

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., JULY 12, 1890.

VOLUME XVI.
NUMBER 28

The Peninsula Methodist will be sent (to new subscribers only), from now to January 1, 1891, for forty (40) cents.

Dr. Jacob Todd.

The following note will be read with deep interest, and with devout thankfulness to the Giver of All Good, in whose hands are the issues of life and of death.

Most earnestly do we pray, that our dear brother may not only see "the dawn," but very soon rejoice in the noontide light.

PHILADELPHIA, July 9, 1890.

The operation of extracting cataract has been successfully performed. There is every prospect of having my vision fully restored. I am sitting in the dark now, but I am looking toward the dawn.

JACOB TODD.

Quarter-Centennial.

The interesting jubilee exercises, in which Grace M. E. Church, of this city, Rev. Jacob Todd, D. D., pastor, commemorated the twenty fifth anniversary of its organization, have been incorporated in an attractive volume just issued from the press of J. Miller Thomas, and now on sale at the Methodist Book Store, 604 Market St.

This is in all respects, a beautiful specimen of book-making. The paper is a fine quality of elegantly tinted book paper; the printing, first class; and the binding, ditto.

Its contents are of historic interest, as they graphically portray the life of this flourishing branch of the Methodist vine, in its vigor and fruitfulness. To many it will probably be a pleasing surprise, to learn, that Grace church has been not only very liberal in its contributions to Church enterprises, but in religious and benevolent activities its members have been pre-eminently diligent.

Dr. Todd writes a brief introduction, after which follow the programme and the sermons of Drs. W. L. S. Murray and J. Richards Boyle. The several papers, so carefully prepared by their respective authors, appear in full,—Inception of Grace M. E. Church, by J. Taylor Gause; Historical sketch by W. H. Billany; Treasurer's Report by Z. James Belt; The Sunday school Union and Missions of Grace Church,

by Francis W. Heisler; Women's Work in Grace M. E. Church, by Mrs. H. F. Pickels; Young People's Societies of Grace M. E. Church, by Miss Sarah R. Weldin; The Future of Grace M. E. Church, by Miss Mary J. Wheeler; In Memoriam, by Job H. Jackson; and the History of Grace M. E. Church Sunday schools, by H. C. Conrad, Esq. The volume closes with letters from Rev. G. W. Miller, D. D., Kansas City, Mo., pastor from 1880 to 1883, and Rev. Joseph E. Smith, D. D., St. Paul, Minn., who was pastor from 1874 to 1877.

The Editor acknowledges a handsome copy, presented to him, with "Compliments of Committee."

Bound in Library style, \$1.00; in cloth 90 cts.; ten cents extra when ordered by mail.

Death of General Fisk.

The startling intelligence was telegraphed last Wednesday, that General Clinton B. Fisk, a prominent layman of the Methodist Episcopal Church, and an eminent leader in the Temperance Reform, had died, that morning, at his home in New York City. General Fisk was in the 62d year of his age.

This intelligence will awaken sincere regret throughout this country, and even beyond the seas. Our biographical sketch will appear next week.

An Error.

DEAR BRO. THOMAS:—

Your "Grave Mistake" is in error.

1. The trustees of Dickinson College had nothing to do with the election of the Dean of the Law School; that department is not under the supervision of the board of trustees at all; but sustains only a kind of nominal relation to the college. Dr. Reed stands as its head, but the school is controlled by a board of incorporators, who elect the officers and instructors for that particular department.

2. The members of the board of trustees from the Baltimore Conference, did not give notice of their purpose to withdraw their support or funds from the college, but simply desired to have the privilege of investing the money contributed by the board of education

of that Conference, with the explicit statement, that there was no purpose to divert the money to any other object or institution, but the interest would come to the college just the same as now; the desire only being to control and invest their own money.

The consideration of this question was postponed to the meeting in Philadelphia, January 8th, 1891.

By making the above corrections, you will greatly oblige your friend and brother,

R. C. JONES.

July 7th, 1890.

That "Mistake."

We are glad to be assured, that the choice of a Dean for the new Law School in Carlisle, was not made by the trustees of Dickinson College, but by a board of incorporators, including men of denominational affiliations other than Methodist. Of course this relieves the college trustees of the criticism we made last week, and we are glad to exonerate them.

We have no wish to revive old feuds; and for this reason, deprecated with emphasis what we consider "a very grave mistake," in making such a selection. Bro. Jones' letter only shifts the responsibility in the case, from one board to the other.

We are further advised, that the Dean of the Law School "has not the slightest connection with the college faculty."

As to the withdrawal of funds, loaned to the college by the Baltimore Conference Education Society, we are advised that the demand was made "before the organization of the Law School," and hence had no reference to this action by its officers.

We cheerfully make these corrections, and earnestly hope the "mistake" will prove less disastrous, than we have feared.

DICKINSON has a grand history, and ought to have a grander future. Its present, we are highly gratified to report as prosperous and very hopeful. Upon the most reliable information, we learn the college "is now before the wind; the prospects are splendid. Everywhere are hope and enthusiasm. Phenomenal success has been achieved the past year; and next year, if signs hold good, Dickinson will have enroll-

ed more students than at any period of its past history."

Every loyal son of old Dickinson will rejoice in these facts, and earnestly hope that the prophecies may become actualities; nor will any one of them share in such rejoicing more sincerely than the writer.

Changes and Growth.

The Minutes of the Wilmington Conference for 1869, show a roster of one hundred and four names; only forty-six of these remain on the list as it now stands. Yet, notwithstanding this great thinning out by death, transfers, and other causes, there are one hundred and seventy-two names on our present register. On a basis of one hundred and sixty members in full connection, our Conference would be entitled to four ministerial delegates, to the General Conference. Of the one hundred and seventy-two men we now have on our roll, fourteen are probationers. If the losses by death and otherwise, between now and the Conference of 1892, should be in excess of the number received into full connection, our quota would remain, as it has been for the last three General Conferences; but if these losses should be less than the gain by advancing probationers, we shall be entitled to four delegates.

Starting out a score of years ago, with a hundred and four members, the ratio of representation being one for every thirty, with one additional for a two-thirds fraction, the Conference had four delegates in the General Conference of 1872.

The ratio being then reduced to one for every 45 to the next General Conference, 1876, we sent but two delegates. In the General Conferences of 1880, 1884, and 1888, we had three delegates each time.

The outlook now is, that in 1892 we will return to our original number.

Of the four delegates in 1872, two are alive and in the active work,—John B. Quigg and Charles Hill; of those of 1876, one is with us, W. E. England, a supernumerary; of the delegation of 1880, one is still with us,—Charles Hill. The delegates of 1884 and 1888 are living and in the effective ranks.

Communications.

Published by request of the Salisbury District Preachers' Association.

Logical Outcome of Minority Report on Temperance at our last Conference.

BY REV. ZACH H. WEBSTER.

At the last session of the Wilmington Annual Conference a minority of the Committee on Temperance, saw fit to present a report separate and different from that of the majority. The minority report received considerable discussion at that time, and is yet the subject of thought and consideration. It is well to avoid arriving hastily at conclusions, and forming opinions without reasoning upon the case in hand. Minority reports are often rejected because they are such, yet they are sometimes correct and right. No report coming from a committee should be indifferently treated. The majority report, because it is such, carries with it great weight, and is sometimes adopted without much thought, while that of the minority is not considered at all. Whether it be a majority or a minority report, the report itself should receive careful consideration, that thereby no mistake be made. The minority report on temperance which was presented at our last Conference deserves thoughtful, impartial treatment. It is not to be discarded at once because it counsels moderation, for extremes are dangerous, and upon any great moral question, there is a possibility of its advocates acting imprudently, and in the midst of excitement taking such an extreme view and position as will endanger the safety and success of the cause. Partisan prejudice and personal bias are to have no place in its discussion. It is to be considered, not according to the merits or demerits of its author, but abstractly and of itself. It is to be placed upon its own merits, and its necessary outcome noticed, whether it meet with approval or disapproval. It and its import are to be presented. The following is an all-sufficient analysis:

"We hold as fundamental the separation of church and state.

The province of the church is to preach the word and inculcate Gospel principles, addressing the judgment and conscience of the individual, that men may be made better. Men cannot be made morally better by force. The province of the state is to secure the material and social well-being of society by enacting and enforcing laws. It deals with men in the mass and ignores individual convictions. The church and state are not antagonistic, but complementary and co-operative. We worship, as Christians; we vote, as citizens. The state cannot regulate the

faith of the people, nor prescribe the forms of worship. The church cannot instruct its members how to vote at the political polls without becoming dangerous to the liberties of the people and a menace to the state. We judge it wrong therefore, for the church to seek to influence the vote of her members by endorsing political parties, political candidates, or political measures. The temperance question is both a political, and a religious question. Voluntary abstinence is a religious duty, but prohibition must be left to the citizen. Prohibition is a purely political measure, upon which God's word is silent, and must be left to the citizen to decide. We do not deem it within the province of the church, to express any opinion as to the best measures to be taken by the state for the suppression of the liquor traffic. We declare temperance in all things, and total abstinence from all that is hurtful. For the ultimate removal of the curse preach temperance to the individual conscience."

For the present purpose these propositions are accepted as true, yet if the conclusions deduced from them be false the propositions also must be false. Accepting the minority report as true, however, the first inference and outcome to which we are inevitably led is the abandonment of all advance beyond mere moral suasion. Any advance beyond the simple preaching of the Gospel, and the inculcation of moral principles by addressing the individual judgment and conscience, is not within the province of the church; and if there has been any advance beyond what has just been named, such advance must be relinquished, and the church must, by retrogression, take an inferior position. There has been such advance. Moral suasion was the entire dependence of the church some years ago, but to-day total abstinence from the manufacture, sale, and use, as a beverage, of intoxicating drinks, is enforced by Ecclesiastical Prohibition. Such an advance in the Methodist Episcopal Church must be given up. The result would be the restoration of old-time custom of social drinking, and the presence among us of liquor manufacturers and sellers. Moral suasion of itself, did not destroy the wine and the cider drinking of former times, nor drive liquor sellers from our fold. Such was brought about by another principle and policy. Again, concerning the formation of opinions and the exercise of personal effort, the church, in coming in contact with the forces of evil has, from time to time, endeavored to train her members in the way of right thinking, and to enjoin acquiescence in a certain line of duty. Doubtless, both of these are necessary. Both of these are seen in the position of the church concerning the great

body of truth which it holds, and none are permitted membership but such as are willing to believe and do the things which are named. With the progress of time and things, new circumstances demand changes and legislation adapted to the same. Fraud and political corruption are forbidden by our book of Discipline. Engaging in dancing, attending dancing schools, playing at games of chance, attending horse races and circuses, are positively prohibited. Upon these things the church endeavors to give proper education, but in addition says, thou shalt not. Now the present conditions are superior, and far in advance of former times and of mere moral suasion. But all this advance is to be laid aside, and the old order resumed. The results from such a course would be confusion and disgrace, for there would be constant strife of conflicting opinions, and the profession and practice of the Christian religion would be widely divergent and inconsistent. Removing all prohibition in reference to matters of thought and of practice the Church as an orderly, progressive, successful organization would cease to exist. The church does not use force and coercion, but it has the right to prescribe terms of membership. None are compelled to become members. The terms of membership may have reference to opinions and practice. Such is the case, and great advance has been made. The report in question, in limiting the province of the church to the simply addressing truth to the individual judgment and conscience, would require the abandonment of all advance beyond mere moral suasion. Particularly, it would require the abandonment of all practical measures for the suppression of the liquor traffic. This traffic is the greatest foe to the progress of truth, and the triumph of the Christian religion. It is the worst evil with which the church has to contend. It is the great troubler of society, and the curse of human souls. It strikes at the Almighty, and seeks to overturn existing moral institutions. It desecrates the Sabbath, and endeavors to destroy the sanctuary, or else thwart the purposes of the Christian Church. It seeks to rob Heaven, and fill up Hell. The mission of the Christian church is to save men. In the performance of this mission the Divine injunction is heard, "take up the stumbling block out of the way of my people." The church knows the liquor traffic to be a great stumbling block in the way of man's salvation. Moral suasion is tried, but the evil remains, and grows larger. The case appears hopeless. What is to be done? Try moral suasion again. But the traffic grows larger and becomes more powerful. Wrong and wretchedness is on

Educational.

DICKINSON COLLEGE, CARLISLE, PA.

108th year. Four courses. Oratory under the President. New Department—"The English Bible and Semitic History." Completely equipped Gymnasium. Many money prizes \$25.00 to \$100.00. All buildings heated by steam. Expenses very low. Fall term opens September 11th. Address Rev. Geo. E. IRWIN, L. L. D., President.

Dickinson School of Law.

Course two years, equal to the best. Graduates receive the degree of L. L. D. Ten Professors, and Lectures opens October 1st. Address, WM. TRICKETT, L. L. D. Dean, or the President.

Dickinson Preparatory School.

College preparatory work only. Thorough instruction. New building heated by steam. College Libraries, Reading-room and Gymnasium accessible to all students. Both sexes admitted. Address, WM. K. DARE, A. M., Principal, or the President.

BORDENTOWN MILITARY INSTITUTE,
Bordentown, N. J., between New York and Philadelphia; solid foundations in English Academic studies; prepares for College, Scientific Schools and Business; Music; Upton's U. S. Tactics.
Lieut. T. D. LANDON Com'dt.
Rev. T. H. LANDON, Prin.

Private School.

307 West 12th St. Wilmington, Del.
Next school year begins September 10th, 1890. Rates reasonable, instruction thorough, course of study comprehensive. For further information call upon or address
MISS E. J. BENHAM.
References { Rev. Jacob Todd, D. D.
{ Rev. A. N. Keigwin.

Hackettstown (N. J.) INSTITUTE.

REV. GEO. H. WHITNEY, D. D., Pres't.

Ladies' College, College Preparatory for Gentlemen, Music, Art, Education, Best building of its class. Students refused from lack of room for past nine consecutive years. Among our patrons are Bishops Foss, Hurst, Vincent, Fitzgerald. Catalogue free.

Linden Hall Seminary, at Lititz, Lancaster Co. Pa.

97th year. A safe, comfortable school-home. Thorough in its methods and training. Careful oversight of individual pupil. Very pleasant location.

ROCKLAND COLLEGE,

NYACK-ON-THE-HUDSON.

Preparatory and Business for Young Men. College for Ladies. Modern buildings. Home surroundings. Full courses in English, Languages, Engineering, Gymnastic Drill, Drawing, Painting, and Music. Next year begins September 17th. Terms, to Ladies reduced to \$200. Catalogues of
W. H. BANNISTER, A. M.

WILSON COLLEGE FOR YOUNG WOMEN
Chambersburg, Pa., Rev. J. Edgar, Ph. D. Pres't. Fifty miles southwest of Harrisburg in famous Cumberland Valley. Border climate, avoiding bleak north. \$250 per year for board, room, etc., and all Studies except Music and Art. Music Department this year 14 independent of free classes. Handsome Park. Large Buildings. Steam Heat, Gymnasium, Observatory, Laboratory, etc. Pupils from all through the Peninsula.



FIFTY DOLLARS for LIFE SCHOLARSHIP PALMS' BUSINESS COLLEGE
1709 Chestnut St., Philad.
Positions for Graduates.
Time required 3 to 4 mos.
BEST Equipped. Best Course of Study. Circulars free if you name this paper.

PENNINGTON SEMINARY And Ladies' College,

51st Year. Pennington, N. J.
Offers rare educational facilities. Terms moderate, High and healthful. Steam heating; gas; fire escapes. Bound Brook R. R. bet. Phila. and New York.

THOMAS HANLON, D. D., President for 21 years

Educational.

\$40.00 TO \$60.00 SAVED.In six months by attending
GOLDEY**Wilmington Commercial College**AND
School of Short-Hand and Type-Writing.

WILMINGTON, DELAWARE.

A large, costly and very handsome, full descriptive catalogue, with 50 testimonials, showing also where some of our graduates are employed, also

HOW THIS MONEY IS SAVED.

mailed free on application. Re-opens, enlarged and improved, September 1st. Gov. Biggs and Hon. Thos. F. Bayard presided at the last two commencements. Students from 48 places last year. 70 Ladies. New states represented. Rapidly acquiring a national reputation. 50 graduates last year. Many of them in positions. Reference: any prominent citizen in Wilmington. send for free catalogue. Do not decide on a school before seeing it.

H. S. GOLDEY, Principal.

VIRGINIA MILITARY INSTITUTE,
LEXINGTON, VIRGINIA.

Fifty-second year. State Military, Scientific, and Technical School. Thorough courses in general and applied chemistry and in engineering. Confers degree of graduate in academic course, also degrees of bachelor of science and civil engineer in technical courses. All expenses, including clothing and incidentals, provided at rate of \$36 per month, as an average for four years, exclusive of outfit.

GEN. SCOTT SHIPP, Superintendent.

PRICKETT COLLEGE
GIRARD BUILDING,
Broad and Chestnut Sts.,
PHILADELPHIA. **OF COMMERCE**
THE LEADING SCHOOL OF
BUSINESS and SHORTHAND
34TH Year Graduates of both sexes assisted to good positions.
Send for Circulars and Report of Commencement.**Drew Ladies' Seminary,**

Carmel, Putnam Co., New York.

Unsurpassed in beauty and healthfulness of situation, fifty miles from New York city. Preparatory, academic, college, and music courses. Twenty-fifth year. September 15th. Illustrated circular. Reference, G. E. Hukill, Middletown, Del.

GEN. CROSBY SMITH, A. M.

