

Peninsula Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XV.
NUMBER 33.

WILMINGTON, DELAWARE, SATURDAY, AUGUST 17, 1889.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

SEEKING HOLINESS.

Here in Thy royal presence, Lord, I stand;
I give myself, my all, to Thee;
Thou hast redeemed me with Thy precious blood;
Thine only will I be.
No love but Thine, but Thine, can me re-
lieve,
No light but Thine, but Thine, will I receive;
No light, no love, but Thine!
Take, take me as I am; Thou need'st me not;
I know Thou need'st me not at all.
All heaven is Thine, all earth, each morning
star;
High angels wait Thy call;
I am the poorest of Thy creatures, I,
The child of evil and dark misery;
Yet take me as I am!
It would not cost Thee dear, to bless me,
Lors;
A word would do it, or a sign,
It needs no more from Thee; no more, my
God;
Thy words have power divine.
And O the boundless blessedness to me,
Loved, saved, forgiven, renewed and blest by
Thee!
O speak, O speak the word!
I know the blood of Thine eternal-Son
Has power to cleanse e'en me;
O wash me now in that all precious blood;
Give my soul purity;
Scatter the darkness, bid the day star shine;
Light up the midnight of this soul of mine,
Let all be song and joy!

—Horatius Bonar.

The Golden Chersonese.

BY BISHOP J. M. THOBURN.

Readers of Milton's Paradise Lost, meet with various names, familiar enough in his day, but not easily found, if found at all, on modern maps. The far East known to Milton was not India, or that region known on our maps forty years ago as Farther India, but rather the islands of the Indian Archipelago from which costly spices were brought, and which were then supposed to constitute the richest and most beautiful region on the globe. Among the famous and partly fabulous places known to Europeans in those older times, was the Malay Peninsula, which Milton, in his Paradise Lost calls the Golden Chersonese. The Portuguese had fixed their Eastern capital at Malacca, on the northern shore of the straits of the same name; and the long strip of land running down from Burmah and Siam, and constituting the peninsula, was supposed to be rich in gold and gems, and was worthy of the name by which Milton knew it. It is a rich region indeed, but not in the sense which the early adventurers supposed. It has a few gold mines, but these are of little value when compared with the vast deposits of tin which have been discovered, and which are leading to a rapid development of the country.

The Malay Peninsula is a long and narrow strip, stretching from Burmah down to a point about one hundred miles north of the equator. A range of mountains extends from one end of the peninsula to the other, and near the base of some of the hills belonging to this range are found the tin deposits. The ore is found in nuggets, and is easily dug out of the soft alluvial soil in which it is imbedded. It is thought that more solid deposits will yet be found in the hills, but for the present the supply of nuggets amply satisfies the eager miners. The soil, both of the hills and lowlands is productive, and sugar, tapioca, arrow-root, nutmegs, coffee, tea, gambier, cloves and all manner of tropical fruits are exported in steadily increasing quantities. The area of the peninsula is estimated at 90,000 square miles. The population is sparse and composed chiefly of Malays. A few aborigines linger among the mountains; and in some sections, Chinese colonists

are settling in large numbers. The northern half of the country belongs to Siam; the southern half has practically come under the control of England. A few Malay chief or "Sultans" are recognized, but the administration is English.

The two great seaports of this region are not on the peninsula at all. The city of Penang is built on a beautiful little island, about two miles from the western mainland. It is an old town, with a population of, probably 100,000, and is rapidly becoming the chief tin mart of the world. The city of Singapore is built on a beautiful island, separated by a narrow strip of water from the extreme southeastern point of the mainland. It is a thriving place, and has a population of 150,000, or possibly 200,000. Like Jerusalem of old, the city is beautiful for situation, while for commercial purposes it has one of the finest positions in the world. Every steamer between Europe and China must pass it, while all the vast islands in front, and the rich mainland behind, find it their natural distributing centre.

Both Singapore and Penang are practically Chinese cities. The Chinaman has come to southeastern Asia, and has come to stay. America and Australia may cast him out, but tropical Asia cannot cast him out, and would be unspeakably foolish to attempt such a feat. The Malay is a born idler, not thrifty in any sense, proud and at times revengeful; and when placed in competition with a Chinaman, he is simply nowhere in the race. The Chinaman must increase, and the Malay must decrease. To some extent there may be an amalgamation of the two races, especially when both become Christians, but the future people of southeastern Asia will be Chinese. This conviction fastened itself on my mind, ten years ago, when I visited Rangoon for the first time. I had seen the Chinese in Calcutta, but among the Bengalees they were aliens and strangers. In Rangoon, on the other hand, they were at home; and it hardly required a glance to convince me, that they would in due course of time become the leading race in Burmah. I noted the fact, that their boys were speaking Burmese and at the same time eager to learn English, and I put on record my conviction that the future missionary of all those coasts would be a Chinaman.

A few years later we were led on down the coast to the distant city of Singapore. We went to begin work among the Malays of that region, but very strangely were led to the Chinese almost at the outset, and God has given our missionaries great favor in the sight of these people. They have 360 of their sons in school, and have received large sums of money in aid of their work. They do not turn away from the Malays, or the Indians who are settling in Malaysia, but God in His providence has led them first to the Chinese, and my conviction of ten years ago is now greatly strengthened, that God will raise up vigorous missionaries for those remote coasts from among the Chinese colonists who are settling there.

Our missionaries in Singapore have recently purchased a fine property for a boarding-house for Chinese pupils of the Anglo-Chinese school. During my recent visit in Singapore, I was invited to deliver a lecture on Education to the English-speaking Chinamen of the city, and very gladly availed myself of the opportunity of meeting with and talking

to them. A spacious open balcony and a long and wide veranda furnished the audience room, and soon after dark the invited guests began to arrive and take their seats. The Consul of China, to the English Government at Singapore occupied a seat on my right. Tea and cake were served to all present, and then the lecture was announced. I offered a brief prayer, and proceeded to talk to them in as simple phrase as I could command. When they first began to arrive and take their seats there seemed to be something grotesque in their appearance, with the inevitable cue, the wide baggy clothing, and the cork-soled shoes; but as I stood and talked to these men, all paying the closest attention, and with faces lighted up with kindly sympathy, they seemed to be wonderfully transformed. I was pleased and delighted with my audience. All did not understand me perfectly, but it was afterwards ascertained, that those who understood least took pains to get the lecture second-hand from those who understood it better. They became quite enthusiastic, when I advised them not to send their sons to Europe or America for education, but rather to provide a college for them in their own city. Some of them spoke warmly in favor of this plan, and expressed the hope that our own school would yet grow into the college they needed. The Chinese Consul moved a vote of thanks at the close of the lecture, and the company broke up with many expressions of goodwill.

The Golden Chersonese is but a small section of Malaysia. The Malay tongue is said to have had its origin on the peninsula, but Greater Malaysia lies among the islands beyond. Our missionaries are looking toward Sumatra, and more or less toward Borneo and Java. They also are planning, to open stations on the peninsula. One of the brethren, Dr. B. F. West, crossed the peninsula on foot, in the latter part of last year. He was everywhere treated kindly, and would be glad to go back and settle in that interior. Tigers and other wild animals haunt the forests, but Dr. West's only encounter was with a python, a stupid big creature about fifteen feet long. He was walking along a narrow path through dense jungle grass higher than his head, when he noticed the monster stretched out full length at his feet. "How close was it to the path?" I asked. "About six or eight inches from my feet." "What did it do?" "It raised its head a few inches, but did not move." "And what did you do?" "I raised every hair on my head, and pushed forward." I assured the missionary that he had been in greater danger than he knew. His snakeship was watching some buffalo calves near by, and patiently waiting till one of them should enter the path among the grass. But for this he would probably have given our missionary a horrible embrace. The python is not poisonous, and has very little sense, but its very stupidity makes it the more dangerous, in such an emergency.—*Central Christian Advocate.*

Another letter from Bishop Taylor.

Rev. J. M. Cornelius, until recently editor of the *Baltimore Methodist* has been similarly favored with ourselves, in receiving a letter direct from Bishop Taylor, written in, Dondo Angola, South Central Africa. By his permission, Dr. Frysinger, prints the letter, in his issue

of last week. We give the most of it below:

MY DEAR BRO.:—As you may know, I opened here, about four years ago, five mission stations. The first in geographical order is St. Paul de Loanda, which now claims a population of 16000, four-fifths of whom probably are aboriginal natives. A great impetus has been given to the progress of that town for two years past, by making it the starting point for a railroad into the interior, projected by a Company, but guaranteed by the Portuguese Government. It is being built very substantially, and has been completed for a distance of about 60 miles. We have a valuable mission property there, the gift of our dear Bro. Thos. Critchlow, and manned at present by W. P. Dobson from the Eastern Shore of Maryland. He is a holy young man, well advanced and fluent in the Portuguese and Kimbunda languages, and is an efficient worker.

Dondo, at the head of steamboat navigation on the Coanzoriver, a town of about 5000, is our second post. Rev. A. E. Withey and his daughter Stella, are in charge here at present. We have a property here, also given by Bro. Critchlow.

I am (D. V.) to start at 6 a. m. tomorrow to visit our missions at Nhanguepepe, 51 miles distant; thence to Pungo-Andougo, 39 miles; thence to Malange, 60 miles further,—so that my walk, by a narrow foot-path to Malange, and back to Dondo, will cover a distance of three hundred miles.

We have decreased in numbers in this province during the past year, but we have had a great increase of spiritual strength. We have, old and young, twenty at the front; a holy people, united to God and to one another, nearly all of whom are the pioneers I planted down here four years ago. They are all joyful in their loyalty and love to God and His African work, and will stay at their post, I believe, till the resurrection of the dead and their call to the Judgment.

Their success in mastering the languages of this region is marvelous, our children being the most fluent linguists, and in the front rank witnessing for Jesus. Our stations here are all manned; but much in need of additional recruits of the right sort. But we have no use for birds of passage, in a work like this; requiring four or five years, beginning at the bottom (as we had to do) to acquire the language preparatory to the preaching of the gospel. I don't believe that God calls people to come here, and then retreat and run home before they can get ready for work. It is not in accord with the good economy of God or man. We have had enough of that. Most of such in the past were good people, but mistaken in their call; hence not efficient, nor contented, and ready to leave on a very slight excuse. The mistake of such is not so much in going home, as in leaving home in the first place. Persons should be perfectly sure that God calls them to this difficult field, before they consent to come. When called of God, they should commit themselves body and soul to God, conform to the laws of health, and stand to their post till God shall release them.

The sifting we have had has been of great service to our cause. God abides at the front, and He has the men and the money, and will supply all our need, and accomplish His own grand purpo-

ses of love and mercy on behalf of the perishing millions of this great empire of darkness. Pray for us.

