

THE Beninsula Methodist FOR CHRIST AND HIS CHURCH.

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

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WE are glad to learn that Rev. J. D. Rigg still continues to improve and is able to walk out on pleasant days.

The Great Camp Meeting.

This last great service, or series of services, with which the season at Ocean Grove closes, has been attended this year with unusual interest. We shall have to defer fuller reports to next week. Suffice it to say now, that the preaching has been of a high order, and with few if any exceptions, deeply spiritual and effectively impressive; more conversions perhaps than ever before, and larger crowds in attendance.

Our own Dr. Murray delivered one of the most effective sermons, and produced a profound impression upon a large and enthusiastically sympathetic congregation. We hope to publish it in our next issue.

A most gratifying incident of Dr. Murray's sermon, was the conversion of two adults, one man and one woman, during its delivery.

Worth-Cedarquist.

Major Worth, U. S. A., has been acquitted in his recent trial for disobeying the orders of President Lincoln and Harrison with respect to target practice on Sunday; the court holding that these "orders" were not included in the army regulations, and therefore not in force in this case, and that an officer is not to be punished for his construction of an order that is not specified; the major pleading that he believed there was a reasonable necessity for Sunday target practice in this case.

In reviewing the case, the *North-western Christian Advocate* says;

Private Cedarquist had not the right to determine whether or not he was bound to obey a superior's order, when that order did not command a crime.

We hope that the event will deepen the conviction in the army that men were citizens before they became soldiers; and that army duties should be so ordered under all circumstances that soldiers and officers may preserve their good consciences. Privates should obey implicitly, and officers should deal with privates as if they are Americans who have surrendered their personal independence through entirely patriotic motives. The moral charac-

ter of the rank and file of the army has improved vastly within a decade. The better the treatment of the men, the better will be their characters and services.

Those Resolutions.

We deem it highly important to vindicate our beloved Church, from the allegations made against her by over-zealous partisans of Prohibition, in the resolutions we published last week, to which were appended the names of eleven Methodist preachers. In one of them is found this sentence: "If we are wrong, the Church is wrong." In other words, the Church has adopted principles that oblige us to support the Prohibition party. We submit an emphatic denial of any such obligation.

The strongest declaration respecting the prohibition of the liquor traffic by law, that has been incorporated into our book of Discipline, is found in the statement that "the complete legal prohibition of the traffic in alcoholic drinks is the duty of civil government;" and the strongest utterance in respect to methods to secure such a result, is where "our people are earnestly advised to co-operate in all measures which may seem to them wisely adapted to secure that end." Not one word is there in this entire section about party or voting; "our people" being left entirely free to exercise their best judgment as to what "measures may seem to them wisely adapted to secure the end" desired. The Church says what that end is, "the complete legal prohibition of the traffic in alcoholic drinks;" and this leaves every member at liberty to use his best discretion. Unlike the Jesuitical hierarchy that so often interferes in the exercise of the elective franchise, our Church never presumes to dictate the political conduct of her people, or by direct or indirect endorsement of any party to tell them how to vote. Hence it is a piece of extreme impertinence for any political party, or any advocate of such party, to claim that loyalty to the Church obliges her members to vote for any particular party; and it is a false claim as well.

THAT REPORT.

In an Appendix to the Discipline, among sundry acts of the General

Conference, there published for ready reference, is found the report on Temperance and Prohibition as adopted and explained at the session of 1892, a report out of which our friends of the Prohibition party make such desperate efforts to manufacture political capital. Of this document we have to say: (1) It not only expressly declares, "we do not presume to dictate the political conduct of our people," that is, to tell them how to vote; but, to remove all possible doubt on this point, an explanatory resolution was immediately adopted, by a virtually unanimous vote, to the effect, "that this report, (just adopted) shall not be construed as an endorsement of any party." It thus appears, that however radical were the principles and opinions adopted, their application was explicitly referred to the individual judgment of each member. For any one, then, to claim that this report requires him to vote the Prohibition party ticket, is to contradict the express disclaimer of the report itself.

One may indeed say: "the logical conclusion I draw from the principles I find stated in that report, is this: 'I must vote this party's ticket;' but it is not honest, or it is false to say, that the report itself lays upon him such an obligation. It is the conclusion drawn from a part of the report, not the report as a whole, that is the ground of the alleged obligations; and neither the Church nor the report is responsible for such an inference.

This report, as adopted and explained, is in no proper sense, a part of our Church Discipline. At most, it is but an expression of the opinion of a majority of the General Conference—then present and voting; and no member of the Church is under any obligation whatever, to accept these opinions further than they may commend themselves to his own best judgment.

In view of these facts, we protest against all attempts to make votes for any party as candidate, by claiming that the Church endorses such voting; especially against the misleading statement that loyalty to the church requires of her members that they vote the Prohibition party ticket.

If any of our brethren judge the party method the wisest method by

which to reach the one end that all true Prohibitionists desire,—"the complete legal prohibition of the traffic in alcoholic drinks,"—they are at liberty to use the deliverances of the General Conference for all they are worth, as an argument with which to convince voters, and no wrong will be done; but the moment they claim endorsement from the Church for any such party canvassing, they speak without warrant and dishonor the Church. Far distant be the day, when any political party shall gain the ascendancy by ecclesiastical influence! Human freedom is involved in the maintenance of separation of Church and State. If ministers feel called to become politicians, let them doff their clerical robes, and pose and act as lay citizens. Ministers, bishops, presiding elders nor pastors, as such, have any place in the field of political contention. They have a right to vote, to instruct the people in all questions of morals and religion, but never to use their official position to influence voters. We make no opposition to the Prohibition party, any more than we do to the Democratic or Republican; we only protest against a misrepresentation of the Church, by using her name to promote party success.

There are other considerations to determine the vote of an intelligent Christian voter, besides the one fact that a certain party has a prohibition plank in its platform. That plank has been there for twenty years, and thus far, the practical result has been inappreciable. What it may avail in time to come we know not; but, as we look at it, the times demand that friends of Temperance and all true reforms devise some methods by which they may be able to present an undivided front against the foe. May God speed the day!

In view of what we have written, it is evident that loyal Methodists may vote the Democratic, Republican or Prohibition party ticket, with equally good conscience, provided in their best judgment, all things considered, this is the best thing they can do with their vote.

CHURCH ALTARS.

The resolutions adopted by our
(Continued on 8th page.)

Our Contributors.

THE FILLING OF THE CHURCH.

An empty church! How wide, how still!

The shadows creep about the place,
A living silence seems to thrill

Along the haunted aisles of space,
As if God blessed the sacred ways
And waited for his people's praise.

But soon a sound comes through the door,
And presently in twos and threes,
The people pass across the floor,
And each some friend or comrade sees;
And still with hastening steps they come
As to some dear, familiar home.

The old men, bent with years of care;
The strong men weary in life's flight;
Women with burdens hard to bear;
Young seekers eager for the light;
Some to tread where their fathers trod,
And some beseeching help from God.

Why do they come? In field or street
May not the house of God be found?
The Christ and his disciples meet
Wherever earnest souls abound;
But worship makes their friendship strong,
And thirst for God needs prayer and song.

And so the people throng the gates,
Till on the crowd there falls a hush,
And 'praise for God in Zion waits,'
For calm comes after the world's rush;
And sounds of music fill the air,
While hearts devout grow glad through prayer.

The church is filled with people! Then
What of the man who meets all eyes?
What has he for these needy men?
God make the preacher true and wise;
And let his Spirit make his home
Where, seeking rest, the people come!
—Marianne Furningham, in *Northwestern*.

Let Your Light Shine.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16.

We have sometimes heard people say, in giving their religious experience, that they were walking through the dark valley of shadows. We would ask these brethren, did anyone ever see a shadow unless there was a light of some kind behind it? We say, nay. Do we go down into a dark place to see a shadow? No! there must be a light or you can't see the shadow.

"God is light, and in him is no darkness at all." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 5, 6. "He that loveth his brother abideth in the light." 1 John 2: 10. "Christ is the sun of righteousness, and the light of the world." The word of God is also a light. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105.

One cannot let his light shine, unless he has a light; and the light cannot

shine brightly, if he goes around talking unkindly about his brethren, and trying to wrong them.

We must keep a good supply of oil on hand if our light is to shine with brightness. If the oil is not good, the light will go out. "All things whatsoever ye would that men should do to you, do ye even so to them;" this is our Lord's command.

We must polish the glass, and keep the shade clean; but if we let the dust gather, and the smoke discolor, and the wick become clogged, the light will be dim and flicker and be apt to go out. We must take good care of our lamp; must provide free ventilation, and remove all obstructions, or its light will do no one any good; but by having plenty of oil, and good oil, and our lamps well trimmed and clean, the light will shine brightly, and others will be benefited by it. A heart free from jealousy and selfishness and filled with Divine charity will not let a man do wrong to his brother knowingly.

God's law reveals man's sinfulness, and his grace reveals his Saviour; giving him the "true light that lighteth every man that cometh into the world." The light that guides people to heaven is not to be hid under a bushel, nor does its possessor go round bragging of himself.

The Bible will bring us the knowledge of the true light, if we search its pages. There are gold mines within it; jewels in those mines; and pearls in those depths. If you want the precious gems you must search them out, and if one's light is to burn brightly, the wick must be trimmed daily.

When a man is kinder to his mules than to his wife or children, it matters little how much he may have to say about his light, or how he may talk in class meeting. When the light is blown out, or goes out for want of oil, darkness must follow.

These illustrations can be applied to professors of religion, who were once burning lights, but the light went out for want of oil; and now they give out nothing in the way of light and do nothing but talk. When a professor of religion is given to tell all the bad doings of people you may set it down there is something wrong in him; for in the word, which is a light to our feet, we read "not render evil for evil, or railing for railing;" "he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3: 9, 10. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26.

Jesus came as a light into the world, to call men from darkness into the light of life. "In him was life and

the life was the light of men." This light is his gift, "the manifestation of the Spirit which is given to every man to profit withal;" then how can any one call it a natural light and fallible? Our praises are due to him who hath led us out of the dark bondage of sin into his marvellous light and freedom.

There is no book to which we need give our attention so much as the Bible; then let us study it with patient diligence and pray our labors will bring a sure and rich reward; and we will be able to let our light shine by our goodly conversation.

The devil has no better friend in this world than a hypocrite, and no where in the Bible does the hypocrite find encouragement. A wise man seeks a light for his feet, instruction for his daily walk, and thus he finds in the word, a sure guide to his conduct. God gives all his people enough of light to enable them to take a step at a time, and then for the next. Let us not be professors only but also possessors of religion. Let your light shine.

A. S. O.

Claymont Aug. 18th, '94.

Brandywine Summit.

(Concluded from last week)

MONDAY, AUG. 13.

Morning devotions were led by G. W. Booker; prayer meeting by Mrs. Jennie Fox; Evangelist Naylor singing, and Rev. Mr. McBride speaking of the fitness and privilege of "blessing the Lord at all times."

Rev. Henry Sanderson preached the morning sermon from Heb. 11: 6: "But without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Pastor Layfield's theme in the children's meeting was the record we are making every day we live.

In the afternoon, Rev. E. S. Mace preached from the words: "Sanctify the Lord God in your hearts," 1 Pet. 3: 15; and at night, Rev. F. F. Carpenter from John 3: 16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

TUESDAY, AUG. 14.

An interesting meeting was held in the tabernacle this morning. Miss Grace Quigg led a service of song. Rev. A. S. Mowbray of Newport, read the last three verses of Malachi 3, and made an exposition of them. Probably thirty persons testified to their religious experience.

Dr. J. H. Howard of Asbury, this city, preached the morning sermon from the words: "I am the root and



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the offspring of David, and the bright and morning star." Rev. xxii: 16, and Pastor Alcorn followed with an exhortation.

At the children's meeting, Pastor Layfield dwelt on the importance of an early decision to serve Christ. Miss Blanch Layfield played on the violin.

Presiding Elder Louis E. Barrett preached in the afternoon from the text: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are in Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1, 14-16.

Rev. T. E. Terry of St. Paul's, this city, offered prayer before the sermon, and Pastors White and Hanna followed it in exhortations.

The young people's experience meeting, Pastor Dulany leading, was of unusual interest.

At night, after prayer by Dr. J. H. Simms, Rev. R. Watt of Scott, this city, preached from the words: "Christ is all, and in all," Col. 3: 11; and Pastor Dulany followed with an exhortation.

Rev. J. W. Hammersley arrived today.

WEDNESDAY, AUG. 15.

Morning prayer meeting was led by Geo. E. Wood of Claymont; and the morning sermon by Rev. T. E. Terry from the text: "Wherefore God hath exalted him." Phil. 2: 9.

Before preaching, Pastor Terry sang as a solo, "He hides me" (No. 135 in Songs of Love and Praise); the words and music being his own composition. The words are as follows:

There is a land of pure delight,
Far beyond the realm of sight,
Just beyond the dreary Jordan's stormy
strand;
'Tis my Father's home on high;
I shall reach it by and by,
For He hides me in the hollow of His hand.

CHORUS.

'Mid the raging of the billows as they roll,
'Mid the howling of the tempest round my
soul,
I'm secure amid the storm;
There is naught can do me harm,
For He hides me in the hollow of His hand.

There are doubts and fears oppose,
I've a multitude of foes;
But I know whom I have trusted in the
past,
And tho' rough may be the way,
He will keep me till that day,
And will crown me in His kingdom at the
last.

CHORUS.

When I reach that happy land,
And with all the ransomed stand,
Safe forever on that shining, happy shore;
Oh, what joy supreme 'twill be,
All the loved ones there to see,
And to know that I am saved forevermore.

Stirring testimonies followed from Pastors Hanna, Quigg, White, Watt, Dulany, Howard and Morgan; from W. H. Hendrickson and others.

Pastor Mowbray assisted Pastor Layfield in the children's meeting, illustrating the thought, that doing makes habit; habit makes character, and character makes destiny.

Rev. J. W. Hammersley preached in the afternoon from Col. 3: 2: "Set your affections on things above, not on things on the earth."

Rev. W. B. Osborne of the New Jersey Conference, founder of Ocean Grove, who has done mission work in India and Australia, followed with an exhortation.

At night, Mr. Osborne preached from Matt. 16: 26: "For what is a man profited if he shall gain the whole world and lose his own soul." Interesting revival services followed, and six penitents knelt for prayer.

THURSDAY, AUG. 16.

Pastor Howard led the morning prayer meeting; and Rev. S. M. Morgan preached from I John 5: 4: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Mr. Osborne followed with some points in his own religious experience.

