

Peninsula Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

HE RESTORETH MY SOUL.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in.
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.
But aye when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine.
And a sense of triumphant elation
Is thrilled through this spirit of mine.
No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way.
No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.
But ever thy help is the nearest
When help from the earth there is none;
And ever the word that is dearest
Is the word of thy crucified Son.
And aye, when the tempest clouds gather,
I fly for sweet shelter and peace
Through the Son to the heart of the Father
That terror and tremor may cease.
He restoreth my soul, and I praise him
Whose love is my christ and crown;
He restoreth my soul; let me raise him
A song that his mercy will own:
For often, so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow,
When the ransomed their freedom shall win.
—Mrs. Margaret Stungster.

Holiness

Rev. Dr. J. Z. Armstrong of the New Hampshire Conference contributes the following in *Zion's Herald* of Aug. 7:

To say that God cannot create an impure being, is almost, if not quite axiomatic.

"It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners;" that is, to save men, such as believe on His name, from sin—from all sin.

Sin is so abhorrent to God that the sinner is said to be dead, putrid, not to be looked upon by an infinitely pure being; hence the necessity, "Ye must be born again," that is, made new. The "old man" cannot be reformed, but he must be a new man. This is called regeneration, and, as the term implies, a new life is imparted, the old heart is taken away. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36: 26.). The newness of the regenerate heart is emphasized, alike in the Old and in the New Testament. And what is "birth" but the bringing into the world a new creature. If the language of Jesus to Nicodemus teaches anything, it is that the regenerate soul is new. "Therefore, if any man be in Christ, he is a new creature; old things"—all old things, heart, mind, spirit, desires, tendencies, inclinations, loves, delights—"old things have passed away, and behold all things have become new" (2 Cor. 5: 17). If a "new creature," a new creation, fresh from the hands of an infinitely pure creator, then a pure creature—pure as the light, without the least spot or taint of sin. Now for God to put into such a new heart—and we need not say *leave* in such a heart, for nothing is left in a new creature, because it is new—a "seed of sin" or a "root of bitterness" would be an inconsistency of which God is incapable. It would be a fraud, a deception. And certainly nothing is clearer than the righteousness and safety of following all the tendencies that God gives us—nourishing all the roots that He plants within us, and en-

couraging the germination and growth of all the seeds that He plants in our hearts. We therefore conclude that sanctification is not a work of purification.

What then is it?

To pursue the Scripture figure, a new-born creature is weak, helpless, tender, and without knowledge; so, also, is the new-born soul. Unable to resist the attacks of the world and Satan, it frequently cries out with pain, caused by the fiery darts of the wicked one, the impure suggestions of a wicked world, and the fatigue resultant from its own efforts to do right. When it attempts to walk, it stumbles; and when it contends with evil, it suffers. What is needed? Some indwelling power that will adequately overcome these difficulties; and God has made ample provision for this necessity.

"Know ye not that your bodies are the temples of the Holy Ghost?" God can so fill and possess the soul that all attacks from Satan fall harmlessly upon it; all worldly allurements are robbed of their charms, and all temptations from whatsoever source lose their power.

The sins of humanity are induced by the hunger of the soul of man. This indwelling presence of the Divine Spirit alone can satisfy that hunger, and, by giving abundant strength, remove the weakness and stumbling so common in Christian experience.

One will not intelligently and with due earnestness seek for any blessing or grace, until first he feels a conscious need of the same. God's spiritual gifts are conditioned upon intelligent and earnest request. Therefore, a sinner must feel himself to be such, and intelligently seek for salvation through Jesus Christ, in order to be saved. So a regenerated soul must feel his weakness and need of the power of the Holy Ghost, and then, in the name and through the merits of the Son of God, intelligently, earnestly, and with complete consecration, seek and ask for it, "and it shall be given" him; for God is more willing to give the Holy Spirit to them that ask than parents are to give good gifts to their children.

The fruit, or manifestation, of this high degree of Christian experience is twofold: In the heart of the possessor, all joy, peace, rest, confidence, and love abide. Love—yes, that is the sum of it all—high, holy, intelligent and supreme love, the result of acquaintance with God who dwells within. This is loving God with all the heart, mind, soul and strength.

We are led to the opinion that the effect of such love to God, and the presence of the Holy Spirit in the heart, is not generally an ecstasy of joy, but rather a peace that flows through the soul as a majestic river. The soul is in a state of health, and is consequently unconscious of self. As a healthy body is not self-conscious, but rejoices only in its ability to do, so the soul filled with God is not exercised about itself, its joys or sorrows, emotions or lack of emotions, but rejoices in its harmony with God and the power of his presence and perfect confidence.

And then there is the outward fruit. It is not so much in words, as some seem to think. Profession is not test of possession, in these days. Neither the Bible nor the Church demands high words; nor does the world value or receive them; but rather "the mind that was in Christ." What was it? "He, who thought it not robbery to be equal with God, be-

came of no reputation," to save a poor fallen race. When one is filled with God's Spirit, he will look like God in his life; that is godliness—*Godlikeness*. Such an one will feed the hungry, clothe the naked, search out the fallen and abandoned to bring them to a knowledge of the truth. In all meekness and gentleness, humility and love, the light of such a life shines spontaneously; and none need declare as to its real character."

Mr. Moody's Closing Sermon at Northfield.

His theme was "The Necessary Qualifications of a Christian Worker." The following report is from the columns of the *Springfield Republican*.

"Christ must be in us before we have any desire to work for God. In the first place we must have faith in the power of God to fill us with his Spirit. We must not only have faith that God can use us but that God will use us. If we have this faith, great things will be done. We want men who believe that now is the time. It was not Moses and Joshua that did those mighty works, it was their God, and their God still has his power. Abraham was the most famous man that ever lived, except Christ, and was noted for nothing except faith.

"Another thing we need is courage. God wants men and women that He can test, that have courage to speak out their convictions. If you are afraid of hurting people's feelings, you won't accomplish much. If the truth makes people mad, it will do them good.

"Another thing we want is holy enthusiasm. We must be on fire for God. Don't be afraid of getting too much fire. The world likes men full of enthusiasm. Who ever succeeded without it?"

"Another thing we want is perseverance. If we don't succeed to-day, don't give it up, we may tomorrow. We must concentrate our lives into one channel and hold on. If we are going to accomplish anything for God, we must persevere.

"Again we must have love for our work. A lawyer may succeed without loving his client, a merchant may succeed without loving his customers, but Christians must work through love for God and the work.

"We must have human sympathy. There are many men who are brilliant in thought, but they have no human sympathy. We can't succeed in this work without this. A great many think this world will be saved by manuscript. I tell you we need more sermons with our hands and feet. Let us learn a lesson from the parable of the Good Samaritan. We must get into sympathy with the world. The gospel would soon be carried to the whole world, if we only had sympathy."

Sunday Newspapers.

Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, writes to the *Omaha Republican* as follows:

Editor *Republican*:—Your editorial criticism of my supposed inconsistency at the time of my recent visit to your city, namely: The charge that while condemning Sunday papers, I made employees of the *Republican* work on the Sabbath, misses its mark. At Omaha, as elsewhere in my transcontinental lecture-trip, I furnish an abstract of my Sabbath address early on the previous Saturday, in

time for it to be set up without Sunday work by any body.

You also miss the point of the opposition to Sunday papers. From the standpoint of the religious Sabbath, the worst feature of the Sunday paper is the reading of it, either as a substitute for public worship, or as an inharmonious prelude or afterlude. From the standpoint of the civil Sabbath, the chief objection to the Sunday paper, is not the work of making it, which is done by a few in the early hours of the rest day, but the work of distributing it, which is done by many all day long, by newsdealers, newsboys, post office employees, railroad men, expressmen, etc. Work is done on Sunday for the "Monday paper," though it need not be, and is not on some six-day papers; but that work is only by the editorial force, and a few printers; but the ten times, often a hundred times, greater number, that handle a paper after it is printed have no Sunday work to do except on the Sunday paper. From a purely civil standpoint, we insist that editors have as much right to Sunday rest as teachers and lawyers; that printers have as much right to Sunday rest, as carpenters; that newsdealers have as much right to Sunday rest as other merchants; that newsboys have no more right to huckster gossip to the disturbance of the Sabbath quiet, than others have to cry the more wholesome "cabbages;" that the carrying of Sunday newspapers helps to keep all carriers at work on Sunday; that the sending out of Sunday newspapers in the name of public amusement, leads the way to the opening of the theatres and dime museums—in short that no kind of work can justly be stopped on the rest day, if the newspaper proprietor and his manifold assistants are allowed to use the day for money making. "The liberty of rest for each, demands a law of rest for all," and by such a law in most of the States, the making or selling of Sunday newspapers, or both, is illegal.

My own belief is, that Sunday advertising, which is the mainstay of the Sunday newspapers, is a craze, like roller skating rinks, that has not "come to stay," but has got to go. The two first merchants in the land, John Wanamaker and Marshall Field, get on without Sunday advertising, and the others will some day learn that the days to advertise are the days when readers can buy what is advertised. It is absurd to suppose, that with a score of blanket pages of gossip to read, and other members of the family waiting for their turn, the advertisements in the Sunday paper are so carefully read, as to be remembered to the next day. When our Christian business men come to realize, how they waste their money, as well as kill their influence for good by opening their business on Sunday in newspaper columns—it might as well be at their stores—the Sunday newspaper will lose its mainstay, and give its employees and the public at rest.

From our India Correspondent.

