sum of \$1,120,662.19, and for General Conference expenses \$167,092.41.

The Western Book Concern, established in Cincinnati in 1810, did not have a separate corporate existence till 1840. The *Western Christian Advocate* was issued in 1833, Rev. Thomas A. Morris, afterwards bishop, being its first editor.

From a statement by the Agents, we learn that the original capital of \$600, borrowed of John Dickens in 1789, has increased to \$2,633,000; the *Concern* having paid in the meantime \$2,400,000 for various Church interests, besides making good the loss by fire, \$350,000.

For a few years past, the *Concern* has declared an annual dividend, to be distributed among the Annual Conferences, for the relief of their needy members. Out of the last year's business, a dividend of \$100,000 was declared for this purpose; one half of which, was a special one, in recognition of the fact, that with this year, our *Book Concern* completes the first century of its history.

Sunday, May 26th, has been designated as *Book Concern Day*; a programme, providing for an address and two readings, with responsive service and singing, has been prepared, and pastors throughout the Church, are urged to devote the entire day to this Centennial commemoration, so as to "acquaint their people with our publishing business, and its objects, and to impress them favorably in their behalf."

An additional appeal is made to presiding elders, to use their official authority and influence, to "insure the observance of this anniversary," if possible, in every charge. A unique feature of this celebration is the absence of any appeal for a collection. No doubt the *Concern* anticipates large returns, in the popular interest thus awakened.

Book Concern Day.

It may be treason, and some will no doubt charge us with disloyalty, but despite all such perils, we must write it; we seriously question, the wisdom and propriety of so great multiplication of special days. If we keep on, our roster will equal the saint's calendar of the Roman Church. But our special demurrer lies against the appropriation of the Lord's Day, to the celebration of a purely business anniversary. Of course our *Concern* publishes largely religious literature, and its efficient agents are accredited ministers of the Gospel; but its business is as truly secular as that of any other publishing house. If our pastors are to devote the Lord's day to a special service, in which they are to "acquaint their people," as the agents advise, "with our publishing business, and so, to impress them favorably in its behalf," and to do this "in every charge," how could they more completely secularize that sacred day?

Our *Book Concern's* grand history for a hundred years is eminently worthy of commemoration, but let its centennial

be celebrated on one of the secular days of the week, rather than on the Sabbath day.

Were it wise and proper, to have the Sabbath thus occupied, it would still be conspicuously inappropriate, to select the 26th day in this month, for that purpose; inasmuch as the last Sunday in May has become so generally recognized, as a fitting time for memorial services, in honor of our fallen heroes, who died, that their and our country might live.

We know not in whose fertile brain *Book Concern Day* originated, but it seems to us, there has been a grave mistake made, in the selection of the time for its observance.

Concluded from 1st page.

stain—a fame without a flaw. *Quando invenies parem.* But the man, who recognizes the providential origin of our nation, will not fail to notice another feature of this great man's character. He was as devout in religion, as he was brave in battle, and wise and true in counsel. Bonaparte said, Providence was on the side of the heaviest artillery; Washington bowed his knees before God, and asked the blessing of his providence upon his few, and small calibred pieces, when the great batteries of England were trained upon him. Bonaparte trusted in destiny; Washington's faith was in God. Whether in the camp, or in the council chamber, he undertook nothing, without first invoking the Divine guidance and blessing. Like Daniel in Babylon, with the cares and burdens of the nation upon his shoulders, he was never too busy not to find time for prayer. Here lay the secret of his calm and steady confidence, his buoyant hope, and strength of soul, when all around him were quaking with forebodings of disaster, and were despairing of success. God has said, "They, that wait upon the Lord, shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." He believed himself to be engaged in God's cause, sought Divine counsel, and did not doubt the final issue; and the God of battles and of nations, heard his prayer, honored his faith, and signally blessed his efforts. No wonder his great soul was so serene, and felt so secure, "he had fled to the tabernacle of the Lord, and caught hold on the horns of the altar."

As we wander in thought to-day back over the track of a hundred years, and take our places in the city of New York, to witness the inauguration of the first President of the United States, there stands before us, one of the grandest characters of all history, a man whose public record is without a flaw, and whose private life, was as stainless as the light—a man, brave in war, wise in peace, and calm and strong in both. There he stands, with the helm of state in one hand, and the Word of God in the other, swearing to uphold the Constitution and laws of the Union. Study him well, he is the genius of our country, and you will not soon see his like again. He was Heaven's gift, sent in the time of need, to mould and organize the freest government on earth. From first to last, he acknowledged his dependence upon God, sought guidance from above, and exercised a wisdom, which was not born of earth. Who can doubt, that God presided over our nation's origin, or that Washington was the child of providence? In honoring him, we reverence God, for we recognize in him, the servant of the Highest. Build high other structure in the land. Let its top pierce the clouds and kiss the sky, for Heaven came down through clouds and kissed our country, when it placed George Washington in the presidential chair.

An attempt to have the anti-saloon and beer section of the Knights of Labor assembly at Indianapolis, proved unsuccessful.

Conference News.