Darlington :: Academy,
FOR YOUNG LADIES,

WEST CHESTER, PA.

Fall and Winter terms of this Institution will commence September 15th. Good Buildings, Beautiful and Extensive Grounds, Healthy Location, New Gymnasium. English branches, Languages, Drawing, Painting, Music, etc., thoroughly and carefully taught. Terms, \$180 per school year. For catalogue giving full particulars address the Principal, RICHARD DARLINGTON, Ph. D.

COLGATE ACADEMY,

Hamilton, New York.

The leading Academy of New York State. Prepares for College and Professional Schools. Good English a Specialty. French and German. Send for Catalogue (mentioning this paper) to REV. JOHN GREENE, Ph. D., Prin.

MISS M. M. HUNT,

Elizabeth, New Jersey.

Will re-open September 24th the school formerly known as Miss Ranney's English and French Boarding and Day School for young ladies and girls. Buildings, location, and rooms unusually pleasant. Thorough instruction in every department. Send for circular.

TEACHERS A TRIAL ONLY

solicited to prove the satisfaction of securing Teachers or Positions or negotiating School Property through THE CENTRAL EDUCATIONAL BUREAU, 609 Walnut St., Phila, Pa., D. F. DIMON, A. M., Manager. (10th year.)

J. T. PATRICK, Raleigh, N. C. has been chosen through Southern Governors to send out information to those wishing to invest in the South. Write him enclosing stamps.

the increase. There are certain things which might prove the remedy. The traffic is supported and perpetuated by political parties. Political parties are the aggregate of individual opinions and efforts. For the liquor traffic to be perpetuated by political parties means that individual opinions and efforts are wrong. If individual thought and effort were in strict accord with the teachings and principles of the Christian religion, expressed or implied, the traffic would be suddenly destroyed. The church sees the remedy. Mould the thought and direct the effort of the individual members. This secured, and the end is obtained. But these, and all practical measures are to be abandoned because not within the province of the church. Nothing can be done but present the truth to the individual judgment and conscience. This would be true not only in respect to the temperance question, but in respect to all other great reforms. All moral reforms must be like treated to this. The report at this point is general, and comprehends the whole province of the church. The desecration of the Sabbath day, and other great evils, are to be met and overcome by moral suasion. Suppose the state should take no cognizance of the Sabbath, and have no regard for it. In our large cities the day becomes as any other. Huge engines, bearing long trains of cars filled with produce and merchandise, are seen and heard rumbling through our land. The evil increases. Theatres and various places of amusement are opened upon this day. What is to be done? What is the remedy? Simply talk about the matter. Nothing more. The traveler wounded, robbed, bleeding by the roadside is to receive nothing but our words. Putting forth the hand may give relief. Why not do it? Sabbath observance may be brought about by moulding the thought and directing the effort of the members of the Christian church. It is simply putting forth the hand, and the desired good is accomplished. But the hand is not to be put forth. So with respect to all great evils. Practical measures for their suppression must be abandoned.

Another conclusion from the report in question is that it curtails the right of the church to practically and wholly condemn sin wherever found. If an individual has wrong ideas and opinions concerning his duty, or is giving his voice and vote to the support and continuance of an abominable institution, a great and terrible evil, he is in need of correction and help. The church is properly fitted to do both. If he be doing the great wrong of voting life and its preservation to such an enormous evil as the liquor traffic, his wrong doing should meet with condem-

nation from some source. Who better qualified, and to whom does it more properly belong to do this than to the Christian church. Yet, this plain duty is not to be complied with. The language of the report is, "The church cannot instruct its members how to vote at the political polls without becoming dangerous to the liberties of the people and a menace to the state;" and again, "We judge it wrong for the church to seek to influence the vote of her members, by indorsing political parties, political candidates, or political measures." Thus the mouth of the Christian church is silenced. Though the wrong is seen it cannot be condemned, and though the right course is fully known, yet it is not to be revealed. The church knows that her members, acting in the capacity of citizens, are doing those things which are in opposition to the Christian religion, and against the social and spiritual welfare of men; knows that they are supporting political candidates and political measures antagonistic to the progress of truth and of right; and knows also that there are other means whereby a wholesome change might be effected, but the condemnation of sin in this case is forbidden. The condemnation of positively wicked and hurtful measures, and the approval of such as are opposite, are not to be permitted, for it is said, "The church cannot influence its members how to vote at the political polls without becoming dangerous to the liberties of the people and a menace to the state;" also, "We judge it wrong for the church to seek to influence the vote of her members by indorsing political parties, political candidates, or political measures." Thus when moral evils become also political ones, because they are political, the church must keep silence. The report also makes void the teaching that we are our brother's keeper. Men are dependent on each other, and are commanded to watch over and care for the souls of their fellows. It is commanded, "Bear ye one another's burdens and so fulfill the law of Christ." The world is to be saved through human instrumentality. If the watchman on the outposts of Zion fails to give warning of the approaching sword the blood of the slain will God require at the watchman's hands, but if warning be given the blood of the slain is upon their own heads. This rule of interest in the welfare of our fellows extends to both temporal and spiritual good. We cannot be indifferent to the property of our neighbor, much less to his spiritual and eternal welfare. In the old order of things a man was required to protect and deliver the property of his neighbor. Much more are men required to seek each other's spiritual welfare. The Scriptures abound in injunctions and

LAWTON'S
China Bazaar.You are invited to call and inspect our
STOCK OF**CHINA, GLASS,**
LAMPS, SILVER-
PLATED WARE,
CUTLERY BAS-
KETS, ETC.,

Contained on five floors, all accessible by an electric elevator. Visitors always welcome.

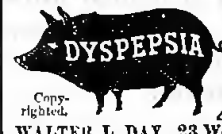
WM. LAWTON,

611 Market St.,

WILMINGTON, DEL.

**GOITRE, OR THICK NECK.**
I have a Positive, Speedy, Clearly Harmless and almost Inexpensive Cure. Come or Write to me at 25 Arlington Court, CLEVELAND, OHIO. It is no Iodine Smear. Cure made Permanent.

Dr. J. CANKEY.

**DYSPEPSIA**
I have a positive remedy for this disease, by its use the worst kind and most unyielding cases of all forms have been cured. I will take pleasure in sending ONE PACKAGE FREE to every sufferer who will send their name and address, with 4 cts in stamps to cover postage. WALTER L. DAY, 23 West 12th St., N. Y. City.**FRESCOING CHURCHES.**

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

**BAXTER C. SWAN,**
MANUFACTURER OF
CHURCH, HALL, AND
LODGE FURNITURE,
IN GREAT VARIETY.

Pews and Chapel Seatings, Pulpits, Pulpit Chairs, Communion and Alter Tables, S. S. Teachers' Desks, &c.

Write for information to
244 & 240 S. 2d St., Phila., Pa., U.S.A.**BAILEY'S**
COMPOUND light-spreading Silver-plated Corrugated Glass REFLECTORS,
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price free. A. J. WEIDENER, 36 South 2d St. Philada.

Also a large variety of Chandeliers for Oil.

Jesse K. Baylis.HARD WOOD MANTELS,
OPEN FIREPLACES AND GRATES,
TILES FOR WALLS AND FLOORS,
ANDIRONS, FIRE SETS, FENDERS.
718 Market St., Wil., Del.**L. W. MEGOWEN,**
Marble and Granite Works,TENTH and TATNALL STS.,
Next to the Academy of Music.

WILMINGTON, DELAWARE.

MONUMENTS, TOMBS
AND ENCLOSURES,
TILE FLOORS, REPAIRING,
RESETTING, CLEANING, ETC.

illustrations of this. But this is all reversed by the paper now under consideration, for though men may be seen to be doing that which is wrong and leads to wrong, yet because it happens to be a political measure, the church must not deliver them from their evil course. Again, 80,000 or more of our fellow men are annually destroyed by intoxicating drinks, and a vast army of inebriates are marching on to wretchedness, misery, and hell. The liquor traffic is thus injuring and destroying our fellow men. It is within the power of the church to mould the thought, direct the effort, and cast the ballot, that shall destroy the traffic, and thus extricate millions from wretchedness, and save millions more from utter destruction. Shall the church not do it? It appears not. The Priest and the Levite, with saintly robes, are to pass by without relieving their wounded, suffering neighbor. Our neighbor is held fast in the coils of a serpent. The serpent exists as the outcome of political measures. The certain way to deliver our brother is by destroying the serpent. But because the serpent is the child of political parties, the outcome of political measures, he is not to be interfered with—our brother is not to be delivered. The on-coming millions may be saved from the beautiful, fascinating, and yet soul-destroying saloon. The living present may benefit the future. The child of to-day will be the man of to-morrow. The church of to-day may banish the saloon, and pave the way for a better to-morrow. With the removal of the saloon the race and individuals will have sprung to a better manhood. But the report makes void the teaching of the full responsibility of being our brother's keeper. It also shifts the responsibility from the church to the state, relegating the question as a practical one to the state. If the church must not at all influence the vote of her members, nor under any circumstances approve or condemn political measures, she becomes powerless, and virtually shifts the responsibility to the state. The church is God's army to conquer the world. Through preaching and teaching, through praying and practical Christian efforts, evils are to be banished, wrongs to be righted, and men to be saved. If the church does not do this work, the state cannot. It is said, it is not within the province of the church. Then the work will not be accomplished. The outcome of the minority temperance report is as follows:

1. Abandonment of all advance beyond mere moral suasion.
2. Abandonment of all practical measures for the suppression of the liquor traffic.
3. And against other great evils.

4. Curtails the right of the church to practically and wholly condemn sin wherever found.

5. Makes void the teaching, that we are our brother's keeper.

6. Shifts the responsibility from the church to the state.

A Singular Oversight.

It surely deserves that name, when no one at the last session of the Wilmington Conference, including two bishops, remembered, that this Fall the laity are to be invited to express their opinion as to making women eligible as delegates to the General Conference; and that it is proper, if not almost necessary, that there should be some concert of action as to the time and manner of taking this so-called vote. The New England Conference seems to have been equally negligent, among those of which I happen to have knowledge; while the Delaware, N. J., N. Y. East, and Troy adopted a plan, or, it should rather be said, perfected the plan presented by the General Conference. Even the emphatic reminder in the editorial columns of the *Advocate* has failed to stir anybody's pure mind. It did have the effect, however, of deciding the writer to do what he had been thinking for some time ought to be done by somebody, viz., publicly call attention to the matter, and suggest that the presiding elders present to the churches a uniform plan. The action taken by the Troy Conference simply recites the order of the General Conference, and adds, "we hereby appoint that such election shall be held in all the charges of the Troy Conference Tuesday, Oct. 14, 1890, according to the provisions of the foregoing resolutions."

It would be a strange thing for so great a question to go by default either way, and it ought to be fully discussed by both laity and ministry before they cast their ballots. Especially should the laity discuss it at this time, for while the votes by which the decision is made can only be cast in the Annual and General Conferences, the views of the laity will be a factor of great importance in helping every minister and delegate to determine what his own vote should be. But, while in one sense, all votes count alike, no matter upon what grounds they are cast, the writer, for one, would feel inclined to give more weight to votes for which he understands the reason, than to those that are proclaimed simply as votes, and nothing more. The columns of the *PENINSULA METHODIST*, as its files show, are abundantly open to all the brethren; and it is to be hoped we may have a full and temperate discussion of this question.

J. P. OTIS.

District Association.

The Salisbury District Preachers' Association met in Berlin, Md., June 24, 1890. Devotional exercises led by T. H. Harding. T. O. Ayres, presiding elder, in the chair; Z. H. Webster, secretary pro. tem. Address of welcome by W. A. Wise, responded to by C. S. Baker. The presiding elder stated the present condition of Salisbury District, after which a paper was read by Z. H. Webster, on the "Logical outcome of the minority Report on Temperance, at our last Conference." After a discussion by Bros. A. D. Davis, A. S. Mowbray, T. E. Martindale, and C. F. Sheppard, Bro. Webster was requested to send the paper to THE *PENINSULA METHODIST* for publication.

"The best method for self improvement in extempore preaching," was a subject of discussion by Bros. W. P. Compton, Martindale, Mowbray, Harding, Davis, and Ewing.

It was resolved to postpone the afternoon exercises, that the brethren might enjoy a trip to Ocean City.

The following resolutions presented and signed by Bros. A. S. Mowbray and W. A. Wise, in reference to Conference Academy, were adopted: "Whereas, the Conference Academy has done such excellent work for Methodism and education, and by wise management and solid work, continues to give promise of increased usefulness and influence in the days to come;

And whereas, the immediate development and faithful support of this institution appeal to the loyalty and liberality of every true Methodist within our bounds, therefore

Resolved, 1st, that we hail with joy, the decision of the trustees, to arise and build the long looked for and much needed *Ladies' Hall*.

Resolved 2nd, that we recommend our churches, wherever practicable, to set apart a Sunday, to be known as Conference Academy day, and that all be requested to make a special effort in behalf of the *Ladies' Hall*.

Resolved 3rd, that a committee be appointed to prepare a programme for the use of our Sunday schools upon that day.

Presiding Elder Ayres, and Bros. Martindale, Mowbray, and C. S. Baker were appointed committee on the programme.

"Is our method of reporting apportionments with the collections, at Conference, a wise one?" was discussed by Bros. W. W. Johnson, Webster, Davis, and Martindale; after which further discussion was postponed, and the meeting adjourned.

The following brethren arrived, Tuesday afternoon, W. F. Corkran, G. W. Bowman, J. A. Brewington, and and H. S. Dulany.

Cape May's Popularity

Despite the varied fluctuations in the favor bestowed by a fickle people on summer pleasure bent, Cape May always comes in for a goodly share of patronage, and this season has opened with more than favorable indications for a bright and long-to-be-remembered season. The natural advantages of climate and surroundings, to say nothing of man's handiwork manifested in the artistic homes, sanitary engineering, and plan of the city, make it unquestionably deserve its sobriquet "Queen of the Coast." The Pennsylvania Railroad's summer schedule draws this resort within easy reach by express trains leaving foot of Market Street at 9.00 A. M., 2.30 and 4.00 P. M. week-days, and on Saturdays only an accommodation at 5.20 P. M. A fast express will also leave at 9.10 A. M. and 4.20 P. M. week days for Sea Isle City and Ocean City.

Camp Meeting Calendar.

A. D. 1890.

Landisville, Pa., July 22-
Chester Heights, Pa., July 22-31.
Tilghman's Island, July 25-
Frankford, Del., July 26-Aug. 5.
Pittman Grove, N. J., July 29-Aug. 14.
Camden, Del., Aug. 2-10.
Brandywine Summit, Aug. 4-15.
Sharptown, Md., Aug. 8-

Lost and Found.

Wanted information concerning sword loaned the late Col. Henry Whitley by Col. Geo. E. Mitchell, which was presented to him by Maryland Legislature for bravery during war of 1812 which is engraved on sword. Sword was loaned by Col. Whitley to a Marshall in a "Henry Clay" procession at Wilmington and never returned. Address, H. HOOPER MITCHELL, Lock Box 30, Norristown, Pa.

Freehold Institute,

FREEHOLD, N. J.

Forty-sixth Year. Graduates of '80 entered Yale, Princeton, Amherst, University of Pennsylvania. Location and equipment unsurpassed. A. A. CHAMBERS, A. M., Principal.

IMPROVED HYDRAULIC RAMS

No Bolts or Nuts.

Awarded Medal and Diploma at the Exposition, Philadelphia. Send for circular and price-list. Address ALLEN GAWTHROP JR., Wilmington, Del.

WESLEYAN FEMALE INSTITUTE, Staunton, Virginia. Opens September 18th 1890. One of the most Thorough and Attractive Schools for young ladies in the Union. Conservatory course in Music. Delsarte System of Elocution. Improved methods in Art and Callisthetics. Full commercial course. Situation grand. Climate unsurpassed for health. Over one hundred and thirty boarding pupils from nineteen States. Terms exceedingly low. Special inducements to persons at a distance. For the great inducements of this celebrated Virginia School, write for a catalogue to W. M. A. HARRIS, D. D., President, Staunton, Virginia.

NEW MAIL.

1890 MODEL.



Only Safety with Trigwell's Patent Bal Head & Rear AXLE BRAKE.

SPRING FORK. VERY EASY.

NO VIBRATION.

NOTICE THE GRACEFUL SHAPE OF THE HANDLE BARS.

An American made Wheel for American Wheelmen on American roads.

We keep in stock and sell almost every make of machine. Also have a large stock of over 70 second-hand wheels. Call and examine the same. SOLE AGENTS FOR THE *PENINSULA*.

B. F. McDANIEL & CO.,

1009 MARKET STREET,

Wilmington, Del.

Pompeian Fete.

Baltimore has in the past presented summer attractions which have made the city very popular and drawn thither very many people from this section. The Oriole Pageants, Trades Displays, Exposition, and the like, have been strong cards in the way of demonstrating the town's enterprise and liberality!

This summer, however, the city is to eclipse all previous efforts in the shape of a spectacle, as the Pompeian Fete is unquestionably to be the biggest out door event ever attempted there.

The most extensive preparations are being made at Pompeian Park, where a space upwards of six hundred feet each way has been enclosed, and where an amphitheatre is now going up, capable of seating more than twelve thousand people. A real lake over three hundred feet long and a hundred and twenty feet wide is being excavated while the representation of the ancient City of Pompeii will exceed in dimensions the largest blocks of buildings in Baltimore.

Everything will be upon the very largest scale, the number of people taking active part in the rendition reaching nearly four hundred.