DEAR EDITOR.—I am sending you some Conference news with this; and when I tell you that we had in Cawnpore about fifty delegates and visitors, men and women; and that all were entertained after the fashion of the Wilmington Conference, you will understand how we were reminded of home, and how delighted we were to have the

Central Conference meet here. Your readers will understand, that this Conference meets once in two years, and is composed of delegates from our three annual conferences, being the same for India, as the General Conference is for the whole Church.

We are all delighted with our Bishop J. M. Thoburn, D. D. He knows the work and its needs, has already been over the field, and brings a report that fills all hearts with enthusiasm. In his address before the Conference, he showed how the mission has advanced, step by step; asking the General Conference to supply its needs, one after another, until the last, a General Superintendent, to reside in India; humbly comparing himself to a cog on one of the smallest wheels of a watch, not important in itself, but necessary to the harmonious working of the watch. But he has illustrated this point in a very material way. During his tour over India, he found in one district, thousands of natives with very little cast prejudice, ready to hear the Gospel and be baptized. Having the authority, he transferred two or three preachers and went with them into the ripened harvest field. The result was wonderful, hundreds were baptized in a few days, until the Bishop felt that he must stop; for his policy to not only to preach and baptize, but to organize and teach. So you see the work must stop in a measure, until we get more men and more money. Now some will think the estimates for India very large; but I want to say for the delegates that every man, as far as I can learn, has cut down, and cut down, until his heart pained for the dying millions. They tried to make estimates according to the request of the General Committee. What more shall I say? time fails me. I refer you to the paper which I send.

Yours in Christ,

G. F. H.

Cawnpore, Aug. 3d, 1889.

Sunday Dinners.

On the Sabbath the busy house-wife should rest, expand her soul, and let the sweet hallowed influences of that holy day lift her mind above the every day cares of life. She should receive that spiritual aid and comfort, which will enable her to meet bravely the trials of another week.

How much better to have our children remember that mother set apart that day for soul culture, for long, quiet talks with her little ones, impressing upon their young minds that it was a day of rest, but not idleness. In some respects it is a busy day for us; but how like a green oasis in the desert is it, compared to six days of labor.

I prepare our Sabbath dinner on Saturday, and if you will try my plan once, you will scarcely care to go back to hot dinners. I bake a loaf of bread and a cake, and prepare meat in some form—ham, beef-tongue or chicken. It is then I use my preserves, jellies, pickles and canned fruits. There are so many dainty desserts to be eaten cold; and with iced tea, milk or lemonade, an excellent dinner can be gotten up on short notice. I often stew a chicken on Saturday, seasoning with salt, pepper and butter, but omitting milk. When nearly done, take off and set in the cellar, covering it close. Sabbath, build a brisk fire of kindlings, put on chicken with milk, adding thickening, and let it boil up; or add drop-dumplings if liked; this makes a good relishable dish, and with but little trouble. Then cook a can of corn or tomatoes, and you have an excellent dinner.—*Woman's Work*.

Hurlock, Md.

Our National Camp Meeting at this place closed, Aug. 19, with excellent results. No record was made of names or numbers of those experiencing the blessing of full salvation; but quite a number of intelligent and earnest Christian men and women, on this and neighboring charges, sought and found a definite experience, precious to their souls. Very many more are yet seeking. At least six ministers of the gospel sought and found the same. Four of these are honored members of the Wilmington Conference, now on Dover District. Equally as many more were at the altar during the meetings. Invitations were extended to such as desired heart purity, to those who had lost the assurance of their justification, to those who had never been clear in their Christian experience to those who were real backsliders, and to the unconverted, to come to the altar and seek definitely, whatsoever they felt they needed. So in addition to those who were sanctified, some were reassured of their justification, others made clear in their experience, others reclaimed from their backslidings, and some converted for the first time.

The chronic seeker for a camp-meeting blessing did not put in his appearance. The thought of getting a religion that would tide him over a six months' probation, and land him within the church, did not suit his fancy. The great body of those church members who have so long anchored their boats in the dead level harbor of spiritual indifference, still hold to their moorings, but many of them, (praise the Lord,) have learned, to their own discomfort, that unless they lift anchor and put to sea, they never will get anywhere. The doctrine of Christian perfection, as taught by John Wesley, was never more luminously presented, than during this camp. Most of those who sat under the teachings during the whole time, feel compelled to accept the doctrine, whether they seek the experience or not. But no one was hurt in the least. There wasn't a spark of wild fire, or fanaticism. The tone of the meeting was excellent. The order was the most perfect ever witnessed here. Christian people seemed serious, and the world thoughtful. It was manifest from beginning to end, the Holy Ghost was leading. Considering the great dearth of Christian activity throughout this section, the meeting more than met our expectations, in visible results, not to say anything of the good foundation that has been laid for future work. But why not, as Methodists, expect grand results, when this central doctrine of Methodism as presented in its purity? John Wesley made it a strong pillar in the structure he raised, and he built much more wisely than he knew. We certainly then, ought to stand by the same pillar, without fear of bringing calamity to church or community.

Rev. G. D. Watson, D. D., of Windsor, Florida, had full charge of the services. His assistants were Revs. W. B. Osborne, of Brooklyn, J. A. B. Wilson, D. D., Alfred Smith, Ed. Freeman, J. P. West, F. F. Tabler, I. L. Wood, Mr. Green, of Reliance, and L. W. Layfield; each of whom preached at least once. Others attending part of the time, were Revs. W. W. Wilson, W. M. Green, and D. F. Waddell; also Rev. C. H. Fitzwilliams, of the Cambridge Baptist Church, Rev. Daniel Toy, and Rev. Todd Hall, of Baltimore, Rev. Mr. Kenney, of Philadelphia; Rev. Mr. Whiteley, of Troy, Pa., and Revs. S. M. Morgan, L. P. Corkran, B. Wheatley, Geo. W. Bounds, Clarence T. Wilson, and Rev. Mr. Fisher, &c.

As samples of the texts which were used, we give the following: "As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy." 1 Peter, 1: 15-16.

"Wherefore leaving the principles of the doctrine of Christ, let us go on unto

perfection." Heb. 6: 1. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Mat. 5-48.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." 1 John 1: 7.

"Bring ye all the tithes into the storehouse, that there may be meat in my mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out blessings, that there shall not be room enough to receive it." Mal. 3: 10

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1: 8.

"When the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1-4.

"Blessed are the pure in heart; for they shall see God." Matt. 5: 8.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psa. 51: 7.

You see the speakers played on a harp of one string, but it is the same harp that the Holy Spirit finds occasion to use a great deal. How much mine out of every ten in the church need such experience, to fit them for life, and prepare them for death! Let us stick to this harp of one string, until our ears are so attuned to appreciate the melody of the harp of a thousand strings. This will not be, until more than one in every ten church members shall be ready for aggressive Christian work; until more than one in every four of our winter converts shall have some Christian experience at the end of a six months' probation; until the great majority of church members cease to feel it their actual privilege to sin and repent, if not indeed their bounden duty. God help us, pastors and people, to see sin in such a light, as we never saw it before.

Un-commercial Value of Salvation.

REV. FRANKLIN M. WELSH.

Commercial bargaining is the giving up something of value in exchange for something else of like value; it may also include the notion that each party receiving the commodity expects to be advantaged by the exchange. The cloth and the money given for it may be commercially of equal value; but the trade is made because the cloth is more valuable to the buyer than the money, and the money more valuable to the seller than the cloth.

"According to your faith be it unto you." This reads like a commercial agreement. In form it is measure for measure. So much faith, so much blessing—that is the style of the guarantee. But who, that has tasted of the good things of God will say that he has received only according to his faith? In commerce the price set is how much. In the plan of salvation the price—if faith is a price at all—seems to be how little compared with what is received in return. "According to your faith." That does not mark the maximum limit of what

shall be received, but the minimum. Were the five thousand fed only according to their faith? Their faith would have sent them away hungry. Was Peter saved from drowning in the sea of Galilee by his faith? His faith would have let him sink to the bottom. We have the guarantee in this promise, of an equal ratio with our faith, but what a large place for the increase of his own gifts does God allow! "According to your faith." It looks like measure for measure, but it is a derived formula of God's boundless liberality. Who will say that his faith, even at best, is sufficient pay for the least of God's mercies? Is restored sight no more than an equivalent for a simple act of faith? Is a quieted sea no more than an equal return for the feeble plea of a dozen terrified sailors?

The exercise of faith is not paying God as a price. It has value only as it means humble acceptance of the free gift of God. It is the seal of the transaction. Hence, "according to your faith" is but a derived formula of the big, broad invitation—"Ho, every one that thirsteth, come ye to the waters. Come ye, buy wine and milk without money and without price."

"No good work, or word, or thought Bring I to gain thy grace; Pardon I accept unbought; Thy proffer I embrace. Coming, as first I came, To take, and not bestow on thee, Friend of sinners, spotless Lamb, Thy blood was shed for me."

So then, let us not assume that apart from the promises of God; apart from his free offers, we have any inherent right to blessings in return for our faith. All we receive is free. If this were not true, we could not walk on the stormy waters. Our weak faith would not be enough to bring us up. But when faith is weak, Jesus lends a helping hand, gives assurance of safety, and we surmount difficulties. Exercising faith is merely reaching out for a free gift. The reaching out does not entitle us to receive, while at the same time we do not receive unless we reach out. Faith is the condition, but not the price.

