

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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

Bishop Taylor, and the Missionary Society.

For sixty five years, the Methodist Episcopal Church has done its work in carrying the gospel into "the regions beyond," almost entirely through the agency of its Missionary Society.

In 1869, the Women's Missionary Society was organized, and has proved a most efficient auxiliary to the Parent Society; as has also the Woman's Home Society organized in 1880.

In 1884, but six years ago, the Church took a *new departure*. To this well-tried and grandly efficient Society, was then added an agency, hitherto outside the regular range of official operations.

After a most interesting, able, and thorough debate, participated in by such masters in our Israel as Dr. Daniel Curry, Dr. William Taylor, Dr. J. M. Reid, Dr. J. M. Buckley, and others of like calibre, the concurrent recommendation of the committees on Episcopacy and Missions, "to elect a Missionary Bishop for Africa," was adopted.

Under the administration of the Missionary Society, our brethren in Liberia, a colony of Americans in Africa, rather than a foreign mission, had hardly held their own, much less made any inroads upon their heathen neighbors. For fifty years, our Church had maintained this experiment; but so unsatisfactory were the results, that the General Conference of '84, was fully convinced, an advance movement must be made, or Africa must be abandoned.

When once the decision was reached, to elect a bishop for Africa, the Conference very promptly ordered an election; when to the surprise of almost every member, as if by an inspiration direct from heaven, the choice of the conference fell upon William Taylor, of world-wide fame as a peerless evangelist, and then sitting in this body, as lay delegate from South India Conference.

With this spontaneous endorsement, and the whole Continent of Africa as-

signed him for Episcopal superintendence, Bishop Taylor set himself with characteristic promptness and zeal, to solving the problem of redeeming the Dark Continent.

As the duly commissioned agent of the Methodist Episcopal Church, and her accredited representative in her mission work in Africa, this consecrated hero of many a sharp conflict with the hosts of sin, availing himself of the best information within reach, prayerfully laid his plans, called for volunteers, and then led forward a devoted band of missionaries to the very front of Christ's advancing army.

We shall not now follow the Bishop and his co-laborers, in the details of their marvelous heroism and cheerful self-sacrifice, in planting mission stations in South Central Africa.

So original were his plans and so problematic their success, that even our "Great Official" deemed it wise, to enter an editorial disclaimer, as to any responsibility for them on the part of the Church.

But when the Bishop returned, at the end of the quadrennium, to report to the General Conference, how he had executed his commission, not only was he welcomed by popular ovations wherever he appeared, including an unexampled greeting by the Conference itself, when his tall form, and sun-bronzed visage were recognized upon the platform, but after earnest discussion and careful consideration, in both Episcopal and Mission committees, a vote of confidence was passed, and our "Missionary Bishop for Africa," was given a second *carte blanche*, for his great work for the ensuing quadrennium. The report of the committee on Missions, as adopted by the General Conference, declares that his "plan of self-supporting missions has elicited much enthusiasm in the Church, and deserves an opportunity for full development, under the fostering care of the Church."

The first resolution is as follows: "That the Missionary Bishop for Africa be, and is hereby authorized, to continue his efforts to extend the Methodist Episcopal Church in Africa, on the plan of self-supporting missions."

If this does not make Bishop Taylor's work as legitimately official, as that of the Missionary Society, we

would like to know what action would. It follows, therefore, that our ministers and members are as loyal to the Church in aiding Bishop Taylor as in aiding the Missionary Society.

The same is equally true of Bishop Thoburn and his work; though in his case, large subsidies are furnished direct from the treasury of the Society.

Bishop Taylor never fails to speak a good word for the Missionary Society and its great work; and a little more reciprocity in this respect might be extended to the Bishop, to mutual advantage. We are not unmindful of the generous and laudatory words uttered, at the last sessions of the Philadelphia and Wilmington Conferences by Secretary A. B. Leonard, or of other similar expressions of sympathy and admiration from other officials; but the herculean task assigned to Bishop Taylor demands, as he and his fellow laborers deserve, very hearty and emphatic encouragement, from those who divide with him the great responsibility of administering the Church's missionary enterprises.

As our Annual Conference Minutes show the contributions of our people to the cause of Missions, as they come into the treasuries of the Parent Society, the Woman's Foreign, and Home Missionary Societies, why should there not be a column in which may appear, their offerings as they come into Bishop Taylor's treasury? All these agencies are at work under the express sanction of the Church, and what the people give, they should have credit for in our Minutes.

Within a few weeks, a friend of Bishop Taylor, in Oregon, sent him \$6000; and in a recent issue of the *Christian Standard*, Philadelphia, the Taylor Band of Grace M. E. Church, in that city, is credited with a contribution of \$100. The PENINSULA METHODIST will be glad to acknowledge the receipt of any moneys our friends may wish to contribute towards aiding Bishop Taylor in his great work, and forwarding the same to his treasurer.

We reproduce a passage from Bishop Taylor's "Short Cut for the Redemption of Africa," as published in the PENINSULA METHODIST of June 7.

"We pay no salaries, but request the missionaries of each undeveloped sta-

tion, to send us an estimate and order for a year's supplies of food, clothing, books, medicines, etc., which we send in due time. As they, year by year, produce more from their mission farms, they require less from home, and as early as possible, swing clear, and score absolute self-support; and then they help us, in the onward march for the conquest of the Continent. This is God's plan for the rapid evangelization of the nations of Africa.

"We expect our Church to quadruple her twelve hundred thousand dollars per annum, and go on, and give the gospel, prepaid to the six or seven hundred millions of very poor people in China, Japan, and India, who are not able to support the army of ministers required to give them the gospel.

As for Africa, whatever the societies of other Churches may do, we want to work the simple plan we have entered upon, for a thousand years, before any attempt shall be made to crowd upon us the salaried system and its methods, so well suited to Asiatic countries, and so utterly unadapted to Africa. What Africa needs is competent leadership, on the lines I have indicated, and the means for sufficient work; and the independency of a thousand stations, in the near future, is assured.

Persons wishing to help the South American Missions, will please remit to Richard Grant, 181 Hudson Street, New York.

All persons contributing to my work in Africa, may send to my treasurer, S. A. Kean, of S. A. Kean & Co., Bankers, 100 Washington St., Chicago, and 184 Broadway, New York; or to T. B. Welsh, M. D., Vineland, N. J.; or to any of our patron editors, who have so kindly in the past received and forwarded funds, and acknowledged receipts in their columns.

Bequests for my mission work in Africa should be worded as follows:

I ————— hereby, give and bequeath unto Bishop William Taylor, or his living successor, the sum of ————— dollars, to be used in his African Mission work, and direct that his receipt therefore shall be a sufficient acquittance, for the payment of said sum by my executors.

(The will being executed and witnessed, according to the laws of the State or Territory in which the testator resides)."

Miscellaneous.

"Pegging Away."

In the sad days of war, when our cause was in doubt,
And neighbors found themes to wrangle about,
A battle was pending, where much was at stake,
And so dark was the cloud that it made our hearts ache.
What, said a kind friend whose heart was in fear,
Shall we do if we loose in the battle that's near?
Mister Lincoln replied, so rumor doth say:
"If they whip us this time, we'll keep pegging away."
So be it with us in our fight for the home:
Ne'er filter an hour, though disaster may come.
Though ears may seem deaf, and hearts cold as clay,
Let us do like our chief, keep pegging away.
Though rum rule may grind, and homes devastate,
Though foes may combine our cause to defeat,
In God will we trust, in the fight will we stay;
For conquer we must by pegging away.
With malice toward none, but death for our foe,
We don't fight for fun, or just for a show.
Let rummies unite, our cause to delay;
We'll win in this fight, by pegging away.
We may have our Dred Scott and fugitive law,
And have to make bricks without any straw,
But our duty is plain, as the light of the day,
Its to stand to our guns, and keep pegging away.

R. W. LAUGHLIN.
—Central Christian Advocate.

The Birth of an Iceberg.

The dynamical law by which the glaciers abutting on the sea generate their bergs is still somewhat vague. The latest theory asserts that the glacial front is thrust over from above, by the swifter descent of its upper portion—a movement which may be roughly likened to the breaking comb of a sea wave sweeping to the shore.

But whatever the specific direction of the force which expels the berg from the glacier, the grandeur of the phenomena which often attend it is without question. Constantly the brow of the glacier over the sea is shaking off with sharp explosions smaller masses of ice, which drop to the water in cloudlets of spray. Suddenly there comes a set of louder and deeper blasts, that blend into a subterranean roar. A great section of the fissured front of the glacier bends, with water-falls pouring from its sides, and obscured in clouds of vapor from the cold surfaces newly exposed to the air. As these clear away, the broken off glacial tongue surges down, forcing up a wave of water dangerous to near vessels, to boats or men at the water's edge. Up and down the new-born berg sways, moving, meanwhile, slowly away from

the glacier, and out to sea. It has been born amid the travail of the icy elements to begin its life-journey, that is to be long or short, according to its own size and the places to which the currents of air and water are to bear it.—CLARENCE DEMING, in *Harper's Weekly*.

"Who Can Best Be Spared?"

Young men, the first question your employers ask themselves when business becomes slack, and when it is thought necessary to economize in the matter of salaries, is, "Who can best be spared?" It is the barnacles, the shirks, the make-shifts, somebody's proteges, somebody's nephews, and especially somebody's good-for-nothing. Young men, please remember that these are not the ones who are called for when responsible positions are to be filled. Would you like to gauge your own future for a position of prominence? Would you like to know the probabilities of your getting such a position? Inquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the chances are ten to one that you soon become so valuable in that position that you cannot be spared from it; and then, singular to relate, will be the very time when you are sought out for promotion to a better place.—*Medical Record*.

PURE religion and undefiled is "ministering," not the other thing—"being ministered unto." It is handing over the morning paper to another for perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving the most restful arm-chair or sofa-corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is giving up your own comfort and convenience every time for that of another. This is true courtesy and real Christianity.—*Rev. A. L. Stone*.

Poison Ivy and Poison-Sumach.

There need be no trouble in identifying the poison-ivy in any of its forms. The hairy trunk will often serve us, but there are two other features which are of much more value. First, let us remember that *its leaves are always grouped in threes*, whatever the outlines of their more or less wavy margins. In some sections the plant is always called the "three-leaved ivy." And this naturally leads me to a consideration of that other vine with similar habits, which is commonly known in the same localities as the "five leaved ivy." This is the *Ampelopsis quinquefolia* (five leaves), also called Virginia

creeper, and woodbine. This is one of most beautiful native climbers. It is allied to the grape-vine, is perfectly harmless, but is often destroyed under the impression that it is the "poison-ivy."

Four things need to be committed to memory, to insure safety against our poison-sumachs:

First. *The three-leaved ivy is dangerous.*

Second. *The five-leaved is harmless.*

Third. *The poison sumachs have white berries.*

Fourth. *No red berried sumach is poisonous.*

Both the poison-ivy and poison-sumach, though unlike in appearance of foliage, have similar *white berries* growing in small, slender clusters from the axils of the leaves. In all other sumachs the berries are red and in close bunches at the ends of the branches, and far from being dangerous, yield a frosty-looking acid, which is most agreeable to the taste, and wholesome withal.—WILLIAM HAMILTON GIBSON, in *Harper's Young People*.

The Christian Endeavor.

The recent convention in St. Louis surpassed in size and enthusiasm any that has gone before it. Fully eleven thousand were present the last evening of the convention; nearly seven thousand in the Music Hall of the Exposition Building where the convention was held, and over four thousand in the five overflow meetings which were held at the same hour in different churches.

At the early morning prayer meeting at 6.30, the second day, fully four thousand were present. Over three hundred testimonies were given, and many brief prayers were offered. It was a model meeting.

The convention was marked by the very large number of pastors who were present. At the closing consecration meeting, it is said, fully 300 ministers arose, at the suggestion of Rev. B. Fay Mills, and repeated, "I determined not to know anything among you save Jesus Christ, and him crucified." Many state delegations unitedly pledged themselves to Christ's work, and when the delegates from Indiana, a hundred strong, arose and sang, "Saviour, Thy Dying Love," etc., there were few who could restrain tears of joy and gratitude.

The tenth International Christian Endeavor Convention will be held in Minneapolis, July 12, 1891.

The Methodist Episcopal Church has decided to build a college in Kansas City, Kan. Property worth about a million dollars has been acquired there, and the Educational Committee of the Church recently met to arrange for the erection of a suitable building.

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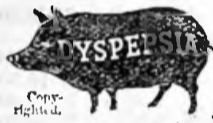
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Communications.

A Present Work for the Young Men's Christian Association.

It is possible for men, especially
young men, to consider what their work
will be in the future, to the neglect
of what is needed at the present time.
One of the greatest objects of the Y.
M. C. A. is to prepare young men for
future usefulness in the church, and the
cause of Christ in general. A noble
object, and one that is essential for
prosperity in that which is right.

But there is a demand for young
men of strong Christian character to-
day in a field that is daily broadening
and with its growth, an increasing
spirit of that which is wrong. I have
reference to the athletic field. There
is nothing of more interest to the youth
to-day, than athletics. Thousands of
young men, and the middle-aged as
well, witness games of various charac-
ter every day. At present, the influ-
ence under which they are brought is
not that which is calculated to elevate.

It is impossible for an observer not
to see the degraded condition of the
base-ball, and foot ball games. Un-
fair play, the playing of hired men,
Sunday games, the profanity of those
who take part, etc. From such, as
looked at from one stand point, Chris-
tian young men should abstain.

But what shall be the outcome of
these sports, if left in the hands of un-
godly men? How is it possible for
them to become better if thus left?
God only knows how much of evil they
will do.

But as viewed from another stand
point, it is the Christian's duty, especi-
ally the duty of the members of the Y.
M. C. A., which has to do with the
young men, to elevate these sports to a
higher standard. I know this is the
unpopular side of the question, but I
leave it to sound common sense, and
judgment, if it is not the right side.
Why should these athletics be given
over to the devil as instruments for the
corruption and ruin of the youth of our
towns and cities? Why has not God
a right to them for the pleasure of his
followers? Do they not belong to him,
rather than to the devil? Apparently
they do not, and why? Because his
followers have stood aloof, and allowed
the devil and his followers to degrade
them. What is to be done? Leave
them alone? No! God knows they
have been the means of debasing too
many of the young, already.

