

# THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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

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Bishop E. G. Andrews, as we learn from this week's *Advocate* (N. Y.) arrived in that city, in good health, Wednesday, Feb. 5th, after his visitation of our churches in Japan and China. He left New York, on this tour, last July, and on his way home from San Francisco, spent a Sabbath in Winona, Minn.; preaching in our church there, "a grand sermon."

#### Immunity of Presiding Elders

The presiding eldership has passed through much criticism and violent opposition, but no argument has been produced, which in the mind of the General Conference, has been deemed sufficient, to require even a modification of the office. It is therefore accepted, as a necessary feature of our organic Methodism. We have nothing to say against the office; but the manner of appointing its incumbents, we think, might be improved. That the bishops should have some advice is clear; but, that the custom, of recommending or nominating an elder by the pastors of a district, is not the best, is equally clear. If this is lawful, it certainly cannot be unlawful, for the conference to nominate by ballot.

But what we object to, is the irresponsibility of the office, or rather of the incumbent. To whom is the presiding elder responsible? This question is answered only in part, by the statute law and common usage of the Church. There are details of conduct and administration, of which, according to present usage, there is no cognizance, and cannot be. When the report "no objection is given in open conference, it is understood to have the same import, as when applied to pastors.

Beyond this, there is no examination, unless it be in the cabinet, and in the presence of his peers, who derive their knowledge of his doings chiefly through his own report. How can they know the mental idiosyncrasies, which may be exhibited only on the district, and in the exercise of injudicious, if not unlawful prerogative? This may be allied to, and yet not quite sufficient for a charge of maladministration; but when there is no complaint, or appeal, the elder goes "scott free."

Not so with the pastor; he is taken into the "chamber where the good man

meets his fate"—and is analyzed mentally, morally, physically, circumstantially, and socially; even his family does not escape. By virtue of their office, our presiding elders are exempt from all this. Are not their immunities greater, than those of the bishops? At the General Conference, the doings of the bishops pass under the review of a duly constituted committee. Would it be amiss to have a similar committee appointed at each Annual Conference to examine the doings of the presiding elders? One advantage of this would be, that the status of the elder would be more clearly shown than it can be in his own report. His examination, as pastor superior, would be similar to that of the pastor in the council; and as the latter is not in the cabinet to explain, and may be misrepresented, so it is not necessary for the elder to be in the committee, and the report should be given to the bishop.

Our suggestion might prevent many grave mistakes: 1. In the appointment of presiding elders; 2. In retaining them in office; 3. In discovering mistakes already made, in time to retrieve them in some degree. Under an arrangement of this sort, the Virginia work of the Wilmington Conference, might have been more satisfactorily and profitably adjusted. We might also avoid unnecessary multiplication of churches, and consequent weakening of the general work. In some localities, churches can afford to be crippled for a time; as the population increases, they may grow strong. But on the classic ground of Methodism, where the territory is pre-occupied, it is a disgrace to have a dozen or two crippled stations, starvation appointments, waiting for a population which may not come for fifty years; possibly to enable some ambitious presiding elder to make a report, more fragrant with "buncombe" than enduring gospel work. If these appointments must be, why not unite them? They will be more likely to become self-sustaining. We have reactions, which should teach us wisdom for the future.

ALPHA.

The *Texas Christian Advocate* says: "What is there to hinder a periodical Methodist Congress, composed of representatives from all Methodist church-

es on this side, at least of Methodism in the United States. Such a congress, for the discussion of the general interests of Methodism, would promote fraternity and harmony among the branches of the Methodist family, and otherwise result in much good. We offer this as a substitute to the motion to unite Methodism in this country, under the jurisdiction of three General Conferences."

The above suggestion is worthy of consideration. The great present need is not additional machinery, but more of actual contrast, and brotherly interchange of thought. Let representative men, ministers and laymen, meet in an Annual Congress, for free and intelligent discussion of questions of Church work, and Church relations; and real fraternity will be strengthened, and the common cause be advanced.

#### Dividing Charges.

We are glad to see another word of encouragement, in the work of uniting charges and appointments, which have been weakened by divisions. The editor of THE PENINSULA METHODIST has kindly proferred aid; and a lady has come forward as a champion of the cause. When editors and women unite, there is certainly power; and having these on our side, we feel disposed to make another effort, to show to those in authority, that in many changes and divisions, the experiments have been failures both as regards the preachers and the people. It is not necessary in this discussion, to speculate upon the reasons for such divisions, as we don't want to place the blame upon any particular persons. That the thing has been done is true; that it has failed of good result, we propose to prove.

In considering small and weak charges, we find many unpleasant things attending them. They are unable to procure such ministerial help, as is necessary to compete successfully with other denominations that are working upon the same territory. They are not able to hold their work to the front, because the circumstances neither elevate the mind, nor expand the soul, nor give inspiration for the task. The small and isolated charges are often placed in the hands of young men, whose executive ability is not equal to the needs of a circuit. Then the sys-

tem of work is disarranged and dissensions follow. The apportioned amount for general collections is almost invariably overestimated, and if it is not reported in full, the minister suffers, and gets a reputation for inefficiency, and the people for stinginess. The pastor appreciates the situation, knowing full well, how important it is for him to report collections up, and thus secure a personal advantage well worth striving for; his reputation is at stake; and what chance is there for a minister without a good name. To obtain the full amount is a bright star in his crown. So he earnestly strives to get it, even if he must allow his members or committees to step over on the devil's territory, to obtain a few dollars; pacifying his conscience with the plea that it is for the church.

Christians! these things are done. Can't it be changed, and the system improved? Let the charges be united, and thus made stronger. The chief work of a minister certainly ought not to be, to raise money. Don't force him to fill so many offices. The highest and purest system of work should be found among Christians. It is to them we look for the best models of purity, socially, financially, politically, morally, and spiritually. C.

#### High Licence a Delusion and a Snare.

1. The license fee can't be restrictive, so long as it is the interest of the liquor trade to sell. In Philadelphia, the licensed saloons were reduced in number, not because the saloonists were not ready to pay the fee, but because the judges used their discretion in refusing applications.

2. The higher the fee, the greater the incentive to push the business.

3. Unlicensed saloons and low dives are not affected by a high license, unless it be in the way of increasing their business. This is manifest from two considerations: (1) Liquor dealers are more interested in increasing sales, no matter where, than in the faithful enforcement of any restrictive measures; (2) as saloons are made respectable, (?) the common people will seek to slake their thirst where they can be served at lower rates. Hence "speak easies" abound under High License. (4) The revenue from large fees is a bribe to quiet conscience. High License is a delusion and a snare.

THE VALLEY OF THE SHADOW.

[This poem was written by little Annie L. Hopper, the ten-year-old niece of Rev. R. A. Hopper, Her father is on the staff of the Louisville Courier-Journal. The poem was composed for Mrs. A. K. Russell of Lebanon, Ky., a few days before the death of her daughter Tippie, and for an author so young, is a remarkable production.]

Down to the vale of shadows, Almost within, we think, We follow our loved, our darling, Down to the river brink. Worn is the path before us, Trodden in former years, The wind is the sighs of the dying; The mist, the mourner's tears.

Down to the vale of shadows, Beneath the mountains grim, Still clinging to our darling Before she goes to Him; Putting in thine, dear Saviour— Trusting—her trembling hand, Though dark may be the river, Bright is the golden strand.

Down to the valley, brightened By glory from above, He will receive our Tippie With the sunshine of His love. Over the cold, dark river, Beside the great white throne, Soon she will be with Jesus; O Lord, thy will be done!

Down to the vale of shadows, As far as e'er we may, We are following our loved one Upon her weary way. Help us to say, dear Saviour, While she is on the threshold, O Lord, thy will be done!

Open, the golden portals, Open is heaven's door; Soon, soon will be the parting, But not forevermore. Soon, soon will be the meeting Under the great white throne; There we will live forever; O Lord, thy will be done!

Journeying Southward To Mexico

BISHOP W. F. MALLALIEU. Visions of matchless beauty fill the minds of many people in the United States when they think of Mexico. There are not a few who have the impression that fields of bananas and endless orange groves greet the eye wherever it may roam. It may be that all these pictures are realities in some parts of the country, but they are not found in that part through which the railroad runs that connects Laredo with the City of Mexico.

Laredo is a border town on the banks of the Rio Grande del Norte. It is in the south-west corner of the great empire state of Texas. At this time of the year the Rio Grande is a shallow, insignificant stream with deep banks and appearances that indicate that there are, or have been, times when a large body of water sweeps between them to the sea. Crossing over the river, on the high bridge of the Mexican National railroad, we find ourselves on Mexican soil. The custom-house officials meet us very pleasantly, and in a friendly way look into trunks and grips, but make no trouble and very little delay. The train is a slow one, making only about twenty miles an hour, thus giving every opportuni-

ty to observe the scenery and study the people at the very few stopping-places. The country for about a hundred and twenty-five miles is exceedingly monotonous. It is flat, dry, overgrown with bushes and brambles, with few signs of animal life. Several of the small trees or shrubs are in bloom, and almost invariably the blossom is yellow. One tree—it is rather a bush—is seen in every direction; it is called the huisache. It has a delicate green leaf, and a dainty yellow blossom, half as large as an English daisy. The blossom has a villainous smell, so that on short acquaintance you are perfectly content to enjoy looking at the flowers, and have no desire to come in close contact with them. One fragrant violet would supply more enjoyable fragrance than all the huisache blossoms in all Mexico.

It is a hundred and sixty eight miles from Laredo to Monterey, and until within forty miles of the latter city not a single hill breaks the dead level of the far-reaching plains. But at last, as the eye runs on ahead of the train, it rests upon something which seems like a dim cloud outline projecting itself above the horizon. At length the suspicion is excited that what is seen is not a cloud, and as the train moves onward the cloud, or what seemed a cloud, changes its color, and the foot hills of the mountains are clearly revealed to sight. Then higher and more distant peaks lift up their heads, and the mountains of Mexico are really within sight. There are few souls that are not susceptible to the beauty and sublimity of mountain scenery. To those who have been born and reared among the hills and mountains there is a feeling of a renewal of dear, old friendships when, leaving broad extending plains, the heights rising heaven-ward are seen.

On the right hand, as we approach the city of Monterey, we see the mountain called Las Mitras (The Miters), and on the left another, very peculiar in its form and outline, called La Silla (The Saddle), because its shape completely represents a Spanish saddle. If "The Miters" represents the church and "The Saddle" the state, then we have here what ought to be the case everywhere, the separation of church and state. For three hundred years in Mexico they were united, and the result was disastrous to both. The people were crushed by priestly tyranny and burdened and dwarfed by senseless superstitions, and the resources of the country were exhausted by religious expenditures and exactions. In the meantime the priesthood of the church became a vile, wicked, oppressive oligarchy. It was a government of the priests, for the priests, and by the priests. They made the people be-

lieve that in the hands of the hierarchy was lodged the power of Almighty God; that heaven and hell were open or shut at the word or wish of a miserable priest. It was the Roman Catholic Church which thus blighted, blasted, cursed and outraged the people of Mexico for more than three hundred years. That Church built enough of costly temples, cathedrals and monasteries and convents; but one has to hunt with great care to find the elaborate and expensive parochial schools the priests of Rome are erecting in the United States. The priests of Rome are the enemies of freedom and of the education of the common people. May they never be allowed to prove the curse to the United States they have so long been to Mexico!

Monterey is a beautifully situated city, and if worthy of its location would be a delightful place. It needs rejuvenating. It needs cleaning up. It needs to come in touch with the forward movement of the age. Right in the centre of the city is an immense spring which pours fourth an abundant supply of pure water. It would only cost a little money to build a water tower, put in a force-pump, and then every house could be supplied with plenty of water, and at every street corner and in every park there might be fountains and the whole city made bright and glad. Some day this unfailing water supply will be thus utilized. Not far, only three miles, from Monterey, are some of the most famous hot springs in this or any other country. They are noted for their remarkable curative qualities, and many Americans visit them. The mild climate, where winter never comes, will yet attract many thousands to this health-resort.

