

# THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

## Dickinson.

Class Day exercises were held last Wednesday. W. P. Taylor, of Dover, delivered the Beaver oration, and the class ode.

The Trustees authorized a Greek scientific course, and the Master's degree for its graduates. The Philadelphia chair of the English Bible was filled, by the election of Prof. R. W. Rogers, late of Harverford College, a distinguished Assyriologist.

The Law School was organized with Dr. Reed as president, R. W. Woods, secretary, Wm. Trickett, L.L. D., Dean, and E. L. Thorpe, L.L. B., Ph. D., professor.

Judges, Rhone of Wilkesbarre, Endlich of Berks, Simonton of Harrisburg, and Stewart of Franklin, Prof. M. W. Jacobs, F. C. Brewster of Philadelphia, J. Hays of Carlisle, and Dr. T. B. Neely were selected as lecturers.

Dr. J. Y. Dobbins of Trenton, N. J., delivered the annual address before the Alumni.

Rev. Dr. Jacob Todd preached, last Monday evening, the annual sermon before the students and friends of Cazenovia Seminary, some seventeen miles from Syracuse, N. Y. The spacious auditory was crowded. Prof. W. N. Price, of Wesleyan University, Middletown, Conn., preached before the graduating class in the morning.

This Seminary is the *alma mater* of Bishop J. P. Newman, and seems to be a most flourishing institution. It has 190 students of both sexes, 100 of whom are boarders; and has an endowment of \$30,000.

The Doctor suffers no inconvenience from the late operation upon his eye; and is quite sanguine as to the final outcome.

The PENINSULAR METHODIST kindly says that the *Christian Witness* is "a very excellent paper in most respects." Thanks. The same is equally true of the *Peninsular Methodist*.—*Christian Witness, Boston, Mass.*

We make our bow; and add a comment.

1. Our last criticism, as well as its

predecessor, has evidently engaged the attention of our *confreres*. It is something for modest men to be elated over, to win commendation from such a quarter. When we penned that phrase of honest, though qualified approval, we had no thought our Boston brother would so promptly respond, "you're another." But we accept the compliment, and feel very comfortable over the testimony of the *Witness*, as to the excellence of our paper.

2. Will our brethren "kindly" make a note of our title. As it would hardly be seemly to speak of their paper as the *Bostonian Witness*, so it is not well to use the adjective for the substantive in designating this particular *Methodist*. Please remember, it is *The Peninsula*, not the *Peninsular Methodist*.

3. May we not indulge the hope, that as the *Witness* is already "a very excellent paper in most respects," it will go on unto perfection, and be so kindly, sweet, and fair, as to be excellent in *all* respects. Such growth in grace would be a healthful and helpful example to others.

## From Labor to Reward.

Thursday afternoon, June 12th, Rev. Isaac Newton Foreman, a member of the Wilmington Annual Conference, and pastor of Lincoln charge, fell asleep in Jesus, in the forty-eighth year of his age, and the eighteenth of his itinerant ministry. His health was seriously impaired last year, so that for two months, he was unable to attend to his work; but he had so far recovered as to encourage the hope, of entire recuperation, and further years of faithful and successful toil in the Master's vineyard.

Since his return to Lincoln last spring for a third term, at the urgent request of the people, he has attended to his duties; and the Sunday preceding his death, he preached a funeral sermon in Lincoln. Although greatly oppressed with a sense of weariness, he gave no indication of his being so near to his end; and it is a question, if he was aware of it himself, so noiselessly did the enemy approach, and so gentle was his descent into the shadowy valley.

Brother Foreman was born in Pennsylvania, March 26, 1843. His parents, Isaac and Mary Foreman, were

members of the Baptist church, and reared their son under religious influences. In his 17th year, he was converted in Scott M. E. Church, this city under the ministry of Rev. W. M. Ridgway, now pastor of Trinity M. E. Church, Chester, Pa., and joined on probation, Oct. 16, 1859. He was received into full membership, the following May, and became an active earnest worker in the church.

In October, 1862, he was united in marriage with Miss Mary E. Henderson, daughter of the late William Henderson. Having learned the coach trimming business, he continued in that employment, till called by the great Head of the Church, to give himself to the ministry of the word.

During the war, he served as one of the "emergency men," who volunteered for the national defense in the time of special danger.

Bro. Foreman was appointed class-leader, in Scott, Dec. 20, 1869, and served as Sunday-school superintendent for several years. He was licensed as a local preacher; and May 30th, 1872, he was detailed to take charge of Madeley Mission, a new church enterprise, under the fostering care of Grace M. E. Church, this city.

The following spring, at the session held in Easton, Md., Bishop Levi Scott presiding, Bro. Foreman was admitted on trial in the Wilmington Conference; Bros. F. C. MacSorley, T. R. Creamer, R. Roe, N. McQuay, and Wm. M. Green, being received at the same time. At this Conference, he was returned to Madeley; his name standing in the Minutes, as associate pastor of Grace, with Dr. L. C. Matlack. The next year, his name appears in the same relation, with Dr. Joseph E. Smith. During these three years, (lacking two months) Bro. Foreman's labors were very faithful and fruitful; a chapel was built, which was dedicated Dec. 29, 1872; and on the usual lines of church work, this mission had good success.

The next three years, 1875-78, Bro. Foreman was pastor of Lincoln charge: 1878-80, he was pastor of Leipsic; '80-81, of Pomona; '81-84, a second full term on Lincoln; '84-87, on Nassau; '87-90, on Denton; and last spring, as stated before, he was appointed for a third term to Lincoln.

This is in some respects, a remarkable record, and one that attests the hold he had, upon the affection and confidence of the people who knew him best.

We must leave to others, who were favored with a more intimate personal acquaintance with our departed brother than the writer has enjoyed, to characterize his life and his work.

We are sure, he was "a good man, full of the Holy Ghost and of faith;" and that his end, so peaceful and so like a translation, was the prelude to his entrance into life everlasting.

Appropriate funeral services were held in his late home, Saturday morning last, in which Revs. T. R. Creamer of Milton, R. Watt of Milford, and H. L. Bunstein of the Presbyterian church took part.

The body was then removed to this city, to the home of his brother-in-law Mr. William Henderson, where further services were held in the afternoon under the direction of Presiding Elder W. L. S. Murray, in the presence of a large company of sympathizing friends. After prayer by the writer, Dr. Murray made a brief address giving an outline of the itinerant life of the departed; Revs. A. Stengle, V. S. Colfins, L. E. Barrett, C. A. Grise, and J. D. C. Hanna followed in words of appreciative eulogy, emphasizing as characteristic of Bro. Foreman, his large and kindly heart.

Revs. A. T. Scott and D. H. Corkran were present at these exercises.

Several of the brethren accompanied the funeral to Mt. Salem cemetery, where the body was interred, to await the resurrection call.

Bro. Foreman leaves a widow and an adopted daughter, to mourn his loss, and to follow him as he followed Christ; with the comforting hope of future and eternal reunion with him, when they, too, shall finish their earthly life.

B. W. Truitt, Esq., ex-sheriff of Sussex county, and a leading member of Lincoln church, accompanied sister Foreman on her sad journey to this city. He informs us, that Bro. Foreman was a member of the order of Free Masons, Odd Fellows, and of the Grand Army of the Republic.

Bishop Thoburn writes, "Hope to reach New York about July 1st."

## TO-DAY, SWEET HOPES.

To-day, sweet hopes within my bosom linger,  
The sweet, pure hopes born of unflinching trust,  
Though joys be fled, or scattered in the dust;  
I read the lesson written by God's finger,  
Not upon stony tablets, as of old,  
When on the mountain-top, 'mid smoke and flame  
The word of God unto his children came;  
But in my heart the precious boon I hold  
The daily wisdom for the daily round.  
For trusting, waiting souls God loves to teach;  
The needed lesson gives he unto each;  
As to the Hebrews manna on the ground,  
So to the spirit asking daily food,  
He sends it daily, fresh and sweet and good.  
—Selected.

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

CONCLUDED.

GEO. A. PHOEBUS, D. D.

In 1801, while there was no alteration of 'Quest. 6,' and the 'Ans.' thereto, we have the following, bearing upon the Superintendency:

"Quest. 13. *Where are the Preachers stationed this year?*

Ans. As follows:

Thomas Coke, by consent of the General Conference, is in Europe.

Nicholas Snethen travels with Bishop Asbury; S. Hutchinson travels with Bishop Whatcoat; Ezekiel Cooper superintends the printing and book business."

"In 1802, the order of proceedings was like that of 1800, viz:

"Quest. 6. *Who are the Bishops?*

Ans. Thomas Coke, Francis Asbury, Richard Whatcoat.

Quest. 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.

Thomas Coke, by consent of the General Conference, is in Europe."

In the Conference proceedings of the four following years, no mention is made of the appointment of Superintendents; the subject being confined to Quest. 6. *Who are the Bishops?* However, in the year 1807, the term superintendent was embraced in the answer to Quest. 6; the form thenceforward, at least, until after the session of the General Conference, A. D. 1820, being:

Quest. 6. *Who are the Superintendents and Bishops? or, (as after two years,) Who are the Bishops and Superintendents?*

While thus in all the Annual Conferences, the order and office of Bishop and Superintendent were embraced in

the one question as above given, a significant and important record was made, from year to year, of Dr. Coke, until that distinguished servant of the Most High was called to his home, and reward in heaven. As is generally known by readers of the history of the Methodist Episcopal Church, Dr. Coke, at the request of the British Methodist Conference, was, by our General Conference, in 1804, granted the privilege of residing in England, and his name was set forth in the minutes of the Conferences, as Superintendent and Bishop, with his co-laborers in the same department of the church work in America, until the year 1808; though his final visit to this country was in 1804. It has already been seen, that in A. D. 1787, Dr. Coke's superintendency over the M. E. Church in the United States was not to be exercised by him, unless he was "present in the States;" and, though he resided in Europe, he was subject to a call to the Church in the United States at any time, should three of the Annual Conferences of our Church unite in making the call. For this reason he was recognized as Bishop and Superintendent of the M. E. Church in the United States.

In 1808, the General Conference directed that his name be left out from the answer to question 6 of the order of business in the Annual Conferences, and that a note explanatory of that course of action be appended to the answer to the question previously asked. This will be seen from the following:

"Minutes taken at the several Annual Conferences of the Methodist Episcopal Church for the year 1808.

Quest. 6. *Who are the Superintendents and Bishops?*

Ans. Francis Asbury, William McKendree.

Dr. Coke, at the request of the British Conference, and by consent of our General Conference, resides in Europe; he is not to exercise the office of Superintendent among us in the United States, until he be recalled by the General Conference, or by all the Annual Conferences respectively."

For six years this note was given as above set forth in the Annual Conference Minutes; and it plainly indicates that Dr. Coke's Episcopal powers were in no sense diminished, reduced, or limited by the General Conference of 1808, or of 1812. He was as truly a bishop in the estimation of that body, whether resident in Europe or America, after the issuing of that explanatory note, as he was when, with Richard Whatcoat and Thomas Vasey as Elders, he laid hands on the head of Francis Asbury and ordained him a bishop in the Methodist Episcopal Church in the United States of America.

That the reader may the more clearly see what was the sentiment of the Con-

ference, with regard to the difference between the Episcopacy and Superintendency, in the Church, attention is asked to the following, as given by Dr. Nathan Bangs—(see Bangs' Hist. M. E. Ch. vol. ii, p. 214:)" "The committee to whom was referred the case of Dr. Coke, taking into consideration the circumstances of the case, as it respects the request of the British Conference \* \* \* report the following resolutions:

1 Resolved, \* \* \* 2 Resolved, \* \* \*

3 Resolved, That Dr. Coke's name shall be retained in our minutes, after the names of the Bishops, in a "N. B. Dr. Coke, at the request of the British Conference, resides in Europe: he is not to exercise the office of Superintendent or Bishop among us in the United States, &c.

4. Resolved, That the committee of correspondence be, and are hereby directed to draft two letters, one to the British Conference, the other to Dr. Coke, in answer to their respective letters to us, &c.

