

Peninsula Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE OLD HYMN-BOOK.

Yes, wife, we're going to move once more;
The last time, I declare,
Until the everlasting shore
Sends word it wants us there!
Some things this time with us we'll take,
Some leave here in disgust,
And some we'll lose, and some we'll break,
As movers always must.
The family Bible we will find
Devoutly carried through;
But also, wife, don't fail to mind,
And save the hymn-book, too!
Though finger-marked and capboard-worn,
And shabby in its looks,
I prize that volume, soiled and torn,
Next to the Book of books:
When David trimmed his golden lyre
With song forget-me-nots,
He left a flame of sacred fire
For Wesley and for Watts.
And many other singers, wife,
Have made God's glory known
In hymns and tunes that drew their life
From echoes round the throne!
I've sung them when, on lofty track,
My heart soared through the sky,
And every word and tone brought back
A telegraph reply;
I've hummed them when my soul with grief
Feared all its prayers were vain,
Till they have braced up my belief,
And soothed my doubting pain;
I've told them to the woods, and stirred
The trees up to rejoice;
I've joined in meetings where God heard
Ten thousand in one voice!
I've paused—those sacred words to hear—
When life was gay and bright,
And every sound that charmed the ear
Brought glory to the sight;
I've heard them when the sexton's spade
Had cut my life in two,
And my sad heart, by their sweet aid,
Has walked the valley through.
Ah, wife! when heaven's great music burst
Awakes my senses dim,
I humbly hope they'll give me first
A good old-fashioned hymn!
I trust, when our last moving day
Has shown us God's good love,
And we have settled down to stay
In colonies above,
We'll find a hundred earthly things
Our hearts had twined about,
And which—so tight the memory clings—
Heaven wouldn't be blessed without;
And somewhere, in that blessed place,
God grant I may behold,
Near by the precious word of grace,
My hymn-book bound in gold.
—Will Carleton, in *Christian Advocate*.

Letter from Bishop Taylor.

DEAR BRO. WELCH;—I arrived in this port on Tuesday, May 14th. Our people in Angola are generally well; and hard at work; but Sister McLean, our teacher in this town, has been very feeble since the birth of her little boy, four months ago; and requires a difficult operation that the Portuguese doctors here won't undertake. She is a good teacher; and both she and her husband, true to our cause, are very unwilling to retire from the fort. But after prayer and consideration, we concluded that the Lord would have them return to America, for treatment, and recovery if possible.

The Lord, of course, could, by miracle, heal her by a word, but miracles are Divine attestations, of the documentary credentials of Jesus Christ—a basis of faith essential to the salvation of all who hear the Gospel preached, or read, "the record of God concerning His Son."

There is such a thing as overstocking the market even with a good thing, and thus depreciating its current value. It is so with miracles; hence, unless God is pleased to work a miracle, and gives us an intimation of His pleasure, by His Spirit, we lack a reliable basis of faith. As it regards the gift of the Holy Spirit and all that He has to bestow on our souls—"pardon, holiness and Heaven"—the promises of God are immutably reliable, as a basis of faith, with no contingency on the Divine side of the question. We receive and trust the Lord Jesus for everything he has engaged to do for us. He has engaged to justify us freely, to sanctify us wholly, and to preserve us blameless until His coming a-

gain; but so far from exempting us from tribulation in its variety, including bodily ailments, He has given us due notice, that "in the world ye shall have tribulation."

Well, Bro. C. M. McLean, who has been healthy and hard at work here for over four years, and his sick wife, who has been here over two years, sailed for New York, by the German line of steamers, on the 16th inst.

Bro. Wm. P. Dodson, a holy young man, also here over four years and every way reliable, holds the fort in Loanda station, but needs the assistance of a good man and wife from America.

We have to begin at the bottom in a barbarous country like this, and it requires good, patient, holy school teachers.

Bro. Dodson has been helping the McLeans here for two months past, paying their expenses, including extras for the sick and doctor's bills, as well as his own, by teaching the school. Dodson now preaches in the Portuguese and the native Umbunda languages. He and others of our faithful men, women, and children at the front, have translated a number of our charming hymns into the Umbunda, and are teaching the heathen to sing the songs of salvation.

Our mission site in Loanda is just across a street, from a large native town. It is on a hill, overlooking the main body of the city and the harbor, and in the sweep of the prevailing southwest trade winds.

The property cost \$7,000, the gift of our generous brother, Thomas Critchlow; but its real value exceeds that amount, for it was built by our missionary, Wm. H. Arringdale, as a gift to the Lord. He was expected to build an iron house, 40 x 50 feet, framed in London, one story, ten feet high, with a six foot veranda on all sides. But in digging for a foundation, Arringdale found good building stone, and to that he added a little from a quarry near by, and put a story of solid masonry, ten feet high, as the foundation of the iron house; with hall for school, and for meetings, in the lower story. In addition, Bro. Arringdale made a cistern, in Portland cement, to contain 1,800 gallons of water, gathered from the roof; supplying all the demands of the house, the year round.

At the end of the last dry season, Bro. McLean, wishing to drain and clean it, before the annual rain-fall, sold \$11 worth of water. Four years ago it cost us \$1 per day, to supply our people with water; and poor stuff it was, too, hauled by oxen in barrels; so I can appreciate the water supply we have here now, by the genius and industry of Bro. Arringdale.

Our work has suffered here, by the abrupt departure of so many of our workers, on account of sickness; but the field is immense and important, and we must hold the fort, till we master the situation. Dodson will, by the power of God, make a success; but there is too much work for one man to do. We are hoping for recruits of true men and women for Angola, from America, in July, prox.

I will, D. V. take steamer for Dondo, next Tuesday night. From Dondo, will walk 150 miles to Malange, visiting our line of stations on the way.

Good-night,
St. Paul De Loanda, S. W. Africa,
May 18, 1889.

WM. TAYLOR.

—*African News*.

Letter from Bishop Taylor.

[From *African News*.]

DEAR DR. WELCH;—We arrived in Banana, Wednesday, 6 P. M., the 8th inst., fourteen days from Cape Palmas, six days ahead of the sailing time allowed. We left at 7 A. M. to day, and reached our anchorage off Boma, at 6 P. M., a distance, the pilot says, of fifty miles. I have always heard it was forty but we have apparently been making good speed; and yet allowing for an hour or two we stopped at Pontarimus, we have put in the day at it. It seemed strange that a ship which makes such speed at sea should be all day coming up the Congo, forty miles; so I am ready to believe that the pilot's statement is about correct. It is the river current, of six miles an hour, that makes so great a difference in speed. We were all day in view of the broad savannas, right and left—perfectly green, and, combined with the placid, though tremendously active bosom of this great river, presenting a scene of surpassing beauty. It has so many islands, that a stranger can't tell half the time, if the beautiful outline he is admiring, is main land or islands.

Boma is growing rapidly for an African town, and has, within a year, become a port of entry for the ocean steamers of the English and the Germans. There are no piers or docks for such ships, so they warp up within thirty yards of the natural embankment, and float the hogsheads of rum, etc., ashore, and convey freights in smaller parcels by surf boats.

The mosquitoes seem intent on having my blood. No mosquito netting was sent out with our party last January I never was so entirely at the mercy of these tormenters. I hardly know whether they are friends or foes. They hold concert about my ears all night, and seem to like me very much; but whether friends or foes, I can't say that I appreciate their attentions.

The portable bedsteads of my own invention, are the most convenient and comfortable of any of which I have any knowledge. They have the frame for a mosquito bar, but we lack the netting.

I was very sorry to learn this evening of the death of Mr. Swinburne, one of the old and valued officers of "The Association," and then of the Congo State. He was a cool, brave man. It is said that when he was chief of Kinshassa, Stanley Pool, for the Association, the French, who held the northwest shore of the Pool, were anxious to run up their flag on the southeast side of the Pool. That, was of course, before the settlement of dividing lines by the Berlin Conference, so the French Governor, residing at De Brazzaville, on the French side, sent word to Mr. Swinburne, that he was coming to Kinshassa to hoist the French flag. Mr. Swinburne replied, that he would be glad to see His Excellency at his place any time. Soon after His Excellency appeared in his boat, flag in hand, and landed. Mr. Swinburne went to meet him, apparently to give him a greeting of welcome, but quietly walked up, and knocked the Governor down. H. E. returned to his boat in haste, and was pulled away homeward.

A few days afterward, a gentleman wanted an introduction to the French Governor, and Mr. Swinburne accompanied him, but H. E. declined to invite him into his house; and Swinburne ex-

pressed surprise and assured H. E. that the little disturbance of their friendship could be easily settled because there was nothing in what he did that was personal, it was simply in his official capacity as the chief of Kinshassa.

Of course, I cannot vouch for the accuracy of this current Congo story, but be that as it may, French, English, Belgians, and all others live in harmony here now, and hope to always. Mr. Swinburne was a valuable man to the State, and to the Stanford expedition; and his sudden death while traveling is to be lamented.

Good-night.

WM. TAYLOR.

Boma, Capitol of Congo State, Africa,
May 10, 1889.

P. S. I regret to learn that three missionaries on the Congo of the English Baptist Mission have died, since I left here a year and a half since. "The Lord buries his workmen, but carries on his work." It will require a vast deal of dying, to bring light and life to the dark denizens of this Dark Continent.

W. T.

Connecticut Notes.

It is but about 42 miles from New York to East Norwalk, yet the contrast between the two places is very great. The roar of business and crush of people, with the sweltering heat of summer, in this short distance from the Metropolis of the Empire State, give place to home quiet, beautiful visions of land and water with a generous supply of fresh air and sunlight.

Yet, even hereabouts, the throbs of the mighty life of that vast city are felt; for the residences of numbers of people who do business there, are scattered for scores of miles along our splendid Hartford New Haven and New York Rail Road.

About an hour's time suffices to carry us from the one place to the other, on the swiftly running express train, and at the reasonable rate of two cents a mile.

Very few Connecticut towns are more delightfully located, than is this one; of which East Norwalk forms a part. It sweeps around a harbor, that a full tide fills, with one of the prettiest bodies of water in the land; and then it widens out into the hill country, where spacious residences command a magnificent view of Long Island, and the Sound that bears its name.

The great body of the people here are fairly well to do. Many own their houses, and have an income that supplies the necessaries, and many of the comforts of life.

It is no reproach here for genteel women to engage in manual employments, by which they are able to provide amply for their livelihood.

The men who are not content to swelter in factories, or burn over furnace fires, or to cultivate the soil, take largely to the waters hereabout, and by oystering, clamming, and fishing, secure a reasonable competence, and in some cases, wealth.

There are three flourishing Methodist churches, within but a short distance of each other, besides the several Congregational, Baptist, and Protestant Episcopal churches.