NASSAU, DEL. James T. Prouse, pastor.—There is no place in our Conference, where Methodism is more appreciated than on this circuit. The people here have their hearts and hands ready for the Gospel of our Lord and Savior Jesus Christ, and for the work demanded by the Gospel.

Judging by the reception given to their new pastor and his family, we feel confident the present year will be one of good success. They seem to vie with each other as to who shall do most for the comfort of "the minister," as they call him.

There is harmony in all the churches, and a deep interest in spiritual growth. This charge has a reputation for sending their minister to Conference with good reports, and the interest on that line still continues. The large attendance upon all the means of grace, encourage the expectation, that these brethren will be ready to do all they can for the Master's cause, and will rally to the support of the pastor in his effort to push the battle.

The thirtieth semi-annual meeting of the Local Preachers and Exhorters' Association of the Wilmington Conference, will be held at Millington, Md.; beginning with preaching at 7.30 p. m., Friday evening, May 17, by D. Gollie; alternates, R. Golt, and W. W. Morgan.

Saturday, May 18, at 8.30 a. m., opening service, followed by address of welcome by E. E. White, pastor, and response by Jabez Hodson.

Why may we not expect the descent of the Holy Ghost upon us in great measure, during the sessions of this meeting? Volunteer discussion.

Should not faithful attendance on class-meetings, be a test of membership in the M. E. Church? T. Mallalieu, T. Numbers, E. T. Benson, C. W. Knight, J. W. Grier, J. V. Smith, J. W. Clark, D. Dodd, W. H. Hendrickson, W. W. Morgan, P. A. Leatherbury, W. W. Thorington.

What are the distinctive offices of the Holy Spirit, and do we always give him due reverence? D. Green, J. T. Scott, J. W. Wise, J. W. Cullen, H. Lawson, G. Hudson, W. T. Dickerson, R. Golt, J. C. Lassell, J. Hodson, W. F. Dawson, V. G. Flynn, A. Thatcher.

Essay or sermon by Herman Roe, on Heb. vi.; 4th, 5th, and 6th verse, followed by volunteer discussion.

Is not salvation complete only, in the removal of the very being of sin? W. K. Galoway, J. Cann, R. W. Mulford, D. S. Clark, J. Hutton, A. J. Dolbow, D. Gollie, J. E. Franklin, J. B. Roberts, H. Roe, W. Farries, Dr. Simms, J. Ford, W. J. Hammond, P. C. Russell, C. A. Foster, C. C. Case, R. B. Hazard.

Is prohibition by a third party destined to be a success, or not? Dr. Dawson, J. V. Smith, D. Green, J. C. Lassell, D. S. Clark, John Hutton, A. J. Dolbow, H. Roe, W. Farries.

Sunday, May 19, 8.30 a. m., short prayer service; 9.00, love-feast; 10.30, preaching by William Farries; alternates, J. C. Lassell, Dr. Simms; 2.00 p. m., children's meeting, addressed by members of the association; 7.30 p. m., preaching by R. W. Mulford; alternates, D. Green, David Clark.

FAIRMOUNT, MD. C. W. Prettyman, pastor. We are in the midst of a glorious revival; sixteen at the altar last evening, and the interest growing. Of the thirty-eight conversions in our meeting last fall, thirty-eight have been recommended for full membership. There were a number of conversions during the winter, in the young people's meeting.

Rev. Wm. R. Merrill has been quite feeble all winter, but is much improved; and we are hoping that the Lord is going to spare him to us, yet for many years; for he is the highest style of man, a Christian gentleman.

CHURCH CREEK.—J. W. Hammersley, pastor.—We are pleased to have a good report from this charge; congregations large; classes and prayer meetings well attended, and deeply spiritual.

Brother Hammersley and his family were met at Cambridge by several of his people, and conveyed to Church Creek, where they received a cordial welcome.

The new M. E. Church at Henderson Station, on Ingleside Circuit, A. Chandler, pastor, will be dedicated, (D. V.) Sunday next, May 12, Rev. R. C. Jones, of Odessa, Rev. J. D. C. Hanna, of Asbury, Wilmington, and Rev. W. W. Sharp, of Kenton, Del., are expected to be present, and to participate in the exercises.

A financial statement published by St. Paul's M. E. Church, for the year ending April 1st, contains the following statistics: Receipts—Pew rents, \$1,961.66; basket col-

lections, \$698.81; special collections, \$758.28 from Kingswood Chapel, \$240; special collection for yellow fever sufferers, \$18; total, \$3,674.75; withdrawn from saving fund, on account of special collections taken in February 1882, \$1,443.54; total receipts, \$5,118.29. Expenditures—Paid to Presiding Elder Murray, \$160; Paid to Rev. L. E. Barrett, \$1,400 paid to Rev. W. L. White, \$350; paid on parsonage mortgage, \$1,500; other expenditures, \$1,499.48; total expenditures, \$4,909.48; receipts over expenditures, \$208.81; overdrawn, April, 1888, \$397.86; overdrawn April, 1889, \$189.05. Present indebtedness—Mortgage on parsonage, \$1,500; mortgage on Kingswood Chapel and adjoining lot, \$530; overdrawn, \$189.05; total, \$2,219.05

The "Carnival of Months," a festival arranged by the members of Grace M. E. Church, J. Todd, pastor, for the purpose of raising funds to defray expenses of the new parsonage proposed to be built, was held in Institute Hall, Tuesday, Wednesday, and Thursday.