I remain, your loving brother,
Wm. Taylor.

Letter from Rev. John S. Porter, D. D.

Rev. T. Snowden Thomas, Editor of the *Peninsula Methodist*.—Dear brother I was much interested in the details of your visit to Taylor's Island. Sixty years ago, that Island was a part of Cambridge circuit, and I was the junior preacher on that circuit, with William Leonard for my colleague. Taylor's Island was one of our Sunday morning appointments, where we had one of our most interesting societies, and a large congregation. The people there were hospitable and highly social; and I found comfortable entertainment, everywhere I made a stop. Levi Travis kept the ferry, over which we passed in going to the Island; and with his wife, furnished one of the homes of the young preacher.

Our other Sunday appointments were, Cambridge, Beckwith's, and Ebenezer in the lower part of the circuit, several miles below St. John's. Below that we had a week day appointment, at the house of a Brother Murphey. This being the last place in that direction, we turned back toward Cambridge. At Arey's Bucktown, and perhaps one other place, on our return, we had regular services on week days: so also on other parts of the circuit.

We had a campmeeting that summer, now sixty years ago, near Church Creek, where George Lacy, a lad was converted. He was the son of a local preacher whose name was Lawrence Lacy. I had the pleasure of taking George into the Church. When he grew up, he was licensed to preach, and entered the Philadelphia Conference, in the spring of 1835, performed good service in the effective relation for sixteen years, when failing health constrained him to ask for a supernumerary relation. In this relation he continued nine years, laboring as he was able, and suffering much, until his release came in a peaceful death, and God took him from labor and suffering to the reward which awaited him.

When the writer was on the Burlington district, as presiding elder, he held a camp meeting in 1847, near Vincentown, N. J., which Bro. Lacy attended. He was then stationed at Nazareth, Philadelphia. I asked him to preach, though he was not well; and he said in reply, "I can hardly decline to accept your invitation, when I remember, that your voice was first in reaching my unawakened soul, with quickening energy, stirring me up to call on the Lord for mercy and resulting in my conversion; then you took me into the Church." I had heard, that he had said as much before to another person, but not to me personally. It may be a weakness to mention it here, but it is refreshing to the soul of an aged minister, to call up such reminiscences of long past events.

Brother Lacy, during his stay with us, in the present state, was a burning and a shining light in the Church Militant; and "being dead, he yet, speaketh." He was one of the first fruits of my ministry. The Lord be praised, that there has been some fruits apparent. If you think it worth while to publish this, I may some day write you something additional.

Affectionately,
JOHN S. PORTER.

Pilgrim's Lodge, Burlington, N. J.,
August 5th, 1889.

The Sunday School.

LESSON FOR SUNDAY, AUG 18th, 1889.
1 Samuel 15:10-23.

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

SAUL REJECTED BY THE LORD.

GOLDEN TEXT: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:23).

10, 11. Then came—after Saul's disobedience, in the matter of sparing the Amalekite king and the best of the spoil. The word of the Lord unto Samuel—probably at Ramah. It repenteth me—language drawn from human emotions. Says Pool: "Repentance properly notes grief of heart, and change of counsels, and therefore cannot be in God, who is unchangeable, most wise, and most blessed; but it is ascribed to God in such cases when men give God cause to repent, and when God alters His course and method of dealing, and treats a person as if He did indeed repent of all the kindness He had showed to him." It grieved Samuel (R. V. "Samuel was wroth").—He was saddened by the failure of the man whom he had learned to love, and he was righteously indignant at the disregard which had been shown for God's commandment. Cried unto the Lord all night—in Saul's behalf. "Well might the prophet be angered at this poor result of all his labors, and the seeming frustration of Jehovah's purpose. But this feeling did not lead the man of intercession to forget his duty. All night long till morning dawned, he cried unto God for the erring king, praying for his repentance, and the restoration of the favor which he had willfully cast away. In vain! There was no thought of repentance in Saul's breast; prosperity and power had hardened his heart and augmented his proud independence; so for him, there was no forgiveness; his final doom was imparted to Samuel, and he was ordered to deliver it" (Deane.)

12. Samuel rose early—to obey the hard command which God had laid upon him. To meet Saul—on his return from his victory. Saul came to Carmel—the modern Karmul, a city of Judah, about seven miles south of Hebron. Set him up a place—literally, "set him up a hand"; but the word is used in 2 Sam. 18:18 for the marble pillar which Absalom set up. It evidently refers to a triumphal monument of some sort—according to Jewish tradition, an arch of myrtles, palms, and olives. Gone about, passed on—"with a great deal of pomp and parade" (Henry). Gone down—from the mountainous district to the plain, a descent of nearly 3,000 feet. Gilead—a memorable place for Saul. Here he had been anointed; here he had been warned; and here the sentence of rejection was pronounced upon him.

13. Saul said unto him—Saul gets in the first word; possibly hoping to conciliate Samuel. He must have been sensible of wrong doing. I have performed the commandment—a hypocritical profession. The command was to destroy utterly the Amalekites, with all the spoil. His failure in part, vitiated the whole. He had not "performed the commandment of the Lord." "But," says Hanna, "it may be asked, Was not Saul's performance entitled to some recognition? Was it not partial obedience? We answer, No. It was not obedience at all. It was not done because it was God's will. Saul did just as much as seemed good to himself. It would be as well to ask if Ananias and Sapphira did not make a sacrifice to God, proportioned to the amount they brought to the apostles."

14. What meaneth then this bleating? etc.—Why profess to have obeyed, when convicted on the spot, by unmistakable evidence of palpable disobedience? The very sheep and oxen, not to mention Agag, testified against this insincere profession.

"Saul would needs have it thought, God was wonderfully beholden to him for the good service he had done; but Samuel shows him God was so far from being a debtor to him, that He had just cause of action against him. It is no new thing, for the plausible professions and protestations of hypocrites, to be contradicted and disproved by plain and undeniable evidence. Many boast of their obedience to the command of God; but what mean, then, their indulgence of the flesh, their love of the world, their passions and uncharitableness, and their neglect of holy duties, which witness against them?" (Henry.)

15. They have brought them from the Amalekites—a weak, paltry evasion. Saul pleads that it was not he, but the people, who had disobeyed; on them he manly casts the blame; but even then, as their leader, their king, he was justly responsible for their disobedience. People spared the best . . . to sacrifice.—Of course Samuel must see at once, that so worthy a motive justified disobedience, that this human afterthought showed superior wisdom to the divine order! The cattle

were to be sacrificed—were it not better to slay them at God's altar than out in the field? But Samuel's mind was not jesuitical. God aid, Slay them on the spot; and he had not learned to be wiser than God's command.

"The king, who heeded the voice of his army in such a matter, showed that he was not their leader, but their tool and their slave. The king, who pretended to keep the booty for the purpose of offering sacrifice to the Lord his God, was evidently beginning to play the hypocrite—to make the service of God an excuse for acts of selfishness, and so to introduce all that is vilest in king-craft, as well as in priest craft (Maunice)."

16, 17. Stay.—Saul was quite willing to close the interview. Quite likely he had persuaded himself, that his excuse was amply sufficient. But Samuel detains him to tell him what God had bidden him tell. He had a message for him. This night—fifteen miles away, at Ramah When thou wast little in thine own sight.—Samuel reminds him of his humility, on the day when he first beheld him, and announced to him his coming honor; he shrunk from it then, as being a member of the smallest tribe, and of "the least" family in that tribe. His elevation should have taught him gratitude and obedience, but alas! it had only developed in him a haughty self-will.

18, 19. The Lord sent thee on a journey.—The expedition against the Amalekites, Samuel reminds Saul, was undertaken by special divine command, and specific instructions were given. In executing these instructions no latitude was given for human judgment. "The sinners, the Amalekites," were to be destroyed "utterly," with all their cattle and spoil. To spare the king of the Amalekites and the best of the spoil, under these circumstances, was high-handed presumption and disobedience. Didst fly upon the spoils—a vivid picture of the covetous eagerness, with which they were seized. It has been suggested, that the reason for this, and similar prohibitions, was to guard Israel from the danger of making war for the sake of plunder, like the nations around them.

"The Amalekites were a nomad people, roaming over the wilderness which lies to the south and southwest of Palestine, and stretches down into the peninsula of Sinai. They were the first of the heathen nations, who opposed the progress of God's people. After the Exodus they were doomed to utter destruction (Exod. 17:16; Num. 24; 20; Deut. 25:17-19), and the time had now come for the execution of this sentence" (Cambridge Bible).

20, 21. I have obeyed.—Saul persists in claiming that he had obeyed God's command. He had destroyed the Amalekites, and brought back their king as a proof of his obedience! Thus he cites an act of disobedience to prove that he had been obedient. The people took of the spoil.—He tries to represent that the army had been seized with a spasm of religious devotion in the hour of victory, and so saved the best of the spoil for sacrifice. He admits that the sheep and oxen "should have been utterly consumed." "How prone are sinners to throw their guilt upon others, or else to plead for it a religious motive. Saul did both" (Steele). Unto the Lord thy God—a phrase twice repeated by Saul. He tried to hoodwink Samuel by protesting that the honor of the God he (Samuel) represented, had actuated his (Saul's) movements.

"He overlooked the fact, that what was banned to the Lord, could not be offered to Him as a burnt offering, because, being most holy, it belonged to Him already (Lev. 27:29) and, according to Deut. 13:16, was to be put to death, as Samuel had expressly said to Saul (verse 3)" (Keil).

22. To obey is better than sacrifice.—With one stroke, sharp and keen as a scimitar, Samuel cut through the veil of flimsy excuses which Saul had been weaving. Saul had been pleading good motives, and a desire to honor God. Obedience was the highest motive as well as duty, and therefore the truest way to please God. Sacrifices and ceremonial worship generally, were acceptable when they harmonized with God's will, not when they opposed it.

"In sacrifices, man offers only the strange flesh of irrational animals; whereas, in obedience he offers his own will, which is rational or spiritual worship" (Berleburger Bible).

23. Rebellion is as . . . witchcraft.—Samuel classes rebellion with witchcraft, or "divination" as the Hebrew reads (a sin against which Saul was especially zealous), seeing that both practically dethroned God, and substituted either self or evil spirits in His place. Stubbornness is an iniquity and idolatry (R. V., "is as idolatry and teraphim").—To persistently resist, God puts the man on the same level as the idolater. "Disobedience is idolatry, because it elevates self-will into a God." "The 'teraphim' were the household gods of the Israelites, like the Lares of the Romans. They were probably

images of ancestors, and if not actually worshipped, were used in unlawful magical rites" (Deane). Because thou has rejected . . . he hath rejected—a retribution in kind. Already Saul had been judged for his self-will at Gilgal (1 Sam. 14:3), and his hereditary rights had been annulled. Now he was personally rejected—the execution of the sentence, however, being delayed. Samuel finally presented to remain at the religious festival Saul was about to hold, in order to avoid the appearance of open rupture before the people; but first he hewed Agag in pieces before the Lord.