Last month, the Methodist people celebrated the Centennial of the introduction of Methodism into the town of Norwalk by Jesse Lee. This was during

his first visit to New England. He was refused the use of a private house to preach in; and being denied also the use of an old deserted building, he proposed to hold forth in an orchard. Not permitted to do this, he took his stand under an apple-tree on the road-side, and there opened his mission, to twenty hearers. Notwithstanding such a discouraging reception, he remarks, "Who knows, but I shall yet have a place in this town, where I may lay my head?"

Could this flaming evangelist now go through this place, he would find about 1200 persons identified with the M. E. Church, among whom are to be found some of the leading citizens and most extensive operators of the town.

Whatever may have been the claims of Congregationalism in the past, it is no longer the one church dominating the religious life of the people of New England, for Methodism in the large towns, has been making rapid strides; and taking a front place, it exerts a potent influence over a great number of persons.

There is a mighty future for the Church Jesse Lee planted in this hill country of the North, if her membership are true to the traditions of the past, and conform to the principles of which she has made large professions in all her history.

The corn-crib is yet to be built, of such immense proportions, as to be able to hold the Methodists of the present, in this fair land; how many will it take to accommodate those of the future? Poor prophets were they, who spake meanly of the beginnings of our Church; and unwise still are they, who persist in their antagonism to it.

C. M. PEGG.

East Ave., M. E. Church, East Norwalk, July 15th, 1889.

DR. Talmage, of Brooklyn, relates the following: "How few Christian people there are who understand, how to fasten the truths of God and religion to the souls of men. Truman Osborne, one of the evangelists who went through this country some years ago, had a wonderful art in the right direction. He came to my father's house one day, and while we were all seated in the room, he asked, 'Mr. Talmage are all your children Christians?' Father said, 'yes all but DeWitt.' Then Truman Osborne looked into the fireplace, began to tell the story of a storm that came down on the mountains, and all the sheep were in the fold; but there was one lamb outside that perished in the storm. Had he looked me in the face, I should have been angered when he told that story, but he looked into the fireplace; and it was so pathetically done that I never found peace until I was sure I was inside the fold, where the other sheep are."—*Expositor of Holiness*.

W. C. T. U. Notes.

Previous to Mrs. Tomkinson's visit to Lewes, she held a mother's meeting, a Sunday School meeting, and a public meeting in Laurel. Eleven children signed the pledge at the Sunday School meeting; and the congregations of the Methodist Protestant and Methodist Episcopal churches, united in the services of the public meeting, held the evening of the same day. Mrs. Tomkinson also made addresses, and organized local unions at Delaware, Frankford, and Selbyville during her visit in Sussex County.

WHITE RIBBON.

Youth's Department.

Frightening Children.

The influence that is brought to bear upon a child, during the first decade of life will have a decided effect, in determining his power of self control in later years. It is in the home more than in any other place that this influence must first be exercised, and upon nurses, governesses and parents devolves this most important duty; a responsibility, which considered in its true light, becomes a privilege and a sacred trust. A child cannot understand the "why and wherefore" of many things, which to an adult are perfectly plain and intelligible. He is timid, and naturally shrinks from sights and sounds which, to him, are strange and unaccountable. To frighten a child, in any way is not only thoughtless and cruel, but the act itself may be followed by serious results. For one to say no harm was intended, and that it was only in fun, is no excuse.

There are some people who seem to take a morbid satisfaction in frightening young children by suddenly appearing before them with the face hidden by a mask or the entire body covered with a sheet; at the same time uttering loud and unnatural sounds, and gesticulating in a wild and frantic manner. Occasionally we find a person who is so regardless of possible accidents, as not to hesitate to point at a child a gun or a pistol, or feign to strike him with a knife or hatchet. The setting of a strange dog upon one who already shown signs of terror at the constant barking of the animal is sometimes followed by unexpected and painful results. For little acts of disobedience, children are sometimes shut up in a dark closet or temporarily confined in the dark attic or cellar. At other times they are told strange stories of ghosts, or threatened that, if they do not behave, they will be sold to the rag-picker, or that wandering gypsies will steal them and carry them away. These and other such frightening statements are relics of barbarism and superstition, which should have no place in the Christian light and intelligence of this nineteenth century. And not only this; such scenes, stories and threats are grossly indecent and deliberate falsehoods, the nature of which the child will some day understand, and he will be very likely to form a just estimate of the moral character of those in whose truthfulness and honesty he firmly believed. It is also to be remembered that it is possible a child may be so often frightened in one way or another as to eventually weaken his character, and even sometimes produce a deplorable state of mental imbecility; and there are many cases on record, where a child has been so frightened as to cause insensibility, convulsions, and death.—*Good House Keeping.*

A Boy that Promises to Make A Man.

Two little fellows, each about ten years old, were playing marbles. Will in an attitude to knock a comy out of the ring, paused, looked up, and said, "Ned, why don't you come to Sunday-school?"

Ned.—"Have been expectin' to go, but—but—well, to tell you the truth, I hain't got any shoes, and I can't go bare-footed, you know."

Will.—"Why can't you? ain't it summer time?"

Ned.—"Yes, I know; I could go in my bare feet, but the boys would be sure to laugh at me."

Will.—"See here, Ned, you go to Sunday-school next Sunday; and if you hain't got your shoes by that time, I'll go bare-foot too, to keep you company, and if the boys want to laugh, let 'em laugh. There, we've got your last man."

* An actual occurrence.

FRED E. MCKINSEY.

Six Short Rules for Young Christians.

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the path of men.

As Brownlow North lay on his death-bed he enjoyed, according to his own confession, "perfect peace." To a bystander he said, "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world." Mr. North wrote the practical counsels which follow:

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers. (Mat. 6:6.)

2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to speak and act upon what he says. I believe that all backsliding begins with the neglect of these two rules. (John 5:39.)

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" (Matt. 5:13-16.)

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. (Col. 3:17.) If you can not do this, it is wrong. (Rom. 14:23.)

5. Never take your Christianity from Christians, or argue that because such people do so and so, therefore you may. (11. Cor. 10:12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow him. (John 10:27.)

6. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true, if God's word is true?" and if both cannot be true, believe God, and make your own heart the liar. (Rom. 3:4; 1. John 5, 10 11.)—*Michigan Advocate.*

"Cardinal Gibbons will shortly perform the initiatory ceremony toward ordaining the first colored priest in the United States, by admitting Randolph Ucles, of Baltimore, Md., to the clerical state. The ceremony of the tonsure, the act of cutting the hair, and receiving the robes of the Church, will take place at the Cathedral on June 21. The candidate is a Baltimorean, and one of the first of several students to enter St. Joseph's Seminary. If he is ordained, he will work among the colored people."

**Union M. E. Church
CECIL COUNTY, MD.**

The first Converts to Methodism, in this community, were made in 1800. A class was formed in 1801, with Enoch Cloud of North East, as leader. It met at the house of Wm. Miller, who lived at Mechanics Valley, and operated a flour mill which he had erected there in 1785. Thomas Miller, well remembered yet, as Old Father Miller, was one of the *charter members* of the class, and was licensed to preach in 1804. The first Methodist Minister to sound the Gospel trumpet in this section, was James Cook, who preached at the house of Wm. Miller, April 7th 1805. (This James Cook was an Irishman, and taught school in North East; the late Johnson Simpers was one of his pupils. Bishop Asbury ordained him deacon, in North East, "Thursday, August 14th 1804, Ed. Peninsula Methodist. The first house of worship, a log building, 20 x 24 feet, was built in 1823, on a half acre lot, donated to the Trustees by Samuel Miller, son of the Wm. Miller, in whose house the class was organized. John Williamson, John Grant, and John W. Holt, donated the logs, and John Smith, who was in charge of Cecil circuit

(that year, took up a subscription to defray the expenses of its erection. In 1835 this building was enlarged, by adding ten feet to one side; making the house 24 x 30 feet. The cost was \$300.

In 1866 the present house, 35x50 feet, was built for \$2650, on the opposite side of the county road, from where the first onestood. Its corner stone, at the southwest corner, was laid in June, and the house dedicated in November; both services were conducted by Rev. Samuel W. Kurtz, preacher in charge.

The recent repairs, commenced the 8th of Oct., last, have just been completed, and the house was reopened Sunday, July 14th. The house has been so completely renewed, outside and in, that there is scarcely any part to remind one of the building that was. As you enter through its new vestibule, and open the inner doors, the eye falls on nothing, save the organ and the marble-top stand in front of the pulpit, which you identify with the former room. In the place of the large white Bible board, and the old-fashioned sofa on the platform, there is a handsome set of walnut furniture, consisting of Bible stand and three chairs to match; the plain board altar rail across the building in front of the pews, has been superceded by a new circling altar rail; and the front of the church together with the middle and side isles, have been covered with a handsome carpet; so that we now have a beautiful, comfortable and convenient church in which to worship.

At the close of the morning sermon, from the book of Job, by Rev. L. E. Barrett, of St. Pauls M. E. Church, Wilmington. Bro. Wm. T. Miller, Secretary and Treasurer of the Board of Trustees, stated that the total cost of refitting and refurnishing amounted to \$1497.38, of which \$881.26 had been already collected and paid; leaving a balance of \$616.12, to be provided for. At this writing, all this has been raised except \$116.

At 3. P. M. Rev. W. L. S. Murray Ph. D. presiding elder of the district, preached; and Rev. John B. Quigg of North East, at night. The day was bright; the congregations, good; the collections, more than were expected; and the preaching services, with the lovefeast at 9 A. M. in charge of the pastor, were pleasing and profitable. The choir, assisted by the organ and cornet, sang six beautiful anthems, during the day.

Every thing passed off grandly, and the people went home at the close, feeling happy that their house of worship had been so greatly improved, and that preaching services had been resumed. At the Quarterly Conference held at Union July 15th, the pastor was granted a month's vacation to visit his friends in Tennessee. The work of repairs on our Church at Cherry Hill, will be commenced the first of August.

T. A. H. O'BRIEN,
Cherry Hill, July 16th 1889.
Easton, Md.

We take the following excerpts from Rev. B. F. Price's letter to the *Philadelphia Methodist*.

Of Easton, it can be said, she has entertained the Conference three times, within the writer's memory; first when it was embraced in the Philadelphia Conference, and twice since. Our ministerial body, is as large now, numerically as when a part of the Philadelphia Conference; and in everything necessary to the comfort and joy of the members and visitors, the entertainment this year could not have been easily surpassed. The writer has been pastor three times of our Church in Easton; the last time being at the close of the Rebellion, some twenty-four years ago. Since that period, the population of the place has doubled; and it is now said to contain over four thousand inhabitants. Easton is pleasantly, even beautifully situated, looking out upon orchards, fields and forests; and near it are three navigable rivers, tributaries to the great Chesapeake Bay. It

is the capital of Talbot county, Md., and in a central position. It has railroad communication, via the Delaware line at Clayton, to Philadelphia twice a day, and daily intercourse with Baltimore by two steamboat routes.