Closing exercises of the children's meetings were held, and much interest was manifested.

Rev. E. E. Dixon of the Philadelphia Conference, a native of our Peninsula, and now pastor of Providence Avenue M. E. Church, Chester, Pa., preached in the afternoon from Matt. 12: 45, 46: "Again the kingdom of Heaven is like unto a merchant-man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it."

After Mr. Dixon closed, Mr. Osborne conducted a holiness meeting. Converted persons were invited to come forward and seek the second blessing, the gift of entire sanctification. A number of persons came and announced that they had received the gift.

Rev. Mr. Osborne and W. H. J. Lingo took leading part in a Pentecostal meeting in the tent at the head of the grounds this afternoon. A large crowd was present. Four persons came to the altar to seek entire sanctification.

The closing services were held this evening. Pastor Hanna led the young people's meeting; and Pastor White preached the last sermon from Heb. 7: 25: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

On the platform were Revs. J. D. C. Hanna, J. B. Quigg, William L. White, S. M. Morgan, J. H. Howard, W. B. Osborne, and E. S. Mace.

After the meeting closed, the "walk-around" was held. The choir and



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liness, or want to save your labor, the best thing to do is to use Pearl-ine.

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From the Pulpit to the Poor-House.

BY JAY BENSON HAMILTON, D.D.

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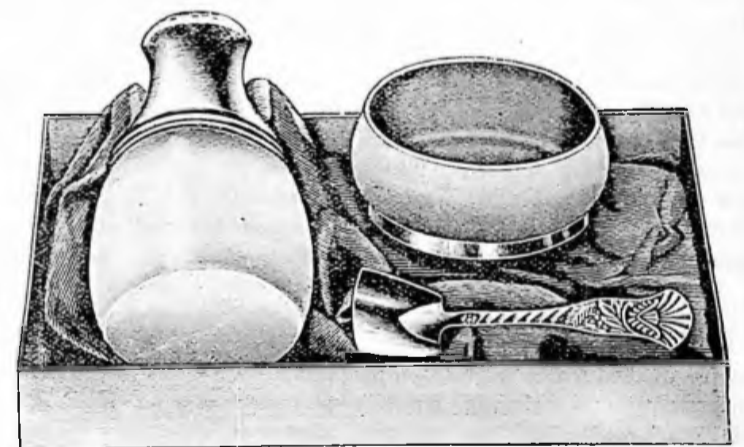
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corner led, followed by the preachers and they in turn by the people, all singing "We Are Marching to Zion." After they had marched around the circle they entered the tabernacle, where the salute by waving the handkerchiefs was given. All then sang "In the Sweet Bye and Bye," "I'll Be There," and "All Hail the Power of Jesus' Name." An experience meeting was then held and the exercises concluded with a general hand-shake.

Sunday in London.

August 5, 1894.

BROTHER THOMAS AND OTHER FRIENDS:—Thinking that you might be interested, I will relate to you how we (Mr. Allmond of Wilmington, and Revs. Compton and Gillies) spent the day.

Being tired of travel and sight-seeing, we did not breakfast until 9.30 a. m.; after which we set on our day's journey. We attended service at Westminster Abbey, which was well filled with eager listeners. The music (vocal) was by a "boy choir," and so musical were their voices, that without seeing them, we believed them to be ladies of much culture in this fine art.

At eleven o'clock, we went over to St. Margaret's Church, (near the Abbey,) of which the famous Canon Farrar is rector. The imposing edifice was crowded, and the great organ led 2500 voices in singing that beautiful song, "Holy, Holy, Holy," etc. The ritualistic part being concluded, the venerable Divine went up into his high pulpit and discussed in his masterly manner on Luke 22: 19: "Do this in remembrance of me." The points dwelt upon were: (1) The Lord's Supper; (2) as a means of thanksgiving; (3) as a means of communion; (a) with God, (b) with one another; (4) as a means of spiritual growth. The discourse was delivered from manuscript, yet it was by no means tiresome; and we were sorry when, with his musical voice, he said: "Let us pray." To me, this sermon was a spiritual feast, and now I know why it is that honor and greatness are perched upon his brow.

Going to a restaurant we satisfied our hunger, and then started for "Royal Albert Hall," in which a sacred Recital was to be given on the greatest organ in the world. Handel's "Overture to Samson," was rendered with great effect. Miss Bruckshaw sang "From Mighty Kings," (Judas Maccaboeus) Handel, and recited an air of "How Blest is He," (Harvest Cantata,) Weber. Mr. Ravenhill rendered "Deeper and deeper still," (Jephtha) Handel. It is understood that these selections were well rendered, for the artists were from the Royal Academy of music.

After this was over, we wended our

way to St. James' Hall, where Hugh Price Hughes preached to a large congregation. He is the same man, with the same snap with which he spoke in Washington, four years ago.

We made out to get home, and you may believe I now feel like going to bed; but I must tell you something about London business on Sunday. The tobacco stores are open all day; many of the restaurants are also open; the saloons are open from 1 to 2 p. m., and from 6 to 12 p. m. every Sunday.

It may seem strange, and yet it is true, that these saloons are patronized more by the women than by the men. May God deliver us from such a calamity! Now I must close, for scarcely can I keep my eyes open.

Love to you all.

Yours fraternally,

F. BURGETTE SHORT.

The General Committee meeting of the Freedmen's Aid and Southern Education Society of the M. E. Church will be held in the auditorium at the Book Concern, 150 Fifth Ave., New York City, Monday morning, Nov. 5th.

J. C. HARTZELL,

J. W. HAMILTON,

Cor. Secretary.

Washington Letter.

From our regular correspondent.

Congress formally adjourned yesterday afternoon. It practically adjourned the day that the House passed the tariff bill, as it has been unable since that time to transact any important business, except by unanimous consent. Two bills which in the opinion of most good citizens should have been passed before adjournment, were left on the calendar of the House after they had been passed by the Senate. They were, the bill of Senator Hoar to prohibit the sending or carrying of lottery tickets and advertisements by express, and the bill prepared by the superintendent of Immigration, to stop the coming of alien anarchists to the United States and to deport those already here upon proof of their character. Lack of a quorum in the House was apparently what prevented action on both of them, although if a quorum had been present, action upon them might have been prevented in some other way. The manner in which this Congress dealt with the few bills which came before it in the interest of moral reform was not such as to inspire confidence in its feelings towards the greatest of all causes.

Speaking of moral reform, it is certainly spreading among the people, if not in Congress. As an evidence of this I quote Mr. Blackwell, the Supreme Chancellor of the Uniformed Rank Knights of Pythias, which is

this week holding its annual encampment in Washington: "Some years ago the supreme lodge granted permission to the grand lodges to locally legislate as they might desire upon the saloon element question and the eligibility of owners and tenders thereof to membership in our order. Under this permission several grand lodges have since declared saloon keepers and bar-tenders ineligible to membership upon the ground of their business engagements having a strong tendency to the cultivation of immorality, lawlessness, and other disreputable habits in contradistinction to the teachings of our order. Surprising as it may seem to some, it is nevertheless demonstrable that the grand lodges which have taken hold of this question and legislated to exclude this doubtful material have not only succeeded in securing the best of material, but they also stand as the most active and progressive among the grand jurisdictions. If it was the wish of the Supreme lodge to experiment when permission was granted grand lodges to locally test this question, I am glad to say the experiment was most satisfactory. In fact, so strongly am I convinced that the step is one in the interest of law, order, morality, respectability and better citizenship, that I am constrained to conclude that the time has come when we, as a great fraternity, should put aside policy, expediency, or any other question of doubt that may stand in the way, and declare ourselves the leaders of reform by manfully facing this question and declaring that no saloon keeper, bartender or professional gambler shall hereafter be considered as eligible to apply for membership in any lodge of our order. Nearly all of our disorders, Sunday desecration and insubordination have come from this element, which seems to delight in the cultivation of lawlessness and hoodlum habits. They have been of no benefit whatever to our order in the past, but rather, like barnacles upon the craft, have greatly hindered our progress in the direction of a higher respectability. Thousands of our most reputable citizens have held aloof because of the presence of this element among our membership, however small. One bartender among a subordinate membership of two hundred becomes the object lesson to which the outside world will point for evidence in condemnation of the whole, and the one thousand saloon men in our membership of half a million cast a reflection upon the whole, which most perceptibly affects our claim for the support and confidence of the Christian world." If the leaven keeps working the K. of P. may soon add "Temperance" to the "Friendship, Charity and Benevolence" of the order.



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A veritable soldier of the cross looked Rev. F. G. Sanderson as he stood in the pulpit of the Eastern Presbyterian Church, in the full regalia of the Uniformed Rank Knights of Pythias, including the sword and belt, and preached to an unusually large congregation on "The Cross of Christ." Mr. Sanderson is the Chaplain-in-chief of the U. R. K. of P. It was, of course, all right and proper, and yet there seemed something incongruous about a sword and belt in a pulpit, although the eloquence of the preacher caused his hearers to lose sight of it at times. Still it remained, and doubtless many of that congregation would have enjoyed the really able sermon more had that sword and belt been out of sight, for no matter how often we may refer to Christians as soldiers, the most of us away down in our hearts do not associate anything even resembling military uniform or accoutrements with the followers of the meek and lowly Jesus.

Treasury officials anticipate much trouble and litigation in consequence of the looseuses with which many of the schedules of the new tariff law were drawn.

August 29th 1894.

Cecil County Fair at Elkton.

REDUCED RATES VIA PHILADELPHIA, WILMINGTON AND BALTIMORE RAILROAD.

The success which has attended this exhibition during previous years should arouse sufficient enthusiasm to draw even a larger gathering this year than ever before. The management, encouraged by the great success of last season, has again offered every inducement to both the exhibitor and visitor. Many new and live attractions have been gathered for the programme, such as trick horses, balloon ascensions, and parachute drops.

For the accommodation of visitors to the fair the Philadelphia, Wilmington and Baltimore Railroad will sell excursion tickets from many points on its divisions and subdivisions at greatly reduced rates, which will include admission to the grounds. Fair days include September 4, 5, 6, and 7, and tickets will be sold on those days, good to return until the 8th. A special train will leave Elkton for Wilmington 6 03 P. M. on September 5, 6, and 7. *†

Mrs. William H. Vanderbilt is the good genius of the Vanderbilt gens. Seldom seen abroad and modest in her mode of living at home, she has a high sense of responsibility for the possession of great wealth, and experiences a genuine pleasure in using it for the noblest of purposes. Like the dew, or the sunlight, her numerous charities fall on the waste places below without sound of trumpet. Her giving is not fortuitous. Competent agents are employed to find those worthy of aid. Much of her money goes to pay the rent of poor and deserving families, more than a thousand of which profited by her charity the past winter.—*Zion's Herald*.

Personal.

Dr. E. J. Gray has been President of Williamsport Dickinson Seminary twenty years.

Bishop Mallalieu has substantially recovered from the injury received in a fall last spring.

Bishop Hurst is to sail from Europe for home Sept. 5, and Bishop Newman expects to be back by Sept. 22.

Rev. C. E. Burdette, brother of the humorist, has been a missionary since 1883, at Gowahati, Assam. He is now visiting in this country.

Rev. Dr. Mark Trafton, of the New England Conference, completed his eighty-fourth year on Aug. 1. He is still vigorous in mind and body.

Mrs. George Wilcox, of Brooklyn, has given \$25,000 for the erection of a memorial chapel in connection with Mr. Moody's school at Mount Hermon.

Rev. W. Morley, the new President of the General Conference of the Australasian Methodist Church, went from England to New Zealand in 1863. He was a delegate to the Ecumenical Conference at Washington, D. C., in 1891.

A dispatch to the secular papers states that Rev. J. D. Botkin, in charge of the Methodist Episcopal Church at Wellington, Kan., has decided to resign his pastorate and enter the field of politics in behalf of the People's party.

The *Christian* (London) says, in its issue of July 12: "Mrs. Amanda Smith greatly delighted her friends by appearing at the Central noon meeting, Aldersgate street, on Tuesday, and singing and speaking with her old fire and fervor."

Andrew Franklin, of Burlington, Kansas, is one of the oldest pensioners on the rolls of the War Department, having been born on Christmas Day, in 1791. He fought in the War of 1812, in two Indian wars, and served as a teamster in the civil war.

Rev. Dr. J. M. Buckley, of the New York *Advocate*, lectured for the forty-fourth time at Chautauqua, N. Y., Aug. 11. His subject was "The Art and Value of Prolonging Life," and he was greeted by the largest morning audience that had up to that time assembled at Chautauqua this year.

Rev. John Foster, who began his ministry in the Methodist Episcopal Church, but was afterward ordained by the Protestant Episcopal Church; who served for three years as principal of Wilbrahan Academy in Massachusetts, and subsequently became president of Tuscaloosa Female College, Alabama, died recently near Athens, Tenn., in his ninety-second year.

Ex-Gov. Charles Robinson the first Executive of Kansas, died Aug. 17th, at his home near Lawrence. He was born in Hardwick, Mass., July 21st, 1818, and was educated at Amherst College. In 1854 he came west with the second New England party sent to Kansas by the Emigration Aid Society, and was an ardent and fearless worker for the free State cause.

Under the Topeka Constitution, he was the first man elected Governor of the state, and retained this position when the Wyandotte Constitution was adopted; serving till 1863. Since then he has held no political office of note.

John Quincy Adams, who died at Mount Wallaston, Mass., Aug. 14, was born in Boston, Sept. 22, 1833. He was the son of the late Charles Francis Adams and a great-great-grandson of President John Adams.

In 1867, '68, '69 and '70, he was nominated for Governor, but was defeated. In 1872 he was the candidate for Vice President with Charles O'Connor, and in 1873 ran for Lieutenant Governor of Massachusetts on the ticket with Governor Gaston. He had been a member of the Harvard corporation since 1877.

Baltimore and Eastern Shore Railroad Company.

Beginning Sept. 1st. The Baltimore and Eastern Shore Railroad Company's Transfer Steamer will leave Pier 10 instead of Pier 9, Light St. as at present.
A. W. BENJAMIN, Supt. & G. P. A.
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OFFICE PENINSULA METHODIST

The Sunday School.

LESSON FOR SUNDAY, Sept. 2, 1894.
John 2: 13-25.

JESUS CLEANSING THE TEMPLE.
REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: *Make not my Father's house a house of merchandise.*—John 2: 16.

