

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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

Floral Palestine.

Our readers will find in this week's, PENINSULA METHODIST, a very unique itinerary, of a tour through the Holy land, which we are sure will afford great pleasure in its perusal.

Mr. William M. Field of this city, and his wife, daughter of the late Rev. James Riddle, with their two children, spent a year and a-half abroad, "doing" Great Britain and the Continent very thoroughly, and spending a month in Palestine, where they tested the experiences of tent life.

These "Flowers of Palestine," gathered and arranged by Mrs. Field and her daughter, Miss Mary, are redolent of sacred memories, and suggestive reminders of scenes and incidents in the life of our blessed Lord, when he too, journeyed through Galilee, and Samaria, and Judea.

Mrs. Field and her daughter suffered a severe attack of fever, while in Egypt, which confined them in a Hospital in Cairo for some four weeks.

The concluding portion of the itinerary will appear next week.

General Fisk.

Clinton Bowen Fisk was born in Griggsville, Livingston Co., N. Y., Dec. 8, 1828, and died at his home, in New York city, Wednesday morning, July 9th, in the 62nd year of his age. His parents were from New England; and when Clinton, their fifth son, was less than two years old, they removed to Lewanee county, Michigan. Two years later his father died, leaving to his widow the care of their six sons.

At nine years Clinton was bound out to a farmer. Four years later his mother married a Mr. William Smith, through whose generous interest he had an opportunity to make preparation to enter the Wesleyan Seminary, at Albion. Before he was able to graduate his eyesight became so impaired, he was obliged to relinquish all hope of taking a collegiate course.

Engaging in the service of L. D. Crippen, Esq., a leading merchant and

banker of that region, Mr. Fisk subsequently became a member of the firm, and married Mr. Crippen's daughter.

Early in the war of the Rebellion, he became Col. of the 52nd Regiment of Missouri volunteers, and was promoted to be Brigadier General, in 1862, and Brevet Major-General in 1865. After the war he was Ass't Commissioner of the Freedmen's Bureau in Kentucky, under General Howard; and in 1874, was appointed President of the Board of Indian Commissioners.

He resigned from the army in 1869, and since then has been largely engaged in railroading, banking, and ecclesiastical affairs. He was the treasurer of the Missouri & Pacific R. R. Co. for eight years.

In the temperance reform, General Fisk became a prominent and influential leader. In the Presidential contest of 1884, he left his former political associates, and gave his support to Gov. St. John of Kansas, the candidate of the Prohibition party. Two years later he polled 19,579 votes as the candidate of that party, for the Governorship of New Jersey; the Democratic candidate being elected by a plurality of 8,000.

In June 1888, General Fisk received the nomination of the Prohibition party for the Presidency of the United States, and made a vigorous campaign. His vote was 246,876, while that of St. John was only 150,369.

His interest in the education and elevation of the negroes was active and influential. He aided largely in establishing a University for their benefit in Nashville, Tenn., which now bears his name, taking an active part in its management, as President of its Board of Trustees.

He was a trustee of the American Missionary Association, and held the same relation to Dickinson College, Drew Theological Seminary, Pennington Seminary, and Albion College, Michigan.

In further attestation of the confidence of the Church of which he had been so long a zealous and devoted member, it is proper to state, that he was a lay delegate in the last General Conference, and was elected a member of the Book Committee.

General Fisk was a pleasing speaker,

and an adept in ready and humorous repartee, a genial and accomplished Christian gentleman. His loss will be sincerely mourned, by hosts of admiring friends.

He was converted at the early age of nine years.

Besides his widow their five children survive to mourn the loss of this honored husband and father.

His funeral services were held in Madison Avenue M. E. Church, New York city; Bishop E. G. Andrews, Rev. Drs. J. M. Buckley, Bishop Crawford, and Ensign McClesney, the pastor, participating.

Delegations were present from Arrowsmith Post, G. A. R., of Red Bank, N. J., of which General Fisk was a member of the Missionary Society of the Congregational Church, the City Church Extension Society, the Loyal Legion, the National Temperance Society, the New York Accident Insurance Company, of which the deceased was the president; the American Missionary Society, and the officers of the National Prohibition committee. There were no pall-bearers.

The remains were taken on the 6 P. M. train to Cold Spring, Mich., where the interment took place.

We are glad to be able to report favorably, as to the condition of Dr. Todd's eye, as late as Wednesday evening. An accidental injury to the eye after the operation superinduced slight inflammation, but this has been allayed, and the attending surgeon assures his patient of an early and complete restoration of sight.

The healthful condition of the retina was satisfactorily tested immediately after the removal of the cataract; and Dr. Todd was able, not only to recognize the surgeon, but with the aid of an artificial lens, to tell the time on a watch dial.

Minutes of the Africa Conference of the M. E. Church.

SESSIONS 1889 & 1890.

This is a neat pamphlet, printed by T. B. Welch & Son, publishers, Vine-land, N. J., and compares favorably with the annual minutes of any of our other conferences.

An excellent likeness of Bishop William Taylor adorns one side of the cover, and a map of Liberia, the other.

On the Conference roll are thirty-six names; twenty three effective, two supernumerary, and eleven on probation. The statistics show 36 churches, valued at \$31,430; 41 Sunday schools, with 405 teachers, and 2,614 scholars; 2,951 members, and 228 probationers; ministerial support \$1,283; benevolent collections \$187,25; for church building and improvements, \$3,410.

Bishop Taylor's report of his self-supporting missions is given in the minutes, and shows 29 stations, with 56 missionaries; 186 probationers; 141 adults and 61 children baptized; buildings and other mission property, \$47,300.

This is a wonderful showing for five year's work among heathen barbarians.

We should like to see a fair comparison of expenditure and results, for the same length of time, between Bishop Taylor's mission work in Africa, and the mission work of our Church Society in its several foreign fields among heathen peoples.

In China, our devoted missionaries had to labor and to be supported, ten long years, before they were cheered with a single convert. In Bulgaria, for more than twenty-five years, expenditures and results have been so disproportioned, that our continuance in so unproductive a field, has been a question for annual discussion in our General Missionary Committee, with some of our wisest and best leaders protesting against it.

Liberia, too, has been a disappointing field, though we have been at work in it for fifty years. Under the supervision of Bishop Taylor, we are glad to note, there are signs of improvement, and indications of progress.

In giving Bishop Taylor's official title our friend, Dr. Welch is inaccurate in printing it as "Bishop of Africa." It should have been Bishop for Africa. All our bishops, missionary and non-missionary, are Bishops of the Methodist Episcopal Church, two of them for Africa and India respectively, and the others for the rest of the Church.

We regard this as a "distinction with a difference."

Communications.

From Frankford, Del.

DEAR BRO. THOMAS:—The past few weeks have been marked with more than usual activity in church circles with us. Our congregations are gradually increasing; our Sabbath schools are full; our class-meetings are better attended; there is more interest in them; and there seems to be a general desire for a revival of religion.

Trusting it may result in the salvation of souls and in the enlargement of Zion, we have determined to hold a camp-meeting, in a beautiful grove of stately oaks and pines, near the town, July 26th, and to continue ten days. It seems likely to be well attended, and large hopes are entertained that it will be a great blessing to many. Former pastors, and neighboring pastors are cordially invited; and we are praying for the outpouring of the Holy Spirit in a genuine revival. Great unanimity prevails concerning it; and the people "have a mind to work." We shall endeavor to guard most carefully the sanctity of the Sabbath.

Our Children's Day services were occasions of great interest with all classes. "The Grand Army Review," with modifications, was used each time. In Frankford, the exercises were held June 8th, the house being crowded morning and night. The several divisions were well represented by Miss Eva Layfield, Miss Anna Vickers, Miss Ida Gum, Miss Dora Waples, Miss Ella Ryan, Miss Tillie Walter, Miss Ethel Collins, Miss Olivia Truitt, and Miss Ollie Derrickson. The little crusaders were led on by little Misses Alice Huxford, and Maud Collins. A touching duett, was effectively rendered, by Miss Lulu Vickers and Miss Evaline Bunting; and a highly appreciated quartette, by Mrs. Ebe Walter, Miss Bernice Vickers, Mr. Samuel Hitch, and the pastor. The banners and floral decorations were beautiful. The organist was the pastor's daughter, Mrs. M. Roberta Murray. Collection about eight dollars.

We held Children's Day at St. George's, the 15th ult. Banners, and a cross wreathed in evergreens, and a chaste and beautiful display of flowers produced a most pleasing effect. George H. Townsend, our young and energetic superintendent, deserves honorable mention for his untiring zeal in behalf of the Day, and of every other interest of the school. The divisions of our Grand Army were well represented by Miss Hester Rickords, Miss Lizzie Howard, Miss Mame Gray, Miss Alice Townsend, Miss Blanch Turner, and Master Samuel Derrickson. More people came than could get into the house; collection eleven dollars. A

quartette, "Jesus, lover of my soul," was sung by Mr. and Mrs. George H. Townsend, Mrs. George West, and the pastor. The same organist served on this occasion.

These exercises were so devout, hearty and spiritual, as to elicit favorable and highly appreciative remarks.

June 22nd, we observed the Day at Houston's, an outlying appointment of this charge. Here a cross with evergreens, beautiful flowers and banners, greeted an overflowing congregation. The Army programme, largely modified, was most pleasantly rendered by local talent.

In all these cases, we think the services were conducive to the real interests of Zion.

It is proposed to hold a Woods-meeting soon, in a very suitable grove, in the rear of Houston church, in which we are expecting to witness God's saving power.

Yours very truly,

C. F. S.

Heavenly Food.

St. Matthew tells us, "As they were eating, *Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, 'TAKE EAT' this is my body.*"

In Revelation we read, "Blessed are they that do His commandments, that they may have right to the FREE OF LIFE, and may enter in through the gates into the city."

Is it not a happy thought, that this heavenly food, this spiritual manna on which Christians feast, is inexhaustible ever full, free, satisfying; bringing into the soul of every one who eats, a peace which nothing else can afford, even the peace of God which passeth understanding?"

Christians, and Christians only are safe in a world like this, where death may cut down any one in the twinkling of an eye. *They are always safe, because living or dying, they are the Lord's. What can harm them? Absolutely nothing!* Sweetly may the Christian sing:

"I have anchored my soul in the haven of rest!
I'll sail the wild seas no more!
The tempest may sweep o'er the wild, stormy deep!
But in Jesus, I am safe evermore!"

Oh! that more persons may be real Christians, Christians in deed and in truth, who in life's conflicts LIVE THEIR religion, and so let their light shine before men, that the keenest scrutiny of the world in this evening of the nineteenth century, may fail to find occasion for reproach, but may be forced to confess, *that they have been with Jesus and learned of Him; that they are indeed his living epistles.*

EBEN N. BALDWIN.

Claymont, Del., July 4, 1890.

Reflections.

EDITOR PENINSULA METHODIST.

Dear Sir:—It ought to be remembered by all persons, surely by men of research and those who aspire to be logicians, and much more by those who undertake to be expounders of the mysteries of science and religion, that things in all these departments may be classed, as the *possible and impossible*. And it is the part of modesty, without any discount upon a proper degree of confidence, to accept the fact, that it may sometimes require some spirit of enterprise and daring even, to achieve the possible; hence the temerity, that dares the impossible, is unwarrantable bravado; and no pretensions of knowledge, or ingenuity of argument can change the situation. *A propos* to this, it ought to be accepted, even if our education, or idiosyncrasy lead us in another direction, that some things are true, even if we cannot prove them, and some things are false, even if they seem otherwise to our apprehension.

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Some things both pro and con may be so understood by the sagacity, and established by the reasonings of others, even though by our verdict they are contradicted. A bridge may reach over, and be fixed in an abutment on the other side of the river, although our vision may be too dim to discern it, or a mist may hide the farther shore from our sight. Walk over, gentle traveler, and you will reach your destination in safety; and it will be the point of wisdom, to remember these things in the arena of discussion as well as in the affairs of practical life.

It may not be out of place, in these days of progressive thought, to say, that such emphasis has been given to the words of the Saviour, "the Sabbath was made for man," that all claim to "the Lord's day" has been surrendered on God's part, and something like a *super higher law* than divine and human legislation on the subject, has made it obsolete. Yet the few, brave souls, scattered through the land, who hold the blessed Institution, are not arrested for contempt of the prevailing sentiment, though they may be treated as religious cranks.

A state of things seems to prevail, (it may, indeed, be confined to certain advocates of "advanced thought," and such as they have corrupted) that confounds the ideas of *religious freedom* and *irreligious liberty*; and both the Holy Bible and Shakespeare have been revised to read, "conscience makes sages and heroes of us all." But ye thoughtful ones, of whom the world is not worthy," need not be alarmed at these things; nor at that *new Divinity* which I hear some divines have announced, and to which these reflections have referred in a hostile attitude; that is, respecting the possible dereliction of Jehovah; but for that, you may rest assured, neither the Lord God, nor His Christ, *will ever, or can ever, swerve* from that eternal rectitude which inheres unchangeably in the divine nature and underlies His throne. Oh no! be of good cheer, and in patience possess ye your souls. The end is not yet. Beyond the Egyptian darkness, and the sepulchres of the desert, the land of promise rose to view, and became the home of Israel's tribes; so now rise before us, the scenes of gospel triumphs, to bless the generations to come. For the word of the Lord hath declared it.

SIRE.

