

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., JULY 26, 1890.

VOLUME XVI.
NUMBER 30

The Paper You Want.

"If you want a paper," that has been "thoroughly identified with the interests of the Wilmington Conference," for nearly sixteen years; "if you want a paper," edited by an itinerant minister who does not claim "to speak for" his own or any other Conference, without its authority; "if you want a paper" that will give "a fair and impartial hearing to all sides of the temperance question," saving only the *partisan* side and to "all other questions in which as a church our people are interested;" "if you want a paper," that will give you valuable church news from the Peninsula territory, and selections and contributions, equal to those found in first class religious periodicals; "if you want a paper" that has been most emphatically "recommended to the favor and patronage of our people, by the Wilmington Conference in four successive sessions, "as devoted chiefly to matters of interest to Methodism within the bounds of our Conference," as "doing for our local church work what we regard as very helpful to our success and ministering to the prosperity of the Church at large," "in its adaptation to our needs, all we can desire in character and price," and as furnishing "an opportunity to discuss Conference interests greatly to our advantage;" "if you want a paper," that for the last six years at least, has steered clear of factional disputes, and kept itself aloof from rings and personal cliques; "if you want a paper" that has always shewn itself loyal to its motto "For Christ and His Church," and has achieved a grand success on that line; if you want such a paper, at the low price of one dollar a year, the PENINSULA METHODIST "is the paper you want."

John Charles Fremont.

This distinguished American citizen was born in Savannah, Georgia, January 13, 1813, and died in New York city, Sunday, July 13, 1890. His father was a French emigrant, and his mother, a Virginian.

After a brief term in college in Charleston, S. C., young Fremont engaged as teacher of mathematics, and was afterwards appointed Professor of Mathematics in the Navy. In 1839, President VanBuren appointed him a Lieutenant in the Corps of Topographical Engineers.

In 1841 he married the daughter of Thomas H. Benton, U. S. Senator from Missouri. The next year he conducted

his first exploring expedition of the country between the Missouri River and the Pacific Ocean. In the course of four months he explored the South Pass of the Rocky Mountains and ascended the loftiest peak, 13,570 ft. above the level of the sea, which was named Fremont, in his honor; but subsequently it has been called Pike's Peak.

In 1843-4, he explored the Great Salt Lake Region, and proceeded as far as Vancouver. On his return, he found it necessary to cross the snow-clad mountains to the valley of the Sacramento, and accomplished this difficult task without a guide, in forty days. In the spring of 1845, having been brevetted Captain, he led his third exploring expedition into Upper California, and was elected Governor by the American residents, July 4, 1846.

In January 1847, California was ceded to the United States. In Oct. 1848, he started out on the fourth expedition, and in 1849 was chosen U. S. Senator from California.

In 1855 he removed his residence to New York City, and at the Republican National Convention, in Philadelphia, June 17, 1856, he was nominated for the Presidency of the United States. There were two other candidates, James Buchanan, Democrat, and Millard Fillmore then President, the standard bearer of the American Party. Mr. Buchanan received 174 electoral votes from 19 states, Mr. Fremont 114 from 11 states, and Mr. Fillmore, only the 8 votes of Maryland. The popular vote gave Mr. Buchanan 1,838,000 and Mr. Fremont 1,341,000.

This was a remarkable campaign, as the one, in which, for the first time, the slavery issue assumed a national importance. The new party was pledged to resist the extension of slavery into new territory, and on this issue the electoral vote on the first trial stood 114 to 174. Four years later Abraham Lincoln was nominated and elected on the same issue; and the slave-holding states refused to accept the result.

It is a pleasing reminiscence with the writer, that under a conscientious conviction of duty, he cast his early suffrage for the "Pathfinder of the Rockies," as the standard-bearer of a party,

who were pledged to oppose the extension of the great evil of American slavery.

At the outbreak of the rebellion, Capt. Fremont offered his services to the Government, and was appointed Major-General in charge of the Western District, with his headquarters in St. Louis, Mo. Here he signalized his administration by issuing an order, Aug. 8, 1861, emancipating the slaves of all persons who were in arms against the authority of the United States. President Lincoln very promptly annulled this order. General Fremont subsequently served in the valley of Virginia, but declining to serve under General Pope whom he outranked, he resigned his commission.

In May 1864, a portion of the Republican party nominated him for the Presidency, but in September he withdrew from the contest, lest his candidacy might imperil the reelection of Mr. Lincoln.

In 1878-81, he was Governor of the territory of Arizona. A few months ago, his commission was restored, and he was placed on the retired list, with the rank of Major-General.

Chesapeake City, Md.

The commercial advantages, local and general, attendant upon the construction of an artificial water-way across the Peninsula, connecting the two bays between which it lies, impressed the earliest settlers of this part of the country. More than two hundred years ago, Danker & Sluyter, the pioneer engineers and surveyors of this section, wrote in their journal, "the digging of a canal (between these bays) would afford great convenience for trade. * * * But as this is a subject of greater importance than it seems upon the first view, it is well to consider, whether it should not be brought to the attention of higher authorities than particular Governors. What is now done by hand and in carts, might then be done by water for a distance of more than six hundred miles." This was in 1679-80. A number of tentative surveys and estimates were made during the following century, and in 1803, under a charter granted by the Maryland Legislature, Dec. 7, 1799, the Chesapeake & Delaware Canal Com-

pany was organized in the city of Wilmington, with directors representing the states of Maryland, Delaware, and Pennsylvania. The capital stock was a half million dollars, in shares of two hundred dollars each.

In 1826 the terminus on the Delaware was called Delaware City, and a large lot of ground was sold for town lots at the rate of \$4,356 per acre. Oct. 17, 1829, the Canal was formally opened with interesting exercises. The actual cost was \$2,201,864, and the tolls soon amounted to \$100 per day.

The western terminus is Chesapeake City, taking its name from its relation to the great bay near which it is located, and with which the canal makes connection by the Back and Elk Rivers. Neither of these "cities" has a population of more than 1000, though the possibilities of future development may yet vindicate the propriety of their prophetic designation.

Saturday, July 5th, in company with one of the members of our family, we travelled by rail to Delaware City, twenty miles south from Wilmington, and there boarded the steam yacht "Linda," under the care of J. Fletcher Price, Esq., Superintendent of the Canal, in whose delightful home we were to be welcome guests over the ensuing Sabbath.

Our sail was not on the "raging canal," for its bosom was calm and placid as a mirror, save as the "Linda" made its rippling way toward the setting sun; but none the less pleasant for the absence of storm-tossed waves.

There are two levels only, in a distance of fourteen miles; the one from Delaware City to St. George's, the other from St. George's to Chesapeake City, some fifteen or twenty feet, we guess higher.

THE LOCKS.

To those who may not be familiar with the subject, it will doubtless be a matter of interest to have a brief description of the canal locks. They are a part of the canal formed into a water-tight enclosure, by means of double gates or doors, that move on hinges at each side and meet in the centre at an angle, so as to present all possible resistance to any pressure of water coming against them. When the "Linda" reached

(Continued on page 8.)

Communications.

Girdletree, Md.

Children's Day collections, on this charge, aggregate \$31,50.

A Ladies' Aid Society was organized in Girdletree last June, with Mrs. Geo. Barnes as president, Mrs. E. H. Derickson, vice-president, Mrs. Peter Scarborough, treasurer, and Miss Mollie Bowley, secretary. The society bids fair to do well. A successful festival was held the Fourth of July.

Monday evening, 7th inst., the ladies and friends at Conner's, organized an aid society, which, we think, will embrace a hundred members. Mrs. Horace Truitt is president, Mrs. Brimer, vice-president, Mrs. Timmons, treasurer, and Miss Metie Conner, secretary.

The first Sunday in July, Bro. C. Brumbly received the reward, a one dollar Church Hymnal, for largest missionary collection from his Sunday school class. Thus far Conner's is the banner school of the charge, on the line of missionary collections, while a revival spirit is pervading the people. Its congregations are large and demonstrative. From the front seat to the rear one, the presence of the Holy Spirit is felt. Prayer and class meetings are seasons of great power. In this community, a large majority of the adults are members of the M. E. Church. Indeed I know of no single community, outside of Conner's, so completely Christianized. It is the rule here, to belong to church, while to be a "non-member" is the exception.

In thus mentioning the large majority of church members in Conner's neighborhood, I do not wish to ignore the spirituality that prevails in the other appointments. We are praying for, and expecting large gatherings of souls into the church at all points on this charge, during the conference year.

We are contemplating the formation of children's classes, for religious instruction, under lady leaders, according to the recommendation of our Discipline. We know of no better plan, by which to save the children from evil habits and sinful practices, and train them for God, than to adopt this method.

Rev. Wm. Strickland, of Klej Grange, has been on the sick list for two weeks past, but is now much better, and is again able to do good work in the church. We were all very sorry to part with Bro. Alfred Strickland, our esteemed Sunday-school superintendent at Klej Grange, who left us, June 30th, to make his home in Philadelphia; and regret also to have to say, that our much loved class leader in Klej Grange, Bro. L. Hill, has left us for Baltimore, where, as we are informed, he will make his home.

The commencement at Klej Grange, Miss Rose Porter, teacher, proved to be a grand success. The children spoke very well, and manifested excellent talent. Miss Porter deserves much praise.

Since our academy closed, June 30, we all miss, very much, two of the teachers—Prof. Charles Richardson, of Snow Hill, and Miss Carrie Cramer, of Pocomoke City. The third teacher, Miss Aline Jones, living in Girdletree, does not leave, at the school-closing. Prof. Richardson is universally loved, and is as eminently qualified for his work as a teacher, as his sister, Mrs. Mace, is, for a parson's wife. We want them all back after vacation. E.

Connecticut Notes.

BY REV. C. M. PEGG.

The 8th of July will be memorable, as one of the hottest days this section has ever experienced. The heat was intense, and everything seemed to feel its withering power. That it should be succeeded quickly by such cool winds from the North, as to make the evenings chilly, shows the variable nature of our climate. Owing to the excessive rain falls and high winds in the Spring season, in this vicinity, our fruit crop will be a meager one. The other products of the field promise to be very abundant.

The great church event in recent months, in our neighborhood, was the laying of the corner-stone of our new house of worship, in June last. Bishop Daniel A. Goodsell was the orator of the occasion, and most acceptably did he perform his task.

The society here was organized under his pastorate, and many of the present residents of the town remember him very kindly. However it may be with some other prophets, this one certainly is honored where he is known. With his large bodily proportions, he has a brain and heart that are correspondingly great; and he whom Bishop Goodsell serves, is sure to be well served.

A number of ministers and quite a large company of laymen participated with us, in the exercises of the occasion. The work on the building is going forward now, and we hope to have it ready for dedication, some time next winter.

I was much interested, in the biographic sketch of Bro. Isaac N. Foreman that appeared in THE PENINSULA METHODIST. I remember him well. He was a noble, Christian minister, and in appearance gave promise of a long life.

In view of the multiplying *Doctors* of Philosophy and Divinity in Peninsula Methodism, the "Garden Spot" of the old Church ought to be a very healthy place, intellectually and morally.

Educational.

ROCKLAND COLLEGE, NYACK-ON-THE-HUDSON.

Preparatory and Business for Young Men. College for Ladies. Modern buildings. Home surroundings. Full courses in English, Languages, Engineering, Gymnastic Drill, Drawing, Painting, and Music. Next year begins September 17th. Terms, to Ladies' reduced to \$300. Catalogues of W. H. BANNISTER, A. M.

COLGATE ACADEMY, Hamilton, New York.

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

Not memory alone, but all the faculties.

IS IT WORTH \$1.00?

"TO KNOW HOW TO THINK CLEARLY" on any subject you please? If you think so, send that amount for a "WHEREWITHAL."

WHEREWITHAL Co., Broad & Chestnut Sts. Girard Building, PHILA., PA.

IF TEACHERS see this advertisement we think we can interest them to the extent of \$100 to \$300 each. First order this book and then we will explain satisfactorily or will do so without ordering, but valuable time will be saved by ordering immediately.

DICKINSON COLLEGE, CARLISLE, PA.

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

Dickinson School of Law.

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

Dickinson Preparatory School.

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



BORDENTOWN FEMALE COLLEGE.

Without question the best school for location and accessibility in the Country, nor for these features alone. We believe the College unsurpassed in its care for the health, manners, morals, and thorough training of its students. Graduating courses in Belles Lettres and Music. Degrees conferred. Superior Music and Art departments. Address, REV. WM. C. BOWEN, A. M., Pres't. Bordentown, N. J.

St. John's College,

ANNAPOLIS, MD.

102d session commences September 17. Eight Departments and Four courses of Study. Buildings heated by steam. Terms moderate. For catalogues address the President, THOMAS FELL, LL. D., Ph. D.

Drew Theological Seminary

MADISON, NEW JERSEY.

Tuition and Furnished Rooms free. Lecturers on Special Topics in every Term. Particular attention given to Sacred Oratory. Fall Term commences 3d Thursday in September. For all special information, address the President, HENRY A. BUTZ.

Educational.

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

SUFFOLK MILITARY ACADEMY,

ESTABLISHED IN 1875.

Business, Scientific and Classical Courses with Telegraphy and Civil Engineering. Accomplished and experienced instructors. Charges moderate. Military Departments optional. Next session begins September 10. For 20-page catalogue, address JOSEPH KING, A. M., Principal, Suffolk, Va.

VIRGINIA MILITARY INSTITUTE, LEXINGTON, VIRGINIA.

Fifty-second year. State Military, Scientific and Technical School. Thorough courses in general and applied chemistry and in engineering. Confers degree of graduate in academic course, also degrees of bachelor of science and civil engineer in technical courses. All expenses, including clothing and incidentals, provided at rate of \$30 per month, as an average for four years, exclusive of outfit. GEN. SCOTT SHIFF, Superintendent.

Hackettstown (N. J.) INSTITUTE,

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

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

PENNINGTON SEMINARY And Ladies' College,

51st Year. Pennington, N. J.

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

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

Freehold Institute,

FREEHOLD, N. J.

Forty-sixth Year. Graduates of '89 entered Yale, Princeton, Amherst, University of Pennsylvania. Location and equipment unsurpassed. A. A. CHAMBERS, A. M., Principal.

Linden Hall Seminary,

at Lititz, Lancaster Co. Pa.

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

Conference Academy, DOVER, DEL.

BOARDING SCHOOL

FOR YOUNG MEN AND WOMEN.

Instruction adapted to Preparation for College, Business, and Teaching.

Music and Art Departments.

Special Attention given to the Morals of Students.

For Catalogue apply to the Principal,

W. L. GOODING, PR. C.

DOVER, DEL.

TEACHERS A TRIAL ONLY

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

Private School.

307 West 12th St., Wilmington, Del.

Next school year begins September 10th, 1890. Rates reasonable, instruction thorough, course of study comprehensive. For further information call upon or address

MRS. E. J. BENHAM.

References { Rev. Jacob Todd, D. D.
{ Rev. A. N. Kelgwin.

Educational.

MISS M. M. HUNT,

Elizabeth, New Jersey.
Will re-open September 21st the school formerly known as Miss Ranney's English and French Boarding and Day School for young ladies and girls. Buildings, location, and rooms unusually pleasant. Thorough instruction in every department. Send for circular.