The people of Easton are intelligent, thrifty, and hospitable; while their religious proclivities will gauge well with other communities. It has two other Methodist churches than our own—the Methodist Protestant, and the Methodist Episcopal Church South. There are also two colored Methodist churches; one of our denomination, and the other called "Allenites." There are also a Protestant Episcopal, and a Roman Catholic Church. Near the town the Friends have a meeting house.

Children's Day was observed with great zest and profusion. It is Decoration Day, not for the dead, but for the living. The old and the young take delight in its services every where. It seems to have been a success with us. June, among her sister months, holds the floral carnival of the season.

The camp meeting calendar is being completed, and soon our churches will hold jubilees and sing the Lord's song in the grove.

Our sympathies have again been touched by the death of our brother, Rev. George W. Lybrand. His father was once pastor of Asbury Church, Wilmington, and ranked high among the fathers in pulpit power.

IT WON'T BAKE BREAD.—In other words, Hood's Sarsaparilla will not do impossibilities. Its proprietors tell plainly what it has done, submit proofs from sources of unquestioned reliability, and ask you frankly, if you are suffering from any disease or affection caused or promoted by impure blood or low state of the system, to try Hood's Sarsaparilla. The experience of others is sufficient assurance that you will not be disappointed in the result.

Camp-Meeting Calendar.

- Chester Heights, Pa., July 16-25.
- Landsville, Pa., July 23 to August 2.
- Parkley, Va., July 27-Aug. 4.
- Wye, Md., July 30.
- 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. 3-12.
- Deal's Island, Md., Aug. 2-9.
- Elliott's Chapel, Del., Aug. 4-11.
- Brandywine Summit, Del., Aug. 5-15.
- Hurlock's, Md., (National) Aug. 6-17.
- Sharptown, Md., Aug. 10-17.
- New Church, Va., Aug. 10-17.
- 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.		
CHURCH.	QUAR. CON.	PREACHING.
Wesley,	July 30, 7 1/2	" 28, 7 1/2
Newport,	" "	" 28, 7 1/2
Marshallton,	Aug. 1, 7 1/2	" 1, 7 1/2
New Castle,	July 29, 8	Aug. 4, 10 1/2
Red Lion,	Aug. 5, 9	" 4, 7 1/2
Smumit,	" 2, 3	" 2, 3
Del. City,	" 3, 7 1/2	" 4, 10 1/2
Port Penn,	" 3, 3	" 4, 3
At Woodlawn Camp,	" "	" "
Zion,	" 17, 10	" "
Rising Sun,	" 17, 1	" "
Port Deposit,	" 17, 2	" "
Hopewell,	" 17, 5	" "
Union, [Wil.]	" 22, 7 1/2	" "
Asbury,	" 24, 8	" 25, 10 1/2
St. Paul's,	" 26, 8	" 25, 7 1/2
Kingswood,	" 27, 8	" 25, 10 1/2
Newport,	" 28, 7 1/2	" "

DOVER DISTRICT—SECOND QUARTER.		
CHURCH.	Place	Date
Camden Lebanon		27 28
Wyoming Asbury		27 28
Leipsic Raymond		26 28
Little Creek		26 28
Magnolia Barretts		26 28
Denton		4 6
Potters L'd'g camp		4 6
Burrsville		4 6
Preston Bethlehenn		10 11
Fed r'lab'g Chestnut		10 11
Palestow Cokesbury		11 12
Seaford		18 18
Cannon Concord		17 18
Greenwood Chaplains		17 18
Bridgeville		17 18
Houston Milford		24 25
Milford		25 26
Lincoln Cedar Neck		25 26
Milton		25 26
Lewes		31 Sep 1
Harbeson Zoar		1 2
Nassau Ebenezer		31 1
Millsboro Central		31 1
Georgetown St John		1 2
Ellendale Sand Hill		1 2

JOHN A. B. WILSON, P. E.

HAY FEVER. CATARRH

I have been an annual sufferer from hay fever for 10 years. It recurring about Aug 20th each year. For several summers I have used Ely's Cream Balm with excellent results. I have many sufferers will be induced to try the remedy.—Geo. Farp, Baltimore, Md.



DETECTIVES

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CONSUMPTION

The Sunday School.

LESSON FOR SUNDAY, JULY 28th, 1889.
1 Samuel 8: 4-20.

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

ISRAEL ASKING FOR A KING.

GOLDEN TEXT: "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us" (1 Samuel 8: 19).

4. *All the elders*—all the chief men or rulers, heads of families in many cases, who conducted tribal matters in the absence of any organized or centralized government. They had doubtless long meditated a change of government, corresponding with that of the nations around them, and suited to the new feeling of political union, which was gaining ground among the tribes. Samuel's feebleness and the misconduct of his sons, hastened their movements. *Came unto Ramah*.—They submit their great state question to their revered judge. They wish to take no step without consulting him. Ramah was the birthplace and home of Samuel.

"The elders of Israel formed the senate or executive council, of the congregation or national assembly, (1) in war (chap. 4: 3), (2) in great political matters—as on the present occasion—(3) in matters of general importance to the nation (Judges 21: 16). The institution lasted through the monarchy, and was revived after the captivity (Ezra 10: 14). In New Testament times, "the elders formed one of the constituent elements of the Sanhedrim" (Cambridge Bible).

5. *Thou art old*.—They respectfully inform him, that he has reached the age when the cares of state are burdensome, and when some successor must be nominated in the event of his decrepitude or death. Samuel was now about sixty or seventy years old. *Thy sons walk not in thy ways*—and therefore are not acceptable to the people, and not worthy to succeed their father. Samuel had two sons—Joel and Abiah. They were not openly sensual and profligate, like Eli's, and the father, in this case, if we may judge from his character as a whole, did not fail to interpose parental restraints to the utmost of his power. Samuel entrusted to them a part of his judicial functions. Their official station was at Beersheba, at the extreme south of Judah, some forty-five miles southwest of Jerusalem, in the district recovered from the Philistines. The charges brought against them were, that "they turned aside after lucre," and "took bribes and perverted judgment"—that is, used their office for personal and unscrupulous ends, especially in money-getting. *Now make us a king*.—They wanted, first, a king, "like all the nations"—a visible leader and ruler, with the permanence of an hereditary succession; and, in the second place, they had no choice of their own as to the person, but wished that Samuel, their prophet and judge, should designate for them a royal successor. They were no longer satisfied with a theocracy—the rule of the invisible Jehovah.

"The Eastern mind is so essentially and pervadingly regal, that to be without a sovereign, is scarcely an intelligible state of things to an Oriental; and the Israelites must have had occasion to feel, that the absence of a king gave them an appearance of inferiority in the eyes of their neighbors, incapable of understanding or appreciating the special and glorious privileges of their position" (Kitto).

6. *The thing displeased Samuel*—not entirely on account of personal feeling, roused by the implied dissatisfaction and that of his sons; not probably because the request of the elders was not legal, seeing that the Mosaic law recognized a future monarchy and provided for it (Deut. 17: 14); but because of the evident distrust of the elders, their unwillingness to await providential movements, and their desire to lower themselves to the level of the surrounding nations by copying their form of government. *Samuel prayed*.—He carried his displeasure and his perplexity to God.

"A beautiful example of prayer to obtain the composure of ruffled feeling, and to have the judgment directed aright by God's Holy Spirit, where it is in danger of being over-swayed by personal motives" (Speaker's Commentary).

7-9. *Hearken unto*—obey. Samuel was directed to submit to the people's request, even though it carried with it the rejection of the theocracy. *They have not rejected thee*.—That would be bad enough, and Samuel might have reason to be offended at the implied personal affront, but their dissatisfaction was not with their human, but with their Divine ruler. *Rejected me*.—Thus far, the nation had lived and developed under the immediate control of Jehovah himself, who had personally directed their movements, and punished them for their idolatries. It should have been their boast, as it was their highest priv-

ilege, that, unlike other nations, they enjoyed the kingship of the invisible but omnipotent God. In preferring a human king, they ungratefully rejected the Divine. *According to all the works*, etc.—Samuel is reminded, that whatever sorrow or grief he might be suffering, because of the capriciousness or faithlessness of the people, God himself had suffered in larger measure, all through their history. *Protest solemnly unto them*.—Grant them the monarchy which they ask for, but do not let them accept it blindly. Cause them to see the dangers and inconveniences which it will surely bring.

"Had they humbly and devoutly inquired the will of God in the matter, and asked for a governor after His own heart, and not after the model of the heathen powers, a more propitious change might have been effected in their form of government. To punish them for their ingratitude and disaffection, He gave them a king in His anger, and took him away in His wrath (Hos. 13: 11)" (Steele).

10. *Samuel told all the words*, etc.—Samuel's remarkable docility of temper, is exhibited in the willingness with which he complied with the Divine direction, and the faithfulness with which he set before the people the exactions of their prospective king.

"This childlike trait of obedience be retained in his old age. The greatness of Samuel's character is shown in nothing more strikingly than that, after finding the change sanctioned by God, he not only waived further opposition, but led the new movement, with calm wisdom, to a successful issue" (Geikie).

11. *This will be the manner of the king*—a picture true to the life. Many a missionary who has visited the court of some barbaric monarch, has been struck with the fidelity of this description, even in modern times. Jewett quotes one as follows: "There is an immense multitude, amounting, it is said, to about 2,000 persons, employed in and around the palace. In fact, we saw many professions and trades going on in it—soldiers, horse-breakers, carpenters, blacksmiths, scribes, cooks, attendants both male and female, many of them pressed into the service unwillingly, yet by a mandate they durst not disobey." *Will take your sons*—that is, without their own or parents' consent.

12. *Will appoint him*—that is, capriciously, or from motives of display or convenience, not because the public weal required such service. *To cur his ground*—to plough it. "Forced labor would become the rule. The young men would be compelled to cultivate the royal demesnes, and to fabricate the arms of the soldiers" (Deane).

13. *Take your daughters*—"which would be more grievous to their parents, and more dangerous to themselves, because of the tenderness of that sex, and liability to many injuries" (Pool). *Confectionaries*—baker, "perfumers." "The young women would be taken to make articles of luxury for the royal use, as ointments and perfumes, and to perform servile offices in the palace" (Deane).

14-18. *Will take your fields*—by fraud or force, as Ahab did from Naboth. *Give them to his servants*.—Not merely will he seize the possessions of his subjects for his own use, he will provide also for his favorites. No man's title to his land will be worth anything, so far as the king's prerogatives are concerned. *Will take the tenth*—in addition to the tithes reserved for God's service and servants. *Give to his officers*—Hebrew, "eunuchs." All the people and all their property, sheep, oxen, asses, would be absolutely at the king's service; no one and nothing would be free from the yoke. *Ye shall cry out in that day*—see 1 Kings 12: 4. They would learn too late that they had made a greivous mistake. *Lord will not hear you*—because ye will not hear Him.

