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Enthusiasm in the Sunday-school.

BY A TWENTY-YEARS SUPERINTENDENT AND CHORISTER.

The question is not so much "How shall we get the children to the Sunday-school," as, "How shall we keep them there?" We can get them. They are there at Christmas, Easter, and at picnic and excursion time. Why don't they stay?

Sometimes the answer lies in the word "system." Small classes may be the rule. A teachers' class grows large. Divide it. Very well, this may be "System," but division of a class often means subtraction from the school. If a teacher can draw and hold a large class, let it alone, except for weighty reasons. Ten good teachers will do more good with an hundred and fifty scholars, than will twenty, of whom ten are but common place. If the class grows give it room, unless an arrangement can be made that will maintain the enthusiasm of both class and teacher.

Sameness often kills interest. Children can be easily alienated, when the order of things becomes stereotyped. No one programme should be followed for any great length of time, unless it is one which has considerable variety. Let it be understood, that the school cannot tell at any given stage just what is coming next, and there will be a constant interest if the superintendent is at all fertile in resources. Many a school does splendid work in the classes, while it decimates attendance through monotony of program. Do not be afraid of formalities, such as working by signal in calling and dismissing classes; assembling for general exercises, and dispersing for class work. Sometimes spend the whole time for opening, in singing new pieces. At another time omit the opening program, except a song and prayer, and after the lesson have a short program of recitations and songs by members of the school; the selections for recitation having been made by some competent person, and bearing on the topic of the day. There is seldom a quarter, that does not have at least one lesson, which would give a basis, for very interesting exercises of this kind.

A few things need to be uniform, never changed. One tap of the bell, and only one, should call the school to order; then wait, and in some way make those who disregard it feel that they have done a discreditable thing. Never allow anyone, librarian, secretary, or any other person to approach the class, after the lesson study has begun. Have a time for collection, and for distribution of books, after the lesson is finished. Long experience has shown me that this is entirely and easily practicable in large schools, as well as in small.

Concerts, judiciously managed, are great helps in keeping up the enthusiasm of a school. In these however, there must be a care to make every scholar feel, that each one has a part and interest; marching and action, songs for infant and higher primary scholars, with solos and part songs for the more capable. As a rule, superintendents and choristers too greatly distrust the musical possibilities of their scholars. The average school can learn and enjoy a higher class of music, than is ever introduced into a majority of them. The

writer has often seen books discarded as "worn out", when little of the best part of them had been used at all. Preparation for concerts will develop this feature, in a way that will surprise many. We would, as a rule, prefer a week evening for the concerts. If they are good, there will be no lack of patronage; if they are not they will be poor substitutes for the Sabbath evening sermon. It would be better in every way, to take the prayer meeting once a quarter, if the week is crowded with meetings, than to take the sabbath. All this takes work, we know, but it may be easily accomplished notwithstanding. Teach all the choruses in the school, and use them there. Different departments may be trained by different persons; detailing no heavy work on any one. Take a collection at every concert, for benefit of library, to purchase music, and so on. This will place a tangible object before the little and large.

Cheerfulness must be the rule. No drone, or tedious person should ever be superintendent, teacher, or chorister. No speeches and reviews, unless they can be short and attractive.

Home visits by teachers to their scholars, especially in poor or irreligious families, are of inestimable value, and will help wonderfully in binding the irregular scholars to the school. Is a scholar sick? Let the teacher, and, if possible, the superintendent call; it will have great influence.

The writer has been superintendent and chorister in schools ranging in membership from thirty to three hundred, at times having two schools in cities on his hands at once, and writes this out of his own experience. He has tried the methods here suggested fully, and they have never failed. If you have better methods, stick to them and publish them. If your work does not prosper, give these hints a trial, it will pay you.—*Inland Christian Advocate*

Who Gets the Money?

In the southern part of Jefferson County, N. Y. in the village of M—, among the business men, is a manufacturer of stoves, a cool, level-headed man. He like many other business men, thought one or two licensed hotels, was necessary for the good of the village. About three years ago, an incident occurred that opened his eyes. One year before this revelation came, he had sold a stove for \$18 to a drinking man. The drinker was not worth anything, but agreed to pay for the stove in installments of \$1 a month. At the end of the year, the merchant had not received even one payment. He knew his debtor had been earning good wages the whole year. He had noticed the money had not been expended for clothes; for the family of his drinking customer were poorly clad, and the man himself had only one suit, and that almost in rags. Two weeks before the time in question, the drinking man had gone five miles out of town, to do a job of work, at \$3 a day. The manufacturer knew this, and was waiting for his return, thinking he might get a part payment on the stove sold a year before, if not the whole amount. Just before dark he made his appearance. The manufacturer knew the man who had employed his debtor; knew he was a man of means, and it was his custom to pay down for all work done for him. The manufacturer said: "Hold on, J—, I want to speak to you. You remember the

stove? You were to pay \$1 each month. Over a year has gone by, and you have not made the first payment yet. You have been at work for W—. Can't you pay me half-\$5, any way?" "I'm sorry I can't; but I have not got any pay out of W—. When I get it, I will call, and pay it all." The manufacturer was not satisfied. He looked up from his meditation just in time to see his customer go into the hotel, (one of the necessary (?) places for the prosperity of the village). His going into the hotel, aroused the curiosity of the manufacturer. He thought: "I will just walk over to the hotel, and see what is going on." He entered the hall, where he could get a good view of the bar, and was a witness to the following. The drinker said: "Well, landlord what is my bill? I can pay you now." "Your bill may be larger than you think; you have not paid up, for some time. Ah! it is more than I thought—\$21.50." "As much as that? It can't be. I do not know what my wife will say. I had promised to buy a new bonnet for her and the girl. Twenty-one fifty! Well I suppose you have kept it right. You would not wrong a poor man, who works hard for his money." "It is correct. Your wife and daughter must not expect to dress as well as those who have a larger income. I think your wife is most too dressy, any way. Have a drink, J—?" The manufacturer saw "the man who had not got his pay" take out of his pocket the money he had earned; count out \$21.50, and hand it to the landlord. He went out of the hotel, a wiser man than when he entered. The manufacturer went to his desk, took down a bundle of unpaid accounts, and commenced to figure up the worthless accounts, that had accumulated in the ten years of his business life. He found the sum total to be, \$1,324.78. Of this sum, he found that all but \$113.19 was against men who had been ruined by drink.—*Exchange*.

The Mother's Influence.

I feel it my duty to admonish parents of the imperative obligation which devolves upon them of instructing their children at home in the principles of Christian piety. The education of a child must begin at its mother's knee. The mind of a child, like softened wax receives with ease the first impressions, which are always the deepest and most enduring. A child is susceptible of instruction much earlier in life than parents generally imagine. Mothers should watch with a jealous eye the first unfolding of the infant mind, and pour into it the seed of heavenly knowledge.

For various reasons mothers should be the first instructors of their children:

1. As nature ordains that mothers should be the first to feed their offspring with their own substance, so God ordains that mothers should be the first to impart to their little ones "rational milk," whereby they "may grow into salvation" (1 Peter ii., 1).
2. Those children are generally more healthy and robust who are nurtured by their own mothers than those who are handed over to be nursed by strangers. In like manner, they who are instructed by their own mothers in the principles of Christian piety are usually more robust in faith than those who are first guided by other teachers.
3. The more confidence a child has in his preceptor, the more he will advance

in learning. Now, in whom does a child confide more implicitly than in his mother? In all dangers he will fly to her as to an ark of safety, and will place the utmost reliance in what she says. Mothers, do not lose the golden opportunities of instructing your children in faith and morals while their hearts are open to receive your every word!

4. Mothers, in fine, share the same house with their children. They generally occupy the same room, and eat at the same table with them. The mother is the visible guardian angel of her child, and seldom loses sight of him. She is therefore, the best calculated to instruct her child, as she can avail herself of every little circumstance that presents itself, and draw from it a moral lesson.

It is a fact worthy of notice, that the most distinguished men who have adorned the Church by their virtues, or who have served their country by meritorious actions, were men who had the happiness of receiving from pious mothers early principles of morality. Witness St. Louis, King of France, who owes his greatness as a king, and his virtues as a saint, next to God, to his mother, Blanche. Though occupied during the minority of her son with the affairs of State, she had had time to devote to the religious training of her son. "I love you tenderly," she said to her child, "but sooner would I see you a corpse at my feet than that you should tarnish your soul by a mortal sin." If Queen Blanche could pay so much attention to her son's instruction, notwithstanding her weighty occupations of State, surely other mothers cannot excuse themselves, for want of time from discharging a similar duty toward their offspring. Washington, the father of his country, is another example in point. He exhibited during his public life, in an exalted degree, the natural virtues of heroic courage, love of truth, great magnanimity, pure patriotism, and a singular disinterestedness. And he gloried in confessing that he was indebted for those virtues to the early instructions of his excellent mother.

Remember then, parents—and I exhort you especially who are mothers—to bear in mind that to you is confided the most tender portion of our Lord's vineyard, which on that account, should be cultivated with greater care. On you devolves the duty of directing the susceptible and pliant minds of your children, and of instilling into their youthful hearts the doctrine of salvation. Your pastors, it is true, are the divinely commissioned teachers of the Church, but their labors will bear little fruit without your co-operation. It is yours, to plant the seed of the Word of God in the virgin soil; and, when a more experienced hand is required to cultivate it, the ministers of God will not be wanting in laboring to bring it to perfection. *Buffalo Christian Advocate*.

How the Laws are Made.

The laws are published in various forms. They are first published separately in sheet form, as "slip laws," as soon as possible after being received by the bureau, and numbered in the order of their receipt. When so published, the slip laws are given to the editor of the laws (a competent person selected from the legal profession by the Secretary of State, and privately employed for that purpose), who notes marginal references to previous legislation, arranges the acts and resolu-

tions by "chapters," and prepares a suitable index; and under his editorial care, at the end of the session of Congress, they appear again in pamphlet form, as "session laws." Lastly, at the close of a Congress, the laws of each session are gathered by the editor into a single volume and bound, as "Statutes-at-Large." The numerous readings given to the printed "proof," and the careful comparison with the text of the originals, effectually guard against discrepancies. The manner in which the Department performs its duty is thoroughly creditable; the manner in which Congress dismisses its own work is, in many instances, absolutely disgraceful. Some of the rolls received at the Department are disfigured by erasures, interlineations, and blots, by errors in orthography, capitalization, and punctuation, and by hieroglyphic mangling, that suggest the "master-pieces" of school-boy art. These, and more serious imperfections, once placed upon the parchment roll, are law. However glaring the blunder, however mischievous the distortion or omission, the State Department is powerless to add a correcting dot or stroke. Mistakes made by Congressional enrolling clerks have undone legislation, accomplished by Congress after hours of debate. An item of half a million dollars, for public purposes, was bodily left out in the enrollment of a recent appropriation act; and the substitution of a comma for a hyphen, in transcribing a tariff-measure some years ago, caused a loss to the Government of thousands of dollars, before the error was detected, and further loss arrested by the passage of another act. These are but specimen cases. It is humiliating to think that a sleepy or incompetent clerk should be able to frustrate the legislative will of a nation, and startling, to reflect on the opportunities for fraud, by deliberate tampering with the public rolls. Blemishes enough are engraved upon our statute-books by the legislators themselves, in the shape of careless or unwise enactments; surely, if we can not always have clear statesmanship, we should have at least, clear penmanship in the parchment record of our laws. The blame, like the remedy, rests with Congress.—*Edmund Alton, in St. Nicholas for April*.

