

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

REV. JOHN D. C. HANNA,
EDITOR.

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For The Peninsula Methodist.

Order For a Sermon

M. ALICE BROWN

Don't make it long,
Nor very strong,
Lest listeners tire, or mayhap faint.
Of gentle heat,
But still, replete
With strongest pictures words can paint.

Not very wise,
Lest it surprise,
Some shallow, or uncultured brain;
Yet deep, profound,
To quite astound
The followers great, in learning's train.

Seasoned with grace,
With e'er a trace
Of appetizing worldly spice.
Extempore,
Yet should it be
Smooth, polished, eloquent and nice.

Not preached too low,
Loud, fast or slow,
Suit nerves, and moods in great and small.
Each word just right,
And perfect quite.—
But never dream 'twill then please all.

To The Pastors of The Wilmington Conference

DEAR BRETHREN:—

Will you "suffer the word of exhortation" from a "fellow laborer in the Kingdom"? Well, let me first call your attention to the

ACTION OF OUR CONFERENCE
on the Bible cause. Our reports have always heartily and unequivocally endorsed the cause; but the support thereof, furnished by the collections, has been very unsteady, as shown by the report of our last Bible cause committee, reaching as high as \$962, and falling as low as \$398. Last year it was \$599, being an increase of \$71 over the preceding year—all increase occurring in charges on the Maryland side of our Peninsula. But even the best support given this great work by our Conference has fallen far short of being proportioned to the importance thereof, as the conference itself has, again and again, declared; and some of our pastors and charges betray, in their statistical reports, an utter lack of appreciation or effort, or perhaps both. Just think of a pastor and his

people raising \$1200. for pastoral support and nearly \$250 for Missions; and of another charge raising \$1500 for pastoral support and \$500 for Missions, and each giving \$1 for the Bible Cause!

Our last Committee—page 66 of Minutes—declares that "in 1895, there were 60 charges giving only \$1 and 24 charges paying nothing whatever for this great cause. On Dover District there were 11 charges paying only \$1 on Easton District 19 on Salisbury 12 on Wilmington 18. On Dover District there were 11 charges paying nothing; Easton 5 Salisbury 3 and Wilmington 5. In the 60 charges first mentioned, we fear there was no room in the Omnibus Inn for this interest of Bethlehem's King; and, in 24 charges, not even a manger!" We all voted to adopt this terrible report. It was the truth, and it must stand forever; but let us pray that such a showing may be forever hereafter impossible.

YOUR AGENT'S RECORD

Perhaps some Brother, whom the above hits, will say "I suspect your appointment as Agent of the Maryland Bible Society has greatly quickened your interest in this cause." I should be ashamed if it had not. But my previous and pastoral record on this line is in the Conference Minutes. Omitting Laurel and Felton (1st year) to which places I was transferred near the close of the conference year, having little to do with any other than the Missionary Collection, the Chronicles of the Wilmington Conference show that for the 17 years I was in the pastorate since its organization, the gatherings for the Bible Cause averaged \$7.98 per year, and were, in one case only, as small as \$2. So you can sling away boys—you that dare: I have not lived in a glass house, and am not afraid of stones.

THE PRESENT SERIOUS SITUATION
of affairs, with the American Bible Society was the occasion of a visit to and conference with, our Board of Managers, on Thursday, January

21st, 1897, by Rev. Dr. Alexander McLean, one of the general Secretaries, accompanied by a representative of the Board.

We learned from Dr. McLean's address that formerly the Society was embarrassed by difficulties in introducing the Word of God into heathen countries, and the unwillingness of their populations to receive it, even as a gift. Now the Society is embarrassed by its wonderful opportunities. "Ethiopia stretches out her hands," and the Macedonias to the ends of the earth are pleading, "come over and help us."

The circulation of the Holy Scriptures has marvelously increased in India, China, Japan, South America—everywhere where Christian Missions have been opened; and very lately a call has come for thousands of copies from dark, Mohammedan Egypt. "A great and effectual door" has lately been opened to the introduction of the Word of Truth to peoples of strange languages; the Missionaries are preparing the translations; in one case the translation is completed, and the people of that tongue are hungry and anxious for the Word; but the work is stopped short because the general Society has not funds to pay for the printing and binding. It is the first time the American Bible Society has not promptly responded when there has been a call for the publication of our blessed Bible in another language, or that it has failed to supply the proper demands of any Christian Mission to the ends of the earth.

HOW IS THIS ACCOUNTED FOR

Dr. McLean told us that not only are the contributions from the Churches growing less, but that benevolently inclined people of means, who, as a class, used to make large donations and bequests to the Bible Society Work, have more recently been attracted by the claims of libraries, universities and hospitals, and that, but for one woman's generous gift of a few years ago, (which unfortunately is now nearly exhausted)

the vast Missionary work of the Society, must, ere this time, have practically ceased. It must be so, he said, very soon, unless the Churches come to the rescue. Such a catastrophe would largely deprive the Missionary batteries of their chief ammunition, and Protestant Missionaries throughout the world would be paralyzed.

ACTION OF THE MARYLAND BOARD

So grave did the situation seem that the Maryland Bible Society at once adopted a strong resolution, drafted by President Gilman of Johns Hopkins University, calling for a committee to consider the situation, and devise, if possible, some plan by which to stimulate the waning interest of the churches:

Now, Brethren beloved; I pray you, 1. Don't allow a blank in the Bible Collection Column. 2 Don't fill a blank with a merely nominal sum, and simply for the looks of the thing. 3, Don't, in any case, allow the report from your charge to be of a less sum than for last year: make it larger whenever possible. 4. And, don't fail to take this blessed cause upon your hearts, and bear it before God and the church as never before.

Yours in the battle,
ROBT. W. TODD.

REMINISCENCES

SCHOOL-BOY DAYS IN WILMINGTON, DELAWARE.

Rev. S. W. Thomas, D. D., of the Philadelphia Conference.

It is well to travel back along the track of time and renew the acquaintances of familiar places and faces. Mother and father, relations and friends form interesting groups around which cluster sweet memories and sad remembrances of our early days.

"Our early days! How often back We turn on life's bewildering track, Go where, o'er hill and valley plays The sunlight of our earlier days."

We cannot nor should not if we could, lose the bright and sweet memories of childhood's roseate

morn. Here is the key to perennial delights; forgetting the woes and worries of the intervening years, we fly back to the times.

"When youth and innocence made holiday!"

How quickly we spring across the span of sixty years, and sit down beside the School Marms who taught us how to shoot—not spit balls at affrighted boys or girls, but drilled us in the mysteries of reading and arithmetic. The sprightly Mrs. Williams, whose bed room with its high posted bedstead and corded rope sacking bottom and the valance that hung in graceful folds, behind which we so often played mischievous pranks and kept the school laughing and for which offence, the customary penny, a token of good behavior, was refused at the end of the week and we went home in disgrace; for in those days if a boy had a penny the town knew it. The check apron we wore on those occasions, the dainty dresses prepared with scrupulous care by a mother's hands, and the maid who landed us safely at the door and said that we were received, live in all the lucidity of the gleams of gladness, that darted across a school-boy's brain when taking his first lessons, freed from the restraints of home and allowed privileges that let out the fun and frolic that found vent at least at recess time.

Soon the Kindergarten School gave place to the exacting oversight of Susan Wiggins who so recently joined the company above. She was precise and commanding, but did not inspire fear, but did secure respect and confidence and laid foundations for correct understanding of elementary studies.

Then neighbor Moore, known by nearly all the leading citizens of Wilmington, as one capable, conscientious, and careful in instilling her virtues, as well as the more advanced lesson in Grammar, Spelling and Mathematics. Her sweet Quaker face is photographed upon our memory; the thin white hair arranged in the plainest possible form, her light blue eyes, her wrinkled hands, her sweet voice are with us again. The way she pronounced one name arrested attention and secured obedience. The smack upon the palm of the hand by the ruler which was always conveniently near, was so far as we were concerned but seldom inflicted. I would kiss the rod and be resigned beneath the stroke, if I could see her but once again. She was a terror to evil doers, but a praise to all who did well.

Then came Caleb Kimber in the red school house on Shipley Street above Seventh. What a pedagogue was he! Most of the men who reached any place of honor, or of trust, were taught by this man born to rule. He knew something of Latin, Greek and French, but his forte was the English branches and he prepared one for Academy and College. We would gladly recall the names of many of those who shared with us his tender care, but their names would be known to but few of our readers.

The brightest teacher Wilmington, Delaware, ever knew was Seward Johnson, whose Academy would rank in its curriculum with many of the so called Colleges of to day. What a master he was! He was a genius of rarest merit; the mention of his name goads one for failure to fully know him and appreciate so rich a mind, so grand a scholar. How he towered above the other teachers. His name was a synonym of greatness and goodness. The Bayards, the Birds, the Betts, the Hickses., the Puseys, indeed all the leading families owe to Seward Johnson untold wealth of precious memories. His genius consumed him. As a linguist, a scientist—a scholar of first rank, he stood confessed without a peer in the city where he lived and labored. Edwin Smith was his nearest approach and we sat under him at an earlier date and attended Quaker meeting every fifth day and have never forgotten how to use the plain language. All hail Wilmington where sixty seven years ago we were born.

Some Things to Remember.

TO PENINSULA METHODIST READERS

1. Notice carefully the label on your paper. If it is not marked "Jan. 1, 1898," I will be glad to have you forward money at one dollar per year, be the time one year, more or less, so that the subscriber shall stand paid till Jan. 1, 1898.

2. We are in need of subscribers. In order to furnish the public a good paper much cost is involved. This must be paid largely by subscriptions. We should double our list of subscribers. May I not appeal to each of you in all kindness to secure at least one new subscriber? If any of you have any thought of stopping your paper, think first what it means to turn off your own Conference paper, brim full of good things. Don't leave us.

3. Either pay your money to your pastor for the paper, or send it direct to me. Also send all matters pertaining to new subscriptions, chang-

ing from one P. O. to another, or discontinuing the paper, direct to me. When sent direct to manager you are assured a prompt reply.

4. If any fail to receive the paper regularly, notify me, or if you receive two copies each week, please let me know at once. If the label is not correct notify me.

5. Don't in any case write us without giving us your P. O. address. A few have done so to their own disappointment.

6. If you delay paying until we send you a bill, do not treat us with silent contempt. Let us hear from you.

7. To the pastors especially; will you kindly send me the names of your different post offices if more than one on your charge. I must have them in order to send you a correct list of your subscribers. Will you also kindly make the attempt to secure ten new subscribers each? Don't fail to work on this line please.

Yours kindly,

E. H. DERRICKSON,
Magnolia, Del.

Armenia

The National Armenian Relief Committee recently forwarded to Turkey \$35,000. They have just received a cable message from the International Committee at Constantinople of which the British Ambassador is Chairman, acknowledging the remittance, and stating that funds in hand are entirely inadequate to meet the awful suffering and destitution, and that careful investigation has shown that not less than 40,000 children have been made orphans by the late massacres. These "Wards of Christendom" can be easily saved from starvation or debasing enslavement in Moslem homes, and can be cared for at the rate of a dollar a month, but thousands will perish before Spring unless generous gifts are sent at once to Brown Brothers & Co., 59 Wall Street, New York, who are authorized treasurers.

Yours truly,

SPENCER MASK,

President,

FRED'K D. GREENE,

Secretary.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been permanently cured. So proof-positive am I of its power to cure, I will send FREE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,
T. A. SLOCUM, M.C., 181 Pearl St., New York.
When writing the Doctor, please mention this paper.



Fifty Years Ago.

No theory of germs to chill
Affection's budding blisses;
When ardent lovers took their fill,
No microbes on their kisses.
How happy they were not to know
The germ-fad—50 years ago.

Ayer's Cherry Pectoral

is the standard family remedy of the world for colds, coughs and lung diseases. It is not a palliative, and is not therefore put up in small cheap bottles. It is put up in large bottles for the household. They cost more but cure more.

Fads come and go but no theory or fad can overthrow the fact, that the greatest cure for all colds, coughs and throat and lung diseases, is Ayer's Cherry Pectoral.

50 Years of Cures.

Reduced Rates to Washington on Account of the Inauguration via Pennsylvania Railroad.

For the benefit of those who desire to attend the ceremonies incident to the inauguration of President-elect McKinley, the Pennsylvania Railroad Company will sell excursion tickets to Washington March 1, 2, 3 and 4, valid to return from March 4 to 8, at the following rates: From New York, \$8.00; Philadelphia, \$5.40; Baltimore, \$1.60; Harrisburg, \$5.00; Williamsport, \$8.79; Buffalo, \$11.20; Rochester, \$10.48; Altoona and Pittsburg, \$10.00; and from all other stations on the Pennsylvania system at reduced rates.

This inauguration will be a most interesting event, and will undoubtedly attract a large number of people from every section of the country.

The magnificent facilities of the Pennsylvania Railroad make this line the favorite route to the national capital at all times, and its enormous equipment and splendid terminal advantages at Washington make it especially popular on such occasions.

Good
Cheap
Quick
Printing

Epworth League.

REV. ALOYSIUS GREEN.

DEVOTIONAL MEETING.

Topic for February:—THE CHRIST OF ISAAH.

February 14.—Christ's character described.

Isa. XI: 1-5.

What a vision Isaiah must have had 720 years before Christ, to so correctly and graphically delineate the character of the Messiah as he has done in these verses. Surely the mistaken ideas of the Jews, that he should be a temporal prince, who would give them dominion over the nations of the earth was never derived from Isaiah's description. The character here depicted is a spiritual one in which his moral and mental excellencies are enumerated.

Every phase of the remarkable prophecy finds its fulfillment in the events as they occurred; At the time when the house of David seemed reduced to its lowest estate "There came forth a rod out of the stem of Jesse." The prophetic conception of Messiah is of a man, specially endowed and fitted for his mission by God's Spirit. Run over a period of seven hundred and fifty years and hear our Lord's sermon at Nazareth. "The Spirit of the Lord is upon me."

The spirit of wisdom here referred to is surely not the term as we understand it, but something beyond our powers of comprehension; for his counsels and maxims were directly opposite from the established maxims coined from worldly wisdom; he counselled men for their spiritual rather than their temporal good with a view to a spiritual, and not a temporal kingdom.

Even the principles of his government are brought before our notice, first, he is represented as being absolutely right. His kingdom shall be one of righteousness; he will also bring peace, because if righteousness prevails, nobody will wrong others and nobody will have wrongs to avenge. Jealousies, envyings, violence, covetings, all fade before advancing righteousness.

One feature especially noticable in this picture is "With righteousness shall he judge the poor." Judgment has almost always been perverted in favor of the rich. The spirit of this world seems to be "Get a man down, and kept him down until he dies."