From Monterey to Saltillo the railroad runs up the valley of the little river San Juan, mountains on either hand, ever-changing scenery and a beautiful country, only at this time of the year it is exceedingly dry. It was along this valley that the American troops under General Taylor, marched to the invasion of an almost helpless country. They must have suffered immensely, and then when they thought what miserable business they were about, it is a wonder they were not thoroughly disheartened, if not disgusted. But all that is past and gone, and the questions which led to the war have passed, and we are living in a new age. The present day sees a peaceful invasion of railroads, Protestant missionaries, and all progressive ideas. Long may the two nations separated by the Rio Grande live in peace and concord, and learn and practice of each other in all that goes to make up the best of human life and citizenship.

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### Making Cloth.

I wonder how many boys and girls have an idea of how cloth is made; or how many ever went into a big factory where it is woven? Take the print or cambric, for instance, from which your shirt-waists or dresses are made. It has to go through a multitude of processes before it gets from the cotton, as it is picked and bought by the great cotton factories, to be the pretty printed cloth you see. The first thing they do, in a great cotton factory is to spin the cotton into thread for warp and woof, or "filling" as the latter is sometimes called. Possibly some of you may have seen your grandmother spin wool, or even weave the yarn into cloth. If so, you will understand better, what has to be done.

In a factory the cotton is passed through several machines, which pick it to pieces and throw out the seeds and other foreign substances. From each one of these machines it comes out a little finer than before, until, at last, it is fine enough to spin. The spinning is done in another room, on a machine called a "mule" or a "jeuny." Then this fine thread is taken to another floor and woven in the brisk and busy looms into unbleached cotton cloth. But it is not then ready for the market. Even if it is to be sold as unbleached cloth, it has to go through the process of singeing. That is, it is passed over a big cylinder, close to a row of gas jets, which scorch off the fuzzy lint which makes the cloth rough. This, of course, is a delicate operation, and, after it, if the cloth is to be sold as brown sheeting, it is ready to be done up in great bales for the stores. If it is to become bleached cloth, however, it has to be passed through a solution of chloride of lime and other ingredients, and take several baths. This takes, some time, but is a very necessary process, just the same. When it is over, the cloth is ready to be sold and made up into underclothing, sheets, and pillow-cases.

The most interesting thing about a big cotton-mill is the printing department. Every mill has its own designers. They have a pleasant room at the top of the building, with plenty of light, and they make their designs with water-colors. Of course, one must be something of an artist to be a successful designer. One must also have very careful and exact training, as the designs have to fit perfectly the cylinders upon which the cloth is printed. The variation of a design one hair's breadth from the requirements of the cylinder renders it useless. Colors must be prepared from dye-stuffs in immense vats to color prints which do not have a light background. Then dyes must be prepared to match every tint in that design. Copper sheets are also stamp-

ed with the design and fastened upon great cylinders in such a way that, when the cloth is pulled through, the figures are printed upon the cloth like the original designs. Sometimes the cloth has to go through this process many times, in order to receive all the colors necessary to the pattern. After it is printed the cloth is ready to be measured off into "cuts" of forty or fifty yards, and packed into boxes for the wholesale dealers. Even then it has to pass through several hands before you ever see it. What should you say if I were to tell you that it has probably taken over 100 people to make your shirt waist, my boy? Or that all those 100 people worked for days to make your print apron, my girl? If ever you get an opportunity to go through a great cotton-mill, from the engine up through to the designer's room (where, by the way, very few people are admitted), don't refuse it.—*Helen M. Winslow, in Interior.*

### The Deadly Cold Bed.

If trustworthy statistics could be had of the number of persons who die every year, or become permanently diseased from sleeping in damp or cold beds they would probably be astonishing and appalling. It is a peril that constantly besets traveling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But the peril resides in the home, and the cold "spare room" has slain its thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family often suffer the penalty of sleeping in cold rooms and chilling their bodies at a time when they need all their bodily heat, by getting between cold sheets. Even in warm summer weather a cold, damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in it the elements of murder and suicide. *Good Housekeeping.*

### Too Much Information.

The San Francisco *Argonaut* tells of an eccentric clergyman in Cornwall who had been much annoyed by the way the members of his congregation had got into of looking around to take stock of later comers. After enduring the annoyance for some time, he said, on entering the reading-desk one day:

"Brethren, I regret to see that your attention is called away from your religious duties by your very natural desire to see who comes in behind you. I propose henceforth to save you the trouble by naming each person who may enter, and I hope that the service will then be allowed to proceed without interruption."

He then began: "Dearly beloved," but paused half-way to interpolate, "Farmer Stebbins, with his wife and daughter."

Farmer Stebbins looked rather surprised, but the minister, with perfect gravity, resumed his exhortation. Presently he again paused. "Sam Curtis and William Dingle."

The abashed congregation kept their eyes studiously bent on their books. The service proceeded in the most orderly manner, the parson interrupting himself every now and then to name some new comer. At last he said, still with the same perfect gravity:

"Mrs. Symons of the Red Lion, in a new bonnet."

In a moment he felt his mistake, but it was too late. Every feminine head in the congregation had turned around.

### THE BETTER WAY.

'Tis better to laugh than to cry, dear,  
A proverb you'll grant me is true—  
'Tis best to forget to be sad, dear—  
The heartsease is better than rue.

'Tis best to be glad for what is, dear,  
Than to sigh for the things which are not.  
'Tis braver to reckon the joys, dear,  
Than the troubles that fall to your lot.

'Tis more to be good than be great, dear,  
To be happy is better than wise.  
You'll find if you smile at the world, dear,  
The world will smile back in your eyes.  
—HELEN L. TOWNE, in *Christian Register.*

There are two kinds of punctuality with a meeting:—punctuality at the end as well as at the beginning. Says a recent publication: "The time to close a meeting is not usually fixed with such definiteness as the time of beginning, and yet the obligation to close promptly, will not be disregarded by an intelligent and conscientious leader. It is said of one who afterward became an eminent minister of the Gospel that when a student at college he was so punctual in his attendance upon lectures that his absence was an event which caused amazement. One morning the clock struck seven and the students rose for prayers according to custom. The tutor observing that Mr. Brewer was absent paused awhile, and seeing him enter the room said: "Sir, the clock has struck and we were ready to begin; but as you were absent, we supposed it was too fast and therefore waited." The clock was too fast by some minutes.

There is no gain in simple suffering, in giving up and parting with what is good and right and beautiful; righteousness does not come about in that way; it comes, instead, through that faith and trust in God which makes one capable of any sacrifice.—*T. T. Munger.*



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Correspondence.

From Laurel, Del.

The sixteenth anniversary of the Women's Crusade was duly celebrated in this place. Saturday afternoon, Dec. 21st, 1889, there was a temperance meeting for the children in the M. E. church. Sunday morning, a temperance sermon by Rev. G. Q. Bachus, pastor of the M. P. church, and another in the evening by Rev. J. O. Sypherd, pastor of the M. E. church were heard and were highly appreciated, and we have reason to think, did much good.

Owing to unavoidable circumstances, the Monday meeting was postponed till Friday evening; the president of the Union, Mrs. E. M. Hitch, presiding. The first hymn was that good old, inspiring one, beginning, "All hail the power of Jesus name;" Rev. J. Hubbard led in prayer; Mrs. Rev. J. O. Sypherd read the Crusade Psalm, after which the choir sang, "Give to the winds thy fears;" Mrs. Rev. G. Q. Bachus read the story of the Crusade by Miss Willard. The children who occupied the front seats, sang, "We will turn our glasses upside down." A summary of the treasurer's report from the Union Signal, and an account of the growth of the work were given by the president of the Union. A solo and chorus "Betty and the baby," followed. Rev. G. Q. Bachus gave a good practical talk, with good advice to young ladies which was enjoyed by all.

The meeting closed with singing the temperance doxology, and the benediction by Rev. J. Hubbard.

E. M. H.

From Dover, Del.

MR. EDITOR:—Our revival meetings which followed the week of prayer, closed Friday evening of last week. Though there was not as much interest as in some former meetings they were not without good results. Thirty persons have been converted, of whom twenty five have connected themselves with the church. Our pastor Rev. Thomas E. Terrey, has been assisted occasionally by the presiding elder and once by Rev. C. A. Grise of Wilmington. The meetings have been well attended; the lecture room being filled each evening. Quite a number stood up for prayers, and several conversions occurred at home. A peculiarity of the majority of these conversions is that they have been the most clear and real that have been known for some time.

A meeting has been in progress at the Avenue chapel, this week, for the continuance of this good work.

Wednesday evening, Feb. 5th, there was a wedding in the church; the contracting parties being, Mr. James Kettle near Dover and Miss Nettie Williams of this town both highly respectable persons, and of good families. They will reside on a farm near this place.

Kent County District Lodge of Good Templars convened in Dover, Wednesday the 12th, ult., at which a good delegation of the several county lodges was present. The two Good Templars lodges of this town installed their officers for a new term last week and are now in a good working order.

The last Sunday of this month has been set apart as Missionary Day in the Sunday School and it is hoped the school will do better than it has ever done before. The apportionment for Dover is \$600.

The young people's meetings which have been suspended for some time, will soon be resumed.

The Peninsula Methodist is a welcome weekly visitor not only with us, but with all your subscribers in Dover. I have heard a number of persons speak of it, as the best paper on the Peninsula, especially since its enlargement and change in form, notwithstanding the attempts of some to discourage its circulation. I hope to send you some additional subscriptions in a week or two.

The Home Mission Band of our town will hold a festival, Feb. 22. This organization has done considerable good, in alleviating the wants of those who have been in need.

Respectfully,  
HERMAN C. TAYLOR

Wilmington District.

Red Lion is now under awakening influence. Two revival services have been held during this conference year. Three converts were secured in the first, and five joined Feb. 9th, from the second. John R. Thorp is assisting Bro. Walton. The whole community has been visited pastorally and evangelically. Congregations greatly increased and considerable interest has been awakened. Dr. Hubbard's commendation of Bro. Thorp is timely, and his recommendation concerning the pay of evangelists, proper and right. No church has the right to take the time and labor of an evangelist, without compensation; nor has an evangelist any right to make bills in a community, and leave them unpaid. God calls no man to do a work, without opening a way for his support; when the door of support closes, in my judgment, the call ceases.

Kirkwood is a growing railroad town. A chapel is a necessity. This little society, worshipping in a school house, is an annual contributor to the Missionary Society. The collection last Sunday, was equal to, if not greater, than some regular churches give.

W. L. S. MURRAY.

Revival meetings at Marydel, Del., continue with good results. To date, twenty-three have professed to be converted, and joined the church; most of them grown persons, and some who are getting old. They are among the most influential of our citizens, including heads of families, and in some cases, entire families. The prospect is still good. This is my eighteenth week in revival work, and up to date, I have received one hundred and one, on probation. To God be all the glory!

Feb 12, 1890.

G. S. CONAWAY.

From Milford Del.

BRO. THOMAS:—Our fourth quarterly conference was held Monday evening, Dec. 10. After the session the official board and their wives were invited to the parsonage, where our pastor, Dr. Willey, did the honors at a well spread table. How pleasant it is for brethren to dwell together in a united fellowship here below in anticipation the day when we shall be as one around the throne of God!

Tuesday evening, love feast preceded the later services and was a most precious season to all God's people in attendance. Seven were admitted on probation last Sunday.

MEMBER.

From Cambridge Md.

Editor Peninsula Methodist.

DEAR BRO.—Allow me space, to make mention of a loss which we have recently sustained in the death of Bro. Geo. W. Phillips of this place, whose death occurred, Thursday, Jan. 30. His funeral was held in Zion M. E. Church, Sunday afternoon, Feb. 2, 1890.

Bro. Phillips was one of the oldest Methodists in the county, and one who had stood by the old Church during the stormy days of the war. The most of his life had been spent on Hooper's Island, having moved into Cambridge, about six years ago. While he lived on the Island he occupied a very prominent place in the church being class-leader, steward, and trustee. His home was always a home for the preacher. Scores of the older itinerant ministers, now in heaven, were sheltered, warmed and fed in his home. A great pleasure was it to him, to tell of the many little incidents that happened between him and the preachers, as they tarried at his home, or were carried by him from place to place. I tell you my brother, I always feel like taking off my hat, when I come into the presence of a man that has been good to the weary itinerants, who have preceded us in this noble line.

At the breaking out of the war, our preachers forsook that territory; and the churches were either closed, or else used by the Southern Methodists. But Bro. Phillips still held on, and hoped on. He believed the old church would some day come back and gather the lambs again into the fold; and so it did come to pass. The old Church is back on the Island, doing grand service, and no one rejoiced more to see her, than did Bro. Phillips.

