

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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

Our venerable brother, Rev. James L. Houston, who was received on trial in the old Philadelphia Conference 58 years ago, has made his home in this city, since last fall. He left Tuesday of this week, to spend the summer with his relatives in Maryland, and expects to visit, most of the time, his daughter, Mrs. Thomas Hughlett, near Trappe, Talbot county, and his granddaughter, Mrs. E. J. Kirby, Kirby's Wharf, near the same town.

The many friends of Rev. Dr. Jacob Todd, now in the fifth year of his present pastorate of Grace M. E. Church, this city, will learn with painful concern, that he is suffering from a serious affection of his eyes. Wednesday of last week, in the residence of Dr. J. E. James, Philadelphia, he underwent a preparatory operation upon one of his eyes, which it is hoped to complete successfully, next September. The sympathies and prayers of Christians throughout the Church will attend this gifted and earnest minister of the Gospel, that the threatened loss of sight may be averted, and his health and life be preserved for years of future usefulness. Dr. Todd has more than a national reputation, and is one of the very best preachers in our connection. His official brethren have very considerably awarded him a three month's vacation.

Dr. Todd has just called at our office, and reports, that the operation of *iridectomy* was successfully performed on his right eye, by Dr. C. M. Thomas of Philadelphia, last Wednesday, and he has strong hope of having the sight of the eye restored, as also preserving the sight of the other.

We are highly gratified to be able to report great improvement in the health of Rev. J. A. McCauley, D. D. ex-President of Dickinson College. Rev. S. M. Morgan Jr., of this Conference called on him, while in Baltimore, ten days ago, and found him able to walk out. We trust the Doctor will soon regain his normal vigor, and be

able still longer, to serve the Church, as he has so faithfully and efficiently, in the past.

Rev. W. E. Tomkinson, pastor of Claymont charge, supplied for Dr. Todd, in Grace church, this city, last Sunday morning. His text was St. Paul's delineation of the transforming power of the revealed Christ, in the words, "We all with open (unveiled) face, beholding as in a glass the glory of the Lord, are changed into the same image, even as by the spirit of the Lord," 2 Cor. 3-18.

Bro. Tomkinson was greeted with a large congregation of attentive and interested hearers, who evidently enjoyed his discourse; some of them kindly expressing the wish, that he would come again.

A Strange "Decision."

In another column appears an editorial from the *Northwestern Christian Advocate*, on a recent opinion of the Supreme Court of Wisconsin characterizing the Bible as a sectarian book. We incline to think, that this decision, like that of a still supream court respecting interstate commerce, will eventuate in the furtherance of the interests which good people fear are imperiled. If the Bible is a *sectarian* book, it is time the sects became a unit in its defence; and every so-called religious body should be subject to this test. If the Roman hierarchy have no use for the Bible, let them say so; or if they think it God's revelation to Roman popes and councils only, let them avow their opinions explicitly. Protestants of every name, and of every variety of doctrine, hold to the right of private judgment, and to the inalienable right of the individual, to test all human teaching by what is found in the Divine Word. The immortal utterance of Chillingworth—"The Bible, the Bible is the religion of Protestants"—finds an echo in every Christian heart, not dominated by papistical superstitions.

The line must be drawn somewhere, in this matter of liberty of conscience. Some standard of final appeal must be recognized, or the most deplorable confession is inevitable. Our Mormon fellow citizens plead for the rights of con-

science as plausibly, as any of these representatives of a foreign despotism. For the good of the people, polygamy is interdicted; and shall not the demoralizing exclusion of the Bible from our public schools, and from general circulation among the people be interdicted?

If these servants of Rome can't maintain their cause by family training by their own schools, and their personal and professional influence, it is a question, if it is worth maintaining. At least, they have no right to insist on American freemen proscribing the Bible, in their great work of educating the youth of the land. We believe in standing by our colors, and if the propagandists of a foreign despotism don't like our principles, they are at liberty to move on to some more congenial clime. Were they in the majority, they would certainly carry out their principles, and we should not hesitate to carry out ours.

Ocean Grove Platform.

More than a year ago, we addressed a postal to the President of the Ocean Grove Camp-meeting Association, calling his attention to the fact, that while the *Peninsula* contributed largely to the crowds that attend the camp-meeting over which he presides, there had seldom, if ever, been a representative of *Peninsula* Methodism invited to preach from that platform; and suggesting the query, if it would not be well, after due consideration had been paid to the clerical orators of New Jersey, and "the rest of mankind," to give our *Peninsula*, the garden spot of American Methodism, a chance to illuminate the truth.

Dr. Stokes took the hint and replied very promptly, sending us on a postal, a courteous request to give him four names. This imposed upon us a very delicate task. Where the clerical heavens are studded with so many stars, it would puzzle even an editor to, make a discriminative selection. But in heroic devotion to duty, we did our best, and sent on the names of nearly a dozen brethren, good, and able, and true.

Lest we be charged with undue partiality, or be awarded credit to which we are not entitled, we feel constrained

to let out a secret. As is usual with *advice*, even when solicited, our suggestions didn't seem to weigh very heavily in the decision reached by our esteemed friend, Dr. Stokes, who selected one whom we did not name. Still we had the satisfaction of finding a member of the Wilmington Conference given a place among the camp meeting preachers.

This year the commendable innovation of last year, we learn, is to be continued, and another Wilmington Conference preacher is on the programme, for 1890.

Rev. W. L. S. Murray, Ph. D., the youthful, energetic, and progressive presiding elder of Wilmington District has been invited to preach, Saturday morning, Aug. 25. We have no doubt Dr. Murray will do credit to himself, and his conference; and we trust his preaching, like St. Paul's, may be "in demonstration of the Spirit and of power."

A Praiseworthy Achievement.

Every loyal Methodist, as well as all true Christians, will learn with pleasure, of the triumphant success of our brethren in Cleveland, Ohio, in relieving the twenty Methodist Episcopal Churches of that city from all indebtedness. By a united effort on the part of their 5000 members, the sum of \$50,000 has been raised, and every claim against the church paid off; with a balance in hand of \$5,000, for two new mission chapels. A jubileeservice in joyful celebration of the event was held last Sunday.

"In union their is strength," and no feature of our church polity is more important to its efficiency than its connectionalism. Why may not the example of Cleveland be promptly followed in all our cities? We can think of nothing in the line of practical methods, that would give such an impetus to our prosperous Methodism in Wilmington, as a similar union in co-operative effort between all our churches here, to extinguish any remaining indebtedness, and to provide for Mission extension.

Rev. T. E. Martindale of Salisbury, Md., will preach the baccalaureate sermon at the Commencement of Delaware College, to-morrow, June 15.

"PRIESTS UNTO GOD."

There is a silent ministry
That knows no rite of book or bell;
The eyes divine alone can see,
And heaven's own language only tell.

It has no altars and no fane,
No waiting crowd, no tuneful choir;
It serves from beds of speechless pain,
From lips that anguish brands with fire.

From homes of want, and loss, and woe,
Its worship rises up to Him
Who hears those accents faint and low,
Through the loud praise of cherubim.

The dauntless heart, the patient soul,
That faces life's severest stress
With smiling front and stern control,
Intent its suffering kin to bless;

The meek, who gather every hour
From brier and thorn and wayside tree,
Their largesse scant of fruit or flower,
The harvest of humility;

The tempered will that bows to God,
And knows him good though tempests
lower;

That owns the judgments of his rod
Are but the hidings of his power;

That sees the sun behind the cloud,
Intent to labor, pray and wait,
Whatever winds blow low or loud,
Sure of the harbor, soon or late;

Like the small blossoms by the way,
Enduring cold, enjoying sun,
In rain, or snow, or sprinkling spray,
Cheerful till all their life is done;

Dear, homely ministers of love,
Used and forgot, like light and air—
Ah, when we reach that life above
They will be stately seraphs there!
—Rose Terry Cooke, in *Congregationalist*.

The Order and Office of Bishop and Superintendent, in the Methodist Episcopal Church.

GEO. A. PHOEBUS, D. D.

The terms "Bishop", and "Superintendent" in the Methodist Episcopal Church, in their ecclesiastical sense, are not synonymous. A Bishop, though called to that high office by the General Conference of said Church in the United States of America, is vested with episcopal powers, rights, and privileges, whether he resides in Europe, Asia, Africa, or America; and ordination from his hands, is valid, wherever performed. If he be disabled, by reason of physical or other embarrassment from pursuing an active career in the path of duty to which he has been called, his ecclesiastical 'laying on of hands' is as righteous, legal, and proper anywhere, as it would be were he performing the same act before an assembled body of ministers in Conference within the territory assigned to him for supervision.

It is not so, with the office of Superintendent. The superintendency of our Bishops has been, is, and may be, limited to a section of our ecclesiastical territory, over which section the appointee has the right to exercise ecclesiastical authority, himself amenable to the General Conference of the whole Church; and, while any other member of the college of bishops may lawfully

perform episcopal acts within said territory, to him specifically pertains the right of supervision therein.

This may be clearly seen, by reference to the course pursued by the General Conferences of our Church, in the past. The writer has before him two volumes, containing the minutes of the several Annual Conferences of the M. E. Church from its organization, in December 1784, to the year 1821. In the Introduction to the 1st volume, issued in 1813, by Daniel Hilt and Thomas Ware, who were then Editors and General Book Stewards for the Church, is the following: "The volume of the Annual minutes, published in 1794, by Rev. John Dickens, no doubt had its use, and yielded satisfaction and profit to thousands; that small volume shows the rise, progress, and increase of the Methodists in America for about 21 or 22 years. There are now but comparatively few copies of this publication to be seen in the hands of the preachers, or in the houses of our friends; in consequence of which many of our brethren, both travelling and local, who are measurably or altogether confined to the extreme parts of the work, and seldom have an opportunity of seeing one of the Annual Minutes; have frequently expressed a wish to have them all in one complete volume, arranged in the order in which they occurred. We feel the more inclined to comply with their request, because this publication must confessedly contain the best history as far as it goes of the Methodists, and Methodist preachers in America, now extant, from the commencement thereof to the year 1813; showing to the reflective mind, what the Lord hath done for us and by us, in the space of 40 years last past." This quotation has been given because, in the extracts from these minutes, it will be found, that in the routine of business in the Annual Conferences of that period, items were considered that do not now appear in our Annual Conference proceedings. No one will doubt, that the order of business in the Annual Conference was fixed by the General Conference after that body came into existence.

From the year 1774 to 1785, the title of the minutes was: "Minutes of some Conversations between the Preachers in connexion with the Reverend Mr. John Wesley. In these minutes no one is set forth as Superintendent, but the question was asked: "Who act as Assistants this year?" and the answer given set forth the names of those who were appointed to the charge of the several circuits embraced within the field of Methodism in America.

After the organization of the Church, in the first Annual Conference the order of business began thus:

Quest. 1. *Who are the Superintendents of our Church?*

Ans. Thomas Coke, Francis Asbury. The same order was followed in 1786. In 1787, there was a definite addition to both question and answer; they ran thus:

Quest. 1. *Who are the Superintendents of our Church for the United States?*

Ans. Thomas Coke (when present in the States,) and Francis Asbury. In this it is clearly intimated, that the plan of our Itinerant General Superintendency, was limited to the Church in America. In 1788, the title Superintendent was not used, and the order was:

Quest. 1. *Who are the Bishops of our Church for the United States?*

Ans. Thomas Coke, Francis Asbury.

In all the extracts above given it will be observed that the name of the venerable founder of Methodism does not appear; and this proving to be a source of discomfort to Mr. Wesley, a farther change was made, as is seen in the minutes of the Conference of 1789, wherein the distinction between the office of the Episcopacy, and that of the Superintendency is clearly drawn thus:

Quest. 1. *Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?*

Ans. John Wesley, Thomas Coke, Francis Asbury.

Quest. 2. *Who have been elected by the unanimous suffrages of the General Conference, to superintend the Methodist connexion in America?*

Ans. Thomas Coke, Francis Asbury.

In 1790, there was a change in the order of the Annual Conference proceedings; and the questions in relation to those who were recognized as Bishops and Superintendents were numbered differently, thus:

Quest. 6. *Who have been elected by the unanimous suffrages of the General Conference, to superintend the Methodist Episcopal Church in America?*

Ans. Thomas Coke, Francis Asbury.

Quest. 7. *Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?*

Ans. John Wesley, Thomas Coke, Francis Asbury.

From this date (1790) to the year 1800, the question relating to those who were in the exercise of the Episcopal office, was not asked of the several Conferences; while that one, bearing upon the superintendency, was asked regularly in each session, thus:

Quest. 6. *Who have been elected by the unanimous suffrages of the General Conference to superintend the Methodist Episcopal Church in America?*

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Ans. Thomas Coke, Francis Asbury.

The minutes, from which these facts are drawn, now reveal to us the mind and action of the men of God who served our Church, in her earlier days, in relation to the bishopric, and superintendency, in so much, that we may plainly see that the order and the office were not one, though one man possessed and exercised both in his clerical service. Special attention, therefore, is asked to the following extracts. In the Annual Conferences of the year 1800, there were two questions asked, from the consideration of which, we shall gain valuable information; the first is expressive of the view of our fathers in regard to the validity of our Church ordinations, and is set forth thus:

Quest. 6. *Who are the Bishops?*

Ans. Thomas Coke, Francis Asbury, Richard Whatcoat.

Here no mention is made of superintendent, but we find in minutes for the same year, (1800) as a part of the answer to the question bearing upon the stationing of the preachers, the following:

Ques. 13. *Where are the Preachers stationed this year?*

Ans. As follows:

Thomas Coke, Francis Asbury, and Richard Whatcoat, are elected by the General Conference to superintend the Methodist Episcopal Church in America.

(CONCLUDED NEXT WEEK.)

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PENINSULA METHODIST,
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Communications.

Reflections.