Dr. Bangs tells us that the resolutions passed the Conference, and he gives the text of the two letters, that the Committee of Correspondence were directed to draft. In the letter to the British Conference, dated, Baltimore, May 25th, 1808, is the following sentence: "Your request for the continuance of our beloved brother, Dr. Coke, among you, has been taken into the most serious and solemn deliberation in our Conference, and in compliance with your request, a vote has been passed, that he may continue with you until he may be called to us by the Annual Conferences respectively, or the General Conference." The same Committee, in the letter to Dr. Coke bearing the date above given, in stating the action of the General Conference, inform him concerning his future status as an officer in the church, that had been organized by him; quoting to him the third resolution of the Conference, which was in these words:

"3 Resolved, That Dr. Coke's name shall be retained in our minutes, after the names of the Bishops, in a "N. B. Dr. Coke, at the request of the British Conference and by consent of our General Conference, resides in Europe: he is not to exercise the office of Superintendent among us, in the United States, until he be recalled by the General Conference or by all the Annual Conferences respectively."

"Your name is accordingly printed in the minutes, which were put to press after the adoption of the above resolution."

It will be noticed that, while the report of the Committee, as submitted to the General Conference, in reference to Dr. Coke, contained the expression: "he is not to exercise the office of Su-

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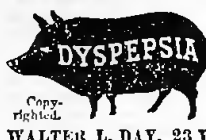
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perintendent or Bishop among us in  
the United States, &c.," in the letter  
to Dr. Coke, and also in the minutes  
published after the action of the Con-  
ference, the term bishop is not used.  
These two words—Superintendent, and  
Bishop—as applied to the servants of  
God who in our Church have been,  
and are vested with the highest execu-  
tive power, are not, as many suppose,  
synonymous. Of this fact no one can  
doubt, after reading the historic facts  
given in the above narrative. John  
Wesley had the right of exercising  
Episcopal power in England and Amer-  
ica, but he was not during any period  
of his life, the Superintendent of the  
Methodist Episcopal Church. Francis  
Asbury was for more than thirty years,  
a Bishop in our Church, whether in  
Europe or the United States—he was  
never a Superintendent of British  
Methodism, though he faithfully and  
most satisfactorily, performed the func-  
tions of that office in the Methodist  
Episcopal Church, in the United States,  
from its origin in December 1784, until  
he was, in 1816, called "to sit down  
with Abraham, and Isaac, in the king-  
dom of God." Thomas Coke, as the  
minutes above show, was recognized as  
Bishop, both in England and in this  
country, from his induction into that  
office until he ceased to walk on earth;  
but, for the most part, he was a Super-  
intendent in the Methodist Episcopal  
Church, only when he was in the Uni-  
ted States.

From the foregoing facts we may de-  
termine what, in the correct estimation  
of our Church, is the status of our  
Bishops, who have of late been elected  
and consecrated to the office of the  
Episcopacy, for service in the mission  
fields to which they have been called;  
Bishop Taylor is a Bishop in the Meth-  
odist Episcopal Church, whether he be  
in the United States of America or in  
Africa: he is Superintendent in the  
Methodist Episcopal Church, only in  
Africa. Bishop Thoburn is as truly a  
Bishop in the Methodist Episcopal  
Church in New York city as he is in  
Calcutta; he is Superintendent, only in  
India and Malaysia. The Bishops, who  
have the superintendency of our Church  
in the United States, are not vested  
with authority for the exercise of  
government in either Africa, or India,  
in so far as our Church in those do-  
minions is under the jurisdiction of  
Bishops Taylor, and Thoburn; yet,  
should they visit either of those parts,  
they are Bishops of the Methodist Epis-  
copal Church. Our Bishops are Su-  
perintendents, only over the fields to  
which they are assigned; they are  
Bishops, clothed with Episcopal power,  
everywhere and are amenable to the  
General Conference of the Methodist  
Episcopal Church, where they stand on  
an equal platform, be they Missionary  
Bishops or Bishops dwelling in  
enlightened lands.

## Miscellaneous.

### Sick Prayer Meetings.

BY REV. THEO. L. CUYLER, D. D.

The best place to feel the spiritual  
pulse of the church is the prayer meet-  
ing. If that is full of life, warmth and  
vigor, then the church is healthy; if  
the prayer-meeting declines, then the  
whole body is apt to suffer from this  
disease of the *heart*. The circulation  
of warm blood is impeded; devotion,  
which is the breath of the church, be-  
comes feeble, and pretty soon the "ex-  
tremities" grow cold, as in the case of a  
dying man.

Prayer-meetings, like human bodies,  
are subjected to a variety of diseases.  
Sometimes they suffer for want of a  
nourishing diet. No themes or topics  
are introduced to quicken thought or  
arouse devotion, and the meeting is  
starved to a skeleton. But if some  
rousing, practical topic is introduced;  
above all, if the vital truths of God's  
Word are represented, then the meeting  
has something to feed upon. The Holy  
Spirit honors the service that honors  
his precious Word. People run dry;  
even the best soon talk themselves out  
(and talk other people out of the church,  
too), unless their souls are replenished  
from God's inexhaustible storehouse of  
wisdom, knowledge and quickening  
power. Let the leader of the meeting  
choose some central truth or some en-  
livening, practical passage of God's  
Word, and invite the people to come  
and talk about it and weave it into their  
prayers. The weekly gatherings of  
Christians should be instructive as well  
as devotional. The pastor is not sup-  
posed to be the only man who is well  
up in Bible knowledge; some private  
Christians get insights into the "deep  
things of God" that a minister has not  
yet discovered.

On evenings when special prayer is  
made for the evangelization of the  
world, ("Monthly concerts" they used  
to be called), the meeting ought to be  
fed with fresh information from the  
missionary fields. If nothing is carried  
into the meeting, very little will be car-  
ried out. I suspect that a large propor-  
tion of church members saunter into  
their prayer rooms in a listless, hap-  
hazard fashion, trusting that somebody  
else will have brought "five loaves and  
a few small fishes" for the evening's  
repast. They do not even carry a felt  
want, a fervent desire, a spiritual hun-  
ger, there; they are apt to bring no-  
thing, to carry nothing away. Scores of  
prayer-meetings starve to death. How  
can it be expected, that unconverted  
persons or young people will ever be  
attracted to a meeting in which there  
is nothing to interest them or even keep  
them awake? A devotional meeting  
is no more a self-feeding apparatus than

a human body is; its supplies must  
come from God's Word, and from the  
*experiences* which the Spirit has awak-  
ened.

Many other prayer-meetings are suf-  
fering from what the doctors call "gen-  
eral debility." They have run down;  
the few people who attend them hear  
only the same stereotyped prayers week  
after week. The blood has been slowly  
drained away from the meeting until  
it has reached the last stages of con-  
sumption. A is too busy to attend the  
meetings any more. B is too tired af-  
ter his day's work. C has her round of  
social engagements. D goes to his  
club, and E to his political headquar-  
ters, and F cares more to stay at home  
and read the newspapers. And so  
from the whole alphabet of delinquents  
comes the same, "I pray thee have me  
excused." The faithful few who need  
the meeting the least are at their posts;  
the unfaithful majority who need to  
pray and to be prayed for the most are  
absent. The feeble prayer-meeting  
not only makes the pastor's heart sick,  
but it sends its slow paralysis through  
the whole church.

"What is the matter with us?" says  
one church member.

"Had we not better look for another  
minister?" says another.

"Perhaps we had better invite an  
evangelist to come and *revive us*," sug-  
gests a third.

"People are attracted by fine music;  
let us get up a fine choir," says an  
aesthetic brother, who attends the opera  
generally on the the prayer-meeting  
evening.

Good friends, there is no mystery  
about the state of your church. You  
are drifting away from God! You are  
freezing to death, as people always  
freeze when they get too far away from  
the source of all heat and life. That  
poor, sickly, declining prayer meeting  
is not merely a *symptom* of a declin-  
ing church; it is one great *cause* of your  
decline. Revival and recovery, if it  
come at all, must come there, and had  
better begin there. The few who have  
stayed by the mercy-seat all along  
should direct their prayers at a mark,  
and that is for the descent of the Holy  
Spirit as a fire from heaven.

The deserters, who have brought  
themselves and the church also into its  
present diseased and enfeebled condi-  
tion, must "face about," and go back  
to their deserted place of duty. Re-  
turning health cannot come from pul-  
pit or music loft, from minister or  
evangelist; it can only come from the  
Lord Jesus Christ, and it will only  
come to those who penitently pray for  
the blessing, and are ready to work to  
secure it. Until that sick prayer meet-  
ing begins to amend there is not much  
hope for your declining church. *Call  
for the Great Physician there!*

## Conference News.

FLETCHER HALL, June 16, 1890.—The Preachers' Meeting convened at 10 a. m. Pres. W. E. Avery in the chair. Rev. T. C. Smoot was elected Sec. pro-tem. Presiding Elder W. L. S. Murray, reported a fine opening at "East Lake Park," for good Sunday-school work. A new chapel will be dedicated in a few weeks.

Bro. J. D. C. Hanna reported the work at the Centennial Mission.

On motion of Bro. W. E. Tomkinson, the order of the day was taken up, and Bro. A. Stengle read a paper on Rom. 13: 1-7; after which remarks were made by Bros. J. T. Van Barkalow, W. L. S. Murray, V. Smith, B. F. Price, and W. F. Tomkinson. Others present were Bros. H. Sanderson, J. E. Franklin, A. J. Dalbow, T. N. Given, A. T. Scott, and J. R. Dill.

Bro. L. E. Barrett was requested to read his paper on Temperance, next Monday, June 23.

Adjourned with benediction, by Bro. Dalbow.

T. C. SMOOT, Sec. pro. tem.

### Children's Day.

TOWNSEND, DEL., R. Irving Watkins, pastor, answers roll call. Children's Day a grand success. Board of Education programme used, "with variations." Sermon to children in the morning by the pastor. Text: Matt. xi: 29—"Learn of me." Children's services at night. Big crowds, good music, fine speaking, and splendid collection. Now for a good live Epworth League.

KING'S CREEK, J. A. Brindle, pastor. Sunday, the 8th inst., was devoted to Children's Day exercises, in Cordova M. E. Church. Dr. Payne's programme was well rendered in the morning, by larger children, and at night the little ones had their turn. Special mention is made of a duet by Miss Ida Williams and Mrs. Emma Sisk, an address by Mr. W. C. Stevens, recitations by Miss Maggie and Miss Mary Sparklin, and a song, "All Night," by six little girls and boys; large attendance; beautiful decorations; collection \$10.

ELKTON, Md., Charles Hill, pastor. Among the floral decorations were two memorial wreaths, one in memory of Miss Carrie McName, and the other, of the three children of Mr. & Mrs. F. P. Price; all of whom had died since last Children's Day. In the morning the children took part in the devotional exercises, and the pastor preached an appropriate sermon from the words, "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father." 2 Chron. 34: 3.

The evening programme was specially fine, and highly appreciated. Mr. Henry Vinsinger led the services; Miss Lillie Alexander presiding at the organ, with Mr. John Dunbar as cornetist. Dr. Osmond of the Presbyterian church, and Rev. J. M. Jones participated in the exercises. W. J. Jones, superintendent, made appropriate references to the removal by death, of members of the school. The congregation was overflowing, singing delightful, decorations most tasteful.

ROCK HALL, Md., Robert Roe, pastor. The entire day was devoted to the children. "The Grand Army Review" was used in the morning, to the delight of all. In the afternoon, the pastor preached to a large

and appreciative congregation, a sermon on the Good Shepherd, well adapted to old and young.

At night the children rendered a home-made programme, and the pastor made an appeal in behalf of Children's Fund; decorations fine; collection \$14.

GALENA, MD., E. H. Nelson, pastor. Flowers of course, and full congregations. In the morning the pastor discoursed from the words, "Little children keep yourselves from idols." 1 Jno. 5: 21. Six little girls sang, and two infants were baptized.

At night, Miss Lena Ireland presided at the organ; Miss Rena Gooding sang a solo, and the whole programme was well carried out. Collection about \$12.

CHESTERTOWN, MD. J. H. Willey, pastor, preached in the morning, on "The Machinery of a Great Church." Singing birds and fragrant flowers decorated the audience room. At night "The Grand Army Review" was used, Mr. W. T. Henry, of Washington College, conductor; and the infant class, under the direction of Miss Nanie Bordley and Mrs. Bele Pippin, performed its part admirably. A duet by little Hallie Toulson and Ollie Hill, was greatly enjoyed. Collection \$35.29.

FAIRMOUNT, MD.—Sunday, June 8th, was given up entirely to Children's Day services. In the morning, Rev. C. W. Prettyman, our pastor, preached an illustrated sermon, which held the children's attention for 50 minutes; in the afternoon, at Union John H. Beauchamp, Jr., had charge of the exercises, which included music and speeches by the children, and an address by the pastor.