Domestic Service.

In the July Forum, Jennie Cunningham Croly discusses the servant-girl problem in American families, and gives the following counsel:—

If the alternative lies between a trained worker at high wages, and a drudge whose ignorance places her more or less at our mercy, and from whom, therefore, we may require such constant and menial services, as an expert would not give, and we choose the drudge, what then is our duty in the matter, and in what way can we exhibit best our sense of the obligation which we, as favored women, ought to feel toward those less advantageously placed? Simply, we must accept them as our wards, and do the very best we can with and for them. There is a weighty responsibility, and a grand opportunity involved in this for American women, if they will look at the subject from this missionary point of view. The kinship of the human race has long been recognized among men—why should it not be among women? This girl who comes to you for ten, twelve or fifteen dollars a month, has title to the same inheritance as yourself. She did not come here to serve you; she came inspired by the same motive which induced your father or grandfather to leave his home, namely, to "better" herself. That is a divine impulse implanted in human nature, and to aid it is to forward the eternal designs of God in the world. The little she knows, she has to unlearn in your well-ordered home. She is like a child; everything is strange to her; she has to learn the names of things and their uses. But she tries, and is willing. She knows, it is true, hardly anything; and you are paying her more than you feel she is worth. You remember the efficient, orderly service in the house of a friend in Germany; the incessant, cheerfully performed labor, at one-third the cost of the work so inefficiently done for you; the high carnival when a little butter was added as a treat to the German servant's restricted diet; and the lavish use and waste of provisions of all sorts in your own household. You think bitterly, that America may be the paradise of servants, but that it is certainly not a paradise for ladies who are housekeepers. Yet you visit a "mission" school, and labor with the children. You spend evenings in a working-girls' club, and teach in one of the classes. You give gladly toward Thanksgiving dinners for waives and outcasts. But you neglect the daily and hourly opportunity afforded you by the stranger within your gates. It is true, that the relation of employer and employee, mistress and maid, is one of business; and we are told that while in matters of benevolence and charity, we may give as we choose, in matters of business we must insist on getting the worth of our money. My effort is, however, to show that the question is, for some of us at present, impossible of solution on a business basis, and that we shall succeed better by taking higher and broader ground, by uniting, in short, with the general movement toward lifting mankind and womanhood to a higher level, and taking our share of the trouble involved.

The Mission Board Speaks.

The following circular letter to every parson is sent by order of the board of managers. It was prepared by Bishop C. D. Foss, Mr. James H. Taft, and Dr.

J. M. Buckley, the committee appointed for that duty:

At one of the recent meetings of our board of managers we, the undersigned, were appointed a committee to devise ways and means to provide for any balance that might be needed to close the current fiscal year of the missionary society without debt. From the information received from the secretaries, and treasurer, and from other sources, we feel quite sure that the total income will not fall short of \$1,130,000. This is an encouraging increase over last year's collections. Yet, on account of the advanced appropriations made by the general committee last year, and the debt brought forward from the year preceeding, we shall need the full \$1,200,000 asked for to close this year without debt and begin a new year without embarrassment.

We propose the following plan so as to insure complete success, and, at the same time, so divide the burden as that it will hardly be felt: Let every pastor turn one regular prayer-meeting into a missionary prayer-meeting; speak about our missionary work for fifteen minutes, lay it upon the hearts of the people, get them to pray about it, and then take up a special collection for the society, additional to what has been before given.

And now, dear brother, we beg you not to turn this appeal aside, nor to delay action. If you have not the recent information on which to base your appeal, mail a postal to the mission rooms, and you will be promptly supplied. Get your heart hot with the theme, and pour it out upon your people. Could you not thus raise an additional collection equal to seven per cent. of your regular collection? If the whole church would thus advance seven per cent. we would be free from debt at the meeting of the general committee in November, and might then listen to a few Macedonian calls, which now smite our ears and pain our hearts. For this extra amount, of course, the charge giving it will get a receipt from the treasurer, and it may be reported for the minutes as a part of your collection for the year.

The general committee wants to succeed. The people want to see us get clear up to the line. If they know that by one more slight, yet universal effort, it can be done, they will not be found wanting. A collection in a prayer-meeting, in most churches, it seems to your committee, will be sufficient without bringing the matter before the Sunday congregation. Please address your reply to the secretaries, 805 Broadway, New York. If you answer with the money, send checks or money orders to the order of S. Hunt, treasurer, in behalf of the board.

A WORD TO HOUSEKEEPERS.

Do not fall into the too common habit of neglecting to purchase in quantities the daily necessities of home-life. There is no more expensive way of living than to run to your corner grocery for every article as it is needed, and in nothing is this more true than as regards that indispensable factor in the household economy—SOAP.



Messrs. J. D. Larkin & Co., Buffalo, N. Y., are selling direct from their factories (thus saving to the purchaser all intermediate expenses) an extra fine quality of Soap for toilet and ordinary uses, Perfumery, Tooth Powder, Shaving Soap and Boraxine; and the moderate price of the entire box, which contains all these, places it within the reach of every one. Thousands of letters have been received by them testifying the delight and astonishment of purchasers at the quantity and quality of their goods. Send them your address on a postal card and they will forward you a box on thirty days' trial, and, if not satisfactory, remove it. Price only \$6.00.

With Boraxine and Sweet Home Soap to take away the drudgery of washday and housecleaning, and their Toilet Soaps to give to the skin that velvety softness so greatly admired, surely a household may be considered blessed. Any banker in the United States will tell you that the firm is reliable beyond suspicion. Do not neglect to take advantage of the inducements they offer.

Take Hood's Sarsaparilla 100 Doses One Dollar

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

EVERY DAY

Brings us new buyers for our clothing. We are selling bargains in men's suits; we are closing out lots and lots of them. You know we will soon have to put in Fall goods—in fact we are busy now making up for Fall. We have our tailors at work on stock for the ready-made department. We had to buy a lot of boys clothing to-day to piece us out, but we bought them so as to sell cheap boy's odd pants. We will have new lots in shirt waists. Do you know we have a big stock of men's and boys shirts, white, fancy wool, silk stripe and all the new styles? We'd like you to see them.

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

Evenings of Illustrated Song.

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

SEASON 1889. CENTENNIAL HOUSE,

Main ave., Ocean Grove, N. J.
A large, comfortable, well-furnished house, broad verandas, airy rooms. Pleasantly located near the Auditorium and all places of interest. The table a specialty. Board by the week, any week or season. Will open June 1. For terms etc., address Mrs. J. B. Hunter Ocean Grove, N. J. Lock Box, 2267. 27 3m.

INCINNATI BELL BONDING CO
SUCCESSORS IN BELLER BELLS TO THE BLYMYER MANUFACTURING CO
CATALOGUE WITH 1000 TESTIMONIALS.
BELLER CHURCH SCHOOL FIRE ALARM

Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR,

WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

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

Transient advertisements, first insertion, 25 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

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

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

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

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

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

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

We regret to learn, that one of our devoted missionaries in Japan, Miss Everding of Nagasaki, has been obliged to relinquish her work, on account of utter prostration, and return to her home in Syracuse, N. Y.

Miss Lizzie R. Binder of Oakville, Md., who graduated at Dickinson College in 1888, as valedictorian of her class, is to be sent out, we understand, to take Miss Everding's place.

In our issue of July 13th, we noted the fact that, Rev. Henry Bascom Ridgeway, D. D., had received the honorary degree of LL. D., from his *alma mater*, "Old Dickinson;" and also that he was engaged to supply the pulpit of Arch Street M. E. Church, Philadelphia, during the absence of the pastor, Rev. Dr. J. A. M. Chapman, in July and August. Dr. Ridgeway has been President of Garrett Biblical Institute, Evanston, Ill., for several years. He is one of our Peninsula boys, being a native of Talbot county.

A handsome monument has been erected to the memory of the late E. S. Ford, in the M. E. Cemetery at North East in Cecil county.

This gentleman was the eldest son of the late Rev. Charles Tilden Ford, who was a native of North East, Md., and an honored member of the New Jersey Conference.

Dr. O. P. Fitzgerald, editor of the Nashville *Christian Advocate*, and one of the most prominent among Southern Methodist preachers, delivered the Fourth of July address at Montague, Tenn. The Dr. is as devoted in his patriotism as in his piety. This is the way he goes for sectionalism:

The sectionalist is going out of fashion. What room is there for him in a country bound together by geographical relations by common interests, and by common aims and aspirations? What room is there for the sectionalist in a country in which steam and electricity have almost annihilated distance, and a business man in Nashville can make a trade with another in Boston, and a lover in New Orleans whisper sweet words to his sweetheart in New York by wire? What is a sectionalist? He is an anachronism an obstinate creature, who refused to die when his time came. Whether a soured Pharisee, with his bellow-lungs blowing up the dead ciuders of obsolete controversies, in one part of our country or a belated reactionist "cussing" over the spilt milk of the confederacy, in another, there is no room for him in these United States.—*Baltimore Methodist*.

(Our esteemed brother, L. Dodson, Esq., of Easton, Md., kindly sends us the following letter from his son, one of the heroic band, who went to Africa with Bishop Taylor, more than four years ago. Our readers will peruse with deep interest, these lines from our *Peninsula* missionary to the Dark Continent. Bishop Taylor characterizes him, as "a holy young man, every way reliable;" a young man, "from the Eastern shore of Maryland, well advanced and fluent in the Portuguese and Kimbunda languages and an efficient worker." We congratulate brother Dodson, on having such a son, and feel devoutly thankful that God has so honored our *Peninsula* as to call this young Easternshoreman, to this grand work of spreading the light of the Gospel through the dense darkness of African heathenism, under the leadership of that Apostolic evangelist, William Taylor, the Bishop of the Methodist Episcopal Church, for Africa. Let prayers and offerings attest our hearty sympathy with these self-sacrificing gospel pioneers. ED. PEN. METH.)

DEAR BRO. GRANT:—The Bishop has gone on his way to visit his Angola stations—Doondo, Nhanguepepo, Pungo, Andongo and Malange, which, with Loanda are the stations he established over four years ago, and manned with his first party who sailed from New York on January 22, 1885.