19-20. *Nay, but we will have a king*.—They would not be dissuaded. Remonstrance was useless in their case. "In all centuries, men make the same mistake. They grow tired and dissatisfied with God's way of managing affairs, and wish to take the sovereignty into their own hands. In this Christian land, and in this year of our Lord, there are multitudes who object to the Divine rule. They pass harsh criticisms upon God's methods of dealing with men. They take exception to the course of general providence. It seems to them, that matters are strangely confused and awry" (E. S. Atwood).

Salisbury District Notes.

Examined the "Time table," and learned that the train was advertised to leave at 4.38 P. M.; didn't believe it, but thought it might be true; so gripped the handle of grip-sack, and went trainward; "got there," and bought a ticket for Fruitland; then sat down and waited, from 4.30 to 6.05, for the train to come. The management of that train reminds me of the "Works and Ways," of old Col. Sellers, in "Gilded Age."

Landed at Fruitland, where Bro. Redman is the pastor; rain stopped the quarterly conference, Saturday morning; went down to the river finding, "one more river to cross," and landed; after a carriage ride, reached Quantico, met a rising tide of prosperity, that has come at last to the rescue of the fortunes of the grand old Methodist Episcopal Church, in that region, and thanked the Lord for the tide. Bro. Edward Davis is the one man of all our number that was sent to be pastor at Quantico, and the only one of us that ought to have been sent there. The people say, "We are just fixed, and hope all the churches are as well off, as we are."

I would like to say many things about Sister Davis and daughter, but fear I should loose my head, and say more than good taste would allow. So I'll just end it by saying, splendid home, made so by superior housekeeping. At Bro. Davis' I learned two things; the first delightful to American love of country; the other, amusing to my Yankee appreciation of a good joke. The first was, that the image on our national silver dollar is that of Mrs. Annie Williams, cousin to Rev. E. Davis, our pastor at Quantico. She was, at the time an employee in the Mint, and was selected as having the most American face of any of the lady employees. Not a bloated old king, but an American girl, a woman of the people, a toiler, a bread winner, a wage worker, furnished the "Image" for this national coin.

The funny thing was a story, credited to Bro. Miller, in which an exhorter gave his exegesis of "Gross darkness." "A gross" said the speaker, "is twelve dozen, and twelve dozen is a hundred and forty-four; and gross darkness is a hundred and forty-four times darker than you ever saw it."

Preached Sunday at Messick's at 10 A. M. Now I have come over ten miles by carriage; hot day; on board the skiff, crossing the river. My hand o'er the gun' I fling, my finger tips trail in the silvery tide, and the laughing waters sing.

Preached Sunday night for Bro. Redman, who has moved for a new parsonage at Fruitland. The Lord bless the enterprise, for it is badly needed.

Artists take to the water, and so do I. No inference. On steamer Pratt, one of the Maryland Steamboat Co's boats, and off for Deal's Island. How goes the work, Bro. Warren? "All right Bro. Elder. I am building one new church, and repairing two old ones; and what's more, I'm going to have a 'Pink Tea,' and want you to make a Fourth of July speech. I'm glad you came." Yes, he is doing just what he said. We looked at the new church, down the Island; also at the work on the old church beneath whose eaves lies the sacred dust of that sainted hero, Joshua Thomas, the celebrated Parson of the Islands. I write these notes, as I rest, sitting on his grave stone, and read,— "In memory of the Rev. Joshua Thomas, who departed this life, October 8, 1853; aged 77 years, 1 mo. and 18 days.

"Come all my friends, as you pass by, Behold the place where I do lie, Once as you, so was I, Remember you are here to die."

About sixty feet from his grave stands the tomb of Jacob Parkes, the man out of whom, it is said, Joshua Thomas prayed the rheumatism. True or false, Bro. Parkes believed it true; for several years before his death, he led me to the spot of ground, and said, "It was just here, that Bro. Thomas kneeled down and prayed for me; and when I awoke the next morning, I was well."

In the middle of the "Sound," en route for Holland's Island; the spray is a fly, and the wind a howl, and I'm wet most all over with salt water. There is a high sea on, but this water has a peculiarity about it, it gets dry, or rather, the object it wets gets dry. Yes, I'm seasick, just a little; usually am, but never loose my end. At Holland's Island, the brethren are "blocking up," their boats

getting ready for painting. "No, we won't stop, for quarterly conference; we pay Ayres to come here, and he may wait till we get ready." God heard it; and the waters hands of the air let go and the waters came down, and the Lord got his part of the day. Friday morning, and quarterly conference held, and I going for boat afloat. On the Sound, good breeze; big picnic all the time, with salt water on the nose, and each cheek of my district, and fish, oysters, wild fowl and such like on the plate of the happy presiding elder. The sunshine and salt air of the Sound have braced me up this morning, and lulled the dyspepsia fiend to sleep, so my spirits are astir while fancy runs free. Hurrah for the Fourth of July!

"Life on the ocean wave, A home on the rolling deep, Where the scattered waters rave, And the birds their revels keep.

Halloo, Ben! a happy day to you. Ben is pastor at Deal's Island, and has all in readiness for the "Pink tea." The stars and stripes are waving on high, and the band boys are awaking the echoes of the morning, with "Yankee doodle went to town."

"All signs fail in dry weather." So did all the invited speakers, and I found myself the "lone star". Though starless as all my fourth of July speeches were like Pat's anchor, at home, I remembered that Methodist preachers, like "jerked beef," are supposed to be always ready; and not wanting to "go back" on the craft, I took the flag decorated platform and did the best I could, under the circumstances. The entertainment was held in the interest of the "glorious Fourth," and to raise cash to pay for church repairs; the results being, one broken arm belonging to a little girl, one boy run over by a horse and carriage, a handsome display of fire-works, and about a hundred dollars in cash.

The Deal's Island band rendered us some fine music, and Bros. Daniel and Anderson gave us, each a good speech.

The ladies in Pink were as handsome and refined, as they were polite and attentive. How hard it must be to be an old bachelor on Deal's Island! Went this morning to see the little girl, whose arm was broken last night. She is doing well, and wants to get well in time to attend the camp. Sunday morning, love-feast and a good time in preaching. In the afternoon, with Bro. Chaires; sermon and sacrament. We went through the parsonage that is being enlarged, by the addition of a back building; the house, when completed, will have eight rooms, and be a comfortable home.

T. O. AYRES.

Dr. Parkhurst says in Zions Herald; In our plea for a vacation for each preacher, for a few Sabbaths at least, when the accustomed strain shall be entirely broken, we would not for a moment be understood as suggesting that churches are to be closed and the service abandoned. This is not necessary, and is not the meaning, and should not be the result, of a vacation. By a little forethought, supplies for every Sabbath should be secured, and the very ablest within reach. In a rural village, there is good reason often that churches affiliate and worship together, while pastors take their turn in being absent; but in all cases, arrangement for service during the minister's absence should be definitely fixed, and generally advertised in advance in every community.

He adds a wise suggestion, as follows: It is well to shorten the services of the Sabbath upon these heated days. On a recent Sunday we listened to one of the most distinguished clergymen of our city, and the service closed at 11.35. The sermon was profound and eloquent, but only thirty minutes in length. The minister never opened his lips for notices or talk upon any collateral matter.

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The Pennsylvania Railroad Company has issued instructions to all baggage agents and baggage masters on the system east of Pittsburgh and Erie to receive and carry free of cost in baggage cars baby carriages, when accompanied by their owners. This is a concession in favor of the children which their parents will heartily appreciate; and it is but another manifestation of the constant endeavor of the company to make the road attractive to everybody.

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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.

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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.)

A SUNDAY SCHOOL INSTITUTE was held in Federalsburg, Md., Saturday and Sunday, June 29th and 30th. Rev. J. W. Easley, pastor of our church, in that place, made an address of welcome, after organization and devotional exercises, to which L. F. Zinkham of Baltimore responded. W. A. Baker, of Baltimore, State Superintendent, stated the object of the Institute. H. S. Beale presided; W. J. Mowbray was secretary. Sunday-school attendance, advantages of Sunday-school conventions and Institutes, best methods of teaching and gaining the pupils' affections, were the topics discussed.

Resolutions were adopted, urging that all Sunday-schools be continued in operation throughout the year.

Rev. L. F. Zinkham, General Agent of the Maryland Prisoner's Aid Association made an address on Prison Reform. Sunday morning, a conference meeting was held on Sunday-school work, followed by a sermon from Rev. Mr. Zinkham. At 2.30 p. m., a mass meeting of the several Sunday-schools in town was held, which was addressed by Revs. Baker, Zinkham, and Blackwell. At night, platform speeches were made, by Revs. Easley, Baker, and Zinkham, and Messrs Carroll, Brown and Sparklin.

A Peninsula Boy.

The Lincoln Capital City Courier in a sketch of one of Kearney's most popular and representative citizens, J. D. Mallalieu, son of Thomas Mallalieu, of Millington, Md., says: "One of the most successful men in Lincoln, as well as one of the most popular and respected, was Regent Mallalieu, who is also Superintendent of the Industrial school at Kearney, popularly known as the reform school.

Mr. Mallalieu graduated in the East, twelve or fifteen years ago, and meeting a school director from Columbus, Nebraska, he agreed to come West, and take charge of the high school at that place. On his arrival, he found that the director had no authority to make an engagement, and, worse than that, the place had been filled with another man. Like a great many other college men, he had very little but his diploma when he graduated. Mallalieu was in a pickle. He had neither money nor friends, and the grasshopper plague was on the State. But he had grit and pride. Hearing that section hands were wanted on the railroad, he walked eight miles to see the foreman of the gang, but found the places all filled. He walked back to

Columbus the same day. He stopped at an hotel kept by Col. Hammond, now commandant of the Soldiers' Home at Grand Island. Having noticed his absent and dejected appearance, the Colonel made friendly inquiries about his welfare. On learning the young man's plight, the Colonel said he needed a waiter, and told Mallalieu he might take the place till something better offered. He accepted, and for two months earned his board, washing dishes and waiting on the table. The student then heard of a school out in the country, that needed a teacher. He tramped out to one of the directors, but his slender travel-stained figure didn't make a favorable impression. However, the director finally brought out a Virgil and a trigonometry, and quizzed the applicant. The test was satisfactory, and Mallalieu was told he could have the school at \$35 per month, if he would get a certificate. A trip to Schuyler the county seat, enabled him to get the certificate, and he settled down to work, under conditions not very encouraging, to say the least. Now he is Regent of the State University, and Superintendent of the State Reform School, and is widely recognized as one of the best men in the latter position. He is one of the prominent public men of the State, and one of the most popular."

Brother Thomas Mallalieu, to whom Presiding Elder France refers, in complimentary terms in his letter this week, completes the fiftieth year of his residence in this country, the first of next August. His son, whose early experiences in far off Nebraska, are given above, is an alumnus of Dickinson College; having graduated in 1876.

Methodist Review.