At night, the church in Fairmount was so crowded, that a large number were obliged to go away for want of room. The school rendered the full programme for Children's Day; the music being under the direction of Mrs. Prettyman, our pastor's wife, who had faithfully trained, both the infant department and the large school. The collection was \$55, a small advance over last year.

Our young ladies held a festival last week and have about \$100 in hand, to put a new carpet in the Church. A two weeks' meeting will be held in a grove near the church commencing the first Sunday in July.

W. E. N.

June 8th, was observed in Crisfield, Md, as Children's Day. In the morning, there was singing by a class of young ladies, and a blackboard sermon by the pastor, H. W. Ewing; an interesting programme was well rendered by the little ones in the afternoon and an appropriate address by the superintendent, L. T. Dryden. At night, Dr. Payne's programme was used, with supplemental recitations and songs. Congregations large, educational collections \$56.42, and decorations neat and attractive.

Similarly interesting exercises were held in honor of the day in Asbury M. E. Church W. F. Corkran, pastor; collections, \$75.

SNOW HILL, MD.—In the morning, Rev. W. B. Walton preached an interesting sermon to the children; and the church was crowded in the evening, to hear the addresses, dialogues, and singing by the children of the Sunday-school. The church was prettily decorated with flowers, and the opening address was made by little Jamie Robins, son of Mr. John L. Robins.

KENT ISLAND, W. W. Sharp, pastor.—The very liberal offer, of a Sunday-school library of 50 volumes, to any church which

will forward to him the names of 50 cash subscribers, to the PENINSULA METHODIST which is made by its publisher and proprietor, has been accepted by this pastor and last Sunday, Children's Day, the books were presented to the school, to their great delight. The exercises were most interesting collections \$18.14.

Every available space in Trinity M. E. Church South, Trappe, Md., was filled at 8 p. m., Sunday, June 8, in honor of service especially for the children. There were solos, duettes, and recitations; all of which were well rendered. Miss Hennie Merrick presided at the organ. A liberal collection for the benefit of the school was taken. Mr. S. A. Simpson is superintendent.—Talbot Times

SHARPTOWN, MD.—C. H. Williams, pastor, preached to the young people in the morning of June 8th, and in the evening. "Our Grand Army Review" was well rendered; the cross and banners being used with fine effect, and the music adding greatly to the attractiveness of the exercises. Large congregations at both services, and collections more than double those of last year.

APPOQUINIMINK CIRCUIT, W. M. Warner, pastor.—Children's service held in Union church, this charge, last Sunday night was in every respect a gratifying success; congregation very large, and the exercises so interesting, as to hold attention throughout. Though many were compelled to stand all the time none evinced weariness, and the best order prevailed.

Music, (both instrumental and vocal) was fine; recitations appropriate and well rendered; and the readings by Mr. Joseph C. Hutchinson and Miss Emma Choate, superb.

A feature of the occasion, highly appreciated by Union's pastor and congregation, was the presence of the pastor of Townsend M. E. Church, Rev. R. Irving Watkins, and a great many of his members and congregation. This is brotherly; and evinces the spirit of Christian sociability and helpfulness.

Bro. Watkins and his people returned to their beautiful town, in the late evening time, with "Old Union's" blessing, and her wish for the continued good health and prosperity of her worthy daughter.

M.

MT. SALEM, W. E. Avery, pastor; a fine celebration; collection \$28.

MARSHALLTON, T. N. Given, pastor; birds, flowers, crowds of people, and interesting exercises. Collection \$5.00.

CLAYMONT, W. E. Tomkinson, pastor; a most successful Children's Day. Collection \$3.

A similar report might be made of the rest; for the occasion was one of universal interest, and every pastor and every church aimed to make the most of it for impressing the people with the value of Christian education, and the privilege of contributing to its advancement.

FROM BELEVUE, DEL. Mt. Pleasant church, of which Rev. J. T. Van Burklow is pastor, held a successful strawberry festival, Friday and Saturday evenings of last week, for the benefit of the parsonage, which has recently been improved by a new picket fence. About \$100 were realized, less expenses. The large tent in which it was held, was blown down in the storm of Thursday evening, and considerably broken

### Reduced Rates for the Fourth of July on the Penn. R. R.

In pursuance of its usual liberal policy the Pennsylvania Railroad Company will this year sell excursion tickets for the Fourth of July holidays between all stations on its lines at reduced rates. The tickets will be sold on July 3d and 4th, valid to return until July 7th, 1890. This reduction in rates does not apply to tickets sold between New York and Philadelphia, nor New York or Philadelphia and Baltimore and Washington. By the use of these tickets one can make a very pleasant holiday trip at small cost.

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and torn. But, for that storm, the festival would have been held three evenings, and doubtless much more would have been made.

Children's Day was observed in Mt. Pleasant church, last Sunday, in the use of the programme entitled "Our Grand Army Review." The church was tastefully decorated with evergreens, exotics, and a variety of indigenous flowers. A large cross bearing banners, representing the several divisions of the army, was wreathed in flowers, and beautifully lettered, as directed in the programme. This was executed by one of our Sunday-school boys, Wm. Lodge, who deserves high commendation. We had the blackboard also.

The Epworth choir of Union M. E. Church, Wilmington, is to give a concert in Mt. Pleasant church, Monday evening next, 23d inst., at the close of which a chapter of the Epworth League is to be organized by Mr. Charles I. Stengle, and all both young and old, in the vicinity, are earnestly invited to attend. An admittance fee of 10 cents will be charged to meet expenses.

FAIRMOUNT, C. W. Prettyman, pastor. —Revival services are held in this charge during the summer, as most of the male population are away from home during the winter. A four weeks' meeting has been held at Union, resulting in 18 accessions to the church.

At the two weeks' woods meeting to be held at Fairmount, beginning July 6, the following brethren will assist the pastor; T. E. Martindale, A. S. Mowbray, W. F. Corkran, H. W. Ewing, W. R. McFarlane, C. S. Baker, Z. H. Webster, S. J. Baker and W. P. Compton.

MILINGTON, MD., E. E. White pastor. —Children's Day services were held in both our churches; floral and evergreen decorations; large congregations; interesting exercises; \$12.93 for Children's Fund.

PARKSLKY, VA., H. S. Dulaney, pastor; programme finely rendered; overflowing congregation; music good. Geo. Burke, jr., cornetist.

#### CITY CHURCHES.

Children's Day was observed with interesting exercises by all our churches. In addition to those previously mentioned, we give the following:

UNION, A. Stengle, pastor, had an elaborate programme, and beautiful decorations; collection \$40.

ASBURY, J. D. C. Hanna pastor; house crowded all day; interesting exercises; collection, \$110.

#### From Laurel, Del.

Children's day was observed in the M. E. Church, here, June 8th. In the morning, the pastor, Rev. J. Owen Sypherd, made an address on education, making special allusion to the three-fold claims; those of the general society, the annual Conference society, and the Children's Fund. He spoke of the splendid work being done by the Conference Academy and by Drew Theological Seminary.

In the afternoon, the regular Sunday school work was carried on, and a collection taken for the Children's Fund.

The evening exercises included a promiscuous programme, which was well rendered by the school to a crowded audience. The speaking was exceptionally good, and the floral decorations were never better. The

large arch of characters, spanning the pulpit recess, with a floral throne beneath was very fine. The collections were creditable.

In the near future, our church will be re-seated, with pews of modern style, arranged with centre and side aisles and a new pulpit and carpets will replace the old ones. The stairs and doors, leading to the audience room will remain as they are with the addition of a wide door opposite the center aisle. The Sunday-school rooms will be thoroughly repaired, and made attractive. The Ladies' Mite Society, who will aid the stewards in this work, have already in hand about one-eighth of the entire amount necessary to complete all these improvements.

The first quarterly meeting will take place next Sunday, the 22d inst.; preaching in the morning by Rev. T. O. Ayres, presiding elder.

As a desire has been expressed, that a camp meeting be held in connection with this charge, we will suggest, that if the Methodist pastors and people of Laurel, Bethel, and Seaford will unite, and tent in the woods for ten days, the result might be a three fold blessing, physical, social, and spiritual. "Sow beside all waters."

J. HUBBARD.

#### From Girdletree, Md.

The Conference year has started encouragingly, on this charge. Instead of two appointments, as we had last year, we now have four; Klej Grange and Good Will having been joined with Girdletree and Conner's.

Our Sunday-schools are in good working order. The first Sunday in each month we take a missionary collection. The pastor offered a one dollar Church Hymnal as a reward to the class at Conner's, which contributed the largest amount the first Sunday in this month; Bro. Edw. Bremer's class, gave in the largest sum, and Bro. B. received the book.

June 8th, our Children's Day service was held at Klej Grange, morning and evening and was very interesting, and quite a success; the children speaking well; Miss Maud Strickland presided at the organ; collection good.

The morning of June 15th, the pastor gave a talk on Christian education at Girdletree, and at night, the children and members of the Sunday-school gave interesting speeches, readings, music etc. The church was crowded and many had to stand outside. Prof. C. S. Richardson, principal of Girdletree school gave a reading, very much to the satisfaction of all present; as also Miss Mollie Rowley and Mr. Henry Gladden. Miss Sallie Truitt presided at the organ. Misses Florence Selby and Florence Collins, Mr. Selby and Mr. Clayton Richardson acted as collectors. The entire audience seemed pleased with the exercises while the young people and children were happy over having done so well. The collection here was very good.

Sunday evening, 22d inst., the Children's Day service will be held at Conner's, and a good time is anticipated. Miss Mattie Bremer will preside at the organ, and Mr. Brumbly assist; the Sunday-school will lead in the speaking department.

A like service will take place at Good Will, either 22d at 3 p. m., or 29th at 8 p. m. Mrs. Florence Redden will have charge of the music, and preside at the organ.

We are arranging to hold a festival at Girdletree, on the Fourth of July. The Girdletree Band will furnish the music,

while noted speakers are expected to deliver orations. The festival is to be held in the interest of our church.

The Ladies Mite Society will reorganize this week, and will work in the interest of parsonage furniture.

The trustees are arranging to buy a parsonage near Scarborough's Corner, not far from the M. E. Church. The building offered can be bought quite reasonably, and we hope the matter will be adjusted during the present month. E.

#### From Milford, Del.

DEAR BRO. THOMAS.—The "Dover district stewards" held their meeting in Milford, Tuesday the 10th inst; salary advanced from \$1800 to \$1905; one hundred dollars voted, to replenish the district parsonage; Bro. Wilson would only accept fifty. The presiding elder was voted a four weeks' vacation. Every thing was done unanimously.

Please publish and oblige

June 14, '90.

The Woodside M. E. Church will be dedicated next Sunday, June 22. Preaching at 10 a. m., by Rev. J. S. Willis, at 3 p. m., by Rev. E. C. Macnichol, at 7.30 p. m., by Rev. J. A. B. Wilson. Prof. John G. Robinson will have charge of the music. B.

The corner-stone of the new Wesley M. E. Church at Linden and Jackson streets, was laid with appropriate ceremonies last Saturday afternoon at six o'clock.

The exercises were opened with singing by the choir of the church. Presiding Elder W. L. S. Murray offered prayer and John D. C. Hanna, of Asbury M. E. Church, read a Scripture selection.

Revs. W. L. S. Murray, T. Snowden Thomas, J. D. C. Hanna, and Adam Stengle made brief addresses, congratulating the congregation on its progress and enterprise, and giving useful advice as to the future.

The corner-stone was then laid. In it were placed the following: History of the church up to the present date, roll of officers and teachers in the Sabbath school, roll of pastors of the Methodist Episcopal Churches of this city, a copy of *The Builder*, a paper published in the interests of the new church fund, a copy of *The Morning News, Every Evening, Evening Journal, Daily Republican*, and *THE PENINSULA METHODIST*, some coins, Methodist Discipline, Bible, and an autograph of J. Paul Brown at seven years of age, the youngest member of the church.

The new church will probably be finished about October 1st. The seating capacity will be about 1,100.

The graduating class of Ohio Wesleyan University numbers eighty-two, the largest in the history of the institution.

A chair of natural science has been instituted in the faculty of Washington College, Chestertown, Md., and Prof. Charles W. Proctor, A. M., has been elected by the Board of Visitors and Governors to fill it. Prof. Proctor is a graduate of Allegheny College, Meadville, Pa., and for some time has been teaching in Illinois and Mississippi. He is now studying at the Berlin University, Germany.