The seventh anniversary, of the Saturday night meeting for the promotion of holiness, will be held in Fletcher Hall, 604 Market street, Wilmington, Del., this Saturday evening, May 11th, at 7.30 P. M. There will also be a meeting at the same place, the following Sunday at 3 P. M. Sisters Sarah and Clara Boyd, Nettie VanName, and others, will be present, and have charge of the meeting. All interested in this important subject are cordially invited to be present.

CHESTER, A. P. Prettyman, pastor.—A most cordial greeting was extended to the new preacher, by the people of this charge, upon his arrival after Conference. The attendance upon the morning and evening Sunday services is large, and the outlook, encouraging. Last Sunday, the Lord's Supper was administered, and a most delightfully refreshing season was enjoyed.

"A Christian Mission" has been started by some zealous brethren, at the corner of Front and Jefferson. A Sunday-school is held in the afternoon, and at its close, an experience meeting is held. Last Sunday, A. J. Dolbow, of Asbury, was the leader, and great interest was manifested; the unconverted asking for prayers, and believers seeking the gift of the Spirit.

APPOQUINOMINK, DEL. W. M. Warner, pastor.—We are pleased to learn from a correspondent, that this charge has received its new preacher most cordially, and with many expressions of appreciation. Congregations are large in the two churches, and the outlook is good for a harmonious and successful year.

The services connected with the laying of the "Corner-stone" of the new Methodist Episcopal Church, in Cecilton, Md., will be held next Sunday, May 12, at 4 P. M. The following brethren will be present, and preach during the day; Rev. R. H. Adams, of Middletown, Del., at 10.30 A. M. Rev. J. S. Willis, of Milford, Del., at 3 P. M., and Rev. I. G. Fosnocht, of Galena, Md., at 7.30 P. M.

The public is cordially invited, and a good time is anticipated.

E. C. ATKINS.
Cecilton, Md., May 7th, 1889.

Mrs. Eliza Milby, widow of the late Rev. A. W. Milby, left Lewes, Del., last recently, for St. Joseph, Mo., to spend the summer with her daughter. Her son Arthur, who accompanied her, will locate at Fairbury, Nebraska, with his brothers, who are merchant in that place.—*Cor. Every Evening.*

Rev. J. S. Willis, of Milford, Del., has accepted an invitation to deliver the address, before the Mount Vernon Literary Society, of Washington College, Md., June 25th.—*Kent News.*

It is stated that the M. E. Church at Smyrna, during the coming summer, will be very much improved, and a new organ will be placed in it.

Ezion M. E. church, Wil., has organized a lyceum, of which the officers are: President, Rev. J. R. Waters; Secretary, P. M. Price; Treasurer, John N. Wagman.

The M. E. church, Easton, Md., is to have a new pipe organ. It is a present from the "Cheerful Helpers," an organization of energetic young people, connected with the church. A platform, with a neat railing around it, will be built in the southwest corner of the audience room, for the organ and choir.—*Ledger.*

Col. George W. Bain, of Kentucky, lectured to a large audience on Temperance, last Sunday afternoon, in Hanover Presbyterian church, this city, under the auspices of the

Woman's Christian Temperance Union, and the Young Men's Temperance Union.

In the evening, Col. Bain addressed a large audience in the oratory of Delaware College, Newark, Del. The meeting was opened with prayer by Rev. R. C. Jones of Odessa. Rev. George J. Porter, introduced the orator in a few remarks. The lecture was heartily appreciated. A collection was taken, and quite a sum realized. A vote of thanks was tendered to the W. C. T. U. and to Col. Bain.

Presiding Elder W. L. S. Murray, preached in the Elkton M. E. Church, Charles Hill, pastor, Sunday morning. One thousand dollars was raised, towards paying for the new parsonage, which the presiding elder said was the finest parsonage in the Wilmington district. A mortgage of \$2,500 will remain on the building, which cost \$4,250.

The Conference Board of Church Extension met in Fletcher Hall, last Tuesday morning. There were present Rev. J. B. Quigg, president, Rev. T. E. Martindale, sec'y., Rev. T. E. Terry and W. T. Kellum, Esq., from Dover, J. H. Hoffecker, Esq., from Smyrna, Capt. Alex. Kelly, of Wilmington, and the four presiding elders, who are members of the Board, by virtue of their office.

Ten applications for aid were presented; and the following cases were recommended to the favorable consideration of the Parent Board in Philadelphia, with whom is the final decision: Cape Charles, Va., a donation of \$250, and a loan of \$250; Chesapeake City, Md., a donation of \$500, and a loan of \$500; Pittsville, Md., a donation of \$200; Bethel, Del., a donation of \$200; Gregg, Sussex Co., Del., a donation of \$100, Centennial, Hooper's Island, Md., a donation of \$100, and a loan of \$250; Wheatley, Dorchester Co., Md., a donation of \$50; Fletcher, Thompson Station, Dorchester Co. Md., a donation of \$150.

The Board adjourned at noon, to meet in Dover, Wednesday, June 19.