But fellow members of the Y. M. C.
A., awake to the times and its needs!
Take part. Enter the athletic, armed
with the Christian Graces. Let your
influence be such, that it will turn the
flood of iniquity. Carry yourself so

that you will command respect. I know
this is possible, from observation, where
a member of the Y. M. C. A., the cen-
tre rush of a foot ball team, was the
means of abolishing the habit of cheat-
ing, and swearing. Let more such
men enter the athletic field, and a much
needed change will take place in a
short while.

What better work could the Y. M.
C. A. of the land undertake than this?
Shall we rescue athletics for Christ,
and have them for an attraction for
young men to become Christians. It is
in our power. Let us consider it, and
work for it.

A MEMBER.

From South America.

Santiago, Chili, May 1890.

Our Spanish work in Serena is pro-
gressing grandly, under Dr. Canut; we
have forty probationers, and 300 per-
sons in regular attendance at worship,
patio (yard or court) crowded with
people anxious to hear the Word of life.

Plenty of persecution, but no matter,
that don't harm; bless God for the a-
wakening shown amongst this people.
Oh, do buy us a lot on which to build
a church. There is one for sale at
\$800, and another at \$1000; either
would suit us, and for either we would
be thankful. The one costing \$1000 is
much the better suited for our purpose.
Surely we should have one of these at
once. Say yes, right off; for the need
is very pressing.

Our Spanish work in Valparaiso
increases in interest, with astonishing
rapidity; its needs are very great, not
for salaries, but for church buildings.
In Valparaiso, especially, we need a
church, and one of the best men in the
whole M. E. Church, to supply English
work there. Give us the church and
the pastor, and oh! how quickly Meth-
odism will take root there.

Communion was administered at
Concepcion last Sabbath. The church
was full, and several joined the Society.
The Spirit of God prevailed. There
are now 100 girls in the school at this
point.

Rev. James Bengé, pastor of the
church at Iquique, writes May 10th,
'90, "We have here a properly organ-
ized Church, consisting of a pastor, a
local preacher, a class leader, 8 mem-
bers, and 6 probationers; all working
together in perfect harmony. Our
class and prayer meetings, and Bible
readings are true means of grace, and
most of our members and probationers
are present at every meeting.

Dr. Hoover is wonderfully quick in
acquiring language. He superintends
the meetings of the native church,
which has a dozen or more members
and probationers; among them is a lad
about 17 years old, who has been edu-
cated and brought up in the school.

He is filled with a desire to serve God,
and gives short addresses to the people.
Dr. Hoover preaches in English, and a
little in Castilian. Both English and
Spanish congregations are good; much
interest being shown in religion.

Every form of religious literature we
offer the people is received with avid-
ity, and carefully read. Bible agents
sell their books in immense numbers;
the people craving God's holy word,
and buying liberally. This means en-
lightenment.

A few days ago we laid in the tomb,
the body of a lad of a Scotch family,
who had been one of our pupils. Dr.
Hoover, with about fifty of the school
boys marched to the cemetery, where
during service, our lads sang "Beauti-
ful Home," as they stood by the last
resting place of their companion. It was
an unprecedented event in the history
of Terapaca; these sweet voices singing
tremblingly, while tears poured down
many faces. Native-born Chilians
singing in English a song of Heaven,
in a Chilean grave-yard, marked an
epoch in their history, pregnant with
promise for the future. Soon these
boys will be Chilean men, and the les-
sons of that grave, with the hope be-
yond, will never depart from their
memories. Miss Rugg, of the Ohio
Wesleyan University, writes: "This
work of imparting knowledge to others
is a work to be enjoyed for its own
sake; but we do it for his sake, who
gives us such blessed, saving knowledge
of himself. I constantly feel that my
stay in Iquique is one of great pleasure
and profit, and though never wishing
myself back at home, my thoughts are
often in that direction."

Faithfully yours,

Mrs. A. W. LA FETRA.

To Mrs. Dr. Lowrey, New York.

DES MOINES, IA., June 18.—Judge
Kavanaugh, in the "original package"
case of the State vs. Terry Chambers,
sustains the lower court in condemning
the liquors; the evidence tending to
show that Chambers had broken the
"original packages," and was selling in
quantities to suit purchasers. The
opinion says that the right of a citizen
to import intoxicating liquors into the
State, and the corollary right of the
importers to sell the goods thus brought
in, are no longer controverted ques-
tions, but holds that the goods must
remain in the package in which they
were imported.

Fourth of July Excursions.

The Baltimore and Ohio R. R. Co. will
sell excursion tickets to and from all sta-
tions on its lines east of the Ohio River at
reduced rate on account of the National
Holiday. Excursion tickets will be sold
for all trains July 3d and 4th, valid for re-
turn passage until July 7th, inclusive.

Correspondence.

Dickinson College Visitors' Report for 1890.

The committee would call attention to the increasingly good work that is being done by this institution, and the undoubted evidences of prosperity that are everywhere manifest. Under the leadership of its President, Rev. Geo. E. Reed, D. D., LL. D., and as the result of his indefatigable labors, aided by his co-workers, the year now closing has been marked by great material improvements. The old chapel, whose capacity had become inadequate to the increased number of students, has been transformed and beautified, and is now used by the college Y. M. C. A., under the name of Chapel Hall; the chapel exercises being held in Bosler Hall. A handsome residence has been purchased and fitted up for the use of the President, immediately opposite the campus on Main street; and the part of east college, formerly occupied by the President, will be utilized for dormitory purposes. Adjacent to the President's house, the new M. E. church is in course of erection, on the corner of Main and West streets, and when completed, will not only be vastly superior to anything Carlisle Methodism has ever seen, but will be an honor to the Church at large. A steam heating plant has been introduced at a cost of \$1,800, by which all the college buildings, as well as the church and parsonage, will be heated. Electric lights have been introduced in the campus.

A field of five acres, leased by the College Athletic Association, has been fenced and graded, and a grand stand erected, at a cost of over \$1000, which was generously provided by a warm friend of the college. The college preparatory school, under the direction of Prof. W. K. Dare, A. M., has so increased its number of students as to necessitate enlarged accommodations, and the Board of Trustees have authorized the enlargement of South College, in which the school is held, at an expense of \$6000.

Corresponding improvements have been made in the college curriculum. Requirements for admission to the Freshman class have been increased, so as to equal those of the best American Colleges; and yet the number of students enrolled during the year has been in excess of any, since 1861.

A chair of Physiology, Hygiene and Physical Culture has been established, in which thorough and systematic work has been done; and the Board has authorized the establishment of the following new departments, viz: a chair of Greek and Political Economy, to be in charge of Prof. J. H. Morgan, A. M., who has been advanced to a full professorship; a Greek-Scientific course; a chair of the English Bible and Semitic History, to be filled by R. W. Rogers, Ph. D., a scholar of distinguished ability, and eminently fitted to fill this important position. A Law school has also been established, which will be open for students at the beginning of the next college year; and which, it is determined shall be equal to the best. At a meeting of the corporators, June 18th, '90, William Trickett, LL. D., was elected Dean and Professor, and

E. L. Thorpe, LL. B., Ph. D., another Professor. The old Emory Hall has been fitted up for the use of the school, and as now arranged, is admirably adapted to the purpose.

The Rev. Aaron Rittenhouse, D. D., having resigned the chair of English Literature and History, to enter a field of usefulness outside the college, the Board of Trustees, in accepting his resignation adopted a minute expressive of their appreciation of his valuable services to this institution, with their deep regret at his severing his relation with the college. This chair was filled by the election of Prof. Bradford O. McIntyre, A. M., of Kent's Hill Seminary and Female College, Me., an experienced instructor, bearing with him the highest testimonials as to ability and efficiency. Rev. L. J. Muchmore, A. M., instructor in Physiology, Hygiene, and Physical Culture, after three years of faithful work has also resigned, and the vacancy ordered to be filled by the executive committee of the college. The Board passed a resolution, congratulating Prof. Chas. F. Himes, Ph. D., on the completion of a quarter of a century of continuous labor in connection with the college, and expressing their hearty recognition of his valuable and distinguished services. Dr. Himes expects to spend the summer in Germany, in a well-earned rest, and in examining the changes that have taken place in its Universities, since he last visited that land.

The commi tee note with pleasure, the deep moral and religious tone, that pervades the college. The Y. M. C. A. has become an important factor, and is exerting a wide-spread influence upon the religious life of the students; and it is a source of pleasure to the friends of the college to know, that while the most thorough training (intellectual) is aimed at, yet this other, and still more important subject is not lost sight of.

The exercises of commencement were largely attended by Alumni and friends, and were full of interest. The Baccalaureate sermon, Sunday morning, was delivered by President Reed, and was characterized by depth of thought and beauty of expression; while the sermon delivered by Bishop Goodsell, LL. D., in the evening, before the Y. M. C. A., was fully up to his high standard. In closing this report, your committee are happy at being able to testify to an increased interest manifested in the old college, under its new and able management.

J. Y. DOBBINS, Chairman.
ROBERT MCKAY, Secretary.

Dickinson Notes.

The commencement exercises, this year, were unusually interesting, and our *Peninsula* was not behind in the honors awarded. Rev. Henry Clay Turner, who received the first prize for the best oration, by members of the Junior Class, had a good subject—"The higher education of Women"—and treated it in a masterly way. To Rev. John L. Hynson of Church Hill, Md., was awarded the *Belles Lettres* prize for composition and declamation in the Sophomore class. Brother Henry P. Cannon, the coming governor of Delaware, offered a prize of \$25 to the

Sophomore excelling in mathematics. W. P. England of Philadelphia was the winner to whom Bro. Cannon presented his gift, in a neat speech, at the chapel service, Thursday morning.

Mr. Allison of Philadelphia, pays the cost of fitting up the President's new residence, to the amount of \$3,000. This noble, and generous friend of the college pours his money into its treasury by thousands every year.

James T. Mullin of Wilmington, Del., was elected a trustee in place of Thos. Mallalieu, who declined re-election. I tried to secure the election of a preacher to this vacancy, but the charter limit of ministerial members having been already reached, the new trustee must be a layman. There being several ministerial trustees *at large*, the Wilmington and Philadelphia Conferences have but one representative apiece, Prof. W. L. Boswell having taken a local relation, is not counted in the ministerial list.

R. C. JONES.

An Advance Movement

BY REV. R. W. TODD.

There was a large attendance at the annual meeting of the Trustees of the WILMINGTON CONFERENCE ACADEMY Thursday, June 19th. Ex-Senator Saulsbury, president of the Board, was present, deeply interested as ever in the proceedings, and in the well being of the Academy, but was excused from presiding on account of indisposition, and Rev. R. W. Todd was elected to perform that duty. C. H. B. Day, Esq., the faithful secretary of the Board, was at his post; and all the members, both ministerial and lay, seemed inspired with the conviction, that they were the actors and leaders in a great crisis.

Since co-education was introduced in our Academy, the want of a suitable apartment for the young ladies in attendance, has been a continual embarrassment; and several years ago, a movement was inaugurated, to raise the money needed to build and furnish a LADIES' HALL, with all the modern appliances for the comfort and convenience of its occupants.

The painful remembrance, however, of a former burden of debt, operated to induce great caution in the Board of Trustees, and the recommendation of the Conference, held in Elkton three years ago, to proceed at once with the building, was reluctantly unheeded. All they felt they could do, was to reiterate, from time to time, their strong conviction of the great necessity for a LADIES' HALL, urge contributions toward the same, and await developments. In response to their earnest appeals, the Conference

Quarterly Conference Ap-
pointments.

WILMINGTON DISTRICT—SECOND QUARTER.

	Quarterly Conference.	Preaching.
JUNE		
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.

SALISBURY DISTRICT.

	JULY	
Cape Charles,	5 7.00	6 10.00
Reed's Wharf,	7 3.00	7 8.00
Parkstey,	8 3.00	8 7.00
Quancock,	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
Annessex,	19 3.00	20 3.00
Asbury,	19 7.00	20 10.00
Fairmount,	16 3.00	16 7.00
Westover,	17 3.00	17 3.00
Pocomoke City,	25 7.00	27 10.00
Pocomoke Circuit,	26 10.00	27 3.00
Holland's Island,	31 3.00	31 3.00
AUG.		
Deals Island	1 7.00	3 10.00
Somerset,	2 3.00	3 3.00
St. Peter's,	4 10.00	3 7.00

T. O. AYRES, P. E.

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Pompeian Fete.

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

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

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

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

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

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MRS. C. R. PRIEST.

apportioned the sum of \$12,000 among the several charges, and called upon pastors and people to raise their apportionments. About one fourth of the above sum has thus been raised, and is now safely invested, and drawing interest. But many pastors and their charges have neglected to raise their apportionments, on the plea that as the trustees were not going on at once with the building, and the times were hard, the people had as well retain their money, and have the use of it, until it should be needed in the exigencies of actual building.

At the meeting of the Trustees, held the 19th inst., Jos. Pyle, Esq., Dr. E. T. Cooper, E. M. Stevenson, Esq., and C. H. B. Day, Esq., on behalf of the lay members of the Board, made earnest speeches, expressing their conviction, that longer delay in a matter so vitally important, and a failure to trust God and the people of the *Peninsula*, and at once "Rise up and build," would be little less than criminal. The enthusiasm of these laymen, at first astonished their ministerial associates, and then set them all to shouting, as if they were at an old-fashioned camp-meeting. To cap the climax, ex Senator Salisbury climbed by his canes to a perpendicular, and beginning his speech with conservative caution, was soon borne over these barriers by the inspiration of the hour, and its urgent demands, until he finished his speech with a proposition to raise \$1000 then and there in the Board of Trustees; these contributions not to count, in the subscriptions they propose making in their respective congregations. The resolution to build, was then *unanimously* adopted, and the *thousand dollars at once subscribed*

Now, brethren and sisters of the Wilmington Conference, how shall you best help us?