There are, I believe, nineteen persons now in these five missions, and of that number eighteen are of that first party. After fever experiences, and (as Mr. Wesley wrote) after all "God has permitted men or devils to inflict," a physical "balance-sheet," I believe would show no perceptible loss, and a spiritual summing up would show great gain.

For my personal share in this, I give glory to God. Some little time after the departure of my beloved wife to her eternal rest, I came by the will of God and concurrence of my honored superintendent and brethren, to Loanda, casting in my lot with dear Bro. McLean and his sick family. Now they are gone and Bishop is gone, and I am here alone—but not alone. I know what "aloneness" is, but am a total stranger to *loneliness*, for truly my fellowship is with the Father and with his Son, Jesus Christ, and I have learned to sing from the heart, with Madame Guyon: To me remains nor time or place; My country is in any clime; I can be calm and free from care, On any shore since God is there. Could I be cast where Thou art not, That were indeed a dreadful lot; But regions none remote I call Secure of finding God in all.

The precious Bishop came, looking some worn, but he improved here in Loanda, on this beautiful high hill overlooking the ocean and the city beneath. Loanda is now said to contain 16,000 inhabitants.

It appears to me, that the Bishop's trip to America cost his health more than his labors in Africa.

I recall a remark I saw in some paper, which said, with reference to him: "An enemy has done this."

The dear man said to me that the devil had done his worst to kill the work, but the Lord had defeated him completely. I read to the Bishop, then, some striking words of Mr. Wesley's, when Methodism was young, and holy living scarce. In writing to a Rev. Mr. Walker he said:

"God never used us to any purpose till we were a proverb of reproach. Nor have we now a jot more of dishonor, of evil report, than we know is necessary for us and for the people, to balance that honor and good report which otherwise could not be borne." It much refreshed the Bishop to hear Mr. Wesley's words. Would God that professed Methodists would read more often the teachings of that great and holy man. They would not, then, need to depend on coveted "news from the front," to counterbalance the *sowing of tares*, the work of the enemy. They would get news direct from above, and by comparing parallel events (how Dav-

id was beset, for instance), would know just what to expect before hand. Rebels would then cease to be lionized.

Bishop seems to be deeply impressed, with the necessity of finding the people who are called by the Holy Ghost for this work. I desire humbly to say, that those who are out here, directly or indirectly through the holy agency of our beloved Bro. D. J. Griffin, are the ones who, through evil and good report, have, by the grace of God, laid their lives down beside the work of the Lord under Bishop Taylor.

Dear Bro. Griffin has, at times, written us of souls he has found in his walk with God, who were ready for Africa, but they have not been accepted.

I have read with moist eyes more than once, your account of the "Seven-fifty" receipt given the young man who "drives truck," and is so rich toward the Lord. God bless him! He seems to get his orders from within.

Well, glory to God. *All things work together for good*, to a certain class.

For one I feel tenderly drawn to God by all His manifold mercy and love to me, and all mankind. I love the Lord. I love His saints. I love all men, even the enemies of God. I am in His work. The loving kindness of yourself and the committee, in administering so liberally to our necessities, while aiding us on to support, is treasured up in my heart, with humble thankfulness, and I am only one.

Affectionately, your Bro.,
WM. P. DODSON.

Loanda, Angola, Africa, June 14, '89.

Old Dickinson's Prospects.

DEAR BRO. THOMAS:—It has been decided to heat the college building with hot water, and the plant will at once be put in, for the students' rooms, lecture rooms and halls. With stoves dispensed with, halls and campus lighted, rooms papered, grounds and walks in order, everything will present an inviting aspect to the incoming students.

The prospects of the College were never brighter; scarcely a day passes, but that new students are added to our list. We will have over 200 in College and Preparatory school. The indications are, that more than sixty new students will enter the college. We will be obliged to use Bosler Hall, for chapel exercises. The old chapel is to be beautifully papered, and will then be devoted to the meetings of the College Y. M. C. A.

Sincerely yours,
H. C. WHITING.

Carlisle, Pa., Aug. 12, 1889.

Brandywine Summit.

Thursday, the 8th inst., was Missionary day at this camp. There was an increased attendance, and much interest manifested in the services.

Dr. E. L. Hubbard preached an appropriate sermon in the morning. Revs. J. E. Bryan and A. Stengle, and Geo. W. Todd, Esq., addressed the Children's Meeting. The afternoon service was under the direction of the ladies of the W. M. F. S., and interesting addresses were made by Mrs. N. M. Browne and Dr. W. L. S. Murray. A contribution of \$28, was made for a missionary box for Wilmington district.

Rev. A. P. Prettyman had charge of children's church, and Rev. V. S. Collins organized a band of King's Daughters and Sons.

Bro. Collins preached at night from the words, "The entrance of thy words giveth light; it giveth understanding to the simple," Ps. 119-130.

Prof. Sweeney led the singing. Sister Lizzie Sharp, of Bridgeton, N. J., was present, aiding in the services.

Among the arrivals Thursday were, Rev. and Mrs. N. M. Browne, Rev. and Mrs. B. F. Price, Rev. and Mrs. E. H. Nelson, Revs. J. D. Rigg and A. T. Scott, and Revs. R. McIlvain and Wilmer Coffman of the Phila. Conference.

Friday morning, family prayer service

at 6.30, was led by Rev. A. McCrea, a student in our Conference Academy, and the early prayer-meeting, by Rev. A. T. Scott. At 10.30, Rev. N. M. Browne preached.

Saturday, Bro. James C. Morrow, led the family prayer service; Miss Sharp, the early prayer-meeting; Rev. B. F. Price, preached at 10.30, Rev. E. H. Nelson, at 3 p. m., and Rev. J. T. Van Burkalow at 7.45.

Sunday there was a great crowd of people present. Family prayer service was led by H. Graves, a theological student; and the annual love feast by Rev. J. E. Bryan. At 10.30, Presiding Elder Murray preached from the words, "The very God of peace sanctify you holy; and I pray God, your whole spirit, and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." 1 Thess. 5-23.

At 1.30 p. m., Children's service was held by Dr. Grise in the auditorium, and a consecration meeting in St. Paul's tent by Miss Sharp.

At 3 p. m., Rev. A. Stengle preached on "We are his offspring," Acts 17-29.

At 6.30, Rev. A. P. Prettyman held a meeting for young people in the auditorium, and Dr. Murray, one for the children in St. Paul's tent, after which Miss Sharp held a consecration service in the same place. The evening sermon was by Rev. L. E. Barrett, from the text, "Now is the axe laid unto the foot of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire," Acts 3-10. Collections reported were \$182.07.

Monday morning, family prayer service was led by Rev. H. Sanderson. At 10.30, Rev. J. E. Bryan preached, and at 3 p. m., Rev. W. E. Tomkinson, on the words, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanse us from all sin," 1 John 1-9. Rev. J. T. Van Burkalow followed in an exhortation.

The evening sermon was by Rev. A. P. Prettyman, on the words, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth," Rom. 1-16.

Tribute to Woman.

BY THEODORE E. TOMLINSON, ESQ.

Woman is a theme, worthy the poet orator. Did not Homer, the blind bard sing of woman; and when we read of Hector, bearing thick battle on his sounding shield, or holding aloft young Astyanax, trembling at his nodding plume, do we not revert to beautiful Helen—sad Andromache? She is greater than the historian; he but records the past, she makes the history; her gentle hand bends the twig, that gives inclination to the oak; on the infant brow she stamps the character of the nation. It was only when luxury crept into the domestic circle, and stained the fireside, when there were no Spartan mothers, no Roman matrons, that Rome and Sparta fell.

Woman is the type of civilization; in savage life, a slave, in refined, a queen! What distinguishes this nation most, what impresses the noble of other lands that the "American" is the more delicate, the higher refinement, is our veneration for woman. She can go, unharmed, all through our vast country, her guardian angel, the spirit of the people. I cannot read the future, the horizon is obscured, the firmament is not clear. Who can tell what will grow out of the conflicts of the Old World, and the anxieties of the New? This I believe, that as long as the American people preserve their respect for woman,—and respect follows worth—the American Republic will live. This I know, that if the mothers of the nation are good and pure, the sons of the nation will be strong and free.

Woman! empire is in thy hand. Lead forth from beyond the mountains, from

the far Pacific, out of the virgin bosom of the peerless West, the young states, and they will come to our Union, as mighty as our own, without a canker to consume their youth, without a cloud to darken their destiny.

Power in arms, or song, or eloquence, has made man immortal. His very origin enshrined the muse of Milton. Woman's is greater than his. Man is made of the dust of the earth, woman out of the image of God. She is supreme in the good or evil. Did not Cleopatra lead captive conquerors? Who, but Eve, could have destroyed Paradise, where thlay was ecstatic joy, and night came as the approach of gentle music, where the couch was the fragrant embrace of flowers, where the rich, luscious grape fell without the wooing, where the very mountains arose in their sublimity to extend their shade over man's repose? Though the chosen "angel of the destroyer," still her name is stamped on the decalogue,—"Honor thy father and thy mother."

What eloquence so exquisite as Ruth's "thy people shall be my people, and thy God, my God?"

In song, who more impassioned than Sappho, in prophecy, who more inspiring than Miriam, with harp and timbrel by the shores of the sounding sea?

Her destiny overshadows man's—his fate trembles in her's. Napoleon tore from its heaven, its morning star, Josephine; and St. Helena, in retribution, arose in the ocean. Did not Mary, the mother of Washington, fashion his great mind, and breathe her stainless purity into his greater heart?

More eloquent than tongue can tell, more glorious than pen can write, are the simple words, mother—daughter—sister—wife! "Mother!" how sweet from the lips of the gleeful girl, how holy from the trembling voice of age. To the dying captive, to the bleeding soldier, to the great man, to the malefactor on the scaffold, thy name, "mother," comes radiant with the light of young Eden days!

"Wife" is thy better self; "sister" thy loveliest peer; "daughter," sunshine dancing on thy knee.

In heathen mythology, Jove was the parent of Wisdom, that sprang, a goddess all create, from his immortal mind. In Christian religion, the Virgin was the mother of our Lord!

Woman has ever been divine. With the ancients, the symbol of plenty, of purity, and wisdom. Minerva, all perfect, Ceres, with her sheaf of wheat, Diana, with her banded bow, Venus, arising from the crowning foam of the great sea. With us of the New Testament, she has been chosen as wife and daughter, for the expression of miracle; at the marriage feast when the water blushed to wine, and when He bade the daughter of Jairus arise and walk. "Faith, Hope, and Charity, abideth most in her, who touched but the hem of his garment, and was made whole; and in the widow, who, with her mite, gave most to her Lord.

The Sound Camp.