Dover District Preachers' Association

Will be held in Seaford, Del., May 27-29.

Opening Services, Monday, 27th, 7.30 P. M.

1. Organization.
2. Written Addresses;
1. Biblical account of the Life of the Blessed, between Death and the Resurrection.—G. W. Wilcox.

2. Biblical Description of Heaven.—E. C. MacNichol.

Opening Exercises, 9 A. M., Tuesday.

1. Essay; The Last Man Plan of Church Finance.—G. L. Hardesty.

2. Discussion: Are we sufficiently judicious, in taking up new work? See Dis. Par. 136 et seq.—J. W. Easley, C. P. Swain, Baynard Wheatley, W. N. Conway.

3. Essay: How far is a Minister's efficiency to be measured, by his power to advance the Temporalities of the Church?—J. D. Kemp.

4. Essay: The Duty and Value of Fasting.—W. E. England, W. M. Green. Opening Exercises, 2 P. M.

1. Essay: How can we advance the work of God on Dover District this year?—J. A. B. Wilson

2. Discussion; Are Young Tabulations helpful? Affirmative; W. L. P. Bowen, I. L. Wood. Negative; I. N. Foreman, Robt. Roe.

3. How should popular faith in Dreams as forms of Divine revelation, be treated?—L. W. Layfield, Jas. Carroll, W. N. Nutter.

4. What should be the treatment of children, under the excitement of a revival?—J. T. Prouse, F. F. Tabler, S. A. Bender.

Opening exercises, 7.30 P. M.

1. Essay: What is implied in the term, "Entire sanctification," and on what conditions is the blessing enjoyed?—Julius P. West.

2. Essay: What is the bearing of Inspiration, on the Literary Character of the Bible?—T. E. Terry.

3. Discussion: Is it expedient to make the lesson of the school, a subject for one sermon for that day?—Asbury Burke, R. T. Coursey, S. R. Maxwell.

Opening Exercises, 9 A. M., Monday
1. A Sermon Outline, submitted for Criticism.—W. J. DuHadway.

2. Essay: The Methodist wheel within a wheel.—J. M. Collins.

3. Ought the Moral nature of man to be represented, by the phrase "total depravity?"—P. H. Rawlins, Thos. L. Price.

4. What is essential, to the observance of all the Disciplinary rules respecting the instruction of children?—L. P. Corkran, J. M. Mitchell, W. F. Dawson.

Opening Exercises, 2 P. M.
1. The Form of Church Government during the First and Second Centuries.—Dr. J. H. Caldwell.

2. Substantialism, or, the new departure in Philosophy.—J. H. Howard.

3. What authority has the Methodist Pastor over his Church?—H. S. Thompson, G. S. Sheets, J. W. Fogle.

4. To what extent and by what methods, may a preacher wisely labor for the intellectual culture of his people?—W. T. Valiant, T. R. Creamer, Edward Freeman.

Opening Exercises, 7.30 P. M.

1. Essay: Modern Antinomianism.—J. H. Willey.

2. Essay: How shall the Church treat the objection of certain classes, that she does not interest herself in the temporal welfare of the people.—Alfred Smith.

BROTHERS:
Directed and assisted by the Presiding Elder, I have prepared the above programme, to insure success for the Association.

1. Besure to attend. Be kind enough to notify me, as soon as practicable, of your purpose to do so.

2. Besides preparing on the part assigned you, select some other topic on the programme in which you feel an interest, and prepare to speak on it, as every subject will be open to the entire Association.

Fraternally,
W. J. DuHADWAY.

PREACHERS' MEETING met in Fletcher Hall, Monday, 6th inst., at 10 A. M., James E. Bryan, President, in the chair.

Devotions were led by R. I. Watkins, who was afterward elected secretary pro tem. H. Sanderson, T. S. Thomas, H. W. Ewing, and J. D. C. Hanna, made brief reports of Sunday's services.

Bros. Stengle, Thomas, Barrett, and Hanna, were appointed a committee, to arrange the treasures of the Conference Historical Society.

Bros. Stengle, Thomas, and Hanna were appointed a committee, to nominate officers of the Meeting, for the ensuing six months, and their report was adopted, as follows,—President, Julius Dodd; Vice-President, T. N. Given; Secretary and Treasurer, H. W. Ewing; Curators, V. S. Collins, R. I. Watkins, and T. C. Smoot. The new officers were then inducted into office. Bro. E. L. Hubbard appeared, and was heartily greeted by the brethren.

At the invitation of the Meeting, Bro. Hubbard made an interesting report of his trip, and of the improvement in his health. With care and moderate labor, he hopes to continue to grow stronger, and to do effective work for years to come.

A vote was adopted unanimously, expressing pleasure at the safe return of Bro. Hubbard, in improved health, after his three months sojourn abroad, and thanking him for his very entertaining address.

Curators reported, for next Monday, May 13th, an essay on the Millennium, by A. Stengle; for the 20th, Observations Abroad, by E. L. Hubbard; for the 27th, Pastoral Visiting, by L. E. Barrett; for June 3d, a sermon by C. A. Grise, critics, H. W. Ewing, and R. I. Watkins; for June 10th, Do the Scriptures teach that there were two kinds of wine in use, the one fermented, and the other unfermented? by J. D. C. Hanna.