1st. Don't criticise and obstruct. God has certainly said, "Rise up and build." If you can't keep step with us, "stand still, and see the salvation of God."

2d. Speak encouraging words. Many a forlorn hope has been made a glorious fruition, by words of good cheer; many a good hope, well nigh realized, has died for want of them. Let all the people say, "Amen!"

3d. Help us financially. Pastors and people, who have not yet raised your apportionments for **LADIES' HALL** please do so, if at all possible, this year, it is about 12 per cent on each pastor's salary. Those of you, who have done so, and whom God has blessed with a *residuum* of ability, come up again "to the help of the Lord."

To Long Branch via B. & O.

Summer tourist tickets to Long Branch, Ocean Grove and all principal Jersey Coast resorts are on sale at B. & O. ticket offices.

College Honors.

Dickinson this year conferred the Degree of *Doctor of Divinity* upon Rev. W. L. S. Murray, Ph. D., presiding elder of Wilmington District, and that of *Doctor of Laws* upon the Hon. Nathaniel B. Smithers, of Dover, Del. Prof. J. F. Mohler, A. B., of the Conference Academy, delivered one of the Master's orations, and received his *Master's Degree*.

A class of thirteen, including one young lady, was graduated, and in it were two of our *Peninsula* young men—William Prettyman Taylor of Dover, and Samuel Stewart Wallace of Deal's Island. A gold medal, the prize offered by the Belles Letters Society, for proficiency in studies of the Sophomore year, was awarded to John L. Hynson of Church Hill, Md., and one for the same in Freshmen year, offered by the Union Philosophical Society, was awarded to E. J. S. McAllister of Dover, Del. One of the Pierson prizes for oratory, a gold medal, was awarded to H. C. Turner of Tolchester, Md. The Delaplain McDaniel prizes, of \$100 each, were awarded to the best students of the Sophomore and Freshmen classes, respectively. The H. P. Cannon prize, a gold medal for proficiency in the Sophomore class, was awarded to W. P. Eveland of Philadelphia. The L. J. Matchmore prize of \$25 was divided between E. E. Palmer of Washington, D. C., and George Hays of Carlisle.

Among the graduates of *John Hopkins University*, we take pleasure in noting James E. Bryan, Jr., eldest son of Rev. James E. Bryan of the Wilmington Conference; he also won the prize of a \$200 scholarship. His brother, Alfred Cookman, completed the first year's course, in the same institution, receiving *honorable mention*, as deserving a Hopkins scholarship, though his place of residence precluded his receiving it.

Dover District—A Correction.

MR. EDITOR:—In your last week's issue I see a letter from Milford, giving an account of the the district stewards' meeting, in which it is stated, that the salary of the elder was advanced to \$1,905. This is a mistake. The salary was left at the same figure, as before, \$1,800. There was a disposition among the stewards to advance the salary to \$2,000; but it did not meet the approval of the elder, as he plainly told the writer he would not accept it, as it was his opinion, the district was doing all it could afford at this time.

I wish to add, we had one of the most harmonious and pleasant meetings, it has yet been my privilege to attend; and best of all, the Lord was with us.

Sincerely, your brother,
THOS. J. TRUXTON,
District Steward of Lewes charge.
Lewes, Del., June 24th, 1890.

That tired feeling now so often heard of, is entirely overcome by Hood's Sarsaparilla which gives mental and bodily strength.

Additional Trains to Long Branch

And points on the upper coast via Pennsylvania Railroad. The summer schedule of Pennsylvania Railroad trains will go into effect on June 21st. The train service between Philadelphia and the upper coast is greatly improved. Trains will leave Broad Street Station for Long Branch 6.50, 8.25, 11.35 A. M., 2.40, 3.30, 4.05 P. M. week days, and 5.00 P. M. on Saturdays only. A new express will leave Market Street Wharf for Point Pleasant and intermediate stations at 3.30 P. M.; returning leave Point Pleasant at 6.05 A. M. On June 23d trains will leave Long Branch for Broad Street Station 6.15, 7.12, 7.40, 9.10, A. M., 12.15, 3.45, and 5.15 P. M. week days. The running time will be considerably quickened in both directions.

The service from Market Street Wharf will also be improved. Express trains will leave for Long Branch, Bench Haven, and Barnegat City at 8.30 A. M. and 4 P. M. week days.

On and after the 23d inst. an express will leave Broad Street Station for Long Branch at 4.05 A. M.

A new fast express for New York will leave foot of Market Street Wharf at 10.00 A. M., arriving New York at 12.40 P. M.

Other changes of interest will be found by consulting time-tables.

New Connection for Buffalo & Niagara Falls via Penn. R. R.

The Pennsylvania Railroad Company announces that on and after June 23, 1890, the express now leaving Broad Street Station, Philadelphia, at 5.53 P. M., with through Pullman Sleeping Car for Buffalo, via the Belvidere Division and the Delaware, Lackawanna and Western Railroad, will be changed to leave at 7.03 P. M., arriving at Buffalo 7.30 A. M.

By this arrangement an excellent connection is afforded to passengers from Washington and Baltimore, as they may leave Washington at 3.15 P. M., Baltimore 4.20 P. M., and at Broad Street Station, Philadelphia, take a through sleeper for Buffalo, arriving there next morning for breakfast. This schedule allows ample time for supper at Broad Street Station, and affords the best facilities ever presented to the people of Baltimore and Washington for reaching Buffalo, Niagara Falls, and the Lake Region.

The Penn. R. R. Co.'s \$10 Trips to Niagara Falls.

To the summer tourist comes the announcement of the popular personally-conducted tours of the Pennsylvania Railroad Company to Niagara Falls. These tours are made under the watchful and directing guidance of a Tourist Agent and Chaperon, and the train equipment, consisting of Pullman Parlor Cars and Day Coaches, insures comfort with luxury in traveling. The dates fixed are July 24th, August 14th and 28th, to leave Philadelphia at 8.00 A. M., stopping at Frazer, Downingtown, and Harrisburg, and arrive at Niagara Falls 11.00 P. M. One great feature of the trip is the privilege allowed of a stop-off at Watkins Glen, which is regarded as one of nature's wonders, while another hardly less interesting is a daylight ride through the picturesque Valley of the Susquehanna, and the famous Lake Region of New York. Excursion tickets from Philadelphia, valid for return by regular trains within ten days, are sold at a rate of \$10 for the round trip.

The excursion trip from Wilmington is \$11, and regular train connecting with the special leaves at 6.40 A. M.

To Saratogo via B. & O.

Summer tourist tickets to Saratoga and all the lake and mountain resorts in New York are on sale at the B. & O. ticket offices.

To Newport via B. & O.

Summer tourist tickets to Newport, Narragansett, Pier, Bar Harbor, and all the New England Coast and mountain resorts are on sale at B. & O. ticket offices.

The Sunday School.

LESSON FOR SUNDAY, JUNE 29, 1890.
SECOND QUARTERLY REVIEW.

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

The lessons for the past quarter were taken from the sixth to the twelfth chapter of Luke, inclusive; comprehending about a year and five months of our Lord's ministry.

1. CHRIST'S LAW OF LOVE (Luke 6: 27-38.)

The lesson contained in the precepts of love and mercy from Luke's version of the Sermon on the Mount—love for enemies, blessing for cursing, prayer for malicious foes, meekness under smiting, patience under despoiling, unselfish giving, and an habitual treatment of others based upon the treatment which we would desire from them. Sinners would lend to sinners, expecting to receive as much again; but no such balancing of accounts must characterize Christ's followers. All must be loved. The liberal hand must hope for nothing in return. In this way would his disciples prove, that they were "the children of the Highest," of Him who is "kind to the unthankful and the evil." Harsh judgments were forbidden. Forgiveness of others would pave the way for our own forgiveness. Those who give freely will receive freely and abundantly.

2. THE WIDOW OF NAIN (Luke 7: 11-18).

Approaching the gates of Nain, our Lord met a mournful procession, bearing on a bier to his burial the corpse of a youth, "the only son of his mother, and she a widow." Overwhelmed with her sorrow, the mother heeded not the passers-by until a voice bade her "weep not," and a stranger advanced and touched the bier, whose bearers at once stopped in their course. "Young man, I say unto thee, Arise!" The words were immediately obeyed. He that was dead sat up; and then our Lord performed an act of tender grace in delivering him to his mother. The news spread in widening circles, to the farthest limits of Judea, that Jesus, the new prophet of Galilee, had raised a dead man to life, at the gates of Nain.

3. FORGIVENESS AND LOVE (Luke 7: 36-50).

The principal points were: Our Lord's invitation to dinner by Simon the Pharisee: the uninvited guest—"a woman which was a sinner"—who, coming in behind Him, washed His feet with her tears and wiped them with her hair, and kissed them and anointed them; Simon's mental judgment of Jesus, for permitting this act; Jesus' reply, in the parable of the two debtors, one owing five hundred pence and the other fifty, both forgiven, and the pointed question, "Which will love him most?" Simon's answer, and our Lord's comment on it, to the former's shame for lack of courtesy; and the announcement to the woman that her sins were forgiven, because "she loved much."

4. THE PARABLE OF THE SOWER (Luke 8: 4-15).

Speaking from a boat on the margin of the Sea of Galilee, our Lord depicted a sower flinging out his seed in his unfenced field. A few of the grains, falling on the

wayside, became the prey of birds; others dropped on shallow ground, quickly sprouted and quickly withered; thorns "choked" other seed; but those in good ground sprung up and yielded an abundant harvest. To His disciples our Lord subsequently interpreted the various soils and fates of the seed. The wayside hearers were those from whom the precious seed is snatched by Satan before it had a chance to penetrate the heart; the stony ground hearers are the superficial, destitute of root in themselves; those of the thorny ground are the preoccupied with this world's cares and pleasures while those of the good ground are the receptive and patient.

5. THE RULER'S DAUGHTER (Luke 8: 41, 42; 44-56).

The appeal of Jairus, a ruler of the synagogue, to Jesus to come and heal his little daughter, lying at the point of death; our Lord's compliance; the interruption by the way on the part of the woman who touched the hem of Jesus' garment; the fatal tidings, "Thy daughter is dead;" Jesus' comforting assurance; the lamentations at the house; the scornful derision with which the words, "not dead, but sleeping," were received; the selection of Peter, James and John, to enter the chamber of death with Himself and the parents; the *talitha cumi*; the return of life to the child; the amazement and joy of the parents; and the injunction of silence, which was disregarded—constitute an outline of the lesson.

6. FEEDING THE MULTITUDE (Luke 9: 10-17).

The attempt of our Lord to withdraw into seclusion for needed rest for His disciples, the pursuit of the boat by people on the land; the district of Bethsaida-Julias, crowded when Jesus reached there; His excited compassion; His work of healing and preaching; the approach of nightfall; the anxiety of the disciples, because of the lack of food; the direction, "Give ye them to eat;" their dismay, and estimate of cost; the five barley loaves and two fishes; the seating of the multitude; the scanty store blessed, divided, distributed, and multiplied so that "all were filled"—5,000 and more—and twelve baskets of fragments were taken up—constitute an outline of the lesson.

7. THE TRANSFIGURATION (Luke 9: 28-36).

Up "a high mountain apart" our Lord took Peter, James and John. While praying He was "transfigured" his form and raiment becoming "white and glistening." Two visitants from the upper sphere, Moses and Elias, appeared also in glorified form, and spoke with Him of the decease which He should accomplish at Jerusalem. The awakened disciples beheld the vision. Peter perceiving that the heavenly embassy was departing, impulsively suggested the building of three tabernacles for a permanent abode for the Master and His guests. A descending cloud, and a voice out of it declaring, "This is My beloved Son, hear Him!" caused the disciples to bury their faces in terror in the grass. On recovering from their fear, Jesus was "found alone," and the disciples "kept close" what they had seen.

8. THE MISSION OF THE SEVENTY (Luke 10: 1-16).

As He had before sent out the Twelve, so now in Perea our Lord selected thirty-five pairs of evangelists to herald His approach and preach His gospel. And the directions given in the latter case were not unlike those given in the former: No purse, no

scrip, no salutations by the way; the greeting of "peace" to the house which they might choose for temporary lodgment; preaching the kingdom; healing the sick; shaking the dust from their feet if rejected the woes pronounced on the Galilean cities of Chorazin, Bethsaida and Capernaum. To hear them would be to hear Him; to despise them would be to despise Him and also the Father who had sent Him.

9. THE GOOD SAMARITAN (Luke 10: 25-37).

In reply to a lawyer who inquired, "Who is my neighbor?" our Lord depicted a traveler, going from Jerusalem to Jericho, who was assailed by robbers, stripped, beaten, and left bleeding and half dead by the wayside. First a priest, and then a Levite from either of whom help might have been expected, came along the road, but both hurried by. The fear of being themselves attacked, or the dread of legal pollution, or, possibly, stolid indifference, led them to "pass by." But there came one, at length, who did not pass by, but stopped; who had compassion on the wounded man; who bathed his wounds and bandaged them, and then put him on his own beast, and carried him to the nearest hostelry, and on the morrow paid the bill and charged the host to care for the unfortunate guest. And this benefactor was not even a countryman; he was a Samaritan, a heathen, a heretic, an enemy. But he alone played the part of neighbor, as the lawyer was compelled to confess.

10. TEACHING TO PRAY (Luke 11: 1-13)

In reply to a request from His disciples that He should teach them how to pray, our Lord repeated the model prayer, given earlier to the Twelve; and illustrated the idea of persistency, by the parable of the belated traveler, whose host, having nothing to set before his guest, pleads with a neighbor, until he opens the door and loans the three loaves desired. He enforced the idea that true prayer will be answered, by reminding them how fathers treat children who ask for bread, etc., and suggesting how much more willingly the Heavenly Father will grant the Holy Spirit to them that ask Him.

