

FROM THE
WILLIAM C. MACKENTY
Editor

John W. Marshall 1890

THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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

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Our Presiding Bishop.

CHARLES HENRY FOWLER, D. D. LL. D.

According to the Episcopal Plan, Bishop Fowler was assigned to the presidency of the Wilmington Conference at its session in Milford, Del., a year ago; but in consequence of his impaired health, his place was supplied by Bishops Andrews and Bowman.

His conferences this spring are, the Philadelphia, now in session in that city, the Central Pennsylvania, which meets next Wednesday, the 11th inst., in Sunbury, Pa., and the Wilmington, which will convene in Centreville, Md., for its 23d session, Thursday morning, the 19th inst., at 9 a. m. For the information of our readers, we reproduce the biographic sketch, published in THE PENINSULA METHODIST March 22, 1890, with a few emendations.

Bishop Fowler was born in Burford, in Ontario, Canada, Aug. 11, 1837. At the age of four years, he was taken by his parents to the state of Illinois, where he spent his early youth on a farm. At 14, he entered Rock River Seminary, and in his 18th year, became a student in Genesee Seminary, Lima, N. Y. Six months later, he entered Genesee College in the same place, and graduated in 1859, with the honors of his class.

He at once began the study of law, in Chicago; but, being converted Christmas evening of that year, he entered the Garrett Biblical Institute in Evanston, Ill., in March 1860, and graduating the following year, was received on trial in the Rock River Conference in the fall of 1861.

Rising rapidly to eminence as a pulpit orator, he served successfully four of the largest churches in Chicago.

In 1866, he was elected to the Presidency of the North Western University in Evanston, but declined to accept.

When so much of our Church property in Chicago was destroyed by the great fire, Dr. Fowler visited Philadelphia and other Eastern cities, in the interest of the sufferers, and raised \$40,000, as a relief fund.

In 1872, Dr. Fowler was again elected to the Presidency of the same University, and served that institution four years, with great ability, until elected editor of the *Christian Advo-*

cate, by the General Conference of 1876.

Under his editorial care, our "great official" flourished; acquiring wide fame and increasing in circulation beyond any previous period.

In 1880, he was elected a corresponding secretary of the Missionary Society of the Church. In this position, his rare gifts as a preacher and lecturer found ample scope, and were made available in most effective service.

In 1884, he was elected bishop, with W. X. Ninde, J. M. Walden, and W. F. Mallalieu. The *Daily Advocate* thus describes him at that time; "In person, Dr. Fowler is large, without being too full in build, with a massive brain, bright and piercing eyes, and a pleasant countenance. He is very genial, social, courteous, and a great favorite among his hosts of friends, in all departments in which he has served the Church."

This review shows, that in the thirty-one years since his conversion, he has served the Church eleven years as pastor, four years each as University president, editor, and secretary of the Missionary society, and is now closing the seventh year of his episcopate.

In all these positions of so great responsibility and eminent distinction, he has fully justified the confidence of the Church, and acquitted himself with great honor.

Since his election to the Episcopacy, Bishop Fowler has traveled most extensively in the discharge of his duties; averaging 25,000 miles per annum for the first four years, and traveling 110,000 miles in '88 and '89. In these journeyings he has visited the southern sections of South America, and Alaska the northernmost country of North America, the Northern extremity of Europe; and has gone round the globe from East to West.

He has visited all the mission fields of our Church, throughout the world, except Mexico; and he has been in that country also. He is, perhaps, the only man living, who has this record.

In founding and fostering educational institutions, Bishop Fowler has a splendid record. By his aid, the University of Southern California has been developed from a small school with \$50,000 assets, to an Institution with 14 Colleges and preparatory schools, and \$4,000,000 assets.

He has caused to exist the following schools—Nebraska Wesleyan University, at Lincoln, with \$3,000,000 assets; Tacoma University, Tacoma, Washington, with \$250,000 assets; Universities at Peking, Nankin, and Foochow, China, with departments of Letters, Medicine and Theology.

In the exercise of his episcopal prerogatives, he has stationed missionaries in every division of the globe, except Australia, and founded missions in Brazil, in the southern borders of the Argentine Republic, in Assuncion, the capital of Paraguay, in the northern borders of China, in Hammerfest, the most northern city in the world, and in St. Petersburg the capital of Russia.

In all this work Bishop Fowler has aimed to be *thorough*, and has been sustained by the consciousness of God's approval, and the confidence and love of the brethren.

The honorary degree of *Divinitatis Doctor* was conferred upon him by the North Western University, Evanston, Ill., and that of *Legum Doctor*, by the Syracuse University, Syracuse, N. Y.

In the eleventh year of his ministry, he was chosen as a delegate to the General Conference in 1872, and re-elected every four years thereafter, until his elevation to the Episcopacy, in 1884, removed him from the list of *eligibles*. Bishop Fowler is in the 53d year of his age, and the youngest one of our eighteen bishops, except Bishop D. A. Goodsell, who is three years, three months, and six days his junior.

We anticipate great pleasure and profit to the Conference and the good people of Centreville, from the visit of this distinguished Bishop.

As a pulpit orator, he holds high rank, and we are glad to learn his health is so much improved, that our people may anticipate with some confidence, the pleasure of hearing him deliver one of his masterly sermons, Sunday morning, the 22d inst.

In behalf of all our people, ministerial and lay, we extend to Bishop Fowler a cordial welcome to our Peninsula.

Commendable Enterprise.

THE OLDEST METHODIST WEEKLY in the world leads the column, and magnificently vindicates its title as

Zion's Herald, by an unique memorial issue last week, in commemoration of the centennial anniversary of the *Apotheosis* of the revered father and founder of Universal Methodism. Three of its large pages and the greater part of a fourth are devoted to illustrations of the life, character, and work of John Wesley, and his peerless mother, Susanna Wesley, "the mother of Methodism." The admirable letter press is adorned with four excellent wood cuts; one is a copy of Wesley's portrait, that hangs in our Mission Rooms, New York; another represents him at the age of 23, when he became a fellow of Lincoln College; the third cut is a copy of the medallion on the monument to the brothers John and Charles, erected in Westminster Abbey, with the sanction of the late Dean Stanley; and the fourth, a likeness of their mother. The originality and enterprise displayed by our esteemed *confreere*, Dr. Charles Parkhurst in the preparation of this memorial number of the *Herald*, is worthy of highest commendation, and will be very gratefully appreciated by his hosts of readers. Fifty-two of the leading divines in the country give their opinions, in brief paragraphs, as to "the most remarkable trait in the great founder of Methodism, or his most remarkable achievement," in response to the editor's request. Among them are Dr. Theodore L. Cuyler, Dr. Phillip Schaff, Dr. Lyman Abbott, Bishop Huntington Edward Everett Hale, and ten of our own Bishops.

The venerable Dr. Mark Trafton contributes a monody in verse on "Wesley's Death Bed," and Rev. Francis B. Hornbrooke, pastor of the Channing Unitarian Church, Newton, Mass., a sermon on John Wesley.

In illustration of the marvelous growth of Methodism, Dr. Parkhurst gives the following figures representing the present numerical strength of the six leading Protestant denominations in the United States:

Methodist	4,980,240
Baptist	4,292,291
Presbyterian	1,229,032
Lutheran	1,080,000
Congregational	400,000
Protestant Episcopal	400,000

"The total church membership is 20,000,000; of which 13,480,132 is Protestant, and more than one-third of this is Methodist."

Communications.

HE GIVETH US THE VICTORY!

BY EBEN N. BALDWIN.

Came the hideous prince of darkness
To my peaceful soul one day;
I was all alone, and weary,
And my thoughts were all astray;
When he came upon me quickly;
Bolted right into my heart,
Made me shudder when he entered,
And I bade him to depart.

"If you die this moment," said he,
"You can never enter Heaven!
You are full of hate and malice,
You are surely not forgiven!
You love not your erring brother,
All your love is tinged with hate;
You could never enter Heaven;
Sin would stop you at the gate."

So I stopped to think it over,
And I almost feared 'twas true,
That the dregs of sin still lingered;
And I knew not what to do,
Till I thought of that best Refuge,
Which is ever close at hand.
Oh! this towering Rock of Ages,
In a weary, weary land!

When I said "I love the Saviour,
For His precious blood He shed;
I am trusting every moment,
I believe in what He said—
"Though your sins may be as scarlet,
I will make them white as snow!
I will keep, and guide, and bless thee,
In the tearful vale below."

Yes! I know I love the Saviour,
Sinful though my heart may be,
And He makes me very happy,
For He comes and dwells with me!
I am trusting, sweetly trusting,
Close beside His bleeding side;
I shall live with Him forever—
I shall live, because He died!

When I spake of Christ my Saviour,
Satan fled in haste away!
All the darkness, too, departed,
And the light of Heavenly day
Shone into my heart, and lighted
Every recess of my soul!
And this message came in, softly—
"Child, thy faith hath made thee whole!"

Oh, this faith, so pure and simple,
Full of hope and clinging trust,
That accepts without a murmur,
All His ordering as just!
Faith, that keeps the soul in rapture,
Even though the world upbraids;
Faith, that kindly, sweetly whispers,
"It is I, be not afraid!"

Oh! the wondrous love of Jesus,
Who for guilty sinners died!
He has paid for us the ransom,
And the law is satisfied.
If I die at noon or midnight,
He will take me home to rest,
To a bright and happy mansion,
In the city of the blest.