13. *And the Jews' passover* (R. V., "the passover of the Jews") *was at hand.*—St. John here and elsewhere uses the term "the Jews" as referring to the hierarchy, the leaders of the nation, and especially as being opponents to Jesus. They took charge of the Passover. In verse 18 they again appear. See also chap. 1: 19. This term is one of the most characteristic of the Fourth Gospel. The Revision Commentary says: "The leaders and representatives of the nation in the rejection of Jesus are those whom John usually designates 'the Jews.'" *Jesus went up to Jerusalem*—from Capernaum, taking with Him the five disciples, including John.

14. *Found in the temple*—in the outer temple, the Court of the Gentiles. "This court (which was on a lower level than the inner courts and the house or sanctuary itself) occupied not less than two-thirds of the space inclosed by the outer walls. Along its sides ran cloisters or colonnades, two of which—Solomon's Porch on the east, and the Royal Porch on the south—were especially admired. To these cloisters many of the devout resorted for worship or instruction, and here, no doubt, our Lord often taught (10: 23). In strange contrast, however, with the sacredness of the place was what He now 'found in the temple'" (Revision Commentary). *Those that sold oxen and sheep and doves . . . changers of money.*—"This market appears to have sprung up since the Captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which was alone allowed to be paid in for the temple capitation tax . . . The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic." (Alford).

15. *Made a scourge of small* (R. V. omits "small") *cords*—"probably the rushes which were littered down for the cattle to lie on" (Alford); "of course this fragile lash would not do much real execution. It was used as one might use a switch, to alarm, and so drive out, the animals. The original very clearly shows that it was used for this purpose alone, and not to threaten the men with physical chastisement" (Abbott). *Drove them, etc.*—R. V., "cast all out of the temple, both the sheep and the oxen." *Poured out the changers' money*—"upsetting the carefully arranged heaps of heterogeneous coinage, and leaving the owners to grope and hunt for their scattered money on the polluted floor" (Farrar).

16. *Said unto them that sold doves.*—The birds were caged, and could not be driven out like the beasts without loss to their owners. So the latter were ordered to remove them. *Make not my Father's house a house of merchandise*—an indignant protest, addressed probably to all who had been guilty of the profanation.

17. *His disciples*—the five who witnessed the proceedings. *Remembered that it was written*—recalled at the time a Messianic prediction from Psalm 69: 9. *The zeal of thine house hath eaten* (R. V., "shall eat") *me up*—"a figure in all ages to express the consuming, emaciating effects of care and passion" (Whedon).

18. *Then answered the Jews* (R. V., "the Jews therefore answered")—referring to the hostile hierarchy. *What sign showest thou?* etc.—"They rightly understood His words and acts to involve the assumption of being the Messiah, and, therefore, not improperly, they demanded of Him what 'sign' (miraculous indorsement) He put before their eyes to justify Himself for cleansing the temple" (Cowley).

19. *Destroy this temple, and in three days I will raise it up.*—"In interpreting this passage observe that (1) John himself explicitly declares Christ's meaning, 'He spake of the temple of His body' (v. 21); (2) that not only the Jews, who might have willfully perverted Christ, misunderstood His meaning, but His own followers did not, till after His death, understand Him (v. 22); hence (3) the hypothesis that He pointed to Himself when He said, 'Destroy this temple,' is not only unnecessary, but improbable. The words are a prophecy, but are purposely left enigmatical to be interpreted by the event. The temple is itself a type of man, who is intended to be the temple of God in which He will dwell, and, therefore, a type perfectly fulfilled only in Christ, in whom alone the Spirit of God dwelt without measure, and with no periods of partial or complete exclusion. The Jews, in crucifying Christ, destroyed the divine reality of which the building was only a symbol or prophecy; moreover they inaugurated that terrible drama of passion which ended in the literal destruction of the temple itself" (Abbott). "At the moment of this conversation the temple was before every mind, hence Jesus naturally takes from it His analogy. Noticeably the analogy between the Jewish temple under the old economy and the human body of God's people under the new became so familiar in the Christian age that Paul exclaims against the brethren at Corinth with amazement: 'What! know ye not that your body is the temple of the Holy Ghost who is in you?' (1 Cor. 6: 19.) 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' (1 Cor. 3: 16)" (Cowley).

20. *Forty and six years was this temple in building.*—The Jews interpreted the words as referring only to the material structure which Herod had begun to rebuild some sixteen years before our Lord's birth. *Will thou rear* (R. V., "raise") *it up in three days?*—a sneering, scornful question.

21, 22. *He spake of the temple of his body.*—"To Himself, therefore, His words had a very definite meaning: Destroy this temple (as you certainly will by disowning My authority and resisting My acts of reform, and at length crucifying Me), and in three days I will raise it. As by denying My authority and crucifying My person you destroy this house of My Father, so by My resurrection will I put men in possession of God's true dwelling-place, and introduce a new and spiritual worship. It is in Christ's person this great drama is enacted. The Messiah perishes; the temple falls. The Messiah lives again; the true temple rises on the ruins of the symbolical temple" (Godet). *When, therefore, he was risen* (R. V., "raised") . . . his disci-

ples remembered.—It was a hidden prophecy until then. *They believed the Scripture.*—Our Lord's resurrection threw light upon many an obscure prediction of the Old Testament, as well as on many of His own words, and fulfillment made faith easy.

23-25. *Many believed in* (R. V., "on") *his name.*—"We have here the net result of our Saviour's announcement at this first passover. A party of external, historical believers arose, convinced of His miracles in the head, untouched by His Gospel in the heart. They believed that He was a supernatural being, just as they believed that Tiberius was emperor, without any feeling of sin to be by Him forgiven, or any love for His holy teaching or character" (Whedon). *When they saw the miracles* (R. V., "beholding his signs")—No record has been kept of these. *Jesus did not commit himself unto them.* (R. V., "did not trust himself unto them")—"They entered into no spiritual relation with Him, and He in consequence into none with them" (Alford). *He knew all men*—the very secrets of their hearts. "This is one of the illustrations of the teaching, so characteristic of the Fourth Gospel, with regard to the union and communion of Christ with His people; if they abide in Him, He abides in them. That these believers have not reached such maturity of faith Jesus Himself discerns. No witness by another is needed by Him, for the thoughts of every man with whom He speaks are 'naked and opened' unto Him" (Revision Commentary).

Low Rates to Pittsburg.

Interest in the annual reunions of the Grand Army of the Republic and Naval Veterans' Association grows with each succeeding year, not only among the veterans themselves, but among all patriotic citizens of the republic.

The encampment this year at Pittsburg from present indications, promises to be as interesting and enthusiastic as any reunion since the war. Thousands of veterans from all parts of the country will be present, and Pittsburg will surpass herself in showing them her hospitality.

The Baltimore and Ohio Railroad Co. will sell excursion tickets from all ticket stations on its line east of the Ohio River, for all trains September 6th to 10th, valid for return passage on all trains until September 25th, inclusive, at one fare for the round trip.

For more detailed information, write to Chas. O. Scull, Gen'l Pass. Agent, B & O R. R., Baltimore, Md.

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League Prayer Meeting Topic.

September 2. The Treasure and the Pearl: The Kingdom of God the highest good. Matt. 13: 44-46.

The Wilmington District officers with their addresses are as follows:
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North East, Md.
Secretary, Miss May Welch,
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Temperance.

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

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

Much has been said of money losses and the destruction of life in the late strikes. The number of persons killed or maimed, the wages of the strikers, the destruction of property, and the general loss by the derangement of business, have been summed up, and we have a fearful aggregate. And yet it is a small sum compared with the regular, annual waste and destruction by the liquor business in this country.

In the year 1893 there were, in the United States, 243,647 persons, almost a quarter of a million, paying special tax as distillers, brewers, or retail dealers. There are, as nearly as can be known, 1,346,912 persons engaged directly, or as employees, in the manufacture, importation and sale of intoxicants! If we make allowance for error in estimates, and say that only 1,000,000 are so engaged, we have the startling fact that of the whole population one in every seventy is, in some way, engaged in this business!

The production of intoxicants for the same year was 118, 436, 306 gallons of distilled spirits, and 986,352,916 barrels of fermented liquors. This does not include wines. No less than 29,030,400 bushels of grain were consumed in distillation. The consumption in 1892 was officially reported at 98,328,118 gallons of distilled spirits, or 1.50 gallons per capita of the whole population; of domestic malt liquors 987,496,223 gallons, or over 13 gallons for each person. The total cost to the country is not less than \$2,000,000,000 a year, and is increasing annually.

For all this, what is the return? Wasted lives, men turned from labor productive of real value to labor in waste; grain that ought to have gone to feed the people, converted into destructive forces; wretched homes, broken families, tramps, criminals, full poor-houses, jails, and penitentiaries, an ever increasing power of evil, and a multitude of men, women, and children swept to the grave, with other multitudes in the same deadly course. Who can give the aggregate of waste and woe? Is it strange that judgment comes?—*United Presbyterian.*

The *Wine and Spirit Gazette*, speaking of Satolli's decree, in an editorial, says:

"We do not hesitate to say that the effect of the strict enforcement of this decree would be a severer blow to the liquor trade than anything the pro-

hibition cranks and the cold water fanatics have accomplished within the last forty years. Fully two-thirds, if not more, of the retail liquor dealers of the country are Roman Catholics. Some of these are liberal contributors to church funds. We appreciate fully the delicate position in which Archbishop Corrigan and the other bishops of the Catholic church in this country are placed by this decree of the Papal Delegate. Yet we are inclined to believe that it will be disregarded by the majority of the prelates of the church.

Elsewhere it said: We dare Archbishop Corrigan to enforce in letter and spirit the decree against the liquor traffic just issued by Mgr. Satolli, the Papal Delegate. Let the archbishop do it, and watch the consequences."

A copy of the paper was sent to the archbishop, and S. P. Smith, the editor, received this:

"In reply to your expressed wish, I have the honor to say that I loyally accept the principles laid down by his excellency, Mgr. Satolli, both in their spirit and to the letter. More than this, no Catholic can refuse to accept them. As to the fear of consequences, I have yet, thank God, to learn what fear is in the discharge of my duty."

Certain effects of the liquor trade are thus enumerated by Neal Dow:

"It creates no wealth, it earns nothing, it lives upon the earnings of other trades; it adds nothing whatever to the wealth or power of the State, nor to the prosperity or comfort of the people. This trade is wasteful, like war; it destroys more of the wages of the people and the useful industries, than "war, pestilence and famine combined;" it creates more than three-fourths of the poverty, pauperism and crime of the country and more than one-half of the insanity; it inflicts a premature and shameful death upon more than sixty thousand people annually; it transforms hundreds of thousands of good, industrious citizens into drunkards, vagabonds, and tramps; it sends an infinite misery into hundreds of thousands of homes; it puts the people down and keeps them down, its effect is to make the people ignorant, coarse, vulgar, brutal, enemies. Such are part of the certain effects of this trade.

To license the liquor traffic for revenue in order to lessen the taxation on our own property is both a suicidal policy and a criminal disregard of the moral well-being of our families and the happiness of our neighbors. Don't lighten the burden on your wealth at the expense of moral and spiritual good. The Lord will call you to account.—*Nashville Christian Advocate.*

The drinking habit is disappearing in Iceland and with it, crime. In 1890, only eight persons were imprisoned on the whole island, the population of which is a little over 40,000.

Items.

The Astor women own \$3,000,000 in jewels.

In four years Congress has cost the country two thousand million dollars.

The Roman Catholics in England are to have a cathedral at Westminster.

Tibet, though nearly half as large as the United States, has only 4,000,000 inhabitants.

Wine-growers in California have consolidated, it is claimed, with a capital of \$410,000,000.

There are only about 87,000 persons in this country out of the whole number whose incomes annually exceed \$4,000.

The Chinese college at Singapore, under the auspices of the M. E. Church, has won the Queen's scholarship, worth \$1,000 a year for four years.

Oxford University, England, conferred the degree of D. C. L., Aug. 15, upon Professor S. P. Langley, the astronomer, of Washington, D. C.

A German firm has an order to build the largest sailing ship known. It is to be a five-master, of 6,150 tons burden, 365 feet long, 51 feet wide, and 31½ feet deep.

It is said the birthplace of James Monroe, the fifth President of the United States, is now owned by an Afro-American named Steward. It is located on the Potomac river, near Mt. Vernon.

The largest oil painting in the world is one by Tintoretto, entitled "Paradise." It is thirty-three and a half feet in height and eighty-four in width, and may now be seen in the Doge's Palace, Venice.

The first prize of the Royal Academy of Arts in Munich, has been gained by a young Jewish sculptor, Henrick Gluckenstein. The artist is also a thorough Talmudical scholar and a Russian.

The most expensive thermometer in the world is in use at Johns Hopkins University. It is an absolutely correct instrument, with graduations on the glass so fine that it is necessary to use a microscope to read them. It is valued at \$10,000.

An up-Jersey paper, says the *Salem Sunbeam*, calls for a text-book on cigarettes in the schools to be furnished by the State. By the way, what's the matter with returning to the good old way of having some of these things attended to in the home? The boy can best be taught the baneful effect of cigarettes by his mother and a shingle. *Smyrna Times.*

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WILMINGTON, SEPTEMBER 1, 1894.

(Continued from first page.)

clen brethren, as referred to above, conclude with the following:

"That it is our firm conviction that the desecration of the sacred altars of the Church and the defeat of her spiritual labors are due * * * to the license-voting and whisky-party idolatry of professed Christian men."

Do our brethren mean, that all "professed Christian men," who do not vote the prohibition-party ticket, but do vote the ticket of some one of the other parties, thereby desecrate the altars of the church and defeat her spiritual labors? If they do, partisan bigotry never before reached such an extreme. The great majority of Methodist voters, not to refer to other churches, have voted or will vote with other parties than the prohibition party; and this includes bishops, presiding elders, editors, educators, the church officers and pastors, as well as able, intelligent and conscientious laymen. It certainly smacks but little of modesty, for this little few to sit in judgment upon their brethren, and to use such opprobrious epithets with reference to them, while claiming for themselves such high virtue. We prefer to think these brethren did not weigh well their words; and really did not know how utterly uncharitable and unwarranted was such an impeachment of brethren who differed with them on the simple question of casting a ballot.

If attachment to a party constitutes a man an idolator, are we not all in the same condemnation. When the Prohibition party has done as much in prohibiting saloons as the Democratic or Republican parties have, it will have one claim upon the suffrage of Christian voters it does not have now.