11. THE RICH MAN'S FOLLY (Luke 12: 13-21).

The attempt of a wronged younger brother to induce Jesus to procure for him a rightful division of the inheritance, was the occasion of the parable of the Rich Fool—a farmer, whose harvests exceeded the capacity of his granaries, and who solved his perplexity, not by distribution to the needy poor around him, but by deciding to pull down his barns and build greater. Then, thought he, I will bid my soul take its ease, "eat, drink, and be merry." But God broke in upon this selfish, epicurean dream with a swift, startling message: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou has provided?" The parable closed with an intimation, that a like fate threatened every one who laid up treasure for himself, and was not "rich toward God."

12. TRUST IN OUR HEAVENLY FATHER (Luke 12: 22-34).

Undue anxiety about what they should eat, drink or wear, was forbidden. The ravens who neither sow nor reap, are remembered and fed by the Heavenly Father and assuredly the disciples are better than they. Anxiety is useless; it cannot, for example, add a cubit to one's stature. Clothing need not worry a disciple. The untoil-

ing lilies on the Solomon in his royal raiment; and yet the lilies bloom for a day. If such care is taken for the transient flower, how much more will God's children be cared for! The kingdom of heaven with its righteousness is to be first and supreme in the desire, and these temporal things will be added.

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Temperance.

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

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

The Supreme Court Liquor Decision.

Under this decision, not only are prohibitory laws wiped out, but all license laws, whether high or low, are inoperative and void as to original packages sold by importers or agents. The decision is so far-reaching in its results that legislation will at once be demanded of Congress to permit the states to restrict or prohibit the sale of intoxicating liquors. This demand will not be made by prohibitionists only, but by all who favor any license or regulation. The decision of the United States Supreme Court admits that Congress has full power to grant the states the authority to restrict or prohibit. The prohibitory law of Iowa, as well as that of Kansas, was enacted in the belief that every state had the undoubted power to protect its inhabitants from all the evils, physical, moral, and social, attending the use of intoxicating liquors. If these statutes are void as to the sale of liquors in original packages, then they are so much limited as to be defective—worthless. The liquor interests of the country have won a temporary victory. It will be transient only. The conscience of the nation will be aroused, and Congress will be called upon to act. Its action must be speedy and certain. Any Senator or Congressman who hesitates or delays will be lost. The people are supreme. The halls of Congress will be flooded with petitions. These petitions must be listened to, and answered speedily. It would be well for the Senators and Congressmen of Kansas and Iowa to take the lead. The fight in Congress will not be for prohibition, but for protection. In referring to the late decision, we are gratified to state that Brewer, lately appointed from our own state by the President, joins Justices Gray and Harlan in a vigorous dissent. They show, by unanswerable logic that the power of regulating or prohibiting the manufacture and sale of intoxicating liquors belongs as a branch of the police power, to the legislatures of the several states, and can be judiciously and effectively exercised by them alone, according to their views of public policy and local need. The views of Brewer, Gray, and Harlan must be incorporated by Congress in an act fully authorizing the states to prohibit or regulate the manufacture and sale of intoxicating liquors. Until

this is done, there will be no peace. The liquor interests of this country are not supreme, and the people appeal to Congress to grant immediate relief.—*Topeka Capital (Republican.)*

The liquor manufacturers find themselves in desperate straits between the Supreme Court "Original package" decision and the new bill introduced into the Senate by Mr. Wilson, of Iowa, which the Senate Judiciary Committee declares constitutional. They were shouting happy at first, and are already invading the prohibition States with their original packages, but the Wilson bill, which fully meets the suggestions of the Supreme Court decision rises up as a spectre administering prohibition in a style they never dreamed of. This bill, which the *St. Louis Republic* calls "The Outlawry Bill," and declares "an era-marking measure" is as follows:

"Be it enacted, etc., That no State shall be held to be limited or restrained in its power to prohibit, regulate or control or tax the sale, keeping for sale, or the transportation as an article of commerce or otherwise, to be delivered within its own limits, of any fermented, distilled or other intoxicating liquid or liquors, by reason of the fact that the same have been imported into such State from beyond its limits, whether there shall or shall not have been paid thereon any tax, duty, import or excise to the United States."

Never before did those who believe in prohibition find themselves so favorably circumstanced. This bill completes the legislation needed to make State prohibitory laws effective. The usual cry of "unconstitutional," under which time-serving politicians shield themselves, cannot be made in this case. If this Congress does not pass this bill we shall elect a Congress that will. It is impossible to make the issue plainer.—*Central Christian Advocate.*

It may seem strange, but it is nevertheless true, that alcohol regularly applied to the thrifty farmer's stomach will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his buildings, break the glass out of them and fill them with rags. It will take the gloss from his clothes and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and capitalist, the matron and maiden, as well as the farmer; for, in its deadly enmity to the human race, alcohol is no respecter of persons.—*St. Louis Christian Advocate.*

Freetown, Sierra Leone, has a W. C. T. U. of ninety members, lately organized by Mary C. Leavitt, and a White Cross Society of more than one hundred young men.

Fred Douglas, the leading colored man of the nation, has come squarely out for Prohibition, and has written to a prominent Prohibitionist of Mississippi, advising the colored people of that State to vote for delegates to the coming State Convention who favor Prohibition. He says: "You could not ask me to do a more consistent thing, nor one more in harmony with my highest convictions of truth and duty, and the best interests of all the people of Mississippi, than to ask the colored voters of that State to support by voice, vote, and co-operation, the grand Prohibition movement now happily organized in Mississippi and several other States of the South. The colored people of this country have many enemies, but no one of them all is so destructive to their best interests as the whiskey-drinking custom. Slavery robbed them of their bodies, but whiskey destroys both soul and body, and casts them into the horrid pit of degradation and ruin. Few things could do more for the elevation and happiness of the colored people than the banishment of intoxicating liquors from the State of Mississippi. Whiskey arms against them the hand of violence; it stifles in the white race all ennobling sentiments of justice, kindness and good-will. The colored people of Mississippi will inflict upon themselves a terrible calamity if they fail to avail themselves of the opportunity now afforded them to extinguish this foul, haggard, and damning curse from the State."—*Central Christian Advocate.*

I have had 22,000 prisoners pass through my hands since I have been the governor of this goal, but, though I have inquired, I have not found one teetotaler among them.—*The Governor of Cantrebury Gas.*

The *Stone City Patriot* declares that the Joliet branch of the Illinois Steel Company, with a capitalization of \$3,000,000, employs at least 1,500 men; while, according to their advertisement, the five Chicago brewers recently consolidated with a capitalization of over \$10,000,000, employs less than 300 men. In other words, an equal investment in the steel industry gives employment to over 15 times as many men as that of beer.

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

Thus Far.

With this issue, *The Peninsula Methodist* begins its seventh year under the present management, and the sixteenth since its founding by Rev. C. H. Sentman.

In our efforts to make it "very helpful to success in local church work, thus ministering to the prosperity of the Church at large;" to adapt it to local needs as fully as its patrons can reasonably desire, in quality and price, and to "furnish an opportunity to discuss Conference interests," greatly to the advantage of all concerned, that it may prove "an aid to our pastors, and a source of information to our people," our success is attested, not only by formal Conference action, repeatedly taken, but by the words of commendation that come to us, from our patrons, clerical and lay, and the substantial proof of a steady increase in our circulation.

Beginning with about 1500 subscribers in 1884, we have more than doubled this number, and are now sending out over 4000 copies every week.

The business has been correspondingly extended, and a four-story building on a most eligible site on Market St., has been erected, with first class facilities for the different branches into which the original enterprise has developed—Book Store, Printing Room, and Bindery.

With cordial thanks to every friend for kindly words, for helpful interest, and generous patronage, hitherto, and feeling confident such favors will continue and increase, as we do our best to deserve them, and the Great Head of the Church vouchsafes to give us His blessing, we gladly and devoutly raise another "Ebenzer," inscribing it with our motto, "For Christ and His Church"; and address ourselves to our work for another *stadium*.

Under the advice of his physicians, Bishop Foss will spend the summer among the mountains of Switzerland.

He sails to-day, (Saturday) in company with his son and daughter. The prayers of the Church will follow him, that his health may be fully restored, and his valuable life prolonged many years, for effective service in the Church, which has called him to one of her chief pastors.

Correction.

In referring to Dr. S. L. Gracey's appointment as U. S. Consul to Foo Chow, China, in our issue of June 14, we made an inaccurate statement respecting his relationship to the Rev. H. S. Thompson of this Conference. Mrs. Thompson is not a sister of Dr. Gracey, but her husband, Rev. H. S. Thompson is a brother of Dr. Gracey's wife.

Supervisor Willey places the population of Wilmington at 62,000, a gain of 47 per cent. since 1880, partly due to the annexation of Browntown and Silverbrook.

Ladies' Hall.

EDITOR OF PENINSULA METHODIST,

Dear Bro.—The trustees of the Conference Academy, on the 19th inst., at Dover, resolved upon the following financial plan for building the *Ladies' Hall*, without further delay.

First, Increase the fund in hand to \$7,000, which requires \$2500 additional. Senator Salsbury proposed to raise one thousand dollars on the spot, which was responded to with such liberality by Joseph Pyle, Esq., W. H. Jackson, Esq., and L. S. Melson, Esq., that it was quickly done. Rev. T. E. Terry pledged one thousand dollars from Dover, in sixty days. So the increase required is not in the least doubtful.

Second; Borrow \$25,000, at 5 per cent. interest. A committee consisting of the following laymen and ministers were appointed, to secure this loan, who are authorized to call the board together for the further steps that may be necessary: Pyle, Jackson, Melson, Day, Terry, Martindale, and Quigg.

The "Gott" plan of building has been already adopted. It is a design, well adapted in its consistency, arrangements, and accommodations. The architect is a Baltimorean, whose services have been very highly appreciated by W. H. Jackson, Esq., who has had occasion to employ him quite often. It will be handsomely located in relation to the present buildings, and connected with it on the first and second floors.

Proposals to build have been already obtained, which make it evident that it can be built and furnished for \$22,000.

The loan and additional donation secured will give the trustees available funds, amounting to \$32,000. These will be used to pay the present mortgage debt of \$9,700, and to pay cost of building and furnishing *Ladies' Hall*, \$22,000.

The present financial situation requires an interest outlay of \$582, and a rental for building now used as a ladies hall of \$400, with an extra cost for separate kitchen and dining rooms of \$300; making \$1,282. The interest charge on \$25,000 at five per cent. will be \$1,250; so that, with many advantages secured, our financial obligations will not be increased at all.

J. B. QUIGG.

Conference News.

Wilmington PREACHERS' MEETING met in *Fletcher Hall*, at 10 a. m., Monday, June 23d, W. E. Avery president, in the chair. Devotions were conducted by Rev. Vaughan Smith. Minutes of June 9th and 16th, ordered to be transcribed in the journal, as printed in the PENINSULA METHODIST of June 14th and 21st.

Members present: L. E. Barrett, T. N. Given, V. Smith, J. T. VanBurkalow, W. E. Tomkinson, J. R. Dill, C. A. Grise, A. Stengle, A. T. Scott, J. E. Bryan, J. E. Franklin, T. C. Smoot, and T. Snowden Thomas.

Bro. Grise gave an account of his visit to Dickinson College, as a member of the Conference visiting committee. He also reported, the college had conferred upon Rev. W. L. S. Murray, the title of Doctor of Divinity.

Bro. VanBurkalow spoke of his visit to the Conference Academy, as a trustee.

Order of the day was taken up, and Rev. L. E. Barrett read a paper on "Our present duty to the Temperance cause." Discussion followed, participated in by Bros. VanBurkalow, Smith, Grise, Stengle, Dolbow, Scott, Tomkinson, Atkins, and Thomas.

Curators reported for next Monday, June 30th, a paper by Rev. E. C. Atkins, on the "Inspiration of the Scriptures."

Adjourned with benediction by Bro. Given.

E. C. ATKINS, sec'y.

CHILDREN'S DAY.

ZION, MD., I. L. Wood, pastor. St. John's had a grand Children's Day, June 15th. A crowded church, fragrant flowers, extra fine music, under the lead of Professors Ewing, Sentman, and Perry, and excellent recitations by the children, combined to make a complete success.

Bro. A. W. Cathers, our efficient superintendent, who drives three miles every Sunday morning, to attend the school, spared no labor to have everything pass off well. Our pastor, Rev. I. L. Wood, has the hearts of the people. He made a ringing speech. We earnestly pray that his ministry among us may be greatly blessed; that the members may be brought to a higher plane of religious experience, and many sinners may be converted.

To crown the whole, to the pleased surprise of pastor and people, the collection amounted to \$100.

J. M.

DELMAR, DEL. A. D. Davis, pastor, writes.—We are exultant over our Children's Day, and would like room for a more extended report. "The Grand Army Review" was well rendered by our schools; overflowing congregations all round; and children, adults and pastor, in fact, everybody, happy; collections as follow;

Delmar, School and public collection,	25.00
Mt Pleasant, " "	7.00
Callaway's School House, " "	5.31
King's, " "	4.08
St. George's, " "	3.68
Total	45.07
Expenses,	2.07

Net for the cause of Education, 43.00
Special mention should be made of the school at Callaway's School House, which

has only been organized eight weeks. Their exercises were held in the grove last Sunday in the presence of a large congregation; the speaking and singing, elicited the praise of all present.

HOPWELL, MD., G. P. Jones, pastor—June 15th, with balmy air and sunny skies, brought a joy to the children of this school, which they had long anticipated. Both morning and evening were devoted to Children's Day exercises, and the church crowded to overflowing each time. Our programme was interesting, suggestive, and well rendered. Everybody seemed pleased. Rev. John Jones, who was pastor last year, was present, and cordially greeted by his many friends. He made an instructive address to the children in the evening, and with his good taste and skill, assisted greatly in the music. It gladdens the heart of the pastor to see such a flourishing Sunday-school. Bro. C. S. Abrahams is our efficient superintendent. May it continue to prosper!