The July-August No., of our Church Bi-monthly, is replete as usual with interesting matter. Dr. Bayliss, editor of the Western Christian Advocate, writes a discriminative and eulogistic sketch of the President, General Benjamin Harrison. An admirable portrait graces the number as a frontispiece. Bishop Hurst continues his study of Hinduism, in a scholarly article, on "The Reformatory movement in later Hinduism."

A symposium on Theology, includes "Theology as a Science," by Dr. James Strong; "Theology, a discipline," by Dr. Gerhart; and "The dangers which beset Theology," by Dr. H. H. Moore.

Drs. Dollinger and Reush's History of the conflicts on morals in the Church of Rome since the 16th Century," is reviewed by Rev. William Arthur, London.

Dr. James Douglas writes of the "Scientific elements of religion;" and Dr. Withrow reviews "Bennett's Christian Archaeology."

The editorial department bears the characteristics of the brilliant, acute, and scholarly editor, Dr. Mendenhall. The skill, ability, and force, with which he detects, and exposes the rationalistic leaven, in the writings of many very prominent educators in this country, have excited wide-spread interest in literary and evangelical circles.

In "Opinion," Dr. Mendenhall says: "England is in the grip of rationalism, and is overawed by a progressive but false and destructive criticism. A reformer is needed, as in the days of Wesley, to save the old Church from a spiritual decadence, and to re-enlighten it in doctrinal truth. American rationalism is in its incipient stages of development, and should at once be exposed and resisted, because it tends to spiritual paralysis, and the ruin of the Church."

Of this callow youth, he says, "because it is adorned with Christian graces, and blushes when properly stigmatized, it is all the more insinuating and dangerous. The Methodist Review is the first of its class in this country, to sound the notes of alarm, and warn the Christian Church against the infection.

In his addresses before fifteen Conferences in March and April, the editor as-

sailed the covert Rationalism in the faculties of Yale, Harvard, and Johns Hopkins Universities, and impeaches them now in the high form of discussion." Dr. Mendenhall appeals to "all good men of all names to join it, (the Review) in the work of preserving the Christian Church from so grievous a peril, as now menaces it from those whose criticism is a snare, and whose knowledge is turned into an instrument of destruction."

On the topic of Old Testament Chronology, he says, "The Bible is not so much concerned with dates as with events, epochs, and results. It is not scientific, but historic; it is not systematic, but didactic;" and adds, "it is evident to the scholar, that we have outgrown Archbishop Usher, and must wait until discoveries and interpretations, that may settle some of the problems, shall be announced."

In 1 Cor. 9: 4, 5, Paul insists upon his rights as an apostle, (1), to temporal support, and (2), to enter the marriage state; thus laying down the principle, that a minister's right to a support rests upon the fact, that he is a minister, and as a minister, he has a right to marry. Paul corroborates Matthew in mentioning the fact of Peter's marriage. "Hence priestly celibacy founded upon any alleged bachelorhood of Peter, or any advisory hint of Paul, or upon any Scriptural teaching whatever, is an inexcusable perversion of the Scriptures. A married priesthood is legitimate, and, judging from the evils of a celibate priesthood, we should say, necessary."

Dr. Mendenhall defines "Vacation" as meaning "immunity earned by service;" and thinks "it necessary, that the brain worker, whether in a profession or in business, should vacate his office, his duty, his or dinary conditions, and seek exhilaration and new resources, in a changed life and new environment."

In "Current Discussions," we have "The Pivotal Fact of Christianity," the Resurrection of our Lord; "National Optimism;" and "Denominational Consciousness."

In "The Arena," Rev. J. Hepburn Hargis, D. D., supplies some omissions in Dr. Houghton's article on Count Tolstoi, in the last Review, confirming the editor's statement, that "Tolstoi is a more dangerous anarchist than Herr Most."

W. J. Barger of Nebraska, criticises "A thory of Miracles," stated in the last Review, as "open to grave objections." "Either Jesus raised the dead, or he did not; if he raised the dead, then the persons were dead whom he raised; else he did not raise the dead; and if when the Scriptures say of Lazarus, 'which had been dead, whom he (Jesus) raised from the dead,' the meaning may be that Lazarus was simply in a trance, or animation was suspended, how shall we know, but that it may mean the same, when it says, 'And I saw the dead, small and great, stand before God?'"

The venerable Joseph Longking, "though only a local preacher," as he says, expresses his dissent from the views of those who concede the peccability of our Lord Jesus Christ, and contends that it was not possible for him to have sinned. "His affinity to the Holy One, is a bar to his yielding to sin."

Rev. J. B. Mann has a characteristic note, on "The Thud of Superannuation." Prof. Rice, of Middletown, Conn., calls attention to "Natural Science in the schools;" especially to the importance of such studies, in schools of lower grade than colleges and universities.

Editorial Reviews closes the number; including "Foreign resume; Progress of civilization; Spirit of Reviews and Magazines; and Book critiques and notices."

Subscription price, \$2.50, postage included; New York, Hunt & Eaton; Wilmington, Del., J. Miller Thomas.

In reporting the centennial anniversary of "Old Union," last week," we omitted the pleasing fact, that her prosperous daughter, Townsend, joined in the celebration of the day; the morning

and evening services being suspended in honor of the occasion; with pastor and people attending, and participating in the exercises, and contributing much to the interest and success of the anniversary.

The Peninsula Press Association had their 13th Annual excursion last week.

The newpapers represented, were the Evening, Erie Press, Sunday Star, PENINSULA METHODIST, and Farm and Home of INSLA METHODIST, and Newark Ledger; Odessa Herald, Middletown New Era; Smyrna Times and the Record; Clayton Call; the Sentinel, Delawarean and Index of Dover; the Seaford Review; Lewes Breakwater Light; the Sussex Journal and Democrat of Georgetown; the Crisfield Leader; the Advertiser and the Wisconsin News of Salisbury; the Snow Hill Messenger, the Ledger, Democrat, and Gazette of Easton; the Greensboro Free Press, and the Cecil Whig of Elkton.

J. Miller Thomas of the PENINSULA METHODIST and his sister, were of a party of about seventy representing the papers.

After a delightful run-over the Pennsylvania Railroad, through Philadelphia, Reading, and Lancaster, Harrisburg, Altoona, and the intervening beautiful landscapes, they reached their objective point, Cresson Springs, on the crest of the Alleghenies, about 9 p. m., Saturday. Here they found most delightful quarters in the Mountain House-whose superintendent, Wm. R. Dunham Esq., spared no pains to minister to the comfort and pleasure of his guests. This Hotel has ample accomodation for 1300 people; and the mineral springs are very attractive.

Great praise is due to the Pennsylvania R. R. Co., for providing special cars for the party, and adding a trip to Johnstown, Monday morning.

The following officers were elected for the ensuing year; President, Thomas S. Hodson, Crisfield, Md.; Vice-presidents, Edwin R. Paynter of Georgetown, and Wilson M. Tyler of Easton, Md.; Secretary and Treasurer, J. Barton Cheyney of Wilmington; Executive Committee, Henry C. Carpenter, of Dover, C. L. Vincent of Snow Hill, and Fred E. Bach of Wilmington, Historian, Robert D. Hoffecker; associate editor of National Journalist, C. L. Vincent; delegates to National Convention at Detroit, Fred E. Bach and Oscar M. Purnell.

Nine new members were elected, as follows: Frank M. Dunn, Dover Index; J. Miller Thomas, Peninsula Methodist; Edwin Quinn, Clayton Call; J. E. Griffenburgh, Seaford Review; John Y. Todd, Easton Democrat; Frank Wooley, Wilmington Sunday Star; R. Plummer, Greensborough Free Press; W. Lee Cannon; Dover Sentinel; C. J. Freeman, Middletown New Era.

Sharptown, Md.

Monday, 3 p. m., July 8th, with satchel in one hand, and umbrella in the other, parson leaves his comfortable home, saying "goodbye" to a few of his many friends, and embarks with S. J. Cooper, Esq., on the beautiful steamer, "Chowan," for Baltimore. Soon we reach a little village known as Riverton, built entirely on the sand; the dwellers in which, we hope will not fail to heed the warning against disobedience, as given by our Lord, in closing his Sermon on the Mount. Here we meet with the Rev. Mr. Dunn and his young wife, on their way to visit her parents, for the first time since the matrimonial tragedy was performed, a few months ago.

At Vienna, Bro. Mitchell reported favorably of his work, and Dr. R. J. Price spoke well of the M. E. Church work in general. Placing Bro. Kees and wife, of Elkton, Md., in our charge, the genial doctor bade us adieu. The run from this point to Baltimore, with gentle breezes and silver moonlight, was most entrancing. In talking of preachers and their work, my friend and Bro. Kees, spoke in very high terms of his pastor, Rev. Charles Hill, and his presiding elder, Dr. W. L. S. Murray.

Tuesday a. m., the air was balmy, and the sunlight full of heat. We call on Dr. R. H. P. Ellis, and find him just a little anxious over many things. Mrs. Ellis is absent attending her mother, Mrs. Colfesh, who is sick and near unto death. The Dr. is all alone, except his servants, and is very busy in his large practice.

Our train leaves Union St., Station at 3.30 p. m.; and passing through two or three tunnels, out into the broad sunlight, we pursue our journey through hills and valleys over the Western Maryland Railroad, in company with many school teachers, bound for Pen Mar, to attend the State Teachers' Association.

The scenery is most bewitching, mountain sides, covered with richest verdure, the valleys with sparkling brooklets, growing corn, and finest clover. Between Westminster and Pen Mar, the country becomes more

mountainous, and the Railroad more ascending and crooked, until we reach "Horse Shoe Bend," where one sees the engine running in one direction, and the rear cars of the long train, apparently in another.

Among the distinguished excursionists, we met Gov. Biggs of Del., who spoke well of Del. State affairs; Prof. Gooding who reports favorably of the Wilmington Conference Academy; and Editor E. Hearn, of Pocomoke City, who intends to make the Record and Gazette a success. "Prohibition, without modification" is his watchword.

Two days on this mountain summit, with sight seeing, speech hearing, and friendly greetings, charmed us, and deepened a sense of the beautiful in nature.

A carriage ride from the Blue Mt. House to High Rock, revealed to me the fact, that I was breathing pure mountain air, 2000 ft. above the sea level; while Keyrank is 2500 above the sea level; from Keyrank, and the observatory 2610 ft. From Keyrank, I looked into the valley, 1000 ft. below, and gazed upon the beautiful peach orchards and fertile fields. This valley is from ten to twenty miles in width. The clouds are beautiful as one looks from Keyrank, or High Rock, across the valley to the distant mountains, from ten to twenty miles north, and sees other summits towering a few hundred feet above them. As seen from the mountain top, the dwelling houses in the valley look like chicken coops; the horses and cattle, like cats; peach trees, like miniature cabbages, and large loads of hay, like toy buggies. Along the carriage road leading to the summit, lie millions of stones from the size of a medium water-melon to the size of a ton bale of hay; while between the stones, are seen small trees from three to six inches in diameter, reminding one of the stony ground, mentioned in our Lord's parable; from lack of depth of soil the bushes and saplings never reach any considerable size.