For he came to seek and saves
Me who, but for Him, am lost;
Oh the wondrous price! He paid it,
Though His precious life it cost;
Now I trust Him, O, so sweetly,—
Trust the promises He made,
And I hear Him sweetly whisper,
"It is I, be not afraid!"

Claymont, Del., Feb., 7, 1891.

Epworth League.

REV. VAUGHAN S. COLLINS, A. M.

Various suggestions are offered, as to how the League can be improved. The following from that live organ, the *North Herald*, is in point: The following amendments to the general constitution of the Epworth League were proposed at the late meeting of the executive committee of

the board of control, and are hereby published three months previous to the meeting of the board of control: as required by the constitution: (Proposed by Mr. Willis W. Cooper.)

That Article IV., on "Government," be stricken out, and the following inserted:

The Epworth league shall be governed by a board of control, to be chosen as follows: Three members to be appointed by the board of bishops, and two members from each general conference district, one of whom shall be a layman; these to be chosen as the organization in each general conference district may desire. All the members of this board shall continue in office for the term of two years, or until their successors are elected. The board of control shall meet bi-annually at such time and place as it may designate at its previous session.

Also, that Article V., on "Officers," be stricken out, and the following inserted:

The officers of the general league shall be: President, first vice-president second vice-president, third vice-president, fourth vice-president, secretary and treasurer, whose duties shall be analogous to those of the local chapter. These shall constitute the executive committee. These officers shall be elected by ballot by the board of control at each bi-annual meeting. In the event of any vacancy caused by death, it shall be filled by the executive committee.

(Proposed by Rev. Dr. J. M. Freeman.) That the following words be added to Article IV:

Should any emergency arise requiring a change of time or place, such change may be made by the executive committee.

(Proposed by Rev. Dr. J. L. Hurlbut) To erase from Article VI, all that follows the word "voting," and in place thereof insert "Provided that notice of the proposed change be given one day before the vote is taken." So that the entire article, as amended, shall read:

The constitution may be amended at any annual meeting of the board of control by a two-thirds vote of those present and voting, provided that notice of the proposed change be given one day before the vote is taken.

From among the sage utterances of the *Herald*, we clip the following:

- METHODISM COULD DO WITHOUT
- The man who knows it all.
- The man with a frozen heart.
- The man who is untrue to the pastor.
- The man out of joint with everybody.
- The man whose business life is all awry.
- The man with purse-strings drawn tight.
- The man who is too good for any practical use.
- The man who rides on a narrow-gauge track.
- The man who regards Methodism as a back number.

The man who assumes to be a churchly regulator.

The man in whose religion his wife does not believe.

The man who has no sympathy with young people's work.

The man who is too "liberal" to conform to the discipline.

The man whose professions point one way and his life another.

The man whose fault-finding propensities have become chronic.

The man who glorifies other churches at the expense of his own.

The man who is sure everybody but himself is backslidden in heart.

The man whose seat is empty the Sunday a special collection is taken.

The man who is shocked at the slightest overflow of religious feeling.

The man whose heart does not warm toward the poor and unfortunate.

The man who says it makes no difference what you believe so long as you act right.

Atlanta, Ga.—"Our chapter was organized December last. We have twenty-one active members and nine associate. The several departments are fully alive, and are doing considerable work. The department of Christian work is sweeping the league along grandly. Many have been and are being helped and built up in the Christian life through its efforts. Such crowds attend our devotional meetings that we have had to move out from the class-room into the audience-room of the church." So writes Nannie A. Robb, secretary.

The *Western* calls Epworth Leagues "the ever-readies of Methodism."

Christian Endeavor Notes.

The singular coincidence was noted in connection with the Portland decennial celebration of the Christian Endeavor movement that the first society was started exactly one hundred years after the first Sunday-school. Robert Raikes' first Sunday-school was begun in Gloucester, England, in 1781. The first Christian Endeavor society was begun in Portland, Maine, in 1881.

One of the most significant of the decorations of the Christian Endeavor decennial celebration was a globe, surrounded by the letters Y. P. S. C. E. and the motto "The whole world for Christ." This evidently expresses more and more the breadth of the desire of the young people for Christian service.

The Canadian Methodists practically advise their Epworth Leagues to assume the name "Christian Endeavor" in connection with their denominational name, styling them "Christian Endeavor Epworth Leagues" in order that they may thus combine denominational enthusiasm with "broad-minded Christian fraternity."

In Utah the society is flourishing.

March April May

Are the best months in which to purify your blood. During the long, cold winter, the blood becomes thin and impure, the body becomes weak and tired, the appetite may be lost, and just now the system craves the aid of a reliable medicine. Hood's Sarsaparilla is peculiarly adapted to serve this purpose. It increases in popularity every year, for it is the ideal spring medicine.

Hood's Sarsaparilla

"My health was very poor last spring and seeing an advertisement of Hood's Sarsaparilla I thought I would try it. It has worked wonders for me as it has built my system up. I have taken four bottles and am on the fifth. I recommend it to my acquaintances." JOHN MATTHEWS, Oswego, N. Y.

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other.



The importance of purifying the blood cannot be overestimated; for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

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Several new societies have been formed in the very heart of Mormondom, and the young Christians are very earnest in their work for the Master.

A DECENNIAL POEM.

(Written by Rev. David J. Burrill, D. D. of Minneapolis, for the tenth anniversary of the Christian Endeavor movement.)

An angel came from heaven down
To speak one word and speak it ever,
To quicken hearts and kindle eyes,
And move dull souls from sloth to rise
And win a glorious renown,
With one brave word, "Endeavor."

Ten years in service thus he wrought,
And then at heaven's gate besought,
"My Lord, what wilt thou now?"
"Return," said He, "and ten years more
Proclaim thy message o'er and o'er;
Be faithful thou."

"And then?" "And then serve ten years
more
And ten years more, and so forever.
For angel ne'er had nobler task
Nor of his Lord could nobler ask,
Than to proclaim forevermore,
That potent word, "Endeavor."

THE PASTOR'S WIFE.—On this subject the *Morning Star* speaks out with sense and piety: "There is no reason for expecting a pastor's wife to be also a pastor. True, a good wife will help her husband so far as she can, whatever may be his occupation. Husband and wife ought to help each other. But a pastor's wife is under no more obligations to the Church than any other woman in the Church of similar ability and opportunities. She is expected to see to home duties. She must usually keep her house in better order than others, or people will make remarks about her untidiness. Since she has home work to attend to she cannot do much pastoral work without shortening her life. To place her at the head of every society and enterprise is both unwise and wicked. It is unwise, because other Christians ought to be trained to the work."

Thoughtful parents may well hesitate to send their sons from home to the sort of college-life which obtains among the students of some of our colleges. Not long ago the *New York Tribune* mentioned what was practically a drunken free fight on the part of students of Columbia College, of which it gives the following as the result: "About one hundred half-intoxicated youths, the majority of them bruised and scratched and covered with dirt, and the score 21 to 18 in favor of the Sophomores." Describing the fight, it adds: "The men on both sides stripped to the waist, the '94 men having their class figures painted in blue on their backs."—*Nashville Christian Advocate*,

There must certainly be grave lack of wholesome discipline in any educational institution, where such disgraceful conduct is possible; We are happy to say no such rowdyism "obtains" in Dickinson.

Items.

The *Herald of Gospel Liberty* is the oldest religious paper in the country, having been established Sept. 1, 1808.

The colored Methodist preachers of Cincinnati are to sit with their white brethren hereafter once a month at Monday morning preachers' meeting.

There are now 200 regularly ordained women preachers in the United States, where forty years ago there was only one.

The *New York Advocate* reports the statistics of the Epworth League in the Methodist Episcopal Church: Number of Chapters, 4,512; number of members, 215,700.

A little girl in the Sunday-school at Quincy, Mass., when asked what a missionary was, replied: "A missionary is a man who comes around to get our money."

A remarkable peculiarity of the year 1891, is that adding the first figure to the second makes the third, and subtracting the fourth figure from the third give the second. Adding the four figures together gives the number of the century.

Mrs. Emma F. Shelton and the other energetic workers of the Woman's Christian Temperance Union have at last gained their point in having both the Senate and the House pass the bill prohibiting the sale of tobacco to minors under sixteen years of age in the District.

At a recent examination in New Orleans, La., for clerks in the departmental service, there were nearly fifty applicants, of whom about one fifth were colored. Half of the colored applicants passed, whereas nearly three-fourths of the whites failed. And among the successful an Afro-American stood at the head.

An exchange says: "The most interesting specimen of an epitaph is one to be seen in a pretty church in Anaitum, one of the Loyalty Islands, or New Hebrides. It is a tablet erected by the grateful natives to their missionary, *John Geddie*. On this tablet is inscribed, in their language, the following:

When he landed,
in 1848,
there were no Christians here,
and when he left,
in 1872,
there were no heathen.

Before his departure for Africa, two Boston clothing houses gave Bishop Taylor a fine overcoat and a soft hat. His old hat, worn so much in Africa, is to become a relic in the collection of the New England Methodist Historical Society.

NEW Religious Cyclopedia.—Wanted an intelligent lady or gentleman to introduce our new "Concise Cyclopedia of Religious Knowledge" to the attention of Christian people everywhere. Nearly 1000 pages. Handsomely illustrated. Over 5000 titles. Grandest religious reference book ever published. Sells splendidly. For terms address A. J. POTTER, Manager, 3 East 14th St., New York.