CHESAPEAKE CITY, MD., I. G. Fosnocht, pastor.—Children's Day was celebrated here Sunday, the 15th inst. The church never looked prettier, in its array of flowers and evergreens, nor the children, more cheerful, in their summer attire, trimmed with flowers, both natural and artificial. The school was seated in the front pews; while the "elders" cheerfully took a "back seat," for the day.

After a volutary chant, and responsive reading, prayer was offered by the pastor, and the hymn beginning

"Delightful work! young souls to win,
And turn the rising race,
From the deceitful paths of sin,
To seek redeeming grace,"

was sung, the pastor announcing as his text, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. 6-7; discoursing briefly on the "Duty of the Church to the Young." The choir sang several choice selections, accompanied with bass-viol, and violin; the music being quite an inspiration to the service.

At night, crowds of people came from all points of the compass; many being compelled to remain on the sidewalk, not able to get as near as the church doors. Miss Alma Bouchelle presided at the organ, Mr. H. Bouchelle played the bass-viol, Mr. Beaton, the violin, and Mr. Dunbar, of Elkton, the cornet; Mr. Joseph Styles as musical director, doing his part in a splendid style. "Joy of summer time" was the opening song; then came responsive reading, and prayer by Rev. Brother Perry of the Presbyterian Church. The school then sang, "Our Glad Jubilee," after which a salutatory address was spoken by Master Henry Lindsey; then a solo by Miss Carrie Coleman, and full chorus, finely rendered. "The Arch of Character," came next. A handsome and beautiful arch of blocks spanned the pulpit alcove; Faith, as the foundation, was represented by a large block on each side of the platform, upon which the arch rested; the whole arch illustrating 2d Peter 1: 5-6-7. On the several clocks were inscribed in golden letters the several graces in the order in which St. Peter names them,—"Virtue," "Knowledge," "Temperance," "Patience," "Godliness," "Brotherly kindness," "Charity," the last being the most prominent of all, formed the keystone of the arch. As a

concert exercise, this was nicely rendered by eight young misses, and was followed by the school singing, "O! Let us be glad." After a recitation by Miss Ada Allen, "Lux Benigna" was sung by a quartette; and then the collection was taken, after which "The Lord of Life" was sung by the school. The secretary reported that the collection from the school amounted to \$23; each class banding in its own contribution. The pastor then asked for a liberal basket collection, and they responded with \$10, making a total of \$33.

"Hear our prayer," a trio, was then sung, followed by another concert exercise, "Crown, Sceptre, and Throne," which was beautifully rendered. "Coming to Jesus to-day" was sung by the school, after which Miss Edith Bloomer impressively recited "The Shuttle of Life." The closing hymn, "We love the Sunday-school," was then sung, followed with the "Old Hundred Doxology, and apostolic benediction. Thus closed one of the brightest, gladdest, and most successful "Children's Day" services ever held in Chesapeake City. The brethren and sisters, having it in charge, deserve great praise; they labored faithfully, and success rewarded their toils. May God send showers of blessings upon them, and upon the school!

ONE OF THEM.

IN SMYRNA, June 1st, Children's Day was observed. Dr. Payne's programme was used, W. O. Hoffecker leading the singing; birds and flowers decked the room; collection \$50.30; large congregations. At night the pastor, W. W. Wilson, gave an illustrated sermon, and the school sang appropriate selections. In the afternoon service at Smyrna Landing, "The Emblems of Rain" was most creditably rendered; collection \$7.12.

Jerman Chapel, dedicated by Dr. George A. Phoebus in 1873, has been moved to West Smyrna, and thoroughly repaired. A Sunday-school was organized in it, May 25, 1890, with L. M. Price as superintendent. Its Children's Day will be tomorrow, the 29th inst.

One of the most striking characteristics of ROCK HALL church, is a determination to crown each successive anniversary with some improvement on its predecessor. Children's Day, the 8th inst., was no exception; the exercises being in every way enjoyable. Beautiful pot flowers, and foliage plants were arranged in excellent taste, and the general effect was most pleasing.

The exercises were opened by the choir, including Mr. Wm. T. Legg, leader, Miss May Reynolds, organist, and Mrs. Robert Roe, Mrs. Lizzie Taylor, Mrs. Ella Ashley, Mrs. Ellen Downey, and Miss Iva McKivett assisted by the young ladies class No. 1, who sang as an opening piece, "Hail to Child-red's Day"; after which our pastor, Rev. Robert Roe, offered an impressive prayer. Responsive scripture reading followed, led by the pastor, in the absence of the superintendent, who had been disabled by a painful accident. "Onward, Christian Soldiers," was then sung. Master Frank Downey, bearing as a banner, a shield with the word "Pastoral" on it, took position at the foot of a cross of evergreens, and announced that he came to represent the vast army of Christian conquest as a whole, the perfection of its organization, its noble efforts, and especially its pastoral system. The banner was then placed in proper position by Bro. J. T. Walmsley.

Space in your valuable paper, cannot be spared for the full details I would like to give, so I must summarize.

When all the banners had been placed in position, the Cross, on which were the words "By this Sign Conquer," stood out, as a beautiful symbol of the Church's conquering forces.

The same programme was used in PINEY NECK, the following Sunday; many of the Rock Hall brethren and sisters participating. Bro. Roe made earnest appeals in behalf of the Educational Fund, explaining its object and how the money was applied. Collection amounted to about \$20.

Yours in Christ,

R.

CHARLESTOWN, MD., E. H. Hynson, pastor.—Children's Day services have been held in all our churches, with considerable interest, and encouraging results. The Grand Army Review was the favorite programme; collections, \$25.

The ladies of Charlestown held a festival for the church, the 14th inst., netting \$68.

Among the ten young women who graduated at Darlington Seminary, West Chester, P., last Wednesday, were Miss Florence M. Caulk of Odessa, and Miss Helen Smithers and Miss Mary L. Burton of Frederica, in Delaware, and Miss M. Virginia Sudler of Sudlersville, Md.

The Parksley camp meeting begins this year, Friday, August 15th. The grounds are high and well located, only five minutes' walk from rail road station. Water excellent. Come and tent with us.

HENRY S. DULANEY, Pastor.

A new M. E. Church will be erected at Hynson, in the near future. Mr. John T. Parker, of that place, has made a gift of a large, eligibly situated lot, on which to place the structure, and also made a liberal subscription to the building fund. The necessary moneys, we understand, have been secured, and "the Hynson M. E. Church" will shortly be a reality. The trustees are Rev. Jos. L. Kenney and Mr. James Dukes, of Hynson, and Wm. Davis, Esq., of Federalsburg.—*Courier*.

MILTON, DEL.—We are glad to learn, that this town is free from the licensed saloon. At the recent hearings, Judge Paynter refused the applications for license from the two hotels of the place.

The W. C. T. U. of Smyrna has contributed for a fountain, to supply man and beast with pure water, and it is to occupy one of the most convenient localities in town.

A Pastor's Pew has been selected in the Smyrna church, and a neat silver plate provided by the Ladies' Mite Society.

KENT ISLAND, MD., W. W. Sharp, pastor.—Our celebration in Stevensville, June 8th, was a grand success. The church was tastefully decorated with pot flowers and bouquets. In the morning the programme prepared by the Board of Education, was used with some changes, and a special one was prepared for the evening; a most interesting feature of which was a duet by Mrs. Annie B. Ringgold and Miss Katie Cockey; collection \$18.73

CHESTER-BETHEL, A. P. Prettyman, pastor, preached last Sunday on the subject of baptism, and baptized twenty-three adults and five infants. It was an occasion of much interest.

Epworth League Assembly.

A convention, somewhat on the Chautauqua plan, will be held on the grounds of the Brandywine Summit Camp-meeting Association, from July 29th to Aug. 1st, under the auspices of a committee appointed at the late session of the District League, in Elkton, Md. Further notice will be given hereafter.

WYE & HALLS, J. D. Lecates, pastor.—Since Conference, the work has gone on pleasantly. Strawberry suppers were served at each church, which netted us over \$100 for future use. The Ladies' Aid Societies are alive, and doing good work.

Children's Day was a success, a little advance on last year, and quadruple of former years.

With God's help, the work will be pushed on all lines. The generosity of the people to pastor and family continues.

BAYSIDE & TILGHMAN'S.—There will be a grove or camp-meeting, on Tilghman's Island, beginning July 25th. Persons desiring to tent on the ground will apply to J. W. Gibson, not later than July 18th.

J. M. LINDALE, pastor.

CHESAPEAKE CITY, MD., Rev. I. G. Fosnocht writes.—Dr. Murray preached a stirring sermon at our quarterly meeting last Sunday morning, on "Christ, the teacher sent from God." At conference, Saturday night, the brethren voted their pastor a vacation, "as long as he pleased," to be taken, whenever it was convenient for him to do so. Doesn't this seem as if the official brethren have studied the color of their pastor's eye, and concluded they could trust him, without building a fence around his permit. It is almost a "vacation," to labor with such a generous, noble-souled, helping-handed people as these; it certainly makes the work light and the task easy. F.

EAST LAKE PARK. Dr. C. A. Grise announced in the Preachers' Meeting last Monday, an attendance of 100 in the Sunday-school of this promising field, the preceding afternoon. The new chapel is to be dedicated tomorrow afternoon, June 29, Rev. W. L. S. Murray, D. D., presiding elder of the District, will have charge; and a cordial invitation is extended to all neighboring pastors to attend the service.

The M. E. Sunday-school of Queenstown, will hold a bazaar during the afternoons and evenings of Thursday, Friday, and Saturday, July 3rd, 4th and 5th. The proceeds will be applied to the benefit of the church.

Rev. Samuel L. Gracey, D. D., appointed by the President as Consul to Foo Choo, China, spent last Sunday in Smyrna, Del., and preached in the Methodist church in the morning. In the evening, Rev. S. W. Maxwell of Leipsic filled the pulpit.

Bethel M. E. Church held an all-day meeting last Sunday; the people eating their dinners in the grove. The pastor addressed a large class of probationers in the morning. At 1.30 p. m., a children's meeting was addressed by the Revs. Wilson and Maxwell of Smyrna. At 3 p. m., after baptizing a class; sixty-six probationers were received into full membership. Improvements made were reported, and \$130 were taken to pay the bill.

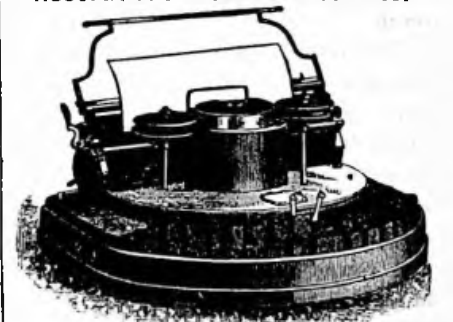
A Gentleman,

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OUR SERIAL STORY
Blanch Montague.

OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XXVI.—AT DEATH'S DOOR.

How long Walter Melvin would have remained in the deep sleep, in which his exhausted mind and body fell almost immediately on his lying down, had not some one awakened him, we cannot tell; but some one did arouse him, a few hours later.

The raft on which Walter and his companion lay had been drifting for three days and nights in the Gulf Stream, so that though they were wrecked at some distance west of the Delta, the stream had borne them to the eastward, and by the third night after the disaster, they were east of the Delta, and in the track of Atlantic steamers.

From the window of his pilot house on the *Tiger*, Capt. Morgan, one day out from the Delta, was watching the full moon as it came up out of the gulf; and when its broad red disk was a little more than a third above the horizon, catching up his night glass, he exclaimed, "a wreck, in the moon!"

He leveled his glass low on the horizon, and with his experienced eye, scanning the object a moment, said, "yes, as I live, it is a raft of some description, and there are two objects upon it."

The keen eyes of the sailor had seen it as a mere speck drifting across the face of the moon, just as that luminary was lifting itself from its watery couch, and changing the course of his vessel a little more to the eastward, he bore down in the direction of the raft.

A run of three quarters of an hour brought him to the place where, on the bright water, lit up by the slanting rays of the moon, was floating the raft with its two occupants.

The steamer was soon along side of it, and strong arms were reached out to the rescue.

Walter was awakened from the death-like slumber into which he had fallen, by the effort made to lift him to the deck.

At first he scarcely knew whether he was in this world, or whether the fabled boatmen of the Styx were preparing to convey him to the other shore; but once on the deck of the *Tiger*, the half-famished man soon collected his thoughts; and refreshed by the few hours sleep he had had, he at once told his rescuers of the disaster that had befallen him and his companion, and of the sufferings they had endured.

Blanch was still unconscious, and gave no signs of life save the feeble beating of her pulse, and her faint and irregular breathing.

She was borne at once to the ladies' cabin; the ship's physician was summoned; while the stewardess, and several lady passengers gave their best efforts, to care for the unfortunate lady, Walter, meanwhile, was taken to the gentlemen's cabin where he had no lack of kind attentions.

Captain Morgan put his vessel about, and under all the steam he could safely carry, ran back to New Orleans.

Reaching that port, at sunrise of the second day after the rescue, he delivered his patients into the hands of the board of health, and left again for the East; Walter and Blanch being taken to the hospital, where two weeks before they had nursed the fever-stricken patients.

Walter's strong constitution and vigorous health enabled him to recuperate rapidly, and in a few days he was able to go about at will; but it was not so with Blanch.

Strong, healthy, and young as she had been, the strain was too great, and though she regained consciousness soon after her rescue, yet her condition continued very critical. For days after she reached the hospital, she wavered between life and death.

Christopher Montague and Mrs. Melvin, on learning what had happened, came with all possible speed to New Orleans, and with Dr. Whitaker and Walter, watched day and night by the invalid's bed side.

The second day after the arrival of Walter and Blanch at the hospital, a thin, pale-faced girl came into the room where Blanch lay, whom the sufferer at once recognized as Ellen Foster, the planter's daughter. Tears were in her dark eyes, and the deep sorrow she felt was written upon every feature of her handsome face.

Approaching the bedside of her benefactress, she kissed her pale, wasted cheeks, while her tears fell upon them like rain.