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**CONSUMPTION**

## The Sunday School.

LESSON FOR SUNDAY, JUNE 22, 1890.  
Luke 12: 22-34.

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

### TRUST IN OUR HEAVENLY FATHER.

GOLDEN TEXT: "Your Father knoweth that ye have need of these things" (Luke 12: 30).

22. *Said unto his disciples*—a special application to them of the parable which He had just uttered concerning the man who had laid up treasure for himself, and was "not rich toward God." *Take no thought* (R. V., "be not anxious").—Do not be overcareful, or solicitous; do not be harassed, or distracted. The word "thought" in the sixteenth century had this meaning of anxiety; thus Bacon speaks of an alderman, who "died with thought [anxiety] and anguish;" and Shakespeare speaks of "the pale cast of thought." Hence the translators in 1611 probably preferred to follow the prevailing usage, instead of the expression, "Be not careful," which appears in the earlier versions. *Your life*—"your soul," the seat of physical life, and comprehending therefore bodily wants. The rich fool addressed his "soul," as having stores laid up for years. *What ye shall put on*.—What a rebuke is this, to the engrossing concern for dress!

23. *The life is more than meat* (R. V., "food").—The meaning seems to be, Put your anxiety upon the greater rather than upon the less. Devote your primary and chief thought to the concerns of the true, the eternal life, as being intrinsically more important than the mere accidents of food and dress.

"Ordinary thought or care is not forbidden (compare 1 Tim. 5: 8; 2 Thess. 3: 10), yet there is little danger of its being understood too literally. When thought about temporal things becomes anxiety, it has become distrust of God" (Schaff).

24. *Consider the ravens* (in Mathew, "Behold the fowls of the air").—Open your eyes to one of the commonest of sights and yet one of the least considered—that the birds of the air, who make no provision for themselves, are divinely provided for. Learn a lesson, from this lower rank in creation. Van Doren comments as follows: "The raven is intensely black, with gleams of purple passing into green; a bird heavier, of greater sagacity than the crow; its scent, acute; voice, loud; inhabits stony cliffs; its courage, great; flight, very high. Noah sent forth a raven from the ark (Gen. 8: 7); they fed Elijah (1 Kings 17: 4). God sends proud men to school to learn faith from the raven. The preaching of the ravens is as follows: Excessive care is, 1, unnecessary; 2, in vain; 3, hurtful to our higher interests." *Neither sow, nor reap*.—Notice this fact, especially about them, that they take no forethought, expend no labor; that they do not even use the means, which we all feel we ought to use. *Neither have storehouse nor barn*.—"The rich fool thought of nothing but reaping, and storehouses and barns; yet he died. The ravens think nothing about these, yet they live" (Lindsay). *God feedeth them*.—"He giveth to the beast his food, and to the young ravens which cry" (Psa. 147: 9). *How much more are ye better?* (R. V., "of how much more value

are ye?")—"Will He take care of His birds and starve His babes?"

"All are fed, and with food convenient for them. Not a sparrow lights on the ground to pick up a grain of corn, but by the providence of God. But specially they are fed, without any care of their own. They make no preparation for the future themselves, and yet every day provision is made for them" (Henry). "God feedeth the birds, not in idleness, not by putting food in their mouths while they sit still in the trees and sing and wait; but by providing the food which they can obtain, and providing them with the means of seeing and obtaining food. No idleness, but industry, is taught us by God's care of the birds" (Peloubet).

25, 26. *Which of you by taking thought* (R. V., "by being anxious").—The emphasis is on the word "taking." Suppose you do get anxious, what is gained by it. *To his stature, one cubit*.—The word rendered "stature" also means "age;" and such commentators as Alford, Schaff, and Meyer interpret it by the latter meaning. "Which of you, by care, can add a span to his life? The Revisers, however, retain the word "stature."—*One cubit*.—The cubit was the measure from the elbow to the point of the middle finger—from 18 to 21 inches. *If . . . not able to do that which is least*—an argument which was as convincing as it was impressive and suited to their capacity.

27. *Consider*—make them your study; they are right beneath your eye, and have a lesson to teach you. *The lilies*—the wild flowers in general; or, according to Dr. Thomson ("Land and Book"), "the Hulse lily; it is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under even in his utmost glory." Says Ellcott: "The hillsides of Galilee are clothed in spring with the crown imperial, and the golden amaryllis, and crimson tulips, and anemones of all shapes from scarlet to white, to say nothing of the commoner buttercups and dandelions and daisies; and all these are probably classed roughly together under the generic name of 'lilies.'" *Solomon in all his glory*—not Solomon's wisdom, but the purple and gold and white splendor of his apparel, and the magnificence of his surroundings, so captivating to the Jewish mind, are brought into comparison. *Was not arrayed like one of these*.—Even the rich fabrics of his dress would not stand the scrutiny which one of these common lilies invited. The microscope which reveals the imperfection of man's handiwork, only adds new beauties to the perfect handiwork of God. Needless then, the worry, and vain the attempt, to surpass others in dress, if with all our efforts the commonest wild-flower surpasses us.

"And the meaning hidden beneath the text should not escape the student: As the beauty of the flower is unfolded by the divine Creator from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within, by the same Almighty Spirit (1 Pet. 3: 3, 4). As nothing from without can defile a man, so nothing from without can adorn him" (Alford).

28. *If God—seeing that God, etc. Grass of the field*—which included these wild flowers. Among the Arabs to-day lilies and other wild flowers are called "grass," says Van Lennep. *To-morrow is cast into the oven*—God subtracts nothing from their beauty

because they are doomed to be transient, and to be made into fuel. He paints every petal as though it were to last forever, and as though it individually received His undivided care. The lack of wood in the East compels the use of dried twigs, grass, leaves etc., for fuel. The ovens were, commonly, large, round earthen vessels, covered at the top, with an aperture at the side for introducing the fuel, and a hole for the escape of the smoke. It was heated, very much like the old-fashioned brick-oven, or, according to some authorities, by putting hot embers around it. *Much more*—an *a fortiori* argument: if He does so much for the frail flower, will He not do vastly more for those who bear His image, and who are to live eternally? *O ye of little faith*—a frequent style of address to the disciples, reminding them that their faith was feeble, whereas it ought to be strong; reminding them, too, in this instance, that faith could be strengthened by simply "considering" what lay before their very eyes every day.

29, 30. *Seek not ye—"ye" especially, who are disciples of Mine. Neither be ye of doubtful mind*—literally, "do not toss about like boats in the offing;" do not be in suspense. *All these things do the nations seek after*.—It is heathenish to be distrustful and anxious, and make our bodily wants our chief concern. Let the Gentiles, the outside nations, act in this way, who know nothing of God or of His providence, but not you who know both. *Your Father knoweth*.—A father knows his child's wants, and God is your Father. He recognizes every need, and will supply it; dismiss anxiety, therefore.

31. *But rather seek ye* (R. V., "howbeit seek ye")—as of supreme importance, to which all temporalities are subordinate; let it be your highest and chief concern; be engrossed in seeking, etc. *The kingdom of God*—that it may come within you, and break the dominion of evil, and rule over your inner man; that you may become a member of that spiritual fellowship which acknowledges the reign of Christ as king, and takes delight in His service. *All these things*—these needful things; not wealth, but things requisite for the body. *Shall be added*—"as an overplus; as paper and pack thread are given, when we buy spice and fruit," etc. (Trapp).

"The map of the world is unimpeachable proof of this statement. The more Christian a nation, the more it has of this world's blessings. And most of the losses, strikes, failures, disasters in business, come directly or indirectly, from seeking Mammon first, and not the kingdom of God" (Peloubet).

32-34. *Fear not*—addressed to the disciples rather than to the multitude. Foes surrounded them; tribulation awaited them; but theirs was the kingdom. *Sell that ye have*—literally obeyed by the disciples after Pentecost (Acts 2: 44, 45). "There are times when, to disentangle himself and practice Christian love, the believer must give up everything; there are other times, when, to secure real freedom and be better able to give, he must keep and administer" (Godet). *Bags which wax not old*—the imperishable receptacles for an imperishable treasure. *Moth corrupteth*.—Eastern wealth consisted principally of money and clothes. *Where your treasure is, etc.*—"What a man loves," says Luther, "that is his God. For he carries it in his heart, and goes about with it night and day; he sleeps and wakes with it; be it what it may—wealth or pelf, pleasure or renown,"

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## Temperance.

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

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

A W. C. T. U. of thirty-three members has been organized at Trondhjem, Norway.

You will hear it said that you cannot make men moral by act of Congress. Of course you cannot; nobody proposes to do so. But you can, at least, restrain unscrupulous people from making a business out of temptations to immorality. You cannot keep men on their feet in snow time by a city ordinance; but you can say, nobody shall be allowed to leave the snow lying on the sidewalk before his house.—*Rev. Brooke Herford.*

During the Baptist anniversaries in Chicago recently the American Baptist Home Missionary Society, represented by 1307 delegates and 390 life members, passed strong resolutions against the liquor traffic, deploring the "original package" decision, and declaring "that we stand pledged by every legitimate means to work and pray, and as God shall give us wisdom and light to vote for the absolute abolition and overthrow of the iniquitous traffic in state and nation."

"THEY ALL DRINK."—It is well known that at certain central agencies a record is kept of the name, position and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A 1." They were rich, prosperous, young and prompt. One of them had the curiosity to see how they were rated, and found these facts on the books and was satisfied; but at the end of it was written: "But they all drink." He thought it was a good joke at the time; but to-day two are dead, another is a drunkard, and the fourth is poor and living partly on charity.—*W. C. T. U. Bulletin.*

The editor of the *Buffalo Advocate* has been in Kansas. He inquired after the workings of the prohibitory law. The answers were all satisfactory. He says: "We had the pleasure of a long interview with Judge Botkin, of the Thirty-second Judicial District, who informed us that there was only one person in jail in all his district, which embraced six counties."

## Items.

Eiffel and Edison have proposed to build for the World's Fair a tower 500 feet higher than the one in Paris, to be lighted by 1,000,000 of Edison's incandescent lamps.

A lady and gentleman walked into the office of the Baptist Missionary Union in Boston and left \$5,000, which they said their brother had intended to bequeath to the Union, but his death occurred before he made his will.

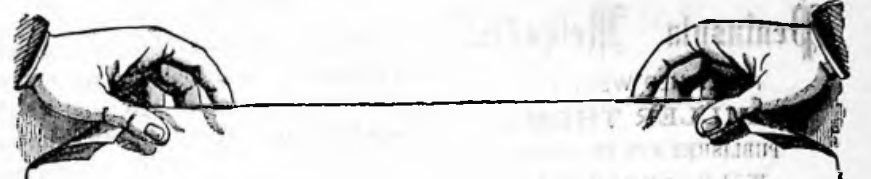
An unnamed hero is the second engineer of the "City of Paris" who plunged into the engine room when all the space not occupied by the rapidly rising water was filled with scalding steam, and shut off the power from the broken engines that were pounding the ship to pieces. He did this and thereby saved more than a thousand lives at the imminent risk of his own.

The revival meeting being held in your church will be revival indeed when you throw off your selfish indifference and go out and bring the lost ones in. To think of a hundred professed Christians, standing and singing, "Rescue the Perishing," with an unconverted soul at the elbow of each and no hand stretched out, no invitation, no pleading of love. It is a mockery. Go to work! —*Los Angeles Advocate.*

A Students' Missionary Union has been formed in England. It is to band together the students who feel called to foreign missionary work, and to seek to increase their number. Each member signs the following: "Students' Missionary Union declaration: It is my earnest hope, if God permit, to engage in foreign mission work. Here am I; send me." Dr. Howard Taylor, son of Rev. J. Hudson Taylor, of the China Inland Mission, is secretary.

Three young men from the Southwest, F. M. Gates, Warren Harris and Charles L. Henlich, sailed from New York recently for the Soudan, Africa. They go as missionaries to the heathen, unaided by any missionary society and undirected by any body of Christians. They take with them implements for farming and housebuilding, and will pay their own way to the land where they expect to remain for the rest of their lives.

The *New York Observer* says: "The friends of both sexes who are to accompany Rev. G. F. Pentecost to India, and go out from England, Scotland and probably America, do so at their own charges. Their aim will be to reach first the Anglo-Indian population and then the English-speaking natives. The missionary tour will last about two years. A number of ladies in Edinburgh have arranged to hold a periodical prayer-meeting for the success of the mission."



