

# THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

REV. T. SNOWDEN THOMAS, A. M., Editor.  
J. MILLER THOMAS, Associate Editor.

WILMINGTON, DEL., MAY 24, 1890.

VOLUME XVI.  
NUMBER 21

Dr. McCauley's condition is said by the *Baltimore Methodist* to be more encouraging than it has been at any time during his protracted illness. He is sitting up, and is in every respect decidedly improved.

Rev. Dr. M. J. Cramer, Ex. U. S. Minister to Switzerland, who is one of the valued contributors to the PENINSULA METHODIST has been associate editor of the *Quarterly Journal for Scientific and Practical Theology*, the last five months. Circumstances precluded our noticing the fact at the time but we take great pleasure now in giving our unqualified endorsement of Dr. Cramer, as in our judgment most admirably qualified for such a position. His ripe scholarship, his fruitful historical researches, his linguistic and theological attainments, and his moral and religious spirit, combine to furnish rare equipments for the important work he has before him. We wish him abundant success; and hope he will not be so engrossed with his editorial duties, as not to send us at least an occasional contribution.

#### Bishop Taylor in the States.

We had the pleasure of meeting Bishop Taylor in Philadelphia this week, and the great privilege of his presence in our home for a short time. It was a benediction to have him conduct our family devotions; reciting the greater part of the fifth chapter of John's gospel with characteristically clear and striking comments, leading in singing

"I've found a friend in Jesus,  
He's everything to me  
He's the fairest of ten thousand to my soul  
and then offering a tender, trustful,  
and comprehensive prayer.

He preached a remarkable sermon in Spring Garden St. M. E. Church, Sunday morning, addressed its Sunday-school in the afternoon, and gave a most interesting discourse at night in Asbury church, West Philadelphia. This triple service, with something thrown in occasionally, Bishop Taylor has given the people, each Sunday, since his landing at New York, the 21st ult. spending the first in New York, the second in Chicago, and the third in Boston.

Monday morning he addressed the

preachers at their meeting, 1018 Arch St.

He says he is well, and still has the dew of youth upon him. His missions are in good running order, so that he can be spared from the front, for a six months' visit home.

He reports 35 stations well-manned (in six cases by women), and 300 clear conversions from raw heathenism.

This is marvelous success to be gained in a little over five years. In China, our missionaries labored assiduously for over ten years, before they secured one convert; and this was among a highly civilized people.

The *Annie Taylor* is to be launched upon the lower Congo, by September next; the delay not being a failure, but resulting in better plans.

The Bishop's plan is to visit as many of our schools as possible during their commencement season, and then go to spend a month with his family in California. After this, he will move Eastward, visiting as many camp meetings as may be practicable, and sailing again for the Dark Continent, some time in November.

#### That "Famous Anti-Prohibition Judge."

Will *The Christian Advocate*, who characterized the appointment of Judge David R. Brewer, as one "not fit to be made," make a point just here and inform its readers, that this same Justice Brewer, is one of the three members of the Supreme Court who *dissented*, from the decision of that Court which accords the right to liquor manufacturers to sell their liquors in the original packages, in any state in the Union, whether there be prohibitory laws or not? In this, he certainly did not construe the Constitution in favor of the liquor interest, as has been so persistently charged he would. Will those who so fiercely denounced this gentleman, do him the justice to give him due credit for what he has done?

We think it will be a most deplorable calamity, if ever it should come to pass, that this supreme tribunal should be understood to decide questions of law on purely party grounds. We are not willing to think so unfavorably of these high officials, but prefer to accept their opinions, as their honest understanding of the legal questions involved.

#### "Coming Events."

The *Morning News* of this city publishes a rumor, that the presiding elder of Dover district, is to be placed on Easton district at the close of the current Conference year, and the Conference secretary is to be appointed to Dover district.

Madame Rumor is usually alert, if not always discreet. She may be on terms of intimacy with the "appointing power," but we venture to suggest, the arrangement of the work to be made a year hence, is involved in contingencies that the keenest human foresight cannot anticipate. Not only are we often reminded of the hard wit of Burns,

"The best laid schemes o' mice and men,  
Gang aft a'glee,"

but it would hopelessly puzzle the wisest of men, to tell us in advance, to which one of our sixteen general superintendents the duty shall be assigned, "to arrange the districts and fix the appointments," in the Wilmington Conference next spring.

While three of our presiding elders are in the fourth year of their present appointment, and one in his sixth, their assignment, like that of the pastor, is, by the law of the Church, for but a single year, and must be renewed annually.

The restrictions are as follows: in case of the pastor, the bishop "shall not allow any preacher to remain in the same station, more than five years successively," or "more than five years in ten," with certain specified exceptions; in the case of presiding elders, "a bishop may allow an elder to preside in the same district, for any term, not exceeding six years, after which he shall not be appointed to the same district for six years."

It is obvious, therefore, that each of the present incumbents is eligible to re-appointment, so far as the law goes; though one of them would have to be transferred to another district.

There are many considerations, that enter into the judgment of the presiding bishop in selecting men to fill this most important office. The character and adaptation of the man himself, the wishes of the churches and their pastors, are fundamental considerations with every level-headed and pure-minded

ed bishop. Sometimes, it is said, outside parties, official and unofficial, have shown a willingness to assist the bishop, in making selections.

This may be wise, but it may also be otherwise.

Whatever may be done next spring, we hope the current year will prove the most successful, in advancing all the interests of our beloved Church, on each of the four districts, that has ever been known in the history of the Conference.

#### That Decision.

The 28th day of last month, the United States Supreme Court reversed the decision of the Supreme Court of Iowa, which sanctioned the seizure of liquors imported for sale in that State, and gave the following opinion:

"The plaintiffs in error are citizens of Illinois, and have no permits, but import into Iowa beer, which they sell in original packages, as described in our decision in *Bowman vs. Chicago, re Bidway Co.* They had the right to import this beer into that State, and in the view which we have expressed they had the right to sell it, by which act alone it would be commingled in the common mass of property within the State. Up to that point, then, we hold, that in the absence of Congressional permission to do so, the State had no power to interfere by seizure, or in any other action, in prohibition of importation and sale by the foreign or non-resident importer."

This certainly seems to directly contradict a decision by the same high tribunal forty years ago, as follows:

"A general statute of a State, prohibiting the sale of intoxicating liquors without license from municipal authorities, including liquors brought from another State, and sold by the importer in the original barrel or package," is *not* in violation of the Constitution of the United States."

When Doctors so learned in the law give so conflicting interpretations of the Constitution, how are ordinary mortals to understand it?

"The *New York Independent* thinks the supreme court "original package" decision cannot render the police

(Continued on page 8.)

[For the Peninsula Methodist.]  
HEART-TYPES.

BY REV. J. T. VANBURKALOW.

Lord Jesus, thou art my Pole Star;  
Like the needle, my heart turns to Thee,  
Earth's magnets my rest sometimes mar,  
Oh! fully from them set me free!

As heliotropes turn to the sun,  
And kiss, with aroma his rays,  
So, turn I to Thee, Holy one,  
And breathe out the fragrance of praise.

As shells on the land ever sing,  
In soft tones, the song of the sea,  
So, deep in my bosom e'er ring  
Sweet echoes of Heaven's minstrelsy.

My heart, like Eolian harp,  
When swept by a breeze from above,  
 Oft sings, in Heaven's own flats and sharps,  
Ineffable anthems of Love.

Bellevue, Del.

#### Our Veterans.

#### SUPERANNUATION.

This relation in the ministry of the Methodist Episcopal Church has obtained from the beginning, and when for cause, it is necessary to be taken by any one, it entitles him to the esteem and confidence of the Church; and especially so, when his whole life has been given to the cause of Christ and the good of humanity, and when possibly, too, he has received therefor a mere subsistence. When thus conditioned, advanced in life, broken in health, it should secure him the love and benevolence of the church. From this relation to the Church and society at large, there comes in the duty, the moral obligation, on the part of the Church, as far as possible to make this forced retirement at least pleasant. Yet after all that is said about faith and trust in God and the Church, that she does now, and will in future care for and possibly, too, more abundantly provide for the comfort of her retired ministers, still in spite of this faith and trust in God, there comes along in the inner experiences of the soul a sense of loneliness and isolation; and while the years go by, and feebleness increases, and the isolation intensifies, it may approximate impatience to depart and be with Christ, which is far better.

Some seem to think, that superannuates do, or should, "get used to it." But it should be remembered that it is very difficult to get used to a new and untried situation, and take on the habits incident to this new mode of life. What the experiences of all superannuates are, I know not—whether they took to it naturally, or whether it required a long and painful struggle before they felt easy and happy in this rather enforced relation; but judging others from personal experiences, I conclude it takes quite a struggle and time, an important factor, in reconciling them to their lot.—REV. M. L. WEEKLY IN THE *Pittsburg Christian Advocate*.

For the Peninsula Methodist.  
The Trio of Tempters.

Wealth has many votaries, but she forsakes them all at sight of the grave's mouth. A certain rich man died. He left millions of dollars—piles of money—pyramids of it. All was as counterfeit coin, the minute he died. It takes more than the glitter of gold, to light up eternity. It takes more than money to buy a ticket of admission into heaven. They buried his body in a vault so dismal that the sunlit hovel of the lowliest laborer on his estate, was a palace in comparison. And as to his soul, that went shuddering into the unseen world with only this pitiful plea, "Here comes a man that piled up a princely fortune." But the King said, "He hath no portion here, take him away to his own place."

The love of money makes little souls faith in God makes great souls that are fit to live among the tall angels of Paradise.

Pleasure lures her followers along a pathway of flowers, but the flowers turn to weeds and thorns, and then, at last, fickle Pleasure flies to lovelier scenes. O Pleasure, Pleasure, will you fly away just when we need thee most? And she replies, "I like not the looks of death-beds and yawning graves; farewell!" and lo, she is gone!

Poor, frail man covets power. Sometimes he gains the object of his desire. But while he holds the reins of power, his hands slacken their grasp at the touch of him whose name is *Death*, who says, "There, now, let me drive thy chariot!" And he drives it into the grave-yard.

Wealth, Pleasure, Power, these three tempt men to transitory aims, and turn their thoughts away from aims eternal.

Whither then shall we direct our eyes? To Calvary. See there imperial power and unselfish love! One hand seems mighty enough to shake the thrones of eternity, the other is weak as a bruised reed. Why? It is paralyzed by love. Love palsies the hand that might have crushed a guilty world. O man of Calvary, thou art worthy of our allegiance and our love!

We must never lose sight of Calvary. The dying sinner cries, "I can't see Calvary! I can't see Calvary!" and shrinks away into the dark. The Sun of Righteousness rises and sets, on that cross-crowned Hill, shining like a ruby in a sin-cursed world.

Farewell, Pleasure, Wealth and Power, henceforth we follow Him who died on Calvary!

"His name, his love, his gracious voice,  
Have fixed our roving hearts."  
T. M. GRIFFITH.

An article on "Furst Bismarck," by George Moritz Wahl, in Harper's Magazine for June, will be accompanied with a plate portrait of the ex-Chancellor, engraved from the celebrated painting by Franz v. Lenbach.

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"Answer. God is Almighty, He can do whatsoever he will."

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I know from experience, that economy is wealth, And practical knowledge preserves your health.

Some people believe nonsense called faith-cure;

Common sense says, obey the law, keep pure.

If you are sick, and your constitution is good,

Get medicine that will purify your blood, Or send for a doctor, a first-class physician, Who understands your case and your condition.

A man can learn wisdom, if he go to school, He who keeps the laws of nature is no fool.

Read the Bible and science, and not fiction. In true science and religion there's no contradiction.

Some read trash that misdirects the brain, Their knowledge obtained is not worth a grain.

Do not pin your faith to a man or a preacher,

But go to Christ Jesus, the divine teacher. Get knowledge, get it in Jesus name, God made all things, He made the human frame,

If you do as you please, and dissipate day and night,

You may get consumption, or lose your sight,

Then you can pray, you can importune and beg.

But faith will not restore a broken leg, Though you may pray and call upon God. The broken law will whip with it's rod.

Why don't you get knowledge, by going to school,

Your false teaching faith cure makes God a fool.

He is the God of grace, and the God of law,

Get grace and knowledge, and you'll find it so.

A man of knowledge, whose head is level Will ask God for grace to cast out the Devil.

And faith, and love and truth, and belief, Will make him an honest man, not a thief. The greatest miracle and work ever seen Is to get into the fountain, wash and be clean.

Without price, without money, dollars or dimes,

Wash and be clean, if it takes "seven times."

ELIJAH HETHERINGTON,  
Philadelphia, Pa.

#### The Statistical Test.

In an article which has recently had wide circulation, it has been claimed, that the Christian Endeavor movement has not increased the accessions to the churches, and some mis-leading figures to support this view, were drawn from the statistics of the Massachusetts Congregational churches. Though the Society is largely for the training of those already Christians, yet since the question has been raised, the Christian Endeavor Society is glad to stand this test. It was not until the year book of 1886, that these Societies were numerous enough in these churches, to exert any influence upon the statistics. For the four years immediately preceding 1886 (from 1882 to 1885) 8,955 were added to

these churches on confession of faith. Since 1886 an increasing majority of the churches have formed these Societies, and during these last four years (from 1886 to 1889) 18,098 were added, a gain of 9,143 or over one hundred per cent. It is not claimed that the Christian Endeavor Society was the only agency in bringing these added thousands into the churches, but it is certainly fair to ascribe some of this great increase to the influence of the Societies. Every other condition in these churches, except the Christian Endeavor Society, was just the same before 1886 as after that date. So far as there is any basis for comparison it is believed that the same results will be found in other denominations and other sections of the country. The Society has never made any statistical claims for itself, of numbers brought into the churches, but, if figures are to be quoted, it is only just that they should be quoted fairly.

#### BOOK NOTICES.

Julian Ralph did not have an American city in mind when he wrote the article on "The Best-governed City in the World" for the June number of Harper's Magazine. The article relates to Birmingham, England, and Mr. Ralph's explanations of its municipal polity seem to justify the title. The illustrations, including a portrait of Joseph Chamberlain, are drawn by J. W. Alexander and Charles Graham.