Editor Peninsula Methodist:

DEAR SIR—It would seem at last, that there is "something new under the sun;" and this discovery is in the realm of theological thought. It seems to have been brought forth, in the late discussion, in the Wilmington Preachers' Meeting, occasioned by an essay, delivered by one of its members, on the *Impeccability of Christ*. General curiosity must have been excited, for the reporters to the secular press seemed to be at a loss to give the proper word; so unfamiliar were they with the term. It was printed in two or more forms; in one case *implacability*, and in another, so I have heard, *impeachability*. Thus it appears, there was some mystification, at least in the minds of these enterprising gentlemen of the quill. Be that as it may, it did create a sensation, if all we have heard is true. The essayist, on his part, must have understood the bearings of the case; nor have been ignorant of the fact, that the old landmarks of Truth, in their relation to this subject, had been assailed; some signs of a conspiracy being sufficiently audible, to create apprehension. One might suppose, if such a thing were possible, that the spirit of the great apostle of the Gentiles, would shudder before the shrine of the "third heaven," should a telegram of this modern thought reach his ear, that his inspired assertion that "it was impossible for God to lie," was doubted.

According to the role of modern interpretation, the *ability to do wrong* is essential to the moral status of God-head. But to secure the adoption of this vagary, two things would have to be disposed of; first, to wait for a generation that "knew not Joseph" to come upon the scene, and the last believer in the old and sacred tenet to pass off the stage of action; and then to find out to what tribunal "The High and lofty one, that inhabiteth eternity, is accountable, and what would be the penalty of transgression in his case!

Two things must always be taken into account in nautical affairs; first, that the channel be wide enough when the boat is launched, and second, that the water be deep enough for sailing purposes. Strange things came to our ears from the late discussion; but as this is the era of *Revisions and Higher Criticisms*, look out ye guardians of sound doctrine, lest the Tables of the law be broken, and the Ark of God be captured by the aliens. "Let God be true, but every man a liar."

Tell it to all the world, that He who is the God of Truth, always was and

always will be true, because he is the "I am that I am." "I am the Lord," he says, "I change not;" and the "Lord's Christ" has said, "I and My Father are one." It may encourage the essayist and other advocates of Christ's Impeccability, to know that the Bible is on their side of the question; for of Christ it is declared, "Thy throne, O God, is forever and ever, and a sceptre of righteousness is the sceptre of thy kingdom;" "He is the same, yesterday, to-day, and forever." Be careful, ye critics, you "take counsel against the Lord and against His Anointed." "Kiss the Son, lest he be angry, and ye perish from the way, when His wrath is kindled but a little."

SIRE.

India as Seen by an American.
(From *Ceylon Observer*, Feb. 28, 1890.)

Sir Edwin Arnold has not unduly emphasized the importance of a visit to India, in any liberal education. From boyhood, the word India was stately, sonorous. University studies increased the fascination. Extensive travel in other Eastern lands whetted my desire to come hither. After 4,500 miles of journeying from place to place in this vast country, I am vividly impressed with its present and prospective greatness. Abler pens may picture its scenic and historic charms, the opulence of ancient art and barbaric wealth and the potential factors of its political life. I am more moved by the intellectual ferment found, by the advances in science and by the urgency and promise of the missionary enterprise. That so many entries are yearly made in the official catalogue of vernacular and English works, issued mainly by Hindus, and on religion more than on any theme, is a notable evidence of that ferment. A pile of missionary reports examined, and personal inspection of work doing in schools and churches, satisfy me that Buddhist theosophy will never "tear Christianity in tatters." Whatever may be said of British rule in other days—and its severest critics have been English—I have a hopeful outlook for the future. Her thinkers are here, and her men of science, in every department. This week, at Calcutta, a numismatologist told me of 5,000 rare coins sent him yearly for examination. Wider and quicker weather reports—aided by a quadruplex telegraph system, by hard copper wire, and other improvements—are perfecting meteorological science. A vast and growing railway system, surpassed by none, perhaps, outside of America, museums, libraries, industrial schools, like the Technological Institute at Bombay, and other educational enterprises, inspire confidence in India's future. I leave this land with regret,

saying as was said to me in the beautiful Japanese word for farewell, "If it must be so," or as the Chinese said to me, "Go away slowly." For all the courtesies received, not only from scholars, missionaries, and those in public life, but from fellow-travellers, from men, women, and children in common life everywhere, my hearty acknowledgements are gratefully given. Of all the months of a life not wholly uneventful, the most pregnant month, fullest of suggestive thought and quickening hope, has been in India.

EDWARD P. THWING, M. D.
CALUMBO, Feb. 27.

Our Veterans.

Take the subscription seasonably; never a plate collection, which is a declaration that you expect small results. Personally apply for subscriptions to those not present. Be candid, earnest, and even enthusiastic. The case demands all this. Be liberal yourself—very liberal. Methodist preachers are always failures in our benevolences, if not an example to the people. We must economize, in order to be liberal, if we are to succeed in inducing our people to do the same. Should the preacher, who will bring up \$1, as the contribution of his charge to this cause, receive anything from this fund, when he shall himself be worn out? With an earnest and patient effort to meet our full apportionments, it is hardly possible to fall below one-half the required amount.

Perhaps you ask what you shall preach upon, to profit the people, and at the same time, arouse them to liberal gifts for these worthy and necessitous men and women, many of whom have served weak charges on small salaries, and never for an hour turned aside from the one great work of self-sacrificing toil for the welfare of others. Preach on bearing fruit in old age, on the wonderful and divinely blessed economy of Methodism, especially its heroic and self-sacrificing spirit; give abundant illustrations from the history of Methodism—illustrations only paralleled by the apostles themselves.—Rev. W. S. Titus, in the *Northern Christian Advocate*.

Add the number of your members and probationers together, and divide by four. This will show you how many dollars you ought to raise, to bring your church up to the *quarterage* standard—a quarter of a dollar a year from every Methodist in aid of the veterans. Divide the number of members and probationers in your Conference by four, and subtract from that amount the total collections of your Conference for veterans. Divide the remainder by the number of veterans in your Conference; this will give you the number of dollars each veteran might have received, more than was received, if all Methodists had given but twenty-five cents.

J. W. H.

Conference News.

Preachers' Association met in *Fletcher Hall*, at 10 A. M., Monday last, Rev. W. E. Avery, president, in the chair; devotional exercises conducted by Rev. J. L. Houston. In the absence of the secretary, Rev. L. E. Barrett was elected secretary pro. tem. Preachers present besides the above named were J. Dodd, A. Stengle, J. E. Bryan, W. E. Tomkinson, J. R. Dill, and H. Sanderson. The order of the day was postponed to a future meeting, and Rev. W. E. Tomkinson called attention to the Temperance meeting to be held in New York City, Wednesday the 11th inst. Rev. J. L. Houston gave his views on the temperance question; after which the meeting adjourned with benediction by Rev. J. E. Bryan.

L. E. BARRETT,
Sec. pro tem.

Children's Day.

ODESSA, DEL.—At 10.30, Rev. R. C. Jones, pastor, preached from Prov. 22: 6, and at 7.45, a large audience filled the house gallery and aisles packed, and a large number unable to find even standing room within the building.

Rev. Mr. Sawyer of the Presbyterian Church opened the services with prayer; and Rev. Wm. Sheers of Sassafras, made a very fine speech, which was well received.

The exercises of the evening, arranged by Joseph G. Brown, superintendent of the School, who is an expert in this kind of work, were under his direction, and included music, recitations, class and other exercises. The singing was first class, accompanied by our large pipe organ, two cornets, flute, trombone, and double bass viol.

Brother Brown deserves great credit for arranging this very superior service for so important an occasion. Our school is large and flourishing, and abounds in oratorical and musical talent. The same enthusiasm and energy in all departments of church work, would always insure similar success.

APPOQUINIMINK, W. M. Warner, pastor.—"Children's Day" was observed by Friendship and Blackbird Sunday-schools, on this circuit.

The church and the school-house were beautifully decorated with flowers and suggestive inscriptions.

The music, readings, recitations, and addresses were appropriate and well rendered.

Children's Day will be observed at Union M. E. Church, next Sunday, June 15; the Children's service being held at night, and beginning at 7.30 o'clock.

MARSHILLTON AND STANTON, T. N. Given, pastor.—Children's Day was a grand success, last Sunday, in the Stanton M. E. Church. The programme prepared by Board of Education was used, and general satisfaction given; house crowded; and everybody pleased. While many friends deserve our thanks, special commendation is due brothers John C. Turner, superintendent, and Wm. Vandegrift, assistant superintendent; also to Mrs. Clara Ball, organist, and Mrs. Sebra Bennett, her assistant. Collection, \$5.84.

Marshallton is to have its observance of the Day, to-morrow evening, the 15th inst.

Sunday, June 1st, was observed as Children's Day at the M. E. Church in Pocomoke City, Md. The parts taken by the

young ladies and gentlemen of the Sunday-school were creditably filled. The address by Rev. A. S. Mowbray, the pastor, was a feature of the services of the day, not to be lost sight of. In his plea for education, he urged the young men of the town to seek after knowledge. He spoke of the libraries of the town, those of the physician, the lawyer, and our circulating library, all of which are open to them. His address was a strong and earnest one, full of logic and good sense, and worthy to be printed in pamphlet form and spread broadcast.—*Peninsula Ledger*.

RISING SUN, MD., Isaac Jewell, pastor.—Never, possibly in the history of our Methodism here, was there ever such a day enjoyed by this people, as last Sunday's Children's Day. We had a magnificent programme; excellent singing, assisted by two cornetists; church crowded; collection over \$30. The Sun shined.

CHURCH HILL, MD., J. A. Arters pastor.—Children's Day was celebrated Sunday, June 1, at Union, where Mr. Daniel Loller is superintendent. The room was beautifully decorated with flowers and evergreens; the children were attired in white; exercises beginning at 10 a. m., and the programme very effectively carried out. The excellence of the marching contributed no little to the general good quality of the entertainment. The music of the choir, Miss Laura Tucker organist, and Prof. Orrell cornetist, is deserving of special mention. Many persons were present; some not finding even standing room in the church.—*Centreville Record*.

CAMBRIDGE, MD., J. H. Howard, pastor.—Sunday, June 1, was Children's Day at Zion M. E. Church. Quite an interesting programme had been arranged, consisting of addresses, singing, recitations, vocal and instrumental music, the latter led by L. W. Andrews, chorister, with cornet, assisted by Miss Mary Eaton, organist, and Messrs. Stevens, Yates and Paul, clarinet, cornet and baritone. The singing was led by several fine voices of members of the school. The pulpit was tastefully decorated with flowers of every hue and tint. The principal feature of the decoration was a large cross, with the inscription "By this we conquer." The exercises were creditable and interesting, and the largest collection yet raised on Children's Day was realized on this occasion. Mr. W. C. Carman is superintendent, and under his care the school has reached a high degree of success.—*Dorchester Era*.

DOVER, DEL.—The church was tastefully decorated Sunday, June 1, for the services of Children's Day. A pyramid of roses, orange blossoms, etc., almost hid the pulpit behind its mass of bloom, while large fuchsias in pots were on each side of the platform. The organ and gas fixtures were trimmed with rushes, flowers and vines, as was also the gallery opposite.

The pastor, Rev. T. E. Terry, preached a sermon on Christian Education, in the morning, from Mark x, 21, and a collection was taken at its close amounting to \$12.60.

The afternoon exercises were opened with a voluntary by the choir and orchestra entitled, "Our Sunday-school." Then followed the doxology and the Lord's Prayer by the school. Prof. W. L. Gooding, and the superintendent, each, delivered a short address, and the school joined in responsive readings and songs; after which a farewell poem was read by Miss Maggie Terry. The

collection in the Sunday-school was \$28.—*State Sentinel*.

LEWES, DEL.—St. Paul's M. E. Church, Delaware Conference. Sunday, June 8, will long be remembered by our people in celebrating Children's Day. It was the grandest affair of the kind we ever witnessed.

The Children's Day programme was used in the afternoon, and was very instructive especially as to our education work. The church was beautifully decorated with flowers and plants; the cross with its ten banners making a very beautiful and attractive display.

At night the church was crowded, people standing in the street and yard, to listen to our gospel praise and literary exercises, conducted by our pastor, Rev. J. H. Blake. The programme included responsive readings, solos, recitations, and select readings which were rendered with credit to all participating. The special feature of the evening, was interesting exercises by the infant class.

The immense audience was highly entertained and responded liberally to our appeals; the collections during the day amounting to \$30.

The exercises at the Methodist Episcopal church in Centreville, Md., Rev. C. A. Hill, pastor, Sunday last, were excellent. The school fully sustained its reputation for fine music and good speaking. The church was beautifully decorated with flowers, and singing birds were present. The offering from the congregation was \$16 26; from Sunday-school \$13 96. Total \$30.22.—*Centreville Observer*.

BURRVILLE, MD., T. F. Tabler, pastor.—Children's Day services were held at Central M. E. Church, Sunday morning, June 1. The programme, a great part of which was original, was very interesting and well carried out. The church has recently been papered, and with the floral decorations it presented a very pleasing appearance. A large mound of pansies adorned the stand; back of which stood a cross about eight feet high, on which was inscribed this motto, "By This Sign Conquer." Suspended from the cross were ten small banners of different colors with words composing the following sentence: "We sing the Praise of Him, who Died upon the Cross." The pastor delivered a very appropriate address, and the congregation was very pleasantly entertained throughout.—*American Union*.

IN CITY CHURCHES.

At Grace, Jacob Todd, D. D., pastor, a service was held in the evening of last Sunday, the programme including singing by the school and scriptural readings. Miss Mary K. Thielman and N. D. Cloward sang solos and duets. H. H. Ward, Esq., made an interesting address.

At St. Paul's L. E. Barrett, pastor, services were held at 10.30 a. m., and 2.30 p. m. The morning session included singing and readings; and an interesting address by Charles Baird. In the afternoon similar services were held. Addresses were made by Rev. George M. Hickman of the First Presbyterian Church, and the pastor, and W. H. Billany. The collections amounted to \$35. In the evening the pastor preached an appropriate sermon on "The Mission of Flowers." Two children were baptized at the morning service.