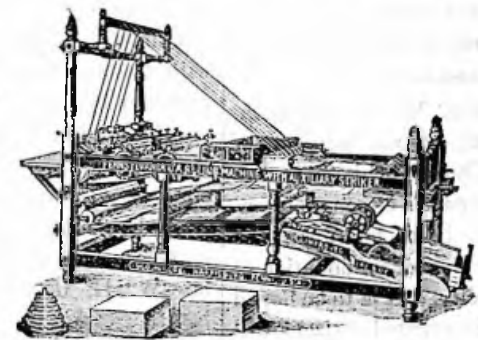
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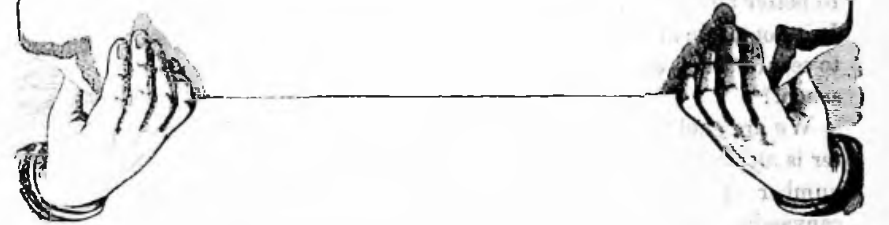
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The Peninsula Methodist will be sent (to new subscribers only,) from now until January 1, 1891, for forty (40) cents.

### Old Minutes.

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

Brethren who purpose holding camp-meetings, this year, will please send us dates, location, and special features, as early as possible. We take pleasure in circulating information respecting the progress of the work on all lines, and from all parts of our territory.

Job H. Jackson, Esq., of Jackson, Sharp & Co., an official member of Grace M. E. Church, this city, has generously assumed the expense of constructing a free bath house on the Brandywine, for the accommodation of the boys of the city. It is to be hoped that other public spirited citizens will follow Mr. Jackson's example, and that ample provision will be made for all boys and girls of our city, so that they may bathe without the risk of drowning.

### A Question.

The offer of 50 volumes of Sunday-school books, or \$25, in such books, at list prices, to be selected by the purchaser, as a premium for 50 new subscribers to THE PENINSULA METHODIST, is certainly a very liberal one, and worthy the attention of all our churches. If any church prefers to do so, it may combine with another, and divide the premium. Here is an opportunity, of securing fifty copies of a 16 page religious weekly, full of good, interesting, and instructive religious reading, fresh fifty-two times in the year, and fifty volumes of Sunday-school library books; all for \$50. Now for our question: Can you spend this amount of money to better advantage, in anything else? Is it not to the interest of every church, to secure this premium for its Sunday-school?

We are glad to know, that this matter is attracting attention, and that a number of our brethren are at work canvassing for subscribers.

### Cecilton, Md.

The new church in this place, which replaces the one demolished by the cyclone of three years ago, and which was brought so near completion during the pastorate of Rev. E. C. Atkins, was dedicated last Sunday; Rev. T. E. Terry, of Dover, preaching in the morning, Rev. Theodore Stevens, of Pottsville, Pa., in the afternoon, and Rev. E. C. Atkins, of Madeley, this city, at night. The balance needed to meet all claims was \$1700, and the collections for the day amounted to \$1825. We are informed the giving was very free, and no special drumming was needed.

It was an interesting coincidence, that, Saturday, the day of his arrival in Cecilton, was the 30th anniversary of Bro. Stevens' first sermon in that place, and the scripture selected for the first morning lesson, the 84th Psalm, contained the text Bro. Stevens used on that occasion,—“For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.” He had just graduated from the Biblical Institute, Concord, N. H., and was appointed to Millington circuit, which then included Cecilton, with the late Thomas W. Simpser as preacher in charge. His next year was on Centreville circuit, with the late Henry Colclazer. This closed his itinerant service on the Peninsula, as in 1863, he was appointed assistant pastor of Green St., Philadelphia, with the late W. H. Brisbane, then in feeble health.

Bro. Stevens is a native of Talbot County, Md. During this visit, he was the guest of Jeremiah C. Price, Esq., who gave liberally to aid his Cecilton brethren.

We congratulate our brother, the pastor, Rev. T. A. H. O'Brien, and his people, on their new church, and its dedication without debt.

East Lake Park Methodist Episcopal Church will be dedicated, at 3 p. m., June 28th. The lot on which this new structure stands, cost \$500; and the Chapel has been built; the total cost amounting to about \$1000. This has been accomplished by the generous co-operation of lumber dealers, hardware men, carpenters, and all others concerned, who appreciated the necessity for a place of worship in this rapidly growing neighborhood. Great credit is due to Rev. Dr. Grise, pastor of Brandywine church, who being a practical mechanic, as well as a popular divine and successful pastor, pulled off his preaching coat, and gave almost a whole week to forwarding the work, without charge.

The presiding elder of Wilmington district, in giving personal attention to raising funds, has secured \$200 from

the Church Extension Society, \$80 from the Conference Missionary Society, and liberal donations from Messrs. Joseph L. Carpenter and George W. Booker.

So anxious were the people to have the Sunday-school started, that before the building was plastered, the school opened in the chapel, with eighty-three scholars; thirty-five coming from the Children's Home, near by. Presiding Elder Murray and Dr. Grise have made themselves personally responsible for the payment of the workmen. We trust the dedicatory services will be well attended, and every dollar of expense paid on that day. All who are interested will confer a favor, by sending contributions to Rev. W. L. S. Murray, or C. A. Grise.

### Wilmington Conference Academy, Dover, Del.

CLASS OF 1890.

Franklin Brockson, of Clayton, Del., son of James Brockson, will read law.

Theodore G. Eiswald, son of Mrs. Sarah Eiswald, formerly of Atlanta, Georgia, will enter Wesleyan University, Middletown, Conn.

Charles F. Harper, son of George W. Harper, of Still Pond, Maryland, will probable go to Columbia College.

Nat. S. Kenney, of Chicoteague, Virginia, son of J. T. Kenney, will go to College; not yet decided as to which one he will select.

Richard Leaverton, of Chestertown, Maryland, son of J. R. Leaverton, will enter Dickinson.

L. Frank Melson, son of E. A. Melson, of Bishopville, Maryland, will also enter Dickinson.

Jonathan R. Smith, of Hanesville, Maryland, son of Hyland P. Smith, has Drew Theological Seminary in view.

Jas. T. Van Burkalow, Jr., son of Rev. J. T. Van Burkalow, of Bellevue, Del., will probably enter Dickinson.

William M. Watts, of Still Pond, Maryland, son of William Watts, will enter John Hopkins University.

DICKINSON COMMENCEMENT.—The senior oratorical contest for the W. D. Walkley prize, between A. H. Zimmerman, of Carlisle, and Frank W. Crouder, of Baltimore, Md., came off Saturday evening.

The baccalaureate sermon, by President Reed, was delivered Sunday morning, and the sermon before the Young Men's Christian Association, by Bishop Daniel A. Goodsell, in the evening. Bosler Hall was well filled, as most of the town churches suspended service for this occasion.

In the junior oratorical contest, Monday evening, the contestants were Miss Jessica Longsdorf, daughter of Dr. W. H. Longsdorf, of Carlisle, and Messrs. Frank Moore, of Ocean Grove, N. J.; H. Clay Turner, of Nanticoke, Md.; E. S. Gifford, of Philadelphia; Henry G. Budd, of Smyrna, Del.; and George E. Mills, of Danville, Pa.

Wednesday evening a reception was given in Emory Hall to the incorporators of the Dickinson Law School.

## Correspondence.

### Salisbury District.

DEAR BROTHER THOMAS—I have another letter from you, asking me for a district letter. Well, here it is:

Our District Association will meet in Berlin, Md., June 23d. Dr. Kynett has promised to have Church Extension represented by himself, or Dr. Spencer, if other engagements will so allow. Dr. McCabe has been invited to speak at the missionary meeting Tuesday evening, and if the Editor of the PENINSULA METHODIST will honor us with his presence, we will be pleased to see him.

Our district is in good working order, with the first round almost completed. I have held all the quarterly conferences, and preached a sermon for every day and fraction of a day during the quarter.

We have a number of church enterprises on hand. Rev. Warren Burr is remodeling the church at Oriole; Rev. A. S. Mowbray has remodeled and decorated the parsonage in Pocomoke City, and Rev. H. S. Dulaney is about to begin work on the church at Crowson-town. The new church, Wesley, on Powellville Circuit, will be completed soon, and a number of other enterprises are under way. We are having good, spirited love feasts at all points, and our quarterly conferences are well attended.

### CHILDREN'S DAY

is the stirring question with us just now, and the reports of collections are coming in. The first to report was Brother Ewing, at Crisfield; his receipts were \$53. Brother Prettyman's Children's Day netted \$55, and Brother Martindale's collection ran up to \$60.

We have a prospect for good crops this year, and hope to do large things for the cause of Christ.

Brother Anderson, pastor at Parsonburg is “sick of a fever.”

Yours truly,

T. O. AYRES, P. E.

Rev. Thomas E. Martindale, of Salisbury, Md., preached the baccalaureate sermon at the Delaware College commencement, in the oratory of the college, Sunday night last. This discourse received the highest commendation from every one who heard it, and ministers and laymen of other denominations unhesitatingly pronounced it the best sermon delivered from that platform in many years. Brother M. was at his best, with the theme, “Christ, the Teacher,” founded upon the text, “Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” The sermon, as a work of art, with Christ as the central figure, and delivered with faultless elo-



cution, is seldom surpassed by the most brilliant pulpit orators of our land. The deep-spiritual impression made was plainly marked. The Church and Conference he represents may feel proud of such a masterly effort, upon which only favorable criticism has been made.

B.

#### Easton District.

My quarterly meetings for the second Sunday in June were at Oxford and Trappe. The former is a small town, at the terminus of the Delaware and Chesapeake Railroad, on the Tread-Avon River. It is a most beautiful situation, and ought to become a first-class summer resort. Our church is quite equal to any other in the town, and yet is neither strong in numbers or wealth. Rev. E. P. Roberts, the pastor, is in his third year, and his ministry has been attended with considerable success, but he is very anxious the present year shall be crowned with a gracious revival of religion, which is indeed the one thing needful not only in this, but also in many other charges. Brother Roberts and his wife, the daughter of the Rev. James E. Bryan, of our conference, have recently gone to housekeeping, and a brief visit at the parsonage convinces me that this young couple are very happy in this beginning of their married life. The headquarters of the presiding elder, when visiting Oxford, is in the beautiful home of Samuel Bratt, Esq., the father in law of Rev. Alfred Smith, of our conference. Brother Bratt has long been identified with the Methodist Episcopal Church; first in Baltimore, and for over twenty years since in Oxford.

A ride of eight miles, Sunday afternoon, brought me to Trappe, where I preached in the evening. Rev. F. J. Cochran, pastor of this circuit, is in his second year. I found him planning for good success along all lines of church work. The quarterly conference, held Monday, was well attended by the official members, who are determined to stand by their pastor and give him their hearty co-operation. This is in many respects a pleasant field of labor, and but for the political prejudices of some of the people, our Church would have greater prosperity. The Elder found entertainment at the home of J. F. Mulliken, who has been for many years a leading member of our church in Trappe.

At the time of my visit, the 8th inst., the wheat was ripening and promised to be ready for the reaper by the 12th. Many of the farmers were already cutting their grass. The wheat crop of Talbot county will not be as large as the early spring indicated, but it promises to be of excellent quality. The

peaches will be a failure throughout the county. Yours fraternally,

J. FRANCE.

DEAR BROTHER THOMAS—Last week's *Christian Advocate* contained some surprising coincidences. The following, which have come under my notice, may be of some interest. In the New Castle quarterly conference a statement was made that the express on one dozen Bibles which had been sent to the prisoners in that town was forty-three cents. Dr. Hubbard said, I will pass around the hat, and we were all surprised to find just forty-three cents in it. At East Lake Park, Sunday, June 15th, the Sunday school was called together in the little chapel at 2 P. M. There were seventy-three scholars and the collection was just seventy-three cents.

In a visit to the Homeopathic Hospital Monday last I was much surprised to find, first of all, a building so well adapted to the work generous friends of humanity are doing in this community, furthermore, to find, so far as I could judge, every facility to reduce suffering to a minimum and aid surgery to reach the maximum of good to suffering mankind. There were quite a number of patients, and among them two colored men who had come from Maryland to this city, seeking work. They were neighbors at home; one found work with Jackson & Sharp, the other with The Diamond State. They had been at work but a few days when an accident happened to each, breaking the right legs of both in the same place, about the same time, and they were both taken to the same hospital, where I saw them sitting at the same table.