As a rule, the rich are favored by the world in a hundred instances,

while the poor receive little or no consideration. But Jesus one day sent word back to John, in reply to a question concerning his mission, "Go tell John the things that ye see and hear, the lame walk, the deaf hear, the lepers are cleansed, the dead are raised and the poor have the gospel preached unto them." When the time comes that Messiah's peaceful reign extends everywhere then there will be no corruptible judges, and all tribunals will be free from any leaning against the poor; then there will be no more spiritual wickedness in high places to contend against. When will that glad day arise? Some say, "Never! It is but the dream of a poet;" but Christ himself was a living fulfillment of the "poet's" vision. He had one measure for the rich and poor, the mighty and the meek, he showed unvarying kindness toward the humblest, but was also ever ready to receive those who were enriched with worldly wealth, or endowed with social honor, provided they came in his way and accepted him in the true spirit. Truly there reigns one King, to-day, in the hearts of millions of subjects who is no respecter of persons, but who is ever ready to receive into his blessed fellowship, rich and poor, ignorant and educated, and whosoever will come.



REV.
T. DE WITT
TALMAGE

In one of his wonderful sermons very truthfully said, "My brother, your trouble is not with the heart; it is a gastric disorder or a rebellious liver. It is not sin that blots out your hope of heaven, but bile that not only yellows your eyeballs and furs your tongue and makes your head ache but swoops upon your soul in dejection and forebodings,"—and

Talmage is right! All this trouble can be removed! You can be cured!

How? By using

Safe Cure

We can give you incontrovertible proof from men and women, former sufferers.

But to-day well, and stay so.

There is no doubt of this. Twenty years experience proves our words true.

Write to-day for free treatment blank. Warner's Safe Cure Co., Rochester, N. Y.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.50 prize offer and list of two hundred inventions wanted.

ALUM is properly a dye stuff. Lime is properly used in tanning. Neither should be used in bread. Yet it is positively true that most all the cheaply made baking powders contain these harmful ingredients used simply because they are cheap, and utterly regardless of their dangerous character. The cheap powders thereby become the infamous means whereby the unsuspecting are deluded and injured.

In all English countries and in some of our States it is unlawful to put alum in bread. The Royal Baking Powder is free from alum and lime—it is absolutely pure.

ROYAL BAKING POWDER CO., NEW-YORK.

For The Methodist

Obituary.

Mrs Susanna W. Cohee, for twenty-five years a member of Barrat's chapel, wife of Anthony Cohee, near Frederica, Del., died Jan. 12, 1897, aged sixty-one years. Her married life of thirty-two years was spent to much profit to her home, her community and the church. Her congenial and patient disposition her industrious trend, with her heart of love for the home, all tell the

story of the true wife and faithful mother she was. The thirty-two years she walked with her husband were years of great helpfulness and comfort to him, while the one son and four daughters who survive say, of all mothers, theirs was the best. Their love for her could not exceed hers for her children and companion. While on her dying bed she frequently remarked to her pastor and friends that her children were the best that any mother could boast of. In her religious life of twenty-five years a member of Barrat's Chapel she manifested marked devotion and truth in God. Her faith was that of the faithful, and as she neared the Eternal City the absence of fear and doubt showed exceeding faith in the Lord. She spoke freely of the hope of soon reaching the haven of rest. As the dread disease (stomach troubles) preyed upon her she simply reached higher into the realm of faith. The helpless, the heathen, the church, the community, all lose a friend in the departure of sister Cohee. She has gladdened many a pastor's heart, hence they frequently found their way to her home. Though dead she still speaks and we believe the saddened hearts of her companion and children while they grieve because of her going, will find their greatest happiness in continuing the good work she did in the home, community and church, and especially by following very closely her loving Lord.

Her remains were laid to rest in Barrat's Chapel Cemetery after funeral services conducted by her pastor assisted by Rev. T. A. H. O'Brien.

E. H. DERRICKSON.

Progress of Medical Science in Treating the Lungs

Dr Robert Hunter, 117 W. 45th St., New York, the famous lung doctor and lecturer, recently delivered three telling lectures entitled "What Consumption really is," "Progress of Medical Science in treating the lungs," and "Great success of anti-septic air inhalations." The fund of information given to the public in these and other lectures, stating the cause producing Consumption, its progress and cure has increased his long list of patients until the present when large numbers daily are treated either in person or by correspondence. The success he is having in the treatment of thousands of sufferers, whom the family doctors had given up to die, is simply wonderful. Readers of this can have Dr. Hunter's books, fully explaining his views, sent to them free of charge. Patients are treated at home, or at his grand sanitarium, Netherwood, N. J., where all hotel accommodations are furnished. Terms reasonable. Apply to ROBT. HUNTER, M. D., 117 W. 45th St., NEW YORK.

Temperance and Prohibition

REV. J. M. LINDALE.

Pending March 4th

Miss Willard, writing in "Union Signal," instances two Governors, Pingree of Michigan, and Mount of India, who have declined parade and show, the dance and wine included, in connection with their inaugurations and thinks it a fit time for Mr. and Mrs. McKinley to be induced by the Methodist people, among whom they belong, to change the customs connected with the Presidential Inauguration. It is too bad, that the rules of the Church must be strained, by the President Elect and wife leading the procession at the inaugural ball; also that the wine-glass and champagne bottle are present on such occasions.

But, it seems that the church, which in the main supported the incoming President at his election, must regretfully view this offering of incense to worldly custom. If the First Commandment, "Thou shalt have no other Gods before me" is not violated, when moral and religious principles must bend to the mandate of Fashion, it looks very much like it.

We must not expect these things however, to be very different from what they have been. Mr. McKinley was not elected we know, because he was a Methodist, but because of his political fellowship; Methodists must not expect much beyond and outside of the customs and usages of these occasions; he or she is over sanguine who expects much, more than the parties in these positions are wont to give. There is indeed room for reform, both in the method and expense of the inaugural celebration—and very proper it would be in these times of general distress; but the candidate was not elected as a reformer of that kind. Truth compels us to say no less than this. We forbear to say more.

An Interesting Trio

D. L. Moody, Francis Murphy and Sam Jones have all been in Boston laboring each in his characteristic way, for the spiritual and moral welfare of that historic city, with its cultured people.

Mr. Moody's preaching may be called the Gospel of salvation. Mr. Murphy excels in the line of Gospel Temperance, seeking the salvation of drunkards and instilling right principles of living, with the Bible as a text book and source of power. Sam Jones is a unique evan-

gelist, using plain terms against all hypocrisy and wrong, and reaching many by his quaint style whom few others could influence.

On the temperance question, Mr. Moody has approved the Local Option Method of dealing with the liquor traffic largely, at this stage of the reform, as the most effective remedy in many cases, rather than to attempt absolute Prohibition. He has been quoted unfairly no doubt by two sides: those who hate Prohibition and those who are impatient of any means short of it. Mr. Moody is a great and good man. Mr. Murphy, it is said, believes in Prohibition as the requisite remedy, but feels his calling to be that of rescue work, winning with the love of Christ, the poor drunkards and pledging them to a new life. Sam Jones wields a Damascus blade and scathingly applies his original terms to the saloon-keeper, the legislator and the citizen, who, together, permit the licensed traffic. Of Mr. Murphy he said, "he takes drunkards from one end of the river, and I would prevent their being put in at the other." Of his work in Boston, and Mr. Moody's he said, "There has been no collision or collusion. We differ on the liquor question and I am content to differ." We may thank God for all these men.

Foolish Philosophy

From that class of citizens who discuss weighty questions of public interest under store-awnings in summer and by store-stoves in winter, in most of our country towns, we hear the frequent remark "Its no use; You can't stop liquor drinking with all the laws you may enact;" therefore Prohibition, they say, will always be a failure

We hear this too in local option communities, when men have deliberately voted to put rum away from their own side-walks, while they teach it is unavoidable that others shall ever have it with its nuisance and destruction.

It seems to us, a man who does not go the whole length of his power, by voice, vote and influence, against the liquor course, does not honor that doctrine of free and full salvation for all people which Wesleyan Methodism teaches.

Some have held that salvation in this life does not fully cleanse, that only death can entirely purify and that sanctification can only be in part or, as is commonly said "in sports." The better belief is that God is not the God of the dead, but of the living;

able to save now and to save utterly.

Apply this to the control of the liquor traffic. Some would maim it by local and partial restrictions, as they would a wild beast by paring his claws and filing his teeth while permitting him to run in wide limits and live. The best way is to kill the beast. Destroy the license system. Allow no traffic for beverage purposes.

If men somewhat violate such a law, it is no more than they have done with those of Sinai and every other code.

But law, complete and just, is right, for all the wickedness of men's hearts. Where is the sin so tenderly dealt with as is liquor selling? Shame on Christian America and our numerous churches, that the rum-sellers creed is the dominant political faith and sways the legislation of our land.

Absolutely Fiendish

From the Presbyterian Banner of December 30, 1896, published in Pittsburg, Pa., we clip the following given as the words of an officer of the Liquor League of Ohio at a meeting in which the interests of the saloon business were being discussed:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"

Such a statement seems absolutely fiendish; and yet, whether spoken or unspoken, the fact remains that the traffic exists only by recruits from among the boys. "Wanted, a hundred thousand boys," must be the constant motto of this infamous business, that a few may grow rich and their children live in luxury while their patrons go down to the lowest depths of degradation and poverty.

Such a frank statement ought to arouse parents to take the proper

steps to protect their children from a Moloch, beside whom the ancient minotaur of Crete who led on young men and maidens from Athens was a patron saint—Union Signal.



neglects these troubles is laying the foundation for life-long wretchedness.

A modest woman naturally recoils from the mortifying ordeal of examinations and local treatment which doctors insist upon. But there is no necessity for any such repugnant alternative. Dr. Pierce's Favorite Prescription cures these delicate complaints positively and completely. It is a medicine devised for this particular purpose by one of the most eminent of living specialists in woman's diseases.

Dr. Pierce has been for nearly 30 years chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. During this time he has received fully ninety thousand letters from women who have been cured by the "Favorite Prescription." Some of these letters are printed by permission in one chapter of Dr. Pierce's great thousand-page book, "The People's Common Sense Medical Adviser." It contains advice and suggestions for self-treatment which every woman ought to read. More than half a million copies have been sold at \$1.50 each. An absolutely free edition in paper covers will be sent for a limited time to anyone sending 21 one-cent stamps to pay the cost of mailing only. Address World's Dispensary Medical Association, Buffalo, N. Y. For a handsome cloth-bound copy send 31 stamps.

Reduced Rates to Washington on account of the Inauguration via Pennsylvania Railroad

For the benefit of those who desire to attend the ceremonies incident to the inauguration of president-elect McKinley, the Pennsylvania Railroad Company will sell excursion tickets to Washington March 1, 2, and 4, valid to return from March 4 to 8, at the following rates:—

From Philadelphia \$5.40; Harrisburg, \$5.06; Wilmington, \$4.35; Baltimore, \$1.60, and from all other stations on the Pennsylvania system at reduced rates.

This inauguration will be a most interesting event, and will undoubtedly attract a large number of people from every section of the country.

The magnificent facilities of the Pennsylvania Railroad make this line the favorite route to the national capital at all times, and its enormous equipment and splendid terminal advantages at Washington make it especially popular on such occasions.

A BELLS All kinds, big and little—for Church and School, for Parsonage and Farm. Factory and Office, AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

Pickings from Magazines.

Instruments

The rugged cliff that faced the main
Cherished a pine against its breast,
Whereon the wind woke many a
strain,
As 't were a violin caressed;
And souls that heard, although in
pain,
Were soothed and lulled to peace
and rest.

A people strove to break their chains,
And many bled and strife was long,
Until a minstrel voiced their pains,
And woke the world with echoing
song;
And even the tyrant heard the
strains,
And hastened to redress the wrong.

The souls of men were dried like
dew,
And earth cried out with bitter
need,
Until one said, "I dare be true,"
And followed up the word with
deed.
Then heaven and earth were born
anew,
And one man's name became a
creed!

—[Charles Crandall in the February
Century.

Know the "Small Graces" of Life

Young men should not get the idea that to know the "small graces of life" is useless or frivolous. What we call the "social graces" are very valuable to a young man. That is the great trouble with young fellows who are earnest: they are too earnest, and upon all occasions. They can have a high aim in life, a lofty purpose, and yet not close themselves up to all social pleasures or amenities. Girls feel uncomfortable, and pardonably so, when they go to a concert or any other form of entertainment with a young man who constantly makes mistakes in little things. The small rules and laws which must be observed on all social occasions are not to be frowned down: they are important, and a young fellow makes a great mistake when he considers them beneath him, or unworthy of his attention.—EDWARD W. BOK in February *Ladies' Home Journal*.

Grant's Demerits as a Cadet at West Point

(Hamlin Garland in McClure's Magazine for January.)

His page of demerits shows scarcely a single mark for any real offence against good conduct. They are mainly "lates" and negligences. He was "late at church," late at parade, "late at drill." He was a growing boy, and a little sluggish of a morning, no doubt. Once he sat down on his post between five and six in the morning; for this he received eight demerits. Twice in his second year as squad marcher he failed to report delinquencies in

others and received five demerits each time. His amiability led to this. Once he spoke disrespectfully to his superior officer on parade. The provocation must have been very great to have led to this. The probabilities are the officer was mistaken.

A Boy's Religious Instruction

Laurence Hutton is contributing a series of recollections of his boyhood days, under the title of "A Boy I Knew," to *St. Nicholas*. In the February number he says: All The Boy's religious training was received at home; and almost his first textbook was "The Shorter Catechism," which, he confesses, he hated with all his little might. He had to learn and recite the answers to those long questions as soon as he could recite at all; and, for years, without the slightest knowledge as to what it was all about. Even to this day he cannot tell just what "Effectual Calling" or "justification" is; and I am sure that he shed more tears over "Effectual Calling" than would blot out the record of any number of infantile sins. He made up his youthful mind that if he could not be saved without "Effectual Calling"—whatever that was—he did not want to be saved at all. But he has thought better of it since.

A Benevolent King

From Harper's Weekly

Oscar the good King of Sweden, who has obliged us all by consenting to help us in the settlement of our difficulties actual and potential, with Great Britain, celebrates next September the twenty-fifth anniversary of his accession to the throne, and the Swedes in America are bestirring themselves to send him a present. They propose to raise some money, spend half for a piece of plate, and send the rest to be spent by charity. That would please the King best, they think, for he is very benevolent, and when his subjects proposed, not long ago, to give him a yacht, he asked them to build a sanitarium instead; and that though he is sailor-bred, and had no very good yachts, and really needed one.

Kipling's Short Stories

Who has tried not to write out some story, the best thing one ever heard in one's life, irresistibly glorious in the smoking-room, and utterly naught on paper, though every word be there and all the resources of punctuation and emphasis most artfully contrived? The mood and the man behind the story are always

wanting for the inextinguishable laughter, and the thing simply cannot be done by ordinary mortals. Mr. Kipling not only does do it, but adding a poet's imagination and observation, he reels off yarn after yarn, never spun before, compelling the mood and ever maintaining, by more literary art, the hypnotic power that the born sayer of good things uses with his eyes, or his gestures, or his *sang froid*, or, rather, with his whole character as a man, to exact one's willing tribute of intense interest.—From "A Sketch of Rudyard Kipling," by Charles D. Lanier, in February Review of Reviews.

