

Peninsula Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

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ONE DOLLAR A YEAR.
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THE HIDDEN LIFE.

"Your life is hid with Christ in God."
Oh! there are some who, while on earth they dwell,
And seem to differ little from the throng,
Already to the heavenly choir belong,
And even here the same sweet anthem swell;
They joy, at times, with "joy unspeakable,"
Pouring to Him they love their heartfelt song;
While to behold Him "face to face," they long,
As the parched traveler for the cooling well.
Ask you, how such from others may be known?
Mark those whose look is calm, their brow serene,
Gentle their words, love breathing in each tone,
Scattering rich blessings all around unseen.
They draw each hour, from living founts above,
The streams they pour around of peace and joy and love.

—Charlotte Elliott.

Hindu Civilization.

A few days since, Bishop Fowler and family of the Methodist Episcopal Church, on an Episcopal tour round the world from America, spent a day seeing Cawnpore and inspecting our work. He had heard that a "wolf boy" lives here, and expressed a great desire to see and hear him. The wolf boy is now a man in stature and age, but still a boy in intellect. He is able to shrink into half his size and often writhes about as if he had no bones.

He showed the scars on his face and head, made by the wolf when she carried him off; crouched down, turned his face up and sucked his thumb vigorously to show how he received nourishment from his foster-mother of the jungle, then he tore at his arms with his teeth, showing how he tore off and ate the flesh of animals brought to him. He jumped about on his hands and knees and imitated the wolf cry, and then, saddest of all, he tried to show and explain how he had disemboweled a little child that was stolen and carried off from Cawnpore.

The whole scene had a sad weird interest for the Bishop, which he will never forget.

I then took him into the Industrial School compound to show him the little mud houses where the orphan boys live; most of them were neat and clean. Many were ornamented with rude pictures painted by the boys themselves with different colored clay. Some were decorated with pictures of Scripture scenes the boys had received as prizes in Sunday-schools.

The boys were just home from the Muir Cotton Mills, and were taking their noon-day meal. It was of *Dal* and *Chapati* only, both rather dark colored, but well cooked and seasoned. The boys had washed their hands and faces, and were seated on the ground in their working clothes; they have neither knives, forks, nor spoons, so they were tearing the *chapatis* to pieces with their fingers and supping up the soft *dal* with the pieces, and eating vigorously, as they had not much time for this meal.

The Bishop looked on a little while, and then turning to me with a look I shall never forget, said, "How much better is this than the savage table manners of the wolf boy?" "Couldn't you get them some firm benches and tables, and some cheap knives, forks, and spoons, and it would not cost much would it?" I answered, "yes, we could, and you at home would be glad to pay for them, but they would not, on leaving, be able to keep up that style of living, and it

would be a burden to them, but they are rising to it fast enough, and Christian Civilization will soon be the rule in India."

Then I thought this, even of our working Christian orphans, is a higher civilization than that of the Hindus, who clean the ground with clay and cowdung, and then sit nude upon that purified place to cook and eat, compelling their wives and daughters to wait upon them till they have finished their meal, and then to eat apart what they have left, and who marry their children in infancy like a farmer pairing his colts. India can never take her place among civilized nations till she reform these and other savage customs, and adopt the enlightened customs and aesthetics of the civilized nations. The Japanese now, in a quarter of a century, have outstripped the Hindus, who have had a hundred years, of western learning and science.

I know there are hundreds of Hindus who can answer all this in elegant classical English, pointing out many defects in western civilization, who can embellish their rhetoric by quotations from Shakespeare and Lord Macaulay, and strengthen their logic from John Stuart Mill. But, nevertheless, they will be looked upon as savages or half civilized till they get up off the ground, clothe themselves properly, and adopt the table manners of the cultured nations of the West.

H. MANSSELL.

—*Indian Witness*, Feb. 25th.

How Death Comes Sometimes, —The Contrast.

Death has many forms; is much dreaded by the unprepared; is anxiously looked and waited for by the good. The good can say, "Death is the gate to endless joy;" while the bad "Have a fearful looking for of judgment and fiery indignation." Some approach death calm, peaceful, triumphant. Some with dread, horror, disappointment, and distraction. Some die in a moment, others linger for many hours.

Petrarch was found dead in his library, leaning on a book. No friend, no relative, to make even a call. Bede died in the act of dictating to a scholar, but never finished his instructions. Walter passed off repeating some lines of Virgil.

Tasso said to Cardinal Cyntha, "My dying request is, that you collect all my works, and commit them to the flames." What a severe, sad, and singular request at the last! But the good man said, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Even Lord Bryon said: "Shall I sue for mercy," and after a long pause he exclaimed, "Come, come, no weakness!"

Paul said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Francis Spira thus expressed his feelings as he came to death: "My sin is greater than the mercy of God. I have denied Christ voluntarily. I feel He burdens me, and no hope!" Francis Newport cried, "O the insufferable pangs of hell and damnation!"

Hobbs had some anxiety when he used these words: "I shall be glad to find a hole, to creep out of this world." He said more: "If I owned the world, I

would give it for one day."

Baxter uses these words: "I have pain, but I have peace."

Dr. Goodwin exclaimed: "Is this dying? How have I dreaded as an enemy, this smiling friend?"

Peard Dickinson, as if already on the enchanted ground, said; "Hark! Do you not hear? They are come for me. I am ready. Stop! say nothing, but glory, glory."

Elizabeth Folkes, embracing the stake, said: "Farewell all the world; farewell faith, farewell hope, and welcome love."

William Grimshaw used the phrase: "There goes an unprofitable servant. I am happy as I can be on earth, and as sure of glory as if I were already in it."

The great, the good, yes, the humble John Fletcher, brings his testimony, hear it: "Oh! how this soul of mine longs to be gone, like a bird out of his cage, to the realms of bliss."

The world beloved Wilbur Fisk exclaimed: "Glorious hope."

The persevering, decided, determined, and worthy Bishop James testified: "I am not disappointed."

May the writer and every reader leave the brightest, the best, the clearest and most convincing testimony for the greatest good.

L. B. DENNIS.

Knoxville, Ill.

Time Servers.

How many men there are, holding good paying positions as journeymen who are really of no value, unless kept constantly under the eye of the foreman or their employer. They are simply time servers, who take no interest in the business they represent, beyond the actual time necessary to count them a day's work. They work when closely watched, because they are obliged to, not from any motive of honor, or interest in the business.

What can be expected of such workmen but that they will shirk their work, and idle their time at every opportunity?

If you cannot give your employer your full time, for which he pays, and take some interest in his business, you had better leave him at once. To this he is entitled, and has a right to expect of you.

If your mind is not upon your work you cannot expect to accomplish it with any degree of satisfaction to your employer, or credit to yourself.

In going about from one shop to another, it is a very easy matter to pick out the time servers. Upon the slightest pretext they drop their work to talk or look about, and are always ready to get out of the door the moment the clock strikes six, and their example is very rapidly followed by the apprentice or younger workmen. They have to be constantly watched, and this fact, being known to the firm, is not long in having its results.

Employers are more generally knowing to the habits and qualities of the men they employ than the men often realize, and they invariably know who are the time servers among them, so that when there comes a convenient opportunity or a lull in business, these are the first to be discharged.

It pays to be faithful and do your best at all times, and more especially when your employer is not watching. If you must idle away, time do it when he is about, but don't dishonor yourself or be-

tray his confidence by taking advantage of his absence.

This is one of the worst features of our American system. It is an example which is set by the older men, and which is readily adopted by the apprentices, and it is the exception, rather than the rule that we find a young man who is sufficiently interested in his own welfare and his employer's as well, to give his full time and attention to his work. Those who do this are sure of success, and it is from among such that have risen those men whose names are written upon the pages of history as having made their mark in the world, and left behind not only pleasant recollections, but a shining example that is worthy of a careful imitation.—*Harness*.

A Visit to Maine.

Seventeen years, of the twenty-four since I said good-bye to "my Maryland" in 1865, I have lived in New England. Two years I spent in New Hampshire, four in Connecticut, and eleven in Massachusetts. I have traveled hundreds of miles in Rhode Island, been frequently in its largest city, visited all its cities and many of its most important towns. But although I have looked upon the Green Hills of Vermont, in the distance I have never been upon its soil; and although I had several times been in Portsmouth, N. H., I had never been across the river to Kittery; and so had never been in Maine, until July 15th, 1889. That day, in company with my Presiding Elder, Rev. Chas. U. Dunning, of Lawrence, Mass., I took the 1.35 P. M. train at Newburyport, and at half-past four, arrived at Old Orchard depot. Here we were met by our mutual friend, Rev. W. H. H. Pillsbury, D. D., of Oskaloosa, Iowa, who was spending his summer vacation with his aged mother and sister, in the Revere House, which is owned and conducted by the latter. When you come to Old Orchard, be sure to stop at the Revere House, Miss L. A. Pillsbury proprietor. It is quiet, clean, (no liquor or tobacco) well located, good fare, and reasonable charges; although I cannot promise you as favorable terms as were granted Bro. Dunning and myself, for we were Dr. Pillsbury's invited guests.

In many respects, Old Orchard has one of the finest beaches on the Atlantic coast. At low tide, a dozen teams might drive abreast upon the hard, flat sand, and the bathing, for those who can stand the chill in these northern waters, is excellent.

During our visit, the Salvation Army was holding its camp meeting, and we had opportunity, to attend two of their meetings. Unfortunately for us, we left for home, Friday before the arrival of Major and Mrs. Booth Saturday.