At the funeral of Brother I. N. Foreman last Saturday, in this city, Ex-Sheriff Truitt informed us that the first sermons Brother Foreman preached in Lincoln on his first, second and third terms were funeral sermons. The closing effort of his life among this people was to administer consolation to sorrowing ones, performing the last sad rites, and even after his death a message came requesting his services at a funeral. The above would seem to indicate a ministry of balms rather than of blows, yet we know while our brother's spirit and record are on high there is sufficient on earth to convince us that he was a successful minister of Jesus Christ, and because of this he was sought again and again by the good people of Lincoln.

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PENINSULA METHODIST OFFICE.

Pastor Chiniquy, who is a terror of Roman Catholic prelates in Canada, has been arraigned thirty-nine times in court by the Jesuits, with a view to ruin his reputation, since he seceded from Rome. But he has stood all testing without the slightest stain, and though past eighty years of age is hale and hearty.

Phillips Brooks has about twelve hundred communicants in his church, forty three of them having been received during the year. The Sunday-school numbers 868, and the total annual contributions amount to \$52,157.

#### Fourth of July on the Alleghenies.

##### GRAND PLEASURE TOUR TO CRESSON.

The Pennsylvania Railroad Company, in order to provide an attractive tour for the holiday season of the Fourth, has arranged a grand pleasure tour for the Alleghenies and Cresson, on Wednesday, July 2. This tour is fixed at a most opportune date, as every one desires to celebrate the holiday of Independence by some pleasant jaunt. There is no pleasanter trip one can take than this, nor any more appropriate, for where could the birthday of Liberty be more fitly celebrated than on mountain-top. The summer merits of Cresson are too well known to need more than mention. It is one of the choicest spots in the land, and offers everything that can in any way contribute to pleasing diversion.

An additional interest attaches to Cresson on account of its proximity to Conemaugh and Johnstown, to which points very pleasant and instructive excursions may be made.

Round-trip tickets, including one day's board at the celebrated Mountain House, good for return trip within ten days, will be sold from New York at \$9.50; Philadelphia, \$8.00; and at proportionately low rates from other stations. The special train, under the supervision of the Tourist Agent, will leave Broad Street Station, Philadelphia, at 10:40 A. M. Tickets from other points will be good on any regular train of July 2d arriving at Philadelphia in time to connect with the special. For specific information as to rates, apply to ticket agents of the Pennsylvania Railroad.

#### Rapid Transit to the Sea.

The "Eighty Minute Express" between Philadelphia and Atlantic City via Pennsylvania Railroad.

Leaving Atlantic City every week-day at 7:00 A. M., an 80-minute Express via the Pennsylvania Railroad, reaches Phila., Market Street Wharf, at 8:20 A. M. The train is equipped with parlor cars and commodious coaches, and its run enables the business man to reach his office in the city at a convenient hour, while it also affords to suburban residents the opportunity of taking early morning trains for their homes. The 3:00 P. M. express heretofore leaving Market Street Wharf Saturday only, now leaves every week-day, and is a valuable addition to the service. There never was a time when the Atlantic City service, at this stage of the season, was so complete as that now presented by the Pennsylvania lines. This arrangement will be improved as the season advances, and when the summer schedule takes effect will prove a marvel of convenience in every respect. The trains will be moved at hours which a long experience in catering to the wants of the public has been found best. They will be excellently equipped, and the very highest rate of speed consistent with safety and good management will be maintained. The season just about to open promises to be a red letter one for the seashore, and a memorable one in the matter of improved facilities for those who travel.

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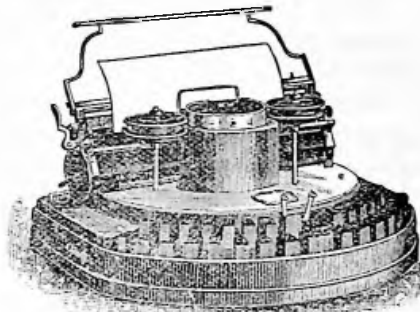
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OUR SERIAL STORY  
Blanch Montague,

OR  
WHY WAS IT?

By CAUGHEY.

CHAPTER XXV—THE LIFE RAFT.

They both sank beneath the waves; but Walter was a strong swimmer, and aided by his life-preserver, they soon reached the surface, where they floated without difficulty.

The sudden plunge into the cold waters speedily restored Blanch to consciousness; and once conscious, she became an aid, rather than a hindrance to Walter, in his efforts to get as far as possible from the sinking ship.

For three hours they floated in the darkness; and when the day broke, there was no sign of the ship, or of any other survivors.

A few hundred yards distant, they discerned in the early dawn, a large life-raft, that had floated from the upper deck of the steamer; and bending their energies to reach it, they succeeded in about half an hour.

Though both were well nigh exhausted when they at last grasped the life-lines that ran along the sides, Walter was able to assist Blanch to get upon the raft, and then climbed upon it himself.

The raft was made in the most approved style, and would have floated thirty persons, on, and around it.

Laying aside the cumbersome life-preserver that had been his salvation that night, and taking Blanch by the hand, Walter knelt with her to offer thanks to God for their deliverance. While they prayed, the rising sun threw its genial rays upon them, and this was hailed by Walter as a good omen.

It was well for these young people, that they were sustained by the grace and presence of the Lord Jesus Christ; for the trials still awaiting them were far severer, than any they had ever dreamed of.

The rising sun, which Walter recognized as a good omen, and whose warm rays were so grateful to their drenched and chilled bodies, soon proved a terrible scourge.

Long before noon, the fierce rays of that tropical sun, beating down upon the shelterless occupants of the raft, rendered their position most painful.

Blanch was clad in the single garment, in which she had slept the night before; and this afforded her but little protection from the fierce rays of the sun. To add to her discomfort, the wound in her head, aggravated by the intense heat, became very painful.

Walter had no garment he could spare; but cutting some bits of linen from his shirt sleeves, he moistened them, and bound them about the aching brow of the young girl. This was some protection from the sun, and gave her temporary relief from intense pain.

The hot day was followed by a cool and damp night; and Blanch Montague suffered not only from hunger and thirst, but also from the chill night dews, from which her thin cambric wrapper afforded her no protection.

The next day was a repetition of the first, only intensified. The sun came up above the horizon, like a huge ball of fire; and Walter knew, that unless relief came soon, their sufferings would be terrible, for they had not a mouthful of food, or a drop of water, and no means to obtain either.

As the morning wore on, and the noon hour approached, their situation was indeed pitiful; but that God, who watches the sparrow's fall, had not forgotten them.

A little after eleven o'clock of the second day, their raft drifted into a mass of sea weeds and floating grasses, and Walter used every effort to secure as much of this as possible. To him it was a blessing indescribable.

After securing all he could reach, he spread it upon one side of the raft, in the shape of a single mattress, several inches thick, and then persuading Blanch to lie down upon it, he took the rest of the wet grass and spread it carefully over her, until she was entirely sheltered from the fierce rays of the sun.

It was a strange couch, and a strange covering, but to Blanch Montague in that hour, it was a boon of inestimable worth, and a blessing for which she felt devoutly thankful.

The hard boards of the raft, and the chill of the air, had prevented her from sleeping the night before, but now that she had even this rude couch, and a shelter from the burning sun, she soon fell asleep.

Walter watched by her side, as he busied himself in trying to weave a hat, or sun shade for her, out of the grass he had gathered.

Succeeding in this, and Blanch still sleeping, he placed it on his own head, while he proceeded to make one for himself.

The grass he used was drawn out from under the foot of the temporary couch so as not to disturb what formed her covering; and in this way he managed to complete two good shades, without arousing the sleeping girl.

The sun had set when Blanch Montague awoke. The pain in her head was much relieved, and her thirst was not near so great; owing probably to the fact, that her body being for hours enveloped in the wet grass, had so ab-

sorbed the moisture, as to partially alleviate her thirst.

The night shut in, dark and threatening, and the wind swept over the gulf in angry gusts. The clouds that lay heavy along the horizon, lifted themselves, and spread their black wings across the sky, until the whole heavens were wrapped in a mantle of darkness. The deep toned thunder, peal on peal, rent the elements; while the forked lightnings leaped out of the dread darkness in blinding flashes, adding to the distress and terror of the scene.

It took all the remaining strength of Walter, to hold on upon the raft with one hand, while he held Blanch with the other.

But even this wild tempest of the tropics was a blessing in disguise; for the rain descended in torrents, and drenched their scanty clothing so thoroughly, that they could wring out a sufficient quantity to satisfy their thirst for a time. This greatly refreshed them, and with devout hearts, they thanked God for his mercy.

The third day was, even hotter, than the preceding ones. The pangs of hunger were now intense; and as the sun mounted higher and higher in the heavens, their sufferings increased each hour. The winds and waves swept every vestige of grass away from the raft; and even the sun shades Walter had made the day before, had been swept away in the storm.

Seeing with deepest concern that Blanch was suffering more than ever, and was really ill, Walter did all in his power to afford her some relief, but his resources were so limited he could render her but little aid. By one o'clock she was delirious, and talked of Horace and her father, of the hospital and its patients; and then of Ellen Foster, as she fancied herself at her bedside. Through all this delirium she often spoke of Walter Melvin, and once called his name.

During all these hours, Walter had stood or sat beside the young girl, not daring to speak to her, lest he might increase her excitement, and make her worse; now, however, that he heard her call his name, he bent over her, and told her that he was near, but she was not able to talk with him. She only murmured in the wild flight of her delirium, "Walter—love—I love you;" after that she grew quiet, and by three o'clock she became wholly unconscious.

Walter had tried for a time, to stand, so that his shadow would fall lengthwise over the form of the suffering girl, and thus afford her some shelter from the sun; but as her delirium increased, she threw her arms wildly about, and moved from side to side so restlessly, that he feared she might injure her-

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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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self on the hard boards of the raft. He accordingly abandoned his efforts to shield her *entirely* from the sun, and seating himself beside her, took her head upon his arm, and placing himself so that his shadow would protect her from the sun as much as possible, and wetting and replacing the cloths upon her brow, he bathed her temples and wrists, and held her hands so as to prevent her hurting herself in her restlessness, until the fierce fever of delirium had passed, and the deep unconsciousness that followed held her in its death-like grasp.

Not till this hour had Walter lost hope; but as he sat there upon the life raft, that hot afternoon, supporting the unconscious form of Blanch Montague, he knew that unless relief came speedily, there was no hope.

Night came on, and darkness was again upon the face of the deep. Walter believed, that when Blanch awoke again, she would be in the eternal world; and ere another night came, his own exhausted energies would fail, and that the flickering ray of his own life would go out, in the darkness of death. He thought of his mother, and mentally bade her farewell: he thought of the great unknown into which he believed he would soon enter and of that God before whom he expected soon to stand; and with all the sincerity of a dying man, he committed his spirit unto him, and sang in low and feeble tones,

"Jesus, lover of my soul,  
Let me to Thy bosom fly."

Finding he could no longer sit and hold his unconscious companion, he removed enough of his scant clothing to make her a pillow; and resting her head upon it, pressed a farewell kiss upon the lips he believed would never speak again in this world; and then taking her hand in his, he lay down to die.

### Our Veterans.

"I reached home last night at 10.30 and must leave again, Wednesday morning, for my circuit. I do not know why I should seek any other field of labor now, as I know of no opening for me elsewhere. I shall not seek to be released from this work, although I am pressed, crowded, and my family almost suffering on account of my limited salary. But when the time shall come, that some one else can do more for this work, I shall consent to take a back seat. I have traveled up to date, 9,469 miles, much of the time in my wagon, sleeping in my wagon, sometimes miles away from any human habitation; have provided myself with meat, day by day, with shot-gun, and have dressed and cooked the same; have gone through all kinds of weath-

er, have risked my life in crossing swollen streams; have been capsizeed and thoroughly wetted in rapid, angry rivers; often hungry and thirsty; sometimes sick and weary; at times scarcely able to dress myself, for two weeks at a time. But I have gone on, working and suffering, and often crying, "O for the everlasting rest!" But at all times able to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

This is the bill of fare provided for our young men, who are exhorted to go west and build up Methodism. Some very sharp things have been written, because the young men, who have spent seven to ten years preparing for the ministry, prefer the older Conferences to the frontier. It is not that they are not heroic, that they decline to go west. Many of them are in debt. To pay for their education, they have anticipated their salaries. They cannot go, where their chief compensation will be praise for their heroism. The inequality in the compensation for Missionary work, is inequitable. The foreign missionary is guaranteed, salary, house, comfort; the home missionary can build a sod house, or hire a tent; he can draw such salary as his people are able or willing to give, supplemented by a small missionary appropriation. He will find as his chief competitor, a minister of another denomination, who is treated by his Church, as if he were equal to the foreign missionary in needs, as well as service. But last and worst of all, the young man who dares to take his young wife to the pioneer work, to receive a mere pittance, and second-hand clothing, etc. knows, that when he breaks down, he may look to his pioneer conference for a pension; if he dies, his family become the wards of a poor and struggling Conference, instead of the great and rich Church. Here is a tolerable sized problem for a brave reformer; who will solve it?