From this delightful height I descended into the valley, to find the chicken coops, large comfortable brick and stone houses; and what appeared to be small yards of grass, large fields of clover and growing corn. Down here, the air was very much heated, until near sunset, when it grew cooler and quite pleasant.

In the Blue Mt. House is every convenience desired by an excursionist, the cost of which was reduced from \$3.50 to \$2.00 per day, for the special accomodation of teachers and their friends. Here Gov. Biggs made a speech, which was listened to with much pleasure. He said, Pres. Adams ran the country on twelve millions a year, and now we lay up fourteen millions in a single month. Next to the preacher, the teacher he said, occupies the most honorable position. The Governor expressed hope of enjoying with all present, better things beyond the confines of time. Prof. Gooding made a fine impression, with his masterly treatment of Psychology and Pedagogy. Supt. Bessey read a well prepared paper, entitled "The Genius of Teaching." One of the master speeches was delivered by Supt. Handy, of Kent Co., Del. He said, next to the Delaware teachers, he thought the Maryland teachers stood highest in this land.

Thurs. 8.08 a. m., I take train for Baltimore, and after enjoying the beautiful scenery en route for three hours, find myself in that city at 11.15, and meet my cheerful bro., in the ministry, R. I. Watkins, who speaks well of his work in Wilmington. Again I find myself at the bountiful board of my brother-in-law, Dr. Ellis; leave for Sharptown, 5 p. m.; and arrive Friday morning in time to see my predecessor, Rev. E. H. Miller leave, after a surprise visit of two days with his friends. I insisted on his remaining longer, but he excused himself by promising to spend a week at our camp-meeting, on the suburbs of Sharptown, in a beautiful grove, to be held from Aug. 10 to 17.

We anticipate a good time at our camp, and are endeavoring to have a meeting that will make others feel good. We have from three to four boats stopping at our wharf, so that many from abroad will find it convenient to attend.

The conveniences at the boarding tent will be excellent, and prices moderate. The rates on the boats are low. Tents will be provided at reasonable prices, on application early, to Mr. C. J. Gravenor. No confectionary, melons, ice cream, or cigars are to be sold on Sunday; but horsefeed, meals, and lunches of any size, will be supplied in abundance.

I have written to one of our bishops, to be with us, Tuesday. The public will be welcomed. We want all who love our Savior, and meet with us, to come in the spirit of work.

Bro. Byard Bennett is quite weak. Those who know him will remember him as an invalid of eighteen years standing, and bearing his affliction with much patience.

Miss Ellie Vincent received the banner again, last Sunday week, for largest Sunday school collection.

Conference News.

Preachers' Meeting, in Fletcher Hall, Monday morning, July 22d; Vice-president, T. N. Given, in the chair; on motion, W. E. Avery was elected secretary pro tem. Devotions were led by V. S. Collins. D. H. Corkran, reported Epworth ready for re-opening services, Sunday, July 25th.

Dr. Todd reported interesting corner-stone laying exercises, in Chesapeake City, Thursday afternoon, the 18th inst. About \$200 was the limit of expectations as to financial results. This was exceeded, however, by \$160. The original purpose was to build of brick, but having subsequently ascertained, that cut stone could be used at less cost, the brethren decided to build of stone, and the new church is to be a fine structure of Port Deposit granite.

The pastor, Bro. E. H. Nelson, was assisted by Bros. O'Brien, Gardner, Atkins, and Drs. Murray and Todd. Revs. Jacob Miller of the Protestant Episcopal Church, and F. E. Williams of the Presbyterian Church, participated in the services.

Bro. E. C. Atkins, reported his new church enterprise progressing satisfactorily.

The order of the day, "Preparation and Delivery of a sermon," was then taken up, and brief remarks were made by Bros. A. Stengle, L. E. Barrett, J. T. Van Burkalow, J. Todd, V. S. Collins, E. C. Atkins, R. L. Watkins, V. Smith, and J. L. Houston.

Curators announced for next Monday morning, a general discussion on camp-meetings, to be opened by Bro. H. W. Ewing.

Other brethren present were, T. C. Smoot, H. Greaves, and W. C. Johnson of the Philadelphia Conference.

Adjoined with benediction from Bro. Vaughan Smith.

Rev. E. H. Miller has a fine summer grove meeting on Chincoteague Island. Last Sunday was quarterly meeting. Presiding Elder, T. O. Ayres, was present and preached morning, afternoon and evening.

Rev. A. D. Davis of Roxanna, is spending a week on this island, helping Bro. Miller, in his grove meeting.

TRAPPE, MD., F. J. Corkran, pastor.—We are glad to learn that this charge is booming. In proof of their appreciation of the efficient labors, and pleasing ministrations of their pastor, the brethren added \$100 to his salary increasing it from \$600 to \$700.

The parsonage has just been painted on the outside, at a cost of \$100.

The brethren at Trappe, have arranged to reduce the debt on their church building, by the payment of \$300, by Nov. 1st, 1889.

Nothing pays better, than being true to your colors, when your flag is the emblem of a righteous cause.

Rev. J. F. Anderson, has put a new 500lb bell in the tower of the Westover M. E. Church, of which he is pastor.

Salisbury district is to have seven camp meetings this year, and will dedicate, (D. V) five new churches.

The M. E. Sunday-school of Pocomoke City, A. S. Mowbray pastor, ran an excursion to Ocean City this week.

Another Re-opening.

Epworth M. E. Church, which has been undergoing repairs during the last three months will be reopened for divine service, to-morrow July 28th. The order of the day will be as follows: Love-feast at 9 A. M. Preaching by Rev. W. L. S. Murray, Ph. D., at 10.30. Sermon by Rev. J. D. C. Hanna, at 3 P. M. Young People's prayer and testimony meeting at 6.30. Sermon by Rev. L. E. Barrett, 7.45.

The church has been completely remodeled, inside and out, and the seating capacity increased from 400 to 600. The front has been changed from Church street to Bennett, with a face and entrance on Tenth streets. In each front there are triple gothic windows, reaching from the first to the second story, glazed with beautiful colored glass. The gables are finished in slate. The body of the building is painted in light lead, and trimmings in dark brown. The inside is arranged with main audience rooms, prayer meeting, class, library, and Sunday-school rooms; all of which may be thrown into one room when needed.

Frescoing was done by Nicholas Goldberg, who displayed much artistic taste in design and finish. The seats are made of light wood, finished in oil. Altogether, Epworth is now one of the neatest and most convenient in the city. A great day is expected next Sunday, all are invited.

The Methodist Episcopal Sunday-school, Salisbury, Md., T. E. Martindale, pastor, will have an excursion to Bay Ridge, about the first of August.

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ELK NECK, MD., D. F. McFaul, pastor.—Rev. W. L. S. Murray, Ph. D., our genial presiding elder, visited us, Saturday, July 13th, for the second time this conference year. The newspapers announced him to preach at another charge Sunday morning; but he was here at Harts, in the flesh; not only in the flesh, but also in the spirit of the living God, as his sermon proved. No other power could have so impressed preacher and audience; and the occasion will long be remembered.

After preaching, he made a few remarks on the necessity of repairing the church, and the congregation immediately resolved to enter upon this work, and expend five or six hundred dollars in improvements.

One good Christian lady said she would be responsible for \$100 of this amount.

Bro. Murray held quarterly conference, Saturday P. M., conducted Sunday-school, Sunday morning, and preached; after which he set out for North East, where he dined; then off for Union, on Cherry Hill circuit, where he preached; then back to North East, where he held love-feast and preached.

This is the way some of our Methodist preachers work, and they love it.

The presiding elder of Salisbury district, is arranging for the laying of a corner-stone for the M. E. Church at Reed's Wharf. The church came to us, in a half finished condition, from the M. E. Church south. Bro. L. S. Melson gives the new corner-stone. The stone bears the donor's name.

KINGSWOOD, WIL., R. I. Watkins, pastor.—To-morrow morning, the 28th inst., Rev. J. R. Dill, will preach, and administer the Lord's Supper. There will be twilight service at 7 p. m.; preaching by Rev. W. L. White.

Rev. R. I. Watkins will preach in Asbury for Rev. J. D. C. Hanna, at 10.30 a. m., and in St. Paul's at 8 p. m., for Rev. L. E. Barrett.

The Berlin M. E. Church C. T. Wyatt, pastor, has traded its old bell with McShane of Baltimore, for one of his best new ones. They get 14 cts. per pound for the old bell, and pay 19 cents per pound for the new one.

The pews for the M. E. Church at Pittsville have been received, and the dedication will take place in a few weeks.

Dedication.

Chaplain Memorial M. E. Church, Taylor's Island, Md., will be dedicated, (D. V.) to-morrow, the 28th inst. Among the ministers expected to be present, are Rev. Drs. J. Hepburn Hargis, and James Morrow, and Rev. George M. Broadhead, all of Philadelphia. The editor of the PENINSULA METHODIST, Rev. T. Snowden Thomas, A. M., is also expected.

The M. E. parsonage at Princess Anne, W. P. Compton, pastor, has been painted.

The parsonage on Summerset charge, W. W. Chaires, pastor, has been enlarged by the addition of a back building.

Rev. G. W. Townsend, of Hillsboro, preached at Wye, Sunday morning, 21st inst., and at Hall's in the afternoon. The sacrament of the Lord's Supper was administered in each church, after the sermon. Rev. J. D. Lecates, filled the pulpit at Hillsboro, the same day, preaching morning and evening; also at Ridgely in the afternoon.

The work is going on pleasantly in each of these charges.

Wye Mills, Md.

RED LION, DEL., O. S. Walton, pastor.—Sunday, July 14th, was a "red letter day" in the M. E. Church, it being "Children's Day." Providence blessed us with a bright day. The decorations were superior to all of former years; evergreen and yara being the principal materials. In the background was a gothic arch, with a white cross bearing the name of Jesus, forming a key-stone. In front of the arch was a curved railing covered with green in diamonds filled with yara; in centre of railing were white gates, trimmed with gilt, over which was a large clock. About 10.30 the organ peeled forth sweet strains, under the touch of Rev. O. S. Walton, while the school entered, and the exercises of the day began. The church was filled both morning and evening,—in the evening, to overflowing. The collection for the day amounted to \$14.85. Tuesday evening, those who had taken part were treated to ice cream and cake, by the pastor.

SHARPTOWN, MD., E. H. Derricks, pastor.—Sharptown camp begins Aug. 10th. With boats running to and from Sharptown daily, none need fear any difficulty in coming to, or leaving our camp. Nearly fifty tents are already taken. We are praying for a general revival.

It pains us much, to report the death of Sister Severn Cooper, the mother of our esteemed Sunday-school superintendent, Bro. L. T. Cooper, in her 71st year. Sister Cooper had been a faithful companion, a gentle and loving mother, and a kind neighbor. She selected as the text for her funeral sermon, 2 Tim. 4, 7-8. No doubt she now wears the promised crown.