Upon coming to Cambridge he united with our church, and was regular and faithful in his attendance till his death. What a peaceful and triumphant death! When the summons came, he was ready, even anxious to go, and talked much about meeting the loved ones on the other shore. It is true Bro. Thomas, as John Wesley said, "our people die well." He called his wife and his five grown sons about him, and had them all promise to meet him in heaven. I often thought, as I stood about this dying bed, of the little verse.

"The chamber where the good man meets his fate,  
Is privileged beyond the common walks of virtuous life;  
Quite on the verge of heaven."

May the Good Lord bless the dear old fathers and mothers in Israel, and give them all a smooth path down to the grave, and then a happy home in heaven.

Fraternally,  
ALFRED SMITH.

Feb. 8th, 1890.

Reflections.

EDITOR PENINSULA METHODIST.—

DEAR BRO.—The writer is persuaded, the position is so well taken, that yourself and readers will fully agree with him, that while religious journals and heralds of the cross are alike "set for the defence of the gospel," it must be remembered that there should be no bickering among them, but that each and every one in all cases should "endeavor to keep the unity of the spirit in the bond of peace." If the thoughts and utterances of any are otherwise, let them learn from the great apostle of the gentiles "the more excellent way." Let it be understood while Christians may be denominational, they should not be sectarian; for surely "Christ is not divided," and so in other matters. It does become religious journals and preachers of the gospel, to stand up for freedom of opinion and of speech, and for christian morals in things secular, social commercial and political; yet it does not become a religious journal, nor an "Ambassador for Christ," to introduce party politics in the press or the pulpit. Paul did not meddle with the politics of Rome, but taught the people to respect the "powers that be;" and the blessed Saviour taught his followers, to be law abiding, by "rendering to Cæsar the things that are Cæsar's," while they must not neglect the higher duty of obedience to God.

It is the economy of Providence, that different denominations should exist, in the work of Evangelizing the world else the Methodist Episcopal Church might be considered an abnormal growth in Christendom. So is it for the progress of the race, that nationalities should exist, and for the nations good, two or more political parties are needed, to express and equivoise the sentiments of the people. If this were not so, it might not be long before an autocrat or an anarchist, would be running the wheels of State. Our "great official" in New York maintains the policy we advocate; *The Peninsula Methodist* is doing well to imitate its example. Discussion, in the departments of religious dogma, Christian ethics, and of "law and order," when conducted as indicated in this paper, is wholesome in a high degree. But we must pronounce the admonition, in the words of the great Soldier, by all means and in all things, "Let us have peace."

SIRE.

We are never so well prepared for effectual service to man, as when we are holding fellowship with God.

The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still; and truth in a dungeon is truth still; and a lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory.



### The Secret of It.

The Roman Catholics are opposed to the public schools, for the ostensible reason, that they are "godless." They claim, that secular and religious education should not be separated, and because they are separated in these schools, the schools should be abandoned. For this reason, professedly, they will not allow their children to attend them.

But this is not the real reason. Roman Catholic people could supply this lack of religious training, by the teaching of the family and Church, as others do, if this were the only trouble. But it is not. The truth is, that the public schools are death to Romanism. The children of Romanist parents have their eyes opened to the truth concerning that Church; and also to see the larger liberty and more blessed influences of Protestantism. When they have learned somewhat of these things, and have associated with other children, the power of the Romish Church over them is weakened, and it is unable to manage them as before. And this is only saying, that education and enlightenment are fatal to the claims and superstitions of Romanism. This is the explanation of the loss of its children by the Roman Catholic Church. It cannot hold them if they attend the public schools, and, therefore, they must be kept out of the schools and the schools abolished. This is the true state of the case.—*Pittsburg Christian Advocate.*

Is "taking the collection" a legitimate part of the church service? And, if so, why is it generally done, with so little impressiveness? To see four brethren pass down the aisle, while upon the congregation rests the oppressive silence of the "awkward pause;" or, worse yet, to have the attention of the people divided between looking out for the basket, and listening to the choir, is very far from edifying or inspiring. It would seem to be a simple matter to reform. The method adopted at the communion service, if appropriate there, is surely not inappropriate at any time. And if the pastor should be in the altar to receive the offerings, after they were taken up, and should make a brief utterance of praise, or invite a moment's silent prayer on the part of the congregation, we are quite sure the collection would not suffer by it, nor would the service.—*N. W. Christian Advocate.*

It is very doubtful whether the plan of assault upon public sins, as practiced by many ministers, is the best way of getting clear of them. Careful observation will likely show that the man who deals largely in denunciation, and makes that the staple of his ministry,

will not succeed, even along the lines concerning which he is most interested. It is right, of course, to "tell the people their sins," but it should be done only in proper proportion, the Gospel of hope, love, and positive work being depended on for the expected results. A war on weeds is good only when made in connection with tillage of the soil and raising useful crops.—*The United Presbyterian.*

There is something cruel sometimes, in our efforts to prolong life. The disease is mortal beyond doubt; attended by excruciating agony; and death would be a relief to the sufferer. But death must be kept in abeyance. There must be cutting, or purging, or stimulating, or stupefying, or cooling, or sweating. Why? They are the endeavors of instinct, revolting against death. Happy is he who can triumph, O, death, where is thy sting?—*Methodist Protestant.*

### Justice Brewer.

*The Central Christian Advocate*, St. Louis, Mo. an official church paper, has the following editorial, under date of Feb. 5:

"Chief-Justice Horton, of the Kansas State Supreme Court, and other persons of standing intimately acquainted with Justice Brewer during his Kansas life, have come to his defence against the strictures of the prohibitionists, and make a case worthy of consideration. They assert, that Judge Brewer was always known in Kansas as a prohibitionist, and that his one adverse decision, which the United States Supreme Court reversed, was simply his construction of law not the expression of a personal opinion. It is proper on the other hand to say, that those who have been most suspicious of the influences which procured his appointment to the Supreme Court, have no disposition to place him in a false position. They do not doubt his conscientiousness or that he is a Christian of unquestioned standing. There are ministers of unblemished reputation for morality and piety who do not believe in total abstinence and prohibition; but they are behind the age, and wear not seeking such persons for high position and leadership. Pious men still believe in slavery, but they do not represent the spirit of Christianity. We shall be most happy, if the next decision of the Supreme Court in which the question of prohibition is involved shall show Justice Brewer a staunch, progressive prohibitionist.—

### Interesting Items.

A professor at the Klansenberg University, in Austria, claims to have discovered an absolutely certain antiseptic remedy for hydrophobia.

Rev. Dr. Theodore L. Cuyler, for almost thirty years pastor at the Lafayette Avenue Presbyterian Church, Brooklyn, surprised his congregation by announcing that he intended to resign his pastorate in April.

The New York Presbytery, by a vote of 93 to 43 Monday declared itself in favor of a revision of the Westminster Confession of Faith. The Presbytery of Chicago the same day voted almost unanimously, in favor of a revision of the Confession of Faith.

The next Sunday School Convention of this State will be held in Dover, April 11th and 12th. Messrs. J. E. Carroll and George M. Jones of Dover, and Walter O. Hoffecker, of Smyrna, are a committee on entertainment of delegates.

Delaware College has now a fine armor and equipment from the Government. Last October it received a stand of 75 new rifles from Springfield for the cadets in drilling. The two artillery pieces are valued at \$1,200 each and the stand of rifles at \$600. For the safe keeping of this \$3,000 worth of government property the college trustees have had to execute an indemnity bond of \$6,000. There were seventy students in attendance during the fall term.

Adam Forepaugh, the veteran showman, died in Philadelphia, the 23d inst., of pneumonia following an attack of the grip. He was nearly 60 years of age, and leaves a widow and one son, Adam Forepaugh, Jr.,

who has been associated with him in circus enterprises. Mr. Forepaugh was born in Philadelphia, February 20, 1830. His first circus was known as Dan Rice's; but since 1867, the shows have been under his own name. He has been very prosperous, and has accumulated real estate, estimated to be worth a million dollars.

Henry C. Conrad, Esq., actuary of the Delaware Association for the education of colored children, in his printed report, of the last school year, states there is an increase of schools from 69 to 74, and of pupils from 3,570 to 3,675. New Castle county, outside of Wilmington, has 19 schools and 929 pupils; Kent, 98 schools and 1592 pupils; Sussex, 97 schools and 1,154 pupils; The amount distributed among the schools, was \$7,329, of which \$5,646.22 came from the State appropriation and \$1,683.97 from the colored school tax fund.—*Every Evening.*

Dr. Philip Schaff, in his "Creed Revision" says: "I know of no Presbyterian minister in these United States, who preaches the decree of reprobation or preterition, the irresponsibility of the sinner for not accepting the gospel, the limitation of the atonement to the small circle of the elect, and the eternal damnation of non-elect infants dying in infancy, and the damnation of the non-Christian world \* \* \* And yet, these doctrines are supposed to be taught expressly, or implicitly in the Westminster standards."

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Ruth Chenery,  
Mark Steadman,  
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Heart's Delight,  
The Artist's Son,  
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Hasty Hannah,  
Forty Acres,  
Faithful Ruth.

## J. MILLER THOMAS,

604 MARKET STREET,

WILMINGTON, DEL.

The Sunday School.

LESSON FOR SUNDAY, FEB. 10th 1890. Luke 3: 7-22.

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

THE MINISTRY OF JOHN.

GOLDEN TEXT: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2).

7. To the multitude.—All Jerusalem and Judea had gone out to hear John preach. (Matt. 3: 5). Many doubtless went to hear him out of curiosity, or from worse motives. To be baptized.—Gekie shows that the requirement of baptism by John was something new and striking. "The Mosaic ritual had its washings and purifications, but they were mostly personal acts repeated as often as new uncleanness demanded; but baptism was performed only once," etc. John himself taught that this rite was emblematic of the baptism "with the Holy Ghost and with fire." Generation of vipers—R. V., "offspring of vipers," i. e., malicious and deceitful and deadly. According to Matthew's account, these words were addressed to the Pharisees and Sadducees. Schaff traces a connection between this epithet and that of the seed of the serpent. This, he thinks, would be appropriate language for John to use toward the future murderers of the Messiah (who should "bruise his heel"). Abbott believes that the Pharisees and Sadducees were willing to be baptized, but not to repent; "they were ready for a new ceremonial, but not for a new life. They are characterized as 'offspring of vipers' in contrast with their ancestral pride as children of Abraham." Who hath warned you?—you, of all classes? Who hath given you an intimation, excited your fears? He plainly distrusts the sincerity of their motives. To flee—to show such eagerness to escape from. The wrath to come—God's wrath to be revealed in punishment; not an ebullition of anger, but a deliberate purpose. That the forerunner of the Messiah would warn of impending wrath, was foretold by Malachi (3: 2; 4: 5). That some terrible display of divine judgment would precede the inauguration of the kingdom of heaven, was generally believed. John here announces the doom of the Jewish nation as a part of the coming wrath (Schaff, Alford and others); and hence the eagerness of the Pharisees and Sadducees to obey the directions of the new prophet.

8. Bring forth therefore—that is, if you are, as you profess to be, eager to escape from wrath. Fruits worthy of repentance—the humility of spirit, the renunciation of sin, the amendment of life, which are the appropriate results, or products, of one "baptized unto repentance." The "tree" was to be made good, and then the "fruit" would be good. Repentance is that sorrow for sin which issues in a true forsaking of it. Begin not to say.—Renounce the false trust which you have clung to so long—the persuasion that your Abrahamic descent will entitle you to a seat among the saved in the coming kingdom. No mere accident of birth will avail. "This was the Jewish boast; the Jewish error. John's preaching went to the heart of the matter" (Schaff). God is able, etc.—So far from the privilege of belonging to the lineage of Abraham conferring upon them exclusive

rights, they were to learn that God was able to change the insensate stones that lined the shores of the Jordan into the children of Abraham, to take their places as heirs of the promise. This emphatic language is explained in two ways: either as a reference to the spiritual seed of Abraham; or a hint that from the ranks of the despised and downtrodden would come those who, because of their faith, would be recognized as the true seed of the patriarch. Says Abbotts: "Out of the unlearned and despised fishermen of Galilee He raised up His apostles. Out of the hated and outcast Gentiles He built up the new church, the new Jerusalem. The 'Head of the corner,' was itself a 'stone the builders despised'". The boast [of having Abraham as father] seems to have been common, as in John 8: 33-39, and was connected with the belief that this alone would be enough to insure for every Jew an admission into paradise. Men imitate these Jews who trust in any form of religion, or pious parents, or church going, for their hope of salvation" (Plumptre).