Fruit-Bearing Disciples.

Here is the message of the Father to the disciples through the lips of His beloved Son, "Herein is my Father glorified, that ye bear much fruit," etc. This is the proof of real discipleship, and by this is the Father glorified.

Christ is the Living Vine. His disciples are the branches, vitally connected with Him and drawing from Him spiritual nourishment.

This vital connection excites high expectations on the part of the Eternal Father and the Eternal Son. They expect that every disciple will be a fruit-bearer, not in small but in large degree, that the living branches united to the Living Vine will be laden with beautiful and luscious fruitage. Not only the fruit of the lips, but of holy character, fully developed, glowing with the Spirit's graces.

And this fruitfulness is to appear in holy activities, leading the Christian disciples in good works among the poor and the degraded to honor their Divine Master.

Such a character and life, full of excellent fruitage, brings glory to the Father. His glory shines brilliantly in stars and mighty planets, in the varied and mighty sweep of creative wonders. But His glory is pre-eminently manifested when in a human character the image of Jesus appears, and in an earthly sphere the heavenly and divine glow with becoming luster. "God is glorified," as an eminent writer says, "not only from His delight in it (the bearing of much fruit) for its own sake, but as from the juices of the Living Vine."

What the world desires to see, more than anything else, is a fruitful Christian life, reflecting the beautiful image of Jesus, and abounding in holy activities. That is impressive, and challenges homage everywhere.

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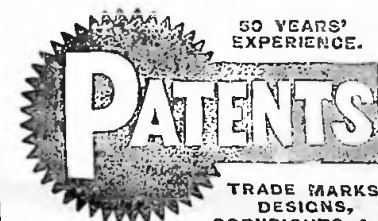
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SATURDAY. FEB. 13, 1897

Temperance Advocates at Dover

The announcement that the committee on the Manufacture and Sale of Intoxicating Liquors of the Constitutional Convention had appointed Monday, Feb. 8, for a hearing of the advocates of Local Option, caused a large gathering of friends of Temperance Reform at Dover.

Upon entering the room where the convention is being held, the first impression came from the room itself. The brightness of the room, the good taste yet simplicity of the furniture, the arrangement of the desks and the rostrum for the chairman and reporters, all impress one with the thought that good judgment was displayed in the provisions made for the work of the convention. Having gotten over the embarrassment caused by our entry into scenes so unusual, and having gathered some impressions from the pleasant surroundings, we study the men who compose one of the most important bodies that ever sat in the State of Delaware. They are all men in the prime of life, some looking almost youthful, others nearly venerable with their white whiskers and hair. That they are thoughtful men is plainly marked on their faces, and

that most of them are conscientious men is as clearly evident. The expression was often heard among the visitors, "What a fine looking company this convention is." In proceeding to business the manner of the convention shows that they realize the importance of the work in which they are engaged. Every article is first discussed thoroughly in the appropriate committee and, when reported to the convention as a committee of the whole and printed, is again debated, and disposed of in a manner suggested by the wisdom of the body. There is every evidence that the convention is doing its work in a fair, non-partisan manner, and any interference from the professional politicians whether in or out of the legislature, should be frowned down by the people.

At two o'clock on Monday afternoon, the convention adjourned in order to give the committee on the Manufacture and Sale of Intoxicating Liquors an opportunity to hear the pleas of the Temperance advocates. The friends of the Local Option movement had already met at the M. E. Church and decided on a plan of action. Two speakers from each county were to present the matter to the convention, after which general remarks might be made. From New Castle County, the Rev. Vaughn S. Collins and Washington Hastings, were selected; from Kent, the Rev. Adam Stengle, and P. M. Cooper, Esq.; and from Sussex, the Rev. P. H. Rawlins and Capt. J. R. Price. In the general discussion, the Rev. John D. C. Hanna spoke for the Ministerial Union, of Wilmingtons Ezra Fell and David Ferris, for the Society of Friends, Prof. H. S. Goldey, for the educators, and the Rev. Joseph B. Turner for the Society of Christian Endeavor. The ground was thoroughly covered in these addresses, and the committee gave each speaker their undivided attention. A rough outline of the argument presented might be as follows: In view of the evil character and destructive effects of the saloon, or, as others might put it, the doubtful character of this business, as evidenced in the restrictive laws by which already it is surrounded, the Constitutional Convention is requested to grant to the people the right to say at the ballot box every two years, in such a unit of territory as the wisdom of the convention may determine, whether intoxicating liquors shall or shall not be sold.

This request was shown to be moderate. It did not ask for Pro-

hibition nor that the Convention should close a single saloon, but merely that the people of a given territory say whether the Saloon shall go or stay. It is a reasonable request, as it was a right enjoyed by all other states of our Union. It is democratic; for this is a government for the people and by the people, and Local Option gives the people the privilege of saying what they want. It is a fair request; for the people will have the opportunity of reversing their verdict or confirming it every two years.

This request is not only made by temperance people, though they do urge it with all their power. It is not only asked by the churches, though nearly all the denominations are represented in this appeal.

Drinking men want it. Men who have made the awful discovery that their wills are powerless in the presence of this temptation. They want a chance to overcome this depraved appetite.

There are fair minded men in considerable numbers who mean to vote for the saloon, who want it, for, while they do not see the matter as the temperance advocates do, yet they believe in the rule of the people, and that whenever a number of citizens ask the privilege of expressing their opinion upon a question so much debated as the licensing of the saloon, they should have that privilege granted them.

If it is objected that there are large investments made in this business that would be jeopardized if this article were made a part of the constitution, it is answered that these investments were made with these risks in view. The investors knew that many most respectable citizens regarded this business as a menace to our civilization, and that they would cripple it and destroy it when the opportunity arose. These men invested their money, and took all the risks in the expectation of large returns. If their business is injured, they are only placed among those speculators who take precarious risks in hopes of great gains. We are sorry for the injury that is done any individual by temperance legislation, but the weak must be protected and the homes of the people must be freed from this ghastly spectre ever pointing the road to ruin.

Emphasis is laid on this point: The temperance people want the convention to determine the time for the first vote and the frequency of its recurrence, and the unit of territory in which it shall prevail. This

will take the question out of party politics, and prevent much unnecessary work and many misunderstandings. In this the convention is not supplanting the legislature, for the character of the bill on which we shall vote and all the details must be determined by the law making body of the state.

We have every reason to believe that a large majority of the convention see the question as we do, and judging by the character of the men composing that body, there is the brightest hope that the principle of the referendum will be a part of the new constitution.

Among others present at the Convention in the interest of Local Option were: Daniel Green, Alexander Barney, J. R. Price, the Rev. O. W. DeVenish, the Rev. J. H. Beauchamp, C. H. Register, L. M. Price, the Rev. R. H. Adams, I. Elmer Perry, the Revs. F. J. Cochran, S. M. Morgan, V. S. Collins, J. D. C. Hanna, O. G. Buddington, J. Brown Turner, W. E. Avery, Adam Stengle, C. I. Stengle, W. R. Mowbray, P. H. Rawlins, Julius Dodd, H. G. G. Vincent, Albert Chandler, Ezra Fell, J. R. Jefferson, R. M. Cooper, David Ferris, Professor H. S. Goldey, William J. Faries.

The Transfer Question

We are glad to learn that some of our presiding elders are taking prompt and vigorous action in the matter of the coming transfer to our conference. We trust that all these representatives of our conference interests will do so. They owe it to the brethren whose interests they represent, and they owe it to the dignity of our conference. The time for trifling or faltering has passed, the time for decided and vigorous action has come. There is no church in this Conference that is bigger than the body of which it forms a part. The wealthiest and strongest deserves no more consideration than the weakest. If we allow wealth or position to deter us from action in this matter we will do so at the cost of our own self respect and our failure to grasp the present opportunity will degrade and belittle us. Let our sub-pastors say to the bishop who holds the Newark Conference, "we claim the same consideration accorded to our sister Conferences and respectfully insist that there be no transfer except on the ground of a fair equivalent." The whole Conference will sustain such action and at the same time feel that our sub-pastors are as jealous of the rights of their

brethren as the sub-pastors of our sister Conference. Let the test be made. No harm can result, and much good may result. One thing is sure, it will enable us to fix the responsibility, and that will be most desirable. But if the case goes by default because of the failure of our presiding elders, it looks as though the responsibility would come pretty close home. But we do not for a moment think that there will be any failure here. Our sub-pastors have as much manhood and are as true to the interests of their brethren, and the rights of this Conference as are those of other Conferences. We predict from this movement great good. Let the work go on. w.

Attractive Preaching.

There is nothing the people love more than plain forceful gospel preaching, and their is no other preaching by which a minister of the Lord may meet the responsibility resting upon him. History, sentimental philosophy, science, poetry may have great attraction for many minds, and they should have, but these cannot and must not take the place of the truth in Jesus, the only truth that has regenerating power.

Sometimes flippant thinkers say that they do not care for doctrinal preaching, and it is not to be wondered at when the mere bones of theology, very many and very dry, are set before them. But when the great doctrines of the gospel are presented with enthusiastic earnestness, attractive illustrations, and personal testimony to their truth, there is no preaching that stirs more deeply, feeds the intellect more surely; or more rapidly develops strong Christian character. Any statement of the teaching of the scripture is the statement of a doctrine, and the world still needs as much as ever the teaching of the old book. If one speaks of sin and salvation, of lost humanity and a seeking Saviour, of repentance and faith, of regeneration and preservation, of rewards and punishments, he is preaching doctrines, and these are the things the hungry soul desires to be taught. It is the duty of the preacher to instruct in these great truths and to apply them to his hearers. Nothing so moves men as these great doctrines. A preacher may charm men by his presentation of philosophy or science, he may stir the esthetic feelings by his beautiful periods on sentiment and poetry but what is that compared with the moving of the soul as the doctrine of the incarnate Christ is presented, or

of man's full salvation from sin, of immortality or the resurrection, of God's Providence here or the glorification of the soul hereafter.

Our fathers preached great strong doctrinal sermons, they dealt but little in anecdote or sentiment, but they aroused men's thoughts as they reasoned of the secret things of God. They laid thus broad and deep the foundations of our church, and if the superstructure is to be as enduring as the foundation, its walls are to be made strong by the use of material that is as capable of standing the storms of evil, as that our fathers wrought into the foundation. An abundant supply of the same tried material is found in the storehouse of the Bible, and we must continue to draw on these inexhaustible resources.

STOP-OVER PRIVILEGE AT WASHINGTON.

A ten day stop over at Washington, D. C., is now granted on all through tickets between the East and West, via Baltimore & Ohio R. R. Stop-over will also be granted on the return journey made on round trip tickets, within the final limit of such tickets, but not exceeding ten days. Passengers will deposit their tickets with the Ticket Agent at B. & O. R. R. Station in Washington, who will retain them until the journey is to be resumed, when they will be made good for continuous passage to destination by extension or exchange. This arrangement will doubtless be greatly appreciated by the traveling public because it will permit the holders of through tickets to make a brief visit to the National Capital without additional outlay for railroad fare.

10 PER CENT. We are working to reduce our stock. Sold out sizes we filled in with higher priced goods, preferring to do this so that we may not have to carry over any heavy weight stock.

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St. Vitus Vanquished.

WHAT CURED TITTLE STANLEY NICHOL OF CHOREA.

From the Republican-Journal, Ogdensburg, N. Y.

A letter was lately received at the office of the Republican-Journal from Hammond to the effect that the cure of an extraordinary severe case of St. Vitus' dance had been effected on the person of little Stanley Nichol, the eight-year-old son of Mrs. Charles Nichol of that village.

A reporter was accordingly dispatched in that direction who, after some inquiry, found Mrs. Nichol's residence about a mile outside the village. Mrs. Nichol said:

"A little over a year ago my boy, Stanley Nichol, who is now only eight years old, alarmed me one day by being taken with a strange gurgling in his throat. After the first the attacks became quite frequent. Stanley did not complain of any pain, but said that he could not help making the noise. At that time there was a New York doctor stopping in the village who was a specialist on throat and nasal diseases. I took my son to him and after a careful examination he said there was nothing the matter with the boy's throat. The gurgling in his opinion was caused by a nervous contraction of the muscles of the throat. He asked who our family physician was and said that he would consult with him before he prescribed.

"Stanley rapidly grew worse. He was always a sickly boy. One day I noticed that he was jerking his arm up in a very peculiar manner. A few days later he seemed to lose control of his legs, first one and then the other would be pulled up and then straightened out again. He was a perfect bundle of nerves and was rapidly losing all control of himself. When eating at the table or drinking, his arm would often twitch so as to spill what he was drinking. One day he scared me terribly by throwing back his head and rolling his eyes up so that only the white parts showed. I took him to our family physician who prepared some medicine for him. He took it and commenced to improve. The dose, however, had to be in-

creased and Stanley rebelled against taking it. It was very disagreeable medicine and I don't blame the boy for not wishing to take it.

"Our physician went to New York city on business and while he was away the medicine became exhausted and we could get no more. Stanley was still very bad. About that time I read about a little girl who had been cured of St. Vitus' dance by taking Dr. Williams' Pink Pills. I thought I would try them and procured a box. I followed the directions that came with the pills, and gave only half a pill at a dose. I did not see much improvement and increased the dose to a whole pill. The effect was noticed in a day. Stanley immediately commenced to get better and did not object to taking the pills as he had the other medicine. He took seven boxes of the pills and to-day appears to be perfectly well. He discontinued taking them some time ago. He weighs nearly fifteen pounds more than he did and is strong and hearty. A year ago we took him out of school but he is so much better now that he is going to begin again this fall."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to the pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

Breakfast Association Mission

Last Sunday, ninety-seven men were furnished with sandwiches and coffee, and part of them with a clean warm bed, at the Sunday Breakfast Mission 7th and Lombard Streets. Services in the morning were conducted by Mr. Edward Gibson. Evening service was in charge of Mr. Thomas Curlett, several came forward and accepted Christ as their Saviour. The aim and object of this mission is to acquaint the wayfarer with God, and it cordially extends an invitation to all who are interested in the Master's cause, and feel disposed to encourage and support a work of this kind, to lend a helping hand.

SETH F. WHITELEY,
Superintendent.

LOW RATES TO WASHINGTON FOR THE INAUGURATION.

The B. & O. R. R. will sell round-trip tickets to Washington, D. C., from all stations on its lines east of the Ohio River, for all trains March 1, 2, 3, and

all trains on the morning of the 4th that reach Washington not later than noon, at rate of two cents per mile in each direction, valid for return journey until March 8th inclusive.

The rate from Philadelphia will be \$5.40; Chester, \$4.90; Wilmington, \$4.35; Newark, Del., \$3.90; and correspondingly low rates from other stations.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O. Sold by druggist, price 75c

Communicated

Unsought Advice

REV. VAUGHAN S. COLLINS.