DEAR BROTHER THOMAS:—Pressing engagements will allow me time to write you only a few lines respecting our meeting which you reported in your last week's issue, up to the time of your leaving us. The interest continued to increase and the tidal wave of salvation to rise to the close. I secured the names and residences of 113, who professed conversion, and 57 joined us on probation, before leaving the ground. The others will no doubt join elsewhere. I failed to obtain the names of a number who professed to find the Saviour so that it may be safely estimated, that at least 125 were converted. An immense congregation was present at the closing services, Monday morning. After brief and appropriate remarks by Brothers Carpenter, Galloway and myself, we marched around the ground in the old fashioned way, and closing up in the altar place took leave of each other, in a hearty hand-shaking. Some 25 penitents found and sought the Lord, three of whom were gloriously converted.

The general verdict is, that this was the best camp meeting ever held in this section of country.

Your Brother

A. D. DAVIS.

Conference News.

Rev. C. H. Sentman, editor of the Odessa Herald, preached morning and evening in the M. E. Church Townsend, Del., Sunday, the 4th inst.

Rev. R. Lattomus, a student of Pennington Seminary, preached a very interesting sermon at Friendship church, Sunday morning, which would have done credit to any of our city ministers—Middletown Era.

Rev. J. P. Otis of the Methodist Episcopal Church, Port Deposit, Md., left on his annual vacation, Thursday of last week. He expects to be away the remainder of the month; the Rev. E. V. Huchblisse, a Dickinson student, preached for him last Sunday, Camp Meeting Sunday, the 18th, there will be no services in the Church.

Rev. Charles Hill, pastor of the Elkton M. E. Church, Sunday morning of last week, preached the concluding sermon of a series on the Lord's Prayer. His text was "For thine is the kingdom, the Power and the Glory" and the discourse a very able one.—Cecil Democrat.

Rev. Harvey W. Ewing and wife, with Presiding Elder Murray, of Wilmington, were guests of the Rev. J. S. Moore and family during a recent visit to St. George's, Del. Messrs. Moore and Ewing were fellow students in Drew Theological Seminary.

Rev. C. A. Hill, of Centreville, has lost a valuable horse. He drove it to and from Wye Camp, Friday; and when he reached Centreville in the evening the horse was taken sick, and died, Saturday.

Rev. T. E. Martindale and family are spending this month at Ocean City.

L. E. Quigg, son of Rev. John B. Quigg, pastor of North East M. E. Church, a member of the editorial staff of the New York Tribune, has been in the new states for some months, sending intensely interesting letters to The Tribune. He has become editor of the Helena, Montana, Journal, the leading Republican paper of that State.

The Middletown Era of last Saturday has this personal:

Mr. William Guard, city editor of the Baltimore Herald, a son of the late Rev. Thomas Guard, and his wife, were guests of Mr. and Mrs. E. S. Jones.

On account of sudden illness, Rev. R. H. Adams was unable to occupy his pulpit, Sunday evening last. We are glad to be able to state however, that he is now much better, and will, it is hoped, be entirely well in a short time.

KING'S CREEK, MD., James A. Brindle, pastor.—A parsonage is in contemplation, to be erected soon in Cordova. Rev. H. B. Ridgeway, D. D., LL. D., preached for brother Brindle, Sunday the 7th inst., and as is his wont, delighted his hearers with his eloquent and forcible putting of gospel truth.

ST. MICHAEL'S, MD., W. B. Walton, pastor, has raised in the last two years \$1034 to pay off old debts; and \$1216 on recent improvements; at this rate, the balance of incumbrance, \$1200, will not be allowed to remain long.

The contract for plastering the Cherry Hill M. E. Church, T. A. H. O'Brien, pastor, has been awarded to William Rambo, of Elkton. Material for the improvement is being placed on the ground, and the workmen were to begin this week.

DOVER, DEL., T. E. Terry pastor, starts this week for a month's vacation. It is understood that he will visit camp-meetings at Woodlawn, Md., and Ocean Grove, N. J. Rev. Herman Roe is to supply his pulpit, tomorrow, the 18th inst.; Rev. W. E. England the 25th; and either Rev. T. D. Valiant or Rev. W. F. Talbot, Sept. 8th. The supply for the 1st prox. will be announced hereafter.

Wye camp-meeting, held near Centreville, Md., began August 1st and closed on Friday. Revs. C. W. Prettyman and Charles A. Hill were in charge. Fifty tents were occupied and on Sunday, 5,000 people were present. That day there was preaching in the morning by Bro. Prettyman, in the afternoon by the Rev. I. L. Wood, and at night by the Rev. F. C. McSorely. Sermons on other days were delivered by Presiding Elder France and Revs. C. A. Hill, L. D. Lecates, A. Chandler, T. E. Bell, J. A. Brindle, Stephen Morgan, George W. Townsend, Joseph Robinson, W. W. Wilson, T. E. Martindale, S. J. Morris and Ralph Coursey. Twenty-four conversions are reported.—Ex.

The M. E. congregation of Greenwood, Del., are about completing a parsonage for their pastor, Rev. L. P. Corkran.

Thirty nine persons were taken into full membership at the M. E. Church, Georgetown, Del., Sunday, August 4th. There are more to follow, J. D. Kemp, pastor.

Rev. D. K. Tyndall, of Kearney, Neb., expects to attend the camp meeting on the Concord Circuit, near Sycamore P. O., in Branson D. James' woods, while visiting his parents and friends once more in Old Sussex Camp begins to-day. Revs. DuHadway, Sheppard, Chairs, and others, have signified their intention to worship with us. Revs. C. P. Swain, J. F. Anderson, and other well-known brethren will attend if possible. Friends from all parts of our neighborhood are invited to tent with us. Every possible convenience will be provided for, and the managers pledge themselves to the maintenance of good order. Come out and worship with us, praying God's blessing on our efforts.

W. E. GRIMES, Preacher in charge.

Rev. J. H. Willey, Ph. D., of Milford, has accepted an invitation to deliver an address at the Public meeting during the County W. C. T. U. Convention to be held in Pocomoke City, Md., Thursday, Sept. 5th.

WESLEY M. E. CHURCH, Rev. W. G. Koons Pastor.—Last Sunday's services were of unusual interest and power. There were 2 conversions 12 members were received; 3 by certificate, 5 on probation and 4 into full membership.

Wye Camp closed Friday morning of last week; and although there were not as many conversions as usual, the managers believe that the work done will result in great spiritual good. Better weather prevailed during the latter days of the meeting, and the attendance was correspondingly larger. Good order prevailed during the session, and not a single arrest was made. Rev. C. A. Hill, pastor of Centreville M. E. Church, had charge of the exercises.—Centreville Observer.

Beckwith's camp was well attended Sunday. The sermons were preached by ministers of the Presbyterian and Baptist denominations, there being an apparent scarcity of Methodist divines. Rev. Mr. Fitzwilliam has assisted Pastor Green several times during the week. Rev. W. E. Evans, of Va. and Rev. Alfred Smith, of Cambridge, occupied the stand Thursday afternoon and night. The camp closed Friday morning August 9th.—Dorchester Era.

Hurlock's camp this year is a national one, under the charge of Rev. G. D. Watson, D. D., of Florida. Rev. J. A. B. Wilson, the presiding elder and the pastor in charge, Rev. N. D. Nutter, are the local leaders, or as Dr. Wilson terms it, "Bro. Nutter is first mate, and I am second." The Elder informed your correspondent that there have been 20 seekers after sanctification. The boarding tents are doing a thriving business. You can secure board by day at 75 cts., or \$1.00 including sleeping accommodations. Miss Mattie Willoughby, of East New Market, is the organist. Sunday morning, Rev. G. D. Watson, D. D., was to preach, and in the afternoon, Rev. W. B. Osbourne, and at night probably Dr. Watson again. The camp ground is in excellent order, being high and well drained. Inside the circle is covered with sawdust, which makes a good walk. A large canvas tent covers the stand, so that hundreds can be sheltered from the rain. The water is the finest in the country.—Dorchester Era.

CAMDEN, DEL. P. H. Rawlins, pastor.—Thursday, the 6th inst., was Temperance Day at the Camp-meeting. Rev. Messrs Mowbray and Valiant, Mrs. W. E. Tomkinson, and Mrs. Kate H. Brown made addresses. At the meeting of the W. C. T. U., Mrs. Kate E. Smithers presided.

The Camp continued over the second Sunday, closing Monday evening, the 12th inst.

Rev. T. E. Martindale preached last Sunday morning, and W. T. Valiant in the afternoon.

Prof. Brown, a blind cornetist from Camden, N. J., played a very enjoyable accompaniment to the singing. Large numbers were present during the day.

Re-union at Mt. Pleasant.

At the last session of the Conference, Rev. James Douglass, a Local Preacher, from Pennington Seminary, was appointed to Rowlandsville and Mt. Pleasant charge, but two months later, he resigned the work, and Rev. Theodore G. Eiswald, a young student of the Wilmington Conference Academy, Dover, Del., was sent to supply the vacated pulpits for the summer months. Bro. Eiswald has been working faithfully, and his labors have

been attended with marked success. His people are loath to give him up, in September, and were it not, that he is going back to school to better prepare himself for his life work, no compromise would be accepted by them. According to pre-announcement, former workers and friends of Mt. Pleasant Church, assembled to participate in an all day's reunion, services, Sunday, August 11th. The day was clear, the congregations, large, and the services, in keeping with the occasion. At 10 A. M. the writer announced the 138 hymn, led in prayer, and read as the first scripture lesson the first chapter of Genesis. Bro. Eiswald announced the 146 hymn, and read the Eighth Psalm. The sermon was preached by the writer, who took for his text the words, "When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained; what is man, that thou art mindful of him? And the son of man that thou visitest him. Ps. 8. 3-4. After the sermon, a very sweet Love Feast was conducted, in Ocean Grove style.

At 2 p. m., the Sunday School exercises began, consisting of solos, duets, declamations, and addresses by the Supt., Bro. Wm. T. Weldon, and the writer. At the close, the pastor read an historical sketch of the charge, filled with interesting reminiscences and expressions of hope for a bright future, in language that breathed a catholic spirit, and at the same time gave substantial proof that within the speakers bosom a heart throbbled with love for man, for God, and for Methodism.

At 8 p. m., Rev. Isaac Jewell, of Rising Sun, addressed the Young People's League, on "Life's Work of our young people;" showing that those who would be a success in life, must build on character, and in its formation, how essential it was, to avoid becoming a "notionist, fanciful or whimsical." In illustrating how character was undermined, how people were influenced so as to appear ridiculous, and blinded and stunted both mentally and morally, so as not to be able to comprehend their place in life, or their responsibility before God, the speaker showed up authors of dish-water literature, and the common language and thought, of the ordinary popular novel. Bro. Jewell, like most public speakers, did not let the opportunity slip by, to criticise the author of "Robert Elsmere." The address abounded with humorous references, employed to make plain the magical thought, in doing which Brother Jewell exhibits considerable tact.