Other brethren present were, H. Sanderson, J. Todd, T. C. Smoot, J. T. Van Burkalow, A. T. Scott, C. K. Morris, D. H. Corkran, and A. P. Prettyman; also Bros. Wm. Morris, Dr. J. H. Simms, W. I. White, and H. M. McCrea. Adjourned with benediction by E. L. Hubbard.

Printing and Binding.

In acknowledging the receipt of a copy of the new City Directory, *The Morning News* of last Saturday says, "Messrs. W. Costa & Co., had charge of everything, except the mechanical part of the work. This was in charge of J. Miller Thomas, No. 604 Market street, who had secured the contract for printing and binding. The agreement was, that the book should be ready for delivery by May 15; and for every day's delay after that, Mr. Thomas was to pay a heavy forfeit. The printer was to receive a bonus for every day he gained on the agreement. A large force of printers was engaged, and the work began April 10. In just eighteen working days, a number of books were ready for delivery; and Mr. Thomas thus receives a bonus for twelve days. Last year the Directory appeared May 20.

In the *Daily Republican* of the 7th inst., we find the following;

From appearances, and from facts which a personal perusal justifies, it is the completest work of the kind, ever published for, and in Wilmington. Many directories have been published for Wilmington, but none have come out so soon after the 25th of March removals, as this one has. That a large book of 787 pages, besides advertising pages, should be issued from the press by the third of May, is a feat in directory publishing, that challenges the most favorable comment, and defies competition. The composition, printing, binding, and general mechanical part of the work is as much deserving of praise, as any other part; and this praise is due to the printing establishment of J. Miller Thomas, No. 604 Market street. The celerity with which the book has been published shows what can be done in that line when there is a determination to do it within a certain limit of time; and Mr. Thomas may justly be proud of his achievement.

The body is more susceptible to benefit from Hood's Sarsaparilla now, than at any other season. Therefore take it now.

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg who had suffered long from impure or muddled blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1 Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Klein Co., Arch street. Sold by dealers in medicine.
16-1f

Marriages.

DULANEY—CATHELL.—March 12th 1889, at Fruitland, Md., by Rev. H. S. Dulany, John H. Dulaney and Jennie E. Cathell.

TODD—TRICE.—April 14th, 1889, at the parsonage, Holland's Island, by Rev. W. B. Guthrie. Captain George T. Todd and Henrie E. Trice, all of Holland's Island.

PARKS—TODD.—April 18, 1888, at the home of the bride, on Holland's Island, by Rev. W. B. Guthrie. Capt. John W. Parks and Missouri E. Todd, all of Holland's Island.

BARNES—TWIFORD.—May 5th, 1889, by Rev. H. S. Dulaney, Oliver Barnes and Lizzie S. Twiford.

BUNDICK—SIMPSON.—May 15th, 1889 by Rev. H. S. Dulaney, John T. Bundick and Annie Simpson.

Hammond Type Writer

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IS THE BEST.

ADDRESS AUBREY VANDEVER, Clayton, D.-I., for terms.
49-111

BISHOP TAYLOR'S MAGAZINE,

THE AFRICAN NEWS.

BISHOP Wm. TAYLOR, Editor, resident in Africa; Dr. T. B. Welch, Associate Editor, and Publisher, Vineland, N. J. \$1.00-11-3m

Temperance.

Wine is a mocker; strong drink is raging and whoever 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.

During the last session of Congress, petitions for proposal of an amendment to the constitution of the United States, to prohibit "the manufacture, importation, exportation, transportation, and sale, of all alcoholic liquors as a beverage," were presented, aggregating forty-seven thousand individual signatures, and more than half a million representative signatures. The latter mainly of churches and temperance societies. The individual signatures and part of the others were collected by the department of Legislation and Petitions of the W. C. T. U., which is making a speciality of this amendment work. Just before adjournment, the Senate refused to consider the joint resolution for proposal by a vote of thirty-three to thirteen. Those voting for were Republicans. Republicans also voted against. The proposition has been pending in Congress for fourteen years, and was favorably reported by committees in the last two congresses. Speaking of such petitions presented during prior sessions, the senate committee, in its report of July 9, 1888, says as follows: "Judging from the petitions which have been presented to Congress during the last few years, many of which are representatives of great bodies and of communities whose individual signatures have been obtained, it can hardly be doubted, that at least ten millions of the American people are desirous of national legislation for the destruction of poisonous, that is to say, of alcoholic drinks."

Mr. M. A. Gault, who has been at work for the W. C. T. U., in Missouri, tells of one town where an enterprising citizen was about to open a billiard hall, but was forestalled by the ladies of the W. C. T. U., who paid the ten-dollar license fee, and established a lunch counter and reading room instead of the billiard table. In another town, the ladies took turns in going to the saloon with their knitting; sitting all day and evening, until the saloon closed out.

Only eighteen person in Montgomery county, Miss., failed to pay their land taxes last year; and the County has now gone "dry," the third time.

More than \$6,000 worth of temperance literature has already been shipped to Paris, for the W. C. T. U., exhibit at the World's Fair, which opened the 5th of May.