One of the subjects which George William Curtis will discuss in the "Editor's Easy Chair" of Harper's Magazine for June will be "Journalistic Ethics."

F. Hopkinson Smith, the popular author artist, and after-dinner speaker, will contribute a humorous account of "Six Hours in Squantico" to the June number of Harper's Magazine. The sketch will be illustrated by A. B. Frost.

Lieut. Bradley A. Fiske of our navy has discovered an electrical range-finding apparatus which determines the enemy's distance accurately, automatically and instantaneously. Park Benjamin, Ph. D., explains the invention, its significance and its possibilities in an article, entitled "The Enemy's Distance: Range-finding at Sea by Electricity," which he will contribute to Harper's Magazine for June. The flag ship *Chicago*, of the Squadron of Evolution, now in Europe, is equipped with this remarkable apparatus.

Robert Kennaway Douglas has an interesting article upon "The Origin of Chinese Culture and Civilization."

A paper on George Henry Boker is contributed by the eminent critic, R. H. Stoddard.

Robert Burns Wilson contributes a poem entitled "Lee; A Chant of Remembrance".

The first instalment of "Round-Robin Talks," appears in this number, and Julian Hawthorne, Max O'Rell, John Habberton, Edgar Fawcett, J. Armory Knox, Wm. S. Walsh, and Maurice Barrymore are among the characters who figure in it.

The instalment of "A Boy's Town," by W. D. Howells, in *Harper's Young People* for May 20th, will explain the unwritten laws that are binding upon the great body of boys between six and twelve years old. The author humorously alludes to the ideas and superstitions of this boy's world, "which are often of a ferocity, a depravity scarcely credible in after-life." He begins with "the first great law" of revenge, if a boy is strong enough and of savage endurance of wrong, if he is not; he gives the technical definition of "cry-baby," "bully," and a "mean trick;" describes "abominable cruelties," that are considered perfectly lawful, and many other regulations known to old boys and young boys.

#### Enforcing Prohibition.

The Belair (Md.) Social, Literary, Musical, and Dramatic Club, was convicted at the November term of court for violating the local option law. The case was carried to the Court of Appeals, where the appeal was dismissed, and Judge Watters sentenced the Club to pay a fine of \$600 and costs, ordering an execution to issue at once. This is the full extent of the law.

Towns and cities receive annually from liquor licenses about \$1,250,000, while over \$57,000,000 are paid into the saloons by the people. For every dollar paid in for license, about twenty one dollars are paid out by the people. The saloon antagonizes all good government, and all educational influences—*Carroll D. Wright.*

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## Correspondence.

From Chesapeake City, Md.

Sunday, the 18th, was a great event in the history of Methodism in this quiet little city. The occasion was the dedication of our new house of worship, to the service of Almighty God. All nature smiled upon us; the air full of music, the day radiant and glorious with sunlight. The little heroic little band of Spartan-like Methodist officials, upon whom rested the burden of responsibility in this new and important enterprise, had been praying for such a day; and they hailed it with cheer.

At 10.30 a. m., the spacious and beautiful temple was crowded with an interested audience, eager to hear our beloved and saintly Bishop Foss. His theme was "Faith," and for nearly an hour he held his audience so spell-bound, that when he finished, it appeared as though it had been but a little more than a quarter of that time. The universal verdict as to the sermon was, "That was charming." Both as a man, and a preacher, Bishop Foss has won the hearts of the people here; and I predict, that his presence at this eventful service, will help the "Bishop's collection," wonderfully.

Rev. J. S. Willis took the pulpit at 3 p. m., and preached a telling, thoughtful and eloquent sermon, on the "Parable of the Talents." He is indeed a star of the "first magnitude." No one could have done better; and this afternoon sermon sustained his well-earned reputation, as a scholar and preacher.

Dr. J. O. Peck was on deck at 8 p. m.; selecting for his theme, "The deliverance of the three Hebrew children." His description of God, as the good man's deliverer, was eloquent and impressive. His illustrations were apt, telling, touching, thrilling, and at times lifting his hearers to the shouting pitch. He said the God of the three Hebrews, was the God of Chesapeake City believers, and would help them out of the furnace of church debt. The knees of the feeble were strengthened and the fears of the desponding dissipated, by the words of Divine assurance, as emphasized by the speaker.

After the collection was taken, the Bishop formally dedicated the church.

The collections for the day aggregated something over \$1600.

This closed one of the most memorable days in the history of Chesapeake City Methodism. The collections were larger than expected, in view of the scarcity of money, and the hard times. Dr. Peck and Bro. Willis managed the finances, in this as in their preaching, doing their work well.

These are heroic Methodists. They have toiled and given; given and

toiled, to help God's cause in putting up in this town, a church edifice, which would be a credit to any people, and an ornament to any town or city.

Some help has been received from abroad, and we are still open to further favors on this line. Methodism here needed just such church accommodations, as are furnished by the handsome building dedicated last Sunday. May God enrich those who have given, and help those to give, who have not yet given; and may He send upon these people, and church the baptism of fire. A balance of \$2000 is still unprovided for; and anyone who feels disposed to help, can send their contributions to the pastor, Rev. I. G. Fosnocht, who will gratefully receive such offerings, and promptly acknowledge the same.

Great credit credit is due the late pastor, Rev. E. H. Nelson, who led in this enterprise, and brought it so near completion. But for his diligence and assiduity, encouraging his brethren, and soliciting aid from abroad, our new church had not been an accomplished fact. To a large extent the beautiful structure is a monument to his faithfulness and success, while in charge of this appointment.

PASTOR.

## Easton District

The first quarterly conference of STILL POND charge, for the present Conference year, met May 9th, at 2.30 p. m. Thirteen of the official members were present.

Rev. J. D. Rigg, pastor, reported, that the recent death of J. Frank Wilson, one of the leading members, had cast quite a gloom over the church and community. Bro. Wilton's many excellent traits of character and great usefulness, had greatly endeared him to the church. His place, as superintendent of the Sunday-school, has been filled by the election of G. W. Harper, who is well qualified for the position.

The pastor reported good congregations and the church in a fine spiritual condition. Betterton, a small society connected with Still Pond, is giving greater promise of usefulness than ever before.

The love feast, Sunday morning, was a season of profitable waiting before the Lord. I was entertained, a part of my visit, in the parsonage, and the remainder in the home of Bro. F. H. Harper, who is the district steward for this charge, and a leading merchant of the town.

This is Bro. Rigg's third year at Still Pond, and I hardly need add, that he and his excellent wife are very much beloved.

The question of local option versus High License was receiving great attention, at the time of my visit, and I found the church a unit against High License. The next day, Saturday, May 10th, the election was held, and Kent County, Md., decided, by over twelve hundred majority, that, however much politicians may favor High License, the people want none of it. If Temperance people will now see, that the Local Option law is enforced, it will take a bold and wicked man, to even suggest another vote hereafter on this question in this county.

Saturday morning, the quarterly confer-

ence for UNION and SALEM was held at Union. Bro. J. H. Geoghegan, a young local preacher, at present a student in Washington College, is supplying the work. Bro. Geoghegan, will graduate in another month, after which he will devote himself wholly to the ministry. He is a young man of considerable promise, and if faithful, will do good service in the ministry and church of his choice.

The Sabbath service was held in Union, with preaching by the presiding elder at 3 p. m. The rainy condition of the weather prevented a large attendance, but the service was full of interest and profit.

Monday, the 12th, the quarterly conference for MASSEY'S circuit was held. Bro. E. Welch, the pastor, reported the charge in good trim, with a promising outlook for a year of success. The circuit has four appointments, and affords great opportunity for usefulness.

Friday, the 16th, I visited CHESTERTOWN and held their quarterly conference. I found Rev. J. H. Willey, the new pastor, had already captured the hearts of his people, who have given him a very kind reception, and will most heartily co-operate with him in everything that will bring success to the cause of Christ. His congregation fills the church, and his reputation as a preacher is drawing many who have not been attending church services. Certain improvements to the church building are being planned, such as an organ gallery, and a new pipe organ, with other things that will add greatly to the attractiveness and convenience of the church. At the time of my visit, the ladies were holding a festival for the benefit of the organ fund.

The church has in contemplation an advance in the salary of the pastor, which will bring them abreast with the leading churches of our Conference. The love-feast and preaching services of the quarterly meeting were well attended, and full of interest.

Saturday, the 17th, the quarterly conference for POTOSA was held in Bond chapel. Bro. W. R. Mowbray is in the second year of his pastorate in this charge, and is steadily growing in favor with the people. He reported, that the building of the new chapel, which is to take the place of one burned last year, is making satisfactory progress; its walls are up; and the purpose is, to complete the building by the last of June.

In view of the work their pastor has done for them, the people are determined to call the new building Mowbray Chapel.

The presiding elder found pleasant entertainment in the home of J. H. Baker, Esq., who is superintendent of Bond Sabbath-school, which I may say, is one of the model schools of our Conference.

Saturday afternoon, I rode to ROCK HALL, where my next quarterly conference was held. Rev. R. Roe, the pastor, is a new man on this district; but is already in command of the situation, and will, no doubt, accomplish a good work. The quarterly conference voted an increase in salary, and by improvements in the parsonage, show that they intend to make their pastor and his family comfortable. Bro. Roe reported 154 pastoral visits since Conference, which is certainly a good beginning.

Yours fraternally,

J. FRANCE.

From Parksley, Va.

DEAR EDITOR:—We made our third visit to Hallwood and Modest-town last Sunday,

finding large orderly and congregations. Sabbath-schools have been organized at these points; Bro. L. Thomas Phillips, superintendent Hallwood, and Bro. Thos. A. Nelson, at Modest-town. It was our communion day, and quite a number partook of the Lord's Supper. It was a season of spiritual power at each of the appointments.

The Good Templars' in Parksley, have been putting in some earnest work, to prevent the licensing of liquor saloons, in our thriving and pretty village. The attested lawlessness under former proprietors, was deemed sufficient cause for Judge Gillette to refuse license; and from strong evidence of injury to the business of the place, the Court decided to grant license to no one at this point.

Skilled labor has to be employed, and brought from a distance. With a turbulent element visiting our place, liquor drinking, not only causes disorder, but serious loss to the operators. In view of strong and uncontroverted evidence to this effect, the judge decided as above stated; and his decision was based on that of Judge Staples of our Supreme Court in a similar case.

We have a true, and fearless judicial officer in Judge Gillette, and his praise ought to be heralded all over these United States. He is to be classed among the heroes of the present period, as an able and impartial expositor of the law; dealing it out without fear or favor, and putting forth strong efforts to protect the State, and the best interests of society. He invited individuals and communities to come forward and show, first, if an applicant for liquor license is a suitable person, and 2nd, if the place is a suitable one. The court is to be fully satisfied, on these points. All due respect is shown both parties, and objections carefully considered. Give our Land and Nation judicials of the type of our Judge Gillette, and society will early breathe a purer and more wholesome atmosphere.

DULANEY.

Bishop Newman goes to Japan in June, to hold the Conference in that country.

## Improved Train Service From Market Street Station B. &amp; O. Railroad.

The B. & O. railroad, recognizing the demand for a better train service from its Market street station, has added a number of new express trains which leave week days at 7.30, 8.27, 9.40 and 11.35 a. m., arriving in Philadelphia at 8.19, 9.20, 10.27 a. m., and 12.30 p. m. The above trains stop at Delaware Avenue station. Returning express trains leave Philadelphia at 1.50 and 4 p. m., daily, except Sunday, arriving at Market street station at 2.40 and 4.50 p. m. Other trains from Market street station will be found in the regular time table published in to-day's issue. Special attention is called to the convenient arrangement of the above trains for commuters and persons having business in Philadelphia. Excursion tickets good for two days, \$1; quarterly, 150 ride tickets, \$23.05; monthly, sixty trip tickets, \$10; school, forty-six trip tickets, \$6.

## Excursion to Pittsburg.

The B. & O. R. R. Co., will sell excursion tickets to Pittsburg at rate of \$10.00 for the round trip for all trains May 24 to 26 inclusive, valid for return passage until May 31 inclusive. Correspondingly low rates will be made from all other stations on the B. & O. R. R., east of the Ohio River.

## MY FRIEND.

Side by side are we still, though a shadow  
Between us doth fall;  
We are parted, and yet are not parted,  
Not wholly and all.  
For still you are round and about me,  
Almost in my reach,  
Though I miss the old, pleasant communion  
Of smile and of speech.  
And I long to hear what you are saying,  
And what you have done,  
Since the earth faded out from your vision,  
And the heavens begun;  
Since you dropped off the darkening fillet  
Of clay from your sight,  
And opened your eyes upon glory  
Ineffably bright!  
Though little my life has accomplished,  
My poor hands have wrought,  
I have lived what has seemed to be ages  
In feeling and thought,  
Since the time when our path grew so nar-  
row,  
So near the unknown,  
That I turned back from following after,  
And you went alone.  
Or we speak of you cheerfully, always,  
As journeying on;  
Not as one who is dead do we name you;  
We say, you are gone.  
For how could we speak of you sadly.  
We, who watched while the grace  
Of eternity's wonderful beauty  
Grew over your face!  
Do we call the star lost that is hidden  
In the great light of morn?  
Or fashion a shroud for the young child  
In the day it is born?  
Yet behold this were wise to their folly,  
Who mourn, sore distressed.  
When a soul, that is summoned believing,  
Enters its rest!

—Phoebe Cary.

## Ocean Grove, N. J.

The programme for the current ses-  
son, is given in the *Record*, Rev. A.  
Wallace, D. D., editor. The Sunday  
school opens June 20. The Anniver-  
sary of Independence Day, Pre-iding  
Eller James Moore is to deliver an  
oration. The W. C. T. U., of New  
Jersey, have the following three days,  
and the Sons of Temperance fill up the  
week; Sunday school Assembly, July  
12-22; Chautauqua L. S. C. Commence-  
ment, 23, oration by Dr. J. M. Buck-  
ley of *The Advocate*; A. M. E. Church  
Jubilee, 24; Epworth League 25th;  
Convention of M. E. Church Seminary  
Principals, 26-27; Ocean Grove Ann-  
iversary sermon by Dr. A. B. Leonard,  
Aug. 3; Dickinson Div. Aug. 12;  
Camp meeting, Aug. 19-29, Prof. J.  
R. Sweeney, chorister.