Bishop Alpheus W. Wilson, of the M. E. Church, South, made a very narrow escape from death; in the wreck at Thaxton, on the Norfolk & Western Railroad. He lost his watch and baggage, and three hundred dollars in money.—*Talbot Times.*

A recent dispatch announces the death in Brunswick, Ga., of the Rev. W. E. Fisse, a Protestant Episcopal clergyman, who some twenty years ago was the rector of St. Luke's Church, Church Hill, in Queen Anne's county, and was well known in various parts of the State. Mr. Fisse was also at one time rector of Christ Church parish, Calvert county. He was a native of Philadelphia, a forcible preacher and cultivated man; but his eccentricities of character were so marked, as to cause many persons to regard him as of unsound mind.

MR. EDITOR:—If you think my thoughts on the cultivation of a sweet and gentle spirit, worthy of a place in your columns, please publish them. Human nature, the world over, seems to be the same; but in different persons it is variously manifested. Some persons are so gentle and kind, that all who meet them are more or less cheered and comforted. Others, it may be of the same kindred, are just the reverse, in disposition. In family government they are boisterous, unguarded, and rough; in the social circle, cold and neglectful; and in business life, exacting and rash, making themselves unpleasant, and even repulsive. But notwithstanding all this, it may be possible, that by self-discipline, precaution, and cultivation, the better qualities of their nature, which have lain dormant, may be brought to the surface so as to make an equally favorable impression, to the former character.

These is nothing more pleasant, and even beautiful, than a sweetspirit, emanating from a benevolent heart. A kind word, a pleasant look, a smile, cost nothing but a little effort; but, in effect, they are "more precious than rubies." A kind word spoken just before the fatal leap, would no doubt have saved many from a suicidal grave. "The words of the wise are gracious," and "a word fitly spoken, is like apples of gold in pictures of silver."

We are so closely allied, that our influence is constantly effecting each other for good, or for evil. Hence the importance of placing ourselves in that relation, which will enable us to prompt each other to the very best actions in all our movements. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

LAUREL, DEL.

From Concord, Md.

DEAR BRO. THOMAS.—In my last letter I stated, we would hold a grove-meeting, Aug. 4th. Since then our ideas have enlarged, and we intend holding a camp-meeting, Aug. 17 to 27, instead. Now brethren, don't hesitate to come and help us, for fear we will change again; as this will be, like the "laws of the Medes and Persians," unalterable.

A festival will be held at Cokesbury, Aug. 7, for the benefit of the church.

Farmers are rather gloomy in this section, over crop prospects; berries have been a failure, and the heavy and frequent rains have nearly ruined all the corn. However, "He doeth all things well," and we are trusting him for his favor.

The Salvation Army are holding meetings near here. They have not, as yet, come within the bounds of our charge, and we are praying, "Deliver from (this) evil."

Our colored friends are making extensive preparations for their camp meeting, which begins, July 27th. Don't forget an old fashioned camp-meeting, Aug. 17, eight miles from Seaford. Come and help.

Truly,
W. E. GRIMES, Pastor.

Many of our readers will rejoice with us to learn that our brother, Rev. Robert W. Todd, has so far recovered as to resume in part, his pastoral duties. Rev. J. S. Perkins, M. D., writes us from Chestertown, under date of July 25th, as follows:

"I am glad to say that he is much better; preached on Sunday morning, and proposes to do his regular work now.

He is not well, however, and is run-

ning some risk. The Doctor promises him entire relief. I think this will depend somewhat upon himself.

Easton District,

DEAR EDITOR.—My third official visit for the present quarter, included Millington, Crumpton, and Sudlersville. As far as Millington, I was accompanied by my wife; and here, she and the elder were made welcome, and were kindly entertained by the pastor, Rev. E. E. White, and his family.

This is Bro. White's first year on this charge; and it is unnecessary to say, that he has been most kindly received by these good people, for that is their style, in respect to all the preachers appointed to their circuit.

Eighteen years ago, it was the privilege of the writer to serve this circuit. At that time there were three appointments, but now there are only two,—Millington and Holden's. Methodism is steadily growing at both these points.

At Millington, when I became their pastor, they worshiped in an old church building, which stood in the grave yard; and the parsonage was a rented house. Now they have a large brick church in the centre of the town, and a parsonage of their own, which is one of the most comfortable homes on the district.

To secure these has cost a great struggle; but Methodism has reaped the benefit of that struggle, in a prosperity which it could not have had without it.

The Sunday-school is under the care of Thos. Mallalieu, who has been superintendent for many years; and for a man of 75 years of age, he is a very live superintendent.

The Sunday morning quarterly meeting services were held at Holden's. The Lord was with us in the love-feast, and throughout the entire service.

The Crumpton quarterly conference was held, Saturday afternoon. Bro. J. B. Merritt who has been on the supernumerary list for the last few years, is living in Crumpton, and is acting as a supply for the circuit. His services are not only very acceptable, but also very useful.

Chiefly through his instrumentality, a parsonage has been secured, and nearly paid for. A large porch and summer kitchen have been added this season; making the house larger, and much more convenient and comfortable.

I could say a great deal in praise of Bro. Merritt, and his efficient work on Crumpton charge, but such is the modesty of our brother, that he would not care to have us sound his praise abroad. The Sunday services were held at Chesterville. The building up of Galena and Millington into strong churches, has weakened Methodism in Chesterville. There are however, a few who are holding to the old church, and praying for better days.

The quarterly conference for Sudlersville circuit was held Monday; the Sunday preaching had been at Dudley's; and as the elder could not be at Chesterville and Dudley's at the same hour, Bro. White kindly consented to preach the quarterly meeting sermon at Dudley's. We learned afterwards, that the congregation was greatly pleased, and thought Bro. White would make a good presiding elder.

The quarterly conference, Monday, was well attended, and not lacking in interest. The report of the pastor, Rev. T. E. Haynes was brief, but very hopeful; showing the society to be in a good condition, and every thing going along quite prosperously.

Dr. Sudler, superintendent of the Sunday school, reports its condition equal to that of any former period. The class leaders' reports showed an average attendance of more than one third of the members, and the report on finances was the best we have met with thus far, this quarter.

I never visit Sudlersville, that I am not impressed with the intelligence, devotion and loyalty of the people of that charge. If it was only stronger financially, it would be one of the most desirable appointments in the conference.

After the quarterly conference, I rode to Millington behind Bro. White's new horse, which he claims to be about the best he ever owned. I certainly agree with him in thinking he is a very fine one.

Our stay at Millington, and entertainment by brother and sister White, were exceedingly pleasant.

Yours fraternally,
J. FRANCE.

If you have lost a child, remember that for the one who is gone there is no more to do; but for those left, everything.

A peculiarity of Hood's Sarsaparilla is that while it purifies the blood, it imparts new vigor to every function of the body.

Special Excursion to Rehoboth or Ocean City at Reduced Rates.

There are few places on the Atlantic coast more universally attractive to the general visitor than Ocean City and Rehoboth. They are both delightfully located on grand beaches, they possess fine bathing and sailing facilities, and offer ample and satisfactory hotel accommodations. Rehoboth is the leading seaside resort of Delaware, while Ocean City is similarly favored as regards Maryland.

For the benefit of those who desire to spend a day by the ocean the Philadelphia, Wilmington and Baltimore Railroad Company has arranged a series of special excursions to run on Thursday, August 1st, 15th, and 29th. A special train will be run on the schedule given below, and excursion tickets sold 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 40
Brenford	8.15 "	1 40
Cheswold	8.23 "	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 rates will be as follows:—

	Train leaves.	Rehoboth Rate.	Ocean City Rate.
Milford	9.30 A. M.	\$0 75	\$1 00
Lincoln City	9.43 "	75	1 00
Elendale	9 56 "	75	1 00
Georgetown	10.13 "	50	75

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

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Are advantages to be considered when looking up a home, business location, farm, ect. West Virginia, Maryland and the Shenandoah 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 else where. 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.

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 mucedified blood, causing pimples, boils, ulcers, ect. 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, ect. \$1 Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Klein Co., Arch street Sold by dealers in medicine.

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Temperance.

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

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

The Temperance Question.

BY A. B. LEONARD, D. D.

More than a year ago, the New York Legislature appointed a commission to prepare and present to the Legislature a liquor-license law. Dr. Crosby, of this city, was the leading member of that commission. The bill prepared by the commission was very elaborate, and drawn with great care; but for some reason, it was not acceptable to the majority of the Legislature, and so it was rejected, and another one was prepared, retaining some of the features of the commission bill, and passed. This bill has been vetoed by Governor Hill.

The governor thinks that his position was indorsed by the election last fall, when the high-license candidate, Warner Miller, was defeated, while he, Hill, was elected; and in this the governor seems to be more nearly correct, than he is on most other questions. The truth is that the public conscience has been, and now is, debauched by the license craze, and it is a small matter as to whether the license fee is a few dollars lower, or a few dollars higher. The great question is, how shall the politicians so handle the matter, as to be able to continue in the enjoyment of the emoluments of political office? The entire State is thoroughly in the hands of the liquor men, and neither the governor nor the Legislature propose to change the situation. There is talk of voting on a prohibition constitutional amendment; but if the vote is had, the result will be as in numerous other cases recently.

The cause of temperance reform in New York, is in a situation similar to that expressed by a little girl, who said to her mamma: "Mamma, if I get married, will I have to have a husband like pa?" "Yes," replied the mother, with an amused smile. "And if I don't get married, will I have to be an old maid, like Aunt Kate?" "Yes." After a pause: "Mamma, it's a tough world for us women, ain't it?" And so, as between Governor Hill and the majority in the Legislature of New York, it's a tough world for the cause of temperance reform. The liquor dealers and politicians of New York, have given especial attention to the Pennsylvania campaign; large sums of money have been sent into that State, with which to buy up the secular press. The result is that the daily papers of Pennsylvania, with a few honorable exceptions, have been filled with sophistical arguments and false statements, concerning the impracticability of prohibition, the effect it will have upon the business of the State, and its failure in the States where it has been adopted. These saloon effusions are paid for at the highest advertising rates, while they frequently appear in the papers publishing them as editorials. When articles are offered to these papers by friends of the amendment, the editors say: "We are paid so much a line for the space these articles occupy, and if you will pay the same amount, we will publish your reply." There has probably never been such a shameless prostitution of the secular press.