The fete will commence on the evenings of July 2d and 4th, and continue thereafter every Tuesday, Thursday, and Saturday evenings until August 5th. The B & O., with its characteristic liberality in the way of affording our people every opportunity of witnessing the splendid things Baltimore gets up every summer, will put on tickets at the very low rate of one fare for the round trip at all stations west of and including Wilmington, Delaware, and east of and including Oakland, Md., and Staunton, Va. Information concerning definite days of sale and limit for return, etc., etc., will be furnished by B & O. Ticket Agents.

**Dr. J. H. McLean's
STRENGTHENING CORDIAL
AND BLOOD PURIFIER.**

For many years this well-known remedy has been the mainstay of thousands now advanced in life and enjoying a "green old age," who owe their robust health to the strengthening and sustaining properties of this great medicine. \$1.00 per bottle at druggists.

Send 2 cent stamp for Almanac containing storm chart and weather forecasts by Irl R. Hicks, the "Storm Prophet," to the

DR. J. H. McLEAN MEDICINE CO.,
St. Louis, Mo.

Bounding Billows ON THE SEA,

or the pure Mountain Breezes will soon invite your presence. Make your leisure twice the pleasure, by taking along our entertaining Music.

(If you have no Guitar, Mandolin, Banjo, Flute or Violin, call or send for lists of fine instruments at our branch store, J. C. HAYNES & Co., 33 Court Street, Boston.)

OPERATIC PIANO COLLECTION. The best of the music of 19 opera. Price \$1. Arr. for Piano.
YOUNG PLAYERS' POPULAR COLLECTION. All very easy and very good pieces. Price \$1.
SABBATH DAY MUSIC. For Piano. 38 beautiful Melodies, fine y arranged. Price \$1.
Vol. 2 of Miss Elanor W. Everest's **ALBUM OF SONGS.** 12 first-class Songs by the best authors. Price \$1.
COLLEGE SONGS. New, enlarged edition. 82 jolly Song. 100,000 sold. Price 50 cents.
OLD FAMILIAR DANCES. For the Piano. 100 of them. Easy, and as merry as the can be. 50 cents.

FOR MUSIC FESTIVALS.
THE ATLAS. By Carl Zerrahn. 29 splendid Choruses. Sacred and Secular. Most of them quite new \$1.00.

Any book mailed for retail price.
OLIVER DITSON COMPANY, Boston.
C. H. DITSON & Co., 867 Broadway, N. Y.

PILES OR HEMORRHOIDS

Permanently cured without pain. No knife or any dangerous instrument used. Where parties are responsible, no money required until they are well. Send for circular with references.

R. REED, M. D.,
129 S. Thirteenth St., Phila.

After a pleasant jaunt to Ocean City, all returned for tea, and were in our places for the evening session, when a missionary meeting was held; Presiding Elder Ayres in the chair. Addresses were made by Bros. Mowbray, and C. W. Prettyman; after which Bro. Sheppard read a very comprehensive paper on "What should be the bearing of a preacher toward non-members?" Bros. Derrickson and Dulany followed in discussion of the subject.

Wednesday morning; devotional exercises were led by Bro. Johnson, and the evening's subject was resumed by Bros. Brewington, Chairs, Mowbray, Sheppard, Prettyman, Ayres, Webster, Carpenter, Johnson, Smith, Miller, Martindale, and Davis.

Resolutions were offered by Bros. Martindale, Alderson, Compton, Mowbray, Wise, Prettyman, Brewington, Wester, Bowman, and Smith, as follows:

"Whereas, there has developed in our Conference an intense interest in our Church benevolences, leading to various methods of securing contributions thereto; and,

Whereas, certain brethren have taken upon themselves to criticise the methods of our presiding elder, Rev. T. O. Ayres; therefore,

Resolved, that we, as a District Association, hereby bear our testimony to the complete loyalty of Bro. Ayres to all the benevolent and connective work of our Church; that he has been at all times faithful and untiring in his efforts in behalf of these interests; and that the current statements to the contrary are the result of either a mistake or a misrepresentation.

Resolved, that we heartily endorse the methods and spirit of our Elder; and hereby express our belief, that he has done this work with zeal, judgment, and success.

A discussion followed, and a rising vote was taken. After a few more remarks, a yea and nay vote was called for, which resulted in a vote of 16 yeas to 4 nays; one member declining to vote.

A paper was read by Bro Mowbray, on "When may a member of the church be reported in good standing?" discussion by Bros. Prettyman, Martindale, Sheppard, Smith, Baker, Dulany, Chairs, Johnson, Webster, and Ayres.

A review of "Shaftsbury's mechanics of personal magnetism," was given by Bro. Geo. E. Wood; discussion by Bros. Martindale, Mowbray, and Reedman.

Wednesday afternoon; devotional exercises, led by Rev. G. P. Smith. Minutes read and adopted.

The next topic taken up was the resolution, "That there should be equal lay and ministerial representation in the Gen'l Conference." The assignment of

brethren to the affirmative and negative sides of the question was waived, and each one was at liberty to express his own judgment. Bros. Prettyman, Ayres, Martindale, Mowbray, and Chairs took part in the debate, as also Rev. Bro. Walter of the Methodist Protestant Church, and Bro. L. S. Melvin, by special invitation.

"Should there be a political party whose dominant idea is the prohibition of the liquor traffic," was then taken up; the discussion being opened by F. F. Carpenter, who was followed by Bros. Sheppard, Prettyman, and Bowman.

"Ought women to preach," was discussed by Bros. Davis, Miller, Wood, Carpenter, Prettyman, Redman, Mowbray, and Martindale.

"Dr. Young's Autonomic System of apportionments," was discussed by Bros. Ayres, Webster, Martindale, Prettyman, Mowbray, Sheppard, and Dulany.

Bro. Z. H. Webster was elected secretary.

An invitation was extended the association by Bro. Martindale, to hold its next session in Salisbury, Md., which was accepted, with thanks. On motion of Bro. Mowbray, the Curators were authorized to fix the time.

Expression of thanks to all who had so kindly extended favors to the Association, was prepared by Bro. C. F. Sheppard, and unanimously adopted.

H. S. DULANEY, Sec'y.

From Sharptown, Md.

When we compare this place, with many others on this Peninsula, with equal advantages and equal population, we find many things in favor of Sharptown; and often a large balance to its credit. We are not concentrated in large numbers in active work, nor are we financially strong, or are we working any great wonders in our moral or religious lives, but in the harmony and congeniality of our people we are pre-eminent. Our citizens seem to observe civil and moral laws, with a natural readiness of mind; they live cheerfully and unostentatiously, and free from the social prejudices and denominational envy, that too often exist in many other towns of equal size and population. The people are in harmony with the majority, and never fail to recognize a good and worthy effort, regardless of its source, or the creed of its author.

We note many changes and some improvements, as we pass along life's pathway, and occasionally witness the downfall of the Devil's forces. Last winter many of his followers were transformed in to the forces of light and progress, and to-day they are shining lights in our church. We have recently seen the decayed remains of another

whiskey saloon pass into the grave of nonentity, and the career of Wesley Clarkson, as a whiskey dealer, brought to an end here. This was brought about by the extreme poverty of the business, so that we are now without a whiskey-selling nuisance, and God forbid that our peaceful town should ever be infested with a citizen, mean enough and low enough, to engage in the infernal business.

As the *Peninsula Methodist* is the Methodist pet on this Peninsula, we will now say something about our Methodist society; asking pardon for our preliminary digression.

By way of further preface, however, you please allow us to pay you a justly merited compliment. We regard *The Peninsula Methodist* as doing a grand work for our Methodism on this Peninsula, and think it should have a place in every Methodist home; indeed no family on this territory should be without it, because of its healthful, religious, and moral tone, and its ample supply of local news. Its correspondence keeps its readers well posted on church work, both at home and abroad. But to our subject.

Our Ladies Mite Society have put new carpets in the isles of the church, and this is but one of many evidences that show their interest in its prosperity.

Sunday, the 15th ult., Levin T. Cooper, our Sunday school superintendent, tendered his resignation, in view of his purpose to remove from the town, at an early day. The Sunday following, W. H. Knowles was elected his successor. Some other changes were made in the officers of the school.

Our pastor, Rev. C. H. Williams, has been recently called on to attend four funerals; three of them occurring within one week.

Our people are expecting to hold a camp-meeting this season, and arrangements will likely be made this week.

OCCASIONAL.

Excursions to Baltimore.

The B. & O. R. Co., will sell cheap excursion tickets to Baltimore from all stations on its lines between Wilmington, Del., Staunton, Va., and Oakland Md., inclusive on Tuesday, Thursday, and Saturday of each week until August 5th. Tickets will be valid going on all trains on day of sale and valid returning on all trains until following day inclusive.

4t.

New Route to Boston.

Pullman Buffet Sleeping Cars are now running through, without change, from Wilmington to Boston via Baltimore and Ohio railroads and the Poughkeepsie Bridge. The train runs into the Boston and Maine station at Boston, and passengers for the White Mountain region, Bar Harbor and all Maine Coast resorts avoid transferring across the city. The train leaves Wilmington at 5.34 p. m., daily.

Every tissue of the body, every nerve, bone and muscle is made stronger and more healthful by taking Hood's Sarsaparilla.

The Sunday School.

LESSON FOR SUNDAY, JULY 13, 1890.
Luke 14: 15-24.

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

THE GREAT SUPPER.

GOLDEN TEXT: "Blessed is he that shall eat bread in the kingdom of God" (Luke 14: 15).

Jesus was invited to dine with a Pharisee. He used the opportunity to heal a man afflicted with the dropsy, and to offer some wholesome instruction relative to Sabbath proprieties, the rule of precedence for guests at a banquet, and the true principles of hospitality—that kind especially which gathered the poor and helpless, who, because of poverty could not repay. One of the guests present ventured, at this point, an ejaculation, which sounds sympathetic and pious, but which from the covert rebuke contained in the parable which followed, is capable of a less complimentary interpretation. He evidently expected to be numbered among the blessed ones "that shall eat bread in the kingdom of God." The Saviour's reply to him may be summed up as follows, Why call them blessed who shall feast in the heavenly kingdom, when you and those around you, though invited, refuse to come?

15. *One of them.*—The speaker was probably a rich Jew, to whom the conversation was growing personal, and who tried to divert it by this pious ejaculation. *Eat bread*—"the figure under which the Jew expressed the bliss of the Messiah's glorious kingdom" (Whedon). He expected, being a Jew, to enjoy that bliss, but he thought its inauguration belonged to the future. Jesus taught him in this parable that it had already come.

16. *Then said he.*—Our Lord's reply in substance was: "Yes, 'blessed' indeed is such an one; and therefore beware of rejecting the blessedness, at the very moment when thou art extolling its greatness" (Godet). *A certain man*—meaning God, who spreads a feast. *A great supper*—"the kingdom of God, the feast of fat things in Isaiah 25: 6; completed in the marriage supper of the lamb, but fully prepared when the glad tidings of the Gospel were proclaimed" (Alford). *Bademany.*—Of course as we know from the history, the "many" in this case included the rulers of the nation.

17. *Sent his servant*—called *vocatores* by the Romans, and *klectores* by the Greeks, which nations had the same custom as the Jews, in notifying their guests when the supper was ready. The "servant" may represent Christ alone, or, also, John the Baptist, who announced that "the kingdom of heaven is at hand." *Come*—the gospel invitation in a syllable. *All things are now ready.*—"He makes known to Israel that the blessings of the kingdom of heaven, from this instant on, are attainable for them; and that, in such wise, that they have nothing else to do than to come, to take, and to eat" (Van Oosterzee).

18. *They all.*—Scarcely any of the Jewish leaders accepted the call of Christ. Cases like Nicodemus were so exceedingly rare, that practically, or as a class, "all" were rejectors. *With one consent*—literally, "of one," or "from one." They were all

of the same mind; all dominated by worldliness. *To make excuse*—"to beg off". *Needs go and see it.*—"Strange time to go and see ground, just at supper time! On the face of it it was a downright lie. He did not want to go to the feast, and so he manufactured this excuse to ease his conscience. This is what people make excuses for. The devil gets men into that cradle, and rocks them to sleep in it" (Moody). *Have me excused.*—Others can go, but my case is peculiar.

19. *Oxen*—a lawful enough business transaction, but here was the perversion of the lawful, to the disobedience of Christ. *I go to prove them*—"had started, as it were, and preferred not to alter his plan. The first represents one so pressed with business that he thinks he cannot find time to attend to a higher obligation which he still acknowledges; the second, one so interested in his worldly plans that he will not relinquish them, though he feels that he must excuse his conduct" (Schaff).

20. *Married a wife*—"the most ridiculous excuse of all. Why did he not take his wife along with him? Who likes to go to a feast better than a young bride? He might have asked her to go too, and if she were not willing, let her stay at home. The fact is, he didn't want to go" (Moody). By Mosaic law he was not compelled for one year (Deut. 24: 5) to undergo military service, but there was no restriction upon his going to a feast. Farrar surmises that Paul is alluding to this parable in 1 Cor. 7: 29-33: "The time is short: it remaineth that both they that have wives be as though they had none," etc. *Cannot come.*—He does not even ask to be excused.

21. *Servant came, and showed his Lord.*—"We have here a shadow of the complaints and lamentations of our Lord over the stiff-necked obstinacy of the Jews in rejecting Him" (Farrar). *Being angry*—that judicial righteous wrath which our Lord is often represented to feel towards those who willfully reject His claims. *Streets and lanes.*—The call was still confined to the city, that is, to the Jewish nation; only it was addressed to the poor and lowly. *The poor and maimed, etc.*—"From these no excuses were to be feared: The blind had no field to view, the lame could not go behind his oxen, the maimed had no wife who could keep him from coming; only the feeling of poverty could have held them back; but this feeling also vanishes, since they must be in a friendly way led in by a servant" (Van Oosterzee).

22, 23. *Yet there is room.*—"The room is indeed as vast as the merits of the Atonement, capacious as heaven itself" (Whedon). "Neither nature nor grace endures a vacuum" (Bengel). The sympathy of the messenger with his master's desire to have the guest-chamber filled, finely illustrates the longing that should fill the hearts of ministers and teachers to see their Master's table filled. *Highways and hedges.*—This means that the glad tidings should be carried outside the Jewish limits—to the Gentiles who had been "strangers from the covenant of promise, having no hope, and without God in the world." There is room for all at the Gospel feast, and all are invited. *Compel them* (R. V., "constrain them")—not forcibly, which would have been impossible in the nature of things, but by persuasive arguments. They might protest that they were not properly clothed, and were not fit company for a rich man's table; but such "excuses," coming not from

a proud rejection of the invitation; but rather from their own humility and sense of unworthiness, might be overruled. "Just as I am," etc.

24. *I say unto you.*—Either our Lord at this point drops the parabolic style and addresses the company with the authority of the Feast-Giver himself, or else He identifies Himself with the parable as being the master who gave the supper. Says Van Oosterzee: "It is as though the truth had become to the Saviour too mighty for Him to conceal it longer in figurative speech." *None of these men. . . shall taste of my supper*—"It must be remembered that Jesus had now been distinctly and deliberately rejected at Nazareth and Jerusalem in Judea, Samaria, Galilee and Perea" (Farrar). "Seeing ye have put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13: 46).

HOW BABY WENT TO CHURCH.

BY ELEANOR A. HUNTER.

Our little brown-eyed baby—
She is not three years old—
With round cheeks brown and rosy,
And brown hair touched with gold,
Always on Sunday mornings
To church pleads hard to go,
But she is yet so little
Her mother answers, "No."

The brave eyes then grow cloudy,
The small mouth, red and sweet,
Has such a piteous tremble
As we go down the street,
That I, one Sunday morning,
Said, "You may go to day;
We'll stand outside the window
And hear them sing and pray."

Her face grew bright, "But Aunt,
Will you let Dan go too?"
Dan is her tawny mustiff,
A friend and comrade true.
Dan went; he leaped and barked
For joy all down the street,
While, fast as they could follow,
Sped baby a tiny feet.

We neared the church; then said I,
"Will you and Dan be good?
The church is God's house, darling;
Has baby understood?"
Four gentle brown eyes gravely
Looked up into my face;
Dear dog and darling baby
My meaning tried to trace.

With hand upon his collar,
She led him, and I smiled,
He seemed so like a lion
Led by a little child,
Beneath the pointed window
She spoke one whispered word,
And down he dropped beside her,
As he the signal heard.

Just then, from out the window
A flood of music poured,
The one grand sentence chanted,
"Glory to thee, O Lord!
Amen!" Her face was shining;
She whispered to me then,
"They're singing 'Now I lay me,'
I heard them say, 'Amen!'"

And there throughout the service
The baby kept her place,
And lifted toward the window
Her reverent little face
"I love God," said she softly—
"Twas all her little creed—
"I love God, and he loves me,"
Of more she had no need.

And he who blessed the children
Long since, with love divine,
Most surely blessed her also—
This little lamb of mine.
And when the last hymn sounded
We softly came away,
And no one knew who worshiped
Outside the church that day.
—California Christian Advocate.

A. C. S. WILLIAMSON,
PRACTICAL WATCHMAKER and JEWELER,
Watches, Clocks and Jewelry at the lowest
living prices. Fine Watch Clock, and
Jewelry repairing a specialty.
105 West Eighth Street, Wilmington, Del.

JOSEPH KERN,
Diamonds, Watches & Jewelry,
707 MARKET ST.,
WILMINGTON, DELAWARE.

KODAK CAMERAS.
Send for price list to
PORTER & CO., 409 Market St.,
Wilmington, Delaware.
Negatives developed and pictures finished.