It is amusing, if not provoking, the abounding assurance with which various persons will criticise a sermon, and advise a preacher what he ought, or ought not, to do. No one knows better than the writer that a preacher needs all the wisdom and grace it is possible for him to attain in order to fulfil his holy mission; and no one is more ready to listen to advice that will assist him in performing his work in the best possible manner. But it certainly stirs the few remains of ones carnal mind (if he has any left) to listen to some of the would-be homilies poured into his ears by some worldling who would advise how to preach, and how to lead souls to Christ; or to patiently read some anonymous letter advising him to proceed against some member of his church, or advising him that it is his Christian duty to take the agency for some patent medicine, or organ, or some visionary scheme to enrich some schemer.

To brother ministers it is well known, the number, frequency and urgency with which such things are pressed upon him; but laymen may not know. In order that they may see some of the ways of unblushing affrontery in which a minister is approached I subjoin the following letter, printed *verbatim et literatim* (if the proof reader is only careful.)

MOUNT PLEASANT,
Stafford Co., Va.,
Wide Water Post Office.

REV. VAUGHAN S. COLLINS,
Methodist Episcopal Church,
New Castle, Del.

REVD SIR,

It Struck Me; from What I Saw; in the papers, a few days back, that you are; the Gentleman, I Should Write too, Placed as you are; and Surrounded; by Many Poore; but honest; Sober; and industrious people; Without homes, Strugling; to Keep the Wolt; from their doors— Now My Revd Sir; Would it Not be doing; Your Masters, Business and like him; take Care; of these; poore people; The best Charity; is to place them, in a position; to help themselves, Now this; can be done; in this Way; Go Amongst, your Wealthy friends get them, to take stock, in What May be Called, The

Poore Mans Land, Improvement, Company. Shares of Stock, \$100 Each, payable; in one; two; three, and four years, this Money to be invested in good tilable lands, This tract of land; to be cut up, into Small Farms; Say 25, 50, 75 and 100 acres. Then place these, poore; but Worthy people; on Said lands; give them, Ten Years, to pay for them they to pay, Say 10 per cent Yearly Principle and Interest—The title to be retained, until paid for— The Stock Holders Will be Secured, and draw interest, on Stock, and there Charity, in helping these poore people; to Homes, God, will bless them; and theirs.

Go amongst, the Pastors, of all churches; get them to Unite, and Select, Three Ladies from Each Church, to Visit all their friends, to get Subscribers; to the Stock, you have; good Workers; Male and Female; All that is needed, is to give them a start;

Now My Revd Friend,

If you Will enter; into this With a full heart, for the poore the Grate I Am, Will fill your Soule, full of Charity, and Success, and your last days, Will be full of glory; and your days on Earth, Happiness.

I Owne and Controll, Some Six thousand, Acres, of Good Arable Land, in a body, Some thirty Miles, South of Washington City, Water, and Rail, transportation Timber, Fire Wood, R. R. Ties, Iron, Free Stone, Slate; Sulphates &c. This land lays just between 3 towns, churches Schools, &c. Up in the Country you will find, Many Farmers, that Will take Stock, For Homes, For their Sons and Daughters.

Let Me hear from you.

Virginia, is a good Country, Blessed by God.

JNO. N. HARPER.

Now how would you have answered a letter like that? Put it in the waste basket? Well, of course, it deserved it, as he did not enclose a stamp. But it seemed to me here was a chance to preach a sermon on "Our neighbor" at short range; so I replied as follows.

NEW CASTLE DEL.,
Jan. 29th, 1897.

MR. JOHN N. HARPER,
Wide Water P. O., Va.

MY DEAR SIR:—Your letter, without date, lies before me.

Am delighted to find a man of such large means who is so interested in "the Lord's poor."

But, my dear sir, is there not entirely too much worldly red tape about your method of helping them?

If you really are desirous to help them, as you say, why not offer to break up your "one body" of "six thousand acres of good, arable lands" into small farms, and offer free homes to all who will accept the offer? Why would you have me buy from you that I may give to others?

You say the Lord would bless me if I should undertake the scheme. Would He not as readily bless you, if you were to do it yourself? Why are you so anxious that I should receive all the blessing? If you will only divide that 6000 acres as suggested and offer free homes to all comers, I will gladly announce your scheme from my pulpit next Sunday morning.

And I have no doubt, to use your own words, "if you will enter into this with a full heart for the plan, the great I Am will fill your soul full of charity and success; and your last days will be full of glory, and your days on earth happiness."

Very Respectfully,
VAUGHAN S. COLLINS.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates a diseased condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidney and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar. For a sample bottle and pamphlet, both sent free by mail, mention The Peninsula Methodist and send your full post-office address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

C. H. Hayman

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Dysentery,
and all
Bowel Complaints.**

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these troubles is

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Mechanic, Farmer, Planter,
Sailor, and in fact all classes.
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and especially on this Peninsula,
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FISCHER,
ESTEY

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Who has long been the general manager on the Peninsula, for the Popular house of

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Many rejoice that they ever heard of "Goldey's," that well-known Wilmington (Del.) Commercial and Shorthand College. Its short, practical courses soon fitted these young people for good positions.

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For Young and Old

A CONTRARY PAIR

Bonny Bobby, round and wee,
Tried to skate the best he could,
But his feet would not agree,
As two little playmates should.
Right foot started, but alas!
Left foot would not venture forth;
Then each took a different tack,
One to south, and one to north.
For the only trouble lay
In this very thing, you know,
Neither foot would move the way
That the other wished to go.
So this naughty little pair
Went a-straying all about,
Here and there and everywhere,
Till at last they quite fell out.
Bobby, rubbing ruefully
All his bruises one by one
Says when playmates won't agree
There's an end to all the fun.

Excessive Zeal

The following story of excessive zeal is told by a young minister who spent last summer in missionary work among the Green Mountains. The two maiden ladies with whom he boarded kept no horse, and were wont to rely upon the courtesy of neighbors to bring their mail from the postoffice.

As the ladies and their boarders were sitting on the piazza one evening a neighbor passed in the direction of the village, and one of the sisters called out, "Are you going to the village, Jonas?"

"Yes," replied Jonas, pulling up his horse; "can I do anything for you?"

"You might get our mail at the office, if you would be so kind," said "Aunt Clary."

Jonas drove on, but did not return from the village until the whole household had retired. Shortly before midnight the whole household was aroused by a thumping at the door and calls of "Clary—Clary—Aunt Clary!"

Aunt Clary arose hastily, lit a lamp, and slipping a wrapper over her night-robe, descended and unlocked the door.

"Why, it's you, Jonas!" said Clary. "What a turn you gave me!"

"There wa'n't nothing," said Jonas as he turned to go full of the happy consciousness of duty performed.—[Youth's Companion.

Killing the Dragon

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint.,"

"Very well, John," said his father; "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. I want to be a saint and fight a dragon. I am sure I could kill one."

"So you shall, my boy."

"But when can I be one?" continued the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book and his sister Catherine's a beautiful doll. Now John was too young to care for a book, but he loved dolls, and when he found that his sister had what he considered a so much nicer present than his own he threw himself on the floor in a passion of tears.

His father, who happened to be there, said, quietly, "Now John, the dragon is out."

The child stopped crying, but said nothing. That evening, however, when he bade his father good night, he whispered, "Papa I am very glad Catherine has the doll. I did kill the dragon.—Presbyterian Review

The public schools of some states have adopted a state flower. The golden rod is claimed by Nebraska, Oregon and Alabama, Colorado has selected the wild columbine, Delaware, the peach blossom; Idaho, the white syringa, sometimes called the

\$300.00 in Cash FREE

THIS LADIES' WAIST, WITH BOLERO, No. 6972,
A 25-cent Pattern, Free to Everyone.

How many words do you think you can "MANUFACTURERS?"

Use each letter as desired but not more times than it appears in "Manufacturers." Prefixes, suffixes, proper nouns, obsolete and foreign words not allowed. Work it out as follows: Am, Can, Cans, Cure, Cures, Rum, Same, Fact, Facts, Fracture, Manufacturers, etc. Words spelled alike but having different meanings count as one word.

Our Offer.—We will pay \$100 for the largest list, \$50 for the second largest, \$25 for the third, \$10 each for the next five, \$5 each for the next ten and \$1 each for the next twenty-five. That is to say, we will divide among forty-three contestants the aggregate sum of \$300, according to merit. Don't you think you could be one of the forty three? TRY IT.

Our Purpose.—The above rewards for mental effort are given free and without consideration for the purpose of attracting attention to MODES, by May Manton, the most popular up-to-date Fashion Magazine in the world. Its thirty-six pages, replete with beautiful illustrations of the latest styles in ladies', misses' and children's garments, make it a real necessity in every household. The designs and fashion hints, being by May Manton, render it invaluable as an absolutely reliable Fashion Guide.

Our Conditions.—You must send with your list of words 25 cents (stamps or silver) for a Three Months' Trial Subscription to MODES.

Our Extra Inducement.—Every person sending 25 cents and a list of 15 words or more, will, in addition to three months' subscription, receive by return mail a pattern of this Ladies' Waist No. 6972, (illustrated above), in any size from 32 to 40 inches bust measure.

Our Aim.—The present monthly circulation of MODES exceeds 100,000 copies. We purpose to make it 200,000. This contest will close March 15 next so the names of successful spellers may be published in the following issue of MODES, but send in your list at once. For our responsibility we refer you to any Merchantile Agency. Address

MODES FASHION MAGAZINE, (Dept. 446) No. 132 White Street, New York.



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Tour to California via Pennsylvania Railroad.

The next California tour of the Pennsylvania Railroad will leave New York and Philadelphia by special train of Pullman palace cars February 24, visiting the great Mammoth Cave and stopping at New Orleans during the Mardi Gras Carnival. Four weeks will be allowed on the Pacific Coast, and two days will be spent on the return trip at Colorado Springs and the Garden of the Gods. Stops will also be made at Salt Lake City, Denver, and Omaha. This is one of the most delightful and complete tours ever planned.

Tickets, including railroad transportation, Pullman accommodations (one double berth), meals en route, carriage drives, and hotel accommodations going and return, and transportation in California, will be sold at rate of \$350 from all stations on the Pennsylvania Railroad System east of Pittsburgh.

Apply to ticket agents, Tourist Agent, 1196 Broadway, New York, or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Excellent gold fountain pen given for six names and \$6 cash. Our Day for seven names and \$7.

Tour to Old Point Comfort, Richmond and Washington.

A delightful personally-conducted tour, allowing two days at Old Point Comfort, one at Richmond, and two at Washington, will leave New York and Philadelphia February 20 via the Pennsylvania Railroad. This tour covers a peculiarly interesting territory, the quiet beauty of Old Point, the historic monuments of Richmond, and the ever-interesting departments and institutions of the National Capital.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact every necessary expense for a period of six days—will be sold at rate of \$35.00 from New York, Brooklyn, and Newark, \$34.00 from Trenton, \$33.00 from Philadelphia, and proportionate rates from other stations.

Tickets will also be sold to Old Point Comfort and return direct by regular trains within six days, including transportation, luncheon on going trip, and one and three-fourths days' board at Old Point, at rate of \$16.00 from New York, Brooklyn, and Newark, \$15.00 from Trenton, \$14.00 from Philadelphia, and proportionate rates from other stations.

Apply to ticket agencies, Tourist agent, 1196 Broadway, New York, or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Conference News

OXFORD, MD.

Editor Peninsula Methodist:—Feeling that it is only due the work at Oxford, I send you a brief account of what has been and what is still being done, for the past two years. Brother Van Dyke has been laboring very hard to bring the work up, and he has succeeded finely. He is filled and permeated with the spirit of the Master and by his strong gospel sermons and earnest appeals he is making things go on all lines. Our congregations were never better. The church is often filled to its utmost capacity and many go away sadly disappointed. People seem eager to get inside the door to hear the gospel message which is seldom delivered with more power and effect. Our Sunday school was never in better condition than at present; attendance larger, interest greater on the part of teachers and scholars. Collections are fine. We have recently added new books to library. Our prayer meetings are interesting and profitable and better attended than for years. No unusual occurrence to have sixty or seventy-five in attendance. Our revival effort began with watch night service and has been constantly growing in interest and power, whole families being brought to Christ. Thus far about forty have professed saving faith in Jesus Christ. Seldom a night that the shouts of new born souls are not heard, and not only this but believers are being sanctified, and still the glorious work is going on. Glory

At a meeting of the Board of Stewards on the 3d inst., it was unanimously voted to ask for Brother Van Dyke's return for the third year, and notwithstanding hard times and the fact that this is a single man's appointment, it was cheerfully decided to furnish parsonage and pay rent for same.

To God we give all the glory, both now and forever.
Daniel Wilson.

LAUREL.

Dear Brother Hanna:—The fourth week of our extra meetings in Laurel closed Friday night most gloriously in the conversion of two of our best young people. They had been at the altar nearly three hours when the light broke. I never saw more beautiful conversions in my life. The results of the meeting thus far are wonderful. The lukewarm and half-hearted professors have been greatly quickened, backsliders have been reclaimed, and fifty-six persons, nearly half of them young men, have been received on probation. The church is in splendid shape. It is united and harmonious and full of enthusiasm.

The meeting is an ideal Methodist revival. The old altar has been magnified and used as an agent to aid men and women into the kingdom. Conviction has been deep and pungent. Penitence has been sincere and thorough, and no one has had to tell the penitent he was saved. They have risen from the altar, their faces all aglow and made the room ring with their shouts of praise.

I had engaged Rev. W. T. Hammond, who has recently entered the field of evangelism, to be with us the last two weeks in January. For a week before he came I held meetings for the church. Old

wrongs were righted, public confession was made, and formal professors received their love as a result of that week of waiting at Jerusalem. When Brother Hammond reached us the church was ready, and we at once sought to arouse the unsaved. The outcome was refreshing, thirty-two souls saved the first week, and the fire still burns.

Permit me to say a word concerning Brother Hammond. He is a man full of faith and the Holy Ghost. There is no clap trap about his methods. He is plain, earnest and straight-forward. He wins the hearts of the people from the first. He doesn't try to take the meeting out of the pastor's hands, but keeps him in the forefront. His work is of such a character that he can return to a place as often as he desires and the people are glad to receive him. If any of the brethren feel the need of help they will find "Tom" Hammond a "workman that needeth not to be ashamed."

I ought to say in closing that "the lines have fallen unto me in pleasant places." A more devoted, loyal, considerate people would be difficult to find. This has been one of the happiest years of my ministry. The kindly regard my people have had for me and the cordial way in which they have co-operated with me has made the year's work a pleasure. I am not given to flattery and so I can say God bless these noble people for their devotion to God's cause and his church.

R. Watt.

HARD TIMES CAN'T STARVE HIM.

