



Peninsula



Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS.
Associate Editor.

VOLUME XV.
NUMBER 35.

WILMINGTON, DELAWARE, SATURDAY, AUGUST 31, 1889.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

God, in His Holy Temple.

[On the opening of the main auditorium in the Trinity Methodist Episcopal Church, Denver, Col., Dec. 23, 1888, the following original hymn was sung at the evening service. It was written by Mrs. Dinnie McDole Hayes wife of Dr. J. S. Hayes, of Denver. It is characterized by a true poetic spirit, and is dignified, reverential, and fervent.]

LORD, when of old thy people reared
A temple to thy name revered,
In clouds of glory thou didst come,
To make the Holy place thy home.

So may thy presence, glory bright,
Possess this hallowed place to night;
Fill every soul with holy flame
To bless and praise thy wondrous name.

Dwell here with us, O gracious Lord:
Inspire the teaching of thy word;
Give grace to speak, and grace to hear,
In faith and love, and godly fear.

Be here thy saving truth revealed,
And here the broken-hearted healed;
Bid sorrow's chastened pulses stir
With joy in thee, the Comforter.

May weary souls, by sin oppressed,
Here find in thee eternal rest;
And here repenting sinners know
The joy forgiveness can bestow.

And may this people's glory be
Their constant walk, O God with thee;
Until that blessed hour shall come,
When thou shalt call thy ransomed home.

—Western Christian Advocate.

Spiritual Heredity.

JENNIE FOWLER WILLING.

We may not bequeath our piety to our children; but we can leave them a heritage of prayers and principles, that is worth more than all wealth of purse or brain.

Parents, more surely than any others, may help conquer the world for Christ. They drill the leaders of the Lord's hosts, the commanders of his armies. A German professor said: "I always take off my cap to the children, for they are the teachers and legislators of the coming time."

Parents are now drilling the great people of the next generation. In any backwoods cabin, there may be a Grant or Lincoln; in any country parsonage, a Charlotte Bronte or a Harriet Beecher Stowe.

The rank and file are also in training; and upon their integrity, is based all future achievement and possibility. The *ipse dixit* of the parent goes with authority, and is carried as a governing principle to the end of life. When everything else is forgotten, "My father told me," and "My mother said so," will rule the conduct.

How dare parents work carelessly upon material so delicate, that it will carry a finger-mark forever, and so precious that its redemption cost the life of the Son of God?

I remember reading in "Jack Halvard," one of the few story books that were afforded me in my childhood that some one said of the hero's mother, "She mixed moral precepts with her children's bread and milk." A thousand pities that all mothers are not so wise as that one!

A judge, who was holding court in our town a few days ago, was speaking of the biblical code as underlying all civil law. He said: "I had a chance to know the Bible when I was a youngster. For five years, I sold tickets in a railway station. My work was done, and I went home at two o'clock every morning. There was always a lunch for me on the dining-table, and beside it, mother had laid a good, plain type, Bible, so that I could read while I ate." Do you see, the mother was providing for his soul as well as his body?

Parents have the best possible basis for faith. The promises are "to you and to your children." "Train up a child in the way he should go, and when he is old he will not depart from it."

The Hebrews, who were obliged to teach God's law diligently to their children, have held their race exclusiveness for centuries, under pressure sufficient to have annihilated any less carefully instructed people.

A member of that large Peck family, to which the Methodist Church has been indebted for one bishop, and many writers and teachers, used always to pray, that not one of his descendants might be lost. The third generation of his children, now in active life, count up 27 ministers in his family, held loyal to the Lord by his faith.

May God awaken parents to see their opportunity and duty!—*Christian Standard and Home Journal*.

To the Delaware Auxiliaries of the Woman's Foreign Missionary Society.

Miss Spencer received her appointment as missionary for the W. F. M. S. to Japan, in 1878; and the auxiliaries in Delaware gladly assumed her support. But once during these years has she failed, while on the field, to send to her constituents a quarterly letter; thus acquainting them with her work, and helping to keep up interest in the same.

This letter should be read in the next monthly meeting of the auxiliaries, and each member should consider herself personally addressed; and it is hoped, the request with which she closes her letter will be responded to, by all who may read or hear it.

E. B. Stevens.

Baltimore, Md.

Nikko, Japan.

MY DEAR SISTERS.—Accept my quarterly greeting from the midst of the green hills of Nikko, one of the loveliest of summer resorts, and this year very full of missionaries needing rest and recreation. There are eight of us in one small cottage, in which the largest room is twelve feet by twelve, and must hold four of us. My companions are, Miss Carr of Warren, R. I., Miss Danforth of Nagoya, Miss Griffiths of Yonezawa, the Misses Atkinson, and Miss Vance of Aoyama, Tokyo, and Miss Pardoe of Tsukiji. (Aoyama and Tsukiji are departments of the one school in Tokyo. E. B. S.)

We are a happy company; all seeking, in this restful retreat, recreation, to take up our loved work when we shall return to it. We came here, July 18th, and must return August, 8th, to prepare for Conference, which is to open August, 14th in Tsukiji. All the mission, numbering nearly fifty, will take their meals together at our school, and all the W. F. M. S. ladies will make it their home during the week of Conference. There are several new missionary ladies on the field, and it is especially important that all should be in attendance. I think we can depend upon at least nineteen members of our Society being present.

I may have written you before, from Nikko, as I spent my vacation here in 1880, and two years ago, was here for ten days. I will not try to tell you of its beautiful scenery, for my pen is not apt in description. I will only say the place has not lost any of its charms, and I shall return to Tokyo grateful for the three weeks spent in its quiet delights. A mode of conveyance has been introduced since I was here. Bamboo poles are attached to the sides of a wicker chair, and four men, resting the ends of the poles on their shoulders, carry the person where-

ever he wishes to go. The motion is said to be very unpleasant, at first, though one soon gets accustomed to it.

One morning we rose early to visit the temple of Ieyasu, where a ceremony was performed at his shrine. Ieyasu died more than 250 years ago. He is buried here, in a lovely spot, and the temples built in his honor are the most beautiful in all Japan. Fifteen priests conducted the service; six of them were musicians, and twice during the hour, doled out most uncanny music with fifes, bagpipes, and drums. About twenty trays of food and wine were placed in the shrine, and after prayers had been offered, were removed to an anteroom, to be eaten by the priests, when the service was over.

My heart ached to see the superstition and foolishness of their worship; and I could but pray that God would hasten the time, when these temples should give place to his sanctuaries, and men no more worship the works of their own hands.

To go back a little, you will be glad to know that Miss Phelps, who reached Yokohama so very ill, in April, was well enough to come to Tokyo about the middle of May. As it was so near the end of the school year, she undertook no special responsibility in the school, but studied as long as she felt able, every day. She seems well again, and spent her vacation at Hakone.

Our girls returned to their homes July 1st, and we had very pleasant closing exercises. Eleven girls have completed their courses of study, and are ready for the higher department at Aoyama. Miss Pardoe was complimented by a number present, for her success with the girls' pronunciation of English; and their essays, recitations, and singing were very creditably performed. Only three of the girls are left at the school. Miss Watson is with them; she having preferred to stay in Tsukiji this year.

The outgoing steamer will carry to America, Mr. and Mrs. Elmer, (she was Miss Benton, of the W. F. M. S.) with their four children. I suppose they will go to New England, her former home.

Miss Russell and Miss Everding are already among you, and will, I trust, be benefitted by the change they both needed so much. It was a real sorrow to us all, to have Miss Everding return to her mother, so nervously prostrated. I do hope she will be allowed perfect rest from care, and everything exciting. I more and more realize the importance of being careful of one's health, that many years of service may be given and enjoyed in the foreign field; and yet it always seems as if a halo of glory rests upon the head of one who has broken down in the service. This ought not to be. Our great Church ought to furnish workwomen sufficient, so that no one need attempt to carry the work of two, or more, or feel obliged to stay on the field, when she is working at the sacrifice of nerve and brain. With a larger force in the field, the term of service might be extended. O, that from your number, some devoted woman whom the Lord has called, might come to our help! I have, myself, trespassed during the past year, and am paying the penalty now. Another year I will be more careful.

Many important questions await consideration at Conference, and we are praying for wisdom and guidance. Bishop and Mrs. Andrews are expected about Aug. 11th, and we are anticipating a pleasant session.

God be with you all, my sisters, giving you strength and love for His service, and richest blessings therein. Pray for me, and for needy Japan.

Ever affectionately your missionary.
M. A. SPENCER.

July, 30, 1889.

In a private note to me, Miss Spencer expresses fear that she may be misunderstood, and that some may be apprehensive for her health, when she is only more tired than usual, but not at all sick.

E. B. STEVENS.

The Gospel of Wealth.

In reviewing Mr. Carnegie's "Gospel of Wealth," the London *Methodist Times* says:

Mr. Carnegie holds that "the highest life is probably to be reached, not by such imitation of the life of Christ as Count Tolstoi gives us; but, while animated by Christ's spirit, by recognizing the changed conditions of this age, and adopting models of expressing this spirit suitable to the changed conditions in which we live; still laboring for the good of our fellows, which was the essence of His life and teaching, but laboring in a different manner." In brief Mr. Carnegie holds that it is the duty of the man of wealth (1) to set an example of modest, unostentatious living, shunning display or extravagance; (2) to provide moderately for the legitimate wants of those dependent upon him; and (3), after doing that, to consider all surplus revenues which honestly come to him, as simply trust funds which he is called upon to administer as the mere agent and trustee of his poorer brethren—bound to bring to their service his superior wisdom, experience and administrative ability, so doing for them better than they would or could do for themselves. Such, in his opinion, is "the true Gospel concerning Wealth, obedience to which is destined some day to solve the problem of the rich and the poor, and to bring peace on earth, among men good will." We will only add two comments on this admirable article. In the first place, it is exactly what John Wesley taught in the last century, and, in the second place, it is the only possible alternative to revolutionary Socialism.

That this is exactly the "Gospel of Wealth," which John Wesley preached, will be abundantly clear from the following extract from one of his sermons:

I am pained for you that are "rich in this world." Do you give all you can? You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred, and spend but one, do you give God the other? If not you rob him of just so much. "Nay, may I not do what I will with my own?" Here lies the ground of your mistake. It is not your own. It cannot be, unless you are Lord of heaven and earth. "However, I must provide for my children." Certainly; but how? By making them rich? Then you will probably make them heathens, as some of you have done already. "What shall I do, then? Lord, speak to their hearts! else the preacher speaks in vain. Leave them enough to live on, not in idleness and luxury, but by honest industry. And if you have not children, upon what Scriptural or rational principle can you leave a groat behind you more than will bury you? I pray, consider what are you the better for what you leave behind you? What

does it signify, whether you leave behind you ten thousand pounds, or ten thousand shoes and boots?—*Balt. Methodist*.

An Old Letter.

Our Historical Society has come into possession of the following letter, written by Rev. Morris Howe, father of Rev. Wesley Howe. Morris Howe was born in 1765 and died in 1843. Accompanying the original is a letter from Rev. J. B. Finley.

SHELEY CO., OHIO, JAN., 4, 1840.

To the Bishop and Members of the Baltimore Conference at Georgetown, D. C.