We bid a hearty Godspeed to every effort made to secure better legislation on this question, and on every other pertaining to good government; but while we appreciate the value of such legislation, our one hope for the

extirpation of the drink evil is the preaching of the gospel, "which is the power of God unto salvation." As we get men soundly converted, the sale and the purchase of intoxicants will be reduced; and in the multiplication of converts, we shall find the real solution of this terrible problem. No party, no legislation, nothing else will be as effectual for permanent reform as the everlasting gospel. "Let the shoemaker stick to his last," which being interpreted means, let preachers attend to their own proper work.

Ocean Grove, N. J.

August 22, 1894.

At the close of the Bishop's sermon, the work of debt paying was resumed, and three great surprises were successively precipitated upon the crowded congregation. \$14,000 having been already secured, the remaining \$12,000 must be raised, in order that the building be dedicated to the worship of Almighty God, "free of debt." Among the liberal contributors at the morning service was Mr. John Emory Andrus of Yonkers, N. Y., a successful manufacturer, a Methodist, and treasurer of the Board of Trustees of Wesleyan University, Middletown, Conn. At his instance, the sum of \$12,000 yet needed was divided into three equal parts; and in order to stimulate the people to liberal giving, Mr. Andrus proposed to give \$1,000, toward the first third. At it they went, and a tug it was; but under the inspiration of the occasion and the good natured rivalry of Dr. Hanlon and Mr. Yatman, who posed as David and Jonathan and represented respectively the Bible class and the Young People's meeting, the end was reached; whereupon Mr. Andrus stepped to the front again, and offered to give, in the name of his wife, one-third of the second third part, (\$1,333.33) if the people would make up the balance; and they did. Then came the third surprise, as the same gentleman proposed to give \$250 for each of his eight children, (\$2,000) provided the people would contribute as much, to make up the last \$4,000. Of course it was a poser; but the interest was at white heat. Those who had given and given, gave again; dollar after dollar came in, with larger and larger sums until about 11 p. m., the full amount was raised, and over \$26,000 in cash and subscriptions were reported as the result of the day's work. Hearty congratulations abounded; Chautauqua salutes were given the President and Mr. Andrus. At Dr. Stokes' suggestion, thousands of hands were uplifted, as an expression of thanks to every one who had participated in the giving; the long metro dology was sung, and the benediction

was pronounced by Bishop Walden.

AN UNIQUE SERVICE.

Mr. Yatman is resourceful in expedients for exciting interest in his meetings; and as was to be expected, he had a notable program for "the first service in the Auditorium after its dedication." Quite a large number, probably between three or four thousand, assembled by 9 a. m. Monday morning. After a season of song and prayer and a large collection, the leader began his illustrated lecture on the declaration of the Psalmist, "My cup runneth over," introducing it by having the congregation recite the twenty-third Psalm, in which this expression occurs.

A tall glass jar placed on a large salver on the pulpit desk, around its base, flowers strewn, and in it a little water on which floated a few bright blossoms, indicated to all those present, just how high the water rose. Said Mr. Yatman: "The jar represents the human heart, David's heart, the cup that ran over with God's many mercies. The flowers outside and around this cup represent external blessings. They are beautiful, but frail and fleeting. The water in the jar represents the great blessing of life. Now I take this silver cup which represents the blessing of health, and pour its contents into the jar; then the cup representing God's goodness in providing food. With all our boasted science and progress, we can't make a single potato, or a fall pippin, or a pippin's seed, without God. This third silver cup represents the blessing of raiment. Without God, we can't make one hair, or one stalk of flax or corn. Next comes the cup of joy; then the gold-lined silver cup of friendship. How delightful to have faithful friends, but best of all to have him who is the friend of sinners. The sixth cup is that of knowledge. I was converted when I was twenty-seven, and when I felt called to preach, I had a wife and three children; but I studied hard to prepare myself for the work; and God signally helped me through my examinations, after I had done all I could. The seventh cup represents the blessing of light. Oh, what a joy to behold the beautiful light! Now I have poured in the contents of these seven cups, and yet the jar is not full. All these are graciously given by God to all his creatures irrespective of character, to saint and sinner alike; but there is one cup more, and David had that, as every one of us may have if we will but accept Christ as our Savior; and that is the cup of salvation. "Here Mr. Yatman poured out of another gold-lined cup, a crimson colored liquid; and as he poured it into the colorless water in the jar that had risen with every cup as indicated by the floating flowers, became crimson

too, and flowed over the top as Mr. Yatman exclaimed, "My cup runneth over."

It was a most impressively suggestive object lesson, indeed.

An earnest appeal to the unsaved to take the cup of salvation, to come and receive the blessed Christ as a present and personal Savior was then made by the leader, and an altar service followed.

WEEK BEFORE CAMP.

Dr. Mandeville completed his course of lectures on the new churches in Asia; "Women's encouragement meetings" were held Wednesday, Thursday and Friday; and Friday evening, the Alumni Anniversary of Pennington Seminary, Dr. Thomas Hanlon, principal, was held in the Auditorium. An elaborate *musicale*, directed by Prof. J. R. Sweney, including cornet solos, trios and choruses, delighted a large audience. Mr. Yatman offered prayer, Dr. Stokes uttered words of greeting and Gen'l James F. Rusling of Trenton, N. J., delivered a fine address on the "March of Methodism." A reception was held afterwards in the parlors of the Arlington, in which many distinguished clerical and lay visitors participated.

W. F. M. S.

Saturday and Sunday were devoted to the Ocean Grove auxiliary of this most efficient agency in the great work of saving the heathen. It was the silver anniversary, and included addresses by returned missionaries from India and China, and a missionary love feast led by Dr. Stokes, whose wife is president of the auxiliary.

Sunday morning Bishop J. M. Thoburn delivered an address in behalf of the society, beautiful in its devout and earnest simplicity; intensely and instructively interesting in its marshalling of facts in illustration of the miraculous progress of the work in India; and inspiring by reason of the magnificent enthusiasm and unbounded faith in God and the triumph of his cause. The morning collection was in advance of last year; and with additions in the afternoon will amount to over \$400.

Miss Fannie Sparks and Bishop Thoburn, both laborers in the missions in India, made brief but admirable addresses in the afternoon.

Monday morning in the young people's meeting, about \$500 more was raised for the ladies.

Dr. I. N. Simmons of Danbury, Conn., a member of the Ocean Grove Camp Meeting Association, was the preacher Sunday night.

CAMP MEETING.

Special preparatory services were held Monday, to begin the next morning. At night a large audience of over 4,000 assembled in the auditorium to celebrate the Sacrament of the

Lord's Supper. Nearly 100 ministers first knelt at the altar rail to receive the sacred symbols of the broken body and shed blood of our Divine Redeemer; and after over twenty tables had been served, the entire choir to the number of 110 took their places at the feast, making a grand total of over 2,000 communicants, who thus renewed their vows of faith and trust in Him who "died for our sins, rose again for our justification, and ever liveth to intercede for us."

T. S. T.

AMONG the recent arrivals at Ocean Grove from our Peninsula are the following: Rev. T. E. Terry and wife of St. Paul's, Dr. S. J. Morris of Lewes, Rev. and Mrs. Julius Dodd of St. George's and Dr. J. H. Howard of Asbury, this city.

Conference News.

Sussex County Camps.

The season for camp meetings in this section is about over, Moore's, Sandhills, Lamb's Woods, Jones, Carey's, and Zoar have been more or less successful. If these could have been concentrated into one or two camps, I think much more good might have resulted.

One remarkable thing is that where the poorer class of people meet, there is the greater spiritual power. Singular! yet Jesus exclaims; "how hardly shall they that have riches enter into the Kingdom of God!"

A great hindrance to spiritual life and power is found in the pride and fashion engendered by riches, and to some extent encouraged by an "uncertain sound" from the pulpit. Sometimes the minister hobnobs too much with those who hold the purse; the plan of salvation is minced, so as not to hurt the corns of the upper ten; and the day will come, it is to be feared, when the wail will be heard, "I am lost, because you feared to hurt my feelings." There is an awful responsibility resting on preachers to preach the word faithfully. City preachers visited these camps; and it was often said in reference to their close preaching, "they dare not preach like that at home."

Shame on every man that dares presume to sop the word of God! and yet some such I fear may be found in the Wilmington Conference. A case in point: a brother preached at one of these camps a sermon strongly smacking of temperance; and the minister in charge apologized for the brother to a saloon-keeper who was present! And this minister is called a man of God! Away with such stuff; the world wants men who dare defy the darts of hell.

Zoar and Carey's were grandly successful spiritually; eighty-one being at the altar in the Zoar meeting and about seventy-five at Carey's.

Sandhills suffered from the rum traffic, which the authorities seemed to wink at.

Lamb's woods was under the leadership of one of the grandest of Christians, but had not the success of former years. The brethren here seemed delighted to sing:

"Let me be carried to the skies,
On flowery beds of ease."

We have a great deal of "crankification" taught in this part of the Peninsula, and this has uprooted much of the good kind.

Jones' was a great success, considering all things; and Moore's was grandly successful as a spiritual failure. The pastor was absent by reason of sickness. It will now take us weeks to get our schools and congregations back to their normal state, so that the sum and substance of the result is, that the camp meetings are detrimental to the best interest of the churches.

ONE OF THE LEAST.

Wye Camp.

Friday morning, August 10th, witnessed the closing service of one of the most interesting and enjoyable sessions held upon historic Wye Camp ground. Rev. J. W. Easley, who had heretofore no experience as a manager of camp meetings, closed with a splendid record in this particular. The preaching services of the camp were all good; some of the sermons were powerful discourses.

The attendance was above the average, the crowd on Sunday and Thursday being roughly estimated at 5,000 upon each of these days.

Rev. J. W. Easley, the pastor in charge, was assisted by Revs. T. E. Bell, J. P. Otis, W. E. Avery, J. D. Lacates, Frank Fletcher, W. W. Sharp, J. A. Arters, C. A. Hill, C. W. Prettyman, George W. Burke, F. C. McSorley and George R. Cramer. Rev. Grant C. Tollar led the revival services and also the music, with Miss Annie G. Lambert, of Chestertown, as organist.

Wednesday was devoted to services of the Epworth League of Easton District.

In the morning Rev. W. E. Avery, D. D., preached from John 1: 42-47.

At 1.30 p.m. the District cabinet assembled; present, Rev. J. P. Otis, of St. Michael's, president; Mrs. Joseph Mallalieu, of Millington, 2nd vice-president; Miss Mary S. Jump, of Easton, 3rd vice-president, and M. Wilbur Thomas, of Chestertown, treasurer. Mrs. W. W. Sharp, of Hillsborough, was elected 4th vice-president to fill the vacancy caused by the resignation of Miss Jessie Hukill, of Middletown.

At 2 p.m. a Junior League service was led by Rev. W. W. Sharp with addresses by Miss Anna G. Lambert and Miss Minnie Benton.

At 3 o'clock, a platform service and consecration meeting was held at which Mr. Olin Bryan delivered an address on "Overcoming the Difficulties in the way of Christian Life;" Mr. Wilbur Thomas, of Chestertown, an address on "The Happiness of a Consecrated Life;" Mr. Charles E. Gootee, an address on "Consecration."

At 6.30, W. W. Bryan, Jr., led the Wednesday night class, formerly under the leadership of the late Walter F. Harman, and founded 17 years ago by Rev. C. W. Prettyman, who was present on this anniversary occasion. Rev. W. W. Sharp filled the pulpit at night, and delivered a powerful sermon.

Thursday, Revs. C. A. Hill, C. W. Prettyman and J. P. Otis, former pastors, occupied the pulpit in the order named.

Thirty two conversions were enrolled as the result of the religious effort of the camp.—Centerville Observer.

James' Woods Camp.

The campmeeting held at James' Woods was one of the best held in Sussex county this year, considered from a spiritual point of view. There were a number professed

sanctification, and many were helped in their religious experience. Rev. D. F. McFaul of Bethel had charge and although it was his first camp he conducted it like a veteran in the campmeeting work.

There were 34 family tents occupied and the attendance throughout was good. There were no little days as is the case at most of the camps.

The ministers who were present and preached during the camp were Revs. W. H. Betts, Wm. J. Tindall, G. W. Bowman, F. J. Cochran, T. S. Williams, G. W. Hastings, J. P. Outten, T. N. Given, W. F. Corkran, D. D., S. B. Pusey, a local preacher, and A. D. Davis. Sunday the 19th ult. was the closing day and Rev. Pusey preached in the afternoon and Davis in the morning. Notwithstanding the rain the congregations were large, especially in the evening. In the evening, instead of a sermon, Rev. A. D. Davis gave a talk on campmeetings, and directed the services in closing the camp in the old-fashioned way of marching around the ground and joining in a general handshaking. Several hundred people joined in the procession and as they returned to the altar place singing and shouting, the power of God came down upon the people. The Holy Ghost seemed to be poured out as in the day of Pentecost and such shouting and rejoicing the writer has not witnessed at a campmeeting in recent years.—Sussex Republican.

From Deal's Island.

DEAR BROTHER:—Deal's Island camp began August 10th and closed August 20th. There were thirty-one tents and a pavilion that would seat nearly 1,000 people. Socially and spiritually the camp was a success. Financially we just came out even.

The following ministerial brethren rendered invaluable assistance: Revs. Valiant, Watkins, Maxwell, Phoebus, Corkran (L. P.), Webster, Hill, Baker, Prettyman (J. W.), Scott, O'Brien, Derrickson, Gray and Evangelist Wilson. These preached the word with great power. Eight conversions rewarded our toil.

Brother Valiant agreed to fill all vacancies, and as a result, was called upon to preach five times. It is good to have an emergency man. I feel under a debt of gratitude to all the brethren for their faithful services.

My health is improving gradually. I was ill with typhoid fever nearly four weeks, and expect after this enforced rest to enter upon my fall work with renewed vigor. The work is progressing very encouragingly, my people are kind and take good care of me.

Our annual revival will begin September 2nd (D. V.). As many of our people follow the water it is necessary that we hold the extra meeting in August or September.

Yours truly,

C. T. WYATT.

August 28, 1894.

LOCAL ITEMS.

A new Court House is to be built in Princess Anne, at an estimated cost of \$15,000.

Rev. Lafayette Marks, D. D., of this city preached in the M. E. Church, Lewes, Del., Sunday Aug. 19th.

J. Miller Thomas of the PENINSULA METHODIST, was a guest at the M. E. Parsonage, Middletown, over night last week.

Mrs. Compton, wife of Rev. W. P. Compton, who has been quite ill, is now convalescing.—Chestertown Transcript of Aug. 25.

We are sorry to state that Mrs. R. K. Stephenson who is sick at Smyrna, Del., is not improving.—Crisfield Leader of the 25th ult.