## Pennington Seminary.

This being the semi-centennial jubi-  
lee year of Pennington Seminary,  
special preparations are being made  
for Commencement Day, which occurs  
June 26, and for the Alumni Reunion,  
June 25. Mr. Willis Fletcher John-  
son, of the *New York Tribune*, will  
preside at the Alumni Reunion, and  
Prof. Borden P. Browne, LL. D.,  
Dean of the college of All Sciences,  
Boston University, will deliver the  
oration. An elaborate banquet will  
follow. Mr. Johnson would greatly  
like all former students who can possi-  
bly attend the reunion, to communi-  
cate with him at once, in order that he  
may know how many guests to pro-  
vide for.

Mrs. James A. Garfield has been  
visiting her daughter, Mrs. J. Stanley  
Brown, in Washington, and while  
there called at the White House, for  
the first time since President Garfield's  
death.

Rev. Julius Dodd, of Hockessin,  
spent last Sunday in Philadelphia. In  
the morning he attended Spring Gar-  
den St., M. E. Church, and heard Bi-  
shop Taylor preach an admirable ser-  
mon on God's plan for saving the hu-  
man race; in the afternoon he visited  
John Wanamaker's great Sunday school  
and at night enjoyed a most charming  
discourse by Dr. J. A. M. Chapman in  
Arch St. Monday, he attended the  
preachers' meeting, at which Bishop  
Taylor was most cordially welcomed,  
and invited to speak on his great work  
in Africa.

[For the Peninsula Methodist.]

## CONSIDER THE LILIES!

MATTHEW VI: 28.

Wonderful flowers, as white as snow,  
Clothed with humility pure and sweet;  
Out of the cold, dark earth ye grow,  
Cheerful and happy the world to greet,  
Shedding a sweetness wherever ye go,  
Beautiful lilies, white as the snow.

Gladness and joy and love ye bring,  
Beautiful lilies, modest and shy;  
Christ our dear Saviour, Prophet and King,  
Would have us consider in passing by,  
How ye grow, and such perfume yield,  
Ye, the fair lilies of the field.

His wonderful love ye silently speak,  
His innocence ye sweetly tell,  
And like the Master, ye are meek,  
And with the humble too, ye dwell,  
And in the lily the good may see,  
The blessed Christ of Galilee.

Like the beautiful lilies we may grow,  
Nurtured by His wonderful love and care,  
Until His secret we may know,  
And find a soothing solace there,  
And the humble sinner may taste and see,  
The blessed Christ of Galilee!

Oh! Wonderful lilies. Oh! Wonderful love!  
The love of Christ to fallen men,  
Who came from the glory land above,  
And brought salvation to us when  
In agony and sin we lay;  
He took our guilt and sin away!

Oh! God! the living only God!  
Spirit of burning from on High!  
Lift us above this dying sod,  
And bring Thy great salvation nigh!  
Till all mankind may taste and see,  
The blessed Lamb of Calvary!

EBEN N. BALDWIN.

Claymont, Del., April 14, 1890.

Rev. J. C. Kerr, recently appointed  
chaplain in the United States Army,  
has been assigned to duty at San Carlos,  
Arizona. He will leave Milford for  
his new post of duty, May 22.

The Rev. Dr. M. Glynn, who has  
been ill with pneumonia for the past  
two months, is now on his way to Cal-  
ifornia, for a four month's rest. He  
will resume lecturing in September.  
His old congregation presented him  
with a purse of \$1,000 as he was leav-  
ing New York.

Elizabeth Storrs Billings, wife of the  
late Rev. Hiram Mead, D. D., has been  
elected President of Mount Holyoke

College, to succeed Miss Mary A.  
Brigham, who was killed in a railroad  
accident last summer. Mrs. Mead is  
an instructor at Abbott Academy, And-  
over, and is now studying and travel-  
ing abroad. She was born in Conway,  
was educated under Prof. J. P. Cowles  
in his Seminary at Andover, and after  
teaching seven years was married to  
Dr. Mead.

## Marriages.

HUBBARD—HOLLAND.—April 16,  
1890, at the M. E. parsonage, by Rev. J.  
O. Sypherd, Oliver W. Hubbard of East  
New Market, and Minnie E. Holland, of  
Laurel, Del.

GIBBONS—WRIGHT.—April 26, 1890,  
by Rev. H. S. Dulaney, Alfred J. Gibbons  
and Elizabeth Wright.

MILLER—HESS.—May 11, 1890, at the  
residence of the bride's parents in Laurel,  
Del., by Rev. J. O. Sypherd, Maurice W.  
Miller and Josephine M. Hess, both of  
Dover, Del.

BARNES—JUSTIS.—May 14, 1890, by  
Rev. H. S. Dulaney, J. Charles Barnes and  
Manie E. Justis.

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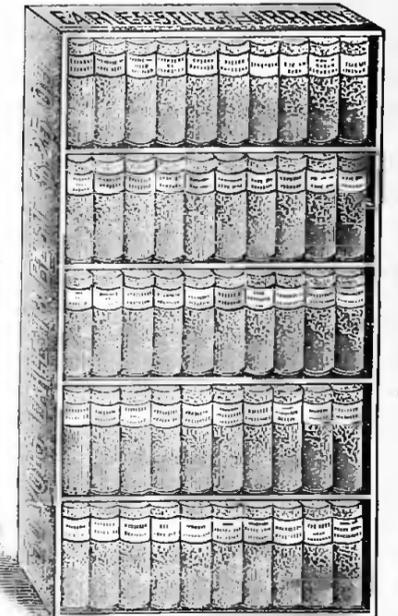
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## The Sunday School.

LESSON FOR SUNDAY, MAY, 25th, 1890.  
Luke 10: 1-16.

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

### THE MISSION OF THE SEVENTY.

GOLDEN TEXT: "The kingdom of God is come nigh unto you" (Luke 10: 11).

1. *After these things*—after the circumstances connected with His final departure from Galilee and His itinerant journey through Perea on His way to Jerusalem. *Appointed seventy others*—besides the twelve whom He had previously sent forth on a similar mission. It may be noted, in passing, that the two numbers, "twelve" and "seventy," were not chosen at random. There were twelve sons of Jacob, and twelve tribes of Israel; seventy souls came out of Egypt; seventy was the number of the Jewish Sanhedrim; "seventy" is the ritual number of the nations of the earth, and also of Gentile dialects; seventy bullocks were offered in sacrifice at the feast of Tabernacles for the Gentile nations. In cases where a small number was to be selected, that number was twelve; in the case of a large number, seventy; *Sent them two and two*—just as He had sent the twelve. *Into every city and place*.—These thirty-five pairs were to herald their Lord's approach and prepare the way.

"So when two work together, each for each is quick to plan, and can the other teach, But when alone one seek the best to know, His skill is weaker, and his thoughts are slow."

2. *The harvest truly is great* (R. V., "plentiful").—See Matt. 9: 37; John 4: 35. He had already used the same figure in Samaria where He beheld fields white for the spiritual harvest, and had spoken of the sower and the reaper; and the same figure was afterwards expanded in the two parables of the Sower and the Tares, and reappeared in the visions of the Apocalypse (Rev. 14: 14-19). *The Lord of the harvest*—"My father is the husbandman" (John 15: 1). *Send forth*—literally, "drive forth," or "thrust forth." The word implies urgency and haste. Says Abbott: "So in a sense we may say, that no one is competent to preach, either publicly or privately, the Gospel to others, who is not impelled thereby by the strong power of the Holy Spirit."

"The people were ready for the Gospel. If there were plenty of suitable laborers, multitudes of souls would be gathered and safely garnered. But if reapers were not speedily got, the precious grain would be lost forever."

3. *Go your ways*—enter upon the mission on which I send you. *Lambs among wolves*.—"Unarmed, defenceless, and innocent as lambs did these disciples go forth among their foes, cruel, crafty, and malicious, as wolves—the leaders of the Jews, the armed Romans, the reckless populace" (Peloubet).

4. *Carry neither purse*.—No anxiety about their *viaticum* was to disturb their minds. They were to make no provision either of food or raiment; their necessary wants would be supplied. The "purse" was the "end of the girdle." *Nor scrip*—the leathern bag or pouch in which travelers carried their food. *Nor shoes*—"no traveling shoes, in place of their ordinary palm-bark sandals" (Farrar). They were to be single-

mined, thinking of nothing but their work. *Salute no man by the way*—"a common direction in cases of urgency (2 Kings 4: 29), and partly explicable by the length and loitering elaborateness of Eastern greetings" (Farrar).

"There was no departure from the simple manner of the country in this. At this day the farmer sets out on excursion quite as extensive, without a *para* in his purse, and a modern Moslem prophet of Tarshiska thus sends forth his apostles over this identical region. No traveler in the East would hesitate, to throw himself on the hospitality of any villager" (Thomson).

5, 6. *Into whatsoever house ye enter*.—The absence of inns made every house a place of privilege to the traveler. *Peace be to this house*—the immemorial and comprehensive salutation. *If the (R. V., "a") son of peace be there*—"If the householder is a man of peaceful heart then their peace shall be his; if no soul be in the house fitted to receive the influence of the gospel salutation, then it will return to bless the messenger who uttered the greeting" (Lindsay). *Shall turn to you again*.—"My prayer returned into mine own bosom" (Psn. 35: 13).

7-9. *In the same house remain*.—By taking up their abode in one house they would be saved from vagrancy, and from losing time which should be devoted to preaching and healing. *Eating and drinking such things as they give*.—Don't be exacting, or querulous; don't give unnecessary trouble. *The laborer is worthy of his hire*.—The spiritual blessings conferred by the guests would pay richly for the hospitality shown them. *Into whatsoever city*.—The same principles were to govern them in the "city" as in the private dwelling. *Heal the sick*—by means of the miracle-working power delegated to them. So great was this power that they proved themselves able by means of it, to "cast out devils" (see verse 17). *The kingdom of God is come nigh unto you*.—With words somewhat similar both the Baptist and our Lord began their mission. The "kingdom" stands for the reign of "righteousness, joy and peace in the Holy Ghost" which our Lord came to establish in this world. Citizenship in this kingdom is to be acquired by conversion—"except ye be converted, ye cannot enter the kingdom of heaven."

10, 11. *They receive you not*—decline to listen to your message, or openly insult you. *Go your way*.—Do not argue; do not tarry. *Even the very dust*, etc.—a symbolic act, expressing the end of intercourse, of all connection with the defilement of those rejecting, and of all responsibility, not simply on the disciples' part, but also on the part of Christ whose agents they were. In other words, they were to treat the rejecters as heathen. The Pharisees, on entering Judea from a heathen country, used to "shake off the dust of the land, as a testimony that they had no part nor lot with heathenism." *Be sure of this*.—Even in departing, the message was to be reiterated.

"The apostles, if rejected, were to turn from the city or house that rejected them, and hold no further intercourse with it. Is the Christian minister, then, to refuse all intercourse with and all second attempts to win those who reject Christ in the first presentation? No; because these are not rules for the permanent ministry, but for a specific and necessarily rapid mission.

12. *More tolerable in that day for Sodom*.—The meaning is that the people of the wicked city named would be reckoned less

guilty in the final judgment than those who should reject Christ or His disciples; for the latter would sin against greater light. See chap. 12: 47, 48.

13. *Woe unto thee*—not a meditation, but a prediction; a solemn, authoritative declaration of judgments that "must needs come" because of persistent impenitence. *Chorazin*—not mentioned elsewhere, except in the parallel passage in Matthew; a town about two miles north of Capernaum, according to Jerome; the ruins of which are now called Khorazy or Khersah. "A very striking proof this of the fragmentariness of the gospels" (Farrar). *Bethsaida*.—There were two Bethsaidas, one on the western shore of the Sea of Galilee, the other on the eastern. The western city was probably meant, near Capernaum, and the home of Peter, Andrew, and Philip. No miracles are recorded as having been wrought here, which may be regarded as a confirmation of John 21: 25. *Tyre and Sidon*—ancient Phœnician cities, on the coast of the Mediterranean, noted for their wealth and corruption, repeatedly denounced by the prophets and chastised by severe judgments, as, for example, when they were taken by Nebuchadnezzar and Alexander. They still existed. It does not appear that our Lord ever visited them, though He went to their "coasts" (Matt. 15: 21). *They would have repented long ago*.—Privileges are by no means evenly distributed in this world, and therefore responsibility is not regarded as uniform. "To whom much is given, much is required," etc. The servant who knew his lord's will and did it not, was to be beaten with many stripes; while only a few stripes were to fall on him who sinned in ignorance of his lord's will. *Sackcloth and ashes*—the Oriental symbols of mourning. The ashes were strewn upon the head, and the proper clothing exchanged for a garment made of coarse hair-cloth. The meaning is, that had the Sidonians and Tyrians enjoyed the presence of Christ and His teachings and miracles, as had these highly favored Galilean cities, their repentance would have been profound, and exhibited by every expressive emblem possible.

14. *More tolerable*, etc.—"How fearful the application of this principle to those in Christian lands, who neglect the great salvation!" (Ripley).

"Over and above their immediate import, the words are full of meaning as throwing light on the ultimate law of God's dealings with the heathen world. Men are judged, not only according to what they have done, but according to what they might or would have done under other circumstances and conditions of life" (Elliott).

15. *Capernaum, exalted unto heaven* (R. V., "Shalt thou be exalted unto heaven?")—in point of privilege. Here Jesus made His home for a time, and performed some of His most wonderful miracles. *Thrust down to hell* (R. V., "brought down unto Hades").—Heaven and hell are here used antithetically—the first to express the height of privilege, the second the depth of ruin which would follow the misuse of privilege.