A correspondent tells about Mr. Moody's inquiry room in connection with his meeting at San Francisco: "It is a singularly cosmopolitan affair. There is not a shade of unbelief, or downright infidelity existing under the sun, you will not meet there—German philosophy, English rationalism, French infidelity, Huxley, Spencer, Darwin—in short, the whole rank and file of these subtle thinkers, thrown in your face. In fact, it requires almost that the worker be posted on the whole system of evidences. In this medley of conflicting opinions, it is refreshing to occasionally get a clear case of repentance for sin."—*Michigan Christian Advocate*.

Bishop Hurst smiled audibly at Lewiston, Maine, the other day, when he saw five hundred gallons of liquor "spilled" in the street.

The *United Presbyterian* says tersely, "The half of our ills are imaginary; we are forever crossing bridges before we come to them, and which, indeed, we never reach. Oh, for the blessing of real contentment!"

Willy's Department.

Willy Raynor's Pledge.

There was a temperance Guild, in connection with the mission school in the town of B——, in Maine. The first Sunday Willy Raynor joined the Sunday-school, it was temperance day, and he was induced to sign the pledge.

During the singing, Willy took a ten-cent piece from his pocket, and, handing it to his teacher, whispered: "I'll give you that, if you'll take my name off."

"Miss Miller motioned the hand away. But, during the lesson, this persistent ten-year-old boy drew twenty-five cents from his pocket, and said:

"I will give you this, Miss Miller." "Put your money in your pocket, and let us hear no more about it."

But after the school was dismissed, and the rest of the boys had gone, this determined little lad held out a handful of change, and begged:

"Miss Miller, I'll give you half a dollar, all the money I've got, if you'll take my name off that pledge."

Then the teacher's resentment vanished, and she drew the child toward her, and said:

"Willy, I cannot do it, if I were ever so willing. You have promised the Lord, yourself, and me, that you will never touch ardent spirits. You must not, ever. But tell me why you wish to take back your promise."

The boy hung his head. "Fourth of July, four of us is goin' up to Valley Wood on a picnic. We always take beer. We're goin' to."

"Willy, I cannot take your name from that pledge; but you may come to my house at three o'clock Thursday afternoon, and bring those three boys with you, and I will promise you a way out of your difficulty."

"There was but a vague idea in Miss Miller's mind, of the 'way out of the difficulty,' but long before Thursday afternoon the problem was solved.

Promptly on time these boys were present at Miss Miller's elegant home, on one of the most fashionable avenues. The other members of the class had been invited. After the lads had enjoyed blind-man's-buff with numbers, and many other games which delight the hearts of boys, they were summoned to tea, which was served on the lawn.

Such tempting biscuits, tender tongue, frosted cake large ripe strawberries, and cool delicious lemonade, these boys had never before tasted.

When it was time for them to leave, Miss Miller quietly requested the picnic party of four to remain behind a few moments.

"Boys," Miss Miller asked, "did you enjoy your supper?" "Tip top," said one.

"Bully," echoed another. "You bet," shouted a third.

Willy, the only one who went to Sunday-school, who was naturally a refined lad, and had observed that Miss Miller never used any such slang phrases, said quietly:

"We liked it very much, Miss Miller." "And you enjoyed the lemonade?" she questioned.

"Prime," said one. "Couldn't be beat," said another.

When each one had given an affirmative answer in his own phraseology, Miss Miller said:

"Boys, I've a proposition to make to you. To-morrow you are going on a picnic. Willy Raynor has signed the pledge; he cannot drink beer, or any kind of strong drink. It would not be manly, nor honest, nor right. Now I want to help him keep his pledge, and I want you

all to help him too. So if you will promise me that no beer shall go on that picnic to-morrow, I will agree to furnish lemons and sugar, and a recipe for lemonade, just as delicious as that you had to-day. Do you agree?"

"Yes, ma'am,—yes, ma'am," was the eager chorus. And one youth shouted: "Three cheers for Miss Miller!"

They were lustily given, and the boys departed. Just as they were leaving, Miss Miller said: "Willy, bring your friends to Sunday-school with you, next Sunday. We'll make room for them in our class."

The boys came, and, more than that, they all signed the pledge; but that was not the only good resulting from Willy Raynor's pledge nor why I tell this story.

Late in September, Willy's father, who was captain of a small sloop, came home to remain a few days. The second evening after his arrival, three of his intimate friends were invited to spend the evening and play cards with him. Soon after they were seated, the boy's father said to him:

"Willy, take the pitcher and run over to Jones's and bring us a couple of quarts of beer."

Little Willy, trembling and anxious, went slowly to the closet, and took from the shelf the pitcher which he had so often brought from Jones's filled with the liquid which he had promised never more to touch or taste. He came back, some time after, without the pitcher.

"Willy," the father said, sternly, "where is the beer? You were never gone so long before."

"I did not bring any." "What is the matter? Where is the pitcher? Have you broken it? Get another one; hurry up."

But Willy stood; the very picture of dismay. Something in the boy's face touched the father, and he said:

"Out with it, my son." "I left the pitcher on Jones's counter."

"And will he send it over soon?" "I did not tell him you wanted any."

"What do you mean? You never disobeyed me in this way before, my son."

"O papa! papa!" the child said, bursting into tears. "I couldn't help it; I couldn't buy nor bring it, you know; I have signed the pledge."

Then with tears still streaming from his eyes, and sobs almost choking his utterance, he told the story of the pledging. Before he had finished, there were tears in other eyes besides his own.

"Not a bad thing to do," said Captain Raynor, when he could control his voice, so as to speak. "If I had one, I believe I'd sign it myself."

"So would I," echoed the others. "O papa! would you? Would you, really? I'll run up to Miss Miller's and get some; it's only a step."

And before they could stop him, the happy boy was off. He returned presently with four pledges; and those four men signed them.

Improbable, do you say? Not at all. Every word of this is true, and happened, as I have told you, in Maine. Minneapolis, Minn.

Easton District. DEAR EDITOR:—My second round began with a quarterly conference at Sassafra, where I met Bro. W. Sheers, pastor, and a number of his official men and women. This charge is in good condition. Although very weak in numbers, there is not within our bounds, a people more attached to their church and pastor, and more liberal in the support of the same, than these people at Sassafra.

Saturday afternoon, the quarterly conference for Cecilton was held at St. Paul's. It being harvest time, the officials were not present in very large numbers. Bro. Atkins, the pastor, reported his work in good condition; class well attended; Sunday-schools alive and prospering; and the new church building at Cecilton, going forward as expeditiously as possible. The walls of the new church

are up to the square, and in a short time the roof will be to its place. Bro. Atkins is ably assisted in this new enterprise by his people; and, if I am not greatly mistaken, the day is not far distant, when the Methodists of Cecilton, will regard the cyclone which demolished their former church building, as resulting to their advantage, rather than otherwise. This is Bro. Atkins' fourth year, in this charge, and the only fault I have to find with him is, that he will persist in working beyond his strength.

Love-feast at St. Pauls on Sunday morning was full of interest and power; the people speaking promptly and briefly, so that we had a large number of testimonies, in the hour given to this means of grace. Of the elder's sermon I will not speak, further than to say, it was listened to attentively by an appreciative audience.

A hasty dinner at Bro. Vandegrift's, and then away on a ride of fifteen miles to our afternoon appointment at Golt's, one of the churches on Massey's circuit. Here I found Bro. Gollie in a love feast on full tide. Bro. Gollie has trained his people here, to both talk and sing in a most inspiring manner. The church has recently been beautified, at a cost of nearly two hundred dollars; and as a result, its audience room is equal in appearance to any church around. We learned that the congregations of the circuit are good; class-meetings well attended and lively; and Sunday-schools in successful operation.

Bro. Gollie, has recently taken to himself a wife, and the reception tendered to him and his lady, on their return from their wedding trip, was quite an ovation. I need not say, that both Bro. Gollie and his people are happy.

My Sunday evening appointment was at Sassafra, where I preached to a small but very appreciative audience. This closed another days work for Jesus. It was a hard day's work, but the presence of the Divine Master, made it pleasant and profitable.

Yours fraternally, J. FRANCE.

CHILDREN'S DAY.

HELEN ETHERIDGE GARDENIER. Welcome, welcome, Children's Day! All our hearts rejoicing, may Join the birds that seem to say, "Welcome, Children's Day!"

Bring the flowers for festal days, Join with us in songs of praise, Glad on Children's Day.

Modest violets, white, and blue. Kissed by sunshine and the dew, Grace the wayside hedge.

Apple blossoms, sweet and fair, Promise give of fruitage rare In the harvest time.

White-fringed daisy, nodding gay, In the meadow, by the way, Is the children's flower.

Dandelion, golden-crowned, In each Summer's varying round, Holds a royal place.

Bring wild flowers from shady nook, Cow-slip, growing by the brook, Humble though they be;

Bring the mandrake's waxen bells; What a tale their beauty tells! Of fair Nature's skill!

Bring the chestnut's waving plume— Pink and white its tinted bloom, As a maiden's cheek—

And the tulip, fair and bright, Decked in rainbow hues of light, By the magic sun.

Bring a lily pure as snow; Drop a tear, while bending low, For one "early dead."

Bring June-rose, whose fragrant sweets, Mark the time when Summer meets With the Spring.

Feathery ferns that graceful bend, To the lightest breath of wind, Bring from shady wood.

Bring the choicest, rarest flowers, Let us make these passing hours, Beautiful and bright.

Bring one gift of greater worth, Than the fairest flower of Earth, All your heart to Christ.

—Northern Christian Advocate.

Mohammedan Constantinople administers a rebuke to our better civilization, by closing all the saloons in that city that are within 250 feet from a temple for worship. But a greater rebuke lies in the name given to these prohibited saloons—"Christian drinking places."

The Prohibition Campaign in Pennsylvania is not without its martyrs. Mrs. Elizabeth A. Black, State Organizer of the Woman's Christian Temperance Union of Maryland, took active part in the work in the former State, and from over-exertion brought on hemorrhages of the lungs, and has since died in this city. With the words, "Home—Rest—Heaven!" on her lips, she passed away. The Prohibition army is not in the majority, but its ranks are composed of men and women who are devoted enough to principle to write on their banners, "Victory or death!" and with such soldiers victory is only a question of time.—Baltimore Methodist.

Dr. J. F. Spence has been made Chancellor of the United Universities of Athens and Chittanooga. He was accorded a public reception in the Court House at Athens, May 21st, in which the citizens generally took part. Speeches were made expressive of the great gratification of the people, on account of what the Dr. has done as a representative of the M. E. Church, for the cause of education in the central South.

Dyspepsia. Makes the lives of many people miserable, and often leads to self-destruction. We know of no remedy for dyspepsia more successful than Hood's Sarsaparilla. It acts gently, yet surely and efficiently, tones the stomach and other organs, removes the faint feeling, creates a good appetite, cures headache, and refreshes the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

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. Camden, Del., July 31-Aug. 9. Concord, Del., Aug. 2-11. The Sound, Del., Aug. 3-12. Barren Creek, Md., Aug. 3- Deal's Island, Md., Aug. 2-9. Brandywine Summit, Del., Aug. 5-15. New Church, Va., Aug. 10- Woodlawn, Md., Aug. 13-23. Ocean Grove, N. J., Aug. 19-29. Rawlinsville, Pa., Aug. 28 to Sept. 4.

Quarterly Conference Appointments. WILMINGTON DISTRICT—SECOND QUARTER. Table with columns: Location, Date, Charge, and other details.

DOVER DISTRICT—SECOND QUARTER. Table with columns: Charge, Place, Date, and other details.

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The Sunday School.

LESSON FOR SUNDAY, JULY 21st, 1889.
1 Samuel 7: 1-12.

