

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

HOMELY COUNSEL.

It isn't worth while to fret, dear,
To walk as behind a hearse,
No matter how vexing things may be,
They easily might be worse;
And the time you spend complaining
And groaning about the load
Would better be given to going on
And pressing along the road.
I've trodden the hill myself, dear—
'Tis the tripping tongue can preach,
But though silence is sometimes golden, child
As oft there is grace in speech—
And I see from my higher level
'Tis less the path than the pace
That wears the back and dims the eye
And writes the lines on the face.
There are vexing cares enough, dear,
And to spare, when all is told;
And love must mourn its losses
And the cheek's soft bloom grow old.
But the spell of the craven spirit
Turns blessing into curse,
While the bold heart meets the trouble
That easily might be worse.
So smile at each disaster
That will presently pass away,
And believe a bright to-morrow
Will follow the dark to-day.
There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward, dear,
Let the skies be gray or blue.
—M. E. Sangster, in "Harper's Bazaar."

One by One.

BY REV. THEODORE L. CUYLER, D. D.

When a lad I used to join in the apple gatherings in the ripe month of October. The common fruit, which was destined to the cider-press or the swine, was shaken from the trees, and no amount of bruising did any harm. But the choice pippins and Spitzenbergs, which were destined for the apple bins, were carefully picked by hand. Those were gathered one by one—we intended that they should keep through the winter.

This process illustrates the only effectual method for the conversion of souls. "Ye shall be gathered one by one," was the declaration to God's people in the olden time. The Lord declares that in the time of the purification and restoration of Israel he would gather in his grain, seed by seed. Each seed should be tested, and not a single one overlooked, or one genuine kernel be lost. This emphasizes the fact that in God's sight, there is no such thing as the "masses." God sees only individuals; every one unlike every other, and every one the possessor of an immortal soul. Guilt is an individual thing appertaining to a personal conscience. When a nation sins, or when a church goes astray, it simply means that there are a great many personal sinners. Nor are sinners saved by regiments. When three thousand were converted in a single day at Jerusalem, each one repented for himself, each one came into personal union with the risen Christ.

It is vitally important for Christians to study and imitate the example of Jesus and his apostles. A very large portion of Christ's inspired biography is occupied by his personal interviews—with a guilty woman by a well, with a publican by the wayside, with a young ruler, with a blind beggar, or with a Nicodemus in a private room. To the Son of God, as to every faithful gospel minister, one soul was a great audience. The single extended discourse of Christ, which is preserved was aimed at every auditor before him.

No fact is more patent on the face of the book of Acts than that it is the record, largely, of individual labors for the conversion or the spiritual training of individuals. Those first Christians were men and women who understood thor-

oughly their personal responsibility, and the power of personal effort. Seven men were, indeed, designated to the work of dispensing charities to the poor; but this was done in order to release the others for personal labor in declaring the word of life. Very little is said about church organizations. Nothing was allowed to keep man from man—the individual believer from the individual sinner. Peter goes right after Cornelius, Philip talks directly to Queen Candace's treasurer, Aquila and Priscilla have a great Bible class in the person of eloquent Apollos, and Dorcas is a sewing-society in herself. Amid all the Conventions and "Union meetings" and endless talk about revivals, is there not danger that each Christian may forget that he or she is the bearer of one lamp? And if that lamp be well filled with grace, and its light be lovingly thrown on one sinner's path, more good may be accomplished than by a whole torch-light procession out on parade. A crowd is often in the way when a soul is to be rescued. Christ led a deaf man out of the crowd when he wished to deal with him alone. Those early Christians wrought wonders for God and dying humanity, but they accomplished the same by the simple, direct method—every man to his man. Personal holiness made each worker a partner with the omnipotent Jesus.