At Scott, V. S. Collius pastor, the Children's Day services were conducted at 10 a. m., by both Sunday-schools. An inter-

esting programme was given. Baptismal services were held at 3.30 p. m.

COOKMAN, W. L. White, pastor.—Children's Day was an occasion of great interest and profit in this young charge. Appropriate exercises were well rendered by the school. Rev. D. H. Corkran of Epworth, made an excellent address, and the collection was \$12.47.

DELMAR, A. D. Davis, pastor.—Children's Day was never more successfully observed, than at Delmar last Sunday; and we are confident we stand at the front on this line, and feel very joyous over it. In the morning, I preached on education from the text, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding," Prov. 4: 7. In the afternoon, a regular session of the school was held, and preparatory arrangements made for a good collection in the evening.

The Sabbath-school and congregation at night, was much too large for the capacity of our church, and numbers were unable to find even standing room in the vestibule of the church. The music, led by an excellent organ, two cornets, and our well trained church choir, and heartily supported by the children and congregation, was decidedly the best we have ever had the privilege of listening to, on an occasion of this kind. Our people have religion enough to stand two horns, and rather enjoy them. These "musical instruments" belong to the church, and are used to advance the Master's cause. Our Grand Army Review was printed, in his inimitable way, on our large blackboard, by Willie Sirman, one of our Sunday-school boys, after the diagram on the first page of the programme. I consider this year's programme, the best ever put out by the Board of Education. We followed it to the letter, and used the day to impress upon parents and children the importance of a Christian education. Our collection was \$25, an increase of several hundred per cent.

At King's, in the afternoon, an overflowing congregation assembled; even beyond our standing room. The programme was well rendered; collection, \$4.08; six children, baptized. All seemed filled with enthusiasm and delight, at each service of the day; and we all felt young together.

To some critics, these lines may read like sounding our own praise, but I tell you, my dear brother, we have something to rejoice over, and send you this news to increase the interest in Children's Day, and to promote the cause of Christian education.

A. D. DAVIS.

BORDENTOWN MILITARY INSTITUTE, Rev. T. H. Landon, A. M., principal.—The Annual Literary and Musical Exhibition and the Exhibition Drill of this Institution, will occur, Tuesday evening and Wednesday morning, 17 and 18th inst. This school year has been the most prosperous in its history. A new Drill Hall and Gymnasium, 60 by 82, is nearly completed and improvements are to be made in the main building, among which are larger school rooms, larger dining rooms, and "hot water radiators" in every room and hall. Though the outlay for these is to be from \$7000 to \$10,000, yet it is not designed to materially increase the number admitted to the school.

The object of this expenditure is to add to our comforts and conveniences, and furnish better facilities to teachers and students for thorough going school work, and not materially increase the number of scholars.

From Whitesville, Del.

The work on this charge has been steadily progressing since the beginning of the Conference year. Steps have been taken, by which we hope to pay off the parsonage debt at a very early day. Of the \$900, that we owe, Line church assumes \$450, and the remaining \$450, is divided equally among the three other churches.

Children's Day exercises were held June 8, in two of our churches. At Line, in the morning, the exercises included several choice speeches, and dialogues by the young people, and select music by the choir. The programme, "Children of Zion," was used with good effect. After an address by the pastor, the collection was taken, which resulted in a large advance on that of last year.

In the evening, at Jones', the programme "Floral Sermons" was used, and several speeches and dialogues. The "Arch of Character" and "The Crown, Sceptre, and Throne," were well rendered; and the exercises, literary, musical and literary, were a decided success.

Our Sunday-schools are in a flourishing condition, and class-meetings are well attended. Nearly all of the sixty three probationers of last year will be received into full membership.

Our first quarterly conference was held Saturday, June 7, and was well attended. Some of our official members are always in their places, while others, just as prominent in the church, are seldom, if ever seen there. Last Sunday the Lord's Supper was administered at Line church; our presiding elder, T. O. Ayres, preaching a sermon suitable to the occasion, and the people being spiritually benefited.

The prospect is good for a prosperous year at this place; the people are trying to bring about success on every line of Christian effort; and with Divine guidance and grace, they will accomplish it.

ZACK. H. WEBSTER

June 9, 1890.

From Harrington, Del.

DEAR BRO.—Since our dedication we have fallen into the regular work of the charge. Our Sunday-school is doing well and the class and prayer meetings are filling up. Sunday morning last, the presiding elder preached, and in the evening the new audience room was well filled. The giving spirit of June 1st is still abroad; persons in the church and outside are giving for the church enterprise. We have enough, and more than enough to meet the expenses of building, and we hope with the surplus, either to purchase a new pipe organ, or lay a brick pavement all around the church lot.

We are busy, of course, in getting our work in good order; but our mind runs back with greatest pleasure, to the day of our triumph under the skillful management of Rev. J. S. Willis. Our brother in Chesapeake City spoke of him as "a star of the first magnitude;" with us he has earned for himself even a greater glory; for in all our experience in church sponsoring, he outshines them all. "His word is sharp and powerful," but his magnetism is felt because God is in his word.

Some are asking why we needed so much as \$7,000, at our dedication, when we reported as we did at our last Conference? The answer was, our report was correct, but in view of circumstances which we need not here explain, we planned to count the whole cost, and ask for that amount, so

that every one would have an equal start, in the settlement of subscriptions. The amount that has been paid, we subtract from the several subscriptions, and this is why we asked for and secured, the entire \$7,000.

The work of settlement is in the hands of Dr. B. L. Lewis, as our collector, who is indeed a most efficient man for the work and by Dr. H. C. Walcutt as our receiver and paymaster, who has the confidence of all, and who is meeting every claim as fast as funds come into his hands. This expense called for sacrifice, and it was cheerfully made, in a prayerful spirit, by every one, from Bro. Walcutt who gave \$350, to the little child who gave a penny. The liberality of those who are not members of any church, is a feature worthy of public notice; and we are now working and praying for a great outpouring of God's spirit, that these generous friends may be wonderfully saved. May God's blessing rest upon this dear people!

Yours in Christ,
T. L. PRICE.

Children's Day on Smyrna circuit was observed June 8th. The churches were tastefully trimmed. Beautiful and sweet music vocal and instrumental were rendered with fine effect. The programmes were interesting. The collection amounting to \$48, showed appreciation. Last year it was \$23. All the churches are in fine condition. Sunday, June 22d, will be reception day at Bethel. In the fall, a class of 110 probationers were received on trial; 20 or 25 have removed to other places, 73 were positively recommended by the Leaders' meeting with 12 to hear from.

The pastor will spend the entire day at the church. Praise and experience service will be held at 9 A. M.; sermon to the class of probationers at 10.30. Dinner at 12 M. in the grove. 1.30 Children's meeting, addressed by Revs. W. W. Wilson of Smyrna, and S. R. Maxwell of Leipsic. 3 P. M., Reception of probationers into full membership.

The accommodations in the church and Sunday school are very crowded; and at a meeting on June 10th the trustees resolved to remove the partition between the audience room and vestibule, and seat it with chairs. This will accommodate at least 50 more. Chairs will also be purchased for the aisles. This is done as the ordinary congregations fill the church and upon special occasions there is not room. The wall between the class rooms and Sunday school room will be removed and sliding windows take their place, to give room for the adult and infant classes, and during the review of the lesson, all the rooms will be thrown into one.

Clayton church is crowded, and the subject of enlarging is agitating the people, and if there had been a good peach crop, its seating capacity would be made twice as large.

Corner Stone Laying.

WESLEY, WIL., Rev. W. G. Koons, pastor—The corner stone of the new church will be laid this (Saturday) afternoon at 6 P. M. Addresses will be delivered by Presiding Elder W. L. S. Murray, Rev. J. D. C. Hanna, and others. A cordial invitation is extended to all friends of Methodism in the city and vicinity. The location of this church, is on the north east corner of Jackson and Linden streets.

ALONE WITH THEE

Into thy closet, fleeing as the dove
Doth homeward flee,
I haste away to ponder o'er thy love,
Alone with thee.

In the dim woods, by human ear unheard,
Joyous and free,
Loud I adore thee, feasting on thy Word,
Alone with thee.

Amid the busy city, thronged and gay,
But One I see;
Tasting sweet peace as unobserved I pray,
Alone with thee.

Oh! sweetest life—life hid with Christ in God,
To making me,
At home, and by the wayside, and abroad,
Alone with thee.

—Selected.

Dedication of Zion M. E. Church, Cecil-
ton, Md., June 14th.

Love-feast, led by the pastor, will begin at 9 a. m.; preaching by Rev. T. E. Terry of Dover, Del., at 10.30; and by Rev. Theodore Stevens of Pottsville, Pa., at 3 p. m., preaching at 7.30 p. m., by Rev. E. C. Atkins, of Wilmington, Del.

The house will, in all probability, be dedicated at the close of the afternoon service.

T. A. H. O'BRIEN.

A Sectarian Book.

Discussion concerning the recent decision by the supreme court of Wisconsin, expelling the Bible from the schools of that state because it is "sectarian," continues. The Presbytery of Madison, in that state, condemns the decision as a "revolution," as "lamentable and disastrous," "without precedent," and because the consequences "are certain to give the Christian patriot cause for the gravest alarm." Attention is called to the fact, that enemies of our public school system are now rejoicing, because the decision must expel all religious worship and exercises from every public institution in the State. Since reading the Bible makes the place in which the reading occur, "a place of worship," every institution supported by taxation must be swept of the sacred book. All prisons, hospitals, asylums, and other public places will know the Bible no more forever. Possibly no prayer can hereafter be lawfully made in the senate or the house of Wisconsin representatives. We have distinctly said that we regret the expulsion of the book, less than do we regret the reasons for that expulsion assigned by the supreme court. It seems, that some tender-hearted brethren are pained, by our denunciation of the decision. We do not object to criticism, if it is but clearly understood, that we do not assail the personnel of the court, nor "speak ill of dignities." The decision is not a "dignity," and for that reason we are at liberty to speak ill of it, as it so richly deserves. Our count is, that the court probably understands law, but does not understand the Bible. The judicial dictum, that that book is "sectarian," ought to awaken the zeal of any genuine Methodist preacher or paper.—Northwestern Christian Advocate.

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We have put out lately is the cut we have made in our prices of Men's and Boys' Suits. Every suit we sell will surely make its mark. The kind of Clothing we sell and at the prices for which they are going will do those that get them lots of good. We can't always offer such bargains, but we are going to let them go as long as our present stock lasts. You ought to see the suits we are selling for Boys, or young men, a \$6, \$8 and \$10. Also the Men's Suits we are selling at about the same prices. We are selling some beauties at \$14, \$15, \$16, \$18. Twenty per cent. off on Boys' and Children's, 10 per cent. off on Men's.

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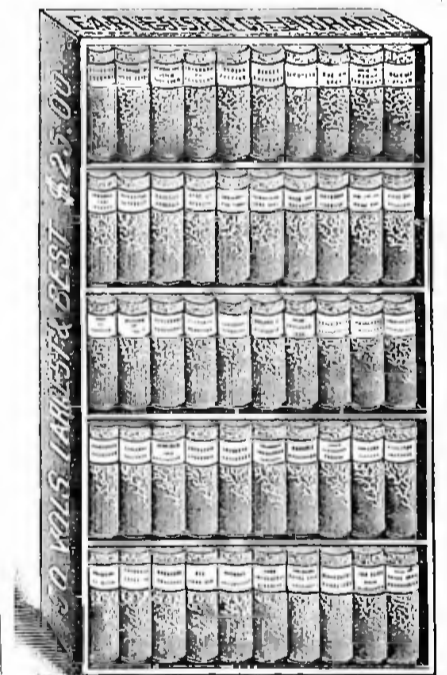
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The Sunday School.

LESSON FOR SUNDAY, JUNE 15, 1890.
Luke 12: 13-21.

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

THE RICH MAN'S FOLLY.

GOLDEN TEXT: "Take heed, and beware of covetousness: for a man's life consisteth not, in the abundance of things which he possesseth" (Luke 12: 15).

13. *One of the company* (R. V., "one out of the multitude")—evidently not a disciple. He had that feeling "which we all have of the surpassing injustice of our own wrongs." *Speak to my brother.*—R. V., "bid my brother." *Divide the inheritance.*—By Jewish law the oldest son was entitled to two shares, or twice the share of any other. The remainder was divided among the rest of the family (Deut. 21: 17). In this case the younger son had received, apparently, no part of the patrimony, and had reason to feel aggrieved. His mistake consisted in the exaggerated estimate he put upon his loss, as though his whole life and happiness were bound up in earthly possessions; and, also, in his misconception of our Lord's position among men.

"This was the most foolish and unwarrantable interpellation ever made to our Lord. The few words at once reveal to us, an egotist incapable of caring for anything but his own selfishness" (Farrar).

14. *Man*—a word of reproof (Rom. 2: 1; 9: 20). *Who made me a judge?*—almost the precise language used by the Israelite in rejecting the interference of Moses. See Exod. 2: 14. *Judge*—From the days of the Captivity it had been usual for parties in dispute to refer their difficulties to referees chosen from their nation. The "judge" was the civil magistrate; the "divider," the referee, or arbitrator. The plan laid down for Himself by our Lord did not permit Him to engage in suits of this kind. He came to enunciate great principles, not to settle legal disputes; to forbid oppression but not to compel the oppressor to give up his spoils.

"Had Jesus gone into the case, He would have been deluged with applications; and while His popularity might have increased, His reputation as a spiritual Teacher would have suffered. His way was the right one. He went to the root of the matter, the heart; and what is the result? Christianity has revolutionized men's ideas, and wherever it is purest, there justice is most perfect" (E. Stock).