She would gladly have remained to watch by her side, and make any sacrifice to serve one who had risked so much for her sake. In the gratitude of her womanly nature, this warm-hearted southern girl would have laid down her life, to have saved that of Blanch Montague; but Dr. Whitaker would not allow her to remain in the hospital. He insisted that at present her services were not needed, and promised, if Miss Montague recovered, she should be taken to her father's home, as soon as she was able to bear the removal.

It is useless to attempt to depict the anxiety and fear, the hope and dread, the joy and sorrow, the exaltation and

despair that alternated in the heart of Walter Melvin, as day by day he watched the fluctuating symptoms in her case who was dearer to him than his own life. As time wore on the beautiful girl grew thinner and paler, and it was apparent to all, that unless a change came speedily, she could not survive many days, and for such a change there was but little ground to hope.

Her magnificent form, once so beautiful and perfect in every line, was now wasted to a skeleton. Her great black eyes, once so brilliant and fascinating, had lost their lustre, and came to have an unnatural and startling expression. Her thin hands, white as the coverlet upon which they lay, were helpless, for she had not power to lift one of them without aid.

The morning of the twenty-third day after the rescue, Dr. Whitaker said, with deep emotion, to Mr. Montague, in the presence of Walter and his mother, "I have done all in my power for your child, but unless God shall help us, there is no hope."

Apropos to our editorials on the presiding eldership, a presiding elder at our elbow tells us that in the last eight days he has traveled over three hundred miles, preached seven sermons, delivered one address at an Epworth League meeting, one at the laying of a corner-stone, held eight quarterly conferences, and attended to a large correspondence, besides other miscellaneous duties too numerous to mention. And yet there are people who wonder what presiding elders are for, and whether they really earn their salaries.—*Zion's Herald*.

It is time to speak plainly, and to warn the men of this land, that if they would keep the home inviolate, they must introduce and foster piety around the hearth stone. And this not merely for their own sakes, and the sakes of their wives and children, but for the sake of our civilization and our country. For no people can long survive the banishment of religion from the home.—*Churchman*.

The man who goes from the preaching service of God's house to criticize, to point out the weak places in the discourse, is deserving of the greatest censure. He deprives himself of the good qualities of the sermon, hedges up the way to some other's soul, and cripples the influence of the man whom God sends forth to preach.

Dr. Nathaniel Burton said, "The best food in the world for assimilative purposes is the Bible. The Bible is a food, not a guide, not a treasury of important information, not an arsenal for fighting men to draw on, but a food to make men thick-set, strong, healthy, sizable and handsome."

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

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

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QUEENS WARE.

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

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"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."—John 14-23.

Thou King of kings, come in, come in!
Drive out the darkness and the sin,
And make my heart Thy throne!
Oh, come, Thy holy sinless Guest,
And give my troubled spirit rest,
And seal me all Thine own!

For I would truly love Thee, Lord!
Oh! quicken every thought and word,
That make me love Thee more!
Cast out the sinful man of clay,
And keep me in the perfect way,
My Saviour to adore!

Thou art the Maker of all things,
Thou Messenger of snowy wings,
Spirit of loving flame!
The fullness of the earth is Thine,
The sun, the moon, the stars are Thine,
Moved by Thy loving name.

And yet Thou dwellest in the heart,
That loves Thee; Glorious One, Thou art!
The vilest look, and live.
The wisdom of this world to Thee
Is foolishness; the good may see
Wisdom, Thou God canst give!

Help all to love Thee, Blessed one!
Thy kindly Will on earth be done!
May all before Thee fall!
Love is the all prevailing test,
Come unto Him, and thou shalt rest,
For Christ is all in all!

EMER N. BALDWIN.

Claymont, Del., June 9, 1890.

There is only one way of becoming holy as God is; and it is the obvious one of opening the entire being to the all pervading presence of the Holy One. None of us can acquire holiness apart from God. It dwells in God alone. Holiness is only possible as the soul's possession of God; nay, better still, as God's possession of the soul. It never can be inherent, or possessed apart from the divine fullness, any more than a river can flow on if cut off from its fountain head. We are holy up to the measure we are God-possessed. The least holy man is he who shuts God up to the strictest confinement, and to the narrowest limits of his inner being, curtaining him off from daily life by heavy curtains of neglect and unbelief. He is holier who carefully denies self, and who seeks a larger measure of divine indwelling. The holiest is the man who yields himself most completely to be influenced, swayed, possessed, inspired by that Spirit who longs to make us to the fullest extent partakers of the divine nature.—*Rev. B. F. Meyer.*

The liquor men have completely "given away" their plan of campaign against Prohibition. It is summarized as follows: Subsidize the press; don't defend the saloon, but talk high license and revenue; buy the politicians; get a few preachers to preach high license as a temperance measure; work the rural districts by the cider and revenue argument through bogus farm papers; import some hired liars to say, "Prohibition don't prohibit."—*W. C. T. U. Bulletin.*

Items.

Dr. J. M. Reid has presented Syracuse University a complete set of the Chinese classics, containing the original text and a translation by Prof. Legge.

The one hundred and twelfth anniversary of the evacuation of Valley Forge was celebrated on the grounds June 9th, under the auspices of the Patriotic Order Sons of America.

Dr. J. O. Peck tells of a young minister in the Arkansas Conference who gave up a fine business position, that he might enter the ministry. When last year he told his employers of his intention, they offered him a salary of four thousand dollars a year to remain with them. This he refused. His salary now is six hundred dollars.

The college year just closing may certainly be accounted one of the most prosperous in the history of Wesleyan University. The number of students in attendance throughout the year has been larger than ever before; the tone of scholarship and the tone of character in the college were never better, and the amount of the financial gifts to the college, aggregating nearly \$400,000, is larger than in any previous year.

Bishop Vincent, in his admirable address at the opening of the Plymouth parsonage, made a beautiful use of the fact that the door of the parsonage opens into the church. So should it be with every Christian home; it should open into the house of God. The intercourse between the two should be frequent; the union vital; keep the way well worn between the home and the church. "Not forsaking the assembling of ourselves together, as the manner of some is."—*Buffalo Christian Advocate.*

Vassar College owes its existence to a woman, Miss Lydia Booth, a cousin of the founder, Matthew Vassar. Mr. Vassar was planning a hospital on the plan of Guy's Hospital, in London, as his bequest to the community, when his kinswoman suggested the founding of a college for women, which should be to them what Yale and Harvard were to men. Immediate application was made for a charter, and in 1861 there came into being Vassar College, which on each 12th of June celebrates "Founder's Day."—*Harper's Bazar.*

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YOUTH'S DEPARTMENT.

TOT AS AN ANGEL.

Aunt Addie shook her head dolefully behind the library curtain, and sighed, as she said to Aunt Lou: "Isn't it a dreadful pity that a child as bright and loving as Tot should be so spoiled and selfish?"

"Spoiled? Selfish?" Aunt Lou asked, amazed. "Why, Addie, you surprise me! I thought her as sweet and good as she could be."

"Then it's because you haven't watched her as I have. Only yesterday I saw her trade her marble-bag to Dick for a big orange, and then pocket the fruit deliberately, although the twins, dear babies, were both hungrily waiting for her to share it with them. I suppose she was waiting for a chance to slip off alone and eat it all herself."

"Perhaps she wanted to surprise them with it later," Aunt Lou suggested, timidly.

"Nonsense!" her sister snapped. "Besides, not two hours afterward I saw her climb the tree and pick off half a dozen of the very ripest peaches. To be sure, she did give one to each twin, then, but I noticed she kept the four that were finest herself."

"Why, Addie! this is really quite dreadful! We mustn't let another day go by without trying to correct her of this monstrous fault. Her own mamma was the most generous, unselfish little body alive, and I can't help thinking that, even in heaven, it would grieve her if she could know of Tot's becoming greedy and selfish. But I can't hardly believe it of dear little Tot!"

While she was speaking, Aunt Addie was leaning farther and farther out of the window. "Well, I do wish you'd come here," she said, with slow emphasis. "Look at that!" as Aunt Lou reached her side at the window. Aunt Lou did look, and what she saw nearly brought the tears to her pretty brown eyes. There stood Totty up against the dining-room wall, her arms full of daisies and blue-bells; and there before her stood Dimple and Dot, the twin babies, begging with all their baby mouths for a bunch of the pretty blossoms.

"Surely she'll divide in a minute," Aunt Lou said; but though they strained their eyes they saw no sign of relenting, and, "the little pig," as Aunt Addie began to call her, only held her blossoms more tightly.

"You'd pull 'em to pieces, baby dears," they heard her say, "and I need 'em myself;" and off she went running, with Fido racing after her. Then they saw her stop, turn, and hurry back again to the twins. Aunt Lou drew a breath of relief, saying, softly, "She'll divide yet, you see," but Tot

only drew from her bunch two tiny flowers, handing one to each bright-eyed baby. "There, you darlings! I couldn't take them all from you. Perhaps you need them, too," she said, and went speeding off again with her armful.

"Well, if that doesn't beat all," Aunt Addie said, crossly. "I suppose she thought she was very generous to give those two stingy little blossoms to the babies. Get our hats, Lou. I'm just going to follow that child, and tell her what I think of such selfishness."

In a very little while she and Aunt Lou were hurrying toward the arbor, where they had seen Tot's tiny figure disappear a moment before. Screened by the heavy vines, they watched the busy little girl within. On her knees they saw her, hard at work with her blossoms, tying them into dainty clusters with strong bits of grass, and laying them bunch by bunch into the cool-looking little moss basket beside her. And all the while she was chatting to Fido, as though he could really understand her thoughts:

"There, doggie, dear, don't they look sweet? I most wish I could keep one little bunch to pin on my own lace collar, but I mustn't, you know, 'cause they are all—all—what is that word that means things for God's other folks and not for yourself? Anyhow, that's what they are. And now they are all ready, Fido, and you may come, too—but I couldn't take anybody else, or tell about it, for that would be letting my left hand know what my right hand is doing, and that's what Mr. Willie said we mustn't do. Come!"

And off they were again, Tot, the flowers, and Fido, almost bumping into the two aunts as they ran, yet too excited to see them.

Aunt Addie's face was a study. "Do you suppose she's going to turn flower-girl, and sell them, to buy the wonderful doll-stove she's talked of so long?"

But Aunt Lou only shook her head in a puzzled way and followed down the path, keeping the merry little girl and her four-footed friend in sight.

"I'm going to settle this thing," Aunt Addie said, hurrying, too.

At the turn of the road they saw the child dart into a shabby little house, and presently dart out again. On they followed, only to see, one time after another, the same swift little trip into same cottage, and the little racer hurrying on again. Finally the aunts could stand it no longer, and when, for the sixth time, Tot turned into a gate at the wayside, the aunts boldly turned in after her. It was rather a tumble-down place for so thriving a town, and the aunts hesitated about entering. Lingering at the doorway, they heard Tot's clear little voice with its cheery ring.

"Did she like the peaches, Mrs. Flynn? I put 'em in the refrigerator to keep 'em cool, and then ran all the way so she could get 'em before the cool melted out. I had a fever once myself, and I knew how you love to have your presents cool. I've brought these daisies to-day, and the pinkest rose. She can't eat 'em, but they're so pretty I thought she'd like to have them anyway, just to look at."

"Sure, you little visitin' angel," Mrs. Flynn was heard to reply, "the peaches cooled the poor child as nothin' has this fortnight, and between the fruit and the flowers and yer own little face comin' in like the sunshine, I think we'll have a well girl here instead of a sick one. Bridget Inness said it was the same thing ye were after doin' fer her Tommy, till the doctor said there wasn't any spring tonic could stand beside ye."

The two aunts stopped to hear no more, and Aunt Addie was clearing a funny little choke in her throat as they beat an undignified retreat.

"So that's our spoiled, selfish, greedy little Tot," Aunt Lou said in her quiet way.

"I think I'll apologize to her when she comes home," Aunt Addie said, slowly. "No, Lou, better yet, I'll not let her know how naughty I thought her, and my apology shall not be words, but tin—tin, four-sided, with a pipe, and tiny little kettles on top. God bless the little girl who sneaks her oranges off by herself, consecrates her flowers, and keeps from her left hand what the right hand doeth."—*Maud Rittenhouse, in the Interior.*

The "Methodist Review."

The *Methodist Review* for July-August presents a varied table of contents and continues the high quality of its contributions. Prof. W. H. Green, D.D., has an article on "The Titles of the Psalms," showing the folly of the hypothesis of the Kuenen and Wellhausen schools as to the history of the Jewish religion, and establishing the truth of the titles borne by the Psalms, from internal and external evidences. Dr. M. J. Cramer writes a biographical paper on "Prof. Theodore Christlieb, D.D." James H. Potts, D.D., writes on "Unconstitutional Legislation in the Methodist Episcopal Church." Ross C. Huntington, D.D., on "Robert Browning;" Dr. H. H. Moore, on "The Philosophy of Idealism," and Prof. R. J. Cooke, D.D., on "Christ's Descent to Hades."

The editorial departments of the *Review* maintain the variety and vigor of previous issues. A defense of Adam Clarke against the charge of a rationalistic interpretation of the Scriptures opens the "Opinion." Under "Current Discussions," the editor writes on "The Human Quantity in the Holy Scriptures" and on the Arminian theology, as suggested by his sketch of "James Arminius." The "Arena" contains brief communications on "The Roman Catholic Population—Studies in Sadlier's Catholic Dictionary for 1890," "Our India Theological Seminary," "The South—Some Suggestions," and "Racial Supremacy." The "Itinerants' Club," is especially designed for the younger pastors of the Methodist Episcopal Church. The reviews of magazines and books have been prepared with special care, and will prove of much help in their impartial criticism of recent publications. This midsummer number equals any of its predecessors in painstaking and scholarly preparation.

The store of Carhart & Co., Zion, Md., will be closed Friday, July 4th, 1890.
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DR. TALMAGE'S SERMON.

HE PREACHES ON THE COWARDLY
DAUGHTER-IN-LAW.

The Brooklyn Divine Gives Another Evidence of His Genius in the Lessons He Draws from the Book of Ruth—The Sermon in Full.