Four miles south of Old Orchard is the town of Biddeford, with its 15,000 busy people, and its large cotton mills. These mills known as the Pepprell and Locomia Companies' mill, respectively, employ more than 3,000 laborers, run more than 5,000 looms, and use more than 800 bales of cotton daily. Though controlled by separate corporations, one agent has charge of both mills. Mr. Robert McArthur, the agent, is a friend of mine, of other years, so I spent part of my time, visiting him and his family. While at Old Orchard, I met the genial president of the Camp-meeting Association, Bro. Luce, of the Maine Conference.

One day was given to an excursion to Portland, and the picturesque Casco Bay which, it is said, contains 365 islands. On Peake's Island, which is one of the largest, and which is said to have a permanent population of about 1500, we spent several hours. Here I was surprised to meet my friend, Rev. R. E. Bisbee of Spokane Falls, Washington Territory.

Bro. B. went there when it had a population of 2,000; now they claim for it 25,000. In Portland, we learned from a monument, that Geo. Cleves founded the province of Lyconia, in which Portland is situated; that Portland was called by the Indians, Machigone, that its Yankee names were Falmouth, Casco, and at length, Portland.

On Congress street, we saw the house in which Longfellow was born. It is a plain, three story brick building, without shutters. The number on the door is 347. In one of the city squares, we saw a bronze statue of Longfellow sitting in a large easy chair.

Beautiful for situation, is Portland; commanding, as it does, a view of the Bay, and its numerous islets and away out to sea; as also far away westward, over the verdant inland hills.

I returned home, glad that I live in Massachusetts, but delighted with my visit to Maine.

L. P. CAUSEY.

Salisbury, Mass., Aug. 1st.

On Certitude in Religion.

How came the primitive believers, then, by a faith which was strong enough to brave ridicule, persecution, death; and to make Christianity the conquering force of the world? The answer to the question is the core of the whole matter. The proof to them of Christianity was the possession of it as a life. Wherever it was preached and accepted men received into their nature something which they had not before, something which made them glad and good. The story is always, in its essence, the same. Whether it is an Ethiopian eunuch, or a Philippian gaoler, or a whole community as at Samaria, who are the recipients, we read of an exultant gladness as the first result. These people were going about with beaming faces. What had happened? Had they all become millionaires? Had some radical politician been abroad, promising them all sorts of good things? On the contrary, the only change in their outer circumstances, was a change for the worse. No. The reason was, that a light had burst upon them from the inner heavens. The Risen One had touched them, and that touch had transformed their lives. We, to-day, talk about spiritual life, and investigate its phenomena; they possessed it, and there is the difference.

This secret of Christianity's victory in the first age, has been the secret of its victory ever since. As in the universe there exist certain forces, such as heat or electricity, which become ours in proportion as we put ourselves in contact with them and obey their laws, so the early Christians discovered that there existed for them in the universe, a source of moral and spiritual energy which, in like manner, they could appropriate by obeying its law. That spiritual force exists to-day. It is in Christianity—in Christ. Not outside. Science can illuminate a man's house with the electric light. It is powerless, to get the gloom out of his heart. To man individually and to society generally, a source of spiritual energy is as necessary, as a source of physical energy. We now know where to find it. We disagree with Cardinal Newman. We are not shut up to either Catholicism or to Atheism. There is a firmer standing-ground than either. A physical inquirer needs no infallible pope, to assure him of the existence of electric force. He has only to put his hand on a conducting wire. We contend that the same certitude may be had of the truth of Christianity, and in the same way.—*Christian World*.

Youth's Department.

Jessie.

She was a very sickly-looking girl, the eldest of a large family. Her parents were healthy, strong people, and knew no reason why Jessie should not grow up into a vigorous womanhood. The father was away at business which occupied him during the night, and slept at home during the day. The mother, busied with many cares, and taking boarders, looked after her children as well as she could, and supposed they were doing well. Jessie helped her during the day, and at night occupied her room alone, the next two or three children younger than she being boys.

She was supposed to be asleep during the hours usually devoted to sleep; but she was not. Some of her young friends had lent her novels until she had acquired a strong taste for that kind of reading. As she had no opportunity to read in the day-time, she read at night. Often the morning light would find her finishing some exciting story that had absorbed her since bed-time. Of course, she grew pale. Doctors were called in. They could not find out what ailed her. She did not know herself that all her trouble came from her night-reading, so she kept it up.

One day she happened to visit in a family well versed in the principles of hygiene, and also familiar with the best writers of fiction. Quite artlessly she gave an account of her nightly habits of reading, and discussed with animation some of the writers that had interested her. Then the hostess took occasion to discuss with her, very kindly and gently, the effects of the outrage on her physical powers she had been committing. She told Jessie how carefully during all the years, she had guarded the sleeping hours of her children, and frankly told her, that her pallor and ill health were the inevitable result of robbing herself of sleep, and substituting in its place an exhaustive, abnormal excitement.

It was not strange that Jessie's father and mother were ignorant of her night-reading. Many parents could find out a great deal about the habits of their children, if their neighbors would tell what they know of these habits. It is one thing to provide for children such things as they need; it is quite another to be sure that these provisions are rightly and certainly used.

It is but justice to Jessie to say that when she was satisfied of the error of her ways she promptly reformed them, and is now a healthy young woman; but to this day, her parents do not know what made her so sickly during those years when she was passing from girlhood to womanhood, and when, perhaps, of all the years of her life, she needed abundant sleep.—*The Christian Advocate.*

A Touching Incident.

BY REV. J. M. DOSH.

In traveling we often meet with persons of different nationalities and languages. We also meet with incidents of various character, some sorrowful, and others joyful and instructive. One of the latter character I witnessed recently while traveling upon the cars. The train was going west, and the time was evening. At a station a little girl about eight years old came on board, carrying a little budget under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strangers to her. She appeared weary, and placing a budget for a pillow, she prepared to secure a little sleep. Soon the conductor came along, collecting tickets and fares. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and kindly asked for her ticket. She informed him that she had none, when the following conversation ensued. Said the conductor:

"Where are you going?" She answered: "I am going to heaven."

He again: "Who pays your fare?" She then said, "Mister, does this railroad lead to heaven, and does Jesus travel on it?"

He answered, "I think not. Why did you think so?"

"Why, sir, before my ma died she used to sing to me of a heavenly railroad, and you looked so nice and kind I thought this was the road. My ma used to sing of Jesus on the heavenly railroad, and that he paid the fare for everybody; and that the train stopped at every station to take people on board; but my ma don't sing to me any more. Nobody sings to be now, and I thought I'd take the cars and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven? You have a little girl, haven't you?"

He replied, weeping: "No, my little dear, I have no little girl now. I had one once, but she died some time ago, and went to heaven."

Again she asked: "Did she go over this railroad, and are you going to see her now?"

By this time every person in the coach was upon their feet, and most of them were weeping. An attempt to describe what I witnessed is almost futile. Some said: "God bless the little girl." Hearing some person say that she was an angel, the little girl earnestly replied: "Yes, ma said I would be an angel sometime."

Addressing herself once more to the conductor, she asked him: "Do you love Jesus? I do; and if you love Him he will let you ride to heaven on His railroad. I am going there, and I wish you would go with me. I know Jesus will let me into heaven when I get there and he will let you in too, and everybody that will ride on His railroad—yes all these people. Wouldn't you like to see heaven, and Jesus, and your little girl?"

These words, so innocently and pathetically spoken, brought a great gush of tears from all eyes, but most profusely from the eyes of the conductor. Some who were traveling on the heavenly railroad shouted aloud for joy.

She now asked the conductor, "Mister may I lie here until we get to heaven?"

He answered: "Yes, dear, yes."

She then asked: "Will you wake me up then, so that I may see my ma, your little girl, and Jesus? For I do so much want to see them all."

The answer came in broken accents, but in words very tenderly spoken, "Yes dear angel, yes. God bless you!" "Amen!" was sobbed by more than a score of voices.

Turning her eyes again upon the conductor, she interrogated him again:

"What shall I tell your little girl when I see her? Shall I say to her that I saw her Pa on Jesus' railroad? Shall I?"

This brought a fresh flood of tears from all present, and the conductor knelt by her side, and embracing her, wept the reply he could not utter. At this juncture, the brakeman called out "H—s." The conductor arose and requested him to attend to his (the conductor's) duty at the station for he was engaged. That was a precious place. I thank God that I was a witness to this scene, but I was sorry that at this point, I was obliged to leave the train.

We learn from this incident, that out of the mouth of even babes, God hath ordained strength, and that we ought to be willing to represent the cause of our blessed Jesus in a railroad coach. I will try and learn the sequel of this railroad incident, and record it for the public.

SEQUEL.

REV. DOSH:—I wish to relieve my heart by writing to you, and saying that that angel visit on the cars was a blessing to me, although I did not realize it, in its fullness until some hours after. But blessed be the Redeemer, I know now that I am his and he is mine. I

no longer wonder why Christians are happy. Oh, my joy, my joy! The instrument of my salvation has gone to God. I had purposed adopting her in place of my little daughter, who is now in heaven. With this intention I took her to C—b, and on my return trip I took her back to S—n, where she left the cars. In consultation with my wife in regard to adopting her, she replied, "Yes, certainly, and immediately too, for there is a divine providence in this." Oh, said she, "I never could refuse to take under my charge, the instrument of my husband's salvation." I made inquiry for the child at S—n, and learned that in three days after her return, she died suddenly, without any apparent disease, and her happy soul had gone to dwell with her ma, my little girl, and the angels in heaven. I was sorry to hear of her death, but my sorrow is turned into joy, when I think my angel-daughter received intelligence from earth concerning her pa; and that he is on the heavenly railway.