15. *Said unto them.*—He is through with the man, and now speaks to the multitude. *Beware of covetousness* (R. V., "keep yourselves from all covetousness").—The sin warned against is an inordinate and insatiate desire for purely worldly things, leading to a preference for them rather than for heavenly things, and often to the use of unlawful means for their attainment. "It was covetousness, which caused the unjust brother to withhold; it was covetousness which made the defrauded man indignantly complain to a stranger. It is covetousness which is at the bottom of all lawsuits, all social grievances, all political factions" (Robertson). *A man's life*—his true life, his blessedness here and hereafter. "Not what a man has, but what he is—that through time and eternity is his real and proper life." *Consisteth not in the abund-*

ance, etc.—Schaff translates this clause as follows: "For even when one has abundance, his life is not from his possessions;" that is, does not depend on, or consist in, his possessions. "Such phrases, as that a man 'is worth' so many thousands a year, revealing the current of worldly thought, show how much this warning is needed" (Farrar).

"What is Alexander now the greater, for his power? What is Cæsar the higher, for his honor? What is Aristotle the wiser for his knowledge? What delight hath Jezebel in her paint, or Ahab in his vineyard? What is a delicious banquet to Dives in hell? Or what satisfaction can the remembrance of their transitory delights bring? All the rivers of pleasure which are now run out and dry will not cool a tongue" (Farrar).

16. *Spake a parable*—true to life, and given, in order to impress and fasten the precept against covetousness. *Ground*—the estate, probably a large one. *Brought forth*—"Not without intention does our Lord choose as His example a man who gathers his riches in a customary, legitimate, apparently innocent way" (Van Oosterzee). *Plentifully*—by God's blessing, but "the prosperity of fools shall destroy them." Says Dr. Caird: "Where there is little or no strength of religious principle in the soul, an unbroken continuance of worldly happiness will almost infallibly exert a deteriorating influence on the character."

17. *Thought* (R. V., "reasoned") *within himself*—a sort of mental dialogue. *What shall I do?*—"Other men are perplexed to get wealth; this man is perplexed how to dispose of it" (Whedon). It never occurred to him that he had room where to bestow his fruits—"in the bosoms of the needy, the houses of the widows, the mouths of orphans and of infants."

18. *This will I do.*—"He proposed to do just what every man of ordinary business sagacity would do. He was not 'a fool' from a commercial point of view. He represented the great mass of successful business men" (Schaff). *Barns*—subterranean vaults, or pits, which might be enlarged by pulling down the sides and extending the foundation. Whedon thinks they were buildings above ground. *Bestow*—for the purpose of hoarding.

19. *I will say.*—It is clear that the reminiscence of Nabal's selfish folly and wretched death was in our Lord's mind (1 Sam. 25: 11). The passage too, offers sufficient resemblances to a beautiful passage in the Son of Sirach (11: 18, 19), to establish the interesting conclusion of Stier, that our Lord was also familiar with the Apocrypha. In the original Greek of this parable there is a singular energy and liveliness, quite accordant with the mood of intense emotion under which Jesus was speaking (Farrar). *Soul*—Trench comments on "the irony, as melancholy as it is profound," in making the man address this speech, not to his body, but to his soul "There is a great stupidity," says Arnot, "in the proposal to lay up in a barn the portion of a soul." *Eat, etc.*—This inscription is still found on the tombstone of a Roman Epicurean in the Vatican: *Edo: bibo: ludo: post mortem nulla voluptas*—"Eat, drink, play; no pleasure after death."

20. *God said.*—"This man had had his say; there is now a Higher Being who puts in a word" (Whedon). Abbott thinks that God spoke, in this case, by a mortal disease. *Thou fool* (R. V., "foolish one").—The man

was an atheist in practice, if not in theory. Those who say, "There is no God," and those who live "without God," are regarded in the Bible as "fools;" or, literally, men without minds, or sense, or understanding. Says Abbott: "The man whom all the world praises, as shrewd and sagacious, is often the one whom God calls a 'fool' " *Night*—fewer hours than the "many years" he had imagined. *Required.*—Trench quotes this comment from Theophylact: "For, like pitiless exactors of tribute, terrible angels shall require thy soul from thee unwilling, and through love of life resisting. For from the righteous, his soul is not required, but he commits it to God, and the Father of spirits." *Whose?*—"He heapeth up riches, and knoweth not who shall gather them." Psalm 39: 6. "St. James seems to have been deeply impressed with this teaching (Jas. 4: 13-15)" (Farrar). Says Schaff: "Inherited riches are rarely a blessing, and the strife among heirs, in answering this very clause is one of the saddest pages of social life."

21. *So is he, etc.*—"He dreams as illusively as this fool, in order sooner or later to wake in a similarly terrible manner" (Van Oosterzee). See Matt. 6: 20 "Many owners of millions are paupers before God" (Ryle)

"Not all accumulating is condemned—Joseph accumulated—but all laying up treasure for self, in selfish oblivion of others; and this is sure to be accompanied by poverty towards God; that is, with the absence of those qualities, that tend to bring the soul into fellowship with God. It is not the desire of wealth which the Bible here or anywhere condemns, but the putting of wealth above godliness" (Abbott).

THE JUNE CENTURY opens with an article by Albert Shaw, "London Polytechnics and People's Palaces." The frontispiece is a portrait of Walter Besant.

John La Farge, describes the beautiful temple of Iye-mitsu, Japan. Walter Camp has an illustrated paper on "Track Athletics in America."

The second of Mrs. Mason's illustrated papers on "The Women of the French Salons in the Seventeenth Century." The illustrations are portraits of the Duchesse de Montpensier, the Marquise de Sable, Anne of Austria, and Mme. de Motteville, Duchesse de Montbazou and Catherine de Medicis

A paper with four wood-cut engravings by Elbridge Kingsley is devoted to the young American, Albert Pinkham Ryder. Joseph Jefferson's Autobiography deals with the "Keens in Australia," there being full-page illustrations of Mr. and Mrs. Chas. Kean.

Charles de Kay has a paper on "Irish Kings and Brehons." The pictures include a landscape by Alexander of "Reginald's Tower."

Edward Atkinson has a paper on "Comparative Taxation."

The Life of Lincoln has a sequel of numerous memoranda of great interest. A drawing is reproduced, showing the stage and proscenium boxes of Ford's Theatre, on the night of the assassination.

The Topics of the Time treat of "The Outlook for Wood-Engraving," "Journalism and News-mongers," "Nine Thousand Manuscripts" (received in one year by the CENTURY MAGAZINE), and the "Influence of Athletics."

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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.*

The World's W. C. T. U. Exhibit.

Very little has yet been published in this country, concerning one very remarkable feature of the Paris Universal Exposition, v. z.: the international exhibit of the World's W. C. T. U., conducted by Mrs. Josephine R. Nichols. The printed report of this exhibit is just out, and shows a marvelous work accomplished. In a land where it was the greatest innovation, for a woman alone, and independent of masculine management to arrange for such a display, where public sentiment is entirely opposed to the total abstinence principles advocated, where even water could scarcely be had, no provision having been made for supplying it to visitors on the grounds—in this great centre of wine and beer drinking, thronged by sightseers of all nations, a World's W. C. T. U. pavilion was set up, where millions of pages of temperance literature, in nine different languages, were distributed to curious visitors, where white ribbon doctrines were explained, and a living interest in the temperance movement aroused among the people of all nationalities. In this pavilion a temperance cafe furnished all sorts of temperance drinks to the visitors. Here were entertained in temperance fashion the United States Marine Corps of young men, and numerous notables from various countries. Representatives of the educational interests of Russia, Scotland, England, Denmark, Switzerland, Holland and many other nations, came to learn what they could, in regard to the temperance instruction of children. Newspaper men of various nationalities came, to take notes of this novel specimen of woman's progress. Many pastors from the city and provinces came for material for temperance sermons. During much of the time on week days, an average of a thousand persons a day passed through the building, curious to learn what this display meant. When the crowds swarmed about on Sundays, the closed doors and curtained windows were a silent witness for Sabbath observance. The success of the exhibit was further emphasized, by the government award of the highest prize, a gold medal. The chief points upon which the reward was based were the general work of the society, its publication association, its hygienic teachings from a scientific

standpoint and the feature of the temperance cafe. This World's W. C. T. U. exhibit was a practical demonstration, that the world's Union is not a myth. The National W. C. T. U. of America helped royally, with money and encouragement. The British Woman's Temperance association sent a young English worker to assist Mrs. Nichols, and also bore a share in meeting the expenses for building and literature; Miss de Broen, president of the Paris W. C. T. U., helped secure the space for the exhibition; banners were sent by unions in Norway, Australia, New Zealand, the Hawaiian Islands, South Africa, Sweden, Japan and other countries, as well as by many state unions. Several national peace societies also gave their support to the undertaking. The total expenditures for the exhibit were \$2,429 30, the total expenditures by the superintendent \$1 155 20. It is impossible to estimate the far-reaching results of the work. Letters are constantly being received, telling of the interest it has awakened. Mrs. Nichols was invited to take the exhibit both to the national exposition at Dunedin, New Zealand and to the great exposition of Japan, opened in January. Without a doubt, a World's W. C. T. U. exhibit will be a feature of our own great World's Fair.—*National Bulletin.*

The World's Costliest Gems.

The largest perfect diamond in the world is now the Imperial, that was exhibited at the Paris Exposition last year, and which is valued at one million of dollars, says the *Ladies' Home Journal*. This is the most valuable stone in the world, and is owned by a syndicate. The biggest and best ruby in existence is owned in London, and is valued at \$50,000. It has no parallel, even in the Crown Jewels, and it is related that the Duchess of Edinburgh carried it all the way to St. Petersburg for the Czar to have a look at it. The largest and most beautiful Cat's eye in the world weighs one hundred and seventy carats, is owned in London, and is insured for 30,000 rupees. The finest collection of pearls in the world is owned by Madame Dosne, sister-in-law of M. Thiers. The biggest emerald in the world weighs 2,980 carats, and is in the Imperial Jewel Office in Vienna. The largest and costliest Cat's-eye in the world is owned by a Moorman of Ceylon, who dug it up himself from the mines. He has been offered as high as \$90,000 for it, but declines to part with it at that figure, saying that, if he liked, he could cut it up into forty small pieces, and sell each piece for about \$50,000, aggregating pretty nearly \$200,000!

"HE CARETH FOR YOU."

A wilderness of fresh young green,
A wilderness of bloom,
Where icicles so lately hung,
And chill winds piped bare boughs among,
When winter snows were keen.

Now the blithe boughs in sunny air
Stretch their glad lengths, and sway;
And 'mid their foldings, all unguessed,
Lies hidden and shielded many a nest,
Watched by some winged pair.

The oriole's pendent home hangs high,
The lark's nest coucheth low,
The swallow builds on rocky ledge,
The heron in the sheltering sedge,
The pine tree hides the crow.

Each shy bird and each pretty bird
Has her own will and way;
To each the "viewless Mother" tells
Those subtle secrets and fine spells
Which man has never heard.

Oh, what a world of fluttering wings,
Of eager hopes and fears,
Of hidden joys and loves and cares,
While we go by all unawares,
And never note these things!

And for each flying shape in air,
These myriads great and small,
As much for wren on grass-blade swung
As eagle strong the clouds among,
The great God hath a care.

Each small unnoted circumstance,
Each nestling in each nest,
Each plaintive chirp, each feeble cry,
Each song which soareth loud and high,
Falls in His cognizance.

And since all pitying, noting thus
He maketh room for them—
As well the sparrow, as the world
Through a new orbit caught and whirled—
Then how much more for us!
—*Susan Coolidge, in Congregationalist.*

Consult Your Wife.

Two gentlemen were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked: "I must consult my wife before I decide." "Why?" exclaimed the other, "is she boss?" "No," was the reply, "neither am I. We are a well matched team, and we don't drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property." There was nothing more than justice, in this view of the matrimonial obligation, especially in the case of poor or only moderately well-to-do families—and these comprise an overwhelmingly large proportion of the families of this country where a slight increase or diminution in the annual earnings would be felt alike by every member. The wife, who has labored at home to earn or to save, while her husband has labored in the field, the shop or the counting-room, is justly a partner in his earnings and savings, and should share in all plans for disposing of their small accumulations, so as to make them more productive if all goes well.—*Exchange.*

Hood's Sarsaparilla is on the flood tide of popularity, which position it has reached by its own intrinsic, undoubted merit.



The story is told of a man, who took the hands of his clock to the maker to have them fixed, because they did not keep proper time. Of course, the clock-maker demanded the works, as in them lay the trouble. Boils and blotches, pimples and other eruptions on the exterior tell of a disordered condition of the blood within. If you have these indications, be wise in time, and take Dr. Pierce's Golden Medical Discovery. It puts the liver and kidneys in good working order, purifies the blood, cleanses the system from all impurities, from whatever cause arising, and tones up the functions generally. "Golden Medical Discovery" checks the frightful inroads of Scrofula, and, if taken in time, arrests the march of Consumption of the Lungs (which is Lung-Scrofula), purifies and enriches the blood, thereby curing all Skin and Scalp Diseases, Ulcers, Sores, Swellings and kindred ailments. It is tonic as well as alternative, or blood-cleansing, in its effects, hence it strengthens the system and restores vitality, thereby dispelling all those languid, "tired feelings" experienced by the debilitated. Especially has it manifested its potency in curing Tetter, Salt-rheum, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Goitre, or Thick Neck, and Enlarged Glands. "Golden Medical Discovery" is the only blood and lung remedy, sold by druggists, and guaranteed by its manufacturers, to do all that it is claimed to accomplish, or money paid for it will be refunded. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Manufacturers, Buffalo, N. Y.

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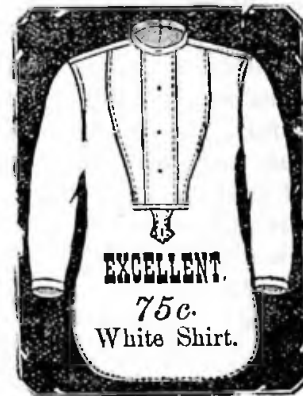
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The Peninsula Methodist will be sent (to new subscribers only,) from now until January 1, 1891, for forty (40) cents.