As I recall my own ministerial experience, I can testify that nearly all the converting work done has been by personal contact with souls. For example, I once recognized in the congregation a new comer, and at my first visit to his house was strongly drawn to him as a very noble-hearted, manly character. A long talk with him seemed to produce little impression; but before I left, he took me upstairs to see his three or four rosy children in their cribs. As we stood looking at the sleeping cherubs, I said to him, "My friend, what sort of a father are you going to be to these children. Are you going to lead them toward heaven, or—the other way?" That arrow lodged. At our next communion season he was at the Master's table, and he soon became a most useful officer in the church. There is an unholten door in about everybody's heart, if we will only ask God to show us where to find it.

Every pastor and every successful Sunday-school teacher will recall similar experiences of personal interviews that did the business. Harlan Page never attempted any other method than hand-picking. Mr. Moody has often told me that his most effective work is done in the inquiry-room, where he deals with souls one by one. The true way to insure conversions in our congregations is for individual Christians (you for instance) to give themselves afresh to Jesus, and then go after some one soul that is within the reach of their influence. Be on the watch for opportunities. Do a personal kindness, or make a personal visit to open the way to the heart's door. Sometimes a kind, faithful letter is blessed to a soul's awakening. A single sentence, kindly spoken to him in the street, brought one of my neighbors to the Saviour. Heaven has its myriads of saved sinners; but they were gathered there one by one.

Let me also remind those Christians who desire to grow in godliness, that they may commit the serious mistake of trying to grow "by wholesale." A vague

desire to be better, stronger, holier, will come to nothing. Character is built, like the walls of an edifice, by laying one stone upon another. Lay hold of some single fault and mend it. Put the knife with God's help to some ugly besetting sin. Stop that one leak that has let so much into your ship. Put into practice some long-neglected duty. The first step to improvement with one person was to banish his decanters; with another, to discontinue his secular paper on Sunday morning; with another, to ask the pardon of an injured friend; with another to go after some street arabs and take them to a mission-school. He can never be rich toward God who despises a penny-worth of true piety. Holiness is just the living to the Lord in the least things as well as the greatest; for graces can only be gathered one by one.

"I count this thing to be grandly true:
That a righteous deed is a step toward God,
Lifting the soul from its common clod
To a purer air, and a clearer view.
"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

John P. Durbin, as a Pioneer Preacher.

BY BISHOP WARREN.

In the admirable life of this wonderful man, by Dr. John A. Roche we find some important facts, in regard to his early life. For his first year's salary he received \$55, worth seventy-five cents on the dollar. "I found 140 members on the circuit. The log cabin did not exceed twenty feet square. This one room was used for chapel, parlor, kitchen, dining-room, and chamber, for the whole family." There were very few appointments except at private houses. "During the first year I studied English grammar, and read all of Mr. Wesley's and Fletcher's works, and Dr. Clark's notes of the Pentateuch, and New Testament, and Josephus. All these works I read closely, and made abstracts in my own language from them. This exercise gave me two great advantages. First, it fixed the sentiment of the author in my mind; second, it gave me a habit of composition, and a command of language.

"1. I made it a rule, to go to bed at nine, and rise at five. This gave me sixteen hours for business.

"2. I made it a rule, to be ready to read at six, after having washed, said my prayers, and taken a walk.

"3. I made it a rule, always to have my books, paper, pen and ink at hand.

"4. I made it a rule, immediately after preaching, to sit down to read, even before dinner, or while the people were not all gone.

"5. When the people saw that I was bent on improving my time, they afforded me every facility in their power, such as the following: lent me books, provided me candles, and when this could not be done, provided dry wood or bark to give light, gave me a room to myself, or, when they had no room to give, ruled the children into silence, that I might have an opportunity to read.

"Under these regulations I prospered much in knowledge and piety, and came to Conference with a good report." Success does not come without occasion. Following the above rules, changed an unpromising boy into one of the greatest men of his time.—*California Christian Advocate.*

Money Power in the Churches.