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

SAMUEL, THE REFORMER.

GOLDEN TEXT: "Cease to do evil; learn to do well" (Isa. 1: 16, 17).

1. *The men of Kirjath-jearim* came—at the request of the people of Bethshemesh. When the Philistine lords, taught by calamity, decided to return the captured ark, the lowing kine bore the sacred coffer from Ekron to Bethshemesh. The people, overjoyed at the recovery of their lost treasure, held a feast, during which they forgot the reverence due the holy symbol, and had the temerity to open it. Seventy of their number were at once smitten of God, and died. Then they were too terrified to keep the ark longer, and sent for the men of the neighboring town to come and fetch it. Kirjath-jearim ("city of wood") has been identified with Khurhet Erma, about twenty miles southeast of Ekron, and five miles in the same direction from Bethshemesh. *Abinadab*—He may have been a Levite. Shiloh had been destroyed, and the ark had now no home. *Sanctified El-eazar his son*.—He did not make a priest of him, for this he had no authority to do; but he set him apart to protect the ark from profane curiosity. Capt. Conder thinks that he has found the very spot where the ark abode while it remained in this place.

2. *It was twenty years*—before the reformation, which is immediately described, was fully entered upon. The ark continued to remain at the house of Abinadab until David's time. *All the house of Israel lamented after the Lord*.—This desire for fresh covenant relations with Jehovah, was doubtless awakened by Samuel's faithful efforts. We may suppose "that he was laboring incessantly, from town to town, and from village to village, throughout the whole land, to bring them to repentance, and to revive true religion among them;" and his labors began to bear fruit.

3. *Samuel spake unto all Israel*—in his tours or circuits (verse 16). *If ye do return*.—They had expressed the desire to do so; Samuel now lays down the conditions. *Put away the strange gods*—renounce the idolatry. The "strange gods" were apparently Baalim. *Prepare your hearts unto the Lord*—set your affections on Jehovah alone; obey the spirit of the First Commandment—"Thou shalt have no other gods before Me." *He will deliver you, etc.*—The Philistine oppression, which had now lasted forty years, was God's punishment for idolatry. When the people forsake their idols, God would turn their captivity.

"*Baalim* is the plural of *Baal*, *Ashuroth* of *Ashoreth*; and the plural denotes either (a) the numerous images of these deities, or (b) the different forms under which they were worshiped—as Baal Peor, Baal-Berith, Baal-Zebub. Baal (lord) was the supreme male deity of the Phœnician and Canaanite nations, and probably is to be identified with the Babylonian Bel. It was the sun. *Ashoreth* (Greek, *Astarte*) was the corresponding female deity, worshiped in Babylon under the name *Ishtar*, as the goddess of battles and victories. Her symbol was the *asherah* (rendered "grove" in Judges 3: 7, and frequently), probably a wooden column or image, resembling the sacred tree of the Assyrians. The Baal-worship, which began in the wilderness when the Israelites "joined themselves to Baal-Peor," the god of Moab, seems never to have been thoroughly eradicated during the period of the Judges (Cambridge Bible)."

4, 5. *Did put away*—a genuine reformation. *Gather all Israel to Mizpeh*.—So Joshua had summoned all the tribes to Shechem. This time the purpose was not to formally renew the covenant, and attend the reading of the law, but to fast and humiliate themselves as a preparation for battle. The site of Mizpeh is uncertain (see above). It was a city of Benjamin. Saul was inaugurated here. *I will pray for you*.—Israel is to have an intercessor. Samuel's prayers are also referred to in chap. 8: 6; 12: 17-19; 15: 11; Psa. 99: 6; Jer. 15: 1.

"So Moses prayed for the people at Rephidim (Exod. 17: 11, 12), and for Miriam (Num. 12: 13); so Elijah prayed at Carmel, (1 Kings 18: 36-42); so Ezra prayed at the evening sacrifice (Ezra 9: 5); so the high priest prayed for the house of Israel on the day of Atonement; and so does our Lord Jesus Christ ever live at God's right hand to make intercession for us (Speaker's Commentary)."

6. *Gathered together*—a grand convocation of the tribes. *Drew water, and poured it out upon the ground*—variously explained, as, 1, a symbolic act of humiliation and contrition before God, agreeing with the imagery of such expressions, as, "Hannah poured out her soul before the Lord;" 2, as the Oriental

method of declaring, that the vow which they were about to make, was as irrevocable as water spilt upon the ground; or, 3, as representing the abject condition and helplessness of the Israelites, that they were as water spilt upon the ground, which cannot be gathered up again. *Fasted*—either wholly or in part, to evince the sincerity of their humiliation, and of their purpose to amend their lives. *We have sinned*—added confession to fasting—that sort of confession which God is "faithful and just" to accept, and to reward with forgiveness. *Samuel judged the people*.—The assembly at Mizpeh was not for a day. It doubtless lasted several days—long enough, indeed, for the Philistines to gather their forces. During this period, and from this time forth, Samuel acted not simply as intercessor, but as judge, deciding questions in dispute between individuals and between tribes. Like other "judges," or deliverers, when the time came he organized the host for battle.

7, 8. *The Philistines heard*.—They were watchful, and a gathering like that at Mizpeh, was at once interpreted by them as rebellion. *Lords*—There were five cities, each with its "lord." The Philistine army was set in motion towards Mizpeh. *Israel . . . afraid*—as they had good reason to be. In this very neighborhood, twenty years before, they had made their last attempt against their oppressors, and been routed with great slaughter, and the loss of their most sacred symbol. *Cease not to cry*.—They are terror-stricken, but they do not fly. They have faith in prayer—in Samuel's prayer, at least. They beg him to call, not upon their former idols, but upon the Jehovah, whom they have newly chosen to be their God.

9-12. *Took a sucking lamb*—not less than seven days old (Lev. 22: 27); a fitting symbol of the nation "that had wakened up to new life, through its conversion to the Lord, and was, as it were, new-born" (Keil). *Offered it*—either by one of the surviving priests, or himself in the absence of priest and ark. *For a burnt-offering wholly*—"offered it whole as a burnt-offering" (Speaker's Commentary). "The sacrifice was a substratum prayer" (Keil). *Lord heard*—more exactly, "answered." *The Lord thundered*.—The Philistines chose a bad time for their assault. They made the attack, while Samuel was praying and offering the sacrifice. A terrible storm, unusual for the season, fell upon them. *With a great thunder*—"with a great voice." In Psa 29: 3, 4, thunder is spoken of as God's voice. *Discomfited them*—threw them into a panic. The Israelites seized their opportunity, and pursued their oppressors, killing them in great numbers. *Both ear*—meaning, "house of a lamb;" the site is unknown. *Took a stone*—to stand as a memorial of God's intervention in behalf of His people. *Between Mizpeh and Shen*.—*Shen* means "a tooth" and was, probably, the name given to some tooth-shaped eminence or rock. *Ebenezer*—"stone of help." On the spot where, twenty years before, the Israelites suffered their bloody defeat, the stone was set up to mark the spot of victory, by the help of the Lord.

"In a spiritual sense, the true Ebenezer of Israel is Jesus Christ. He is our Stone of Help. He was raised up, like Samuel, in evil days, when the priesthood was corrupt and degenerate, and when the glory of God was about to depart from the literal Israel, and, by extraordinary call and mission, He became the Priest and Prophet of all true Israelites, and routed our spiritual Philistines, so that in His days, they can no longer come and hurt us. He set up the true Stone of Help, even himself. See Isa. 28: 16: 'I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation'" (Wordsworth).

Denver, Colorado.

From an interesting letter, in the *Baltimore Methodist*, of July 6th, we take the following;

No city could be more beautiful for situation. To the west, only fourteen miles distant, are the foothills of the Rockies, with Long's James' Gray's and Pike's Peaks, in plain view, connected by the gleaming, serrated, Snowy Range, towering in sublime majesty from thirteen to fifteen thousand feet above the level of the sea.—To the east, are the illimitable plains, now covered with the blossoms of the cactus, stretching to the Missouri river. Sitting, this June morning, on an elevation overlooking the whole, illuminated by an absolutely cloudless sky, the lines of Lucy Larcom come to me with unusual force:

"Dear world, I behold but your largeness; I forget that ought petty or mean
Ever marred the vast sphere of your beauty,
over which as a lover I lean:
And not by our flaws will God judge us; his
love keeps our noblest in sight;

Dear world, our low life sinks behind us; we look up to his infinite height!"

No city was ever built up, under so many conflicting circumstances, particularly in its first decade. In the heart of an empire, covering one hundred and six thousand square miles of territory, infested by hostile tribes of Indians, at the dawn of a fierce rebellion, twice swept away by flood, and once consumed by fire, yet in the brief space of twenty-five years, it has grown from an insignificant village of tents, adobe and log huts, to a magnificent metropolis, containing a population of one hundred and twenty thousand. Its splendid public school buildings, domes and towers of Capitol, City Hall, and Court House, its wide streets, edged with trees and flower-gardens, cause me often to think that I am in Washington, "the city of magnificent distances." It is true, in dwellings, the one-story plan largely prevails, because of a groundless fear of cyclonic blasts, and on many of the new streets are still to be seen the primitive canvas, reminding one of Emory Grove, during the camp-meeting season; yet there are great structures going up in every direction, nine, and even eleven stories high. The city is lighted throughout by electricity, and cable cars carry you anywhere you want to go.

Denver has seventy churches, of which there are eight or nine Methodist Episcopal. Methodism leads the denominations in everything, except in *old-fashioned exhortation to sinners, and going in blood earnest to the "neglected and despised."* In this, so far as my observation goes, (and I have visited all,) the Baptists and Salvation Army take the palm, with the Congregationalists, Presbyterians, and Roman Catholics, following close after. Our Methodist churches are, the most of them, splendid in material. Trinity, just completed, cost \$230,000, and is the handsomest church I know, to look at. Its organ cost \$40,000, and it is said, people come all the way from Boston to hear it played. They raised recently, at one collection, in this church, \$65,000, in cash. Dr. Buchtel, a very scholarly man, is pastor. Dr. De La Matyr, of Green Back party fame, is at Grace. There is more ritual in our churches, than in any other, except the Protestant Episcopal. I timed one service, and it took forty minutes to the second, to go through the creed, psalter, chants, &c. I have heard five of our preachers, and all of them read their sermons with scarcely an intermission from the text to the finish. The sermons, with one exception, were argumentative; dealing with philosophy and science. I went over the same ground in my *younger days*; knocking down straw men, and setting them up again.

There is no civil Sunday in Denver. Stores, saloons, and places of amusement reap their richest harvest, on that day. On last Sunday I was disturbed, in one of the largest churches in the city, by the yells of the professional nines, out on the ball ground. The churches have combined, however, and are making a desperate fight to close the saloons, which will remedy all the rest. Last Sunday I attended a mass meeting at Tabor Opera House, which was literally packed, with 2,000 people. I never witnessed as much enthusiasm in a meeting before. Father McDevitt, of the Catholic Cathedral, made a speech, the most terrific arraignment of the liquor traffic I have ever heard from mortal lips. When he was through, Methodist preachers and all others grasped him by the hand, and applauded to the echo. I was told there were other priests just as outspoken against the liquor traffic as this one. A leading Methodist preacher ventures this prophecy: "The cloud, larger than a man's hand, is already seen, which indicates, in the bosom of the Roman Catholic Church in this country, one of the most powerful spiritual revivals the world has ever seen."

HARRY BOGGS.

Bishop Lyman, of North Carolina, announces a "great discovery"—that eating peanuts will cure insomnia.

IN THE RESURRECTION MORNING.