The new Catholic church in Cambridge, Md., will be ready for dedication, Sept. 12th. Cardinal Gibbons is expected to conduct the services.

Rev. Van. P. Northrup of Bishopville, and Rev. Evart Wright have been spending a few days in Harlock, visiting relatives and friends.

Rev. C. A. Grise, of Georgetown, occupied the pulpit of the Avenue M. E. church, Milford last Sunday morning, in the absence of the pastor, Dr. T. E. Martindale at Ocean Grove, N. J.

Rev. C. F. Sheppard preached the dedicatory sermon Sunday the 19th ult. at the Scott Church, near Odessa, Del., and Dr. A. E. Sudler filled Mr. Sheppard's appointment.

Rev. E. H. Miller, pastor of Whitesville M. E. church, and Rev. James Connor, pastor of Parksley (Va.) M. E. church, preached at Chincoteague, Va., last Sunday, Aug. 26th.

Brandywine Summit Camp Meeting Association cleared its expenses at the recent camp and made sufficient to almost, if not altogether, pay off the \$200 indebtedness formerly standing against it.

(Continued on page 13)

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DIAGONAL Sack Coats,
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Sack Suits at \$10, \$12.50, \$15 and \$20. Cutaway suits at \$12.50, \$15, \$16, \$18, \$20, and \$25. Stitched edges or bound, garments well made, nicely trimmed and cloths thoroughly shrunk and will not spot or shrink. Many of the lots of our own make do not last long, and later in the season we are compelled to fill in, so that you stand a better chance of getting pleased now than in waiting. We still continue the 10 per cent. discount on Summer Clothing, Straw Hats and Russet Shoes, and close evenings at 6 except Saturdays.

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Miscellaneous.

THE TENDERNESS OF GOD.

Of all the thoughts that come to us
On mount or plain or sea,
The thought of God's great tenderness
Brings most of joy to me.

He made the stars that shine on high,
His scepter rules o'er all,
And yet he hears the raven's cry
And marks the sparrow's fall.

Each morn his light o'er land and deep
Awakes the birds and flowers;
He giveth his beloved sleep
Thro' all the evening hours.

He paints with skill the desert flower
In most entrancing hue,
And gladdens with refreshing shower
Or with the gentle dew.

Our world speeds on at his command
Thro' boundless space afar,
And yet so gentle is his hand
The sufferer feels no jar.

The birdlings sleep on downy nest,
Lulled by his zephyrs mild,
While earth rolls on at his behest,
Nor wakes the sleeping child.

My soul in life's drear wilderness
Would faint by cares oppress,
But for the gentle tenderness
Of him who giveth rest.

Of all the thoughts that come to us
On mount or plain or sea,
The thought of God's great tenderness
Brings most of hope to me.

—B. F. Austin, M. A.

Too Much Domesticity.

Does it ever occur to you, Mrs. Clever Housewife, that there are perils in being exclusively domestic? It is, of course, a praise-worthy thing to keep one's home in absolutely beautiful and elegant order, to have one's rooms dusted and shining, and spick-and-span, to arrange one's table with precision, and induce one's family to conform to rules of invincible regularity! And yet, dear Mrs. Clever Housewife, one may pay too costly a price for this system, this elegance, this unapproachable excellence.

"What has become of that little lady who was your opposite neighbor on Elmwood Avenue, in 1887?" I asked a friend the other day. "I mean," said I, "the pretty, bright-faced little woman, whose door-steps were a dream of cleanliness, and whose windows shone like mirrors; the one who dusted all the books in the library every week, and who finished the stairs with a hairpin in the corners."

My friend looked sad. A retrospective glance came into her eyes. "You refer to Mrs. Craigholme," she said. "Poor child, she has been in a state of nervous depression bordering on insanity for the last three years. They have given up housekeeping, all the furniture is stored, the books are packed,

the children are at boarding-school, and Mr. Craigholme spends his time in taking his wife from one place to another, hoping to rouse her from the apathy into which she has settled. The doctors said that her life had been too narrow; it had shut about her like prison bars: she is the victim of too much domesticity."

A peril of this same virtue-turned-into-vice is that we lose the power of seeing things in the right relations. To the intensely domestic woman, a spoiled batch of bread is a heartache, a delayed meal is a disaster, a spot on the paint is a catastrophe. She laments over trifles until she has no breath or strength to spare for the real joys of life, nor indeed, for the sorrows in which she ought to sympathize. Her sons and daughters, and her husband, too, are afraid of infringing on her province by criticising where occasional criticism is deserved; they know how jealous is her pride in her housekeeping, and how resentful she is if any one, be he or she the dearest of the dear, does not consider it absolutely without a fault or a defect.

Again, Mrs. Clever Housewife, the over-domestic woman, as you must admit, cannot keep a servant. Her "girls," whether elderly women or slips of eighteen and twenty, are apt to leave her at unexpected moments, and she is always dissatisfied with the kitchen contingent, and always making changes. Her cooks drink, or are wasteful, or ill-tempered. Her waitresses break china and neglect their duties. Every one who serves her fails to reach her standard, and wearies of her never-ending fussiness.

It is well to be a good housekeeper, hut, dear Mrs. Clever Housewife, it is very poor economy to be this only, and nothing more. For the house exists for the convenience of the people whose abiding place it is, and, whether it be palace or cottage, its single claim upon our respect and regard is summed up in the four little letters which make the word "home."—Mrs. M. E. Sangster, in *Christian Intelligencer*.

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The First Printer.

When Faustus had printed off in 1460 a number of copies of the Bible, he undertook the sale of them in Paris, where printing was then unknown. As he sold his copies for sixty crowns, while the scribes demanded five hundred for their manuscripts, he created universal astonishment; but when he produced copies as fast as they were wanted, and lowered the price to thirty crowns, all Paris was in agitation. The uniformity of the copies greatly increased the wonder; information was given to the police against him as a magician; his lodgings being consequently searched, and a great number of copies being found, they were seized. The red ink with which they were embellished was supposed to be his blood, and it was seriously adjudged that he was in league with the devil, and it is presumed that if he had not fled he would have shared the fate of those whom superstitious judges in those days condemned for witchcraft.—*Jewish Messenger.*

It is said that Dr. McCullough, late editor of the *Philadelphia Methodist*, was asked on his dying bed what message should be borne to his brethren? He answered simply, "Tell them good-by, and that I did the best I could."

Not unlike this was the comment in verse of Phillips Brooks on being shown a caricature of himself in con-

nection with the bishopric. He wrote thus:

"And is this, then, the way he looks,
This tiresome creature, Phillips Brooks?
No wonder, if 'tis thus he looks,
The church has doubts of Phillips Brooks.
Well, if he knows himself, he'll try
To give these doubtful looks the lie,
He dare not promise, but will seek
Even as a bishop to be meek;
To walk the way he shall be shown,
To trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk;
To quite forget what folks have said,
To keep his heart and keep his head;
Until men, laying him to rest,
Shall say, 'At least he did his best.'"

Under the head of imprudent and unchristian conduct, the Discipline enumerates "playing at games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency," and it provides (1), for private reproof from the pastor for such offense; (2) Reproof from pastor and other church member; (3) Trial and expulsion. Our church law does not provide for any indulgence whatever in these things. They that do indulge ignore or defy the rules of the church.—*Michigan Christian Advocate.*

Dispatches from Heart's Content, Newfoundland, July 27th, state that on that date the final splice of Anglo-American Telegraph companies new cable was made at 11 a. m., thus completing the largest cable across the Atlantic. It is a noteworthy coincidence that the final splice was made on the anniversary of the day on which the first successful cable was landed at Heart's Content in 1866, twenty eight years ago, being not only on the same day but on the same day of the week. That was accomplished after repeated failures; this last cable was laid within a little less than two weeks.—*Omaha Christian Advocate.*

Since Queen Victoria was crowned, fifty-seven years ago, the ruling heads of the world have changed often. She has, in that time, seen every throne vacated at least once, and some of them several times. The post of Premier in her own country has been held by ten men, all of whom are now dead, with the exception of Gladstone, the Marquis of Salisbury and the Earl of Rosebery. Beginning with Martin Van Buren, sixteen men have in turn filled the office of President of the United States during her reign, and of those only two remain, Mr. Cleveland and Mr. Harrison.

Mrs. Arthur Bryant, sister-in-law of William Cullen Bryant, and widow of the late eminent horticulturist and author, died at Princeton, Ill., Aug. 13.

I do not wonder that Rome is troubled. Her temporal power gone; her political influence in the council of nations a thing of the past; the education of the childhood of the Church in the hands of the state; the right to solemnize marriage accorded to the civil magistrate; and the people demanding the privilege to read the Holy Scriptures without note or comment, all indicate that the Pope is but the ghost of Cæsar, and that Roman paganism is fading from the visions of the world as pagan Rome bowed to the heralds of the Cross.—*Bishop Newman.*

A secular paper refers to what it calls, the Scriptural maxim that "it is better that ninety and nine guilty men should escape rather than one who is innocent, should suffer wrongfully." The editor of that paper is as well acquainted with the Bible as the colored preacher, who quoted Paul as saying that "we cannot prevent the birds from flying over our heads, but we can prevent them from making nests in our hair."—*Iowa Methodist.*

Rev. J. H. McCarty, D. D., acting pastor of the Metropolitan M. E. Church, of Washington, is serving as chaplain of the Senate, giving the venerable and beloved chaplain, Rev. Dr. Milburn, an opportunity to enjoy the cool atmosphere of the Atlantic seaboard. Dr. McCarty will continue until the close of the session.

The great Chinese plague, the consul reports, does not seem to yield to medical treatment, the mortality is 50 per cent. and the deaths since March 1st number at least 40,000. Cholera has made its appearance in Canton in an epidemic form, but is not yet so threatening, as to cause special precautions to be taken against it.

The clergyman needs every grace that can be called to his assistance. Lord Chesterfield may not have been wholly in the right when he said that the manner in which a thing is said is as important as the matter, but there is enough truth in the statement to entitle it to careful consideration.

Pessimism, either in politics, social life or religion, is not conducive to the best interests either of the state, of society, or of the church. It prevents the best efforts being put forth, and by leading men to believe that things are going to the bad, often induces the state of affairs which it predicts.

There was once a lawyer in Bristol who indicated his office hours by a notice on his door: "In from ten to one". And an old sea captain, who kept coming for about a week without finding him in, at last furiously wrote under this notice: "Ten to one you're out."

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Youth's Department.

"NOT STRANGERS THERE."

To whom would heaven's door so freely open
As to a little child,
Who stands with timid feet upon its thresh-
old,
Lovely and undefiled?

And such a one of late was lowly lying,
With fast-receding breath;
Over her face the first, last shadow falling—
She was afraid of death!

Her loved ones said, "O do not fear to enter
That land so wide and fair!"
To all their words of cheer she could but
answer,
"I do not know them there!"

But even as she spoke her hands were lifted
In sudden sweet surprise,
And the reflection of some dawning splendor
Illumed her wondering eyes.

No longer clinging to her tender watchers,
And darkened by their woe,
She looked as if she saw some loved one
beckon,
And was in haste to go.

What she beheld, we saw not; and her
rapture
Our hearts not yet might share;
But with a last bright smile she whispered
gladly,
"They are not strangers there!"
—Francis L. Mace in *Youth's Companion*.

"Down Brakes!"

"You say, Abby, he's one of the children sent out from the city a-picnickin'?" asked Engineer Lothrop as he was getting ready for his noon lunch, that followed the arrival of his train, "the twelve o'clock local."

"Yes," said his wife, timidly. "I—I thought you would be willing. Word was sent to—to our church that they would be glad to have any—any of the people take—take a poor boy or girl from Philadelphia for a few days. I thought you—you would be willing."

The engineer was standing before a looking-glass, and his only reply was with a brush that gave his black locks an extra pat, to force them, if possible, to lie down flat and straight,—a thing he had never yet accomplished.

"I thought you—you'd be willing," said his wife again.

"What's his name, Abby?" he asked.

"The children seemed to be calling him Bobby, and when I asked him if that was his name, he said yes."

"I don't suppose he has, or ever had, any other name,—one of the sort growin' up by himself, and you don't know where he came from, or what he's up to. Bobby! Well, that's as good a name as you ever find tackled on to any of them ragamuffins."

The wife said nothing, but worked away nervously on a little white bib she was making for her baby. She saw

plainly that this boy from the city was not fancied by her husband. She saw also it was wise to be silent.

"Let him alone," she thought, "and he'll come round himself."

The engineer was trying still to level his haystack of locks, and at last broke out:

"It may be all right to send children from the city into the country; but I know what my brother, living in Philadelphia, said last fall. He told me he wished to send his children into the country, but he preferred to do it himself. He knew he was poor, and it might take him some time to get round to it, but he would get round to it. Of course, he might be sick, and that would hinder it, but he did not think he would probably be sick. Fact is, there is a lot of shammin' of sickness. Now I daresay that boy had something to say about sickness,—didn't he?"

"He did speak of his father's sickness."

"Then I guessed right. I thought as much. Now my brother told me there was a lot o' shammin'. You can count on him, though. He'd never let his children come this way, though he has so many of 'em. Fact is, I haven't seen his family for years, and wouldn't know 'em. I have seen him, of course, and you have; but we haven't seen his family, for Stephen Lothrop came out here alone. He is not one of the kind to send his children a-trampin' round over the country."

"How many has Stephen?"

"Oh, five or six. I don't keep the run of 'em."

The engineer having in vain attempted to humble that haystack of curls, turned away from the glass.

"Wouldn't you like to see that Bobby?"

"Where is he?"

"Out in the yard."

"Oh! that thing in the red jacket?"

"Yes."

"I should think he was an organ-grinder's boy, goin' round with a monkey."

"Bobby don't like it," replied the wife "but they have had sickness he says, at home. Both his father and mother have been sick, and the neighbors took hold to fix him up, and one poor Italian woman gave that jacket. Say, Harry, don't he?"

"Well, don't let him come round to the railroad station when my cattle-train is due. 'Twill make some of the cattle mad as if pisen was after 'em, to see that red thing. But you were going to say something?"

"Don't you think his face makes you think of our Tommy?"

The engineer's eyes filled with tears, and he turned away as if shot. Tommy was the child whose face was now under the daisies, white as snow, in the

old churchyard. The engineer was not a hard-hearted man, but lately he had had dyspepsia. That explains many twists of temper at times. The engineer soon left the house.