WILSON COLLEGE FOR YOUNG WOMEN
Chambersburg, Pa., Rev. J. Edgar, Ph.D. Pres't. Fifty miles southwest of Harrisburg in famous Cumberland Valley. Border climate avoiding bleak north. \$250 per year for board, room, etc., and all Studies except Music and Art. Music Department this year 141 independent of free classes. Handsome Park, Large Buildings, Steam Heat, Gymnasium, Observatory, Laboratory, etc. Pupils from all through the Peninsula.

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

Drew Ladies' Seminary,

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

GEO. CROSBY SMITH, A. M.

Darlington :: Academy,

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

\$40.00 TO \$80.00 SAVED.

In six months by attending
GOLDEY

Wilmington Commercial College

SCHOOL OF SHORT-HAND AND TYPE-WRITING.
WILMINGTON, DELAWARE.

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

HOW THIS MONEY IS SAVED.

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

H. S. GOLDEY, Principal.



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

PRICKETT COLLEGE
OF COMMERCE
THE LEADING SCHOOL OF
BUSINESS and SHORTHAND
Graduates of both sexes assisted to good positions.
34TH Year. Send for Circulars and Report of Commencement.

Years ago, there was a wonderful absence in your region of the miserable *isms*, which for a long time have convulsed and cursed this new England country. Experimental religion, rather than theological disputation, used to be the glory of the territory now embraced in the Wilmington Conference.

The world moves; and strange as it may seem, after the former fierce onslaughts of Congregationalism upon early Methodism, it has been proposed in the strong Congregational Church of Norwalk, to present their fine old bell to the new East Avenue M. E. Church, as a rich lady has given them a new memorial bell. Of course, we have no objection to having an Orthodox voice calling our townspeople, to worship in our Methodist Church, where a free and full salvation is preached to believers, and certain damnation is proclaimed against all persistent sinners, whether Calvinists or Arminians.

This week, one of our best ladies left here to visit relatives in the neighborhood of Ebenezer church, near Rehoboth, Delaware.

What changes have transpired since I left there! Much as I feel inclined to revisit the scenes of my former labors, I am saddened, as I think how few I should find remaining, of those who had been my helpers in the cause of God. The individual workers and members move on, but the Church abides; and this will be the order of God, to the end of time.

The growth of the churches, of which I read in THE PENINSULA METHODIST, I trust will continue, until every section of the region covered by my old Conference, shall enjoy its sheltering presence, and be abundantly blessed thereby.

East Norwalk, July 11, '90.

Excursion to Washington.

BROTHER THOMAS.—We are under special obligations to Bro. W. F. Corkran of Asbury, and his congregation, for a most delightful excursion to Washington, D. C., and return, July 2-3. The train left Delmar at 7.20 A. M. Arriving at Crisfield, the excursionists, about 500 in number, were soon on board the elegant and commodious steamer Tolchester, and after a delightful voyage across the Chesapeake and up the Potomac, passing many points of interest, we were landed in Washington, a little before five o'clock the same evening. Dividing up into smaller companies, we went out immediately sight-seeing. One party went to the *White House*, and had the pleasure of shaking hands with the President. Quite a large company went to the capital, and were present during the voting on the "Federal Election Bill. The greatest number

stopped at the *Hotel Fredonia*, on H. Street, between 13th and 14th, N. W. This new, elegant, quiet, and homelike temperance house, is kept by Mrs. G. H. La Fetra, the talented president of the Washington W. C. T. U. We will ever hold her in grateful remembrance for the cordial, whole-souled manner in which she entertained us. She certainly made us feel very much at home. Early in the morning, about sixty of us, who were stopping at the "Fredonia," secured carriages and were driven through the most attractive parts of the city; viewing the Washington Monument, the Capitol, the White House, the public buildings, the residences of the most notable public dignitaries of our own and foreign lands, and other places of interest.

Leaving the city on our homeward trip, at 9 A. M., Thursday we enjoyed a delightful sail to Crisfield, where we landed before dark; and by 9 P. M., we were safe at home in Delmar; all agreeing, that this had been the most enjoyable excursion we had ever taken.

A. D. DAVIS.

The Chester Heights Camp Meeting began July 22d, and will continue ten days. The services will be under the direction of Rev. T. B. Neely, D. D., the presiding elder of the South Philadelphia district. Bishop Joyce will preach, as will Bishop Taylor, our celebrated Missionary Bishop for Africa. Rev. J. M. King, one of the most prominent ministers of New York, will preach, as will other distinguished ministers.

A Mistaken Impression.

There seems to be an impression on the part of some, that the recent decision of Judge Shipman concerning copyright articles in the Britannica would in some way affect our Edition, and perhaps interfere with our work.

In order to correct this impression we wish to state: 1st. That this decision was against the Funk & Wagnalls or Allen Edition, and in no way involves the Edition we are selling; and,

2d. That the suit against Allen was based on the use of the article "United States" in Volume 23, and on the eight maps from the English work, which are old and out of date, but all our maps relating to the United States are new and up to date. We have also to announce that our edition will contain a new and later article on the United States by American writers of the highest reputation, and which give the results of the census now being taken.

It will be seen that the introduction of these New Maps, and of the new and later information with regard to the United States not only makes our Edition vastly more valuable, but prevents any possible ground for claim of infringement.

We assure you that you need pay no attention to any reports or rumors that may be put in circulation regarding our Edition and that no stoppage or delay will occur in the preparation of our work.

Why It Is Popular.

Because it has proven its absolute merit over and over again, because it has an unequalled record of cures, because its business is conducted in a thoroughly honest manner and because it combines economy and strength, being the only medicine of which "100 Doses One Dollar" is true—these strong points have made Hood's Sarsaparilla the most successful medicine of the day.

Educational.

The Woman's College,
OF BALTIMORE, MD.

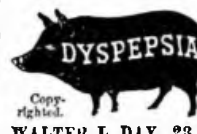
An Institution of Highest Grade for the liberal education of Young Women.

Five regular College courses. Special courses combining Literary or Scientific studies with Music, Art, Elocution, and Physical training. All departments in charge of specialists. The next session begins Sept. 17th. For program, address

Wm. H. HOPKINS, Ph.D., Pres't.,
Baltimore, Md.



GOITRE, OR THICK NECK.
I have a Positive, Speedy, Clearly Harmless and almost Inexpensive Cure, for one of Write to me at 38 Arlington Court, CLEVELAND, OHIO. It is no Iodine Swear. Cure made Permanent.
Dr. J. CASKEY.



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

FRESCOING CHURCHES.

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



BAXTER C. SWAN,

MANUFACTURER OF
CHURCH, HALL, AND
LODGE FURNITURE,
IN GREAT VARIETY.
Pews and Chapel Seatings,
Pulpits, Pulpit Chairs, Com-
munion and Alter Tables,
S. S. Teachers' Desks, &c.

Write for information to
214 & 246 S. 2d St., Phila., Pa., U.S.A.



For Gas
For Oil
BAILEY'S
COMPOUND light-spreading Sil-
ver-plated Corrugated Glass
REFLECTORS.
A wonderful invention for
lighting CHURCHES,
Halls, etc. Handsome
designs. Satisfaction
guaranteed.
Catalogue and price
free.
A. J. WEIDENER,
36 South 2d St. Philada.
Also a large variety of Chandeliers for Oil.

L. W. MEGOWEN,

Marble and Granite Works,

TENTH and TATNALL STS.,
Next to the Academy of Music.

WILMINGTON, DELAWARE.

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

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

For many years this well-known remedy has been the mainstay of thousands now advanced in life and enjoying a "green old age," who owe their robust health to the strengthening and sustaining properties of this great medicine. \$1.00 per bottle at druggists.
Send 2 cent stamp for Almanac containing storm chart and weather forecasts by Irl K. Hicks, the "Storm Prophet," to the
DR. J. H. McLEAN MEDICINE CO.,
St. Louis, Mo.

Lost and Found.

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

1850. 40 Years. 1890.

THE MANHATTAN LIFE INSURANCE CO. OF NEW YORK.

STABILITY, EXPERIENCE,
PROTECTION,
And PROVISION FOR THE FUTURE

All combined in our New Policy

ASSETS, - \$11,750,000.

SURPLUS OVER ALL LIABILITIES:
On a 4 per cent. basis, - - - \$1,043,225.
RATIO OF ASSETS TO LIABILITIES:
On a 4 per cent. basis, - - - 110 per cent.

A life insurance policy is one of the safest of all mounted investments. If all certain no life can be more certain than the profitable suits of life insurance. It is the cheapest and safest method of making a certain provision for one's family, and also of providing a competency for the later years of life. Write for an estimate, giving age to

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

DUNNAN BROS.
214 MARKET STREET,
Wilmington, Delaware.

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



COOL MUSIC BOOKS!

No, not Cool, but filled with that Restful, Harmonious Soothing Music, which helps one wonderfully to Endure Extremes of Weather, Hot or Cold.

INSTRUMENTAL.

Piano Classics. Vol. 1. 44 pieces.....\$1.00
Piano Classics. Vol. 2. 31 pieces..... 1.00
Classical Pianist. 42 pieces..... 1.00
Popular Dance Music. 99 pieces..... 1.00
Sabbath Day Music. 38 pieces..... 1.00
Operatic Piano Collection. 19 operas..... 1.00
Young People's Popular Collection. 61 pieces 1.00
Classic 4-Hand Collection. 19 duets..... 1.00
Old Familiar Dances. 100 pieces.....50 cents

VOCAL.

On the whole, the most popular collection of light, merry, company entertaining songs, is COLLEGE SONGS. 82 bright melodies. 50 CENTS. Nearly 200,000 sold.

Popular Song Collection. 37 songs.....\$1.00
Choice Sacred Solos. 34 songs..... 1.00
Choice Sacred Solos. Low Voice. 40 songs..... 1.00
Song Classics. Sop. or Ten. Vol. 1. 50 songs 1.00
Song Classics. Sop. or Ten. Vol. 2. 39 songs 1.00
Song Classics. Low Voice. 47 songs..... 1.00
Classic Bar. and Bass Songs. 33 songs..... 1.00
Classic Tenor Songs. 36 songs..... 1.00
Classic Vocal Duets. 26 duets..... 1.00
Good Old Songs we used to Sing. 116 songs..... 1.00
Send on your \$, and receive book by return mail.

OLIVER DITSON COMPANY, Boston.

C. H. Ditson & Co., 867 Broadway, N. Y. J. E. Ditson & Co., 1228 Chestnut St., Phila.

Flowers from the Holy Land.

BY JEANNIE RIDDLE FIELD.
Kentmere, Delaware.

(Concluded from last week.)

The principal events of an eight day's stay in Jerusalem may be traced with great accuracy, by the pages of this "flower book." There comes first, a bunch of leaves, from the barren "Valley of Jehoshaphat," now silently peopled with the tombs of many foreign Jews, who came to the "land of their fathers," only to die there, that their bones might rest with the dust of their ancestors.

A cluster of dark leaves and seeded grasses is registered "Mosque of Omar," and with it comes a remembrance of the gorgeous domes of that mosque, on Mount Moriah, once crowned by the splendors of the Temple.

A spray of cypress recalls the dark, old trees, that stand by the fountain ponds, which are still connected by tunnels with the "Pools of Solomon."

A delicate spray of a five-leaved climbing plant, smoothly pressed, and looking like a painting on the smooth white page is inscribed "From the house of Caiaphas."

Two marigolds, still retaining their golden hue, are from the "Tombs of the Kings," and seeing them again, we are reminded of the hours we spent, groping through underground passages, and inspecting small rooms and cells, rock-hewn tombs and tenantless graves; lighted only by the tiny tallow candles we carried, and guided by a ragged Arab.

A few flowers from those that grew by the door of the tomb of the "Virgin Mary," recall the day, when we listened to the celebration of mass by the Armenian monks, at the altar, sixty steps below the entrance to the tomb.

One morning we rode "round about Jerusalem," and on this excursion these olive leaves and small chrysanthemums from the garden of the mosque, on the Mount of Olives, were given us, in exchange for liberal "Backsheesh" to the native in charge.

As we came down by the "Church of the Pater," we stopped in its outer courts to read the Lord's Prayer, inscribed there on large tablets, in thirty-seven different languages; so that "he who runs may read," from whatever land he may come.

A full page, composed of geraniums, chrysanthemums, and little red "bachelor buttons," with "Gethsemane" inscribed at the top, brings back sweet memories of the quiet hour we spent in the sacred enclosure of the Garden, walking about its well-kept paths, so pleasant and clean; so many places of interest, alas, being otherwise. The Garden is under the care of the Latin

monks, who keep it carefully, and have it bright with lovely flowers, souvenirs of which they kindly give to those who visit the hallowed spot.

We read the history of the agony in Gethsemane, given by St. Matthew and St. Mark, as we walked by the "Stations of the Cross," erected against the outer wall, whose pictured representations illustrate so vividly the painful journey of our Lord, from the "Hall of Judgment," along the still-named, "Via Dolorosa," or "Sorrowful Way," to the "Hill of Calvary," on which transpired the final act in the great drama of the world's redemption.

We stood by the ancient olive trees of the Garden which, according to tradition, are two thousand years old; indeed with their gnarled and twisted trunks, they do look, as though they might have been there, when our Saviour uttered that prayer of resignation which has comforted so many saddened hearts in the centuries since, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done!"

A long spray of sharply cut leaves, with "Bethany" beneath it, marks the time of our halting there, the favorite resting place of our Lord, and the home of his cherished friends. There too, we followed the Arab guide, down, seemingly, into the very bowels of the earth, to the reputed (?) "tomb of Lazarus."

A flattened "Apple of Sodom" and some thick gray leaves of the "Balm of Gilead" have the title, "Jericho," and were gathered near our camp, above the fountain whose waters Elisha "healed," and which is yet called by his name.

Sprays of sensitive plant, and twigs of pine, gathered on the "stormy banks" of Jordan's stream, are dated Nov. 15. A soft perfume lingers about them still, and brings back to memory, the curious experiences of that day. After our wearisome journey down from Jerusalem, we had slept soundly; and were obliged to rise very early next morning. Leaving camp at six o'clock, to avoid the heat of noontime travel, we started across the wide valley, which looked green and pleasant, after the dreary way over which we had come. Two hours afterward, we were overtaken by a most terrific storm. The thick black clouds seemed to come down upon the little caravan, so that the horses and mules were unable to proceed, and the route was changed somewhat; and we were guided to the gates of the old Greek monastery, which has stood there for many years, as a Christian outpost in a pagan land, and a sure refuge for weary and storm-beaten travellers. The good monks welcomed us kindly, and led us to the guest chamber on the house top;

drying our dripping garments, and giving us sherbet and hot coffee to ward off the chill, so dangerous in that climate. A little later, when the rain ceased, though the sky still looked dark and threatening, we started out, turning our horses' heads toward the shores of the Dead Sea; going slowly, and carefully following the Bedouin guide, over narrow pathways, and through deep pools made by the heavy rain; the animals clambering up little hills, and sliding (literally) down steep ravines; and passing through a most curious formation of the earth's surface, where seemingly, the "foot of man never trod before:" until at last, we came out suddenly, into the great silence that reigns over the shores of the "Desolate Sea." By this time the storm clouds had passed, and hung heavy and low over the mountains of Moab, beyond; and just as we reached the edge of the water, the sun shone out, clear and brilliant, and the beauty of the scene, at that moment was such as can never be forgotten.