BROOKLYN, June 22.—Dr. Talmage gives another evidence of his genius in his sermon for today. The Book of Ruth has furnished the subject for many sermons, but they have naturally been concerned with the central character of that beautiful story; it remained for the popular Brooklyn divine to find in the character of the less conspicuous widow material for spiritual lessons. His text is Ruth i, 14: "And they lifted up their voice and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her." Following is the sermon:

Moab was a heathen land. Naomi is about to leave it and go into the land of Bethlehem. She has two daughters-in-law, Ruth and Orpah, who conclude to go with her. Naomi tells them they had better not leave their native land and undertake the hardship of the journey, but they will not be persuaded. They all three start out on their journey. After awhile Naomi, although she highly prized the company of her two daughters-in-law, attempted again to persuade them to go back, because of the hardship and self denial through which they would be obliged to go.

Ruth responds in the words from which I once discoursed to you: "Entreat me not to leave thee, nor to return from following after thee, for where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me and more also if aught but death part thee and me." Not so with her sister Orpah. Her determination had already been shaken. The length and peril of the journey began to appall her, and she had worshiped the gods of Moab so long that it was hard to give them up. From that point Orpah turned back, the parting being described in the words of my text: And they lifted up their voice and wept again, and Orpah kissed her mother-in-law, but Ruth clave unto her.

LESSONS FROM THE STORY OF ORPAH.

Learn from this story of Orpah that some of those who do not leave the Moab of their iniquities are persons of fine susceptibility. It was compassion for Naomi in her widowhood and sorrow that led Orpah to start with her toward Bethlehem. It was not because of any lack of affection for her that she turned back. We know this from the grief exhibited at parting. I do not know but that she had as much warmth and ardor of nature as Ruth, but she lacked the courage and persistence of her sister. That there are many with as fine susceptibility as Orpah who will not take up their cross and follow Christ is a truth which needs but little demonstration. Many of those who have become the followers of Jesus have but very little natural impressibility. Grace often takes hold of the hardest heart and the most unlovely character and transforms it. It is a hammer that breaks rocks.

In this Christ often shows his power. It wants but little generalship to conquer a flat country, but might of artillery and heroism to take a fort manned and ready for raking cannonade. The great Captain of our salvation has forced his way into many an armed castle. I doubt not that Christ could have found many a fisherman naturally more noble hearted than Simon Peter, but there was no one by whose conversion he could more gloriously have magnified his grace. The conversion of a score of Johns would not have illustrated the power of the Holy Ghost as much as the conversion of one Peter. It would have been easier to drive twenty lambs like John into the fold than to tame one lion like Peter. God has often made some of his most efficient servants out of men naturally unimpressible. As men take stiff and unwieldy timbers, and under huge handed machinery bend them into the hulk of great ships, thus God has often shaped and bent into his service the most unwieldy natures, while those naturally impressionable are still in their unchanged state.

HOW MANY NEVER BECOME CHRISTIANS!

Oh, how many like Orpah have warm affections and yet never become Christians! Like Orpah they know how to weep, but they do not know how to pray. Their fineness of feeling leads them into the friendships of the world, but not into communion with God. They can love everybody but him, who is altogether lovely. All other sorrow rends their heart, but they are untouched by the woes of a dying Christ. Good news fills them with excitement, but the glad tidings of great joy and salvation stir not their soul. Anxious to do what is right, yet they rob God. Grateful for the slightest favors, they make no return to him who wrung out the last drop of blood from his heart to deliver them from going down to the pit. They would weep at the door of a prison at the sight of a wicked captive in chains, but have no compassion for their own souls, over which Satan, like a grim jailer, holds the lock and key. When repulsive, grasping, unsympathetic natures resist the story of a Saviour's love it does not excite our surprise; but it is among the greatest of wonders that so many who exhibit Orpah's susceptibility also exhibit Orpah's impenitency.

We are not surprised that there is barrenness in a desert, but a strange thing is it that sometimes the Rose of Sharon will not grow in a garden. On a summer morning we are not surprised to find a rock without any dew on it, but if going among a flock of lilies we saw in them no glittering drops we would say, "What foul spirit has been robbing these vases?" We are not surprised that Herod did not become a Christian, but how strange that the young man Jesus loved for his sweetness of temper should not have loved the Redeemer. Hard hearted Felix trembled, proud Nebuchadnezzar repented and cruel Manasseh turned unto the Lord; but many a nature, affectionate and gentle, has fought successfully against divine influences. Many a dove has refused to come in the window of the ark, although finding no rest for the sole of her foot.

MANY START BUT TURN BACK.

Again, the history of Orpah impresses upon me the truth that there are many who make a good starting, but after

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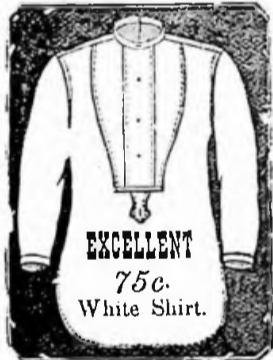
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awhile change their minds and turn back. When these three mourners start from their home in Moab there is as much probability that Orpah will reach Bethlehem as that her sister Ruth and her mother-in-law Naomi will arrive there. But while these continue in the journey they commenced Orpah after awhile gets discouraged and turns back. This is the history of many a soul. Perhaps it was during a revival of religion they resolved upon a Christian life and made preparations to leave Moab. Before that they were indifferent to the sanctuary; churches were necessary evils. The minister almost always preached poor sermons, because they had not the heart to hear them. They thought the bread was not good, because their appetite was poor. Religion did very well for invalids and the aged, but they had no desire for it.

Suddenly a change came upon their soul. They found that something must be done. Every night there was a thorn in their pillow. There was gall in their wine. They found that their pleasures were only false lights of a swamp that rise out of decay and death. Losing their self control they were startled by their own prayer, "God be merciful to me, a sinner." They did not suspect it, but the Holy Ghost was in their soul. Without thinking what they were doing they brushed the dust off the family Bible. The ground did not feel as firm under them, nor did the air seem as bright. They tried to dam back the flood of their emotions, but the attempt failed, and they confessed their anguish of soul before they meant to. The secret was out! They wanted to know what they must do to be saved.

THE START FOR BETHLEHEM.

With Ruth and Naomi weeping Orpah started for the land of Bethlehem. They longed for the Sabbath to come. Straight as an arrow to the mark the sermon struck them. They thought the minister must have heard of their case and was preaching right at them. They thought the sermon was very short, nor did they once coil themselves up in their pew with their eyes shut and head averted with an air of unmoved dignity. They began to pray with an earnestness that astonished themselves and astonished others. Shoving the plane, or writing up accounts, or walking the street when you might have thought their mind entirely upon the world, they were saying within themselves, "Oh, that I were a Christian!" Orpah is fully started on the road to Bethlehem. Christian friends observing the religious anxiety of the awakened soul say, "He must certainly be a Christian. There is another soldier in Christ's ranks; another sick one has been cured of the leprosy." The observers turn their attention another way. They say, "Orpah is safe enough; she has gone to Bethlehem."

Alas! Alas! Starting out for heaven is a very different thing from arriving there. Remember Lot's wife. She looked back with longing to the place from which she came and was destroyed. Half way between Sodom and the city of Refuge that strange storm comes upon her, and its salt and brimstone gather on her garments until they are so stiffened she cannot proceed, nor can she lie down because of this dreadful wrapping around her garments and limbs; and long after her life has gone she still stands there so covered up by the strange storm that she is called a pillar of salt, as some

sailor on ship's deck in the wintry tempest stands covered with a mail of ice.

Ten thousand times ten thousand men have been destroyed half way between Sodom and the city of Refuge. Orpah might as well never have started as afterward to turn back. Yet multitudes have walked in her footsteps. Go among those the least interested in sacred things and you will find that they were once out of the land of Moab. Every one of them prayed right heartily and studied their Bibles and frequented the sanctuary, but Lot's wife looked back wistfully to Sodom and Orpah retreated from the company of Ruth and Naomi. It is an impressive thought that after Orpah had gone so far as actually to look over into the land of Bethlehem she turned back and died in Moab.

TO TURN BACK MEANS TO STRUGGLE.

Again, let our subject impress upon us the truth that those who have once felt it their duty to leave their natural state cannot give up their duty and go back to hardness of heart without a struggle. After Orpah had thoroughly made up her mind to go back to the place from which she started she went through the sad scene of parting with Ruth and Naomi. My text says: "They lifted up their voice and wept." Ah, my hearer, it requires more decision and perseverance to stay away from the kingdom of God than to enter it. Although she did not know it Orpah passed through a greater struggle in turning back into the land of Moab than would have been necessary to take her clear through to Bethlehem. Suppose you that those persons who have remained in their evil ways have had no struggle? Why, they have been obliged to fight every inch of their way. The road to death is not such easy traveling as some ministers have been accustomed to describe it.

From beginning to end it is fighting against the sharp sword of the Spirit. It is climbing over the cross. It is wading through the deep blood of the Son of God. It is scaling mountains of privilege. It is wading through lakes of sorrow. It is breaking over communion tables and baptismal fonts and pulpits and Bibles. It is wedging one's self through between plous kindred who stand before and press us back and hold on to us by their prayers even after we have passed them in our headlong downward career. No man ought to think of undertaking to go back into Moab after having come within sight of Bethlehem, unless he have a heart that cannot be made to quake, and a sure foot that will not slip among infinite perils, and an arm that can drive back the Son of God, who stands in the center of the broad road spreading out his arms and shouting into the ear of the thoughtless pilgrim, "Stop! stop!"

THE SINNER'S BURDEN HEAVIER THAN THE CROSS.

We talk about taking up the cross and following Jesus, but that cross is not half so heavy as the burden which the sinner carries. It is a very solemn thing to be a Christian, but it is a more solemn thing not to be a Christian. There are multitudes who, afraid of the self denials of the Christian, rush into the harder self denials of the unbeliever. No yoke but Christ's, however tight and galling! Orpah goes back to her idolatries, but she returns weeping; and all who follow her will find the same sorrows. Just in

proportion as gospel advantages have been numerous will be the disturbance of the heart that will not come to Christ.

The Bible says in regard to the place where Christ was buried: "In the midst of the garden there was a sepulcher," and in the midst of the most flowery enjoyments of the unpardoned there is a chilliness of death. Although they may pull out the arrows that strike their soul from the Almighty's quiver, there remain a sting and a smarting. If men wrench themselves away from Christ they will bear the mark of his hand by which he would have rescued them. The pleasures of the world may give temporary relief from the upbraidings of conscience, but are like stupefying drugs that dull the pain only temporarily.

Ahab has a great kingdom and you would think he ought to be happy with his courtiers and chariots and palaces, yet he goes to bed sick because Naboth will not sell him his vineyard. Haman is prime minister of the greatest nation in the world, and yet one poor man who will not bow the head makes him utterly miserable. Herod monopolizes the most of the world's honor, and yet is thrown into a rage because they say a little child is born in Bethlehem who may after a while dispute his authority. Byron conquered the world with his pen and yet said that he felt more unhappiness from the criticism of the most illiterate reader than he experienced pleasure from the praise of all the talented.

A LESSON FROM SHENSTONE'S LIFE.

In the last century in England lived the immortal Shenstone. Portions of his life were given to the writing of poetry, but this was not evidently the field for which nature had equipped him. His name will never be forgotten, because of the home which he adorned and beautified until there probably never has been so bright a spot since the Garden of Eden as what he loved to call "The Leasowes." In addition to the marvels which nature had wrought he added the perfection of art. Arbor and terrace and slope and rustic temple and reservoir and urn and fountain here had their crowning. Oak and yew and hazel put on their glory of verdure. What the greenness of deep grass and the foam of cascade and the glitter of still lake could give of beauty were added. No life was more diligent and no soul more ingenious than those of Shenstone, and all that genius and diligence were directed to the adornment of that treasured spot. What more could one want to make home happy?

Yet there is one man who sits sighing in those bowers, and casting gloomy looks upon those parks, and the mirth of leaping waterfalls makes no melody in his ear. It is Shenstone, the owner of the Leasowes. "I have lost my road to happiness," says the despondent man. "I am angry and envious and dejected and frantic, and disregard all present things, just as it becomes a madman to do." My friends, there is no solid happiness in anything but religion. I care not how bright a home Orpah has in Moab, when she turns away from duty she turns away from peace. Amid the bacchanalia of Belshazzar's feast and the glitter of chalices there always will come out a hand-writing on the wall fearfully ominous: "Tekel"—weighed in the balances and found wanting. When you can read

harvests off bare rocks, and gather balm out of nightshade, and make sunlight sleep in the heart of sepulchers, and build a firm house on a rocking billow, then can an unpardoned soul find firm enjoyment amid its transgressions. Then can Orpah go back to Moab without weeping.

FAMILIES DIVIDED BY RELIGION.

Again, this subject teaches that a religious choice and the want of it frequently divide families. Ruth and Orpah and Naomi were tenderly attached. They were all widows, and their life had been consecrated by a baptism of tears. In the fire of trial their affections had been forged. Together they were so pleasantly united you can hardly imagine them separated. Yet a fatal line is drawn dividing them from each other, perhaps forever. Naomi cannot live in a heathen country. She must go into Bethlehem, that there among the pious she may worship the true God. Ruth makes a similar choice, but Orpah rebels. "And they lifted up their voice and wept again, and Orpah kissed her mother-in-law, but Ruth clave unto her." The history of this family of Elimelech is the history of many families of this day.

How often it is that in a circle of relatives, while they look alike, and walk alike and talk alike there is a tremendous difference. Outwardly united in the affectional relations of this life, they are separated in the most important respects. Some now are the children of light and others the children of darkness. These are alive in Christ and those are dead in sin, Ruth in the land of Bethlehem, Orpah in Moab. Of the same family are David and Solomon, worshippers of the most high God, and Adonijah and Absalom, who live and die the enemies of all righteousness. Belonging to the same family was the holy and devout Eli and the reckless Phineas and Hophni. Jonathan Edwards, the good, and Pierrepont Edwards, the bad, belong to the same family. Aaron Burr, the dissolute, had a most excellent father. Dying yet immortal hearer, by the solemnity of the parental and filial and conjugal relation, by the sacredness of the family hearth, by the honor of the family name, by the memory of departed kindred. I point out this parting of Ruth and Orpah.