J. W. H.

Instead of a State debt upon which to pay interest, Iowa had a balance in its State treasury last month of \$157,000.

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

## To Get

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

## Hood's

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

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## Youth's Department.

### A Wise Decision.

Years ago, a young man, working his own way through college, took charge of a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They were bright, wide-awake lads, kept together in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, waiting with some anxiety, to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. The idea had never entered their minds.

"Yes," continued their teacher, "I know you are surprised, but you can do it, as well as I. Go home, think it over, talk it over, and come to me again."

The three boys were poor. Their parents had all they could do, to feed and clothe them decently, and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still a moment, in pure amazement. Then they looked at each other, and around the old schoolhouse. The fire was going out in the box-stove. The frost was settling thick upon the window-pane. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. Nothing more was said, though the four walked out together.

The third night after this conversation, the boys asked the "master" to wait. Again the three stood at the desk; one spoke for all—"We've thought it over, sir, and we've talked it over; and we've decided to go."

"Good!" said the teacher, "A boy can do anything he sets out to do, if it is right and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State capital. One was clerk of the House for eight years, and afterward its Speaker. The other was President of the Senate. The third boy amassed a fortune in business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he graduated—his own handiwork. "A better pair of French calf," he declares, "you never saw." He learned

the trade from his father, and followed it through vacations. The other boys found work outside of term time, and none of the three were helped by their parents during the college course.

The teacher, who gave the first impulse to their intellectual life that winter, became a judge in one of our New England cities, and died a few years ago.—*Christian Register.*

## Marriages.

JONES-PARSONS—June 11th 1890, at the Girdletree M. E. Parsonage, by Rev. E. H. Derricksun, Morgan T. Jones and Clara E. Parsons, both of Worcester county, Md.

KLUMP-WALCOTT.—June 11, 1890, in Grace M. E. Church, Harrington, Del., by Rev. J. Warthman, assisted by Rev. T. L. Price, Dr. John A. Klump of Williamsport, Pa., and Amanda L. Walcott, only daughter of Hon. Henry C. Walcott of Harrington, Del.

## Pompeian Fete.

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

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

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

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

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

## Excursions to Colorado.

Excursion tickets to Colorado Springs, Denver, and Pueblo are now on sale at all coupon ticket offices of the B. & O. R. R. at reduced rates, valid for return journey until October, 31st, 1890.

## Summer Excursion Books.

A handsomely illustrated book of summer excursion tours to all the principal mountain, lake, and seaside resorts has been issued by the B. & O. R. R. Co., and parties contemplating a summer outing would do well to procure a copy of it before completing their arrangements.

The book will be mailed, post paid, upon application to Chas. O. Scull, General Passenger Agent, B. & O. R. R., Baltimore, Md.

After all, the best way to know the real merit of Hood's Sarsaparilla, is to try it yourself. Be sure to get Hood's.

## In General.

Baltimore City has sold its holdings of Baltimore & Ohio Railroad stock to a New York syndicate for \$3,650,000, which is par value.

CHARLES DUDLEY WARNER says that the difference between the "faith cure" and the "mind cure," is that "the mind cure doesn't require and faith, and the faith cure doesn't require any mind."

The last public rehearsal, by special request, of the Choral Union of this city, will be given in Zion M. E. church, Ninth and French streets, Thursday evening, June 26th.

The annual excursions of the Centreville M. E. Sunday school will go to Bay Ridge, Friday, June 28th. The steamer B. S. Ford has been chartered and the managers of the excursion guarantee a pleasant day to those who may go.

The sixth international Sunday school convention is to be held in Pittsburg, Pa., June 24-27. An audience-room, with a seating capacity of twelve thousand, is being put in shape for the convention's use. Many men, eminent in Sunday school work, will take part in the deliberations. The people of Pittsburg tender hospitality to all duly accredited delegates. It is expected all railroads will return delegates at one-third fare who take a certificate of the local agent that they have paid full fare going.

The improvements and additions to the M. E. parsonage, Pocomoke City, Md., consisting of a new front porch, and a thorough painting, have been completed and the property now presents a very attractive appearance.

The fence around the property has been removed, and curbing substituted in its place. Rev. A. S. Mowbray, the pastor, has had entire charge of the work.

Some weeks ago we gave circulation to a bit of news, which at the time, we thought "too good to be true," to the effect that Rev. C. H. Yatman had been presented with a beautiful residence for his future home in Philadelphia. Inquiring of him about the matter, he replies: "The Philadelphia home we have is not the gift of either a friend or friends. My wife owns a bit of it, from the hard work and earnings of her husband. The balance is owned by the parties who hold the mortgage. There are so many congratulations pouring in on us that the true facts had better be stated, and this explanation given to all concerned."—*Ocean Grove Record.*

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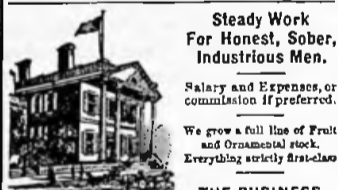
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## Obituaries.

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

### Suddenly, but Gloriously Crowned.

Sunday afternoon, April 5, 1890, J. Harry Hubbard, the eldest son of W. L. Hubbard, of Easton, Md., as he sat in his Sunday school class, was seen to grow suddenly pale, and fall to the floor in convulsions. In a few minutes he was dead; his spirit had departed. Converted in his sixteenth year, he had for five years been a growing spiritual light in the Church. Regular in attendance upon religious services, faithful in the discharge of duties, clear in his experience of conscious salvation, a daily reader of the Bible, earnest in his longings to know the deep things of God, and courteous toward his fellows, he developed a beautiful Christian character. His last public act of devotion was to take the Holy Communion, in renewal of his vows to God. After his death, the following written statement of his purposes and experience was found among his letters. It is believed to have been penned on New Year's eve, or immediately after his return from the Watch Night services in the M. E. Church, December 31, 1889.

"EASTON, MD., Dec. 31, 1889.

"This is the last day of the old year. As I look back over the time passed and the opportunities gone into eternity, I remember that just one year ago I made a resolution to live nearer to God, and by His divine aid to enter upon my career of manhood (which has just dawned), with a determination to live a holier and more consistent life—a life more nearly the counterpart of my precious Saviour's than I had done previous to that time.

"When I remember how faithful God has been to me in all his promises, at all times and in all places, displaying His unbounded love for me, I am lost in wonder and astonishment; and here and now resolve, that by His help and guidance, I will live a closer and more consistent life during the coming year. I feel that I have not altogether failed in the past year, but that God has been helping me, and by this alone I have made some, though little, progress. But I am more determined than ever to do more for, and live nearer to my Redeemer than in time past, and to consecrate my life in its entirety to His cause, as far as I am led by the inspiration and guidance of the Holy Spirit. But some may say, did you not do this at your conversion? I answer, yes; but then I gave myself to God, being dead in trespasses and sins. My heart was full of enmity toward God; but now I consecrate my life anew to the Master, with the renewed energies of a soul, bought and redeemed by the blood of Jesus. Then I gave myself to Him as I was; now, with the increased light of the Spirit of the Lord shed abroad in my heart. In a word, I pray to be sanctified throughout, and to continue to live so until God sees fit to

call me hence. O! that the Spirit of the Sanctifier would always dwell in my heart, so that I may ever be inspired of the Lord to the performance of His will at all times. By the grace of God, I will live up to, and carry out this resolution, He being my helper.

"J. HARRY HUBBARD."

### Quarterly Conference Ap- pointments.

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	
Christiana, (Salem)	9 4.00	10 10.30
New Castle,		10 7.30
Red Lion, (Dr. Hubbard)	11 9 00	10 7.30
Woodlawn Camp,	12 to 22	
Rising Sun,	16 1	
Port Deposit,	16 2	
Mt. Pleasant,	16 3	
Hopewell,	16 6	
Grace,		17 10.30
St. Paul's,		17 7.30
Union,	30 7.30	31 10.30
SEPT.		
Kingswood,	1 7.30 Aug 31	10.30
Wesley,	2 7.30 "	31 3
Newport, (Koons),	3 7.30 "	31 7.30
Asbury,	6 7.30 Sep 7	10.30
Cookman,	8 7.30	7 7.30
Marshallton, (Hanna)	9 7.30	7 10.30
Swedish Miss.	10	

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

EASTON DISTRICT—FIRST QUARTER.

	June
Middletown	21 22
Townsend	21 22
Odessa	22 23

J. FRANCE, P. E.

SALISBURY DISTRICT.

	JULY	
Cape Charles,	5 7.00	6 10.00
Reed's Wharf,	7 3.00	7 8.00
Parksley,	8 3.00	8 7.00
Onancock,	10 3.00	10 7.00
Tangier,	12 7.00	13 10.00
Smith's Island,	14 10.00	13 3.00
Crisfield,	18 7.00	20 7.00
Annamesssex,	19 3.00	20 3.00
Asbury,	19 7.00	20 10.00
Fairmount,	16 3.00	16 7.00
Westover,	17 3.00	17 3.00
Pocomoke City,	25 7.00	27 10.00
Pocomoke Circuit,	26 10.00	27 3.00
Holland's Island,	31 3.00	31 3 00

AUG.

Deals Island	1 7.00	3 10.00
Somerset	2 3.00	3 3.00
St. Peter's,	4 10.00	3 7.00

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## THE KISS OF WELCOME.

DR. TALMAGE COMMENTS ON THE PRODIGAL SON PARABLE.

A Wonderful Sermon Drawn from the Well Known Text—God Greets Sinners as Joyously as Did the Father His Erring Child.

BROOKLYN, June 15.—Dr. Talmage's sermon for today is on the Prodigal Son, and his text, Luke xv, 20: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Following is the sermon:

One of the deepest wells that inspiration ever opened is this well of a parable which we can never exhaust. The parable, I suppose, was founded on facts. I have described to you the going away of this prodigal son from his father's house, and I have showed you what a hard time he had down in the wilderness, and what a very great mistake it was for him to leave so beautiful a home for such a miserable desert. But he did not always stay in the wilderness; he came back after a while. We do not read that his mother came to greet him. I suppose she was dead. She would have been the first to come out. The father would have given the second kiss to the returning prodigal; the mother the first. It may have been for the lack of her example and prayers that he became a prodigal. Sometimes the father does not know how to manage the children of the household. The chief work comes upon the mother. Indeed, no one ever gets over the calamity of losing a mother in early life. Still this young man was not ungreeted when he came back.

However well appareled we may be in the morning when we start out on a journey, before night, what with the dust and the jostling, we have lost all cleanliness of appearance. But this prodigal, when he started from the swine trough, was ragged and wretched, and his appearance, after he had gone through days of journeying and exposure, you can more easily imagine than describe. As the people see this prodigal coming on homeward they wonder who he is. They say: "I wonder what prison he has broken out of. I wonder what lazaretto he has escaped from. I wonder with what plague he will smite the air." Although these people may have been well acquainted with the family, yet they do not imagine that this is the very young man who went off only a little while ago with quick step, and ruddy cheek, and beautiful apparel. The young man, I think, walks very fast. He looks as though he were intent upon something very important. The people stop. They look at him. They wonder where he came from. They wonder where he is going to.