16. *He that heareth you heareth me*—an assertion of the practical identification of Master with disciple; so that, whatever treatment was shown to the latter would be held as shown to the former, and as the former was One sent of the Father, would be also regarded as shown towards God himself.

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CONSUMPTION

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.

"It Can Never Be Legalized Without Sin."

I move to amend by striking out "legalized," and inserting "tolerated." As it stands in the midst of a most terrible and truthful arraignment of the liquor traffic it is wholly meaningless and altogether misleading. The normal condition of the liquor-traffic is identical with that of traffic in flour. This is not only the common-sense view of it, but it has been affirmed by almost every Supreme Court in the nation, and experience has proved it frequently. In Ohio there has been no license for more than thirty-six years, yet in no State does the saloon flourish more. Of late years, in that State, it has been taxed more or less, but that has not affected the business materially in any place. For three and a-half years in Indiana—from November, 1855, to March, 1859—there was not a syllable of law on the subject. In the exercise of its common law right, the liquor traffic went along just as any other traffic. In short, its normal condition is that of any other traffic. It is inherently legalized; hence nobody sins because it is legalized. But toleration is quite another thing. The body politic that tolerates it, sins just as a body politic sins that tolerates murder or any other crime. While in a government of majorities we must submit to the will of the majority, we are personal sinners just to the extent that we go with the multitude to do a wrong thing, or to apologize for the wrong thing; and no less sinners when we quietly acquiesce in the wrong, refusing or neglecting to protest, not in word only, but by ballot also. Hence, on the Bible doctrine, that whoever can do good and doeth it not is a sinner, we become sinners in tolerating this wrong, but not sinners because of its legalization. Hence I propose that the delivrance be amended as suggested, and I shall so move, if a member of the next General Conference, if the Bishops themselves do not recommend it in their address.

Apropos to the above, let me suggest that some of us see a red flag of immense proportions in the word "License," and rage like bulls of Bashan at the very mention of it. In view of the fact just stated, what for convenience is called a License law, is merely a law regulating what would be free but for the stipulations and regulations

in the law. In cities we license hacks. Until the license ordinance was passed a hack was just as free as any other vehicle. By our License ordinance we conferred no right upon the hack that it did not have before, but we put it under certain restrictions that were thought wise. Repeal the ordinance, and it has the same rights again that other carriages have. A dog has the same right to life, liberty, and the pursuit of happiness that a cat has, but for reasons we ordain that he shall enjoy these rights circumspectly. The license does not confer upon the dog a single prerogative he had not before. Now if we could only remember that the law which we call a License law, but which confers no rights, but really restricts natural rights, is only a mild form of restriction, that it is prohibition as far as it goes, and then if we would vigorously, constantly, and uncompromisingly denounce and resist the idea of making money out of the business—fight to the death the delusion called "High License," and seek to make the restrictions more and more restrictive—we would be in a fair way to obtain Prohibition. No two things are more in the way than, first, we reject partial restriction through the mistake that license confers privileges not already enjoyed, and secondly, that the price of license affects the traffic. The higher the price the greater the wrong.

T. A. GOODWIN, D. D.

—Christian Advocate.

The Rulers of a Great City.

In the May Forum Rev. Dr. Howard Crosby shows up the rum-seller in politics in New York City, and by inference in all our large cities. We quote a pertinent paragraph for our readers: "Now, it is because of these two facts—the immorality of the business and the liability to moral obtuseness in the rum-sellers—that a government by rum-sellers is to be dreaded. No one interested in the justice of a suit wishes them on a jury. No one would have his own estate managed by them. No one would see them in responsible offices connected with education or religion. No one would have them control the railroad or telegraph interests of the community. No one would have them direct our banks. And yet, in spite of this universal distrust of rum-sellers as a class, political trickery and political prostitution put them into legislative and executive office in city and State. Party leaders stoop to this anomaly and party voters blindly obey them. What do we see in the city of New York to-day? Ten of the twenty-six members of the Board of Aldermen are rum-sellers. These ten, with four others who are like them, form a working majority to use their perverted

moral sense in framing ordinances for the city. Their legislation has become a by-word, and is suggestive of 'combines' and 'boodle.' No one supposes for a moment that they study the interests of the city, that they are moved by arguments of patriotism and public virtue; but every one knows that they seek the emoluments and political prestige of office, which are the loftiest considerations with which their minds are familiar. When any ceremonial is held to greet distinguished strangers, the city is ashamed that such as these represent it officially, and apologetic words have to be whispered to the guests.

The city, manipulated by these low minds, is made to send like characters to the State Legislature, and our citizens are mortified at seeing in the chairs of the Senate and Assembly ignorant and vicious men, who cannot comprehend a moral purpose, and who are open always to the influence of a bribe. We have seen this power so successful in its strength as to carry a State election, and openly to boast that it rules and intends to rule the wealthiest State in the Union. This, if a true prophecy, means the destruction of all moral barriers and the establishment of criminal chaos. It means general corruption and the reign of injustice and oppression. It means the triumph of rogues and roguery over truth and righteousness. Are we ready for this?"

Quarterly Conference Ap-  
pointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference.	Preaching.
MAY.		
Cherry Hill,	26	9 25 7
Newark,	24	3 25 10
Union,		25 3
JUNE.		
Hockessin, (Bryan)	29	1 1 10
Union, (Hanna)	28	7.30 1 7.30
Wesley, (Dr. Grise)	29	7.30 1 7.30
Grace, (Murray)	30	9 1 7.30
Asbury, (Dr. Hubbard)	31	7.30 1 7.30
JUNE.		
St. Paul's, (Stengle)	2	8 1 7.30
Newport, (Murray)	3	7.30 1 10
Cookman, (Franklin)	4	7.30 1 7.30
Kingswood, (Koons)	5	7.30 1 7.30
Stanton, (Murray)	6	7 1 3
Brandywine, (Barrett)		1 7.30
Salem,	7	3 . . .
Red Lion,	7	7.30 8 10
Summit,	9	3 8 2.30
Delaware City,	9	9 8 7.30
Port Penn,	9	7.30 9 7.30
New Castle, (Dr. Todd)	10	7.30 1 7.30

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

EASTON DISTRICT—FIRST QUARTER.

	May	June
Queenstown	24	25
Kent Island	24	25
Halls and Wye	25	26
Kings Creek	31	June 1
Hillsboro	31	" 1
June		
Greensboro	1	2
Easton	8	May 30
Trappe	7	June 8
Oxford	8	9
St. Michaels	13	15
Royal Oak and Talbot	14	15
Bay Side and Tilghman	14	15
Middletown	21	22
Townsend	21	22
Odessa	22	23

J. FRANCE, P. E.



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And swimming majesty of step and tread,  
The symmetry of form and feature, set  
The soul afloat, even like delicious airs  
Of flute and harp."

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(Continued from page 1.)

measures of prohibition states entirely void. It says: "Accepting the decision, the question arises, 'What is left to the states in enforcing the prohibition of the manufacture and sale of intoxicating liquors?' 1. Their right to adopt prohibition, either as a part of their organic law or as a statutory provision, is still unquestioned. 2. Their right to suppress the manufacture of intoxicants, either for sale within their limits, or for exportation, is likewise unquestioned. 3. Their right to close saloons, bars, and groggeries, is also unquestioned. 4. They may close breweries, distilleries, and saloons without liability to compensation for loss of property. 5. Although the United States may issue licenses for the sale of liquors within their limits, those licenses confer no power to sell contrary to State laws. All these powers, confirmed by previous decisions, remain intact."

We think the pathway of these liquor-sellers into prohibition states, will not be found so free of thorns, as might be supposed at first sight. What are "original packages?" If in any respect, the package sold or offered to be sold is different from its original construction, it cannot claim any benefit of this decision. A Dr. Buckley says, there can be no second sale, or transfer.

The instant it ceases to be the property of a non-resident, it is amenable to all the provisions of the State Laws.

The three dissenting judges, were Gray, Harlan, and BREWER. They say:

"The consequence must be, that an inhabitant of any state may, under the pretext of inter-state commerce and without license or supervision of any public authority, carry or send into and sell, in any or all of the other states of the union, intoxicating liquors of whatever description, in cases or kegs or even in single bottles or flasks, despite any legislation of those states on the subject."—*Methodist Christian Advocate.*

Of course the most direct way out of the difficulty is an act of congress

delegating to the several states, authority to regulate inter-state commerce, so far as intoxicating liquors are concerned. We quote a few editorial comments:

"This is the first time Justice Brewer appears in cases of this kind, and he stands with the judges, who think the states can absolutely prohibit the liquor traffic. The test must come soon, in another form. Kansas may permit liquor to be hauled into the state, but we are greatly mistaken if she permits it to be sold there.—*California Advocate.*"

"The liquor question is now relegated to the domain of national politics, and it is there to stay. Hereafter the right or policy of allowing intoxicating liquors to be sold will be a question for the people of the United States, and not for any one state, county, city or village, to determine. The decision of the supreme court in the "original package" case has determined this.—*Chicago Herald.*"

"The decision just rendered by the supreme court of the United States touching prohibition has in it the "power and potency" of a political storm, the extent and outcome of which cannot be determined.—*Chicago Inter Ocean.*"

"This decision has made prohibition a national political question beyond all controversy. We are compelled to go to congress to secure practical state prohibition. There is but one possible method open to us. We are compelled to elect congressmen, who favor all the prohibition that we need. It has been the aim of the present class of political managers, to keep prohibition out of national politics and confine it to state politics. The contest now is national."—*Central Christian Advocate.*

"State prohibitory laws practically become a nullity. Nothing short of a United States law, that prohibits the shipment of intoxicating liquors into a state having a prohibitory law, will make a prohibition effectual. In short, prohibition of a necessity becomes a national issue, rather than a local or state issue. Persons who are convinced of the righteousness of prohibition as a method of dealing with intemperance, from henceforth will direct their efforts toward securing favorable national legislation."—*Pittsburg Methodist Recorder.*

### Young Men's Christian Association.

Friday evening of last week, a large number of persons gathered in the Academy of Music, to participate in the First Anniversary of the Young Men's Christian Association of this city. The West Presbyterian Church Choir, and Grace M. E. Church orchestra, furnished delightful music; L. T. Wilson pianist and J. T. Clymer

chorister. Charles Baird, president, presided. John Field, and Joshua L. Bailey of Philadelphia, were the speakers. Among the prominent citizens seated on the platform were, Job H. Jackson, Joseph Pyle, J. T. Mullin, George W. Todd, Prof. H. S. Goldey, Wm. M. Field, C. Wesley Weldin, W. K. Crosby, Alfred Gawthrop, J. T. Johnson, Washington Jones, Prof. A. H. Berlin, L. P. Bush, Jr., Hon. Chas. B. Lore, Harry Emmons, Revs. W. L. S. Murray, W. A. Sadtler, J. Simpson Trotter, W. P. Swartz, C. E. Murray, H. Ashton Henry, and Dr. L. Marks.

After devotional exercises, conducted by J. Ashton Henry and W. L. S. Murray, President Baird read his report from which we gather some interesting facts. The Association was organized May 14, 1889, starting with 30 members; present members 365. Head quarters have been fitted up, 1007 Market St., and through the liberality of friends and membership fees, all expenses have been met. Mr. E. Bruce Lytle, and Revs. Paul Martin and Moses Heath, were successively employed as general secretaries, until Dec. 7th, when the present secretary, Mr. J. R. King, was engaged. Mr. Geo. W. Partridge, was gymnasium instructor, until failing health obliged him to retire. Mr. E. W. Wildes, of New Castle, Pa., has been engaged since. A most effective auxiliary is furnished in an organization of ladies, who "have brought cheer and comfort to the young men, decorating their rooms and providing for social entertainment." J. T. Mullin, treasurer, reported receipts, \$4,727.09, all of which has been expended, except one cent. Secretary King reported six receptions since Sept. 1st., attended by 2,031; daily attendants aggregate 13,186. Lecture committee has given 11 lectures or talks. Postmaster Field made an earnest and effective address on the value of these associations in promoting the business, the moral and the spiritual welfare of young men.

Joshua L. Bailey illustrated the honorable career open before our young men, by the case of the lamented President James A. Garfield, who began life as a poor boy. Hon. C. B. Lore, was called out, and in a few happy remarks, presented the sum of \$275, collected by the reception committee, for an upright piano.

After expressions of thanks by the President, the meeting closed, and the benediction was pronounced by Rev. Mr. Swartz.

### Chesapeake City, Md.

In addition to the programme for Sunday's dedicatory services, announced last week, Pastor Fosnocht arranged for their continuance through the week as follows:—Monday evening, his co-

laborer Rev. Mr. Perry, of the Presbyterian church; Tuesday, C. A. Hill, of Elkton; Wednesday, Rev. T. A. H. O'Brien, of Cecilton, Md.; Thursday, Rev. Enoch Stubbs of Philadelphia; Friday, Rev. W. L. S. Murray, presiding elder of the district. Bro. Fosnocht writes,

"We are pleased with our home—people and work—and we shall strive to make this the year of our ministry."

Our people are as kind as can be. Our meetings are growing better; the spiritual tide is rising. Dr. Murray gave a powerful exhortation, Monday evening, and we had a good time waiting on God."

We congratulate our brethren and the people generally of Chesapeake City, on the success achieved, in providing for themselves so handsome a church edifice, though we regret to learn, there remains so large a balance of indebtedness. Still, with the promised outpouring of blessing from the opened windows of heaven, it will be found an easy thing, we trust, in the near future, to remove this burden. Let the same spirit of consecration to the work, and self-denying devotion, that has prevailed in the building, be maintained hereafter, and a bright future is before these brethren.

We recall with grateful pleasure the revival of 1852, when T. A. Farnley, and the writer were the stationed preachers on Elkton circuit, and Chesapeake City was one of its four appointments. May similar displays of Divine power in saving mercy soon cheer the hearts of brother Fosnocht and his people!