Mr. Editor:—Tell Mr. Jones the best paying business I know of is the Aluminum Business. I'm making from \$18 to \$25 a week easy taking orders for specialties and fancy articles in Aluminum rein hooks and rings for harness, door and name plates, signs, sign letters and figures for houses, stores, offices and vehicles, also the new patent cases for quickly attaching photographs to tombstones so they are imperishable and last forever. Every family have photographs and are glad of a chance to buy. Sold 2 dozen in three days last week and my profit was \$28. How's that for a farmer's son? Goods are elegant, quick sellers, show bright at night and this new metal is a great taker. I sell for X. World Mfg. Co., Columbus, Ohio. They make lots of other good sellers and are a good honest firm. Anyone can get a job and make money as I have by writing. Hard times can't starve me.
John B—.

NEW THROUGH LINE TO INDIANAPOLIS AND CHICAGO.

Commencing January 24, the B. & O. R. R. will operate a through line of Pullman Buffet Drawing-room Sleeping Cars between Baltimore, Indianapolis and Chicago, via Cincinnati.

Royal Blue Line train making direct connection in Baltimore will

| | |
|--------------------|-------------|
| Leave Philadelphia | 8.15 a. m. |
| Chester | 8.32 a. m. |
| Wilmington | 8.49 a. m. |
| Newark | 9.04 a. m. |
| Arrive Cincinnati | 3.05 a. m. |
| Indianapolis | 7.00 a. m. |
| Chicago | 12.00 a. m. |

Close connections are made for Terre Haute, Lafayette, Crawfordsville and principal points in the West and Northwest.

Millington, Md

The revival interests at Millington continue. Last Sunday morning 33 persons, most of them young people, were received on probation. The Sunday School in the afternoon was the largest it has been for several years, and the Sunday School collection the largest collection received for 7 or 8 years. After the study and review of the lesson, the Pastor conducted an experience meeting in the School which proved to be one of power and profit; many telling of God's love and others expressing a desire for salvation. At night seven penitents bowed at the altar, one of whom was converted, making forty-seven conversions during the meetings. Many others are serious. Rev. H. D. Smith has rendered valuable service several evenings. The Church is united, and the work of grace continues. T. C. SMOOT.

Cape Charles, City Va.

At the Fourth Quarterly Conference at Cape Charles City,—with a full board, the following resolutions were unanimously adopted:

Whereas, we are reminded at this, our last quarterly meeting of the Conference Year, that our Presiding Elder, Bro. W. F. Corkran D.D., will by the laws of our church be appointed to other fields of labor. Therefore;

Resolved, That this Quarterly Conference has always found in Bro. Corkran a christian of the highest type; and that in all our deliberations, he has shown that superior wisdom that can only come from one of his wide knowledge of ecclesiastical law, and love for his fellow man. Futher, Resolved, that we recognize in

Bro. Corkran an organizer second to none, from the high standard of the Salisbury District. In all branches of the work over which he has presided during the six years of his administration he has shown more than ordinary executive ability.

Resolved: That it is with reluctance that we are so soon to part with Brother Corkran as our Presiding Elder: and most heartily commended him to the people he may be called to serve; and that a kind providence may at all times smile upon him and his labors.

Resolved. That the secretary be requested to record these resolutions in the Minutes of this meeting, also forward a copy of the same to the PENINSULA METHODIST for publication.

C. A. MCKINNEY
A. G. MANAHAN
WM. T. TOWNSEND
COMMITTEE

Ayers, Va.

Yesterday was a great day at Ayers M. E. Church. One brother said it was one of the greatest days he ever saw at Ayers Chapel. Five men expressed a desire for a better life and a deluge seemed to fall on the church. The people gave their experiences, wept and rejoiced around the chapel. They said they were depending upon me to conduct a prayer meeting that evening at the home of Brother Charles Coard. It being that your exhorter was ill, I felt I ought to remain, and as a consequence Brother Coard was converted kneeling at a chair, while the others prayed for pardon. One and touching exceptional feature was that of a noble looking young man at the altar who could neither hear nor speak. The people were again filled with the spirit and praised God aloud.

Brother Spencer Smith is doing good service holding cottage prayer meetings. As is Brother Marcellus Johnson of Leatherbury. Brother Johnson and others of the last named church go from house to house holding prayer meetings and assisting the sick and poor with the necessaries of life. Brothers Winder and Ayers our faithful local preachers are still filling the pulpit of Leatherbury on local days to the delight of the people; Onancock Epworth League have entered on the same work also, having appointed the second meeting at the home of the widow of the lamented Brother Thomas B. Ayers near Savageville. Our people are in the spirit week-day as well as on the Sabbath. I am to preach at Marsh's school house on Tuesday evening, the 9th, hope to report a conversion.

Carrie, the little daughter of Mr. Ranford Marsh, was buried Sabbath afternoon last, funeral sermon preached between the services at Onancock and Ayers. We are hoping for the father and other members of the family to give their hearts to Jesus and meet their darling in heaven. The Lord is with us, all glory to his name. We hear that Tangier rejoices in 160 conversions, perhaps the greatest meeting in its history. D.

Tangier, Va.

DEAR METHODIST:—We who live on this little world in the waters of the Chesapeake, while we have been for some weeks shut off from the life and stir of humanity by the relentless arms of ice and snow have not been shut off from God but have been shut in with God while in a most signal way he has displayed his presence.

One Sabbath evening just before Christmas at the end of a prayer service we felt strongly moved to announce a series of meetings to begin on the eve of Jan. 1st. This was a thing out of the regular order of events here, as for many years their revivals have all been in the summer at their Annual Meetings. There was some honest doubt as to the wisdom of such an undertaking, however when the time came the church put on her working outfit and started in for victory. The gracious work started among the children and continued till about 60 boys and girls had been converted and then the fathers and mothers began to yield and come to Christ by the score. There have been as high as fifty bowing at the altar at one time, ranging from the age of 15 to 67. Men have been converted at their homes and one old gentleman who had not been under conviction since he was a boy at the historic camp meetings in Tangier Beach has yielded to Christ and set up the family altar. Up to this time there have been 140 conversions and last night there were fully 40 at the altar. For all this we praise and glorify the name of God who visiteth his people at all times where they sincerely seek his face, for the conversion of sinners.

C. P. SWAIN.

February 3, 1897.

Wilmington Preachers Meeting
ST. PAUL'S CHURCH, February 8, 1897.

According to previous adjournment the preachers' meeting was held in St. Paul's M. E. Church this morning president J. E. Amas in the chair.

The devotional service conducted by Brother Cosaboom. Minutes of last meeting read and approved. Brother France reported on current events and offered the following resolutions, which were unanimously adopted.

On the Action of the Board of Trade

Resolved; That this Preachers' Meeting has learned with profound regret that the Board of Trade of this city have by resolutions joined hands with the liquor dealers in asking that the Constitutional Convention of our State refuse to grant any concession whatever to the Temperance sentiment of the people of our commonwealth; and that to, in the presence of the well known fact, that more than three fourths of the crime and pauperism of the Community is traceable to the use of intoxicating liquors and and that we respectfully request the Board of Trade to re-consider their action.

Bribery and Frauds in Election

Whereas; It has come to pass in our State that Political bribery and fraud at the Elections, have almost robbed our citizens of the right of voluntary suffrage, and destroyed the sacred character of the ballot box, and,

Whereas; This is being done without regard to the laws of the State, and in open defiance of the same, and,

Whereas, Such a course of crime is bringing reproach upon the fair name of our state, as well as destroying the good morals of our people. Therefore,

Resolved, That as pastors of churches and citizens of the State, we call upon the Judges of our Courts, and all good Citizens to come to the rescue of our State from the odium thus put upon it, and to see to it that all who persist in violating the laws are brought to speedy and certain punishment for their crimes.

Rev. Dr. VERNON of Philadelphia was then introduced and read a very instructive lecture on "The planting of the M. E. church in Italy." On motion of Rev. J. D. Rigg, Dr. Vernon was tendered a rising vote of thanks for his admirable lecture.

Brother Rigg, the critic for the day made a short report.

The committee on the death of Rev. Brother Als not having their report in, it will be looked for next Monday.

The committee to present Resolutions to the Chief of Police last week reported having discharged that duty.

The subject of revivals will be the order of the day for next Monday. Adjourned with benediction by Dr. Vernon. J. R. DILL, Secretary.

We want one good man (having horse), as permanent superintendent of New Castle County, to attend to our business, on salary. Must send along with application, strong letters of recommendation as to honesty, energy and ability. First-class man only. State occupation. Address P. O. Box, 1632, Phila., Pa.

Great
Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great
Cures proved by the voluntary statements of thousands of people, show that Hood's Sarsaparilla has great
Power over disease by purifying, enriching and invigorating the blood, upon which health and life depend.

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Sarsaparilla
Is the One True Blood Purifier. All druggists. \$1.
Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Salisbury District

Reaching home on Tuesday, the 19th of January, having no other field engagements until the 23d. gave me time to communicate with each pastor on the district, inquiring as to the outlook, making suggestions as to the closing up of the year and enclosing blanks for reports. If I have failed to send blanks to any pastor I shall be glad to know it. On Saturday 23d, about 8 P. M., I landed at Selbyville and put up at Bro. W. S. McCabe's; many of the preachers know what that means in the way of comfort. Sister McCabe has two prophets rooms—one for summer and the other for winter. Sabbath morning I preached at Selbyville, and Capt. Warren took me to Roxana, where Bro. Gray was just closing a church funeral service. At the preaching hour the house was crowded and the greatest attention given the preached word. Before I could get out of the church I was informed that Bro. E. A. Melson was waiting to take me to Bishopville, Bro. Melson is fond of a nice team, and on this occasion he was at his best with as fine a pair of grays as I ever saw. The ride to Bishopville was a delight, and at Bro. Melson's home I had all the comforts that could be asked, Sister Melson is a model housekeeper, and the superior quality of the chicken makes a lasting impression. At the appointed hour I preached as best I could to a good congregation and administered the Lord's Supper.

Monday's work began with Quarterly Conference at Bishopville, where the attendance was good. Brother Hall, of Synapuxent, driving 13 miles in the teeth of a freezing northwestern. St. Martin's is paid up in full for the year; Bishopville and Synapuxent are well up and the few at Friendship are doing well. Brother Bloxton has put in a year of hard and successful work. The whole charge is very much improved. A church is much needed at Ocean City, and steps are being made to that end. The pastor's return is very much desired, but the absence of a parsonage may make a change necessary, he having wisely married, and I may add married wisely. We faced a cold wind to Roxana for Quarterly Conference at 2.30, and found a good attendance notwithstanding they had met the previous Saturday by some mistake. The work of Roxanna charge is in good condition; Bro. Gray thinks he has put in the hardest year's work of his life and it has not been in vain.

Bethel has recently paid the deficiency on last year's salary. The desire for Brother Gray's return is strong. Hastening on to Selbyville I am at Brother McCabe's in time for tea, and convene the Quarterly Conference at 7 o'clock. This charge has been unfortunate this year, Bro. Conner was sick for a long time, finally dying, then for some three months they had no pastor. But the faithful few clung together and kept the fire burning, now under the leadership of Brother Stallings they are falling into line, and the year will not be entirely deprived of good results.

On Tuesday morning I am up at 5.30, breakfast disposed of and land in Frankford at 7.30. In spite of a cold day and a cold house, we have a large Quarterly Conference at 10 o'clock. This whole charge feels the power of the wonderful revival which came to St. George's in the fall, and every phase of the work is helped thereby. If Frankford is to hold the place to which she is entitled, the people of the home church must learn to pay more promptly, but this they will do in course of time. The ladies have won their long battle with the parsonage debt. When Bro. DuHadaway was pastor, they assumed the debt of a new parsonage and just recently paid the last dollar. All hail to the noble women of Frankford Methodism. The desire for Bro. Wickline's return is unanimous.

At Millsboro in the afternoon, the Quarterly Conference business was disposed of between 2.30 and 4.00 o'clock, after which came an arbitration case; two brethren disagreed about some land, but in harmony with latter day civilization and christianity they submit their case to arbitration. At 6 o'clock the Trustees and Building Committee of the new church at Millsboro was given a hearing; the church is near completion and the members and friends have done remarkably well to raise over \$1,500 in cash up to date with some yet subscribed. The whole cost will amount to about \$2,600, not including the furnishing. A noble band of ladies led by sister Eiswald have nearly enough money in hand to buy the furniture, but this will leave a debt of nearly \$1,000. If the sum recommended by the Conference Board of Church Extension could be secured they could pull through, but without it they have a severe struggle before them. The church is handsome and

(Continued on Page 15)

THE SUNDAY SCHOOL.

LESSON VIII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 21.

Text of the Lesson, Acts vi, 8-15; vii, 54-60. Memory Verses, 57-60—Golden Text, Rev. ii, 10—Commentary by the Rev. D. M. Stearns.

8. "And Stephen, full of faith and power, did great wonders and miracles among the people." As days passed on and the disciples increased, satan increased his zeal in disturbing the peace. There is murmuring because some thought they were neglected in the daily ministrations. This leads to the appointment of a committee of seven Spirit-filled men to see specially to the distribution of alms, leaving the others free to give themselves to the word and prayer. The seven were set apart by prayer and the laying on of hands. Disciples multiplied greatly, and many priests believed. Stephen, full of faith and of the Holy Spirit, content to do the humble work of the committee, was led by the Spirit into greater things, for the humble shall be exalted.

9, 10. "And they were not able to resist the wisdom and the Spirit by which He spake." This was in accordance with the promise of the Lord. "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist" (Luke xxi, 15). There is a power in the word of God when spoken by the Spirit of God, even through a very weak earthen vessel, which can be accounted for only by the fact that God is in His word, and it is the same word by which He made the heavens and all their host (Ps. xxxiii, 6). His word is like a fire and a hammer to break rocks in pieces. Ho that hath it, let him speak it faithfully (Jer. xxxiii, 28, 29).

11, 12. "We have heard him speak blasphemous words against Moses and against God." The things that are farthest from our thoughts and that we would be most unlikely to be guilty of are just those which the devil through his agents is apt to accuse us of. Think of his calling Christ a glutton, and of his accusing Him of being in league with himself, and of His being crucified as an evildoer. Imagine Stephen, filled with the Spirit of God, being guilty of blaspheming God. Yet Christ was accused of the same. When such treatment comes our way, let us be thankful for fellowship with Christ (1. Pet. ii, 20).

13, 14. "We have heard him say that this Jesus of Nazareth shall destroy this place." Such was some of the testimony which the false witnesses bore against Stephen. The false witnesses said of Christ that He said He was able to destroy the temple of God and build it in three days (Math. xxvi, 61).

15. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." His Lord was with him and in him, and made something of His glory to be seen in him. Perhaps it was somewhat as when the face of Moses so shone that the people could not look upon him (Ex. xxxiv, 30, 35).