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IT PAYS SICK BENEFITS FROM
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WE WILL PAY \$250.00 IN CASH

For the best name suggested for this New Tomato. Purchasers are entitled to send in a name for each and every packet they buy. The names can be sent in any time before October 1st, 1891, and will be considered by a disinterested committee of three, who shall award the prize. Full directions for entering the names for competition given on every packet of seed.

Price of New Tomato No. "400," 25 cts. per packet, free by mail.

With every order for a packet or more, we will also send free our magnificent New Catalogue of "EVERYTHING FOR THE GARDEN" for 1891. (The value alone of which is 25 cts.), on condition that you will state where you saw this advertisement.

PETER HENDERSON & CO. 35 & 37
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NEW YORK

Correspondence.

From Port Deposit, Md.

The near approach of our Annual Conference has suggested some matters of vital importance, which may, perhaps, have a general application to many of the charges in this territory.

We all know with what anxiety the ministers look forward to the annual gathering, at which they will be required to give an account as to how they have used the talent which the Lord committed to them, in the year past; how these brethren will, perhaps, compare notes as to how faithfully and well each has gleaned his respective field; and with what complaisance the successful ones will contemplate the result.

But there is another side to this question. While these brethren may congratulate themselves upon the flattering results that have attended their efforts, may there not be a question in many cases, whether these results are to be regarded as satisfactory in all respects. The money taken up to the Conference was not honorably given, if their grocer's, baker's, butcher's, and other bills are left unpaid, and are not likely to be paid by persons from whom the money, which they needed to pay their debts, has been collected. Besides this, there is the indebtedness of many of the churches.

The writer does not deprecate honest contributions to the various benevolent institutions of the Church, and fully believes in their honorable maintenance; but thinks an honest dollar, or even the widow's mite, is productive of more real good, than large sums unjustly bestowed.

Observation teaches us there is need of a radical reform in some of our churches at least, in the matter and method of our church finances, and in the raising of moneys for our Church benevolences. If honest principles are discarded, then Pharisaical devices will predominate, to the injury of God's kingdom, and evil thus wrought will have a reflex influence to the injury of the churches. Let our ministers inculcate sound principles of finance, and lay the foundation for spiritual excellence in their people, by insisting upon a rigid observance of strict honesty in all the relations of life.

ONE OF THE LAITY.

Salisbury District.

DEAR BRO. THOMAS.—For the fifth year, I am closing a year of district work; one year on Dover district, and two years on Salisbury district. On my way to Crisfield, I stopped off at WESTOVER to see Bro. S. J. Baker who is sick. From thence I went by steamer to TANGIER ISLAND, where I

preached and held conference. Bro. Conner's work is away up yonder, and the church is too small again. A committee was appointed, to negotiate for more ground on which to build.

Thursday morning, I was called for by Captain Lybrand Thomas, and taken to Smith's Island; weather cold, with a north easter and some rain; boat small and open; but we made the run, and landing safely, warmed up at the store of Bros. Marsh and Tyler; then went home with Bro. Marsh. The Tangier Islanders have had a fine oyster season; but the SMITH'S ISLAND people told me they had had a poor season; still they would do all in their power to come up with salary and collections. I held conference and preached, in the evening.

Friday morning, dreary, with light rain, and four hours in an open boat to CRISFIELD, where I met Bro. Ewing's conference in the evening and heard his report, which showed great success; his church being in splendid condition. The collections will be O. K.

Saturday afternoon I held conference for Bro. McFarlane, who has had a successful pastorate on Annamessex charge. ST. PETERS asks to be set off as a separate charge and have a pastor sent to them next year.

Saturday night, I held Bro. Corkran's conference, and found salary of pastor had been paid in full, and collections up, and church property all out of debt. Bro. Corkran has had a successful pastorate of five years.

Sunday I preached in Crisfield, at 10.30; at St. Peters' at 3 p. m.; and at Asbury at 7.

Sailing for HOLLANDS' ISLAND, Monday morning, I was out on the water about three and a half hours, and enjoyed a good sail. At Holland's I found the work prosperous but times are hard and money scarce, so the brethren told me, but the Lord's part will not be kept back. Bro. Guthrie is closing up a good pastorate. He is a man of worth, and can be relied upon to do good work.

I preached and held quarterly conference on Hollands' Island Monday night, and sailed away Tuesday morning to DEALS' ISLAND, and home Wednesday.

The people are all kind. To them, and to the brethren who have passed so complimentary resolutions, I tender my hearty thanks.

T. O. AYRES, P. E.

A Review

BY REV. W. G. KOONS.

A pamphlet was handed me by the editor of THE PENINSULA METHODIST, entitled *The Admission of Women to the General Conference*, a reply to Dr.

Buckley's pamphlet "Because they are women, and other editorials," by Rev. G. W. Hughey D. D., of St. Louis Conference, with a request that I should review it.

No subject is of greater interest to Methodists now than the one here presented. The author of the "Reply," Rev. Dr. Hughey, is worthy of a careful reading. His style is forcible, and his reasoning, with few exceptions, is conclusive. A common error in such replies is a misrepresentation of the views of the opponent, but Dr. Hughey has avoided this rock in replying to Dr. Buckley.

In general, we commend the book to every Methodist who can secure a copy. Those who oppose the admission of women to the General Conference, will be surprised to find what reasonable grounds their opponents have; while those who favor their admission will be greatly strengthened in their opinion.

The pamphlet consists of six chapters, and an appendix. The 1st chapter is in answer to Dr. Buckley's editorial on "The Rights of Women and Others."

This editorial was intended to prove that, though women may have the abstract right to go to the General Conference, yet it is proper for her to give up that right for the general good, on the principle, that in any system of government, it is necessary for the individual to surrender some of his abstract rights. Dr. Hughey replies, (1st) this is an admission on the part of Dr. Buckley, that women have abstract rights, and yields the point that women have a right to the law-making body of the Church; (2nd) that the argument is defective, in the fact that in civil and other governments, individual rights are given up to obtain greater, viz., the protection etc., of the government so formed. This is not the case with women. We should like to have seen a more extended proof of this latter point, as it is the very back bone of Dr. Buckley's argument. He insists that God's word prohibits women from the law making assemblies of Church and State, and justifies that exclusion on the ground that, so far from making a slave of woman, it makes her a queen, with a peculiar influence which she could not exert if she were pushed forward into the legislative arena.

The 2nd chapter takes up Dr. Buckley's great argument "Making void the Law of God." The author shows, that Dr. Buckley's references to the Female Suffrage Convention in California 19 years ago, and the Unitarian and Universalist methods of interpretation are wide of the mark.

Dr. Buckley clings to the plain literal interpretation of 1 Cor. 14: 34—38, and 1 Tim. 2: 11—15; while Dr.

Hughey insists that these passages must be interpreted in harmony with the practice and general spirit of the Bible, which is for the elevation and promotion of woman.

He endeavors to reduce Dr. Buckley's position to an absurdity, by contending that the same rule of interpretation would find texts whose only meaning would be rank Calvinism. Taking isolated passages, it is possible to prove almost anything from Scripture.

The 3rd chapter discusses woman's position in the Church, Family, and State under the Old Testament. The 4th discusses her position in the Family and Church under the New Testament. The 5th chapter discusses the same subject as the 4th. The 6th is a reply to Dr. Buckley's editorial on "What the admission of women to the General Conference will make them." In this editorial Dr. Buckley maintains, that to put women in this law-making body will be contrary to Scripture, and "will leave both man and woman without the gospel of Christ, and so destroy the Christian Church." Dr. Hughey replies, that if such terrible results follow the admission of women to the law making bodies, the Baptist, the Congregational and the Quaker brethren are guilty of all these terrible crimes against the Word of God and the Christian Church, for they have admitted women to an equal voice with men.

The appendix is an able reply to Dr. Buckley's editorial on the "significance of the vote." The book is solid argument, and the best putting of this side of the question we have seen. In this review we have only given a digest of the book before us, reserving any statement of our own opinion. There are doubtless reasonable grounds on both sides of the question, or great men would not differ so widely.

From Our India Correspondent.

DEAR BRO. THOMAS.—Your readers have doubtless heard that J. L. Phillips, M. D., son of a missionary (Baptist I believe) and born in India, was elected last year as secretary of the "India Sunday-school Union." He has recently returned to India, and taken up his work in good earnest. He is a man of great magnetism, and a fluent speaker, full of zeal and the Holy Ghost. During our conference he was present and addressed us on this all-important subject. It was a great inspiration to hear him; and I am sure that no hour was more enjoyable or profitable, than the one which was so freely granted him and Mr. and Mrs. Stebbins, during the conference session. He told us of his love for India, and how he and his dear wife,

while at work for the Lord in America, anxiously awaited an opportunity to return. He said: "I come, to fall into line with your own work in North India."

You have been showing us how to do this Sunday-school work successfully.

We want large faith, that these children of India can be obtained and held for Christ Jesus.

What can you do to help us? What you are doing now.

Subscribe for our India Sunday-school Journal which we have just started.

Join the society for work, and take a membership card. [All missionaries are supposed to be members.]

Exert yourselves to train teachers for the work; this is one of our greatest difficulties, the want of trained teachers. The question of the large girls and boys slipping out at the back door of the Sunday-school, is an important one. Give them something to do, and train them specially for the work."