DEAR BRETHREN: These lines leave me in possession of as much health and activity as I could expect, so near to the close of my 74th year. Perhaps it will be as acceptable to you as it is gratifying to myself, to give you a short sketch of my itinerating as a fellow laborer with you.

In 1790 at Bishop Asbury's request I went to the North Carolina Conference to preach. I set out with Benton Riggin. We travelled as far as Petersburg, Va., where we both took sick. At the Virginia Conference which met here I received my appointment with Joshua Cannon to East New River Circuit in the lowlands of North Carolina. The circuit was 500 miles in circumference. We generally rode 30 miles in a day, preached, met the class, and preached to the colored people at night. The Methodists were few and far apart. They were persecuted by men of the world, and hated the devil. But they seemed to say but little, and pray always. I thought them the holiest people I have ever been among. Joshua Cannon was taken for a vagabond, and taken before two squires. He requested to see the precept by which he was arrested. When he saw he was arrested for a vagabond, he said he had stated congregations who waited on his ministry, as much so as any minister in the state. They did not put him in jail. The members were poor, and when our clothes were worn out they clothed us in cotton of their own manufacturing, all except hat and shoes, and when the year came round we each received \$40 quarterage. We left the circuit without a murmur, for we had seen good times. The second circuit I rode was Tar River—the third in extent—all in the lowlands, a deathly clime—a land of skulls. I availed myself of getting out of that section by going to General Conference at Baltimore, for every preacher who had stood out his probation had a seat there. I was appointed then to Somerset, Eastern Shore, then to Montgomery, Baltimore circuit, Carlisle, Fairfax, Stafford, London, Lancaster, Rockingham, Pendleton. Met Bishop Asbury in Carlisle, and he requested me to fill Fort Littleton circuit, which John Phillips had left without leave or notice. I did so. Then Trough Creek, afterward Wyoming, then Allegheny, where I took in 370 probationers. This was the last of my itinerating. Dear brethren, we often call over your names and rehearse your sermons. This is the nearest we can come to living life over again. Your names are embalmed in our memory, and shall be till death. I expect to die in sight of the promised land. We shall then strike glad hands and sing our sorrows and our travels over. Farewell.

MORRIS HOWE.

—Conference News.

The Sunday School.

LESSON FOR SUNDAY, SEPT. 1st, 1889.
1 Samuel 17: 32-51.

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

DAVID AND GOLIATH.

GOLDEN TEXT: "If God be for us, who can be against us?" (Rom 8:31.)

32. *David said to Saul.*—He had been brought before the king because of his intrepid language with reference to Goliath, whose defiance he had heard for the first time that day. The youth's spirit had been stirred within him by the insolence of "this uncircumcised Philistine," and the cowardice of "the armies of the living God." He had heard the story of the king's offer—to give the successful champion his daughter in marriage, to enrich him with great riches, and make his father's house free in Israel. Little as he thought it when he came to camp that morning with provisions for his brothers, his opportunity had met him, and he was ready for it. Not even the disdainful slurs of Eliab, his giant brother, could deter him. The people heard his confident words, and reported them to Saul. *Let no man's heart fail.*—It required a Samson to match this son of Anak, and no Samson was at hand. The people were terror-stricken. *Thy servant will . . . fight.*—For the first time in forty days the king's call for a champion was answered—not by a warrior, but by a shepherd lad.

33. *Thou art not able.*—The contrast between this mere untrained youth, and this towering armored hero was so great, that Saul, much as he desired a champion, remonstrated with the young man.

34-36. *There came (R. V., "when there came") a lion and a bear.*—He cannot face the giant without the king's consent; and he cannot gain that consent without furnishing proof of his prowess. So he tells of his rescue of a lamb which had been attacked by a "lion and a bear." Single-handed he had attacked both these beasts and slain them both, by God's help. He had risked his life for the sheep, and was ready to risk it again in Jehovah's honor.

37. *The Lord that delivered me . . . will deliver, etc.*—Here was the courage of faith. David's language was no mere boasting. His success in previous emergencies had been due to God's aid, and he could trust in the same Almighty arm now in offering himself as Israel's champion. *Go, and the Lord be with thee.*—David's offer is now formally accepted.

38, 39. *Saul armed David with his armor.*—The shepherd lad had none of his own. Saul's first and natural thought, after accepting David, was to clothe him with defensive armor. He must wear a brazen, or bronze, helmet, and a corslet of brass, made of overlapping plates, like scales. *Girded his sword*—a short, straight, broad bladed weapon, used for thrusting rather than cutting. *Asayed to go, for he had not proved it.*—David made the attempt to go forth, but he had never before tried armor wearing, and therefore could have no idea how it hampered his speed and freedom of movement. *I cannot go with these.*—He felt encumbered and crippled. *Put them off.*—From the warrior's point of view, it must have seemed to Saul the height of folly, for David to go forth to meet the Philistine giant, who was armed cap a pie and defended with a shield, with absolutely nothing to protect his person; but if David could not wear armor, he must fight in his own way.

"He sees, they would only hinder him in the fight. It required years of drill, to be able to fight effectively in heavy armor. If David had gone in them, he might, humbly speaking, have been defeated and slain. The tremendous advantage of size, weight, weapons, and practice, which the giant had, would have had full play, in a close combat. Clothed in heavy armor, David could not use his swiftness of foot." (Hanna).

40. *Took his staff*—either a mere cane, or his shepherd's staff, for the original word is used for either. This was his only visible weapon—at least all that Goliath could see. *Smooth stones*—that would slip easily from the sling. The brook bed between the armies furnished these. *Shepherd's bag . . . scrip*—a wallet of skin, a sort of knapsack for carrying food, frequently alluded to in the New Testament, but only here in the Old. *Sling*—"a thong of leather or string plaited, broad at the middle, and having a loop at one end, by which it was fixed upon and firmly held by the hand; the other extremity terminated in a lash, which escaped from the fingers when the stone was thrown" (Kitto). It was used both by shepherds and warriors. The Egyptians and Assyrians used it in warfare, while the Benjamites were so expert with it, even with the left hand, that they could aim their stones at a hair and not miss it (Judg. 20:16). *Drew near to the Philistine*—Goliath, who for

forty days had come forth daily to offer the gage of battle and to insult Israel.

"His height was six cubits and a span (variously estimated from 7 feet, 10 1/2 inches to 11 feet, 4 1/2 inches.) He was armed in full suit of brass, and a coat of mail weighing 5,000 shekels (about 157 lb.). His spear-head of iron weighed 600 shekels (19 lbs.) and its shaft was like a weaver's beam. Before him marched an armor-bearer carrying his shield. With a voice answering to his form, he demanded of "the servants of Saul" to find a warrior to meet him, and proposed that the nation whose champion was defeated should serve the other. He was one of the last of the old race of the Anakim, which Israel had overcome at the time of the conquest, and around whom hung a superstitious terror. His appearance struck dismay into Saul and all his people. He who slew such a foe, was to be loaded with riches, freed from taxes and military service, and marry the king's daughter. But no one stirred" (Smith and Geikie condensed).

41, 42. *The Philistine . . . disdain'd him*—looked with contempt upon his stупping enemy, in his unwarlike guise. Here was no "foeman worthy of his steel." The giant felt insulted by David's very youth, and looks and absence of weapons.

43. *Am I a Dog?*—a common expression of disdain. Did this youth really propose to march up to him, and beat him with a stick, as he would a cur? *Philistine cursed David by his gods*—by his own gods, Dagon, Baal, and Ashtoreth, according to Ellicott; but Keil, Geikie and others prefer to interpret the words "by David's God" that being a common way of insulting an antagonist, in a duel of this kind. Says Keil: "He made use of the name of Jehovah in his cursing, and thus defied, not David only, but the God of Israel."

44, 45. *I will give thy flesh.*—There is a decidedly Homeric flavor in this abuse. *David said.*—David's retort had no personal bluster in it. He came forth as Jehovah's champion trusting in the all-powerful Name, and assured of victory. *The God of the armies of Israel*—the same as "the Lord of hosts," a new name "by which the Divine Nature was especially known under the monarchy" (Stanley). It appears frequently in the Psalms.

"If we study David to purpose, we shall see that the secret of his courage, his coolness, his heroism, and his power, lay in the fact that God was with him. He had a sense of a present God of a sort unknown to Saul; little known, it would seem, to the men of his army. In Christian phrase, he had faith, and this faith took on in war scenes the form of placid trust, cool courage, the inspiration of heroism. He knew that God had a care for His own glory, and he saw that the hour had come, for its manifestation before Israel and before all nations."

46, 47. *This day will the Lord deliver thee*—not mere youthful boasting; David's lips were touched with the Spirit of prophecy. How circumstantially and precisely he states what he afterwards did! *Carcasses of the hosts of the Philistines*—an ominous prediction. Not only was Goliath to be slain and beheaded, but the Philistine army which supported him were to be routed and slaughtered. It was not usual in ancient times, to bury the dead killed in battle, unless the friends of the dead choose to do so. Their bodies became the prey of beast and bird. *All the earth may know, etc.*—The result of this conflict would be, that Jehovah would be respected among the nations as Israel's God. *This assembly shall know.*—Both armies were to learn the lesson that when Jehovah vindicated Himself His champion needed neither spear nor shield.

"We want to be reminded as much in the age of mechanical inventions and triumphs, as in the age of greatest barbarism, that the shield and the helmet, and the greaves of brass do not constitute strength; that the sling and the stone, in the hand of one who believes in invisible power are ever the symbols and pledges of victory. If to disbelieve this, is to cast off Hebrew old clothes, it is also to put on the most vulgar, worn-out garments of tyranny and superstition; it is to fall down and worship brute force, to declare that to be the Lord" (F. D. Maurice).

48-50. *When the Philistine arose.*—He was going to make short work of this audacious youth. What need had he of armor in chastising such a contestant? Why not remove his helmet? *David hastened*—towards, not away from, Goliath. *Stone sunk into his forehead.*—David aimed his stone at the only vulnerable spot exposed, and he hit the mark. *Fell upon his face*—utterly disabled, and probably unconscious, but possibly not dead.

"All pride comes forth, with boldness of forehead; and therefore the wound was on the forehead, the seat of impious enmity." (Wordsworth). According to the Septuagint the stone passed through Goliath's helmet (Steele).—What needed David to load himself with an unnecessary weapon! One sword can serve both Goliath and him. If Goliath had a man to bear his shield, David had Go-

liath to bear his sword, wherewith that proud, blasphemous head is severed from his shoulders. Nothing more honors God, than the turning of wicked men's forces against themselves" (Bishop Hall.)

51. *Cut off his head.*—as a token of victory. The head was afterwards carried to Jerusalem; the armor of Goliath was kept in David's tent; the sword was hung up behind the ephod in the tabernacle at Nob. The Septuagint preserves at the end of the Psalter, a Psalm professing to have been written by David concerning this victory over Goliath. "In David's victory over the champion of the Philistines, we may see a faint shadow of the Redeemer's victory over Satan, who for ages, has defied the armies of the living God and from the fall of Adam to the coming of Christ, found no one able in his own strength to stand against him" (Scott).