Oh, sir, methinks I see her near the Redeemer. I think I hear her sing, "I'm safe at home, and pa and ma are coming;" and I find myself sending back the reply, "Yes, my darling, we are coming, and will soon be there." Oh my dear sir, I am glad that I ever formed your acquaintance; may the blessing of the great God rest upon you. Please write to me, and be assured, Rev. Sir, I would be most happy to meet you again.—*Christian Expositor.*

"Light is Helpful to all Honest Work."

J. W. YOUNG.

Rev. T. O. Ayers, presiding elder of the Salisbury district, in his report to the Wilmington Conference, quotes from *Co-operative Evangelism* my motto, "Light is helpful to all honest work;" and then with carefully prepared insinuations, tries to make it appear, that there is something not "honest" about a letter of mine to Bro. France, presiding elder of the Easton district, dated March 24th; in which I said the only blanks in the Wilmington Conference were on his district, while I had previously called attention to blanks on both Wilmington and Salisbury districts.

The facts are correct as far as he cites (see Wilmington Conference Minutes 1889, page 77), but they utterly fail to sustain his insinuation. This would have been apparent to every one of his hearers, if he had not suppressed one important fact; that is, the date of his letter, in reply to mine of the 20th March. The facts are these:—

The manuscript copy of Wilmington Conference Statistics was given to me on Monday March 19th. Wilmington and Salisbury districts had some blanks, and bore internal evidence, that some of them at least were clerical mistakes, which would have been detected, if the Conference had followed the Discipline more fully. I wrote Dr. Murray and Bro. Ayers about the blanks, on Tuesday morning, March 20th. On the 23rd, I received a courteous reply from Dr. Murray with thanks for my letter, and with indisputable evidence, that every collection had been taken on his district. On the following day, March 24th, I received the reply of Bro. Ayres, with the figures to fill all of his blanks. I corrected his district, as I had corrected the Wilmington district the day before, and as they are printed in the General Minutes. During the evening of that day, it occurred to me, that, as so many blanks had been recorded in that Conference when collections had actually been taken, perhaps some or all of those on the only remaining district were also mistakes. I therefore wrote Bro. France at once, and received a prompt reply, admitting that the blanks on his district were in accordance with the facts.

The absurdity of the pretense, that there was not time to have received replies from himself and Dr. Murray in five days and four nights, is just now il-

lustrated by this fact.—Since I began to write this paper, a letter to me has been laid on my table, that came more than five times the distance, in the same time allowed Bro. Ayer's and Dr. Murray's letters to reach me.

Our Increasing Longevity.

Dr. Todd, president of the Georgia State Medical Society, says: The highest death rate in Europe is that of Russia, ranging from twenty per thousand in Courland, and twenty-two per thousand in the Baltic province, there being many physicians in both districts, to forty-nine in places where there are but few. But one-half of the children born in some parts of Russia reach the seventh year, and of 1,000 male children only from 480 to 490 reach the age of twenty-one years, and of these only 375 are able-bodied. Russia, with all its teeming population, has only 15,414 regular physicians, and one surgeon to 100,000 population. The United States, having a doctor of medicine for every 600 population, shows the lowest death-rate in the world, England following. The average life expectancy in the United States is now fifty-five years; in England, among the urban population is fifty, and among the ruralists fifty-four years plus. Russians have a life expectancy of but twenty-eight years, approximately, and Children of the same; while in Ellobed, in the Soudan, twenty-three years is a generation. The average life in the Rome of the Cæsars was eighteen years; now it is forty years. Within fifty years the average in France, has increased from twenty-eight to forty-five and a half years, and in the days of Queen Elizabeth the English average was but twenty years. Dr. Todd ascribes the great and progressive change for the better, to advanced medical knowledge, better drainage and diet, greater cleanliness, and to vaccination, and the use of anesthetics, quinine, and the like. He thinks that quinine alone has added two years to the average life of civilized man. To these agencies should be added the decrease of war, the more lenient laws and the greater temperance of our day.

A Good Appetite

Is essential to good health, but at this season it is often lost, owing to the poverty or impurity of the blood, derangement of the digestive organs, and the weakening effect of the changing season. Hood's Sarsaparilla is a wonderful medicine for creating an appetite, toning the digestion, and giving strength to the whole system. Now is the time to take it. Be sure to get Hood's Sarsaparilla.

Camp-Meeting Calendar.

Pitman Grove, N. J., July 31 to Aug 14.
The Sound, Del., Aug 3-12.
Barren Creek, Md., Aug. 3-12.
Elliott's Chapel, Del., Aug. 4-14.
Brandywine Summit, Del., Aug. 5-15.
Hurlock's, Md., (National) Aug. 6-17.
Sharptown, Md., Aug. 10-17.
New Church, Va., Aug. 10-17.
Woodlawn, Md., Aug. 13-23.
Ocean Grove, N. J., Aug. 19-29.
Rawlinsville, Pa., Aug. 28 to Sept. 4

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.

Red Lion	Aug. 5, 9	4, 7 1/2
Zion	" 17, 10	" 4, 7 1/2
Rising Sun	" 17, 1	" 4, 7 1/2
Port Deposit	" 17, 2	" 4, 7 1/2
Hopewell	" 17, 5	" 4, 7 1/2
Union, [Wil.]	" 22, 7 1/2	" 4, 7 1/2
Asbury	" 24, 5	" 25, 10 1/2
St. Paul's	" 26, 8	" 25, 7 1/2
Kingswood	" 27, 8	" 25, 10 1/2
Newport	" 28, 7 1/2	" 25, 10 1/2

W. L. S. MURRAY, P. E.

DOVER DISTRICT—SECOND QUARTER.

Charge	Place	Date	Sab.	Ser.	Q. Con.
Preston Bethlehem	10 11	3	S. 9		
Fed'r'lsh'g Chestnut	10 11	10	S. 2		
Palestowen Cokesbury	11 12	8	M. 9		
Seaford	16 18	10	M. 7		
Cannon Concord	17 18	9	S. 3		
Greenwood Chaplains	17 18	2	S. 9		
Bridgeville	17 18	11	S. 11		
Houston Milford	24 25	9	S. 3		
Milford	25 26	11	M. 8		
Lincoln Cedar Neck	25 26	2	M. 2		
Milton	25 26	8	M. 9		
Lewes	31 Sep 1	9	S. 8		
Harbeson Zoar	1 2		M. 11		
Nassau Ebenezer	31 1	11	S. 3		
Millsboro Central	31 1	3	S. 9		
Georgetown St John	1 2	8	M. 9		
Ellendale Sand Hill	1 2	3	M. 3		

JOHN A. B. WILSON, P. E.

HAY FEVER. CATARRH

During a severe attack of Hay Fever I used Ely's Cream Balm, and can cheerfully testify to the immediate and continued relief obtained by its use. I heartily recommend it to those suffering from this or kindred complaints.—Rev. H. A. Smith, Clinton, Wis.

Ely's Cream Balm
CURES COLIC, HEADACHE, RHEUMATISM, BRUISES, SCALDS, BURNS, AND ALL PAINFUL AFFECTIONS.

HAY FEVER
A particle is applied into each nostril and is immediately relieved. Price 50 cents at Druggists; by mail, registered 60 cents. ELY BROTHERS, 26 Warren St., New York.

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BRINGHURST'S COUGH SYRUP.

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The Sunday School.

LESSON FOR SUNDAY, AUG 11th, 1889.
1 Samuel 12:1-15.

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

SAMUEL'S FAREWELL ADDRESS.

GOLDEN TEXT: "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you" (1 Sam. 12: 24).

1. Samuel said unto all Israel—at Gilgal, after the formal inauguration of Saul in the kingship. There had been some dissent at his election, but his victory over the Ammonites showed such proof of merit, that the nation enthusiastically renewed or confirmed the previous choice. Samuel seizes the occasion to resign his judicial office. *I have hearkened unto your voice*—heeded your wishes in changing the form of government. *Have made a king over you*—The act was opposed to his own judgment and insulting to Jehovah, but he had performed their will.

"At the same time, Samuel, formally and publicly, laid down his office of judge, just as Washington laid down his rank of commander-in-chief of our armies. And this is called Samuel's farewell address, not because it was given near the close of his life, but because, like Washington's farewell address to his army, it marks the close of one phase of his public career. But as Washington afterward entered public life as president, and was to the end of his days, a man of weight and influence in the councils of the nation, so Samuel continued in public life as priest and prophet of God. Thus the old era of the judges, lasting about four centuries, had passed away, and the new era of the kingdom had dawned" (Peloubet).

2. Behold the king walketh before you—"goeth out and cometh in before you, i. e., ruleth over you, as that phrase signifies (Num. 27: 17; Dent. 31: 2; 2 Chron. 1: 10). To him I have fully resigned all my power and authority, and do hereby renounce it, and own myself for a private person, and one of his subjects" (Pool). *I am old*—He is supposed to have been about seventy; but the labors and responsibilities of official life made him, probably, older than his years. *My sons are with you*—private persons now, like myself. They had been charged with misbehavior, while acting as subordinate judges at Beersheba. Samuel seems to intimate that they could be called to account if the people felt so inclined; but his present purpose is to vindicate his own administration. *I have walked before you from my childhood* (R. V., "from my youth")—lived my life, exercised my judicial functions, before the eyes of you all. "Samuel had lived in the blaze of noonday since he was a child; indeed, he could hardly be said to have had any childhood, so early was he pressed into the public service" (J. Parker).