L. EISENBEIN.

In the resurrection morning, when the trumpet of God shall sound,
And the dead in Christ awaking, e'en to earth's remotest bound;
When the Lord himself descending, with a shout that shakes the earth,
Like the voice of seven thunders, calls the saints to dentless birth;
Then like stars in countless number
Shall they come no more to slumber
Never more to part asunder,
But to reign, adore, and wonder,
In the Resurrection morning.

In the resurrection morning, 'mid the cloud's terrific glare,
All the saints of all the ages, rise to greet the Lord in air,
Oh, the glorious rapture pending, how majestic the reward!
Saints in white and spotless garments, to be ever with the Lord.

Oh the glory! how astounding,
Mid angelic hosts surrounding,
And the golden harps resounding,
And redemption's song abounding,
In the Resurrection morning.

In the resurrection morning, shall we meet each other there?
Shall we clasp glad hands together? Shall we ensh our glory share?
Shall we meet our precious loved ones, never more to part again?
Shall we dwell with Christ forever? shall we in his kingdom reign?

When the cloudy veil is rending,
And the Lord himself descending,
May we then before him bending,
Meet again in bliss unending,
In the Resurrection morning.

West Chester, Pa.

Boulanger's valet is a Negro named Jules Simeon, who was born a slave in Louisiana forty years ago.

Bishop Fowler dedicated our new church at Milan, Italy, April 6.

Sir Julian Pauncefoot, the new British minister, overlooks ordinary men; his height is six and a half feet.

Special Reduced Rate Excursion to Rehoboth or Ocean City.

Both Rehoboth and Ocean City are highly favored among the resorts of the Atlantic coast. They possess the great advantages of grand beach, fine bathing, and excellent sailing. A day's visit to either of them is not only a pleasure, but of immense profit to those whose opportunities for taking a holiday are limited.

For the benefit of those who desire to spend a day by the ocean, the Philadelphia, Wilmington and Baltimore Railroad Company will, on Thursday, July 18th, run a special train on the schedule given below, and sell excursion tickets to either Rehoboth or Ocean City at the rates quoted:—

Train leaves	Ex. Rate.
Wilmington 7.00 A. M.	\$2 00
New Castle 7.12 "	2 00
Kirkwood 7.30 "	1 85
Mount Pleasant 7.38 "	1 75
Middletown 7.47 "	1 65
Townsend 7.57 "	1 60
Clayton 8.12 "	1 45
Brenford 8.15 "	1 40
Cheswold 8.24 "	1 35
Dover 8.40 "	1 25
Wyoming 8.47 "	1 15
Woodside 8.52 "	1 10
Viola 8.55 "	1 05
Felton 9.03 "	1 00
Harrington 9.15 "	1 00

For stations south of Harrington the time and rate will be as follows:—

Train leaves	Rate.
Milford 9.30 A. M.	\$0 75
Lincoln City 9.43 "	75
Ellendale 9.56 "	75
Georgetown 10 10 "	50

Returning the special train will leave Rehoboth 5.00 P. M., Ocean City 5.00 P. M.

Stop-overs at Deer Park.

All first-class tickets, whether limited or unlimited as to time, reading via B. & O. R. R. from any point east of Deer Park to Chicago, Cincinnati, St. Louis or any intermediate station on the line of the B. & O. R. R., C. W. & B. R. R. or O. & M. Ry., will be valid for stop-over privilege at Deer Park, Mountain Lake Park or Oakland. When the passenger is ready to resume his journey, the Ticket Agent at either resort named above will endorse his ticket good for continuous journey to its destination within the territory described above.

The Military at Brandywine Springs.

The Delaware National Guard will encamp at Brandywine Springs from July 17th to 24th inclusive. Every afternoon there will be a dress parade, and during the day various military maneuvers. The B. & O. R. R. will sell excursion tickets good on all trains from July 17th to 24th inclusive, at the low rate of 25 cents. Trains will run during the encampment as follows:
Leave Market St Depot, week days, 6.30 9.20, 11.35 A. M.; 2.35, 5.30, 7.30 and 10.00 P. M.
Sundays 8.45, 9.25 A. M.; 1.00, 2.35, 5.30 7.30, and 10.00 P. M.
Leave Del. Ave. week days, 6.40, 11.45 A. M.; 2.45, 5.40 P. M.
Sundays, 9.30 A. M.; 5.40 P. M.: see regular time table in this paper for returning trains.

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The Chief Reason for the marvellous success of Hood's Sarsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won for Hood's Sarsaparilla a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by C. I. Hood & Co., Lowell, Mass.

Going! Going!

And soon they will all be gone and then you will wonder why you did not get a thin coat and vest while they were to be had. The cost is a very small one and the comfort will be very great; really one hot day will make you feel as though you were fully repaid by having a suit of their thin clothing. They open a big lot of new style shirts of the very best kinds, Silk Stripes, French Flannels, Percales, Cheviot, Domestics, etc. We bond to do our in trying to keep you cool and comfortable this hot weather if you will wear our clothing.

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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.)

We grieve to learn of the death of Mrs. A. W. Rudisill, in India, July 8th. She accompanied her husband to that distant field of missionary toil a few years ago. Our deepest sympathies are with our stricken brother. May the Divine Comforter sustain and soothe his wounded spirit.

African News, No. 7.

The July issue of this magazine, has just come to our table. It is full of intelligence, relative to Bishop Taylor's Missions. Sixteen of its 47 pages are from the Bishop's own pen,—a characteristic sermonette, on "The chief of sinners;" an illustration of the perils of the Kru coast; and a map of Liberia with its coast line of 400 miles, and its twenty mission stations, each one located and described by the Bishop. Next follows vivid descriptions of his visits to these missions. In the "Brief story of my Life," Bishop Taylor gives an interesting account of his "first circuit."

Associate editor, Dr. T. B. Welch, furnishes an instructive miscellany, with a series of instructive notes. Only \$1 a year, or \$1.35 with this paper.

A Correction, Corrected.

"If at first you don't succeed, try again." Two weeks ago, July 6th, we attempted to straighten out a personal item; and felt quite complacent over our achievement, when lo! the "Correction" came out sadly needing some mending itself. As the third time is usually thought to be lucky, we shall indulge strong hope of success in this last venture.

The worthy brother, whose successful course of study won for him, the degree of Doctor of Philosophy from Grant Memorial University, last June, Rev. S. J. Morris, is pastor of our church in Greensboro, not Gumboro; the former, Dr. Morris' charge, is in Caroline County, Maryland; while Gumboro, of which Rev. W. W. Johnson is pastor, is in Sussex County, Delaware.

Union's Centennial.

Last Sunday, July 14th, was a Red-letter Day in the history of "Old Union," Appoquinimink Hundred, New Castle County, Delaware. The present pastor, Rev. William M. Warner, with the aid and counsel of his people, had arranged to celebrate, with appropriate religious services, the completion of one hundred years of local church history.

Revs. R. C. Jones of Odessa, and S. M. Morgan of Townsend, adjacent chur-

es, and Rev. A. T. Scott of Wilmington, with the writer, had been secured to assist the pastor in the centenary exercises. The rain storm of Saturday was succeeded by clear skies, and Sunday proved to be a most delightful day. Large congregations gathered from the regions round about, and the capacity of the house was taxed to its utmost to accommodate the eager crowds. The morning service was introduced, by the pastor reading an appropriate Psalm, and announcing the long metre doxology, in which all joined most heartily, as led by the excellent choir. After singing, Rev. Bro. Morgan offered a tender, earnest, and appropriate prayer, which seemed a channel of blessing to all waiting hearts. Selections from the eleventh chapter of Hebrews, were then read, and Rev. brother Scott announced the hymn, beginning,

"O what amazing words of grace
Are in the gospel found!
Suited to every sinner's case,
Who knows the joyful sound."

Of the sermon which followed the singing of this stirring lyric, it is for the writer only to say, after the example of the worthy presiding elder of Easton district, our esteemed brother France, "it was listened to attentively by an appreciative audience."

The text was the familiar passage, in which the Apostle Paul gives the reason for his readiness to preach the gospel to his brethren in Rome,—"for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." An incident, confirmatory of the fitness of the selection, was the fact disclosed after the sermon, that brother Scott had settled upon the same scripture, as the basis of his "few remarks."

The multiplied triumphs of gospel grace, among the people who had worshipped on this sacred spot during the past century, were no mean attestation to the Divine power of the gospel.

After a brief and devout prayer by Bro. Scott, brother Warner read an interesting historical paper, giving a few of the salient points in the life of this church in the century just closing.

The itinerant founders of Methodism in America, Capt. Thomas Webb, Robert Strawbridge, Richard Boardman, Joseph Pilmore, Francis Asbury, and Richard Wright, had extended their journeys, from the cities of New York, Philadelphia, and Baltimore, out in the surrounding rural districts, and societies and classes were formed in several places in the northern counties of the Peninsula, several years before the organization of our Church, in 1784.

The earliest record Bro. Warner was able to find, is a deed of a lot of land for a preaching house, bearing date July 16th, 1789. The grantors were Joseph Dickinson, and Ann, his wife; the trustees being Lewis and Jacob Alfree, John Barlow, Abraham Field, Elias Naudine, Barnet Vanhorn, John Allen, Thomas Skillington, and Francis Kinsey. This dingy bit of paper, written in neat style, with ink as legible as if used to-day, has been carefully preserved, and is a precious memento of the past. The lot, as was usual in those days, contained about an acre of ground, and was evidently a gift of this good brother and sister; for the record is, that the grant is made in consideration of the payment of five shillings, current money, (about \$1.25), "and for divers other causes and considerations, them thereunto moving." The house when built was popularly called, Dickinson's Chapel, and under this title Bishop Asbury frequently refers to it in his Journals.

The deed is given "upon special trust and confidence, and to the intent and express purpose, of building a preaching house or Chapel thereon, for the use of the said Methodist preachers, and that they, the trustees, and their successors, and the trustees for the time being, do and shall, from time to time, and at all times forever hereafter, permit such per-

sons, as shall be appointed by the yearly conference of the people called Methodists in America, to preach and expound God's Holy word; and no others, to enjoy the said promises for the purpose aforesaid; provided always, that the persons preach no other doctrine, than is contained in the Reverend John Wesley's Notes upon the new Testament and four volumes of sermons."

In this way, these early Methodists avowed their loyalty to their preachers, as faithful expounders of the Word, according to John Wesley's interpretation.

In executing this deed, brother Dickinson signs his name and seal, while his excellent wife makes "her mark." The witnesses are B. Roberts and Frederick Cole; the former an itinerant, who located the next year.

Two years later, Dec. 19th, 1791, eight of the trustees met and elected Andrew Hackett "in the room of Barnett Vanhorne, who had withdrawn himself from the Methodist Episcopal church;" choosing Elias Naudain, "clerk," their word for secretary.

May 12th, 1792, Robert Maxfield is elected trustee "in the room of Thomas Skillington, deceased." June 12th, 1794, Allen Fields, and Rowath Weldon are elected, "in the room of Andrew Hackett, and Francis Kinsey, deceased." This was "in the presence of Benjamin Abbott, Elder."

Sept. 4th, the same year, James Lattimus and Jesse Curry are chosen "managers" for the meeting house.

March 26th, 1797, Jasper Curry is chosen trustee, in the room of one who had been "excluded for immoral conduct;" the choice being made "in the presence of William Hunter, Elder."

May 7th, same year, John Floyd, sen. and John Buckson were chosen in the room of Abraham and Allen Fields, deceased; "in the presence of Fredus Aldridge, elder."