9. Now also (R. V., "even now")—Even now while he spoke. The axe is laid unto the root of the trees.—The "fruit" above suggests the tree, and the imminent "wrath" the ready "axe." Every unfruitful tree—every unrepenting soul—is menaced with instant destruction. No mere profession will avail. The "good fruit" spoken of is "the fruit of the Spirit, love, joy, peace," etc. See Gal. 5: 22, 23; also Matthew 5: 3-10. Cast into the fire.—Fruitless trees will not be allowed to stand; they will be cut down by some severe judgment and become fuel under the divine wrath. Our Lord afterwards used a fruitless fig-tree to typify the Jewish nation (Luke 13: 6), and, withering under His rebuke, its fate prefigured the coming doom of that people. (See also Mal. 4: 1).

10. What shall we do, then? (R. V., "What then must we do?")—They were sufficiently awakened to perceive their danger, and to be anxious to escape from it. He answereth.—His answer shows that he had not yet himself beheld "the Lamb of God which taketh away the sins of the world." Hence his reply differs from that of Paul to a similar question—"Believe on the Lord Jesus Christ." The Baptist contents himself for the present by teaching unselfishness and brotherly love as the fruits demanded. Two coats—two tunics, or inner vestments. He does not enjoin a more scrupulous attention to religious ceremonies, but bids each, in his own sphere of life, who had more than was needed, to contribute to the support of the less favored; clothe the naked; feed the hungry. "As selfishness, rapine and robbery were the order of the day, the Baptist prescribes, even to a mortification, the reverse-work. Let the recklessness of might be checked by the example of the divine magnanimity; let the surplus of the rich, both in food and clothing, be given in charity to the poor" (Whedon).

11. Publicans—not the publicani, who were usually Romans of rank, and who contracted to collect the revenues of a dis-

trict, and pay a fixed and regular sum into the treasury, but rather the underlings, who were rapacious and exacting, often extorting more than the law required. These inferior officers were frequently renegade Jews, and were so odious to their countrymen as to be classed with thieves and assassins.

12. Exact no more, etc.—Confuse your collections to the strict letter of the law; which, in effect, was to require them to renounce their private gains. He does not bid them give up their office, which in itself was honorable.

13. Observe how the mere presence of Christ in the case of one publican (Luke 19: 8) secured more than the preaching of John the Baptist required. John demanded only reform in the future; Zaccheus restored the ill-gotten gains of the past" (Abbott).

14. The soldiers—either armed police, or soldiers of the Roman army connected with some neighboring military post. Do violence to no man.—Use not your authority to oppress or maltreat any one without cause. Neither accuse any (R. V., "neither exact anything") wrongfully—literally, "neither be sycophants," i. e., turn spy or informer. "For such conduct," says Schaff, "military service in those days afforded great opportunity." Be content with your wages—their allowance in money and rations. He would not have them add to it by pillaging the defenceless people among whom they were quartered.

15. John does not forbid the forcible execution of military duties as ordered by the government, but that illegal violence which transforms the soldier into the private ruffian (Whedon).—John like Paul, counsels every man to abide in his own calling, and to work out Christian principles and the Christian disposition therein" (Abbott).

16. Were in expectation—in suspense. They were weighing John in the balances of the Messianic predictions, perhaps waiting for him to declare himself. See John 1: 19-22. Whether he were the Christ.—This shows that the Messiah was expected, and also that John came very near their estimation of His character and person.

17. John answered—either their thought, or the direct inquiry of a deputation. Lange notes the moral greatness of John in making no use of this delusion of the people for his own personal ends. With water.—In Matthew (3: 11) the literal reading is "in water." John's baptism was a visible sign of repentance, and likewise a symbol of hope in the name of Him who was to come. Christian baptism has "a deeper spiritual significance than John's baptism." Grotius regarded the rite of baptism to be as old as the Deluge, and to have been instituted to commemorate that event. The Jews practiced it in receiving proselytes to their faith. Mightier than I.—See John 1: 30. "Mightier," in name, nature, wisdom, power and aims. An infinite chasm between Christ and His holiest minister" (Van Dorren). Latchet—the fastening, or thong, by which the sandal was bound to the foot. To unbind the sandal was reserved for the lowest of the slaves. It was reckoned too servile for a disciple to do this for his rabbi. Ripely paraphrases it thus: "I am not worthy to be the most menial servant to so distinguished a Personage." Holy Ghost and with fire—fulfilled at Pentecost when the Spirit descended and mitred the heads of the disciples with tongues of fire. The fire "lightens, vivifies and purifies while it consumes."

17. Whose fan—winnowing shovel, or scoop, by which the grain was to be tossed up so as to let the wind blow out the chaff and leave the grain. It symbolizes here the truth which Jesus comes to teach, which would cause a separation of the good from the evil. Purge his floor—cleanse from end to end His threshing floor—the Jewish church at first; but the floor has widened as human history has progressed. The winnowing process will not be completed until the world ends and the final separation is made. His wheat—the fruits of His husbandry. The Lord of the harvest can tell the grain from the chaff, the true and good from the false and wicked. Garner—good from the false and wicked. Garner—the store house, or place of safety; the church below and heaven above. Chaff—the refuse, the unfruitful; referring to the perversely wicked. Fire unquenchable—not capable of being extinguished, and therefore consuming utterly—"the figurative representation of an awful reality" (Schaff).

18. Many other things (R. V., "exhortations").—The Evangelist does not pretend to give us more than a few heads, or topics, of John's preaching. Preached he—better, as in R. V., "he preached the good tidings—i. e., of the coming Messiah.

19. 20. Herod—Antipas, a son of Herod the Great, who bequeathed to him the government of Galilee with Perea. Tetrarch—ruler of a fourth part of a kingdom. Philip—not the tetrarch of Iturea (Luke 3: 1), but an obscure and disinherited son of Herod the Great, who made his home in Rome. Added yet, etc.—the crowning sin of all. Luke does not preserve here the sequence of events. John's imprisonment occurred more than a year after the baptism of Jesus.

21, 22. For the baptism of Jesus see Matt. 3: 13-17; Mark 1: 9-11; John 1: 28-34. Why was Jesus baptized? Farrar says, to fulfill every requirement (Psalm 40: 7, 8); to ratify the mission of His great forerunner; to honor the rite as the beautiful symbol of moral purification; to inaugurate a ministry which came not to destroy the Law but to fulfill it. Praying—mentioned by Luke alone. Dove—'emblem of peace, harmlessness, purity, beauty.' A Voice.—This completed the threefold manifestation—Father, Son, and Spirit—and was a sign to John that this was "He that should come." Beloved Son—a term also used at the Transfiguration, but never applied to any save Jesus only.

Look Out, Young Man.

When it is said of a youth that "he drinks," and it can be proven, what store wants him for a clerk? What Church wants him for a member? Who will trust him? What dying man will appoint him as his executor? Letters of recommendation, the backing of business firms, a brilliant ancestry can not save him. The world shies him off. Why! It is whispered all through the community, "He drinks! he drinks!" That blasts him. When a young man loses his reputation for sobriety, he might as well be at the bottom of the sea.—Anon.

Vigor and Vitality

Are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is entirely overcome. The blood is purified, enriched and vitalized, and carries health instead of disease to every organ. The appetite is toned and strengthened, the stomach restored. The kidneys and liver are roused and invigorated. The brain is refreshed, the mind made clear and ready for work. Try it.



Temperance.

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

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

High License in two Cities.

All accounts agree that high license is a failure in Pittsburg. "Speak easies" or unlicensed groceries have multiplied in every section of the city until now it is believed that the number of places where liquor is sold is considerably greater than it was two years ago under low license. These "speak easies" are thinly disguised as "soft drink" places, cigar shops and restaurants. They get their supplies of liquor in the dead of night and sell without hindrance or regulation when they please and to whom they please.

This is a deplorable state of things, and to a large extent offsets the great benefits which the high license law has brought to Philadelphia. The reason for the great difference in the working of the same law in these two cities is not far to seek. Here the law was enforced by the license court in a natural conservative spirit, so as to carry out its purpose. Public opinion in consequence supports the law and it is enforced with all the rigor which the circumstances permit. There is good ground for the belief that there is very little illegal liquor selling in this city. In Pittsburg the high license law was accounted a good deal of a success the first year of its operation. The number of saloons were reduced from 1500 to 214 which is probably quite as large reduction as the conditions warranted. There was no popular reaction against this reduction, nor was there any such notorious and open violation of the law as there is this year. High license in Pittsburg had therefore twelve months of practical success.

This year, however the duties of License Court Judge devolved upon Judge J. W. F. White, who argued that if a reduction in the number of Pittsburg saloons from 1500 to 214 was beneficial, a still further reduction would be even better, so he incontinently reduced the number to 93 for the city, and 180 for the entire county, including Alleghany City. Some of the city wards and many of the country townships were allowed no saloons at all. Judge White is, we believe, a prohibitionist, and in awarding licenses he aimed to get as near prohibition as he could under the law, but he now acknowledges that he made a mistake, and that if he had it to do over again he would grant more licenses.—Philadelphia Press.

The drink bill of the working-men of our nation during the past year was \$1,280,000,000. This enormous sum of money is annually worse than wasted, whether wages are high or low.

The labor agitators and strikers argue that the severe oppressor of the laboring man is the bank, railroad, the mining and manufacturing companies, and give the following figures to substantiate their claims compiled from census reports:

The total banking capital of the United States was \$717,000,000. The working-man drinks all the banks dry in nine months.

The mills and factories cost \$4,000,000,000. In just four years and two months this vast sum is swallowed down by the working-man.

The railroads cost \$5,500,000,000. Even this enormous sum slips down their throats in five years and nine months.

Think of it! how values, equal to the nation's greatest enterprises, go gurgling down the throats of the working-class.

In thirteen years, all the steamship companies, railroads, telegraph companies, banks, and manufactories would be consumed, with half a million to apply on the farms.

All this is only the working-man's share of the nation's drink bill. Mr. Powderly says, "The rum habit is the wage earner's greatest enemy." In view of these facts, how can any moral man, to say nothing about Christian men and women, be anything else but a temperance advocate?

May God hasten the day when all the moral and religious forces of the nation shall be marching shoulder to shoulder to the destruction of this monster evil.

When the temptation of the saloon is removed, when the drunkard shall be lifted to sobriety and industry, and his wronged wife and innocent children are delivered from the wrongs of the fiendish dispenser of the hellish stuff, then will strikes have ended, jails and prison houses become tenantless, and every home filled with peace, joy, and prosperity.—Our Church Review.

The liquor men of Howard County Mo., appear to have particular reason for hating the W. C. T. U. The high-license law of the State requires that petitions for dram shops be signed by a majority of the resident tax-paying citizens of the town or block. The W. C. T. U., of Glasgow, made a test of the word citizen before the Supreme Court of the State, the liquor men violently contending that women were not citizens before the law, and could not be counted even though tax-payers. The Supreme Court, however, decided that the women are citizens, and as a

result the saloons of Howard County have taken their departure even without an election, there being enough tax-paying women citizens to turn the majority scale against them by simple petition.—W. C. T. U. Bulletin.

Suppose that Martin Luther had said to Tetzal, "You should not sell indulgences at all, but if you must sell them, at least get a good price for them, and that will restrict the traffic, and thus lessen the evil, and give me a share of the money to spend to educate the people;" would not the name of Martin Luther have stood for all time to come beside that of Tetzal as a partner in his awful crime? So will it be with you, Christian voters of America, entering into compact with the saloons, saying: "We cannot prevent you selling liquor, but you pay us a good price for such a privilege; said money shall be used to run this Government, pay its officers, and educate our children," knowing that the saloon destroys every fifth son of our land—yea, your own son—and throws them into a drunkard's grave.—Methodist Protestant.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.

CHARGE.	QUAR. CON.		PREACHING.	
	FEB.	FEB.	FEB.	FEB.
Red Lion,	8	2	9	10.30
New Castle,	10	7.30	9	10.30
Summit,	10	7.30	9	7
Kirkwood,	10	7.30	9	2
Del. City,	15	7.30	16	10.32
Port Penn,	15	10	16	20
St. Georges,	15	2	16	7.30
Asbury,	22	7.30	23	10.30
St. Paul's,	24	7.30	23	7.30
Swedish Mission,	25	7.30	23	3
Kingswood,	26	7.30	23	10.30
Cookman,				

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

DOVER DISTRICT—FOURTH QUARTER.