Chapter vii, 54. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." When the false witnesses made their false accusation, the high priest said to Stephen, "Are these things so?" (vii, 1). In reply to this he began at the appearance of God to Abraham and traced the goodness of God to Israel down to David and Solomon; then made the nation guilty of the persecution of the prophets, and of the murder of Christ, and of not keeping the law of God. This cut them and led to their gnashing their teeth at Stephen.

55. "But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." Thus he was unmoved by their anger and heeded not their gnashing teeth. The way of peace is to see Jesus only and always. Look steadfastly upward and never within nor around. See Isa. xli, 10, R. V. margin. Jesus at God's right hand for us, and the glory which awaits us are enough

to hit us above all the things we see.

56. "And said, Behold I see the heavens opened and the Son of Man standing on the right hand of God." Heaven opened always shows us Christ or His church either in glory or tribulation. The phrase is found only seven times in Scripture, the other six places being in the following chapters: Ezek. i, Math. iii, John i, Acts x, Rev. iv and xix. We are saved by beholding Jesus Christ as the Lamb of God taking away our sins. We run with patience and grow in grace only as we look constantly to Him, and when we see Him as He is we shall then be forever like Him (John i, 29; Heb. xii, 1, 2; II Cor. iii, 18; I John iii, 2).

57, 58. "And the witnesses laid down their clothes at a young man's feet, whose name was Saul." This is our first introduction to one who figures so largely in the rest of this book and in most of the epistles to the churches. How little he dreamed that day as he minded the clothes of those who stoned Stephen that he would ever be a most devoted follower of Him whom Stephen said he saw at God's right hand! In after days he must often have thought of this day and its events. God had a plan for him to be revealed in due time. See Isa. xli, 9, 10; Gal. i, 15, 16. In His own way and in His own time God humbled Saul and brought him to Himself. Doubtless Stephen's testimony had something to do with it.

59. "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." In Ps. xxxi, 6, it is written, "Into thine hand I commit my spirit." These very words said Jesus to His Father when He died on Calvary, and similar words says Stephen as he dies. It is asked, Where is the spirit after death? Jesus' Spirit—that is, Jesus Himself out of the body—was with the Father. Stephen's spirit—that is, Stephen himself out of his body—was with the Lord Jesus in glory. Jesus taught in Luke xvi, 22-28, the conscious existence of those who pass out of the body by death. The same is clearly taught in Rev. vi, 9-11, and in Phil. i, 21, 23; II Cor. v, 8. The body sleeps, but not the soul. The nonexistence of a person between death and resurrection or the annihilation of the wicked is not taught in the Scriptures and cannot be taught from them without violent perversion of these passages.

60. "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Here is the Spirit of the Lord Jesus, who said concerning His murderers, "Father forgive them, for they know not what they do" (Luke xxiii, 34). Stephen then went out to be with his Lord, and his body slept. Paul himself was afterward stoned to death and left for dead. But as to his spirit while his body slept or lay dead, see II Cor. xii, 1-4. May Paul's motto be ours, "Christ shall be magnified in my body, whether it be by life or by death" (Phil. i, 20).

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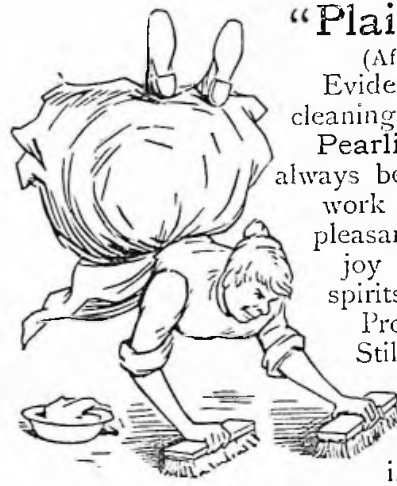
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HIS PRAISE OF HOME.

AN ELOQUENT AND TOUCHING SERMON BY REV. DR. TALMAGE.

He Takes "Harbor of Home" For His Subject and Pays a Fine Tribute to the Domestic Hearth and Its Influence.

WASHINGTON, Feb. 7.—This sermon of Dr. Talmage will set many memories ringing with the good old times. His subject was "Harbor of Home" and the text Mark v, 19, "Go home to thy friends and tell them how great things the Lord hath done for thee."

There are a great many people longing for some grand sphere in which to serve God. They admire Luther at the diet of Worms and only wish that they had some such great opportunity in which to display their Christian prowess. They admire Paul making Felix tremble, and they only wish that they had some such grand occasion in which to preach righteousness, temperance and judgment to come. All they want is an opportunity to exhibit their Christian heroism. Now the apostle comes to us, and he practically says, "I will show you a place where you can exhibit all that is grand and beautiful and glorious in Christian character, and that is the domestic circle."

If one is not faithful in an insignificant sphere, he will not be faithful in a resounding sphere. If Peter will not help the cripple at the gate of the temple, he will never be able to preach 3,000 souls into the kingdom at the Pentecost. If Paul will not take pains to instruct in the way of salvation the sheriff of the Philippian dungeon, he will never make Felix tremble. He who is not faithful in a skirmish would not be faithful in an Armageddon. The fact is, we are all placed in just the position in which we can most grandly serve God, and we ought not to be chiefly thoughtful about some sphere of usefulness which we may after awhile gain, but the all absorbing question with you and with me ought to be, "Lord, what wilt thou have me (now and here) to do?"

The Word "Home."

There is one word in my text around which the most of our thoughts will today revolve. That word is home. Ask ten different men the meaning of that word, and they will give you ten different definitions. To one it means love at the hearth, it means plenty at the table, industry at the workstand, intelligence at the books, devotion at the altar. To him it means a greeting at the door and a smile at the chair. Peace hovering like wings. Joy clapping its hands with laughter. Life a tranquil lake. Pillowed on the ripples sleep the shadows.

Ask another man what home is, and he will tell you it is want, looking out of a cheerless fire grate and kneading hunger in an empty bread tray. The damp air shivering with curses. No Bible on the shelf. Children, robbers and murderers in embryo. Vile songs their lullaby. Every face a picture of ruin. Want in the background and sin staring from the front. No Sabbath wave rolling over that doorsill. Vestibule of the pit. Shadow of infernal walls. Furnace for forging everlasting chains. Fagots for an unending funeral pile. Awful word! It is spiced with curses; it weeps with ruin; it chokes with woe; it sweats with the death agony of despair.

The word "home" in the one case means everything bright. The word "home" in the other case means everything terrific.

I shall speak to you of home as a test

of character; home as a refuge, home as a political safeguard, home as a school and home as a type of heaven.

And in the first place I remark that home is a powerful test of character. The disposition in public may be in gay costume while in private it is in dishabille. As play actors may appear in one way on the stage and may appear in another way behind the scenes, so private character may be very different from public character. Private character is often public character turned wrong side out. A man may receive you into his parlor as though he were a distillation of smiles, and yet his heart may be a swamp of nettles. There are business men who all day long are mild and courteous and genial and good natured in commercial life, keeping back their irritability and their petulance and their discontent, but at nightfall the dam breaks, and scolding pours forth in floods and freshets.

Good Cheer at Home.

Reputation is only the shadow of character, and a very small house sometimes will cast a very long shadow. The lips may seem to drop myrrh and cassia and the disposition to be as bright and warm as a sheaf of sunbeams, and yet they may only be a magnificent show window to a wretched stock of goods. There is many a man who is affable in public life and amid commercial spheres, who, in a cowardly way, takes his anger and his petulance home and drops them in the domestic circle.

The reason men do not display their bad temper in public is because they do not want to be knocked down. There are men who hide their petulance and their irritability just for the same reason that they do not let their notes go to protest; it does not pay. Or for the same reason that they do not want a man in their stock company to sell his stock at less than the right price, lest it depreciate the value. As at sunset the wind rises, so after a sunny day there may be a tempestuous night. There are people who in public act the philanthropist who at home act the Nero with respect to their slippers and their gown.

Audubon, the great ornithologist, with gun and pencil went through the forests of America to bring down and to sketch the beautiful birds, and after years of toil and exposure completed his manuscript and put it in a trunk in Philadelphia for a few days of recreation and rest and came back and found that the rats had utterly destroyed the manuscript, but without any discomposure and without any fret or bad temper he again picked up his gun and pencil and visited again all the great forests of America and reproduced his immortal work. And yet there are people with the ten-thousandth part of that loss who are utterly irreconcilable; who, at the loss of a pencil or an article of raiment, will blow as long and sharp as a north-east storm.

Now, that man who is affable in public and who is irritable in private is making a fraudulent overissue of stock, and he is as bad as a bank that might have \$400,000 or \$500,000 of bills in circulation with no specie in the vault. Let us learn "to show piety at home." If we have it not there, we have it not anywhere. If we have not genuine grace in the family circle, all our outward and public plausibility merely springs from a fear of the world or from the slimy, putrid pool of our own selfishness. I tell you the home is a mighty test of character. What you are at home you are everywhere, whether you demonstrate it or not.

Again, I remark that home is a ref-

uge. It is the United States army on the national road to Mexico, a long march, with ever and anon a skirmish and a battle. At eventide we pitch our tent and stack our arms; we hang up the war cap and lay our head on the knapsack; we sleep until the morning bugle calls us to marching and action. How pleasant it is to rehearse the victories and the surprises and the attacks of the day, seated by the still campfire of the home circle!

Yea, life is a stormy sea. With shivered masts and torn sails and hulk a leak, we put into the harbor of home. Blessed harbor, there we go for repairs in the drydock of quiet life. The candle in the window is to the toiling man the lighthouse guiding him into port. Children go forth to meet their fathers as pilots at the Narrows take the hand of ships. The doorsill of the home is the wharf where heavy life is unladen.

A Refuge, a Safeguard and a School.

There is the place where we may talk of what we have done without being charged with self adulation. There is the place where we may lounge without being thought ungraceful. There is the place where we may express affection without being thought silly. There is the place where we may forget our annoyances and exasperations and troubles. Forlorn earth pilgrim, no home? Then die. That is better. The grave is brighter and grander and more glorious than this world, with no tent from marchings, with no harbor from the storm, with no place to rest from this scene of greed and gouge and loss and gain. God pity the man or woman who has no home!

Further, I remark that home is a political safeguard. The safety of the state must be built on the safety of the home. The Christian hearthstone is the only cornerstone for a republic. The virtues cultured in the family circle are an absolute necessity for the state. If there be not enough moral principle to make the family adhere, there will not be enough political principle to make the state adhere. "No home" means the Goths and Vandals, means the nomads of Asia, means the Numidians of Africa, changing from place to place according as the pasture happens to change. Confounded be all those Babels of iniquity which would overthrow and destroy the home! The same storm that upsets the ship in which the family sails will sink the frigate of the constitution. Jails and penitentiaries and armies and navies are not our best defense. The door of the home is the best fortress. Household utensils are the best artillery, and the chimneys of our dwelling houses are the grandest monuments of safety and triumph. No home, no republic.

Further, I remark that home is a school. Old ground must be turned up with subsoil plow, and it must be harrowed and reharrowed, and all the influences thrown over their heart and life will come up in after life luxuriantly. Every time you have given a smile of approbation all the good cheer of your life will come up again in the geniality of your children. And every ebullition of anger and every uncontrollable display of indignation will be fuel to their disposition 20 or 30 or 40 years from now—fuel for a bad fire a quarter of a century from this. You praise the intelligence of your child too much sometimes when you think he is not aware of it, and you will see the result of it before 10 years of age in his annoying affectations. You praise his beauty, supposing he is not large enough to understand what you say, and you will find him standing on a high chair before a flattering mirror. Words and deeds and example are the seed of char-

acter, and children are very apt to be the second edition of their parents. Abraham begat Isaac, so virtue is apt to go down in the ancestral line, but Herod begat Archelaus, so iniquity is transmitted. What vast responsibility comes upon parents in view of this subject!

Oh, make your home the brightest place on earth if you would charm your children to the high path of virtue and rectitude and religion! Do not always turn the blinds the wrong way. Let the light which puts gold on the gentian and spots the pansy pour into your dwellings. Do not expect the little feet to keep step to a dead march. Do not cover up your walls with such pictures as West's "Death on a Pale Horse," or Tintoretto's "Massacre of the Innocents." Rather cover them, if you have pictures, with "The Hawking Party," and "The Mill by the Mountain Stream," and "The Children Amid Flowers," and "The Harvest Scene," and "The Saturday Night Marketing."

Home Duties.

Get you no hint of cheerfulness from grasshopper's leap and lamb's frisk and quail's whistle and garrulous streamlet, which, from the rock at the mountain top clear down to the meadow ferns under the shadow of the steep, comes looking for the steepest place to leap off at and talking just to hear itself talk? If all the skies hurtled with tempest, and everlasting storm wandered over the sea, and every mountain stream went raving mad, frothing at the mouth with mad foam, and there were nothing but simooms blowing among the hills, and there were neither lark's carol nor humming bird's trill nor waterfall's dash, but only bear's bark and panther's scream and wolf's howl, then you might well gather into your homes only the shadows. But when God has strewn the earth and the heavens with beauty and with gladness let us take into our home circles all innocent hilarity, all brightness and all good cheer. A dark home makes bad boys and bad girls, in preparation for bad men and bad women.

Above all, my friends, take into your homes Christian principle. Can it be that in any of the comfortable homes of my congregation the voice of prayer is never lifted? What! No supplication at night for protection? What! No thanksgiving in the morning for care? How, my brother, my sister, will you answer God in the day of judgment with reference to your children? It is a plain question, and therefore I ask it. In the tenth chapter of Jeremiah God says he will pour out his fury upon the families that call not upon his name. Oh, parents, when you are dead and gone and the moss is covering the inscription of the tombstone, will your children look back and think of father and mother at family prayer? Will they take the old family Bible and open it and see the mark of tears of contrition and tears of consoling promise, wept by eyes long before gone out into darkness?

Oh, if you do not inculcate Christian principle in the hearts of your children, and you do not warn them against evil, and you do not invite them to holiness and to God, and they wander off into dissipation and into infidelity, and at last make shipwreck of their immortal souls, on their deathbed and in the day of judgment they will curse you! Seated by the register or the stove, what if on the wall should come out the history of your children? What a history—the mortal and immortal life of your loved ones! Every parent is writing the history of his child. He is writing it, composing it into a song or tuning it into a groan.

My mind runs back to one of the best of early homes. Prayer, like a roof

over it. Peace, like an atmosphere in it. Parents, personifications of faith in trial and comfort in darkness. The two pillars of that earthly home long ago crumbled to dust. But shall I ever forget that earthly home? Yes, when the flower forgets the sun that warms it. Yes, when the mariner forgets the star that guided him. Yes, when love has gone out on the heart's altar and memory has emptied its urn into forgetfulness. Then, home of my childhood, I will forget thee—the family altar of a father's importunity and a mother's tenderness, the voices of affection, the funerals of our dead. Father and mother, with interlocked arms, like intertwining branches of trees, making a perpetual arbor of love and peace and kindness, then I will forget thee; then, and only then. You know, my brother, that 100 times you have been kept out of sin by the memory of such a scene as I have been describing. You have often had raging temptations, but you know what has held you with supernatural grasp. I tell you a man who has had such a good home as that never gets over it, and a man who has had a bad early home never gets over that.