Something New under the Sun

In a quarterly love-feast, which I held in New Castle Del., the Twenty-third Psalm was chanted, with such expression and beauty, that amens, shouts of praise and hallelujahs were heard all over the church; but in such subdued tones, as to make the word of God more blessed than it ever appeared before. The Shepherd was there. He called his own sheep by name. They heard his voice. He led them out. The pastures were green. The waters were still. Souls were restored. The valley of the shadow of death was illuminated with his promises. The table was spread in the presence of the enemy. Many cups ran over. Never before had I heard and seen it on this wise.

W. L. S. MURRAY.

"Come Over Into Macedonia, And Help Us."

The Macedonia of this article, is the down country circuits, which have been divided and subdivided, until there is very little of them left, either in spiritual or numerical strength. At each division, the strong ones are put by themselves, and the weak ones left to struggle along as best they may.

The young and inexperienced in the conference are sent to these places; and the consequence is, while the preacher has to suffer in temporal things, the people are lacking in spiritual supplies.

When the presiding elder comes to quarterly conference, and tells the stewards if they will increase the salary, he will give them better preaching, they groan within themselves; knowing how hard it has been to raise the present salary; but thinking if the better preacher comes, the extra salary will come also, they undertake the task, and all struggle along to carry the burden. Things look brighter for a little while, but after a time all gets dark again.

A young man is sent without authority to administer the ordinances of the church, and his hands are tied. He has to stand and see preachers of other denominations who are in full orders, gather into their folds, members who rightfully belong to us. They are taken into church membership, while we are waiting for them to finish their probation.

The circuits need re-constructing, and this is a thing that is difficult if not impossible to be done by a young man. He feels backward in reprimanding persons who were in the church before he was born, and they would resent the interference.

We need experienced men; these circuits need them. There are members of our churches, who dance, who attend the circus, and horse racing, and who drink wine and beer. The young preacher is not likely to know such things, but an older man would have his eyes open.

These poor circuits are neglected by temperance workers altogether. The writer has inquired, but has failed to hear of a temperance society formed among any of them. It is possible, of course there may be a few exceptions. If we had an experienced preacher, full enough of the Holy Ghost, to make the sacrifice, (for it would be one,) to come and help us for two or three years, we might grow to be something. We need help. Who will come?

Yours,
DOWN COUNTRY.

That Other Man.

A noted preacher was being waited for on the hills of Wales. The time had elapsed, the preacher was in town, but was not on the hillside. The people were impatient, and the host of the preacher sent a messenger to tell him that the occasion was completed, and that the people were ready and expecting him to come. The messenger went. The mes-

senger came back and said: "I do not know what is the matter, but the chamber door is locked. I heard voices within. I listened, and heard the preacher say, 'I will not go unless you go with me.' He is talking to some other man. He wants the other man to come, and unless that other man will come, he says he will not appear amongst us to-day. What is to be done?"

The host understood the case. He said: "All will be well presently," And so it was. The closeted preacher unlocked the door, came out with an invisible companion, one like unto the Son of man, and old Wales, accustomed to the noblest religious eloquence that ever fell from human lips, was never more deeply stirred and vitally thrilled than when that man spoke in the power of the other man, and revealed the kingdom of God to an expectant and thankful people.

Do not go without the other man—the man Christ Jesus. Do not go alone. Say, whenever you go to the pulpit, or class, or sick chamber, or district for any kind of Christian work whatsoever, "I will not go alone;" and if that desire be uttered heartily, lovingly, honestly, you shall not go alone. God the Father, God the Son, God the Holy Ghost, will go with you, and the prey shall be delivered into your hand, and you shall return more than conqueror through him that loved you.—Selected.

Mr. Moody thus wisely discourses about prayer:

"The reason why prayers are sometimes not answered; he found in the fact that the essential elements of prayer as described in the Bible, were often wanting. These elements were adoration, the confession of sin, restitution, thanks giving, unity of the Christian brotherhood, forgiveness of others, faith perseverance, petition and submission. Each of these points was illustrated with argument, and a little story which sometimes made the audience laugh heartily. Without these elements, it was hardly to be expected that prayer would be answered. 'Besides,' he said, 'God answers prayer, just as much when he answers 'No' as when he answers 'Yes,' though most people think, that 'Yes' is the only answer and when he says 'No' their prayers have not been heard. A little boy wants his father's razor to play with and his father says 'No, you can't have it,' because the boy might kill himself with it. Then the boy cries, 'Well, there are lots of folks who are just like that. They are praying for razors, and when they don't get them, they go around saying their prayers are not heard. God knows best about these things.'"

ONE WAY TO BE ECONOMICAL



Is to use "Sweet Home" Soap and Boraxine for all washing and cleaning purposes. You will save time and strength by it, and your clothes so washed will be white and beautiful. The finest fabric is not injured by Boraxine, and in all departments of housekeeping its cleansing properties are wonderful. Each of J. D. Larkin & Co.'s Great Bargain Boxes contains one hundred cakes of

"Sweet Home" Soap; and to induce people to give them a trial, they throw in, gratis, six packages of Boraxine, some half dozen varieties of exquisite toilet soap (three of each), Modjeska Tooth Powder, perfume and shaving stick; and the price of the whole is moderate (only six dollars) that the purchaser is surprised at their liberality. Send J. D. Larkin & Co., Buffalo, N. Y., a postal card with your name and address plainly written thereon, and order a box. Remember, the soaps manufactured by the firm are not to be compared with the common, worthless stuff which is too frequently sold as first-class; and they ask no money from you until you have given their goods a thirty days' trial. Could anything be fairer than this?

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other Peculiar preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has developed, with many years practical experience in preparing medicines. Be sure to get only Hood's Sarsaparilla Sold by all druggists. 5¢; six for 25¢. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

COME

To us and get yourself a good suit of clothes while you can get them at the reduced price. If you want a fine black suit, diagonal or corkscrew, you will find us with a big assortment of all sizes, mostly our own make. We don't believe you ever saw such goods for the price—they are stylish cut, well made and are well trimmed. Come in and see for yourself. Bring your boys: we are closing out lots at prices that will surprise you. Again we say, come in.

J. T. MULLIN & SON,
Tailors 6 & Market,
Clothiers, Wilmington.

Evenings of Illustrated Song.

CHAS. H. HOPKINS, Artist and Lecturer. Entire change of Program for Season of '89 & '90. New countries visited; new songs illustrated. These entertainments, supplying, as they do, a long felt want in our churches, have been welcomed by large and enthusiastic audiences throughout a large portion of our country. Favorable terms can be made by addressing CHAS. H. HOPKINS, Care Methodist Book Depository, 118 E. Baito, St., 31-3ms Baltimore.

SEASON 1890. CENTENNIAL HOUSE

Main Ave., Ocean Grove, N. J. A large, comfortable, well-furnished house, broad verandas, airy rooms, pleasantly located near the Auditorium and all places of interest. The table a specialty. Board by the meal day week or season. Will open June 1. For terms, etc., address Mrs. T. B. Hunt, Ocean Grove, N. J., Lock Box, 2217. 27 8m.

SINGING AND BLOWING BELLS TO GO SUCCESSORS IN BLYMYER MANUFACTURING CO. CATALOGUE WITH 1500 TESTIMONIALS. JELLY, GURCH, SCROGLE, FIRE ALARM

Peninsula Methodist,

PUBLISHED WEEKLY BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR,

WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 35 Cents.
Six Months, " 60 "
One Year, " 1.00
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

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

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

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

Practical Antinomianism.

It is to be feared, that the careless putting of the doctrines of grace, and the emphasis laid upon God's mercy toward the sinner, without a corresponding emphasis upon the necessity of repentance, reformation, and practical holiness, in order to secure his favor, have encouraged not a few, to indulge in a course of life, wholly inconsistent with the requirements of the Divine law. Full salvation includes not only pardon for all the sins that are past, cleansing of the soul from the pollutions of native and acquired depravity, with all the privileges and immunities of adoption into the Divine family, but also the strength we need, to "do his commandments," to lead holy lives, to depart from all iniquity, to show our faith by our works, and let our light so shine before men, that they seeing our good works, may glorify our Father which is in Heaven.

A brother tells us of a person, who claimed to be fully saved, and for this reason refused to pay an honest debt she had previously incurred. "Why," said she, with real or assumed surprise, "I am a fully saved woman; I am not what I once was; I am a new creature; old things are passed away; you can't expect me to pay that bill." This certainly must be an extreme case; yet we fear, there is great danger of relaxing the sense of moral obligation to maintain the strictest integrity and practical righteousness, in the loose and unguarded teaching of many, who claim to be the special advocates of a higher life. The mandate, "Be ye holy," is made to apply almost exclusively to mental and spiritual states, to the condition of the heart; whereas, it includes the life of well-doing, as the consequent and necessary result. "Whosoever heareth these sayings of mine," says Jesus, "and doeth them, I will liken him unto a wise man who built his house upon the rock,"—"and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand."

A little more of St. James' sturdy doctrine, that we, "show our faith by our works," interspersed with the current exhortations to holiness, would tone up the spiritual stamina of modern evangelism. There might be less exuberance of loud hallelujahs and lofty professions, but there would, we think, be more real holy living, and more of that "well-doing," with which we "may put to silence the ignorance of foolish men."

"The God of Peace Himself Sanctifies you Wholly."

I Thess. 5-23.

Rev. W. L. S. Murray, in preaching on this text, at the Brandywine Summit camp-meeting, Sunday morning, Aug. 11th, closed with these words:

"God sanctifies wholly, that he may preserve blameless; gives to his children power to live with the filthy, without defilement; with the profane, without pro-

fanity; with the covetousness, without coveting; with hypocrites, without hypocrisy; with idolaters, without sacrifice; with infidels, without doubting; with thieves, without stealing; with drunkards, without drinking; with adulterers, without adultery; with murderers, without killing; with liars, without falsehood; with sinners, without sinning; with devils, without devilishness; yea more, they are in the world, but not of the world; preserved blameless, that they may be presented "faultless before the presence of his glory."

"Tis a point I long to know,
Of it causes anxious thought,
Do I love the Lord or no,—
Am I his, or am I not?"

To show the absurdity of such language in the mouth of a child of God, some one has suggested a parody upon the last two lines, by substituting the words, "my wife" for the words "the Lord," and changing the pronoun "his" to "hers."

If an intelligent human being can be satisfied on this important "point" in earthly relationship, it can't be strange, or beyond the possibilities of grace, for a child of God to enjoy similarly satisfactory knowledge, as to his Divine relationship. The clear, positive, and logical utterances, which "the fathers of Methodism" gave out in such clarion tones over this Peninsula, and all along the Atlantic seaboard, and beyond the Alleghanies, had no "uncertain sound," as to a believer's privilege in this matter.

They startled the people, who had been long left to "anxious thought," with the declarations of St. John and St. Paul,—"he that believeth on the Son of God hath the witness in himself," and, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Taking these words in their obvious, common sense meaning, as inspired authority for their teaching, they went forth as heralds of a new evangel, and multitudes, accepting the truth, poured forth their new found joys, in the sacred lyrics of the Wesleys. With Charles, they exultantly sang,

"We who in Christ believe,
That he for us hath died,
We all his unknown peace receive,
And feel his blood applied,
Exults one rising soul,
Disburdened of her load,
("Anxious thought" all gone!)
And swells, unearthly full
Of glory and of God."