CHARGE.	QUAR. CON.		S. SERVICE.		QUAR. CONF.	
	FEB.	FEB.	FEB.	FEB.	FEB.	FEB.
Seaford,	9	10	10	M.	7	
Milford,	8	9	2	S.	2	
Ellendale,	9	10	7	M.	9	
Lincoln,	15	16	7	F.	7	
Georgetown,	15	16	2	S.	10	
Harbeson,	15	16	7	S.	2	
Millsborough,	21	23	10	F.	7	
Lewew,	22	23	2	S.	10	
Nassau,	23	24	7	M.	7	
Milton,						
	MARCH					
Dover,	2	10		Th.	7	
Camden,	1	2	3	7	S.	10

JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

CHARGES.	QUAR. CON.		QUAR. MEETING.	
	FEB.	FEB.	FEB.	FEB.
New Church,	8	10	9	7
Barren Creek,	11	3	9	10
Sharptown,	12	7	9	10
Bethel,	13	10	9	10
Laurel,	14	7	16	10
Concord,	15	3	16	10
Annamesssex,	20	3	23	10
Asbury,	19	7	23	10
Crisfield,	20	7	23	7
Delmar,	22	10	23	10
Quantico,	25	3 mar.	2	10
Fruitland,	26	3	2	10
	MAR.			
Salisbury,	3	7	2	10
Smith's Is.	6	3	2	10
Tangier Is.	5	7	2	10
Holland's Is.	4	3	2	10

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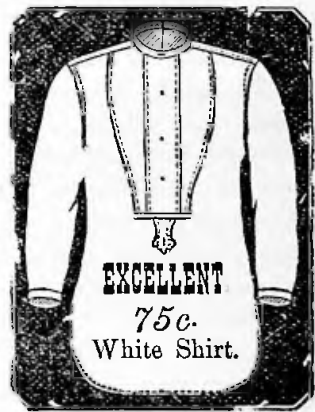
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### Our Trip to Dorset.

Friday of last week, the writer boarded the *Peninsula* mail train, on its arrival here from Philadelphia, at 8.25 a. m., and leisurely for these times, traveled eighty-four miles down the State, to Seaford in Sussex county, where we branched off in a south-westerly direction, to Cambridge, Md., thirty-three miles further. Our journey was a contrast, in many respects, to those which our venerated "pioneer bishop", Francis Asbury, was accustomed to make, on his faithful "Jane," as he moved from place to place, "traveling at large among the people." This contrast appears, not only in the facilities for travel, the advance of the people in morals and religion and material comfort, and the multiplication of houses of worship of various denominations, especially of our own beloved Methodism, that ornament the landscape on every hand, but also in the quiet comfort and cosy converse, with which it is possible to pass over a distance of a hundred miles on this same territory in less than three hours.

Our *compagnon de voyage* on this trip, was Rev. J. Hepburn Hargis, D. D., a native of the *Peninsula*, a successful pastor in prominent charges in the Philadelphia Conference, and none the less appreciative of the historic renown of Peninsula Methodism. In his sprightly conversation, we were pleasingly oblivious of the slow movement of the mail train, and its frequent halts. Dr. Hargis was fluent of interesting incidents, and reminiscential references, as historic localities successively came into view.

### SELBYVILLE, DEL.

*En route*, we were joined by our young brother, Geo. P. Smith, who is in charge of the work in Selbyville, the native locality of the popular and enterprising presiding elder of Wilmington district, Rev. W. L. S. Murray, Ph. D. Bro. Smith reports his charge in excellent condition, classes well-attended, and revival fires burning. New stained glass windows have been put in, at a cost of \$200 dollars; all of which is provided for, except about \$42. His special meetings resulted in seven-

teen conversions, besides a gracious influence upon the members. As might be expected, his people have expressed their desire for his return another year.

### BISHOPVILLE, MD.

We also had the pleasure of meeting with brothers E. A. Melson, and J. B. Blades, who hold the important office of steward in our church in Selbyville. If they are a fair sample of the officers of that charge, we think the pastor, Bro. Frank M. Carpenter, has good reason to congratulate himself. These brethren are earnest and active friends of temperance reform, and determined antagonists of the saloon nuisance. As it seems to them, the most effective method by which the rum power is to be overthrown, is by rallying all true prohibitionists to the standard of one political party; and yet, as one of them said, it is desirable to curtail that power, even where we cannot abolish it, and local option is to be secured, even though it remove the saloon only from a district, or even a more limited area.

We had a very delightful talk with these good brethren and were glad to find them both appreciative patrons of the *PENINSULA METHODIST*, though zealous supporters of the Prohibition Party. It is refreshing to meet with people intelligent and honest enough, to allow to others the same liberty of opinion as they claim for themselves.

Bro. Melson is a younger brother of Levin S. Melson, one of the two lay delegates from the Wilmington Conference, in the last General Conference. His only son, Frank, is a student in our Conference Academy. Jonathan J. Melson, son of Benjamin Melson, now residing near Bridgeville, Del., of the same family, graduated from Dickinson College in 1853, and was admitted on trial into the Philadelphia Conference in 1856, when he was appointed to Salisbury circuit, with the late John Hough, as preacher in charge. In 1857, he traveled Lewis circuit with the late James Hargis, father of our friend. The next year he died, after a brief period of labor on Dorchester circuit, with John B. Quigg as preacher in charge.

### DORCHESTER.

At Seaford, where Rev. W. J. DuHadway pastorates, and Rev. W. E. England resides, as a supernumerary, we leave the main line, which extends 108 miles further to Cape Charles City Virginia, and take the branch road 33 miles to Cambridge, crossing the state line, about 8 miles from Seaford.

As we pass East New Market, Dr. Hargis recalls the experiences of his boyhood, when, as a special dispensation to the preacher's son, permission was accorded him, to attend the young ladies' Seminary, of which Mrs. Amara-

da Dixon was then the accomplished principal. This lady has become quite distinguished as a lecturer on Hygiene. The teacher of Music in this school was Miss Lewis, daughter of the late Jefferson Lewis, of West Chester, subsequently the wife of Prof. E. Wentworth, our missionary to China.

Another teacher, in the Seminary at the same time, was Miss Seyes, daughter of Rev. John Seyes, and born in Africa, while her father was missionary to Liberia. Mr. Seyes was United States Minister to the Liberian Republic, and first choice of the General Conference of 1856 for missionary bishop for our church in that country.

At Linkwood, we are reminded of "Salem," some two miles off from the railroad, where the father of Bishop Hurst held his membership. The Bishop was born on his father's farm, near Salem, and prepared for college in Cambridge Academy, graduating from Dickinson College in 1854, and receiving from his *alma mater*, the honorary degree of Doctor of Divinity in 1866, and that of Doctor of Laws in 1880.

In Cambridge we met the affable pastor, Rev. Alfred Smith, who is closing a most successful term of four years' service with this people, by whom he is highly appreciated, and who feel much regret, at the prospect of his leaving at the end of the conference year.

Bro. Smith has done effective service in the work of temperance reform; especially in stimulating public sentiment in the line of vigorous enforcement of prohibitory laws. We were glad to learn, from him, that petitions have been signed by about two thirds of the best citizens of the place, remonstrating against the enactment of any license law and asking for some desirable amendments to the present prohibitory statute.

If the real sentiment of true temperance people is manifested in such representations, we are confident the prohibition counties at least will not be cursed with license laws, high or low.

After a good dinner at the Maryland Hotel, we left our fellow traveler, for a brief call on our former parishioners, Bros. Cornwell and T. W. Anderson, the former, an official member in Bro. Smith's church, and the latter holding similar relation in the M. E. Church South. Their cordial greetings were most pleasing, and we were delighted to find them "strong in the faith giving glory to God," after the many mutations in church and state, in personal, social, and business experiences during the thirty years that have elapsed since our appointment to Cambridge station, in the spring of 1859.

Before starting on our twenty miles carriage-ride to Taylor's Island, we had a most agreeable interview with

our Conference class mate, Rev. J. W. Hammersley who was *en route* for Denton, to supply for Rev. I. N. Foreman, still unable to resume his work, and at the same time to renew the associations of his former pastorate over that charge.

We learned afterwards, that not only did Bro. Hammersley preach to the great gratification of the people who packed the house at night, but the visitor received a most hearty ovation.

A storm coming on, and some doubt being entertained as to our ability to keep the road in the dark, we concluded to spend the night in Church Creek. Here we found very comfortable quarters in a house, once the home of Bro. Hammersley's father. Mr. John Coulson is the present owner, whose excellent wife kindly made ample provision for our wants. The next morning we finished our drive, despite a cold rain, and were most cordially welcomed into the family of Judge Levi D. Travers, a local preacher and leading member in the M. E. Church South, with whom we were to be guests during our stay.

The Judge's father was one of the most prominent members on old Dorchester circuit, and later on Church Creek circuit. In 1820, the preacher's were David Daily and Samuel Grace; the punsters making it out, that for the time at least, they were sure of Daily Grace. Bro. Daily was presiding elder of Snow Hill district in 1851-55. He was a poet and preacher, and was one of the committees to revise the Church Hymn book. McClintock and Strong's *Cyclopedia* characterizes him as a man "profoundly versed in the theology of religion."

In 1851-53, James Hargis traveled Church Creek circuit, including Taylor's Island, and a warm friendship was formed between him and our kind host, and this of course, gives the Judge a special interest in the son of his cherished friend.

(Concluded next week.)

The official board of Park Avenue M. E. Church, N. Y., has unanimously invited the pastor, Rev. J. Richards Boyle, to return another year, and the quarterly conference has requested the presiding elder to ask for his return by the presiding bishop.

At a meeting of the Temperance Union in New York, Senator A. H. Colquitt of Georgia, said in the course of his address: "You will not object if I say that I am a Democrat. I do not wish any of my Democratic friends to entertain the idea, that being in favor of temperance is being opposed to Democracy. Both parties are afraid of the liquor vote. There would be no talk of solving the race problem if the rum shops were closed."



## Conference News.

### Conference items.

During the past conference year, the M. E. Church at Cherry Hill has expended \$2,875, on church improvements.

The extra services at the M. E. Church in Smyrna Del., have resulted in nearly 40 conversions, and a deep religious interest pervades the community.

The energetic pastor, W. W. W. Wilson, is making matters move, and showing the people, how he strives to "keep our rules for conscience sake," by always being "on time" and beginning "exactly at the time."

At Clayton, 65 conversions are reported; making 221 for Smyrna circuit, this conference year. Rev. R. K. Stephenson, the pastor, is one of the hardest workers in our conference. Twenty-three have professed religion in the Methodist Protestant Church at the same place.

The M. E. Church at Leipsic has also been greatly revived, and 50 have professed faith in Christ.

At Odessa, about 40 have been reclaimed and converted, and the church greatly revived; the meetings being characterized by a profound spiritual influence, that has been felt through the community. A flourishing Epworth League of 63 members has been in successful operation here, for several months, and has been of great service in the recent revival; the young men and women taking an active part in the general services of the church, as well as in the meetings of the League.

Bishop Fowler proposes to open the sessions of conference, with a short sermon from some member of the conference, each morning. The brethren will take due notice, and begin to boil down.

A REGULAR CONTRIBUTOR.

The following *melange* we concoct from our excellent co-temporary, *The Smyrna Times* of the 5th inst.:

The Dickinson Glee Club, well remembered from their visit here two years ago, will be in Smyrna again, April 15th.

The people at the Landing are much pleased at the renewal of services there again. At the re-opening of the Sunday-school, Sunday, 2d inst., by Rev. Mr. Wilson, and J. E. DeFord, though it was a rainy day, there were between 20 and 30 children present.

The protracted meeting in the M. E. church, Smyrna, Del., continues with increasing interest. Thirty-three persons have professed conversion. At Clayton, the M. E. church reports 65 conversions, and the M. P. 23. The M. E. church at Leipsic has also had some fifty conversions.

Presiding Elder John France has been confined to his home for the past two or three weeks with "la grippe," but is now better, and expects to be able to start on his district work this week.