After a little while spent in examining the waters, testing their strange bitter taste, and gathering specimens of the stones upon its shores, (floral relics were not to be had in that dreary region.) we again took up our line of march through the flooded valley, still following closely the footsteps of our guide, until the "Stars and Stripes," which floated from our tent-pole, came into view, and we gladly rode into camp, beside the swiftly flowing Jordan, near by what is called the "Pilgrim's Bathing place," located by tradition, as the site of the "baptism by John."

Lastly, we find green leaves and a cluster of yellow acacias, labeled "From the plain of Sharon;" a little further on, a red leaf, still bright in hue, marked "Jaffa;" and the record of the flowers is ended, for Palestine; though another "book of flowers" outlines our tour through Europe.

But the delightful memories which this book recalls, are not ended—memories even more enjoyable than were those days, oftentimes, in passing, when in heat extreme, and dust almost suffocating, we were riding horses or donkeys; or were carried by mules in a palanquin, annoyed with flies, and mosquitoes, disgusted with odors vile, and surrounded with Syrians, Arabs, and Bedouins; the dragomans alone understanding or speaking our own language; the days' journeys being long, and water scarce; no rain having fallen for eight months, before the storm which overtook us in the Jordan valley. We had to climb up rough mountains, and down deep defiles, by camel path, and goat tracks, for roads there were none deserving the name, save those from Beyrout to Damascus,

and from Jaffa to Jerusalem. With wearied bodies and tired brains, as we laid us down in our little camp beds at night, we many times resolved, that when we were once more in our own land of convenience and comfort, we would never again attempt to travel in such far-off strange countries; but the fragrance of these withered, yet still sweet souvenirs, brings back all the delights, and enjoyments, without any memory of the weariness or hardships of our "forty days' journey;" and each one of us would gladly start out again for another pilgrimage, through the "hill country of Judea."

That "Problem of Methodism" Again.

"Diable Monsieur Touson come again."

"Truth is mighty and must prevail"—in spite of sophistry and prejudice, if given fair play.

Joy! the doughty editor crosses swords with his humble contributor over Dr. Boland's book. That contributor claims the right to parry the thrust, and, in brotherly love, to give blow for blow, in brotherly love.

Had this critique come from some one else, it might be allowed to pass unchallenged, to avoid unpleasant controversy, which the editor would doubtless, deprecate, and probably would prohibit; but, when he assails one of his contributors himself, he must reasonably expect and admit a defence.

Hence, we are glad he is the gladiator, or gallant knight, who enters the arena, and takes up the gauntlet in Dr. Boland's stead.

Although the editor disclaims any purpose to discuss the point in controversy, he cannot escape the charge of championing Dr. Boland's cause, and standing for the defence of the main position he takes in his book, for he says, "We deprecate such an arraignment of Dr. Boland, the distinguished author of *The Problem of Methodism*, upon so inconclusive evidence." In this sentence, he both fights and prays for him.

The claim that the arraignment is upon inconclusive evidence, is the sword thrust: the prayer, which shows full sympathy with the position assailed, is couched in these words: "We deprecate the arraignment." But the prayer against, came too late, after what was regarded as an evil was allowed to be perpetrated in his own paper.

However, he may have merely meant to use the term in the sense of *deeply regret*, which is not according to the original acceptance.

But whatever meaning may have been intended, the feeling expressed and the sympathy shown are the same. No one will blame him for thus

showing his colors, and he cannot find fault with us for defending ours.

In our article, it will be remembered we claimed that the averment of Dr. Boland that Mr. Wesley in his latter years renounced the residuum theory, or the doctrine of sin in believers is *utterly untrue*.

To prove our assertion, we made three brief quotations from Mr. Wesley's works, and gave the testimony of Dr. Luke Tyerman, whose painstaking and voluminous biography of Mr. Wesley is accepted as reliable.

Of these quotations, and this testimony the editor says: "We respectfully submit that the evidence adduced does not sustain the charge?"

In endeavoring to prove this proposition, he boldly and broadly asserts that "In neither quotation is there the slightest reference to the *residuum theory*, or to 'remains of sin' in a regenerate soul."

Now, we consider that that *theory or doctrine*, is plainly and positively assumed and implied, and hence, referred to in them all.

In the second quotation are these words: "The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now, the more the work of God will prosper." Here is the double assumption that all true believers are not fully sanctified, and that they may be instantaneously, by faith:—the gist of all he ever taught on the subject. If they are not fully sanctified, they must have remains of the carnal mind.

Hence, the residuum theory is here clearly and palpably implied, while gradualism by growth is positively repudiated. Full sanctification, it is claimed, is "attainable now."

And, then, lest such gainsayers and opposers as Dr. Boland should claim, with some show of plausibility, that he may have meant to employ the phrase *full sanctification*, there in the sense of *entire consecration*. In another of the quotations, he says: "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."

Entire consecration is not full salvation; it is only a condition to be complied with by man, before God can consistently save him. It is not *renewal in the image of God*; nor is it *deliverance from sin*: it is only a strong whole hearted resolve and vow, to sin no more, but, to obey and serve God forever, in the beauty of holiness, by the aid of grace, which is sought in earnest prayer.

Surely, to an unbiased mind, these two passages from Mr. Wesley's own

pen, are sufficient proofs that Dr. Boland has misrepresented him in his book.

Now, as to the statement of the editor, that the phrases quoted in proof of the charge, "Are current among all Methodist preachers, whether they accept the *residuum theory* or not," all we have to say is, that if some of those who reject that *theory*, employ terms and phrases so vaguely and wildly and unmeaningly, they are not "worthy of the steel" of a brainy man, and it would be folly for him to discuss the important subject with them.

There must be justness of conception, precision of thought, and correctness of diction, in any discussion, to come to a decision between truth and error on the subject.

The editor does not notice the evidence of Dr. Tyerman's testimony. Why not "give him his quietus with a bare bodkin" of denial that he, after all his laborious research among Wesleyana and the journals and letters of early English Wesleyans, should be accepted as authority in the case.

The editor claims that those "Who are tenacious about the residuum theory, are bound to reconcile what Mr. Wesley did with what, they claim, he afterwards taught:" that is, if he continued to teach till death, that the most of believers have remains of the carnal mind after they become "new creatures in Christ Jesus," why, in preparing the vii Article of Religion for American Methodism, did he leave out the *natural infective clause*, which is in the ix article of the Church of England, and from which he took ours?

Well, although we cannot know certainly all the reasons for any act, unless given by the actor, there are three patent facts in the case, that go far toward making the reconciliation so peremptorily demanded.

"Mr. Wesley was a presbyter in the Church of England, and, hence, while he arranged to give the Methodists in America superintendency and the sacrament, he did not design to erect the Societies into a separate church; consequently, in preparing symbols for them, he would wisely avoid introducing doctrines in conflict with the teaching of his Church, which he would have had to do, had he retained that clause; as to be true to his own convictions, he would have been compelled to state, that the *evil infection of nature that doth remain in them that are regenerate*, as the ix article declares, may be removed by entire sanctification in this life, instantly wrought by the Holy Spirit, upon the performance of complete consecration and the exercise of perfect faith.

2 He prepared our articles mainly, by abbreviating those of his church, and, hence, for the sake of brevity, and

because of the embarrassment just noticed, after stating the doctrines of Original Sin, in the vii article, he deemed it wise to leave off the clause declaring that "that *infection* of nature remains in the regenerate."

3. Mr. Wesley admitted that some persons, by full consecration and full assurance of faith, may be entirely sanctified at conversion, although but few are, and he never knew of a case; and, putting in a clause, explaining that view, would have rendered the article far more lengthy and complex.

Therefore, he, doubtless, deemed it judicious to leave these statements and explanations, with their full defence, to his voluminous works, and those of Mr. Fletcher and other cotemporary teachers of "Like precious faith."

The editor's depreciation of the importance of precision in the statement of "The faith once delivered to the saints," is surprising.

He remarks: "After all, of how little importance are these questions of *theory*, compared with the blessed experience of "so great salvation?"

But will he please point out how we are to secure "so great salvation," without the doctrine to be believed, as, "By grace are ye saved, *through faith*?" Shooting at random is not likely to hit the mark. Many don't believe they can be entirely sanctified, till in the hour and article of death, and, hence, they are not. "According to your faith be it unto you."

Finally and verily, being belligerent and loving truth, we "will fight it out on this line, if it takes all summer."

J. T. VANBURKALOW.

Bellevue, Del.

The Phonograph was put to a new and interesting use at Westminster Abbey, London, last Saturday. It was the occasion—a very noted one—of the marriage of Henry M. Stanley to Miss Tennant, and the ceremony took place in that stately and historic edifice. Colonel Gouraud procured one of the finest of Edison's phonographs, and placed it in position to record the entire ceremony—the ringing of the bells, the music of the organ, the marriage ceremony proper, with the responses of the contracting parties, the congratulations of friends, and all. It was then presented to Mr. and Mrs. Stanley, and when they wish they may have their wedding-day, with all its events, recalled. It will be an exceedingly interesting guest to have present at their silver or golden wedding.—Ex.

The peculiar enervating effect of summer weather is driven off by Hood's Sarsaparilla, which "makes the weak strong."

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

The Sunday School.

LESSON FOR SUNDAY, JULY 27, 1890.
Luke 15. 1-10

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

LOST AND FOUND.

GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 10).

1. *Then drew near* (R. V., "were drawing near")—according to their custom; the imperfect tense implying habitual action. *Publicans*—revenue officers, or tax gatherers commonly renegade Jews, who were held in the greatest detestation by their country men, and classed with thieves and assassins. *Sinners*—truly, or notoriously such; criminals, outcasts, open violators of the divine law. *To hear him*—not to witness His miracles merely, but to listen to His words, which contained the hope and comfort they wanted.

The suffering multitudes hailed with instinctive enthusiasm one who, like Jesus, ignored baleful prejudices; taught the sunken and hopeless to respect themselves still, by showing that He at least still spoke kindly and hopefully to them, in all their sinfulness and misery; and by His looks and words, no less than by His acts, seemed to beckon the unfortunate to gather round Him as their friend. It must have spread far and wide, from His first entrance on His ministry, that He had chosen a publican as one of His inmost circle of disciples, and that He had not disdained to mingle with the most forlorn and sunken of the nation, even in the friendliness of the table or the cottage. From many a windowless hovel, where the smoke of the household fire made its way out only by the door, and the one earth-floor apartment was shared by the wretched family with the fowls, or even beasts, they chanced to own—a hovel which the priest or rabbi would have died rather than defile himself by entering—the story spread how the great Galilean Teacher had not only entered, but had done so to raise the dying and to bless the living. All over the land it ran from mouth to mouth that, for the first time, a great Rabbi had appeared who was no respecter of persons, but let Himself be anointed by a poor penitent sinner, and sat in the booth with a hated publican, and mingled freely in the market place with the crowds whose very neighborhood others counted pollution (Geikie).

2. *Murmured*—audibly, but among themselves. They were indignant at the facility of access which Jesus permitted to people of this class. *Receiveth sinners and eateth, etc.*—Unconsciously, while sneering at His vulgarity, they were offering Him the high-praise. Jesus did mingle socially with sinners, not because He had a relish for such companionship, but because in no other way could He reach them to save them.

That Jesus should outrage the established laws of privilege and exclusiveness, by allowing those to follow Him whom rabbis would not allow to approach them, and, still worse, by receiving them kindly and eating with them, was a bitter offense to the Pharisees and scribes. In their eyes, He was degrading Himself by consorting with the "unclean and despicable." Nor could they say anything more fitted to ex-

cite the mortal hatred of their class against Him (Geikie).

3. *Spake this parable*—to explain His conduct and enforce the truth. To Pharisaic criticism or interference we are indebted for some of the most beautiful and comforting teachings of our Lord. The same parable occurs in Matt. 18: 12-14, where, however, according to Schaff, the preciousness of the one sheep is emphasized, while here it is the mercy of the shepherd in seeking and rejoicing over the one sheep.

4. *What man of you?*—By reminding each individual before Him of what he would do in the case of his being a shepherd and losing a single sheep. He justifies His own conduct as the Great and Good Shepherd. The salvation of the least is worth all the efforts of the highest. *An hundred sheep.*—Whedon notes that the "hundred" and the "one" was a favorite comparison among the Jewish teachers. *If he lose one.*—Even "one" is missed by the Good Shepherd, who "knoweth His own sheep by name." *Doth not leave the ninety and nine*—not careless about the safety of the flock, but so anxious for the recovery of the lost one, that he forgets all else for the moment. *In the wilderness*—the pasture lands, remote from human habitations. *Until he find it?*—In Matthew, "If so be that he find it," the persistent seeking of the Good Shepherd. How personal and tender is all this in its application to the wandering and lost

The argument of the verse furnishes a conclusive answer to what is called the astronomical objection to the doctrine of redemption—the objection that God would not have chosen so insignificant a planet for the manifestation of His greatest love. To love, there is nothing strange in His leaving the innumerable host who have never sinned, and who may dwell in other worlds, to seek on this those who have sinned and need His saving grace. The duty of the church is clearly indicated. Its missionary work should be not its incidental work, but its great work (Abbott).

5. *Layeth it on his shoulders*—more exactly "his own shoulders." He does not rebuke the sheep for the anxiety and toil it has caused him; he does not drive it back, or punish it in any way; but tenderly lifts it to his shoulder, and hastens back to the fold, not complaining of the burden, but "rejoicing." We get a hint here of the treatment which the church should exhibit toward a wanderer from its fold.

When I habitually realize not only that Christ will keep His word in receiving sinners, but that He has greater delight in bearing my weight than I can ever have in casting it on Him, I shall trust fully and trust always. Look on the simple picture of His love which Jesus hath in this parable presented; look on the words, "He layeth it on His shoulders rejoicing;" look till you grieve for your own distrust and the distrust melt in that grief away (Arnot).

6. *When he cometh home.*—When the wanderer is fully restored to the sheltering care of the spiritual fold, the church, and the fellowship of the faithful. *Friends and neighbors*—either the pastors (shepherds) of the flock, or the angels (verse 10); perhaps both. *Rejoice with me*—not with the sheep, but with me, whose joy in salvation is so great that I need others to share it.

The great harvesting will be a great rejoicing. So every harvesting in the earthly church should be a time of thanksgiving; praise should be as plentiful as prayer (Abbott).

7. *I say unto you.*—I, on My own authority, make this statement; knowing, as I do, heavenly things. *Joy shall be in heaven*—"the only joy on earth with which we have proof that angels sympathize" (Whedon). *One sinner.*—It does not say "many" but "one;" the recovery of even one from the paths and peril of sin is sufficient cause for joy among angels. *Ninety and nine just* (R. V., "righteous") persons—as His Pharisaic critics assumed to be. He does not admit that they are "just," but takes them at their own estimation of themselves. Some understand the word "just" to refer to the angels; and others to those who, under the Jewish dispensation, walked, like Zacharias and Elizabeth, in all the ordinances of the law blameless.

He holds up to them God and the angels of God rejoicing at the conversion of a sinner, and silently contrasts this, the liberal joy and exultation of heaven, with the narrow discontent and envious repinings that found place in their hearts. The holy inhabitants in heaven did not count scorn of the repentant sinner, but welcomed him into their fellowship with gladness. Would they dare, in the pride of their legal righteousness, and of their exemption from some gross offenses, whereof he had been guilty, to refuse to receive him, keeping him at a distance, as though his very touch would defile them? (Trench).