Crowded house all day; many were unable to effect an entrance at night. FRED E. MCKINSEY.

A New Conference Paper.

MR. EDITOR.—A proposition has been made to organize a joint stock company, to publish a Conference Paper, which is to substitute the PENINSULA METHODIST. The reasons avowed are, that the paper is not especially devoted to our denominational interests, is not adapted to the wants of Methodism within our bounds, and cannot attain a wide circulation among us. It is also avowed, that this movement means no harm to the paper, so many of us are now taking, and reading weekly.

Such opposition to the PENINSULA METHODIST, as may exist, has either been generated in our Conference, or is a spontaneous product, springing out of its ill adaptation to our needs, etc. Which? Let us examine this question.

The first public demonstration which found definite expression, was at the last session of our Conference. An implication of disloyalty was made against the PENINSULA METHODIST, and endorsed by some, on that occasion. It was then said, "We need a loyal Conference paper." No standard of loyalty was set up, nor were we furnished with any specifications to the complaint against our brethren, the Editor and the Publisher. Nothing need be said now, respecting this attack and attempt to damage the influence of our present paper. Perhaps "it meant no harm to it."

But what is so well calculated to generate dissatisfaction, and to limit the usefulness of the paper, so often and so strongly endorsed by the Conference, as an allegation of disloyalty, thus disseminated? How can a paper be more certainly crippled in circulation, than by sending letters to members of conference, stating among other things, that it is not specially devoted to Methodism in our bounds? Of course, this means no harm to it.

In the light of the facts, we think we are justified in the conclusion, that if there is any opposition to the PENINSULA METHODIST, it is not a spontaneous product; but for some reason or other, it has been generated by individuals, who have a purpose to accomplish.

We would like to know what reason there is to believe that a joint stock company will publish a more loyal paper or one better adapted to our needs. Loyal it might be to

the company, or to the controlling members thereof; but is it not possible, that the company might be many men of many minds, and that differences of opinion might arise as to its policy, management, &c.? Is it not reasonably suspected, that if the PENINSULA METHODIST had been more loyal to certain influences and individuals in our Conference, no charge of disloyalty would ever have been made against it? Perhaps those who make such complaint have not looked closely into the reasons influencing them; we commend these inquiries to their conscientious consideration.

But Mr. Editor, as a financial scheme, the movement may be deemed to be sufficiently justified. Stockholders are to derive large profits from it, and the Conference funds are to be largely increased. We have had some experience in this line that may be of value in estimating these promises. Several papers have been published in our territory whose circulation has been among our people for the support of church interests? Wouldn't it be well for our brethren who have taken this innocent (?) movement in hand, to give us the benefit of a financial prospectus? It might induce us to subscribe for a few shares of stock. Only four thousand dollars capital are needed and many thousands are to be made for worn out preachers? or for us stockholders. Surely this magnificent enterprise will be accepted by the Conference, and we will teach our brethren of other conferences how to do it. They need such information, and our wise financiers, who might have been merchant princes, had they not been Methodist preachers, can give it to them.

LOYAL METHODIST.

Laurel, Del.

MR. EDITOR.—Rev. J. Owen Sypherd pastor of the M. E. Church at Laurel, Del., preached for Rev. S. J. Baker, at Barren Creek camp meeting, Thursday of last week, and Sunday afternoon, for Rev. E. H. Derrickson, at the Sharp-town camp. He left his pulpit, last Monday week, in charge of your correspondent, for a three weeks vacation; proposing to attend Brandywine Summit and Woodlawn camps; after which he will visit his relatives in Pennsylvania.

We had the pleasure of preaching here last Sunday evening, to an attentive audience. Rev. W. E. England will preach for us the 18th inst., in the morning, and Bro. William Mitchell will exhort at night.

Our pastor does not believe in closing his church, but thinks it best to give all his workmen something to do. Mrs. Sypherd and her two sons will leave home, the 19th inst., for a visit to her sister, near Ocean Grove, N. J. Rev. R. I. Watkins, of Wilmington, who will be in our town on a visit, Aug. 25th, is expected to preach for us morning and evening, that day.

We take pleasure in recommending our young friends, Joseph A. Prettyman a brother of Rev. A. P. Prettyman, of Wilmington Conference, and Mortimer C. Elliott, as worthy young men, who recently resigned their positions as type setters, in the Gazette office, where they had worked several years. They hope to better themselves, by securing situations elsewhere. We have known them from childhood, and believe them to be young men of good habits, who understand their business. Any newspaper establishment, needing type setters, would do well to employ either, or both of them.

This year is said by the aged, to be wettest, on this peninsula, of any since the year 1842, and even wetter than that. The failure in the berry and corn crops makes it hard on the laboring class. "But they, who trust in the Lord, shall never be confounded."

J. HUBBARD.

Aug. 13, 1889.

At a meeting of the board of governors of Washington College, Chestertown, Md., on August 1, the Rev. John A. Chambliss was elected to succeed Professor T. N. Williams, as president of the faculty of the college. Professor Williams has served the college two years, and tendered his resignation a month ago. Dr. Chambliss has been for two years past the professor of languages and literature in the Maryland Agricultural College.

A sight never before seen by the peach growers of Delaware, is a colored man purchasing large quantity of peaches at Clayton. The colored man is named Boulden and is from Poughkeepsie, New York. He is a tall, good-looking man, about 60 years of age, and is very intelligent. For some years he has been a heavy dealer in fruit and poultry, and in pursuit of that business has traveled over the fruit growing States with the exception of Delaware, where he has never been before.—Centreville Record.

Impurities of the blood often cause great annoyance at this season; Hood's Sarsaparilla purifies the blood, and cures all such affections.

Do You Drink Ice Water?

That cool refreshing drinks in warm weather are delicious is undeniable. That drinking ice water in copious draughts when a person is overheated is injurious, not to say dangerous, is also undeniable. But that the free drinking of water in some form in hot weather must be avoided, is deniable, and is one of the greatest popular errors extant. When a person is perspiring freely from every pore, a vast amount of water is drawn from the body, which must be re-supplied, or great injury is being done the physical health, and the foundation of some of the worst forms of kidney disease is being slowly, but surely laid. Why! someone will exclaim, that is just what causes kidney troubles, drinking water freely which contains so much lime. Wrong again! So long as the water drunk is freely carried through the system, and converted in its passage, to the naturally acid reaction of the urine and perspiration, no danger can occur by deposits of urea or lime in the kidneys and bladder, because they remain perfectly in solution; and are carried out of the body instead of remaining in it. Literally, they are washed out of the body by the copious draughts of water (that most perfect of all known solvents), same as a series of pipes are "flushed" with water to clean them. A clean body is never diseased.

Do not drink ice cold water, but pure cold water; a little lemon juice will improve the effectiveness. Plain soda water with a little acid is also excellent. If from drinking too much ice water, you have stomach cramps, or are "water-logged" as it is called, or are attacked with Cholera Morbus, Summer Complaint, Diarrhea, or Dysentery, do not resort to alcoholic stimulating drinks, which irritate rather than soothe and allay the inflammation which has caused the trouble; but adopt the practice of taking daily just before retiring, during July and August, one teaspoonful of Johnson's Anodyne Liniment in a little sweetened water, which will prevent all such attacks and ill effects from ice water. In fact, a little pamphlet sent free to anyone, by I. S. Johnson & Co., Boston, Mass., contains a vast amount of information about treating those Summer troubles.

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg, who had suffered long from impure or mucified blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith Klein & Co., Arch street. Sold by dealers in medicines.

Marriages.

DERRICKSON—WAPLES.—Aug. 7th, 1889, at the Surf House, Ocean View, Del., by Rev. C. F. Sheppard, James I. Derrickson and Mame G. Waples, both of Sussex county Del.

HUDSON—MUMFORD.—Aug 7th, 1889 at the Surf House, Ocean View, Del., by Rev. C. F. Sheppard, Capt. Joshua H. Hudson of Phila., Pa., and O. K. Mumford, of Frankford, Del.

Hammond Type Writer.

FOR SALE OR RENT.

IS THE BEST. ADDRESS AUBREY VANDEVER, Clayton, Del., for terms.

BISHOP TAYLOR'S MAGAZINE,

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

FRESCOING CHURCHES.

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

Temperance.

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

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

A jury in New York State has awarded an only child, a verdict of \$4,000 against a Hudson river steamboat company, under the civil damage act, for the death of her father, a deck hand, who became intoxicated at the steamboat bar, and fell off into the river and was drowned. The court has refused to set the verdict aside, and steamboats in this State, are warned that they keep open bars at their peril. The verdict is a healthful sign of public sentiment.

The city of Atlanta appears not to be given over to the power of the liquor people, although the no-license cause was defeated two years ago. The law under which the traffic is regulated appears to be a law over and not for the trade. The law furthermore is something more than a pretense of regulation. It does all it sets out to do. It closes every bar from 10 o'clock in the evening till 6 o'clock the next morning, and the whole day on Sunday. It controls the large as well as the small bars, and makes no discrimination in favor of high-toned hotels.

Said a saloon-keeper who was calling in the Advocate's editorial rooms the other day on business (not to pay a subscription): "I have been in the saloon business fourteen years, and have made a little more than \$4,000 in it, besides a good living for my family. And I am proud to say, that my children are as good, as obedient and pure-minded as any children I know. But it is a bad business after all, and I want to get out of it. I've drunk a great deal of beer and some liquor, and I don't know that it has hurt me much. Still, if I had my life to live over again, I would never touch a drop."—Northern Christian Advocate.

High License.

We are unalterably opposed to High License, as to the liquor traffic, on moral, economical, and general grounds.

First, on moral grounds, for the one reason that the liquor traffic cannot be legalized without sin.

Second, on economical grounds—

1. Because no possible tax can be exacted from the traffic, which will amount to more than a tithe of the taxes it produces by fostering pauperism and crime.

2. Because the entire prohibition of the traffic would largely reduce taxation, and turn \$900,000,000 annually into channels of legitimate and useful business.

Third, on general grounds—

1. Because High License, wherever tried, has proved a failure, 1) as to reducing the amount of liquors sold, 2) as to decreasing the amount of drunkenness, 3) as to lessening the amount of pauperism and crime.

2. Because liquor sellers themselves favor it.

3. Because it clothes the traffic with a semblance of respectability, lending it "the livery of heaven to serve the devil in."