Faith is entirely uncommercial. In commerce there must be mutual faith. The man from whom I would borrow must believe me to be honest, just, true, worthy. Not thus are the commodities of the heavenly kingdom exchanged; for when I believe in God, and lovingly trust him, I receive the precious goods offered. Thank God it is not a commercial relation; for why should God believe in a sinner? What hope for me, if God must first believe me good? Nay. God commendeth his love toward us, in that while we were yet sinners, laden with heavy debt, he offered to take us into his confidence. We are bankrupt, we have no credit. Jesus pays our debt, and we are placed on a sound spiritual footing.

A corollary to this truth is the further one, that while illustrations of hire, and of reward for service, are repeatedly found in the scripture narrative, yet the ordinary relation of labor and capital as to compensation, are by no means adequate to measure the true relation existing between Christ, the master, and us the servants. In the parable of the laborers in the vineyard, we have a familiar example. Now, whatever this parable does teach, it certainly does not teach that the penny received at the end of the day's labor was a true measure of the value of work done; far less does it teach that our rewards are only as our efforts. If it did of course the man who was called at the first hour would have been entitled to twelve times as much, as the man who was called at the eleventh hour. The pay was simply for service, and not for the amount of service. They were all paid for their willingness to use their best opportunities, regardless of the quantity of work done. And so, in the kingdom of heaven, we receive full pay for all we do; but what we do does not measure our pay; for "ye shall have exceeding abundantly above all ye can ask or think." No trouble about surplus cap-

ital and grinding monopolies here! God has indeed everything in his own hands, but it is always ready for use by his servants. And then what pay! Peace, joy in the Holy Ghost, shelter, comfort, refuge, heaven! Can such wages as these be possibly symbolized by a penny? No, the true value of wages received for working for Jesus. The standard of value is ever beyond human computation, Altoona, Pa.

The new High License law went into operation in Connecticut on the first day of this month. This makes the tenth State which has adopted this method of dealing with the liquor traffic, all of them Northern and Republican States except Missouri and New Jersey. The Connecticut law is not so satisfactory in its restrictive features, as are those of Massachusetts and Pennsylvania. But it establishes a \$400 fee for a license, and imposes various restrictions on the establishments which obtain it.

Peculiar

In the combination, proportion, and preparation of its ingredients, Hood's Sarsaparilla accomplishes cures where other preparations entirely fail. Peculiar in its good name at home, which is a "tower of strength abroad," peculiar in the phenomenal sales it has attained, Hood's Sarsaparilla is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

Quarterly Conference Appointments.

Table with columns for District, Date, and Preaching. Includes Wilmington District - Third Quarter (Sept) and Dover District - Third Quarter (Sept).

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HAY FEVER-CATARRH advertisement featuring an image of a person and text describing the medicine's benefits for eye and nasal conditions.

BRINGHURST'S COUGH SYRUP advertisement with text: "Successfully used for many years as a remedy for coughs, colds, and bronchial affections. Made and sold only by Z. JAMES BELT, Apothecary, Sixth and Market Streets, Wilmington, De."

WE ARE PREPARED advertisement for printing and book-binding services, listing various items like letter heads, business cards, and magazines.

PRINTING advertisement with text: "From a Calling Card to a Newspaper, GIVE US A CALL. Our Establishment is one of the most complete in the State. We have every facility for all kinds of work."

J. MILLER THOMAS advertisement for a dictionary, with text: "604 Market St., WILMINGTON, DEL. DICTONARY OF THE BIBLE. REV. PHILIP SCHAFF, D. D. Reduced in price from \$2.50 to 2.00."

CATARRH advertisement with text: "Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. Sold by druggists or sent by mail. 60c. E. T. Hazeltine, Warren, Pa. 12-ly-80w"

The Sunday School.

LESSON FOR SUNDAY, SEPT. 8th, 1889. 1 Samuel 20: 1-13.

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

DAVID AND JONATHAN.

GOLDEN TEXT: "There is a friend that sticketh closer than a brother" (Prov. 18: 24).

1. David fled—Saul's unexpected seizure at Ramah, and the physical disability which attended it, enabled David to get away from a refuge which would have proved no asylum had not the king been providentially baffled. He went back to Gibeah (the two places were but a few miles apart) where Saul lived, and to see Jonathan, and concert with him for his safety. Natioth.—The word means "cluster of cottages," and was the name, probably, of that part of Ramah where the young prophets were taught by Samuel. What is mine iniquity . . . that he seeketh my life?—David was conscious of no fault, no disloyalty. He pleads his innocence; and yet a hunted fugitive as he was, his life every moment in jeopardy, he cannot help asking what ground the king had for such deadly hatred.

It was when David stood before Saul, holding the bloody trophy of Goliath's head, and told the king the story of his life, that Jonathan's love was excited. There was kindled in his heart a fervent admiration, and ardent affection, for the youthful Bethlehemite, which was fully reciprocated, and which ripened into a love. "wonderful" indeed—"passing the love of woman." "Jonathan loved him as his own soul." He stripped off his own military robe and garments, and clothed the shepherd lad with them, and then armed him with his sword and bow, and girded him with his costly girdle, nor was he content till he had made a covenant with David, to extend also to the children.

2. God forbid—an exclamatory protest which showed that Jonathan did not, could not, share the fears of his friend. He evidently attributed Saul's previous attempts to his frenzy, or to sudden passion, rather than to a fixed purpose to kill David. Thou shalt not die.—My influence is sufficient to prevent that. He had already remonstrated with his father, and persuaded him to turn from his purpose and promise with an oath, that David should not be slain. He probably felt more confident than ever now, after what had befallen Saul at Ramah. My father will do (R. V. "my father doeth") . . . he will show it me (R. V. "he discloseth it unto me").—The king was accustomed, it seems, to confide in his son. He could warn David, therefore, if there should be any danger.

3. David swears moreover.—He solemnly called God to witness, "that in criminalizing Saul, he did not go upon doubtful surmises" (Scott). Thy father certainly knoweth—which showed that David had a keener insight into Saul's character, than his guileless son. Of course, Saul would conceal his malicious intentions, from the dearest friend of his supposed enemy. As the Lord liveth—the oath referred to above. As thy soul liveth.—He was sure as Jonathan could be of his own existence, that a design was being harbored against his life. There is but a step between me and death—a vivid way of putting it, but showing how clearly David realized his imminent danger.

4. 6. Whatsoever thy soul desireth, I will do it.—Jonathan is evidently persuaded, at length, that David has grounds for fear. He heroically casts in his lot with him. Disclose your plans, he says in effect; you may count on me. To-morrow is the new moon—See Num. 10: 10; 28: 11-15 "The beginning of the new moon or month is always celebrated by special sacrifices, followed by feasting, at which the head of the family expected all its members to be present. David, both as the king's son-in-law, and distinguished courtier, dined on such occasions at the royal table, and from its being generally known that David had returned to Gibeah, his presence in the palace would be naturally expected. This occasion was chosen, for testing the king's state of feeling" (J. F. and B.) Hide myself in the field unto the third day.—The feast lasted two, possibly three days. Meantime David would lie concealed near a cairn in an appointed field, awaiting the result of his test. If thy father . . . miss me—as he did. David asked leave . . . to Bethlehem.—Whether he went to Bethlehem or not, has puzzled the commentators. Apparently, he did not go, and this leave-asking, which it is presumed that Jonathan, as the king's son and deputy was competent to grant, was a mere pretext or deception. A yearly sacrifice there for all the family—an annual domestic feast, a sort of thanksgiving.

7. If he say . . . well—if he accepts the excuse, and seems indifferent to my absence. Thy servant shall have peace.—I may safely return to court, and home, and duties. If he be very wroth—as it turned out that he was.

Evil is determined—which proved to be the case, Saul having dissembled in order that he might entrap David at this feast, and kill him (verses 30, 31).

"David knew well enough, that Saul designed to kill him; but he useth this course for Jonathan's information and satisfaction, and for his own greater vindication, if he did wholly withdraw himself from Saul and from his wife; which he foresaw he should be forced to do" (Pool).

8-10. Thou shalt deal kindly with thy servant (R. V. omits "thou shalt").—The language seems to imply that the hunted David, with his life hanging by a thread as it were, feared that even Jonathan might be warped from his constancy. It was a hard strain put upon Jonathan's friendship, to make him betray the murderous intentions of his own father. Hath brought thy servant into the covenant of the Lord with thee.—He does not hesitate to remind Jonathan, that it was at his (Jonathan's) suggestion, that the covenant between them had been made—a solemn covenant, entered into in the name and presence of Jehovah, who would be the avenger of perfidy in him that broke it. The exigency was a serious one indeed, that could lead David thus to speak; but was he not putting his life into his friend's hands? If there be in me iniquity, slay me thyself.—David did not shrink from death—he would submit to it from Jonathan's own hand—had he done anything worthy of it. Why shouldst thou bring me to thy father?—Don't trouble yourself to carry me to him for execution; despatch me yourself, if you find me guilty. Far be it from thee.—Jonathan almost indignantly repudiates the idea of his behaving insincerely in this matter. The thought either of slaying David himself, or of betraying him to his father, is abhorrent to him. Without the shadow of a doubt, he would let David know in case Saul cherished a deadly purpose towards him. Who shall tell me? or what if thy father (R. V., "who shall tell me if perchance thy father," etc.).—Says Eliot: "The language in the original, is here very abrupt and involved. Evidently the very words uttered in the memorable scene, by the excited and sorrowful friends, are remembered and reported."