### Mrs. Bishop Baker.

Mrs. Mchtabel (Perley) Baker, widow of our late Bishop Osman C. Baker D. D., died at the family residence in Concord, N. H., the 8th inst., after an illness of only four days, in the 79th year of her age. Mrs. Baker moved to Concord with her husband upwards of forty years ago; he having been appointed a professor in the Methodist General Biblical Institute, which had just been located in that city; and here her life has since been passed. One daughter, Osma C., wife of Dr. S. C. Morrill, of Concord, survives her, and also one brother, and four sisters.

Mrs. Baker was a woman of strong, and exceptionally well-balanced mind and character, always fully equal to the demands made upon her, as the wife and helper of a husband of such eminent usefulness in the Church. She was greatly beloved in the city in which she had so long made her home.—*Zion Herald.*

Dr. Mendenhall, editor of the *Methodist Review*, sailed for Europe on the 22d.

Bishop Goodsell has been invited to preach the baccalaureate sermon at Dickinson College.

## Conference News.

Preachers' Meeting in *Fletcher Hall*, last Monday; Rev. W. E. Avery, president, in the chair. Devotional exercises were conducted by Rev. W. E. Tomkinson. Members present: Bros. Houston, Sanderson, Tomkinson, Barrett, Stengle, Smoot, Corkran, Dr. Todd, Bros. VanBurkalow, Hanna, Koons, and Collins.

Bros. Sanderson, Tomkinson, and Houston spoke of their work on the Sabbath. Bro. Tomkinson reported a meeting of unusual interest at Cookman, on Sabbath evening, at which several persons were seeking the Lord, and at least one converted. Bro. Houston addressed the meeting informally, and urged the importance of sustaining the Preachers' Meeting.

Dr. Todd called attention to the fact that the anniversary of the Y. M. C. A. was appointed to be held Friday evening, without considering, that the selection of that evening interferes directly with the prayer-meetings in the several churches.

On motion, a committee was appointed to wait on the local secretary, and inquire into the matter.

On motion, the order of the day was taken up, and Rev. J. E. Franklin read a paper, entitled, "Cremation." The subject was then discussed by Bro. VanBurkalow, Dr. Todd, Bros. Sanderson, Houston, Hanna, Atkins, and Tomkinson. Carators reported paper for next Monday by Rev. B. F. Price, on the "Impeccability of Christ." Adjourned with benediction by Rev. J. T. VanBurkalow.

E. C. ATKINS, sec'y.

Emanuel M. E. Church, Townsend, Del., Rev. R. Irving Watkins, pastor, was reopened, Sunday, the 18th inst., after undergoing extensive improvements in the way of re-constructing recess pulpit, and a fresh coat of paint inside and outside, together with a new carpet, covering the entire floor.

The Conference committee on apportionments met in *Fletcher Hall*, May 20. Dr. J. W. Young was with the committee, all of whom were present but one. In view of the practical difficulties in the case after due consideration it was resolved, to refer the whole matter to the presiding elders.

CHERTER BETHEL, A. P. Prettyman, pastor.—Bro. Prettyman being indisposed last Sunday, the venerable Samuel Hance preached for him in the morning, and Bro. Jesse Clair at night. An Epworth League has been organized, with the pastor as president, and Miss Lydia A. Talley, secretary.

### Personal.

Rev. T. E. Martindale will deliver the baccalaureate sermon to the graduating class of Delaware College, Sunday, June the 15th.

Rev. J. B. Quigg, of North East, Md., delivered an interesting address before the Gospel Temperance meeting, last Sunday afternoon, in Gilpin Hall, Elkton, Md.

Rev. J. S. Willis gave his tenth annual dinner at his Glendale farm near Frederica, Thursday of last week. Over 100 guests were at the table and partook of the dinner.

Childrens' Day will occur this year, next Sunday week, June 8th.

Bishop Adams confirmed a class of seven, Wednesday of last week, in the chapel at Cecilton. They were four adults, and one white and two colored youths.

### To the Ex-Pastors of Harrington M. E. Church.

DEAR BROTHERS:—The members and pastor of this place desire to have you meet with us, in a re-union service, next Sunday, June 1st, at 3 p. m.

Those who shall be able to attend, will please write us in advance, so that we may provide entertainment for them.

We expect to dedicate our new church, June 1st.

Let me hear from you brethren.

Yours in Christ,

T. L. PRICE, pastor.

Harrington, Del.

Decoration Day will be Friday, May 30th.

At the Silver Anniversary of their wedding, Saturday evening, the 10th inst., Bishop and Mrs Foss were "surprised" with a handsome silver service of fifteen pieces, given by their friends as a souvenir of the happy occasion. Col. John A. Wright made the presentation speech.

We note with sadness the bereavement that has befallen our brother, Rev. C. A. Hill, and his family, and assure them of the sympathy and prayers of many friends.

We clip the following:

Carrie C., daughter of Rev. Charles A. Hill, died at the residence of her grandfather, Rev. Charles Hill, pastor of the Elkton M. E. Church, Sunday morning, May 18, aged about five years. She was buried Wednesday, in the Middletown Cemetery.—*Cecil County News*.

"Of such is the kingdom of heaven."

### Our Local Preachers.

The Local Preachers and Exhorters Association, of the Wilmington Conference met in its 31st semi-annual session, in the M. E. Church, Middletown Del, Saturday and Sunday, May 17-18 After devotional exercises led by Bro. Charles A. Foster, Bro. Thomas Mallalieu was elected to preside; the president, Bro. Daniel Green being detained by sickness, and the vice-president not being present.

Rev. A. Smith, pastor, spoke cordial words of welcome, to which Bro. J. R. Dill made an appropriate response.

The following topics were presented in papers and addresses; "May we not expect the descent of the Holy Spirit, here and now, as in Pentecostal times?" "The Intermediate place and period;" "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Equal representation of ministerial and lay members;" "Does the Bible teach the possibility of committing the unpardonable sin,—if so, what is it?" "Christian sanctity;" "Review of majority and minority reports, presented at our last Conference."

The following brethren participated in the discussions—Thomas Numbers,

J. H. Simms, Thomas Mallalieu, J. R. Dill, C. A. Foster, J. Hutton, and C. C. Case, Rev's A. Smith, and R. I. Watkins, and J. E. Smith also took part in some of the debates.

The Sunday services were well attended, and of very great interest; beginning with a prayer meeting at 8 a. m., led by Bro. C. C. Case, after which a spirited love-feast was held under the direction of Bro. C. A. Foster. At 10 45, Rev. J. W. Loane of Baltimore preached an excellent sermon from the text, "Have faith in God Mark. 11-22; at 2 p. m., there was a Children's Meeting, addressed by Bros. Wm. Farries and J. Hutton.

At 6. 30, a praise meeting was held under the direction of Bro. J. Hutton many of the sisters and young people testifying to the cleansing power of the atoning blood.

At 7.30, Rev. Bro. Loane preached again; taking for his text, "Never man spake like this man," Jno. 7-46.

His Excellency, Gov. Benjamin T. Biggs, was among the interested listeners to this eloquent local preacher.

After the sermon, Bro. J. R. Dill tendered the thanks of the Association, to pastor Smith, and his people, for their generous hospitality. The next meeting is to be held in November, in Harrington, Del.

We take pleasure in acknowledging cards of invitation to the marriage of Rev. Stephen M. Morgan, Jr., of the Wilmington Conference and Miss Minnie B. Speer, daughter of John D. Speer, Esq., of Chambersburg, Pa., to take place in that city, at nine o'clock Thursday morning, June 5. Our best wishes attend the prospective bride and groom, for the happy realization of their brightest hopes.

Bishop Fowler appears in excellent health; but in a conversation with him we find he has been for some months suffering with symptoms of nervous prostration. While he was endeavoring to recuperate, la grippe attacked him, and then came some respiratory complications. Rest has been all he needed; rest has nearly done its work; and had it not been for the symptoms of acute lung trouble coming on when it was unsafe to come East, he would have attended his Conferences. There is every reason to believe, that soon he will be able to resume full work with his old energy.—*The Christian Advocate*.

Monday last, Rev. Atticus G. Haygood, D. D., of Sheffield, Ala., was again elected bishop by the General Conference of the M. E. Church South. Dr. O. P. Fitzgerald, editor of the *Nashville Christian Advocate*, was also elected to the same high office.

Bishop Ninde and family sail from New York, June 4, for a sojourn on the Continent.

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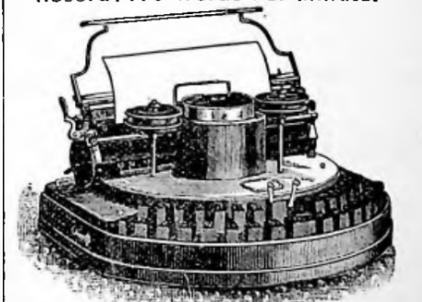
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## OUR SERIAL STORY Blanch Montague,

WHY WAS IT?

BY CAUGHEY.

CHAPTER XXI—CUPID AT WORK.

Blanch Montague returned to school after the Christmas holidays were over with a free and happy heart, without a suspicion of the deep absorbing love that the master of Glen Eden bore her; and resumed her studies for the last quarter of her school life, with a zeal and earnestness that won for her the honor of being appointed valedictorian of her class, on her graduation, the following June.

She had never known what it was to love; yet into her pure heart, there would often come a most delicious sense of happiness, as she thought of the noble and handsome young man, whose prompt interposition had saved her life, and remembered how he had assured her of his friendship and highest respect.

To this simple-hearted girl, Walter Melvin was a *prince among men*. Often did she find herself comparing him with others of her acquaintance, and in every comparison her estimate awarded him the palm for all that was truest, noblest and best.

A stranger might have supposed that George Colton was at law with all the people of Oakington, had they known how often the young Rockwell lawyer visited that city; for there were not many weeks during the winter, that pressing legal business, or something else, did not call Horace Montague to Oakington Hall.

It would be pleasant to accompany this young gentleman to Oakington, and see how his time was spent at Mr. Colton's, but all this we must leave to the imagination of our readers, only aiding them with a single fact. When the grass was again in the fields, and the icy fetters of winter, that had fastened the rivers to their banks, had been smitten off by the warm breath of Spring, when the flowers were again in the meadows, and "the time of the singing of birds had come and the voice of the turtle was heard in the land," Emma Colton had promised to be the wife of Horace Montague.

As to Horace's father, one might have thought he must still have some lingering doubts about his young friend Walter, despite all his assurances of confidence, so often did he feel it necessary to visit a certain home in the Arlington Manor, that winter.

But his visits to Glen Eden were

characterized by a dignity and grace, that made him a welcome visitor, and Mrs. Melvin never had any occasion to feel embarrassed by his presence.

When summer came and Blanch Montague had returned from college, a party of seven persons, on a bright day in June, stepped out of the five o'clock express on its arrival at Sea Bluff. The reader scarcely need be told who they were. Walter Melvin did not care to take again his bachelor room at the Sea View Cottage; nor did Christopher Montague have any desire to take his family into the Alaska Annex. So the party entered the coach of the Carleton House, and were driven to the large new hotel, that had been built since they were there.

Leaving Mr. Colton to entertain himself among his friends in the town, the elder Mr. Montague to enjoy the society of Mrs. Melvin, and Horace with his beautiful Emma, to take their drives and walks without our company, we will now give our special attention to Walter and Blanch.

Horace had told his father of his attachment to Miss Colton, before he ever spoke to her of love, and had obtained his consent, that he should ask her to be his wife; and when Blanch returned from school, Horace told his father and sister of his engagement. This led Mr. Montague to speak again with his daughter on the subject of marriage.

He longed to tell her all that was in his heart; of Walter Melvin's unselfish love, of his own admiration for his noble character; and how proud and happy he would be, to claim him as a son; but prudence forbade such disclosures.

He was a wise man, and a discreet father; and he knew that Walter should be left to tell his own story. Although he coveted such a husband for his daughter, as he believed Walter Melvin would be, he dared not interfere, knowing that "forced love, like a fanned fire, never did well," he purposed that Blanch should be left to follow the dictates of her own heart, without undue influence from him.

His patience and good sense soon met their reward, for not many days after his arrival at Sea Bluff, Walter found himself alone with Miss Montague near the same spot where he had beheld her for the first time, one year before.

The bright harvest moon, at her full poured a soft mellow light over sea and land. The bright waves sparkled like a sea of gold, while the white hard strand lay like a marble pavement under their feet.

The few stars the full moon could not hide from view, hung like silver lamps in the blue dome.

It was a time of all others, to talk

of love, and as Walter approached the spot, where a year before he had first seen the beautiful girl, now at his side, the memories of that hour, with their emotions came upon him like a flood; and with them came the memory of all that had passed in the intervening year; until Walter felt that his heart must overflow. He could bear this suspense no longer, let the result be what it might he felt he must tell her the truth.

He did not get down on his knees, and go off into a rhapsody of loving, romantic sentimental nonsense, and then wind up, by imploring her to be his wife, and declaring he could not live without her; but summoning all the courage and thought he could master, he turned to Blanch and told her of his love, in his own frank, honest way; of the deep feelings that stirred his heart, and how dear she had become to him; and when he had told her all, he said, "can you love me in return?"

This noble and true hearted girl did not faint, or act silly, or become sentimental; but lifting her large dark eyes to his, she came a step nearer, and slipping her little hand in his, said; "Mr. Melvin, you have paid me the highest and truest compliment that man can pay to a woman; and I am not insensible to the honor you have done me.

I have always felt the profoundest respect for you; and that respect was born of the gratitude I felt for you, for my rescue, that day of peril, on the Ocean Queen; but I have learned since then, to respect you for your own moral worth. I have never loved any one save my father and Horace; and I do not know that I can ever love you, as you deserve to be loved by the woman, to whom you have given the full strength of a love that you say is your life; but the deepest and purest respect of my heart is yours; and if I am capable of learning the lesson of love, none could teach me more successfully, than yourself."

Like every sensible girl, Blanch had not allowed herself to love Walter before he had told her of his love for her; but now that this barrier was broken down, now that she knew his heart, she felt a freedom that rendered her quite happy.