4. Because it makes the Government a partner in the traffic.

5. Because it leaves the liquor question within the realm of party politics.

6. Because it deludes many sincere persons with the idea, that they are supporting a temperance measure.

7. Because it is un-American, making a class distinction, giving to liquor sellers the privilege to ply a trade which all Christendom condemns, and denying gamblers, prostitutes, and others on the same level, a like privilege.—Baltimore Methodist.

A Massachusetts manufacturer is alleged to have paid one Saturday to his army of laborers, 700 bright, crisp ten-dollar bills. Each man received one with his pay. All were marked so as to be recognized. By Tuesday, 410 of these bills had been deposited in the banks of the city, by the bar-keepers.

Where twelve men made beer in the Walruff Brewery, Lawrence, Kan., 100 persons are now busy making shoes.

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.

Mrs. Mary E. Cooper, wife of Severn B. Cooper, died near Riverton, Wisconsin county, Md., Sunday morning, July 21st, at the age of 70 years.

She was a good Christian lady of quiet and reticent habits. She was married in 1844 and was converted in 1846, near Sharptown, at a camp-meeting held near the site of the present camp; she did all in her power to promote the best interests of the M. E. Church.

Her husband was one of the projectors and supporters of Spring Grove M. E. Church, which was built about the year 1862.

She was for many years, in feeble health; but with indomitable resolution, she persisted in attending to her domestic duties.

Her greatest work for Christ and his cause was at home; and her gentle hospitalities to itinerant ministers formed a large part of that work.

Many ministers now in the Wilmington Conference whose lot has been cast in that section, will remember her genial feeling and kind treatment, while they pursued their important work.

In her death, the community loses a noble example of Christian holiness; her husband the strongest earthly support of his declining years, and her two sons, the beacon light of their pathway. A character so pure, and so powerful in its influence for good, and yet so quiet and unobtrusive is rare.

Her steady aim in life was to do right; and her greatest pleasure was to comfort and aid humanity. The high esteem in which she was held, was indicated by the large concourse of mourning friends and relatives who attended her burial in the family lot near her late residence. Funeral services were held by Rev. E. H. Derriekson of Sharptown assisted by Rev. S. J. Baker of Barren Creek. A FRIEND.

(The following stanzas, composed by Rev. B. F. Price, were read by him at the burial of Mrs. Sallie T. Clark, wife of Mr. Geo. W. Clark, and daughter of Mr. Alfred and Mrs. Cynthia Lofland, Christiana, Del.)

Dear friends, we are assembled here, At this solemn funeral tier; Our sympathies together blend, And her joys their smiles to sorrow lend.

It is the hour of solemn praise, And we must bow to life's stern laws; Our aching hearts and weeping eyes, Respond to chimes of broken ties.

Oh loved ones, what can I say, To drive your bitter tears away? Weep on; your tears will bring relief, For weeping is the balm of grief.

Al! who among us has not tears? And who has not the need of prayers? Heaven pities and proves a friend, Who to our hearts will comfort send.

Sweet are the names this loved one bore, Daughter sister, and much more— The wife and mother was her lot; Nor can these titles be forgot.

So precious are they and so dear, Treasured by the heart's fond care, The flower, stricken to the dust, Its sweet perfume remains for us.

God was her help in time of need; So is He to all hearts that bleed, To Him ourselves and griefs be given, And hope to find our lost in Heaven.

SEASON 1889. WILMINGTON HOUSE. OCEAN GROVE, N. J.

Within a few steps of the beach, convenient to auditorium, with artesian water and nicely furnished. This house offers every opportunity for rest and comfort. Tables unexcelled, terms moderate. Special rates for July.

M. E. HILL, Proprietor. Direct all communications to Wilmington House.



Goldie's Wilmington Commercial College AND School of Short-hand and Type-writing.

A Thorough, Practical and Business Education. 207 students last year coming from 34 places. 41 Indies. Able corps of instructors. Students aided in securing situations. Re-opens September 2, with enlarged faculty and rooms. Admitted from 14 years up. Instruction mainly individual. Drop a postal for the new and handsomest descriptive catalogue in the State, containing abundance of testimonials, and showing where many former students are employed.

H. S. GOLDEY, Principal and Proprietor.

SALESMEN We wish a few men to sell our goods by sample to the whole retail trade. We are the largest manufacturers in our line. Enclose two-cent stamp. A permanent position. No attention paid to postal cards. Money advanced for wages, advertising, etc. Centennial Manufacturing Co., Cincinnati, Ohio. \$3.00 PER DAY.

ROYAL BAKING POWDER Absolutely Pure

This powder is of various kinds of purity strong and wholesome. More economical than the ordinary kind and can be sold in competition with the most refined flour. It is short-weight plain or phosphate powder. Sold only in cans ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



Dispels whoops, allays cough and cuts short the disease. Its peculiar antispasmodic action insures sleep and is perfectly harmless. Especially effective in dry, hacking coughs. For the sudden dangerous CROUP it is infallible. 40 years established Philadelphia. 50c. per bottle. Sold at druggists.

WHEN a pant-maker pants, HE pants for the best pants, HE pants for the best pants, HE pants until he implants HIMSELF in a pair of our PLYMOUTH ROCK PANTS.