The women of Detroit, Mich., are preparing for the election of school inspectors, by holding caucuses and registering. They will place candidates of their own, in the wards where the office is now held by school-keepers or incompetent men, but will support all regular candidates of the right stamp. The leading men of the city, in public meetings and by private influence, endorse the women in this sensible policy.

At the evangelist Moody's school at Northfield, Mass., is a fair-haired Norwegian girl, who came to this country entirely alone to attend this seminary. She says: "Norway is much better acquainted with America, than America is with Norway. I learned of Mr. Moody's school, through the papers. I wanted to be enrolled among the number, so I came. There is a Bulgarian girl among Mr. Moody's pupils, and a number of Canadian damsels.—Richmond Christian Advocate.

"Society is all upon the surface," said a good lady. "There is no heart in it."

Friday meeting, Fletcher Hall, at 3 P. M., Rev. A. T. Scott, leader. Scripture lesson: Col. 3.—"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth," etc. "Some will tell us," said Bro. Scott "we are to leave these things go, and they will take care of themselves; but the apostle tells us here, we have something to do, we are 'to seek those things which are above, to set our affections upon things above if we would make a success of our Christian life. As Christians we have to put off the old man, and put on the new man, but we need remember this, and cultivate the Christian life. Many years ago I put off the old man and put on the new man. I trusted in Christ Jesus, and could say I can believe, I will believe, I do believe that Jesus died for me; and I realized that my affection was indeed set on things above."

Singing,
Oh! how happy are they,
Who their Saviour obey,
And have laid up their treasure above;
after which a brother offered prayer.
Sister Booker; "I am sure the Lord will keep me; he has kept me many years, and I'll trust him for all that's to come."

Singing,
"My God, my Portion, and my Love,
My everlasting All;
I've none but Thee in heaven above,
Or on this earthly hall."
Brother Foster; "I know whom I have believed, and am persuaded he is able to keep that which I have committed to him."

Sister Beasler; "The Lord is my stay, the strength of my life."

A young sister; "The Lord sweetly keeps me; I bless his name for all he has done for me."

Singing,
Nearer my God to thee,
Nearer to thee!
E'en though it be a cross,
That raiseth me.

Sister Booker offered prayer.
Sister Humphress: O how precious is Jesus! I am so glad, he delights to save a poor sinner like me.

Singing;
"O to grace, how great a debtor,
Daily I'm constrained to be;
Let thy goodness, like a fetter,
Bind my wandering heart to thee."

Bro. Scott; I don't like to sing, "Prone to wander," I'd rather say,
Liable to wander, Lord I know it,
Liable to leave the God I love,
Thou hast my heart, oh keep and seal it,
Seal it for thy courts above."

Telling the Lord I am prone to wander makes me think of wandering. I desire to remember, that the matter is settled; I belong to God.

Let us trust in Him, whose blood cleanseth from all sin.

"Aunt Emily Ward," one of the most remarkable women in Michigan, celebrated her eightieth birthday at Detroit recently by a reception, which was attended by nearly 600 people. "Aunt Emily" never married, but has reared, educated, and started out in life not less than twenty-nine men and women, some of whom now count their wealth, by hundreds of thousands.

Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted.

Nellie, beloved wife of Capt. S. J. Fooks, of Church Creek, Dorchester Co. Md., passed from the afflictions of this life, to her heavenly home, Feb. 19th, 1889. She was born May 5th, 1839. In her quiet and unassuming life, she made many friends, who enjoyed the influences of her Christian character, and now cherish the hope of meeting her where partings are unknown. She was converted in the Methodist Episcopal church at Church Creek, in the year 1857, and remained a consistent Christian, till she was welcomed in the Church triumphant, where she now sings "the old old story of Jesus and his love."
CHAS. T. PROUSE.

A. Bradford Sinclair died March 17, 1889, in the 73d year of his age, at his residence on Tilghman's Island, Md. The deceased, who was married twice, leaves a widow and three children surviving him. He was a faithful and consistent Christian, and a member of the M. E. church for sixteen years.

His affliction was borne with great patience and Christian fortitude, and he calmly awaited the final summons to call him to his eternal rest. He was endeared to a host of friends by his many Christian virtues, who keenly feel the loss of a faithful friend and a useful citizen; but though deeply mourning the loss of one so dear, they have great consolation in the thought, that their loss is his eternal gain.

"Happy the soul whose affliction has ended, No sickness now lingers to pain and distress His spirit triumphant, to glory has wended, His God and his Christ forever to bless."

WHEN a pant-hunter pantless is panting for pants, HE pants for the best pants HE panteth unpanted HIMSELF in a pair of our PLYMOUTH ROCK PANTS.

TO OBTAIN the Famous Custom-made Plymouth Rock \$3.00 and \$5.00 Pants, first send 6 cents, for which we will mail you 20 samples, self-measurement blanks and Hues tape measure. Provided you MENTION THIS PAPER, or if you cannot wait for samples, tell us about the color preferred, with waist, inside leg, and hip measure. remit \$3, together with 35 cents to cover cost of express or postage, and we will forward the goods prepaid to any address in the U. S., guaranteeing safe delivery and entire satisfaction or money refunded. Remember, also, that we make to your order, Full Suits, \$13.25, \$16.75, \$20.00 Overcoats, \$12.00; and that for any cause we refund money at buyer's request upon return of goods, or make alterations or new garments free of extra charge.