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Falsus in uno, falsus in omnibus. The errors, defects, and contradictions, made so much of by enemies of the truth, are all accounted for in the defects of translation, or by the accidents of transmission. They are, indeed, so trivial, that they do not affect a single fact, confuse a single doctrine, or overthrow a single statement. Yea, more; Christian consciousness, flowering and fruiting in Christian life, is a monumental proof of the divinity of Christianity, which no sophistry can evade and which no logic can confute.

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In a pretty church in Aueiteum is a tablet erected by grateful natives to their missionary, John Geddie. On this tablet is written, in their language, the following:

"When he landed
in 1848,
there were no Christians here,
and when he left,
in 1872,
there were no heathen."

Perhaps some boy who reads this will think, "That is very nice, but I can't go as a missionary, so I can't do any thing like that." No, you can't go as a missionary to the heathen, but every day you play with boys and girls of your own age; are you helping them to be better or worse? You must do either one or the other. If they are better for being with you, you may not have a tablet which will tell of your work, but it is seen by One who never sleeps, and is written in His book of remembrance. Walk in His way, and you too, will hear, "Well done, good and faithful servant."—Sel.

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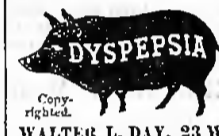
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BY JEANNIE RIDDLE FIELD.
Kentmere, Delaware.

There lies before me, as I write, a little book whose pages are odorous with faded leaves and flowers, gathered and pressed by one, who is said to be the youngest American who has ever taken the "long tour"—from Beyrouit to Jerusalem.

Turning over its pages, we see first, a cluster of "Edelweiss," the flower which crowns the highest Alpine peaks; ferns from the green valleys of the Tyrol; a red rose from the grave of Beethoven, in Vienna; a spray of grasses from the enclosure of Sultan Mahmud's tomb, in Constantinople; and many others, gathered as the long journey was traversed by train and steamer; until we pause a moment at the page, which contains the withered blossoms, plucked by the grave of our beloved Bishop Kingsley, in Beyrouit, Syria.

The faint odors bring back to us that morning, when we stood in the Prussian cemetery beside the granite shaft, erected to his memory, by sorrowing friends across the seas. We had gone out there, as loyal Methodists should do, to lay our tribute of fresh flowers upon his grave, and gathered these few blossoms from the blooming plants which stranger hands still keep about his tomb, where "he rests from his labors," in this far-off place. About us rose other monuments and tombs, erected in grateful memory of physicians, missionaries, and teachers, of all sects and creeds, who had laid down their lives in the labor of saving the souls and bodies of those who "sit in darkness."

Even then, our hearts grew faint, as we stood there, and thought of the long journey which lay before us. Eastward, over the mountains of Lebanon, lay Baalbec's famous ruins, across the Abana and Pharpar, "rivers of Damascus," by Galilee and Bethel, and on down to Jerusalem premonitions, perhaps, of the future, which assumed tangible form some weeks later, when two of our little family of four were lying in the Victoria Hospital, in Cairo, Egypt, in the fierce grip of the dreaded fever; though fortunately, we were under the ministering care of the "Kaizerwerth Deaconesses," but for whose kindly attentions, and careful nursing, the unbroken family circle would never again have recrossed the Atlantic.

After this personal digression, we turn to the book again, and note some geranium leaves from the beautiful home of Dr. and Mrs. Bliss, of the American College, established more than thirty years ago, in Beyrouit.

Their house, with the College buildings, stands on a great bluff, overlooking the blue waters of the Mediterranean, and to its hospitable roof, their fellow-countrymen are ever most cordially welcomed.

An immense orange lily, from the valley of Lebanon, recalls our trip over these mountains, our first experience of camp life, and the wonderful way in which the dragoman, Michel Abdu, made us so comfortable, in the midst of dreary surroundings.

Some yellow dandelions are marked "Temple of the Sun," Baalbec, Oct. 15, 1887, with a cluster of still glossy white lilies, "From the Great Court." These recall the brilliant sunshine of that autumn Sabbath, spent among these wondrous ruins. As the twilight came on, after we had listened (as we always did,) for the "muezzin call" from the minarets, we stood at the door of the mosque, for a little time, and watched the "followers of Islam," at their evening devotions; and devout enough they seemed, as shoulder to shoulder, they swayed to and fro, to the monotone, made by the recital of their prayer.

Afterward, walking along the narrow streets of the poor Arab village, which now occupies the site of the ancient city, we noticed a sunken gateway, above which, carved in stone, in old English, were the words, "Jehovah-jireh." The impulse was strong upon us, to see what there "The Lord did provide," and we knocked at the doorway. It was opened by a bright faced, brown little Arab girl, who in answer to our salutation, said, in English, "This is our mission school, come in;" and we gladly availed ourselves of the invitation, holding pleasant converse with the English lady in charge of the school, possibly the only white person within a radius of twenty miles. Laboring there alone, among unfriendly Moslems and fierce Druses, with only native helpers, she was indeed "alone, and far from home," doing her Master's bidding—"doing what she could" to brighten this life, and tell of a better one beyond, to those poor women who see this world of ours only with veiled faces.

A large bouquet of leaves and grasses, with small golden flowers intermingled with crimson asters, bears the record, "Damascus, Oct. 25" and these recall most vividly, days spent in that wonderful old city, "The Pearl of the Orient;" the strange life in an Oriental hotel, the various dishes they gave us, all the offices of the house performed by the men, no woman about the hotel save we pilgrims from afar; the narrow, crowded ways of the city; the quaint bazaars; the street called "Straight," with all its crookedness; and above all, the crowds of curious people; all these come up, as we turn over the leaves of

this little book, and see three clover leaves from the outer wall of the city, still shown as the scene of Paul's escape.

A faded oleander, has written beneath it, "From an old Roman bridge, across the the Hasbeiya," and brings back recollections of the camps there and at Rasheiya, and the places shown and stories told, of the cruel massacre of the Christians there, so late as the year 1860. One had a desolate feeling in the tents, as the night came on amid such surroundings, with only one English speaking man in our caravan, in the very heart of the country inhabited by Druse and Mohammedan; but naught occurred, to "molest or make us afraid."

An "olive branch," is from the olive orchard, in which we encamped at Banais, the ancient Caesarea Philippi, with its great fountain, the upper source of the Jordan, and its immense ruins of wonderful Greek and Roman temples.

A bunch of tiny yellow daisies, with "Waters of Merom," beside it, and a cluster of glossy green leaves and pink blossoms of the wild oleander, bearing the legend, "Our first camp at Galilee," reminds us of that hard day's travel over rough and almost pathless wastes, and the joy with which we hailed the first glimpse of its sparkling waters.

Another spray of the same sweet bloom has written, "The plain of Genesaret," and recalls our ride along the shores of this sacred sea. Behind us towers Mount Hermon's distant peak; before us stands ancient Tiberias, a walled city, and the waves rippling at our feet. At last we were at the very place, where His "Peace, be still" calmed the angry tempest, and the waves were quiet at his command.

"Hallow'een on Galilee," prefaced by a gorgeous sunset, when the whole atmosphere was filled with the rosy glow seen only in those Eastern lands, was ushered in by the full moon, as it rose, shining over the hills beyond Tiberias, before the western gold had faded from the sky.

Utter silence was around us, as we sat late at our tent doors that night, looking out over the moonlit waters, talking and thinking of the wondrous scenes enacted on its shores, so long ago; talking and thinking also, of loved friends and the dear home so far away; no sound to break the stillness all about us, save the cries of the jackals, who haunted the rock tombs, just back of our camp.

A group of small sharply-pointed leaves, with the words, "Cana of Galilee," brings remembrance of a glorious morning ride over the Galilean hills; and the purple flowers from Nazareth recall visions of a wondrous sunset, and the dark heights of Mount Tabor.

Nain, Endor, Shunem, and "The Fountain of Jezreel," have each given a leaf or flower; while the "Plain of Esdraelon," the great battle-field of Palestine, over which the heroes of early Bible history waged bloody warfare, centuries later, the scene of such fierce contests between Christian and Mohammedan, and one of the last rallying points of the crusaders, as led by the famous Godfrey de Bouillon, King of Jerusalem, against the mighty Saladin and his hordes of Moslem followers, has contributed a large cluster of beautifully variegated green leaves, picked for us, by our wondering pilgrim drivers, as we rode over the historic ground of so many centuries.

A few withered leaves from Dothan recall most clearly, the strange gathering we saw around "Joseph's well," or "pit,—"sheep, goats, the diminutive cattle of the country, horses, donkeys, with Arabs and Bedouins of all sexes and shades, gathering there from long distances for water, it being the "dry time" of the year, and the merry pantomime of "throwing in," the stranger, as the father of the family rode up for a closer inspection of the interesting spot.

A circle of fig leaves encloses the words, "Samaria, Nov. 4;" and on memory's tablets, is a lasting record of the time of their plucking. There were three camps on the "Hill of Samaria" that night—first that of the Bishop of Georgia, with whom we had pleasant meetings at various places upon our journey; next, the four tents of our own little family; and then the B—, of Milwaukee, Wisconsin, also pilgrims through the Holy Land. Together we had walked the street of the "Thousand Columns," many of which are still standing; had seen the ruins of the crusaders' church, and gone down below the mosque to view the spot where the "Head of St. John," (traditionally) is interred. After the shadows of the night came on, we gathered again outside the tents, to talk of all these things, while the various dragomans sent off a brilliant display of fire-works, to illuminate the scene. It was strange, indeed, to be where "Ahab's ivory palace stood."

We turn now, to a cluster of crimson blossoms, with "Nablous" below it. Ancient Shechem, a "city of refuge," Mount Ebal, and Mount Gerizim, rise before us; we see the silvery green of the olive orchards about the dark walls of the city, the low arches of the slippery, time worn streets, and are reminded of the countless lepers who surrounded our camp there; the distorted bodies, and hoarse voices, as they uttered their pitiable cry for alms, ringing in our ears long afterward, like the echoes from the mountains on either side, whose refrain of blessings

and cursings, has come down to us through the centuries.

A long slender stem, with tiny bright red blossoms, was gathered at "Jacob's well," one of the most positively identified places in Palestine, where our Lord talked with the "woman of Samaria."

A scattered group of smooth yellow flowers, of the lily family, are mementos of our rough ride to the heap of ruins, which marks Shiloh.

A little spray of grasses from Bethel; and then come the reminders of the time, when our eyes were gladdened by the sight of the "Blessed City," and our tent was pitched outside the walls, between the Jaffa and Damascus gates, and we began our "gatherings" from the historic and sacred places, which so abound, both inside and outside its battlemented enclosure.

Concluded next week.

Good and Safe Investment.

Security Building and Loan Association, of Minneapolis, Minn., authorized cap. \$10,000,000 shares \$100 each, sold on monthly payment of 60 cts., per share which will mature in from 7½ to 8 years, thus from \$50 to \$55 paid in, in easy instalments will at maturity entitle the shareholder to \$100. The Association also issues prepaid and Paid-up stock. Sub-capital \$6,000,000.

The Association is honestly, ably and conservatively managed. Its officers are among the leading business men of Minneapolis, St. Paul, and the adjoining cities, and have the fullest confidence of the people. The Association stands under the control and supervision of the State Superintendent of Banks and in all respects conducted under the laws of the State within which in this respect are the best and strictest of any State in the Union. Its funds are loaned to members only on real estate secured by first mortgage and bonds cannot exceed 50 per cent value of such real estate. Its mortgages are held in trust for the security of its members in depository designated by the State, thus making it absolutely safe. While its financial statement issued semi-annually shows a profit of over 14 per cent on investment. The Association does business on the National System, establishing local branches and boards in cities and towns where sufficient stock is taken by the residents that will warrant the formation or organization of a local board from among the share-holders, making it home loan as far as practical with them.

Shareholders can borrow money after being members of the Association three months at the rate of 6 per cent annum, secured by first mortgage on real estate and withdraw from Association any time after one year receiving amount paid in with interest thereon.

The Association has a local branch and board at Wilmington, where a large amount of stock has been sold among the prominent business, professional men, mechanics and others.

Persons desiring further information and wanting to subscribe for stock, will address Notary Public, THOS. F. HANLON, General Agent, Wilmington, Del. Agents wanted in every town.

We call the attention of our readers to the advertisement of the Conference Academy. The character of the work done by the Academy is shown in part by the record of students prepared there. The three gold medals given at Dickinson College for oratory and two of the scholarships at Johns Hopkins were taken by Academy men.

\$25,000 FOR AFRICA.

It is desired to secure this amount for Bishop Wm. Taylor's African Missions within the next six or eight months. It can be easily accomplished if a sufficient interest is aroused. Contributions can be sent to S. A. Kean, Treasurer, 100 Washington Street, Chicago. In sending contributions please state whether they are to apply on above amount.

All the profits of "THE METHODIST YOUNG PEOPLE" will be contributed to this fund from now until January 1st, 1891, which profit shall not be less than 25 cents on each cash subscription of 50 cents received for the paper. Should 40,000 subscriptions at 50 cents each be received, it will be seen that \$10,000 will be realized from this source. Parties sending single subscriptions or clubs of five or more, will please state whether they intend it for the African Missions. All subscriptions to the paper must be sent to George C. Hall, Manager, 161 La Salle Street, Chicago, Ill. Parties contributing enough to found a new mission, have the privilege of naming it.

With Bishop Taylor's long and successful experience, and with the support of his friends he will be able with God's blessing to accomplish within the next few years a great work; possibly more than in all his previous life. He ought to have \$50,000 within the next twelve months, to strengthen present missions, establish new ones, and later on build a boat for the Upper Congo. He has one already for the Lower Congo, which will be launched some time in August or September.