The following plain words on a vital subject, from the *Democrat and Chronicle*, Rochester, N. Y., will be read with interest:

The Rev. Fredrick D. Huntington, Protestant Episcopal bishop of Central New York, is a man of the highest spirituality, as well as of the highest intellectual gifts. That which he says, upon any subject, is entitled to the most serious consideration. Certainly, his views, upon the proper way in which to conduct a church should have the widest circulation. No apology therefore, is needed for transferring the following to these columns: At the conference of Episcopalian clergymen and laymen, held at New York recently, a letter was read from the Right Rev. F. D. Huntington, bishop of Central New York, in which this passage attracted wide attention: "Intense political and commercial forces are ready to push their way into the church, to magnify its material and secular aspects in commercial and political centers, and to match the wealth and official pageantry and corporate power of the world with hierarchical and other like distinctions in the kingdom of God. To specify the multiplying marks of such a tendency might seem invidious, but it could be easily done." In an interview Bishop Huntington said: "That commercial forces are pushing their way into the church is very obvious. This is seen repeatedly in the election of vestrymen. Spirituality seems often no longer the test of a church official; business success, high social position, shrewdness in the conduct of affairs are coming to be considered the more important qualifications for a good vestryman or trustee. I do not refer to the Episcopal Church alone, but to churches in general. The man poor in spirit but rich commercially, is preferred as a church officer to the man poor in worldly goods, though rich spiritually. This commercial tendency is also obvious in pew-renting. The rich occupy the choice places, while the poor must sit in the obscure, out-of-the-way corners. The church becomes a clubhouse, and this amounts in cases to be exclusive of the poor. If the church was to be merely a means of providing comfortable incomes for Sunday orators and cosy seats for wealthy listeners, the pew-renting system might be a success. But as the church is for a common salvation of rich and poor alike, no system that shuts out the poor or puts the rich into a fashionable house with a saint's name at one end of the town, and the poor into a bare chapel by themselves at the other end can ever be a system that God will prosper. If it could be known openly in how many parishes at this moment some influential and managing men are secretly discussing the question of how they shall get rid of the minister because he is not paying well in pew rents, or how they shall find one that will do that, an appeal of alarm would arise to the ears of God. I have long been an advocate of the free-church system. I don't believe men should own the church at all. It should be as free as the winds of heaven. The church is not here on sale. It is a gift. It should be such that people of every nationality, every race, every color, in every condition would be welcome. The doors should be open wide. No one should be excluded by class or social distinction."

Too Quick With The Application.

It is common, for men to complain of the pressure of responsibilities, and the burden of manifold duties which are laid upon them. Sometimes these complaints are a subtle self-flattery. There is no such sense of pressure and burden, as is suggested by the complaint, but it gives the man a certain pleasure, to think that he is overweighted; it enhances his importance, to imagine that society needs him so much, that he must bear and do a great deal more than he wishes to do. This complaint does not imply a desire to be relieved, but only to be appreciated. Most of us dislike to be thought of little account. Even modest men who never give voice to the feeling are pained, by the lack of appreciation and approbation which is usually their lot in life. I have never forgotten an incident, which happened in my early ministry. I had been seeking the comfort for which a pastor craves, amid deaths and removals from the teaching of scripture and experience that places which become vacant are supplied, that in the words of Wesley, "the workmen die, but the work goes on," and had embodied my thoughts in a sermon which gave me great satisfaction, and which I hoped would encourage the church. During the week, one of the most important teachers in the Sunday-school, and a valuable member of the church, called upon me and said, that she had wanted to go to another church for some time, but had felt constrained by duty, to remain where she thought herself needed and useful. After hearing the sermon on the last Sabbath, she knew that she was mistaken; she had overestimated her importance, and she thanked me for revealing to her, the little need God had for our poor services, and much to the same effect. I did my best to explain the purpose of the discourse, and to convince her of her mistake, but all in vain; she went away the next week, and I have never preached that sermon again. The doctrine is true, but it is not pleasant to flesh and blood. We all like to be thought of some account, and many people are obliged to live on their own good opinion of themselves.—*Augustus, in New York Observer.*