MILLARD F. DAVIS,
Practical
Watchmaker & Jeweler
And dealer in Watches, Clocks, Jewelry
and Silverware.
No. 9 East Second Street,
Wilmington, Del.

J. MORTON DILLON,
DELAWARE WIRE WORKS,
Manufacturers of Window Guards and Wire
Work of every description. Fly Screens for Doors
and Windows made and put up in any style. Wire
Clothes Lines put up. Electric Light Guards and
Novelties. Agents wanted.
509 SHIPLEY ST., Wilmington, Del.

HOME MADE BREAD, PIES
AND FANCY CAKES.
Our Pound Cake a Specialty.
M. J. WEYL,
7 E. 2nd St., Wilmington, Del.

THE
TRANSIT AND BUILDING FUND SOCIETY,
OF BISHOP WM. TAYLOR'S
SELF-SUPPORTING MISSIONS.
Send all Contributions to
RICHARD GRANT, Treasurer,
181 Hudson St., New York.

HARRY YERGER,
419 Shipley St., Wil., Del.,
Is the Best and Cheapest place in the
State to get Picture Frames, Looking
Glasses and Engravings.
Try him.

J. B. MARTIN,
Funeral Director & Embalmer,
605 SHIPLEY ST.,
Telephone No. 13. Wilmington, Del.

E. E. HANNA,
831 Jefferson Street, Wilmington, Del.
WHOLESALE AND RETAIL
ICE CREAM MANUFACTURER,
Excursions, Parties and Weddings
supplied at short notice.

W. G. FARRA,
817 Market St.,
Telephone 179. Wilmington, Del.
ICE CREAM AND ICES,
Orders promptly attended to.

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.

At Half Mast.

One day last week, there was seen floating from the staff surmounting one of the largest Breweries in the city of "Brotherly Love," a flag at half-mast. The cause of this was the fact, that the day previous, two of the employees of the establishment had fallen into the beer vat, and were drowned.

The proprietors of this brewery, father and son, have been in the business for years, and amassed a large fortune, from those whom they have directly or indirectly ruined, in soul and body.

We have stood at the door of the room where the beer is drawn from the retort in its finished state, and kegged for shipment, making our observations. In this room cups hang, similar to those at a water fountain; and those employed can "tap" and drink, whenever they feel inclined; only this, a man stands convenient to keep the "score" against each man, and this is deducted from his wages each Saturday night. It is astonishing to see how frequently these men "tap." And every "tap" is a stab at their vital powers, a robbing of their families. Nearly every man employed here bears the marks of this indulgence; nor is this firm worse than others in the same business.

Should they not have put their flag at half-mast long ago? The two referred to above, are not the only ones destroyed in their wretched business. Year by year, directly or indirectly, not only *bodies* but *souls* have been drowned, not in beer vats, indeed, but in the blackness and darkness of eternal woe.

Since we learned these facts, we have thought, How appropriate to put the flag at half-mast! Let them keep it so, o'er the top of that building, so long as it continues to be a brewery. Put a flag at half-mast on every team that carries the beer through the streets; on every train that bears it from the city; on every barrel and keg going out from this "distillery of death." Aye, let one float from every window of the establishment, and over the home of its proprietors; and let it be the *black flag* of disloyalty to God, to humanity, and to the best interest of the home, the community, the state, and the nation! *Half-mast* every flag that has any association with the brewery business!

A.

JOB PRINTING.
Send to us for an estimate.
PENINSULA METHODIST OFFICE.

Items.

Sixteen young ministers graduated from the Reformed Theological Seminary, connected with Franklin and Marshall College.

The largest Sunday-school in the world is at Stockport, England, having an attendance of 446 teachers, and 5,180 scholars, in five divisions.

Philadelphia has the largest number of Sunday-school attendants of any city in the United States—195,802. New York ranks next, with 187,000; Brooklyn next, with 107,233.

Through the influence of Rev. G. H. Goodsell, superintendent of our Battery Park Mission in New York, the sale of intoxicants in Castle Garden, has been prohibited.

Hon. Jacob Tome, a native of Port Deposit, Md., but for some years a resident of Washington, has given five hundred thousand dollars to found a free non sectarian seminary, in which the industrial training of children will be a feature. It will be located at his old home in Port Deposit.

To produce sufficient silk to make a dress, requires more time and capital than most people would imagine. If we take one and one-quarter pounds as the weight of pure silk required, this would be equal to two pounds of raw silk. To produce two pounds of raw silk would require the entire silk obtained from 7,000 to 8,000 worms, allowing a percentage for death by disease and other casualties.

The connection of the Arizona and California wings of the great cantilever bridge was finished recently, and a celebration was held. The bridge is said to have the longest unsupported span of any cantilever bridge in the world—360 feet long—and the total length of the bridge is 960 feet. Nearly 40,000,000 pounds of steel and iron were used in the construction. Three men were killed, and twenty-five injured during the work.

The arrival in Dresden, May 7th, of the first carload of pigs, allowed to enter Saxony through the especial permission of Chancellor Caprivi, was made quite a fete by the pork hungry citizens. The car was received at the station by the Mayor, Aldermen, Chief of Police, and Herr Buddeberg, a member of the Reichstag who has strenuously and consistently opposed the exclusion of pork from the Empire. The pigs were driven to the slaughter-house in gayly decorated wagons, and escorted by thousands of citizens.

Bishop Warren commenting on the sending forth of the seventy, says: "Every preacher must be able to authenticate his commission. The lowest

kind of authentication was with these too briefly and inadequately prepared men,—ability to heal the sick. To "minister to the mind diseased, pluck from the memory a rooted sorrow, and to lead to forgiveness of sin, is a great authentication. The Master said, to have one's name written in heaven was a greater occasion of joy, than to have devils in subjection."

We recently heard a minister for whom we have deep respect, say that "holiness" was the greatest word in the Bible. That was an unconscious error of statement. No word can be the greatest in the Scriptures that was never used by the Son of God. John, the beloved disciple, knew full well the vocabulary of grace, and yet he never uses the word holiness. Oh, no, holiness is a grand word, but not the best! The greatest word in the Bible is the greatest word that Jesus ever spoke, and that is "love."—*Zion's Herald*.

Stealing is now called embezzlement; forgery is denominated irregularity; drunkenness is dipsomania; delirium tremens is heart complaint; fraud is shrewdness; irreverence is independence; a backslidden condition is conservatism; rebuke of sin is sourness; frankness is uncharitableness; and sin is only a frailty or mistake; and the devil has got to be a lexicographer whose vocabulary is very popular.—*Christian Witness*.

An English writer gives us the following Christian logic on the question of painting from the nude: "There is but one test by which to decide what it is right or wrong, moral or immoral, to propose to any human being to do, or offer to pay them for doing. Would you do it yourself under any circumstances, or suffer one belonging to you to do it? Would you let mother or daughter, wife or sister, become an artist's model for the nude, even under the pressure of direct necessity? There can, I think, be but one answer to that question from any creature above the lowest social dregs, and if we should feel the proposal of it an unpardonable outrage to ourselves or our own, how dare we justify making it to others? It is quite beside the mark to talk of what was done in ancient Greece or the Italy of the Renaissance. The question is, what ought or ought not to be done in England, and by English women of to-day. If the art of this day cannot flourish on the same ground as its morality, the first principle of which is respect for the rights and dignity of our fellow-creatures, so much the worse for art. It must clearly have ceased to be the living expression of the highest ideals of the true life of this living day, and have sunk into a cold, lifeless imitation of the ideals and life of a day that is dead."



The equivalent, in English money, of \$2,500 was once offered by an old lady in London for the return of a favorite cat which had strayed or been stolen. People called her a "crank," and perhaps she was. It is unfortunate that one of the gentler sex should ever gain this title, yet many do. It is, however, frequently not their fault. Often functional derangements will apparently change a woman's entire nature. Don't blame such sufferers if they are "cranky," but tell them to use Dr. Pierce's Favorite Prescription, which is an infallible remedy for "female weakness." "Favorite Prescription" has cured thousands of poor, bed-ridden suffering women of "female weakness," painful irregularities, ulcerations, organic displacements and kindred ailments too numerous to mention. It is the only medicine for women, sold by druggists, under a positive guarantee that it will, in every case, give satisfaction or the price (\$1.00) will be refunded.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, Buffalo, N. Y.

Dr. PIERCE'S PELLETS

Purely Vegetable and Perfectly Harmless. Unequaled as a Liver Pill. Smallest, Cheapest, Easiest to Take. One Tiny, Sugar-coated Pellet a Dose. Cures Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the Stomach and Bowels. 25 cents a vial, by druggists.

THE COMMON SENSE LIFT AND PUMP FORCE PUMP



CHAS. G. BLATCHLEY,
Manufacturer of
ALL SIZES AND STYLES OF WOOD PUMPS.
Office, 25 N. E. City Hall Square, Philadelphia, Pa.
Opp. Broad St. Station P. R. R.

L. T. GRUBB & SON,
Carpenters and Builders,

JOBGING PROMPTLY ATTENDED TO.

Shop, 704 Kirkwood St.,

Residence, 832 Pine Street,
WILMINGTON, DEL.

Peninsula Methodist.

PUBLISHED WEEKLY BY
J. MILLER THOMAS,
PUBLISHER AND PROPRIETOR
WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

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

The Peninsula Methodist will be sent (to new subscribers only,) from now until January 1, 1891, for forty (40) cents.

Encyclopaedia Britannica.

The reprint of this valuable work, advertised in THE PENINSULA METHODIST, will be furnished subscribers, complete. The pending suits before the courts, against other parties, do not involve us.

As we have but a limited number of copies of our quota left, it is very desirable that all persons desiring to avail themselves of this rare opportunity, send in their orders at once.

Our Advertisers.

The management of this paper exercises great care in excluding all advertisements that are not worthy a place in our columns. Of course it is possible to be betrayed into error; even our "Great Official," with its argus eyes, is sometimes caught napping. We think however, our readers will very seldom fail to find it to their interest to examine carefully what our advertisers have to say about their wares. Our list of educational institutions is rapidly extending, and we hope to give our readers so wide a range of selection, in the matter of schools, as well as in respect to other interests, that they may be able to choose with complete satisfaction.

Our Correspondents.

We feel under obligations to our friends, who contribute so much to the value of our weekly issues, by their valuable correspondence. News items, in reference to any matters of interest to our readers, are always welcome, and always sure of a place in our columns, to the limit of our space. Occasionally there are unavoidable delays; but no communication is ever slighted. We desire to report from all parts of our work, and if any are not noticed, it is only because, the news is not sent us.

Articles on any line of topics in the way of argument or criticism, doctrinal, exegetical, philosophical, historical, or experimental, are sure to find a cordial welcome. Write us, friends; send

us the news; what is printed in THE PENINSULA METHODIST is read by not less than 12,000 readers.

Our Serial.

The interesting story, entitled "Blanch Montague," written by a member of the Wilmington Conference, which has been published in weekly installments during the last six months, is nearing the end. Another chapter will complete the series, and give us the anxiously looked for *denouement*. Expressions of commendation and appreciation have come to us frequently, as the story has progressed, and the fine points of character and the admirable principles of action have been so skillfully elaborated.

It is difficult to think it possible, for any one to read this story, without healthful inspiration to a life of devotion to truth and righteousness, and a high appreciation of the nobility and sacredness of a true affection between the sexes.

A new serial by the same author, is to follow.

A Great Sorrow.

The many friends of our esteemed brother, Rev. William B. Walton, now pastor of our church in Snow Hill, Md., will deeply sympathize with him and his family, in the severe affliction that has come upon them, in the death of his eldest son, Wilbur Fisk, in his early manhood. An appreciative obituary appears in this issue of THE PENINSULA METHODIST. We met the parents on their sad journey to take farewell of their dying son. Nothing could exceed the kind and thoughtfully considerate attentions of the good people of Snow Hill, when they learned the sorrow of their pastor and his family.

We are glad to be able to congratulate our bereaved friends that there comes to the eye of faith, in this dark hour, the light of so precious hopes. The departed is not lost; the separation is not final; and while we walk lonely, our loved ones rejoice in heavenly companionships; and after a few more days of earthly conflict, we shall follow, and join the company of the white-robed, to be "forever with the Lord."

May heavenly balm soothe the anguish of these stricken hearts, and the Divine Spirit reveal his presence, in unspeakably precious comfort.

"What I do thou knowest not now, but thou shalt know hereafter." "He doeth all things well."

Another Saint at Rest.

In a letter dated Hillsboro, July 7th Rev. R. C. Jones writes us of spending the day with the pastor, Rev. Stephen M. Morgan, Jr., preaching for him

three times, and administering the holy sacrament, at both appointments. He adds this tender tribute to his honored parent.

"I came to Henderson, Saturday, to attend the funeral of my dear mother, who has been a sufferer for about four months. She was 67 years of age, and had been a member of the church about 50 years. A woman of strong character, she led a holy life, and made a most profound impression upon all with whom she came in contact, as a person of unusual excellence and of the most exalted spirituality."

From Taylor's Island, Md.

MY DEAR BRO.—We have built and dedicated another church; by far the nicest one we have yet built. I was so very busy before dedication, that I failed to get my notice to you; indeed, I was never busier in my life.

Bro. Hanna came to the rescue, and preached two excellent sermons; sermons that must be productive of good. God seems to give him great liberty. We shall long remember the precious words of good cheer which he left upon our minds and hearts. The choir of Zion M. E. Church, Cambridge, furnished most excellent music, and they certainly have our heart-felt thanks, for driving 25 miles through the dust, to sing for us. The house was crowded at every service; many not able to gain admittance.

The church is a gem of architecture, built on the No. 19 Church Extension plan; cost about \$1,300. It is to be known in the future, as "Street" Methodist Episcopal Church; being so-called in honor of the Rev. A. K. Street, of the New Jersey Conference, who was born in Philadelphia, May 25, 1807, converted in 1825, joined the St. John's M. E. Church, Philadelphia, in 1827; removed same year to a farm near Newark, Del.; and labored with Rev. J. Brooks Ayars on old Cecil circuit for about two years, as a layman. He was licensed to exhort by Rev. Solomon Sharp, in March 1829; and the following September received license to preach; Rev. Lawrence McCombs, presiding elder. In 1830, he was sent to Kent circuit, as junior preacher, Rev. Wm. Cooper being preacher in charge, and preached his first sermon as an itinerant, in Chestertown, Md., Sept. 15, 1830, from Psalm 84-11. He has had an eventful and useful career, having served many charges as pastor, and more than once serving as presiding elder, and delegate to General Conference.

After spending more than fifty years in the active work, he is now at the age of 83, a welcome inmate in the pleasant home of his son, Dr. A. E. Street, in Camden, N. J., peacefully awaiting the summons of his Master to exchange time for eternity, earth for Heaven, age for everlasting youth.

We expect to have a church camp in the grove at St. John's, beginning Saturday, July 26, and continuing for one or two weeks. Come and help us.

"Geo. W. Bounds M. E. Church," in Grotie's Neck, will (D. V.) be dedicated about the middle of August.

Although our enemies are active, in opposing us, and stirring up sectional prejudices against the M. E. Church, the work goes on. Glory to God! Our Great Leader answers by giving us the seal of His approval.

Trusting God may bless and keep you,
I am yours in Christ,

G. W. BOUNDS.

July 3d, 1890.

Conference News.

Wilmington PREACHERS' MEETING met in Fletcher Hall at 10 a. m., Monday, July 7, 1890, W. E. Avery pres't., in the chair. Devotions were conducted by Rev. D. H. Corkran.

Members present, Bros. L. E. Barrett, A. Stengle, J. Dodd, V. Smith, V. S. Collins, J. E. Franklin, W. E. Tomkinson, J. T. Van Burkalow, and T. Snowden Thomas.

Order of the day was taken up, and Rev. J. T. VanBurkalow, read a very interesting paper on "The Reformation in the Revelation."

Discussion following, was participated in by Bros. Smith, Atkins, Barrett, Corkran, and Franklin.

Curators report for next Monday, the 14 inst., a paper, by Rev. W. G. Koons, entitled, "An Historical review of the Doctrine and Experience of Entire Sanctification."

Adjourned with benediction by Rev. W. W. Campbell.

E. C. ATKINS, Sec'y.

WHITESVILLE, DEL.—A camp-meeting will be held at Melson's church, this circuit, Aug. 9-15.

The public generally are invited to attend. Those at a distance desiring to tent will please write to the pastor,

ZACK H. WEBSTER.

FARMINGTON, DEL., J. Robinson, pastor.—Notwithstanding the unfavorable weather, our celebration of the "Glorious Fourth" was a grand success, thanks to the able management under which it had been placed.

We desire to extend our sincere thanks to John R. Nicholson, Esq., Rev. J. S. Willis, and L. P. Powell, Esq., for their kind and indispensable aid, in commemorating with us this natal day of the republic. The receipts of the day, which go to the liquidation of the M. E. parsonage debt, were \$154.04.

Truly yours, N.

Sunday, June 22, was a red letter day in the history of Bethel M. E. Church, Smyrna circuit, R. K. Stephenson, pastor. An all-day meeting was held; many from a distance bringing their lunch baskets with them. The church was entirely inadequate to hold the people. Sixty-six probationers were taken into full membership; 104 having been received six months ago. A collection was taken for the improvements recently been made to the church, which amounted to \$125.

W. G. Lake, Principal of the public schools of Smyrna, Del., has been elected instructor in physiology, anatomy, and hygiene, in Dickinson College, and has accepted that position.

Mr. Lake succeeds Prof. L. J. Mutchmore, who was at one time a member of the Wilmington Conference.