Old Minutes.

Philadelphia Conference Minutes are wanted of dates prior to 1848; also for 1853, '61, and '70.

Thursday morning, June 5th, Rev. S. M. Morgan, Jr., pastor of our church in Hillsboro, Md., and Miss Minnie B. Speer, of Chambersburg, Pa., were united in marriage in the Chambersburg M. E. church, Rev. R. H. Gilbert of that city, officiating.

The bride and groom took the first train for Washington, D. C.

Last Tuesday evening, a reception was tendered them in their parsonage home, by the good people of Hillsboro charge. Rev. R. C. Jones of Odessa, and J. Miller Thomas, Esq., of this city, were among the invited guests.

The *Christian Advocate* of this week says, "Bishop Hurst revisits scenes, made sacred now, by the remembrance of one who spent many years with him among them; and at the same time looks up University matters."

We trust our dear friend and brother may find healthful, mental, and physical recuperation in his sojourn abroad.

The overwhelming sorrow, that so suddenly cast its dark shadow recently athwart his heart and home, is one that tests the strength of our faith, as well as our powers of mental, moral, and physical endurance; but it is a grand tribute to the Christian faith, that it does stand the test, and stricken hearts, from the beginning, have stood the strain, and with the grief-burdened man of Uz, have been able to voice their loving trust in those ever memorable words of submissive adoration, "The Lord gave; the Lord hath taken away; blessed be the name of the Lord!"

May a gracious Providence guard our dear Bishop in his journeyings, comfort him by his grace, and bring him home in due season, greatly benefited by his tour!

The President nominated, and the Senate the same day confirmed, the appointment of Dr. S. L. Gracey, as U. S. consul at Foo Chow, China. This is the centre of our Methodist mission operations in that great country. It was eminently fitting, that Dr. Gracey should be assigned to that place. The President should be commended, for selecting good Christian men to represent this country in non-Christian lands.—*Zion's Herald*.

[We endorse the above; and tender congratulations to our friend and brother. We hope he will communicate with his former brethren, and parishioners, in this conference, through the PENINSULA METHODIST. We are sure they will be glad to hear from him in his distant home in the Celestial Empire. His brother, Dr. John T. Gracey, it will be remembered, gave several years' effective service to our missions in the far East. Mrs. H. S. Thompson of Denton, Md., is a sister of Dr. S. L. Gracey.—Ed. P. M.]

Brandywine Summit Camp-meeting Association held its annual session on its camp grounds on Thursday afternoon of last week, and the following officers were elected: President, J. W. Day of Talleyville; Vice-president, J. C. Pyle, of Johnson's Corner; Secretary, W. N. McCormick; Treasurer, Thomas W. Johnson, of Johnson's Corner; Trustees, the Rev. A. P. Prettyman of Booth's Corner, John Wise, C. C. Pepper, the Rev. L. E. Barrett, Arthur Powell, J. C. Pickels, the Rev. Adam Stengle, Isaac Woodrow and Thomas W. Johnson.

Rev. A. P. Prettyman was appointed minister in charge.

June 26th was selected for locating tents and selecting privileges.

At the request of the Rev. Vaughan S. Collins, the use of the grounds, auditorium and seats was granted, for a meeting to be held July 29th and August 1st, under the auspices of Wilmington District Epworth League.

After the adjournment the trustees met and organized by electing the Rev. L. E. Barrett president, and C. C. Pepper secretary.

Isaac Woodrow was elected superintendent of the camp grounds and the following committees were appointed:

Lumber—Isaac Woodrow, Thomas W. Johnson and C. C. Pepper.

Water—Arthur Powell and J. C. Pickels.

Transportation and Horse Pond—W. N. McCormick and George W. Todd.

Straw—Thomas W. Johnson.

Privileges and Location of Tents—J. C. Pickels, Isaac Woodrow and C. C. Pepper.

Printing—W. N. McCormick.
 Camp will open August 4th.

Correspondence.

Wilmington District.

MARSHALLTON & STANTON, under their new pastor Rev. T. N. Given, are going forward.

Wm. A. Mullin was approved as Sunday school Superintendent at Marshallton; sixteen had been received into full membership; three conversions at Marshallton. The class was wonderfully helped by a visit of twenty-one members from Epworth. Delegations have been present also, from Asbury and Wesley. Monthly temperance meetings are held. The pastor has made seventy-two visits.

NEWPORT, Wm. R. Flinn was approved as Sunday-school superintendent. Daniel Green, the nominee for Congress on the Prohibition ticket, was appointed to represent the charge in the business meeting of Brandywine Summit Camp. Children's Day will be observed, June 22. The pastor, Rev. J. E. Bryan, has attended six funerals, given special attention to all lines of work, and made one hundred and fifty pastoral visits.

COOKMAN'S new pastor, Rev. W. L. White, rejoices; penitents at the altar; some eight or ten have professed conversion; and four have joined on probation. At this place we have about 40 members, and 90 Sunday-school scholars, with an average attendance of 60. Charles Beadenkopf superintendent is now in California, and will doubtless return greatly strengthened for his work.

ST. PAUL'S, in class attendance and spiritual interest, if not at the head, is not far from it. Albert Thatcher, a local preacher and class leader, who has lived happily in the married relation for fifty-four years, although now retired from business and in advanced years, is still a most successful leader. The average attendance in his class for the last quarter was 27. Bro. Thatcher gives one day in the week, as chaplain to the Alms House.

Joseph Pyle was approved as Sunday-school superintendent of the afternoon school, a place he has held for at least twenty-five years, and in a most acceptable manner. He is also class-leader; 53, highest number present at one time, 15 the lowest; average for the quarter, 23. J. W. Roberts was approved as Sunday-school superintendent of the morning school, which has greatly improved under his direction. Edward H. Spencer, has had an average attendance of 23 in his class. The trustees have acted wisely, in purchasing a safe for the church records. The pastor, Rev. L. E. Barrett, sees the work of the Lord prospering in his hands. Every interest of the church is in a good healthy condition. The

pastor was granted a month's vacation, at his own discretion as to time; and invited to remain as pastor, the full term of five years.

KINGSWOOD'S new pastor, Rev. J. Edgar Franklin, is hard at work, as one hundred and nine visits show. G. W. Todd was approved superintendent of the Sunday-school, which is large and prosperous.

CHRISTIANA & SALEM are in a farming district, and the people are much absorbed in agricultural pursuits; but at Christiana, they have the most complete arrangement for carrying out the design of the Board of Education for Children's Day programme, I have yet seen. The pastor is pushing the work, and reports 70 visits.

W. F. Silver was approved Sunday-school superintendent at RED LION. O. S. Walton, pastor, who was granted a supernumerary relation at his own request, at the last Conference, gave notice that he must have rest. He has made many friends, and there are many regrets that he cannot continue to serve the charge.

PORT PENN, Elmer Bendler was approved Sunday-school superintendent. The pastor, Fred E. McKinsey, has brought in quite a number of young people, two of whom are now in charge of the Sunday-school; the average attendance is 50. Thirty have been received into full membership. The town is now free from the grip of rum, and the success at this place ought to aid us in "believing our beliefs and in doubting our doubts, rather than believing our doubts and doubting our beliefs."

ST. GEORGE'S & SUMMIT have had great success in their Children's Day services. The churches were crowded to overflowing, and many stood outside to enjoy the music, and wait for the more fortunate. W. C. L. Carnagy, and Andrew George Washington Simpler were approved, as Sunday-school superintendents. Arrangements are being made to pay the debt on St. George's church, and also to put a fence around Summit church and paint it. For the first time, the Sunday-school lived through the winter, at Summit. It gives great promise for the future. J. Fletcher Kane was examined and licensed as a local preacher. Rev. J. S. Moore the pastor, has made 92 pastoral visits, and is much encouraged in the work.

DELAWARE CITY is moving up, all along the line. Everything they undertake succeeds. All probationers, except three, have been recommended. The pastor lectures to the young people, once a week, on Methodism; and reports great interest. Collections are well up; salary is being arranged for systematically, and all are very hopeful. S. N. Pilchard is pastor.

W. L. S. MURRAY.

Easton District.

The quarterly conference for EASTON was held in the evening of May 30th, at the close of the weekly prayer meeting. I was pleased to find, that nearly all of the official members are regular and faithful in their attendance upon the means of grace. In too many churches, our official members are delinquent in this matter. It ought not so to be. Our churches would prosper more, were it otherwise. Bro. R. H. Adams, who was placed in charge of Easton, at the late session of Conference, is making a good beginning, and will no doubt, win the success which has marked his ministry in every former field of labor. I found his family very comfortable and happy, in the large and commodious parsonage of this charge.

Saturday and Sunday mornings were spent at Cordova, one of the appointments of KING'S CREEK circuit, where the quarterly meeting was held. Bro. J. A. Brindle, the pastor, is on his third year in this work. The circuit is situated in a fine country, but the church is weak, both in numbers and financial ability; but Bro. Brindle is doing what he can, to build up the cause. The quarterly conference was fairly attended, and the Sabbath morning service, not without profit.

Saturday, we dined in the home of Bro. A. Smith, who is town Magistrate, and Rail-road Station Agent, and one of the leading members of the Church.

Saturday and Sunday afternoons were spent on HILLSBORO circuit; the quarterly conference being held at Hillsboro, and the preaching service at Ridgely. Bro. S. M. Morgan, Jr., was appointed to this charge, last spring, and follows Bro. G. W. Townsend, a hard man to follow, because of his popularity wherever he goes. But Bro. Morgan has already won his way to the hearts of the people, and will, no doubt succeed. At the time of my visit, his mind was somewhat divided between the demands of his work, and anxieties concerning his approaching marriage. If reports are true, he is choosing wisely, and will increase his efficiency as a Methodist preacher, by thus securing a help-meet.

We spent Saturday night at Bro. Brindle's, who lives on the road from Hillsboro to Cordova, on a property which he owns, and to which he proposes to retire at the end of his present pastorate.

After preaching at Cordova Sunday morning, I dined with Bro. George Moore, a son-in-law of brother Brindle; and then rode to Ridgely in Bro. Morgan's new carriage. Bro. R. W. Todd had come to Ridgely to meet me; and at my earnest request, he took my place, and preached, to the edifica-

tion of the people. After taking supper with Bro. Salisbury, of Ridgely, we rode to GREENSBORO, where the elder preached in the evening. Monday the quarterly conference was held.

During my stay in Greensboro, I was pleasantly entertained in the hospitable home of Bro. Roe, one of the leading business men of the town. Bro. Todd is not a stranger in Greensboro, but is quite acceptable, and is planning for a year of earnest work and large success. While I was in Hillsboro, the interesting fact was recalled that Rev. Jesse Lee, the apostle of New England Methodism, died in this town. He was attending a camp-meeting held near that place, and preached, it is said, from the last verse of the last chapter of the second epistle of Peter; remarking as he read his text, that perhaps it would be his last sermon; and so it proved to be. He had sustained an injury to one of his limbs, which developed into blood poisoning, and ended his useful life. He was buried in Hillsboro, but subsequently his body was removed to Baltimore.

Yours fraternally,
J. FRANCE.

From Farmington, Del.

DEAR MR. EDITOR:—Our Children's Day came off last Sunday, and was pronounced the most successful ever held here. The church was handsomely decorated with flowers, ferns, and evergreens, interspersed with feathered songsters. At 9.30 a. m. the little ones, preceded by our pastor, Rev. Joseph Robinson, and the superintendent, marched in double file with raised banners, into the church, where they were seated with their respective teachers. The programme then began with a cornet solo, by Mr. Geo. Cordray. This was followed by declamations, dialogues, and music, by the school, which showed most gratifying results from the excellent drill under which it had been placed.

Among the most prominent and interesting features of the day were the vocal solos of Mrs. Ella Cordray and Mrs. Clara Day, the declamations of Hartman, Nellie and Charlie Murphy, the music rendered by the choir, and the pleasant, chatty addresses by the pastor, and ex-superintendent, Thomas. The collection amounted to \$15.85, a decided increase over any previously raised here.

In the evening, appropriate and interesting exercises were held at White's chapel, another part of this charge.

Our church people purpose holding a glorious, old-time Fourth of July celebration, this year. John R. Nicholson, Esq., of Dover, Rev. J. S. Willis, of Milford, and L. P. Powell, Esq., of Johns Hopkins University, have been engaged as speakers for the occasion;

and arrangements have been made for two games of base ball during the day; in the morning by the married *versus* the single men, and after dinner by the Farmington *versus* the Seaford club. An excellent collation will be served during the day, and no pains will be spared to make everybody comfortable and happy.

Our Ladies Aid Society has opened an Ice Cream Cafe, for the purpose of reducing as far as possible the debt on our parsonage, and their efforts are proving very successful.

Mrs. Anna Cahall, an elderly lady, who died Thursday of last week, from injuries sustained by a fall several days ago, was buried at Wesley chapel last Sunday; Rev. Joseph Robinson officiating at the funeral.

Yours truly,
N.

June 10, 1890.

W. F. M. S.

At the public meeting in Smyrna, Wednesday evening, the pastor expressed a desire to have the congregation canvassed for additional members to the senior and junior auxiliaries of the church; but as the exercises were protracted, this was dispensed with.

The following Sunday, he preached upon Woman's Work, basing his remarks upon Mary's interview with her risen Lord, in the garden; His call to her, and her response. Papers were circulated at the close of the sermon, and returned with three names for the senior society, five for the young ladies' auxiliary, and fifty three for a children's Band to be organized and superintended by Mrs. Wilson, the pastor's wife.