She was neither alarmed nor distressed at what Walter had said, but when alone with her father the next day, she told him of what had occurred, and asked his advice.

Without recording Christopher Montague's reply, it is enough to say, that Blanch went to her room that night, with a heart stirred by many a strange emotion; but tumultuous as were her thoughts, and novel as was this experience, she was happy.

What Walter and Blanch talked about, as they walked and rode together, during the remainder of their stay at Sea Bluff, we will not attempt to state, but when they left that place, which had been the scene of so many strange experiences, Blanch Montague had promised Walter Melvin, that in the coming spring, she would be his wife; but little did she imagine, when she gave him that promise, what terrible experiences were awaiting her, in the near future!

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A. C. C.

## Keep the Commandments.

Turn and listen to the simple universal rule given by our Lord, the rule which all can understand and all can accept—Keep the Commandments. If thou wouldst enter into life, if thou wouldst know the good, you need not hurry about the world after this rabbi, and you need not hunt up the secret in the baffling masses of wrangling philosophers; you need not run to and fro and waste yourself with trouble and anxiety, in terror lest you should have missed the true receipt or taken the wrong training; you need not lose yourself in endless disputes and inquiries. No, it is all perfectly plain how it is to be done.

There is no royal road peculiar to the privileged, no doubt about it which can entitle you to defer it to tomorrow. Why ask concerning the good as if it were a curious riddle which lacked an answer? If thou wouldst enter into life there is one receipt, and that is open to you and to all—Keep the Commandments. The Commandments! There are points at which the will of man closes with the will of God. They are the moments at which this fusion occurs.

The Commandments express the nature and character which constitute the enormous goodness of Him who is the only good, and in keeping them we come into touch with Him; we are made one with Him; they embody the temper in which communion takes place. Whenever we loyally keep a commandment, then our will is God's will, and we unite the good and become one.—*Canon Scott-Holland.*

## Once.

The junior class of a Southern college had assembled in a student's room to spend the night in riot and debauch. Amid the crowd was one who had never recited a bad lesson since his matriculation. In his studies "he was head and shoulders" above the class. That day he had failed. A shade of the deepest gloom came over him, and he was melancholy. But the wine and jest passed round while he felt like Lucifer in Eden where all was joy and gladness around him. Said a classmate "Come, Bob, quaff this bumper, and it will make you feel bright as the hermit's lamp."

The tempter whispered in his ear: "Drink once, and forget the past." A powerful struggle seemed to be going on in his mind, for a moment; but at last he silently shook his head, and retiring from the room gave vent to a flood of tears. That boy never drank—not even once. He took the valedictory, and is now president of a college.—*Times of Refreshing.*

## Allston's Prayer.

Washington, the celebrated artist and poet, tells us how he was led from jesting on sacred subjects, to an abiding reverence for them, and to a religious life. Having married a sister of the eminent Dr. Channing, he made his second visit to Europe, and settled in London as an artist. He met with little success, and for a time was at a loss for the means of procuring the necessaries of life. Reflecting one day, with a feeling of almost desperation upon his condition, he found himself all at once filled with the hope that God would help him if he only asked His help. So he locked his door, withdrew to a corner of his room, and, falling on his knees, prayed earnestly for help from on high.

While thus kneeling in supplication he was aroused by some one knocking at the door. He opened it to a stranger, who announced himself as the Marquis of Stafford, who inquired if his painting of the angel Uriel was sold. Receiving a negative reply, the nobleman paid him four hundred pounds for the beautiful production, and was so pleased that he introduced the poor artist to the leading nobility and gentry, and thus to both fame and fortune, and to all the success he desired. Allston never looked upon this as a mere happy coincidence; but the feeling that led him to prayer, and the immediate relief which followed, he always regarded as the direct interposition of God in his behalf in the hour of his need. As the result he was led to a Christian life, and fixed devotional habits became predominant traits in his character to the end of his life. Others, like Allston, have found in their own joyous experience the truth of promise: "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." To every one that trusts in him God has declared: "He shall call upon Me, and I will answer him; I will be with him in trouble, and will deliver and honor him; with long life will I satisfy him and show him My salvation."—*New York Observer.*

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

The precepts of the law may be comprehended under these three points, to live honestly, to hurt no man willfully, and to render every man his due.—*Aristotle, B. C. 384.*

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Youth's Department.

Boys Converse.

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No, Charlie, we wanted to get some new books this spring, but there are so many other things needed around the church, that we will have to be contented with the old books.

Well, Frank, that was just the way we were fixed; but we saw an offer in the PENINSULA METHODIST to give away free, 50 books to every Sunday-school, that would send in 50 new subscribers for the PENINSULA METHODIST, at \$1, each.

Oh, Charlie, is that really so? Tell me all about it, and I will tell the boys and girls in my class.

Well, Frank, this is the way we got our names. We have 24 classes in our school; 20 classes got one name apiece; 10 more classes got 2 names apiece, that made 40 names; and two of the big classes, got 5 names apiece; that made the 50 names. That's easy ain't it?

Just think of it, we have our new library of 50 beautiful books; and we did not pay one cent for them, either; and since we have been getting the PENINSULA METHODIST, mother says, she wonders how we ever managed to get along without it.

It is a dandy paper to have, I tell you Frank; there is good reading in it for every one, and lots of news about our churches. I know it has done me a heap of good."

Charlie was right. For every fifty names of yearly subscribers, paying in advance, we will give a Sunday-school library of 50 volumes, or your own selection, at list prices, to the amount of \$25. Send for particulars, to THE PENINSULA METHODIST, Wilmington, Del., J. Miller Thomas, Publisher.

How Fritz Found the Purse.

There was always something the matter with Fritz, though no one knew exactly what it was. His eyes were dull and heavy, his face was pale, and his head ached. His shoulders were bent, his muscles weak and flabby, he had no appetite, and did not sleep well. His mother petted him and coaxed him to eat and would not let him do any work, for, she said, "Fritz is too delicate to work; work never did agree with him." The neighbors sent in every kind of delicacy they could think of, but though he tried everything he grew no better. Then they all shook their heads and sighed, wishing they could know the real name of his trouble. At last his mother worn out with hard work and anxiety, died, murmuring with her

last breath: "Ah me! What will become of my poor Fritz?"

She left a small, but cozy cottage, a large garden and an orchard, with a long lease and low rental. But everything was ill-kept, poorly cultivated, forlorn, and neglected. "Good evening to you, Fritz," said a voice as Fritz sat by himself, wondering, as his mother and all the neighbors had wondered, how he was to live in this hard working world. It was the old, very old school-master, who came up the little walk to the cottage door. Fritz made room for the old man.

"I taught you to read, Fritz," he said, "and your father, and his father before him. I'm an old, old, man, you see! And I've come to tell you something you ought to know. There's a heavy purse of gold buried on this place of yours."

"A purse of Gold!" exclaimed Fritz, in astonishment. "Whereabouts? Show me, so that I can dig it up."

"No one can show it to you," said the master; "I only know that it is somewhere within these boundary lines, and that whoever seeks it faithfully is sure to find it."

"But I am not strong," said Fritz, mournfully. "I never could dig."

"That's true, poor lad" said the master, compassionately. "How could I forget that? Ah well! You are a good boy, Fritz, and will be able to rejoice in thinking that whoever comes after you here will find it. A lucky fellow he will be! I shall have to tell him what it is hardly worth while telling you, that there is a kind of charm about it. No one will find it who leaves any slack work behind him. The garden must be well cared for and well planted as he goes, and if a single tree in the orchard is injured the charm will fail."

After a little more chat he went on, leaving Fritz full of thought over the wonderful thing he had told him. He would have doubted the story if it had come from anyone else, but no one ever knew the old school-master to tell an untruth.

He thought and thought of it as he tossed on his bed that night, wondering in what part of the garden or orchard the purse might lie, and thinking it very hard and cruel that a poor, weak fellow like himself could not be shown the spot at once. He would be willing to dig one hole, but he could not dig over the whole place. But the more he thought over it, the less was he inclined to rejoice in the idea of some one else finding the gold. Perhaps there were others who knew of it. Perhaps already greedy eyes were turning in that direction and wondering how soon he might die and be out of the way.

Full of indignation at the thought,

he sprang out of bed the next morning with the first peep of day, mended an old spade, and began to dig. In the very farthest corner of the garden he began, digging deep and carefully, pulverizing every inch of the soil. The cool, moist earth looked so inviting as he went on that it seemed no hardship to carry out the old man's caution by stopping to plant in the neatly prepared beds the seeds his poor mother had stored. His limbs ached and his back was stiff, when he stopped work to get something to eat.

"If this kills me," he said to himself, "it will be the master's fault. My mother always told him I was not fit for work."

But he was amazed at finding how good his bread and water tasted, and he made up his mind that it was the first loaf of really good bread that the rascally baker had ever furnished.

His pains and aches gradually disappeared as his work went on, and he sometimes found himself almost forgetting the purse of gold in the interest he began to take in his garden. He was surprised that he had never before discovered the delight of watching the growth of beautiful things, forgetting that the secret lay mainly in the fact of his own hands having planted and cared for them. The bounteous earth seemed ready to cast back to him a hundred fold return for all he intrusted to her, and the sunshine, the soft wind, and the gentle rains co-operated lovingly with her. He scarcely had time to turn from one finished section of his garden-plot to attack vigorously another before the tender green leaves seemed to start out of the ground and smile up at him with a: "Ho, Fritz! All this in return for the little brown seeds you hid!"

And before many weeks had passed, the neighbors raised their hands and eyes, at beholding Fritz carrying his baskets of green vegetables to market. "What can have cured him?" they asked. "And what could have been the real name of that terrible disease he had?"

"Found the purse?" asked the old school-master leaning over the fence one day in late autumn to speak to Fritz, who was banking up with his spade a fine crop of cabbages.

"Not yet, master," said Fritz. "In truth I've been too busy lately to look very sharply after it. I've spent all my time on the garden this season, you see, but there's the old orchard yet. I shall begin early next spring and go carefully over that."

"You'll find it," said the old man, very positively. "How is your health?"

"My health, master? Why, bless your heart, I haven't had much time to think of that either."

He slept as sound as a top and ate

with the appetite of an honest laborer, and the good gossips were no longer obliged to distress themselves as to what was to become of him, for he had a good provision ahead of him. At the end of the second summer, the old school-master went in at Fritz's gate, taking quiet note of the evidences of care and pains bestowed upon every corner of the premises. The neatly trimmed vines over the door were laden with ripe fruit, and he smiled to himself, as he walked between the borders of bright colored flowers, remembering a whisper he had heard, that the pretty little maid at the mill was coming before long to help Fritz keep house. He opened the door without knocking, and Fritz looked up from his seat at a table, upon which he was counting some money, to welcome him. "You have found it at last?" asked the visitor.

"Found what, master?"

"The purse of gold."

"Ah, I remember. No, master, I haven't. Somebody else must look for your purse if they want it, for I have no time to look for gold. My garden and my orchard give me all the work I can do."

"Then what is all this?" The master laid his forefinger on some of the gold pieces.

"This the price of my crop of fruit," replied Fritz. "You must have noticed how my trees have been laden and borne almost to the ground. They have produced as never before."

His eyes were bright and his cheeks ruddy with the glow of health; his form was straight and every limb was round and strong. The master looked keenly at him, and laughed—a laugh so full of thorough, hearty, genial enjoyment, that Fritz could not forbear laughing with him.

"Ah, friend Fritz," he at length said, "I promised you only one purse, but if I had promised you a dozen, or perhaps a hundred, I should have been the nearer right."

Fritz stared at him with something of the perception of his true meaning dawning upon him.

"Then you were jesting with me!" he cried.

"No," said the old man, "it was every word true."

And Fritz took his honest old hand in a tight clasp. "Surely, master, if it was a jest it was the best jest ever played."

And to this day the neighbors never learned the real name of the disorder which came so near being fatal to Fritz in his younger days.—Christian Freeman.

In advancing age the declining powers are wonderfully refreshed by Hood's Sarsaparilla. It really does "make the weak strong."

## THE OLDEST OF BATTLES.

DR. TALMAGE ON THE CONTEST OF LABOR AND CAPITAL.

The Golden Rule Must Soon or Late Be Applied; All Other Devices Are but Temporary—This Plan Is Eminently Practicable, and Many Instances Are Cited.

BROOKLYN, May 18.—The Tabernacle congregation is still worshipping in the Academy of Music, but expects next September to have the main auditorium of the new tabernacle ready for use in the holding of services. After the usual preliminary exercises this morning, Dr. Talmage preached on "The Old Fight To Be Settled," from the text: "Whatsoever ye would that men should do to you, do ye even so to them."—Matt. vii. 12. Following is the sermon in full:

Two hundred and fifty thousand laborers in Hyde park, London, and the streets of American and European cities filled with processions of workmen carrying banners, brings the subject of Labor and Capital to the front. That all this was done in peace, and that, as a result, in many places arbitration has taken place is a hopeful sign.

The greatest war the world has ever seen is between capital and labor. The strife is not like that which in history is called the Thirty Years' War, for it is a war of centuries, it is a war of the five continents, it is a war hemispheric. The middle classes in this country, upon whom the nation has depended for holding the balance of power and for acting as mediators between the two extremes, are diminishing; and if things go on at the same ratio as they have for the last twenty years been going on, it will not be very long before there will be no middle class in this country, but all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels.

The antagonistic forces have again and again closed in upon each other. You may pooh pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; you may belittle it by calling it Fourierism, or Socialism, or St. Simonism, or Nihilism, or Communism, but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of this century. Most of the attempts at pacification have been dead failures, and monopoly is more arrogant and the trades unions more bitter. "Give us more wages," cry the employes. "You shall have less," say the capitalists. "Compel us to do fewer hours of toil in a day." "You shall toil more hours," say the others. "Then under certain conditions, we will not work at all," say these. "Then you shall starve," say those, and the workmen gradually using up that which they accumulated in better times, unless there be some radical change, we shall have soon in this country three million hungry men and women. Now, three million hungry people cannot be kept quiet. All the enactments of legislatures and all the constabularies of the cities, and all the army and navy of the United States cannot keep three million hungry people quiet. What then? Will this war between capital and labor be settled by human wisdom? Never. The brow of

the one becomes more rigid, the list of the other more clinched.