11, 12. Let us go out into the field—perhaps that their conversation might not be overheard, and in order that they could arrange some private signal. Jonathan said unto David.—It is Jonathan who now leads the conversation, and his language, by its frequent breaks and ellipses, betrays the same depth of emotion and affection which had characterized that of David. O Lord God of Israel.—The R. V. makes a good many changes: "The Lord, the God of Israel, be witness: when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? The Lord do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace," etc. The words thus corrected explain themselves. Jonathan appeals to God for his sincerity, and calls on Him to avenge his perfidy if he betrayed his friend. The Lord be with thee, as he has been with my father—a benediction which, taken in connection with the context, shows that Jonathan knew that it was God's purpose, that he should inherit the kingdom. There was no secret, probably, between the two friends. Saul's jealousy did not descend to his son, whose magnanimity here and elsewhere was conspicuous.

"The private dialogue, which is here detailed at full length, presents a most beautiful exhibition of these two amiable and noble-minded friends. Jonathan was led, in the circumstances, to be the chief speaker. The strength of his attachment, his pure disinterestedness, his warm piety, the calm and full expression which he gave of his conviction, that his own family were, by the divine will, to be disinherited, and David elevated to the possession of the throne; the covenant entered into by David on behalf of his descendants, and the imprecation (verse 16) denounced on any of them who should violate his part of the conditions; the reiteration of this covenant on both sides (verse 16) to make it indissoluble; all this indicates such a power of mutual affection, such magnetic attractiveness in the character of David, such susceptibility and elevation of feeling in the heart of Jonathan, that this interview, for dramatic interest and moral beauty, stands unrivaled in the records of human friendship" (J. F. and B.)

Letter from Rev. T. L. Tomkinson.

MR. EDITOR.—Having spent a number of years in the Wilmington Conference, it was a genuine pleasure to me, to re-visit the old charges, where I preached, prayed, and labored, to lead the unsaved to Jesus. My church hav-

ing kindly granted me the month of August for a vacation, my thoughts turned to old friends, and old fields of labor, and I decided to spend a part of this time with them.

Accordingly, on the morning of August 12th, I started from my delightful New Cumberland home, for Baltimore City; stopping on the way to preach at Summit Grove camp-meeting in the afternoon, and reaching the city early in the evening, where I spent the night. Tuesday morning at 10.30, I took the steamer Trumpeter for Georgetown, Md. The day was delightful, and the trip most enjoyable. Shallcross' wharf was reached about 4.30 p. m., when the pleasant face of Bro. T. J. Shalle-oss was seen, and a few words of kindly greeting were passed; then on to Georgetown and Galena. Here I was received into the delightful home of Bro. Jere Peacock, who extended a cordial greeting; a little later, a prayer meeting service with Bro. Fosnocht and his people, closed the day.

In Galena, I found that a marvelous change has taken place, during the pastorate of Bro. I. G. Fosnocht. A church almost new, stands in the place of the old and well worn one, affording an inviting place of worship; and a chapel has been built beside the parsonage, in which Sunday-school and prayer meeting services are held. These improvements are due to the efforts of their indefatigable pastor, who has been well seconded and supported by his people.

I found also, that the silent messenger, whose summons we all must obey before many years are gone, had been in Galena. Sister Tyson had passed away, but a few days before my visit. I trust, she has gained the eternal home, and is at rest, forever. Bro's Jere and Edward Peacock, her devoted brothers, who cared for her with a brotherly tenderness, feel keenly their great loss. But Heaven is the place of reward, and the meeting place of the pure. May we all meet her there! I greatly missed the manly form of Dr. Phelps, who was called away, in the very strength of manhood, during the past year. The Dr. was a member of the Presbyterian church; but, while loyal and faithful to his own church, he was one of the most efficient workers at our revival services, and a regular attendant upon our prayer meetings, during my pastorate in Galena. My hours were delightfully passed, in kindly converse with the loved ones; some of whom had come to Jesus during my ministry here.

With Bro. Hyland, who though mentioned last, is not least among the faithful of the Lord in that community, I went to Millington, where the first to greet me, was our well known brother, Thomas Mallalieu; what a pleasure it was to clasp the hand of this dear man, who has done as much for the church in Millington, as any layman of the Wilmington Conference has done for his home church. Though age is creeping upon him, with its ripening influences, yet his strength is firm, and his eye is not dim. I am sure, hundreds will join me in the prayer, that this dear brother who has lived and labored, for the purpose of giving to God, more than for anything else, and who has gone through deep waters of trial, disappointment, and sorrow, may find his last days to be his best; and that his life may go out into eternal sunshine, when his earthly journey is completed.

During my stay in Millington, I was the guest of Bro. Joseph Mallalieu, whose wife is the daughter of our faithful brother, Rev. W. M. Warner, having been raised in the itinerancy, she knows how to provide right royally for her brethren in the ministry. It was a great pleasure, to spend two days and nights in this hospitable home. Many friends were seen, and many inquiries made, as to the past few years.

I had the pleasure of meeting with Bro. E. E. White, the new pastor at Millington, and was glad to learn that he had

been so kindly received by the people.

I took the morning train for Easton, when I arrived at noon. I was happy to meet my former presiding elder, John France on the train, and had a long talk of brethren, their charges, improvements, and the general work of the Conference, for the past two or three years. Bro. France is full of hope for the future of the Wilmington Conference, and I heartily wish, that every expectation and hope of its future triumphs may be more than realized.

While in Easton, I was the guest of Bro. Samuel Shannahan Sunday, the 18th, it was my privilege to preach to my old congregation; and yet not my old altogether, for in the few years intervening, many changes have occurred, and there are many new faces. Their pastor, Bro. W. W. Wilson, has a strong grip on every department of church work; and Easton is still what it has been for years,—one of the best and most delightful charges in the Wilmington Conference. I regretted the absence of Bro. W. H. Thompson, who, I am told, is growing younger all the time; may the years sit lightly on him, and may he live to a ripe old age, to talk, pray, sing, and give for Jesus. Bro. L. Dodson was also away from home; these brethren with their wives being at Ocean Grove. Bro. Dodson has given many years of faithful service to the cause of the Master in Easton. He has one son, Bro. W. P. Dodson, with Bishop Taylor in Africa. May he live long, and reap many harvests of blessing, before the final reaping time.

I met many friends in Easton, and was delighted to find, that some in middle life had given their hearts to God, since I had seen them. We change from place to place; but it is a blessed thought,—the work of the Lord goes right on, and none can know until the "books are opened," whose seed sowing, watered by the Holy Spirit, has been fruitful in gaining these soul-harvests for God. It has been a great pleasure to visit these scenes of my pastoral work during the last nine years, and it would be a great delight to visit all the churches I have served. May the great giver of blessing richly bless and reward them all.

While I greatly love my new Conference,—the Central Pennsylvania, and find myself in the fellowship of ministers, many of whom are eloquent preachers and nearly all of whom are tireless workers in their various charges, yet memory lingers fondly around the scenes of the old Conference, and my prayer goes up to heaven, that every preacher, and every charge, may be constantly blessed of the Lord.

New Cumberland, Pa.

A SWEET HOME.



Those who are compelled to leave wife & children and put up with the discomforts and loneliness of hotel life, fully appreciate a home and all its endearments. The good wife & fond mother know how to make a home sweet and clean, and

without much of what is known as drudgery—the secret being, she uses Boraxine to remove all kinds of grease spots from clothing, carpets, furniture, etc. J. D. Larkin & Co., Buffalo, N. Y., who manufacture Boraxine send six boxes of Boraxine free, as well as a large line of Toilet Soap, Perfumery, Shaving Soap, etc., to those who buy 100 cakes of "Sweet Home" Soap (price only six dollars). To show their own faith in these goods, they ask no pay for them until everything has been received and tried for thirty days, so as to satisfy every one of the purity and value of the goods. Any one who will write their full name and address on a postal card and forward it to the above firm, will receive a box, to be paid for after you have had it on trial thirty days.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, Sick Headache "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Distress After Eating Sick Headache "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Heart-burn Sour Stomach "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla Sold by all druggists, 25¢; six for \$2. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

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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. Balto. St. 31-3ms Est'd '86

SEASON 1889. CENTENNIAL HOUSE

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



Peninsula Methodist,

PUBLISHED WEEKLY, BY
J. MILLER THOMAS,
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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. These destined 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.

A Scarlet Hood.

Among the novel sights Dr. Todd noticed in his visit to Nova Scotia was a clergyman of the Church of England, who wore a scarlet hood, dependent between his shoulders. Upon inquiry, he was told, that it was worn by those who had received the degree of Doctor of Divinity. The doctor thinks it might be well to introduce the fashion on this side of the line.

Re-Union.

The fourth Regiment, Delaware Volunteer Association, will hold an entertainment in Dover, Del., Wednesday next, Sept. 11th. Rev. T. E. Terry, pastor M. E. Church, will offer prayer; James Pennewell, Esq., Col. A. H. Grimshaw, Major S. Redmond Smith, Corp. J. L. Killgore, Sarg't Daniel Green, and Capt. D. E. Buckingham, will make addresses, and choice music will be rendered. Train leaves Wilmington, 8.30 A. M.

A CORRECTION.—In writing the initials of one of the ministers attending Parksley and New Church camps, we gave credit to the wrong brother. Rev. I. L. Wood was not present at either of these meetings, but Rev. George E. Wood, pastor of Hallwood, Va., was.

PREACHERS' MEETING convened in Fletcher Hall, last Monday, Sept. 2nd, at 10 a. m.; Julius Dodd president in the chair. Devotions were led by L. E. Barrett, who was afterwards elected secretary pro tem. W. L. S. Murray reported the work of his district. T. N. Given stated, repairs were to be made on Mt. Lebanon church.