The trustees of the Peabody Fund, held their annual meeting in New York and made reports. The sum of \$70,000 has been expended by the trustees within the past twelve months, distributed pretty evenly among the Southern States. During the last twenty years, this fund has supplied resources, amounting to \$1,727,650, for the extension of educational work in the South. The capital of the fund now amounts to about \$2,000,000. Three new trustees were elected: Chief Justice Fuller in place of the late Chief Justice Waite; Senator R. L. Gibson, of Louisiana, in place of ex-Minister Manning, and Judge Charles Devens, of Massachusetts, in place of ex-Congressman Lyman. The other trustees are, ex-Speaker Robert C. Winthrop, ex-President Hayes, Senator Evarts, Bishop Whipple, Dr. Green, of Boston, ex-Governor Porter, of Tennessee, William A. Courtenay, of South Carolina, A. J. Drexel, of Philadelphia; J. Pierpont Morgan, and Dr. J. L. M. Curry, of Virginia, who is to act again as general agent of the fund.

A Letter from Frankford, Del.

DEAR BRO. THOMAS.—We came to this place, April 4th, and found many members and friends of the church awaiting our arrival at the depot. These formed a considerable procession, and escorted us to the parsonage. Here we found still others, who most cordially received us, and ushered us into the dining-room, where a sumptuous dinner was ready.

This cordial reception, made us at once feel quite at home, in our new charge.

I found the church in good condition; and great interest has been manifested at each service, the congregations usually filling the church, often to its utmost capacity.

Since it is the fashion to tell the number of pastoral visits, I will state, for the benefit of those who enjoy such statistics, I have made 108 up to this time, besides many social calls; and am still pursuing this important branch of the work. Our first quarterly conference was an event of great harmony and interest, as we trust all the others will be. Houston's has been restored to the charge, much to the delight of a large class of people, who live to the west of our town. I find an opening for establishing preaching, in a Grange hall in the village of Millville, which I shall at once enter. This will delight several aged people, who rarely can go to any church.

Our Children's Day service the 9th, inst., it would be hard to surpass. We used the "Throne Service," issued by our Board of Education, modifying it somewhat; and though we think our modification was an improvement, we have not taken out a patent on it, but if anyone wants to know how we modified it, we will tell the secret.

The church was packed, so that standing room could scarcely be had; and important lessons were taught in the music, in the decorations, and in the addresses. Our efficient superintendent, Bro. Asher Collins, deserves honorable mention for his painstaking efforts to advance every interest of the Sunday-school, and to prepare the children for Children's Day.

We are now talking about remodeling and enlarging our church edifice. Some would like to pull down and build larger in a different part of the town. All things considered, it will, as we think, be best to enlarge the boundaries of Zion, where we are. It will soon be decided; and I doubt not, we shall build a church edifice that will be an ornament to our town.

And now, my esteemed brother, I am glad to be in this part of our conference territory, for it is near where four years of my very early ministry were spent, and hallowed associations are awakened. While I consecrate myself to the work anew, my language is, "The lines have fallen to us in pleasant places. Surely we have a goodly heritage."

C. F. SHEPPARD.

Letter from New Church, Va.

DEAR BRO. THOMAS.—The dedication of our new church, Sunday, 16th inst was one of the most interesting occasions occurring in our town for many a day. The day was beautiful, though warm. The structure is a neat frame, 24x40, with a good coat of Harrison's paint on the outside; wainscoting and casings, stained cherry, with two good coats of hard oil finish over it; pulpit and altar rail walnut, with balustrades, maple hard oiled. The church furniture consists of pews, with plush covered sofa and chairs; the latter having been donated by friends in Baltimore, through Mr. Wm. H. Marshall, of our town. The pupils came out in full force; those from a distance, with their baskets prepared to spend the day; the late comers had to listen from their carriages, drawn up by the windows.