## FUTILE REMEDIES PROPOSED.

But that which human wisdom cannot achieve will be accomplished by Christianity if it be given full sway. You have heard of medicines so powerful that one drop would stop a disease and restore a patient; and I have to tell you that one drop of my text properly administered will stop all these woes of society and give convalescence and complete health to all classes. "Whatsoever ye would that men should do to you, do ye even so to them."

I shall first show you this morning how this controversy between monopoly and hard work cannot be stopped, and then I will show you how this controversy will be settled.

Futile remedies. In the first place there will come no pacification to this trouble through an outcry against rich men merely because they are rich. There is no laboring man on earth that would not be rich if he could be. Sometimes through a fortunate invention, or through some accident of prosperity, a man who had nothing comes to large estate, and we see him arrogant and supercilious, and taking people by the throat just as other people took him by the throat. There is something very mean about human nature when it comes to the top. But it is no more a sin to be rich than it is a sin to be poor. There are those who have gathered a great estate through fraud, and then there are millionaires who have gathered their fortune through foresight in regard to changes in the markets, and through brilliant business faculty, and every dollar of their estate is as honest as the dollar which the plumber gets for mending a pipe, or the mason gets for building a wall. There are those who keep in poverty because of their own fault. They might have been well off, but they smoked or chewed up their earnings, or they lived beyond their means, while others on the same wages and on the same salaries went on to competency. I know a man who is all the time complaining of his poverty and crying out against rich men, while he himself keeps two dogs, and chews and smokes, and is filled to the chin with whisky and beer!

Micawber said to David Copperfield: "Copperfield, my boy, one pound income, twenty shillings and sixpence expenses; result, misery. But Copperfield, my boy, one pound income, expenses nineteen shillings and sixpence; result, happiness." And there are vast multitudes of people who are kept poor because they are the victims of their own improvidence. It is no sin to be rich, and it is no sin to be poor. I protest against this outcry which I hear against those who, through economy and self denial and assiduity, have come to large fortune. This bombardment of commercial success will never stop this controversy between capital and labor.

## NEITHER THROUGH CONTEMPT NOR VIOLENCE.

Neither will the contest be settled by cynical and unsympathetic treatment of the laboring classes. There are those who speak of them as though they were only cattle or draught horses. Their nerves are nothing, their domestic comfort is nothing, their happiness is nothing. They have no more sympathy for them than

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PHILADELPHIA (express) 1.55, 2.52, 4.20, 6.30, 8.50, 10.45 a. m., \*12.19, 12.30, 1.30, 2.27, 5.50, 5.17, 5.56, 6.21, 7.08 and 9.10 p. m.  
Accommodation, 6.40, 6.55, 7.05, 8.10, 10.45 a. m., 12.38, 2.32, 3.35, 4.35, 5.20, 6.32, 7.40 and 10.30 p. m.  
NEW YORK, 1.55, 2.52, 4.20, 6.30, 8.50, 10.45, 11.51 a. m., \*12.19, 12.30, 1.30, 2.27, 2.32, 3.45, 5.05, 5.17, 5.56, 6.21, 7.08, \*7.22 and 10.30 p. m.  
NEWARK (Centre) and intermediate stations, 7.40 a. m., 12.51, and 6.30 p. m.  
BALTIMORE and intermediate stations 2.41, 4.45 and 6.06 p. m., and 12.13 night.  
BALTIMORE and WASHINGTON, 4.46, 8.01, 9.11, 10.12, and 11.00 a. m., 12.06, \*1.15, 4.24, 5.23, \*6.03, 7.10, 8.20 p. m., and 12.40 night.  
Trains for Delaware Division leave for:  
NEW CASTLE, 8.30, 11.03 a. m., 2.45, 3.50, 4.48, 6.15, 7.00, 9.51 p. m., and 12.15 night.  
Trains marked thus (\*) are limited express upon which extra fare is charged.  
CHAS. E. PUGHLI, J. R. WOOD,  
General Manager, Gen. Pass. Agent.

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It is a safe and desirable investment, and guarantees that a certain amount of money will be accumulated in a specified time, which the purchaser can use at an age when he is more likely to be dependent upon others than others upon him.

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Under this policy you have Investment, Protection, and the use of your capital.

Write for particulars.

WM. V. HARPER, General Agent, Maryland, Delaware, District of Columbia, and Virginia. 239 E. German street, Baltimore, Md.

DELAWARE OFFICE, 824 Market street, Wilmington, Del.

Or AUBREY VANDEVER, Clayton, Del.

a hound has for a hare, or a hawk for a hen, or a tiger for a calf. When Jean Valjean, the greatest hero of Victor Hugo's writings, after a life of suffering and brave endurance, goes into incarceration and death, they clap the book shut and say, "Good for him!" They stamp their feet with indignation and say just the opposite of "Save the Working Classes." They have all their sympathies with Shylock, and not with Antonio and Portia. They are plutocrats, and their feelings are infernal. They are filled with irritation and irascibility on this subject. To stop this awful imbroglio between capital and labor they will lift not so much as the tip end of the little finger.

Neither will there be any pacification of this angry controversy through violence. God never blessed murder. Blow up to-morrow the country seats on the banks of the Hudson, and all the fine houses on Madison square and Brooklyn heights and Brooklyn hill and Rittenhouse square and Beacon street, and all the bricks and timber and stone will just fall back on the bare head of American labor. The worst enemies of the working classes in the United States and Ireland are their demented coadjutors. A few years ago assassination—the assassination of Lord Frederick Cavendish and Mr. Burke in Phoenix park, Dublin, Ireland, in the attempt to avenge the wrongs of Ireland—only turned away from that afflicted people millions of sympathizers. The attempt to blow up the house of commons in London, had only this effect: to throw out of employment tens of thousands of innocent Irish people in England.

In this country the torch put to the factories that have discharged hands for good or bad reason; obstructions on the rail track in front of midnight express trains because the offenders do not like the president of the company; strikes on shipboard the hour they were going to sail, or in printing offices the hour the paper was to go to press, or in mines the day the coal was to be delivered, or on house scaffoldings so the builder fails in keeping his contract—all these are only a hard blow on the head of American labor, and cripple its arms, and lame its feet, and pierce its heart. As a result of one of our great American strikes you find that the operatives lost four hundred thousand dollars' worth of wages, and have had poorer wages ever since. Traps sprung suddenly upon employers, and violence, never took one knot out of the knuckle of toil, or put one farthing of wages into a callous palm. Barbarism will never cure the wrongs of civilization. Mark that!

#### THE ETERNAL LAW OF RIGHT.

Frederick the Great admired some land near his palace at Potsdam, and he resolved to get it. It was owned by a miller. He offered the miller three times the value of the property. The miller would not take it, because it was the old homestead, and he felt about it as Naboth felt about his vineyard when Ahab wanted it. Frederick the Great was a rough and terrible man, and he ordered the miller into his presence; and the king, with a stick in his hand—a stick with which he sometimes struck his officers of state—said to this miller: "Now, I have offered you three times the value of that property, and if you won't sell

it I'll take it anyhow." The miller said: "Your majesty, you won't." "Yes," said the king, "I will take it." "Then," said the miller, "if your majesty does take it, I will sue you in the chancery court." At that threat Frederick the Great yielded his infamous demand. And the most imperious outrage against the working classes will yet cover before the law. Violence and contrary to the law will never accomplish anything, but righteousness and according to law will accomplish it.

Well, in this controversy between Capital and Labor cannot be settled by human wisdom, it is time for us to look somewhere else for relief, and it points from my text roseate and jubilant, and puts one hand on the broadcloth shoulder of Capital, and puts the other hand on the homespun covered shoulder of Toil, and says, with a voice that will grandly and gloriously settle this and settle everything, "Whatsoever ye would that men should do to you, do ye even so to them." That is, the lady of the household will say: "I must treat the maid in the kitchen just as I would like to be treated if I were down stairs, and it were my work to wash, and cook, and sweep, and it were the duty of the maid in the kitchen to preside in this parlor." The maid in the kitchen must say: "If my employer seems to be more prosperous than I, that is no fault of hers. I shall not treat her as an enemy. I will have the same industry and fidelity down stairs as I would expect from my subordinates if I happened to be the wife of a silk importer."

The owner of an iron mill, having taken a dose of my text before leaving home in the morning, will go into his foundry, and, passing into what is called the puddling room, he will see a man there stripped to the waist, and besweated and exhausted with the labor and the toil, and he will say to him: "Why, it seems to be very hot in here. You look very much exhausted. I hear your child is sick with scarlet fever. If you want your wages a little earlier this week, so as to pay the nurse and get the medicines, just come into my office any time."

#### KINDNESS INSURES FAITHFULNESS.

After awhile, crash goes the money market, and there is no more demand for the articles manufactured in that iron mill, and the owner does not know what to do. He says: "Shall I stop the mill, or shall I run it on half time, or shall I cut down the men's wages?" He walks the floor of his counting room all day, hardly knowing what to do. Toward evening he calls all the laborers together. They stand all around, some with arms akimbo, some with folded arms, wondering what the boss is going to do now. The manufacturer says: "Men, business is bad; I don't make twenty dollars where I used to make one hundred. Somehow there is no demand now for what we manufacture, or but very little demand. You see, I am at vast expense, and I have called you together this afternoon to see what you would advise. I don't want to shut up the mill, because that would force you out of work, and you have always been very faithful, and I like you, and you seem to like me, and the bairns must be looked after, and your wife will after awhile want a new dress. I don't know what to do."

There is a dead halt for a minute or two, and then one of the workmen steps out from the ranks of his fellows and says: "Boss, you have been very good to us, and when you prospered we prospered, and now you are in a tight place, and I am sorry, and we have got to sympathize with you. I don't know how the others feel, but I propose that we take off twenty per cent from our wages and that when the times get good you will remember us and raise them again." The workman looks around to his comrades and says: "Boys, what do you say to this? All in favor of my proposition will say aye." "Aye! aye! aye!" shout two hundred voices.

But the mill owner, getting in some new machinery, exposes himself very much, and he takes cold, and it settles into pneumonia, and he dies. In the procession to the tomb are all the workmen, tears rolling down their cheeks, and off upon the ground; but an hour before the procession gets to the cemetery the wife and the children of those workmen are at the grave waiting for the arrival of the funeral pageant. The minister of religion may have delivered an eloquent eulogium before they started for the house, but the most impressive things are said that day by the working classes standing around the tomb.

That night in all the cabins of the working people where they have family prayers, the widowhood and the orphanage in the mansion are remembered. No glaring populations look over the iron fence of the cemetery; but, hovering over the scene, the benediction of God and man is coming for the fulfillment of the Christlike injunction, "Whatsoever ye would that men should do to you, do ye even so to them."

#### IT IS EMINENTLY PRACTICABLE.

"Oh," says some man here, that is all Utopian, that is apocryphal, that is impossible." No, I cut out of a paper this: "One of the pleasantest incidents recorded in a long time is reported from Sheffield, England. The wages of the men in the iron works at Sheffield are regulated by a board of arbitration, by whose decision both masters and men are bound. For some time past the iron and steel trade has been extremely unprofitable, and the employers cannot, without much loss, pay the wages fixed by the board, which neither employers nor employees have the power to change. To avoid this difficulty, the workmen in one of the largest steel works in Sheffield hit upon a device as rare as it was generous. They offered to work for their employers one week without any pay whatever. How much better that plan is than a strike would be."

But you go with me and I will show you—not so far off as Sheffield, England—factories, banking houses, storehouses and costly enterprises where this Christlike injunction of my text is fully kept, and you could no more get the employer to practice an injustice upon his men, or the men to conspire against the employer, than you could get your right hand and your left hand, your right eye and your left eye, your right ear and your left ear into physiological antagonism. Now, where is this to begin? In our homes, in our stores, on our farms—not waiting for other people to do their duty. Is there a divergence now between the parlor and the kitchen?

Then there is something wrong, either in the parlor or the kitchen, perhaps in both. Are the clerks in your store irate against the firm? Then there is something wrong, either behind the counter, or in the private office, or perhaps in both.

The great want of the world today is the fulfillment of this Christlike injunction, that which he promulgated in his sermon Olivetic. All the political economists under the archvolt of the heavens in convention for a thousand years cannot settle this controversy between monopoly and hard work, between capital and labor. During the Revolutionary war there was a heavy piece of timber to be lifted, perhaps for some fortress, and a corporal was overseeing the work, and he was giving commands to some soldiers as they lifted: "Heave away, there! yo heave!" Well, the timber was too heavy; they could not get it up. There was a gentleman riding by on a horse, and he stopped and said to this corporal: "Why don't you help them lift? That timber is too heavy for them to lift." "No," he said, "I won't; I am a corporal." The gentleman got off his horse and came up to the place. "Now," he said to the soldiers, "all together—yo, heave!" and the timber went to its place. "Now," said the gentleman to the corporal, "when you have a piece of timber too heavy for the men to lift, and you want help, you send to your commander-in-chief." It was Washington! Now, that is about all the Gospel I know—the Gospel of giving somebody a lift, a lift out of darkness, a lift out of earth into heaven. That is the Gospel of helping somebody else to lift.

"Oh," says some wiseacre, "talk as you will, the law of demand and supply will regulate these things until the end of time." No, it will not unless God dies and the batteries of the Judgment day are spiked, and Pluto and Proserpine, king and queen of the infernal regions, take full possession of this world. Do you know who Supply and Demand are? They have gone into partnership, and they propose to swindle this earth, and are swindling it. You are drowning. Supply and Demand stands on the shore, one on one side, the other on the other side, of the life boat, and they cry out to you, "Now, you pay us what we ask you for getting you to shore, or go to the bottom!" If you can borrow \$5,000 you can keep from failing in business. Supply and Demand say, "Now, you pay us exorbitant usury, or you go into bankruptcy!" The robber firm of Supply and Demand say to you: "The crops are short. We bought up all the wheat, and it is in our bin. Now, you pay our price, or starve!" That is your magnificent law of supply and demand.