Nazareth M. E. Church South, at Lakeville, Dorchester Co. Md., will be dedicated, Sunday, July 20th. Rev. Dr. W. V. Tudor, of Norfolk, will preach twice; Rev. H. P. Mitchell, of Cambridge, Md. and other ministers have been invited to be present. The choir of Grace church, Cambridge, has accepted an invitation to conduct the music at the dedication.

Special Notice.

Friends of the prohibitory law, whether attached to regular organizations or not, as well as the members of all churches and temperance organizations in the county, are invited to attend a preliminary meeting to be held in North East, next Thursday the 17th inst.

A TEMPERANCE MASS-MEETING will be held on Parksley camp ground, Aug. 10th; preaching, children's service, and love-feast, Sunday, the 8th.

We think Methodist churches, those who are neighbors, as well as those farther away, ought to tent with us. If you can do no more, don't fail to secure Union tents to accommodate the people of your church, or town. Will you join us? Write at once. Rents cheap. Camp begins Aug. 16.

H. S. DULANEY.

TAYLOR'S ISLAND, MD., Rev. G. W. Bounds, pastor, writes under date of July 7th: Children's Day was duly observed yesterday at St. John's M. E. Church. We had a delightful service; programme good, and well rendered; attendance large; collection \$15. How is that for a church with a small membership, in a Roman Catholic community?

ST. PETER'S, Warren Burr, pastor.—Children's Day collection \$61.38.

HARRINGTON, DEL., T. L. Price, pastor.—Church interests flourishing; some \$300 received since dedication, through the efforts of Drs. B. L. Lewis and H. C. Walcott.

NEWARK, DEL.—The official members of this church, appreciating the faithful devotion and successful labors of their pastor, Rev. N. M. Browne, have voted him a full month's leave of absence, relieving him of all care and expense in supplying the pulpit for four Sundays. That he may feel the more comfortable in availing himself of this opportunity for restful pleasure and recuperation, his brethren have paid him his salary for the month, in advance. We think this is greatly to the credit of Newark and Wesley.

NANTICOKE, MD., D. F. Waddell, pastor.—The ladies of Jones' church are interested in repairing and painting this house of worship; hoping to complete improvements by the middle of next month.

A new church for White Haven, raised soon after Conference, is in progress. It is to be 45 ft. by 38 ft.; 16 ft. pitch; and is to have a steeple and bell.

MT. VERNON, MD., G. W. Bowman, pastor.—John Wesley and Asbury are the names of the two appointments on this charge. Bro Bowman was most cordially welcomed last Spring as the successor of Rev. J. C. Hammit, who was greatly beloved, but had to retire on account of physical disability. The Ladies' Aid have put into the parsonage a handsome set of parlor furniture, a new parlor carpet, and oil cloth on the hall. The "Reynold's system of Church Finance", of which Bro. Bowman is agent in our Conference territory, has been introduced, and found to work well.

The members of Sharptown M. E. Church, C. H. Williams, pastor, met Saturday evening last, and decided to hold a camp-

meeting, to begin August 8. The camp will be held in Melson's woods near town, where the very pleasant meeting of last summer was held. Efforts will be made to make it a success.

Our Districts.

In Dr. Young's tabulation, running from No. 1 to No. 465, our districts rank as follows: Wilmington, No. 24; Easton, No. 53; Salisbury No. 61; Dover, No. 92.

Grading these districts with each other, they stand: Wilmington at the head; Easton second; Salisbury, third; and Dover lowest.

FIGURES.

CRISFIELD, MD., H. W. Ewing, A. M., pastor.—On account of the illness of their infant son, brother and sister Ewing have been spending some time in Mont Clare, N. J. The last two Sundays Bro. Ewing had to be absent from his pulpit; but we are glad to learn the little boy's condition is improving, and there is good prospect of his complete recovery. Bro. John N. Simonson, very satisfactorily supplied for the pastor during his enforced absence.

It has been arranged to make a special effort, the last Sunday in this month, the 27th inst., to clear off the balance of indebtedness, some \$1,600, which was incurred in the recent enlargement and improvement of the church.

Rev. W. L. S. Murray, D. D., will preach on the occasion.

Our church interests, we are glad to learn, are prosperous; the evening congregations exceeding the capacity of the auditory for comfortable seating.

There are three other churches here; the Protestant Episcopal, the Methodist Protestant, and the Baptist.

Salisbury District.

Thursday, July 3d, 2 p. m., I left home for TANGIER ISLAND via Crisfield, at which place I failed to make connection with Island boat, so spent the Fourth in Crisfield, and went to Tangier Island, the fifth, holding quarterly conference, the same evening and preaching to a large audience Sunday morning at 9 o'clock; after which we held a delightful sacramental service, about two hundred meeting at the Lord's table.

Bro. Connor's work is in splendid trim. The parsonage has been painted, and many additions of carpets, and furniture make the home so much the more comfortable and attractive.

About 12.15 p. m., we set sail for SMITH'S ISLAND; but had no "white sheet and flowing sail;" for the winds were dead, save an occasional "cat skin," that came dancing on the bosom of placid waters. After a while the winds revived, and unfurling our sail we sped away toward Smith's Island, where we preached to a full house. Bro. Jaggard was well and prosperous; and sister Jaggard presides over a perfect little gem of a parsonage, of which the Islanders are justly proud. "Dock," a dentist, sleight of hand man, and ventriloquist, gave us some amusement. Roads are being made about the Island, and there is an air of thrift pervading the place. The pastor's salary has been advanced.

These two Islands held Fourth of July celebrations; Rev. G. W. Burke making the speech at Tangier, and a Mr. Johnson of Baltimore, at Smith's. Children's Day still booming on this district.

T. O. AYRES.

Easton District.

Middletown, Odessa, and Townsend charges are at the head of Easton District, but their quarterly meetings come at the last of the quarter. They were held this time, June 21-23.

Middletown's conference was held Saturday morning. Rev. Alfred Smith is in the first year of his pastorate here. He was the man of their choice; and I am glad to say, he meets their expectation. In his last charge, (Cambridge) he had marvelous success; and if he can duplicate it in Middletown, he will be worthy of the highest commendation. The church has made him and his family welcome, by putting the parsonage in complete repair.

The conference for Odessa was held the evening of the same day. Bro. R. C. Jones is in his third year in this charge and is doing a good work. He has a thriving chapter of the Epworth League; and his Sabbath school is one of the model schools in the Conference. J. G. Brown, Esq., is superintendent, as well as leader of the church choir. The presiding elder found entertainment in the home of Henry Appleton, Esq., who is 86 years of age, but as deeply interested in the prosperity of the church as ever.

Sunday morning, Bro. Jones preached in Middletown, and the presiding elder at Odessa. I have since learned, that the sermon of Bro. Jones was very much enjoyed by the Middletown congregation.

In the afternoon, I rode from Odessa, to the home of G. Townsend, Esq., son-in-law of our late Bishop Scott. He owns and occupies the farm and home of the late Bishop. After supper we drove to Townsend, where I preached in the evening. Rev. R. Irving Watkins, the pastor, came to us last spring from Bro. Murray's district, and is already very popular with the people of Townsend. He has taken to himself a wife since Conference, and in this important matter, has acted wisely in choosing a thorough Methodist, who is in full sympathy with him in his work. This charge is without a parsonage, but the conference appointed a building committee, who will at once proceed to build the preacher a comfortable home.

Yours truly,

J. FRANCE.

Wilmington District Notes.

The success, harmony, and unity, at Madeley is marvelous. The seating capacity, about seven hundred, is often taxed to its utmost.

The Ladies Aid rented and furnished a parsonage for their new pastor, Rev. E. C. Atkins. Last Sunday he stated to the congregation, that the ladies owed over eighty dollars on this account, and had contemplated a festival or an excursion, to raise the needed funds; but it would be much nicer, if the friends would just pay the bill. In a few minutes it was done, to the great satisfaction of all present.

The stewards have met every claim, house rent included.

Thirty four new houses are being built on the south side, round about Madeley, and street cars will soon be running near the church. The outlook is bright.

Bro. Carl John Stenstrom, a graduate of our college, at Upsala, Sweden, a deacon of the first class, arrived in Wilmington, July 5th, to take charge of the Swedish Mission. He preached his first sermon in the Mission, July 6th, at 10.30 a. m.

Camden Camp.

The camp on Camden camp ground will be under the auspices of the "National Camp Meeting Association," and will commence Saturday, August 2nd. The board of managers desire all tent holders to move out, Friday, August 1st, and be ready for the opening of religious services, Saturday.

Persons desiring tents, can communicate with Thomas Simpson, Camden, Del., who will give all needed information. More than one hundred and twenty-five tents are now taken.

The trustees have erected an auditorium, sixty-four by eighty-four feet, so that the congregation need not fear lack of shelter, from rain and sun. The water is first class and abundant. There will be two large boarding tents.

"Through Boston Line, by Day or Night," via Pennsylvania Railroad.

The summer tourist bound to Boston and thence to New England points was never better provided with the facilities for reaching his objective points than at present via the Pennsylvania Railroad. The daylight train leaves Philadelphia every week-day at 10.00 A. M., and affords an opportunity, through the transfer service on the steamer "Maryland" of a good dinner and a magnificent view of New York harbor; it runs through via Shore Line, connecting for Newport, Narragansett Pier and Watch Hill; and the night line leaves Philadelphia at 6.50 P. M., every day, and runs through to Boston via the New York and New England Railroad. With everything at command from point of speed, equipment, and comfort, the Pennsylvania Railroad's "Through Boston Line, by Day or Night," commends itself most highly to the traveling public.

You Can't Help It.

Admiring nice clothing when you see it, and we want you to see some new things we have in Fine Coats and vests for Summer—Flannels, Mohairs, Silk Stripes, Pongees, Summer Serges and all the nice goods for comfort and dress. They are made for us, and with more style and neatness than any other similar clothing we can find. The prices are no higher than for inferior work and with the reductions in force you can get good clothing for little money. Some novelties in Homesuits, Serges and Light Suits in our Custom Department, just in.

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

(Copyrighted 1890 by J. Miller Thomas.)

OUR SERIAL STORY
Blanch Montague,
OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XXVIII.—FIERY MESSENGER.

Walter Melvin stood a while, as if stunned by some heavy blow; and then exclaimed,

"Can it be possible, this is true, or am I in a dream? O! Miss Montague, I adjure you, tell me it is not true; tell me that you are not helpless."

She smiled as she lifted her large and sympathetic eyes to his, and after pausing a moment to control her emotions, replied, "Yes, Mr. Melvin, it is true. What you behold is not the freak of a fevered fancy; I am indeed helpless. Early last evening, while walking with Miss Foster in the porch, I felt a strange benumbing and pricking sensation pass over my body, and in a little while I was entirely helpless, as you see me now. I have retained my reason unimpaired, and my voice, as you see, is not affected by the paralysis; and for this I am devoutly thankful."

Walter remained more than an hour with his unfortunate friend whose affliction but made him love her the more tenderly. Daily he came to see her; and the chief joy of his life was found in his association with her. He was always happy when beside her, and never contented when compelled to be absent.

Every thing possible was done to relieve the sufferer; no means were spared; her father applying to the most eminent physicians in the land; but it was without avail; for her case was beyond all medical remedies, and defied the skill of the best physicians.

When Mr. Montague was asked what he thought of his daughter's affliction, he said, "God's ways are not our ways; neither are his thoughts our thoughts; I believe that 'all things work together for good, to them who love God.'"

From the first this Christian man had simply trusted God, believing "he doeth all things well." Even when his child lay at death's door, he indulged no rebellious purpose to thwart what seemed to be the Divine plan; but with the faith of a patriarch, he said, "thy will, not mine, be done."

Not so with Walter Melvin. He had not stopped to inquire if it were well to interfere with the Divine purpose, and attempt to stay the hand of providence; but with his whole soul fixed upon the one thought, the life of his

loved one, he had besought God with a faith that would take no denial, with a persistency that had moved the Almighty arm to the rescue; but now that this unforeseen trial had come, he paused to think.

His first thought was of God, and his power to save. Remembering the sympathy of the almighty Saviour, at whose command the sick of the palsy arose and walked, he was about to appeal to him for help, but on the very threshold of this resolve, he was met with these thoughts: "Was I not rash before? Was I not presumptuous, to plead with God to change his purpose, as I did? Has not my rashness led me into deeper sorrow? Would it not have been better, to have left it all with Jesus? Has he not said, 'He will withhold no good thing, from them that walk uprightly?' 'Lean not to thine own understanding, but in all thy ways acknowledge him, and he shall direct thy paths.' Would it not have been better to have deferred to his will and wisdom?"

For a time he was silent and wholly absorbed in these thoughts that chased each other through his mind; at last he said, as if thinking aloud, "No, I will not again be so rash, as to presume to interfere with the plans of Omnipotence; God knows best, and he will do what is right. If it is a good thing, for me to wed Blanch Montague, God will not withhold her from me; and if it is not a good thing, why should I seek to cross his providences?"

Again he sat in silence; then bowing his head in his clasped hands, he said, "Eternal and Holy God! I leave to thy direction all I possess, and all I wish, and set every enjoyment and interest of this life before thee, to be disposed of as thou pleasest, regarding myself as nothing, compared with thee the great Eternal All; I now say 'thy will, not mine, be done!'"

This simple prayer offered, he rose from the lounge upon which he had been sitting, and descending to the parlor, took his seat at the piano, and played and sang, with a faith, and trust, never before felt, the beautiful lines,—

"I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise.

One step I see before me,
'Tis all I need to see;
The light of heaven more brightly shines,
When earth's illusions flee;
And sweetly through the silence
Comes His loving "Follow me."

O blissful lack of wisdom,
'Tis blessed not to know;
He holds me with his own right hand,
And will not let me go;
And lulls my troubled soul to rest,
In him who loved me so.

So on I go, not knowing;
I would not, if I might;

I'd rather walk in the dark with Him,
Than go alone in the light;
I'd rather walk by faith with God
Than go alone by sight."

After each stanza he sang the beautiful chorus:

Where He may lead, I'll follow,
My trust in him repose;
And every hour in perfect peace,
I'll sing, *He knows, He knows.*"

When Walter returned to Mr. Foster's that evening, to spend an hour with Blanch, there was a peaceful expression upon his countenance, and a light in his eye that had not been there for days.

Drawing his chair near to her's, and taking her nerveless hand in his, he said, "my dear friend, I have had a conflict to day with the emotions of my heart. I have the fullest confidence in the power of our Christ, to save unto the uttermost, all who come unto Him. Job's Living Redeemer—heard my prayer for your life, when you lay on the verge of the unseen world, and reached forth his almighty arm and drew you back again; but behold the suffering to which that deliverance has brought you!

I feel now, that it was rash for me to attempt to interfere with the plans and thoughts of the Infinite One; but He who reads the heart, knows that I meant no wrong. Heaven only knows how I love you; and the thought of losing you in that hour was more than I could bear; so I yielded, and made the rash request, instead of leaving God to choose my destiny and yours. Only to-day, I came near committing the same error. I was about to go again to God in prayer for your restoration, when something seemed to restrain me from doing so.

He who said to Moses pleading on Sinai, "let me alone," seemed to whisper to my inmost soul, "leave it all with Me;" and now, at last, I am resigned to suffer the will of God. I know not what awaits me, but I can trust Him.

As the darkness of night makes the stars visible, so in this gloom of affliction and sorrow, I have seen worlds of light and beauty, that I could never have seen by day."

There were tears in the young girl's eyes as she said, "I am glad Mr. Melvin, that you feel thus. I have been fearful, lest this new trial would make you doubt the goodness and love of God, but I am so glad, that you have not faltered in your trust; besides, I have so much I want to say to you. I have been thinking all the afternoon of the past, present, and future of our lives. At present I am a helpless invalid; and there is no longer any hope that I will ever be aught else. So far as I am concerned, there is no hope. Never shall I be able to fulfill my promise, to

SUBSCRIBE for the
PENINSULA METHODIST,
\$1.00 per year in advance.

TAKE NOTICE.

A great clearing out sale of Boots and Shoes. On and after this date I will sell my entire stock at a reduction at and far below cost to make room for my spring samples. Come and satisfy yourself at

MONTGOMERY'S
Clayton House Shoe Store,
505 King Street, City.

1890 SUMMER 1890

CARHART & CO.,

ZION MD.

Summer is coming and you will want just such goods as we have.

Our prices are 20 per cent lower than they were two weeks ago on these goods

Oh! the beautiful Gingham, look, reduced from 10 cents per yard to 8 cents. About 5,000 yards of them.

The beautiful Scotch and Zephyr Gingham, former prices 16 and 20 cents, now going at 12½ cents.

The nice things in Sateens and Outing Cloths going at 12½.

Carpets and Mattings.

Rag Ingrain 25 cents up.
Matting 12½ to 32 cents.

Prints, Prints.

Best Calicos now going at 6½ cts.

Men's and Boy's Clothing.

The men and boys want bargains as well as the ladies, so we have made the same low prices for them.

How about shoes. You will want them, look at our men's fine dress shoes at \$1.50, \$1.95, \$2.45. Can't be beat, and the ladies fine Dongola Kidd at \$1.65. Never sold before for less than \$2.00.

QUEENS WARE.

Just received direct from Liverpool, England, lot of English iron stone china and Porcelaine tea and dinner sets, and chamber sets, plain, white and gilt banded etc. Prices very low. These are just a few hints we have to offer. All that is wanted to verify the fact is a visit and an examination of goods and prices.

TERMS CASH.

J. M. C. C.

A. C. C.

Summer Resorts.