Miss Mohler, sister of Prof. Mohler, of the Conference Academy at Dover, has taken the school made vacant by the death of N. F. Diggins, at Deakynville. Mr. Diggins was a cousin of the late Mrs. Rev. R. C. Jones, of Odessa, Del.

Dr. John Chew Gibson, one of the oldest practicing physicians in Talbot county, died Friday, Jan. 31st, at his residence in St. Michael's.

Charles Lowber, a prominent farmer, living near Magnolia, Del., died Wednesday,

Jan. 28th, aged about 55 years, from relapse of "la grippe." He was a brother-in-law to the Rev. T. E. Terry of Dover.

### From Newark, Del.

The special services held in our church in Newark, have continued each evening, except Saturdays and one other evening, since the beginning of the year. A wide spread interest has been awakened, and many persons who never attended church, now come quite regularly, and we hope the seeds of truth have been sown in their hearts. Several cases of peculiar interest have come to light which we hope will be a great blessing to the church in all time to come. There are a number whom we expected to see saved, and who we thought stood at the very threshold of the kingdom, who have resisted every influence of prayer and entreaty, and are yet in their sins. There are those who never before attended a Protestant church service, who sought God and are happy in his love, and who we believe will be faithful to Christ. A man and wife who for fifteen years had not been to church, both came to the Saviour, were converted, and received into membership. One of the students at Delaware College professed faith in Christ, another sought with some earnestness, but we fear, failed to reach the goal.

There have been some sixteen seekers, the larger number of whom were converted, and have or will unite with us. The membership has been greatly quickened, and this noble band of Methodists, who have made a brave fight for our cause in the face of difficulties, that would have disheartened less loyal hearts, are cheered with the out look for the Master's work.

The presentation of the gospel was plain clear, and strong.

Prof. H. S. Goldey drew lessons from the parable of the "Prodigal Son." Rev. R. I. Watkins urged all to "lay hold on eternal life," and in a second discourse to "Risk no other ground of Hope than Christ." Rev. A. Stengle propounded the question "Whither goest thou." Rev. W. L. S. Murray drew some most instructive and impressive lessons from the "Ark." Rev. Mr. Porter of the Presbyterian church discoursed upon the "Judgment." Rev. F. B. Short, a College student exhorted to edification.

Bros. C. C. King and William S. Harrington, as leaders of the singing, contributed greatly to the interest and success of the meeting.

Wesley church on Newark charge was damaged by fire last Sunday. The fires had been kindled and left to heat the building for the service. When the congregation began to assemble, it was found that the building was filled with smoke and the floor and seating about the stove were burning, and the flames had extended to the roof, passing up between the plastering and weatherboarding, and at one time it looked as though the building would be consumed. But the exertions of those who had gathered, soon subdued the fire and saved the church.

SMYRNA, DEL.—A correspondent writes us, there were sixty three conversions up to the close of last Sunday evening's meeting, as the result of special efforts the previous three weeks. The children converted are to be arranged in a separate class for instruction and training.

The Rev. Theodore W. Haven, pastor of the Topsfield Methodist Episcopal Church, and son of Bishop E. O. Haven, and Miss Susan C. Gould, were married, Jan. 21st, 1890.

Mary Sharp of Liberia, has sent four young negroes to this country, to be educated for missionaries. They have gone to the Central Tennessee College at Nashville, Tenn.

Bishop Hurst is held in affectionate esteem, by the Methodist preachers of Washington and vicinity. He is in hearty sympathy with the purpose ardently cherished by some of the more aggressive ministers, to make Methodism at the national capital more representative and influential. There is talk of a new church structure in the more fashionable part of the city, and also of a great Methodist University.—*Zion's Herald*.

Rev. Dr. Annie Shaw, the eminent advocate of woman's enfranchisement, preached to a very large congregation in the Metropolitan Church in this city, last Sabbath morning. The sermon was deeply spiritual and rich in thought. Dr. Shaw also lectured in the afternoon, before the Young Men's Prohibition Club in Association Hall.—*Christian Guardian, Toronto*.

Rev. Dr. Frederick Merrick, ex-president of the Ohio Wesleyan University, at Delaware, Ohio, attains his eightieth year this month. He lectures regularly to the senior class of the University and is enjoying a busy, cheerful and most contented old age.

### "Missionary Certificates."

Brethren desiring missionary certificates, are requested to notify the undersigned, as far as possible, not later than a week before conference, the number and kind desired. This will much facilitate matters.

J. P. OTIS, Sec'y.

Port Deposit, Feb. 7, 1890.

### Hip-Rah-Bus-Bis-Dic-In-Son-Ien-Sis-Tiger.

The event of the week was the appearance of the seniors on the campus, in their new hats and gowns.

The sophomores have adopted as their class hat, the "Tom O Shauter," with a gilt 92 worked in the centre.

Prof. Muchmore has introduced music into the gymnasium, to aid in the class drill.

Much interest is being manifested in the extra meetings of the Y. M. C. A.

Among the incorporators of the Dickinson Law School, we notice the names of the Hons. N. B. Smithers, Chas. B. Lore, and Chancellor Saulsbury, from the Diamond State.

The Glee Club will give their first entertainment in the Opera House, next Friday evening. The Club is in perfect practice, and will render an excellent programme.

President Reed gave a supper to the senior class, Monday evening, last.

Dr. Harman has been confined to his home, for several days, with a severe cold, but is now able to be out.

The faithful attention given to gymnasium work, is remarkable. Dickinson is not behind the times in athletics.

All's quiet on the campus. The Freshmen have not whimpered, since they got their bottle of milk.

HIP.

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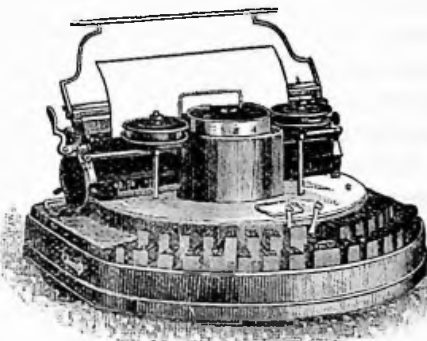
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OUR SERIAL STORY  
Blanch Montague,  
OR  
WHY WAS IT?

By CAUGHEY.

## CHAPTER VIII—WHY WAS IT?

For a moment Walter Melvin sat like one in a daze; then, as he moved restlessly in his seat, he glanced furtively toward the young lady. The profusion of golden hair, that had waved like a banner in the ocean breeze as she walked on the beach at Sea Bluff, was now rolled into a neat Greek coil, low at the back of her head. Her white dress had given place to a close fitting suit of grey cashmere, and in the place of the bather's hat, she held in her hand an alligator skin traveling bag. But these changes in dress were no disguise to Walter. Had he been in any doubt, his own heart would have settled the question; for he now felt her presence, as really as he saw it.

He recalled the strange sensation he had, as she came opposite to him in the aisle, before she was seated, which had led him to look up; and now as he beheld her, he felt the same thrill of pleasurable emotion, he had enjoyed when standing near her that day on the beach, he shaded her with his umbrella.

There was no further dullness for Walter, during that trip. The monotony of the last two hours was broken, and an all-potent spell of strange pleasure was upon him. He had enough to think of now, to keep his mind fully occupied.

He tried his best to fix his thoughts upon his mother, in her grief, how he might help her, comfort her, and cause her to forget her sorrows; but despite his most resolute efforts, his thoughts would turn to the beautiful girl at his side, as he revolved the questions—who is she, and how can I discover her name and residence?

From her bearing and attitude, he saw she was a lady of culture and refinement, and with every moment, his interest deepened, and his desire to know her became stronger.

But how should he proceed? He was sure his mother did not know her; and even had he thought she did, he would not have intruded upon the quiet of her sorrowful reverie, with such an inquiry, at such a time; nor would he leave his seat, to inquire of any one else, although there were several on the train, whom he knew.

There was nothing for him to do at present, but sit still and wait; this he did, with all the patience he could muster; but no one else ever knew what were the emotions that stirred his soul.

At every shriek of the whistle, Walter's heart beat rapidly with fear, lest his fair neighbor might leave the train. At one time, he almost wished she might sit there forever, and the train speed on forever; but this was only a passing fancy, that came, and was abandoned in a moment.

Then he was fearful she might leave the train before they reached Harlingsburg, or go on to some station beyond; for he knew in either case, the probability of his discovering who she was, would be lessened.

The train sped on, mile after mile, station after station was called; but still she sat there, erect and motionless; reading a copy of the *Daily World*, without looking up even when the train halted, a few minutes at the mail stations. At last it swept into the great depot at Harlingsburg, precisely at one o'clock. Walter's first thought ought to have been of his mother and Mr. Colton, but in this case it was not. He was flesh and blood; and his first thought was of the beautiful girl, who had so engrossed his thoughts the last hour.

He noticed she was preparing to leave the car, for she had risen, and was standing with her traveling bag in hand; and his heart beat faster, as he observed her perfect grace in passing down the aisle and stepping upon the platform.

On leaving the car with his company he looked hurriedly about him, scanning the crowd in every direction and in the distance caught a glimpse of the graceful figure of Blanche Montague, as she passed within the doors and behind the ground glass windows of the waiting room.

With a heavy sigh, that no one was surprised to hear, at such a time, Walter turned to his mother, and, though in the past hour, he had resolved never to give up the effort to learn who this young girl was, yet the most critical observer could not have discovered any sign of unusual distraction of thought, so gentle and so kindly attentive was he, through all the trying scenes of the afternoon.

After the burial service, according to the ritual of the church, held at the grave; for Mrs. Colton had never liked having public services in the church, or in the home of the deceased, Walter returned with his mother to Mr. Colton's home. Here Mrs. Melvin remained a week or two, with her niece, Emma, Mr. Colton's only daughter, a lovely brunette, of nineteen summers. She had graduated, the fall preceding her mother's death, and had been traveling with friends, until the news of her mother's illness had occasioned her immediate return to Oakington Hall.

She felt it to be her duty, now so far as possible, to take her mother's

place. Although educated and accomplished, Emma had but little experience in housekeeping; so Mrs. Melvin persuaded Walter, to leave for the seaside, or elsewhere, to spend the rest of his vacation, while she tarried a week or two, with his cousin, to help her in the new duties, which had fallen upon her so unexpectedly.

Though loath to leave his mother, he knew he could be of but little use at Mr. Colton's, so he decided to go; and the next day, bidding his mother farewell, he left Oakington Hall, not how ever, to go to Sea Bluff or any other pleasure resort, but to devote himself to a search for the lovely girl who had become the centre of his purest and best thoughts. Nor was it an idle curiosity that prompted him to seek to discover the whereabouts of Blanche Montague. There was a subtle something, he could no more explain than he could resist, which drew him toward her and fixed her in his thoughts.

"Why was it?" The writer cannot tell; Walter himself could not tell; nor can the scientist explain. Yet, when he left Oakington that day, a new spirit was within him; life had to him a new aspect, and into it were coming new ambitions, new hopes, and new energies; and he never thought of the vision of the sea-shore, and the railway train, that his blood did not flow quicker, and his heart beat faster. Why was it?

(To be continued.)

## Saved at the Last.

A chaplain in the American army was called to the deathbed of an officer.

He gives the following account of the way in which this departing soul was led to Christ:

On entering the room the dying man turned upon me a glance full of agony, and inquired—

"Are you a minister?"

"I am."

"Well, for God's sake, come and pray for me, a sinner, who will be in hell before morning, if mercy does not reach me."

I began to repeat verses for him to lay hold upon. But he lifted his hand and exclaimed: "I am dying, and have no time to listen to any talk; pray for me."

I dropped on my knees, but he seized the prayer out of my mouth, and prayed until he fainted. When he revived, I said:

"Captain, I must talk to you. Did not Jesus Christ come into the world to save sinners?"

"Yes, He did."

"Are you not a sinner?"

"What a sinner I am!"

"Then did He not die for you?"

"Yes he did."

"But if He loved you enough to die for you, and purchase your pardon, do you know He loves you enough to give it to you now that it is all paid for?"

Not a muscle of his face moved. He fastened his eyes on me. I could see his soul was stretching its arms to greet Jesus. I repeated the last question, and the light flashed over his face, and he clapped his hands as he shouted—

"Yes! yes! I know that my Redeemer liveth. I know whom I have believed, and am persuaded," etc.