President Dodd referred to the death of Mr. Robert Gibson, father-in-law of Rev. W. G. Koons in consequence of which the order of the day would not be taken up.

On motion of A. Stengle, Dr. Jacob Todd was requested to give a report of his recent visit to Nova Scotia.

The Doctor, in response, gave some interesting facts, in respect to the topography of this part of her Majesty's dominions, and the status of Methodist churches on the Island. A discussion followed on church membership.

Curators announced a paper on Mystery, by W. E. Tomkinson, for next Monday the 9th inst., and a sermon by W. G. Koons, the 15th inst.

There was a large attendance at this first meeting, after the summer vacation. Besides the brethren named, there were present, V. S. Collins, W. E. Tomkinson, H. Sanderson, A. T. Scott, J. L. Houston, J. T. VanBurkalow, R. I. Watkins, T. S. Thomas, and A. J. Dolbow. Adjourned with benediction by W. E. Tomkinson.

Central Conference, India.

From the *Star of India*, we learn, that this delegated body, representing the Methodist Episcopal Church in India,

met in Cawnpore in its third biennial session, July 27th 1889. Bishop J. M. Thoburn, D. D., presiding. There were present, fourteen delegates from North India Conference, nine from South India, and four from Bengal.

Rev. A. W. Rudisill, from South India Conference was present, but owing to poor health, and his recent severe bereavement, he did not serve as a delegate. There were nine visiting brethren; among them, Rev. George F. Hopkins. Rev. C. P. Ward, was elected Secretary, and Revs. C. S. Bare and W. E. Robbins, assistants.

The following statement, which was *unanimously* adopted by the Conference, in relation to Bishop Thoburn, has special interest and significance, in connection with the current discussion of the status of a *missionary bishop*, during the last quadrennium, and the action taken in reference thereto, by the last General Conference. This deliverance is highly appreciative of Bishop Thoburn, who, like Bishop Taylor, is a man of the most apostolic zeal and devotion in gospel evangelization.

"We, the members of the Central Conference of the Methodist Episcopal Church take this opportunity to place on record an expression of our gratitude for, and entire satisfaction with, the action of the late General Conference, in commissioning as General Superintendent of our Church in India and Malaysia, our honored brother and esteemed fellow-worker, the Rev. J. M. Thoburn, D. D., whose extensive and thorough acquaintance with this vast Mission field, and apprehension of its needs and opportunities, make his appointment to this high and responsible position peculiarly fitting. We notice, with great gratification, the hearty welcome universally accorded to Bishop Thoburn, both by European and Native members of our Conferences and churches, and of other Missionary bodies in this land; and we rejoice to believe that by his election a new era in the history, development, and success of our work has been inaugurated. While gratefully acknowledging the favour of God in the selection made, we would also express our thankfulness that, by the action of the General Conference, in giving us resident Episcopal Superintendence the organization of our Church in India has received its long-desired and much needed completion. We earnestly pray that Bishop Thoburn's life and health may be precious before God, and that he may long be spared to counsel and inspire us, and to lead our organized forces to victory in the name of the Lord Jesus. We regret that legislation, securing for our Bishop co-equal Ex-officio relation in all respects to the Missionary Society with all the General Superintendents of our Church, should not have been effected at the late General Conference. We hope that in the interests of our great work, the necessary steps will be taken to remedy the omission, so that our Mission field may be duly represented, as occasion admits, in the councils of the Missionary Society."

The Bishop's address was "a happy presentation of the most interesting points connected with the work of Methodism in India." Ten thousand copies were ordered to be printed for distribution.

The Conference constitution was so changed, as to admit two delegates from each Ladies' conference; thus providing for eight women delegates to the next session which is to be held in Calcutta, in Feb. 1891.

Very appreciative resolutions were adopted in reference to the long and faithful services of Rev. Dr. J. M. Reid D. D., late Senior Corresponding Secretary of the Missionary Society.

A Pleasant Social.

Thursday of last week, brother Joseph Pyle, who has long been a leading member of St. Paul's M. E. church in this city, gave a very pleasant entertainment to the officers, teachers, and adult scholars of the St. Paul's Sunday-school, at his home in the southwestern part of the city.

His pastor, Rev. L. E. Barrett, and Presiding Elder, W. L. S. Murray, and their wives, were among the invited guests, which numbered more than one hundred and fifty.

A tent was pitched upon the lawn, and in it two long tables were spread with choice refreshments, and adorned with miniature flags, and bouquets of flowers. A part of the 1st Regiment band discoursed sweet music, while a delightful season of social converse was enjoyed. The word "Welcome" in letters of light over the entrance to brother Pyle's

home, expressed the sentiment of the hospitable host.

Brother Pyle has been superintendent of this school, we understand, for twenty seven years, and this is the sixth annual re-union, he has held.

Dr. Baylls's Successor.

The Book Committee met in Cincinnati, last Tuesday, and elected Rev. Daniel H. Moore, D. D., Ex-Chancellor of Denver University, Colorado, to the editorship of the *Western Christian Advocate*.

Dr. Moore was born in Athens, Ohio, Sept. 4th, 1838; graduated from the Ohio University in 1860, and joined the Ohio Conference, in the fall of the same year.

The Peninsula Methodist, and Our Conference Beneficiaries.

In the last five years our list of *bona fide* subscriptions has been about double; some three hundred names having been added since last Conference.

With a view to still further extend our circulation, and to do so more rapidly, a proposition has been submitted by the publisher, to the preachers; according to which, a pro rata dividend will be paid to the superannuated claimants upon the conference; amounting to \$90 on a list of 3000; \$160, for 4000 subscribers; and \$250 for 5000; with a similar increase, as the list grows, until 10,000 subscribers shall yield an annual dividend of \$1000, for this worthy object.

If this proposition commend itself to the approval of our brethren, we think they will find it practicable.

Even the addition of 7000 names to our list would require only about one in three of our members to become subscribers, as we have a membership of nearly 30,000. This most probably includes at least 10,000 families, and we shall have a list entitling the Conference to receive \$1000 annually, by placing a copy of the PENINSULA METHODIST in each of these families. It will be noticed, that the smaller numbers will yield very considerable amounts on the same account.

When the character and interest of the paper as a medium for local church inter-communication, the low price at which it is published, (only one dollar a year) and the benevolent purpose in view, are considered, it would seem, that a spirit of enthusiasm might be aroused which would make it comparatively easy to double our list by the end of 1889.

In no sense are we, or do we desire to be, in competition with *The Christian Advocate*, N. Y. Few, if any, who are willing to take that admirable Church paper, are not able to take their local paper, at so small additional cost; while large numbers of our people, must have a cheap religious paper, or they will not take any.

We expect, therefore, to go with the *Advocate* where it goes, and also to visit the homes where it does not, and will not go.

In pushing this canvas, opportunities are afforded for the exercise of a wise and generous brotherly kindness.

In many localities may be found laymen, (men and women), whom God has blessed with a large competency, who are on the lookout for opportunities to do good to their fellows.

How can such persons make a single dollar do more good, than by securing for families, which would otherwise be without them fifty-two weekly visits of a church paper, during the year. Next to the pastor's, such visits bring cheer, instruction, counsel and comfort to the household interesting the youthful and the mature, alike, and promoting love and loyalty "for Christ and his Church."

Dr. Murray, of the Wilmington district, writes in another column, commending this proposal. Rev. Wm. M. Warner, in a personal letter says, "In

my judgment, the PENINSULA METHODIST is greatly improved. I can't see the propriety of any change whatever, certainly not another paper. The offer, in the interest of the "worn-out preachers" or conference claimants, is very much to be appreciated. As now edited, I feel sure it would be a help, and a blessing in every family."

From other brethren, we have received, in person or by letter, similar words of approval, and we are confident, this project finds general and hearty favor, with all our people.

We shall be glad to have our brethren report progress.

Dr. J. H. Carlisle, President of Wofford College, South Carolina, gives in the *Christian Advocate*, New York, the history of the first princely bequest to a Methodist institution in the United States. This was made by Rev. Benjamin Wofford, a local preacher of the Methodist Episcopal Church; South, in Spartanburg, S. C. December, 1850. The amount of it was \$100,000. This founded Wofford College. Since that bequest was made, a number of others have been made, some larger; besides donations, by men while living. So far Mr. Wofford has had few imitators in the South. Recently Colonel Millsaps, of Mississippi, has donated \$50,000 towards the establishment of a Methodist College in that State. Virginia has shown commendable liberality to Randolph-Macon College. The largest amount contributed by any one man, hasn't exceeded \$20,000. The most liberal donors do not wish their names to be known.—*Richmond Christian Advocate*.

"Princely!" Our esteemed brother is right, of course, in applying such an epithet to bequests by men of large wealth; but many gifts of small proportions are "princely" in the estimate of the unerring Judge. When gifts, in life or death, are made out of one's penury, they are "princely" as prompted by "princely" hearts, however diminutive the amount.

More than fifty years ago, the poor itinerants of the old Baltimore and Philadelphia Conferences gave of their penury,—some a hundred and many fifty dollars each, towards an endowment for Dickinson College. These were "princely" gifts, though the amounts were not large, for they came from "princely" men.

The measure of a man's liberality is not only the size of his gift, but the proportion of that gift to the size of his possessions. One million dollars is a large sum; but if a man has one hundred and ninety-nine millions left, after he has generously given one, there is room to doubt if his giving is so "princely" after all. Unto whomsoever much is given, of him shall much be required."

That \$1000 Proposition.