The establishment of a mission will cost all the way from \$500 to \$2,000, according to circumstances, and also man it with a missionary and an assistant. The Bishop's plan is to locate at a strategic point, build a mission house, school-house, establish a farm, and later on build a church.

In connection with his work, he also establishes industrial schools. These farms and industrial schools not only teach the people how to be useful and care for themselves, but will aid in the support of the work of the church. The missionaries give the net profit of these farms to the work. This plan seems to be the most practical way of evangelizing the dark continent, and is the key to the situation. The Bishop's most successful work is in getting hold of the children. He gives us many interesting incidents of success in this direction.

Referring to the question of boats. The necessity is apparent when it is understood that the only mode of travel in Africa where Bishop Taylor's Missions are, is on foot, not even horses to be had at present, and his missions are reached in some cases by walking hundreds of miles.

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

The popular demand for the delightful one day excursions to Tolchester Beach is so urgent that the Philadelphia, Wilmington and Baltimore Railroad Company has yielded to the pressure, and offers a charming July trip to that attractive bayside resort via Perryville and steamer down Chesapeake Bay. The date is Thursday, July 31st. The capacity of the steamers is ample but in order to avoid any overcrowding the number of tickets offered for sale will be limited. It would be wise, therefore, to those who desire to make their going sure, to secure their tickets in advance.

The same low rate of \$1.50 from Philadelphia, \$1.25 from Chester, \$1.00 from Wilmington, and proportionate rates from other stations on the Maryland and Central Divisions will prevail, and the special train will leave Broad Street Station 7.00 A. M., Chester 7.30 A. M., Wilmington 8.06 A. M. The time of special trains from other stations may be found by consulting advertising matter distributed at each station.

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.

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The Sunday School.

LESSON FOR SUNDAY, JULY 20 1890.
Luke 14: 25-35.

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

TAKING UP THE CROSS.

GOLDEN TEXT: "Whosoever doth not bear his cross and come after me, cannot be my disciple" (Luke 14: 27).

25. *Went with him great multitudes.*—It is not necessary to suppose that the Passover was near at hand, or that the crowd was just returning from the Feast of Dedication. Perea, like Galilee, was densely populated, and Jesus was a popular Teacher. The multitude on the occasion "went with Him," possibly, from the Pharisee's house where He had just been entertained as a guest; or we may regard, with Edersheim, this feast as parenthetical, and go back to the place where Jesus was informed of Herod's threat (13: 31-35) as the point of departure. *He turned.*—Our Lord never permitted any one to follow Him, who cherished false impressions or expectations.

"The miracles, the preaching, the power of Jesus' character, attracted floating multitudes whose feelings were deeply stirred, but whose souls were not renovated by the truth. They trailed after His footsteps, rather than followed His precepts. So it is, that in periods of religious excitement light minds are often flung upon the Church, which she hardly knows what to do with." (Whedon).

36. *If any man come* (R. V., "cometh") *unto me*—Choose Me as His Lord and Master. *Hateth not his own father*, etc.—not "active hatred," of course; this demand, is rather, that love for Christ must be so supreme that earthly ties however close or dear that hinder, must be treated as men treat things they hate—they must be renounced, flung aside. In the critical time in which our Lord spoke, when the enmity towards Himself was gathering strength, discipleship was impossible without this stern sundering of ties of kindred. *The spirit of the command still abides. His own life also.*—Says Farrar: "The *psyche*—'soul or 'animal life'—is the seat of the passions and temptations which naturally alienate the spirit from Christ. They must be hated, mortified, crucified, if they cannot be controlled; and life itself must be cheerfully sacrificed" (Rev. 12: 11; Acts 12: 24). "We must live in this world," says St. Francis de Sales, "as though our spirit dwelt in heaven and our body in the tomb." *Cannot be my disciple*—"cannot," in the very nature of things. The disciple must be as his master. Jesus counted all things but loss—life itself even—and how can one be a disciple of such a Master without possessing the same spirit?

"A reference to Matt. 10: 37, will show that "hate" means "hate by comparison." Our Lord purposely stated great principles in their boldest and even most paradoxical form, by which He alone has succeeded in impressing them forever as principles on the hearts of His disciples" (Farrar).

27. *Whosoever doth not bear his* (R. V., "his own") *cross and come after me*—words that sounded mysterious at the time, but Calvary subsequently interpreted. The requirement sounds harsh and forbidding, and would be so if we were expected to perform it in cold blood. It was love that carried our

Lord through His awful ordeal, and love will make any "cross" light.

"The crowds who followed did not imagine what discipleship in deadly earnest meant. Jesus gave them three short parables" (Lindsay).

28. *Intending* (R. V., "desiring") *to build a tower*—"a castle, such as was erected on the crowns of hills;" "symbolical of providing a refuge for oneself, a place of safety" (Bliss). Building is a favorite metaphor in the New Testament, to depict the slow formation of character. *Have sufficient* (R. V., "have wherewith") *to finish* (R. V., "to complete") it—"Just so, you, pursuers of My footsteps, imagining you will be My disciples, should weigh, before you go farther, whether you have the moral capital. See whether you are so renouncing every obstacle, abhorring every counter tie, and making that complete surrender which the enterprise demands" (Whedon).

29, 30. *Lest haply . . . begin to mock him*—just as the world derides young converts who begin well and do not hold out. The lesson taught is the need of "a deliberate choice which will not shrink from ultimate consequences" or "patient continuance in well-doing." Says Farrar: "Very possibly this [mocking] might have actually happened in some well-known instance, since the Herodian family had a passion for great buildings, and probably found imitators. First failure, then shame, await renegade professions and extinguished enthusiasms."

"Our Lord here presses the one point of the great necessity for earnest consideration of the requirements He had announced and proper self-examination, in view of the folly of any other course, both then and now" (Schaff).

31. *Or what king.*—The preceding paragraph dwelt upon the folly of the attempt to follow Christ without counting the cost; this one emphasizes the danger of it. "There may be an historical allusion here to the disturbed relations between Herod Antipas and his injured father-in-law Herod, king of Arabia, which (after this time) ended in the total defeat of the former" (Farrar). *Going to make war.*—The commentators vary widely in their interpretation and application of these two verses: "The two kings here are, the man desirous to become a disciple, to work out his salvation, and God, with whose just and holy law he is at variance" (Alford and Schaff); "The soul of the would-be disciple is the king; the adversary to his salvation, whether the devil or all opposing evil, is the 'another king.'" (Whedon) But these and similar comments, such as making the 10,000 soldiers refer to the Ten Commandments, seem to wide of the mark. The most sensible view appears to be that of Jamieson, Fausset and Brown in their Practical Commentary: "Nor will any wise potentate enter on a war with any hostile power without first seeing to it that, despite formidable odds (two to one), he be able to stand his ground; and if he has no hope of this, he will feel that nothing remains for him but to make the best terms he can. 'Even so,' says our Lord, 'in the warfare you will have to wage as My disciples, despise not the enemy's strength, for the odds are all against you. And you would better see to it, that, despite every disadvantage, you still have wherewithal to hold out and win the day, or else not begin at all, and do the best you can in such awful circumstances. Two things are taught: 1. Better not begin, (Rev. 3: 15) than begin and not finish; 2.

Though the contest for salvation be, on our part, an awfully unequal one, the human will, in the exercise of that 'faith which overcometh the world' (1 John 5: 4), and nerved by power from above which out-of-weakness makes it strong (Heb. 11: 34; 1 Peter 1: 5), becomes heroic, and will come off more than conqueror.' But without absolute surrender of self, the contest is hopeless.

"Would not a little nation like the Swiss bring down ridicule on itself by declaring war with France, if it were not determined to die nobly on the field of battle? Would not Luther have acted like a fool when he affixed his theses to the church door, or burned the Papal bull, had he not first made the sacrifice of his life in the inner court of his heart? It is heroic to engage in a struggle for a just and holy cause, but on one condition: that is, that we have accepted death beforehand, as the end of the way; otherwise this declaration of war is nothing but rodomontade" (Godet).

32. *Sendeth an embassy and desireth conditions of peace.*—"The sinner had better make no start at all in the service of Christ than make a false start. He may as well give up to the devil first as last" (Whedon). "Christ here enforces the alternative of Matt. 6: 24. As Joshua in Josh. 24: 15, and Elijah in 1 Kings 18: 21, so Christ compels a choice. In effect He bids those who are not willing to take up their cross in order to follow Him, to abandon all thought of becoming His disciples and go back to their allegiance to the world" (Abbott).

33. *Whosoever . . . forsaketh* (R. V., "renounceth") *not all that he hath*, etc.—The uncompromising truth is reiterated, until none can mistake it. "This, then, was the immediate lesson which the company of eager disciples had to learn—to say good bye to their 'all,' whatever that might be. Fishing-nets and hired servants, or great possessions, or ease and safety, or besetting sins, or fancied righteousness—all had to be renounced. 'I renounce the devil and all his works'" (Plumptre).

34. *Salt is good*—(R. V., "Salt, therefore, is good")—so long as it retains its saline properties; so long as it preserves from corruption. "In the East, salt is the very life of life, the universal antidote to decay and putrefaction. It must enter into everything, or the food of man and beast would fall rapidly to decay and corruption" (Vaughn). *If the salt* (R. V., "if even the salt") *have lost its savor*—its salinity; a frequent thing in the East where the salt is not purified as with us, but mixed with lime, iron, and other compounds; the salt washes out and these remain. "The truth, then, which our Lord inculcated was, that if they, the salt of the earth, the living depositaries of true wisdom and holiness among men, lost the power and savor of vital godliness, they would not only be worthless so far as the enlightening and sanctification of others were concerned, but would also be cast out themselves" (Farrar). *Wherewith shall it be seasoned*—"that is, wherewith shall the salt be re-endowed with its saline power? There is no giving any Christian value to that religion, which has no self-surrender to Christ in it" (Whedon). "Since living Christianity is the only 'salt of the earth,' if men lose that, what else can supply its place?" (J., F. and B).

35. *Neither yet for the land nor . . . dung-hill*—"good for nothing" (Matt. 5: 13). From being a most useful thing, it becomes

a most useless thing. *Men cast it out*—because it is useless. It is thrown into the street.

"The peril of backsliding, the worthlessness of the state produced by apostasy, is represented in St. John (15: 6) by the cutting off and burning of the dead and withered branch. The main lesson of these three similitudes is expressed with its full force in Heb. 6: 4-12, 10: 26-39, and the importance of it is emphasized by the proverbial expression, 'He that hath ears to hear, let him hear.'" (Farrar).

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Temperance.

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

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

A Total Abstinence Church.

A correspondent of an up-country paper, who signs himself "Total Abstinence," excepts to our statement, that the Methodist Episcopal Church has made total abstinence from intoxicating liquors as a beverage, a condition of membership from the first. Here are his charges:—

"I have every respect for the *Indian Witness*, but I think it is not quite correct in its statements, for I have known an Elder of a Methodist Episcopal Church, who, though he did not drink alcoholic beverages himself, supplied them to his friends when they visited him. He was a popular man, and is now an ordained minister of the Methodist Church. His wife is not, and never has been, a total abstainer; but she was admitted to Church membership. I know several persons who are members of both Methodist and Baptist Churches, who use alcoholic drinks as beverages, and I also know one very estimable man, a teetotaler, and an Elder of a Methodist Church, whose daughter was to be married, and as a number of non-teetotalers were invited to the ceremony, he withdrew from church membership for four days, so that he could buy and provide alcoholic drinks for the wedding guests. After the ceremony, he was restored to membership and office in the Church. I know ministers of the Methodist Church who consider it no impropriety to pass the wine at a dinner table; and if all were excluded from membership in that Church who did not come up to the standard the *Indian Witness* demands, I am confident there would be a good many empty benches to preach to. I would like to see all men teetotalers; but when statements are made in support of total abstinence that are not strictly true, exceeding injury is done to the cause. I hope the Editor of the *Witness* will be more guarded in future."

1. As to the correctness of our statement; we quote from the Rules for members, adopted at the organization of the Methodist Episcopal Church in Baltimore, U. S. A., in 1784:

"It is therefore expected of all who continue therein (*i. e.*, the Church) that they should continue to evidence their desire for salvation.

First, By doing no harm, by avoiding evil of every kind; especially that which is most generally practiced: Such as,

The taking of the name of God, in vain;

The profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling;

Drunkenness: or drinking spirituous liquors, unless in cases of necessity."

At the close of the list from which the above is taken are these words:—

"These are the general rules of our societies; all which we are taught of God to observe, even in his written word. . . . If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls."

On these *verbatim* quotations we would remark,

1. That they stand in the Discipline of the Church to day, substantially unaltered.

2. That the only subsequent alteration in the total abstinence rule was the insertion of the word "extreme" before the word, "necessity," and the clause, "buying or selling spirituous liquors", after the word "drunkenness;" so that the rule now reads.

"Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

3. This is not a dead letter. The trial of an accused member proceeds as follows:—

In cases of neglect of duties of any kind,—the buying, selling or using intoxicating liquors, as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to sell or manufacture intoxicating liquors—First, let private reproof be given by a Preacher or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offence the Preacher or Leader may take one or two discreet Members of the Church. On a third offence, let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled." (P. 234, p. 134).

4. That every member on his admission to the Church is asked in the public congregation the following question, among others:—

"Will you cheerfully be governed by the Rules of the Methodist Episcopal Church. . . .?" To which he answers, "I will."

5. That the Rule is borne out by the standing article on Temperance.

"Temperance, in its broader meaning is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both conscience and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and vending such liquors is also against the principles of morality, political economy and the public welfare. We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance,

and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. . ." (P. 36).