A Type of Heaven.

Again, I remark that home is a type of heaven. To bring us to that home Christ left his home. Far up and far back in the history of heaven there came a period when its most illustrious citizen was about to absent himself. He was not going to sail from beach to beach; we have often done that. He was not going to put out from one hemisphere to another hemisphere; many of us have done that. But he was to sail from world to world, the spaces unexplored and immensities untraveled. No world had ever hailed heaven, and heaven had never hailed any other world. I think that the windows and the balconies were thronged and that the pearly beach was crowded with those who had come to see him sail out of the harbor of light into the oceans beyond. Out and out and out, and on and on and on, and down and down and down he sped until one night, with only one to greet him, he arrived. His disembarkation so unpretending, so quiet that it was not known on earth until the excitement in the cloud gave intimation that something grand and glorious had happened. Who comes there? From what port did he sail? Why was this the place of his destination? I question the shepherds. I question the camel drivers. I question the angels. I have found out. He was an exile. But the world has had plenty of exiles. Abraham, an exile from Ur of the Chaldees; John, an exile from Ephesus; Kosciusko, an exile from Poland; Mazzini, an exile from Rome; Emmet, an exile from Ireland; Victor Hugo, an exile from France; Kossuth, an exile from Hungary. But this one of whom I speak today had such resounding farewell and came into such chilling reception—for not even a hostler went out with his lantern to help him in—that he is more to be celebrated than any other expatriated one of earth or heaven.

It is 93,000,000 miles from here to the sun, and all astronomers agree in saying that our solar system is only one of the small wheels of the great machinery of the universe, turning round some great center so far distant it is beyond all imagination and calculation, and if, as some think, that great center in the distance is heaven, Christ came far from home when he came here. Have you ever thought of the homesickness of Christ? Some of you know what homesickness is when you have been only a few weeks absent from the domestic circle. Christ was 33 years away from home. Some of you feel homesick-

ness when you are a hundred or a thousand miles away from the domestic circle. Christ was more millions of miles away from home than you could calculate if all your life you did nothing but calculate. You know what it is to be homesick even amid pleasurable surroundings, but Christ slept in huts, and he was athirst, and he was a-hungered, and he was on the way from being born in one man's barn to being buried in another man's grave. I have read how the Swiss, when they are far away from their native country, at the sound of their national air get so homesick that they fall into melancholy, and sometimes they die under the homesickness. But, oh, the homesickness of Christ! Poverty, homesick for celestial riches. Persecution, homesick for hosanna. Weariness, homesick for rest. Homesick for angelic and archangelic companionship. Homesick to go out of the night and out of the storm and the world's execration and all that homesickness suffered to get us home!

The Heavenly Home.

At our best estate we are only pilgrims and strangers here. "Heaven is our home." Death will never knock at the door of that mansion, and in all that country there is not a single grave. How glad parents are in holiday time to gather their children home again! But I have noticed that almost always there is a son or a daughter absent—absent from home, perhaps absent from the country, perhaps absent from the world. Oh, how glad our heavenly Father will be when he gets all his children home with him in heaven! And how delightful it will be for brothers and sisters to meet after long separation! Once they parted at the door of the tomb; now they meet at the door of immortality. Once they saw only "through a glass darkly," now it is "face to face," corruption, incorruption; mortality, immortality. Where are now all their sins and sorrows and troubles? Overwhelmed in the Red sea of death while they passed through dry shod.

Gates of pearl, capstones of amethyst, thrones of dominion do not stir my soul so much as the thought of home. Once there, let earthly sorrows howl like storms and roll like seas. Home! Let thrones rot and empires wither. Home! Let the world die in an earthquake struggle and be buried amid procession of planets and dirge of spheres. Home! Let everlasting ages roll in irresistible sweep. Home! No sorrow, no crying. No tears, no death, but home, sweet home; home, beautiful home, everlasting home, home with each other, home with angels, home with God.

The Dream.

One night, lying on my lounge when very tired, my children all around about me in full romp and hilarity and laughter, on the lounge, half awake and half asleep, I dreamed this dream: I was in a far country. It was not Persia, although more than oriental luxuriance crowned the cities. It was not the tropics, although more than tropical fruitfulness filled the gardens. It was not Italy, although more than Italian softness filled the air. And I wandered around locking for thorns and nettles, but I found that none of them grew there, and I saw the sun rise, and I watched to see it set, but it sank not. And I saw the people in holiday attire, and I said, "When will they put off this and put on workmen's garb and again delve in the mine or swelter at the forge?" But they never put off the holiday attire.

And I wandered in the suburbs of the city to find the place where the dead sleep, and I looked all along the line of

the beautiful hills, the place where the dead might most blissfully sleep, and I saw towers and castles, but not a mausoleum or a monument or a white slab could I see. And I went into the chapel of the great town, and I said, "Where do the poor worship, and where are the hard benches on which they sit?" And the answer was made me, "We have no poor in this country." And then I wandered out to find the hovels of the destitute, and I found mansions of amber and ivory and gold, but not a tear could I see, not a sigh could I hear, and I was bewildered, and I sat down under the branches of a great tree, and I said: "Where am I? And whence comes all this scene?" And then out from among the leaves and up the flowery paths and across the bright streams there came a beautiful group, thronging all about me, and as I saw them come I thought I knew their step, and as they shouted I thought I knew their voices, but then they were so gloriously arrayed in apparel, such as I had never before witnessed, that I bowed as stranger to stranger. But when again they clapped their hands and shouted, "Welcome, welcome!" the mystery all vanished, and I found that time had gone and eternity had come, and we were all together again in our new home in heaven. And I looked around, and I said, "Are we all here?" and the voices of many generations responded, "All here!" And while tears of gladness were raining down our cheeks, and the branches of the Lebanon cedars were clapping their hands, and the towers of the great city were chiming their welcome, we all together began to leap and shout and sing, "Home, home, home!"

Wire Fences In England.

English devotees of the hunt are meeting with occasional disaster on account of the growing habit among farmers of inclosing their lands with wire fences, sometimes barbed, in the place of rail fences. A few farmers are so obliging as to take down these wire fences in the winter; others tie red rags on the wire, so that the obstruction may be announced in time to the horsemen, but a few farmers who are against the hunters on principle say that if men are going to ride over their lands they can do so at their own risk and refuse to announce the presence of wire. The other day a six season mare, as clever a hunting horse as was in the district, was literally cut to rags, the strand of barbed wire being run loosely through the top of a hedge and lapping around her like a snake when she was brought down. The mare was shot, and the rider escaped a broken neck only by a miracle. This happened in one of the most fashionable hunting districts.—London Letter.

AN OLD SETTLER.

When the rheumatism first preempts certain tracts of your anatomy it may be ousted, easily, but when it becomes an old settler it is pretty hard to budge. Remember this when you experience the first twinges of this obstinate and agonizing disease, and attack it with Hostetter's Stomach Bitters. It will then "make tracks," and possibly leave you unmolested and in peaceable possession of your own comfort in the future. Peril always attends rheumatism, if it becomes chronic, on account of its tendency to attack the heart. Usually it is complicated with kidney trouble. Certain it is that the kidneys, when aroused by the Bitters, will eliminate impurities which give rise to rheumatism and dropsy. In inclement or wet conditions of the weather, the Bitters, taken in advance, will often avert rheumatic trouble. Use this genial family medicine for dyspepsia, biliousness, headache and constipation.

A New Shrub that Cures Kidney and Rheumatic Diseases—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper methysticum, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavis, (the Kava-Kava Compound,) has wrought many remarkable cures of Kidney and Rheumatic diseases.

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes: "I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate.

In fact I was in misery the whole time and was becoming very despondent. * * * I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. * * * It is a wonderful and grand, good remedy.

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty, by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and restored to health. Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepared by mail to every reader of THE PENINSULA METHODIST who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

Wanted—An Idea Who can think of some simple thing to patent? Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C. for their \$1.00 prize offer and list of two hundred inventions wanted.

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(Continued from Page 11)

commodious, but not extravagant nor too large.

The work of Tuesday, with the cold and exposure used me up, and when I reached Berlin at 9.30 o'clock that night, I was a fit subject for the bed and a doctor's care. Brother Atkins met me at the station and took me to the parsonage, where Sister Atkins began at once to prescribe, and gracefully did I submit. The result was a good night's rest and a relief from the severe cold I had contracted. I was well enough by Wednesday evening to go through the blinding snow storm to Brother Alfred Powell's for tea and hold a most interesting Quarterly Conference at 7.30; the attendance was large and every interest well represented. The finances of Berlin which were bad one year ago, are much worse now, and many of our church people find themselves utterly unable to keep up their full contributions to the church. Yet it is astonishing how the church braves the storm and she will anchor safely by March seventeenth. The Ladies Aid and Epworth League have expended more than one hundred dollars on the parsonage this year, greatly adding to its appearance and comfort.

On Thursday my engagements took me to Newark by the noon train. Quarterly Conference met at the parsonage at 2 P. M. Attendance small on account of snow and cold. Brother Davis has rendered faithful service scarcely missing a single appointment, on account of sickness. The church is much prospered in spiritual tone, and the benevolences will show a handsome advance.

During the year he has built a neat home where he expects to spend his last days. Having until Saturday afternoon to remain in Newark, after a sumptuous supper at the parsonage. I take myself to Rev. W. L. P. Bowen's quiet retreat on the hill. This is a place where a weary presiding elder may find rest. Brother Bowen keeps the village post office and sister Bowen keeps the home, and both fully understand their business. Brother Bowen and I joined the Conference together with a large class in seventy-six and this fact brings us closer together perhaps, but any weary itinerant will here find a most hearty welcome.

Saturday afternoon, with Brother Bowen's team I drove through drifts of snow and over ice to St. John's on Powellville Circuit.

Here I meet Brother Wheatley and four others assembled for Quarterly Conference. I was not expected, hence, the brethren did not turn out, but the Quarterly Conference was held with very meagre reports.

The night is spent at the parsonage. Sunday morning dawns beautifully, for which I am specially thankful, since a hard day's work is before me. At 10 A. M. I preach at St. John's to a constantly incoming congregation. As soon as service is dismissed I am off for Wesley, Newark Circuit, 13 miles away, make a short stop at Newark for dinner and am at Wesley 2.30. The house, people and preacher are all alike, cold. My evening appointment is at Berlin, 13 miles away, but with a relay of three teams I make the distance through snow and sloop, and have 45 minutes to spare. I look in at the largely attended and interesting Epworth League meeting. At the preaching service the congregation is full and attentive. A good Presbyterian brother makes the closing prayer in good Methodist fervor.

On Monday morning I leave Berlin at 7 o'clock for home after an absence of eight days.

W. F. CORKRAN.

Literary and Review

The Christian Literature Company have in press A History of Methodism, in two volumes, by the Rev. J. M. Buckley, D. D., editor of "The Christian Advocate." The work will be profusely illustrated, containing portraits of the founders and pioneers of Methodism, and the only complete series of portraits of Bishops of the Church, living and dead. Great pains have been taken to secure of these the best and most authentic likenesses, and the publishers have received in this direction invaluable assistance from The Methodist Book Concerns of New York and Nashville, and from the Rev. Mr. Thomas, the Librarian of The Methodist Historical Society. The first volume is to appear February 10th. The illustrations in this volume include reproductions in facsimile from Wesley's Journal, an account of Embury's conversion in his own handwriting, etc., etc. The work will be sold by subscription only and will be of interest to Methodists everywhere.

The "Higher Criticism" controversy has already developed an extensive literature, and has opened for fresh investigation the whole question of inspiration. In the volume before us, "The Breath of God," by the Rev. Frank Hallam, we have a scholarly and remarkably eloquent work, giving a historical and critical review of this doctrine. In terse and forcible language, the author sketches the formation of the canon of Scripture, the gradual formulation of the various "theories of inspiration," and the rise of the "higher criticism." These different theories he reduces to two: the traditional and the inductive.

Accepting many of the conclusions of the higher critics, he, nevertheless, treats the Bible with the deepest reverence, regarding it as "an infallible guide to life and

righteousness, to immortality and eternal joy."

We do not know where a fairer or more intelligible statement of the present attitude of the Christian world toward the vexed problem of inspiration can be found.

Fleming H. Revell Company announce for publication early in February the fourth edition, completing the eighth thousand, of the Biography of Dr. A. J. Gordon, of Boston, the first edition of which was issued about six months ago. The English sales now amount to over two thousand copies, which publishers believe to be exceptionally large for the life of an American divine. Dr. Gordon died just two years ago.

The Revell Company will also issue early in February in a style uniform with the Gordon Biography, the Autobiography of the late Dr. Charles F. Deems, the founder and for many years the pastor of the Church of the Strangers, New York City. Dr. Deems' sons have supplemented the Autobiography with a Memoir, in the preparation of which they have made copious extracts from journals and diaries which Dr. Deems kept at various interesting periods of his life, and from numerous other writings by, to, and about him. Two portraits of Dr. Deems and other illustrations are included in the volume.

A volume on Second Corinthians has just been added to the Rev. J. S. Exell's "Biblical Illustrator" series. The publishers, the Fleming H. Revell Company, to whom the series was recently transferred from the late firm of Anson D. F. Randolph & Co., announce that the three concluding volumes of the New Testament section of the series will be issued during the first six months of this year, namely, First and Second Peter; First, Second and Third John; and Jude and Revelation.

"Did the Pardon Come too Late?" by Mrs. Ballington Booth, will be issued at once by the Fleming H. Revell Company. It is her first writing upon her labors among prisoners, a branch of work which has always enlisted her enthusiastic interest, and to which, since the organization of the American Volunteers, she has devoted her time almost exclusively.

The story she tells is a plain recital of the facts in a most pathetic case where a pardon reached a prisoner only a few hours before his death in the hospital. As a frontispiece the book will contain a portrait of the prisoner, and educated young Englishman. It will appear in two styles of binding, paper, 15 cents; decorated boards, 30 cents.

The February number of Table Talk opens with "The Lobster at Home," by Helen Louise Johnson, one of the most comprehensive and valuable articles written upon this subject which is at the same time bright and entertaining, giving as it does, the complete life-history, as well as the various methods of its preparation for the table. In addition to this and the regular Departments of "Housekeepers' Inquiries," "The New Bill of Fare," Menus, regular and special.—"Seasonable Receipts," Fashions and Entertainments (for a St. Valentine's Party among others), all of which are very helpful to the housekeeper and home-maker, the issue contains an interesting article on the Quota-

tion Menu; an account of some "Culinary Legacies from the Indians," by Martha Bockee Flint and one on "Ancient Salads" by Elizabeth Grinnell, as well as mention of the latest novelties, books of interest and so forth. Any of our readers are offered a sample copy of the magazine free, if they will address Table Talk Publishing Co., Philadelphia, Pa.