We had booked Rev. C. W. Prettyman, for the morning service; Rev. A. S. Mowbray, for the afternoon, and Rev.

C. S. Baker, for the evening; with Prof. John G. Robinson, for a children's service. Brother Prettyman failing to appear, we had to assign Bro. Baker to both morning and evening services. Both times he preached with unusual unction, and made a most favorable impression upon all present; the hearty Amen's being heard from the furthest corner of the church.

Rev. A. S. Mowbray gave us an interesting discourse, replete with practical thoughts, upon the dignity of being "Co-workers with God."

Prof. John G. Robinson, gave the school an earnest talk on the importance of obedience to the parents. He led the singing during the day, and added much to the pleasure of the day, by his skillful use of the organ, one of Estey's, which we purchased of him.

He was also very efficient in aiding us to raise the money to pay off our indebtedness, which was entirely covered by cash and good subscriptions.

At night, after a very impressive sermon by Bro. Baker, from the text, "Launch out into the deep, and let down your net for another draught," which was listened to with rapt attention, the usual dedicatory services were conducted by Bro. Baker.

Everybody seemed to be happy, and glad at the return of the old Mother church, to spreading her sheltering wings and to calm as much as possible the waters of sectional strife and prejudice; counseling, "peace on earth, and good will towards men." It was a day of grand success, and will long be remembered by the large company present. An interesting feature of the occasion was the singing, at the close of the children's service of Miss Farry, a young lady who is blind, late of your city.

Our camp at this place, will commence the third of August; tents will be put up for friends from a distance, on notice.

J. E. GRAHAM.

"Those Rules."

MR. EDITOR.—In reading over your valuable paper last week, I discovered an unusual thing. Wonderful! "The editor," said I "has settled himself," "inured his paper," "himself done for." Why! he has actually put in the "General Rules of the Methodist Episcopal Church." But we, as Methodists, you ought to have known, have no rules; that is, no rules we are bound to keep. For when we have gotten through our probation, (I dislike the word probation) we are at liberty to do just as we've a mind to. Talk of rules; why, Mr. Editor, you have done it. Your subscription list will be shortened very much, for we are not going to patronize any paper, or any man, who wants to enforce any rule on us; and especially, that class meeting rule. Why, sir, when the minister asked us in the presence of the church and congregation, not to say anything of the presence of God, if we would cheerfully be governed by the rules of the Methodist Episcopal Church, we held our breath on that, in a mental reservation, and so we were non-committal. Why, Mr. Editor, if you had thrown a bomb-shell into our quiet camp, you could not have startled us worse. Now, sir, I want you to know, it has made us tremble, and we shall not get over it for a long time. I hope you will think more seriously of this matter, and let us alone in our quietness. Mr. Editor, we have been exceedingly jealous for you. But let us look at this matter about class meeting. It appears to me we are making a great mistake; for if class meeting, or going to class is no longer obligatory upon us, it should be taken out of the General Rules. It is said, that some preachers tell the members it is not required to go to class meeting any more, notwithstanding when we are received into full connection at conference, we are asked the following questions and are expected to answer them affirmatively, "Do you know the General Rules? Do you keep them? And that we approve of them,

and will support and maintain them, and never to miss class, to enforce vigorously, but calmly, the Rules of the Society." And I have been considerably perplexed, in the first place, as to whether I have not misconstrued the meaning of the General Rule which says: "The class leaders duty is "to see each person in his class once a week." This has had two interpretations; 1st. That the leader is to see each member of his class, once a week, and not necessarily in his class; but the class leader with from 40 to 60 members, if he be a laboring man or a business man, how could he do it? And so the rule is practically ignored, and then the members never go to class; 2d. The strict construction, on the other hand, that every member is to attend class every week. This cannot be when he is absent from home, or sick. The construction is for the members to attend class meeting.