So much for the statement, that the M. E. Church has made "total abstinence an inevitable condition of membership in all its history."

Now as to its recent members known to "Total Abstinence."

1. The M. E. Church has no "Elders" in the sense in which he uses the term.

2. Members can only withdraw from the Church, by giving written notice to the pastor; and cannot be reinstated in "four days," but only after a probation of six months, with the recommendation of the Leaders and Stewards of the Church.

3. Non-abstaining persons, joining the M. E. Church with that knowledge of its Rules which it is the duty of the pastor to give them, can only do so by duplicity and fraud.

4. We have nothing to say, regarding "Methodist" or Baptist Churches. They stand or fall to themselves. But if Total Abstinence will doff his anonymous mask, and state, that the "several persons" whom he knows "use alcoholic drinks as beverages" belong to the Methodist Episcopal Church, and will give their names with proper proofs to their pastors, he will materially assist in the administration of Church discipline. If any member is living in violation of the Rules of his Church, it is because he has not been accused, and he can be and should be accused at once. The Church has a short way of eliminating its members, who are not true to their vows.

The Church has run the risk of "empty benches" on this line, for more than a century, and is not conscious of trepidation on that point, now that the sun of the temperance reform nears its zenith. To be with God in the right, is to be sure of victory, in the long run.—*Indian Witness.*

Among the resolutions adopted by the recent Republican Convention in Pennsylvania, we noticed the following:

"We urge upon Congress the immediate necessity of passing such legislation, as will prevent the importation and sale of oleomargarine and of intoxicating liquors in this Commonwealth, contrary to our acts of Assembly, regulating and restricting the same, and empowering every State to enforce its local laws relating thereto, in the manner and in accordance with the intent and purpose with which they were enacted."

What It Does.

- Hood's Sarsaparilla
1. Purifies the blood.
 2. Creates an appetite.
 3. Strengthens the nerves.
 4. Makes the weak strong.
 5. Overcomes that tired feeling.
 6. Cures scrofula, salt rheum, etc.
 7. Invigorates the kidneys and liver.
 8. Relieves headache, indigestion, dyspepsia



"O, ah, let me see, what do you give for a cold on the chest?" asked Jones, in a sort of indifferent tone, of a doctor with whom he was slightly acquainted, as he met him on the street. "Advice," was the laconic reply. "So do we. We advise you not to neglect that hacking cough and drowsy feeling, the coated tongue, the falling appetite, the indigestion and general lassitude and debility—that 'tired feeling,' as so many express it. Take Dr. Pierce's Golden Medical Discovery, in time, and it will not disappoint. It is not only the most wonderful alterative, or blood-cleanser, known to medical science, but also possesses superior nutritive and tonic or strength-giving properties. It improves digestion and builds up both flesh and strength when, from any cause, they are reduced below a healthy standard. For Weak Lungs, Spitting of Blood, Short Breath, Consumptive Night sweats, and kindred affections, it surpasses all other medicines. It's the only lung remedy, sold by druggists, guaranteed to benefit or cure, in every case, or money refunded."



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Never Fails to Cure NEURALGIA AND RHEUMATISM. Price 50 cents per bottle.

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Makes a Lovely Complexion. Is a Splendid Tonic, and cures Boils, Pimples, Scrofula, Mercurial and all Blood Diseases. Sold by your Druggist. Sellers Medicine Co., Pittsburgh, Pa.

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WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

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

We print the following note, with great pleasure. Dr. Leonard is a most effective speaker, and his addresses are instructive, as well as stimulating. He is a great admirer of Bishop Taylor. As soon as the programme of meetings is arranged, we shall be glad to announce it.

PORT DEPOSIT, July 12, 1890.

DEAR BRO.—A great treat is in store for our people. In response to the request of our Conference Missionary Society, Dr. Leonard has just signified his willingness to give a week's service for public meetings in our bounds, beginning Dec. 2nd. The arrangements are to be made by the presiding elders.

Fraternally, J. P. ORIS,
Sec. Conf. Miss. Society.

That "Problem of Methodism."

On page 11, this issue, Brother Van Burkalow charges Dr. Boland with making a "daring averment" which is "utterly untrue," and to prove his allegation, makes three quotations from Mr. Wesley's works and gives a statement of Mr. Luke Tyerman, one of Mr. Wesley's biographers. We have no purpose to enter into a discussion of the point in controversy, but respectfully submit, that the evidence adduced does not sustain the charge. In neither quotation is there the slightest reference to "the residuum theory," or to "remains of sin" in a regenerate soul. The phrases quoted, "full deliverance from all sin," "renewal in the whole image of God," "go on unto perfection," "entire sanctification," and "perfect love," are current among all Methodist preachers, whether they accept "the residuum theory," or not, and are used by them as describing experiences, to be "earnestly aspired after," and to be "expected by believers now, by simple faith."

How then can such expressions be fairly construed, as inconsistent with Dr. Boland's "daring averment," that Mr. Wesley "never spoke of a second change afterward?" Of course he may have spoken of many changes

in the believer's experience, and yet never have spoken of the "second change," which Dr. Boland aims to show, is not in harmony with Scripture, or *intelligently interpreted* experience.

It is *certain*, that Mr. Wesley did leave out "the *natural infection* clause," in preparing the article of religion on original sin, for the Church in America; and what was an article of faith in the Church of England was excluded by Mr. Wesley's own act, in the articles he prepared for us. This is beyond cavil; and our friends who are so tenacious of "the *residuum* theory," are bound to reconcile what Mr. Wesley did, with what *they claim* he afterwards taught.

So far as we are aware, no Methodist preacher discounts or disparages the greatness, or the reality of any "changes" in the experience of a believer subsequent to that *first* great "change," in which he becomes "a new creature," (creation;) "old things" having "passed away," and "all things" having "become new."

The only point in controversy is this question is the original taint of depravity *partially*, or *entirely* removed, when the man becomes "a new creation." Do the "old man" and the "new man" co-exist in the regenerate soul? The ninth article of the Church of England says, "the infection of nature doth remain, yea, in them that are regenerate;" but in revising this article for his brethren in America, as above stated, Mr. Wesley elided this statement.

We express no opinion on the controversy, but simply state the facts; while we deprecate such an arraignment of Dr. Boland, the distinguished author of "The Problem of Methodism," as our esteemed brother makes upon so inconclusive evidence.

After all, of how little importance are these questions of *theory* compared with the blessed *experience* of "so great salvation." All can harmonize, so long as we are careful to use only Scripture terms; and all may "earnestly aspire after full deliverance from all sin," with faith in Him, who came "to save his people from their sins."

Epworth League.

Arrangements are made for an Assembly, to be held by the League of Wilmington District, on Brandywine Summit camp-ground, July 29-Aug. 1, under the auspices of a committee, consisting of W. L. S. Murray, C. A. Grise, and V. S. Collins.

A series of interesting lectures, relieved with song and praise services, will be given each day. Tuesday, the 29th, Prof. W. L. Gooding, of our Academy, will lecture on "Philosophy;" Frank R. Smith, chemist of Wilmington,

on "Elemental Chemistry," and Rev. V. S. Collins, on "How the Bible was made."

Thursday is to be Farmers' Day, when Prof. Chester will lecture on "Botany, especially Plant Pathology;" Prof. M. H. Beckwith, of Delaware College, on "Economic Entomology," with specimens, and Dr. W. L. S. Murray, on "The Promises of the Bible."

Friday, Rev. D. H. Corkran will give a Bible reading, on "Astronomy;" Prof. G. M. Philips, of the Pennsylvania Normal School, West Chester, will lecture on "The Story of the Heavens;" Dr. C. A. Grise will lecture on "Photography;" and Rev. J. D. C. Hanna, on "Science and the Bible."

Most of these lectures are to be followed by a quiz class; and that on Botany will have object lessons with microscope.

The "Summit" station on the Baltimore Central R. R., and "Granogue," on the Wilmington & Northern, are the stations nearest the grounds. Hacks will meet the trains. Reduced rates on the W. & N. R. R.

Board and lodging at 75 cts. a day; teams cared for on the ground.

All who attend are requested to bring their Bibles, Hymnals, Joyful Sounds, and Epworth Hymnals.

Joseph D. Aldred, of Scott M. E. Church, will have charge of the music; S. H. Baynard loans an Estey Organ.

This certainly is an attractive intellectual *menu*; and all who can make it convenient to attend, will find it edifying and entertaining to do so. The Editor acknowledges a polite invitation from Rev. Vaughan S. Collins, A. M., President of the 6th General Conference District Epworth League.

Those Resolutions.

BRO. THOMAS.—As I was one of those who spoke and voted against the adoption of the resolutions, introduced at our District Association, so "heartily" endorsing the "methods and spirit" of our presiding elder, you will please grant me space in the PENINSULA METHODIST, to explain my reasons for so doing.

On the point, that "certain brethren have taken upon themselves to criticise the methods of our presiding elder," I maintain, that as he is an officer of the Church, they undoubtedly have a right to "criticise" said "methods," if they choose to do so; and that it was no part of the business of the Association, to administer a reproof to those brethren for exercising that right.

As it was known, that at least one third of the preachers on the district, and a majority of the official members of a number of the charges, were of the opinion, that a change of presiding elders would be for the good of the work, and so communicated their views

to the Bishop at the Conference in Milford; and, in view of the further fact, that the "whipping in" process has been resorted to since that time, we earnestly objected to the Preachers' Association being made the medium, through which the lash should be applied; this being in no sense the business of such an Association.

Other reasons I could give, but will close now by expressing my admiration for the brethren, who had the manhood and courage, to vote their convictions in face of the pressure that was brought to bear upon them.

A. D. DAVIS.

From Galestown, Md.

DEAR BRO.—Woodland church on this charge, after being closed several weeks for repairs, was re-opened Sunday, June 29th.

The building was erected when Rev. Joseph Dare was pastor, 1883-'85. Though comparatively new, it was unsafe for use, as a place of worship. As the society was small and poor, the way to repair did not open until a devoted sister, whose modesty forbids me to speak her name, but whose liberality out of her limited means, commands me to herald her noble deed, generously donated about one-half the cost of the contemplated improvements. With this example, and this help, the little flock rallied to the work, and put the church in thorough repair.

The re-opening day was warm and threatening, but at the appointed hour, the house was filled, to hear the sermon by Rev. W. E. England, a brother well known to Peninsula Methodism, who preached from Psalm 87-2, in his usual clear, logical, and suggestive style. I would like very much to have Bro. England's sermonizing "mantle" to fall on me.

At night, Rev. Aloysius Green, of Wyoming, Del., preached to the edification of his many friends in this community, where he formerly labored a year and a half, as pastor of Reliance charge, Methodist Protestant Church, but subsequently changed his Church relations, as the result of a careful and conscientious study and comparison of the Disciplines of the two Churches. If some of his former associates were to follow his example, and spend a little time in looking into our "perfect law of liberty," they would become "wiser" if not "sadder" men. They would see a reason, why we "bring things to pass;" and then be "sad," that they never saw it before.

Under the inspiration of these two sermons, the balance of the indebtedness was raised, with a little surplus; and the day closed with a church in good repair, and paid for; the people happy, and ready, I trust, to go forward with greater zeal in every department of church work.

Yours, G. L. HARDESTY.

Conference News.

WILMINGTON PREACHERS' MEETING, in *Fletcher Hall*, Monday, July 14, 10 a. m., W. E. Avery, Pres't., in the chair; devotions by Rev. J. R. Dill. J. Dodd was elected secretary pro. tem.

Rev. T. Snowden Thomas reported favorable progress in the condition of Dr. Todd, from a personal interview last Sunday.

Members present: L. E. Barrett, D. H. Corkran, W. L. White, A. P. Prettyman, V. S. Collins, A. Stengle.

Bro. Prettyman reported having received into full membership at Chester-Bethel, Sunday, July 6th, 60 probationers out of his list of 89; with 15 others recommended.

Bro. White reported 11 conversions in Cookman charge, since Conference; 5 of whom have united with the church.

On motion, the meeting adjourned, to meet the first Monday in September.

Benediction by Bro. Prettyman.

J. DODD
Sec. pro. tem.

Bro. A. P. Prettyman writes.—Sunday 6th inst., was a great day in CHESTER-BETHEL. I baptized 9 adults, and received into full membership 60 probationers from last winter's revival. I then administered the Lord's Supper. The church was full, and the greatest interest was manifested throughout.

FELTON AND HARRINGTON charges will unite in a camp meeting, at Spring Branch, July 18-29, under the direction of their pastors, Revs. E. C. Macnichol and T. L. Price.

ST. GEORGE'S, DEL. Rev. W. G. Hollis and daughter, of Philadelphia, are visiting Mr. and Mrs. J. Crossland. He preached for Rev. J. S. Moore, Sunday morning.

MIDDLETOWN, DEL. A. Smith, pastor, is delivering a series of short discourses on "Living Issues," Sunday evenings. His topic, last Sunday, was "The Louisiana Lottery."

GUMBORO, DEL., W. W. Johnson, pastor. A camp for this circuit will commence in West's woods, Aug. 2. We are expecting the Lord to be with us, and cordially invite all who can be with us, to come and enjoy His blessed presence.

CENTREVILLE, Md. Charles A. Hill, pastor, has commenced a series of lectures, taking for his subject, "Banyan's Pilgrim's Progress." The lectures are delivered at the prayer meetings held every Friday evening, in the lecture room of the M. E. Church, and are proving to be of great interest. The theme for Friday evening will be the "Slough of Despond."