3. Here I am—challenging you for charges; ready to meet any accusation you may bring; appealing to you, and to heaven, and to your king that I have acted with entire equity, impartiality and disinterestedness during my whole administration. *Witness against me before the Lord*—It must have been an impressive moment, when the hoary judge uplifted his eyes to heaven and uttered these words. *Before his anointed*—King Saul, who was standing near. *Whose ox . . . whose ass*—"Samuel was able to descend into minute details, and to show that in so-called little things, he had lived a life that was beyond suspicion" (Parker). *Whom have I defrauded . . . received any bribe?*—The Septuagint adds, "even a scandal." Bribery and fraud and oppression were common enough among the rulers of those days, but Samuel had kept himself clean. *I will restore it you*—The Vulgate reads, "I will despise it (the bribe) this day, and restore it to you."

"This protestation Samuel makes, not out of ostentation and vain-glory; but, partly, for his own just vindication, that the people might not hereafter, for the defence of their own irregularities, reproach his government; partly, that being publicly acquitted from all faults in his government; he might more freely and boldly reprove the sins of the people; and particularly that sin of theirs in desiring a king; and partly, that by his example he might tacitly admonish Saul of his duty" (Pool.)

4. 5. They said.—There was not one dissenting voice. The verdict to Samuel's integrity of life, and purity of administration was unanimous. *The Lord is witness against you*—He impresses the idea deeply, for he has a purpose in view, namely, that by their own confession, they should agree that Samuel had given them no reason to grow weary of the old system of government by judges, and that the blame of the change rested wholly upon themselves. *Ye have not found aught*—anything which I have obtained by bribery or oppression. *They answered*—He

brew, "he answered," that is, the whole people who spoke as one man.

6. Samuel said . . . It is the Lord.—The connection is closer than the translation indicates. The people had said, "He is witness." Samuel adds, in substance, Yes, Jehovah is witness, even the Lord who has done such mighty works in your behalf. And then he cites some prominent events in their providential history. *That advanced* (R. V., "appointed"), *Moses and Aaron*—He goes back to the beginning. This same Jehovah whose "witness" they had invoked, had appointed and endowed the great leaders in the national deliverance—not kings, merely leaders. No king, except the Invisible, was needed for breaking the Egyptian yoke.

7-10. Stand still, that I may reason (R. V., "plead") with you—a favorite practice with the historians and prophets of Israel. They liked to go back and argue from some well-known historical event, and trace the central purpose all the way down. "The providence of life is an inspired revelation of God, but it must be read in its continuity, if its meaning is to be correctly and profitably seized. Not what was done yesterday, or the day before, but what was done on the earliest and every succeeding day, is the inquiry which every man should put to himself. The expulsion of Memory from the service of the church is an act of sacrilege" (J. Parker). *Righteous acts*—illustrated by repeated deliverances when the people repented and turned to God. Not once had He failed them. *When Jacob was come into Egypt*—His descent into Egypt resulted in the oppression of his descendants; but they were not abandoned of God. Their deliverance came through Moses and Aaron, and they were brought back to Canaan. *Forgat the Lord*—as shown by their lapse into idolatry. *Sold them*—sur-rendered them. *Hand of Sisera*—see Judges 4: 1-3. Sisera commanded the armies of King Jabin of Hazor. His oppression was a bitter one, and lasted twenty years. The chosen deliverers from this bondage were Deborah and Barak. *Hand of the Philistines*—the most constant and determined of Israel's oppressors. *King of Moab*—see Judges 3: 12-30. This oppression lasted eighteen years. The king was Eglon, and the deliverer was Ehud. *We have sinned*—the general confession. *Have served Baalim*, etc.—the specific confession. *Now deliver us*—the cry for help. *We will serve thee*—in proof of our sincerity and repentance.

11. Lord sent Jerubbaal—Gideon, the deliverer, from the Midianite bondage (Judges 6 to 8). *And Bedan*—in the Septuagint, and also the Syriac and Arabic versions, the name is Barak. In Hebrew, too, Barak's name follows Gideon's. As Bedan (unless a contraction for Ben-Dan, "son of Dan," i. e., Samson) occurs elsewhere only in 1 Chron. 7: 17, the word is probably a misreading for Barak. *Jephthah*—who expelled the Ammonites. *Samuel*—Having resigned his office, he speaks of himself historically. Moreover, in citing his own instrumentality, he shows that there had been no break in the Divine intervention down to the present time. *Ye dwell safe* (R. V., "in safety").—"So that it was no necessity, but mere wantonness, that made you desire a change" (Pool).

12. When ye saw that Nahash.—Despite all this past history, the demonstration made against them by the Ammonite king, led them to turn their backs upon Samuel and upon God, and to insist upon an earthly ruler like those of the surrounding nations. *When the Lord your God was your King*—"as if He had grown impotent, or unfaithful, or unmerciful to you" (Pool).

13. Now therefore.—Samuel here turns his discourse, from a rehearsal of the dealings of God with them in the past, to the enforcement of duties in the present and future. "They were still under moral government; because they had chosen an earthly ruler, they were not released from the duty of fealty to their Heavenly King" (Deane). *Behold the king whom ye have chosen*—It is true that God had designated him for the office, but the people had ratified the choice both at Mizpah, and recently at Gilgal. Saul was emphatically their "chosen" king at this moment. *The Lord hath set a king over you*—"Although the request of the people had been an act of hostility to God, yet Jehovah had fulfilled it" (Keil).

14, 15. If ye will fear the Lord and serve him—A holy fear, a loving service, a docile obedience and a persistent following after God, both on the part of the king and the people, were the announced conditions of the Divine favor. The Hebrew idiom here is difficult of rendering. The Revisers translate as follows: "If ye will fear the Lord and serve him, and hearken unto his voice, and not rebel against the commandment of the Lord, and both ye and also the king that reigneth over you, be followers of the Lord your God, well; but if ye will not," etc. *But if*—The alternative is now given. Just as surely as obedience will bring favor, disobedience will bring calamity and judgment. *Hand of the*

Lord—His power. *As it was against your fathers*. Change of government would bring with it no immunity from either sin or punishment.

The recent International Convention of the Christian Endeavor Societies, in Philadelphia, has attracted wide attention not only in the religious, but in the secular world. The Philadelphia dailies pronounced it "the largest delegated religious convention, that ever assembled in America, and praised the young people for their zeal, devotion, and good sense in all their utterances.

This convention took high ground on loyalty to Christ and the Church. The President asked all who heartily believed, that the spirit of the Society demanded that the obligation for attendance extended to the Sunday preaching services and the weekly church prayer meeting, to rise and stand. Instantly the whole audience seemed to spring to its feet, and emphasized with cheers, and waving handkerchiefs, the heartiness with which they approved this sentiment.

It was decided to go to St. Louis in 1890 on account of the claims of the great South West, where as yet the movement has made comparatively little headway. Dr. Deem's Testimony.

"I have seen many conventions in many lands, among them the Convention of Christian Endeavor, at Saratoga, two years ago; but nothing has impressed me as much as this convention. To see thousands of such people as are here, packed in such an edifice; to witness the glow of the thousands of eyes, under the spell of the eloquence of the speakers; to be in the center of the wide circle of young, intelligent, chastened enthusiasm, and to hear that singing which swells like the mighty rush of many waters, I feel that it would be worth a voyage across the Atlantic, to be present at such an assembly of the Lord's army."

The Christian Endeavor days at the Chautauqua Assemblies, seem to be a decided success. Two days were devoted to the Society at the opening of the Ocean Grove Assembly, while at Lake View hundreds of Endeavorers were present on Christian Endeavor Day, to hear the addresses, and to take part in the conferences. Nearly all the assemblies this year have such a day.

Bishop Thomas Bowman graduated from Dickinson college in 1837, and is the only surviving member of his class.

Bishop Foster preached with wondrous power, at the New York East conference; his text was, "What is man, that thou art mindful of him!"

During a visit of Bishop J. M. Thoburn to the Methodist press-room in Madras, India, the employees presented him with a beautiful address written in five languages, in all of which that office does more or less work. He has worked almost day and night since his return to India.

MARY B. RUSSELL, a sister of the Sir Charles Russell who has made so eloquent a defence of Parnell, was the pioneer Sister of Mercy on the Pacific coast. She came to California from Ireland in 1854. She has at present under her charge a hospital, a Magdalen asylum, and schools near San Francisco.

It has been demonstrated in Vacca Valley, Cal., that peach stones will make as good a fire for household purposes as the best of coal. The fruit growers, instead of throwing the pits away, dispose of the stones at the present time, at the rate of \$6 a ton. A sack of the stones will weigh about eighty pounds, and will last as long as an equal number of pounds of coal, and give a greater intensity of heat.

Bishop William Taylor has preached on every continent and on many islands of the sea, and has had seals to his ministry among almost all the nations.

The Western Christian Advocate refers to Dr. J. M. Trimble, who preached April 14th in Columbus, Ohio. He was eighty-two years old April 15th. He has been a member of twelve successive General Conferences. He is a man of the purest, highest, noblest style.

The Swiss watchmakers have invented a watch for the blind. A small peg is set in the middle of each figure. When the hour hand is moving toward a given hour, the peg for that hour drops. The person finds the peg is down, and then counts back to twelve.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections, with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution, indulge the supposition, that morality can be maintained without religion.—George Washington.

Mrs. Margaret J. Preston in the June Century, writes of Gen'l. Robert E. Lee: "He had the gentlest way possible of giving counsel and administering rebuke. I remember hearing him say, in a presence where such testimony was worth more than a dozen temperance lectures: 'Men need no stimulant; it is something, I am persuaded, that they can do without. When I went into the field, at the beginning of the war, a good lady friend of mine gave me two sealed bottles of very superb French brandy. I carried them with me through the entire campaign; and when I met my friend again, after all was over, I gave her back both bottles of brandy, with the seals unbroken. It may have been some comfort to me, to know that I had them, in case of sudden emergency, but the moment never came, when I needed to use them.'"—Baltimore Baptist.