8. *Either what woman.*—This parable is peculiar to Luke. *Ten pieces of silver*—ten drachmae, worth about 17.6 cents each. Says Dr. Schaff: "The women of Nazareth still wear around the forehead and face a roll of silver coins, called *semedi*, to which the Saviour here alludes. *If she lose one*—Says Alford: "In this parable we have set before us the sinner who is unconscious of himself and his own real worth; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious spirit. And that such a search will be made, we are here assured." *Light a candle* (R. V., "lamp")—the light of truth or the illumination of the Spirit. *Sweep the house*—showing the disturbance and agitation in the sinner's mind which usually attend the efforts of Jesus to recover and save. Schaff understands it to be "the stirring up the dust of worldliness which conceals the sinner's true worth."

In her missionary work the church, inspired by the Holy Spirit, must hold forth the light of the divine truth, must sweep through every part of the world, and seek until she finds the sinner. She must display her light, for valuable as this coin is, it is hid in darkness. She must sweep the world, for he is buried in the dust of this earth. She must search till she finds, for the precious metal knows not its own value it is unconscious of its own nature and state. All this, as literal description, was specially suitable in the ancient house; as it was without the wonderful convenience of the glass window, of which the use is now so common that we never think of it among the great inventions (Whedon).

9. *Rejoice with me.*—"This joy of the church over the converted sinner is pictured forth by Jesus to show these doctors of the Jewish church that if they are of the true church they will rejoice too" (Whedon).

The church has lost every soul that is lost. Every soul is redeemed by Christ. Every soul is met as it enters probation with the saving power of the Atonement, and is truly an heir of heaven (Whedon).

10. *There is*—not will be; every spiritual birth resembles the birth of Christ in this respect, that angels celebrate it.

The application of this to the reception of those publicans and sinners that stood around our Lord, is grand in the extreme: "Ye turn from these lost ones with disdain and because I do not do the same, ye murmur at it; but a very different feeling is cherished in heaven. There the recovery of even one such outcast is watched with interest and hailed with joy (D. Brown).

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

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

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

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

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

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

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

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

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

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.*

"Curse the Whisky."

Another bright young fellow gone down! He became so intoxicated that he was not sure of his footing, and in attempting to leap from a railroad train before it had fully halted, fell under the wheels and was fatally crushed. When the physician had examined his injuries, and finally told him he must die, he opened his eyes, and, looking wildly into the faces of those who stood about him, hissed through his shut teeth: "Curse the whisky!" If not in so many words, yet in this same despairing, heart-burning agony, how many men and women and little children all over the land are saying: "Curse the whisky." From thousands of homes once radiant with peace and gladness; from haunts of squalor, damp and dark; from the poor house and the hospital ward; from the grated prison cell and the penitentiary dungeon; from untold numbers of bleeding, aching, breaking hearts; from the groans of the dying upon the earth, and wails of the lost amid the awful darkness of an eternal hell, comes the same hoarse cry, "Curse the whisky!" "Wine is a mocker. Strong drink is raging. Whosoever is deceived thereby," in the light of ten thousand awful warnings, "is not wise." Oh, young men, beware! Hundreds as bright and promising as you have gone down. Parley not with the tempter one instant. Swear eternal hatred to an enemy so relentless and cruel. And strike him a stunning blow whenever you can.—*Epworth Herald*

The Right Place for a Public House.

Where is the right place for a public-house? Where is the public-house wanted? If not the fashionable mercantile establishments, what other kinds of business are likely to be helped by the proximity of gin mills? Let some one name them. Is it the baker, the tailor, the shoe-maker, the butcher, the milliner, the book-seller? Do any of these find it of any particular advantage to their trade to have a grog-seller come and open up a shop beside them? What surroundings are necessary in order to justify the opening of resorts for loafers, of drunkard mills, of dens for the propagation of vice and crime? What neighborhoods shall be selected for the establishment of places

for the debauchment of men, for the destruction of families, for the making of paupers and felons? Which is the worst, to open a public-house within two hundred feet of a Church or school, or to open one next door to a home, in front of a home, over a home, or under a home? What is there that should make a grog-shop a stench in the nostrils of the public on one street, and a sweet-smelling savor on another? What should make it an ugly blot on the landscape in one locality, and a thing of beauty in another? Are the tenement districts—the homes of those already deep down in poverty, squalor, and misery—are these the proper places to set the public-houses? Are they needed here to help men live purer lives, to make happier homes, to strengthen the weak, to cheer the downcast, to guide the erring? Who shall take upon himself the responsibility of declaring where the people shall be cursed with the presence of grog-shops, and where they shall not be cursed? These, it seems to us, are the practical questions, and we should have them answered.—*Exchange.*

Drowning in a Glass of Beer.

It is reported that a man well under the influence of alcoholic liquor, recently went into a saloon in Trenton, N. J., and called for a glass of beer, which was given him on a table at which he was seated. He was soon observed to be leaning forward upon the table as if in a sleep or stupor. "When the bar-keeper tried to arouse him, half an hour later, it was found that he was dead, his nose being immersed in the liquor in such a way that respiration was completely stopped." Many cases have been reported of persons having been drowned in but little depth of water, but this is the first case we have seen reported of a man drowning himself in a glass of beer.—*Indian Witness.*

We oppose license high and low. Before Iowa had prohibition, Des Moines raised the license to \$1,000. In six months' time, the saloons increased from fifty to sixty five. If any one supposes that high license diminishes the amount of liquor consumed, he is mistaken.—*Bishop Hurst.*

The New York *Tribune* seems to have a clearer understanding of the position of the Methodist Episcopal Church on the temperance question than some of its contemporaries. It says: "Some political temperance people in Philadelphia, are talking of starting a Prohibition Church in that city. This is very amusing when it is remembered that every Methodist Church is necessarily a prohibition church."

The ultimatum of the Church is remorseless war upon the saloon. The recognition of an irrepressible conflict between this destroying evil and true men, is upon us, and it will not down at the bidding of sacred politicians or a subsidized press. Let every Hamlet carry his son to the altar of the home, and there pledge him to undying hostility to its foul domination.—*Nashville Christian Advocate.*

We temperance people are relying very much on the laws that are enacted, or that may yet be enacted. We are in danger of relying on them too much, and of neglecting the moral forces. Children should still be personally trained into habits of sobriety with all possible diligence, the truth should be poured into the souls of our young men, that it is very perilous to tamper with drink, and our hands should not cease to be reaching out after the unhappy victims of the drink cure. If we save only a few it will be abundant recompense.—*Michigan Christian Advocate.*

BE PATIENT AND BE PURE.

What matter, if the clouds are dark
That gather o'er thy head,
If hunger stare thee in the face,
Thy friends and fortune fled?
Have faith and pray unto thy God
To aid thee to endure,
And through the darkest hours of life
Be patient and be pure.

Temptation passes by the strong
And seeks the weak and frail;
And seems to know the day and hour
When we are prone to fail.
But spurn the tempter and his wiles;
To those who can endure
God's strength will come, then heed these words—
"Be patient and be pure".

Spurn the smooth lip and lying tongue
That tell thee, "Kill thy parse;
Heed not the means; but fill it well,
No matter who may curse."
Stand thou erect, in manhood's might,
The struggle to endure,
With this thy motto, all through life,
"Be patient and be pure."
—*Grant P. Robinson, in the Home Journal.*

A New Recruit.

Bishop Taylor is to have an experienced helper in his Congo Mission experiment. So far, he has had good men to help him, consecrated men, men of supreme devotion to God and Africa. Now he is to have one whose equipment adds experience to devotion and who has a record of unvarying success as a wise pastor, a vigorous administrator, and a sound Gospel preacher in the home field. The Rev. M. D. Collins, D. D., of the Des Moines Conference, Iowa, has felt the call, and has been accepted. Is not this the Elisha whom God is preparing to take the work of that rugged Elijah-like Evangelist Bishop of Methodism in Africa? Who can tell?—*Indian Witness.*



WOMEN AND MICE.

The reason why a woman is afraid of a mouse is a profound mystery—indeed, it has never been very clearly proven that she is. But some women are constantly in such a nervous, irritable condition that the slightest thing annoys and startles them. The cause of this unfortunate state of affairs is usually some functional derangement; some distressing or painful irregularity, some derangement or peculiar weakness incident to her sex; or, it may be due to inflammation, ulceration or displacement, of some of the pelvic viscera, or to other organic lesions peculiar to her sex. From whichever cause it may arise, Dr. Pierce's Favorite Prescription is a positive remedy, so certain in its curative results that its manufacturers sell it, through druggists, under a guarantee of its giving satisfaction in every case, or money paid for it will be promptly refunded. As a soothing and strengthening nerve, "Favorite Prescription" subdues nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other nervous symptoms attendant upon disease of the womb. It induces refreshing sleep and relieves anxiety and despondency.

Copyright, 1883, by WORLD'S DIS. MED. ASS'N.

DR. PIERCE'S PELLETS Anti-Bilious
Granules, are
Laxative, or Cathartic, according to size of
dose. By Druggists, 25 cents a vial.

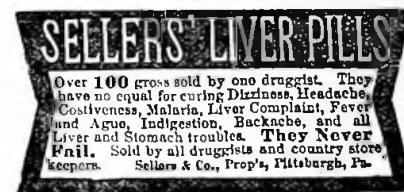
J. T. PATRICK Raleigh, N. C. has been chosen through Southern Governors to send out information to those wishing to invest in the South. Write him enclosing stamps.

PILES OR HEMORRHOIDS

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

R. REED, M. D.,

129 S. Thirteenth St., Phila.



**BARLOW'S
INDIGO
BLUE.**

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it.

D. S. WILTBERGER, Proprietor.
233 N. Second St., Phila.

**L. T. CRUBB & SON,
Carpenters and Builders,**

JOBBING PROMPTLY ATTENDED TO.

Shop, 704 Kirkwood St.,

Residence, 832 Pine Street,

WILMINGTON, DEL.

Peninsula Methodist.

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

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

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

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

(Continued from page 1.)

St. George's, she entered the lock. At the further end the gates were closed, and the whole pressure of the water beyond, some twenty feet above us, and some half dozen miles in length, had to be sustained by these closed gates. After we entered, the gates behind us were closed, so as to withstand an equal pressure from the same direction, when the gates before us should be opened to let us through. As soon as this was done, smaller gates in the lower part of the larger ones were raised, and the water from above suffered to flow in, and thus raise the water on which our steamer lay within the lock up to the same level as that of the canal beyond; whereupon the gates before us opened and we pursued our way. In precisely the same way a boat is transferred from the high level to the lower; only the water is let out of the lock, after the boat is in, (the boat dropping to the lower canal, just as in the other case it rose to the higher) instead of being let in.

Toward sunset we reached our destination, after a very pleasant sail of about two hours.

Rev. I. G. Fosnocht, pastor of our church in Chesapeake City, at whose invitation we were to divide the pulpit labors of the morrow, made a pleasant call in the evening.

THE SABBATH.

A beautiful morning invited worshippers to repair to the sanctuary and offer their tributes of prayer and praise, and hear the word of the Lord as declared by his servants. It was our first opportunity to see the new church, which our people have erected, in place of the dilapidated frame structure, that had for so many years done such good service, and had been the honored birth-place of so many souls. It is a beautiful building, of artistically attractive design, with handsome stained glass windows, tower and bell, and the most approved modern appointments; an ornament to the town, and a credit to all who have taken part in the enterprise.

A very fair congregation assembled for the morning service, and listened with kindly attention to the visiting preacher as he discoursed on the model prayer with which our Lord taught his disciples to pray.

In the afternoon, Brother Fosnocht was engaged with a funeral service, while the writer, under the escort of Mr. Caleb Price, a nephew of our host, drove over to "Old Bethesda," on "The Manor." Here we found a little company of worshippers awaiting us, in the new Bethesda which had replaced the old, during the pastorate of Rev. T. A. H. O'Brien, now of Cecilton. With this little band we enjoyed a delightful communion service. Bro. Wesley Clayton is the faithful superintendent of the Sunday school, and the mainstay of the pastor in his work here.

On this Manor Richard Wright, associate missionary, with Francis Asbury, introduced Methodism, soon after their arrival in the fall of 1771, and according to Lednum, the first society on the Eastern Shore of Maryland, was formed in the house of Solomon Hersey in 1772, a society which is now represented by "Manor Chapel." In this year Mr. Asbury twice visited the Manor, holding class at Hersey's. We know not the date of the original structure, but there is reason to believe that on this spot the most distinguished among the fathers of American Methodism proclaimed the unsearchable riches of Christ, and a multitude of souls in the century past learned here the truth as it is in Jesus.

We are glad the fires of devotion are still kept burning on the altars of "Old Bethesda."

A VETERAN.

On our return, we called on our venerable friend and brother, Samuel Thompson, a lineal descendant of the Thompsons who were friends of Asbury from the time of his first visit to the Peninsula.

Brother Thompson, now in his 85th year, is enjoying a serene and happy old age, and in the loneliness of successive bereavements of two affectionate and devotedly pious wives, finds thoughtful and kindly attention from a niece, who with her husband, resides with him.

His health is excellent; he enjoys the perusal of *The Christian Advocate*, and *THE PENINSULA METHODIST* in the intervals of his devout study of the blessed Bible; and thus he keeps *en rapport* with the progress of the church, and the current interests of the times.

With the writer's father, brother Thompson early took an active interest in the Temperance Reform; and was among the first who desisted from the universal practice of furnishing ardent spirits in harvest time, and on occasions

of house or barn building. As a young man, he built one of the first houses erected in Chesapeake City. With the favor of Providence, and proper care, there is good reason to hope that this revered father in Israel may round out a complete century before he goes hence to join the ascended throng. In any event his heart is cheered by the blessed hope; for him "to live is Christ and to die is gain."

At night Brother Fosnocht was greeted with a fine congregation, largely of interesting young people, to whom he discoursed in a very earnest, practical, and entertaining style, on the contrast between the folly of building upon the sand and the wisdom of building upon the rock. Though he has been here but four months, he has evidently found his way to the affection and respect of the people.

It was very pleasant to meet with a few friends of other days. We had cordial greetings from brother Samuel P. Wood, a former fellow-resident of North East, whose parents we recollect as devout Methodists in that place, in the days of our boyhood. Brother Joseph H. Brooks, the senior member of the church in Chesapeake City, was one of our people, whom, as the young preacher on Elkton circuit, we preached in the old church there, almost forty years ago. We also met Brother Irwin G. Griffith and his excellent wife, to whose hospitality we were indebted two years since, when we supplied one Sunday for brother E. H. Nelson.

Other brothers and sisters, whom we had met before, enhanced the pleasure of our visit, by making us feel so much at home.

Among the representatives of the cherished friends of other days whom we met on this occasion, we note a few. Dr. William Karsner, whose father, David Karsner, and brother, Rev. Charles Karsner of the Philadelphia Conference, were earnest and devoted Methodists, we were happy to find a member of this church, and a liberal contributor to the new building. One of the memorial windows has the name of his honored parents and sister, in whose home the young preacher was always a welcome guest.