If any honest seeker after the experience of saving grace, fails to find this blessed assurance of his acceptance with God, it is because he stops short of his high privilege. As we "draw nigh to God," in genuine repentance, and in true faith, he draws nigh to us, bestowing upon us pardon for all our sins that are past, renewing our hearts in righteousness, and adopting us as his children. This wordy work of God, for us and in us, is revealed to each one's consciousness, by the Holy Spirit; as St. Paul says, "The spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8-16).

The clean-cut truth resulted in clear personal experience; and when a struggling penitent "got through," there was no doubt in his mind as to the fact. The knowledge of the gracious spiritual change that he had undergone, was as certain and positive with the believer, as that of the man who was born blind, when Jesus opened his eyes; "one thing I know, that whereas I was blind, now I see" (John 9-25).

Rev. William Swindells, D. D., of Philadelphia, in preaching at Woodlawn camp-meeting, Sunday morning, Aug. 18th, uttered an expression in point,— "If a man could have religion without feeling it, he could loose it without knowing it."

PREACHERS' MEETING.—The brethren will resume their weekly meetings in Fletcher Hall, at 10 o'clock, next Monday, Sept. 2nd. The order of the day is a sermon by Rev. W. G. Koons.

An Announcement.

Our friends will be glad to learn, that the printing business of this establishment has grown to such proportions, as to make it necessary to divide it into two departments. Mr. David Dodd, who is well-known in our territory, and who has been our efficient foreman for the last five years, will hereafter be foreman of the composing room of the *Peninsula Methodist*, giving it the full benefit of his long experience, and Mr. Cyrus M. Barclay, late foreman of the Job room of the Democrat Printing Company, of Johnstown, Pa., who is a first-class workman, and a master of his business, will have charge of the Job printing.

Mr. R. T. Stewart, who is well known in this city, and throughout the *Peninsula*, as a first-class workman, continues in charge of the Bindery.

Our establishment is fully prepared now to do all kinds of printing, and binding, promptly, and on reasonable terms; and we respectfully solicit the patronage of the public, and will be glad to furnish estimates on any kind of work.

The Book and Stationery department will be conducted as heretofore; our goods will be sold on as favorable terms as those of any other first-class house, and no effort will be spared to give satisfaction.

Dr. Talmage recently delivered a lecture on the conversion of the world, in which he declared that the millennium will be here in the next ten years. The eye of good old Dr. Cuyler caught the statement of his optimistic brother, and it set him to thinking. He published the result of his thoughts; "I had the curiosity," said he, to look into last year's minutes of our assembly, and I discovered that Dr. Talmage's immense Tabernacle church, (the largest in the United States), contributed at the rate of four cents a member to the cause of foreign missions in a whole year! For home missions they did no better. An enormous church of over four thousand members contributed to our two chief boards the sum of \$280, while a young mission church, a few rods from here, contributed \$408. How soon the world will be converted, if all Christians give the munificent sum of four cents a year for its conversion. I leave my dear brother to calculate. I am sure he will accept this fraternal love-tap in the spirit in which it is given, for if his church claims the honor of being the largest of Presbyterian churches, it should also bear its large share of the burdens." Upon this the *Herald and Presbyterian* comments thus: "The Tabernacle church has 4,126 members, and gave just \$138 to foreign missions! It gave only \$557 to all other boards combined. The church of which Dr. Cuyler is pastor, with a membership just one-half of that of which Dr. Talmage is pastor, gave last year \$5,410 to foreign missions, and \$6,804, to home missions, and liberally to the other boards. A man should be careful how he talks. We must also be doers of the word." We have not yet seen Dr. Talmage's reply. —*Michigan Christian Advocate*.

Episcopal Address.

To the Class-leaders of the Methodist Episcopal Church:

CONCLUDED.

DEAR BRETHREN:—To you we submit the following

PRACTICAL SUGGESTIONS.

I. To our pastors, who appoint the leaders, and who should themselves be model leaders:

1. Have at least one class-meeting in every church, however small. If necessary, lead it yourself. If you can find no other convenient time, hold it after the Sunday morning service, and, if need be, shorten your sermon to make room for it.

2. Preach occasionally on class-meetings, and give notice of them every Sunday.

3. Assign all the members to classes, being careful to consult their convenience as to time.

4. Change the leaders when necessary, appointing some women when that seems best, especially for young people's and children's classes.

II. To class-leaders:

1. Your office demands a life of high consecration to God. The Church has a right to expect of you, a life marked by conspicuous moral purity and religious zeal. Be holy. Be zealous. Be an example of earnest devotion to all good works.

2. Be absolutely regular and prompt in attending your class-meeting. Always begin it and close it on time.

3. Make it interesting and instructive. These are the two indispensable requisites, for a good class-meeting. In order to this, you must be a constant student of the word of God, and of religious books and periodicals. By all means, take at least one of our church papers. Your mind and heart must thus be constantly made fresh and full. Keep out of the ruts. Avoid platitudes. Make the meeting largely conversational. Do not require every one to speak, nor always reply to every one.

Introduce topics of experimental and practical godliness in a free, conversational way, asking questions and drawing out replies. Vary the meeting, by sometimes asking each member to quote a verse of Scripture, or of a hymn, indicating his personal experience.

If your class-members are interested and helped, they will come again, and regularly.

4. Be a constant student and teacher of the word of God. Saturate your mind and heart with it. Read, study, search it daily. Commit to memory texts, suited to all varieties and stages of religious experience and temptation. Quote them discriminatingly and believingly. In his duel with Satan, our Lord conquered every time, simply by quoting Scripture.

5. As to the course of reading prescribed, you will find that the books recommended to you, are adapted to the quickening of your personal religious life; to the increasing of your religious knowledge, and of your preparation for your work as leaders; and to impressing upon your minds, the nature and history of the class-meeting, and the best methods to make it greatly successful in training souls for God's work on earth, and for his glory in heaven.

We earnestly advise you to get all these books, and to read and study them with conscientious fidelity, as your time may permit. It will be well for you to read some of them repeatedly, to call the attention of your children to them, and to lend them to your neighbors. Others you will need to keep at hand for frequent reference.

COURSE OF READING FOR CLASS-LEADERS.

The Discipline of the Methodist Episcopal Church.

The Catechism No. 3.

Episcopal Address to Class-Leaders.

The Class-Leader. Atkinson.

The Class-Meeting. Fitzgerald.

The Why of Methodism. Dorchester.

Helps to Official Members. Porter.

Plain Account of Christian Perfection.

Wesley.

Aspects of Christian Experience. Merrill.

Father Reeves.

Memoir of Carvoaso.

Hand-Book of Christian Theology.

Field.

Seed Thoughts. Robinson.

Scripture History. Smith. Abridged edition.

Outlines of Church History. Hurst.

History of Methodism. Stevens.

Abridged edition.

BOOKS OF REFERENCE.

Hand-Book of Bible Geography.

Whitney.

Hand-Book of Bible Manners and Customs. Freeman.

Hand-Book of Bible Biography.

Barnes.

"Shoot the Worn-Out Preachers."

In—the pastor appointed collectors to raise the amount apportioned to his charge for worn out preachers. These began their work, and many encouraged them by giving liberally, and expressing thanks, that they were able to contribute to so good a cause. Others said, I am glad you called, for that is a collection we believe in; if you do not secure the amount necessary, we will help again, Friends who were not members of the church were also spoken of, who would be glad to contribute, if called on. Thus one after another gave encouragement. But finally a sister was asked to contribute, whose charity always began at home, and scarcely ever went beyond. She would listen no longer to the earnest appeals for aid, but said, "shoot the worn-out preachers. Who's going to support my husband, when he is worn out?" Lest there should be others who would give the same advice, we ask a stay of execution, that we may plead upon themselves solemn vows, to refrain from all secular employments, by affirmatively answering the following questions:—Are you resolved to devote yourselves wholly to God and his work? Are you determined to employ all your time in the work of God? These two questions every itinerant minister answers, and the conference enrolls him among those, who have solemnly vowed to devote themselves to the work of the ministry. When any one so far forgets himself, as to destroy his usefulness by secularity, the conference may request him to ask for a location, and if he shall refuse to comply, the conference shall bear with him till the session next ensuing, at which time, if he persist in his refusal, the conference may without formal trial, locate him without his consent. Thus it will be seen, that the avenues of fortune are closed against the minister, from the day he enters as a young man, until gray hairs and old age close the door of the church, and the door of the parsonage against him. The laborer has been worthy of his hire, but he is now no longer employed, and his hire ceases.

2. Do not "shoot the worn-out preachers;" because the requirement of the church to refrain from secularity, disqualifies them to compete successfully with business men. Those who have sought to make a livelihood, after long years' devotion to the ministry, have generally failed. This is no wonder. Put old men, who have worn themselves out in business into the pulpit, and they will as surely fail as the worn-out preachers who attempt to enter business. This should produce no greater astonishment in the one case than in the other. The church should make her ministers feel, when youth and manhood are given to preparation and work, that in old age, they shall not be neglected, starved, or "shot."

In conclusion; Do not "shoot the worn out preachers;" because the publisher of the *PENINSULA METHODIST* has, from a layman's stand point, made the Wilmington Conference, the best proposition to aid the worn-out preachers, it has ever had. If the preachers have their business eyes open, they will all take hold of it. True it will be a good thing for the publisher, to have his circulation increased, but in what other way has the Conference an opportunity to add annually \$1000, to the worn-out preachers' fund, and what other publisher has ever been willing to pay so liberally for it? The paper is cheap at one dollar a year. The publisher, in a circular says, if the preachers will secure the renewal of his present list of 3000 subscribers, he will pay \$90 to the Conference fund; if they will secure 4000 subscribers, he will give \$160; for 5000, he will give \$250; for 6000, \$360; for 7000, \$490; and so on, until 10,000 are reached, for which he will pay \$1000.

Don't "shoot the worn-out preachers," for there is more hope now of their receiving a support than ever before.

F. F. D.

Conference News.

[Correspondence solicited from every charge. If any of our brethren, who are pastors, are too busy to write, they will please send us news from their churches by deputies. We doubt not, there are members, male and female, in every charge, who will be glad to join the company of those that publish the good works of the Lord, as they are done among his people. We wish the PENINSULA METHODIST to be a faithful mirror of the work of God within our territory, as well as to reflect some light from the "regions beyond."]

BRANDYWINE, WIL., C. A. Grise, Ph. D., pastor.—Sunday, Aug. 18th, was one of our good days; both preacher and people coming home from camp-meeting, filled with the Holy Spirit. Bro. Grise's morning sermon was one of power; and from it much good will no doubt result.

Throughout the day, the Holy Spirit's presence was felt so sensibly, that our hearts prompted us to shout aloud,—"Praise God for the camp-meeting!" We rejoice in the fact, that we are the Lord's by redemption, by adoption, and by regenerating grace; and more than ever do we desire to serve Him, with pure hearts and consecrated lives. Praise the Lord for the peace of mind and quiet of soul, that may be ours when "Christ is all,—all in all."