Shall we take hold of it? The publisher of the PENINSULA METHODIST, in a circular dated Aug. 3rd, 1889, makes the following statement:—"For subscriptions, 'I will pay as follows; either to the board of Conference Stewards, or towards a fund, the interest of which shall be equally divided each year, among the superannuated preachers of the Wilmington Annual Conference of the M. E. church, as may be determined after consultation with the Conference.

If there are 3,000 and over paid subscriptions, Feb. 1st, three cents each; 4,000, four cents each; 5,000, five cents each; 6,000, six cents each; 7,000, seven cents each; 8,000, eight cents each; 9,000, 10,000, ten cents each; and so on.

The subscription list is now about 3,000. Now Brethren, it is for you to say, whether you will take hold of this proposition, and help us send the PENINSULA METHODIST into every home within our Conference bounds, and by so doing, increase the funds to aid the superannuated preachers of our Conference.

I suppose therefore, it is in order now, for the members of the Conference, to express themselves. For one, I am in favor of taking hold of this liberal offer, made by our brother, J. Miller Thomas, the Publisher of the PENINSULA METHODIST, for the following reasons;

1, The conditions are such, that if we do not reach 10,000 subscribers, we will

still secure \$90, for the renewal of his present list; and so on, rising in the scale of the additional thousands, so as to receive compensation as far as we go.

2, I believe, with this proposition, and the PENINSULA METHODIST at \$1 a year, if we all unite to push the canvass, we can at least double the circulation, which will give us \$360, for the Conference claimants, at our next session.

3, The needs of our brethren who are claimants upon this fund, above every other consideration, induce me to favor our taking hold of this proposition. Although we were able last year to do a little more for these claimants than formerly, by reason of the large dividend from the Book Concern, yet the fund is far too small. Think of it! we were only able to give our superannuates last Spring, an average of \$270, each. We ought to do better for them; and we now have an opportunity. For my part, I am ready to take hold of the proposition, and will do what I can towards adding \$1000, to this fund. Although the quarterly conference estimates for these claimants, have been put down to the lowest figure, the stewards have never been able to grant what these conferences have declared was actually needed.

4, I believe the laymen will take hold, and aid us in this work. I have already spoken to some about it, and they have signified their willingness to help; and without a single exception, have approved of the proposition. Therefore, with "F. F. D.," whose article appeared last week, I am not in favor of "shooting the worn-out preachers," but shall do my utmost to secure to them, the largest benefit from brother Thomas' very liberal proposition.

W. L. S. MURRAY.

District Notes

ASBURY, WIL. J. D. C. Hanna, pastor.—Services in church and Sunday-schools have been continued, without any discontinuance during the heated term. Penitents have presented themselves at the altar, almost every Sunday evening. Thirty-three have been received during the summer quarter into full membership; three hundred and forty pastoral visits have been made; and the pastor, having spent one week at Ocean Grove, returns ready for the fall campaign. The Sunday-school has not omitted a single session morning or afternoon, for the heated term; and the superintendent, James McKay, reported the average attendance almost equal to the spring term, in the morning and afternoon schools, with an increase in the infant department. The centennial of this, the mother church of Methodism here, will be observed in October, and Bishop Hurst has been secured to preach, on the occasion.

COOKMAN CHAPEL, A. T. Scott, pastor, made application to Asbury quarterly conference, Aug. 30th, to be set off as a separate charge; and the conference granted their request. They have twenty-three members, and eight probationers. They promise their pastor \$260 for this year, and pay every week. Their Sunday-school numbers about seventy and is in good condition. The members have erected a monument over the grave of Father Taylor, their founder, and have paid \$30 on the same during the last quarter.

MT. LEBANON & NEWARK UNION, T. N. Given, pastor, held their third quarterly meeting at Newark Union, the little church that came to us two years ago. The meeting was one of great interest and power. Sunday afternoon, the whole community seemed to have turned out; and the people said, it was an old time quarterly. These two charges reported pastor and presiding elder paid up to date. Mt. Lebanon will be greatly improved, by the repairs which will be made in the near future. Bro. Given reported 83 pastoral visits.

MT. SALLEM, Rev. W. E. Avery, pastor, held their third quarterly conference, Tuesday evening last. The pastor had returned from his vacation, and was hopeful of good results in the fall campaign. Church services have been regularly maintained during the heated term. A song service, the last Sunday evening of each month, has been largely attended, and greatly appreciated.

Hon. N. S. Berry, of New Hampshire, is the oldest Methodist in New England. He is ninety-three. Recently he appeared before the legislature of New Hampshire, and made an address of more than ordinary ability for such occasions, and received hearty congratulations.

Conference News.

BRANDYWINE, DEL., Sunday, Sept. 1st, was our quarterly meeting. Dr. Murray preached a good sermon in the evening; Rev. John White, being our supply in the morning.

Bro. Grise, our pastor, is spending the week among the mountains of Pennsylvania.

Prof. Carey will give one of his very enjoyable stereopticon entertainments in the church, Thursday evening, Sept. 12th. The representations will include the Johnstown flood, various Bible scenes, and other matters of interest. He comes to us well recommended, and we feel confident, all who attend his exhibitions will be well pleased.

A MEMBER.

—Rev. R. K. Stephenson, of Smyrna, will represent the State of Maryland in the session of the Great Council, I. O. R. M. at Baltimore, September 10th to 14th inclusive.

Mrs. E. B. Stevens, of the Woman's Foreign Missionary Society, will occupy the pulpit at the M. E. Church, Denton, Md. Sunday, September 8.—*American Union.*

St. Paul's W. M. E. Sunday-school reopened Sunday-afternoon Sept 1st, with 529 members present. Interesting addresses were given by Joseph Pyle and the Revs. Vaughan S. Collins and R. Irving Watkins. The music was fine.

RISING SUN, MD., I. Jewell, pastor.—Four adults were received into church membership from probation, and one on certificate, last Sunday morning. The sacrament of the Lord's Supper was a precious season. The weary rested, and the strong rejoiced. The Y. P. C. E. is progressing finely, both intellectually and spiritually. Rev. E. H. Hynson preached a good sermon last Sunday night.

CONCORD, MD. S. A. Cornwall, pastor.—One of the most successful and most pleasant camps, ever held on this ground, broke up Monday, Aug 12th. The weather throughout the week was beautiful, the roads in excellent condition, and the farmers not very busy, so that most of them were able to attend. The attendance was good; Sunday, it was immense, estimated from four to five thousand. Remarkably good order prevailed. The following ministers were present:—T. L. Price, A. A. Fisher, Clarence T. Wilson, W. R. Mowbray of the Baltimore Conference, E. E. Dixon Philadelphia Conference, I. N. Foreman, R. A. Tuff, Elizabeth, N. J. J. W. Fogle, and Edw. Freeman.

Sunday morning, Rev. E. E. Dixon preached. In the afternoon, Rev. R. A. Tuff conducted the children's service. He was followed by Mr. Kenney, a Sunday-school worker of Philadelphia, and Rev. E. E. Dixon.

The singing was exceptionally good; and was conducted by Mr. James Swann of Denton, and T. H. Jarman of Greensborough. Rev. W. R. Mowbray contributed considerably by cornet accompaniment, during the last days of camp.—*American Union.*

BECKWITH, MD., Bro. W. M. Green, pastor writes,—Our camp meeting went on, with rain nearly all the time. We had grand preaching, good order, no Sunday selling.

It is shameful that Bro. Ayres, or any other brother should think, that we can be driven into a corner, about this matter; except it be the alternative of positively refusing to hold the camp, if Sunday selling is allowed at all. No! no! Let our back bones break, but never let them bend under this weight.

We look for good results hereafter from our camp.

SHARPTOWN, MD., E. H. Derrickson, pastor.—New pulpit furniture will soon be put in this church.

Rupert Vance, an infant of four months' son of Rowland Wright, died Sunday, Aug 25. The mother, though recovering from an illness of typhoid fever, was not able to follow the little one's body to the grave.

Bro. Byard Bennett, though slightly better than he was two months ago, is still quite ill.

Our people are still rejoicing over the results of the recent camp, and seem to long for another such season to roll around.

Sharptown will soon be lighted with gas-line street lamps; a few are already in use.

UNION & MT PLEASANT, T. N. Given, pastor.—To-morrow, the 8th inst., will probably be the last day, in which religious services will be held in our old church at Rockland, Del., for some two months to come. Extensive repairs and remodelling are to be made in the building, which has been in use since 1834. The members of the church and friends generally, are cordially invited to attend the services to-morrow.

Letter from Gumboro, Del.

DEAR BRO. THOMAS:—It affords me great pleasure to write of our Wood's meeting, which has been in progress three weeks, and still goes on. Forty-five persons have professed faith in Christ thus far, and several others are seeking. Twenty-eight have joined us on probation, and some will unite with other charges. I am trying to see after all of them. I have had Bro. Stone of the M. P. church, to preach twice, and he did excellent work. His sermons were full of good things. We also had the great pleasure of listening to Bro. Z. H. Webster, of Whitesville charge, discourse from the words "Seek ye first the kingdom of God, and his righteousness." This proved to be very appropriate. These two brethren brought their wives with them, and did well in so doing; for they are worthy of all the privileges they can get, in their self-sacrificing lives, as they wander to and fro in the service of the church.

We have held four baptismal services. At the first, forty-two were baptized, including some infants. At the second, twelve; at the third, seven; and at the fourth, twenty-one, making a total of eighty-two, in three weeks.

Our crops are short, but I believe this people want to do as much this year, as they did last. Pray for us.

Yours in the work,
W. W. JOHNSON.

Our Superannuates.