#### DEMAND AND SUPPLY FALLACIES.

Supply and Demand own the largest mill on earth, and all the rivers roll over their wheel, and into their hopper they put all the men, women, and children they can shovel out of the centuries and the blood and the bones redden the valley while the mill grinds. That diabolic law of supply and demand will yet have to stand aside, and instead thereof will come the law of love, the law of co-operation, the law of kindness, the law of sympathy, the law of Christ.

Have you no idea of the coming of such a time? Then you do not believe the Bible. All the Bible is full of promises on this subject, and as the ages roll on the time will come when men of fortune will be giving larger sums to humanitarian and evangelistic purposes, and there will be more James Lenoxes and Peter Coopers and William E. Dodges and George Peabodys. As that time comes there will be more parks, more picture galleries, more gardens thrown open for the holiday people and the working classes.

I was reading some time ago, in regard to a charge that had been made in England against Lambeth Palace, that it was exclusive; and that charge demonstrated the sublime fact that to the grounds of that wealthy estate eight hundred poor families had free passes, and forty croquet companies, and on the half day holidays four thousand poor people recline on the grass, walk through the paths, and sit under the trees. That is gospel—gospel on the wing, gospel out of doors worth just as much as indoors. That time is going to come.

That is only a hint of what is going to be. The time is going to come when, if you have anything in your house worth looking at—pictures, pieces of sculpture—you are going to invite me to come and see it; you are going to invite my friends to come and see it, and you will say, "See what I have been blessed with! God has given me this, and so far as enjoying it, it is yours also." That is gospel.

In crossing the Alleghany mountains, many years ago, the stage halted, and Henry Clay dismounted from the stage, and went out on a rock at the very verge of the cliff, and he stood there with his cloak wrapped about him, and he seemed to be listening for something. Some one said to him, "What are you listening for?" Standing there, on the top of the mountain, he said: "I am listening to the tramp of the footsteps of the coming millions of this continent." A sublime posture for an American statesman! You and I today stand on the mountain top of privilege, and on the Rock of Ages, and we look off, and we hear coming from the future the happy industries, and smiling populations, and the consecrated fortunes, and the innumerable prosperities of the closing nineteenth and the opening twentieth century.

And now I have two words, one to capitalists and the other to laboring men.

"WORK WHILE IT IS DAY."

To capitalists: Be your own executors. Make investments for eternity. Do not be like some capitalists I know who walk around among their employes with a supercilious air, or drive up to the factory in a manner which seems to indicate they are the autocrats of the universe with the sun and moon in their vest pockets, chiefly anxious when they go among laboring men not to be touched by the greasy or smirched hand and have their broadcloth injured. Be a Christian employer. Remember, those who are under your charge are bone of your bone and flesh of your flesh, that Jesus Christ died for them and that they are immortal. Divide up your estates, or portions of them, for the relief of the world, before you leave it.

Do not go out of the world like that man who died eight or ten years ago,

leaving in his will twenty million dollars, yet giving how much for the Church of God? How much for the alleviation of human suffering? He gave some money a little while before he died. That was well; but in all this will of twenty million dollars, how much? One million? No. Five hundred thousand? No. One hundred dollars? No. Two cents? No. One cent? No. These great cities groaning in anguish, nations crying out for the bread of everlasting life. A man in a will giving twenty millions of dollars and not one cent to God! It is a disgrace to our civilization.

To laboring men: I congratulate you on your prospects, I congratulate you on the fact that you are getting your representatives at Albany, at Harrisburg and at Washington. This will go on until you will have representatives at all the headquarters, and you will have full justice. Mark that. I congratulate you also on the opportunities for your children. Your children are going to have vast opportunities. I congratulate you that you have to work, and that when you are dead your children will have to work. I congratulate you also on your opportunities of information. Plato paid one thousand three hundred dollars for two books. Jerome ruined himself, financially, by buying one volume of "Origen."

What vast opportunities for intelligence for you and your children! A workingman goes along by the show window of some great publishing house, and he sees a book that costs five dollars. He says: "I wish I could have that information; I wish I could raise five dollars for that costly and beautiful book." A few months pass on and he gets the value of that book for fifty cents in a pamphlet. There never was such a day for the workingmen of America as the day that is coming.

But the greatest friend of capitalist and toiler, and the one who will yet bring them together in complete accord, was born one Christmas night while the curtains of heaven swung, stirred by the wings angelic. Owner of all things—all the continents, all worlds, and all the islands of light. Capitalist of immensity, crossing over to our condition. Coming into our world, not by gate of palace, but by door of barn. Spending his first night amid the shepherds. Gathering afterward around him the fishermen to be his chief attendants. With adze, and saw, and chisel, and ax, and in a carpenter shop showing himself brother with the tradesmen.

Owner of all things, and yet on a hillock back of Jerusalem one day resigning everything for others, keeping not so much as a shekel to pay for his obsequies. By charity buried in the suburbs of a city that had cast him out. Before the cross of such a capitalist, and such a carpenter, all men can afford to shake hands and worship.

Here is the every man's Christ. None so high but he was higher. None so poor but he was poorer. At his feet the hostile extremes will yet renounce their animosities, and countenances which have glowered with the prejudices and revenge of centuries shall brighten with the smile of heaven as he commands: "Whatever ye would that men should do to you, do ye even so to them."

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25 Cents	(by mail)	per 100
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\* METHODIST EPISCOPAL CHURCH \*

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"UPON THE FIRST DAY OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE, AS GOD HATH PROSPERED HIM"  
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25 Cents	(by mail)	per 100
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**B. & O.**

SCHEDULE IN EFFECT  
MAY 11, 1889

Trains leave Delaware Avenue Depot:  
**EAST BOUND**  
\*Express trains.  
NEW YORK, week days, \*2.13, \*7.05, \*13.21 a. m., \*2.40, \*5.38, \*7.25 p. m.  
PHILADELPHIA, week days, \*2.13, 6.0, 6.57, \*7.05, \*7.47, \*7.53, \*8.14, 9.09, \*9.52, \*10.01, 10.31, \*11.50 a. m., 1.00, \*2.40, 4.00, 4.10, \*5.38, 5.25, \*6.45, \*7.26, 8.31, \*9.06, 10.0 p. m.  
CHESTER, week days, \*2.14, 6.05, 6.50, \*7.05, \*7.45, \*7.50, \*8.44, 9.00, \*9.52, \*10.31, \*11.0 a. m., 1.00, \*2.40, 4.00, 4.10, 5.25, \*5.38, \*6.4, \*7.23, 8.30, \*9.06, 10.00 p. m.  
ATLANTIC CITY, N. J., week days, \*7.05, \*7.45 a. m., \*2.40 p. m.

**WEST BOUND**  
BALTIMORE AND WASHINGTON, \*4.59, 7.10, \*8.45, \*9.50, a. m., \*12.0, 2.51, \*5.16, \*6.27, \*8.07 daily. Baltimore and principal stations on Philadelphia Division 10.50 am daily.  
PITTSBURG, \*4.59 a. m., \*5.06 p. m. daily.  
CHICAGO, \*8.45 a. m., \*6.27 p. m. daily.  
CINCINNATI AND ST. LOUIS, \*12.10 p. m., and \*8.07 p. m., daily.  
SINGLERLY ACCOMMODATION 7.40 a. m., 2.51, 7.35, 1.10 p. m. daily.  
LANDENBERG ACCOMMODATION, week days 7.00, 10.50 a. m., 2.5, and 5.06 p. m.

Trains leave Market Street Station:  
For Philadelphia, week days 5.50, 7.35, \*7.36, \*8.27, \*9.40, \*11.35 a. m., 12.43, 2.45, 3.55, 5.10, 9.45 p. m.  
For Baltimore, week days 5.35, \*8.27, \*10.4, \*11.25 a. m., 2.45, \*5.0, p. m.

Baltimore and principal stations on the Philadelphia Division 10.45 a. m. daily except Sunday.  
For Landenberg, and way stations, week days 6.50, 10.45 a. m., 2.45, 5.0 p. m.  
Chicago, \*8.27 a. m. daily except Sunday.  
Pittsburg, \*5.10 p. m. daily.  
Cincinnati and St. Louis, \*11.25 a. m. daily except Sunday.

Trains leave Philadelphia for Wilmington daily \*4.24, 6.49, \*4.15, 9.50, \*0.15, \*11.35 a. m., 12.00 noon, 1.01, 3.00, \*4.31, 4.35, \*5.55, 6.30, \*7.32, 8.10, 10.10, 11.30 p. m.  
Daily except Sunday, \*6.15, 7.35, 8.45 a. m., \*1.50, \*4.00, 5.30 p. m.

Rates to Western points lower than via any other line.  
Telephone call No. 193.  
C. O. SCULL, Gen'l Pass Agent  
J. T. ODELL, General Manager.

**Wilmington & Northern R. R.**

GOING NORTH.

Stations	a m	a m	p m	p m
Wilmington (French St.)	7.00	7.30	2.50	5.00, 4.00
B. & O. Junction	7.18	7.48	2.40	5.10, 4.15
Montehanh	7.34	8.04	2.52	5.21, 4.25
Winterthur	7.53	8.23	3.05	5.34, 4.38
Chad's Ford Junction	8.05	8.35	3.17	5.50, 4.54
Lenape	8.05	8.35	3.25	5.54, 5.06
West Chester (Stage)	7.05	7.35	4.00	5.00
Coatesville	8.41	9.11	4.00	5.50, 5.19
Waynesburg Junction	9.16	9.46	4.31	7.05, 6.29

GOING SOUTH.

Stations	a m	a m	p m	p m
St. Peter's	6.50	7.20	12.25	
Warwick	7.05	7.35	12.50	
Springfield	7.22	7.52	1.05, 1.51, 7.20, 6.17	
Joanna	7.38	8.08	1.15, 1.56, 7.25	
Birdsboro	7.51	8.21	1.35, 5.20, 7.48	
Reading (P. & R. Sta.)	8.23, 10.27	2.35	5.52, 8.20	

Additional Trains, Daily except Saturday and Sunday, leave Wilmington 6.17 p. m., B. & O. Junction 6.28 p. m., Newbridge 6.41 p. m., Arrive Montehanh 6.50 p. m.  
On Saturday only will leave Wilmington at 5.17 p. m. Arrive at Newbridge 5.41 p. m., Wilmington 10.15 p. m. Arrive Newbridge 10.35 p. m., and Montehanh 10.55 p. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 p. m.

GOING SOUTH.

Stations	a m	a m	a m	p m
Reading (P. & R. Sta.)	5.45	8.30	9.25	3.15, 6.19
Birdsboro	6.42	9.01	10.15	3.45, 5.52
Joanna	6.51	9.20	10.50	4.11, 6.18
Springfield	7.05	9.38	10.58	4.16, 6.23
Warwick	7.12	9.45	11.00	4.35
St. Peter's	7.30	10.00	11.15	4.51

Waynesburg Junction 4.53, 6.30, 9.19  
Coatesville 5.32, 7.18, 10.21  
Lenape 6.20, 7.50, 11.00  
West Chester (Stage) 7.05, 10.15  
Chad's Ford Junction 6.38, 8.01, 11.11  
Winterthur 7.15, 8.22, 11.30  
Montehanh 6.05, 7.18, 8.21, 11.32  
B. & O. Junction 6.31, 7.52, 8.35, 11.42  
Wil., (French St.) 6.12, 7.41, 8.45, 11.52, 6.15

**ADDITIONAL TRAINS.**  
Saturday Only.  
Leave Reading 12.40 noon. Arrive Birdsboro 12.30 p. m. Leave Montehanh 1.10 p. m. Newbridge 1.30 p. m. Arrive Wilmington 1.55 p. m. Leave Newbridge 7.00 p. m. Arrive B. & O. Junction 7.12 p. m. Arrive Wilmington 7.23 p. m.

For connections at Wilmington (with P. W. & B. R. R.) at B. & O. Junction (with P. W. & B. R. R.) at Chad's Ford Junction (with P. W. & B. R. R.) at Coatesville and Waynesburg Junction (with Penna. R. R.) at Birdsboro (with P. W. & B. R. R.) at Reading (with P. W. & B. R. R.) at P. R. R. see time-tables at all stations.

BOWNESS BRIGGS, Gen'l Pass. Agent  
A. G. McCausland, Superintendent.

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

Commencing Monday Oct. 21, 1889, the Hillen Division as follows:

**DAILY.**  
1.10 A. M. East Mail for Shenandoah Valley and Southern and Southwestern points. Also Glynndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday Chambersburg, Waynesboro, and points on B. & C. V. R. R.

**DAILY EXCEPT SUNDAY**  
7.15 A. M. Accommodation for Fairfield, Gettysburg, Hanover and all points on B. & H. D. V. R. R. M. Mail for Blueport, Hagerstown, Shippenburg, and intermediate points on Main Line and B. & C. V. R. R. Also, Frederick, Emmittsburg, Mortonsburg and Winchester.

10.00 A. M. Accommodation for Union Bridge and Gettysburg.  
2.25 P. M. Accommodation for Glynndon  
3.21 P. M. Express for Arlington, Hagerstown, Williamsport, Owings Mills, Glynndon and all points on Band II Division.

4.00 P. M. Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glynndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Bedford, New Windsor, Linwood, Union Bridge and various west also Emmittsburg B. & C. V. R. R. and points on Shenandoah Valley R. R.

5.15 P. M. Accommodation for Glynndon  
7.20 P. M. Accommodation for Union Bridge.  
11.35 P. M. Accommodation for Glynndon (Reisterstown).

**TRAINS ARRIVE AT HILLEN.**  
Daily—11.48 A. M. Daily except Sunday—7.30, 8.42, 11 A. M., 12.15, 2.40, 5.10 and 6.09, 7.00, 10.00 P. M. Ticket and Baggage Office 217 East Baltimore St. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.

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