These records show the church had its trials a hundred years ago, just as we have now in our day. The little band of nine trustees is depleted, in less than eight years, by five deaths, one withdrawal, and one exclusion.

March 10th, 1801, Benjamin Hersey and Thomas Scott were chosen trustees "in the room of Elias Naudain and Allen Fields, deceased;" "chosen in the presence of Daniel Crouch, Elder. In the same presence and at the same meeting, Jas. Lattimus was chosen "clerk for the meeting-house affairs."

The following September, Lewis and Jacob Alfree, John Barlow, John Buxton, John Floyd, Benjamin Hersey, and Thomas Scott being present, Abraham Staats was chosen, in the place of one who had been expelled; and said Staats and Hersey were chosen as managers of the meeting-house, upon the resignation of James Lattimus; all done "in the presence of Jas. Lattimus, Elder."

A number of these names are historic in early Methodism. Lewis Alfree, the first named trustee in the original deed was converted in 1778, under Mr. Turner, a local preacher from New Jersey, the first Methodist preacher, in Appoquinimink. From being a great sinner he became a great saint, and a very useful Methodist preacher.

Lednum says, "at his house near Field's Corner, there was preaching, and a society was formed; from here, Methodism spread to Blackiston's, Thoroughfare Neck, (Friendship), Duck Creek Cross Roads, (Smyrna), Severson's, and Dickinson's or Union." "He seems to have been the third Methodist preacher raised up in Delaware. He was one of Asbury's colleagues on Delaware circuit in 1779.

James Lattimus and Thomas Scott were itinerants; the latter was the father of the late Bishop Levi Scott, having married the widow of the former's brother. The "Elders" in whose "presence" the trustees held their elections to fill vacancies in their number, were great men in their day, and wielded the sword of the Spirit with tremendous power.

Benjamin Abbott, who appears under

date of May 12th, 1792, was mighty in word and deed. He was converted in 1772, and preached with most remarkable effect in New Jersey, Pennsylvania, Maryland, and Delaware. William Hunter was another of the great men of his day. Fredus Aldridge, a native of Cecil Co., Md., was one of Jesse Lee's band of itinerants, who introduced Methodism into New England. Daniel Crouch was another of the heroic band of early itinerants.

INCORPORATION.

Another interesting relic is a certificate of the election of trustees, to serve as a body corporate under the general law of the State; bearing date Feb. 17, 1802. The signatures of but four of the seven trustees are on the paper; a part evidently being lost. In this paper, the church "is called the Methodist Society, known, designated, and acknowledged by this title, *The Union Society*, being the first of that title in Appoquinimink Hundred, county of New Castle, and State of Delaware."

March 6th of the same year, an additional lot of ground is purchased of Joseph Webster for the sum of seven pounds and seven shillings, specia. This lot adjoins the first, and borders "on the west side of the State road from Appoquinimink bridge to Blackbird."

The trustees at this time were John Barlow, Abraham Staats, Thomas Scott, William Williams, John Buxton, Joseph Rothwell, and William Pollard. The conveyance is made to them, "in trust, that they shall build, complete and finish a house or place of worship, for the use of the members of the Methodist Episcopal Church, according to the rules and Discipline adopted by the ministers of said church at their General Conferences in the United States of America;" and in further trust to permit the ministers of said Church, to preach and expound God's holy word therein, and "none others." The acknowledgment is taken before James Booth, Chief Justice of the State.

TRUSTEES REPORT.

Dec. 3rd, 1805, these trustees, (Arnold Naudain taking the place of Thomas Scott), sign a report of "the state and situation of Union meeting-house, belonging to the Methodist Episcopal Church, in Appoquinimink hundred, Duck Creek circuit," to the effect that "there is a frame building, ceiled on the inside, with a gallery therein, extending three-fourths round the same; and that there is "one acre and thirty six perches of land on which the said house stands, all clear of any expense."

These ancient papers give interesting glimpses into these church affairs a hundred years ago. "Union" is fortunate in having quarterly conference records from 1804, and steward's records from 1834.

PROGRESS.

The frame building served the purposes of the society, till 1847, when the present brick structure was erected, (36 x 48 ft.) It was solemnly dedicated to the worship of Almighty God, Dec. 23rd, 1847, Rev. John Kennaday preaching the sermon. Revs. Thomas Sumption and John Cummins were the circuit preachers; trustees, John Lynam, Isaiah Taylor, Andrew McMurphy, John Naudain, Thomas Scott, (the Bishop's brother), Archibald Finley, and William Smith; building committee, Rev. T. Sumption, J. Lynam, A. McMurphy, T. Scott, and W. Smith. The cost of the enterprise was \$2350, all of which was provided for by the close of the dedication, but a balance of \$352.

Sunday, Apr. 19th, 1852, the present pastor began his itinerant work, by preaching in this church, under appointment of Rev. T. J. Quigley, D. D., presiding elder of the district. The late George W. Lybrand, preacher in charge of Smyrna circuit, was brother Warner's senior colleague. The young man's text was what has been the motto of his life-work, the words of Paul, "I determined to know nothing among you, save Jesus

Christ and Him crucified," 1 Cor. 2-2.

Thanksgiving day in 1876, the late Bishop Matthew Simpson preached in this church on the occasion of its reopening after repairs; using the same text selected for the morning sermon on this Centennial occasion, and delighting the people with his sacred eloquence.

The grave yard attached to this church is specially honored as the resting place of sacred dust. Bishop Scott and his mother and brother are buried here; here also is the grave of the eccentric, devout, and humble George Wiltshire of kindly memory in many of our homes.

Among the many friends whom the Lord has raised up for Union, Bro. Warner referred specially to Bishop Scott, who was ever ready with word and deed to serve the Society in both its material and spiritual interests; to brother Weldon who had donated an adjacent tract of land; and to brother William Taylor of Middletown, Del., and his excellent wife, who had asked the privilege of paying the entire bill for recent extensive repairs, which have not only placed the building in first rate condition, but also transformed and refurnished the audience room, so that it is the peer in neatness and convenience and taste, of any in our conference.

The present officers of the church are,—trustees, J. C. Vandyke, chairman, Colin Ferguson, sec., John Ellis, treas., Benjamin Money, A. J. Collins, John Townsend, W. A. Watts, Samuel Peachy and P. T. Jones; stewards, J. C. Vandyke C. Ferguson, D. P. Hutchinson, Frank Rhein, W. A. Watts, and Aaron Reynolds; class leaders, F. Rhein, and D. P. Hutchinson; S. S. Superintendent, R. E. Reeder, and Abraham Ingram, exhorter, now in his 81st year.

At the close of Bro. Warner's address, he led and the congregation heartily joined in singing,

"It is good to be here."

Platform addresses were made by Bros. Scott and Jones, and interesting reminiscences were related by Bros. Mooney, Ellis, Ingram, and two of the brothers Hutchinson in the afternoon

In the evening, the congregation was far beyond the capacity of the building. Rev. S. M. Morgan, and the writer took part in the exercises; Rev. Alfred T. Scott preaching a most interesting and practically suggestive sermon, from the words, "Ye shall receive power; after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1-8. The people listened with closest attention, and in the judgment of some who had often heard the preacher, it was the best sermon he ever preached. It was certainly a most enjoyable discourse.

Special attention is due "the singers and players on instruments." The Union choir, assisted by friends from neighboring churches, led the singing, in a most admirable style, and added greatly to the effectiveness of the exercises. The rendering of the anthem, "None but the Lord can satisfy the Soul," was so excellent, that a special request was made for its repetition at night.

Pastor Warner stated, that the Centennial was not designed as a financial device, but if any felt disposed to make a thank-offering, for what the Lord had done for them and theirs through these hundred years, their gifts would be duly appreciated by trustees and stewards.

The services closed with singing, "The sweet by and by," and benediction from Rev. Bro. Morgan.

Bishop Newman preached at the dedication of the new St. James street Methodist church, Montreal.

That minister who fails to ally himself with the social, educational and benevolent concerns of his town, makes a serious mistake.—*Michigan Christian Advocate.*

Conference News.

Sixty tents have been taken at the Camden Del. camp, and the meeting promises to be well attended.

Rev. Jacob Todd, D. D., and Mrs. Todd, will leave home, the 25th inst., for a five-weeks' visit to Nova Scotia.

Chester Heights Camp Meeting began the 16th inst., under the direction of Presiding Elder T. B. Neely. Bishop Foster will preach there the 21st, and President Reed, the 23d.

A beautiful marble pulpit in our church at Trappe, Md., F. J. Cochran, pastor, was given by Mrs. Mary P. Jenkins, in memory of her deceased husband, George W. Jenkins, who was for years a consistent and useful member of that church.

During the summer, the renovation of the Conference Academy, which has been in gradual progress for three or four years, will be completed by painting the recitation rooms. Spring mattresses will be placed in all the rooms. The Academy is in better condition for the reception of students, than ever before.

Rev. B. F. Price writes us from Christiana, of the death of our esteemed friend and Bro., Abraham Cannon. He has been in failing health for over a year, and peacefully fell asleep in Jesus, Monday afternoon, the 15th inst. Appropriate funeral services were held in the church, Thursday afternoon, the 18th inst. The editor of the PENINSULA METHODIST, as a personal friend during the last thirty-nine years, assisted the pastor, at the special request of the family. Bro. Cannon was for many years, the leading spirit and most active member of our church in that town. He rests from his labors.

WESLEY, DEL., W. G. Koons, pastor.—Last Sunday, five probationers were received into full membership. Brother Koons is to address a Sunday-school Jubilee in Hagers-town, Md., to-day.

Rev. J. H. Simms, M. D., will supply Brandywine pulpit next Sunday morning, and Bro. Moses Bullock, at night.

The corner-stone of our new church in Chesapeake City, Md., was laid last Thursday afternoon, the 18th inst., with interesting exercises. Presiding Elder Murray, Dr. Todd, Revs. Charles Hill, T. A. H. O'Brien, S. T. Gardner, and R. H. Adams, and Revs. Jacob Miller of the Protestant Episcopal, and F. E. Williams of the Presbyterian church were expected to participate.

A meeting for promoting Holiness, is to be held in the house of brother H. C. Webb, 507 West Front St., Thursday next, the 25th inst. Bro. Webb and his family attended Mountain Lake Park Camp-meeting, and we learn, were specially blessed by the Lord.

UNION, CECIL Co., MD.—We have an interesting report of reopening services at this church, last Sunday, which will appear next week. We can only say now, that the whole affair "was a grand success."

Rev. Adam C. Jones, a local preacher in Easton charge, we learn, has been appointed to Tunis Mills M. E. church.

We add a few Children's Day items to those already given.

EASTON, MD., W. W. Wilson, pastor. The "Throne Service" was well rendered in the morning; the decorations being very tasteful and appropriate. In the evening, a pleasing program by the infant class, numbering over 100, under the conduct of Mrs. Florence Neal, gave universal delight. The congregations were overflowing; many persons being obliged to leave, for want of room. Collections \$120.

CRISFIELD, MD., F. C. MacSorley, pastor.—Children's Day exercises were held morning, afternoon, and night; choice recitations by the children, with varied emblematic devices, illustrating the subject of Christian Education, and excellent singing afforded pleasing and instructive entertainment.

The pastor made an address in the morning, on mental and moral culture, using roses as illustrative emblems. At night the "Ship of State" was presented with fine effect; collections \$70.89.

CRUMPTON, MD.—Our church interests here, are in charge of Rev. J. B. Merritt, whose diligence and fidelity is an ample guaranty, of success and prosperity. "The Fourth" was celebrated by an excursion, down Chester river, under Captain Taylor of the Corsica and Bro. Merritt, as far as Quaker Neck. All children under ten years, were taken free, and Bro. Merritt's share of the

profits, were to go toward the parsonage fund. The Crumpton cornet band discoursed music, and the company had a good time.