Late that afternoon, Bobby did go to the railroad station; and for two reasons. One was because the engineer's wife had given no orders to the contrary, and another reason was that he had a boy's desire to see one of the most lively things out,—a locomotive. Having interviewed this creature of active habits, he sauntered down the track.

He was half a mile beyond the station when he reached the 'Old Big Bank,' as the railroad folks called a heavy slope of earth overhanging a curve in the track. It was intended some time to cut down 'Old Big Bank,' as it showed an unhappy tendency to crumble away; but it never had given special trouble, and was allowed to stand. As Bobby looked at the slope, he saw a movement up near the ragged top. The earth was in motion! Quickly—how the boulders did come tumbling down!

And hark!
He heard the roar of a nearing train. If—if the boulders bounded down upon the track and blocked it; if—if—how he stared to see what would happen!

Down upon the track crashed the boulders, and firmly lodged there. What now was to be done? Nearer and nearer, louder and louder, rumbled and roared the train.

Bobby thought a moment longer. Then he pulled off that unpopular red garment, his jacket, and, waving it, he began a race down the track. Would an engineer be at a little window of his locomotive cab, looking out for danger ahead? Yes, he was there. His keen, watchful eye was at the little window. What did he see?
"What's that?" he asked, speaking to his fireman, yet not taking his eyes off from the track, or failing to notice that violently-waved object of red.

At the same time, glancing along the slope of "Old Big Bank," he saw a suspicious, ugly depression, and then he caught sight of an unsightly pile on the track below.

"Oh—oh—oh!" he was gasping; and then the next moment he had reversed his engine, while clear, shrill, piercing, far-echoing, rang that imperative danger-whistle, that order "Down brakes!" Every brake on board the train was quickly applied, and slowly, reluctantly, sputtering as if in obstinate objection, the locomotive came to a halt, thrusting its cowcatcher, as if a scornful nose, among the first fragments of the obstructing heap.

The engineer and the fireman leaped to the ground, and the engineer asked:

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Bridge at St. John, New Brunswick.
Sleepy Hollow, New York.
Sheridan's Tomb, Arlington, D. C.
Lumbering on the Ottawas, Canada.
Old Log Cabin, Adirondacks, N. Y.
Graves of Jonathan Edwards and Aaron, Princeton, N. J.
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"Where's that feller what waved that red signal?"

"Don't know!" replied the fireman. "There's a boy putting on something red."

The engineer rushed up to Bobby.

"Did you give that signal?"

"Yes, sir."

"You don't know how many lives you saved. I expected to be running a cattle-train, and instead I am driving the late afternoon express. What's your name? where do you live?"

"I live in Philadelphia; my name is Robert Lothrop."

"Philadelphia? What's your father's name?"

"Stephen Lothrop."

"What, a man that runs a newspaper agency?"

"He did, but he has been sick and lost his place, or I don't suppose he'd let me come out here as one of the country-week-end boys; but I guess you don't remember me?"

"What, you the chap stopping at my house? I'm your uncle, Bobby, and you look more than ever like my dead Tommy." Here he was turning away to hide his eyes. "God forgive me, and I'll have all the family out here in less than a week, and that Italian woman, too, what gave you the jacket. God forgive me! God forgive me!"—*Rev. Edward A. Rand in Sunday School Times.*

Pennsylvania Tours to the South.

For several seasons past the announcement of the Pennsylvania Railroad Company's Tours to the South has been looked for with interest, and the pleasant anticipations of those who participated in them have been more than realized. For the present early autumn, announcement is made of two personally-conducted tours from New York to the mountains of Maryland and Virginia and the two most prominent cities of the upper South. The specific points covered by these tours are Gettysburg, Blue Mountain, Luray Caverns, Natural Bridge, the Grottoes of the Shenandoah, and the cities of Richmond and Washington.

It would be difficult to plan a tour of ten days which would embrace a more interesting group of places, as every one of them has an individual interest that cannot fail to enlist wide and favorable attention. The scenery of the entire route is picturesque and attractive, and the season is timed so as to present the scenic beauties in their best form.

These tours will leave New York and Philadelphia on September 15 and 29, and the members of the party will travel in special trains of parlor cars provided exclusively for their use. The entire round trip covers a period of ten days, and excursion tickets, including all traveling expenses, will be sold from New York at \$55 and Philadelphia \$53.

For itineraries containing complete information as to routes, special train service, descriptive notes, &c., apply to or address Tourist Agent, 1190 Broadway, N. Y., or Broad Street Station, Philadelphia.

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(Continued from page 9.)

Rev. Thomas L. Haynes, of Smyrna occupied the pulpit of Clayton M. E. church Sunday morning, Aug. 19. In the evening the Epworth League had charge. Rev. W. Faries preached the following Sunday both morning and evening.

The Tome Institute Library at Port Deposit will open with about 1,500 volumes, 1,000 of which will be reference books and works on history and travel. The remaining 500 will include works of a lighter character, suited to home reading.

The Woodlawn camp closed Friday morning Aug. 24. It was somewhat larger than for several years, there being about 70 tents. The attendance Sunday, was between three and four thousand people. Several arrests were made for drunkenness and disorderly conduct.

The 105th anniversary services at the Union M. E. Church near Townsend, Del., were attended by large numbers of persons. Services are being held nightly in a large tent, and Rev. F. F. Carpenter, pastor, is earnest in the work. Rev. N. M. Browne preached Sunday afternoon.

The Templeville M. E. Church has been painted on the outside, and the inside walls and ceiling have been beautifully papered by J. E. Carter, of Smyrna; making the audience room very handsome. Re-opening services were held Sunday, Aug. 26; Rev. J. P. Otis, of St. Michael's and Rev. R. Irving Watkins, of Odessa, preaching during the day.

Rev. W. R. Mowbray, of Smyrna, preached in the Denton M. E. Church, Sunday evening the 19th ult. Mr. Mowbray, who is a native of Caroline, and statistical secretary of the Wilmington Conference, preached his first sermon to a congregation in this church eight years ago. He is a close reasoner, and possesses the qualifications of a successful pulpit orator.—*Denton Journal.*

Rev. N. M. Browne's sermon Sunday the 19th ult., on the unending life of the soul, was a clear and logical expression of the teachings of the Methodist Episcopal Church on the doctrine of immortality. He was listened to intently by a large congregation, among whom were a number from the Presbyterian church, who expressed much pleasure in hearing the subject so ably and lucidly discussed.—*Middletown Transcript.*

Rev. and Mrs. W. H. Hutchin, of the New Hampshire M. E. Conference, formerly of the Conference Academy at Dover, have been visiting Mr. and Mrs. G. E. Hukill, and Rev. and Mrs. N. M. Browne and other friends in Middletown. They also spent a few days with Mr. G. L. Townsend in Odessa, where Mr. Hutchin was pastor of the M. E. church about twelve years ago. He preached to old friends and new ones, Sunday evening Aug. 19th.

Presiding Elder Alfred Smith occupied the pulpit of Ebenezer M. E. Church Easton, Md., Sunday evening the 19th ult. The subject of his discourse was from the text "Ye are the Salt of the Earth." Considerably over three hundred people were present and enjoyed his sermon.

Owing to Dr. Avery being at Ocean Grove his pulpit was filled last Sunday by Rev. T. E. Bell, both morning and evening. About thirty probationers will be taken into full membership next Sunday.

The annual camp meeting at Ocean Grove never fails to draw a crowd from Easton. More have been in attendance this summer than for many years past. The attractions of this delightful resort are many; and by the religiously inclined a spiritual feast can be experienced. Among those there this week are: Mr. and Mrs. W. H. Thompson, Rev. and Mrs. Avery, Mr. and Mrs. J. J. Wright, Mr. and Mrs. Wm. Littleton, Mrs. J. Frank Turner, Mrs. J. R. Jarrell and Mrs. W. L. Hubbard. Mr. and Mrs. Harry Mason returned the early part of the week.

Mr. Harwood Ayers, of Delaware City, Del., son of the late Rev. T. O. Ayers, and a graduate of the Philadelphia School of Horology, has purchased the old and reliable stand adjoining the Easton National Bank from Mr. A. Bernhard and will succeed Mr. Bernhard in the jewelry and watchmaking business. Mr. Ayers is a practical and experienced watchmaker and jeweler and skilled in repair of jewelry, watches and clocks of all kinds.

The many friends and acquaintances of the late Presiding Elder Ayers are glad to welcome his son to this community, and we bespeak for him the liberal patronage and cordial hospitality he merits. He comes with strong endorsements, and Mr. Bernhard recommends him to all his patrons.—*Easton Democrat.*

TO BATTLE FOR TEMPERANCE.

A meeting of the friends of temperance in Cecil county opposed to the present license law, was held at the camp meeting ground at Woodlawn, Monday, Aug. 27. Mrs. C. A. Abrahams, president of the Woman's Christian Temperance Union, leading the devotional exercises, and Rev. D. E. Shaw of the West Nottingham Presbyterian Church, invoking God's blessing. Dr. R. C. Mackall, of Elkton, was chosen president. Addresses were made by Dr. Shaw, Dr. Mackall, Rev. H. W. Ewing of Port Deposit, H. R. Torbert, Esq. of Elkton, and others, in which the situation in the county was considered, and practical suggestions made for the conduct of the campaign this Fall against the saloon. The meeting was preliminary to a later meeting to be held at Elkton, Tuesday, September 11th, at 11 o'clock a. m.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.

	Quarterly Conference.	Preaching.
SEPTEMBER.		
Hopewell,	1 7 30 2	10 30
Ebenezer, Md.,	1 2 00 2	3 00
Sylmar,	3 8 00 2	7 30
St. John's,	8 7 30 9	10 30
Wesley, Md.,	8 3 00 9	3 00
Mt. Pleasant, Md.,	10 8 00 9	7 30
Harrison Steeet,	12 7 30	
Union,	13 7 30 16	10 30
Swedish Mission,	18 7 30	
Newport,	17 7 30 16	7 30
Madeley,	19 7 30 16	7 30
Delaware City,	22 7 30 23	10 30
Port Penn,	22 10 00 23	3 00
St. George's,	22 3 00 23	7 30
Grace,	28 7 30 30	10 30
St. Paul's,	27 7 30 30	10 30
Asbury,	29 7 30 30	7 30
New Castle, (Oct.)	1 7 30 30	7 30

The above dates are liable to such changes as circumstances may suggest.

LOUIS E. BARRETT, P. E.

Reduced rates to the Delaware State Fair at Dover.

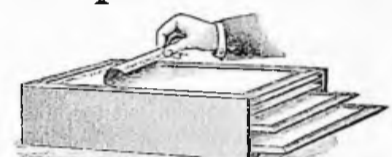
The seventeenth annual Delaware State Fair, to be held at Fairview Park, Dover, from September 10 to 15, promises to be one of great interest.

The inducements offered this year to successful competitors will be greatly in the increase of those of previous years, and the many special premiums to be given out will act as a strong card towards securing a great number of exhibitors to the fair. The grand display of cereals and live stock will be most interesting and instructive to the visitor.

In all, the fair this year will be exceedingly interesting, and the attendance will undoubtedly be larger than ever before.

As a further inducement towards making the affair a grand success, the Philadelphia, Wilmington and Baltimore Railroad will sell excursion tickets, including admission to the grounds, from principal stations on the Maryland Division and from all points on the Delaware Division and Branches, and Queen Anne's and Kent R. R., at greatly reduced rates. Tickets will be sold from the 10th to the 15th inclusive, good to return until the 17th inclusive. *†

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EVERLASTING LIFE.

REV. DR. TALMAGE ON THE REST THAT ETERNITY BRINGS.

Fame Is Vapor, Popularity Is Ephemeral, Riches Take Wings, but the Everlasting Life Is Sure and Safe—An Eloquent and Comforting Address.

BROOKLYN, Aug. 26.—Rev. Dr. Talmage, who is now in Australia on his globe girdling tour, has selected as the subject of his sermon for today, through the press, the words, "Everlasting Life," the text being from Micah ii, 10, "Arise ye and depart, for this is not your rest."

This was the drum beat of a prophet who wanted to arouse his people from their oppressed and sinful condition, but it may just as properly be uttered now as then. Bells by long exposure and much ringing lose their clearness of tone, but this rousing bell of the gospel strikes in as clear a tone as when it first rang on the air.

As far as I can see your great want and mine is rest. From the time we enter life a great many vexations and annoyances take after us. We may have our holidays and our seasons of recreation and quiet, but where is the man come to midlife who has found entire rest? The fact is that God did not make this world to rest in. A ship might as well go down off Cape Hatteras to find smooth water as a man in this world to find quiet. From the way that God has strewn the thorns and hung the clouds and sharpened the tusks, from the colds that distress us, and the heats that smite us, and the pleurisies that stab us, and the fevers that consume us, I know that he did not make this world as a place to loiter in. God does everything successfully, and this world would be a very different world if it were intended for us to lounge in. It does right well for a few hours. Indeed it is magnificent! Nothing but infinite wisdom and goodness could have mixed this leverage of water, or hung up these brackets of stars, or trained these voices of rill and bird and ocean, so that God has but to lift his hand, and the whole world breaks forth into orchestra. But, after all, it is only the splendors of a king's highway, over which we are to march on to eternal conquests.

No Rest.

You and I have seen men who tried to rest here. They builded themselves great stores. They gathered around them the patronage of merchant princes. The voice of their bid shook the money markets. They had stock in the most successful railroads and in "safety deposits" great rolls of government securities. They had emblazoned carriages, high mettled steeds, footmen, plate that confounded lords and senators who sat at their tables, tapestry on which floated the richest designs of foreign looms, splendor of canvas on the walls, exquisiteness of music rising among pedestals of bronze and dropping, soft as light, on snow of sculpture. Here let them rest. Put back the embroidered curtain and shake up the pillow of down. Turn out the lights. It is 11 o'clock at night. Let slumber drop upon the eyelids and the air float through the half opened lattice drowsy with midsummer perfume. Stand back, all care, anxiety and trouble. But, no, they will not stand back. They rattle the lattice. They look under the canopy. With rough touch they startle his pulses. They cry out at 12 o'clock at night: "Awake, man! How can you sleep when things are so uncertain?

What about those stocks? Hark to the tap of that firebell! It is your district! How if you should die soon? Awake, man! Think of it! Who will get your property when you are gone? What will they do with it? Wake up! Riches sometimes take wings! How if you should get poor? Wake up!" Rising on one elbow, the man of fortune looks out into the darkness of the room and wipes the dampness from his forehead and says, "Alas, for all this scene of wealth and magnificence—no rest!"