One of the kindest things happening during this commencement harvest season, is the degree of D. D. conferred by Emory college, upon Rev. W. P. Thirkield, the president of Gammon Theological school at Atlanta, Ga. Emory college belongs to the Southern Methodist Church, and its action in honoring the president of the Gammon school will touch many hearts. There are noble men in the south, who thank God for the fact that our large, powerful, and rich church is disposed to pour out money, to educate the colored man of the south. This honor, shown to one of our most devoted workers in the south, will do wonders in the matter of drawing Methodist hearts closer together. Bishop Galloway of the Southern Methodist church, recently condemned the southern habit of socially ostracising white men and women who teach the colored man. This utterance by a bishop of that Church, and this compliment paid to Pres. Thirkield, show that the current is changing, and that men are coming to a juster estimate of our service to the colored man, to whom every American owes such a large debt. Dr. Thirkield seems to have been abundantly "doctored" this year, at least one other institution having also given him the degree named.—North Western Christian Advocate.

The Tolchester Beach Excursions of the Philadelphia, Wilmington and Baltimore Railroad.

The popular demand for the delightful one-day excursions to Tolchester Beach is so urgent that the Philadelphia, Wilmington and Baltimore Railroad Company, has yielded to the pressure, and offers two charming August trips to that attractive seaside resort. The first is fixed for August 8th, and the second for the 22d. The patronage extended these trips has been unparalleled, and the next two will without doubt, be equally as well favored. The capacity of the steamers is necessarily limited, and in order to avoid any overcrowding the number of tickets offered for sale will be limited. It would be wise, therefore, for those who desire to make their going sure, to secure tickets in advance. The same low rate of \$1.50 from Philadelphia, \$1.25 from Chester, \$1.00 from Wilmington, and proportionate rates from other stations on the Maryland and Central Divisions will prevail, and the special train will leave Broad Street Station, 7.00 A. M., Chester, 7.25 A. M., Wilmington, 7.52 A. M., as heretofore. The time of special trains from other stations, may be found by consulting advertising matter distributed at each station.

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We will send the PENINSULA METHODIST from now until January 1st, 1890, to new subscribers, for only fifty-five (55) cents. One and two cent stamps taken.

We club the PENINSULA METHODIST with the *African News*, from now to January 1st, 1890, at \$1.35 for both papers. (Back numbers of the *African News* furnished.)

Peregrinating.

Not in foreign lands beyond the seas, nor in distant parts of our own continent, only a little trip of less than two hundred miles, nearly half by land, and the larger half, by water. The enterprising and prosperous city of Wilmington, with its growing population of nearly 60,000, the metropolis of our Peninsula, and the seat of many varied industries, forms the point of our departure. As we enter the car, the breakman calls out, "first stop, Baltimore," and so we seat ourselves for a continuous run of sixty-nine miles in eighty-eight minutes. If we made no mistake in reading our chronometer, our iron steed in this heat, made better time than that.

Our rapid transit, however, prevented us catching glimpses of the intervening points of interest. Five miles out we fly through Newport, an ancient village, with modern improvements. The new brick church, in which our people worship under the pastoral care of our esteemed brother, James E. Bryan, is in view, occupying the site of its predecessor, the old frame structure, with its high box pulpit, its equally lofty galleries, and its narrow rail benches, all innocent of paint, in which Bishop Asbury often preached the word of life. It was the writer's privilege to preach in that same pulpit, in the early years of his itinerant career, albeit, he usually preferred to stand within the chancel, on a level with his hearers.

A few miles further, and we cross White Clay Creek, just below its junction with its ruddy brother from the north, on their way to swell the waters of the Christiana.

Passing Stanton, with its neat Methodist chapel, and ancient Episcopal church, we reach Newark, the seat of Delaware College, where brother N. M. Browne cares for the interests of our Zion, and loyally holds up the banner of our Methodism. About three miles beyond, we cross the Christiana, and are reminded of historic incidents. The good queen, whose name this modest river bears, was the gifted daughter of the famous warrior king, Gustavus Adolphus, who secured such honors and renown for his native Sweden. Elevated to the throne, at the tender age of six years, she was relieved of the cares of state, by a council, at the head of which was the sagacious and faithful

During her brief reign, (she abdicated at the age of twenty-six, in favor of her cousin) she showed her pious concern

for the religious prosperity of her colonies on the Delaware, by sending them ministers, and by generous contributions in aid of the churches.

Not far from this crossing, about midway between Newark and Elkton, we cross the famous Mason & Dixon line, passing from New Castle county, Delaware, into Cecil county, Maryland. The line is marked, a few rods to the west of the railroad, with a pair of cut stones inscribed with the initials of the states. These stones are plainly visible from the car-window.

Elkton, the county seat of Cecil, known as Head of Elk, when Bishop Asbury was "received then with great respect by the Rudolphs," and North East, with its historic iron-works, whose manager, Doniel Sheridan, a hundred years ago, was so often the host of the good bishop. In his journal, Mr. Asbury refers to him, as his "dear son in the gospel." The same dwelling, enlarged and improved, still stands on the verge of the village, and a stone's throw to the eastward of the railroad; and the writer prizes the old homestead all the more, that his mother's grandparents made welcome to their hospitality beneath its roof, this pious bishop of our Church and his associate, Bishop Coke.

Nine miles further, or thirty-three miles southwest from Wilmington, we cross the Susquehanna, with Perryville on the northern, and Havre de Grace on the southern side, a short distance above where it empties into the Chesapeake Bay. As we move over the magnificent bridge, we see a few miles to the west the lofty structure, by which the Baltimore and Ohio railroad spans this same stream; both bridges are marvels of engineering skill.

If the atmosphere is clear and your vision strong, you may catch a glimpse of Port Deposit on the Cecil side, some five miles to the west.

Our way now leads through Harford county, and crossing the Bush River, forty-five miles from Wilmington, we enter Baltimore county, as we cross the Gunpowder, seven miles further on. Both counties are fragrant with memories of the fathers of Methodism. Here Strawberry brought sinners to the feet of Jesus, in his unfinished log chapel, and here Pilmore and Asbury, Williams and King, won grand victories for the master such as Freeborn Garretson, Richard Webster, and others of like eminence and distinction in the itinerant field.

The pleasure of our ride was enhanced by the company of our conference associate, Rev. George M. Brodhead, of Philadelphia, son-in-law of our esteemed friend, the late Dr. John F. Chaplain, who was our presiding elder, when impaired health obliged us to retire from pastoral service. He was on the same errand with us, to participate in the dedication exercises of Chaplain Memorial M. E. Church, on Taylor's Island, Dechester county, Md.

After a comfortable night at the Carrollton, and an early breakfast, we boarded the Emma Giles, at 7 A. M., Friday, the 26th ult., and left this beautiful city the commercial metropolis of the state; sailing down the Patapsco, and then across the blue waters of the picturesque Chesapeake.

The rate of fare on the Giles is certainly a marvel of cheapness. For a day's sail of one hundred and fifty miles, from Baltimore to Spedden's Wharf on the little Choptank, and return, touching at a half dozen landings,—for this round trip you are charged only two dimes and a half dime. No wonder the "Giles" is popular, and at times she is crowded with 1200 passengers. It affords a fine outing for families who cannot indulge in more expensive excursions. Besides numerous little ones running about the boat, we counted nineteen babes in their mothers' arms.

About 1 P. M., we made our landing and were cordially greeted by Bro. Geo. W. Bounds, the pastor of this charge, at whose invitation we had come. On our

steamer, Dr. John F. Chaplain, of Brooklyn, the late Dr. Chaplain's only son, and Prof. John G. Robinson, of Baltimore joined us; adding much to the pleasure of our journey. The visitors were soon distributed among the kind friends, who welcomed us to their hospitalities, and made us at once feel at home.

Dr. Chaplain and Bro. Brodhead were the guests of Judge Levi D. Travers, and Prof. Robinson and the writer, of Mr. Rufus Noble, a leading merchant of the Island.

The next day, we looked with some anxiety for the Rev. Drs. Hargis and Morrow, from Philadelphia, who were expected to do at least two thirds of the preaching. For a breath of ocean air, and taste of life on the ocean wave, they had arranged to come via New York and Old Point Comfort, and reaching Cambridge, Md., by the New York and Norfolk route, they came over to the Island in a carriage, arriving at the residence of their host, Dr. J. L. Noble, about 9.30 P. M.

Sunday's doings have already been reported. Monday, all of us but Bro. Brodhead and Dr. Chaplain boarded the Giles, at 2 P. M., and enjoyed a pleasant sail to Baltimore. At Milton's wharf, we had the pleasure of meeting our conference classmate, Rev. James W. Hamersley, who is pastor of Church Creek charge. He came with full intent to have us stop off and make him a visit, but our absence from home could not be protracted, and we were obliged to forego accepting our brother's kind invitation on our return. We made Baltimore about 10 P. M., enjoyed a comfortable night in the home of Prof. Robinson and his interesting family, and made Wilmington the next morning, on a train of similar speed to that which we made the previous Thursday.

"The Clouds Return After the Rain."

In many parts of our country, exceptionally severe and continuous rainstorms have prevailed during the months of June and July. A heavy rainfall precipitated the fearful cataclysm, which swept into so swift destruction, the people of the Conemaugh valley, destroying so many homes and so much property. Our Peninsula has had a large share of these devastating rains, seriously damaging all growing crops, and involving great loss of valuable property.

We deeply deplore such results, and would gladly proffer such consolatory thoughts, as may alleviate the burdens that press upon so many of our people.