"From the Pulpit to the Poor House," by Rev. Jay Benson Hamilton, is a most interesting volume of 265 pages, cloth. The doctor vividly pictures the life of many itinerants from the time they leave a comfortable home, flushed with prospective success, until the church practically says "Behold, thou art old." Vivid pictures of appointments, disappointments, donations, all eaten and charged up by the donors, gloomy passages, both stingy and warm-hearted practitioners, etc., fill the book. The author has been especially happy in showing how the spirit of Ashbury introduces parson Brown to the Methodism of 1889. The book is "Uncle Tom's Cabin," of Doctor Hamilton's special work. Published by Eaton & Mains, N. Y.

Thoughts for the Occasion is the title of a cloth bound volume of 576 pages published by E. B. Treat, N. Y. Price \$1.75.

The book is especially valuable to the busy man or woman, who is so frequently called upon to prepare addresses for any special days of our calendar year. Arbor Day, Discovery Day, Flag Raising Day, Grant's Birthday, Independence Day, Lincoln's Birthday, Emancipation Day, Washington's Birthday, Labor Day, Temperance Service, etc., are among the topics of the book. It is a repository of historical data, facts, thoughts and wisdom, suggesting themes for addresses on occasions of which it treats.

"Ebenezer," by Rev. H. L. Hastings, Boston, Mass., is a volume of more than ordinary interest. It is really a compilation of answers to progress in modern times. About 150 illustrations of remarkable answers to progress, are given, embracing almost every subject. The reader lays down the book fully assured that God hears and answers the petitions of His people. There is no attempt at philosophizing about what prayer is, or why some prayers seem not to be answered, but the whole space is taken up in telling the facts fresh from the hearts of those who know they have been heard.

"Inebriety, Its Source, Prevention and Cure," by Charles Follen Palmer. Fleming H. Revell Co., N. Y. Cloth, 50 cents.

This book of 109 pages goes into the nerve mental constitution of man to find the cause for inebriety, of any description. All through the pages the author maintains a strong argument for his case, showing the effect of will, ambition, surroundings and companions, on the victim. Among the many instructive features of the book, is a diagram showing the healthy condition of the nervous-mental organization, and its beneficial results. Also departures from the healthy condition and their results. The successive stages, in either case are carefully named to the last healthy condition resulting in rest, departure in unrest.

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Accommodation, 6.10, 7.10, 8.12, 11.02 a. m., 12.45, 2.38, 4.00, 5.26, 7.50 and 10.40 p. m.

For Chester (express) 1.57, 4.20, 6.30, 7.42, 7.50, 8.50, 8.55, 10.03, 11.25, 11.45 a. m., 1.37, 3.05, 5.02, 5.50, 7.07 and 9.06 p. m.

Accommodation, 6.10, 7.10, 8.12, 11.02, 11.28 a. m., 12.45, 2.38, 4.00, 5.26, 6.45, 7.50 and 10.40 p. m.

For New York, 1.57, 2.55, 4.20, 6.30, 7.10, 8.50, 9.33, 10.03, 10.43, 11.45 a. m., \$12.16, 1.37, 2.38, 3.05, 3.11, 5.02, 5.10, 5.50, 7.07, 9.16 and 10.40 p. m.

For Boston, without change, 10.10 a. m. and 5.56 p. m.

For West Chester, via Lamokin, 6.30 a. m. and 4.00 p. m.

For Newark Center and Intermediate stations, 7.38 a. m. and 6.33 p. m.

Baltimore and Washington, 4.38, 8.01, 9.11, 10.18 and 11.00 a. m., 12.05, 12.40, 8.11, 1.50, 3.50, 5.23, *6.05, 7.00, 7.41, 8.22 p. m., and 12.53 night.

Baltimore and intermediate stations, 2.47, 4.43, 6.08 p. m., 12.00 night.

Leave Philadelphia, Broad street for Wilmington (express) 3.50, 7.20, 7.25, 8.32, 10.20, 11.23 a. m., 12.09, \$12.31, 1.12, 2.02, 3.18, 3.46, 4.01, 4.41, 5.08, 5.30, 5.59, 6.17, 6.55, 7.40, 11.10, 11.16 p. m., and 12.05 night.

Accommodation, 6.34, 7.30, 9.12, 10.35 a. m., 1.23, 3.16, 4.03, 4.44, 6.25, 8.38, 10.03 and 11.38 p. m.

(*) Congressional Limited Express trains, composed entirely of Pullman Vestibule Parlor and Dining Cars. No extra fare other than the usual Pullman charge.

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For further information, passengers are referred to the ticket agent at the station. S. M. PREVOST, J. R. WOOD, General Manager, Gen. Pass. Agt.

WILMINGTON & NORTHERN P. R. CO.

TIME TABLE IN EFFECT NOV. 22, 1896.

Trains leave Wilmington (French Street Station) for B. & O. Junction, Montchanin, Winterthur, Guyencourt, Granogue, Cassart, Chadd's Ford Junction, Pocopson, West Chester, Embreeville, Mortonville, Coatesville and intermediate stations, daily, except Sunday, at 7.20 a. m., 2.10, 4.05 and 6.10 p. m. Sunday only at 8.05 a. m., 2.10 and 4.05 p. m.

For Waynesburg Junction, Springfield and intermediate stations, daily except Sunday, at 7.20 a. m.; 2.10 and 4.05 p. m. Sunday only at 8.08 a. m.; 2.10 and 4.05 p. m.

For Joanna, Birdsboro, Reading and intermediate stations, daily except Sunday at 7.20 a. m., and 2.10 p. m. Sundays only, at 8.05 a. m. and 2.10 p. m.

A. G. MCCAUSLAND, Supt. BOWEN BRIGGS Gen. Pass. Agt.

Tours to California

California has been most termed the "Italy of American." All the delicious balm, the cloudless sky, and the rich verdure of the great European peninsula are duplicated in this sunny land of the Pacific. Here nature basks in the sunshine of her own beauty; and here she has established her own sanitarium, where eternal spring inspires everlasting youth. With the snow-mantled peaks of the Sierras upon the one hand, the calm Pacific with its soft breezes upon the other, and a veritable paradise of flowers, fruits, and plants between, man can find and needs no lovelier land. To visit such a country is a privilege, a blessing.

The Pennsylvania Railroad Company, recognizing the need of a more comfortable and pleasant way of crossing the continent, inaugurated a series of annual tours to California, running a through train of Pullman palace cars from New York to the Pacific Coast, and stopping at the principal points of interest en route. The great popularity of these tours demonstrates the wisdom of the movement.

For the season of 1897 three tours have been arranged to leave New York, Philadelphia, and Pittsburg January 27, February 24, and March 27.

The first tour will run direct to San Diego via St. Louis and the Santa Fe route, and return from San Francisco via Salt Lake City, Denver and Chicago allowing five weeks in California.

The second tour will run via the Mammoth Cave and New Orleans to San Diego, stopping at the "Crescent City" during the Mardi Gras Carnival. This tour will return via Salt Lake City, Denver, Omaha, and Chicago allowing four weeks in California.

The third tour will run via Chicago, Denver, and Salt Lake City, allowing passengers to return by regular train via different routes within nine months.

All of these tours, either going or returning will pass through the famous Colorado region, Glenwood Springs, Leadville, and the Garden of the Gods.

Rates from all points on the Pennsylvania Railroad System east of Pittsburg: First tour, \$310; second tour, \$350; third tour, \$210 round trip, and \$150 one way.

For detailed itineraries and other information, apply at ticket agencies special booking offices, or address Geo. W. Boyd, Assistant General Passenger Agent Broad Street Station, Philadelphia.

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DELAWARE DIVISION.

On and after Jan. 4, 1897, trains will leave as follows:

Table with columns: SOUTHWARD, EXP. P. M., PASS. A. M., EXP. P. M., PASS. A. M., MAIL P. M., MAIL P. M. Lists stations from Philadelphia to Delaware.

NORTHWARD.

Table with columns: EXP. P. M., MAIL P. M., EXP. P. M., MAIL P. M., EXP. P. M., MAIL P. M. Lists stations from Delaware to Philadelphia.

1 Daily. 2 Daily except Sunday. 3 Stops to leave passengers from Wilmington and points north, or take passengers for points south of Delaware.

4 Stops only on notice to conductor or agent, or on signal.

5 Stops to leave passengers from points south.

6 Stops to let off passengers from points south of Harrington.

NEW CASTLE ACCOMMODATION TRAINS—Leave Wilmington, 12 to a. m., and 9.51 p. m., daily; and 8.13, 11.15 a. m., 2.50, 4.30, 6.15 and 6.53, p. m. week-days. Leave New Castle 6.30 a. m. and 10.19 p. m. daily, 8.31, 9.45, 11.04 a. m., 1.16, 5.36, 6.44, 7.22 p. m. week-days.

Express trains leaving Harrington 8.05 a. m., and arriving at 6.24 p. m., week-days, run through solid to and from Baltimore, via Porter and Newark.

BRANCH ROADS

DELAWARE, MARYLAND & VIRGINIA R. R.—Leave Harrington for Franklin and way stations 10.37 a. m. week-days, 6.28 p. m. Returning train leaves Franklin City 5.40 a. m. and 11.08 p. m. week-days.

Leave Franklin City for Chincoteague (via steamer) 1.43 p. m. week-days. Returning, leave Chincoteague 4.12 a. m.

Leave Harrington for Georgetown and Leaves at 10.37 a. m. 6.28 p. m. week-days. Returning, leave Leaves 6.45 a. m. 3.30 p. m. week-days.

For Berlin, leaves Harrington 10.37 a. m. week-days and 6.28 p. m. week-days. Returning, leave Berlin 6.50 a. m. 2.48 p. m. week-days.

QUEREN ANNE & KENT R. R.—Leave Townsend for Centreville and way stations 9.22 a. m. and 5.30 p. m. week-days. Returning, leave Centreville 6.50 a. m. and 1.40 p. m.

DELAWARE & CHESAPEAKE R. R.—Leave Clayton for Oxford and way stations 9.38 a. m. and 5.45 p. m. week-days. Returning, leave Oxford 6.55 a. m. and 1.40 p. m. week-days.

CAMBRIDGE & SEAFORD R. R.—Leave Seaford for Cambridge and immediate stations 11.15 a. m. week-days, and on Tuesdays, Thursdays and Saturdays 7.05 p. m. Returning, leave Cambridge 6.20 a. m. and on Tuesdays, Thursdays and Saturdays 7.47 p. m.

CONNECTION—At Porter, with Newark & Delaware City Railroad. At Townsend, with Queen Anne's & Kent Railroad. At Clayton, with Delaware & Chesapeake Railroad and Baltimore & Delaware Bay Railroad. At Harrington, with Delaware, Maryland and Virginia Railroad. At Seaford, with Cambridge & Seaford Railroad. At Delmar, with New York, Philadelphia & Norfolk, Wicomico & Pocomoke, and Peninsula Railroads.

S. M. PREVOST, General Manager R. WOOD, General Passenger Agent.



Trains leave Delaware Avenue depot: EAST BOUND.

*Express trains. NEW YORK, week-days, *3.13, *10.25 a. m., *12.21, *2.29, *3.28, *5.32, *7.30, *11 p. m. Sundays, *3.13, *11.25 a. m., *3.28, *5.32, *7.39, *11 p. m.

PHILADELPHIA, week-days, *3.13, 5.55, 6.40, *7.20, 7.36, *8.25, 9.15, *10.01, *10.25, 11.20 a. m., *12.21, 12.40, *2.29, *3.28, 3.50, *5.32, 6.30, *7.30, 9.15, *11 p. m. Sundays, *3.13, 7.36, 8.50, *11.25 a. m., 12.20, *3.28, 3.50, *5.32, 6.30, *7.30, 9.15, *11 p. m.

CHESTER, week-days, *3.13, 5.55, 6.40, *7.20, 7.36, *8.25, 9.15, *10.01, *10.25, 11.20 a. m., 12.40, *2.29, 3.50, *5.32, 6.30, *7.30, 9.15, *11 p. m. Sundays, *3.13, 7.36, 8.50, *11.25 a. m., 12.20, *3.28, 3.50, *5.32, 6.30, *7.30, 9.15, *11 p. m.

ATLANTIC CITY, week-days, *7.20 a. m., *12.21, *2.29 p. m. Sundays, 7.30 a. m.

CAPE MAY, week-days, *8.25 a. m., *2.29 p. m.

BALTIMORE and WASHINGTON, week-days, *4.13, 7.20, *8.40, *11 a. m., *12.55, *2.07, 2.54, *4.03, *4.57, *6.16, *8.19 p. m. Sundays, *4.13, 7.20, *8.40 a. m., *12.55, *2.07, 2.54, *4.57, *8.19 p. m.

BALTIMORE and way stations, daily, 7.20 a. m., 2.54 p. m.

NEWARK, week-days, *4.13, 7.20, *8.40, *11 a. m., *12.55, 2.54, *4.03, *4.57, *6.16, 7.35, *8.19 p. m. Sundays, *4.13, 7.20, *8.40 a. m., *12.55, 2.54, *4.57, 7.35, *8.19 p. m.

PITTSBURG, week-days, *6.16 p. m. Sundays, *4.57 p. m.

CHICAGO, daily, *4.57 p. m.

CHICAGO, via Cincinnati and Indianapolis, *8.49 a. m., daily.

CINCINNATI and ST. LOUIS, daily, *12.55 and *8.19 p. m.

NEW ORLEANS and MEMPHIS, via Bristol and Chattanooga, week-days, *6.16 p. m. Sundays, *4.57 p. m. Through sleepers to Memphis and New Orleans.

SINGLERLY ACCOMMODATION, daily, 7.20 a. m., 2.54 and 7.35 p. m.

LANDENBERG ACCOMMODATION week-days, 10.27 a. m., 2.54, 4.57 p. m. Sundays, 10 a. m., 4.57 p. m.

LEAVE MARKET ST. STATION. PHILADELPHIA, week-days, 3.30 p. m.

BALTIMORE, week-days, 2.50 p. m.

LANDENBERG and way stations, week-days, 6.45, 10.20 a. m., 2.50, 5.20 p. m. Sundays, 9.55 a. m., 5.20 p. m.

LEAVE PHILADELPHIA, Chestnut Street Station, for Wilmington, week-days, *3.30, 6.15, 7.10, *8.15, 9.30, *10.26, 11.30 a. m., *12.20, *1.36, 1.50, *3.30, *4.20, 4.30, *5.15, *5.41, 6.00, 6.30, *7.40, 8.45, *11.35 p. m. Sundays, *3.30, *8.15, 9.00, 11.30 a. m., *12.20, *1.36, 1.50, *4.20, 4.30, 6.30, *7.40, 10.30 p. m.

All trains illuminated with Pintsell Light. C. O. SULL, Gen'l Pass. Agt. W. M. GREENE, General Mgr.