MADELEY, Rev. H. W. Ewing, pastor.—In fact school room painted, carpeted, and nicely furnished. The pastor was granted by his quarterly conference, a month's vacation, but the church will not be closed, for the services have already been provided for.

Wilbur Fisk Walton, son of Rev. W. B. Walton, of St. Michaels, Md., is making a tour through Europe, Asia, and Africa. He left home last November, and expects to return before New Year's.

Preachers' Meeting, Fletcher Hall, Monday morning, July 15th; president, Julius Dodd; secretary, H. W. Ewing; Bro. J. L. Houston offered prayer. Committee on social union reported favorably. Dr. J. H. Caldwell, was introduced, and made brief reference to his charge, and his proposed southern trip. Rev. Bro. Benson, pastor of the Methodist Protestant Church in this city, was introduced. Bro. V. S. Collins reported having enjoyed a delightful vacation trip to Annapolis, Md., and on East as far as Boston. Bro. H. R. Phoenix, of the A. M. E. Zion Church, Lincoln, Pa., was introduced, and made an appeal for financial help. The order of the day was then taken up, and a discussion was had upon the advisability of organizing Young Men's Christian Association, participated in by Bros. Houston, Collins, Hanna, Todd, Corkran, Watkins, Graves and Thomas.

Bro. Benson, being invited to accept the courtesies of the meeting, made some remarks respecting the work of Young Men's Christian Associations in Colleges.

Curators reported a general discussion for next Monday morning, on the plan and delivery of a sermon, to be opened by Bro. Adam Stengle.

Other brethren present were, Vaughan Smith, T. N. Given, L. E. Barrett, W. E. Avery, T. C. Smoot, Chas. K. Morris, and Adam Stengle. Adjourned with benediction by Bro. Smith.

Rev. J. H. Caldwell, D. D., ex-President of Delaware College, and pastor of our church in Frederica, Del., and his wife, have been visiting in this city. They were the guests of their son-in-law, Rev. Vaughan S. Collins, pastor of Scott M. E. church.

Last Sunday morning, the Dr. preached in Asbury, on the subject of Sanctification, to the delight of all present. At night, he preached in Scott.

The Dr. has been granted by his people, a two month's vacation which he and his lady expect to spend in the South. They leave this week for Chattanooga, Tenn. It is 18 years since they left that part of our country.

We are disposed to say a word about singing in an "unknown tongue." Not that Latin is used, or Italian, in the music of Protestant Churches; but that either might as well be used, or Arabic or Choc-taw, as some of the sheet music and anthems which find their way into the choir. People meet in the Church to worship, not to be entertained by mere musical performances, and it is a mistake to sing what no one but the singers can understand. It is as important to sing to edification, as to "prophecy" in that way. The larger the congregational element, in this part of the service, the better.—*Western Christian Advocate.*

Bishop Andrews will visit our missions in Japan, Corea and China, this year. He was to sail yesterday, from Vancouver, per steamer "Abyssinia," for Yokohama. He will hold the Japan Conference in August.

From Port Penn, Del.

The residents of this town say, "the Methodist Church is having a boom." Whilst we are not having so much of a boom, as we expected, yet we are gratified with the success already secured, and will continue to hope for greater victories.

The first event of the conference year was the holding of a strawberry festival, June 5 and 6th. This, the first festival ever held under the auspices of our church here, was conducted on strictly religious principles, and

proved a success in every particular. The Citizens' Cornet Band of St. George's was present the first evening, and gave us some good music. The sum of \$87.75 was cleared.

Sunday, June 16th, was observed as Children's Day. In the morning, the pastor preached to the young people from the words "Remember now thy Creator in the days of thy youth." The Sunday-school took up the regular study of the lesson for the day, in the afternoon; and at night the special exercises were held. We arranged our own program, and every part was creditably performed. Addresses were made by our superintendent, Bro. Thos. Higgins, and Rev. R. A. Sawyer, pastor of Port Penn Presbyterian Church. The decoration was quite elaborate; the back-ground of the stage was trimmed with green, over which were these words, "A little child shall lead them." Potted flowers were artistically grouped, about three fourths of the way across the platform, and above these was scroll work of cut flowers and the words "Children's Day."

At the front, an anchor and pillar of water-lilies, with other trimmings constituted a beautiful floral display. The church was crowded, and many were unable to get within hearing.

No interest of the church has developed more rapidly, than the Sunday-school. We now have eighty enrolled, and new scholars are being reported each Sunday. Our great need has been supplies. We are now using *Berean Leaves*, and the good people of our church in Delaware City have sent us a library of one hundred and twenty books. This will be a great help to us. We are yet unsupplied with Bibles and catechisms.

The last Sunday in every month, we have Missionary exercises in the school, which is organized into a Missionary Society, with a president, secretary and treasurer. Last Missionary day our topic was "India." Miss Lida Jones read a paper on manners and customs of the people of that country, and addresses were made by Prof. Alfred Higgins, a resident of the town and recent principal of the public school at Wyoming, Del., and by the pastor. Next missionary day, our theme will be "China."

The collections are encouraging. Presiding Elder, W. L. S. Murray, preached for us, June 2d, to the delight of our people. Aug. 3d is the date of our second quarterly conference.

The 7th inst., in the morning, Rev. Bro. Sawyer and I exchanged pulpits. On two former occasions, in the absence of Bro. Sawyer, and by invitation of the elders of his church, our congregations united in their house of worship, and I broke to them the Word of Life.

Six have united by letter, and two on probation up to date.

FRED E. MCKINSEY, Pastor.

Salisbury District.

Monday morning, July 15th 1889. Children's Day is about over, and we are gathering the results, which we think will be all right. Just now I raise my eyes, and see a beautiful sight, a boat under sail going down the *Wicomico*. The wind is good, and the spray is dashing against the farther shore. Lovers of the beautiful say, that a ship under sail is the most lovely sight in the world save one.

Our camp meeting season is upon us, and dedications and re-openings are pressing us for attention. Bro. Bowman is almost ready to dedicate the church at Pittsville. Bro. Conner calls me to Tangier Island, to see his improved church, which is to seat seven hundred people. Bro. Wise at Cape Charles is pushing his new church to completion, and will dedicate about the time of second quarterly meeting. Bro. Warren, on Deal's Island, will be ready in a few weeks for the dedication of his new church "down the Island". Bro. Anderson at Westover has bought a five hundred pound bell, and mounted it in his church tower. Bro. Prettyman at Fairmount, always happy, is happy still. Bro. McLain, pastor on Pocomoke circuit, is moving to build a church, to take the place of old "Curtis' chapel". He has put in new carpet and chairs in the pulpit, and is about adding a back building to the parsonage.

Well, yes, Bro. A. S. Mowbray, is becoming restless again; wants to do something, and thinks the parsonage needs a new roof and new porch. He has also got the notion, that he wants the church enlarged by the addition of a lecture room. Now, if he gets it bad, it will have to be done, for one had as well try to hold down the business end of a mule, as to try to hold back a Methodist preacher when he gets the push fever on him.

The parsonage at Princess Anne, has been painted and papered, and the fences repaired and white-washed, and still Bro. Compton is not supremely happy; and won't be, and should not be, till after he gets that porch at the front of his parsonage. Then he will be after something else; for these Methodist

preachers "want the earth." Go in boys! Bro. Hammitt has succeeded in raising the balance of parsonage debt, and the preacher's home is free.

Here we are again on board of a ferry boat now, the ferry boat has a history that runs back to the times of David, for there was one on the Jordan, see 2 Sam. 19-18. Ferry-boats are about as helpful to me, as gunboats were to Gen. McClellan. The rebels said, McClellan advised Congress to furnish a gun boat to each family, because they were so nice in time of trouble. Well, ferry boats outlived David, and McClellan outlived the rebellion, and gunboats outlived McClellan, and I am across the river, and landed at White Haven, and in quarterly conference. The receipts of "quarterage" were good. Our little plant at White Haven has taken root, and is spreading its branches like a green bay-tree. We preached to a charming audience at night, and our glad heart rejoiced as the choir sang, "God be with you till we meet again."

"In the dawning of the morning," we folded our old linen duster, and stole away from Bro. Danby's before the family were up; and took the steamer for home.

T. O. AYRES, P. E.

Letter from Concord, Del.

Bro. THOMAS.—That "the last shall be first and the least shall be greatest," found exemplification yesterday, on this circuit, when the Elliott society, in her school-house home, outshone all her sister churches, in her Children's Day service. They had "done excellently, but she outshone them all." Floral decorations were necessarily meagre, but the musical and literary programme was very fine. After the regular service, we had the rite of baptism and reception of members, when eighteen were received into the church. We expect, in a few days, to begin the erection of a neat church at this place. Thursday, August 1st, we will hold a festival at Cokesbury Chapel, for the purpose of raising money to purchase an organ. Asbury chapel is also taking steps in the same direction. Sunday, August 4th, we expect to begin a grove meeting, near Burris school house, in which the Elliott congregation hold their services; to last about ten days. We invite our brethren, both ministers and laymen, to come over and help us. We are looking for a time of refreshing from the Lord. Concord circuit is alive for God, and Methodism, and will do her part in advancing the Master's kingdom.

Our hearty thanks are due, and are hereby tendered to our brother, Rev. W. J. Duhadway, of Seaford, for his help in our service, yesterday.

Fraternally,

W. E. GRIMES.

Get rid of that tired feeling as quick as possible. Take Hood's Sarsaparilla, which gives strength, a good appetite, and health.

Select Excursion to Tolchester via Philadelphia, Wilmington and Baltimore Railroad.

The second select excursion to Tolchester Beach, under the auspices of the Philadelphia, Wilmington and Baltimore Railroad Company, will occur on Thursday, July 25th. Tolchester is undoubtedly one of the most attractive and beautiful day resorts in this section. It has everything to recommend it in beauty of surroundings and equipment, and the delightful trip by rail and boat, is a pleasure in itself. It is a peculiarly desirable resort for family parties, as no intoxicating liquors are sold, and the strictest order is maintained.

The special train will leave Philadelphia, Broad Street Station, at 7.00 A. M., Chester 7.25, and Wilmington 7.52 for Perryville, where the boat is taken for the beach. The excursion rate for the entire round trip is \$1.50 from Philadelphia, \$1.25 from Chester, \$1.00 from Wilmington, and proportionately low from other stations.

Convenient Markets, Good Soil, Pure Water and Excellent Climate

Are advantages to be considered when looking up a home, business location, farm, ect. West Virginia, Maryland and the Sheuan-doah Valley, Virginia, affords these with many more advantages. No section of the United States offers superior opportunities, and persons seeking a new home, should examine these States before deciding upon a location elsewhere. Improved farm lands adapted to stock raising, dairying, grain, grass, and fruit growing, can be obtained at low prices and upon easy terms. Thriving towns invite the merchant, mechanic and business man. Abundance of coal, timber, ore, water power, ect. Free sites for manufactures.

Persons desiring further information will be answered promptly and free of charge by M. V. Richards, Land and Immigration Agent, B. & O. R. R. Baltimore, Md.

4-t

National Guard Encampment.

The Delaware National Guard will go into camp at Brandywine Springs (Faulkland Station) on the Landenberg Branch of the B. & O., Wednesday, July 17th and remain until the 24th.

For the accommodation of those desiring to visit the Boys, the B. & O. will sell round trip tickets at reduced rates from all stations on the Philadelphia Division and Landenberg Branch to Brandywine Springs for all trains July 17th to 24th inclusive. Good to return until July 25th inclusive. Dress parade every day at sundown.