WHY PEOPLE REFUSE CHRIST.

Again, this subject suggests to me two of the prominent reasons why people refuse the kingdom of Christ. There may have been many other reasons why Orpah left her sister and mother-in-law and went back home, but there were two reasons which I think were more prominent than the rest. She had been brought up in idolatries. She loved the heathen gods which her ancestors had worshipped, and though these blocks of wood and stone could not hear, she thought they could hear, and though they could not see, she thought they could see, and though they could not feel, she thought they could feel. A new religion had been brought to her attention. She had married a godly man. She must often have heard her mother-in-law talk of the God of Israel. She was so much shaken in her original belief that she concluded to leave her idolatries, but coming to the margin of the land of Bethlehem her determination failed her and speedily she returned to her gods.

This is the very reason why multitudes of persons never become Chris-

tians. They cannot bear to give up their gods. Business is the American Juggernaut that crushes more men than the great car of the Hindoos. To it they say their morning and evening prayers. A little of Christ's religion may creep into the Sabbath, but Monday, Tuesday, Wednesday, Thursday, Friday and Saturday are the days devoted to this American idol. Every hour there is a sacrifice on the altar. Home duties, health of body, manly strength and immortal affections must all burn in this holocaust. Men act as though they could take their bonds and mortgages and saws and trowels and axes and day books with them into the kingdom of heaven.

There are many who have no unholy thirst for gold, yet who are devoting themselves to their worldly occupations with a ruinous intensity. Men of the stock exchange, men of the yardstick, men of the saw, men of the trowel, men of the day book, what will become of you, if unforgiven, in the great day when there are no houses to build, and no goods to sell, and no bargains to make? It is possible to devote one's self even to a lawful calling until it becomes sinful. There is no excuse on the earth or under the earth for the neglect of our deathless spirit. Lydia was a seller of purple, yet she did not allow her extensive occupation to keep her from becoming a Christiana. Daniel was secretary of state and attorney general in the empire of Babylon, and yet three times a day he found time to pray with his face toward Jerusalem. The man who has no time to attend to religion will have no time to enter heaven.

THE WORSHIP OF MAMMON.

But there are others who, while their worldly occupation has no particular fascination over them, are entirely absorbed in the gains that come to that occupation. This is the worship of Mammon. The ring of dollars and cents is the only litaney they ever utter. Though in the last day the earth itself will not be worth a farthing, a heap of ashes scattered in the whirlwind, they are now giving their time and eternity for the acquisition of so much of it as you might at last hold in the hollow of one hand.

The American Indian who gave enough land to make a state out of for a string of beads made a princely bargain compared with the speculation of that man who gains the whole world and loses his own soul. How much comfort do the men take who died unforgiven ten years ago, leaving large fortunes to their heirs? Do they ever come up to count the gold they hoarded or walk through the mansions they built? Though they could have bought an empire, they have not now as much money as you have this moment in your pocket. Solomon looked upon his palace and the grounds surrounding it, pools rimmed with gold and circling roads along which at times rushed his fourteen hundred chariots, while under fire outbranching sycamores and cedars walked the apes and peacocks which by the envy of Hiram had been brought from Tarshish, and from the window curtains with embroidered gold and purple through which came out the thrill of harps and psalteries mingling with the song of the waters.

When Solomon saw that all these luxuries of sight and sound had been purchased by his wealth he broke forth in the exclamation, "Money answereth

all things." But we cannot receive it as literal. It cannot still the voice of conscience. It cannot drown the sorrows of the soul. It cannot put a bribe in the hand of death. It cannot unlock the gate of heaven. The tower of Sileam fell and killed eighteen of its admirers, but this idol, to whose worship the exchanges and banks and custom houses of the world have been dedicated, will fall and crush to death its thousands. But I cannot enumerate the idolatries to which men give themselves. They are kept by them from a religious life. "Ye cannot serve God and Mammon," and the first thing that Christ does when he comes into the temple of the soul is to drive out the exchangers.

DO NOT TURN BACK BECAUSE OF DREAD.

But it was not only the gods of Moab that made Orpah leave her sister and mother-in-law. She doubtless had a dread of the hardship to which they would be exposed on the journey to Bethlehem, and Orpah was not alone in the fear. Doubtless some of you have been appalled and driven back by the self-denials of the Christian life. The taunt of the world, the charge of hypocrisy which they would sometimes be obliged to confront, has kept many away from the land of Bethlehem. They spend their life in counting the cost; and because a Christian life demands so much courage and faith they dare not begin to build. Perhaps they are courageous in every other respect. They are not timid in presence of any danger except that of trusting in the infinite mercy of Christ.

The sheep are more afraid of the shepherd than of the wolves. They shrink away from the presence of Christ as though he were a tyrant rather than a friend who stooped closer than a brother. They feel more safe in the ranks of the enemy, where they must suffer infinite defeat, than in the army of Christ, which shall be more than conquerors through him that hath loved them. Men shiver and tremble before Christ does when he comes into the world to throw their life away, as though it were a surrender of honor and manliness, and reason and self respect, and all that is worth keeping.

WHY SHOULD GOD'S MERCY BE DOUBTED?

What has God ever done that his mercy should be doubted? Was there ever a sorrow of his frailest child that he did not pity? Was there ever a soul that he left unprotected in the darkness? Was there ever a martyr that he did not strengthen in the flames? Was there ever a dying man to whose relief he did not come at the cry of "Lord Jesus, receive my spirit?" Aye, my soul, what has God done that so basely thou hast doubted him? Did he make the whole earth a desert? Are all the skies dark and storm swept? Is life all sickness? Is the air all plague? Are there nothing but rods and scorpions and furnaces? God knew how many suspicions and unbeliefs men would entertain in regard to him, and therefore, after making a multitude of plain and precious promises, he places his hand on his own heart and swears by his own existence: "As I live, saith the Lord God, I have no pleasure in the death of him that dieth."

Why, then, fight against God? This day the battle rages. Thou art armed with thy sins, thy ingratitude, thy neglects and Christ is armed against thee, but his weapons are tears, are dying

agonies, are calls to mercy, and the battle cry which he this day sends over thy soul as he rushes toward thee is, "Save thee from going down to the pit, for I have found a ransom." I would not envy thy victory, O hearer, if thou dost conquer, for what wilt thou do with the weapons thou hast snatched from the armed Redeemer, what with the tears, what with his dying agonies, what with his calls to mercy? Would God that Orpah would get tired of Moab! Would God that Orpah would go to Bethlehem!

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B. & O.

SCHEDULE IN EFFECT JUNE 22, 1890.

Trains leave Delaware Avenue Depot: EAST BOUND. *Express trains. NEW YORK, weeks days, *2.13, *7.05, *7.45, *10.31, *11.50 a. m., *2.40, *5.38, *7.2 p. m. PHILADELPHIA week days, *2.13, 6.05, 6.50, *7.05, *7.45, 7.50, *8.44, 9.00, *9.52, *10.31, 10.31, *11.50, a. m. 1.0, *2.40, 3.00, 4.10, *5.38, 5.25, 6.45, *7.24, 8.30, *9.05 10.00 p. m. CHESTER, week days, *2.13, 6.05, 6.50, *7.05, *7.45, 7.50, *8.44, 9.00, *9.52, *10.31, 10.31, *11.50 a. m. 1.00, *2.40, 3.00, 4.10, 5.25, *5.38, 6.45, *7.23, 8.30, *9.06, 10.00 p. m. ATLANTIC CITY, N. J., week days, *7.05, *7.45, a. m., *2.40 p. m. WEST BOUND. BALTIMORE AND WASHINGTON *4 9, 7.20, *8.4, *9.50 a. m. *12.10, 2.51, *5.06, *6.27, *8.07 daily: Baltimore and principal stations on Philadelphia Division, 9.50 a. m. daily. PITTSBURG, *4.59, a. m., *5.06 p. m. daily. CHICAGO, *4.45 a. m. *4.27 p. m. daily. CINCINNATI AND ST. LOUIS, *12.10 p. m., and *8.07 p. m., daily. SINGERLY ACCOMMODATION 7.20 a. m., 2.51 7.35, 11.10 p. m. daily. LANDBERG ACCOMMODATION, week days, 7.00 10.50 a. m., 2.51 and 6.06 p. m. Trains leave Market Street Station: For Philadelphia week days, 5.50, 6.35, *7.30, *8.27, *9.40, *11.35 a. m., 12.43 2.45, 3.55 5.00 9.45 p. m. For Baltimore week days, 5.35, *8.27 *9.40, *11.35 a. m. 2.45, *5.00 p. m. Baltimore and principal stations on the Philadelphia Division 9.40 a. m. daily except Sunday. For Landberg and way stations week days 6.50, 10.45 a. m., 2.45, 5.00 p. m. Chicago *8.27 a. m. daily except Sunday. Pittsburg *5.00 p. m. daily. Cincinnati and St. Louis *11.35 a. m. daily except Sunday. Trains leave Philadelphia for Wilmington daily *4.24, 6.15, *8.15, *9.15, 9.50, *11.35 a. m. 12.00 noon 1.51, 3.00, *4.31, *5.35, 6.30, *7.32, 8.10 10.10 11.30 p. m. Daily except Sunday. *6 10, 7.35, 8.40 a. m. *1.50, *4.00, 5.30 p. m. Rates to Western points lower via any other line. Telephone Call No. 193. C. O. SCULL, J. T. ODELL, Gen'l Pass. Agent, General Manager

Wilmington & Northern R. R.

Table with columns for Stations, GOING NORTH, GOING SOUTH, and ADDITIONAL TRAINS. Includes times for various stations like Wilmington, French St., Montchanin, etc.

Additional Trains, Saturday Only. Leave Reading 12.00 noon. Arrive Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m., Newbridge 1.30 p. m. Arrive Wilmington 1.53 p. m. Leave Newbridge 7.00 p. m., Arrive B. & O. Junction 7.12 p. m. Arrive Wilmington 7.23 p. m. For connections at Wilmington (with P. W. & B. R. R.) at B. & O. Junction (with B. & O. R. R.), at Chadd's Ford Junction (with P. W. & B. R. R.), at Coatesville and Waynesburg Junction (with P. W. & B. R. R.), at Reading (with P. & R. R.) and P. R. R.) see time-tables at all stations. BOWNESS BRIGGS, Gen'l Pass. Agent. A. G. MCCAUSLAND, Superintendent.

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1.55, 2.52, 4.20 6.30 7.50, 8.50, 9.10, 9.47, 10.07, 10.40, 11.33, 11.51 a. m. *12.19, 12.30, 1.39, 2.27, 6.50, 6.17, 5.56, 6.21, 7.08 and 9.10 p. m. Accommodation, 6.40, 6.55, 7.05, 8.10, 10.45 a. m., 12.32, 2.32, 3.45, 4.35, 5.20, 6.42, 7.40 and 10.30 p. m. NEW YORK, 1.35, 2.52, 4.20, 6.30, 6.55, 8.50, 10.07 10.45, 11.51 a. m., *12.19, 12.30, 1.39, 2.27, 2.32, 3.45 5.05, 5.17, 5.56, 6.21, 7.08, *7.22 and 10.30 p. m. NEWARK (Centre) and intermediate stations, 7.40 a. m., 12.51, and 6.30 p. m. BALTIMORE and intermediate stations 2.41 4.45 and 6.00 p. m., and 12.13 night. BALTIMORE and WASHINGTON, 4.40, 8.01 9.11, 10.12, and 11.00 a. m., 12.06 *1.16, 4.24, 5.23 *6.03, 7.40, 8.20 p. m., and 12.49 night. Trains for Delaware Division leave for: NEW CASTLE, 8.30, 11.08 a. m., 2.45, 3.50, 4.48, 6.15, 7.00, 9.51 p. m., and 12.15 night. Trains marked thus (*) are limited express upon which extra fare is charged. CHAS. E. PUGH, J. R. WOOD, General Manager, Gen. Pass. Agent

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

Takings effect June 14, 1890. Leave Hillen Station as follows: DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and southern and southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanstown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday Chambersburg, Waynesboro, and points on B. & C. V. R. R., Martinsburg, W. Va., and Winchester, Va. DAILY EXCEPT SUNDAY. 7.06 A. M.—Accommodation for Gettysburg and all points on B. and H. Div. and Main Line east of Emory Grove Mt. Holly Springs and Carlisle. 8.05 A. M. Mail for Williamsport, Hagerstown, Shippensburg, and points on Main Line and B. & C. V. R. R. also Frederick and Emmitsburg. 10.00 A. M.—Accommodation for Union Bridge, Gettysburg, Mt. Holly Springs and Carlisle. 1.35 P. M.—Accommodation for Arlington. 2.25 P. M.—Accommodation for Emory Grove. 3.32 P. M.—Express for Howardville, Owings Mills, Glyndon and all points on B. and H. Division. 4.00 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikeville, Green Spring Junction, Owings Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmitsburg and B. and C. V. R. R., Shenandoah Valley R. R., and points South. 5.15 P. M.—Accommodation for Union Bridge. 6.28 P. M.—Accommodation for Union Bridge. 11.35 P. M.—Accommodation for Emory Grove. TRAINS ARRIVE AT HILLEN. Daily 6.28 P. M.; daily (except Sunday) 6.50, *7.30, 8.42, 11.10 A. M., 12.12, 2.40, 5.10, 6.14, 6.52 P. M. Ticket and Baggage Office 205 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. B. H. GRISWOLD, Gen'l Pass. Ag't.

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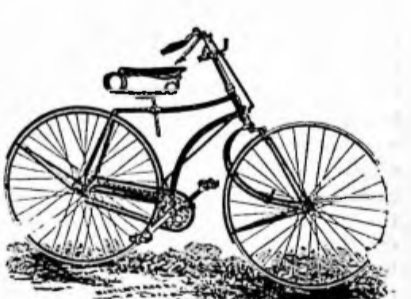
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