DEAR BRO. THOMAS:—I think most favorably, of the proposition, of the proprietor of the PENINSULA METHODIST, to give the superannuates of the Wilmington Conference, a share in the financial profits of that paper. This certainly furnishes a great and good motive to the preachers, to work for an increase in the number of its subscribers. It is discreditable to the Wilmington Conference, that we have had no successful society, for the benefit of the superannuated preachers, and the widows and orphans of those who have died in the work. We once had a society, in which the yearly dues were five dollars. One or two preachers died, to whose heirs, as beneficiaries, we paid about four hundred dollars, whereupon some influential talkers raised an alarm, and broke up the society, for fear they would have to pay an additional five dollars a year. This was especially so, with some of the young men, who seemed to suppose they would not die, but would lose their money; and yet, if you look at our minutes, you will find that most of those who have died, were comparatively young men, leaving their young families to the care of the Conference. We think there are few, if any conferences, of the age of ours, that have not had creditable societies for securing a cumulative sum for the benefit of conference claimants. There is no other conference that I know of, in which there is so little zeal for this benevolent fund, or so few level-headed financiers. Even the \$5000 which was the Conference's share of the Tract Fund we have diverted to Educational purposes, instead of using it as a nucleus for a Beneficiary Fund.

Our conference needs to be awakened to some common sense consideration of the claims of our benevolent enterprises, especially this last act.

I am glad, Bro. Thomas, that you made this proposition, which I think will prove an incentive to every preacher, to push the canvass and secure additional subscriptions to the PENINSULA METHODIST.

Each preacher, in asking his members to subscribe, will be doing them a service, by placing in their families a profitable Methodist paper, and at the same time promoting a benevolent purpose. I am to die soon, and my sole wish, in writing this article, is to aid my brethren who shall soon follow me.

I sign my name to this communication, instead of writing anonymously, as I have usually preferred to do, for many years.

JAMES L. HOUSTON.

Concord, Del.

DEAR EDITOR:—Our camp opened Saturday, Aug. 17th, with prayer service at 8 p. m., led by pastor. Sunday, we had a testimony meeting, at 8.30 a. m., preaching at 10.30, by Bro. W. H. Betts of Millsboro; Rev. D. K. Tindall of Kearney, Nebraska, following in exhortation. Four penitents bowed at the altar, and we had a time of refreshing, from the presence of the Lord. Communion service was held at 1.30 p. m., by Bro. Tindall, who preached at 3 o'clock. At 7.30, Rev. W. J. Tindall of our own charge, preached. Monday a. m., we held a praise service at 3 p. m., Rev. S. J. Baker preached, and Rev. D. K. Tindall at night. Our quarterly conference was held by presiding elder, T. O. Ayres at 5 p. m. Tuesday at 8.30 a. m. Presiding Elder Ayres held a children's service; at 10 o'clock, Bro. W. J. Tindall preached; prayer service at 1.30, led by Bro. Baker; preaching at 3 p. m., by Bro. Ayres, followed by Bro. Dulaney. At 7.30, Bro. Baker preached Wednesday morning, Bro. Edmon-

son of the M. P. church preached; at 3 p. m. Bro. D. K. Tindall, and at 7.30, Bro. C. F. Sheppard. Thursday morning we had love-feast, in charge of Bro. Sheppard, and a sermon by Bro. W. B. Gregg; at 3 p. m., one by Bro. Sheppard; and at 7.30 by Bro. A. D. Davis. Friday 10 a. m., sermon by Bro. L. P. Corkran, 3 p. m., an exhortation by the pastor. 7.30 sermon by Bro. W. J. Tindall. Saturday we had prayer services. Sunday, Revs. W. J. and D. K. Tindall, and the pastor did the preaching. Monday 9 a. m., we had a closing prayer service.

The best order was observed throughout the meeting; the church was refreshed; all expenses were met; a liberal present was made to the pastor; and best of all, sixteen souls were soundly converted. Some of these will unite with us, and some with other churches, but we pray that we shall all be finally united forever in the heavenly kingdom.

The pastor wishes to thus publicly thank the brethren of the ministry, for the noble way in which they rallied to his support, and held up his hands; also to thank his people for their kindness and hearty co-operation. God grant, that large fruit may be gathered in the years to come, from this seed sowing.

We are looking and praying for a mighty outpouring of God's spirit, on this charge very soon; all things are ripe for it, and we are "asking largely." Pray for us, that converting and sanctifying power may descend upon us, in a mighty shower.

Your Bro. in Christ,
W. E. GRIMES, Pastor.

Dover District.

The meetings of the second quarter close with the work of this week.

Aug. 30th, Friday, 2 p. m., I held the Millstorough quarterly conference. Many of the collections have been taken, and 65 visits were reported. Brother Dawson and family have suffered greatly from illness, this year as well as last. This is a hard year financially, and the report of the stewards showed it.

31st, Train for Georgetown this morning, and then to Nassau, where quarterly conference is due at two o'clock; representatives from all points, and fair reports from stewards, though their work is not as well done as that of the pastor, who reports 120 visits, many of his collections up, and \$50 for Ladies' Hall.

Lewes quarterly conference was held in the evening; 150 visits were reported, and the work all well in hand. The stewards here have their work well done, and are more nearly up for the current year, than any point on the District, excepting Church Creek, which leads the District in this regard to date, notwithstanding an advance of \$100 on salary.

I am writing of Lewes, however, and not of Church Creek. Lewes is almost an ideal appointment; no hardship or misfortune discourages them. They determine with every business set-back, that the work of the Lord shall not suffer, even if they do. In so many places the worry is, how little can we do for the cause without condemnation. In Lewes it is, "How much can we do for God and his work?" and they do not fear personal sacrifice.

Three great men of God, locally, have been removed from this church during this quarter.—Woolsey Hudson, for more than fifty years an exhorter, and one of the best, ever ready for his work, and a true helper to every pastor always; George Chambers, a native of Denmark, fifty years a Christian and more than forty, one of the most efficient stewards ever seen in Methodism; at the head of the finances of this church for this long time, he put conscience and energy into his work, and always set a good example himself in giving; a class-leader also for many years, of great efficiency, he is worthy of a place by the side of Carvosso, and other worthies of Methodism.

Brother West, another aged saint of more than 40 years, has also passed away. Simple, unaffected, and joyous in his piety, his life was pure, and his purse always open. He and Bro. Chambers were trained on the sea, and their lives settle the question, that a man can be a Christian and go to sea.

A book should at once be written of these three simple, pure, grand lives.

Sunday, Sept. 1st, I preached in Lewes at 9 a. m., to a good congregation; left Brother Thompson to hold love-feast, while Bro. Thomas E. Records drove me on to Ebenezer, Nassau circuit, where I preached to a full house at 11 a. m. Dined with Bro. Wm. D. Wilson, formerly a class leader in Ashbury, Wilmington; then on to Central (Millsboro ct.), 12 miles away. Here preached again, a little after three, and took a quarterly collection of \$12; then on with Bro. Dawson to Zoar, (Harbeson ct.), another 12 miles, where at 5.45 we found about 40 persons, and again preached. The collection here, brought up the appointment, for the two quarters. At their camp, 25 persons were converted, and the church greatly quickened.

Monday morning, 2nd, good as new, I am off for Conference at St. John's, at 9 o'clock. Stewards' finances short all round; but the pastor has taken a number of the collections, in which there is no retrograde, and has made 100 visits.

Back to Zoar for conference at 11; stewards up at this place for the half year. Wish I could say the same for Merrill's. Pastor has taken some of his collections, with good advance, and made 70 visits.

Dinner at Bro. Peter Burt's, then off for Sandhills, Ellendale ct., 64 visits; some collections in hand. This is a hard year for church finances, because it is hard on all other kind; but the brethren expect to come up. "The old guard never surrenders."

Expected to speak to night and to-morrow night, on temperance, in Worcester, but notice was too short for arrangements to be made; so there remains nothing more, but to go to Georgetown, and take train for home Tuesday morning.

JOHN A. B. WILSON.

Those Weak Charges.

MR. EDITOR:—"Down Country" made some strong points, in regard to the Circuits in his section. It is true of many of them, that "united" they stand, but "divided" they fall. Too much stress cannot be laid upon the fact, that such divisions, as put the strong by themselves, and leave the weak to sink or swim as best they may, are harmful in the extreme.

This division of the work, and crowding of the Conference, with men only partly ready for the active ministry, cannot but be injurious to both laymen and preachers. Methodism has nothing of which she needs be ashamed, unless it be the position she occupies in some communities, where "poor pay" and "poor preach" are united by the crowding process.

I agree with "Down Country" in thinking that the Circuits need reconstructing, but suggest that this is done by the "young man" who chances to be in charge. Don't you think you are just a little too hard on the "young man" anyway? You say the people are lacking in "spiritual supplies," and charge it to the "young and inexperienced." Have you never seen the "young and inexperienced" possessed of great spirituality? If not, you must be blind. Surely you can't mean it. Judge a tree by its fruit. Get your Conference Minutes, and read the presiding elder's reports for past years, and I feel sure you will be willing to retract.

Why is it, that things look bright for a while when the "better preacher" comes, and then grows dark? Is it not because he does not receive the hearty support of his people? There are no Aaron's to hold up Moses' hand. I grant you the "young man" has his hands tied, so far as the ordinances of Church are concerned, but if he is loyal and has any energy, he will not "stand" and see his fold grow less, but will find some brother preacher who will gladly perform the rites of the church for him.