Your House on Fire.

Not the house of wood, or brick, or stone, in which you live, but your bodily tenement may be in terrible danger from smouldering fire, which you make no effort to quench. The great danger from impure blood is that it debilitates the system, and the digestive organs grow weak and inactive. Hood's Sarsaparilla combines the best kidney and liver invigorators, with the best alteratives and tonics, all from the vegetable kingdom, carefully and understandingly prepared in a concentrated form. It purifies, vitalizes, and enriches the blood, and tones up the system, giving the whole body vitality, and effectually guarding it against the attacks of disease.

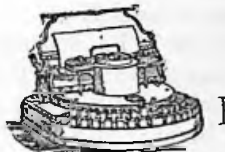
Dr. Simms' Blood Purifier.

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 muffled 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-tf

Hammond Type Writer

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

THE WOMAN'S COLLEGE OF BALTIMORE, an institution of the highest grade for the liberal education of Young Women. Five regular college courses. Special courses combining literary or scientific studies with Music, Art, Elocution, and Physical Training. All departments in charge of specialists. The next session begins September 17. For program Wm. H. Hopkins, Ph.D., Pres't, Baltimore Md. 29-3m

FRESCOING CHURCHES.

Send for designs and estimates without extra charge, to Nicholas F. Goldberg, 415 Shipley St., Wilmington, Del. 29-tf

SEASON 1889.

WILMINGTON HOUSE. OCEAN GROVE, N. J.

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W. L. Gooding, Principal.

2-tf

Dickinson College.

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Pastoral Record.

BY REV. W. L. S. MURRAY, Ph. D. CONTINUED.

(In this Record are given the several appointments of all the members of the Wilmington Conference, from its organization, March 17th, 1869, to the session of 1889. See tables for "superannuated," and "Sy. for supernumerary.")

Townsend, Geo. W., 1876-7, Claymont '77-9, Asbury, Md.; '79-82, Salisbury; '82-3, Pocomoke City; '83-6, Galena; '86-9, Hillsboro.

Tuff, R. A., 1884-5, Bridgeville; '85, discontinued.

Tull, W. T., 1860-9, Phila. Conference; '69-70, Port Penn; '70-3, Elk Neck; '73-5, Galestown. '75-7, Leipsic; '77 located.

Underwood, W., 1883, transferred from Indiana Conference; '83-5, Seaford 85-7, Milton; '87, withdrew under charges.

Urie, W., 1832-69, Phila. Conference; '69-72, Smyrna ct.; '72-5, Seaford; '75-7 Salisbury; '77-80, Sy.; died Nov. 13th, 1880, in Smyrna, Del.

Valiant, W. T., 1886-7, Newark, Md; '87-9, Cannon's.

VanBurkalow, J. T., 1859-69, Phila. Conference; '69-71, Salisbury; '71-4, Federalsburg; '74-6, Kent; '76-9, Bridgeville; '79-82, Suddlersville; '82-4, Smyrna ct.; '84-6, Cecilton; '86-7, Bethel & Glasgow; '87-8, Zion ct.; '88-9, Mt. Pleasant & Edge Moor.

Waddell, D. F., 1880 transferred from Wyoming Conference; '80-1, Red Lion; '81-3, Christians; '83-5, Appoquinimink; '85-6, Berlin; '86-8, Gumboro; '88-9, Nanticoke.

Walton, O. S., 1879-80, Suddlersville; '80-1, Princess Anne; '81-3, Chincoteague; '83-6, Sassafras; '86-7, Stockton; '87-8, Selbyville; '88-9, Red Lion.

Walton, W. B., 1848-69, Phila. Conference; 1869-70, St. George's; '70-2, New Castle; '72-5, Talbot; '75-8, Georgetown; '78-81, Federalsburg; '81-4, Church Hill; '84-7, Salisbury; '87-9, St. Michael's.

Warner, W. M., 1853-69, Phila. Conference; '69-71, Felton; '71-4, Lewes; '74-5, Brandywine; '75-8, Millington; '78-81, Trappe; '81-3, Galena; '83-4, Stockton; '84-7, Wyoming; '87-9, Maryland.

Warren, Benj. C., 1882-3, Felton; '83-5, Royal Oak; '85-6, Annapessex; '86-7, Accomac; '87-9, Deal's Island.

Wartman, J., 1880, transferred from New Jersey Conference; '80-2, Talbot; '82-4, Nassau; '84-6, Federalsburg; '86-8, Harrington; '88-9, St. George's.

Watkins, R. I., 1886-7, Bishopville; '87-9, Chincoteague.

Watson, G. D., 1868-9, Phila. Conference; '69-70, Newtown; '70-1, Frankford; '71-3, Mt. Salem; '73-5, Dover; '75 transferred to Indiana Conference.

Watt, Robt., 1885-8, Princess Anne; '88-9, Snow Hill.

Way, E. J., 1840-69, Phila. Conference; '69-79, Sy.; '79-86, Sd.; died July; 5 1886, in Baltimore, Md.

Webster, Z. H., 1887-8, Quantico; '88-9, Fruitland.

The late George Henry Calvert of Newport, R. I., was the great-grandson of Lord Baltimore, the founder of Maryland, and on his mother's side, was a descendant of the celebrated painter, Reubens. Born in Prince George's county, Md., in 1803, he was graduated at Harvard in 1823, and subsequently studied at the University of Gottingen. Upon returning to the United States, he went to live at Baltimore, and for several years edited The American. In 1832, he published his Illustrations of Phrenology, which was the first American treatise on the subject. In 1843, he went to Newport. In 1853, after the revival of the Newport city charter, he was chosen mayor of that city. In later years, Mr. Calvert travelled much in Europe, and made numerous translations from Goethe and Schiller, wrote poems, essays, and letters of travel.

The death is announced of Father Damien, famous as the priest who, while still young, in the possession of every faculty, and with the prospect of a career of conspicuous usefulness, turned his back on the world, and consigned himself to a living death among the lepers of Molokai, the pest house of the Sandwich Islands. He labored among them for sixteen years, bringing them out of a condition of horrible degradation, both physical and moral, and up to the standards of a Christian community. This he did with the practical certainty before him that he would sooner or later fall a victim to the dread disease. In truth, this age has also its saints and martyrs.—New York Tribune.

Neal Dow says, that in the old rum-time, Maine was the poorest State in the Union—now it is one of the most prosperous. In 1884, the people put prohibition into the constitution by a majority of 47,075, the affirmative vote being three times larger than the negative.

Our Book Table.

In the July Century, the circumstances attending Lincoln's renomination are set forth in the most authoritative manner; other chapters dealing with the Wade-Davis Manifesto and Horace Greeley's Peace Mission. In "The Free Command at the Mines of Kara," a description is given of Kennan's night visit to the political exiles at the cottage of Miss Arnsfeldt.

The Century's gallery of Old Masters, reaches the work of Gentile de Fabriano, a part of whose "Adoration of the Kings" forms the frontispiece of the magazine. There is another cathedral article by Mrs. Van Rensselaer, illustrated by Pennell; Winchester being the subject.

Frederic Remington, describes his experiences among the Apaches and Comanches; but his pessimistic impressions are offset, by an "Open Letter" by Mr. Hamilton Wright Mabie. The Far West is depicted in Mrs. Mary Hallock Foote's eighth picture, entitled "The Last Trip In."

A timely contribution is Mr. Charles Bernard's "Inland Navigation of the United States," with a brief paper by Mrs. Van Rensselaer on the "Advance in Steamboat Decoration;" Mr. Bernard's account culminating in the new Sound steamer, the Puritan the largest ever built of its class.

"Woman in Early Ireland," is the illustrated paper in Mr. de Kay's Irish series. Bishop John F. Hurst in "The Temperance Question in India," gives results of a recent visit to that country. Rev. Dr. J. M. Buckley gives many curious instances and much good advice in "Presentiments, Visions, and Apparitions."

Thomas A. Janvier has a characteristic story, illustrated, entitled "San Antonio of the Gardens." Edward Bellamy prints a story entitled "An Echo of Antietam," and Thomas Wentworth Higginson, one entitled "Nil's Garden."

The poems are by William Wilfred Campbell, Edith M. Thomas, Benjamin S. Parker, Thomas Nelson Page, John W. Chadwick, and in "Bric-a-Brac" by Julie M. Lippman, Rose Hawthorne Lathrop, Margaret Vandegrift, Walter Learned, G. Preston, and George Birdeye. The "Topics of the Time" are "The Day of Independence," "The Summer Exodus and what it Testifies," and "Outdoor Sports." The "Open Letter" Department is particularly full. Beside Mr. Mabie's paper are several letters brought out by the Life of Lincoln, and others on "Industrial Education for the Negro," the "Secretary of Continental Congress," "Imperial Federation," "One Reason of the Inefficiency of Women's Work," "The Decline of the Editorial," "Confession no Remedy," and "General Sheridan and his Troops."

Mr. Justice Miller of the Supreme Court of the United States, explains America to Americans and to the world, by describing "The State of Iowa," in the July number of Harper's Magazine. George William Curtis supplies an omission by a graceful tribute to Mr. Miller in the "Easy Chair." "Palatial Petersburg" describes the great architectural monuments of "the Northern Venice." E. Mason makes a note upon "Adriana van de Velde. Howard M. Jenkins finds a suggestive subject in "The Banks of the Brandywine" and Lafcadio Hearn, in his sketch of "Les Portenues," portrays the women who bear burdens in Martinique. Rev. Aticus G. Haygood, D. D., LL. D., in his essay upon "The South and the School Problem," presents a sober analysis of the present situation and the outlook for the future. William Blaikie's "Is American Slavery Declining?" would be discouraging if he did not point out practical means of arresting the decline. The eighth paper on the Great American Industries takes up the manufacture of glass. The seventh installment of Constance Woolson's "Jupiter Lights" confirms the promise of the earlier chapters. Two short stories deal with love in modern life. The conversation in Charles Dudley Warner's novel, "A Little Journey in the World," turns upon "The Old Homestead" and the beginning of American drama—a subject which monopolized William Dean Howells's attention in the "Editor's Study." Edwin A. Abbey and Alfred Parsons contribute seven illustrations for old Thomas Randolph's poem "To Master Anthony Stafford." Alfred Parsons also has two drawings illustrating Wordsworth's sonnet "To Sleep." Charles Washington Coleman writes a delicate poem called "Gitan." Rev. Walter Mitchell sings of "Rounding the Stakeout," an appropriate theme for this year of an international yacht race.

The July Wide Awake presents the following bill of fare; Miss Seward's "Fourth of July at Robert College;" Mrs. Barton Harrison's "Republican Court;" Mrs. Washington leading the train; "Mademoiselle Papa" translated by Miss Virginia (Chaplin); "The Child-Knight of Boufflers," by Madame Cramer Bernard, a niece of General Grant; "How Patty earned her salt," by Walter Colby; "Cuck-oo!" by Mrs. Frances A. Humphrey; "Five Little Peppers Further On;" "Sylvia Fair's Fairness," by Charles R. Talbot; Mrs. General Fremont writes of her "Sierra Neighbors" in early California days Mrs. Clara Doty Bates gives "The Monkey and the Camel," illustrated by Garrett. Mrs. Sallie Joy White's "Public School Cooking;" Mrs. Goldford Orpen's diamond paper, Mr. Warren's "Fishing with a Bottle," Prof. Starr's "Geological Talk," and plenty of original anecdotes and entertaining "short talks" in "Men and Things."