We met also, Mr. Augustus Woolley, engaged with the firm of Young, Smith, Field & Co., Philadelphia, a grandson of Rev. George Wooley, who gave thirty years of effective service in the old Philadelphia Conference, and died near the end of 1842, in his 75th year. His grandson was another of the writer's young associates in his native village.

In the house where we were so pleasantly entertained, were the representatives of our honored friend and brother, the late John R. Price, and his excellent wife. From the year 1844,

when the writer's eldest brother, the late John C. Thomas, was appointed junior preacher on Delaware City circuit, then including this territory, a very special interest and regard have existed between these two families.

Mr. Price, senior, was for many years the efficient superintendent of the Canal, as his son, Mr. J. Fletcher Price, has been since his father's death. In Bethel church, brother John R. Price was a tower of strength, and his sons show their respect and veneration for his memory by their intelligent devotion to the church of their parents.

It was very pleasant for the editor, to be assured by his friend and brother, Mr. J. Fletcher Price, that he would find *THE PENINSULA METHODIST* on the centre table of the sitting room beside the Bible. Our greatest satisfaction in connection with our work, is furnished in the evidence that it is appreciated as affording interesting and helpful information.

Monday morning, with our young friend Caleb as our escort again, we drove up six miles, to Elkton, and then by train, after a diversion of a few hours, to North East, we returned to our home.

A Complete Success.

The many friends of Rev. Dr. Todd, of this city, will be glad to learn that the good promise of a successful operation for the removal of a cataract from his left eye, has been most satisfactorily realized. Last Tuesday morning Dr. Todd paid a visit to our *sanctum*, and gave us the pleasing information, that his physician had not only given him permission to return to his home the evening before, but had pronounced his case an exceptionally successful one. In testing his vision, Monday afternoon, by an artificial lense, Dr. Todd was able to see clearly the color of his wife's eyes two thirds of the distance across a large room.

This is the one hundred and tenth successful operation on the eye, in succession, that has been performed by Dr. C. M. Thomas.

He now wears colored glasses to protect the invalid eye, but in a few days will be furnished with glasses with which he shall be able to enjoy clear vision. His present purpose is to take a steamer of the Red Star Line, next Wednesday, the 30th inst., for Antwerp, Belgium, to spend most of the ensuing three months at the Spa, a famous watering place for the last five hundred years. Mrs. Todd will accompany him.

Williston, Md.

DEAR BRO. THOMAS.—Our Children's Day was a success. Things are moving up. Our camp at Concord begins Aug. 12, and closes Aug. 22. Big time expected. Come!
W. M. GREEN.

Conference News.

The official board of Madeley Methodist Church, Wilmington, Del., have voted their pastor, Rev. E. C. Atkins, four weeks vacation, to be taken at his pleasure.

MILFORD, DEL., R. Watt, pastor.—Our Children's Day services were a success; more than \$50 dollars were raised during the day, for the Educational Fund.

Our pastor and his wife, after spending a short vacation at their old home in Troy, N. Y., are filling their accustomed places, with good hope for a successful year. During his absence, the pulpit was very acceptably filled, by the presiding elder's son, Clarence.

Another Dedication.

DEAR BRO. THOMAS.—Sunday, the 20th inst., marked the completion of a noteworthy enterprise on Pomona charge. The lower church, which was burned some time ago, has been replaced by an excellent brick building completed and paid for at a cost of \$2300. The payment is not in "good subscriptions," but in cash. This heroic people dedicated their church, the 20th, and were very successful and happy. The weather was fine, the congregations large, and the collections ample.

Rev. W. W. Wilson preached a sermon in the morning at Bond Chapel, the upper church of the circuit, where a liberal collection was taken for the new church.

In the afternoon, Dr. J. H. Willey preached in the new church, which the people have named in honor of their pastor, "Mowbray Chapel". The remaining indebtedness was canceled by the afternoon collection, in which Rev. J. D. Rigg and Prof. J. G. Robinson took an active part, both in soliciting and giving. The contributions during the day, amounted to \$125, which places the church out of debt.

At night, Rev. A. S. Mowbray preached and joined with Bro. Wilson in dedicating the church.

The people of this community are not rich nor numerous, but they have done great things. When their church was burned, they secured old Hynson chapel, nine miles away; and under the leadership of their pastor, tore it down, cleaned the bricks, and moved the entire material, which was used in the new structure. Upwards of \$500 worth of work has been given by the pastor and his people. Men of the community, not members of the church, have given as much as 30 days work, each. It was a grand day in this community, and will long be remembered by those who were present.

The people are expressing their appreciation of their pastor, Rev. W. R. Mowbray, by many excellent presents; among which is a fine hand-made set of harness.

VISITOR.

Wilmington District.

Zion, Isaac Wood, pastor, is thoroughly aroused; expectations great; benevolences all taken, except Missionary and Conference Claimants, and mark a large advance. Two hundred and thirty pastoral visits, in a country district, show devotion to the work and system in doing it.

A new enterprise has been taken up at Brick Meeting House, now called Calvert.

The stewards are to be congratulated for the best report on finances that has yet been made for the second quarter.

Charlestown, E. H. Hynson pastor, has paid personal attention to the getting up of Children's Day services at each church, with gratifying results. Reports to the conference were very encouraging. The stewards of this charge made a fine report, and ought to be complimented. One hundred and eighty four dollars make nearly the full amount due for the quarter. This is as it should be, early efforts will save the fifth quarterly conference and later agonies.

Rev. John P. Otis was present, and presided with great satisfaction in the above named conference.

Perryville is growing; new houses are being built; seven new families are ready to come at present, but cannot be accommodated. I spent Sunday night with Bro. Alexander Craig, and dined Monday with W. H. Cole, the Perryville merchant.

W. L. S. MURRAY.

From Fishing Creek, Md.

We began our Children's Day services, June 1st, at Marvil's chapel, on Bowen Island, where every good cause, that is represented, receives a hearty God speed, not only in words, but in the material aids. Here brother Jno. A. Flowers is superintendent, and does his work with a zeal that might be imitated with profit. The Grand Army Review was used, and well rendered; and the collection was creditable.

Our next point was Hopkins' Chapel, on the lower end of Hooper's Island, where we had a good crowd, speeches by the children, a cash collection, and an address by the pastor. Here Mr. Jas. Ruark has worked for several years in the Sabbath school, with marked success, and now with E. R. Nelson, is doing what he can to make it a success.

Next comes Hooper's Memorial, where Miss Annie E. Tyler is superintendent. Here we found the church nicely decorated with evergreens and flowers. The programme was prepared by the superintendent and pastor; and was made up of selections from the "Sunday School Oriole," and other books; and was well rendered, to the delight of a large congregation. The collection was slightly in advance of last year.

The last was Mt. Zion, the historical church, built in 1831, in the days of "Father" Thomas' great strength and power, where some of the older ones say the Parson of the Islands preached several years ago. Though he and all of his contemporaries have gone to the better land, the old church still stands, "a thing of beauty," which I trust may prove "a joy forever" to many who are living to-day. Here we used Dr. Pain's "Review," for the afternoon service. No pains were spared to make the church beautiful, and its trimming was pronounced "just lovely." The house was crowded; the school marched from the parsonage, each class headed by its teacher, and preceded by young men and young ladies bearing banners to decorate the cross, with brother H. J. Phillips, the superintendent, the pastor, and Rev. G. W. Bounds leading the procession into the church, to the music of "March along together, ever firm and true." A more cheerful looking congregation never filled Old Mt. Zion, nor sweeter music echoed within her walls. The collection at this point is two hundred per cent. larger than at the same place last year, and from the whole charge about sixty per cent. in advance of last year. This says a

great deal for the M. E. Church's welcome in these parts. God is with her; glory to his name! He owns his word; seals the faithful; and saves the penitent.

We expect soon to have our beautiful new church on middle Hooper's Island, dedicated, at which time we aim to have a returned missionary from Japan to preach for us. We extend a cordial and hearty invitation to all, and especially to the editor of the PENINSULA METHODIST to be with us.

C. P. SWAIN.

July 16, '90.

From Sharptown, Md.

Our camp-meeting committee met on the ground last Saturday, and found it necessary to enlarge the circle to make room for more tents. The camp will be much larger this year than last; and every arrangement will be made to accommodate both tent-holders and visitors. The boarding tent, horse pound, and confectionery tent, have been placed in the hands of responsible men, whose ability and character warrant an observance of all the rules guarding the privileges granted; and justify the committee in guaranteeing this part of the work.

The numerous camp-meetings on the Peninsula this season, under the auspices of the M. E. church, have occasioned much criticism from the world, and from other denominations, charging that they have a political, social, and festive purpose, that should not be connected with religious work.

But when we take a Christian view of it we find many things to justify the M. E. church, or any other church, in holding a week's meeting in the woods. It is true, that our church makes a mistake, when its members hold a camp meeting, and set apart the larger portion of the time for "intellectual and social" purposes, and allow the altar fires to go out by omitting the regular services, and thus affording an opportunity for political discussion, social amusements, exciting games, and many other things that are aimless and useless. These things should not be provided for at camp-meetings; and whatever sacrifice of altar work is made for such purposes, involves a grave reflection upon the authorities, who should have a higher and nobler end in view, in such meetings. When they are properly conducted and sustained by the church of the true and living God, they can be made to do effective work, as in former days; otherwise they degenerate to occasions for social recreation and amusement, which should always be of secondary consideration. Let ministers and members consecrate themselves to the service of God, keeping the pulpit and altar work afire with the power of the Holy Ghost, and He who never fails to recognize a good effort put forth in the interest of his cause, will crown the meetings with success. Let the first aim be to glorify God, and then we shall be sure of victory, and satanical influences must yield. May this year be known as a year of camp-meetings held in the service of God, and for the promotion of his cause; and may all Christians be unyielding in their work, and diligent in the improvement of their time! May we at all times, on and off the camp grounds, be mindful of our high calling, and shape our actions accordingly. May the prayers of the young and old, ministers and laymen, women and men, daily ascend, during this season of camp-meeting, that no compro-

mises, surrender, or array be made to the world, the flesh, and the devil."

OCCASIONAL.

KENT ISLAND, MD., W. W. Sharp, pastor, writes us.—We are having it very dry and dusty on the Island now, and corn and vegetation are suffering very much. We had a very hard day's work last Sunday. Sunday-school at 9 a. m. and preaching, 10.30 a. m. Raised collections for Bible Tract, Sunday-school Union, Conference Educational Society, Domestic Mission, etc., \$27.

At 2 p. m., preached funeral of Bro. W. Baxter; at 4 p. m., preached at Kingsley, and took the benevolent collection again, securing \$14; this was more than we asked for; and preached again at night.

The Queenstown and Stevensville M. E. Sunday-schools joined in an excursion Friday, 18th inst., to Bay Ridge and Oxford. This was the first of the kind, and was a grand success every way; yielding \$81.50 above all expenses.

Our second quarterly conference is appointed for Saturday, July 26th, at 3 p. m. Rev. John France P. E. will preach Sunday, 10.30 a. m. Love feast at 10. A good time is expected.

DICKINSON SEMINARY,

WILLIAMSPORT, PA.

A thoroughly equipped Classical and Scientific School and refined Christian home for both sexes; 15 teachers; 9 courses of study; elective studies if desired. Degrees conferred. Rare facilities in Music, Art, and Modern Languages. Buildings heated with steam, lighted by electricity, and supplied with pure water; \$225.00 pays all charges in highest regular course per year. Discounts to preachers, teachers, and two from same family. Year begins Sept. 1. Catalogue free.

Address, E. J. GRAY, President.

What's in a Name?

Reputation can only be secured in one way, buy and sell qualities and let the customers tell the story. We have made a reputation for selling good Clothing. We have made it by doing just what we say we will do. Many people tell us they know they will get good clothing of us, but believe they cost more. Of course they do, but while the first cost may be more, the clothing are far cheaper than the low-priced, trashy stuff sold lower are.

Just now the prices we are marking with the big discount of 25 per cent off on Boys' and Children's, and 10 per cent on Men's, means just that much off. When we say we make reductions we make them. We want to lose out balance of Summer Suits before we tear up.

J. T. MULLIN & SON,

Tailors 6th & Market,
Clothiers, Wilmington.

(Copyrighted 1890 by J. Miller Thomas.)

OUR NEW SERIAL.

Fetters Broken;

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE.

CHAPTER I.—LILLIAN ARNOLD'S
ESCAPE.

"Oh!" and Lillian Arnold drew back her small, white hand; and springing back from the wild flower she was about to pluck, turned, and with terror stamped on every feature of her sweet, young face, fled like a wild antelope up the steep hill-side.

At another time she could not have climbed this steep spur of the Adirondacks; but fear gave her strength and fleetness; and e'er she was aware of the fact, she had reached a point twenty feet above the path, and was clinging with desperate energy to the stunted underbrush that grew in the crevices of the rocks.

Her strength was fast failing, and had not aid come in a few moments, she must have fallen.

It was a strange providence, that led Elwood Earl to walk alone over the mountains that day; but strange as it may seem, he had turned an angle in the path just in time to see the beautiful girl spring away from the spot where she had been kneeling, and fly wildly up the side of the mountain. He hesitated but a moment, when realizing that some danger was near, he hurried with all possible speed to her side.

It was with some difficulty, that he climbed over the steep rocks; and he was not a moment too soon; for the little hands, torn and bleeding, had nearly relaxed their hold.

He called to her, bidding her not to be afraid; and the next moment putting his strong arm about her slender waist, assured her of safety.

The frightened eyes cast one appealing look into his; the white lips tried to speak some grateful words, but they were dumb. Everything about her for a moment seemed to swim and then grow dark. The head, with its wealth of raven hair, fell upon his breast; she had fainted.

With great and effort Elwood Earl made his way down to the path; but it was sometime after he had reached it, before the frightened girl regained consciousness.

At last she opened her bright, black eyes, and looked wonderingly about her, for a moment; then covering her face with her hand, as if to shut out some horrible sight, she trembled, as if still in the presence of some object of dread.

"O, it was terrible," she gasped, at length; "terrible!"

"What has frightened you," he said; wondering at her intense alarm.

"O, the horrible sna-sna-snake," she faltered, as she involuntarily drew nearer to her preserver; "and to think, I had my hand almost upon it, when that awful hiss-s-s-s betrayed its presence."

Seeing how badly frightened she was; and recalling how great had been the danger from which she had escaped, Elwood at once set about making her forget, as far as possible, what had occurred, now that the danger was past.

So successful was he, that very soon she had regained her strength sufficiently, to be able to walk, leaning upon his arm.

Lillian Arnold was the only daughter of Major Augustus Arnold, the proprietor of Arnold Hall, one of the oldest and loveliest residences in northern New York. He had heired the estate from his father; and after retiring from business in Boston, had removed, with his daughter, to this ancestral home, in the Adirondacks.

She had left her father to take his afternoon nap, while she strolled off into the high woods, at the rear of the house, to admire Nature in the early summer, listen to the singing of the birds, and gather the bright wild flowers that grew in rich profusion everywhere. She had just stooped to pluck a bright flower that attracted her attention, when the sharp hiss of a serpent caused her to turn and flee from the scene.

They were but a short distance from the house, and Elwood having introduced himself, offered to accompany her to her home. The frightened girl gladly accepted his offer; and the two, who had met so strangely and unexpectedly, walked together in the direction of the Hall. When they reached the gate leading into the rear yard, Elwood declined the young lady's polite invitation to enter their home, and meet her father; and bidding her a cheerful good evening, was soon lost to view in the woods.