PLYMOUTH ROCK PANTS CO. Address all mail to 15 ELIOT STREET, BOSTON, MASS. BRANCH OFFICES—286 Broadway, New York; Burnside Building, Worcester, Mass.; Gilmore House, Springfield, Mass.; 60 Market St., Lynn, Mass.; Butler's Exchange, Providence, R. I.; Old Rectory Building, New Haven, Conn.; 543 Penn. Ave., Washington. Any one wishing to learn of our responsibility, may write the American Express Company at Boston (capital \$20,000,000), or consult the commercial agencies.

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Oxford Teachers' BIBLES. From \$1.25 to \$12.50. For sale by J. MILLER THOMAS, 601 Market St., Wilmington, Del.

A Note from India.

I report for the church in India; Children's Day, a grand success; programme of our own manufacture, couldn't get any other. I hope to be in collections, nearly 50 per cent above last year. Rupees 137, annas 15, and pie 6, or about \$45.

You will be surprised that we are so early. Well, the flowers are better just now, also the weather is not too hot. Suffice it to say, we had a joyous time, flowers, music, recitation, and address. "The Lord is with us, the God of Jacob is our refuge. Selah."

G. F. H.

Cawnpore, March 12th, 1889.

Our faith may be imperfect in many of its details, but if it has the supreme element of absolute reliance on Christ, God will honor it. The afflicted woman supposed that a touch of the fringe of the garment of Jesus would heal her, as if there was virtue in the material clothes of Jesus, which she could realize by a physical touch of these garments. This was an entirely mistaken view of Jesus, but it had in it the one element of supreme reliance on the Saviour. So Jesus honored that faith, and she was healed in the moment of her touch. Even so now, our faith and conception of Christ may be cumbered by many things which are erroneous in detail, and yet it may be honored of God because it honors him.—Religious Telescope.

The Christian Advocate, says: "From far and near the welcome news is received, that many who hitherto walked in darkness have found the true light. One single district in the Wyoming Conference reports over fourteen hundred conversions, within a few weeks. Most of these have occurred in charges, where the membership was very small. In some cases, also, large and strong churches have been visited with showers of grace, and substantial additions to their membership have been made. Let the whole Church rejoice, in these triumphs of the gospel."

Arrangements for the National Christian Endeavor Convention, to be held in Philadelphia, July 9th, 10th, and 11th, are being perfected.

Drs. Deems, Hoyt, Pierson, Chamberlain, and many others, specially interested in this work are to be present. Almost every Railroad in the country will give reduced rates; and excursions will be organized from nearly all the large cities to insure still further reductions. Hotels and boarding houses in Philadelphia have reduced their rates, for the Convention.

There are over twenty Societies of Christian Endeavor in Omaha, and the number is growing.

Societies are being established in Friends' Meetings, throughout the country.

An important State Convention is to be Ohio, at Tiffin, June 4th and 5th.

Samples of constitutions, pledge cards, pamphlets concerning Junior Societies, etc., can be obtained free of charge, by addressing the U. S. C. E., 50 Bromfield St., Boston.

American Bible Society work in Texas from 1887-1888: families visited by colporteurs, 359,304; families found without the Scriptures, 52,926; destitute families supplied with the Scriptures, 46,590; destitute individuals supplied, in addition, 25,201; copies of the Scriptures distributed, 455,561; of these, there were donated, 79,934.

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With Sections 481-484 of Ritual. Cloth, leather back, Superfine Paper, 1.75; French Morocco, gilt edges, 2.50; Morocco, extra, 5.00; antique, 5.00; circuit, gilt edges, 8.00; Panelled sides, Morocco extra, 8.00; Choir edition. Cloth, flexible back and sides, 1.50; Choir edition. French Morocco, flexible back and sides, 2.50.

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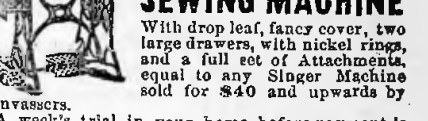
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 Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations, 6:40, 7:00, 7:20, 8:15, 9:10, 10:20, 11:35 a. m.; 12:30, 2:30, 4:40, 7:40, 9:50, 10:55 p. m.
 Philadelphia, (express), 2:22, 4:40, 6:50, 7:50, 8:50, 10:07, 11:25, 11:51 a. m. 12:22, 1:20, 2:27, 3:22, 6:28, 7:00.
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:25, 11:51 a. m. 12:22, 1:20, 2:27, 4:00, 5:22, 6:28, 7:00, 7:40, 9:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:55, 5:21 p. m.
 Baltimore and intermediate stations, 10:05 a. m. 5:57, 11:25 p. m.
 Baltimore and Washington, 1:28, 4:40, 8:04, 10:05, 11:00 a. m. 12:05, 1:17, 2:52, 4:44, 5:10, 5:50, 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, 7:50, 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:30 a. m.; 12:55 p. m.
 Harrington and way stations, 8:30 a. m. 12:55, 6:25 p. m.
 For Seaford 3:50 p. m.
 For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
 Time Table in effect, December 9th, 1888.
 GOING NORTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m. p. m.
 " Wilmington, French St. 7:00 7:40 2:40 3:15
 " B & O Junction 7:09 7:49 2:48 3:15
 " Dupont 7:21 7:51 3:00 3:28
 " Chadd's Ford Jc 7:49 8:19 3:21 3:53
 " Lenape 7:58 8:28 3:31 4:06
 " Ar. West Chester Stage 8:29 8:59 4:03 4:41
 " West Chester Stage 8:40 9:10 4:19 4:50
 " Coatesville 8:37 9:07 4:08 4:44
 " Waynesburg Jc 9:15 9:45 4:46 5:19
 " St. Peter's 6:50 7:20 4:25 4:58
 " Warwick 7:15 7:45 4:50 5:23
 " Springfield 7:27 7:57 5:03 5:36
 " Joana 7:33 8:03 5:15 5:47
 " Birdsboro 7:56 8:26 5:38 6:11
 " Reading P & R Sta. 8:30 10:25 5:50 6:20