In the next place, I don't know how to interpret this language in the Discipline, if a member is not under obligation to attend class, "there shall be no more than 20 in a class," "the class shall be conducted in such a manner, "the class leader shall be directed to a certain line of study, "the preacher shall examine the leader as to his method of leading class," and "the exercises shall be voluntary." Also the passage on "The Neglect of the means of Grace," mentioning class meetings among them, for which, if they continue to willfully neglect, they are to be excluded

Mr. Editor, in another thing you have struck a very unpopular view. Indeed, on this you are thought to be, in some quarters, a little cranky, on Bishop Taylor's work in Africa, especially, as it is said that one of the bishops declared Bishop Taylor's work there to be a failure. But when we consider the utterances of such men as Dr Welch and Mr. Grant, who give much of time and money to further it, and of Dr. Lowrey and Bishop Taylor himself, and others, concerning the excellency of the work done, we are apt to think somebody is wrong. But in this, as in other things, may not our best men show the human side of their nature, by their prejudices. The Lord save us from putting one hand to the ark like Uzzah; but rather let us pray for purity at home, and progress abroad in the work of the Lord. Why should any of us discourage the work anywhere, on any line, by any person? Can't we bid them God speed. May God help you, Mr. Editor, to be true to Methodism, in looking after its inward purity, and true to it in pushing onward in all lands, the Kingdom of the glorious Redeemer.

S. J. MORRIS.

Greensboro, Md., June 17th 1889.

From Deal's Island.

Rev. J. A. Brewington, a local preacher in this charge, and a teacher in our Sabbath school, has been appointed pastor of Accomac and Northampton circuit, by Rev. T. O. Ayres, Presiding Elder.

Sunday, June 16th at a meeting of the Officers and Teachers of the Deal's Island Sunday school, the following resolution was unanimously adopted;

Whereas: Our beloved brother, Rev. J. A. Brewington, has, in the order of Divine Providence, been called in to the work of the ministry, therefore be it resolved,

That while we deeply feel his loss in our school, we appreciate the honor that has been conferred upon him, and heartily tender him, our best wishes and prayers for his success.

Francis B. Gottier died at his residence in Philadelphia, Monday, May 27th, in the 89th year of his age. His funeral was held in the Elkton M. E. church, Thursday. Interment at the Elkton cemetery. Mr. Gottier was a native of this town, his grandfather having been one of the earliest residents of the place. He was long a member of the M. E. Church. He leaves a widow and two daughters.—*Appel.*

Looking over the minutes of the Baptist churches of a neighboring State, we were surprised to observe, that a large and wealthy church, worshipping in a handsome building, and with an eloquent pastor, stood foot in the list of churches contributing to general benevolence. Making inquiry of one familiar with its affairs, we learned that the members contribute liberally to home enterprises, but think their obligations met by small gifts to outside objects. They pay a handsome salary to the pastor, and liberally for music, etc., but when it comes to the support of missionaries in distant regions, or even to city mission, they think a little ought to go a long way. What is this but selfishness?—*Baltimore Baptist.*

An Important Element

Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar head line "100 Doses One Dollar," stolen by imitators, is original with and true only of Hood's Sarsaparilla. This can easily be proven by any one who desires to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

Camp-Meeting Calendar.

Mountain Lake Park, Md., July 6-15. Chester Heights, Pa., July 16-25. Landisville, Pa., July 23 to August 2. Parksley, Va., July 27-Aug 4. Pitman Grove, N. J., July 31 to Aug 14. Woodlawn, Md., Aug 13-23. Camden, Del., July 31-Aug. 9. Concord, Del., Aug. 2-11. The Sound, Del., Aug 3-12. Brandywine Summit, Del., Aug. 5-15. Ocean Grove, N. J., Aug. 19-29. Rawlinsville, Pa., Aug. 28 to Sept. 4.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.

Table with columns: QUAR. CON., PREACHING, and locations like Claymont, Mt. Pleasant, Chester, etc.