The Legislature of Rhode Island on the last day of May, passed a resolution in favor of resubmission, fixing June 20th as the day when the vote should be taken. This day was chosen, for the reason that it comes just two days after the vote in Pennsylvania. It was believed that Pennsylvania would vote against prohibition by a heavy majority, and the moral effect would be such, as to utterly break down the spirits of the Rhode Island prohibitionists, and secure the

repeal of constitutional prohibition in that State. At the previous session of the Legislature of Rhode Island, a ballot-reform law was passed which was to take effect June 1st. This law provides for a secret ballot, and makes election frauds and bribery very difficult and perilous. At the present session, and before it had been submitted to the governor, the ballot-reform law was amended so that it would not go into operation, if approved, until June 30th. This was done for the purpose of allowing the amendment to be voted upon under the old law, under which fraud and bribery may be readily perpetrated without serious danger of detection or punishment. But notwithstanding all the discouragement, there are evidences of improvement in public sentiment in certain directions. The Presbyterian Church, for instance, is evidently stiffening up on the question of prohibition. About the liveliest question that came before the recent General Assembly in this city, was the question of prohibition. The standing committee's report was in favor of the "suppression" of the drink-traffic, but that was not a sufficiently strong term for Dr. Thompson, the ex-moderator, and many others; and so they wanted an amendment that would indorse constitutional prohibition. Now the word "prohibition" is to Dr. Crosby, what water is to a rabid dog. He objected to the use of the word "prohibition," because it was the "shibboleth" of the third party, and to put the word into their report, would be to indorse the political organization. In the first onset, the amendment was defeated, and Dr. Crosby was victorious and happy; but the sober second thought brought the majority of the General Assembly to see, that the whole Church would be compromised by their action. Dr. Crosby is more largely quoted by liquor men, than any other man in the land, and for the great Presbyterian Church to allow itself to be controlled by such a leader, and thus be ranked with the saloons, was a position they could not consent to occupy. The same question was brought up in another form at the session immediately following the one that tabled the prohibition amendment. Dr. Crosby again fought bravely, if not wisely and virtuously; but he was overwhelmed when the vote was taken, and the hated word "prohibition" went in. Dr. Crosby protested, but afterward withdrew his protest, provided the Assembly would say, that its action should not be considered as an indorsement of any political party, a thing the body intended to do. Of course the Assembly did not intend in the first place, to indorse any political party as such, although Dr. Crosby well-nigh drove it into that attitude, but it determined not to be frightened away from a great principle, simply because it might be misunderstood. The defeat which this license leader has sustained in this case, at the hands of the General Assembly of his own Church, and within the very walls where the congregation worship of which he is pastor, will greatly break the force of his evil influence in his own denomination, and throughout the whole country. The Presbyterian Church from this time takes its stand, with the Methodist Episcopal Church and several other great leading ecclesiastical bodies, on the front line of battle against the saloon, and in favor of the home and of the Church of Christ.

The defeat of constitutional prohibition in the States where this question has been voted upon recently, only serves to show the Lord's people, the only way out of the wilderness. The finger boards point to the straight road of constitutional prohibition.—Western Christian Advocate.

Hundreds of people in Milan, heard the Gospel for the first time, during the recent session of the Italy Methodist Conference. Services were held every evening, and many bowed at the altar as seekers, and others arose for prayers.

This is the view the Central Christian Advocate takes of the Wesleyan guild movement: Michigan Methodism is waking up to the fact that it furnishes one-sixth of the students in Michigan state university, and that not sufficient care, spiritually, is taken of these young persons. They are subject to peculiar temptations to depart from the faith of their fathers, and to influences which are calculated to lower the tone of evangelical thought and devotion. This is a wise movement. The Michigan Advocate favors a Wesleyan guild with a suitable building containing a library, reading-room, lecture room parlors gymnasium, a genuine Methodist headquarters for the students.

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Trains will leave Wilmington as follows:
For Philadelphia and intermediate stations,
6:40, 7:00, 7:55, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
4:40, 7:40, 9:20, 10:35 p. m.
Philadelphia (express), 2, 2:22, 4:40, 6:50, 7:50, 8:50,
6:47, 10:07, 11:35, 11:51 a. m.; 12:27, 1:30, 2:27, 3:22, 6:22,
7:05,
New York, 2:00, 2:52, 4:00, 6:30, 7:50, 10:07, 11:55
11:51 a. m.; 12:23, 1:30, 2:27, 4:00, 6:22, 6:28, 7:00, 7:40,
9:50 p. m.
For Newark Centre, Del., 7:42 a. m.; 12:55, 6:21 p. m.
Baltimore and intermediate stations, 10:05 a. m. 5:57,
11:35 p. m.
Baltimore and Washington, 1:28, 4:46, 8:04, 10:08,
11:50 a. m.; 12:05, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for
New Castle, 5:00, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,
p. m. 12:05 a. m.
Harrington, Delmar and intermediate stations, 8:30
a. m.; 12:55 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.

Stations	a. m.	a. m.	p. m.	p. m.
Wilmington, French St.	7:00	2:10	4:40	5:40
" B & O Junction	7:09	2:22	5:05	5:55
" Dupont	7:21	2:35	5:17	6:08
" Chad's Ford Jc	7:33	2:47	5:29	6:20
" Lenape	8:01	3:14	5:51	6:42
Ar. West Chester Stage	8:29	4:03		6:41
Lv. West Chester Stage	7:00	2:15	4:50	5:00
" Coatesville	8:27	3:49	5:28	7:28
" Waynesburg Jc.	8:15	4:15	7:01	8:08
" St. Peter's	6:50	12:25		
" Warwick	7:15	12:50		
" Springfield	7:27	9:27	1:05	4:35
" Joanna	7:33	9:33	1:15	4:35
" Birdsboro	7:56	9:56	1:35	5:02
Ar. Reading P & R Sta.	8:28	10:28	2:25	5:33

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington 6:17 p. m. B. & O. Junction 6:28 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:53 p. m.
On Saturday only, will leave Wilmington at 5:17 p. m. arrive at Newbridge 5:41 p. m. Leave Wilmington 10:15 p. m. Newbridge 10:35 p. m. Arrive Dupont 10:55 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.

GOING SOUTH.

Stations	a. m.	a. m.	a. m.	p. m.
Lv. Reading P. & R.	5:59	8:35	9:25	3:15
" B. Station	6:17	9:05	10:10	3:45
" Birdsboro	6:38	9:33	10:50	4:10
" Joanna	6:43	9:38	10:55	4:15
" Springfield	5:10	6:43	9:38	10:55
Ar. Warwick	11:12			6:35
" St. Peter's	11:30			6:50
Lv. Waynesburg Jc.	5:28	6:55	9:55	4:32
" Coatesville	6:08	7:23	10:29	5:08
" Lenape	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	8:05	11:15	6:02
" Dupont	7:31	8:28	11:25	6:24
" B. & O. Junction	7:46	8:40	11:45	6:36
Ar. Wilmington	7:56	8:51	11:55	6:45

ADDITIONAL TRAINS.
Daily, Except Sunday.
Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. & O. Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.
Saturday only.
Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30 p. m. Leave Dupont 1:10 p. m. Newbridge 1:30 p. m. Avenue 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, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.
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Baltimore & Ohio Railroad.
SCHEDULE IN EFFECT MAY, 12, 1889.

Trains leave Delaware Avenue Depot:
EAST BOUND.
*Express trains.
NEW YORK, week days, *2:13, 6:05 *7:05 *10:26 a. m. *12:05, *2:35 *5:05 *6:45 p. m.
PHILADELPHIA, week days *2:13, *7:05, 6:05, 6:50, 7:55, *8:5, 9:00, *10:26, 10:26 a. m. *12:08, 1:00 *2:38 8:00, 4:10 *5:05, 5:25, 6:10 *6:46, 7:05, 8:35 *9:52 p. m.
CHESTER, week days, *2:13, 6:05, *7:05, *8:50, 7:55, 8:50 *9:00, 10:26, 10:26 a. m. *12:08, 1:00, 2:38, 3:00, 4:10, *5:05, 5:25, 6:10, 6:46, 7:05, *8:35 p. m.
ATLANTIC CITY, N. J., week days, 7:05, 9:00 a. m., 1:00 (12:08 on Saturday only), 2:25, 3:00, 5:08 p. m. Sundays, 7:05 a. m., 2:25 p. m.
WEST BOUND.
BALTIMORE AND WASHINGTON, *4:50, *8:46, *11:45 a. m.; 2:45, *4:46, *8:40, *8:08. All daily; 6:40 a. m. 2:05 p. m. daily except Sunday.
PITTSBURG, *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 *8:05 p. m.; both daily.
SINGLY ACCOMMODATION 7:50 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, 6:50, 8:30, 11:15, 12:35, 2:35, 3:55 p. m. for Baltimore 5:55, 6:50, 8:30, *11:35 a. m.; 2:35, 3:50 p. m. For Chambersburg 6:30, 9:30, 11:35 a. m. daily except Sunday, 2:35, 3:30 p. m. daily.
Cincinnati and St. Louis, *11:35 a. m. daily except Sunday.
Chicago *8:30 a. m. daily except Sunday; *5:30 p. m. daily.
Pittsburg *6:30 a. m. a. d. *5:30 p. m. daily.
Trains for Wilmington leave Philadelphia *4:10 *5:15, 10:00, *11:10 a. m.; 12:00 noon, *3:35, 1:30, 3:00, 4:15, *4:20, 5:05, 5:30, *7:20, 8:10, 10:10, 11:30 p. m.
Daily except Sunday, 5:40 and 7:25 a. m., *1:45, 3:30 and 5:25 p. m.
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9:00 P. M. Accommodation for Glyndon and Emory Grove Wednesdays and Saturdays only.
DAILY EXCEPT SUNDAY.
8:00 A. M. Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.
9:45 A. M. Accommodation for Union Bridge.
Hanover, Gettysburg, and all points on B. & O. Div., (through cars).
2:25 P. M. Accom. for Emory Grove.
4:00 P. M. Express for Arlington, Mt. Hope, Pikeville, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patuxent, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west; also Hanover, Gettysburg and stations on B. & O. Division, (through cars), Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
6:15 P. M. Accommodation for Emory Grove.
6:30 P. M. Accommodation for Union Bridge.
11:55 P. M. Accommodation for Glyndon (Bethers-town)

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For SEA ISLE and OCEAN CITY, N. J. 7:10 A. M. 12:38 and 2:35 P. M., connecting at Philadelphia with the West Jersey Railroad.

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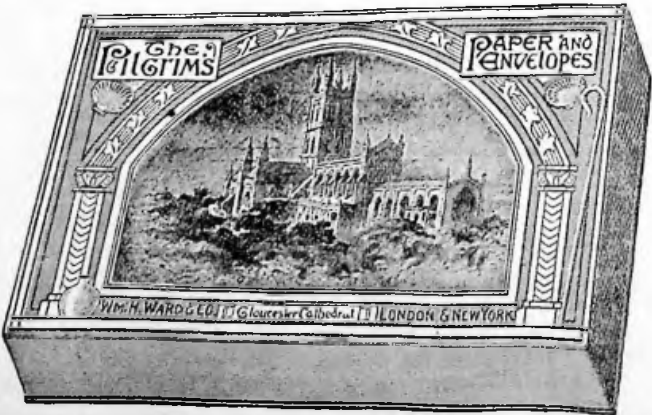
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