Here he gave a touching example of how the wife of a certain native preacher held all her young men and trained them, though obliged to earn the money necessary for running her Sunday school. 'O that all India might be stirred for the Lord Jesus Christ!' (heartly responses of Amen! Amen!) "And then there is a great deal of latent force in India; men and women who were earnest workers at home. Set them to work. Get in the the outsiders; the B. M. S.—C. M. S.—S. P. G., etc. (laughter). The example of the North India Conference has been a great inspiration to us. Your own Dr. Scott, and former secretary, has been untiring in his efforts to promote this great work."

He spoke again, Sunday morning, at our church in the city of Moradabad, to almost a thousand native Sunday-school teachers and scholars; nearly half of them being Christians. He told us how the secretary of Bible Readers' Association in England first proposed to the 300,000 children readers, to give half a penny apiece (about one cent) for the support of a missionary secretary in India; and it was done; he said, "I am here" says he, "as the children's missionary."

But I must close, and cannot give you his speech. Our hearts were filled with praises to God. Let all the children pray for the Sunday-school work in India.

Yours,
G. F. H.

Lucknow India.

JOB PRINTING,
Send to us for estimate.
PENINSULA METHODIST OFFICE.

"To Whom It may Concern."

DEAR BROTHER THOMAS.—I have just read in your paper of Feb 21st, an article signed "I did it," which article is followed with comments by the Ed.

Now let me say I like the ring of your comment. I heard that "high official," one of the secretaries, when he said, "the man who don't bring up his apportionments ought to be strangled in his bed." I also heard his assistant, when he said "I am glad that you have presiding elders, who will jab you and jab you, and double you and double you, and prod you and prod you."

Now brethren, let me say "eternal vigilance is the price of liberty," and it is time, high time, that we assert our manhood and maintain our rights.

We love our church, and will do our duty; but we propose to be consulted a little, and I for one will say to the secretaries, take your hands off our throats and attend to your own business; and that business is to manage the affairs of your own offices, and use what the church through the committees places in your hands; and when you meet us as equals and consult us, we will thank you for your suggestions; but when you talk about "strangling us in bed," and try to boss us, we tell you that we have too much respect for our conference to submit to such indignities. We know our duty, and feel able to attend to our own business.

I have just read Bro. V. S. Collins' article on "An Unpardonable Sin," and am amused and interested in his way of putting his case. Well done, Brother Vaughan. I remember the three tests; conversions, collections, and salary. I also remember that "Roll of Honor." As I sat in my seat, at that ever memorable Crisfield Conference and heard the unseemly stamping, so unworthy a dignified body of clergymen, a brother who has a keen sense of the ludicrous turned to me and said, "They will have to have their shoes half-soled, won't they." That was the "Shoe-fly" period of the Wilmington Conference, was it not?

ANOTHER "I DID IT."

W. H. M. S.

The fifth annual meeting, of the "Woman's Home Missionary Society" of the Wilmington Conference will be held in the M. E. Church, in Newark, Del., next Thursday, March 12th. It will be opened at 10:30 a. m., and continue through the day; lunch being served in the church at noon.

In the evening there will be a mass meeting, addressed by eminent speakers. All who are interested in the work of Home Missions are cordially invited to be present. Ample provision will be made for ladies coming from a distance.

MAGGIE S. HILL.

MR. EDITOR:—Thursday night this week, will be our Sunday-school anniversary for missions. We have an excellent programme, both agreeable and interesting.

Some of our oldest members tell me they have never seen so many commune at one time as did last Sunday morning. In the afternoon we had our usual baptismal services in the Sabbath School, and it was a solemn time. We recommend the plan to others. The impressive rite is administered at the close of the session, and all the scholars witness it.

Our young converts are working well, taking part in speaking and praying in our meetings. It has always been my habit to set persons to work, as soon as converted, no matter how young; thus the chances of backsliding are largely diminished.

Friday night of last week after the love-feast, we had our last quarterly conference with Bro. France, and complimentary resolutions were passed, in reference to his Christian and gentlemanly character, and his impartiality as a district official, while among them. Resolutions were also passed requesting the return of the pastor for another year. Bro. France remarked that it was the most harmonious meeting he had ever held in St. Michael's. May there be many more of them!

Saturday night, as I came home from the Young peoples' class meeting, I found in the parlor two handsome chairs, labeled as follows, "For Rev. Dr. Morris, and Mrs. Dr. Morris, with love from the ladies of the Mite Society." The one for myself is of 16th century oak, with springs and rollers, and trimmed with Russia Morocco and brass trimmings to correspond, and stamped on the back with male and female figures. It is an easy arm-chair rocker. The one for the parson's wife is of the best wicker-work on springs and rollers, and finished at the top in the fashion of Georgia pine cones. You may be sure we were delighted with these beautiful and useful personal presents.

All our collections are taken, and the apportionments met.

Respectfully yours,

S. J. MORRIS.

St. Michael's Md., March 2nd 1891.

The fifth annual meeting of the Woman's Home Missionary Society of the Wilmington Conference, will be held in Newark M. E. Church, Thursday, March 12. An interesting programme has been prepared as follows:

9.30 to 10 A. M. Devotional Exercises.
Mrs. N. M. Browne.
Roll Call and Seating of Delegates.
Minutes of last Annual Meeting,
Miss Maggie Hill.
Appointment of Committees.
Address of Welcome, Mrs. Sue D. Hill.
Response, Mrs. R. H. Matlack.

Solo, Mrs. H. S. Goldey.
Report of Treasurer, Mrs. H. C. Robinson.
Report of Corresponding Secretary,
Mrs. Emma L. Weldin.
Paper—Mother's Jewel's Home,
Mrs. D. H. Corkran.
Report of District and Auxiliary Secretaries.
Collection.
Benediction.
12.30 to 1.30. Lunch served.
2.00 P. M. Devotional Exercises,
Mrs. Roberts Matlack.
Report of Nominating Committee.
Election of Officers.
Appointment of Delegate to Annual Meeting.
Solo, Miss Lulu V. Gerry.
Question Drawer, Mrs. R. W. P. Goff.
Paper—Indian Work, Mrs. J. S. Willis.
Dnnett, Prof. and Mrs. H. S. Goldey.
Report of Secretaries.
Work in Utah, Miss Wilma Burton of the Philadelphia Deaconess Home.
Report of Committees.
Collection.
Doxology and Benediction
5.30 to 6.30. Tea served.

EVENING SESSION. 7.00 P. M.

Music, Choir.
Devotional Services, Mrs. R. W. P. Goff.
Address, Mrs. Jennie Fowler Willing.
Music.
Address, Rev. W. L. S. Murray, D. D.
Collection.
Doxology and benediction.
Trains will leave Delaware Avenue, Wilmington, on B. & O. Road for Newark, at 4.45 and 10.35 A. M. Returning, will leave Newark for Wilmington, at 5.29, 7.16 and 8.48 P. M.

SINCERS

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William H. Quartly, Auctioneer, Meriton, Australia, writes: "In my professional life, as an auctioneer, any affection of the voice or throat is a serious matter; but, at each attack, I have been

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a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has won such magical effect that I have suffered very little inconvenience."

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"Ayer's Cherry Pectoral has cleared and strengthened my voice, so that I am able to speak with very much more ease and comfort than before."—(Rev.) C. N. Nichols, Pastor of Baptist Church, No. Tisbury, Mass.

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The Sunday School.

LESSON FOR SUNDAY, MARCH 8, 1891.
2 Kings 5: 1-14.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

NAAMAN HEALED.

GOLDEN TEXT: "Who forgiveth all thine iniquities; who healeth all thy diseases."—Psalm 103: 3.

1. Naaman—mentioned only in this chapter. The name means "pleasantness," or "the good fellow," Captain of the host—commander-in-chief—King of Syria—Benhadad II, probably. Syria at this time had for its boundary on the north Cilicia and Mount Amanus, the Euphrates and the Desert of Palmyra on the east, Palestine on the south, and the Mediterranean on the west. A great man with his master—occupied a high place in his confidence, and held high office under him. By him the Lord had given deliverance (R. V., "a victory.")—In the Hebrew conception all nations were under Jehovah's control, and military success or defeat were ascribed to him. Hence, to the writer of the Book of Kings, Naaman's eminence was traceable to the good fortune which Jehovah had granted him in permitting him to deliver his country from the foe. To the Syrian king Naaman probably appeared to be the favorite of his god Rimmon. What the "deliverance" was that he wrought, is not clear. There is no foundation for the rabbinical tradition that Naaman was the man whose bow, drawn "at a venture," had slain Ahab. Rawlinson finds on inscriptions at Nineveh indications of an Assyrian king who reigned about this time, and concludes that Naaman had been successful in this foreign yoke. A mighty warrior, but . . . a leper—a "but" which nullified all his valor, renown, and life poisoned at its very fountain. Apparently the Hebrew law of uttering a curse for the leper did not exist in Syria.

2-4. Syrians had gone out by companies—marauding bands, crossing the frontier for plunder. Brought away captive.—No tenderness was shown in these hostile incursions in those days. A predatory band did its short work with a hamlet, murdering without mercy the aged and helpless, seizing whatever spoils could be easily carried, and not forgetting a choice captive or two for the slave market. A little maid—a young girl, not necessarily, or probably, a child. Waited on Naaman's wife.—Probably, therefore, she was beautiful or graceful; but her real worth did not appear on the surface. She said unto her mistress—forgetting her own sad captivity in her sympathy for her new and afflicted master. Would God—Oh, that it might be God's will! My lord were with the prophet . . . in Samaria—Elisha, who had his residence in the capital city, but itinerated throughout the country. He would recover him of his leprosy—using her own Israelitish idiom, the same as that used in reference to Miriam's restoration (Num. 12: 15): "He would rather him from his leprosy." Her restoration was remarkable, and had no precedent upon, so far as we know. There is no record of either Elijah or Elisha healing a leper until we come to Naaman's case; and if she had made a mistake in his case?