Bro. Grise is spent last week at Ocean Grove, recuperating. Our prayers attend him, that the good Lord will sustain him in health and strength, so he may be able to continue the good work he has so successfully begun.

A MEMBER.

GREENSBORO, MD.—Dr. Morris, pastor, writes: The Greensboro church is closed for a few weeks, for repairs and painting inside. The ladies are taking this in hand. We ought to have a larger church, and shall have to build one soon. While the church is closed we shall worship in Mozart Hall. The church is in good condition, congregations overflowing. We expect to reach our apportionment for all the benevolences this year. Our presiding elder, Bro. France, was here Sunday night, and gave us a stirring sermon.

GRACE, WIL., Rev. Dr. Jacob Todd will resume his work, to-morrow, the 1st prox.

UNION, WIL.—At the third quarterly conference of this charge, the official members by a unanimous vote, extended an invitation to their pastor, Rev. Adam Stengle, to serve them another year. This will be the fifth consecutive year he has served them, and with a previous term of three years, will make eight years in all. These brethren evidently know when they are suited, and have the good sense to appreciate the same. We congratulate both pastor and people.

EZION, WIL. The pastor, Rev. J. R. Waters, has been granted a vacation of two weeks; the congregation furnishing him with a purse of \$30.

Just before leaving, he received ninety-three probationers into the church, part of the fruits of last winter's revival, and held a communion service, at which over three hundred partook of the sacred emblems.

Bro. Waters' third year has been very successful thus far; congregations overflowing, meetings full of interest, and financial matters in fine condition.

Rev. R. W. Todd of Chestertown, has been in Federalsburg, Md. for several days, visiting his daughter, Mrs. W. J. Davis. His many friends will be glad to learn, that his sight is improving.—*Denton Union.*

Rev. B. C. Warren, of Deal's Island, is spending his vacation in New York State.—*Princess Anne Marylander.*

The woods meeting at Ayers Chapel, an annex of the Onancock M. E. charge, which was held last week, resulted in eleven conversions, and the quickening of the society. The attendance was fine and order splendid.—*Peninsula Enterprise.*

The Concord, Del., camp meeting, in charge of Rev. W. E. Grimes, has been a very interesting and successful one. There has been a revival of religious interest, and a number of persons have professed conversion. There is a movement among the residents of Concord and vicinity to build a new church.

Rev. David McKee of Middletown, Pa., preached in the M. E. church, Middletown, Del., in the evening, in place of the pastor, Rev. R. H. Adams.

Sallsbury District.

I put out Saturday morning for Delmar, and put into the quarterly conference at Mt. Pleasant at 3 p. m. After holding conference I struck out for Sharptown camp, where I found a large circle of tents, a well constructed pulpit, a first class boarding tent, and a good marquee. The preachers were furnished bed and board, and not pressed to go, to the mourners bench. We had the organ brought from the tent to the pulpit, and invited a dozen pretty girls to come to the stand and bring their best fellows with them to give us a concert of sacred song. They promptly responded, and cheered our hearts with soul stirring music. Thank the Lord for church music. We preached, and then departed for Delmar, where we preached Sunday morning and night, and addressed the Sunday-school in the afternoon. Monday morning I took my grip-sack and my dyspepsia, and started for Sycamore Camp; halting a while at the Laurel parsonage. The birds had flown, so we pushed on campward, held quarterly conference, preached, held children's meeting, and baptised Benjamin Harrison who was born on last election day.

We have, we think, struck upon a plan to stop Sunday stores at camp-meetings. It is to let the committees, managers, and store keepers do as they please, and say not a word to them; just let the whole thing go by, till the grand jury meets; then quietly indict the man or men who sold the goods, and let the law take its course as in other cases of violations of law. The Church has no right to sell a man a privilege, to violate law. The Methodists have denounced the church of Rome with much severity, for the sale of indulgences, permits to sin; while at the same time we have been selling permits, indulgences, to saint and sinner, even to rum sellers, to attend religious meetings on the Lord's day and sell goods, a thing the State will not license to be done in a bar-room. The church would do well to stop selling privileges altogether, and rely on some other means of paying campmeeting expenses. Then the State would soon shut up the Sunday stores.

T. O. AYERS, P. E.

Easton District.

My last visitation included Easton, Hillsboro, and Greensboro charges. In Easton I was kindly received and entertained by Walter H. Thompson, Esq. who has long been connected with our church there, as one of its leading and most efficient members. The quarterly conference was held Friday night preceded by the usual weekly prayer meeting. I observed with great pleasure, that the prayer meeting was well attended, especially by the young men of the church. The various reports to the conference showed the charge to be in fine condition, spiritually and financially. The pastor, Rev. W. W. Wilson, reported having received fifty-six probationers into church membership, made two hundred pastoral visits, and taken a collection of \$110 for the cause of education.

At Hillsboro, I found Rev. G. W. Townsend, the pastor, hard at work, building up and pushing forward the work of the church. Hillsboro circuit formerly consisted of three appointments; but at our last conference Hall's church was taken away and given to Wye, leaving Hillsboro and Ridgeley to make a very compact and nicely arranged field of labor. Bro. Townsend is on his fourth year in this charge, and is steadily growing in favor with the people, nor do we wonder at this, for he is one of our strongest preachers, as well as one of our most efficient pastors. The presiding elder preached at Hillsboro in the morning; Bro. Stanton, of the M. E. church, South, closing his church, and with his people, worshipping with us.

In the afternoon, the elder preached at Ridgeley, where we have a society and congregation, who in the heartiness with which they receive the truth, make it a joy to preach to them the blessed Gospel of Christ.

At night, my appointment was in Greensboro, where the presiding elder is always sure to meet with a cordial reception. My stopping place on this round, was with brother J. F. Dawson, who is one of our well known laymen, and who for a number of years represented Easton District on the board of conference stewards. Camp meeting at Concord had drawn away quite a number of the people; but still the church was well filled with a devout and attentive congregation. Rev. S. J. Morris, Ph. D., is pastor of this charge; and to adopt the language of a gentleman, not a member of the church, but a regular attendant upon its services, "Greensboro never had better preaching, than they are receiving from Dr. Morris." The church is so filled from Sunday to Sunday, that there is scarcely room for all the people; and I cannot but think, our people at Greensboro ought to rise up, and build a larger and better church. It is true that the times are hard and money scarce, but we believe that Greensboro will

make a mistake, if they do not proceed at once to repair, enlarge, or build. The pastor reported one hundred pastoral visits; twenty received from probation into the church; and a collection of \$40 for Ladies Hall.

Yours fraternally,
J. FRANCE.

Cherry Hill And Union.

Rev. T. A. H. O'Brien, of Cherry Hill, Md. with his wife and daughter, took the 8.13 train at Elkton, Tuesday morning last for Greenville, East Tennessee, where they will spend the month of September with his father and mother. Mr. O'Brien has not visited his friends in Tennessee for some ten years. The arrangement for supplying his pulpit during his absence is as follows: Sept. 1st, Rev. Wm. T. Miller, will preach at Cherry Hill, at 10½ a. m., and at Big Elk Chapel at 3 p. m., and Rev. Francis B. Harvey will hold a prayer and praise service at Union at 7½ p. m.

Sept. 8th, Rev. Wm. Kershaw will preach at Cherry Hill at 10½ a. m., and Rev. Charles Hill, of Elkton, will preach at Union at 3 p. m., and Rev. Wm. T. Miller, at 7½ p. m. Sept. 15th, Rev. T. Snowden Thomas, Editor of the PENINSULA METHODIST, will preach at Cherry Hill, at 10½ a. m., Big Elk Chapel, at 3 p. m., and Union, at 7½ p. m.

Sept. 22nd, Rev. T. B. Hunter, will preach at Cherry Hill, at 10½ a. m., Big Elk Chapel at 3 p. m., and Union, at 7½ p. m.

The last Sunday in the month, Sept. 29th the Rev. T. A. H. O'Brien, will preach at Cherry Hill, at 10½ a. m., Big Elk Chapel, at 3 p. m., and Union, at 7½ p. m. Sunday night and Thursday night services at Cherry Hill, for the month of Sept. will be in charge of Rev. Thos. Fryer.

The repairs on Cherry Hill church are progressing nicely. The brick-layers, roofers and carpenters, are expected to finish their work, during the present week. The plasterers will be followed by the painters and frescoers.

Sharptown, Md.

Our camp began, Aug. 10th, 7.30 p. m., with preaching by Rev. E. H. Miller. Sunday, Rev. G. L. Hardesty gave us an excellent sermon, after an old time love feast. Bro. Hardesty appeared at his best, and of course made a good impression. In the afternoon, Bro. J. O. Sypherd preached to more than 3000 people; and Bro. Miller at night. The preaching throughout the meeting was of the best quality; men of good judgment saying they never heard such excellent preaching at a camp before. Bro. Hardesty preached six times; Bro. Miller, four times; Bros. W. B. Gregg, W. W. Wilson, and W. R. McFarlane, each twice; and Bro. W. L. P. Bowen, Presiding Elders T. O. Ayres, J. A. E. Wilson, and Bro. C. S. Baker, each once.

Our meetings were good old fashioned revival ones, with greater results among the church members, than among the "outsiders." There were not more than a dozen conversions, yet we believe deep convictions were made on many of the unsaved.

The meeting closed Sunday, 11.30 p. m., after a good prayer and praise service, in which there were many seekers and one conversion.

E. H. D.

Mt. Salem, Wil.

Since the advent of Bro. Avery, things have moved along very pleasantly in this charge. He is an undefatigable worker, and is well liked by the people.

The trustees granted Bro. Avery a short vacation, which he is spending with his parents in Fairmount, Md. He has suffered somewhat during the past year with his throat, and it is hoped by this rest, he may so recuperate, as to be able to endure the labors of his charge, without further suffering on this account.

Last Sunday morning, Rev. William L. White of Epworth, preached an edifying sermon from the text, "Let us have grace whereby we may serve God acceptably with reverence and godly fear." Hebrews 12-28. Bro. White faithfully showed to his attentive audience, why there are so many professing Christians who do not "have grace," and consequently find God's service laborious, and do not enjoy the prayer meetings, class meetings, and other parts of his service. He exhorted his hearers to seek "grace," that they may find the service of God a delight and joy.

A song service was held at night, as is usual, the last Sunday night of each month. Besides excellent music by the choir, addresses were made by Revs. John F. McLaughlin, and William L. White, and Bro. Matthew McGarvey of Asbury, who was formerly a member at Mt. Salem.

To-morrow morning, Presiding Elder Murray will hold our love-feast, and preach at

10.30. Tuesday following, the third quarterly conference will be held.

Our Sunday-school is in good condition; in this work, our pastor has been ably seconded by his excellent wife, and our efficient superintendent, Bro. Jno S. Benson. Under Bro. Benson's care, the school has grown larger than it has been during the last twenty years; and the collections this year are in excess of last year, showing a monthly advance, from \$4 to \$6, above last year's. The school has 26 officers and teachers, and 250 pupils on its roll.