E. B. S.

Rev. J. H. Howard, pastor of Zion M. E. Church, Cambridge, Md., delivered a lecture to the Epworth League Tuesday evening, June 3. Subject: "Four years in the saddle, or lights and shadows of the itinerancy." The lecture was interesting, full of humor and incidents of an amusing nature. Mr. Howard's experience among the hills and valleys of Virginia, in his itinerant work, was one of much toil, mingled with a sprinkling of hardships that all young ministers do not encounter. He is doing good service in his new field of labor.—*Dorchester Era*.

The Best Result.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?

Items.

"You haven't time to do a quarter of the things crowded upon you." Certainly not! It is wisdom, then, to omit the things which are least worth doing. Cut off the three quarters. Omit some parts of the daily newspaper, that you may find time for the Bible. Go to fewer parties, if necessary, in order to reserve an evening for the prayer-meeting. Stop working at an early hour on Saturday night, that you may not be too much fatigued to receive profit from public worship on the Sabbath. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Give us time enough, for the "one thing needful." Secure that first, and keep it always foremost.—*Sunday school World*.

A correspondent of the *Pacific Advocate* would add a new question to the Discipline. In receiving young ministers into full connection with the Conference, the Bishop asks this important one: "Are you in debt, so as to embarrass you in the work of the ministry?" The answer is always given in the negative. "We have wished," says the correspondent, "that the Bishop would immediately ask, 'Are you in debt, so as to embarrass anybody else?'" That question might prove to be a "short stop," in some cases.—*Michigan Advocate*.

The trouble with much of the preaching of the day is well illustrated, by the answer of the colored sexton to the new pastor, who asked what sort of sermons he thought would best suit the congregation. His reply was, "Well, sah, yer kin preach to dis yer con'gashun any larned sermont dat is religious, but for de Lord's sake touch 'em light on de Ten Commandments." Elegant moral essays are not what the world needs to day. The world and our pulpits need more of the Commandments.—*The Western Recorder*.

Mammoth Cave, the largest in the world, near Green river, Kentucky, has been explored for ten miles. About twenty rooms have been discovered; and here are found subterranean streams, waterfalls and pits of unknown depth. Several of the rooms are of great extent, and have received appropriate names. The haunted chamber is two miles long, twenty feet high and ten feet wide; the roof being supported by beautiful pillars.—*Journal of Education*.

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PENINSULA METHODIST OFFICE.

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OUR SERIAL STORY
Blanch Montague,
OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XXIV—INTO THE GULF.

At an early hour the next day, Walter Melvin drove to the front entrance of the planter's residence, and as soon as Blanch had taken leave of the afflicted family, rode with her to the wharf where the steamer lay. They had barely time to get on board the Sea-Lion, before she steamed away.

The day was delightful, and the sense of rest and happiness experienced by Walter and Blanch, as they sat together under the spacious awning, on the promenade deck and talked of the scenes of the past few weeks, and of the goodness of God in protecting them from the pestilence, was refreshing to both body and soul.

Although the steamer was bound for the Atlantic, the captain was obliged to go to Galveston, Texas, before sailing east.

We shall not take time to notice the various incidents of the trip, or attempt to describe the scenery they beheld, until the steamer cleared the land at the South West Pass of the Delta, and laid her course due west.

Nothing of especial interest occurred until the fourth day out from New Orleans; but toward the evening of this day, a dense fog settled down over the face of the gulf, rendering navigation dangerous.

The pilot understood the coast, and had no fears as to running his course safely, with the aid of the ship's compass, even when no land marks or lights were visible; his chief danger was that of colliding with some one of the Galveston freight-steamers, bound east.

Though he saw and felt the danger, Walter would not admit it to Blanch. She had made improvement, almost every hour she had been on ship-board, and he was unwilling to subject her to any apprehension, unless there was occasion for immediate alarm. He therefore spoke cheerfully and hopefully as he took leave of her, at an early hour that night.

From the first, Blanch had retired early and slept late, and this much needed rest and sleep were rapidly restoring her wasted energies; but this evening she sought her state room earlier than usual, and was soon fast asleep.

Walter, however, was too anxious, to sleep. He walked the deck in the dense darkness until past one o'clock

in the morning, before he went into the cabin at all; and when he finally sought his state-room it was not to sleep. Several times during the night, they had passed quite near to steamers and sailing vessels which they could not see, but whose proximity they could tell by the shrieking of whistles, the mournful ringing of fog bells, and the dismal wail of fog horns.

At each new alarm Walter felt impressed, that he ought to call his fair companion, but he was too loth to disturb the slumbers, he knew were giving her life and strength.

Having laid aside his coat and vest, and drawn off his boots, he lay down to read; but had been there less than half an hour, when he heard the cry of the first officer ring through the ship, like the shout of a commander on the battle field:

"Stand by the boats!" came the order, clear and distinct.

Walter sprang to his feet, and rushing up the companion-way, had scarcely reached the deck, when a terrific crash was heard, and the great vessel quivered and groined in every timber.

The concussion threw him to the deck, where for a moment, he lay stunned.

Soon regaining his consciousness, he clambered to his feet, and found he had not been seriously hurt.

Taking in the situation at once, he saw there had been a collision, and that the vessel would probably sink.

His first thought was of Blanch. Hastening back into the cabin, he ran to her state-room door, and pounded loudly upon it, calling to her to dress as quickly as possible, and come into the cabin.

Not waiting for a reply, he hurried to his own room, and drew from under his birth, a large life-preserver, and with haste, but with care, put it on, fastening it securely. He then went to the door of Blanch's room, and called again to her, but received no answer.

Every thing was in the wildest state of excitement. The affrighted passengers hurried from their state-rooms, in every style of undress, pressing and crowding each, in their efforts to gain the deck.

Walter rapped a third time, and called loudly the young girl's name, but there was still no answer. Desperate with fear and dread, lest the sudden fright, occasioned by the shock had caused her to swoon; and knowing that there was not a moment to lose, he forced open the door; and there upon the floor of her state-room, lay the unconscious form of Blanch Montague; the blood flowing slowly from a wound, in the side of her head.

He saw at once she had been thrown from her berth, by the same mighty

concussion that had felled him to the deck, and that in falling she had received a blow that had stunned her.

Observing she was alive, he lifted her in his strong arms, and bore her up the now deserted companion-way, to the deck. This also he found deserted; all having either leaped into the sea, or escaped by the boats.

Although it was so dark he could not see across the ship's deck, he knew by her position in the water, she was already well down by the head, and would soon sink.

Blanch was still unconscious, but he knew, that every moment he remained on the deck of this ill fated steamer, he was imperiling her life and his own. So lifting her again in his strong arms, he stepped upon the taff-rail, and the next moment leaped into the dark waters below.

Resolutions of the Methodist
Episcopal Church South,

ON WORLDLY AMUSEMENTS.

Whereas, the Word of God forbids conformity to the world; and,

Whereas, the general rules of our Church inhibit the same, and the vows of membership assumed by all coming into the fold, pledge them to its renunciation and obedience to her Discipline; and,

Whereas, our bishops in their annual addresses, from time to time, emphasize these facts, and the damage to the spirituality of the Church on account of worldliness; and

Whereas, as itinerant preachers, we promise to "keep and not mend our rules," and in our ordination pledged ourselves to banish and drive away all erroneous and strange doctrines contrary to the Word of God; and

Whereas, we regard theater going, dancing, and card-playing, and the like, so often indulged in by many of our members, as in clear violation of their religious vows, and the failure of some of our pastors to notice their violation, as inconsistent with ministerial vows; therefore,

Resolved, That we greatly deplore the danger, that comes to the purity and power of our beloved Church from this state of affairs:

Resolved, That we urge our pastors to give all diligence in warning our people against the danger of worldliness along the lines indicated, and to execute with love and fidelity, the requirements of the Discipline in such cases.

Resolved, That we regard the impressions made on the minds of our young people by the use of such expressions as "reformed theaters," "legitimate drama," and the like, as misleading and dangerous, and the more so if they emanate from a preacher of the gospel; and we heartily condemn the use of these expressions by our preachers, as hurtful to the cause.

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

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Carpets and Mattings.

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Men's and Boy's Clothing.

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

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

QUEENS WARE.

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

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From India.

DEAR BRO. THOMAS:—Just a word in regard to the temperance movement in India. I hope it will encourage the noble workers in America.

There is no trouble here about a third party movement, nor is the question of prohibition, the burning one for India. She is not ready for it, as the people of our beloved Union are. Here the government is supreme; but the government is not "of the people, for the people, and by the people." The many are subject to the few; and just now the few seem to be infatuated with the idea of raising a great revenue, from the terrible price of blood. Opium dens are freely and publicly licensed, to do their nefarious work; and the privilege of selling strong drink is struck off to the highest bidder. Thus the many natives of India are compelled to endure this blighting curse.

Every regiment of English soldiers is supplied with a canteen; and the canteen is nothing better, than a beer saloon where the soldiers are made drunk; and for this offence they are put into the guard room, as prisoners.

But there is an army of temperance workers here, composed of various regiments; as the "Good Templars," "The Army Temperance Association," "The Blue Ribbon Army," "Band of Hope," "Juvenile Temple," and the W. C. T. U. With these, many of the churches, and nearly all missionaries have steadfastly set their faces against this curse.

But you will ask what this army is doing. Let me answer, first, they are creating a public sentiment, that is now asking for "Local Option;" second, holding mass meetings, and making petitions and remonstrances that are being felt by the government. Then we have noble editors to plead our cause, and members of parliament who are great leaders in the fight.

Now I would like to close this summary, with a real Methodist exhortation. In almost every set speech on temperance, something is said about the work in America (United States); and America is far in the lead in this great reform; and this is my exhortation, Hold up the banner high, and strike for victory; for—

"A cloud of witnesses around,
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

G. F. H.

Lucknow, April 22, 1890.

[For the Peninsula Methodist.]

Invidious Discrimination.

We are sometimes disposed to think, there must be a combined purpose in some quarters, to minify and disparage the Methodism of America. Public men, who ought to know better, and

writers who do, often ignore the influence of this largest and most powerful body of Christians, as a leading factor in the moral and material development of the nation. On all possible occasions, a fourth rate organization is trotted out, as the one ecclesiastical body, worthy of special note. An instance in point is that, referred to by one of your correspondents some time since, as occurring in Dover, Del.

We have been led to these remarks, by reading some of the able, and in many respects admirably written serials on our martyr President, Abraham Lincoln, in the *Century Magazine*. In speaking of the support given by the churches, to the government and this conspicuous Chief Magistrate, in the most trying period of our civil war, the authors give nearly six columns to other branches of the Christian Church and some three columns to one denomination alone. Resolutions passed, not by connectional bodies of this Church only, but also those of state, and local organizations, are quoted at length; while Methodism is crowded out, to the very last of the Protestant churches. No reference is made to the action of her General Conference, nor to any of her annual conferences or less conspicuous bodies, though it is a well-known fact, and one that these authors could not be ignorant of, that the government received the strongest endorsement and sympathy, at all such assemblages north of "Mason and Dixon's line." But not one of these is quoted, or referred to. *Nine lines* of comment, are given on the sympathy and interest of our Church in the great struggle; and then *thirteen lines*, added reciting the famous language of President Lincoln to the Committee of our General Conference, which waited upon him; "It is no fault of others," said he, "that the Methodist Church sends more soldiers to the field, more nurses to the hospital, and more prayers to heaven, than any other." Certainly these writers were not ignorant of these facts, recognized by Mr. Lincoln. Why then this belittling, this crowding into a corner?

Our Church has made her record, in the lives of her sons, whom she sacrificed on her country's altar; in the prayers she offered, in the grand and glorious work she did, in that dark hour of our nation's history, a record more imperishable than highest encomium ever penned in the columns of a magazine.

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A.

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PENINSULA METHODIST OFFICE.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating
Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Heart-burn
Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sour Stomach
Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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Youth's Department.

THAT BOY.

Through the house with laugh and shout,
Knees threadbare and elbows out,
Mamma bears with anxious doubt
That boy.

Vain are all the lessons taught;
In one short hour they are forgot;
Gentle manners learneth not
That boy.

Thus she muses, while she tries
To soothe the wakened baby's cries,
While to other mischief hies
That boy.

Patient mother, wait awhile;
Summon back thy loving smile;
Soon will graver cares beguile
That boy.

Soon the boy with "cheek of tan"
Will be brawny, bearded man.
If thou wouldst trust and honor then
That boy.

Trust him now, and let thy care
Shield his soul from every snare
That waits to capture, unaware,
That boy.

And when, though worn and oft distressed,
Thou knowest that God thy work hath blest
Then trust with him for all the rest
That boy.

—Illustrated Christian Weekly.

Attention, Boys.

It is barely possible, that some good Methodist boy has some time or other been tempted to smoke a cigarette. The practice is quite common, and thousands of boys are being ruined by the habit. Medical experts testify, that there is no form of tobacco-using so dangerous as cigarettes. The victims of the vile habit are likewise adding their testimony, to the awful ruin involved.

A boy named Samuel Kimball, sixteen years old, a chorister boy in St. Mary's church, Brooklyn, died two weeks ago at St. John's hospital. At most his last words were: "Let any boy who smokes cigarettes look at me now and know how I have suffered, and he will never put another into his mouth." He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother, and worked in a chandelier factory. Here is his story, as he told it to his nurse:

"To me he confessed that this trouble had originated from cigarette smoking. Some days, he said, he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke, the appetite grew upon him with such force that he could not choke it off, and it began to affect his constitution.

"Why," I asked him, "did you not stop, when you saw what it was bringing you to?"

"Oh, I could not," he replied. "If I could not get them to smoke, I almost went wild. I could think of nothing else. That my grandmother might not suspect me, I would work

extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces, all of a sudden."

His disease took the form of dropsy in the legs, and was very painful. The nurse continues:

"During all his sufferings, he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died, he called me to his bedside and said that he thought he had not lived in vain if only those boys who are still alive would profit by his suffering and death."—*Michigan Christian Advocate.*

District League Reports.