It required courage, too, to sound the praise of a foreign prophet, dwelling in an enemy's land. One went in—Judging from the connection, this "one" (a word supplied in the text) was probably Naaman himself, who, informed by his wife of the maid's confidence in her prophet, and eager above all things for cure, conferred upon the matter with his king.

5. Go to, go—equivalent to "Very well, go," i. e., to Israel. I will send a letter unto the king.—Being a king, he will deal only with a king. The prophet was, in his nation, probably, nothing but a wonder-worker, a dependent of the king, obeying him as the magicians obeyed Pharaoh. Ten talents of silver—between sixteen and seventeen thousand of dollars. Six thousand pieces of gold—"shekels of gold," according to Rawlinson. Coined money came later, in the time of Cyrus. Bagster gives \$48,000 as the value of the gold. Ten changes of raiment—costly robes, very acceptable as presents.

6. Brought the letter.—In a straight line, the distance is reckoned at 110 miles from Damascus to Samaria. Evidently the art of writing was in use at this time, and the Syrian and Hebrew tongues were not so diverse but that conversation and correspondence could be intelligently carried on between people of the two countries. King of Israel—supposed to have been Jehoram, the son of Ahab. Now when this letter.—The introduction and conclusion are evidently omitted; only the principal message is given. Sent Naaman . . . that thou mayest recover him—that is, that you may order your chief of magicians to effect this cure.

7. Rent his clothes—in alarm and indignation at what he considered an affront put upon him by the Syrian king. He knew nothing of the circumstances that led to this abrupt and extraordinary demand. Am I God, to kill and make alive?—Does this Syrian king look upon me as God, that he asks me to do what only God can do, who giveth life and removeth from life at his sovereign pleasure? To the king of Israel leprosy was "the parable of death," incurable by human means, yielding only to supernatural power. Consider, I pray you—spoken, probably, to his counselors. See how he seeketh a quarrel against me.—He asks of me an impossibility, as a mere pretext for renewing the national quarrel.

8, 9. When Elisha . . . heard.—Naaman's arrival at the palace gate doubtless attracted attention and stimulated curiosity. The nature of his errand and the king's consternation would soon become public. Elisha would thus hear of it. Sent to the king—following, undoubtedly, some divine intimation to interfere in the matter. Let him come now to me—not uttered boastfully, but simply with the purpose of vindicating Jehovah's honor both before the heathen general and his apostate king and countrymen. A prophet in Israel.—Jehoram had indignantly disclaimed the power to exercise the divine prerogatives, but he had ignored the presence in his capitol of one who did represent Jehovah, and could, in that capacity, even "kill and make alive." It was well that the king should be reminded of the prophet's existence and power. Naaman came with his horses and chariots.—He probably did not relish being sent from the palace to the humble home of the prophet; but he took care not to leave any of his state and retinue behind him. If he must go to Elisha, he would make the impression upon him that no common patron

of his skill had deigned to wait upon him.

10. Elisha sent a messenger unto him—Gehazi probably. It was a cutting but wholesome rebuke to the haughty arrogance of Naaman that the prophet did not even come out to meet him; that all his display of rank and grandeur was wasted. Of course, there were lessons for Naaman in this behavior of Elisha towards him. Elisha was not afraid of his leprosy. He was acting under divine instruction, and the first step in humbling the Syrian's pride and preparing him for his cure, was for Elisha to decline to see him. Neither has grandeur nor his gifts were to purchase for him healing, but his obedience; and before he would obey, his pride must be humbled. Wash in Jordan seven times—a very simple, but very unpalatable, direction.

11. Naaman was wroth—at the slight put upon him, the indifference with which his rank and pomp and credentials were treated by this unknown prophet, and the seeming frivolity of the directions given to him. Went away.—Burning with anger, he turned away from the prophet's door, intending probably to give up any further effort, and to return to his own land. Behold, I thought.—As he turned his chariot he probably gave vent to his feelings aloud, and his servants heard his words. An Oriental in his rage is not apt to be reticent. He will surely come out to me.—Certainly Eastern manners gave him a right to expect that; and especially in his case—a great general, and bearing royal credentials. Call on the name of the Lord his God.—Jehovah his God." Naaman had rehearsed in his own mind all the details of Elisha's expected behavior. Strike (R. V., "wave") his hand over the place.—His leprosy was apparently local.

12, 13. Are not Abana and Pharpar, etc.—If a river bath be all I need, why not the pure crystal streams of my own land, rather than the waters of this muddy, Israelitish Jordan?—a truly rationalistic argument, true to human nature to-day. God's commands are still met by a "why this?" and a "why not that?" Abana, the modern Barada, rises in the high table-land east of Damascus, crosses the plain, and a part of its waters are diverted and flow through the city in seven streams. The Pharpar, the modern Awaj, runs about eight miles south of the city. Servants came near—fortunately not blinded by pride, as their master was. If the prophet had bidden thee do some great thing—a soothing, most sensible, and most convincing way of putting the matter. Yes, he would have obeyed the prophet then. It would have refreshed him to have undertaken some great exploit—but only left him prouder than before. How much rather then.—If you would gladly obey him in the greater, how much rather in the less!

14. Then went he down—persuaded by his servants, and surrendering his own prejudices and pride. The land descends from Samaria to the Jordan. Dipped himself seven times—obeying the order to the letter. "Seven" is the stamp of the works of God." (Keil.) His flesh came again, etc.—The ulceration and disfiguring scars all disappeared, and the flesh beneath was as fresh and healthy as that of a child.

Edwin S. Stuart, republican, has been elected Mayor of Philadelphia by a plurality exceeding 35,000.

WANTED.—Young women applicants to enter a training school for nurses, who must be over 21 years of age, have a good common school education and be willing to remain two years. Apply to
HOMOEOPATHIC HOSPITAL,
Wilmington, Delaware.

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Temperance.

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

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

A very interesting story is being told of Professor Drummond—a story which conveys a much needed lesson for young men. He was staying with a lady whose coachman had signed the pledge, but had afterward given away to drink again. This lady said to the professor; "Now this man will drive you to the station; say a word to him if you can. He is a good sort of a fellow and really wants to reform, but he is weak."

While they were driving down, the professor tried to think how he could introduce this subject. Presently the horses bolted. The driver held on to the reins and manipulated them well. The carriage swayed about, and the professor expected every moment to be upset; but presently the man drew the horses up, and, steaming with perspiration, said: "I say, that was a close shave. Our trap might have been smashed into matchwood, and you wouldn't have given any more addresses."

"Well," said Professor Drummond, "how was it that it did not happen?" "Why," was the reply, "because I knew how to manage the horses."

"Now," said the professor, "look here, my friend; I will give you a bit of advice. Here's my train coming. I hear you have been signing the pledge, and breaking out again. Now, I want to give you a bit of advice. Throw the reins of your life to Jesus Christ," and he jumped down and got into the train. The driver said afterwards that it came upon him like a flash of lightning. He saw where he had made a great mistake, and from that day he ceased to try to manipulate his own life, but gave the reins to Jesus Christ. The story bears its own moral, good reader, I need not add a word; only let us learn its lesson and carry out the professor's advice.—*Christian Commonwealth.*

Chewed and Smoked.

Joseph H. Bisbie, revenue collector of North Carolina, at one time was a tobacco manufacturer, knows a good cigar when he sees it, and what he says about the weed is not at all pleasant information to the smoker.

"Do you know what a cigar contains?" said Mr. Bisbie, as he took his memorandum book from his pocket and read the following:

"Valeric, acetic, butyric, formic, propionic, prussic and carbolic acids,

creosote, ammonia, sulphurated hydrogen, pyridene, virtidine, picolin and rubidine.

"Isn't that enough to make a man stop smoking?" said the collector. "All those acids are found in a pure cigar. What then must be found in the adulterated article? Connoisseurs imagine the little freckles that are frequently seen on cigars indicate a superior quality of leaf. I want to dispel that idea.

"The pure natural leaf in its yellow hue is undoubtedly the finest tobacco in the market. But so many accidents conspire to render the finest leaves scarce, that even the natural leaf is imitated. Coarse leaves are bleached by the use of chlorine to the yellow color of the natural leaf, and sulphuric acid properly diluted will produce the little freckles you so often see. So don't ever be misled by the freckled cigar.

"But the men who chew are in even more danger of being poisoned than those who smoke. The real nice plug, with the pretty pieces of tin on it, which looks so inviting, is soaked with all kinds of vile stuff. I know of a factory where New England rum is used to sprinkle the tobacco used to make pug; another where Jamaica is put on to flavor it, and also another where the rankest kind of whisky is used.

"I know of a negro in our state who drank a wineglassful of a mixture of Tonqua bean and wintergreen, and died a half hour afterward. But the same stuff is used largely to adulterate the leaf that makes up the plug tobacco. I tell you that almost the only chemically pure tobacco is that which the planter dries on his own roof and smokes in his pipe, after crumbling it himself in his hands. But the simplicity apparently doesn't please the smokers. They prefer to be poisoned."—*The Chicago Tribune.*

Responding in Quaker Meeting.