As to "waiting for persons" to finish their probation, what can any man do, but wait? It is ours to "keep," not "mend the Discipline of the Church. Suppose a "young man" does feel backward in reprimanding violators of Church law; if it is his duty, and he fears God rather than man, he will do the reprimanding as readily as one older.

You need "experienced" men? How do men generally get experience? Intuitively, *per saltem*, or gradually? You know, as well as anyone. Why can't a "young preacher" find out who dances? You intimate as an answer, that his "eyes" are not open. It is a pity if only older men are capable of having open "eyes." My experience has been, that the "young man" will find out such things, much sooner than anyone else. Being thoroughly in sympathy with the young, who are generally the ones who do such things he soon becomes cognizant of what is going on.

And you think the "poor circuits" are neglected by temperance workers altogether. Well! That's hard on the poor, inexperienced young "preachers" who serve these "poor circuits." I venture the assertion, that there is no more loyal set of "young" men anywhere to the cause of Prohibition, than those of the Wilmington Conference.

Now brother "Down Country," if you can get the much needed reconstruction of your circuit, and then get a man, be they young or old, inexperienced or experienced, but having a baptism twofold in its nature—of the Holy Ghost and common sense, you need have no fear of being a Macedonian province any longer. That such may be your good fortune is the earnest wish of

A YOUNG MAN.

WYE & HALL'S.—On the 27th of August, the Sunday-school at Wye, held its annual picnic, on the church green. Cake, lemonade, confectionery, and ice cream were served to all who attended. The children were out in full force, and seemed to have a good time. Many welcome visitors added much to the pleasures of the day. Many thanks are due to Mrs. Annie M. Skinner, Mrs. Sallie Tarbuton, Mrs. Cole, Mrs. Taylor, and other ladies for their interest in making the day a success and a joy.

I am sorry to have to report, the illness of Mrs. Sadie Quinby, one of our leading spirits at Wye. May the Good Master soon restore her to health!

A festival and oyster supper, is under consideration, to come off at Wye, Sept. 19th; proceeds for church and parsonage improvements.

Our revival services for this year, will open at Hall's, Sept. 8th. Preparatory meetings will be held, Tuesday and Thursday evenings of this week.

During the past week, the parsonage was made merry by the presence of Capt. John W. Wilson and wife of Deal's Island, Mrs. Julia A. Price, Mrs. Annie E. Wilson, Master Pitt Price, and Master Johnnie Wilson of Baltimore.

The pastor and family are grateful to their neighbors and friends for the many acts of kindness, and tokens of respect with which they greet us on every hand.

Yours,
J. D. LECATES.

ITEMS.

Alfred Tennyson, poet-laureate of England, celebrated his eightieth birthday, Tuesday, August 13th.

Rev. John Street, a local preacher of the Methodist Episcopal Church, and for fifty years a city missionary in Philadelphia, died the 11th inst. He was for many years a very sweet singer. As a revival exhorter and singer, he had few equals; and hundreds, doubtless, will recognize him in heaven, as the agent, under God, of their salvation.

Edwin Booth, the tragedian, has presented \$500 to the circulating library of Belair, Harford county, Md.; he having been born in that place.

The will of John W. McCoy, who died in Baltimore recently, contains a bequest of \$100,000 to the Johns Hopkins University. He also gives to this institution his library, and to the Peabody Institute his gallery of paintings.

A special envoy of King Humbert of Italy, presented Thomas A. Edison, the famous American electrician, with the insignia of a grand officer of the crown of Italy. Mr. Edison thus becomes a count and his wife a countess.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

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

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Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture. Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Total Prohibition, Partial Prohibition, or No Prohibition—Which?

True temperance men favor total prohibition as their "first choice." If their first choice cannot be obtained, as in Pennsylvania's recent verdict on this question, then there must be a "second choice," and that second choice is either partial prohibition (i. e., licence high or low), or no prohibition (i. e. free rum), Which shall it be?

This is the practical question to-day, not only in Pennsylvania, but in all the States where total prohibition is not at present obtainable.

Many seem to overlook the fact, that the license system is highly prohibitory of the liquor traffic. It prohibits ninety-nine out of one hundred, to sell at all; it prohibits the licensed one of the one hundred, from selling to Indians, idiots, minors, confirmed drunkards etc; it restricts him as to time when, and place where to sell.

Now, the practical question is this: Shall we prohibit the ninety-nine of the one hundred to sell, or shall we let the one hundred sell? In a word, shall we have license, or free rum?

License, or free rum, must be our "second choice," while total prohibition, our "first choice," is not attainable.

But one may say: "I have no second choice, I have only a first choice,—total prohibition." In theory this may be so, but practically there is a second choice, and that second choice is license, or free rum. Which is the better, to have total prohibition under local option in Camillus, with one licensed saloon in Syracuse, or to have scores and even hundreds of saloons in Camillus and Syracuse, under free rum reign?

While the license system is totally wrong in principle, is not the system, with its prohibitory provisions, better than no restriction, or free rum?

Is it brotherly, to censure a brother because he prefers high license to free rum?

Is it wise, to proscribe a religious newspaper because it prefers restriction and taxation of the liquor traffic, to no restriction, or free rum?

How much light does one need to see the line of duty, while he looks at these questions from a practical standpoint?

W. S. LOCKPORT, N. Y., Aug. 3, 1889. Northern Christian Advocate.

How the "Dry" becomes the "Wet."

We have before us a daily paper, printed at the county-town of a large and populous Southern county, which has recently had an election, involving prohibition by local option. This paper gives a full, fair account of the election; and the case which it thus makes out, is so typical we have thought it worth while for the "Spectator", to punctuate some of its features. About two years ago, this county went "dry;" and after the election, for the sake of harmony, the prohibitionists permitted the election of anti-prohibitionists, in some cases, to both municipal and county offices. The liquor men, encouraged by this conciliatory spirit, went to work to defeat the law, by bringing to pass as many violations and evasions of it as possible. As soon as they could, they brought on another election, and fought the campaign through with the cry, "Prohibition does not prohibit;" using the violations and evasions which they themselves had contributed to bring to pass as evidence, to give a color of truth to the charge. Fearing their defeat in spite of all these efforts, they went further and secured

the aid of whisky-dealers of Atlanta, Chattanooga, Cincinnati, and other points, to defeat prohibition with money. Then, to make assurance doubly sure, they organized the Negroes (those who were legally entitled to vote and those who were not), and voted upward of thirteen hundred illegal votes for the "wet" side. By all these means, they carried, by a majority of about six hundred, over the heads of the best people of the county, and against the pleadings of the good women, who stood at the polls from sunrise till the boxes were closed, begging for "God and home and native land." This is the case; and a more shameful case can hardly be imagined.—Nashville Christian Advocate.

The Bells Of St. Bartholomew. BY REV. EDWARD A. RAND.

Hark! here is a bell somberly sounding in the night. It is an August night, the 24th, and the year is 1572. The place is Paris and at midnight, solemnly, menacingly strikes that bell. It is a bell up in the tower of the royal palace, and is a royal herald therefore. Whatever of disaster it may portend, the deed has the authority of a royal master. Indeed you might say, it was the bloody hand of the king Charles IX., laid on the bell-rope and pulling it. As the bell solemnly strikes, there are armed men rushing out into the streets, and if they find a Protestant (called then a "Huguenot"), his life will not be worth the shoes he stands in. He will be shot down, as if a wild beast from the Alpine forests and roaming over sunny France. The king himself, so they say, takes a gun and recklessly fires at the poor fugitives in terror rushing past the windows of the palace.

That was the style of the massacre of St Bartholomew's Day—and what led to it? Those were the days, when dissent from the prevalent religion of Rome would not be tolerated. Those who dissented, who protested against the errors of Rome, were regarded as schismatics toward the Church, and rebels toward the government. A bloody hand was reached out to crush the Protestants of France—these Huguenots. The land was torn by civil war.

One of the leaders on the Protestant side was Admiral Coligny. The end of this war in 1570 was not extermination of the Huguenot, but a treaty of peace with him. He was allowed by this treaty to worship God in his own way. Fair skies now apparently bent above the Huguenots. One of their number Prince Henry of Bearn, afterwards King Henry IV., received in marriage the hand of Margaret, daughter of the famous Catharine de Medici. Admiral Coligny was invited to Paris, and the king made him presents and put him in office. And yet, on the 22d of August 1572 four days after the wedding, the same brave Admiral was basely fired at from a window of the palace and wounded. What happened six days after the wedding, on the 24th, we already know. It is no wonder that the Germans have a name for the St. Bartholomew massacre—Bluthochzeit, "blood wedding." Bloody nuptial days those were.

When Coligny had been wounded by the shot from the palace window, the king hurriedly went to him and vowed vengeance on the would be assassin. That very day, his mother, Catharine de Medici, persuaded King Charles that Coligny was plotting against his life. Catharine had wonderful power over the king, and carried his will in her pocket. The king cried, "Let the Admiral be slain, and not him only, but all the Huguenots, till not one remain that can give us trouble." Catharine pressed the matter, and the massacre of St. Bartholomew's Day followed. Coligny was murdered. A multitude in Paris fell before the vindictive papists. The massacre was continued outside of Paris, and tens of thousands were slaughtered recklessly as sheep by the butcher in anticipation of the demands of the market. The Pope was so much pleased with the news from France, that he appointed a special service of thanksgiving.

Let us have our thanksgiving because we live in a day when dissent is tolerated, when all men, in this land at least, can worship God as they prefer. Let us see to it that in our hearts may lurk no unwillingness to let our neighbor worship God as he pleases, while we insist that we too shall worship as we see fit.—Zion's Herald.

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