We must now leave Lillian Arnold to find her father, and tell him of her strange adventure, and of the gallant young stranger who had rendered her such timely assistance, while we return to Elwood Earl.

Once in the woods, his countenance, so bright and cheerful a moment before became clouded; and as he walked on with bowed head and quick and steady step, one could see that his mind was occupied with other thoughts than those awakened by the incident that had just transpired. In fact Elwood Earl had ceased to think of the scenes through which he had just passed, and was absorbed by other thoughts that were deep and grave.

He walked on in silence for a few moments, and then, as if thinking aloud, said:

"Poor father! poor deluded father! where will this sad tragedy end?"

[TO BE CONTINUED.]

Wonderful Giving.

Bishop Thoburn reached New York June 30, and proceeded at once to Northfield, to address the college students, on mission work in India. His address made a profound impression. As he closed, the audience broke into a prolonged cheer. When this at last subsided, Mr. Moody arose, and with much feeling said: "It is just right for you to give the grand Bishop your cheers, but what we ought to give him is our money, to make it possible for him to do a larger work in India. Bishop Thoburn has told you, that for thirty dollars a year, the Gospel may be preached in some village where the name of Jesus has never been heard; that there are hundreds of such villages in which he could institute preaching for that amount, for one year. Now, one person here wants to give thirty dollars for that purpose. [It afterward appeared that the first donor was Mr. Moody.] Who else will establish preaching in an Indian village for one year?" The response was immediate, and continued until thirty names were given. "Shall we stop?" said Mr. Moody, and the audience shouted, "No!" as with one voice. Then the names were volunteered until fifty were given. Again, Mr. Moody asked, "Shall we stop?" "No!" again said the audience, more expressively than before. Ladies gave, students singly sent up their names; the colleges represented pledged to pay for one or more of the thirty dollar preaching places. The spirit of beneficence became enthusiastic. Bishop Thoburn undertook to express his surprise and gratitude, but his voice was drowned in the announcement of additional pledges. Seventy-five was reached. "Shall we stop?" again asked Mr. Moody. "No!" said a voice, "let us have a hundred pledges." Then as fast as the names could be taken, the pledges were received until the hundredth was reached, when the audience broke out into applause that lasted several moments.

We never saw such enthusiastic giving as on that occasion. In a prayer filled with most expressive pathos and tenderness, Mr. Moody thanked God for the coming of Bishop Thoburn, for his address, that India had anew been laid on their hearts, and for the generous offerings that had been made. Three thousand dollars in perhaps fifteen minutes, raised largely from students of non-Methodist colleges, to help Bishop Thoburn in his effort to evangelize India! To lay India thus upon

Excursions to Baltimore.

The B. & O. R. R. Co., will sell cheap excursion tickets to Baltimore from all stations on its lines between Wilmington, Del., Staunton, Va., and Oakland Md., inclusive on Tuesday, Thursday, and Saturday of each week until August 5th. Tickets will be valid going on all trains on day of sale and valid returning on all trains until following day inclusive. 4t.

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

TAKE NOTICE.

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

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

1890 SUMMER 1890

CARHART & CO.,

ZION, MARYLAND.

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

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

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

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

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

Carpets and Mattings.

Rag Ingrain 25 cents up.

Matting 12½ to 32 cents.

Prints, Prints.

Best Calicos now going at 6½ cts.

Men's and Boys' Clothing.

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

How about shoes. You will want them, look at our men's fine dress shoes at \$1.50, \$1.95, \$2.45. Cant be beat, and the ladies fine Dongola Kidd at \$1.65. Never sold before for less than \$2.00.

Queens Ware.

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

TERMS CASH.

J. M. C. C.

A. C. C.

Summer Resorts.

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

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

"AVON HOUSE," On spur of Blue Ridge near Delaware Water Gap. Elevation 1,100 feet. Grand mountain scenery. This house and surroundings are especially suitable for those requiring a quiet summer home. Highest location in northern Pennsylvania. MRS. T. J. TURNER, Stroudsburg, Monroe Co., Pa.

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

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

Germantown House, Central & Heck Aves. Ocean Grove, N. J. Mrs. R. W. Clark, (Philada.) Prop. This well-known and popular house under new and liberal management will be open for season of 1920 on and after June 1. Location central and very desirable for seaside enjoyment. Near beach and all places of interest. Accommodations home-like and terms reasonable. P. O. Box 2103.

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

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

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

HOWLAND HOUSE, Ocean Grove, N. J. Improved Accommodations. Terms Reasonable. Special Rates for Families. Box 357. REV. S. H. ASAY, Prop.

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

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

four hundred college students as a constant source of prayerful anxiety—who can tell of the greater influence and results that are yet to come? May the good Bishop meet with such responses everywhere in this land!—*Zion's Herald*.

The editor of THE PENINSULA METHODIST echoes most heartily this prayer of his confrere of *Zion's Herald*.

Christ as a Preacher.

The last address of the year, in the students' Conversazione, was given at the School of Theology (Boston University,) by Dr. Lyman Abbot, of Plymouth Church, Brooklyn. His theme was, "The Elements of Power in Jesus Christ, as a Preacher." Dr. Abbot said:

What are usually considered some of the great elements in preaching were wanting in the preaching of Christ. Demosthenes said, "Action, action, action," was the secret of eloquence. Christ was not a dramatic preacher. He ordinarily preached sitting down. Christ was not rhetorical. He was absolutely and severely simple in His diction. He was confident in the simple power of His spiritual truth. There are preachers, who make so much of the coach and-four, and the loud crack of the whip, that we forget to look to see whether there are travellers in the coach or not.

First, if I may use antitheses—which are not always quite true—I would say that Christ was a philanthropist—a man-lover—rather than a mere philosopher, or wisdom-lover. He was interested in, He loved his fellow-men. He did not take truth for truth's sake, but for men's sake. His was a mission to help and save humanity—not to expound philosophy. I do not condemn doctrinal preaching. All great preachers have been doctrinal preachers. But make the doctrines live; bring them into vital contact with men. Every sermon should have a specific object, as well as subject. Write at the head of every sermon, in definite black and white, its object—to comfort that mother, to show that young man that he does not know everything yet.

Second, Christ was an individualist, rather than a socialist. His great

work was to change men. He dealt with the individual heart and conscience, rather than the social organism. The Koran attempts to make the world temperate, by organism; the Bible, through the individual life. A moral education to ripeness is the ideal. The conservative objects, that the egg must not be broken. He merely protects, and gets an addled egg. The radical breaks the egg before the time. He gets a broken egg and a crippled bird. Christianity aims to make the man too large for a limiting environment, until he breaks naturally into fuller life.

Third, Christ was an intuitionist, rather than a logician. He did not defend religion. He used it. We have apologized for Christianity already too much. We are not to save Christianity; it is to save us. The best way to defend Christianity is to make it a power, and use it as a power. There is, deep down in every human soul, a faith in God, a belief in immortality, a sense of sin and need of pardon. This must be saved to confidence in God, to a consciousness of immortality as a present possession, to a knowledge of the Atonement as a personal experience of pardoned sin. The method of faith, not of demonstration, gives the Christian confidence, as of a child in his father, a man in his being, a sinner in his need, a believer in the Christ that has saved him. Religion, then, is the living grasp of a living Spirit; and immortality, the consciousness of a man that there is in him something that transcends the body and death.

Fourth, Christ preached religion, not ethical culture. He sought to bring men into the heart and fellowship of God, that morality might flow forth. The direct aim of every one of His five great sermons was not ethical culture, but real heart-religion. The power in the Christian ministry is in getting hold of God and getting hold of men, and bringing the two together. The preacher's aim is not to fill an empty house with people, but an empty heart with God.

Lastly, Christ had an indefinable power of personality. He was greater than anything He ever said; He was greater than anything He ever did. We must be more than we do, or say. It is what we are, not what we say, that will have vital and permanent power with the people. We must have God in us; then carry that God in us to our congregations; then be confident that the same divine consciousness can be aroused in every man; then aim at the regeneration of the individual man, and trust God for the rest.

—*Zion's Herald*.

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

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

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

100 Doses One Dollar

DOMESTIC

Sewing Machine Co.

814 MARKET ST.,

Wilmington, Delaware

Domestic Sewing Machines and Paper Fashions.

Agricultural Implements.

A full and complete assortment always in stock.

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

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

CUT THIS OUT AND SAVE UNTIL WANTED.

JAMES C. DILLON, Manufacturer of

Doors, Sash, Shutters, Blinds,

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

FOURTH ST., Near Broome, WILMINGTON, DEL.

DR. E. C. HONEYWELL DENTIST, 703 MARKET ST., Wilmington, Del.

A SET OF TEETH \$5.50.

BEST SET \$9.00.

Summer Resorts.

HOTEL DENNETT,

MOUNTAIN LAKE PARK, MD.

Rates \$2 to \$10 per week. Top of Alleghanles. Cool and Beautiful. Perfect place for Hay Fever sufferers. A. W. DENNETT, Proprietor. Refer to the 10,000 patrons of his Temperance, Anti-Tobacco Lunch Rooms: BALTIMORE—306 E. Baltimore street, and 312 W. Baltimore street. PHILADELPHIA—18 S. Ninth street, 629 Chestnut street. NEW YORK CITY—33 Park Row, 6 Beekman street, 145 Nassau street. BROOKLYN—17 Myrtle avenue, 190 Fulton St. SAN FRANCISCO—761 Market street.

Camp Meeting Calendar.

A. D. 1890.
 Spring Branch, Del., July 18-29.
 Landisville, Pa., July 22-
 Chester Heights, Pa., July 22-31.
 Filghman's Island, July 25-
 Frankford, Del., July 26-Aug. 5.
 Beckwith, Md., July 28-
 Wye, Md., July 29th.
 Pittman Grove, N. J., July 29-Aug. 14.
 Deal's Island, Aug. 1-9.
 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.
 The Sound, Aug. 9-19.
 Woodlawn, Md., Aug. 12-22.

Horsford's Acid Phosphate
MAKES DELICIOUS LEMONADE.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

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 E. & O. R. R.

Personally-Conducted Excursions to the Picturesque Valley of the Shenandoah.

None of the personally-conducted tours arranged for the public by the tourist system of the Pennsylvania Railroad deserve more consideration than those which have Luray Caverns for their objective point. The scenic beauties of the Shenandoah Valley, the overshadowing attractions of Luray Caverns and the luxury of Luray Inn, the weird beauty of the Grottoes, the grandeur of the Natural Bridge, and the absorbing interest that attaches to Gettysburg, serve to present a group of interesting points unparalleled by any other short tour. Every Thursday, a party under personal escort, goes out from Philadelphia in special parlor cars attached to the 8.50 A. M. train from Broad Street. They go to Luray, inspect the Caverns, thence to the Grottoes, and to Natural Bridge; on the return trip they take in Gettysburg. It is all done within a week, but it is a week as full of pleasure and profit as an egg is of meat. The excursion rate to Luray is \$10.00, including one day's board at Luray Inn and admission to the Caverns. The return trip via Gettysburg costs one dollar more, and the excursion tickets from Luray to Grottoes and the Natural Bridge are sold at very low rates. The return coupons of the tickets are valid until the Thursday following.

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

Youth's Department.

THE LITTLE WHITE HEARSE

Somebody's baby was buried to-day;
 The empty white hearse from the grave
 rumbled back,
 And the morning, somehow, seemed less
 smiling and gay,
 As I paused on the walk while it crossed
 on its way,
 And a shadow seemed drawn o'er the sun's
 golden track.
 Somebody's baby was laid out to rest,
 White as a snowdrop and fair to behold,
 And the little white hands were crossed
 o'er the breast,
 And the hands and the lips and the eyelids
 were pressed
 With kisses as hot as the eyelids were
 cold.

Somebody saw it go out of her sight
 Under the coffin-lid, out of the door;
 Somebody finds only darkness and blight
 All through the glory of summer sunlight;
 Some one whose baby will waken no
 more.

Somebody's sorrow is making me weep—
 I know not her name, but I echo her cry
 For the dearly-bought baby she longed so
 to keep,
 The baby that rode to its long, lasting sleep
 In the little white hearse that went rum-
 bling by.

I know not her name, but her sorrow I
 know—
 While I paused on that crossing I lived
 it once more,
 And back to my heart surged that river of
 woe
 That but in the breast of a mother can flow;
 The little white hearse has been, too, at
 my door.

Elta Wilcox Wheeler.

A Beloved Prince.

More than three hundred years ago, a handsome young prince came to live at the court of the rich and powerful King Charles V. This prince, who was but eleven years of age, had left his pleasant home and his pious parents, because in those days it was thought that only as a page at a king's court could a young prince be suitably educated. His name was "William of Nassau, prince of Orange." He was very charming in his manner, and singularly free from those faults common to children, asking troublesome questions, or repeating what grown people say in their hearing. Therefore he was allowed to remain with the king when he was talking with his ministers and advisers on very serious matters. When he grew up, there was revealed to him a plot for killing all his countrymen, but he wisely kept silence, and so he was thought to be friendly to the wicked scheme. He thus learned all the particulars of the plan, and was able to frustrate the schemers. He is often called "William the Silent" and the "Silent Prince," and his wise habit of silence was of as much service to his country, as many of his other noble qualities; for he was as truly good as he was wise and great.

But King Charles, who loved this "William of Orange," left the throne and allowed his weak and wicked son, Philip of Spain, to rule in his place. Then

the troubles of William began, for Philip oppressed his countrymen in all possible ways; it is dreadful to read of all his cruelties. So William encouraged his countrymen to rise against Philip. The bad king then tried every way to win William over to his side. First he tried soft, flattering words; then he offered him high positions and plenty of money; then he tried harsh means, taking away all his property and stealing from him one of his sons. But all was in vain; this wonderful man could neither be coaxed, bribed, nor forced to turn against his suffering country. He sold all his silver and fine furniture, and he had once lived in great splendor, to get money with which to pay soldiers for fighting Philip and thus set his poor country free.

At last, when he was a middle-aged man, the wicked Philip offered a large reward to the one who would kill the faithful William. Although his friends watched him closely, a villain at last succeeded in getting into the house, and shot the noble prince as he was passing along a shadowed hall. Even in his dying moments he thought of his country, and cried: "O God, have mercy on this poor people!"

He was mourned all over the world: for all the world admired him; but in his own country the grief was heart-rending. Even the little children went about the streets, crying for "Father William;" for although he was powerful and famous he lived very plainly, was simple and gentle in manner, and, like all warm, great natures, he dearly loved the children. He was called the "father of his country," and his country was Holland, or, as it is now called, the Netherlands. How many of the little children who read about this great man can tell of some one who lived in later times, who is still called by that beautiful name, "The father of his country?"—Clara J. Denton, in *Christian at Work*.

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

The popular demand for the delightful one-day excursions to Tolchester Beach was so urgent that the Philadelphia, Wilmington and Baltimore Railroad Company yielded to the pressure and offered two charming July trips to that attractive bay-side resort via Perryville and steamer down Chesapeake Bay. The second is fixed for Thursday, the 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 intend 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.

The Wilmington Transfer Co.
WILMINGTON, DEL.,

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

Prompt attention. Good work.

A. L. JOHNSON,

Plain and Decorative

PLASTERER,

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

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

The Jersey Calf Cure.