I passed down a street of a city with a merchant. He knew all the finest houses on the street. He said: "There is something the matter in all these houses. In that one it is conjugal infelicity; in that one, a dissipated son; in that, a dissolute father; in that, an idiot child; in that, the prospect of bankruptcy." This world's wealth can give no permanent satisfaction. This is not your rest.

Fame Is a Vapor.

You and I have seen men try in another direction. A man says: "If I could only rise to such and such a place of renown; if I could gain that office; if I could only get the stand and have my sentiments met with one good round of hand clapping applause; if I could only write a book that would live, or make a speech that would thrill, or do an action that would resound!" The tide turns in his favor. His name is on 10,000 lips. He is bowed to and sought after and advanced. Men drink his health at great dinners. At his fiery words the multitudes huzza. From galleries of beauty they throw garlands. From housetops, as he passes in long procession, they shake out the national standards. Here let him rest. It is 11 o'clock at night. On pillow stuffed with a nation's praise let him lie down. Hush, all disturbant voices! In his dream let there be hoisted a throne, and across it march a coronation. Hush, hush! "Wake up!" says a rough voice. "Political sentiment is changing. How if you should lose this place of honor? Wake up! The morning papers are to be full of denunciation. Harken to the execrations of those who once carressed you! By tomorrow night there will be multitudes sneering at the words which last night you expected would be universally admired. How can you sleep when everything depends upon the next turn of the great tragedy? Up, man! Off of this pillow!" The man, with head yet hot from his last oration, starts up suddenly, looks out upon the

night, but sees nothing except the flowers that lie on his stand, or the scroll from which he read his speech, or the books from which he quoted his authorities, and goes to his desk to finish his neglected correspondence, or to pen an indignant line to some reporter, or sketch the plan for a public defense against the assaults of the people. Happy when he got his first lawyer's brief, exultant when he triumphed over his first political rival, yet, sitting on the very top of all that this world offers of praise, he exclaims, "No rest, no rest!"

From Despair to Triumph.

The very world that now applauds will soon hiss. That world said of the great Webster: "What a statesman! What wonderful exposition of the constitution! A man fit for any position." That same world said after awhile: "Down with him! He is an office seeker. He is a sot. He is a libertine. Away with him!" And there is no peace for the man until he lays down his broken heart in the grave at Marshfield. Jeffrey thought that if he could only be judge that would be the making of him; got to be judge and cursed the day in which he was born. Alexander wanted to sub-

merge the world with his greatness; submerged it and then drank himself to death because he could not stand the trouble. Burns thought he would give everything if he could win the favor of courts and princes; won it, and amid the shouts of a great entertainment when poets and orators and duchesses were adoring his genius wished that he could creep back into the obscurity in which he dwelt when he wrote of the

Daisy, wee, modest, crimson tipped flower. Napoleon wanted to make all Europe tremble at his power; made it tremble, then died, his entire military achievements dwindling down to a pair of military boots which he insisted on having on his feet when dying. At Versailles I saw a picture of Napoleon in his triumphs. I went into another room and saw a bust of Napoleon as he appeared at St. Helena; but, oh, what grief and anguish in the face of the latter! The first was Napoleon in triumph; the last was Napoleon with his heart broken. How they laughed and cried when silver tongued Sheridan in the midday of prosperity harangued the people of Britain, and how they howled at and execrated him when, outside of the room where his corpse lay, his creditors tried to get his miserable bones and sell them!

This world for rest? "Aha!" cry the waters, "no rest here! We plunge to the sea." "Aha!" cry the mountains, "no rest here! We crumble to the plain." "Aha!" cry the towers, "no rest here! We follow Babylon and Thebes and Nineveh into the dust." No rest for the flowers; they fade. No rest for the stars; they die. No rest for man; he must work, toil, suffer and slave.

Arise Ye and Depart.

Now, for what have I said all this? Just to prepare you for the text, "Arise ye and depart, for this is not your rest." I am going to make you a grand offer. Some of you remember that when gold was discovered in California large companies were made up and started off to get their fortune. Today I want to make up a party for the land of gold. I hold in my hand a deed from the proprietor of the estate, in which he offers to all who will join the company 10,000 shares of infinite value in a city whose streets are gold, whose harps are gold, whose crowns are gold. You have read of the crusaders—how that many thousands of them went off to conquer the holy sepulcher. I ask you to join a grander crusade not for the purpose of conquering the sepulcher of a dead Christ, but for the purpose of reaching the throne of a living Jesus. When an army is to be made up, the recruiting officer examines the volunteers. He tests their eyesight, he sounds their lungs, he measures their stature. They must be just right, or they are rejected. But there shall be no partiality in making up this army of Christ. Whatever your moral or physical stature, whatever your dissipation, whatever your crimes, whatever your weaknesses, I have a commission from the Lord Almighty to make up this regiment of redeemed souls, and I cry, "Arise ye and depart, for this is not your rest."

Many of you have lately joined this company, and my desire is that you may all join it. Why not? You know in your own hearts' experience that what I have said about this world is true—that it is no place to rest in. There are hundreds here weary—oh, how weary!—weary with sin, weary with trouble, weary with bereavement. Some of you have been pierced through and through. You carry the scars of a thousand conflicts, in which you have bled at every pore, and you sigh, "Oh, that I had the

wings of a dove, that I might fly away and be at rest!" You have taken the cup of this world's pleasures and drunk it to the dregs, and still the thirst claws at your tongue, and the fever strikes to your brain. You have chased pleasure through every valley, by every stream, amid every brightness and under every shadow, but just at the moment when you were all ready to put your hand upon the rosy, laughing sylph of the wood she turned upon you with the glare of a fiend and the eye of a satyr, her locks adders and her breath the chill damp of a grave. Out of Jesus Christ no rest. No voice to silence the storm. No light to kindle the darkness. No dry dock to repair the split bulwark.

The Final Rest.

Thank God, I can tell you something better. If there is no rest on earth, there is rest in heaven. Oh, ye who are worn out with work, your hands calloused, your backs bent, your eyes half put out, your fingers worn with the needle that in this world you may never lay down, ye discouraged ones who have been waging a hand to hand fight for bread, ye to whom the night brings little rest and the morning more drudgery—oh, ye of the weary hand, and of the weary side, and the weary foot, hear no talk about rest!

Look at that company of enthroned ones. Look at their hands; look at their feet; look at their eyes. It cannot be

that those bright ones ever toiled? Yes, yes! These packed the Chinese teaboxes, and through missionary instruction escaped into glory. These sweltered on southern plantations, and one night after the cotton picking went up as white as if they had never been black. These died of overtoil in the Lowell carpet factories, and these in Manchester mills. These helped build the pyramids, and these broke away from work on the day Christ was hounded out of Jerusalem. No more towers to build; heaven in done. No more garments to weave; the robes are finished. No more harvests to raise; the garner is full. Oh, sons and daughters of toil, arise ye and depart, for that is your rest!

Scovill McCallum, a boy of my Sunday school while dying said to his mother, "Don't cry, but sing, sing

"There is rest for the weary,
There is rest for the weary."

Then, putting his wasted hand over his heart, said, "There is rest for me."

A Glorious Consolation.

Oh, ye whose locks are wet with the dews of the night of grief; ye whose hearts are heavy because those well known footsteps sound no more at the doorway, yonder is your rest! There is David triumphant, but once he bemoaned Absalom. There is Abraham enthroned, but once he wept for Sarah. There is Paul exultant, but he once sat with his feet in the stocks. There is Payson radiant with immortal health, but on earth he was always sick. No toil, no tears, no partings, no strife, no agonizing cough tonight. No storm to ruffle the crystal sea. No alarm to strike from the cathedral towers. No dirge throbbing from seraphic harps. No tremor in the everlasting song, but rest—perfect rest—unending rest.

Into that rest how many of our loved ones have gone! The little children have been gathered up into the bosom of Christ. One of them went out of the arms of a widowed mother, following its father, who died a few weeks before. In its last moment it seemed to see the departed father, for it said, looking upward with brightened countenance, "Papa, take me up!"

Others put down the work of midlife, feeling they could hardly be spared from the office or store or shop for a

day, but are to be spared from it forever. Your mother went. Having lived a life of Christian consistency here, ever busy with kindness for her children, her heart full of that meek and quiet spirit that is in the sight of God of great price, suddenly her countenance was transfigured, and the gate was opened, and she took her place amid that great cloud of witnesses that hover about the throne.

Glorious consolation! They are not dead. You cannot make me believe they are dead. They have only moved on. With more love than that with which they greet us on earth, they watch us from their high place, and their voices cheer us in our struggle for the sky. Hail, spirits blessed, now that ye have passed the flood and won the crown! With weary feet we press up the shining way, until in everlasting reunion we shall meet again. Oh, won't it be grand when, our conflicts done and our partings over, we shall clasp hands and cry out, "This is heaven!"

LITERARY NOTES.

(All books and periodicals mentioned in these columns will be sent by mail on receipt of price. Methodist Book Store, 604 Market St. Wilmington Del.)

The ideal magazine prints not only timely articles on events and places, but stories of the right length to read aloud by the evening lamp. *Harper's Magazine* for September contains "A New England Prophet," the story of an Adventist alarm, by Mary E. Wilkins; "The General's Bluff," founded on a frontier campaign of General Crook, by Owen Wister; "The Tug of War," a tale of English men and women in Greece; chapters of "The Golden House," Charles Dudley Warner's novel of New York society, and the first of a two-part story of Narragansett Pier, by Brander Matthews.

The amount of light that *Harper's Weekly* threw upon the little-known country of Korea, the instant that public attention was directed to it, may be taken as an indication of the resources of the paper, and capacity to deal comprehensively with every occurrence of interest to the public.

Harper's Bazar is presenting a great variety of styles for early autumn, illustrated by Sandoz and Chapuis, the Parisian artists, and selected from Worth's most distinctive creations. These autumn toilettes for outdoor occasions surpass anything previously shown in a fashion journal. The September issues will be enriched by elegant gowns and hats for walking and driving, and by beautiful calling costumes. A novelette by M. McClelland, "St. John's Wooing," will run through several numbers. The scene of this story is in the far South, and it is interesting from start to finish.

The *Atlantic's* supply of fiction in September is more than usually large. Besides Mrs. Deland's "Philip and his Wife," there are three stories—"Tante Cat'rinette," by Kate Chopin; "For their Brethren's Sake," a tale of a Derbyshire town, during the Great Plague, by Grace Howard Peirce; and Mrs. Catherwood's "The Kidnapped Bride." "Old Boston Mary: A Remembrance," by Josiah Flynt, tells of an old woman of the tramp class; Mrs. Louise Herrick Wall's sketch, "In a Washington Hop Field," contains much of human interest; "Up Chevedale and Down Again," by Charles Stewart Davison, is a record of thrilling narrative of Alpine adventure. One of Miss Edith M. Thomas's minglings of verse and prose, "Rus in Urbe,"

preserves the thoughts which city streets have often suggested to persons whose hearts are not with the town. There are literary and philosophical papers, poems, and reviews. Professor Kuno Francke's paper, "The New Storm and Stress in Germany," describes the book, "Caligula," in which the emperor is keenly satirized.

Houghton, Mifflin & Co., Boston.

Excursion to Niagara Falls, Watkin's Glen, Geneva and Rochester via B. & O. R. R.

The fourth personally conducted excursion to Niagara, and Watkin's Glen via the Baltimore & Ohio Railroad and scenic Lehigh Valley Route is announced for Thursday, September 6th.

Royal Blue Line Express will leave Washington 5.05 p. m.; Camden Station, Baltimore, 6.00 p. m.; Newark, 7.27 p. m.; Wilmington, 7.44 p. m.; Chester, 8.00 p. m.; making direct connection at terminal station, Philadelphia, with special through Express to Niagara Falls.

Through Pullman Sleeping Cars will be attached from Washington and Baltimore to Niagara Falls. The tickets are good for ten days and will permit of stop over on going trip at Bardett station, three miles from Watkin's Glen, also at Geneva. Stage Coaches meet all trains at Bardett. On the return trip, stop overs are allowed at Rochester, Bardett and Geneva.

Remember the date, Thursday, September 6th. Round trip ticket \$10.

*† CHAS. O. SCULL.

"Touchy" persons are uncomfortable to themselves and to others. Sometimes it is temperament, oftener it is an undue sense of self-importance which is manifested in touchiness. With the best intentions, innocent people find their loquacity or their taciturnity, as the case may be, tortured into insult, by these "touchy" nuisances. Thus life is nightmared by their jealousies and suspicions, work is hindered, and honest folks are kept busy in repairing the mistakes of this wrong headed and wrong-hearted class. Don't be "touchy." — *St. Louis Republic.*

Home and Abroad.

It is the duty of every one, whether at home or traveling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in every day life. Hood's Sarsaparilla keeps the blood pure and less liable to absorb the germs of disease.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. per box.

Bishop Mallalieu says he once heard "Father Forrest," a Southern Afro-American patriarch, make this petition at the close of a wonderfully fervent prayer: "O Lord, when we come down to pass through Jordan's rolling tide, and when we cross over its heaving billows, and come up on the other side, with the silver drops falling off our garments, O won't you please send down to the edge of the bank a company of your white Horse Cavalry to take us up and introduce us to the King!"

BOOK BINDING.

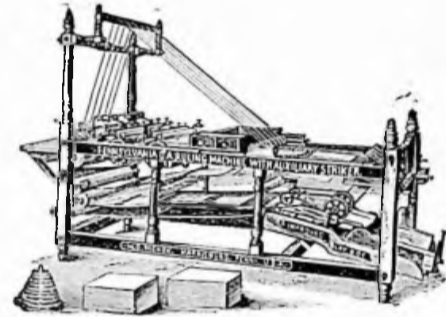
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N. Y., PHILA., AND NORFOLK R. R.

The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. In effect, Monday, Aug 6, 1894.

Table with columns: SOUTHWARD (Read Down), NORTHWARD (Read Up), Leave, Arrive, A. M., P. M.

Table with columns: Leave, Arrive, A. M., P. M. for various stations like Delmar, Williamsiding, Sallsbury, Fruiland, etc.

Table with columns: Leave, Arrive, A. M., P. M. for stations like (N. Y. P. R. R. Ferries), Phila. (Broad Street), Wilmington, Balto. (Union station).

Table with columns: Leave, Arrive, A. M., P. M. for CRISFIELD BRANCH stations like Princess Anne, King's Creek, Westover, etc.