Every one, who believes in the providence of a personal God in the affairs of this world, may cherish the assuring thought, that it is "Our Father in Heaven," "who hath measured the waters in the hollow of his hand," "who hath gathered the wind in his fists, and bound the waters in his garment;" "who said to the sea, "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed;" "who maketh the clouds his chariot, and walketh upon the wings of the wind;" "who ruleth the raging of the sea, and stilleth the waves thereof when they arise." The God of the Gospel is the God, whose hand ruleth in all the phenomena of the natural world; and not a sparrow falleth on the ground without the Father's notice. It is for us to trust him for a beneficent result.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan God's work in vain;
God is his own Interpreter,
And he will make it plain."

One lesson it is well we should all ponder,—our absolute dependence upon God. We are so immersed in worldly cares and ambitions and pleasures, we forget God, and seldom take him into account in our plans and purposes, until it seems necessary that there be some manifestation of his presence and power, which will

startle us into a realization of our obligations.

The old world was rushing to utter ruin in reckless forgetfulness of God, until the Deluge recalled them to their senses. So in varied forms since then, providential interpositions have occurred in the course of human history, to preserve the knowledge of God among men, and to impress them with the truth, that "the fear of the Lord is the beginning of wisdom."

We have full faith, in the efficacy of prayer in the material as well as the spiritual realm, and suggest, that more prayer and less complaining would result in one or both of two benefits,—either less rain, or more beneficent consequences to those who pray.

"Were half the breath, that's vainly spent,
To heaven in supplication sent,
Our cheerful song would oftener be,
Hear what the Lord hath done for me."

The Sound.

At the invitation of our friend and brother, Rev. A. D. Davis, pastor of Roxanna charge, we spent several days very pleasantly with him this week, assisting in his camp meeting exercises. His present field of labor includes three churches,—Roxanna, The Sound and Ocean View, all located in the southeastern corner of Sussex County, Delaware, just over the southern line dividing that state from Maryland. The Sound derives its name from a body of water, which lies between the eastern coasts of these states, and a narrow strip of land, which extends some forty miles from this part of Delaware to Chincoteague Island, Virginia, and is washed on its eastern side, by the Atlantic Ocean. At the north, a canal connects India River with the Sound, which, as it widens, takes the names successively of the Little, and the great Assawam bays.

Our camp is pitched in a fine grove of pines and oaks, about three miles from the Ocean beach, and half that distance from the head of the Sound. There are over a hundred tents, including covered wagons, specially constructed as temporary dwellings. These wagon-tents look quite easy and quite comfortable accommodate the families who occupy them. Brother Davis has a large board of managers, and all the arrangements are made for the comfort of the people, and the success of the meeting that would be expected from such a veteran in the conduct of camp-meeting and church revivals.

THE JOURNEY.

Leaving Wilmington at 8.30 a. m., Saturday, we followed the main line of Delaware road to Harrington, 64 miles, and thence the Del., Md., and Va branch, 67 miles, to Selbyville, where we arrived about 2 p. m., having lost once an hour by delays. Here we took a horse and buggy, and rode some eight miles to the camp ground.

On our way, we had the pleasure of meeting Wesley Weldin, Esq., and his lady, of our city, enroute for Rehoboth beach; also Rev. J. S. Willis and his bride, of Milford, bound for the same destination. Brother W. K. Galloway, and his son Nathan, joined us at Harrington, and accompanied us to the camp.

We also met brother Robert Watt, on his return home from Camden Camp. We were glad to learn from him that our church in Snow Hill enjoys peace and prosperity. Children's Day was exceptionally successful; the collection for Education being in advance on that of former years.

We were pleased to observe some fields of corn, that promise a good return for the farmers' toil, and some peach orchards, whose trees were laden with fruit, but the damage resulting from continuous rains, was very apparent along much of the way, especially in the lowlands of Kent and Sussex. We trust, however, the final outcome will not be so bad as is generally apprehended.

THE MEETING.

Saturday evening, the exercises began with an appropriate address by brother

Davis, and a consecration service, under the lead of brother Galloway. The meeting was an augury of good success.

Sunday was bright and balmy. At 6 a. m., a family-prayer service proved to be a refreshing season from the presence of the Lord, under the lead of Bro. Frank E. Carpenter, pastor of Bishopville; and at 8 o'clock, Brother Galloway opened the love-feast. In lieu of the usual bread and water symbols of brotherly affection, there was a general hand-shaking, and the meeting moved off on a high tide of religious fervor.

The morning sermon was preached by the writer, and both speaker and hearers felt that God honored his own word. The speaker had "liberty," and the hearers gave closest attention, and emphatic responses. Brother Galloway followed with brief words of exhortation, and several persons knelt in prayer as penitents; some of whom were soon able to claim Christ as a present Savior.

At 1.30 p. m., a children's meeting was held, and in response to brother Galloway's invitation, ten of the little ones bowed in prayer, and all but one were soon rejoicing in the love of the blessed Jesus, whose kindly welcome stands recorded in those golden words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." This service was followed by a most excellent sermon from Rev. C. F. Sheppard, pastor of Frankford charge. In the opinion of preachers and people, Bro. Sheppard excelled himself; preaching with great unction and earnestness, from the solemn interrogatory of St. Peter, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" At night brother E. H. Derrickson, pastor of Sharptown charge, preached an interesting and practical sermon, on the noble assurance of Job, "Though he slay me, yet will I trust in Him." Spirited and successful altar work followed both these sermons, and a number of conversions gladdened the hearts of the Lord's people.

Monday the clouds returned, and showers fell during the day and evening. Bro. Davis led the meeting at 6 a. m., and at 8 o'clock, the venerable Wilson Campbell in leading, gave a most interesting review of his experience as a follower of Christ, since his conversion in October 1837. Brother Galloway led an experience meeting at 1 o'clock, and at 3 p. m., brother E. H. Miller, pastor of Chincoteague charge, preached a very good sermon from the words, "And who is willing to consecrate his service this day, unto the Lord?" At night, brother Frank E. Carpenter preached very effectively upon that grand summary of the Gospel given by St. John, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." The prayer-meetings following these sermons, were occasions of great interest.

The Sound Camp starts off with promise of large success. By Tuesday afternoon, over thirty conversions were reported.

Revs. J. D. Kemp of Georgetown, C. T. Wyatt of Berlin, G. P. Smith of Selbyville, W. F. Dawson, of Millsboro, W. W. Johnson of Gumboro, W. C. Burr of Girdletree, were expected during the week.

Preachers' Meeting adjourned the last Monday in July, to meet again the first Monday in September next, when a sermon will be preached by Rev. W. G. Koons.

Reports were made by several pastors, and the order of the day was taken up, and brother H. W. Ewing opened the discussion on Camp-meetings, after which remarks were made by Bros. J. R. Dill, W. L. S. Murray, Vaughan Smith, T. C. Smoot and A. Scott. Bro. Julius Dodd, president, and Bro. H. W. Ewing, secretary, were in their places, and there was a good attendance.

Conference News.

Last Sunday was a high day in Cape Charles City, Va. Quarterly meeting was held in the morning, with preaching by Presiding Elder, T. O. Ayres. The Sunday-School was fine.

The pastor arranged a Temperance meeting for the evening. The brass band came out to help; awakening the echoes of the evening air. Just think of a brass band, in the church away down here, on the nose of the Peninsula. A packen house, a full vestibule with a crowd outside, were there to hear a lecture on Temperance. This used to be the tail of the Peninsula; but Josh Billing's mule has swapped ends, you know.

Rev. J. A. Brewington, the new pastor at Reed's Wharf, Va., is meeting with friends by the score; and the old M. E. Church is being made welcome with a good old Virginia hospitality.

Parkley camp-meeting is a splendid success, this year. The grounds are high, and well aired by breezes from the sea; and the day spring from on high is pouring down showers of grace Divine on thirsty souls. The people come in large numbers, and are devoting very attentive to preaching. The order is perfect.

Rev. W. S. Robinson, of the Smyrna M. E. Church announced to his congregation last Sunday, that \$3,300 of the \$5,000 needed for church improvements had been subscribed. The work of remodeling the church building will be begun in a short time.

Rev. Isaac and Mrs. Jewell of Rising Sun Md., who have been at Atlantic City, for two weeks, returned home last Saturday, to preach the following day.

The Cecil County News says; Rev. John Swindells, D. D., one of the most prominent ministers of the Philadelphia M. E. Conference, will preach Sunday morning, Aug. 18, at Woodlawn Camp.

We presume the gentleman referred to is Rev. Dr. William Swindells, late presiding elder of the South Philadelphia district, and now the successful financial agent of the Methodist Episcopal Hospital, Philadelphia.

A curious instance of the far-reaching distress, growing out of the Johnstown flood comes from England. A London paper says five hundred Cornwall families are wearing crape for relatives lost in the Conomaegh Valley.

DEAR BRO. THOMAS.—Last Sunday, Rev. S. N. Pilehard of Delaware City, preached in the New Castle church, to the delight and profit of the congregation. In the evening, the Presiding Elder, Dr. Murray, discoursed on the rush of the age; expressing a fear, that too little time was taken, to build substantially enough for future good. It may be, that some people are forging ahead a bit rapidly, and are endangering we slower folk; but all who witnessed the spry movements of the Dr., as he warmed to his work, entertain no fear of his being run over soon; and, if packing the work as you go along, will aid in its preservation the work of the Elder will stand for centuries. Bro. Murray never preached more acceptably to the New Castle people. They like his way of getting at it.

In the afternoon, Mrs. Mary P. Challenger, in charge of the infant department of the Sunday-school, sent two full classes with teachers into the main school; beside filling up, with bright little boys and girls, several other classes; and still there are more to follow. If Sister Challenger continues her wonderful work, with the little people of this town, she will send into the main school, so many more than graduate or quit, that the older scholars will be forced into another room.