Riddle's chapel Sunday-school, which is under the jurisdiction of the quarterly conference of Mt. Salem, is the outgrowth of the old Union school of Riddle's Bank and Mt. Salem Chapel. The late Rev. James Riddle erected the chapel in 1871, with the idea that it should become a separate charge, when it was able to support a pastor. The school is composed of 21 classes, with an average attendance of 175 officers, teachers and pupils; and has a library of 500 books. R. W. Brown is superintendent.

New Church Va.

Our camp closed Aug. 19th, and was a success in every respect. Bros. S. J. Baker, J. Conner, C. F. Shepherd, T. O. Ayers, I. L. Wood, H. S. Dulaney, C. H. Williams, S. T. McLain and A. S. Mowbray, did us good service, to the delight of immense crowds, as they gathered from day to day beneath the tabernacle, to hear these messengers of the Gospel. All the people joined in saying that such preaching was never heard on this Peninsula before. It was estimated, that twelve thousand people were present during the camp, and with all that crowd, we can say there was not the least unpleasantness; we never saw a drop of liquor, or a single person the least intoxicated.

We regret, that, owing to illness in his family, Rev. G. A. Filter, pastor of the M. P. Church of this place, was not able to be with us, as was expected.

Camp meetings are a thing of the past in this section; but the people both appreciated and enjoyed the efforts put forth to revive the old time custom of tenting in the grove.

Our boarding tent was managed by Mr. L. F. Marshall, proprietor of the Marshall, house of this place, who knows well how to supply the wants of the inner man. One of our prominent ministers, who has been attending camps for forty years, said our camp afforded better accommodations than he has ever met with before. New Church will not be left behind. She intends to stand to the front.

Messrs. Kennedy & Co., of Philadelphia, very kindly put one of their celebrated vote organs in our tabernacle, for use during the camp, which for tone and beauty of finish, can hardly be excelled, W. H. Allen, of Bridgeville, Del. The agent was accompanied by Master Willie Twilly of Lewes, whose masterly playing won the admiration of all present. We can count fifteen accessions from this meeting.

"Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ!"
J. E. GRAHAM.

CHARLESTOWN, MD.—In the absence of the pastor, Rev. T. B. Hunter, the editor of the PENINSULA METHODIST, will preach (D. V.), to-morrow, the 1st prox., at Principio, at 10.30 a. m., and at Charlestown at 3 p. m.

Ebenezer Church, Crapo charge, A. Burke pastor, expects to have a new church building commenced in September.

ALABAMA!

J. W. CALDWELL,

[It is related of a roving band of Indians in an early day that, after being long pursued by hostile tribes, and worn and weary from their flight they came at length to a great smoothly-flowing river which they crossed and, reposing on its farther bank feeling that all their dangers were now past, they cried for very joy, "Alabama! Alabama!" (Here we rest) So when the Christian shall reach the heavenly strand he may cry, "Alabama!"]

Beyond the scenes of mortal strife,
Beyond the confines of this life,
There is a restful home that stands
"Eternal," safe, "not made with hands."

It is the paradise of God,
The region of divine abode,
Where weary ones shall find repose
Beyond the reach of all their foes.

That "rest remains" (God's word is sure)
It stands, and shall for aye endure:
And they who ceaseless strive to gain
That "rest" shall never strive in vain.

Then with our griefs and vexing fear,
And mid our toil and conflict here,
Let us in spirit oft repair
To that blest "rest remaining there."

And when our weary wanderings cease,
And strife shall end in settled peace,
How blest beyond the stormy flood
To "rest" at home, with saints and God!

—North Western Christian Advocate.

The corn that will be distilled into whisky this year will express ingratitude toward God and cruelty to the great company of drunkards' wives and children whose cries go up to him by night.

Distress after eating, heartburn, sick headache and indigestion are cured by Hood's Sarsaparilla. It also creates a good appetite.

Quarterly Conference Appointments.

DOVER DISTRICT—THIRD QUARTER.			
Charge.	Date.	S. Service.	Quar. Conf.
Magnolia,	7 8	9	S. 3
Frederica,	6 8	11	F. 7
Felton,	6 8	7	F. 2
Woodside,	6 8	2	F. 10

One more Excursion to Tolchester Beach via Philadelphia, Wilmington and Baltimore Railroad.

The unprecedented popularity of the Philadelphia, Wilmington and Baltimore Railroad excursions to Tolchester Beach has induced the company to run one more to that point on Thursday, September 5th, in order that those who failed to secure tickets on previous dates may have an opportunity of enjoying the delightful trip. The excursion will be conducted in the same manner as those preceding it, and the same comfortable facilities and the same prompt movement in both going and returning will be maintained.

The special train will leave Broad Street Station at 7.00 A. M. September 5th, Chester 7.27, and Wilmington 7.52; A. M. for Perryville, where the staunch and commodious steamer "Louise" will convey the excursionists thirty miles down the bay to Tolchester. Round trip tickets will be sold from Philadelphia at \$1.50, Chester \$1.25, and Wilmington \$1.00.

In addition to these points tickets will also be sold from principal stations on the Maryland Division as far south as North East, and principal stations on the Central Division south of Media, at proportionately low rates. For rates and time of trains see advertising matter at stations.

Early Autumn At Niagara Falls.

Grand Tour via Pennsylvania Railroad.

A perennial interest attaches to Niagara. Whatever season one chooses to visit the grand wonder, it is always attractive and inspiring. Yet if a choice were to be made the early autumn would doubtless be voted the pleasantest and most desirable period of the whole year at which to spend a few days at the Falls.

In catering to the desires of its patrons the Pennsylvania Railroad Company recognizes the popular sentiment on the subject and has arranged a personally conducted pleasure tour for Tuesday, September 10th. The tour will be conducted in the same manner as the one previously run to this point. A special train of parlor cars and day coaches will leave Broad Street Station at 8.00 a. m., and run through to the Falls via Harrisburg and the Susquehanna Valley. The return trip will be made by the Lehigh Valley and Reading Route through the picturesque Wyoming and Lehigh Valleys.

Round trip tickets valid for return until September 16th inclusive, admitting of stop-off at Watkins on the going trip, will be sold from Philadelphia at \$10.00.

The tourist Agent and Chaperon will accompany the party.

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 Pittsburgh, who had suffered long from impure or muffled blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula sores, itchy diseases, general aches, weak feelings, tired feelings, ect \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith Klein & Co., Arch street. Sold by dealers in medicines.

BISHOP TAYLOR'S MAGAZINE, THE AFRICAN NEWS.

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

Hammond Type Writer.



The best machine on the market on account of its perfect alignment, interchangeable type and durability.

RECORD 170 WORDS PER MINUTE. For circulars and terms, address: AUBREY VANDEVER, Clayton, Del., 49-1m

FRESKOING CHURCHES.

Send for designs and ettimaths without extra charge, to Nicholas F. Goldberg, 415 King St., Wilmington, Del.

Hetty Ogel, the Heroic Telegrapher of Johnstown.

Every one knows of the noble and tragic death of Hetty Ogel, but few have watched the consistent and well-ordered course of her life.

Hetty Earl was born in the beautiful mountain village of Somerset, Pennsylvania, and there she grew to be a cheerful, helpful, happy pleasant-faced young woman.

Her father was for many years recorder in the courts there. He died a poor man. There were few educational advantages in Somerset, and though Hetty had a strong well-balanced mind, it had little school training. After her father's death she married Charles Ogle, younger member of the family so distinguished in Pennsylvania politics. He was one of the first to enlist as a soldier in the civil war, and was killed in the Wilderness at the battle of Gaines Mill. His body was never recovered. Mrs. Ogle was left with three little children to support, and she went to work calmly and bravely to do it. The telegraph office in Somerset was in a room also occupied as a store, where the rough men of the town congregated to gossip and quarrel; but she undertook to learn the business, and did it thoroughly, never getting a disrespectful word from any one, the hardest part of her task being that she left her babies at home to take care of each other as best they could. She soon became wonderfully proficient, and was given an office of her own in Somerset. From that she gained the confidence of the telegraph company so entirely that at the time of her death she had charge of three telegraph lines in Johnstown. Her two boys grew to be fine fellows, shaped by her strong will and good example. Her daughter was always frail in health, and was only kept alive by the tender care of her mother. Their home was the most perfectly ordered that can be imagined. It was seldom invaded by a servant, but was kept exquisitely neat by the skillful and deft hands of the mistress. Everything that came upon her table was of the daintiest, and she shared what she had with rich and poor. Her friends always said Hetty's coffee-pot was inexhaustible. She taught scores of boys and girls telegraphy for nothing, and helped them to find situations. At the time of her death, two young girls were gratuitously sharing her home and earning good wages in telegraph offices, from the benefit of her instruction. They died with their instructress. She even found time to do beautiful fancy-work, with her wonderfully quick fingers. She was one of the sort of whom people say, how does she find time to accomplish all that she does?"

She was a member of the Christian Church. Her religion was certainly most practical. She embodied the Golden Rule. She had at one time to endure a terrible surgical operation. After it was over, and she was just regaining consciousness, she saw her son, to whom she had taught telegraphy, standing by her side. He saw her fingers move, although she could not speak, and he understood that she was telegraphing on the bed-spread, "It is over; I am safe," to a distant and anxious friend. She was entirely unselfish during every conscious moment of her useful life. While this illness was progressing, the telegraph company to whom she was so faithful a servant sent a man, at their own expense, to take her place in their offices. All the mill whistles in the region were hushed by a positive order from their owners while she was in a critical condition, and bulletins were regularly issued to the anxious town, where she commanded general love and respect.

The company which she served had just repaired and put in perfect order the house which she occupied, and the world never looked brighter nor fairer to Hetty Ogle, than upon the morning of the day on which she gave up her life in

the effort to save her fellow-creatures. Not a trace of her drowned, burned, maimed, scattered body has been discovered by agonized searchers, but we, who believe in the reward of the faithful servant, are confident that Hetty Ogle has heard from the Master, "Well done; enter thou into the joy of thy Lord."—*Mary Black Clayton in Harper's Bazar.*

RETURNED.

I was a slave to sin, undone;
But Jesus came to me
And said, wilt thou be now my son?
My grace shall make thee free.
He spake so gently; and more kind
Than I had heard for years;
And fixed my vacillating mind,
And melted me to tears.
None know but they who hear and feel,
The sweetness of that voice;
Or how the wounds of sin doth heal,
And good derived from choice.
Lord help me! I will be thy son;
And thy commandments keep;
A sweet voice speaks, my precious one,
I kneel me down and weep.

H. C. ENGLISH,

Aug. 13, 1889.

Our Book Table.

HARPER'S MAGAZINE.—for September. Theodore Child has a paper "American Artists at the Paris Exhibition which is accompanied by twenty engravings. M. Edmond de Pressense throws light upon "The Religious Movement in France." James Lane Allen gives "Kentucky Fairs," with illustrations; John Lillie, pictures a phase of English life in "London Mock Parliaments" illustrated by Harry Furniss; and Bishop John F. Hurst, D. D., gives an account of "The Oldest and Smallest Sect in the world," visited by him in their home. Theodore Child and T. de Thulstrup continue their Russian series with "Holy Moscow." A new English poet Nina F. Layard, contributes "A Legend of the sky Watchers and Alfred Parsons two illustrations of Wordsworth's sonnet to the Cuckoo." A little Journey in the world, by Charles Dudley Warner, is continued and "Jupiter Lights," by Constance Fenimore Woolson, is concluded. Lynde Palmer writes a short story called "The Pendragon Trial." Joe Gillfillan is the title of a story by John Elliott Curran. The interest of this number is sustained by the Editorial Departments.