The excursion run by the Sunday school of the M. E. Church of Centreville, Friday 27th ult., was patronized by about 600 persons. The day was delightful in every respect. Quite a snug sum was netted, which will be used in making improvements to the church.

The new Ebenezer M. E. Church, Crapo circuit, is nearing completion. It is a handsome structure, an ornament to the community, and a monument to the energy of the pastor, Rev. A. Burke, through whose efforts it has been built. The cost, \$3,000, is

provided for. Many of our people thought it could not be built; they said "we are too poor; it is impossible." But its completion will be a striking illustration of what a man of vim and energy can do.

The preachers of Wilmington and vicinity are invited to convene in *Fletcher Hall*, Monday next, the 21st inst., to meet Dr. J. Benson Hamilton, who will explain his plans for raising a fund for superannuated preachers, and the widows and orphans of deceased preachers.

A meeting of representatives of the several churches in this city and vicinity, will be held the same evening, to be addressed by Dr. Hamilton. No collection.

GRACE, Wilmington, Jacob Todd, pastor. Last Sunday morning, Rev. L. E. Barrett, of St. Paul's, preached for Dr. Todd; tomorrow morning, Rev. J. Benson Hamilton, D. D., of Brooklyn, N. Y., will preach for him; the following Sunday, July 27th, Rev. H. G. Budd of Smyrna, Del.; and the first Sunday in August, Rev. Wesley C. Johnson of the Philadelphia Conference, will conduct the monthly communion service.

The other Sunday mornings in August, will be supplied as follows: Rev. J. P. Otis, of Port Deposit, Aug. 10th; Rev. W. L. S. Murray, D. D., Aug. 17th; Rev. S. N. Pilchard, of Delaware City, Aug. 24, and Rev. J. D. C. Hanna, of Asbury, Wilmington, Aug. 31st.

Rev. John B. VanMeter, D. D., of the Woman's College, Baltimore, will supply the pulpit during September.

MT. SALEM, W. E. Avery, pastor. The Fourth was celebrated with a most delightful picnic in Bancroft's Grove, by the Mt. Salem and Riddle's Chapel Sunday-schools. Revs. E. L. Hubbard, and W. E. Tomkinson delivered eloquent and patriotic addresses; the Mearns' Cornet Band discoursed fine music; and the Loyal Legion Captain Wm. Haley, did some excellent drilling; and the pecuniary results made satisfactory additions to the treasuries of both schools. All enjoyed a grand day.

SNOW HILL, Md., Delaware Conference. —I want to say through your valuable paper, that we are alive and at work on this charge. My people received me kindly, and I begin already to feel at home.

Though we are not flying, we are making progress and by the help of the good Lord, we expect to succeed.

Sunday last was our quarterly meeting; our Presiding Elder, Rev. J. H. White was with us and preached a powerful sermon from the words, "The iron did swim," 2 Kings 6-8. I find he is a good instructor, and a Christian gentleman.

J. H. WINTERS.

Camp Meeting Calendar.

A. D. 1890.

Spring Branch, Del., July 18-29.
Lundisville, Pa., July 22-
Chester Heights, Pa., July 22-31.
Tilghman's Island, July 25-
Frankford, Del., July 26-Aug. 5.
Beekwith, Md., July 28-
Pittman Grove, N. J., July 29-Aug. 14.
Camden, Del., Aug. 2-10.
West's Woods, Gumboro, Del., Aug. 2-
Brandywine Summit, Aug. 4-15.
Sharptown, Md., Aug. 8-
Mt. Vernon, Md., Aug. 8-18.
Woodlawn, Md., Aug. 12-22.

Quarterly Appointments.

Rev. J. T. VanBurkalow, in the absence of Presiding Elder Murray, will hold quarterly conference at Hockessin, Saturday, July 26, at 7.30 p. m., and preach there, Sunday at 10.30; at Ebenezer, at 3 p. m., and at Newark, at 7.30 p. m.; and hold quarterly conference in Newark, Monday, 28th, at 3 p. m.

Excursions to Historic Battle-Fields.

A series of special excursions to the Battlefields of Cedar Creek, (Middletown), Winchester and Harper's Ferry, under the auspices of the Grand Army of the Republic, are announced for July 23, Aug. 20, Sept. 16, and October 16, 1890, affording a rare opportunity to visit the Historic Ground where the contending hosts struggled for victory.

Tickets for these excursions will be sold from all ticket stations on the Baltimore and Ohio R. R., east of the Ohio River at one fare for the round trip on July 22 and 23, Aug. 19 and 20, Sept. 15 and 16, and Oct. 15 and 16, 1890, valid for return journey ten days including day of sale.

For the accommodation of those desiring to visit the Battlefields of Antietam and Gettysburg, the Baltimore and Ohio R. R. Co., will place on sale excursion tickets at one fare for the round trip to these points at Harper's Ferry and Weverton, to be sold July 23 to 31st inclusive, good to return until Aug. 1st inclusive. Aug. 20 to 28 inclusive good to return until Aug. 29th inclusive. Sept. 16 to 25 inclusive good to return until Sept. 25 inclusive. Oct. 16 to 24 inclusive good to return until Oct. 25th inclusive, for rates and time of trains call on or address Agents B. & O. R. R. 2t.

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 24th, run a special train on the schedule given, 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
Cheawold	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	50

Returning the special train will leave Rehoboth at 5.30 P. M., Ocean City 5 00 P. M.

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OUR SERIAL STORY
Blanch Montague,
OR
WHY WAS IT?

BY CAUGHEY.

CHAPTER XXIX.—THE LIGHTNING'S WORK.

Instead of being overcome by this new disaster, Walter Melvin seemed only to have his perceptions brightened.

Understanding at once what had occurred, and hastily throwing open the windows to admit the air, and allow the cloud of dust to escape, he lifted the unconscious girl in his arms, and bore her to a lounge near by. Quickly moistening his handkerchief in a goblet of water he wiped the dust from her face.

Scarcely had he done so, when his mother and Ellen Foster entered the room.

He was glad to learn that they were entirely unhurt.

Mr. Foster, who at the time had been in the stable looking after the stock, came into the room, breathless and excited.

Observing the condition of Miss Montague, and learning the others were unharmed, he hastened out from the house, and leaping upon his fastest horse, rode swiftly through the driving rain, to the home of Dr. Whitaker, where he found this worthy gentleman in the midst of his terrified family.

The storm was beginning to abate; passing away about as quickly as it came.

Dr. Whitaker lost not a moment in hastening to the planter's home, where he found Blanch Montague still unconscious, but breathing regularly.

Ordering her removal to another room, he set about immediately the work of restoring her to consciousness; for he saw she was only stunned by the shock, and not otherwise injured.

His prompt efforts were soon rewarded; for in a few minutes the young girl opened her eyes, and looked wonderingly about her.

"Where am I?" she said, "What has happened? O, I remember," she continued, as if trying to recollect something, "the storm; yes, the storm; how fearful it was! I hope no one has been hurt."

"No," said the physician, kindly, "no one was hurt, save yourself; you were shocked by the lightning, but the danger is now past; and you must rest quietly for awhile."

"I do not feel tired," said Blanch; "indeed I feel quite rested; it seems to me, as if I had been asleep for a long

while, and the rest has made me strong. I feel better than I have, since the attack of paralysis."

Dr. Whitaker was surprised, and almost mechanically took her hand in his, and counted her pulse. He soon laid it down again, saying, "You are indeed stronger, and your circulation is more perfect, than it has been since your last illness."

She looked about her for a moment, and then said, "Where is Mr. Melvin? I want to see him."

Walter had assisted Dr. Whitaker to bear Miss Montague to her room, but had retired immediately, and was now in another part of the building, anxiously awaiting tidings from her.

Mr. Foster found him, walking restlessly up and down the long porch.

As he came up to him, he put his arm within his, and said, "Miss Montague has recovered consciousness, and seems much better than she was before the shock; she has asked to see you."

Walter hurried with the planter along the hall, and up the broad stairway, impatiently eager to be again by the side of Blanch.

As he entered the room, the warm blood mounted to the pale cheeks of the young girl, and her lips parted in a glad smile of welcome.

With a cry of joy, Walter came forward to her couch, and forgetful of her palsied condition, reached out his hand to grasp hers. Beshinking himself of his error in a moment, he was about to withdraw his hand, when to the utter astonishment of all present, Blanch lifted her white hand from the coverlet and placed it in his.

For the instant he could scarcely believe the evidence of his own senses but he was not left long to wonder; for Dr. Whitaker had closely observed his patient, and soon satisfied himself it was no supernatural effort on her part, by which she had lifted her hand and placed it in that of Walter Melvin.

He now saw, that the mighty arm of the lightning had smitten off the fetters of paralysis, which had bound her a helpless captive.

It was even so. Blanch Montague was again able to control all her physical energies; and in a few days she would be able to walk about, without aid from others.

The power of the paralyzing spell had been broken, by God's "fiery messenger;" and once freed from the grasp of this terrible affliction, that had bound her to her couch, and chained the life blood in her veins, the young girl grew stronger each day; her health steadily improving; her appetite daily growing better, and her wasted form, with careful diet and daily exercise regaining all its former symmetrical fullness and loveliness.

As the days went by the roses

came again into her rounded cheeks, and lustre into her dark eyes; so that when the spring came, and Walter visited Blanch again in the beautiful home at Rosedale, to arrange the details of a certain wedding, soon to transpire, it was not strange he should really think she possessed every element of queenly womanhood.

We regret we cannot meet again with Christopher Montague, and his son Horace, with Mr. Colton and Miss Emma, and talk with them of their future, but time will not admit. Before we take leave of them however, we will indulge in a passing glance at those who have been so prominent in this sketch.

It was early in April, that a company of eight persons were assembled in the large parlor at Glen Eden.

They were Christopher Montague, his son and daughter, Mr. George Colton and Miss Emma, Mrs. Melvin, Walter, and the village pastor.

At the appointed hour, Christopher Montague and Walter's beautiful mother, stood together before their pastor, and were pronounced husband and wife, in the presence of their children.

It was a quiet and unostentatious wedding, as became the contracting parties; but on the following evening a new order of things was to be seen.

The great house at Rosedale was illuminated from basement to attic, while within its halls were many sounds of merry making.

The same company of eight persons who assembled the night before at Glen Eden, were present now; besides these there were Lewis Foster and his dark-eyed Ellen, and Dr. Whitaker; and even Captain Morgan, of the Tiger, who chanced to be at that time with his vessel in a Northern port, with Mrs. Thornton, and many of Walter's friends from Hathway and the Manor.

A grand banquet was spread within the manion, while scores of the poor in the neighborhood were bountifully provided for outside; so that on the night when Walter Melvin and Blanch Montague were united in marriage, there were many happy hearts in Rockwell.

As the jovial Captain approached Walter, before the ceremony, and placed his hand upon his shoulder, he said mischievously, "Mr. Melvin, would you like to have me undertake to rescue you from the fate that awaits you to-night?"

Thanking the Captain, good humoredly for his kind concern, Walter replied, "I have no fears now; I am willing to take the chances."

When Mrs. Thornton found a chance to talk with Walter, she could not resist the temptation to ask if he had "climbed the pyramids of Egypt yet."

The young man understood her allusion, and smilingly said, "You were

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right, Mrs. Thornton, when you told me on the green at Hathway, that I would some day meet a woman whose influence I could not resist. Your prophecy has proved true. That one is here tonight, and if you ask me, "Why was it?" you will find your answer in Miss Blanch Montague.

The next day Mrs. Christopher Montague was installed in the beautiful house at Rosedale, as its presiding mistress, while Walter Melvin and his lovely bride, went at once to Glen Eden, to make it their future home.

George Colton, though in the prime of mature manhood, has not married again; but it is whispered, that his business in the South seems to be increasing, and it is true that Walter Melvin never fails to hear from Ellen Foster when he directs his inquiries to George Colton.

We have not the conscience to ask our readers to attend another wedding at this time; but will only tell them there is a beautiful cottage in the suburbs of Oakington, to which Horace Montague repairs at the close of the day, and where he is always lovingly welcomed by a lady who was once Emma Colton; nor does the young Rockwell lawyer ever regret the legal business which brought him to Hathway and Glen-Eden. (The end.)

The Problem of Methodism.

BY REV. J. T. VAN BURKALOW.

Dr. Boland, in his book, bearing the above title, assails the special doctrine of Wesleyanism with many missiles; and among them is a misrepresentation of Mr. Wesley himself.

In endeavoring to disprove the *Second Blessing theory* of entire sanctification, as taught by the Wesleys, and all the early Methodists of any prominence, he asserts that John Wesley, in his latter years, renounced the residuum theory, or the doctrine of sin in believers. To prove this, he points to the fact that the *natural infection* clause was left out of the article on original sin, when he prepared the creed for American Methodism; and then positively declares that he never spoke of a second change afterwards.

This daring averment is utterly untrue. Now, for the proof. He wrote *The Articles of Religion* in 1783. In 1785, two years afterward, he wrote to one of his helpers, as follows: "As long as you yourself are earnestly aspiring after full deliverance from all sin, and a renewal in the whole image of God, God will prosper you in your labors, especially if you constantly and strongly exhort all believers to expect full salvation now, by simple faith." (Vol. vii. page 181.)

In the same year, 1785, he wrote to Freeborn Garretson, in America, (who

preached and professed perfect love as a second blessing secured by faith after conversion) saying: "It will be well, as soon as any persons find peace with God, to exhort them to go on unto perfection! The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now, by simple faith, the more the whole work of God will prosper." (Vol. vii. page 172.)