It gives me great pleasure to be able to say, that our church is prosperous.

E. L. HUBBARD.

Rev. Wm. P. Davis, formerly of this Conference but not of Trenton, N. J., will preach in the Grace M. E. church, next Sunday morning.

Woodlawn Camp will commence Tuesday, Aug. 13th. All the tents provided by the Association this year, are new canvas, made to order this summer. Dr. Wm. Swindells of Phila., will preach on Sabbath morning, 11th inst., and other prominent ministers the afternoon and night. An able corps of ministerial help is engaged for the term. Thurs. 15th, p. m., Mrs. Stevens with Miss Gheer, a Missionary from Japan, will represent the W. T. M. Society. The Parent and Home Societies will be represented in the afternoon. Friday 16th, the Temperance Cause will be represented in an address in the afternoon by Rev. W. O. Herbert, Sec. of Md. State Alliance, and Rev. W. F. Speake, P. E. of East

Balt. District. The service of afternoon will be in charge of the W. C. T. U., of Cecil Co. Bro. J. W. Ewing chorister, Rev. Jones organist. The new book,—"Joyful Sounds" will be used with "Showers of Blessing."

BRANDYWINE SUMMIT.—CAMP meeting began Monday at 8 o'clock p. m., with a service of consecration and testimony, conducted by Rev. C. A. Grise, Ph. D. About 300 people was in attendance. After a voluntary by the choir, the whole audience joined in singing a hymn, and prayer was offered by W. R. Ridington, a theological student of Cornell University, who is supplying Elam M. E. church. Brother Grise read the fifth chapter of Romans, and delivered an earnest exhortation; after which there was a season of song, prayer, and testimony; Rev. J. E. Bryan, Mrs. Kate King, and James C. McKay leading in prayer. W. Bayard Genn led the singing, and Miss Minnie Tong played the organ.

Tuesday at 6.30 a. m., the electric bell rang for family prayer at the stand which was led by Thomas Wilson of Centre Station. The meeting at 8.30 was led by Rev. Lewis Todd; and at 10.30, Rev. T. C. Smoot preached on the words, "O Lord revive thy work in the midst of the years," Heb. 3-2; and Presiding Elder Murray followed in exhortation. The children's meetings at 1.30 p. m., are in charge of Rev. V. S. Colline, and those for the young people at 6.30, in charge of Rev. J. D. C. Hanna.

At 3 p. m., Rev. James E. Bryan preached from the text, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, world without end" Eph. 3-20. The evening sermon was by Rev. T. N. Given, who took for his text, the word, Eternity, Isa. 57-15.

Wednesday, L. T. Grubb led the family prayer service, and J. C. McKay, the early prayer meeting. At 10.30, preaching by Rev. W. R. Ridington; at 3 p. m., by Rev. J. D. C. Hanna, and at 7.45, by Rev. D. H. Corkran.

The encampment with part of the adjacent woods, has been enclosed by fences, and no teams except those of tent holders, (owners or renters) trustees and members of the Association, are allowed to enter without paying 25 cts. For this small fee, the horse is fed, and cared for. Outside the pound there remains ample room for hitching horses, without any charge.

We make out these notes from the published reports.

Relieving Johnstown Sufferers.

DEAR BRO. THOMAS.—While the newspapers are spreading the report of the Wilmington committee's expenditure of the Johnstown relief fund, and congratulating the city and committee on the excellent showing, I wish to mention a matter for the consideration of the Methodist preachers. In a report from Glasgow, Del., I noticed, that the money raised in the Presbyterian church at Glasgow, was donated directly to the Presbyterians at Johnstown. Similar facts impressed me, from other places, and in other denominations. I also had the pleasure of a close conversation with one of the Wilmington Relief committee whose unquestioned judgment is, that at such times, all moneys raised in churches at their regular services, should be sent to the pastors of the respective churches, which are in distress. He insisted that we Methodists were particularly remiss in this matter, this time. Our church in Johnstown, was greatly afflicted; the pastor was thoroughly acquainted with the distress of his people, and could have distributed funds where most needed. In the said committee, a motion was made, to distribute the funds among the different pastors, for further and detailed distribution; but as the motion included all the churches, and one denomination had not contributed a dollar, to the general fund, it was deemed unfair to so divide. Since the general funds are distributed without regard to denominational lines, and since the other denominations aid specifically their own people, so should we look after the brothers of our own creed.

E. L. HUBBARD.

Easton District.

My last quarterly meetings included Chestertown, Church Hill, Still Pond, and Galena.

Rev. R. W. Todd, pastor of our church in Chestertown, has so far recovered from his

recent illness, as to be able to resume his work. His affliction has been long and painful; but there is every reason to hope, he will be fully restored. The Sunday-school of this charge, under the supervision of Professor T. N. Williams, president of Washington College, has greatly prospered. We deeply regret that he has resigned the presidency of the College, and will soon remove from Chestertown.

Thomas Eliason, Sen., who has long been identified with our church in Chestertown, is at present confined to his house by affliction. We trust that our brother, though now very feeble, may be spared many years longer to the church of which he has long been such a liberal supporter.

At Church Hill, which is under the pastoral care of Rev. J. A. Arters, we found every church interest booming. The reports and financial returns to the quarterly conference were encouraging to all interested in the prosperity of the circuit. John L. L. Elyson, one of the recent graduates of our Conference Academy, and a member of the church at Church Hill, was licensed as a local preacher; and if I am not mistaken, this young man, if faithful to God, will be heard from favorably in the years to come. The Sunday services of the quarterly meeting were held at the Union appointment, and were well sustained by a large congregation.

The Elder was not present, Sunday at Still Pond and Galena; but his place was supplied by an exchange between Brothers Rigg and Fosnocht, who proved themselves equal to the occasion, in their preaching.

Monday morning taking the cars at Chestertown for Still Pond, I arrived there in time for breakfast, and found Bro. Rigg and family in fair health, and ready to extend a hearty welcome to the Presiding Elder. Quarterly conference met at 10 A. M., and was well attended by the official members of the church. The reports were all encouraging; showing the charge to be in a fine condition. The good will of the people towards their pastor is indicated, not only by a liberal support in the way of salary, but also in filling the parsonage barn with all the hay that it will hold. I could wish, we had an indefinite number of "Still Ponds" within the bounds of our Conference.

At 2 P. M., we met the quarterly conference of Galena, at Locust Grove. The church here, in which our meeting was held is a very neat and pretty building; and it is a great pity, they are so much embarrassed by debt. Rev. I. G. Fosnocht, pastor of the circuit, has done a noble work at Galena; and if he can only devise some way of relieving Locust Grove of its financial burden, he will merit the everlasting gratitude of the Methodism of that neighborhood.

Yours fraternally,
J. FRANCE.

Sharptown, Md.

Most of the talk with us now, is concerning the camp, to be held here, and to begin Saturday, 10th inst. No doubt some praying is also being done, but the talking over it, we fear far exceeds the praying for it. It is too often only the few who pray earnestly for such enterprises, while the many content themselves with showing their interest mainly by making it the subject of conversation. Bros. E. H. Miller, G. L. Hardesty and J. O. Sypher, are to be with us the first Sunday; and many of the other ministers near by are to come over into "Macedonia to help us," during the week. Bro. Miller is to spend a week with us, and Bro. Hardesty, we expect most of the time. Dr. Reed, President of Dickinson College, we hope will be with us, about the middle of the week.

The boats on the Nanticoke River are to be so arranged, as to make the travel for our friends from a distance, both pleasant and convenient, with reasonable charges.

Bro. C. Gravenot, who is a first class hotel keeper; having given excellent satisfaction in this business, arranging to accommodate all who apply to him, both regular and transient boarders, at moderate rates.

Brethren, I beg you, pray for the spiritual success of this camp. All who can and will meet with us, may be sure to receive a hearty welcome.

E. H. D.

ITEMS.

The first camp-meeting in Utah was held in Richfield, from June 1st to 10th, and was conducted by Scandinavian Methodists.

A meeting of the German Bakers' Union, was held in San Francisco, Cal., May 21st, to devise some way of securing to themselves a weekly day of rest. It was decided, after a long discussion, conducted entirely in German, to demand at once their right to such a day, each week.

The fusion of the Presberian family of churches in Japan—Presbyterian, Reformed Congregational,—is fully consummated, except as to the formal ratification by the par-

ent bodies. The new name will be the "United Church of Christ in Japan." Its membership (native) is about 15,000.

All the money needed to build and equip the Congo Railroad, has been subscribed and it is expected that work will be begun before the close of the year. The subscribers include some of the leading banking-houses and capitalists in Europe and the United States, and the reports submitted to them are said to have shown, that as an investment, the undertaking is likely to prove profitable. There is no longer any doubt, that the forests of Africa will be the next, to fall before the ax of civilization. Where capital leads, armies of city-builders will follow; and by the middle of the twentieth century, that vast portion of the earth's area, will have undergone marvelous changes.—Philadelphia Record.

In the Assembly, a motion was made to strike from one of the temperance resolutions the word "infamous." Dr. Crosby cried out; "I hope not; if the liquor traffic be not infamous, what is?" Now, can any Christian favor the license, high or low, of what is infamous?—Presbyterian Journal.

Lewistown, on the Juniata river, suffered greater destruction of property, than any other place east of the mountains. About 300 buildings were destroyed or damaged, and 1500 persons driven out of their homes. 25 houses were swept away entirely. One was carried down the river twelve miles, through the famous Lewistown Narrows, with an old couple clinging to the roof. A Penn. R. R. telegraph operator sent a message ahead to Mifflintown, and the couple were there rescued. 100 houses were rendered untenable in Lewistown. Many families lost everything. From 500 to 700 persons are being supported by the public, and hundreds more are scattered among friends. The distress is great. The loss is estimated at half a million dollars.