Obituaries.

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

David Tucker was born in Harford Co., Md., July 9, 1818, and died in Perryville, Cecil Co., July 20, 1889, after a lingering illness of eleven months. In 1840, he was married to Miss Grazilla Lynch, by Rev. Wm. Torbert. His widow, one son, and two daughters survive to mourn their loss. Bro. Tucker was converted in 1836, in old Asbury church, Charlestown circuit, under the ministry of Rev. J. S. Inskip, who was junior preacher on the circuit; and from that time till his death, continued a faithful member of the church, taking an active part in all church work. His house was a home for the itinerant preachers; many of whom shared his hospitality. In the by gone days, when members of the quarterly conference gathered from all parts of the circuit, Bro. Tucker's home was always open, to entertain the brethren who came from a distance, who were sure of a cordial and hearty welcome from him and his devoted wife. Before his health began to fail, several years ago, he was one of the most active stewards on the circuit, and through his efforts mainly, the parsonage property, now occupied by pastors, was purchased and paid for. In his sickness he still felt a deep interest in the work on the circuit, and would inquire about the spiritual and financial condition of the churches. His interest extended beyond the local churches. He was an ardent admirer of Bishop Taylor, and deeply interested in his work. He was delighted to listen to his companion read from the Bishop's paper, *The African News*, and also from the *PENINSULA METHODIST*, not only of the Bishop's work, but of the church's work in general. He was fond of, and greatly enjoyed the *PENINSULA METHODIST*; taking pleasure in hearing of the success of the pastors, especially those with whom he had been acquainted. He was a good man, and had a clear religious experience. He highly appreciated the visits of his friends and brethren to his sick room, and enjoyed the religious services they held with him. During his long and painful illness, he never murmured or complained, but was patient and submissive to the divine will, ready and willing to go whenever the summons should come. Quietly and peacefully he fell asleep, Saturday, July 20, in full hope of a blessed immortality. His devoted wife was constantly and loving in ministering to all his wants, and all that could be done was done by his loved ones, to smooth his way to the tomb. Monday, July 22, appropriate services were held in Principio church, in the presence of a large number of friends and relatives, by the pastor, assisted by Rev. Samuel Logan, a co-laborer with Bro. Tucker on the circuit. Bro. Logan spoke tenderly of his old friend who has preceded him a little to the heavenly home. Our brother's body was laid away in the cemetery adjoining the church, to await the resurrection of the just.

Charlestown, Md., Aug. 5, 1889.

BOOKS FOR ENQUIRERS,

And for those dealing with Enquirers.

GRACE AND TRUTH. By W. P. Mackay, M.A. 52d thousand (over 200,000 sold in England). Mr. D. L. Moody says: "I know of no book in print better adapted to aid in the work of him who would be a winner of souls, or to place in the hands of the converted." 282 pages, 16mo, 75 cts.; paper, 35 cts.

THE WAY TO GOD, and HOW TO FIND IT. By D. L. Moody. 148 pages, 12mo, cloth, 60 cts.; paper, 30 cts. "The Way of Salvation is made as clear as simple language and forcible, pertinent illustration can make it."—*Lutheran Observer*. Very earnest and powerful.—*National Baptist*.

LIFE, WARFARE AND VICTORY. By Maj. D. W. Whittle. 124 pages, cloth, 60 cts.; paper, 30 cts. "The way of life is obtained, the way to serve in the warfare and the way to have assured victory, are admirably presented in a clear, helpful style, abounding with apt illustrations."

THE WAY AND THE WORD. Prepared by D. L. Moody. 45th thousand. A treatise on Regeneration, followed by Mr. Moody's helpful suggestions on Bible study. 64 pages, cloth, 25 cts.; paper, 15 cts.

MY INQUIRY MEETINGS; or, Plain Truths for Anxious Souls; By Robert Boyd, D. D. 64 pages and cover. Price 15 cents.

"For simplicity, clearness, and force of statement we have met with nothing that equals this little work."—*Interior*.

THE SOUL AND ITS DIFFICULTIES. By H. W. Soltan. 108 pages, paper, 8 cts.

HOW TO BE SAVED. By Rev. J. H. Brooks, D. D. Cloth, 50 cts.; paper, 25 cts.

DOUBTS REMOVED. By Cesar Malan, D. D. 32 pages, paper, 5 cts.

GOD'S WAY OF SALVATION. By Alexander Marshall, with answers to popular objections. Brief, pointed, and pithy. 32 pages and cover, 5 cts.; \$2.50 per 100.

GLAD TIDINGS. A book for Enquirers. By Rev. Robert Boyd, D. D. Cloth, 50 cts.; paper covers, 25 cts.

*Sent by mail, postpaid, on receipt of price.

J. MILLER THOMAS,
WILMINGTON, DEL.

BOOKS HELPFUL IN CHRISTIAN WORK.

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

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

"This is so good a book that we wish we could give a copy to every young minister."—*C. H. Spurgeon*.

"A very suggestive book."—*Sunday School Times*.

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

"A manual of Scripture texts arranged to present the leading subjects met with in dealing with enquirers."

SECRET POWER; or, the Secret of Success in Christian Life and Work, by D. L. Moody. 116 pages, 12mo, cloth, 60 cts., paper, 30 cts.

"Every page is full of stimulating thought."—*Christian Commonwealth*.

*Sent by mail, postpaid, on receipt of price.

J. MILLER THOMAS,
WILMINGTON, DEL.

A Most Appropriate Gift for "THE OLD FOLKS AT HOME."

Fifty Years Beyond OR OLD AGE AND HOW TO ENJOY IT.

A Book of Incalculable Value as well as Interest to all who have passed the Meridian of Life.

Compiled by Rev. S. G. Lathrop. INTRODUCTION BY REV. ARTHUR EDWARDS, D. D., Editor of *N. W. Christian Advocate*.

Price, Bound in rich cloth, 400 pages, 1 00 " Presentation edition, gilt edges, 1.50

J. MILLER THOMAS,
WILMINGTON, DEL.

McShane Bell Foundry
Finest Grade of Bells
Casters and Peals for Churches, etc.
Send for Price and Catalogue. Address
J. McSHANE & CO.,
Baltimore, Md.
Mention this paper.

AGENTS: Proof that \$100 a month is made selling our New Book *Father, Home and Heaven*, also *Prayer, Home and Heaven*, 100,000 sold. Edited by T. L. Taylor, D. D. \$2.75. 10,000 Circulates of the Bible, introduced by J. H. Vincent, D. D. Price, 50 cts. E. B. Treat, Publisher, 71 Broadway, N. Y.

1889.

O. P. O.

1889.

**CARHART & CO.,
ZION, MD.**

Immense stock surpasses anything we have ever shown for the Summer trade. Exquisite shades and patterns in Henriettas, Challis, Satteens and Gingham. One of the biggest drives ever offered in Gingham at 6 cts per yard former prices 10 and 12 cts. These are not Remnants but full pieces about 4000 yards all told.

LADIES & MISSES SHOES & SLIPPERS.

Fancy and staple stock, quality and prices guaranteed.

NOTIONS AND HOSIERY.

Hamburg Edging and Flouncing, Hemstitched Edges.

CARPETS AND MATTINGS.

Rag and Ingrain carpets, fancy and plain Mattings.

WALL PAPER.

White, Blue and Gilt from 6 cts to 18 cts per piece.

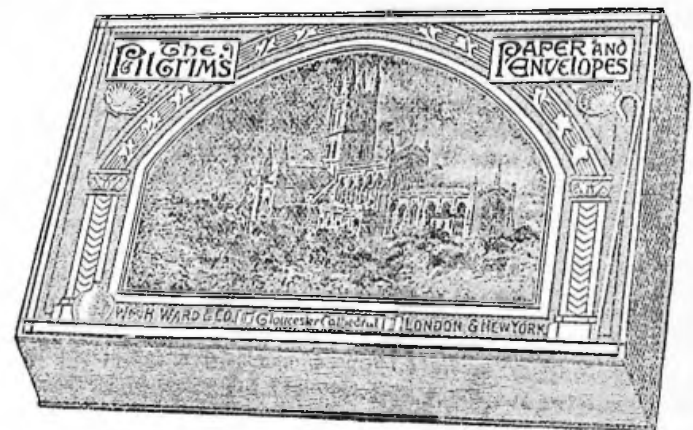
P. S.—We want everybody to be a customer. Come and see the goods we speak of, and see if it will not pay for you to be a customer. A dollar saved is a dollar earned.

J. M. C. C. TERMS CASH. A. C. C.

STATIONERY BY MAIL.

ARTISTE PAPERIES 25 CTS. PER BOX.

BY MAIL 35 CENTS.



SENT ON RECEIPT OF PRICE BY

J. MILLER THOMAS,

304 MARKET STREET,

WILMINGTON, DEL.

JOB PRINTING

AT REASONABLE PRICES

At the Peninsula Methodist Office.

P. W. & B. Railroad.
 Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations,
 4:40, 7:00, 7:05, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
 4:40, 7:40, 8:50, 10:35 p. m.
 Philadelphia (express), 2:25, 4:40, 6:30, 7:50, 8:50,
 10:10, 11:35, 11:51 a. m.; 12:25, 1:35, 2:27, 3:22, 5:25,
 6:05, 7:05, 8:05, 9:05, 10:05, 11:05, 12:05, 1:05, 2:05,
 3:05, 4:05, 5:05, 6:05, 7:05, 8:05, 9:05, 10:05, 11:05,
 12:05 p. m.
 For Newark Centre, Del. 7:42 a. m.; 12:35, 5:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m. 5:57,
 11:58 p. m.
 Baltimore and Washington, 1:28, 4:46, 5:04, 10:08,
 11:00 a. m.; 12:05, 1:17, 2:22, 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,
 8:25, 10:50 a. m.
 Harrington, Delmar and intermediate stations, 3:50
 p. m.; 12:05 p. m.
 Harrington and way stations, 8:30 a. m.; 12:55, 5:25
 p. m.
 For Seaford 3:50 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	7:00	2:10	4:40	5:40
B & O Junction	7:02	2:22	5:06	6:06
Dupont	7:21	2:33	5:17	6:17
Chad's Ford Jc	7:46	2:53	5:38	6:37
Lenape	8:01	3:04	5:51	6:48
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	6:28	7:28
Waynesburg Jc	9:13	4:15	7:01	8:03
St. Peter's	5:50	12:25		
Warwick	7:15	12:50		
Springfield	7:27	12:57	4:33	7:15 8:15
Joana	7:33	1:15	4:33	7:20
Birdsboro	7:55	1:35	5:02	7:45
Ar. Reading P & R Sta.	8:25	10:25	7:25	5:38 8:15

ADDITIONAL TRAINS.