Costing one and one-third cents a dose. Price 25 and 50 cents by mail, prepaid.
 Dr. G. W. HARTSHORNE, Columbus N. Jersey

Edwin F. Uber,
HOUSE AND SIGN PAINTER,

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

Residence 605 Van Buren Street. All orders promptly attended to. Estimates furnished. CHURCHES A SPECIALTY.

Don't be like the

Arkansaw Traveler,

But when your roof leaks,

write to,

J. W. SHAFFER,

Lancaster Ave. & Clayton St.,

WILMINGTON, DEL.

Gravel, Slag and Plastic Slate Roofing.

Tin Roofs Painted and Repaired.

Roofs examined free of charge.

Satisfaction Guaranteed.

Country Work a Specialty.

GEORGE N. COMLY,

Consulting Mechanical Engineer,

Edge Moor, Delaware.

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

J. S. MORELAND,

Custom Shoe Maker,

Special attention to Repairing.

917 SHIPLEY ST.,

WILMINGTON,

DELAWARE.

CITY STEAM

LAUNDRY,

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

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

WANTED—AGENTS
 To Solicit
 Orders for our Trees, Vines, &c.



Steady Work
 For Honest, Sober,
 Industrious Men.

Salary and Expenses, or
 commission if preferred.

We grow a full line of Fruit
 and Ornamental stock.
 Everything strictly first-class

OUR HOME OFFICE. THE BUSINESS
 QUICKLY LEARNED

Satisfaction Guaranteed to Customers and
 Agents. Write immediately for terms.

Address, R. G. CHASE & CO.,
 1430 So. Penn Square, Philadelphia, Pa.

PROVIDENT Life and Trust Co. of Philadelphia.

This company has never appeared in court during its entire history to contest a death claim.
Volume of insurance in force \$72,000,000.

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

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

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

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

Walker & Taylor

227 E. German St.,

BALTIMORE, MD.

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

FACTS! FACTS! FACTS!

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

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

EDESVILLE, MD.

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

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

EDESVILLE, MD.

Peach Grove Nursery.

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

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

ALBERT BUEHLER & CO'S FURNITURE STORE.

513 SHIPLEY STREET.

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

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

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

In Memoriam.

DEAR BRO. THOMAS:—Last year a little girl, the only daughter of a Methodist pastor, was made one of the collectors for Children's Day. So interested was she in this work, that she begged her father to allow her to earn some money by working in a garden near by; and for the labor she performed she received a dime, which she put in her envelope. Not long after the Day had passed, this dear child was called home to live with Jesus.

The inclosed lines I offer as a tribute to her memory.

Your brother,
C. P. SWAIN.

July 17, '90.

THE SACRED DIME.

'Twas just one dime, and nothing more,
So far as human eye could see,
A gift from childhood's meager store,
That glad and joyous "Children's Day."
But there was more; it bore the stain,
Of sweat-drops drawn from childish hands
By toil; we'll not say toil again,
A deed of love, by love constrained.

She heard me speak of God's dear Son,
Who gave the order, "go," to all;
And said "may not I be counted one,
Though I am very weak and small?"
"May I not bear some humble part,
In sending peace and joy abroad,
And tell some aching, longing heart,
How mine is filled with love to God?"

Joyful to the field she hied,
Impelled by love that made her bold;
Her tiny strokes with zeal she plied,
Mixing the upturned clod and mold.
The task well done, the dime was hers;
With eager step, she homeward came,
Happy in knowing she could help,
To spread the sound of Jesus' name.

Our Children's Day is hailed with joy,
The children all their places fill,
She speaks of God; who clothed with might,
Restrained the boisterous winds at will.
But soon, how soon! Earth hid her face,
And angels bore her soul away,
To find in heaven a resting place,
Where never ends the "Children's Day."

Oh, sacred toil! Oh, sacred dime!
The fruit of zeal for love divine,
May many come from willing hands,
To plant the cross throughout all lands,
And send the tidings all abroad,
How man is reconciled with God.

An Interesting Relic.

J. P. OTIS.

All preachers know, that as we move from one parsonage to another, we are apt to leave behind us, forgetfully or purposely, various articles; and sometimes quite a collection, mostly rubbish, accumulates. Occasionally something of real value is left behind. One such thing I found, in one of my moves, which possesses a measure of historic interest; and a description of it may interest some of the antiquarians, who read THE PENINSULA METHODIST.

It is a small book, one cover gone, time-stained and dog-eared, and giving no certain indication of ownership. The name "Walter McCabe" is on the fly-leaf, but so faded is the ink, that he, whoever he was, has probably long since passed away.

The title of the book is, "Self Knowledge: A Treatise Shewing The Nature and Benefit Of That Important Science, And The Way To Attain It; With Various Reflections And Observations

On Human Nature, by John Mason, A. M." But the six lines at the bottom of the title page contain some words, which give this book an interest in addition to the importance of the subject: "Philadelphia, Printed by Solomon W. Conrad, for Ezekiel Cooper, No. 113 North Fourth Street, near the Methodist Church, 1801." John Mason was not a Methodist, but, according to McClintock and Strong, an English dissenting divine, who published a number of religious works, of which the book whose title I have given, was the most popular, being translated into several languages. It was published first in 1754, according to McClintock and Strong, but the dedicatory preface of the book itself, (signed by the author,) bears date of "Dorking, Jan. 31, 1744-5." The last two-and-a-half pages have a special Methodistic interest. They are a catalogue of what we now call the "Book Concern," and comprise twenty-four titles; though it is stated at the end that there may be had, "also, other books and pamphlets." A "N. B.,"

appended to this catalogue is sufficiently interesting to be quoted entire, especially in view of the recently published editorial in the METHODIST, calling attention to the vast proportions and influence of the "Book Concern" of to-day. It is as follows: "As the profits of the above mentioned books are for the general benefit of the Methodist Episcopal Church, and to be applied to religious purposes, it is recommended to the ministers and members of the said Church, to promote the circulation and sale of the said books, and not to purchase any books which we publish, of any other persons, than the aforesaid Ezekiel Cooper, or the Methodist Ministers and Preachers, or such persons as sell them by their consent."

The words italicized are so in the original. If the owner of this interesting book will make himself known, I will either send it to him, or, if he will permit, will deposit it where it seems to belong, in the archives of the Wilmington Conference Historical Society.

The Pompeian Fete at Baltimore.—Reduced-rate Tickets via Pennsylvania Railroad.

If this novel and interesting entertainment continues to draw the people the remainder of its stay in Baltimore as it has, it will be a "red-letter period" for the management of the exhibition.

The Pennsylvania Railroad Company will continue, on July 22d, 24th, 26th, 29th, and 31st, and August 2d and 5th, to sell excursion tickets from Wilmington and intermediate stations to Baltimore, including admission to the grounds of the fete of the grand reproduction and fire-works display of Pompeii and Herculaneum's destruction at a single fare for the round trip, plus fifty cents for admission. Tickets will be honored going on any train, including Limited Express trains, on day of issue, and good for return until following day inclusive.

Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—SECOND QUARTER.

	Quarterly Conference.	Preaching.
JULY.		
Newark, Ebenezer,	28 3	27 10.30
	26 7	27 3
AUG.		
St. George's, Port Penn,	2 3	3 10.30
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, Union,	30 7.30	31 10.30
SEPT.		
Kingswood,	1 7.30	Aug 31 10.30
Wesley,	2 7.30	31 3
Newport, (Kooos),	3 7.30	31 7.30
Ashbury,	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.

	Quarterly Conference.	Preaching.
JULY.		
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.		
Dennis Island	1 7.00	3 10.00
Somerset,	2 3.00	3 3.00
St. Peter's,	4 10.00	3 7.00

T. O. AYRES, P. E.

Discontinuing the Saturday Evening Performance of the "Pompeii Fete" at Baltimore.

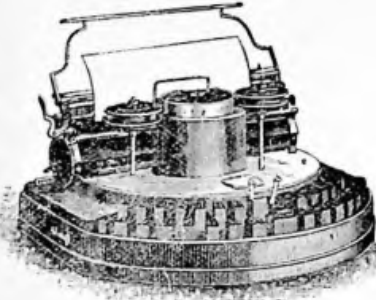
The management of this exhibition have concluded to discontinue the Saturday evening performance of the "Fete" and to present their exhibitions on Tuesdays and Thursdays only.

The Pennsylvania Railroad Company will continue, on July 29th and 31st, and August 5th, and also on additional dates of the 7th and 12th, to sell excursion tickets from Wilmington and intermediate stations to Baltimore, including admission to the grounds of the fete of the grand reproduction and fire-works display of Pompeii and Herculaneum's destruction, at a single fare for the round trip, plus fifty cents for admission. Tickets will be honored going on any train, including Limited Express trains, on day of issue, and good for return until following day inclusive.

Echo Park, at Wriststown, Wis., was formerly a beer garden, but has been purchased by a philanthropic lady, Mrs. Knowles, who desired to rescue it from evil hands. It is a lovely place on the banks of Fox river. By invitation of the owner, the W. C. T. U. and the Y. W. C. T. U. of the fifth district will entertain here, for two or three weeks this summer, twenty or thirty working girls from some of the large cities. Nearly all of the necessary buildings are on the grounds, and ladies from different Unions will supply provisions, hammocks, games, etc. It is intended to give these weary young girls a complete and delightful rest.—*W. C. T. U. Bulletin.*

Hammond Type-Writer.

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

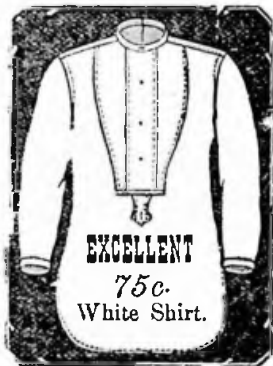


For circulars and terms, address:
AUBREY VANDEVER,
Clayton, Del.,

TELEPHONE NO. 310.

THE LEADING
Artist in Photography
—AND—
GENERAL PORTRAITURE,
No. 612 Market Street,
WILMINGTON, DEL.

TRY OUR



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

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

Dr. Welch's Communion Wine,

(Unfermented.)

For sale at this Office.

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

J. MILLER THOMAS

604 Market Street,
WILMINGTON, DELAWARE.

THE WIDE OPEN DOOR.

SUBJECT OF DR. TALMAGE'S SERMON FOR SUNDAY, JULY 20.

The Brooklyn Divine Tells of the Wonderful Receptive Power of Heaven—The Poor, the Rich, the Sick, the Well, the Learned and the Ignorant All Welcome.

BROOKLYN, July 20.—"The Wide Open Door" was the subject of Dr. Talmage's sermon today, the text being Rev. iv, 1: "And, behold, a door was opened in heaven."

John had been the pastor of a church in Ephesus. He had been driven from his position in that city by an indignant populace. The preaching of a pure and earnest gospel had made an excitement dangerous to every form of iniquity. This will often be the result of pointed preaching. Men will flinch under the sword strokes of truth. You ought not to be surprised that the blind man makes an outcry of pain when the surgeon removes the cataract from his eye.

It is a good sign when you see men uneasy in the church pew and exhibiting impatience at some plain utterance of truth which smites a pet sin that they are hugging to their hearts. After the patient has been so low that for weeks he said nothing and noticed nothing it is thought to be a good sign when he begins to be a little cross. And so I notice that spiritual invalids are in a fair way for recovery when they become somewhat irascible and choleric under the treatment of the truth. But John had so mightily inculpated public iniquity that he had been banished from his church and sent to Patmos, a desolate island, only a mile in breadth, against whose rocky coasts the sea rose and mingled its voice with the prayers and hymnings of the heroic exile.

You cannot but contrast the condition of this banished apostle with that of another famous exile. Look at the apostle on Patmos and the great Frenchman on St. Helena. Both were suffering among desolation and barrenness because of offenses committed. Both had passed through lives eventful and thrilling. Both had been honored and despised. Both were imperial natures. Both had been turned off to die. Yet mark the infinite difference: one had fought for the perishable crown of worldly authority, the other for one eternally lustrous. The one had marked his path with the bleached skulls of his followers, the other had introduced peace and good will among men. The one had lived chiefly for self aggrandizement and the other for the glory of Christ. The successes of the one were achieved amid the breaking of thousands of hearts and the acute, heaven rending cry of orphanage and widowhood, while the triumphs of the other made joy in heaven among the angels of God.

DESPAIR—HOPE.

The heart of one exile was filled with remorse and despair, while the other was lighted up with thanksgiving and inextinguishable hope. Over St. Helena gathered the blackness of darkness, clouds lighted up by no sun-rising, but rent and fringed and heaving with the lightnings of a wrathful God, and the spray flung over the rocks seemed to hiss with the condemnation: "The way of the ungodly

shall perish." But over Patmos the heavens were opened, and the stormy sea beneath was forgotten in the roll and gleam of waters from under the throne like crystal, and the barrenness of the ground under the apostle was forgotten as above him he saw the trees of life all bending under the rich glow of heavenly fruitage, while the hoarse blast of contending elements around his suffering body was drowned in the trumpeting of trumpets and the harping of harps, the victorious cry of multitudes like the voice of many waters and the hosanna of hosts in number like the stars.

What a dull spot upon which to stand and have such a glorious vision! Had Patmos been some tropical island arched with the luxuriance of perpetual summer, and drowsy with breath of cinnamon and cassia, and tessellated with long aisles of geranium and cactus, we would not have been surprised at the splendor of the vision. But the last place you would go to if you wanted to find beautiful visions would be the island of Patmos. Yet it is around such gloomy spots that God makes the most wonderful revelation. It was looking through the awful shadows of a prison that John Bunyan saw the gate of the celestial city. God there divided the light from the darkness. In that gloomy abode, on scraps of old paper picked up about his room, the great dream was written.

It was while John Calvin was a refugee from bloody persecution and was hid in a house at Angouleme that he conceived the idea of writing his immortal "Institutes." Jacob had many a time seen the sun breaking through the mists and kindling them into shafts and pillars of fiery splendor that might well have been a ladder for the angels to tread on, but the famous ladder which he saw soared through a gloomy night over the wilderness. The night of trial and desolation is the scene of the grandest heavenly revelations. From the barren, surf beaten rock of Patmos John looked up and saw that a door was opened in heaven.

GOD SEES EVERYTHING.

Again, the announcement of such an opened entrance suggests the truth that God is looking down upon the earth and observant of all occurrences. If we would gain a wide prospect we climb up into a tower or mountain. The higher up we are the broader the landscape we behold. Yet our most comprehensive view is limited to only a few leagues—here a river and there a lake and yonder a mountain peak. But what must be the glory of the earth in the eye of him who, from the door of heaven, beholds at one glance all mountains and lakes and prairies and oceans; lands bespangled with tropical gorgeousness and arctic regions white with everlasting snows; Lebanon majestic with cedars and American wilds solemn with unbroken forests of pine; African deserts of glistening sand and wildernesses of water unbroken by ship's keel; continents covered with harvests of wheat and rice and maize; the glory of every zone, the whole world of mountains and seas and forests and islands taken in a single glance of their great Creator.

As we take our stand upon some high point single objects dwindle into such insignificance that we cease to see them in the minutiae, and we behold only the grand points of the scenery. But not so with God. Although stand-

ing far up in the very tower of heaven, nothing by reason of its smallness escapes his vision. Every lily of the field, every violet under the grass, the tiniest heliotrope, aster and gentian are as plainly seen by him as the proudest magnolia, and not one vein of color in their leaf deepens or fades without his notice. From this door in heaven God sees all human conduct and the world's moral changes. Not one tear of sorrow falls in hospital or workshop or dungeon but he sees it, and in high heaven makes record of its fall.