The Mulberry M. E. Church of Williamsport, Pa., was seriously damaged by the inundation there, and members of all our churches in that city, suffer seffered heavy losses.

A Word With Ministerial Students.

Theological students at college frequently go out on surrounding pastoral charges to preach. The people are happy to hear these young men; and naturally expect from them, the sincerest milk of the Word, representatives, as they are of the freshest, brightest, and best of religious thought and life. But complaints reach us, that the sermons of these students are not of a pure gospel character. One good sister, living not far from Albion and Olivet colleges, affirms that the effort she hears from these young men, are chiefly essays, read on mooted topics, such as, "How the devil was made such," "How long the world was being formed," etc. She says she cannot appreciate such profundities. She wants Christ and his gospel preached straight and warm from the heart. She says she has conversed with some of the students, upon the subject but they tell her she is old, and not up with the times. She thinks she has not outlived the true gospel life, and that the new theology is not better than the old. She wants the boys to preach Jesus, the same as their fathers have, only with greater power and effectiveness. And public sentiment is certainly with her. Young theologues will learn that it is the gospel they are to preach, if they ever accomplish anything in saving souls. They are entitled to illustrate and enforce it, by the newest and strongest facts and principles, they can learn or discover, but they must not cover it up by such. Keep the gospel on top, underneath, and all around and through every thought you present. Make science, philosophy, history, poetry, and everything else, tributary to the truth as it is in Christ. And when you go to the average preaching appointment within your reach, you will find yourselves quite as welcome, if you forget nearly all your student themes, essays, etc., and plainly and unostentatiously tell the old, old story, of Jesus and his love.—Michigan Christian Advocate.

The liver and kidneys must be kept in good condition. Hood's Sarsaparilla is a great remedy for regulating these organs.

A Successful Paper.

The Public Ledger began its successful career March 25, 1836. It has, from the first, been a first-class newspaper, and has kept up with all the improvements of the age, until it is perhaps the best equipped paper in the United States and is not excelled in the world. George W. Childs, its proprietor, has always been in thorough accord with his printers and workmen. There are no strikes in the office of the Ledger. When the Typographical Union fixed the price of composition at 40 cents a thousand ems, Mr. Childs said he could afford to pay his printers 45 cents, and continued to do so. Mr. Childs' kindness to his workmen and his uniform honesty and beneficence has endeared him to all of them, and they would defend him and his interests with their lives.

The Ledger has never desecrated the holy Sabbath, nor forced its printers to do so. It protects the lives, health, and character of its employees, and has their utmost loyalty and love. The Ledger is a clean, moral, reputable paper, which never taints and corrupts its readers. Mr. Childs declares that there shall never be a Sabbath issue of the paper while he lives, and never in the world, if he can help it; and his paper is about the greatest success of the age, even as a business enterprise. Mr. Childs never adopted the false theories of Sabbath-breaking newspapers. The Ledger is independent in politics, and says just what it thinks about men and measures. Mr. Childs was a warm personal friend of the late Bishop Simpson. His beneficence reaches far beyond his own establishment.

George W. Childs must be numbered among the greatest and best men of this age, and the Ledger deserves all of its wonderful success. We rejoice in its wealth and business prosperity, and in the living contradiction of its healthful moral life, to the low standard of morals maintained by all Sunday papers, without exception.

Capital could make safe and successful investments in good morals. Sunday-newspapers, that give the preference to vice, to prize-fights, dog-fights and divorces, make money at the expense of honor and decency. They could make more money by obeying God. Railroads we believe, invariably lose money, by breaking God's commandments. Their men are demoralized; injured in their persons, families and lives, by perpetual toil. Morality is not a bar to success. Money can be made, without robbing workingmen of rest and life; and Mr. Childs deserves universal respect and praise, as a man who has proved that morals and newspaper success are not enemies to each other.—California Christian Advocate.

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Temperance.

Wine is a mocker; strong drink is raging and whoe'er 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.

High License.

It is assumed that the liquor interest accept high-license as a settlement, or compromise rather. We have expressed the opinion that they are not sincere in this matter. At the first possible moment they will demand that their business be relieved from the odium which high-license casts upon it.

"High license needs but the light of investigation to silence the ignorant clamor for its adoption, and to wipe it clean from our statute books. Whenever and wherever fairly tested, it stands to-day a demonstrated failure in every essential purpose for which it was intended.

The men who are so silly as to talk of high-license as a finality, will please take notice. The political managers and partisan editors who are offering high-license as the panacea for the evils of intemperance, will soon find that they are between two fires, instead of one: between the pounding of the Prohibitionists on the one side, and the liquor sellers on the other.

The Atlanta Commonwealth in a recent issue says, that the \$1,000 High License law in Atlanta is an utter failure; that it is no bar to crime and drunkenness; and yet in the face of such facts, the New York Tribune says, it has never known of a community, in which high license has not blotted out the low dives and diminished drunkenness and crime.

Rev. Charles Goss, of Chicago, said in a recent sermon: "One single saloon in a town of 3,000 people, is more to be dreaded than all the thieves and burglars in the State. In five years it will break up twenty families, cause at least three

suicides, and result in at least fifty infractions of the law. The tears cannot be counted, nor the heart-aches numbered. God alone knows them."

In October, 1887, a farmer went to Auburn, N. Y., and, after disposing of his produce, became intoxicated. In driving home his horses ran away, and he was killed. His widow brought suit for \$5,000, under the civil damage act, against the owner of the building, in which is located the saloon where her husband bought his whisky. May 8th, the jury brought in a verdict in favor of the widow, for \$1,500.

Our Book Table.

The Century for August, opens with an article on "The Stream of Pleasure—the River Thames," by the Pennells,—husband and wife. There are twenty pictures in this article. Mrs. Foote has "Afternoon at a Ranch," Dr. Weir Mitchell a profusely illustrated article on "The Poison of Serpents," Remington describes his outing with the Cheyennes; and French, Kingsley, Closson, and Davis, describe a wood-engraver's camp on the Connecticut River, and the methods of the American school of wood-engraving.

The Lincoln History, describes "The Chicago Surrender," "Conspiracies in the North" and "Lincoln and the Churches." The authors discuss Lincoln's religious character, and publish for the first time a document written by Lincoln himself, which throws light upon this subject.

"State Criminals in the Kara Mines," is highly interesting. Professor David P. Todd shows "How Man's Messenger Outran the Moon" at the time of the recent eclipse.

George W. Cable gives the true history of "The Haunted House" in Royal Street; Edward Bellamy, has a story called "A Positive Romance"; and a story is begun by Joel Chandler Harris, entitled "The Old Bascom Place," illustrations by Kemble.

The frontispiece is a portrait of Alfred Tenyson from one of Mrs. Cameron's photographs; and Rev. Dr. Van Dyke gives Tenyson's use of the Bible, under the title of "The Bible in Tenyson," incidentally discussing the relation of the English Bible to English literature.

Fra Angelico, is presented in the Cole-Stillman series, engraved from the originals by Mr. Cole. Three full page engravings are given from the works of the "angelical" painter.

There is an unusual number of poems, including a long one by Robert Burns Wilson—"A Song of the Woodland Spirit;" and shorter pieces by Harry Stillwell Edwards, Mrs. Moulton, Frank Dempster Sherman, Celia Thaxter, and others.

In "Open Letters" there is a communication by George L. Kilmier of the Grand Army, on "Union Veterans and their Pensions."

Obituaries.

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

[We transfer the following graceful tribute to departed worth, from the Morning News of this city, of July 24th at the request of our respected friend, the author. ED. PEN. METH.]

Died, during my absence from this city, Mrs. Amelia L. Ormsby, May 27 last.

The paper were silent as though they knew not her death. Even at this late hour, I cannot rest until I bear this slight tribute to the memory of a lady of so rare a character, and an esteemed friend. She was the true type of a Christian, possessing all the attributes of a lofty nature. Her poetic talent, intelligence, fascinating manners, with gentleness, charitableness, unselfishness and a true sympathetic heart, won all who knew her. She was the youngest daughter of Joseph Herbert, one of the most prominent and influential citizens of Brooklyn, N. Y. He was one of the founders of the old Sand Street Church and Sunday-school, of which he was superintendent for forty years. Mrs. Ormsby was the mother of Mrs. Dr. Van Deventer of this city, at whose home she died. She was beautiful in death. The Rev. Jacob Todd spoke appropriately at her funeral, and her remains were borne to Greenwood Cemetery, Brooklyn, and buried in the centre of that magnificent spot, and waits the trumpet of the resurrection morning. I feel incompetent to the task of portraying such a character, but lay this little chaplet on her grave, saying: "Blessed are the dead who die in the Lord. Yea, saith the spirit, for they rest from their labors and their works do follow them."

JAMES L. HOUSTON.

Sarah E. Truitt, wife of Elisha G. Truitt, died at her home near Carey's Church, Concord circuit, July 27th, 1889. She was born in Sussex county, Del., July 30th 1852, and grew up to womanhood, in living obedience to the fifth Commandment. She became the wife of E. G. Truitt, Jan. 31st, 1872, and has been a kind and affectionate wife, and one of the best of mothers.

About four years after her marriage she consecrated herself entirely to the cause of Christ; and since then, has lived for God and righteousness. She leaves a husband and eight children, and many relatives and friends to mourn her loss. During her illness, she was filled with the Holy Ghost; giving God the glory, and saying, "My way is clear, I am ready to go." She held fast the profession of her faith in Christ, and is now at rest with Jesus.

A FRIEND.

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