Then he fainted away, but in a few minutes he came up with a shout. He continued fainting and reviving, singing and shouting till midnight, when he slipped the last cord and left the world behind him forever.—*Sel.*

## Holiness in the Home.

Holiness fills the possessor with sacred peace, and diffuses around him kindness and joy. It makes the mother in the home speak kindly and pleasantly in the kitchen as well as in the parlor—at home as well as abroad in company. There ought to be no heart-aches caused by neglect, or cold, cruel words, coming from those who profess holiness. We ought to be able and willing to help our kindred over the rough places in life, to kiss away the weariness from the invalid in our own home, to smooth back the white locks of the aged ones that tarry with us.

We should be ready to communicate, to give books and fragrant flowers before the eyes and ears are sealed in death, and the white hands clasped over the quiet heart. We ought to make our children gladder and happier in their own home than anywhere else. The love of God does, if we let it, makes us speak more gently and lovingly to our husbands and wives than to company, and be as truly polite to each other when at home as when abroad.

O, it means something to live so that our homes may be a paradise on earth, even when flooded with tears! How the memories of such a home come to me now—the songs, the prayers, the tears we shared together! The faces that were radiant with love are now hidden away from me here—but they are shining more gloriously in heaven. Their lives while on earth pointed my soul Christward. I praise the Lord for a straightforward, downright wholehearted holiness-living in my childhood home. May we have God walking in the inner temple; then may we go out to win and help others to a holy life!—*Mrs. A. E. Bolton, in Guide to Holiness.*



**Bishop Taylor's Report.**

We have examined, with much interest, the report which Bishop Taylor made of his work in Africa to the General Missionary Committee at their session in Kansas City. We had intended to print this communication entire in our columns, but the extreme length of the paper prevents. The Bishop goes carefully and critically over each mission station, and reports the condition. There is much of encouragement on the whole in the progress made. The heroism and undaunted purpose of the Bishop and his co-workers is inspiring and sublime. The tender allusion to those who have died in the work is most impressive. The Bishop says:—

"A great many good people in the church on earth do not believe in my missions, but God means that the church above all shall think well of us; hence He has not taken from us a single dwarfish, shabby specimen, but from the beginning has selected from the front ranks of the very best we had, so that we are not ashamed of our representative missionaries in heaven."

Of the opportunity and urgency of the field opening before them, he says:

"The Congo State has a strip of country densely populated, 100 miles from the north bank of the Congo, and extending from Banana 250 miles to Manyanga, all unoccupied and open to us, except a few new stations near the Congo. So God is opening a vast field for us on the Lower Congo, as well as on the Upper Congo and Kasai. I did not set out to found any new stations this year, and have not, except to consent to the birth of Ebenezer station on Sineo River. Our business this year was to find out, or to put in the guarantees of self-support for each station. We have found out that most of those founded in the short period of the work are self-supporting in the main."

He closes his report with this very humble request as to appropriations:—

"In regard to appropriations, I remark: First, that if the committee wish to enlarge the appropriation to the African (Liberia) Conference, I make no objection, but I ask at least for the continuance of the usual amount of \$2,500, sent all together as it was last year, and have the distribution at Conference for the whole year.

"Second: If the committee are pleased to order \$500 subject to my call, all right. I did not draw it last year, because I had not time to use it for the purpose I had in mind.

"Third: If the committee will appropriate \$10,000 or \$5,000 for the establishment of self-supporting schools for the principal countries of Liberian

population, for the education alike of the Liberian and the heathen children, I will administer it as carefully as possible and report progress."

Bishop Taylor is now "Paul the aged," and bears about in his body "the marks of the Lord Jesus."—*Zion's Herald*.

**Plan of Episcopal Visitation, Spring Conferences, 1890.**

Bishop Vincent.		
Arkansas	Hot Springs, Ark.	Feb. 6
Little Rock	Fort Smith, Ark.	" 13
Bishop Walden.		
S'n German	Brenham, Tex.	Feb. 6
West Texas,	San Antonio, Tex.	Feb. 13
Bishop Merrill.		
Baltimore	Cumberland, Md.	Mar. 5
Wyoming	Binghamton, N. Y.	April 2
East German,	Brooklyn, N. Y.	April 10
Bishop Joyce.		
Missouri	Maryville, Mo.	" 12
St. Louis	Rolla, Mo.	" 19
Cent. Missouri	Springfield, Mo.	Mar. 26
Bishop Foster.		
Washington	Frederick Md.	" 12
C. Pennsylv'a	Carlisle, Pa.	Mar. 19
Bishop Goodsell.		
New Jersey	Millville, N. J.	" 12
Delaware	Philadelphia, Pa.	Mar. 26
New York	New York City	April 2
Bishop Mallalien.		
Indian Mission		April 3
Bishop Foss.		
Kansas	Horton, Kan.	March 5
South Kansas	Emporia, Kan.	" 12
S. W. Kansas	Hutchinson, Ks.	" 19
N. W. Kansas	Minneapolis, Ks.	" 26
Bishop FitzGerald.		
Philadelphia	Pottsville, Pa.	" 12
Lexington	Louisville, Ky.	Mar. 20
Bishop Newman.		
Newark	Newark, N. J.	April 2
N. New York	Oswego N. Y.	" 9
Troy	Saratoga, N. Y.	" 16
Bishop Ninde.		
N. Indiana	Muncie, Ind.	" 2
New England	Boston, Mass.	April 9
N. E. Southern	Newport R. I.	" 16
Bishop Fowler.		
New York	E. Brooklyn, N. Y.	" 2
Wilmington	Millford, Del.	Mar. 26
N. Hampshire	Lisbon N. H.	April 30

**FOREIGN CONFERENCES.**

Bishop Warren.		
Bulgaria M'n	Rustchuk	Apr. 2
Italy,	Bologna	Apr. 23
Cent. China Mission		Apr. 30
Switzerland		May 14
Germany		May 28
W. China Mission		May 28
N. China Mission		June 16
Denmark M'n		June 25
Japan	Tokio	Jul. 11
Norway	Skein	July 16
Sweden	Vestervik	Aug. 6

The new arrangements, by which the Conferences in China and Japan are to be put in the Spring list, would put the Foo-chow Conference in March. Its session in 1890 will therefore be omitted, since it would come only about three months after its meeting in December, 1889.

By order of the Board of Bishops,  
CYRUS D. FOSS,  
Assistant Secretary.  
Topeka, Kan., Nov. 12, 1889.

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### Youth's Department

#### "Cast Thy Bread Upon the Water."

"Cast thy bread upon the waters: for thou shalt find it after many days," said little Jane's father one day, more to himself than to the six-year-old child that he did not expect to understand him, "I would not want it after it was all wet," said the practical little one. Her father looked down at the sober little face with an amused smile. "You will find it better than it was when you cast it upon the waters," he said, and hurried of to his office, without stopping to explain.

After he was gone, little Jane, with half a loaf of bread under her arm, marched with great decision down to the fish-pond near by. Throwing it upon the water, she stood on the first plank of the fence around the pond, and through the opening between the planks watched the fish tugging at it with the eagerness of hunger. She was afraid they would eat it all up, and none be left to find. She tried it day after day for several days, but the fish ate it every time.

At last, one day, she said to her father in a desperate tone, "I put the bread on the water, and I put the bread on the water many days, and it can't come back, 'cause the fishes eat it up every time."

Her father laughed heartily, then took her on his knee. "It has come back," said he.

"Where is it?" and she sprang quickly from his knee to go for it.

"I'll tell you." He lifted her on his knee again. "When the fishes ate that bread it turned to fish; and you remember that big, fine fish we had for dinner yesterday, how much you enjoyed it?"

"O!" exclaimed the child, sitting bolt upright with wondering eyes, "that was the bread come back turned to fish."

"Yes," said her father, pleased that she caught the idea so quickly. "And was not the fish better than the old dry bread you cast upon the waters?"

"The fishes liked it."

"Yes; and you made them as happy as fishes can be when you gave it to them. So it is, the things we do to make people happy come back to us in some way, and make us happy. There was once a little girl who was always doing kind deeds and speaking kind words that made others happy. And all she had done came back into her heart in bright, sweet thoughts and feelings that shone through her face and made it so lovely, everybody loved her as soon as they saw her. You see the kindness she showed to others was like the bread cast upon the waters,

she found it again in their love to her. She became noble and good. As she grew older her children loved her devotedly. When she was old her little grandchildren loved to be with her better than anyone else, and thought no one more beautiful.

Little Jane raised her head slowly from her father's shoulder, put her hands tenderly on his cheeks, looked him in the face, and whispered, "It was grandma."

Tears were in his eyes. "Yes; it was grandma."

"Where my drama?" said baby John, attracted by the name, laying his hand upon his father's knee.

"And the good deeds she did on earth," continued the father, "have returned to her as bright stars in the crown of glory she wears in heaven."

"Drama in heaven!" said little John, looking with sad, inquiring eyes at the old arm-chair in which she had sat until the last few weeks—her sweet old face the brightness of the household.

Little Jane's arms were around her father's neck. "I love grandma. I want to be like her." Her father kissed her.

"Me be like drama!" and little John pressed close to his father's side, reaching up for a kiss.

So it was the bread grandma cast upon the waters she found after many days.

—LUCINDA B. HELM.

"Oh, mamma, mamma!" exclaimed little Edith, returning from Sunday-school, "we had a real nice time to day Mr. Goodly came in and told us lots of interesting things about heaven and the bad place; and he said that me and you and papa were going to heaven, and that Tillie Jackson and Bill Horner and Mamie Saunders were going to the bad place."

"Why, Edith, what are you talking about? Do you mean to say that Mr. Goodly mentioned anybody that you named?"

"Well—no, mamma, he didn't say right out, but then I knew who he was talking about."—*Boston Transcript.*

#### "Rain from Heaven."

Once a little girl, who loved her Saviour very much for having so loved her, came to her minister with eighteen shillings for the missionary society.

"How did you collect so much? Is it all your own?" asked the minister.

"Yes, sir, I earned it."

"But how, Mary, you are so young and so poor?"

"Please, sir, when I thought how Jesus had died for me, I wanted to do something for Him, and I heard how

money was wanted to send the Gospel to the heathen, and as I had no money of my own, I earned this by collecting rain water, and selling it to washer-women for a penny a bucket. That is how I got the money, sir."

"My dear child," said the minister, "I am very glad, to hear that your love to your Saviour has led you to work now I shall gladly put down your name as a missionary subscriber."

"Oh, no, sir, please; not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew, but Him; I should like it to be put down as 'Rain from heaven.'"

—*Missionary Anecdotes.*

#### A Timely Hint.

During the past ten years, thousands of people have come from the North to the South with the purpose of establishing themselves permanently here. Among these thousands many are members of the Methodist Episcopal Church. Not a few of these have left their membership in the old home churches and are now practically without a church home. Others have brought their letters and have put them into some other church than their own. This has been done in hundreds of cases, even in towns and cities where we have not only colored, but also white churches. The usual reason for this disloyalty is the hope of securing either social, or business advantages. Sometimes the end sought is gained, but many times it results in ignominious failure. The truth is, that people, who sell their birthright for a paltry price cannot expect to be held in esteem. Then there is another class, who in the face of all reproach, and opposition, and ostracism stand by the old church. These are heroic souls, and they are a power for good wherever they are found.

The strangest fact in this connection is, that some of our preachers in the North have been known to recommend persons of their charges leaving the North for the South, to hand their letters into some other church than their own. This, in some cases may have been the result of most surprising ignorance of the facts, for some of our preachers in the North seem not to understand that our church is in the South. In other cases, it is the result of a very weak sentimentality. What is needed is that all our pastors, giving letters to members coming South, should say to them with special emphasis "Hand your letter to the pastor of your own church; seek him out and let him feel your presence and help; don't leave your own church for the sake of popularity, social position, or worldly gain." If all our members coming south will be true and faithful to our church, a wonderful uplift will

be given to our work, and some of us who are in the front of the battle will be greatly cheered and inspired. "Men and brethren help."

W. F. MALLALIEU.

New Orleans, La., Jan. 15, 1890.

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### To All Class-leaders.

DEAR BRETHREN:—From the beginning of our church, you have held a most responsible position. You have been and are, as Bishop Simpson used to say, our sub-pastors. The fact you have probably known from the beginning of your tenancy of the office; but are you equally aware that, in recognition of your responsible sub-pastoral character, the last General Conference placed you in a new and more direct relation to the bishops and to the religious instruction of the entire church? Have you noticed that the General Conference provided that on entering upon your office you should all be addressed by these chief of pastors of the church, even as our ministers are, on entering permanently upon the duties of the pastorate?