The world's iniquities in all their ghastliness glower under his vision. Wars and tumults and the desolations of famine and earthquake, whirlwind and shipwreck spread out before him. If there were no being in all the universe but God he could be happy with such an outlook as the door of heaven. But there he stands, no more disturbed by the fall of a kingdom than the dropping of a leaf; no more excited by the rising of a throne than the bursting of a bud, the falling of a deluge than the trickling of a raindrop. Earthly royalty clutches nervously its scepter and waits in suspense the will of inflamed subjects, and the crown is tossed from one family to another. But above all earthly vicissitude and the assault of human passions in unshaken security stands the King of kings, watching all the affairs of his empire, from the introduction of an era to the counting of the hairs of your head.

A WAY OF ENTRANCE FOR PRAYERS.

Again, I learn from the fact that a door in heaven is opened that there is a way of entrance for our prayers and of egress for divine blessings. It does not seem that our weak voice has strength enough to climb up to God's ear. Shall not our prayers be lost in the clouds? Have words wings? The truth is plain. Heaven's door is wide open to receive every prayer. Must it not be loud? Ought it not to ring up with the strength of stout lungs? Must it not be a loud call, such as drowning men utter, or like the shout of some chieftain in the battle? No, a whisper is as good as a shout, and the mere wish of the soul in profound silence is as good as a whisper. It rises just as high and accomplishes just as much.

But ought not prayer to be made up of golden words if it is to enter such a splendid door and live beside seraphim and archangel? Ought not every phrase be rounded into perfection, ought not the language be musical and classic and poetic and rhetorical? No; the most illiterate outcry, the unjointed petition, the clumsy phrase, the sentence breaking into grammatical blunders, an unworded groan, is just as effectual if it be the utterance of the soul's want. A heart all covered up with garlands of thought would be no attraction to God, but a heart broken and contrite—that is the acceptable sacrifice. "I know that my Redeemer liveth," rising up in the mighty harmony of a musical academy, may overpower our ear and heart, but it will not reach the ear of God like the broken voiced hymn of some sufferer amid rags and desolation looking up trustfully to a Saviour's compassion, singing amid tears and pangs, "I know that my Redeemer liveth."

I suppose that there was more rhetoric and classic elegance in the prayers of the Pharisee than of the publican, but you know which was successful.

You may kneel with complete elegance on some soft cushion at an altar of alabaster and utter a prayer of Miltonic sublimity, but neither your graceful posture nor the roll of your blank verse will attract heavenly attention, while over some dark cellar in which a Christian pauper is prostrate in the straw angels bend from their thrones and cry one to another. "Behold, he prays!" Through this open door of heaven what a long procession of prayers is continually passing! What thanksgivings! What confessions! What intercessions! What beseechings! "And behold, a door was opened in heaven."

IT IS OPEN THAT WE MAY LOOK IN.

Again, the door of heaven is opened to allow us the opportunity of looking in. Christ when he came from Bethlehem left it open, and no one since has dared to shut it. Matthew threw it still wider open when he came to write, and Paul pushed the door further back when he spoke of the glory to be revealed, and John in Revelation actually points us to the harps, and the waters, and the crowns, and the thrones. There are profound mysteries about that blessed place that we cannot solve. But look through this wide open door of heaven and see what you can see. God means us to look and catch up now something of the rapture, and attune our hearts to its worship.

It is wide open enough to see Christ. Behold him, the chief among ten thousand, all the bannered pomp of heaven at his feet. With your enkindled faith look on along these ranks of glory. Watch how their palms wave and hear how their voices ring. Floods clapping their hands, streets gleaming with gold, uncounted multitudes ever accumulating in number and ever rising up into gladder hosannas. If you cannot stand to look upon that joy for at least one hour, how could you endure to dwell among it forever? You would wish yourself out of it in three days and choose the earth again or any other place where it was not always Sunday.

My hearer in worldly prosperity, affluent, honored, healthy and happy, look in upon that company of the redeemed, and see how the poor soul in heaven is better off than you are, brighter in apparel, richer in estate, higher in power. Hearers, afflicted and tried, look in through that open door that you may see to what gladness and glory you are coming, to what life, to what riches, to what royalty. Hearers, pleased to fascination with this world, gather up your souls for one appreciative look upon riches that never fly away, upon health that never sickens, upon scepters that never break, upon expectations that are never disappointed. Look in and see if there are not enough crowns to pay us for all our battles, enough rest to relieve all our fatigues, enough living fountains to quench all our thirst, enough glory to dash out for ever and ever all earth's sighing and restlessness and darkness. Battles ended, tears wiped away, thorns plucked from the bosoms, stabs healed, the tomb riven—what a scene to look upon!

WE MAY ENTER HEAVEN THROUGH IT.

Again, the door of heaven stands open for the Christian's final entrance. Death to the righteous is not climbing high walls or fording deep rivers, but it is entering an open door. If you ever visit the old homestead where you were

born, and while father and mother are yet alive, as you go up the lane in front of the farm house, and put your hand on the door and lift the latch, do you shudder with fear? No, you are glad to enter. So your last sickness will be only the lane in front of your Father's house, from which you hear the voice of singing before you reach the door. And death, that is the lifting of the latch before you enter, the greetings and embraces of the innumerable family of the righteous. Nay, there is no latch, for John says the door is already open. What a company of spirits have already entered those portals, bright and shining. Souls released from the earthly prison house, how they shouted as they went through! Spirits that sped up from the flames of martyrdom, making heaven richer as they went in, pouring their notes into the celestial harmony.

And that door has not begun to shut. If redeemed by grace we all shall enter it. This side of it we have wept, but on the other side of it we shall never weep. On this side we may have grown sick with weariness, but on the other side of it we shall be without fatigue. On this side we bleed with the warrior's wounds, on the other side we shall have the victor's palm. When you think of dying what makes your brow contract, what makes you breathe so deep and sigh? What makes you gloomy in passing a grave yard? Follower of Christ, you have been thinking that death is something terrible, the measuring of lances with a powerful antagonist, the closing in of a conflict which may be your everlasting defeat. You do not want much to think of dying. The step beyond this life seems so mysterious you dread the taking of it. Why, who taught you this lesson of horrors? Heaven's door is wide open, and you step out of your sick room into those portals.

Not as long as a minute will elapse between your departure and your arrival there. Not half so long as the twinkling of an eye. Not the millionth part of an instant. There is no plunging down into mysterious depths. The door is open. This instant you are here, the next you are there. When a vessel struck the rocks of the French coast while the crew were clambering up the beach a cage of birds in the ship's cabin, awakened, began to sing most sweetly, and when the last man left the vessel they were singing yet. Even so in the last hour of our dissolution, when driven on the coast of the other world, may our disembarkation from this rough, tossing life be amid the eternal singing of a thousand promises of deliverance and victory!

NO BELIEVING ONE WILL BE TURNED AWAY.

For all repenting and believing souls the door of heaven is now wide open, the door of mercy, the door of comfort, for the poorest as well as the wealthiest, for the outlaw as well as for the moralist, for Chinese coolie as well as his emperor, for the Russian boor as well as the czar, for the Turk as well as the sultan. Richer than all wealth, more refreshing than all fountains, deeper than all depths, higher than all heights and broader than all breadths is the salvation of Jesus Christ which I press upon your consideration. Come, all ye travelers of the desert, under these palm trees. Oh, if I could gather before you that tremendous future upon which you are invited to enter—domin-

ions and principalities, day without night, martyrs under the throne, and the four-and-twenty elders falling before it, stretching off in great distances the hundred and forty and four thousand, and thousands of thousands, host beside host, rank beyond rank, in infinite distance; nations of the saved beyond nations of the saved, until angelic visions cease to catch anything more than the faint outline of whole empires yet outstretching beyond the capacity of any vision save the eye of God Almighty. Then, after I had finished the sketch, I would like to ask you if that place is not grand enough and high enough and if anything could be added, any purity to the whiteness of the robes, any power to the acclaiming thunders of its worship. And all that may be yours.

A Hermit in a New York Hotel.

The census has brought out the fact that a man can live in a New York hotel for ten years and never speak to any one or enter into any communication with any one except as to the commonplace affairs of eating and drinking. This champion hermit lives at the Grand Union hotel, and is known as Bailey. That is all that is known about him. There was a statement printed that the census man had skipped that hotel, and in writing to the supervisor to say that the story was untrue, and that the enumerator, with the assistance of the clerks, had made every effort to secure the proper information as to all permanent residents in the house, the proprietor, Mr. Garrison, added that there was one man called Bailey who, to the best of his knowledge, had not spoken a word to a living soul since he first came to live at the hotel, ten years ago, and from whom it had been impossible to obtain any answers to the questions. There has been a story told of another similar hermit who used to live at a large downtown hotel, but that one did talk occasionally.—New York Sun.

Charming Away Disease.

A ludicrous custom is still followed in Hindoo households of Bengal. The last day of Falgoun, that fell on March 12, was observed in worshipping Ghantoo, the god of itches and the diseases of the skin which afflict the natives. Very early on the morning of this day the mistresses of the families, changing their nocturnal attire, put a useless black earthen vessel outside the threshold of their back doors with a handful of rice and masoor dal, four cowries and a piece of rag smeared with tumeric. Wild flowers appearing in this season—called Ghantoo fool—are offered in worship. The young boys of the families stand in a semicircle before the mistresses with cudgels in their hands.

When the conches are sounded by the female worshipers, as the signal of the poojah being over, the boys break the vessel into atoms. The mirthful children, in their anxiety to strike the first blow, sometimes bruise the fingers and hands of the matron. The piece of rag is pressed over the doors of the houses in zenana. In the evening of the day the boys of the lower order of the villages sing the songs of the occasion in chorus from door to door for pie.—Bengal Letter.

FINE FRESCOING.

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

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

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

W. G. FARRA,
817 Market St.,
Telephone 179. Wilmington, Del.

ICE CREAM AND ICES,
Orders promptly attended to.

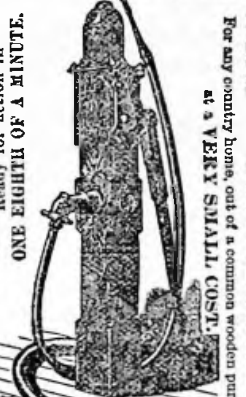
Jesse K. Baylis.
HARD WOOD MANTELS,
OPEN FIREPLACES AND GRATES,
TILES FOR WALLS AND FLOORS,
ANDIRONS, FIRE SETS, FENDERS.
718 Market St., Wil., Del.

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

THE COMMON SENSE LIFT AND FORCE PUMP

WORTH FIFTY TIMES ITS COST
If you need it to put out a fire, and extremely handy for
other things.
Ready for action in
ONE EIGHTH OF A MINUTE.

**MAKES
A COMPLETE FIRE DEPARTMENT
at a VERY SMALL COST.**
For any country home, out of a common wooden pump.



CHAS. G. BLATCHLEY,
Manufacturer of
ALL SIZES AND STYLES OF WOOD PUMPS.
101-103 N. E. City Hall Square, Philadelphia, Pa.
100 Broad St. Station P. O. R. Philadelphia, Pa.

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

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

CATARRH

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

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

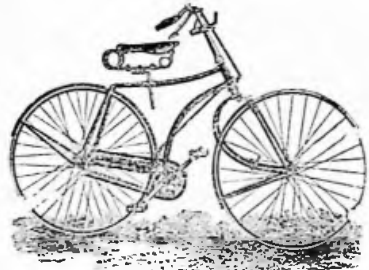
ABSOLUTELY PURE

WILSON'S UNDERTAKING PARLORS

616 King Street.

Ware Rooms, 102 East 7th St. Telephone 168. Open all night.

J. A. WILSON, FUNERAL DIRECTOR.



The "VICTOR" Safety. This was the first American Rover Type Safety. Its supremacy was established at its first appearance, and is maintained to this day.

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



Agent for the Henry Disston & Sons celebrated saws. Have you seen our new saw? If not call at once and examine, and be convinced that this is the place to buy good goods for the least money.

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

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

HENRY M. STANLEY IN DARKEST AFRICA.

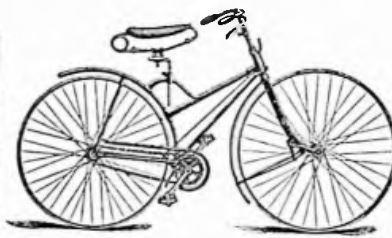
The complete story of Stanley's recent thrilling adventures and the disclosure of his important discoveries will appear for the first time in the work written by himself entitled "IN DARKEST AFRICA," in two volumes, profusely illustrated.

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

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1:55, 2:52, 4:06, 5:30, 8:30, 9:10, 9:47, 10:07, 10:40, 11:34, 11:51 a. m., 12:19, 12:30, 1:38, 2:27, 3:30, 3:17, 5:56, 6:21, 7:08 and 9:10 p. m.

COLUMBIAS



The owner of one of these wheels knows that it is the best wheel that skill can produce.

THE EAGLE

Holds the record from Wilmington to Dover, 50 miles through sand in 4 hours and 52 minutes, beating the BEST previous record of C. Elliott, Esq., on a Victor, by 52 minutes.

Sole agents for RAMBLERS, NEW MAILS, BRONCHIOS, HICKORYS, and LITTLE GIANTS. Send for free catalogue

B. F. McDANIEL & CO., 1009 MARKET STREET, Wilmington, Del.



B. & O.

SCHEDULE IN EFFECT JUNE 22, 1890.

Trains leave Delaware Avenue Depot EAST BOUND.

*Express trains. NEW YORK, week days, *2.13, *7.05, *7.45, *10.31, *11.50 a. m., 2.10, *5.38, *7.26 p. m.

BALTIMORE AND WASHINGTON *4.59, 7.20, *8.45, *9.56 a. m., 12.10, 2.51, *5.06, *6.27, *8.07 daily

Wilmington and Northern R. R. GOING NORTH. Daily (except Sunday.) Daily.

St. Peter's 6:50 12:25 Warwick 7:05 12:50 Springfield 7:22 9:31 1:05 4:51 7:30 6:17

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

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

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

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

DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and southern and southwestern points.

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

TRAINS ARRIVE AT HILLEN. Daily 6.28 P. M.; daily (except Sunday) 6.50, 7.30, 8.42, 11.10 A. M., 12.12, 2.40, 5.10, 6.14, 6.52 P. M.

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 for SOUTHWARD (Read Down) and NORTHWARD (Read Up). Rows include stations like A. M. P. M., N. Y. (P. R. R. Ferries), Phila. (Broad Street), Wilmington, Balto. (Union Station), and various intermediate stops like Delmar, Williams, Salisbury, etc.

Table for CRISFIELD BRANCH. Columns for Leave and Arrive. Rows include stations like King's Creek, Westover, Kingston, Marlon, Hopewell, Crisfield.

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.

IMPROVED HYDRAULIC RAMS No Bolts or Nuts. Awarded Medal and Diploma at the Exposition, Philadelphia. Send for circular and price-list. Address ALLEN GAWTHROP JR., Wilmington, Del.