ADDITIONAL TRAINS.
 Daily except Saturday and Sunday, leave Wilmington 6:17 p. m. B. & O. Junction 6:28 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:59 p. m.
 On Saturday only, will leave Wilmington at 5:20 p. m. Newbridge 5:45 p. m. Arrive at Dupont 6:03 p. m.
 Leave Wilmington 11:35 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. a. m. p. m. p. m.
 " Reading P & R Sta. 6:00 9:25 3:15 5:15
 " B. Station 8:32 10:10 3:45 5:50
 " Birdsboro 8:55 10:50 4:10 6:16
 " Joana 6:05 9:00 10:58 4:15 6:23
 " Springfield 11:12 11:30 6:25
 " Ar. Warwick 6:25 9:15 4:32
 " Coatesville 7:00 9:50 5:05
 " Lenape 7:42 10:24 5:44
 " Ar. West Chester Stage 8:05 10:59 6:20
 " West Chester Stage 6:40 9:40 4:50
 " Chadd's Ford Jc 7:55 10:55 6:02
 " Dupont 8:24 10:53 6:24
 " B. & O. Junction 8:40 11:03 6:38
 " Ar. Wilmington 8:51 11:15 6:45
 French St.

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 12:40 p. m. Arrive at Birdsboro 12:50 p. m. Leave Birdsboro 1:10 p. m. Newbridge 1:20 p. m. Arrive Wilmington 1:30 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.
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A. G. McCausland, Superintendent.

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 NEW YORK, week days, *2:13, *10:26 a. m., *12:05, *2:03, *5:08, 6:41 p. m.
 PHILADELPHIA, week days, *2:18, 6:10, 7:00, 7:57, *8:50, 9:00, *10:26, 11:10 a. m.; *12:05, 1:00, 2:03, 3:00, 3:55, *5:08, 5:10, 6:05, *7:41, 7:45, 8:35, 10:32 p. m.
 CHESTER, week days, *2:18, 6:10, 7:00, 7:57, *8:50, 9:00, 10:26, 11:10 a. m.; *12:05, 1:00, 2:03, 3:00, 3:55, *5:08, 5:10, 6:05, 6:41, 7:05, 8:35, 10:52 p. m.
 WEST BOUND.
 BALTIMORE AND WASHINGTON, *4:50, *8:46, 11:45, a. m.; 2:45, *4:40, *6:30, 8:35. All daily; 7:30 p. m. 2:15, m. daily except Sunday.
 CHICAGO AND PITTSBURG, *4:50 a. m. *5:50 p. m. both daily.
 CINCINNATI AND ST. LOUIS, *11:48 a. m., and *6:05 p. m. both daily.
 SINGLERLY ACCOMMODATION, 7:30 p. m. and 11:10 p. m. daily.
 LAUDENBERG ACCOMMODATION, week days, 11:00 a. m.; 2:45, and 5:30 p. m.
 Trains leave Market Street Station:
 For Philadelphia 5:37, 7:10, 2:35, p. m. daily except Sunday. For Landenberg 6:50 and 10:55 a. m. daily except Sunday, 4:15, p. m. daily.
 Trains for Wilmington leave Philadelphia 4:10, 6:15, 10:00, *11:15 a. m., 12:00 noon, 1:30, 3:00, 4:15, *4:30, *5:15, 6:30, 7:30, 8:10, 10:10, 11:30 p. m.
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 9:00 P. M.—Accommodation for Glyndon and Emory Grove Wednesdays and Saturdays only.
 DAILY EXCEPT SUNDAY.
 8:00 A. M.—Accommodation for Hanover, Frederick, Emmittsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.
 9:45 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. Div., (through cars.)
 2:25 P. M.—Accom. for Emory Grove.
 4:00 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge, and stations west; also Hanover, Gettysburg and stations on B & H Division, (through cars.) Emmittsburg, Waynesboro, Chambersburg and Shippensburg.
 6:15 P. M.—Accommodation for Emory Grove.
 6:30 P. M.—Accommodation for Union Bridge.
 11:35 P. M.—Accommodation for Glyndon (Relierstown).
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