I

Your committee on Literary Work beg leave to report:

1. Concerning the plans of the League. The aim of these plans is to engage our young people in such reading and study as will increase their knowledge of the Scriptures and of Methodism, and such in general, as will tend to make them intelligent and useful Christians. While much in the twenty-two courses of reading suggested may seem practicable for only a few, we call attention to the first eleven and the spare-minute courses, as practicable in whole or in part, to all our young people, and sure to be exceedingly beneficial. We urge that every local department of literary work should carefully examine Epworth Leaflet, No. 4, and select such subjects, however few at first, as may be deemed practicable. Perhaps small things successfully done, will encourage to larger.

2. Work already done. Five or six of the chapters report definite efforts in the direction of Bible study, lectures, or musical and literary exercises at business meetings. Scott and Elkton have meetings specially devoted to literary work and Bible study, and Union has regular literary meetings.

3. As a most important aid in this department, we call attention to the Epworth Herald, the first number of which has just appeared. While it is somewhat in the nature of a prospectus, or, as its editor modestly says, a suggestion of what it is to be, it is evident that it will be full of information and ideas and inspiration as to all matters of Christian life and work, bright, fresh and alive to all that can interest and benefit young people. Nothing would be more likely to secure the stability and vigor of any chapter, than for a goodly proportion of its members to become subscribers.

4. In conclusion, we suggest that all possible be done to disabuse our young people's minds of the idea which the word "literary" sometimes fosters, that something entirely beyond the range of their interest and powers is aimed at. Let us strive to show them how fully the work contemplated by this department is in accord with the aims and practices of that first chapter of our League, the family of Epworth Parsonage.

J. P. OTIS, MARGARET S. HILLES,
LULU V. GERRY, M. GRACE QUIGG,
C. I. STEGLEY, ANNIE E. TAYLOR,

II

Whereas, The Liquor Traffic is the greatest foe of the home, of general society, and of the Church, and as the young are particularly susceptible to the allurements of this iniquitous system, therefore

RESOLVED 1, That the Epworth League of the the Wilmington District is the unequivocal enemy of the saloon, and pledges itself to the most earnest work for its overthrow, and for the recovery of its victims.

RESOLVED 2. That no system of license, high or low, can receive our support; but we are in perfect harmony with the teaching of the Church of our choice and love; total abstinence for the individual, total prohibition for the traffic.

RESOLVED 3, In the campaign soon to be entered upon in Cecil county, the friends of prohibition shall have our sincere prayers for victory to their cause, and in every way possible we will co-operate with them in the defeat of the High License delusion, and the protection of their homes. Our hope is, that when the vote shall be taken, prohibition shall prevail in this grand old county by an increased majority.

KATE A. KING,
F. BURGETTE SHORT,
JOHN D. C. HANNA.

III

Your committee is convinced that no department is of greater importance, than this of Christian work, which develops Christian character, and is the one potent but quiet agency for the true and effective propagation of Christian truth. Work, distinctively Christian, stands in the most important relation to the cause of Christ, and the prosperity of the Church.

The Epworth League is designed to utilize the activities and energies of the young people of the Church, in Christian work.

A weekly prayer-meeting is to be commended, as a most profitable service, calculated to stimulate personal piety, and develop qualifications for public religious exercises. More than all else, we commend personal religious endeavor, in behalf of the young and the wayward. No effort can contribute so much to the prosperity of the Church, as the devoted labors of young Christians, re-inforcing the ministry of the word, and faithful pastoral labor, by such examples of fidelity to duty, and by the counsel and encouragement given to the faltering, in seasons of temptation and trial.

Open doors are found, in promoting the religious welfare of members, and in the interests of our Sunday schools; in work among the young, in missionary efforts, and open air meetings. No one can be idle upon the plea, that no man has employed him, for the calls are constant, urgent, and imperative.

We therefore urge each chapter, to give special attention to a proper distribution of the work, so that every member may have something to do, and can be properly held responsible for some service.

J. B. QUIGG, J. M. CAMPBELL,
LAURA BAKER, MARTIE EATON,
FRANK CANNON, KATE KING,
W. C. C. VANNEMAN.

IV

In the chart given in our constitution, we find, it provides for six distinct departments of work; the first of which is that of Christian Work, and the second, that of Mercy and Help. Though the department of Mercy and Help stands second on the chart, we think it stands with that of Christian work, in importance; for its outline

includes (1) Systematic Visitation, (2) Temperance, (3) Tract distribution, (4) Junior League Work, (5) Home Mission Work, (6) Social Purity, (7) Employment Bureau. These are all important; but we would recommend Systematic Visitation especially; and we are glad to learn that the League in Elkton has done special work in this respect.

Rev. J. D. C. Hanna gave us good suggestions, in showing what work his Christian Endeavor Society was doing; and we recommend that the Vice-President of this department, not only organize for systematic visitation, but also for looking especially after any who are strangers in the League, Church, or community.

Temperance work is always in order, and the more of it in the League the better; prohibition being our aim. The views given in our mass-meeting last evening could be put into practice with good results.

The work of Social Purity is of special importance; and monthly social meetings might be introduced with good results, as is done in some young people's societies with great success. Social enjoyment leads to social purity, and in this respect, even much Home Missionary work could be done.

Much might be said about the opportunities for work in this department, but feeling confident that each chapter of the League wants to do good work, in looking up and lifting up those who need it, we deem it unnecessary to say more.

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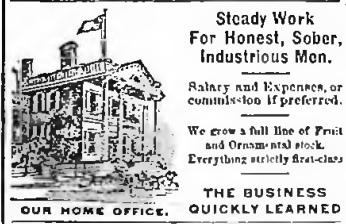
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Send age, nearest birthday for particulars concerning the popular endowment Policy of the Provident, which is unsurpassed.

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Personally-Conducted Pleasure Tours to Niagara Falls via Pennsylvania Railroad.

The series of three personally-conducted tours to Niagara Falls, announced by the Pennsylvania Railroad Company to be run on July 24th, August 14th and 28th, is of great interest to all summer pleasure seekers and tourists. The trip by special train, which will leave Philadelphia in the morning, in the personal charge of a Tourist Agent and Chaperon, insuring comfort and protection to all participants. Excursion tickets, embodying a stop-over privilege at Watkin's Glen, will be sold at a rate of \$10.50 from Chester and \$11 from Wilmington, good to return within ten days from date of sale on any regular train. The tours will undoubtedly prove the most popular jaunts of the season.

Personal.

Bishop Thoburn is expected to arrive here July 1.

Bishop Goodsell will preach three baccalaureate sermons this year, including one at Dickinson.

Rev. J. E. Jacklin, pastor of Court Street Church, in Flint, Mich., has been elected associate editor of the Michigan Christian Advocate.

Bishop Vincent has been presented with a superb gold headed cane, from Temple College, Philadelphia, in recognition of his Chautauqua work.

Senator Morrill, of Vermont, has just passed his eightieth birthday. He is among the most remarkable of the many hale and hearty octogenarians of this country.

The family of Bishop Ninde sailed from New York, June 4, for a sojourn on the Continent. They will be joined by the oldest son, Edward, who is at present in London.

Mrs. Betsy Averill, of Washington, Conn., a pensioner of the war of 1812, and the oldest pensioner on the rolls of the government has just celebrated the 103rd anniversary of her birth.

Dr. William Moon, of Brighton, England, the originator of books for the blind, printed on embossed type, was presented with valuable testimonials on the occasion of the fiftieth anniversary of the commencement of his beneficent work.

For the past two months, Mr. Moody has held from twelve to fifteen services a week, in New York city; twenty churches uniting in the meetings. Four centres were selected, and Mr. Moody preached twice every evening, and four times on the Sabbath.

Rev. Dr. J. C. Hartzell, fraternal delegate from the Methodist Episcopal Church to the Colored Methodist Episcopal Church in America, was received by the General Conference of that body May 14, and delivered, what is described as a very broad and eloquent address. On the same day he laid the corner stone for a large addition to the Philander Smith College, in Little Rock.

William Edward Burghardt du Bois, the negro Harvard student, who captured the first prize in the Boylston oratorical contest, is 26 years old, and a member of the class graduating this June. He was born in the South, and educated at Fiske University, in Tennessee. His means were limited, and he has worked his way through the four years of his university life. He is especially gifted in the line of oratory, and won a prize previously.

Bishop Warren and Prof. C. J. Little, of Syracuse University, are the fraternal delegates from the Methodist Episcopal Church to the Irish Methodist Conference which meets at Belfast, and the British Wesleyan Conference at Bristol. Prof Little sailed on the "Augusta Victoria," May 29.

At the close of George W. Cable's lecture at the Howard University (colored) recently, a young lady of the normal department presented him, in the name of the teachers and students, with a laurel wreath, having this legend in immortelles:—

"Oh, it is grand For God to stand!"

Neither Dr. Haygood nor Dr. Fitzgerald were members of the General Conference of the M. E. Church, South, by which they were elected Bishops, but both were reserve delegates.

Marriages.

KING—STEEN.—At the M. E. Parsonage, Nassau, Del., May 21, 1890, by Rev. James T. Prouse, William T. King, and Christy B. Steen, both of Lewes, Del.

Quarterly Conference Appearances.

WILMINGTON DISTRICT—SECOND QUARTER.

	Quarterly Conference.	Preaching.
	JUNE	
Chesapeake City,	21 7.30	22 10.30
Glasgow,	21 3	22 3
Elkton,		22 7.30
Chester,	28 7.30	29 7.30
Claymont,	30 7.30	29 2
Mt Pleasant,	30 3	29 7.30
	JULY.	
Epworth,	2 7.30	2 7.30
Madeley,	7 7.30	3 3
Silverbrook,	8 7.30	6 10.30
Scott,	10 7.30	6 7.30
North East,	12 1.30	13 10.30
Hart's,		13 7.30
Zion, (Ebenezer)	19 10	20 10.30
Cherry Hill, (Union)	19 3	20 3
Perryville,	21 9	20 7.30
Elkton	21 3	
Newark,	28 3	27 10.30
Ebenezer,	26 7	27 3
	AUG.	
St. George's,	2 3	3 10.30
Port Penn,		3 3
Del. City,	2 7.30	3 7.30
Brandywine S. Camp,	4 to 15	
Woodlawn Camp,	12 to 22	
Rising Sun,	16 1	
Port Deposit,	16 2	
Mt. Pleasant,	16 3	
Hopewell,	16 6	
Union,	30 7.30	31 10.30
	SEPT.	
Kingswood,	1 7.30	Aug 31 10.30
Wesley,	2 7.30	" 31 3
Newport, (Koons),	3 7.30	" 31 7.30
Asbury,	6 7.30	Sep 7 10.30
Cookman,	8 7.30	7 7.30
Marshallton, (Hanna)	9 7.30	7 10.30
Swedish Miss.	10	
Grace,	12 9	14 7.30
St. Paul's,	15 7.30	14 10.30
New Castle,	22 7.30	21 7.30
Christiana, (Salem)	20 3	21 3
Red Lion,	20 7.30	21 10.30

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

EASTON DISTRICT—FIRST QUARTER.

	June
Royal Oak and Talbot	14 15
Bay Side and Tilghman	14 15
Middletown	21 22
Townsend	21 22
Odessa	22 23

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THE TABERNACLE PULPIT

SUBLIME VIEWS OF THE GLORIES OF HEAVEN.

Sacramental and Baptismal Day Sermon of Dr. Talmage—The Rainbow Seen Around the Throne in the Apocalypse. No Sorrow or Sighting There.

BROOKLYN, June 8.—This is sacramental and baptismal day with the Tabernacle congregation, an occasion of especial impressiveness. The children were baptized before the sermon and the sacrament administered after sermon. The subject of Dr. Talmage's discourse was: "All Troubles Past;" and the text Rev. iv, 3 "There was a rainbow round about the throne." Following is the sermon:

As, after a night of fearful tempest at sea, one ship, more stanch than another, rides on undamaged among the fragments of spars and hulks that float about, so old Noah's ark, at the close of the deluge, floats on over the wreck of a dead world. Looking out of the window of the ark, you see the planks of houses, and the sheaves of wheat, and the carcasses of cattle, and the corpses of men. No tower is left to tell the burial; no mourners to form in line of procession; no ground in which to bury the dead. Sinking a line twenty-seven feet long, you just touch the tops of the mountains. Ghostliness and horror! The ark, instead of walking the sea, like a modern ship, in majesty and beauty, tosses helplessly; no helm to guide; no sail to set; no shore to steer for. Why protract the agony of the good people in such a craft, when they might in one dash of the wave have been put out of their misery?

But at yonder spot in the horizon we see colors gathering in the sky; at just the opposite point in the horizon other colors are gathering. I find that they are the two buttresses of an arched bridge. The yellow, the red, the orange, the blue, the indigo, the violet are mingled, and by invisible hands the whole structure is hung into the sky, and the ark has a triumphal arch to sail under. An Angel of Light swings his hand across the sky, and in the seven prismatic colors he paints with pencil of sunbeam the everlasting covenant between God and every living creature. God lifted up that great arched bridge and set it over his own head in the heaven. John saw it, for he says: "There was a rainbow round about the throne."

THE COVENANT OF MERCY.

I notice that none but the people who were in the ark saw the rainbow. It cast its shadow clear down into the water where the people were buried, and lighted up the dead faces with a strange radiance, but they could not see it. So only those who are at last found in Christ, the ark, will see the overspanning glories of the throne. Hence you had better get into the ark! As you call your family out at the close of the shower to show them the sign in heaven, so I want you all at last to see the grander rainbow round about the throne. "Look there!" says Noah to his wife, "at that bow in the clouds; and, Shem and Japhet, look! look! the green, the yellow, the red, and the orange!" I should not wonder if some of your own children in the good land should after a while cry out to you,

"Look, father! look, mother! there is a rainbow round about the throne!" You had better get into the ark, with all your families, if you want to see it.