Have you seen, that the same General Conference requested the bishops to provide you a "Course of Study and Reading" for your easier and better qualification for duty, even as our candidates for the ministry are aided in their preparations, by the so-called "Conference Course of Study?" Are you all aware, that the Address of the Bishops has been prepared and printed for you, and that a most valuable course of reading is already laid out? Surely no class-leader in any part of the church can afford to be indifferent, to a matter so profoundly affecting the whole status and influence and future power of his order. Would you know the whole provision made under the action of the General Conference, address a line to the Agents of the Methodist Book Concern at New York, or Cincinnati. Were I addressing the pastors, I would entreat that they provide each leader under them with full information respecting the new departure, and that they appoint no new candidate to this high and holy office without securing from him the solemn assurance that he would thoroughly master the course prescribed.

Why would it not be well, for every quarterly conference, or leaders' meeting to purchase and keep in use a special "Class-Leader's Library," including every book prescribed in the action of the bishop? Why would it not be well for the Book Agents of the Church to cause to be provided for the convenience of purchasers, tasteful book-cases, suitably superscribed, and of the right size to inclose the whole collection?

In the above I have asked so many questions, that I fear some one of your number may in turn inquire why the undersigned should take it upon himself thus to address the whole sub-pastoral order of the Church? I reply, for many reasons. Two of them it may be sufficient to mention here: First, it

chanced that the honor of first suggesting and of working for the new measures which have been adopted, fell to the undersigned; and secondly, he has been requested by the Book Agents, briefly to call your attention to the fact that they are ready to respond to your inquiries and orders.

Earnestly praying the continued blessing of the great Head of the Church upon your labors, and especially that he may make these new and important measures, a signal blessing to you and to our beloved Zion, I remain

Fraternally yours,

WILLIAM P. WARREN.

Boston University.

### Corrections.

Presiding Elder T. O. Ayres calls attention to two errors in the printing of his article, "Doing vs. Becoming," which was published in our issue of January 25th. In quoting Dr. Chapman's text, the phrase, "to set at liberty them that are bruised," the types made the last word "mised", instead of "bruised."

In contrasting the "roll of honor" Pharisee, with the humble publican who had no special record to boast of, brother Ayres says, "It was the Pharisee who had no blanks"; but again the types are at fault, transforming the word "blanks" into "blunks", whatever that may be. The fault lies between the proof-reader and the compositor, both of whom will try, "to do so no more."

The United Brethren Church is in advance of us, in that it, by General Conference enactment, has made it lawful, to ordain women and admit them into the traveling connection. One woman in Illinois has been appointed to a circuit, by that Church. The query now is, "Is the lady a 'United Brethren' preacher?" Is she a united brother? Some years ago, in a social assemblage, a minister of that church made a speech, in which he pleasantly said, that while on earth, Christians are divided into Methodists, and Presbyterian, Baptists, and so on, "in heaven all Christians will be United Brethren." A Methodist minister, who followed in a speech, said "that is all right, but it will be bad for the sisters."—*N. W. Christian Advocate.*

PREACHERS' MEETING, in *Fletcher Hall* last Monday, D. H. Corkran, president, in the chair; Julius Dodd chosen secretary pro-tem. The order of the day was taken up, and Rev. S. T. Gardner read a paper on "Second Probation," adducing Scripture proofs, against the theory. Remarks followed from Revs. J. Todd, W. E. Avery, R. C. Jones, and W. E. Tomkinson. Cu-

rators reported, for Monday, Feb. 17th, an essay on the "Divinity of Christ," by D. H. Corkran. Adjourned with benediction by R. C. Jones.

Girard College is one of the largest, if not the largest free educational institutions in the world. They have over thirteen hundred boarding pupils in the institution; and the expenses, to run the school and the estate were over a million dollars, last year. The receipts from the rents, etc., were equal to the expenses, and so everything is working smoothly, and they are turning out educated young men, at the rates of hundreds every year. Stephen in his wildest dreams, it is hardly probable, ever conceived such a gigantic affair as Girard College has become at present. It will continue to grow and do good.

### From India.

DEAR BRO. THOMAS: Conference over; adjourned yesterday afternoon; quite a number of changes, but great harmony and much happiness all round, and a determination to do more for Jesus. I have been transferred to Lucknow, to assist Dr. Badly in the *native work*, and pursue my study of the language. I hope to win many souls to the Master, during this year even. Pray for me! Kindly announce my address. I will send you the conference news next week.

Yours in Christ,

G. F. HOPKINS.

Lucknow, India, Jan. 7, 1890.

### Marriages.

BENNETT-MITCHELL—In Frankford, Del., Feb. 4th 1890, by Rev. C. F. Sheppard, Henry H. Bennett, and Jennie M. Mitchell, both of Sussex Co., Del.

### Four Striking Features of the Pennsylvania Limited.

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In order that the traveler may dispatch any commission which these reports may suggest, or dispose of any current correspondence, a stenographer and typewriter is provided for the free use of the train's patrons. He will take the dictation of letters or telegrams, and see that they are forwarded from the train. Thus any business proceed, though the counting-room be many miles away.

So much for the men. Ladies could never before travel in such comfort. For their convenience a waiting-maid is assigned to each train, whose duty it is to serve as ladies' maid in all that the term implies. Ladies without escort, ladies with children, and invalids are the particular objects of their care. So that one's own maid may be left at home, and yet the fair traveler may receive assistance of one well trained in the duties of her vocation. The fourth important feature, also of interest to the ladies, is the observation car. This car is attached to the rear of the train. The latter half of it is a large open sitting-room furnished with easy chairs. Broad plate windows

admit a wide expanse of light, and the broad platform at the rear, makes a pleasant open air observatory in fair weather. This car is open to all passengers and forms a magnificent sitting-room for ladies.

With these four prominent characteristics in addition to the superior sleeping apartments, bath-rooms for both sexes, a dining car unexcelled in service and cuisine, smoking and reading apartments, and a barber saloon, the Pennsylvania Limited sustains its claim of being the most complete passenger train of the world.

### Special Tours to the South via Pennsylvania Railroad.

A striking illustration of advance in a decade is the fast time and equipment of the special trains used by the Pennsylvania Railroad in its serial personally-conducted tours to Jacksonville. The train is connected by the vestibule feature, which destroys all annoying motion, and is composed of drawing room, sleeping, and smoking cars, and a dining car, on which meals are prepared by a chef, whose popularity extends not only to the epicure, but to all.

The accompanying Tourist Agent and Chaperon, an original idea with this company, have received such marked praise that a tour now would not be complete without them. When consideration is given the exceptionally low rate of \$50 from New York, and \$48 from Philadelphia, including the above described mode of travel and meals en route in both directions, it is a wonder more business-worn men and women, tired with exacting social duties, don't avail themselves of this opportunity for a rest.

Despite the mild Northern winter, the first and second tours were filled up, and the third, which left Tuesday, the 4th inst. carried its full quota.

The next tour is announced for February 18th. Details can be obtained from S. W. F. Draper, 849 Broadway, New York, or W. W. Lord, Jr., 205 Washington Street, Boston; while itineraries can be procured from any of the Pennsylvania Railroad ticket offices.

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window, and upholstery hovering over it, and childish faces looking out of it, but there is no scarlet thread stretched across it. Although that house may seem to be on the best street in all the town or city, it is really on the edge of a marsh across which sweep most poisonous malarial, and it has a sandy foundation, and its splendor will come down, and great will be the fall of it. A home without God! A prayerless father! An undevout mother! Awful! awful! Is that you? Will you keep on, my brother, on the wrong road, and take your loved ones with you? Time is so short that we cannot waste any of it on apologies, or indirections, or circumlocutions. You owe to your children, O father, O mother, more than food, more than clothing, more than shelter—you owe them the example of a prayerful, consecrated, pronounced, out-and-out Christian life. You cannot afford to keep it away from them.

Now, as I stand here, you do not see any hands outstretched towards me, and yet there are hands on my brow and hands on both my shoulders. They are hands of parental benediction. It is quite a good many years ago now since we folded those hands as they began the last sleep on the banks of the Raritan in the village cemetery; but those hands are stretched out towards me today, and they are just as warm and they are just as gentle as when I sat on her knee at five years of age. And I shall never shake off those hands. I do not want to. They have helped me so much a thousand times already, and I do not expect to have a trouble or a trial between this and my grave where those hands will not help me. It was not a very splendid home, as the world calls it; but we had a family Bible there, well worn by tender perusal; and there was a family altar there, where we knelt morning and night; and there was a holy Sabbath there; and stretched in a straight line or hung in loops or festoons, there was a scarlet line in the window. O the tender, precious, blessed memory of a Christian home! Is that the impression you are making upon your children? When you are dead—and it will not be long before you are—when you are dead, will your child say: "If there ever was a good Christian father, mine was one. If there ever was a good Christian mother, mine was one?"

Still further: we want this scarlet line of the text drawn across the window of our prospects. I see Rahab and her father, and her mother, and her brothers and sisters looking out over Jericho, the city of palm trees, and across the river, and over at the army invading, and then up to the mountains and the sky. Mind you, this house was on the wall, and I suppose the prospect from the window must have been very wide. Besides that, I do not think that the scarlet line at all interfered with the view of the landscape. The assurance it gave of safety must have added to the beauty of the country. Today, my friends, we sit in the window of earthly prospects, and we look off towards the hills of heaven and the landscape of eternal beauty. God has opened the window for us, and we look out. We now only get a dim outline of the inhabitants. We now only here and there catch a note of the exquisite harmony.

IT IS INDEED A GREAT SALVATION.

But blessed be God for this scarlet line in the window. That tells me that the blood of Christ bought that home for my soul, and I shall go there when my work is done. And as I put my hand on that scarlet line, everything in the future brightens. My eyesight gets better, and the robes of the victors are more lustrous, and our

loved ones who went away some time ago—they do not stand any more with their backs to us, but their faces are this way and their voices drop through this Sabbath air, saying with all ten-

derness and sweetness: "Come! Come! Come!" And the child that you think of only as buried—why, there she is, and it is May day in heaven; and they gather the amaranth, and they pluck the lilies, and they twist them into a garland for her brow, and she is one of the May queens of heaven. O do you think they could see our waving today? It is quite a pleasant day, pretty clear, and not many clouds in the sky. I wonder if they can see us from that good land? I think they can. If from this window of earthly prospects we can almost see them, then from their towers of light I think they can fully see us. And so I wave them the glory, and I wave them the joy, and I say: "Have you got through with all your troubles?" and their voices answer: "God hath wiped away all tears from our eyes." I say: "Is it as grand up there as you thought it would be?" and the voices answer: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love him." I say: "Do you have any more struggle for bread?" and they answer: "We hunger no more, we thirst no more." And I say: "Have you been out to the cemetery of the golden city?" and they answer: "There is no death here." And I look out through the heavens, and I say: "Where do you get your light from nights, and what do you burn in the temple?" and they answer: "There is no night here, and we have no need of candle or of star." And I say: "What book do you sing out of?" and they answer: "The Hallelujah Chorus." And I say: "In the splendor and magnificence of the city, don't you ever get lost?" and they answer: "The Lamb which is in the midst of the throne leadeth us to living fountains of water." Oh how near they seem. Their wings—do you not feel them? Their harps—do you not hear them? And all that through the window of our earthly prospects, across which stretcheth the scarlet line. Be that my choice color forever. Is it too glaring for you? Do you like the blue because it reminds you of the sky, or the green because it makes you think of the foliage, or the black because it has in it the shadow of the night? I take the scarlet because it shall make me think of the price that was paid for my soul. O the blood! the blood! the blood of the Lamb of God that taketh away the sin of the world. I see where you are. You are at the cross roads. The next step decides everything. Pause before you take it; but do not pause too long. I hear the blast of the trumpet that wakes the dead. Look out! Look out! For in that day, and in our closing moment on earth, better than any other defense or barricade, however high or broad or stupendous, will be one little, thin, scarlet thread in the window.

**Cross Thoughts.**

Said a little girl, "Auntie, if all the folks in the world should think their cross thoughts out loud, what a racket there would be!"

The dear little girl might have gone a step farther and added:

"And if none of the folks should think their cross thoughts aloud, what quiet and peace there would be!"

If their must be cross thoughts this week, which shall they be—"out loud" or voiceless?—Selected.

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