TOO TALL? The Famous Custom-made PLYMOUTH ROCK PANTS, \$3.50. Self-measurement blanks, and linen tape measure, provided, sent FREE. If you cannot wait for samples, call us about the color preferred, with waist, inside leg, and hip measures, and we will forward the goods prepaid to any address in the U. S., guaranteeing safe delivery and the satisfaction of money refunded. STRONG, also, that will fit your order. Full Size, \$1.50. \$2.00. \$2.50. \$3.00. \$3.50. \$4.00. \$4.50. \$5.00. \$5.50. \$6.00. \$6.50. \$7.00. \$7.50. \$8.00. \$8.50. \$9.00. \$9.50. \$10.00. \$10.50. \$11.00. \$11.50. \$12.00. \$12.50. \$13.00. \$13.50. \$14.00. \$14.50. \$15.00. \$15.50. \$16.00. \$16.50. \$17.00. \$17.50. \$18.00. \$18.50. \$19.00. \$19.50. \$20.00. \$20.50. \$21.00. \$21.50. \$22.00. \$22.50. \$23.00. \$23.50. \$24.00. \$24.50. \$25.00. \$25.50. \$26.00. \$26.50. \$27.00. \$27.50. \$28.00. \$28.50. \$29.00. \$29.50. \$30.00. \$30.50. \$31.00. \$31.50. \$32.00. \$32.50. \$33.00. \$33.50. \$34.00. \$34.50. \$35.00. \$35.50. \$36.00. \$36.50. \$37.00. \$37.50. \$38.00. \$38.50. \$39.00. \$39.50. \$40.00. \$40.50. \$41.00. \$41.50. \$42.00. \$42.50. \$43.00. \$43.50. \$44.00. \$44.50. \$45.00. \$45.50. \$46.00. \$46.50. \$47.00. \$47.50. \$48.00. \$48.50. \$49.00. \$49.50. \$50.00. \$50.50. \$51.00. \$51.50. \$52.00. \$52.50. \$53.00. \$53.50. \$54.00. \$54.50. \$55.00. \$55.50. \$56.00. \$56.50. \$57.00. \$57.50. \$58.00. \$58.50. \$59.00. \$59.50. \$60.00. \$60.50. \$61.00. \$61.50. \$62.00. \$62.50. \$63.00. \$63.50. \$64.00. \$64.50. \$65.00. \$65.50. \$66.00. \$66.50. \$67.00. \$67.50. \$68.00. \$68.50. \$69.00. \$69.50. \$70.00. \$70.50. \$71.00. \$71.50. \$72.00. \$72.50. \$73.00. \$73.50. \$74.00. \$74.50. \$75.00. \$75.50. \$76.00. \$76.50. \$77.00. \$77.50. \$78.00. \$78.50. \$79.00. \$79.50. \$80.00. \$80.50. \$81.00. \$81.50. \$82.00. \$82.50. \$83.00. \$83.50. \$84.00. \$84.50. \$85.00. \$85.50. \$86.00. \$86.50. \$87.00. \$87.50. \$88.00. \$88.50. \$89.00. \$89.50. \$90.00. \$90.50. \$91.00. \$91.50. \$92.00. \$92.50. \$93.00. \$93.50. \$94.00. \$94.50. \$95.00. \$95.50. \$96.00. \$96.50. \$97.00. \$97.50. \$98.00. \$98.50. \$99.00. \$99.50. \$100.00. \$100.50. \$101.00. \$101.50. \$102.00. \$102.50. \$103.00. \$103.50. \$104.00. \$104.50. \$105.00. \$105.50. \$106.00. \$106.50. \$107.00. \$107.50. \$108.00. \$108.50. \$109.00. \$109.50. \$110.00. \$110.50. \$111.00. \$111.50. \$112.00. \$112.50. \$113.00. \$113.50. \$114.00. \$114.50. \$115.00. \$115.50. \$116.00. \$116.50. \$117.00. \$117.50. \$118.00. \$118.50. \$119.00. \$119.50. \$120.00. \$120.50. \$121.00. \$121.50. \$122.00. \$122.50. \$123.00. \$123.50. \$124.00. \$124.50. \$125.00. \$125.50. \$126.00. \$126.50. \$127.00. \$127.50. \$128.00. \$128.50. \$129.00. \$129.50. \$130.00. \$130.50. \$131.00. \$131.50. \$132.00. \$132.50. \$133.00. \$133.50. \$134.00. \$134.50. \$135.00. \$135.50. \$136.00. \$136.50. \$137.00. \$137.50. \$138.00. \$138.50. \$139.00. \$139.50. \$140.00. \$140.50. \$141.00. \$141.50. \$142.00. \$142.50. \$143.00. \$143.50. \$144.00. \$144.50. \$145.00. \$145.50. \$146.00. \$146.50. \$147.00. \$147.50. \$148.00. \$148.50. \$149.00. \$149.50. \$150.00. \$150.50. \$151.00. \$151.50. \$152.00. \$152.50. \$153.00. \$153.50. \$154.00. \$154.50. \$155.00. \$155.50. \$156.00. \$156.50. \$157.00. \$157.50. \$158.00. \$158.50. \$159.00. \$159.50. \$160.00. \$160.50. \$161.00. \$161.50. \$162.00. \$162.50. \$163.00. \$163.50. \$164.00. \$164.50. \$165.00. \$165.50. \$166.00. \$166.50. \$167.00. \$167.50. \$168.00. \$168.50. \$169.00. \$169.50. \$170.00. \$170.50. \$171.00. \$171.50. \$172.00. \$172.50. \$173.00. \$173.50. \$174.00. \$174.50. \$175.00. \$175.50. \$176.00. \$176.50. \$177.00. \$177.50. \$178.00. \$178.50. \$179.00. \$179.50. \$180.00. \$180.50. \$181.00. \$181.50. \$182.00. \$182.50. \$183.00. \$183.50. \$184.00. \$184.50. \$185.00. \$185.50. \$186.00. \$186.50. \$187.00. \$187.50. \$188.00. \$188.50. \$189.00. \$189.50. \$190.00. \$190.50. \$191.00. \$191.50. \$192.00. \$192.50. \$193.00. \$193.50. \$194.00. \$194.50. \$195.00. \$195.50. \$196.00. \$196.50. \$197.00. \$197.50. \$198.00. \$198.50. \$199.00. \$199.50. \$200.00. \$200.50. \$201.00. \$201.50. \$202.00. \$202.50. \$203.00. \$203.50. \$204.00. \$204.50. \$205.00. \$205.50. \$206.00. \$206.50. \$207.00. \$207.50. \$208.00. \$208.50. \$209.00. \$209.50. \$210.00. \$210.50. \$211.00. \$211.50. \$212.00. \$212.50. \$213.00. \$213.50. \$214.00. \$214.50. \$215.00. \$215.50. \$216.00. \$216.50. \$217.00. \$217.50. \$218.00. \$218.50. \$219.00. \$219.50. \$220.00. \$220.50. \$221.00. \$221.50. \$222.00. \$222.50. \$223.00. \$223.50. \$224.00. \$224.50. \$225.00. \$225.50. \$226.00. \$226.50. \$227.00. \$227.50. \$228.00. \$228.50. \$229.00. \$229.50. \$230.00. \$230.50. \$231.00. \$231.50. \$232.00. \$232.50. \$233.00. \$233.50. \$234.00. \$234.50. \$235.00. \$235.50. \$236.00. \$236.50. \$237.00. \$237.50. \$238.00. \$238.50. \$239.00. \$239.50. \$240.00. \$240.50. \$241.00. \$241.50. \$242.00. \$242.50. \$243.00. \$243.50. \$244.00. \$244.50. \$245.00. \$245.50. \$246.00. \$246.50. \$247.00. \$247.50. \$248.00. \$248.50. \$249.00. \$249.50. \$250.00. \$250.50. \$251.00. \$251.50. \$252.00. \$252.50. \$253.00. \$253.50. \$254.00. \$254.50. \$255.00. \$255.50. \$256.00. \$256.50. \$257.00. \$257.50. \$258.00. \$258.50. \$259.00. \$259.50. \$260.00. \$260.50. \$261.00. \$261.50. \$262.00. \$262.50. \$263.00. \$263.50. \$264.00. \$264.50. \$265.00. \$265.50. \$266.00. \$266.50. \$267.00. \$267.50. \$268.00. \$268.50. \$269.00. \$269.50. \$270.00. \$270.50. \$271.00. \$271.50. \$272.00. \$272.50. \$273.00. \$273.50. \$274.00. \$274.50. \$275.00. \$275.50. \$276.00. \$276.50. \$277.00. \$277.50. \$278.00. \$278.50. \$279.00. \$279.50. \$280.00. \$280.50. \$281.00. \$281.50. \$282.00. \$282.50. \$283.00. \$283.50. \$284.00. \$284.50. \$285.00. \$285.50. \$286.00. \$286.50. \$287.00. \$287.50. \$288.00. \$288.50. \$289.00. \$289.50. \$290.00. \$290.50. \$291.00. \$291.50. \$292.00. \$292.50. \$293.00. \$293.50. \$294.00. \$294.50. \$295.00. \$295.50. \$296.00. \$296.50. \$297.00. \$297.50. \$298.00. \$298.50. \$299.00. \$299.50. \$300.00. \$300.50. \$301.00. \$301.50. \$302.00. \$302.50. \$303.00. \$303.50. \$304.00. \$304.50. \$305.00. \$305.50. \$306.00. \$306.50. \$307.00. \$307.50. \$308.00. \$308.50. \$309.00. \$309.50. \$310.00. \$310.50. \$311.00. \$311.50. \$312.00. \$312.50. \$313.00. \$313.50. \$314.00. \$314.50. \$315.00. \$315.50. \$316.00. \$316.50. \$317.00. \$317.50. \$318.00. \$318.50. \$319.00. \$319.50. \$320.00. \$320.50. \$321.00. \$321.50. \$322.00. \$322.50. \$323.00. \$323.50. \$324.00. \$324.50. \$325.00. \$325.50. \$326.00. \$326.50. \$327.00. \$327.50. \$328.00. \$328.50. \$329.00. \$329.50. \$330.00. \$330.50. \$331.00. \$331.50. \$332.00. \$332.50. \$333.00. \$333.50. \$334.00. \$334.50. \$335.00. \$335.50. \$336.00. \$336.50. \$337.00. \$337.50. \$338.00. \$338.50. \$339.00. \$339.50. \$340.00. \$340.50. \$341.00. \$341.50. \$342.00. \$342.50. \$343.00. \$343.50. \$344.00. \$344.50. \$345.00. \$345.50. \$346.00. \$346.50. \$347.00. \$347.50. \$348.00. \$348.50. \$349.00. \$349.50. \$350.00. \$350.50. \$351.00. \$351.50. \$352.00. \$352.50. \$353.00. \$353.50. \$354.00. \$354.50. \$355.00. \$355.50. \$356.00. \$356.50. \$357.00. \$357.50. \$358.00. \$358.50. \$359.00. \$359.50. \$360.00. \$360.50. \$361.00. \$361.50. \$362.00. \$362.50. \$363.00. \$363.50. \$364.00. \$364.50. \$365.00. \$365.50. \$366.00. \$366.50. \$367.00. \$367.50. \$368.00. \$368.50. \$369.00. \$369.50. \$370.00. \$370.50. \$371.00. \$371.50. \$372.00. \$372.50. \$373.00. \$373.50. \$374.00. \$374.50. \$375.00. \$375.50. \$376.00. \$376.50. \$377.00. \$377.50. \$378.00. \$378.50. \$379.00. \$379.50. \$380.00. \$380.50. \$381.00. \$381.50. \$382.00. \$382.50. \$383.00. \$383.50. \$384.00. \$384.50. \$385.00. \$385.50. \$386.00. \$386.50. \$387.00. \$387.50. \$388.00. \$388.50. \$389.00. \$389.50. \$390.00. \$390.50. \$391.00. \$391.50. \$392.00. \$392.50. \$393.00. \$393.50. \$394.00. \$394.50. \$395.00. \$395.50. \$396.00. \$396.50. \$397.00. \$397.50. \$398.00. \$398.50. \$399.00. \$399.50. \$400.00. \$400.50. \$401.00. \$401.50. \$402.00. \$402.50. \$403.00. \$403.50. \$404.00. \$404.50. \$405.00. \$405.50. \$406.00. \$406.50. \$407.00. \$407.50. \$408.00. \$408.50. \$409.00. \$409.50. \$410.00. \$410.50. \$411.00. \$411.50. \$412.00. \$412.50. \$413.00. \$413.50. \$414.00. \$414.50. \$415.00. \$415.50. \$416.00. \$416.50. \$417.00. \$417.50. \$418.00. \$418.50. \$419.00. \$419.50. \$420.00. \$420.50. \$421.00. \$421.50. \$422.00. \$422.50. \$423.00. \$423.50. \$424.00. \$424.50. \$425.00. \$425.50. \$426.00. \$426.50. \$427.00. \$427.50. \$428.00. \$428.50. \$429.00. \$429.50. \$430.00. \$430.50. \$431.00. \$431.50. \$432.00. \$432.50. \$433.00. \$433.50. \$434.00. \$434.50. \$435.00. \$435.50. \$436.00. \$436.50. \$437.00. \$437.50. \$438.00. \$438.50. \$439.00. \$439.50. \$440.00. \$440.50. \$441.00. \$441.50. \$442.00. \$442.50. \$443.00. \$443.50. \$444.00. \$444.50. \$445.00. \$445.50. \$446.00. \$446.50. \$447.00. \$447.50. \$448.00. \$448.50. \$449.00. \$449.50. \$450.00. \$450.50. \$451.00. \$451.50. \$452.00. \$452.50. \$453.00. \$453.50. \$454.00. \$454.50. \$455.00. \$455.50. \$456.00. \$456.50. \$457.00. \$457.50. \$458.00. \$458.50. \$459.00. \$459.50. \$460.00. \$460.50. \$461.00. \$461.50. \$462.00. \$462.50. \$463.00. \$463.50. \$464.00. \$464.50. \$465.00. \$465.50. \$466.00. \$466.50. \$467.00. \$467.50. \$468.00. \$468.50. \$469.00. \$469.50. \$470.00. \$470.50. \$471.00. \$471.50. \$472.00. \$472.50. \$473.00. \$473.50. \$474.00. \$474.50. \$475.00. \$475.50. \$476.00. \$476.50. \$477.00. \$477.50. \$478.00. \$478.50. \$479.00. \$479.50. \$480.00. \$480.50. \$481.00. \$481.50. \$482.00. \$482.50. \$483.00. \$483.50. \$484.00. \$484.50. \$485.00. \$485.50. \$486.00. \$486.50. \$487.00. \$487.50. \$488.00. \$488.50. \$489.00. \$489.50. \$490.00. \$490.50. \$491.00. \$491.50. \$492.00. \$492.50. \$493.00. \$493.50. \$494.00. \$494.50. \$495.00. \$495.50. \$496.00. \$496.50. \$497.00. \$497.50. \$498.00. \$498.50. \$499.00. \$499.50. \$500.00. \$500.50. \$501.00. \$501.50. \$502.00. \$502.50. \$503.00. \$503.50. \$504.00. \$504.50. \$505.00. \$505.50. \$506.00. \$506.50. \$507.00. \$507.50. \$508.00. \$508.50. \$509.00. \$509.50. \$510.00. \$510.50. \$511.00. \$511.50. \$512.00. \$512.50. \$513.00. \$513.50. \$514.00. \$514.50. \$515.00. \$515.50. \$516.00. \$516.50. \$517.00. \$517.50. \$518.00. \$518.50. \$519.00. \$519.50. \$520.00. \$520.50. \$521.00. \$521.50. \$522.00. \$522.50. \$523.00. \$523.50. \$524.00. \$524.50. \$525.00. \$525.50. \$526.00. \$526.50. \$527.00. \$527.50. \$528.00. \$528.50. \$529.00. \$529.50. \$530.00. \$530.50. \$531.00. \$531.50