POCONO MOUNTAINS. "FOREST HOME," a Summer Resort in the Pocono regions of Monroe County. Address for circulars to FOREST HOME, SWIFTWATER, PA.

Capon Springs and Baths, Hampshire Co., W. Va.

150 miles from Baltimore, 115 from Washington. With its Superior Mineral Waters, superb summer climate, in a beautiful Mountain Region, just the spot to lay life's weary burdens down and have a lovely Summer Home. For medicinal and other testimony, send for pamphlet. W. H. SALE, Proprietor.

"AVON HOUSE,"

On spur of Blue Ridge near Delaware Water Gap. Elevation 1,400 feet. Grand mountain scenery. This house and surroundings are especially suitable for those requiring a quiet summer home. Highest location in northern Pennsylvania.

MRS. T. J. TURNER,
Stroudsburg, Monroe Co., Pa.

THE METROPOLITAN,
WITH BROADWAY ANNEX,
BROADWAY, BEACH AND ABBOTT AVES.
Ocean Grove, N. J.
Box 2157. CHAS. ROSS, Proprietor.

These popular Houses are 300 feet from Ocean and fronting Fletcher Lake. Hair Mattresses. Table first-class. Artesian Water. Terms, \$7 to \$12 per week. \$1.50 per day. Enclose stamp for circular.

Germantown House,

Central & Heck Aves. Ocean Grove, N. J.
Mrs. R. W. Clark, (Philada.) Prop.
This well-known and popular house under new and liberal management will be open for season of 1890 on and after June 1. Location central and very desirable for seaside enjoyment. Near beach and all places of interest. Accommodations home-like and terms reasonable. P. O. Box 2103.

Fifth Season.

Tower House,

27 WEBB AVENUE, OCEAN GROVE, N. J.
MRS. A. GOODNOW, Prop'r.
Only two or three minutes' walk from ocean bathing grounds. Delightful situation for health and comfort. Special rates for season; choice rooms and new beds. All sanitary arrangements first-class. Terms moderate and satisfaction guaranteed. Terms for June \$5 and \$7 per week. Will open June 1. Box 115.

The Manchester,

27 Ocean Pathway, Ocean Grove, N. J.
Location the most desirable, near the beach and all places of interest.
P. O. Box 2083. MRS. B. S. KELLOGG.

Norman House,

NEAR THE BEACH.
28 Bath Avenue, Ocean Grove, N. J.
Headquarters of C. L. S. C. Alumni. Three cottages connected by verandas; attractive and central location; open from June to October. P. O. Box 2147.
MRS. C. R. PRIEST.

HOWLAND HOUSE,

Ocean Grove, N. J.
Improved Accommodations.
—Terms Reasonable.—
Special Rates for Families.
Box 387. REV. S. H. ASAY, Prop.

HOME FOR CURE

OF OPIUM AND MORPHINE HABIT.
In 10 days Cure Guaranteed. Apply to
A. W. COTTRELL, M. D.,
Myerstown, Lebanon Co., Pa.

SPECIMEN copies of the
PENINSULA METHODIST,
Will be sent free to any one desiring them.

become your wife; and although I still love you with all my heart, it must ever be a helpless, hopeless love. Were I to consent to become your wife, your whole life would be blighted and fettered, with the care of one who cannot even lift her hand, without help.

I feel it is due to you, I should give you back your liberty, and release you from every obligation to me; and *this I now do.*

You are henceforth free to go forth into the world, and take your proper place, just as if we had never met. It is not right that your life should be blighted because of the unavoidable calamity that has befallen me; and as your best friend, I counsel you to try and forget, as far as possible, the dark shadow that now rests upon your path. Leave it and me; and in the pursuit of some work that will occupy your thoughts, seek to forget this trial. Find some woman worthy of your love, and make her your wife. I will find my chief pleasure in observing your success, and knowing that you are happy in pursuing a noble and useful career."

As Blanch ceased speaking, Walter lifted her hand on which his hot tears fell fast, and pressed it to his lips, exclaiming, "No! no! this can never be! Gladly would I make you my wife, if only to secure the privilege of being ever near you, and of devoting my life to you; but this you must decide yourself. I will not thrust myself upon you against your wishes; but the liberty you offer I cannot accept; or is it in your power to give it to me; for I am bound to you by ties that only death can sever; and whatever be your fate, or my destiny, I can never cease to love you with every element of my being. Leave you! Seek happiness away from you! Impossible! You are more to me to-day, as you sit here in your helplessness, than all the world beside. I may be separated from you; I may, and shall go forth to battle with life, and engage in some honorable occupation; but my chief thoughts will ever be of you, and the grandest inspiration of my life will ever come from the memory of your love."

Why was it? Why was it thus with Walter Melvin? O, readers, sages, philosophers, scientists! tell me if you can, *why was it?*

Scarcely had the words we have recorded fallen from the lips of Walter Melvin, when a flash of lightning, above the brightness of the sun, illuminated the room, and the next instant a deafening peel of thunder shook every window in the house. This was followed by another and another in quick succession, while the dark storm-cloud rolled up the sky and hid the face of the sun.

In the tropics, storms come up much

more suddenly, than in latitudes nearer the poles.

Being in Miss Foster's private sitting room, in the rear wing of the house, Walter had not noticed the approaching storm until it broke, in sudden and terrific fury, over the city. His first thought was to call his mother and Miss Foster into Blanch's room, and then to render what service he could, in closing the shutters and protecting the house against the torrents of rain that followed the first peal of thunder.

Springing to his feet, and hastening from the room, he had barely crossed the hall and entered the parlor, when he was startled by a blinding flash, followed by a crash that seemed to rend the floor beneath him.

Hastening back to where he had left Miss Montague, he found her lying upon the floor, half covered by the dust and plaster torn from the walls by the lightning's fiery hand, unconscious.

(To be continued).

An amusing story is told of Miss Catherine Beecher, elder sister of Mrs. Stowe and of Henry Ward Beecher. This lady once wrote an article on "Free Agency," which was published in the *Biblical Repository*, and has been pronounced by competent critics, the very best answer to Edwards on "The Will" that has ever appeared. An eminent theological professor, of New England, visiting a distinguished German theologian, said in the course of conversation, "The ablest refutation of Edwards on 'The Will' which was ever written, is the work of a woman, the daughter of Dr. Lyman Beecher." "You have a woman," fairly shrieked the astonished theologian, holding up both hands in amazement, "who can refute Edwards on 'The Will?' God forgive Christopher Columbus for discovering America!"

You Take no Risk

In buying Hood's Sarsaparilla, for it is everywhere recognized as the standard building up medicine and blood purifier. It has won its way to the front by its own intrinsic merit, and has the largest sale of any preparation of its kind. Any honest druggist will confirm this statement. If you decide to take Hood's Sarsaparilla do not be induced to buy anything else instead. Be sure to get Hood's.

Blatchford Kavanaugh, the boy soprano, received a letter from a Toronto gentleman saying his singing of "Angels so Fair" had saved him from infidelity.

Dr. Howard Crosby says, for forty-four years he has been in the active ministry, and in all that time was not sick one day—thanks to total abstinence.

Peculiar

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

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

DOMESTIC

Sewing Machine Co.

814 MARKET ST.,

Wilmington, Delaware

Domestic Sewing Machines
and Paper Fashions.

Agricultural Implements.

A full and complete assortment always in stock.

CUCUMBER WOOD PUMPS,
McCormick and Buckeye light steel Binders and Mowers. Grain and Fertilizer Drills
STUDEBAKER FARM WAGONS,
Plows, Hay Tedders, Dick's Hay Cutters, Wheel Cultivators.

TIGER & THOMAS RAKES,

All kinds of Machine Repairs a specialty.
John F. McLaughlin,
S. E. Cor. Front & Shipley Sts.,
Wilmington, Delaware.

CUT THIS OUT AND SAVE UNTIL WANTED.

JAMES C. DILLON,

Manufacturer of

Doors, Sash, Shutters, Blinds,

Brackets, Mouldings, Scroll Work
and Turning, &c.

FOURTH ST., Near Broome,
WILMINGTON, DEL.

| | | |
|---------------------------|-------------------------------------|---------------------|
| A SET OF TEETH \$5.50. | DR. E. C. HONEYWELL | BEST SET \$8.00. |
| | DENTIST, | |
| | 703 MARKET ST., Wilmington, Del. | |

Youth's Department.

The Cross-Box.

It was a rainy day, and all the children had to stay in the house. Ned had planned to go fishing, and Johnny wanted to set up a wind-mill he had made. Susie wanted to gather her flower-seeds, and Pet was anxious to hunt for her white kitten in the barn.

So all were disappointed, and before night had become cross, and peevish, and snappish. Mamma called them all to her and talked very gravely.

They were quiet for a while after that. In half an hour, Ned brought a small box and showed his mother. He had cut a little hole in the top just large enough to let a cent through, and under it was the word "cross-box."

"Look, mamma," he said, "s'posing whenever any of us speak cross, we make ourselves pay a cent for a fine? Susie and Johnny and Pet are so cross it would be a good thing. We'll try who can keep out of the box longest."

Mamma laughed, and said it might be a very good plan if they all agreed to it; but if they did agree, they must do as they promised.

"I'll agree," said Susie. "I'm not going to be cross any more."

"And I," said Johnny.

"And I," added Pet.

"What shall we do with all the money?" asked Susie.

"We'll buy a magic lantern," replied Ned.

"No; we'll buy a whole lot of candy," said Johnny.

"No," added Susie; "we'll spend it for a bed in the children's hospital."

"I tell you," said Ned angrily, "if you don't do as I want to I'll pitch the box out of the window."

"Where's your penny, Ned?" asked mamma.

Ned looked very foolish, but brought the first penny and dropped it into the box.

Mamma thought the box really did some good. The children learned to watch against getting angry; and little lips would be shut tight to keep the ugly words from coming through.

When school began, they were so busy that the box was forgotten. Weeks later, mamma was putting a closet in order one Saturday.

"Here's the cross-box," she said.

"I'm going to see how much money there is," cried Ned. "Seventeen cents That's enough to buy lemons and nuts, and play peanut stand. Let's do it."

"Oh!" said Susie, "there goes poor little lame Jimmy. I think it would be nice to give it to him."

"I say"—whimpered Pet.

"I won't!" whined Johnny.

"I"—no one knows what Ned was

going to say in a very crabbed voice, for just then he clapped one hand on his mouth and with the other held up a warning finger.

"Look out," he half whispered, "or there'll be four cents in the cross-box for Jimmy."—*Our little Ones.*

They were all Poor Boys.

John Adams, second President, was the son of a farmer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut, in North Carolina, and was raised in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterwards a clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home a very humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Alleghany Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a very poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years, by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

General Grant lived the life of a common boy, in a common house, on the banks of the Ohio River, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until the time he was strong enough to use carpenter tools, when he learned the trade. He afterwards worked on a canal.—*Sel.*

JOB PRINTING.
Send to us for an estimate.
PENINSULA METHODIST OFFICE.

Correspondence.

From Ingleside, Md.

DEAR BRO THOMAS:—As there has been no communication from this charge to the PENINSULA METHODIST, since my arrival in April, I will send you a few items.

By the mandate of the Bishop, my home was assigned me in this quiet village, in the midst of a large area of country stretching north, south, east and west. I am not monarch of all I survey, but have pastoral supervision of six of the nine churches embraced in this area, the other three being under the care of the M. E. Church South.

My Sunday routes are as follows, a. m., to Roesville three miles distant, good

church building, excellent Sunday-school, large audience; afternoon, to Bridgetown, (formerly with Greensborough) three miles further on; here we find a good church recently improved, prosperous Sunday-school, and good audience, but small membership. This church is in the midst of one of the finest agricultural sections in this part of the country. In the evening, by a different route, five miles, back to Ingleside, where we have an old brick building, modernized in its pulpit and altar. This was once a great stronghold of Methodist Episcopalianism, but since the war its former glory has departed. A few staunch old members still keep the denominational flag flying, but beyond the horizon of their lives, appears an uncertain future for the Old Brick. What grand achievements enwreath the earlier history of this time honored place!

On the alternate Sunday my route takes me seven miles to morning service at Henderson, a thrifty village on the D. & C. R. R. Here we have a nice new church, erected during the pastorate of Bro Chandler, my predecessor, and taking the place of old "Pippin" church. The congregations are large, the young society vigorous, and the Sunday-school in full bloom, under the efficient superintendency of Bro. George Jones. Within about a mile of this place, Rev. R. C. Jones grew up and laid the foundation for the grand service he is now rendering the Church. In this neighborhood also are the relatives of Rev. T. O. Ayers, some of them occupying official relations in the church. In the afternoon, I drive five miles to Basic church a large and cozy building. This church succeeds an old building which was the rendezvous of pentecostal Methodism. What changes are wrought by death and removals! A few years ago, an old and inconducious building, packed with souls aflame with religious life, now a nice large church and a mere handful of discouraged members. Every Sunday however, our eyes are greeted with a large congregation, and we have at last, succeeded in starting a Sunday-school. Next Sunday we are to have a grand rally at this place. Thoroughly trained forces from Barclay will be in attendance, and give a delightful entertainment. In the evening, a short ride brings us to the snug village of Barclay, on the Q. A. and K. R. R., where we have a cozy little chapel, builded during Bro. Chandler's two years' pastorate. This young society is full of life, and in the near future may demand larger church accommodations. It seems a pity, they did not erect a larger building. Bro. Booker is a success as superintendent of the Sunday-school, and has a live school. Bro. David Quimby a veteran vocalist, renders most excellent service in all the entertainments, and I have never seen him excelled in training children for platform performance. His wife is a very efficient help meet in this work. What a beautiful and inspiring sight was Children's Day, as given under his direction and drill. We generally have a full house at preaching service. On Children's Day there were said to be as many outside as inside the church.

A drive of three and a half miles after preaching, brings us to our snug and quiet home.

Bro. Wm. Hunter, our recording steward, residing at Roesville, is an uncle to Rev. T. B. Hunter. Hospitality is a distinguishing characteristic of our people, nearly all of whom are farmers. We have

The Wilmington Transfer Co.

WILMINGTON, DEL.,

Have the best facilities for hauling freight and passengers in the City. Try them.

Prompt attention. Good work.

A. L. JOHNSON,

Plain and Decorative

PLASTERER,—

Wilmington Institute Building,
8th and Shipley Sts., Wilmington, Del.
All kinds of work done in the best manner either in City or Country.

CALVES DIARRHOEA. The offensive diarrhoea of Calves, is cured with two doses of

The Jersey Calf Cure.

Costing one and one-third cents a dose. Price 25 and 50 cents by mail, prepaid.

Dr. G. W. HARTSHORNE, Columbus N. Jersey

Edwin F. Uber,

HOUSE AND SIGN PAINTER,

N. E. Cor. 5th & Market Sts.

Residence 608 Van Buren Street. All orders promptly attended to. Estimates furnished. CHURCHES A SPECIALTY.

H. SCHLICE,

Produce & Commission Merchant,
Butter and Eggs, Game In Season.
Stalls, 110, 111, 112 and 113 8th St. Market,
TELEPHONE 435. Wilmington, Del.

Don't be like the

Arkansaw Traveler,

But when your roof leaks,

write to,

J. W. SHAFFER,

Lancaster Ave. & Clayton St.,

WILMINGTON, DEL.

Gravel, Slag and Plastic Slate Roofing.
Tin Roofs Painted and Repaired.
Roofs examined free of charge.
Satisfaction Guaranteed.

Country Work a Specialty.

GEORGE N. COMLY,

Consulting Mechanical Engineer,

Edge Moor, Delaware.

Steam Engines Indicate. Boilers Tested for evaporation efficiency and team Expert Work in general. Factories designed. Drawings and specifications furnished on application. Correspondence solicited.

J. S. MORELAND,

Custom Shoe Maker,

Special attention to Repairing.

917 SHIPLEY ST.,

WILMINGTON, DELAWARE.

CITY STEAM

LAUNDRY,

S. E. Cor. 6th & Shipley Sts., Wm., Del.

Goods called for and delivered free of charge. Orders by mail promptly attended to. Satisfaction guaranteed. High gloss or domestic finish. W. BRADWAY, Proprietor.

CHEAP HOMES

— ON —

GRAND PRAIRIE, ARKS.

Great inducements to colonists. For particulars address Land Com., S. & A. R. Ry., STUTTGART, ARKANSAS.

COLLECTORS! For 15c will forward you big catalogue and pocket curios coins or old stamps. W. F. Groany, 827 Brannan St. San Francisco, Cal

been among them at all the appointments, and at almost all hours of the day, and everywhere find "the latch string outside."

We have held Children's Day services at four churches: Roesville, Bridgetown, Henderson, and Barclay; and each service was a success; large crowds, good programme, fine floral decorations, and an educational collection at each place.

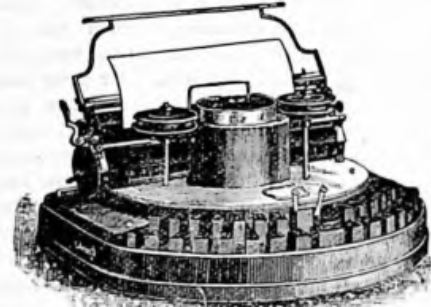
Four loads of new hay have been gratuitously furnished, and stowed away in the parsonage barn. Who can beat this record? I must name the donors, and express my thanks: T. B. Hunter, and Stephen Downes of our church, and Dr. Graham of the Southern church. Beside this, when I first came to this charge, and hay was very scarce, Bro. Merrick, of the Southern church, refused to sell me any because he had none to sell; but he sent me a wagon load of nice timothy, as a donation. The people of Ingleside, including members of the Protestant Episcopal M. E. Church South, and our own Church have done us marked kindness. Dr. Graham, a prominent member of the Southern church, and a former school mate at West River Classical Institute, has been especially considerate. A Mite Society has been recently organized at Barclay by Mrs. McQuay, and the members are manifesting characteristic interest, and are already projecting plans for parsonage improvement.