WILMINGTON AND NORTHERN RAILROAD COMPANY. This Table in effect May 23, 1894. Trains leave Wilmington (French Street Station) for B. and O. Junction, Montclair, Wintertown, Guyencourt, Cranogue, Coasart, Chadd's Ford Junction, Poppont, West Chester, Embrewville, Mortonville, Coatesville, and Intermediate stations, daily, except Sunday, 7:35 a. m. and 2:35, 4:10 and 5:45 p. m. Daily at 7:30 p. m.

Trains leave Philadelphia (French Street Station) for B. and O. Junction, Montclair, Wintertown, Guyencourt, Cranogue, Coasart, Chadd's Ford Junction, Poppont, West Chester, Embrewville, Mortonville, Coatesville, and Intermediate stations, daily, except Sunday, 7:35 a. m. and 2:35, 4:10 and 5:45 p. m. Daily at 7:30 p. m.

Trains leave Baltimore (French Street Station) for B. and O. Junction, Montclair, Wintertown, Guyencourt, Cranogue, Coasart, Chadd's Ford Junction, Poppont, West Chester, Embrewville, Mortonville, Coatesville, and Intermediate stations, daily, except Sunday, 7:35 a. m. and 2:35, 4:10 and 5:45 p. m. Daily at 7:30 p. m.

Trains leave Norfolk (French Street Station) for B. and O. Junction, Montclair, Wintertown, Guyencourt, Cranogue, Coasart, Chadd's Ford Junction, Poppont, West Chester, Embrewville, Mortonville, Coatesville, and Intermediate stations, daily, except Sunday, 7:35 a. m. and 2:35, 4:10 and 5:45 p. m. Daily at 7:30 p. m.

Trains leave Portsmouth (French Street Station) for B. and O. Junction, Montclair, Wintertown, Guyencourt, Cranogue, Coasart, Chadd's Ford Junction, Poppont, West Chester, Embrewville, Mortonville, Coatesville, and Intermediate stations, daily, except Sunday, 7:35 a. m. and 2:35, 4:10 and 5:45 p. m. Daily at 7:30 p. m.



B. & O.

SCHEDULE IN EFFECT MAY 20, 1894.

Trains leave Delaware Avenue Depot: EAST BOUND

Table with columns: NEW YORK, week days, *3.02, *7.17, *8.41, *10.36 a. m., *12.24, *2.49, *5.35, *7.44, *11.00 p. m.

Table with columns: PHILADELPHIA, Twenty-fourth and Chestnut, streets, week days, *3.03, 5.15, 6.35, *7.17, *7.53, 8.00, *8.49, *9.30, 10.10, *10.36, *11.45 a. m., *12.24, 1.25, *2.49, 3.25, 4.55, *5.35, 6.31, *7.11, 8.25, 10.60, *11.00 p. m.

Table with columns: CHESTER, week days, *3.03, 5.15, 6.35, *7.17, *7.53, 8.00, *8.49, *9.30, 10.10, *10.36, *11.45 a. m., *12.24, 1.25, *2.49, 3.25, 4.55, *5.35, 6.31, *7.11, 8.25, 10.60, *11.00 p. m.

Table with columns: BALTIMORE AND WASHINGTON, *4.15, 7.02, *8.32 a. m., *12.16, *2.05, 3.03, *4.24, *8.12, *8.58 p. m.

Table with columns: NEWARK, DEL., *4.15, 7.02, *8.32 a. m., *12.16, 3.03, *4.24, *8.12, *8.58 p. m.

Table with columns: PITTSBURG, *8.32 a. m., *4.31 p. m. daily. CHICAGO, *8.32 a. m., *4.31 p. m. daily. CINCINNATI AND ST. LOUIS, *12.16 and *3.58 p. m. daily.

Table with columns: NEW ORLEANS, via Bristol and Chattanooga, *8.58 p. m. daily. SINGLERLY ACCOMMODATION, 7.02 a. m., 3.03, 7.35 and 11.10 p. m. daily.

Table with columns: LANDBENBEG ACCOMMODATION, week days, 7.02, 8.32 a. m., 2.25 and 6.43 p. m. Sundays, 9.40 a. m., 5.35 p. m.

Table with columns: TRAINS LEAVE MARKET STREET STATION: For New York, week days, *8.20 a. m. For Philadelphia, week days, 6.20, *7.30, *8.20, *11.30 a. m., 2.15, 9.45 p. m. Sundays, 6.20 a. m., 1.60, 2.55, 9.45 p. m.

Table with columns: For Pittsburgh and Chicago, week days, *8.20 a. m. For Baltimore, week days, 6.50, *8.20 a. m., 2.55, *5.40 p. m. Sunday, 2.15 p. m.

Table with columns: For Landenberg and way stations, week days, 6.50, 8.20 a. m., 2.15, 5.40 p. m. Sundays, 9.25 a. m., 6.10 p. m.

Baltimore & Eastern Shore R. R.

SUMMER TIME-TABLE. In effect MONDAY, JUNE 25th, 1894.

EASTBOUND. Ex. Ex. Ac. Ex. Ex. 7.00 4.00 11 P.M. 11 A.M. 6 A.M. 11 P.M.

Table with columns: Baltimore Lv. (Pier 9, Light St.), Clayborne Ar., Chyborne Lv., McDaniel, Harper, St. Michael's, Riverside, Royal Oak, Kirkham, Bloomfield, Easton, Turner's, Bethlehem, Preston, Ellwood, Harlock, Emmals, Rhoadside, Brookview, Reids Grove, Vienna, Barren Creek, Hebron, Rock A-Walkin, Salisbury, Walston's, Parsonsburg, Pittsville, New Hope, Whidleyville, St. Martins, Berlin, Ocean City Ar.

WESTBOUND. Ex. Ex. Ac. Ex. Ex. 7.00 4.00 11 P.M. 11 A.M. 6 A.M. 11 P.M.

Table with columns: Ocean City Lv., Berlin, St. Martins, Whidleyville, New Hope, Pittsville, Parsonsburg, Walston's, Salisbury, Rock A-Walkin, Hebron, Barren Creek, Vienna, Reids Grove, Brookview, Rhoadside, Emmals, Harlock, Ellwood, Preston, Bethlehem, Turner's, Easton, Bloomfield, Kirkham, Royal Oak, Riverside, St. Michael's, Harper, McDaniel, Clayborne Ar., Clayborne Lv.

Ocean City limited express leaves Baltimore, Saturday only, at 2.00 p. m., returning leaves Ocean City at 7.30 p. m. Returning leaves Ocean City Sunday only, at 4.30 p. m., arriving in Baltimore at 10.35 p. m.

Additional trains between Berlin and Ocean City: Leave Berlin 7.00 a. m. Mondays, Tuesdays and Thursdays; 3.05 p. m. Tuesdays, Thursdays and Saturdays. Leave Ocean City 2.30 p. m. Tuesdays, Thursdays and Saturdays; 10.30 p. m. Mondays, Wednesdays and Saturdays.

Additional trains between Baltimore and Ocean City: Leave Baltimore 7.00 a. m. Mondays, Tuesdays and Thursdays; 3.05 p. m. Tuesdays, Thursdays and Saturdays. Leave Ocean City 2.30 p. m. Tuesdays, Thursdays and Saturdays; 10.30 p. m. Mondays, Wednesdays and Saturdays.

Additional trains between Philadelphia and Atlantic City: Leave Philadelphia 7.00 a. m. Mondays, Tuesdays and Thursdays; 3.05 p. m. Tuesdays, Thursdays and Saturdays. Leave Atlantic City 2.30 p. m. Tuesdays, Thursdays and Saturdays; 10.30 p. m. Mondays, Wednesdays and Saturdays.

PENNSYLVANIA RAILROAD.

The Standard Railroad of America. PROTECTED THROUGHOUT BY THE Interlocking Switch and Block Signal System.

Philadelphia, Wilmington & Baltimore R. R.

In effect JUNE 15th, 1894. Trains will leave Wilmington as follows: For Philadelphia (express) *1.57, *2.55, *4.20, 6.30, 7.42, 7.50, *8.50, *10.05, 10.16, *10.25, 11.20, *11.51 a. m., *12.19, *1.47, *3.05, *5.04, 5.10, *5.55, *7.07, *7.12 p. m. Accommodation, 6.00, *7.00, 8.06, *11.10, 10.40, 11.33 a. m., *11.20, 12.33, *1.45, 2.25, 3.40, *4.05, *5.15, 7.40 and *10.30 p. m.

For Chester (express) *1.57, *4.20, 6.30, 7.42, 7.50, *8.50, *10.05, 11.20, *11.51 a. m., *12.19, *1.47, *3.05, *5.04, 5.10, *5.55, *7.07, *7.12 p. m. Accommodation, 6.00, *7.00, 8.06, *11.10, 10.40, 11.33 a. m., *11.20, 12.33, *1.45, 2.25, 3.40, *4.05, *5.15, 7.40 and *10.30 p. m.

For New Orleans, Richmond and Danville Express, 7.41 p. m. daily. For West Chester, via Lamokin, 6.30 and *8.55 a. m. and 3.40 and *5.15 p. m. For Newark Centre and intermediate stations, 7.40 a. m., and 6.33 p. m.

Baltimore and Washington, *4.35, *8.01, 9.11, *10.19, and 11.00 a. m., *12.04, *12.33, *1.15, 2.08, 4.24, *5.23, 6.05, 6.56, *7.41, *8.20, p. m., and *12.49 night. Baltimore and intermediate stations, 2.47, 4.43 and *6.08 p. m. and *11.54 night. Baltimore and Bay Line, 5.23 p. m.

DELAWARE DIVISION. New Castle, 8.13, 11.12 a. m., 2.50, 4.30, 6.15, 6.50 p. m., and *12.06 night. For Lewes, 8.13 a. m., and 4.27 p. m. For Rehoboth, 8.13 a. m., and 4.27 p. m. Express for Dover, Harrington and Delmar, 8.13, 11.03 a. m., 4.27 p. m., and *12.06 night. For Harrington and Delmar, 8.13, 11.03 a. m., 4.27 p. m., and *12.06 night. Express for Weymouth, 8.13, 11.03 a. m., 4.27 p. m., and *12.06 night. Express for Cape Charles, Old Point Comfort, and Norfolk, 11.03 a. m., and *12.06 night.

Leave Philadelphia, Broad Street, for Wilmington, (express) *3.50, *7.20, 7.25, 8.31, *9.10, 10.20, *11.18, *11.40 a. m., *12.35, 1.30, 2.02, 3.46, 4.01, *4.41, *5.08, 5.30, 5.56, 6.17, *6.55, *7.40, *8.35, *11.10, *11.16 p. m., and *12.03 night. Accommodation, 6.20, 7.33, *8.35, *10.35 a. m., *11.23, 1.23, *2.05, 3.03, 4.03, 4.37, *6.20, 6.23, *8.38, *10.03, and *11.38 p. m.

(1) Congressional Limited Express trains, composed entirely of Pullman Vestibule Parlor and Dining Cars. No extra fare. (2) Limited express trains, composed of Pullman Vestibule Parlor Cars, Vestibule Passenger Coaches, and Dining Car. No extra fare. (3) Richmond and Danville Express. No coaches. (4) Sunday only. For further information, passengers are referred to the ticket office at the station.

S. M. PREVOST, General Manager. J. R. WOOD, Gen. Pass. Agent.

Western Maryland Railroad.

Taking effect Oct. 22, 1893. Leave Hifton Station, as follows: DAILY. 3.30 A. M.—Fast Mail for Norfolk & Western R. R. the South and Southwest. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Edgemoor, Hagerstown, and except Sunday, Williamsport, Clear Spring, and Cherry Run, Chambersburg, Waynesboro, B. & C. V. R. R., Martinsburg, and Winchester, Va.

Summer Schedule OF THE Eastern Shore Steamboat Co.

On and after Tuesday, May 8th (weather permitting). From South Street Wharf at 5.30 p. m. as follows: Steamer POCOKE, Captain Howard, leaves Tuesdays and Fridays for Crisfield, Tangier Island, Finney's, Onancock, Shelton, Pitt's wharf, Cedar Hall, Rehoboth, Powell's, Pocomoke City, Matoponi and Snow Hill. RETURNING, leaves Snow Hill Mondays and Thursdays 6.00 a. m. Matoponi 6.45, Pocomoke City 8.00, Powell's 8.30, Rehoboth 9.00, Cedar Hall 9.30, Pitt's Wharf 10.00, Shelton 10.15, a. m., Onancock 2.30, Finney's 3.00, Tangier Island 4.30 p. m. Steamer EASTERN SHORE, Captain Raynor, Wednesdays and Sundays (receives freight Saturdays) for Crisfield, Harborton, Evans', Boggs', Cedar View, Nantux Concord, R. L. Davis', Miles', Shields' and Rues'. RETURNING, leaves Rues' Tuesdays and Fridays, 8.30 a. m. 8.11 a. m. 9.00, Miles' 9.15, Davis' 10.00, R. L. Davis' 10.40, Concord 11.00 a. m., Nantux 12.30 noon; Cedar View 12.45, Boggs' 2.45, Evans' 3.40, Harborton 8.16 p. m. Steamer TANGIER, Captain Matthews, Thursdays and Mondays for Ford's, Crisfield, Finney's, Onancock, Chesconessux, Hunting Creek and Mesongo. RETURNING, leaves Mesongo Wednesdays and Saturdays, 6 a. m., Hunting Creek 9.30, Chesconessux 11.30 a. m.; Onancock 2.30 and Finney's 3 p. m. Freight and Passengers received for points on the N. Y. P. and N.; W. W. & P.; D. M. and Va. Railroads. Freight (positively) will not be received after 5 o'clock on sailing days, nor on Saturday after 5.30 p. m., for Sunday's boat. Steamers leave Crisfield for Baltimore 6.30 p. m., except Wednesday and Saturday boats, which leave at 6 p. m. P. R. CLARK, Gen'l Agent.

Philadelphia & Reading R. R.

"Royal Route" between Philadelphia and Atlantic City. The only double track line. Schedule in effect May 14, 1894. TRAINS FOR ATLANTIC CITY. Leave Chestnut street and South street wharves. Week days.—Express, 9 a. m., 2, 3, 4 and 5 p. m. Accommodation, 8 a. m., 5.45 p. m. Returning, leave Atlantic City depot, Atlantic and Arkansas avenue. Week days.—Express, 7, 7.45 and 9 a. m., and 3.30 and 5.30 p. m. Accommodation, 8.15 a. m., and 4.30 p. m. Parlor cars on all express trains. I. A. SWEGARD, Gen. Manager. C. G. HANCOCK, Gen. Pass. Agent.

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