Henry J. Pepper, the father of the editor of this paper, was well known among the Methodists of Wilmington, Del., and of this city. He always reserved the right of hearty response, when the sermon and service warmed his soul.

Once, in Wilmington, he went to Friends' meeting on Quaker Hill. An English Friend was speaking. So good was the message, that father forgot where he was. Under the inspiration, his hearty "Glory be to God!" rang through the meeting-house. The minister stopped short. But, looking down into father's face, lit up with grace and glory, he said emphatically, "Amen! Glory be to God!" and went on with increased unction, to finish his sermon. By this time, father had waked up

to the fact that he was in the Quaker meeting-house. As he left the place, he drew near to one of the venerable heads of the meeting, and said, "Really, you must excuse me for that interruption. I forgot where I was. I thought I was down in old Asbury Church, where I am accustomed to respond heartily to what warms my heart." The old Friend turned cordially to him, grasped him by the hand, and said, "Oh, we know thee, Henry! It's all right. Come up often, and speak thy mind."—*The Christian Standard, Philadelphia.*

[The editor of the PENINSULA METHODIST had the pleasure of an acquaintance with this eminently devout gentleman, and well remembers his benevolent countenance and earnest religious conversation. He was a striking illustration of a remark made by Bishop James in reference to shouting. "Live right before the people, brethren," said the bishop, "and they'll let you shout when you want to." Bro. Henry J. Pepper "lived right," and as we might expect, he died in holy triumph].

Reading may make a full man; writing, a correct man; conversation, a ready man; but it takes prayer to make a pious man. By prayer we do not mean the mere counting of beads, or reading of prayer-books, or mechanical repetition of any of the forms of devotion, but the earnest expression to God of the sincere desires of the soul. We do not really pray till we ask for something that we honestly want.—*Christian Advocate, Nashville.*

Missions.

Dr. Johnstone, who for sixteen years has been carrying on mission work in Jamaica among the colored people, is about to start for Africa, with a number of helpers whom he will establish at posts in Africa between the west and east coasts. He expects to cross the Continent, starting in at Benguela.

The Rev. Mr. Guinness, of the East London Missionary Institute, is maturing plans for a grand advance of three columns of missionaries up the three branches of the Congo—the northern central, and southern. The central one may be considered as started, by the recent departure of eight missionaries from London.

Dr. Griffith, in a recent speech for the Baptist Publication Society, said: "It is proposed to have a parlor-car to traverse the Northern Pacific Road, with colporteurs and Sunday-school supplies."

Dr. J. C. Hartzell, from the session of the Mississippi Conference held at Moss Point in that State, writes:

"This is a great lumber centre. Three or four of the mills are now filling an order for 1,000,000 feet of planed lumber for Africa! The cry of civilization is, 'On to the Congo!' So be it,"



JEWELS AND LACES.

"Oh, girl with the jewelled fingers,
Oh, girl with the laces rare!"

What are your jewels and what are your laces worth to you if, from undergoing the trying ordeals which fashionable society imposes on its devotees, enough to test the physical strength and endurance of the most robust, you break down, lose your health and become a physical wreck, as thousands do from such causes?

Under such circumstances you would willingly give all your jewels and all your laces to regain lost health. This you can do if you will but resort to the use of that great restorative known as Dr. Pierce's Favorite Prescription. Thousands of grateful women bless the day it was made known to them.

For all derangements, irregularities and weaknesses peculiar to women, it is the only remedy, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

An invigorating tonic, it imparts strength to the whole system. For feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon.

DR. PIERCE'S PELLETS

regulate and cleanse the liver, stomach and bowels. One a dose. Sold by druggists. 25 cents a vial.

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P. G. N. Edesville, Md.,

Peninsula Methodist

PUBLISHED WEEKLY BY
J. MILLER THOMAS,
PUBLISHER AND PROPRIETOR
WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

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Six Months, " " - - - 60 "
One Year, " " - - - \$1.00
If not paid in Advance, \$1.50 per Year.

WILMINGTON, MARCH 7, 1891.

Serving Notice.

The following minute was adopted by the Wilmington Conference, at its last session, in Milford, Del., Bishop Bowman presiding:

WHEREAS, Because of the multiplicity of interests seeking representation before this Conference, the time of our sessions has been largely monopolized by the interesting addresses of our visiting brethren, and our regular minute business has been seriously retarded, and crowded into limits of time that prevent our attention thereto with sufficient deliberation and carefulness; therefore

RESOLVED, That the committee on programme for our next session, be requested to arrange for two sessions of the Conference, afternoon and evening, for the purpose of extending a cordial welcome to all visiting representatives, and of affording them a full opportunity to address this body on the great interests they represent, said representatives to be notified beforehand of this arrangement.

SUNDAY, FEB. THE 22d we had the pleasure of attending upon the services of religious worship in three of our churches within the borders of our suburban neighbor, the city of Philadelphia. It was a bright, bracing day, in exhilarating contrast with the murky misty, and humid days of the preceding week; a most opportune change for the important church operations that usually culminate toward the end of our ecclesiastical year.

At Tabernacle, Rev. J. O. Wilson, D. D., pastor, it was Missionary Day; and a full house, including galleries, greeted our resident bishop, Dr. Cyrus D. Foss, Sunday morning. He had just returned from an episcopal tour through the Southwest, and appeared in

syn-good health. *Woul.* His discourse was a most impressive will! e, upon the gospel principle of true Samar, as set forth in the words of the coun-ord, "Give, and it shall be given leprosy you; good measure, pressed down the same shaken together, and running over iam's resmen give into your bosom. For and cath, the same measure that ye meet was re it shall be measured to you upol. Luke 6-38. no record of e-leper untilt little over a half hour, after at if she ha of the sermon, subscriptions were reported sufficient to as-

sure the pastor, that last year's contribution to this great cause, of \$800, from the church and the same amount from the Sunday-school, would be at least equaled by this year's offering.

Bishop J. M. Walden was among Bishop Foss' interested auditors. He had stopped over, on his way to New York, whence he was to sail last Saturday with his wife and daughter, for an eight months' tour among our churches in Europe.

"Old Union," Rev. John F. Crouch pastor, began to celebrate her 90th anniversary in her beautiful new granite edifice on Diamond St., near 21st with an old-time love-feast, Friday evening, the 20th ult.; a church sociable, or reunion, following the next evening.

Sunday, Feb. 22, after a 9 a. m., experience meeting, Rev. Dr. E. H. Stokes, President of the Ocean Grove Camp Meeting Association, and one of Union's boys, discoursed to the gratification of a crowded audience, on points of suggestive contrast between "The Old and the New;" using for his text a selection from Solomon's song (7-13) and one from Matthew (13-52).

Among Dr. Stokes' auditors were John F. Meredith, presiding elder of the district, Rev. Isaac R. Merrill, and Drs. T. A. Fernley and Reuben Owen, and Adam Wallace, D. D., the complainant editor of the *Ocean Grove Record*.

In the afternoon, we had the pleasure of looking in upon the Sunday-school celebration, in which general jubilation was expressed in choice music led by a large choir, and interspersed with wholesome lessons from Bishops Foss and Walden, and several ex-superintendents.

Prof. Rogers of Dickinson College, an eminent Assyriologist, delivered a fine discourse in the evening.

Rev. Dr. W. H. Millburn the eloquent blind preacher, chaplain of the U. S. House of Representatives was announced to preach, Thursday evening following, and notwithstanding a severe storm, a fine congregation assembled to hear him.

In the evening, we went to our beautiful church, corner of Norris st., and Park Avenue Rev. Dr. Henry Baker, pastor. A fine audience had assembled to hear this eloquent preacher, and listened with interested attention, as he presented salient points in the life, character and work of the great German Reformer, Martin Luther. The next historic character in this series of Sunday evening discourses was Savanarola.

Monday morning, the Preachers' Meeting was favored with the presence and brief addresses from three of our chief pastors, Bishops Foss, Walden, and Joyce; the last being on his way from dedicating a fine church in Woodbury N. J., to preside over our Virgin-

ia Conference in West Va. An unusual interest was further enhanced, by the reading of a paper by Dr. S. L. Baldwin, Recording Secretary of our Missionary Society, in favor of making women eligible to membership in our Electoral and General Conferences. By vote of the meeting, Dr. Baldwin was requested to furnish a copy for publication in the *Philadelphia Methodist*.

Conference News.

PREACHERS' MEETING, in Fletcher Hall, was called to order, Monday morning, March 2, by Pres't Tomkinson; devotional exercises conducted by Rev. Alfred Smith, of Middletown. Bro. A. Stengle was appointed general critic.

Bros. Smith, Quigg, Green, Collins, Stengle, Murray, and Atkins, reported their work.

Bro. Hanna denounced, as false, the report that he had given money to Father Flynn to go to Europe.

On motion, Bro. W. T. Tull was allowed to make a statement, in regard to signing liquor remonstrances.

The order of the day was taken up, and Bro. Collins opened the discussion as to whether the Wilmington Conference should be divided into five presiding elder's Districts, and was followed by Bros. Murray, Quigg, and VanBurkalow. On motion it was decided, that when we adjourn, it be to meet again Monday, March 16. The curators reported a paper at that time, by Bro. VanBurkalow.

Critic made his report, and meeting adjourned.

L. E. BARRETT, Sec.

From Fruitland, Md.

DEAR BRO. THOMAS:—We are closing our first year, and it has seemed the shortest, happiest, and most prosperous year of our ministry.