In 1790, just one hundred years ago, and but a little while before his death, he wrote to Dr. Adam Clark, on the subject of perfect love, as taught by himself, and the Doctor who professed to have experienced the blessing by faith after his conversion, and said in that letter: "If we can prove that any of our local preachers or leaders, either directly or indirectly, speak a word against it, let him be a local preacher or leader no longer. I doubt whether we should continue in the society any such; because, he that can speak thus in our congregations cannot be an honest man." (Vol. vii. p. 206.)

Tyerman says, that from the year 1764, the doctrine of entire sanctification, or perfect love, to be received by faith after justification and regeneration, was Mr. Wesley's principal theme till he departed to "be with Jesus."

Now, in view of these quotations, and Mr. Tyerman's testimony, is it not passing strange, that any one, assuming to be well enough acquainted with Methodist history and doctrine, to champion the cause of the new departure on the subject of holiness as against the primal, persistent, prevailing teaching of Methodism, especially in our standards, should dare to make such a declaration? Is it a falsification of history from want of information of a patent fact? Then, the author, though veracious, is unreliable; and he was rash in attempting to instruct others who are better informed, especially when he assumes to prove that all the standards of our church teach an egregious error in spiritual religion.

Who so unwise as to follow such a leader of thought?

Shades of Wesley, Fletcher, Watson, Benson, Clark, Asbury, Fisk, Olin, Peck, Hamline, and Hedding, did you all teach false doctrine? So says Rev. J. N. Boland.
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Rev. T. E. Terry, pastor of the M. E. Church, Dover, Del., has been invited to preach at Ocean Grove, this summer. This will give the *Peninsula* two able representatives upon that platform, this season; Rev. W. L. S. Murray, D. D., being the other.

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"He is probably afraid," said Andy Eaton to the boys about him.

"One of your goody chaps," said Ralph Pulsifer in a sneering tone.

"Will Cushing is not afraid he-he—he—" said a stammering little fellow, boldly.

The other boys laughed.

"Ho, Rob Haven," exclaimed Andy, "you think Will Cushing is a hero."

"J-just give him a chance!" cried Rob boldly; stammering again in his earnestness.

The occasion of this discussion was an invitation by Andy Eaton to his class-mates at the academy, to come to a supper that night in honor of his departure, the next day, on a brief sea-voyage.

"We will have a good time, boys," said Andy. "Cake and ale, you know."

Will Cushing had politely, but decidedly declined the invitation. Andy, after Will had left the group whom he had invited, flung out a criticism on Will's courage, that he was afraid of "cake and ale;" while another had labeled him "goody." But Will Cushing had the "courage of his convictions." All the criticisms in the world would not have turned him aside from the position of duty. That he was brave would be shown, as Rob Haven said, when Will had "a chance." There are fools in this world—some are young fools—who think, that to be good is to be cowardly. Goodness is not ashamed of its record for daring when the testimony of history is taken.

Andy Eaton, as proposed, entertained his friends; treating to "cake and ale." One of them, Ralph Pulsifer, unfavorably showed the effects of "cake and ale" so that he could not say it straight but it came from him as "cake kich-ale-lick."

Rob Haven did not go to the treat. Will Cushing's decision gave Rob Haven sufficient backbone, to decline his invitation.

The next day Andy Eaton sailed in the *White Rover*. To its captain more than one old sea-dog of the port had said: "Storm is coming! Better not put out to sea."

"O, we will put out to sea before the storm comes, and then with plenty of sea-room, we will laugh at the storm."

The old sea-dogs grumbled something about "their bay," and indicated that it was the very place in which to be "heeled over" by a storm. But the *White Rover's* captain, a stranger and ignorant of the neighborhood, felt that he was "smart enough to get out to sea." Then he would be "all right." That

night, before the darkness shut in, the storm had come.

"Think I see a craft a-flutterin' round the mouth of the harbor," said one of the old sea-dogs, leveling his spy-glass sea-ward.

On this "flutterin'" craft the night came down.

The next day Will Cushing was going home from the academy. He took a road that ran through a grove of young pines, not far from the rocky beach. Looking up and off suddenly, he saw above the young trees the tops of three masts.

He stopped.

"Why," he said, "that ought not to be! Tops of masts up there!"

He thought again.

"A vessel has gone ashore?" he said. "And I wonder if the life saving crew know it!"

No, the men of the Life saving Station did not patrol as far as this point; and a veil of mist hid the vessel from eyes that would have seen it, though the feet did not go thus far.

"Must be close by," said Will, "or I couldn't have seen it in this fog. Now for the Life-saving Station."

He ran to the station, gave the alarm and Keeper Locke promptly started out with his men, first securing horses in the neighborhood to haul the surf-boat carriage to the locality of the wreck.

"There it is!" cried Keeper Locke.

Yes, there it was, a three masted vessel that had stranded about a hundred yards from shore.

"Will they try the surf-boat?" wondered Will.

The keeper said to his men: "We will get off in the boat if we possibly can. Otherwise, we must try the breakers' buoy. But—"

As he paused, he looked about him, and seemed to be inspecting his crew.

"Why," he said, "we want one more at the oars. Where's Timothy?"

Timothy Haven was the oldest of the surf men.

"Taken sick about as we were rushing off," explained Jim Dacey.

"I didn't know it," replied Keeper Locke. "Well, it isn't the kind of sickness like a boy's headache when he is starting off for school sometimes. That is not your way of doing things, I know, Will Cushing. I don't forget that you probably got a headache running to tell us."

"O, no!" said Will.

"Well, men," resumed the keeper, "we must get a volunteer to take Timothy's place. Who shall it be?"

By this time some of the academy boys had arrived, and the keeper knew how good an oar some of them could pull.

Ralph Pulsifer, a stout boy and a good oarsman, seemed to the keeper to

be a good candidate for the vacancy in the crew just then, but when the keeper looked at him and said, "You?" this brave youth, and sneerer at "goody" boys shook his head.

"I don't want to ask too much of the boy that ran so hard to warn us," said the keeper, looking at Will Cushing.

"He's the one!" enthusiastically cried Rob Haven. "He will go!"

"Yes, I'll volunteer," said Will modestly. "Wanted to go, but didn't know as you wanted to have me."

"Young man, you are the one I want," said the keeper. "All ready!" The boat was launched through the boiling surf. Up and down it went, like a pendulum rising and falling, the brave surfmen every moment impelling it nearer and nearer that wrecked vessel.

"Ship your oars," cried the keeper, as the wreck was reached. Then began a parley with the wrecked crew, as to the best mode of rescue.

"We will lay our boat alongside, near as we dare," shouted the keeper, and then you jump into the boat."

It was jump, jump, jump, one after the other safely arriving.

But who was it that approached the vessel's rail with a timid, scared look, and dropping awkwardly over the side, fell into the water?"

Andy Eaton.

And who was it, that promptly reached over into the sea, risking his own life, to rescue Andy Eaton? It was Will Cushing. "I've got you, Andy," shouted Will.

"And we've got you," said the surfmen, gripping Will and then pulling the two boys safely aboard.

The surf-boat started for the shore and was successfully beached. Again it went for another load of human life, and returning with it.

"All through," said the keeper, "thanks to all my helpers and to my volunteer."

Then shrieked a boy-voice: "Three c-c-cheers for the boy called 'Goody'!"

It was Rob Haven calling for these, and among those heartily giving them were Andy Eaton and Ralph Pulsifer. They were childish in making a mistake; manly in rectifying it.—*Edward A. Rand, in Western Christian Advocate.*

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**Quarterly Conference Ap-
pointments.**

WILMINGTON DISTRICT—SECOND QUARTER.

	Quarterly Conference.	Preaching.
JULY.		
Zion, (Ebenezer)	19 10	20 10 30
Cherry Hill, (Union)	19 3	20 3
Perryville,	21 9	20 7.30
Eikton	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	
Crisfield,	19	20 7 00
Annamesssex,	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. AYBES, P. E.

SHALL WE MEET AGAIN?

DR. TALMAGE ANSWERS THE GREAT QUESTION AFFIRMATIVELY.

The Bible Gives Many Assurances That We Will Know Our Friends in Heaven. They Are Waiting for Us on the Other Side.

WASECA, Minn., July 13.—The Rev. Dr. Talmage, who lectured here yesterday, preached to an enormous outdoor gathering here today. His subject was, "Meeting Our Friends in Heaven." The eminent clergyman took for his text II Samuel xii, 23: "I shall go to him." His sermon was as follows:

There is a very sick child in the abode of David the king. Disease, which stalks up the dark lane of the poor and puts its smothering hand on lip and nostril of the wan and wasted, also mounts the palace stairs, and bending over the pillow blows into the face of a young prince the frosts of pain and death. Tears are wine to the King of Terrors. Alas for David the king! He can neither sleep nor eat, and lies prostrate on his face, weeping and wailing until the palace rings with the outcry of woe.

What are courtly attendants or victorious armies or conquered provinces under such circumstances? What to any parent is all splendid surrounding when his child is sick? Seven days have passed on. There in that great house two eyelids are gently closed, two little hands folded, two little feet quiet, one heart still. The servants come to bear the tidings to the king, but they cannot make up their minds to tell him, and they stand at the door whispering about the matter, and David hears them and he looks up and says to them: "Is the child dead?" "Yes, he is dead." David rouses himself up, washes himself, puts on new apparel, and sits down to food. What power hushed that tempest? What strength was it that lifted up that king whom grief had dethroned? Oh, it was the thought that he would come again into the possession of that darling child. No grave digger's spade could hide him. The wintry blasts of death could not put out the bright light. There would be a forge somewhere that with silver hammer would weld the broken links. In the city where the hoofs of the pale horse never strike the pavement he would clasp his lost treasure. He wipes away the tears from his eyes, and he clears the choking grief from his throat and exclaims: "I shall go to him."

WILL WE MEET AGAIN?

Was David right or wrong? If we part on earth will we meet again in the next world? "Well," says some one, "that seems to be an impossibility. Heaven is so large a place we never could find our kindred there." Going into some city, without having appointed a time and place for meeting, you might wander around for weeks and for months, and perhaps for years, and never see each other; and heaven is vaster than all earthly cities together, and how are you going to find your departed friend in that country? It is so vast a realm. John went up on one mountain of inspiration, and he looked off upon the multitude and he said, "Thousands of thousands." Then he came upon a greater altitude of inspiration, and looked off upon it

again and he said, "Ten thousand times ten thousand." And then he came on a higher mount of inspiration, and looked off again and he said, "A hundred and forty and four thousand and thousands of thousands." And he came on a still greater height of inspiration, and he looked off again and exclaimed, "A great multitude that no man can number."

Now I ask, how are you going to find your friends in such a throng as that? Is not this idea we have been entertaining after all a falsity? Is this doctrine of future recognition of friends in heaven a guess, a myth, a whim, or is it a granitic foundation upon which the soul pierced of all ages may build a glorious hope? Intense question. Every heart in this audience throbs right into it. There is in every soul here the tomb of at least one dead. Tremendous question. It makes the lip quiver, and the cheek flush, and the entire nature thrill. Shall we know each other there? I get letters almost every month asking me to discuss this subject. I get a letter in a bold, scholarly hand, on gilt edged paper, asking me to discuss this question, and I say, "Ah, that is a curious man, and he wants a curious question solved." But I get another letter. It is written with a trembling hand, and on what seems to be a torn-out leaf of a book, and here and there is the mark of a tear, and I say, "Oh, that is a broken heart, and it wants to be comforted."

IT IS TRUE.

The object of this sermon is to take this theory out of the region of surmise and speculation into the region of positive certainty. People say: "It would be very pleasant if that doctrine were true. I hope it may be true. Perhaps it is true. I wish it were true." But I believe that I can bring an accumulation of argument to bear upon this matter which will prove the doctrine of future recognition as plainly as that there is any heaven at all, and that the kiss of reunion at the celestial gate will be as certain as the dying kiss at the door of the sepulcher.

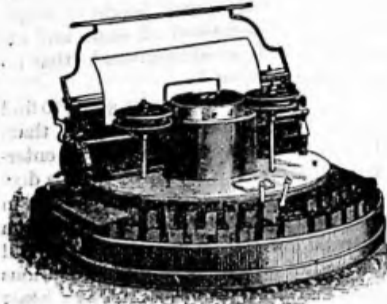
Now, when you are going to build a ship you must get the right kind of timber. You lay the keel and make the framework of the very best materials, the keelson, stanchions, plank sheer, counter timber knee, transoms all of solid oak. You may build a ship of lighter material, but when the cyclone comes on it will go down. Now we may have a great many beautiful theories about the future world built out of our own fancy, and they may do very well as long as we have smooth sailing in the world; but when the storms of sorrow come upon us and the hurricane of death we will be swamped—we will be foundered. We want a theory built out of the solid oak of God's eternal Word. The doctrine of future recognition is not so often positively stated in the Word of God as implied, and you know, my friends, that that is, after all, the strongest mode of affirmation. Your friend travels in foreign lands. He comes home. He does not begin by arguing with you to prove that there are such places as London and Stockholm and Paris and Dresden and Berlin, but his conversation implies it. And so this Bible does not so positively state this theory as, all up and down, its chapters take it for granted.

THE BIBLE TAKES IT FOR GRANTED.