You have heard of a son who went off to sea and never returned. All the people in the neighborhood thought the son would never return, but the parents came to no such conclusion. They would go by the hour, and day, and sit upon the beach, looking off upon the water, expecting to see the sail that would bring home the long absent boy. And so I think this father of my text sat under the vine looking out toward the road on which his son had departed: but the father has changed

very much since we saw him last. His hair has become white, his cheeks are furrowed, his heart is broken. What is all his bountiful table to him when his son may be lacking bread? What is all the splendor of the wardrobe of that homestead when the son may not have a decent coat? What are all the sheep on that hillside to that father when his pet lamb is gone? Still he sits and watches, looking out on the road, and one day he beholds a foot traveler. He sees him rise above the hill; first the head and after awhile the entire body; and as soon as he gets a fair glance of him he knows it is his recreant son. He forgets the crutch, and the cane, and the stiffness of the joints, and bounds away. I think the people all around were amazed. They said: "It is only a footpad. It is only some old tramp of the road. Don't go out to meet him." The father knew better.

The change in the son's appearance could not hide the marks by which the father knew the boy. You know that persons of a great deal of independence of character are apt to indicate it in their walk. For that reason the sailor almost always has a peculiar step, not only because he stands much on shipboard amid the rocking of the sea, and he has to balance himself, but he has for the most part an independent character, which would show in his gait even if he never went on the sea; and we know from what transpired afterward and from what transpired before that this prodigal son was of an independent and frank nature, and I suppose that the characteristics of his mind and heart were the characteristics of his walk. And so the father knew him. He puts out his withered arms toward him; he brings his wrinkled face against the pale cheek of his son; he kisses the wan lips; he thanks God that the long agony is over. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him."

Oh, do you not recognize that Father? Who was it? It is God! I have no sympathy with that cast iron theology which represents God as hard, severe and vindictive. God is a Father—kind, loving, lenient, gentle, long suffering, patient, and he flies to our immortal rescue. Oh, that we might realize it. A wealthy lady in one of the eastern countries was going off for some time, and she asked her daughters for some memento to carry with her. One of the daughters brought a marble tablet, beautifully inscribed; and another daughter brought a beautiful wreath of flowers. The third daughter came and said: "Mother, I brought neither flowers nor tablet, but here is my heart. I have inscribed it all over with your name, and wherever you go it will go with you." The mother recognized it as the best of all the mementoes. Oh, that our souls might go out toward our Father—that our hearts might be written all over with the evidences of his loving kindness, and that we might never again forsake him.

In the first place, I notice in this text the father's eyesight; in the second place, I notice the father's haste; and, in the third place, I notice the father's kiss.

To begin: the father's eyesight. "When he was a great way off his father saw him." You have noticed how old people sometimes put a book off on the other side of the light. They can see at a distance a great deal easier

than they can close by. I do not know whether this father could see well that which was near by, but I do know he could see a great way off. "His father saw him." Perhaps he had been looking for the return of that boy especially that day. I do not know but that he had been in prayer, and that God had told him that that day the recreant boy would come home. "The father saw him a great way off."

I wonder if God's eyesight can desert us when we are coming back to him? The text pictures our condition—we are a great way off. That young man was not farther off from his father's house, sin is not farther off from holiness, hell is not farther off from heaven, than we have been by our sins away off from our God; aye, so far off that we could not hear his voice, though vehemently he has called us year after year. I do not know what bad habits you may have formed, or in what evil places you have been, or what false notions you may have entertained; but you are ready to acknowledge, if your heart has not changed by the grace of God, that you are a great way off—aye, so far that you cannot get back of yourselves. You would like to come back. Aye, this moment you would start if it were not for this sin, and that habit, and this disadvantage.

But I am to tell you of the father's eyesight. "He saw him a great way off." He has seen all your frailties, all your struggles, all your disadvantages. He has been longing for your coming. He has not been looking at you with a critic's eye or a balliff's eye, but with a father's eye; and if a parent ever pitied a child God pities you. You say: "Oh, I had so many evil surroundings when I started life." Your father sees it. You say: "I have so many bad surroundings now, and it is very difficult for me to break away from evil associations." Your father sees it, and if you should start heavenward—as I pray you may—your father would not sit idly down and allow you to struggle on up toward him. Oh, no! Seeing you a great way off he would fly to the rescue. How long does it take a father to leap into the middle of the highway if his child be there, and a swift vehicle is coming and may destroy him? Five hundred times longer than it takes our heavenly father to spring to the deliverance of a lost child. "When he was a great way off his father saw him."

And this brings me to notice the father's haste. The Bible says he ran. No wonder! He did not know but that the young man would change his mind and go back. He did not know but that he would drop down from exhaustion. He did not know but that something fatal might overtake him before he got up to the doorsill; and so the father ran. The Bible for the most part speaks of God as walking. "In the fourth watch of the night," it says, "Jesus came unto them walking on the sea." "He walketh upon the wings of the wind." Our first parents heard the voice of the Lord, walking in the garden in the cool of the day; but when a sinner starts for God the Father runs to meet him.

Oh! if a man ever wants help it is when he tries to become a Christian. The world says to him: "Back with you. Have more spirit. Don't be hampered with religion. Time enough yet. Wait until you get sick. Wait until you get old." Satan says: "Back with you: you are so bad that God

will have nothing to do with you;" or, "You are good enough, and need no Redeemer. Take thine ease, eat, drink and be merry." Ten thousand voices say: "Back with you. God is a hard master. The church is a collection of hypocrites. Back into your sins, back to your evil indulgences; back to your prayerless pillow. The silliest thing that a young man ever does is to come home after he has been wandering." Oh, how much help a man does want when he tries to become a Christian! Indeed, the prodigal cannot find his way home to his father's house alone. Unless some one comes to meet him he had better have stayed by the swine troughs.

When the tide comes in you might more easily with your broom sweep back the surges than you could drive back the ocean of your unforgiven transgressions. What are we to do? Are we to fight the battle alone, and trudge on with no one to aid us, and no rock to shelter us, and no word of encouragement to cheer us? Glory be to God, we have in the text the announcement: "When he was yet a great way off his father ran." When the sinner starts for God, God starts for the sinner. God does not come out with a slow and hesitating pace. The infinite spaces slip beneath his feet, and he takes worlds at a bound. "The father ran." Oh, wonderful meeting, when God and the soul came together. "The father ran." You start for God and God starts for you, and you meet; and, while the angels rejoice over the meeting, your long injured father falls upon your neck with attestations of compassion and pardon. Your poor, wandering, sinful, polluted soul and the loving, the eternal father have met.

I remark upon the father's kiss. "He fell on his neck," my text says, "and kissed him." It is not every father that would have done that way. Some would have scolded him, and said: "Here, you went off with beautiful clothes, but now you are all in tatters. You went off healthy, and come back sick and wasted with your dissipations." He did not say that. The son, all haggard and ragged and filthy and wretched, stood before his father. The father charged him with none of his wanderings. He just received him. He just kissed him. His wretchedness was a recommendation to that father's love. Oh, that father's kiss! How shall I describe the love of God—the arder with which he receives a sinner back again? Give me a plummet with which I may fathom this sea. Give me a ladder with which I can scale this height. Give me words with which I can describe this love. The apostle says in one place, "unsearchable;" in another, "past finding out." Height overtopping all height; depth plunging beneath all depth; breadth compassing all immensity.

Oh, this love! God so loved the world. He loves you. Don't you believe it? Has he not done everything to make you think so? He has given you life, health, friends, home—the use of your hand, the sight of your eye, the hearing of your ear. He has strewn your path with mercies. He has fed you, clothed you, sheltered you, defended you, loved you, importuned you all your life long. Don't you believe he loves you? Why, if now you should start up from the wilderness of your sin he would throw both arms around you. To make you believe that he loves you

he stooped to manger and cross and sepulchre. With all the passions of his holy nature roused he stands before you today, and would coax you to happiness and heaven. Oh, this father's kiss! There is so much meaning and love and compassion in it; so much pardon in it; so much heaven in it. I proclaim him the Lord God, merciful, gracious and long suffering, abundant in goodness and truth. Lest you would not believe him, he goes up Golgotha, and while the rocks are rending, and the graves are opening, and the mobs are howling, and the sun is hiding, he dies for you. See him! See him on the Mount of Crucifixion, the sweat on his brow tinged with the blood exuding from his lacerated temples! See his eyes swimming in death! Hear the loud breathing of the sufferer as he pants with the world on his heart! Hark to the fall of the blood from brow and hand and foot on the rocks beneath—drop! drop! drop! Look at the nails! How wide the wounds are! Wider do they gape as his body comes down upon them. Oh, this crucifixion agony! Tears melting into tears. Blood flowing into blood. Darkness dropping on darkness. Hands of men joined with hands of devils to tear apart the quivering heart of the Son of God!

Oh, will he never speak again? Will that crimson face never light up again? He will speak again; while the blood is suffusing his brow, and reddening his cheek, and gathering on nostril and lip, and you think he is exhausted and cannot speak, he cries out until all the ages hear him: "Father, forgive them, they know not what they do!" Is there no emphasis in such a scene as that to make your dry eyes weep and your hard heart break? Will you turn your back upon it, and say by your actions what the Jews said by their words: "His blood be on us, and on our children?" What does it all mean, my brother, my sister? Why, it means that for our lost race there was a father's kiss. Love brought him down. Love opened the gate. Love led to the sacrifice. Love shattered the grave. Love lifted him up in resurrection. Sovereign love! Omnipotent love! Infinite love! Bleeding love! Everlasting love!

Oh, for this love let rocks and hills  
Their lasting silence break;  
And all harmonious human tongues  
The Saviour's praises speak.

Now, will you accept that father's kiss? The Holy Spirit comes to you with his arousing, melting, alarming, inviting, vivifying influence. Hearer, what creates in thee that unrest? It is the Holy Ghost. What influence now tells thee that it is time to fly, that tomorrow may be too late; that there is one door, one road, one cross, one sacrifice, one Jesus? It is the Holy Ghost.

My most urgent word is to those who, like the young man of my text, are a great way off, and they will start for home, and they will get home. They will yet preach the gospel, and on communion days carry around the consecrated bread, acceptable to everybody because of their holy life and their consecrated behavior. The Lord is going to save you. Your home has got to be rebuilt. Your physical health has got to be restored. Your worldly business has got to be reconstructed. The Church of God is going to rejoice over your discipleship. You are not gospel hardened. You have not heard or read many sermons during the last few years. You do not weep, but the

shower is not far off. You sigh, and you have noticed that there is always a sigh in the wind before the rain falls.

There are those who would give anything if they could find relief in tears. They say: "Oh, my wasted life! Oh, the bitter past! Oh, the graves over which I have stumbled! Whither shall I fly? Alas for the future! Everything is dark—so dark, so dark. God help me! God pity me!" Thank the Lord for that last utterance. You have begun to pray, and when a man begins to petition, that sets all heaven flying this way, and God steps in and beats back the hounds of temptation to their kennel, and around about the poor wounded soul puts the covers of his pardoning mercy. Hark! I hear something fall. What was that? It is the bars of the fence around the sheepfold. The shepherd lets them down, and the hunted sheep of the mountain bound in; some of them their fleece torn with the brambles, some of them their feet lame with the dogs; but bounding in. Thank God! Saved for time, saved for eternity.

#### A Woodland Wedding.

It was a breezy and glorious day. Greenwood cemetery looked like a beautiful piece of the Emerald Isle in its fresh spring raiment. The sunny slopes were jeweled with lovely flowers, and death was framed in marvellous forms of life. Birds sang in the trees and sported on the greensward, and if any one thinks that it is a lonely thing to be crumbling into dust he needed but a brief visit to this beautiful city of the dead to learn his mistake.

Wandering through the devious ways I came, in a far off corner, upon the spectacle of love's young dream. Sheltered behind a massive tomb that was covered over with the chaste chiselings of Italian genius I came upon a dusky pair of wooers from the land of the spaghetti.

They were very young and very happy. Spread out before them was a banquet. Real Italian bologna with the taste of the garlic in it, and dark hued bread; a small bottle of chianti, some young onion shoots and a wonderful store of macaroni I noticed among the viands. His strong, young arms that erst turned the crank of the barrel organ, or perhaps wielded the broom of the street cleaning brigade, were around her supple waist, and as he whispered soft nothings into her shell like ear they ate macaroni together.

And the way of the eating was this: He would take up a long string of the same, and, placing one end in her mouth and the other in his, they would eat toward each other until their warm lips met in a resounding kiss. It was a pretty sight, and I was glad to see that the store of macaroni was large.

And so he wooed and won her. Shocking! Not at all. Did the sleeping dust below sleep less soundly because this little onion scented pastoral was being enacted above it? I trow not, and when I saw a guardian of the place coming that way I considered it my duty to hasten to him and draw him away on the pretext of showing me the way to a certain place, lest his unsympathetic eyes might see the sight and drive them away from their blissful luncheon. —New York Herald.



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