God be praised that we can report ninety-two conversions, and seventy seven accessions; collections in advance of last year; salary of \$540 all paid, except a small balance from one appointment, which will be paid soon.

I desire also to express my thanks to this noble, God-fearing people, for the many presents they have made me, and to assure them of my prayers, that their barns may be filled with plenty, and the Lord's blessing may abide with them.

Our worthy, and much esteemed presiding elder, Rev. T. O. Ayres, was with us the first of this month, and preached an able sermon from the text, "Master, who did sin, this man or his parents, that he was born blind?" John 9: 2. He is as unique as ever, and grows in strength, like good wine, the longer we keep him, the better he gets. He is a benediction to us every time he comes, and is very popular, as a faithful dispenser of the truth, and a Christian gentleman. Our official board say they want no better man; and truly hope there will be no change before his time expires. I write this at their request.

Yours, in the work,

J. W. GRAY.

Job printing in all its branches at this office. Blank books a specialty.

KENT ISLAND, MD.—We are closing a very pleasant year with the people of Kent Island.

Notwithstanding the financial depression, this year, the benevolent collections will be up to their apportionment, and in advance of last year, and by Conference, our missionary contribution will be the largest ever reported from Kent Island. We have in some degree, given the people to understand what has been accomplished by missionary effort in heathen lands, and the great necessity still existing for continuing and extending the work. With these facts, the people have very generously responded to our appeals. The figures will be given later.

W. W. SHARP.

PARSONSBURG, MD.—Our friends at this point kindly remembered their pastor and his family, Christmas Eve with a very liberal donation, in addition to their many kindnesses previous to that date.

Zion friends visited the parsonage, Feb. 19th and gave us a severe pounding, but of that peculiar kind which gladdens the heart, and does no harm. While it was storming without it was made exceedingly pleasant within, as in singing, and prayer, and social enjoyment, and some speeches the evening sped away. In behalf of the church, a brother declared, that should the pastor be returned he would vouch for all the people, members and non-members, that he would be heartily welcomed.

At these two appointments we had grand revivals during the fall.

J. F. ANDERSON.

From Williston, Md.

DEAR BRO. THOMAS:—I send you a few lines for the *Peninsula Methodist*, which has been a very welcome visitor in our home for over eight years.

Our pastor, W. M. Green, is closing a year of very successful work in this charge. A ladies' aid society has been organized, which up to Jan. 1, 1891, collected one hundred and fourteen dollars, and applied it to the improvement of the parsonage grounds, and furnishing.

A wonderful revival began with a camp meeting held in the historic grove at Concord, on this charge, and has spread throughout the circuit; resulting thus far in the conversion of two hundred souls, with the meeting still in progress at Williston church, amid the shouts of new-born souls at each service.

Bro. Green's salary, which was increased from that of former years, will be paid in full, and the benevolences will be in advance of former years. Altogether the Lord has greatly manifested his love to both pastor and people, during this Conference year, notwithstanding hard times and poor crops. Pray for us.

Yours, fraternally,

A MEMBER.

Smithville, Md., Feb. 23, 1891.

By a letter from our brother, Rev. Julius Dodd, now of Falls Village, Conn., New York Conference, we learn that his official brethren have granted him a furlough for one Sunday, and it is his purpose to visit the Wilmington Conference during its approaching session.

SUBSCRIBE FOR THE
PENINSULA METHODIST,
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RED LION, DEL.—According to the signs, Red Lion predicts for all benevolences, an abundant shower of increase over the apportionments. Look out for us at Conference, when our statistics are being read; but remember that we are not a Goliath in magnitude, nor a Midianite host for multitude, but a noble little band of workers for God, located in the northern part of this beautiful Diamond State.

Our people are not all Vanderbilts, nor are they the most impoverished of men; but to find a people with larger hearts or more liberal dispositions, would puzzle skillful explorers.

This gift, or endowment, if you prefer to call it such, has never been manifested more beautifully, than in a surprise which was given to our venerable brother, Peter Cleaver, Wednesday evening of last week. Having heard he intended to leave our association, and mingle in other circles, our high appreciation of him and his family, called forth many expressions of esteem and affection from all who knew them. Crowds of friends, who we thought would scarcely have braved the chilling winds, muffling themselves in furs and shawls, ventured out, despite jack frost's attempts to pinch them, and assembled in this dear brother's home. The evening was spent in the most pleasant manner. Music was rendered, games were played, and everybody seemed to enjoy the company of everybody else.

We state as a remarkable fact, that during the whole time of our labors in this part of the Lord's vineyard, we have not had a funeral in our midst, nor have we been called upon to participate in any of these solemn services; but on the other hand, good health has prevailed among us, and success has waved her wand of enchantment over us, and instead of sorrows we have had joys, instead of manifold trials we have had gladness, and instead of losses we have had abundant gain.

We are few in numbers, but when we have the everlasting God for our refuge, and Christ Jesus as the captain of our salvation and our leader, the banded hosts of sin must flee before us, like the chaff before the autumnal breeze, until the last traces of evil shall vanish away, and God sit as universal king. As little "Nap." made all Europe to tremble with his armies, and Alexander caused a world to bow in submission to his mandates, so Red Lion, though not a Napoleon in might, or Alexander in world-wide conquest, is one of God's heralds of salvation who proclaim joy and gladness to the inhabitants thereof. "She is little, but O! my!"

EDWIN GARDNER.

Feb. 26, 1891.

KLEJ GRANGE, MD.—The good work begun in the revival services still continues; nearly every evening a prayer meeting is held in private houses, and the people are thus brought into closer bonds of fellowship.

During the weekly experience meeting, in which the several churches of the circuit united, we had the Rev. C. A. Grise, Ph. D., with us. He gave us a very interesting talk, which was highly appreciated.

Sunday morning, Feb. 22nd, Rev. E. H. Derrickson, our pastor, delivered a fine temperance sermon, which we think cannot fail to accomplish good; and in the evening another temperance sermon was preached by the Rev. W. G. Strickland.

Thursday, Feb. 12, a building committee was organized for the contemplated new church, as follows: Wm. J. Redden, Geo. W. Porter, and W. G. Strickland. As yet we have met with no very great difficulty in this enterprise, and the solicitors are meeting with encouraging success. With the blessing of God on our efforts, we hope soon to have a church built at this point.

MAUDE STRICKLAND.

A Pastor Surprised.

Thursday evening, February 26, three men, members of Madeley M. E. Church, called at the home of their pastor, Rev. E. C. Atkins, and asked if he would go with them to make a call. Having no suspicions of anything unusual, he at once complied with the request and was soon on the street with his brethren. At the door of his church, he was told to go in and make himself at home. To his complete surprise, on entering, he found all the pews removed from their places and the large audience room decorated with choice pot flowers, arranged tastefully in groups, and pyramids about the floor, while on every hand were the bright, happy faces of the people, who had flocked thither to greet their pastor, and express their appreciation and love.

The whole arrangement was a complete surprise to Mr. Atkins and his family, who had not received the slightest intimation of what was awaiting them. The evening was spent in delightful social intercourse. Miss Lulu Henderson presided at the organ, and the choir discoursed many fine selections during the evening.

At 9 o' clock Rev. Jas. Dunbracco delivered an interesting address, in which he spoke of the pleasant and successful year that was nearing its close, and of the love of the people for their pastor and his zealous wife. At the close of his remarks he handed the pastor two sealed envelopes, containing \$42.82; one was addressed to him and the other to Mrs. Atkins, which he wished them to accept as a token of the love and respect of the people whose gift it was. At 10 o' clock a bountiful collation was served in the church parlor.

Madeley Church is steadily advancing; and the day is not far distant when she will shake hands with her mother, Grace, and thanking her for the loving care of nearly 20 years, spread her wings for a flight toward independence. At the beginning of the year the pastor's salary was increased \$100, and a parsonage rented at a cost of \$132. This additional expense has been promptly met, and the parsonage furniture paid for.

The benevolent collections have all been taken, and the apportionments are all met in full and in advance of last year, while the missionary collection, for which the pastor has made personal appeal to nearly 1000 people, is coming in far beyond his highest expectations.

God has blessed this people spiritually, and the membership has been increased by an addition of 76 probationers.

Conference Anniversaries.

Tuesday, March 17th—7.30 p. m., Examinations.

Wednesday, March 18th—7.30 p. m., Temperance Anniversary. Address by Rev. A. S. Mowbray.

Thursday, March 19th—3 p. m., Missionary Sermon by Rev. S. N. Pilehard; 7.30 p. m., Church Extension, addresses by

Revs. T. E. Terry, and W. A. Spencer, Assistant Cor. Sec.

Friday, March 20th—3 p. m., Woman's Foreign Missionary Society, address by Mrs. Green; 7.30 p. m., Freedman's Aid and Southern Education Society, addresses by F. J. Wagner, Pres't Morgan College, Baltimore, and W. S. Chadwick, Assistant Cor. Sec.; 7.30 p. m., Epworth League Anniversary, at the Town Hall.

Saturday, March 21st—3 p. m., Steward's Anniversary, addresses by Hon. W. F. Causey, and Prof. H. S. Goldey, Pres't of Wilmington Commercial College; 7.30 p. m., Board of Education, addresses by W. L. Gooding, Principal of Conference Academy, and C. H. Payne, Cor. Sec.

SUNDAY, MARCH 22.

9 a. m.—Love Feast.