What does my text imply? "I shall

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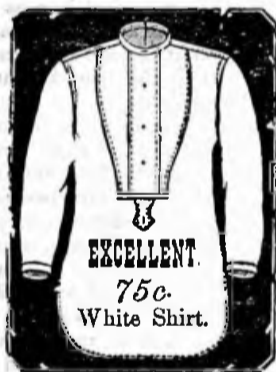


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go to him." What consolation would it be to David to go to his child if he would not know him? Would David have been allowed to record this anticipation for the inspection of all ages if it were a groundless anticipation? We read in the first book of the Bible, Abraham died and was gathered to his people. Jacob died and was gathered to his people. Moses died and was gathered to his people. What people? Why, their friends, their comrades, their old companions. Of course it means that. It cannot mean anything else. So in the very beginning of the Bible four times that is taken for granted. The whole New Testament is an arbor over which this doctrine creeps like a luxuriant vine full of the purple clusters of consolation. James, John and Peter followed Christ into the mountain. A light falls from heaven on that mountain and lifts it into the glories of the celestial. Christ's garments glow and his face shines like the sun. The door of heaven swings open. Two spirits come down and alight on that mountain. The disciples look at them and recognize them as Moses and Elias. Now if those disciples standing on the earth could recognize these two spirits who had been for years in heaven do you tell me that we, with our heavenly eyesight, will not be able to recognize those who have gone out from among us only five, ten, twenty, thirty years ago?

The Bible indicates over and over again that the angels know each other, and then the Bible says that we are to be higher than the angels; and if the angels have the power of recognition shall not we, who are to be higher than they in the next realm, have as good eyesight and as good capacity? What did Christ mean in his conversation with Mary and Martha when he said, "Thy brother shall rise again?" It was as much as to say, "Don't cry. Don't wear yourselves out with this trouble. You will see him again. Thy brother shall rise again."

A GREAT HOME CIRCLE.

The Bible describes heaven as a great home circle. Well, now, that would be a very queer home circle where the members did not know each other. The Bible describes death as a sleep. If we know each other before we go to sleep shall we not know each other after we wake up? Oh, yes. We will know each other a great deal better than than now, "for now," says the apostle, "we see through a glass darkly, but then face to face." It will be my purified, enthroned and glorified body gazing on your purified, enthroned and glorified body.

Now I demand, if you believe the Bible, that you take this theory of future recognition out of the realm of speculation and surmise into the region of positive certainty, and no more keep saying, "I hope it is so; I have an idea it is so; I guess it is so." Be able to say, with all the concentrated energy of body, mind and soul, "I know it is so."

There are in addition to these Bible arguments other reasons why I accept this theory. In the first place because the rejection of it implies the entire obliteration of our memory. Can it be possible that we shall forget forever those with whose walk, look, manner we have been so long familiar? Will death come, and with a sharp, keen blade hew away this faculty of memory? Abraham said to David, "Son,

remember." If the exiled and the lost remember, will not the enthroned remember?

You know very well that our joy in any circumstance is augmented by the companionship of our friends. We cannot see a picture with less than four eyes, or hear a song with less than four ears. We want some one beside us with whom to exchange glances and sympathies; and I suppose the joy of heaven is to be augmented by the fact that we are to have our friends with us when there rise before us the thrones of the blessed, and when there surges up in our ears the jubilate of the saved. Heaven is not a contraction, it is an expansion. If I know you here I will know you better there. Here I see you with only two eyes, but there the soul shall have a million eyes. It will be immortality gazing on immortality—ransomed spirit in colloquy with ransomed spirit—victor beside victor. When John Evans, the Scotch minister, was seated in his study his wife came in and said to him, "My dear, do you think we will know each other in heaven?" He turned to her and said, "My dear, do you think we will be bigger fools in heaven than we are here?"

THE WORLD'S EXPECTANCY AFFIRMS IT.

Again, I accept this doctrine of future recognition because the world's expectancy affirms it. In all lands and ages this theory is received. What form of religion planted it? No form of religion, for it is received under all forms of religion. Then, I argue, a sentiment, a feeling, an anticipation, universally planted, must have been God implanted, and if God implanted it is rightfully implanted. Socrates writes, "Who would not part with a great deal to purchase a meeting with Orpheus and Homer? If it be true that this is to be the consequence of death, I could even be able to die often."

Among the Danes, when a master dies his servant sometimes slays himself, that he may serve the master in the future world. Cicero, living before Christ's coming, said, "Oh, glorious day when I shall retire from this low and sordid scene, to associate with the divine assemblage of departed spirits and not only with the one I have just now mentioned, but with my dear Cato, the best of sons and most faithful of men. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained. It was because I was supported by the consoling reflection that we could not long be separated."

The Norwegian believes it. The Indian believes it. The Greenlander believes it. The Swiss believe it. The Turks believe it. Under every sky, by every river, in every zone, the theory is adopted, and so I say a principle universally implanted must be God implanted, and hence a right belief. The argument is irresistible.

INDIVIDUALITY WILL REMAIN.

Again, I adopt this theory because there are features of moral temperament and features of the soul that will distinguish us forever. How do we know each other in this world? Is it merely by the color of the eye, or the length of the hair, or the facial proportions? Oh, no. It is by the disposition as well, by natural affinity, using the word in the very best sense and not in the bad sense; and if in the dust our body should perish and lie there forever, and there should be no resurrec-

tion, still the soul has enough features and the disposition has enough features to make us distinguishable. I can understand how in sickness a man will become so delirious that he will not know his own friends; but will we be blasted with such insufferable idiocy that, standing beside our best friends for all eternity, we will never guess who they are?

Again, I think that one reason why we ought to accept this doctrine is because we never in this world have an opportunity to give thanks to those to whom we are spiritually indebted. The joy of heaven; we are told, is to be inaugurated by a review of life's work. These Christian men and women who have been toiling for Christ, have they seen the full result of their work? Oh, no.

In the church at Somerville, N. J., John Vredenburg preached for a great many years. He felt that his ministry was a failure, although he was a faithful minister, preaching the gospel all the time. He died, and died amid discouragements, and went home to God, for no one ever doubted that John Vredenburg was a good Christian minister. A little while after his death there came a great awakening in Somerville, and one Sabbath 200 souls stood up at the Christian altar espousing the cause of Christ, among them my own father and mother. And what was peculiar in regard to nearly all of those 200 souls was that they dated their religious impressions from the ministry of John Vredenburg. Will that good Christian man before the throne of God never meet those souls brought to Christ through his instrumentality? Oh, of course he will know them. I remember one Sabbath afternoon, borne down with the sense of my sins and knowing not God, I took up Doddridge's "Rise and Progress." Oh, what a dark afternoon it was, and I read the chapters, and I read the prayers, and I tried to make the prayers my own. Oh, I must see Philip Doddridge. A glorious old book he wrote. It is out of fashion now.

THEY KNOW EACH OTHER IN HEAVEN.

There is a mother before the throne of God. You say her joy is full. Is it? You say there can be no augmentation of it. Cannot there be? Her son was a wanderer and a vagabond on the earth when that good mother died. He broke her old heart. She died leaving him in the wilderness of sin. She is before the throne of God now. Years pass and that son repents of his crimes and gives his heart to God, and becomes a useful Christian, and dies and enters the gates of heaven. You tell me that that mother's joy cannot be augmented. Let them confront each other. The son and the mother. "Oh," she says to the angels of God, "rejoice with me. The dead is alive again and the lost is found. Hallelujah! I never expected to see this lost one come back." The Bible says nations are to be born in a day. When China comes to God will it not know Dr. Abeel? When India comes will it not know Dr. John Soudder? When the Indians come to God will they not know David Brainard?

I see a soul entering heaven at last, with covered face at the idea that it has done so little for Christ, and feeling borne down with unworthiness, and it says to itself, "I have no right to be here." A voice from a throne says,

"Oh, you forget that Sunday school class you invited to Christ. I was one of them." And another voice says, "You forget that poor man to whom you gave a loaf of bread and told of the heavenly bread. I was that man." And another one says, "You forget that sick one to whom you gave medicine for the body and the soul. I was that one." And then Christ, from a throne overtopping all the rest, will say, "Inasmuch as ye did it to one of the least of these, ye did it to me." And then the seraphs will take their harps from the side of the throne and cry, "What song shall it be?" And Christ, bending over the harpers, shall say, "It shall be the 'Harvest Home.'"

CONFIRMED IN THIS WORLD.

One more reason why I am disposed to accept this doctrine of future recognition is that so many in their last hour on earth have confirmed this theory. I speak not of persons who have been delirious in their last moment and knew not what they were about, but of persons who died in calmness and placidity, and who were not naturally superstitious. Often the glories of heaven have struck the dying pillow, and the departing man has said he saw and heard those who have gone away from him. How often it is in the dying moments parents see their departed children and children see their departed parents. I came down to the banks of the Mohawk river. It was evening, and I wanted to go over the river, and so I waved my hat and shouted, and after a while I saw some one waving on the opposite bank and I heard him shout, and the boat came across and I got in and was transported. And so I suppose it will be in the evening of our life. We will come down to the river of death and give a signal to our friends on the other shore, and they will give a signal back to us, and the boat comes and our departed kindred are the oarsmen, the fires of the setting day tingeing the tops of the paddles.

Oh, have you never sat by such a deathbed? In that hour you hear the departing soul cry, "Hark, look!" You hearkened and you looked. A little child pining away because of the death of its mother, getting weaker and weaker every day, was taken into the room where hung the picture of her mother. She seemed to enjoy looking at it, and then she was taken away and after a while died. In the last moment that wan and wasted little one lifted her hands, while her face lighted up with the glory of the next world, and cried out, "Mother!" You tell me she did not see her mother? She did. So in my first settlement at Belleville a plain man said to me, "What do you think I heard last night? I was in the room where one of my neighbors was dying. He was a good man, and he said he heard the angels of God singing before the throne. I haven't much poetry about me, but I listened, and I heard them, too." Said I, "I have no doubt of it." Why, we are to be taken up to heaven at last by ministering spirits. Who are they to be? Souls that went up from Madras, or Antioch or Jerusalem? Oh, no; our glorified kindred are going to troop around us.

DR. TALMAGE'S IDEA OF HEAVEN.

Heaven is not a stately, formal place, as I sometimes hear it described, a very frigidly of splendor, where people stand on cold formalities and go around

about with heavy crowns of gold on their heads. No, that is not my idea of heaven. My idea of heaven is more like this: You are seated in the evening tide by the fireplace, your whole family there, or nearly all of them there. While you are seated talking and enjoying the evening hour there is a knock at the door, and the door opens and there comes in a brother that has been long absent. He has been absent—for years you have not seen him—and no sooner do you make up your mind that it is certainly he than you leap up, and the question is who shall give him the first embrace. That is my idea of heaven—a great home circle, where they are waiting for us.

Oh, will you not know your mother's voice there? She who always called you by your first name long after others had given you the formal "Mister?" You were never anything but James, or John, or George, or Thomas, or Mary, or Florence, to her. Will you not know your child's voice? She of the bright eye, and the ruddy cheek, and the quiet step, who came in from play and flung herself into your lap a very shower of mirth and beauty? Why, the picture is graven in your soul. It cannot wear out. If that little one should stand on the other side of some heavenly hill and call to you you could hear her voice above the burst of heaven's great orchestra. Know it? You could not help but know it.

A WONDERFUL ASSURANCE.

Now I bring you this glorious consolation of future recognition. If you could get this theory into your heart it would lift a great many shadows that are stretching across it. When I was a lad I used to go out to the railroad track and put my ear down on the track, and I could hear the express train rumbling miles away and coming on, and today, my friends, if we only had faith enough, we could put our ear down to the grave of our dead and listen, and hear in the distance the rumbling on of the chariots of resurrection victory. O heaven, sweet heaven! You do not spell heaven as you used to spell it. You used to spell it h-e-a-v-e-n—heaven. But now when you want to spell that word you place side by side the faces of the loved ones who are gone, and in that irradiation of light and love and beauty and joy you spell it out as never before in songs and hallelujahs. Oh, ye whose hearts are down under the sod of the cemetery, cheer up at the thought of this reunion! Oh, how much you will have to tell them when once you meet them!

How much you have been through since you saw them last. Oh the shining shore you will talk it all over. The heartaches, the loneliness, the sleepless nights, the weeping until you had no more power to weep, because the heart was withered and dried up. Story of vacant chair, and empty cradle, and little shoe only half worn out, never to be worn again, just the shape of the foot that once pressed it. And dreams when you thought that the departed had come back again, and the room seemed bright with their faces, and you started up to greet them, and in the effort the dream broke and you found yourself standing amid room in the midnight—alone. Talking it all over, and then, hand in hand, walking up and down in the light. No sorrow, no tears, no death.

O heaven, beautiful heaven! Heaven, where our friends are. Heaven, where we expect to be. In the east they take a cage of birds and bring it to the tomb of the dead, and then they open the door of the cage, and the birds, flying out, sing. And I would today bring a cage of Christian consolations to the grave of your loved ones, and I would open the door and let them fill all the air with the music of their voices.

THE FINAL VICTORY.

Oh, how they bound in, these spirits before the throne! Some shout with gladness, some break forth into uncontrollable weeping for joy, some stand speechless in their shock of delight. They sing, they quiver with excessive gladness, they gaze on the temples, on the palaces, on the waters, on each other. They weave their joy into garlands, they spring it into triumphal arches, they strike it on timbrels, and then all the loved ones gather in a great circle around the throne of God—fathers, mothers, brothers, sisters, sons and daughters, lovers and friends, hand to hand around about the throne of God—the circle ever widening—hand to hand, joy to joy, jubilee to jubilee, victory to victory, "until the daybreak and the shadows flee away. Turn thou, my beloved, and be like a roe or a young hart upon the mountains of Bether."