Wide Awake is \$2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

FUNK & WAGNALLS, New York, have in course of preparation, a new Encyclopedia of Missions. The need of such a book has long been felt not only on account of the great number of Missionary Societies at work in all parts of the world, but because of the general interest, which Missions are exciting among all classes. The Encyclopedia proposes to give the History, Geography, Ethnology, Biography, and Statistics of Missions, from the apostolic times to the present. There will be Maps, Diagrams, and a copious index. The best authorities on Missions in this country and in England have been consulted, and the materials are being furnished from all parts of the Mission field, by those best qualified to give the most accurate and complete information. Embracing in its scope, the work of all branches of the Church in every land, every pastor will welcome it; and many a home, bound by peculiarities to the foreign field, will find it an invaluable help in understanding the circumstances and labors, of those who have gone forth as missionaries.

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HE pants for the best pants

HE panteth unpanted

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SEASON 1889. GENTENNIAL HOUSE,

Main ave., Ocean Grove, N. J.

A large, comfortable, well-furnished house, brood veranda, airy rooms. Pleasantly located near the Auditorium and all places of interest. The table a specialty. Board by the meal day week or season. Will open June 1. For terms, etc., address Mrs. T. B. Hunter Ocean Grove, N. J. Lock Box, 2207. 27-3m.

Advertisement for Luburg Chair, featuring an illustration of a chair and text describing its features and price (\$7.00). Also mentions other products like baby carriages and bicycles.

ITEMS.

"Are his sermons broad?" was a question recently asked of a well-known clergyman in a neighboring State.

Spurgeon says, that some preachers and teachers, seem to have read Christ's injunction; "Feed my lambs," as if he had said, "Feed my giraffes."

Syracuse University secures the famous Wolff collection of engravings, over 12,000 in number, comprising portraits of the most distinguished scientific and literary men of all ages.

Rev. Dr. W. H. Campbell, ex-president of Rutgers College, has resigned the pastorate of the Fourth Reformed Church of New Brunswick, N. J., on account of his failing health.

"Old John Hanks, the boyhood friend and distant relative of Abraham Lincoln, died at his farm, four and one-half miles north of Decatur, July 1, aged 88.

When a farm produces a good living, a handsome profit and at the same time is making its owner rich by its increase in value of land on account of growth of towns, building railroads, and factories of factories.

But one says, "This scheme of saving the world is such a tremendous one that it can never all be accomplished. Let us strike out Africa. That is a horrible proposition.

Under 'whiskey liberty' in Shelby county, Tenn., one out of every 374 citizens makes the most of life in the state prison. Under prohibition in Union county not a single convict out of 10,260 citizens peers out from the prison bars.

Dr. Kate C. Bushnell says, that although prohibition Maine is a large lumbering state, it has probably a smaller number of degraded women in proportion than any other state in the Union, the estimate being but 500 to 500,000 population.

Rum in the United States makes more than 1,200 funerals of inebriates every day, and you help pay for the coffins and grave diggers; you pay for the board, washing and clothes of the men, who stagger out from the rum saloons to fight or shoot or debauch society and are imprisoned.—Frank Leslie's Magazine.

One of our good patrons forwards his subscription, as he says, "not only for the reason that it will help the paper, but also for the reason that the paper helps him, boy, the two girls, and the so-called old man." Well said; for the cheerfulness which characterizes our good friend will always prevent him from growing old.—Exchange.

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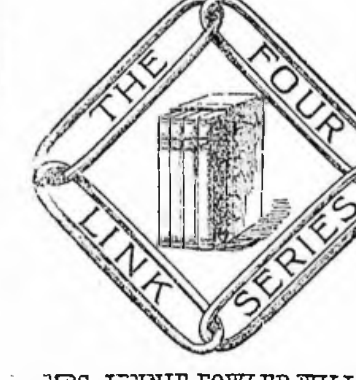
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Table listing prices for various hymnal editions: SUPERFINE PAPER, Cloth, leather back, red edges, French Morocco, gilt edges, Morocco, extra, antique, circuit, gilt edges, 12mo.—With Tunes, With Sections 481-484 of Ritual.

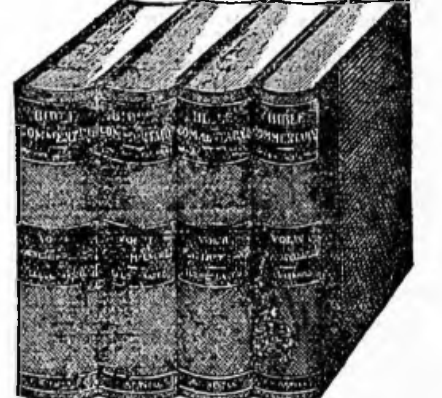
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For Philadelphia and intermediate stations,
4:40, 7:00, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
4:40, 7:40, 9:50, 10:55 p. m.
Philadelphia (express), 5:25, 6:52, 8:40, 9:30, 7:50, 8:50,
10:57, 11:58, 11:55 a. m.; 12:25, 1:52, 2:27, 5:22, 6:28,
7:56.
New York, 2:00, 2:52, 4:00, 6:27, 7:00, 10:07, 11:35
11:51 a. m.; 12:27, 1:33, 2:27, 4:00, 5:22, 6:28, 7:56, 7:40,
7:50 p. m.
For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.
Baltimore and intermediate stations, 10:05 a. m. 5:57,
1:38 p. m.
Baltimore and Washington, 1:28, 4:45, 8:04, 10:08,
11:20 a. m.; 12:06, 1:17, 2:52, 4:41, 5:19, 6:39, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 3:59, 6:25,
12:05 a. m.
Harrington, Delmar and intermediate stations, 6:50
a. m.; 12:55 p. m.
Harrington and way stations, 8:30 a. m.; 12:55, 6:25
p. m.
For Seaford 8:50 p. m.
For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
Time Table in effect, June 23d, 1889.
GOING NORTH.
Daily except Sunday.
Stations. a. m. a. m. p. m. p. m.
"Wilmington, French St. 7:00 2:10 4:10 5:40
"B & O Junction 7:09 2:22 5:06 5:55
"Dupont 7:21 2:33 5:17 6:08
"Chad's Ford Jc 7:31 2:43 5:28 6:37
"Lena 8:01 3:04 5:51 6:46
Ar. West Chester Stage 8:29 4:03 6:41
Lv. West Chester Stage 7:00 2:15 4:50 5:00
"Coatesville 8:57 4:40 6:58 7:25
"Waynesburg Jc 9:13 4:16 7:01 8:03
"St. Peter's 6:50 12:25
"Warwick 7:15 12:50
"Springfield 7:27 9:27 1:08 4:33 7:15 8:18
"Jenna 7:23 9:23 1:15 4:33 7:20
"Birdsboro 7:56 9:56 1:55 5:02 7:45
Ar. Reading P. & R. Sta. 8:28 10:25 2:25 5:43 8:15

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington
6:17 p. m. B. & O. Junction 6:25 p. m. Newbridge
6:41 p. m. Arrive Dupont 6:50 p. m.
On Saturday only, will leave Wilmington at 6:17 p. m.
arrive at Newbridge 6:41 p. m. Leave Wilmington
10:15 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:55
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.
Lv. Reading P. & R. Sta. Daily 5:50 6:35 9:25 3:15 5:18
"B. Station 6:17 9:06 10:10 3:45 5:50
"Birdsboro 6:38 9:33 10:50 4:10 6:15
"Jenna 5:10 6:43 9:38 10:58 4:15 6:23
"Springfield 6:58
Ar. Warwick 11:30 6:50
Lv. Waynesburg Jc. 5:28 6:55 9:55 4:32
"Coatesville 6:05 7:23 10:29 5:08
"Lena 6:47 7:55 11:04 5:44
Ar. West Chester Stage 8:05 6:20
Lv. West Chester Stage 6:00 7:00 10:15 4:50
"Chad's Ford Jc. 7:01 8:06 11:15 6:02
"Dupont 7:31 8:28 11:35 6:21
"B. & O. Junction 7:46 8:40 11:46 6:36
Ar. Wilmington, 7:56 8:51 11:55 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 12:30
p. m. Leave Dupont 1:10 p. m. Newbridge 1:30 p. m.
Arrive Wilmington 1:53 p. m. Leave Newbridge 7:00
p. m. Arrive Wilmington 7:23 p. m.
For connections at Wilmington, B. & O.
Junction, Chad's Ford Junction, Lena, Coatesville,
Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.
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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. *12:05, *2:38 *5:08, *8:46 p. m.
PHILADELPHIA, week days *2:13, *7:05 6:05, 6:50,
7:55, *8:5, 9:00, *10:26, 10:25 a. m. *12:05, 1:00 *2:58
3:00, 4:10 *5:08, 5:23, 6:10 *8:46, 7:05, 8:38 *9:52 p. m.
CHICAGO, week days, *2:13, 6:05, *7:05, *8:50, *1:55,
5:50, *7:00, 10:26 a. m. *12:05, 1:00, 2:58, 3:00, 4:10,
*5:08, 5:23, 6:10, 6:46 7:05, *8:45 *9:52 p. m.
ATLANTIC CITY, N. J., week days, 7:05, 9:00 a.
m., 1:00 (12:05 on Saturday only), *2:28, 3:00, 5:05 p. m.
Sundays, 7:05 a. m., 3:35 p. m.
WEST BOUND.
BALTIMORE AND WASHINGTON, *4:50, *8:46,
*11:45 a. m.; *2:45, *4:46, *5:40 *8:05, All daily; 6:40 a. m.
2:05 p. m. daily except Sunday.
PITTSBURGH, *8:46 a. m. *5:40 p. m., both daily.
CHICAGO *8:46 a. m. *5:40 p. m. both daily.
CINCINNATI AND ST. LOUIS, *11:45 a. m., and
*8:45 p. m. both daily.
SINGLY ACCOMMODATION 7:30 p. m. and
11:10 p. m. daily.
LAURENBERG ACCOMMODATION, week days,
6:40 11:45 a. m.; 2:45, and 5:40 p. m.
Trains leave Market Street Station:
For Philadelphia 5:50, 6:38, 8:50 a. m., 12:43, 2:35, 3:55
p. m. For Baltimore 5:35 6:50 8:30, *11:25 a. m. 2:55
5:30 p. m. For Chambersburg 6:30, 9:00 and 11:35 a. m.
daily except Sunday, 2:35, 3:50 p. m. daily.
Cincinnati and St. Louis, *11:35 a. m. daily except
Sunday.
Chicago *5:30 a. m. daily except Sunday; *5:30 p. m.
daily.
Pittsburg *8:30 a. m. and *5:30 p. m. daily.
Trains for Wilmington leave Philadelphia *4:10
*8:15, 10:00, *11:10 a. m.; 12:00 noon, *1:35, 1:40 3:00
4:15, *4:50, *5:05, 5:30, *7:30 8:10, 1:10 11:30 p. m.
Daily except Sunday, 5:40 and 7:25 a. m.; *1:45, 3:30
and 7:25 p. m.
Rates to Western points lower than by any other
line.
C. O. SCULL,
Gen'l Pass Agent

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with P. W. & B. R. at Union Station
Baltimore.**
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Station as follows:
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burg, Hagerstown, Williamsport and intermediate
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tions.
9:45 A. M.—Accommodation for Union Bridge,
Hanover, Gettysburg, and all points on B. & H.
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2:25 P. M.—Accommodation for Emory Grove.
4:30 P. M.—Express for Arlington, Mt. Hope, Pikes-
ville, Owings' Mills, St. George's, Glyndon, Glenn
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stations west; also Hanover, Gettysburg and stations
on B. & H. Division, (through cars.) Emmitsburg,
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6:20 P. M.—Accommodation for Union Bridge.
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