Our second quarterly meeting will be held (D. V.) in the Ingleside church on the 13th and 14th inst. Preaching by Bro. France, the 13th, at 8 p. m.

N. McQUAY.

Hammond Type-Writer.

The best machine on the market, on account of its perfect alignment, interchangeable type and durability.
Record: 170 Words Per Minute.



For circulars and terms, address:
AUBREY VANDEVER,
Clayton, Del.,

DUNNAN BROS.
214 MARKET STREET,
Wilmington, Delaware.

Silver Medal at the Paris Exposition. The highest and only award given to Lawn Mowers in the face of the keenest competition of both American and European Manufacturers.



Obituaries.

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

After a short illness, Wilbur F. Walton, eldest son of Rev. W. B. Walton, of the Wilmington Annual Conference, died in Baltimore, Md., June 26 1890, in the 38th year of his age. He was born in New Castle, Del., January 8, 1853, while his father was stationed in that city. He was converted at the early age of twelve, and connected himself with the Methodist Episcopal Church. He was educated by special instructors, until he was prepared to enter Wyoming Seminary, Penn., from which he graduated with high honors.

Possessing a strong body as well as a vigorous mind, he entered upon the study of civil engineering, and up to 1875 was employed as draftsman in the Patapsco Iron Works at Canton, Baltimore. During the later years of his life he had been in the employ of the Pennsylvania Railroad Company at Sharon Hill filling the four positions of freight agent, express agent, postmaster, and telegraph operator.

In November 1888 he resigned his position, and left for an extended tour in Europe, visiting the principal countries and cities of the old world, and gathering many relics of antiquity. On this trip he gratified a long felt desire to see the Holy Land, and investigate for himself the Bible truths he had learned and believed from his earliest childhood. Returning to this country in August, 1889, he felt that he ought to give his relatives and friends the benefit of his travels, before entering again into business; and the months following were occupied in visiting among them. His descriptions of the different scenes through which he had passed were vivid and fascinating. The fund of information he had obtained was amazing; and during his recent visit to Salisbury, Md., he was the centre of many groups of quiet, thoughtful listeners. After spending some months in this manner, he left for Chicago and then went further west, to Denver, where he engaged in business.

But a fatal disease had insidiously fastened itself upon him, and he was compelled to hurry home. On reaching Baltimore, he was unable to go further, and there he peacefully breathed his last, surrounded by father, mother, brother and loving friends; all of whom he recognized almost up to the last moment. During his last hours he assured his grief-stricken father and mother, that he was willing and ready to die, yet if he was spared, he desired his future life to be a broader and better one.

In the death of Wilbur the world has lost a bright, intellectual light. Society has lost a splendid example of purity and uprightness. The church has lost a sweet singer, and a valuable worker in all her departments. The home has lost a gentle, loving, dutiful member.

Appropriate funeral services were held in the Asbury Methodist Episcopal Church, Salisbury, Md., Saturday, June 29, conducted by the pastor, Rev. Thos. E. Martindale, who was assisted by Rev. J. T. Bozeman, of the M. E. Church South, and Elder Silas Durand of the Baptist Church. Interment in Parsons' Cemetery.

L. H. N.

Horsford's Acid Phosphate.

IF YOU ARE NERVOUS,
and cannot sleep, try it.

"Hunger is the Best Sauce."

As a rule, a person who has a good appetite has good health. But how many there are who enjoy nothing they eat, and sit down to meals only as an unpleasant duty. Nature's antidotes for this condition are so happily combined in Hood's Sarsaparilla that it soon restores good digestion, creates an appetite, and renovates and vitalizes the blood so that the beneficial effect of good food is imparted to the whole body. Truly hunger is the best sauce, and Hood's Sarsaparilla induces hunger.

Special Reduced Rate Excursions to Rehoboth or Ocean City.

Both Rehoboth and Ocean City are highly favored among the resorts of the Atlantic coast. They possess the great advantages of grand beach, fine bathing, and excellent sailing. A day's visit to either of them is not only a pleasure but of immense profit to those whose opportunities for taking a holiday are limited.

For the benefit of those who desire to spend a day by the ocean the Philadelphia, Wilmington and Baltimore Railroad Company will, on July 10th and 24th, run a special train on the schedule given below, and sell excursion tickets to either Rehoboth or Ocean City at the rates quoted:—

| Train leaves. | Ex Rate |
|-----------------------|---------|
| Wilmington 7.00 A. M. | \$2 00 |
| New Castle 7.12 " | 2 00 |
| Kirkwood 7.30 " | 1 85 |
| Mount Pleasant 7.38 " | 1 75 |
| Middletown 7.47 " | 1 65 |
| Townsend 7.55 " | 1 60 |
| Clayton 8.10 " | 1 45 |
| Brenford 8.16 " | 1 40 |
| Cheswold 8.22 " | 1 35 |
| Dover 8.36 " | 1 25 |
| Wyoming 8.42 " | 1 15 |
| Felton 8.55 " | 1 00 |
| Harrington 9.07 " | 1 00 |

For stations south of Harrington the time and rates will be as follows:—

| Train leaves. | Rehoboth Rate. | Ocean City Rate. |
|--------------------|----------------|------------------|
| Milford 9.23 A. M. | \$0 75 | \$1 00 |
| Georgetown 9.50 " | 50 | 75 |
| Selbyville 10.30 " | | 50 |

Returning the special train will leave Rehoboth 5 30 P. M., Ocean City 5 00 P. M.

Quarterly Conference Appearances.

WILMINGTON DISTRICT—SECOND QUARTER.

| | Quarterly Conference. | Preaching. |
|------------------------|-----------------------|------------|
| JULY. | | |
| North East, | 12 1.30 | 13 10 30 |
| Hart's, | | 13 7.30 |
| Zion, (Ebenezer) | 19 10 | 20 10 30 |
| Cherry Hill, (Union) | 19 3 | 20 3 |
| Perryville, | 21 9 | 20 7.30 |
| Elkton | 21 3 | |
| Newark, | 28 3 | 27 10.30 |
| Ebenezer, | 26 7 | 27 3 |
| AUG. | | |
| St. George's, | 2 3 | 3 10 30 |
| Port Penn, | | 3 3 |
| Del. City, | 2 7.30 | 3 7.30 |
| Brandywine S. Camp, | 4 to 15 | |
| Christiana, (Salem) | 9 4.00 | 10 10.30 |
| New Castle, | | 10 7.30 |
| Red Lion, (Dr Hubbard) | 11 9 00 | 10 7.30 |
| Woodlawn Camp, | 12 to 22 | |
| Rising Sun, | 16 1 | |
| Port Deposit, | 16 2 | |
| Mt. Pleasant, | 16 3 | |
| Hopewell, | 16 6 | |
| Grace, | | 17 10 30 |
| St. Paul's, | | 17 7.30 |
| Union, | 30 7 30 | 31 10 30 |
| SEPT. | | |
| Kingswood, | 1 7 30 Aug 31 | 10 30 |
| Wesley, | 2 7 30 " | 31 3 |
| Newport, (Koons), | 3 7 30 " | 31 7 30 |
| Asbury, | 6 7.30 Sep 7 | 10 30 |
| Cookman, | 8 7 30 " | 7 7 30 |
| Marshallton, (Hanna) | 9 7 30 " | 7 10 30 |
| Swedish Miss. | 10 | |

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

| | JULY | |
|-------------------|----------|----------|
| Tangier, | 12 7.00 | 13 10 00 |
| Smith's Island, | 14 10.00 | 13 3 00 |
| Crisfield, | 18 7.00 | 20 7 00 |
| Annamessex, | 19 3 00 | 20 3.00 |
| Asbury, | 19 7 00 | 20 10.00 |
| Fairmount, | 16 3 00 | 16 7 00 |
| Westover, | 17 3 00 | 17 3.00 |
| Pocomoke City, | 25 7 00 | 27 10.00 |
| Pocomoke Circuit, | 26 10 00 | 27 3 00 |
| Holland's Island, | 31 3.00 | 31 3 00 |
| AUG. | | |
| Deals Island | 1 7 00 | 3 10 00 |
| Somerset, | 2 3.00 | 3 3 00 |
| St. Peter's, | 4 10 00 | 3 7 00 |

T. O. Ayres, P. E.

PROVIDENT Life and Trust Co. of Philadelphia.

This company has never appeared in court during its entire history to contest a death claim.

Volume of insurance in force \$72,000,000.

The ratio of death losses of the PROVIDENT during the past twenty-four years has been less than that of any other company in the United States and expenses of management among the lowest.

The speculative insurance of the day, known as Tontine, Semi-Tontine, so called Bonds, and under other plausible and seductive names, has found no favor with the directors of this company, being a distinct deviation from those principles of equity upon which life insurance should be founded.

In everything which contributes to the security and cheapness of life insurance, this company stands unrivaled.

Send age, nearest birthday for particulars concerning the popular endowment Policy of the Provident, which is unsurpassed.

Walker & Taylor

227 E. German St.,

BALTIMORE, MD.

General Agents for Delaware, Maryland, and the District of Columbia.

FACTS! FACTS! FACTS!

THE BEST \$200.00 Ministers or Physicians Phacrons in the state for only \$165.00. Best Buggies for only \$145.00, all other Vehicles low. [A good Buggy for only \$65.00.] Satisfaction guaranteed.

Address, **W. K. JUDEFIND & CO.,**
EDESVILLE, MD.

The Most Famous and World wide renowned Organs and Pianos on the Globe at 60 to 70 per cent. from list prices for cash. In use by the leading *Conservatories* of music and leading musicians. Full particulars and catalogue free.

Address, **W. K. JUDEFIND & CO.,**
EDESVILLE, MD.

Peach Grove Nursery.

Reliable Trees, Etc., First-Class at living prices to suit the times. Apple 10 cents, Pear 12 cents, Peach 4 cents, all other stock low. Send in orders early. Address,

P. G. N. Edesville, Md., Box 11.

ALBERT BUEHLER & CO'S FURNITURE STORE, 513 SHIPLEY STREET.

We will sell PARLOR FURNITURE, Chamber Suits, DINING ROOM and LIBRARY FURNITURE, Beds, Bedding, Tables, side boards, Chairs, Lounges Couches, and a full line of CARPETS and OIL CLOTH, COOK STOVES and RANGES, Children's COACHES, Lamps and Window Shades and a variety of other useful and ornamental furniture, as cheap as possible for cash or on weekly or monthly credits.

We also upholster, paint, varnish, polish and repair furniture at moderate prices. We guarantee satisfaction in all our dealings. Remember the place.

ALBERT BUEHLER & CO., 513 SHIPLEY STREET, WILMINGTON - DELAWARE.

ROYAL BAKING POWDER

Absolutely Pure

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds and cannot be sold in competition with the multitude of low test, short-weight, slum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

TELEPHONE NO. 510.

WILMINGTON, DEL.

GENERAL PORTRAITURE,
No. 617 Market Street,

Artist in Photography

THE LEADING

Paul Brown.

TRY OUR



White Shirts 50, 65, 75, \$1.00.

WYATT & CO.,
603 Market Street
WILMINGTON, DEL.

Dr. Welch's Communion Wine,

(Unfermented.)

For sale at this Office.

| | |
|-------------------------|---------|
| Quart Bottles, per doz. | \$10.00 |
| Pint " " | 6.00 |
| Half Pint " " | 2.75 |

J. MILLER THOMAS

604 Market Street,
WILMINGTON, DELAWARE.

WE ARE WITNESSES!

DR. TALMAGE'S OPEN AIR SERMON
AT BEATRICE, NEB.

The Logic of the Skeptic Is Met by the Overwhelming Testimony of Millions of Christians and Proved to Be False.

BEATRICE, Neb., July 6.—Dr. Talmage preached here in the open air to an immense congregation which had gathered from all the surrounding country to hear the famous preacher. His text was, "We are witnesses" (Acts iii, 15). Following is his sermon:

In the days of George Stephenson, the perfecter of the locomotive engine, the scientists proved conclusively that a railway train could never be driven by steam power successfully and without peril; but the rushing express trains from Liverpool to Edinburgh, and from Edinburgh to London, have made all the nations witnesses of the splendid achievement. Machinists and navigators proved conclusively that a steamer could never cross the Atlantic ocean; but no sooner had they successfully proved the impossibility of such an undertaking than the work was done, and the passengers on the Cunard, and the Inman, and the National, and the White Star lines are witnesses. There went up a guffaw of wise laughter at Professor Morse's proposition to make the lightning of heaven his errand boy, and it was proved conclusively that the thing could never be done; but now all the news of the wide world, by Associated Press put in your hands every morning and night, has made all nations witnesses.

So in the time of Christ it was proved conclusively that it was impossible for him to rise from the dead. It was shown logically that when a man was dead he was dead, and the heart and the liver and the lungs having ceased to perform their offices, the limbs would be rigid beyond all power of friction or arousal. They showed it to be an absolute absurdity that the dead Christ should ever get up alive; but no sooner had they proved this than the dead Christ arose and the disciples beheld him, heard his voice and talked with him, and they took the witness stand to prove that to be true which the wise-aces of the day had proved to be impossible; the record of the experience and of the testimony is in the text: "Him hath God raised from the dead, whereof we are witnesses."

THE SKEPTIC'S ARGUMENT.

Now, let me play the skeptic for a moment. "There is no God," says the skeptic, "for I have never seen him with my physical eyesight. Your Bible is a pack of contradictions. There never was a miracle. Lazarus was not raised from the dead, and the water was never turned into wine. Your religion is an imposition on the credulity of the ages." There is an aged man moving over yonder as though he would like to respond. Here are hundreds of people with faces a little flushed at these announcements, and all through this assembly there is a suppressed feeling which would like to speak out in behalf of the truth of our glorious Christianity, as in the days of the text, crying out: "We are witnesses!"

The fact is that if this world is ever brought to God it will not be through argument, but through testimony. You

might cover the whole earth with apologies for Christianity and learned treatises in defense of religion—you would not convert a soul. Lectures on the harmony between science and religion are beautiful mental discipline, but have never saved a soul, and never will save a soul. Put a man of the world and a man of the church against each other, and the man of the world will in all probability get the triumph. There are a thousand things in our religion that seem illogical to the world and always will seem illogical.

Our weapon in this conflict is faith, not logic; faith, not metaphysics; faith, not profundity; faith, not scholastic exploration. But then, in order to have faith, we must have testimony, and if five hundred men, or one thousand men, or five hundred thousand men, or five million men get up and tell me that they have felt the religion of Jesus Christ a joy, a comfort, a help, an aspiration, I am bound as a fair minded man to accept their testimony. I want just now to put before you three propositions, the truth of which I think this audience will attest with overwhelming unanimity.

RELIGION BRINGS A CHANGE OF HEART.

The first proposition is, We are witnesses that the religion of Christ is able to convert a soul. The Gospel may have had a hard time to conquer us, we may have fought it back, but we were vanquished. You say conversion is only an imaginary thing. We know better. "We are witnesses." There never was so great a change in our heart and life on any other subject as on this. People laughed at the missionaries in Madagascar because they preached ten years without one convert; but there are 33,000 converts in Madagascar today.

People laughed at Dr. Adomram Judson, the Baptist missionary, because he kept on preaching in Burmah five years without a single convert; but there are twenty thousand Baptists in Burmah today. People laughed at Dr. Morrison, in China, for preaching there seven years without a single conversion; but there are twenty-five thousand Christians in China today. People laughed at the missionaries for preaching at Tahiti fifteen years without a single conversion, and at the missionaries for preaching in Bengal seventeen years without a single conversion; yet in all those lands there are multitudes of Christians today.

But why go so far to find evidence of the Gospel's power to save a soul? "We are witnesses." We were so proud that no man could have humbled us; we were so hard that no earthly power could have melted us; angels of God were all around about us; they could not overcome us. But one day, perhaps at a Methodist anxious seat, or at a Presbyterian catechetical lecture, or at a burial, or on horseback, a power seized us, and made us get down, and made us tremble, and made us kneel, and made us cry for mercy, and we tried to wrench ourselves away from the grasp, but we could not. It flung us flat, and when we arose we were as much changed as Gourgis, the heathen, who went into a prayer meeting with a dagger and a gun to disturb the meeting and destroy it, but the next day was found crying, "Oh, my great sinner! Oh, my great Saviour!" and for eleven years preached the Gospel of Christ to his fellow mountaineers, the last words on his dying lips being, "Free grace!"

Oh, it was free grace!

CONVERSION DID IT.

There is a man who was for ten years a hard drinker. The dreadful appetite had sent down its roots around the palate and the tongue, and on down until they were interlinked with the vitals of the body, mind and soul; but he has not taken any stimulants for ten years. What did that? Not temperance societies. Not prohibition laws. Not moral suasion. Conversion did it. "Why," said one upon whom the great change had come, "sir, I feel just as though I were somebody else!" There is a sea captain who swore all the way from New York to Havana, and from Havana to San Francisco, and when he was in port he was worse than when he was on the sea. What power was it that washed his tongue clean of profanities and made him a psalm singer? Conversion by the holy spirit. There are thousands of people in this assemblage today who are no more what they once were than a waterlily is a night shade, or a morning lark is a vulture, or day is night.