Oh, how different it is on earth from the way it is in heaven when a Christian dies! We say, "Close his eyes." In heaven they say, "Give him a palm." On earth we say, "Let him down in the ground." In heaven they say, "Raise him on a throne." On earth it is, "Farewell, farewell." In heaven it is, "Welcome, welcome." And so I see a Christian soul coming down the river of death, and he steps into the river and the water comes to the ankle. He says, "Lord Jesus, is this death?" "No," says Christ, "this is not death." And he wades still deeper down into the waters until the flood comes to the knee, and he says, "Lord Jesus, tell me, tell me, is this death?" And Christ says, "No, no, this is not death." And he wades still further down until the wave comes to the girdle, and the soul says, "Lord Jesus, is this death?" "No," says Christ, "this is not." And deeper in wades the soul till the billow strikes the lip, and the departing one cries, "Lord Jesus, is this death?" "No," says Christ, "this is not." But when Christ had lifted that soul on a throne of glory, and the pomp and joy of heaven came surging to its feet, then Christ said, "This, oh transported soul, this is death."

ODDS AND ENDS.

Oregon expects an addition of 150,000 to its population this year by immigration.

Winter lingers around Bennington, Vt., where up to a day or two ago a small pond was covered with ice twelve to fourteen inches thick.

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Judge Gregory said, in sentencing one of their poopers to prison for thirty days, "that the system of instalments and their contracts make poor people dishonest." Twenty-year gold-filled cases, with Elgin, Waltham, Springfield, Columbia, Hampden (or the great Railroad Watch), the Rockford works, \$16 and \$18. Nothing less will buy a thousand. Same as sold by instalment watch clubs at \$35, \$38, \$40 and \$45.

Solid 14-karat Gold Cases, with nickel Elgin, Waltham, Springfield or Rockford works, \$38, \$40, \$43, according to weight of case. Same as sold by sham watch clubs at \$70.50, \$85 up to \$100. Just as much as they can beguile their dupes into paying.

So that we can destroy the nefarious business of watch clubs we offer the following as the safest and most advantageous to working people and ourselves:

That is, not being able to pay the cash down, we are willing to accept 50c \$1.00, \$2.00 or as much as can easily be spared a week or a month, and when \$5.00 is paid we loan a good stem-winding watch (worth more) until the balance of \$11.00 is paid, making \$16.00 in all, return the loaned watch, then we deliver the best and cheapest watch in the world for the money, with a written guarantee—20 years for the case and 3 years for the works.

Again, customers wishing a solid 14-karat gold case, with nickel Elgin, Waltham, Springfield or Rockford works, at \$38.00, \$40.00, \$43.00, according to weight of case, can go on paying the dollar or as much a week a they can spare, until the balance of \$22.00 is paid making \$38.00 in all, then we deliver a solid 14-karat gold case and choice of works, guaranteed to keep correct time for 3 years or the money refunded, and to be cleaned free of charge.

N. B.—Money paid is never forfeited. Not being able to take a watch as agreed you can have any other article to the amount paid. In case of sickness or death, every penny refunded.

We have no collectors. You can pay as you please as long as you complete the payment within one year.

Agents wanted in every town and village, in every mill, factory or workshop to fight the clubs.

Send for catalogue free. Call and examine. Will be pleased to show goods. Open evenings until 10 o'clock.

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PRACTICAL WATCHMAKER,
221 North EIGHTH Street, Phila.

COLLECTORS! For 15c will forward you big catalogue and pocket curious coins or old stamps. W. F. Greany, 327 Brannan St. San Francisco, Cal

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
In time. Sold by druggists.
CONSUMPTION



B. & O.

SCHEDULE IN EFFECT JUNE 21, 1890.

Trains leave Delaware Avenue Depot: EAST BOUND.

*Express trains. NE Y YORK, week days, *2.13, *7.05, *7.45, *10.31, *11.50 a. m., *2.40, *5.38, *7.26 p. m. Boston, 5.34 p. m., daily, with Pullman sleeping cars running through to Boston without change via Poughkeepsie bridge, landing passengers in B. & O. Station, Boston. PHILADELPHIA week days *2.18, 6.05, 6.50, *7.05, *7.45, 7.50, *8.44, 9. 0, *9.52, *10.3, *11.50, a. m. 1.0, *2.40, 3.00, 4.10, *5.38, 5.25, 6.45, *7.25, 8.10 *9. 6 10.00 n. CHESTER, week days, *2.13, 6.05, 6.50, *7.05, *7.45, 7.70, *8.44, 9.00, *9.52, *10.31, *11.50 a. m. 1.00, *2.40, 3.00, 4.10, 5.25, *5.38, 6.45, *7.23, 8.30, *9.05, 10.00 p. m. ATLANTIC CITY, N. J., week days, *6.05, *7.05, *7.45, *8.44, *11.50 a. m., *2.40 p. m. WEST BOUND. BALTIMORE AND WASHINGTON *4.59 7.20, *8.45, *9.4 a. m. *12.10, 2.61, *5.06, *6.27, *8.07 daily Baltimore and principal stations on Philadelphia division 9.50 a. m. daily PITTSBURG *4.59 a. m. *5.06 p. m. daily. CINCINNATI AND ST. LOUIS, *12.10 p. m., and *8.07 p. m. daily. SINGLERLY ACCOMMODATION 7.20 a. m., 2.51 7.35, 11.10 p. m. daily. LANDBERG ACCOMMODATION, week days, 7.00 10.50 a. m., 2.51 and 6.56 p. m. Trains leave Market Street Station: For Philadelphia week days, 5.40, 6.35, *7.30, *8.27, *9.40, *11.35 a. m., *2.43, 2.45, 3.55 5.00 9.45 p. m. For Baltimore week days, 5.35, *8.27 *9.40, *11.35 a. m. 2.45, *5.00 p. m. Baltimore and principal stations on the Philadelphia division 9.40 a. m. daily except Sunday. For Landenberg and way stations week days 6.50, 10.45 a. m., 2.15, 5.00 p. m. Chicago *8.27 a. m. daily except Sunday. Pittsburg *5.00 p. m. daily. Cincinnati and St. Louis *11.35 a. m. daily except Sunday. Trains leave Philadelphia for Wilmington daily *4.24, 6.15, *8.16, *9.16, 9.50, *11.35 a. m. 12.00 noon 1.51, 8.00, *11.31, *5, *5.55, 6.30, *7.32, 8.10 10.10 11.30 p. m. Daily except Sunday. *6.10, 7.35, 8.40 a. m. *1.50, *4.00, 5.30 p. m. Rates to Western points lower via any other line. Telephone Call No. 194.

C. O. SCULL, Gen'l Pass. Agent. J. T. ODELL, General Manager.

Wilmington & Northern R. R. Time-Table, in effect June 21st, 1890.

GOING NORTH.

Table with columns: Stations, Daily (except Sunday), Daily. Rows include Wilmington (French st.), B. & O. Junction, Montchanin, Winterthur, Chadd's Ford Junction, Lenape, West Chester (Stage), Coatesville, Waynesburg Junction.

Table with columns: Stations, Daily (except Saturday and Sunday), Daily (except Saturday and Sunday). Rows include St. Peter's, Warwick, Springfield, Joanna, Birdsboro, Reading (P. & R. Sta.), Additional Trains.

Additional Trains, Daily, except Saturday and Sunday, leave Wilmington 6.17 p. m., B. & O. Junction 6.28 p. m., Newbridge 6.41 p. m. Arrive Montchanin 6.59 p. m.

On Saturday only will leave Wilmington at 5.17 p. m. Arrive at Newbridge 5.41 p. m. Wilmington 10.15 p. m. Arrive Newbridge 10.37 p. m., and Montchanin 10.55 p. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 p. m.

GOING SOUTH. Daily (except Sunday) ex Sun

Table with columns: Stations, Daily (except Sunday), Daily (except Sunday). Rows include Reading (P & R Sta.), Birdsboro, Joanna, Springfield, Warwick, St. Peter's.

Table with columns: Stations, Daily (except Saturday and Sunday), Daily (except Saturday and Sunday). Rows include Waynesburg Junc., Coatesville, Lenape, West Chester (Stage), Chadd's Ford Juncet., Winterthur, Montchanin, B & O Junction, Wil., (French St.).

ADDITIONAL TRAINS. Daily except Saturday and Sunday, leave Montchanin 7.18 p. m., B. & O. Junction 7.30 p. m. Arrives Wilmington 7.40 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. Arrive Wilmington 1.53 p. m. Leave Newbridge 7.15 p. m. Arrive B. & O. Junction 7.30 p. m. Arrive Wilmington 7.40 p. m.

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

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

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

Take effect June 14, 1890. Leave Hillen Station as follows: DAILY.

4.10 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanstown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R., Martinsburg, W. Va., and Winchester, Va.

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.

8.05 A. M.—Mail for Williamsport, Hagerstown, Shippensburg, and points on Main Line and B. & C. V. R. R. also Frederick and Emmittsburg.

10.00 A. M.—Accommodation for Union Bridge Gettysburg, Mt. Holly Springs and Carlisle.

1.35 P. M.—Accommodation for Arlington. 2.25 P. M.—Accommodation for Emory Grove. 3.52 P. M.—Express for Hagerstown, Owings Mills, Glyndon and all points on B. and H. Division.

4.59 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Finksville, Green Spring Junction, Owings Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmittsburg and B. and C. V. R. R. Shenandoah Valley K. R. and points South.

6.15 P. M.—Accommodation for Union Bridge. 6.28 P. M.—Accommodation for Union Bridge. 11.35 P. M.—Accommodation for Emory Grove. TRAINS ARRIVE AT HILLEN. Daily 6.28 P. M.; daily (except Sunday) 6.50, 7.30, 8.42, 11.10 A. M. 12.12, 2.40, 6.10, 6.14, 6.52 P. M. Ticket and Baggage Office 205 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. B. H. GRISWOLD, Gen'l Pass. Agt.

N. Y., PHILA., AND NORFOLK R. R. The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. LOCAL SCHEDULE, JUNE 9th, 1890.

Table with columns: SOUTHWARD (Read Down), NORTHWARD (Read up), A. M., P. M., Stations.

Table with columns: Stations, A. M., P. M. Rows include Delmar, Williams, Salsbury, Fruitland, Eden, Loreto, Princess Anne, King's Creek, Costen, Pocomoke, New Church, Oak Hill, Hallwood, Bloxom, Parkley, Tasley, Onley, Melfa, Keller, Mappsburg, Ekwiore, Nassawadox, Bird's Nest, Machilpongo, Eastville, Cobbs, Cheriton, Cape Charles, Old Point Comfort, Norfolk, Portsmouth.

CRISFIELD BRANCH

Table with columns: Leave, Arrive, A. M., P. M., Stations. Rows include King's Creek, Westover, Kingston, Marlton, Hopewell, Crisfield.

Stops for passengers on signal or notice to conductor Daily, Daily, except Sunday. Pullman Buffet Parlor Cars on day express trains between Philadelphia and Cape Charles. Sleeping cars on night express trains between New York, Philadelphia, and Cape Charles.

Philadelphia South-bound Sleeping Car accessible to passengers at 10.00 P. M. Berths in the North-bound Philadelphia Sleeping Car retainable until 7.00 A. M. H. W. DUNNE, Supt. R. B. COOKE, Gen'l Pass. & Fgt. Agt.

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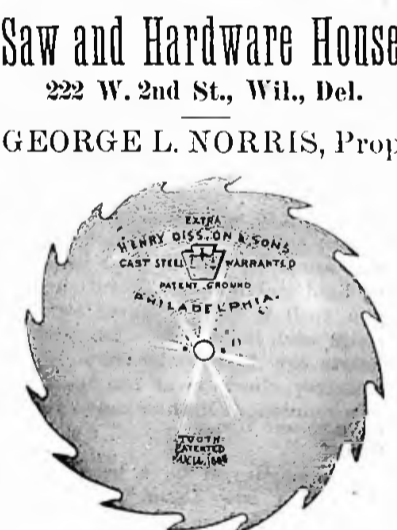
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JOHN C. BRYANT, 714 FRENCH ST., Is the only authorized agt for New Castle Co

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1.55, 2.62, 4.20 6.30 7.50, 8.50, 9.10, 9.47, 10.07, 10.10, 11.33, 11.51 a. m., *12.19, 12.30, 1.39, 2.27, 5.50, 5.17, 5.56, 8.21, 7.08 and 9.10 p. m.

Accommodation, 6.40 6.55, 7.05, 8.10, 10.45 a. m., 12.38, 2.32, 3.45, 4.35, 5.20, 6.42, 7.40 and 10.30 p. m. NEW YORK, 1.55, 2.52, 4.20, 6.30, 6.55, 8.50, 10.07, 10.45, 11.51 a. m., *12.19, 12.30, 1.39, 2.27, 2.32, 3.45 5.05, 5.17, 5.50, 6.21, 7.08, *7.22 and 10.30 p. m.

NEWARK (Centre) and Intermediate stations, 7.40 a. m., 12.51, and 6.30 p. m. BALTIMORE and Intermediate stations 2.41 4.45 and 6.06 p. m., and 12.18 night.

BALTIMORE and WASHINGTON, 4.46, 8.20 9.11, 10.12, and 11.00 a. m., 12.06, *1.15, 4.24, 5.23 *6.03, 7.40, 8.20 p. m., and 12.49 night.

Trains for Delaware Division leave for NEW CASTLE, 8.30, 11.08 a. m., 2.45, 3.50, 4.48, 6.15, 7.00, 9.51 p. m., and 12.15 night.

Trains marked thus (*) are limited express upon which extra fare is charged. CHAS. E. PUGLIE, J. H. WOOD, General Manager, Gen. Pass. Agent.

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