W. L. S. MURRAY, P. E. DOVER DISTRICT—SECOND QUARTER.

Table with columns: CHARGE, PLACE, DATE, SAB. SER. Q. CON., and locations like Frederica, Felton, Salem, etc.

Advertisement for ELY'S OCEAN BALM, CATARRH, and HAY-FEVER. Includes an image of the product.

Advertisement for DETECTIVES, offering services for finding lost property and identifying criminals.

Advertisement for BRINGHURST'S COUGH SYRUP, successfully used for many years as a remedy for coughs, colds, and bronchial affections.

Advertisement for WE ARE PREPARED to do all kinds of Printing & Book-Binding, including Letter Heads, Note Heads, Bill Heads, etc.

Advertisement for PRINTING and GIVE US A CALL, offering various printing services from calling cards to newspapers.

Advertisement for J. MILLER THOMAS, offering workmanship guaranteed to be the best and prices as low as can be made.

Advertisement for a DICTIONARY OF THE BIBLE, edited by Rev. Philip Schaff, D. D., reduced in price from \$2.50 to 2.00.

P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6:40, 7:00, 7:05 & 15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30, 4:40, 7:40, 9:50 10:35 p. m.

Wilmington & Northern R. R. Time Table in effect, May 12th, 1889.

Table with columns: Stations, a.m., p.m., Daily. Rows include Wilmington, French St, B & O Junction, Dupont, Chadd's Ford Jc, Lenape, etc.

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.

Table with columns: Stations, a.m., p.m., Daily. Rows include Reading P. & B, R. Station, Birdsboro, etc.

Table with columns: Stations, a.m., p.m., Daily. Rows include Reading P. & B, R. Station, Birdsboro, etc.

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.

For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.

Baltimore & Ohio Railroad. SCHEDULE IN EFFECT MAY, 12, 1889.

Trains leave Delaware Avenue Depot. EAST BOUND. Express trains. NEW YORK, week days, *2:13, 6:05 *7:05 *10:26 a. m.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Commencing Sunday, June 3, 1888, leave Hillen Station as follows. DAILY. 4:10 A. M.—Fast Mail for Sheepshead Valley and Southern and Southwestern points.

FAMILY BIBLES.



FROM \$2.00 TO \$35 00 FOR SALE BY J. MILLER THOMAS, 604 Market St., Wilmington, Del.

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Character of Jesus. Bushnell. 40
Modern Church in Europe. Hurst. 1.00
Chemistry. Appleton. 1.20
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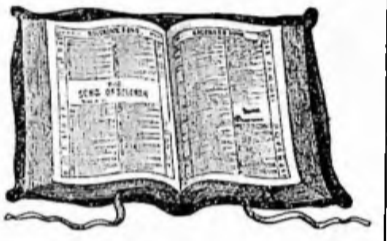
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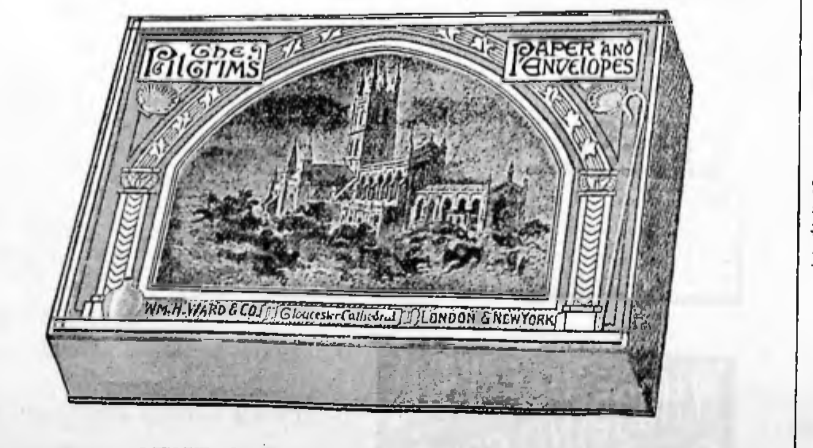
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