Now, if I should demand that all those people here present who have felt the converting power of religion should rise, so far from being ashamed they would spring to their feet with more alacrity than they ever sprang to the dance, the tears mingling with their exhilarations as they cried: "We are witnesses!" And if they tried to sing the old Gospel hymn they would break down with emotion by the time they got to the second line:

Ashamed of Jesus, that dear Friend
On whom my hopes of heaven depend!
No! When I blush, be this my shame:
That I no more revere his name.

THE GOSPEL'S POWER TO COMFORT.

Again I remark that we are witnesses of the Gospel's power to comfort. There are Christian parents here who are willing to testify to the power of this Gospel to comfort. Your son had just graduated from school or college and was going into business, and the Lord took him. Or your daughter had just graduated from the young ladies' seminary, and you thought she was going to be a useful woman and of long life; but the Lord took her, and you were tempted to say, "All this culture of twenty years for nothing!" Or the little child came home from school with the hot fever that stopped not for the agonized prayer or for the skillful physician, and the little child was taken. Or the babe was lifted out of your arms by some quick epidemic, and you stood wondering why God ever gave you that child at all, if so soon he was to take it away. And yet you are not repining, you are not fretful, you are not fighting against God.

What has enabled you to stand all the trial? "Oh," you say, "I took the medicine that God gave my sick soul. In my distress I threw myself at the feet of a sympathizing God; and when I was too weak to pray or to look up he breathed into me a peace that I think must be the foretaste of that heaven where there is neither a tear, nor a farewell, nor a grave." Come, all ye who have been out to the grave to weep there—come, all ye comforted souls, get up off your knees. Is there no power in this Gospel to soothe the heart? Is there no power in this religion to quiet the worst paroxysm of grief? There comes up an answer from comforted widowhood, and orphanage and childlessness saying: "Ay, ay, we are witnesses!"

GOD EASES SORROW.

When a man has trouble the world comes in and says, "Now get your mind off this; go out and breathe the fresh air; plunge deeper into business." What poor advice! Get your mind off it! When everything is upturned with the bereavement, and everything reminds you of what you have lost. Get your mind off it! They might as well advise you to stop thinking. You cannot stop thinking, and you cannot stop thinking in that direction. Take a walk in the fresh air! Why, along that very street, or that very road, she once accompanied you. Out of that grass plat she plucked flowers, or into that show window she looked, fascinated, saying, "Come see the pictures." Go deeper into business! Why, she was associated with all your business ambition, and since she has gone you have no ambition left.

"Oh, this is a clumsy world when it tries to comfort a broken heart. I can build a Corlear's engine, I can paint a Raphael's "Madonna," I can play a Beethoven's "Eroica Symphony" as easily as this world can comfort a broken heart. And yet you have been comforted. How was it done? Did Christ come to you and say, "Get your mind off this; go out and breathe fresh air; plunge deeper into business?" No. There was a minute when he came to you—perhaps in the watches of the night, perhaps in your place of business, perhaps along the street—and he breathed something into your soul that gave peace, rest, infinite quiet, so that you could take out the photograph of the departed one and look into the eyes and the face of the dear one and say, "It is all right; she is better off; I would not call her back. Lord, I thank thee that thou hast comforted my poor heart."

WHEN THE LAST MOMENT COMES.

Again, I remark that we are witnesses of the fact that religion has power to give composure in the last moment. I never shall forget the first time I confronted death. We went across the cornfields in the country. I was led by my father's hand, and we came to the farmhouse where the bereavement had come, and we saw the crowd of wagons and carriages; but there was one carriage that especially attracted my boyish attention, and it had black plumes. I said: "What's that? what's that? Why those black tassels on the top?" and after it was explained to me I was lifted up to look upon the bright face of an aged Christian woman, who three days before had departed in triumph; the whole scene made an impression I never forgot.

In our sermons and in our lay exhortations we are very apt, when we want to bring illustrations of dying triumph, to go back to some distinguished personage—to a John Knox or a Harriet Newell. But I want you for witnesses. I want to know if you have ever seen anything to make you believe that the religion of Christ can give composure in the final hour. Now, in the courts attorney, jury and judge will never admit mere hearsay. They demand that the witness must have seen with his own eyes, or heard with his own ears, and so I am critical in my examination of you now; and I want to know whether you have seen or heard anything that makes you believe that the religion of Christ gives composure in the final hour.

"Oh, yes," you say; "I saw my father and mother depart. There was a great difference in their deathbeds. Standing by the one we felt more veneration. By the other there was more tenderness." Before the one you bowed perhaps in awe. In the other case you felt as if you would like to go along with her. How did they feel in that last hour? How did they seem to act? Were they very much frightened? Did they take hold of this world with both hands as though they did not want to give it up? "Oh, no," you say; "no, I remember as though it were yesterday; she had a kind word for us all, and there were a few mementoes distributed among the children, and then she told us how kind we must be to our father in his loneliness, and then she kissed us good-by and went asleep as calmly as a child in a cradle."

"SHE HAD FAITH."

What made her so composed? Natural courage? "No," you say; "mother was very nervous; when the carriage inclined to the side of the road she would cry out; she was always rather weakly." What, then, gave her composure? Was it because she did not care much for you and the pang of parting was not great? "Oh," you say, "she showered upon us a wealth of affection; no mother ever loved her children more than mother loved us; she showed it by the way she nursed us when we were sick, and she toiled for us until her strength gave out." What, then, was it that gave her composure in the last hour? Do not hide it. Be frank and let me know. "Oh," you say, "it was because she was so good; she made the Lord her portion, and she had faith that she would go straight to glory and that we should all meet her at last at the foot of the throne."

Here are people who say, "I saw a Christian brother die, and he triumphed." And some one else, "I saw a Christian sister die, and she triumphed." Some one else will say, "I saw a Christian daughter die, and she triumphed." Come, all ye who have seen the last moments of a Christian, and give testimony in this cause on trial. Uncover your heads, put your hand on the old family Bible from which they used to read the promises, and promise in the presence of high heaven that you will tell the truth, the whole truth and nothing but the truth. With what you have seen with your own eyes, and from what you have heard with your own ears, is there power in this Gospel to give calmness and triumph in the last exigency? The response comes from all sides, from young and old and middle aged: "We are witnesses!"

MILLIONS OF WITNESSES.

You see, my friends, I have not put before you today an abstraction, or chimera, or anything like guesswork. I present you affidavits of the best men and women, living and dead. Two witnesses in court will establish a fact. Here are not two witnesses, but thousands of witnesses—on earth millions of witnesses, and in heaven a great multitude of witnesses that no man can number, testifying that there is power in this religion to convert the soul, to give comfort in trouble and to afford composure in the last hour. If ten men should come to you when you are sick with appalling sickness and say they had the same sickness, and took a certain medicine and it cured them, you would probably take it.

Now, suppose ten other men should come up and say, "We don't believe there is anything in that medicine." "Well," I say, "have you ever tried it?" "No, I never tried it, but I don't believe there is anything in it." Of course you discredit their testimony. The skeptic may come and say, "There is no power in your religion." "Have you ever tried it?" "No, no." "Then, avanti!" Let me take the testimony of the millions of souls that have been converted to God, and comforted in trial, and solaced in the last hour. We will take their testimony as they cry, "We are witnesses!"

Some time ago Professor Henry, of Washington, discovered a new star, and the tidings spread by submarine telegraph, and all the observatories of Europe were watching for that new star. Oh, hearer, looking out through the darkness of thy soul today, canst thou see a bright light beaming on thee? "Where?" you say; "where? How can I find it?" Look along by the line of the cross of the Son of God. Do you not see it trembling with all tenderness and beaming with all hope? It is the Star of Bethlehem.

Deep horror then my vitals froze,
Death struck, I ceased the tide to stem,
When suddenly a star arose—
It was the Star of Bethlehem.

Oh, hearer, get your eye on it. It is easier for you now to become a Christian than it is to stay away from Christ and heaven.

TWO STORIES.

When Mme. Sontag began her musical career she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had already begun to decline through her dissipation. Years passed on, and one day Mme. Sontag, in her glory, was riding through the streets of Berlin when she saw a little child leading a blind woman, and she said: "Come here, my little child, come here. Who is that you are leading by the hand?" And the little child replied: "That's my mother; that's Amelia Steininger. She used to be a great singer, but she lost her voice, and she cried so much about it that she lost her eyesight." "Give my love to her," said Mme. Sontag, "and tell her an old acquaintance will call on her this afternoon."

The next week in Berlin a vast assemblage gathered at a benefit for that poor blind woman, and it was said that Mme. Sontag sang that night as she had never sung before. And she took a skilled oculist, who in vain tried to give eyesight to the poor blind woman. Until the day of Amelia Steininger's death Mme. Sontag took care of her, and her daughter after her. That was what the queen of song did for her enemy. But, oh, hear a more thrilling story still. Blind immortal, poor and lost, thou who, when the world and Christ were rivals for thy heart, didst hiss thy Lord away—Christ comes now to give thee sight, to give thee a home, to give thee heaven. With more than a Sontag's generosity he comes now to meet your need. With more than a Sontag's music he comes to plead for thy deliverance.

Opinion from a One Night Stand.

Larry Atte (of Devil's Gulch, coming out of the theatre)—An' how long has this play been runnin'?

Hoffman Howes—Over a hundred nights.

Larry Atte—Gosh! I should think you New Yorkers'd have it by heart!—Puck.

FINE FRESCOING.

To furnish rooms handsomely now-a-days the designs and colors of the hangings and carpets should also be carried out in the Frescoing. To be in the lead in this high art we have engaged the services of a well-known New York Artist and Designer (who has lately returned from studying in Europe.)

People would do well to send for him for the purpose of submitting sketches showing the proper and most artistic treatment for the respective rooms, etc.

J. C. Finn & Son,
610 MARKET ST.,
WILMINGTON, - DELAWARE.

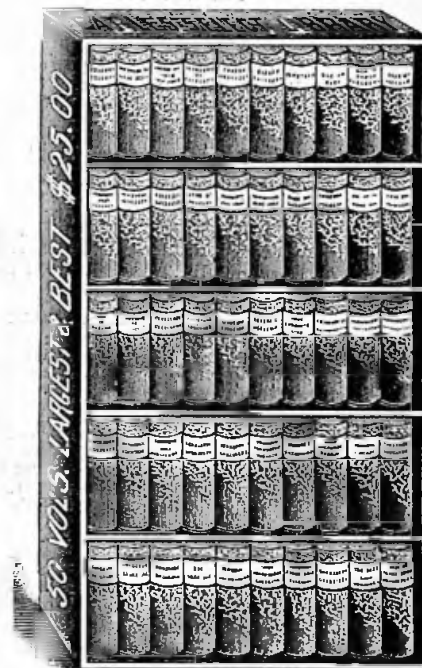
— OUR —

Great Offer

TO THE
SUNDAY SCHOOLS.

This cut represents the beautiful Sunday School Library that we give with every 50 new yearly subscribers for the

PENINSULA METHODIST.



50 Popular Books 50 FREE.

Look at the cut and be convinced, and send in your list of names. If you cannot get 50 subscribers in your own school join with some Sunday school and divide the Library between you.

Address, **PENINSULA METHODIST,**
604 MARKET ST.,
WILMINGTON, DELAWARE.

J. MILLER THOMAS, Publisher.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail.
50c. E. T. Hazeltine, Warren, Pa.



B. & O.

SCHEDULE IN EFFECT JUNE 21, 1890.

Trains leave Delaware Avenue Depot: EAST BOUND.

*Express trains. NEW YORK, weeks days, *2.18, *7.05, *7.45, *10.31, *11.50 a. m., *2.40, *3.25, *7.26 p. m.

PALTIMORE AND WASHINGTON *4.59 7.20, *8.45, *9.34 a. m., *12.10 2.51, *3.05, *6.27, *8.07 daily

Wilmington & Northern R. R. Time-Table, in effect June 22d, 1890.

Table with columns for Stations, Daily, and ex Sun. Includes stations like Wilmington, French st., B. & O. Junction, etc.

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.

GOING SOUTH. Daily Daily (ex. Sunday) ex Sun

Table with columns for Stations, a m, a m, a m, p m, p m. Includes stations like Reading, Birdsboro, Joanna, etc.

ADDITIONAL TRAINS. Daily except Saturday and Sunday, leave Montchanin 7.18 p. m., B. & O. Junction 7.30 p. m.

Saturday Only. Leave Reading 12.00 noon. Arrive Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m., Newbridge 1.30 p. m.

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

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1.55, 2.52, 4.20 6.30, 7.50, 8.50, 9.10, 9.47, 10.07, 10.10, 11.33, 11.51 a. m.

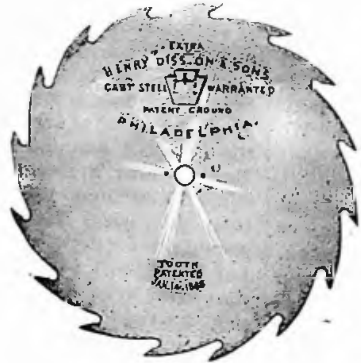
Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Takl g effect June 14, 1890. Leave Hillen Station as follows: DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and southern and Southwestern points.

DAILY EXCEPT SUNDAY. 7.06 A. M.—Accommodation for Gettysburg and all points on B. and H. Div. and Main Line east of Emory Grove Mt. Holly Springs and Carlisle.

TRAINS ARRIVE AT HILLEN. Daily 6.28 P. M.; daily (except Sunday) 6.50, 7.30, 8.42, 11.10 A. M.

WILMINGTON Saw and Hardware House, 222 W. 2nd St., Wil., Del. GEORGE L. NORRIS, Prop.

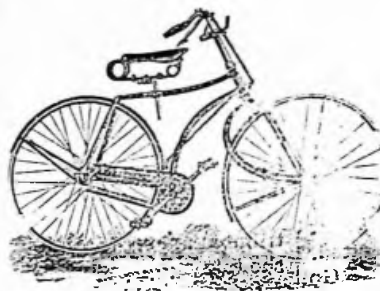


Agent for the Henry Disston & Sons celebrated saws.

Have you seen our new saw? If not call at once and examine, and be convinced that this is the place to buy a good saw for the least money.

WILSON'S UNDERTAKING PARLORS 616 King Street.

Ware Rooms, 102 East 7th St. Telephone 168. Open all night. J. A. WILSON, FUNERAL DIRECTOR.



The "VICTOR" Safety. The winner of the recent 25 mile race in Orange, N. J., 50 starters. It is the easiest and lightest running wheel made.

Clifford Greenman, 417 King St. Sole agent for VICTOR wheels for Delaware. Bicycles accessories in stock.

Charles C. Lednum, GENERAL UPHOLSTERER, 605 Shipley St., Wilmington, Del.

Special Attention to Upholstering Fine Turkish Chairs, Couches, etc. Carpets and Mattings Sewed, Altered and Laid, Hair Mattresses Made and Renovated, Window Awnings Made to Order

Form for 'THE LORD LOVETH A CHEERFUL GIVER' with fields for Name, Date, No., and Amount.

25 Cents per 100 (by mail) \$1.50 per 1000 (by express).

J. Miller Thomas, 604 MARKET ST., Wilmington, Delaware.

HENRY M. STANLEY IN DARKEST AFRICA.

The complete story of Stanley's recent thrilling adventures and the disclosure of his important discoveries will appear for the first time in the work written by himself entitled IN DARKEST AFRICA.

JOHN C. BRYANT, 714 FRENCH ST., Is the only authorized agt for New Castle Co

1850. 40 Years. 1890.

THE MANHATTAN LIFE INSURANCE CO. OF NEW YORK.

STABILITY, EXPERIENCE, PROTECTION, And PROVISION FOR THE FUTURE

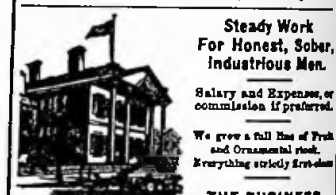
All combined in our New Policy ASSETS, - \$11,750,000.

SURPLUS OVER ALL LIABILITIES: On a 4 per cent. basis, \$1,042,228. RATIO OF ASSETS TO LIABILITIES: On a 4 per cent. basis, 110 per cent.

A life insurance policy is one of the safest of all money investments. It is the cheapest and safest method of making a certain provision for one's family, and also of providing a competency for the later years of life.

GEO. W. KREER, Gen'l Agent, 604 Market St., Wilmington, Del.

WANTED - AGENTS To Sell Orders for our Trees, Vines, &c.



Steady Work For Honest, Sober, Industrious Men. Salary and Expenses, or commission if preferred. We give a full line of Fruit and Ornamental stock. Everything strictly first-class. THE BUSINESS QUICKLY LEARNED. Satisfaction Guaranteed to Customers and Agents. Write immediately for terms. Address, E. G. CHASE & CO., 1430 So. Penn Square, Philadelphia, Pa.

ENCYCLOPEDIA BRITANNICA.

The monarch of cyclopaedias; a library of universal knowledge. Exact reproduction of the latest (ninth, 1890) Edinburgh edition, with improved maps, at \$1.50 a volume! Well printed on good paper, substantially and handsomely bound. The set will consist of twenty-five volumes, four of which will be ready this week. The entire set will probably be completed by December 1st.

To let you know what a phenomenal opportunity this is we will sell volume 1 for sixty cents, with-out any agreement on your part to take the remainder of the set.

You can arrange to have the volumes delivered one or more (up to four) a month, and pay for them as received.

The first five hundred sets will be in superior binding and nothing extra to pay.

For sale by J. Miller Thomas, 604 MARKET ST., Wilmington, Delaware.