Daily except Saturday and Sunday, leave Wilmington 6:17 p. m. B & O Junction 6:29 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:50 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 11:35 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 Sta.	5:50	8:35	9:25	3:15 5:18
B. Station	6:17	9:06	10:10	3:45 5:50
Birdsboro	6:38	9:33	10:50	4:10 6:16
Joana	5:10	6:43	9:28	10:58 4:15 6:23
Springfield	5:10	6:43	9:28	10:58 4:15 6:23
Ar. Warwick	5:10	6:43	9:28	10:58 4:15 6:23
St. Peter's	5:10	6:43	9:28	10:58 4:15 6:23
Lv. Waynesburg Jc.	5:28	6:55	9:55	4:32 6:06
Coatesville	6:05	7:23	10:29	5:06 6:24
Lenape	6:47	7:55	11:04	5:44 6:52
Ar. West Chester Stage	8:05		6:24	
Lv. West Chester Stage	6:00	7:00	10:15	4:50 6:02
Chad's Ford Jc	7:01	8:06	11:15	5:24 6:24
Dupont	7:31	8:25	11:35	5:54 6:54
B & O Junction	7:46	8:40	11:45	6:36 7:36
Ar. Wilmington	7:56	8:51	11:55	6:45 7:45
French St.				

ADDITIONAL TRAINS.

Daily, Except Sunday.
 Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B & O Junction 6:31 a. m. Arrive Wilmington 6:42 a. m. Saturday only.
 Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30 p. m. Leave Dupont 1:10 p. m., Newbridge 1:30 p. m. Arrive Wilmington 1:53 p. m. Leave Newbridge 2:05 p. m. Arrive Wilmington 2:23 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.
BOWNESS BRIGGS, Gen'l Passenger Ag't.
A. G. McCausland, Superintendent.

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, *2:38 *5:08, *6:40 p. m.
PHILADELPHIA, week days *2:13, *7:05 6:05, 6:50, 7:55, *8:50, 9:00, *10:25, 10:26 a. m. *12:05, 1:00 *2:38 3:00, 4:10 *5:08, 5:25, 6:10 *6:46, 7:05, 8:35 *9:52 p. m.
CHESTER, week days, *2:13, 6:05, *7:05 *5:50 7:55, 8:50, *9:00 10:26 10:26 a. m. *12:05, 1:00, 2:38, 3:00, 4:10, *5:08, 5:25, 6:10, 6:47, 7:05, 8:35 *9:52 p. m.
ATLANTIC CITY, N. J., week days, 7:07, 9:00 a. m., 1:00 (12:05 on Saturday only), 2:58, 3:00, 5:08 p. m. Sunday, 7:05 a. m., 2:38 p. m.

WEST BOUND.

BALTIMORE AND WASHINGTON, *4:50, *8:46, *11:45 a. m.; 2:45, *4:46, *5:40 *8:45. All daily; 6:40 a. m. 2:08 p. m. daily except Sunday.
PITTSBURGH, *8:40 a. m. *5:40 p. m., both daily.
CHICAGO *8:40 a. m. *5:40 p. m., both daily.
CINCINNATI AND ST. LOUIS, *11:45 a. m., and *6:05 p. m., both daily.
SINGLERLY ACCOMMODATION 7:30 p. m. and 11:10 p. m. daily.
LAURELBERG ACCOMMODATION, week days, 6:40 11:45 a. m.; 2:45, and 5:40 p. m.
 Trains leave Market Street Station:
 For Philadelphia 5:30, 6:35, 8:30 a. m.; 12:45, 2:35, 3:55 p. m. For Baltimore 5:35 6:30 8:30, *11:25 a. m. 2:35 5:30 p. m. For Landenberg 6:30, 9:20 and 11:25 a. m. daily except Sunday, 2:35, 5:30 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 *8:30 a. m. a. d. *5:30 p. m. daily.
 Trains for Wilmington leave Philadelphia *4:10 *8:15, 10:00, *11:10 a. m.; 12:00 noon, *1:25, 1:40 3:00 4:15, *4:30, 5:05 6:30, *7:50 8:10, 10:10, 11:30 p. m. Daily except Sunday, 3:40 and 7:25 a. m.; *1:45, 8:30 and *2:25 p. m.
 Rates to Western points lower than via any other line.

C. O. SCULL, Gen'l Pass Agent

J. T. ODELL, General Manager.

Telephone call No. 198.

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

Commencing Sunday, June 3, 1888, leave Hillen Station as follows:

DAILY.

4:10 A. M. Fast Mail for Shenandoah Valley and southern and south-western points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V. R.
 9:00 P. M. Accommodation for Glyndon and Emory Grove Wednesday and Saturday 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 & H. Div. (through cars).
 2:25 P. M. Accommodation for Emory Grove.
 4:00 P. M. Express for Arlington, Mt. Hope, Pikeville, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patspeco, Carrollton, Westminster, Medford, New Windsor, Union Bridge and stations west also Hanover, Gettysburg and stations on B & H Division, (through cars) Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
 5:15 P. M. Accommodation for Emory Grove.
 6:20 P. M. Accommodation for Union Bridge.
 11:25 P. M. Accommodation for Glyndon (Reisterstown)

TRAINS ARRIVE AT HILLEN.

Daily—2:50 P. M. Daily except Sunday—7:30, 8:42, 11:20 A. M., 2:40, 5:10 and 8:27 P. M.
 Ticket and Baggage Office 217 East Baltimore St.
 All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.
J. M. HOOD, General Manager.
S. H. GRISWOLD, Gen'l Pass. Ag't.



ROYAL BAKING POWDER
 Absolutely Pure

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds and cannot be sold in competition with the multitude of low test short-weight alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wa 1 St., N. Y.

"Ranks next to a Concordance."

—SPURGEON.

BIBLICAL LIGHTS AND SIDE LIGHTS,

A Cyclopaedia of

TEN THOUSAND ILLUSTRATIONS

—AND—

Thirty Thousand Cross References.

Consisting of fact, incident and remarkable declarations taken from the Bible; for the use of public speakers and teachers, and also for those in every profession who for illustrative purposes desire ready access to the numerous incidents and striking statements contained in the Bible. By Rev. Chas. E. Little. Royal 8vo, 630 pp. Cloth, \$4 00; Library Sheep, \$5 00.

J. MILLER THOMAS,

WILMINGTON, DEL.

THE GOSPEL IN NATURE.

A series of Popular Discourses on Scripture Truths, derived from facts in nature. By Rev. Henry C. McCook, D. D.

FOR SALE BY

J. MILLER THOMAS

604 MARKET ST. WILMINGTON, DEL.

A. D. ARMSTRONG,

TAILOR,

HAS REMOVED HIS PLACE OF

BUSINESS TO

NO. 417 EAST SIXTH STREET,

Where he invites his former customers as well as all new ones, who

desire a good job in

REPAIRING

their garments. A fine lot of samples kept on hand, from which to

make suits in the latest style. Give

him a call.

tf

WANTED.

Agents in every charge in the Wilmington Conference to sell the HISTORY OF THE JOHNSTOWN FLOOD. In cloth, 24 pages, \$1.00; 40 pages, \$1.50; Library \$2.50. For full particulars address Wm. T. Tull, 806 Monroe St. Wilmington, Del. Post paid on receipt of price.

SEASON 1889.

WILMINGTON HOUSE.

OCEAN GROVE, N. J.

Within a few steps of the beach, convenient to auditorium, with artesian water and nicely furnished. This house offers every opportunity for rest and comfort. Table d'hôte, unexcelled, terms moderate. Special rates for July.
M. E. HILL, M. E. HILL, M. E. HILL.
 Direct all communications to Wilmington House.

DETECTIVES

Wanted in every county. Shrewd men to act under instructions in our secret service. Experience not necessary. The International Detective, the official paper of the Bureau, contains exact likenesses of criminals wanted, and for whose capture large rewards are offered. Send 2c. stamp for particulars. Address: Grannan Detective Bureau, 44 Arcade, Cincinnati, O.

THE PICKELS

STOVE AND HEATER CO.,

No. 505 Shipley St., Wil. Del.

Agents for the Jewell Vapor stove. Monitor Oil stove. These stoves are without any doubt the very best stoves in the world. They give universal satisfaction, and cannot explode. No unpleasant odor from them is the verdict given by 300,000 Monitors and 100,000 Jewell Vapor stoves. If you want to know full particulars, write for circulars. Prompt attention given to all correspondence.

19-Gm

SALESMEN

We want to sell our goods in every town and village. We will pay you \$3.00 per day for your services. No experience necessary. A permanent position. No attention paid to your age or sex. Money advanced for wages, advertising, etc. Centennial Manufacturing Co., Cincinnati, Ohio.

Cut this Out for Reference.

OLD,

HYMNAL

OF THE

Methodist Episcopal Church.

Sent by mail on receipt of price by the undersigned.

Pearl—Double Column.

Cloth.....\$0 40

SUPERFINE PAPER.

Cloth, boards, red edges..... 50

Morocco, extra, gilt edges..... 2 00

Calif, flexible..... 2 00

24mo.

Cloth..... 50

SUPERFINE PAPER.

Cloth, red edges..... 65

Royal, embossed..... 75

" " gilt edges..... 1 00

Morocco, gilt edges..... 1 50

" " gilt edges and clasp..... 1 75

" " extra..... 2 00

" " gilt clasp..... 2 25

" " antique..... 2 00

" " " gilt clasp..... 2 25

Calif, flexible..... 2 00

Silk velvet, with border and clasp..... 5 00

Morocco, panelled sides..... 4 50

Russia..... 3 50

Calif, flexible round corners..... 3 00

Morocco, " "..... 2 00

French " "..... 2 00

Seal " "..... 2 00

French, padded, " "..... 2 50

16mo.

With Sections 48' 1/4 of Ritual.

Cloth..... 75

SUPERFINE PAPER.

Cloth, red edges..... 1 00

Royal, embossed..... 1 20

" " gilt edges..... 1 50

French Morocco, gilt edges, round corners..... 2 50

Seal..... 3 00

French Padded, " "..... 3 00

Morocco, gilt edges..... 2 25

" " round corners..... 3 50

" " extra..... 3 00

" " gilt clasp..... 3 50

" " antique..... 3 00

" " " gilt clasp..... 3 50

Circuit, gilt edges..... 6 00

Morocco, panelled sides..... 6 00

Russia..... 6 00

Calif, flexible..... 3 00

Silk velvet..... 6 00

12mo.

With Sections 481-485 of Ritual.

SUPERFINE PAPER.

Sheep..... 1 50

Royal, embossed..... 2 00

" " gilt edges..... 2 40

Morocco, gilt edges..... 3 25

" " extra gilt..... 4 50

" " antique..... 4 50

" " circuit, gilt edges..... 7 00

12mo.—With Tunes.

With Sections 481-484 of Ritual.

Cloth..... 1 00

SUPERFINE PAPER.

Cloth, leather back, red edges..... 1 30

French Morocco, gilt edges..... 2 00

" " round corners..... 2 00

Morocco, gilt edges..... 3 00

" " round corners..... 3 00

" " circuit..... 6 00

8vo.—With Tunes.

With Sections 481-484 of Ritual.

Cloth, leather back, Superfine Paper..... 1 75

French Morocco, gilt edges..... 2 50

Morocco, extra..... 5 00

" " antique..... 5 00

" " circuit, gilt edges