I notice also that the chief glory of God comes after the rain. No shower, no rainbow; no trouble, no brightness of Christian consolation. Weavers are sometimes, by reason of their work, dusty and rough in their apparel; and so it is the coarse clad tempest, whose hand and foot swing the shuttle, that weaves the rainbow. Many Christians are dull and stupid, and useless because they have not had disaster enough to wake them up. The brightest scarf that heaven makes is thrown over the shoulders of the storm. You cannot make a thorough Christian life out of sunshine alone. There are some very dark hues in the ribbon of the rainbow; you must have in life the blue as well as the orange. Mingling all the colors of the former makes a white light; and it takes all the shades and sadnesses and vicissitudes of life to make the white luster of a pure Christian character.

Your child asks you, "Father, what makes the rainbow?" and you say, "It is the sunlight striking through the rain drops." Therefore I wondered how there could be a rainbow in heaven, since there are no storms there; but then I conclude that that rainbow must be formed by the striking of heaven's sunlight through the falling tears of earthly sorrow. When we see a man overwhelmed with trouble, and his health goes, and his property goes, and his friends go, I say, "Now we shall see the glory of God in this good man's deliverance." As at Niagara Falls I saw, one day, ten rainbows spanning the awful plunge of the cataract, so over the abyss of the Christian's trial hover the rich hued wings of all the promises.

EARTH'S BEAUTIES TO BE GLORIFIED.

I notice that the most beautiful things of this world are to be preserved in heaven. When you see the last color fade out from the rainbow of earth, you need not feel sad, for you will see the rainbow round about the throne. That story about the world burning up has given me many a pang. When I read that Paris was besieged, I said, "Now the pictures and statues in the Louvre and Luxembourg will be destroyed all those faces of Rembrandt, and those bold dashes of Rubens, and those enchantments of Raphael on canvas, and those statues of Canova." But is it not a more melancholy thought that ruin is to come upon this great glory of the earth, in which the mountains are the chiseled sculptures, and upon the sky, in which the "transfiguration" of sunrise and sunset is hung with loops and tassels of fire?

I was relieved when I found that the pictures had been removed from the Louvre and the Luxembourg, and I am relieved now when I think that the best parts of this earth are either to be removed or pictured in the Good Land. The trees must twist in the last fire—the oaks, and the cedars, and the maples; but in heaven there shall be the trees of life on the bank of the river, and the palm trees from which the conquerors shall pluck their branches. The Hudson, and the St. Lawrence, and the Ohio shall boil in the last flame, but we shall have more than their beauty in the River of Life from under the throne. The daisies, and the petaloes, and the roses of earth will

with in the not stocco of the raiment, but John tells of the garlands which the glorified shall wear; and there must be flowers, or there could be no garlands.

The rainbow on our sky, which is only the pillow of the dying storm, must be removed; but then, glory be to God! "there is a rainbow round about the throne." I have but to look up to the radiant arch above the throne of God to assure myself that the most glorious things of earth are to be preserved in heaven. Then let the world burn; all that is worth saving will be snatched out of the fire.

THE TWELVE STONES OF BEAUTY.

I see the same truth set forth in the twelve foundations of the wall of heaven. St. John announces the twelve foundations of this wall to be, the first, of jasper—yellow and red; the second, of sapphire—a deep blue; the third, a chaledony—a varied beauty; the fourth, emerald—a bright green color; to fifth, sardonyx—a bluish white; the sixth, sardius—red and fiery; the seventh, chrysolite—golden hued; the eighth, beryl—a bluish green; the ninth, topaz—a pale green mixed with yellow; the tenth, chrysopeprus—a golden bluish tint; the eleventh, jacinth—fiery as the sunset; the twelfth, amethyst. But these precious stones are only the foundation of the wall of heaven—the most inferior part of it. On the top of this foundation there rises a mighty wall of jasper—of brilliant yellow and gorgeous crimson. Stupendous cataract of color! Throne of splendor and sublimity.

You see that the beautiful colors which are the robes of glory to our earth are to be forever preserved in this wall of heaven. Our skies of blue, which sometimes seem almost to drop with richness of color, shall be glorified and eternized in the deep everlasting blue of that fiery stone which forms the second foundation of the heavenly wall. The green that sleeps on the brook's bank and rides on the sea wave and spreads its banners on the mountain top shall be eternized in the emerald that forms the fourth foundation of the heavenly wall.

The fiery gush of the morning, the conflagration of the autumnal sunset, the electricity that shoots its forked tongue out of the thunder cloud, the flame at whose breath Moscow fell and Aenas burn, shall be eternized in the fiery jasper. It seems as if all earthly beauty were in one billow to be dashed up against that wall of heaven; so that the most beautiful things of earth will be kept either in the wall, or the foundation, or in the rainbow round about the throne.

I notice the unspeakable attractiveness of heaven. In other places the Bible tells us of the floor of heaven—the waters, and the stones, and the fruits; but now St. John tells us of the roof—the frescoed arch of eternity and the rainbow round about the throne. Get a ticket, and, carefully guarded, you go into the royal factory at Paris where the Gobelin tapestries of the world are made, and see how for years a man will sit putting in and out a ball of colored worsteds through the delicate threads, satisfied if he can in a day make so much as a finger's breadth of beauty for a king's canopy. But behold how my Lord, in one hour, with his two hands, twisted the tapestry, now swung above the throne, into a rainbow of infinite glory. Oh, what a place heaven must be! You have heretofore

looked at the floor; this morning take one glance at the ceiling.

I notice what must be the feeling of safety among the people of heaven. Have you ever seen a cloud burst? There have been days when it rained as if it would never stop. You know, if it kept on in that way long, all the nations would be drowned; yet you had no apprehension, for you remember the Bow of Promise painted on the cloud in Noah's time. So the glorified have but to look to the arch around the throne of the King to be reassured that the deluge of trial is forever past.

THE DELUGE OF SIN AND SORROW.

On earth, the deluge of sin covers the tops of the highest mountains. I heard an Alpine guide, amid the most stupendous evidences of God's power, swear at his mule as he stumbled in the pass. Yes, the deluge of sin dashes over the top of the highest mountain ranges. Revenge, drunkenness, impiety, falsehood, blasphemy, are but different waves of a flood that has whelmed nations. New York is drowned in it, Brooklyn is drowned in it, Boston is drowned in it, London is drowned in it, St. Petersburg is drowned in it—two great hemispheres are drowned in it. But the redeemed, looking unto the "rainbow round about the throne," see the pledge that all this is ended for them forever. They have committed their last sin and combated their last temptation. No suicide leaps into those bright waters; no profanity befalls that pure air; no villain's torch shall fire those temples; no murderer's hand shall strike down those sons of God. They know that for them the deluge of sin is assuaged, for "there is a rainbow round about the throne."

Now the world is covered with a deluge of blood. The nations are all the time either using the sword or sharpening it. The factories of the world are night and day manufacturing the weaponry of death. Throne against throne, empire against empire. The spirit of despotism and freedom at war in every land; despotic America against free America, despotic England against free England, despotic Germany against free Germany, despotic Austria against free Austria. The great battle of earth is being fought—the Armageddon of the nations. The song that unrolled from the sky on the first Christmas night, of "peace and good will to men," is drowned in the booming of the great siege guns. Stand back, and let the long line of umbrellas pass. Groan to groan. Uncover, and look upon the trenches of the dead. Blood! blood! a deluge of blood!

But the redeemed of heaven, looking upon the glorious arch that spans the throne, shall see that the deluge is over. No batteries are planted on those hills; no barricades blocking those streets; no hostile flag above those walls; no smoke of burning villages; no shrieks of butchered men; but peace! German and Frenchman, who fell with arms interlocked in hate on the field of death, now, through Christ in heaven, stand with arms interlocked in love. Arms stacked forever; shields of battle hung up. The dove instead of the eagle; the lamb instead of the lion. There shall be nothing to hurt or destroy in all God's holy mount, for there is a rainbow round about the throne.

ALL TEARS SHALL BE DRIED THERE.

Now the earth is covered with the deluge of sorrow. Trouble! trouble! The very first utterance when we come

into the world is a cry. Without any teaching we learn to weep. What has so wrinkled that man's face? What has so prematurely whitened his hair? What calls out that sigh? What starts that tear? Trouble! trouble! I find it in the cellar of poverty, and far up among the heights on the top of the crags; for this also hath gone over the tops of the highest mountains. No escape from it. You go into the store, and it meets you at your counting desk; you go into the street, and it meets you at the corner; you go into the house, and it meets you at the door. Tears of poverty! tears of persecution! tears of bereavement!—a deluge of tears! Gathered together from all the earth they could float an ark larger than Noah's.

But the glorified, looking up to the bow that spans the throne, shall see that the deluge is over. No shivering wretch on the palace step; no blind man at the gate of the heavenly temple asking for alms; no grinding of the screw driver on coffin lid. They look up at the rainbow and read, in lines of yellow, and red, and green, and blue, and orange, and indigo, and violet, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Thank God for the glory spanning the throne!

In our boyhood we had a superstition that at the foot of the rainbow there was a casket of buried gold; but I have to announce that at the foot of this rainbow of heaven there is a box made out of the wood of the cross. Open it, and you find all the treasures of heaven.

Oh, that our eyes may all look upon this bow of promise, lifted by Christ's own hand! We shall trace the separate lines of beauty across the firmament. In the line of red I shall see the blood of my Lord, in the blue, the bruises that colored his cheek; in the green, the freshness of his grace; in the violet, his humility; in all that curve of beauty, the bond of his right arm of love swung over all the redeemed.

But mind what I told you at the beginning, and what I tell you at the close—that none but Noah's family in the ark saw the rainbow, and that only those who are at last in Christ shall discover it amid the glories of heaven.

"Except a man be born again, he cannot see the kingdom of God."

Cremation in Buffalo.

As a rule old men do not readily become imbued with new ideas, but within the past fortnight the remains of two eminent citizens have been cremated in Buffalo, N. Y., each of whom was more than 75 years old. Cremation as practiced in Buffalo is quite an aesthetic and impressive ceremony. The crematory chapel is a beautiful little building, and the cremation itself is conducted with an absolute freedom from everything that is repulsive and shocking.—Racket.

Another Name.

Friend—Do the editors throw all your poems into the waste basket, Miss Bostonia?

Miss Bostonia (the Boston poetess, coldly)—No, none of them, but sometimes they consign some of my verse to the waste paper basket.—Yankee Blade.

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Trains will leave Wilmington as follows: PHILADELPHIA (express) 1.55, 2.52, 4.20, 6.30, 7.50, 8.50, 9.10, 9.47, 10.07, 10.40, 11.33, 11.51 a. m., *12.10, 12.30, 1.39, 2.27, 5.50, 5.17, 5.56, 6.21, 7.08 and 8.10 p. m. Accommodation, 6.10, 6.55, 7.05, 8.10, 10.45 a. m., 12.38, 2.32, 3.45, 4.55, 5.20, 6.42, 7.10 and 10.30 p. m. NEW YORK, 1.55, 2.52, 4.20, 6.30, 6.55, 8.50, 10.07, 10.45, 11.31 a. m., *12.10, 12.30, 1.39, 2.27, 2.32, 3.45, 5.05, 5.17, 5.56, 6.21, 7.08, *7.22 and 10.50 p. m. NEWARK (Centre) and intermediate stations 7.19 a. m., 12.51, and 6.30 p. m. BALTIMORE and intermediate stations 2.41, 4.45 and 6.06 p. m., and 12.13 night. BALTIMORE AND WASHINGTON, 4.46, 8.01, 9.11, 10.12, and 11.00 a. m., 12.05, *1.15, 4.24, 5.24, *6.03, 7.40, 8.20 p. m., and 12.49 night. Trains for Delaware Division leave for: NEW CASTLE, 8.50, 11.08 a. m., 2.45, 3.50, 4.48, 6.15, 7.00, 9.51 p. m., and 12.15 night. Trains marked thus (*) are limited express upon which extra fare is charged. CHAS. E. PUGGIL, J. R. WOOD, General Manager, Gen. Pass. Agent.

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

Commencing Monday Oct. 21, 1889, leave Hillen station as follows: DAILY. 11.0 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also (Glyndon) Vestal, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R. DAILY EXCEPT SUNDAY. 7.15 A. M. Accommodation for Fairfield, Gettysburg, Hanover and all points on B. & H. Div. 8.00 A. M. Mail for Williamsport, Hagerstown, Shippenburg, and intermediate points on Main Line and B. & V. R. R. also, Frederick, Emmitsburg, Mortonsburg, and Winchester. 10.40 A. M. Accommodation for Union Bridge and Gettysburg. 2.25 P. M. Accommodation for Glyndon. 3.21 P. M. Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on Band II Division. 4.00 P. M. Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west; also Emmitsburg, H. & C. V. R. R. and points on Shenandoah Valley R. R. 5.15 P. M. Accommodation for Glyndon. 7.20 P. M. Accommodation for Union Bridge. 11.35 P. M. Accommodation for Glyndon (Restor-town). TRAINS ARRIVE AT HILLEN. Daily - 11.48 A. M. Daily except Sunday - 7.30, 8.12, 11 A. M., 1.15, 2.40, 5.10 and 6.04, 7.00, 10.00 P. M. Ticket and Passage Office 217 East Baltimore st. All train stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. H. GRISWOLD, Gen'l Pass. Agt.

Wilmington & Northern R. R.

Table with columns for Stations, GOING NORTH, GOING SOUTH, and ADDITIONAL TRAINS. Lists times for various stations including St. Peter's, Warwick, Springfield, Joanna, Birdsboro, Reading, etc.

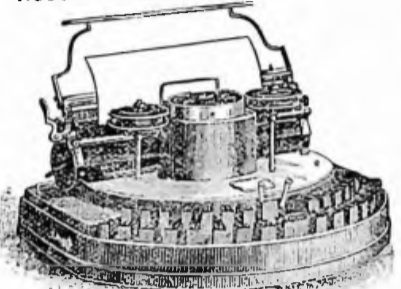
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