10.30 a. m.—Sermon by Bishop Fowler, and ordination of Deacons.

2 p. m.—Memorial service, followed by ordination of Elders.

7.30 p. m.—Missionary Anniversary, address by Rev. J. O. Peck, Cor. Sec.

Monday, March 23rd—3 p. m., Woman's Home Missionary Society, address by Mrs. M. E. Griffith.

7.30 p. m.—Anniversary Wilmington Conference Historical Society, papers to be read by Revs. J. H. Caldwell, J. B. Quigg, C. F. Sheppard, W. E. England, C. Hill, and C. A. Hill.

GIRDLETREE, MD.—Bro. C. S. Richardson conducted service at Good Will, last Sabbath morning, and at Klej Grange at night. His service was quite satisfactory.

Conner's missionary apportionment was more than raised, last Sunday, about three-fourths of it coming direct from the Sunday-school missionary treasury.

Next Sunday the missionary collections are to be reported at Klej Grange, Good Will, and Girdletree; our missionary anniversary being held in the evening.

Bro. W. K. Rowley's class in Conner's Sunday-school, reported the largest missionary collection, March 1st; and Miss Alice Jones received the reward at Girdletree Sunday-school.

Rev. W. J. DuHadway will deliver a lecture at Klej Grange, Monday, 9th inst., at 7.30 p. m. Subject—"The good time coming." We are expecting a rich treat.

Mrs. W. K. Rowley is quite sick, but we are glad to know that her husband is much better.

Bro. Strickland will preach at Conner's, Sabbath 8th inst., at 3 p. m.

EAST NEW MARKET, MD., L. W. Layfield, pastor, writes:

Allow me, through your columns, to thank my people for their liberal donation, given last week. Their uniform kindness makes it a pleasure to labor with them. May the God of harvests smile on them this year, and enable them to do for God and the Church, what I know is in their hearts to do.

The official board of this charge, with the concurrence of the congregation, have unanimously asked their pastor to return the fourth year.

To the West via B. and O. R. R.

The B. and O. is the only line running solid vestibule trains from Wilmington and Baltimore to Chicago, Cincinnati and St. Louis. Parties desiring to visit the West or to locate there permanently would do well before purchasing their tickets to communicate with H. A. Miller, Passenger Agent, B. & O. R. R. Wilmington, Del., or D. Bride, Passenger Agent, Baltimore.

Conference Notices.

"The class of the First Year is requested to meet the examining committee in the M. E. Church, Centreville, March 17, at 7.30 p. m.

J. W. EASLEY,
W. T. VALLANT,
J. P. OTIS,
ROBERT WATT,
W. W. WILSON,
Committee.

The members of the fourth year's class, are requested to meet the examining committee, in the Centreville M. E. Church, Tuesday evening, March 17th, at 7.30 p. m.

W. E. AVERY,
N. M. BROWNE,
T. R. CREAMER,
C. S. BAKER,
D. F. WADDELL,
Committee.

The class of the second year will meet the committee of examination, Tuesday evening, March 17th, at 7.30 p. m., in the M. E. Church, Centreville, Md.

GEO. W. BURKE,
E. C. ATKINS,
T. A. H. O'BRIEN,
W. A. WISE,
J. OWEN SYPHEED,
Committee.

The class of the 3rd year will please meet the committee in the M. E. Church, Centreville, Md., Tuesday, March 17, at 7.30 p. m.

ALFRED SMITH,
E. L. HUBBARD,
W. L. P. BOWEN,
A. S. MOWBRAY,
JNO. D. KEMP,
Committee.

X Many persons,
\$ not caring to
sacrifice fine
clothing by
wearing it in the office,
and yet desiring to look
respectable and feel com-
fortable, are in a quandary
as to what they shall do.
'Tis needless to be so
longer, for we have a
remedy. 'Tis here, and it
was made here, and there-
by hangs a tale. An all-
wool suit, guaranteed, is
worth having at this price.
But when it bears the
name "James T. Mullin &
Son" it is more desirable,
for that name guarantees
the fit and workmanship
of that suit. It guarantees
that it is an all-wool suit
and that every stitch is of
silk.

It is a Cheviot and
comes in light and dark
colors, several styles
shades of each and
are worth a look
ing more. Spring
are coming in every
a better line
had, and a look
vince you that
correct.

J. T. MULLIN

Tailors 6th
Clothiers, W.

A Home Comfort.

Among the kindly words of appreciation that come to us, none touch us with more real satisfaction, than those which give evidence that THE PENINSULA METHODIST, true and loyal to its motto, "For Christ and His Church," is found to be a benediction in the homes of our readers.

A sister writes us from Caroline, sending on a dollar to renew her subscription for 1891, and giving us liberty to quote her words of commendation. She says:

"I have been taking the PENINSULA METHODIST for some time, and expect to continue it, as I consider it affords the most of home comfort one dollar can place in any household."

On a somewhat different line, we recently were encouraged with eulogistic expressions by a correspondent from the region of the Great Lakes. We quote a few sentences for the delectation of our readers.

"I am delighted with your paper. You are doing effective work on the woman question, for which you deserve credit. Excuse me for saying, I hardly expected to find anything so progressive, in Delaware. I am happy to find your paper, in all things fully abreast of the best."

The writer of the above is one of the most prominent ministers of our Church in the West, and has been a distinguished member of several General Conferences, taking an active part in the stirring session of 1860. To have such words of appreciation, from such a man, is indeed, no mean compliment to "the editorial management" of THE PENINSULA METHODIST.

Everybody Knows

That at this season the blood is filled with impurities, the accumulation of months of close confinement in poorly ventilated stores, workshops and tenements. All these impurities and every trace of scrofula, salt rheum, or other diseases may be expelled by taking Hood's Sarsaparilla, the best blood purifier ever produced. It is the only medicine of which "100 doses one dollar" is true.

Mr. Deverish Guluman, a converted Turk, and once a Mohammedan priest, thinks that morally the Mohammedans compare very favorably with nominal Christians. But there is no life-giving power in their religion. They expect to go to heaven by saying so many prayers a day. He was converted, by reading the Psalms and New Testament, and he thinks that the way to reach the Mohammedans is to induce them to compare the Koran with the Sam. Mr. Guluman is preparing him- self to turn and preach Christ to his countrymen, at his own charges. He says, "I am sure there is no use in sending Mohammedan missionaries to Mohammedan lands, for the people will not believe in any religion that is not based on the purity of their motives. —" *California Christian Advocate.*

Send us for an estimate. PENINSULA METHODIST OFFICE.

BISHOP TAYLOR ON MISSIONARY LIFE

—You talk about the old days of Methodism, with saddle-bags and horseback. In Africa, work is back in the days of Abraham. Traveling is almost entirely on foot. We can do about twenty miles a day, making three miles an hour. I learned the science of walking when a boy, and have taught the missionaries so that they do not tire in these walks, but are as fresh after a long walk as when they begin. As for fatigue, I hardly know what that is. I am fond of working ten hours a day under the hot sun, with head bare. It does not affect me in the least. There is a theory advanced by learned doctors that a tourist migrating from England to Africa must go through an acclimatizing process, but I entirely ignore that idea, and find it unnecessary with myself and workers. Doctors also say that no work must be done in Africa by new comers, but as we have no time to wait, we begin work the first day on striking African soil, and probably are better for it.—*Boston Advertiser.*

The Farmers' National Alliance, at its session in Ocala, Florida, last December, unanimously adopted a report proposing an amendment to the Constitution of the United States, prohibiting any of the States from chartering or maintaining lotteries. It declares that the Louisiana Lottery "in its nefarious business" gathers from the people \$28,000,000 a year. It has manacled the State, and corrupted it through and through, except as to the churches and the Governor. It is wholesale robbery.—*California Christian Advocate.*

Horsford's Acid Phosphate

A HEALTHFUL TONIC.

Used in place of lemons or lime juice it will harmonize with such stimulants as are necessary to take.

The Buddhists of the Anglo-Saxon race are a lot of humbugs. Bishop Fowler said, when he saw a Japanese man dressed in American clothes, bowing down to idols, he felt like kicking him. But think of an American, and a Yankee, rolling up his eyes before Buddha! It is appalling degeneracy. It is not evolution, it is devolution, rolling downwards to monkeys, rats, and jelly-fish. If a man is sinking that way, the quicker he gets down to the "submerged tenth," and is put under the water, the better.—*California Christian Advocate.*

JOB PRINTING,

Send us for an estimate.

PENINSULA METHODIST OFFICE.

Personal.

Dr. T. A. Goodwin has written the history of Methodism in Indianapolis. It begins with 1851.

A. M. Reeves of Richmond, Ind., was instantly killed in an accident on the Pan Handle railroad on Wednesday afternoon Feb. 25. He was the author of "The Finding of wine-land the Good," a remarkable volume on the discovery of North America by the Norsemen, which was recently published in New York and London.

Rev. James H. Kyle, a Congregational minister and a prohibitionist, formerly a republican was elected United States Senator by the South Dakota Legislature to succeed Hon. Gideon C. Moody, republican.

Jason Brown, second son of the old abolitionist, whose "soul is marching on," recently came East from California, where he has lived for the last six years, and is visiting at York, Pa. He is 68 years old, and lectures a good deal on temperance.

Rev. Dr. J. T. Gracey, of the Genesee Conference, has been elected an honorary member of the American Society of Comparative Religion, and has also been invited to become a member of the ninth International Congress of Orientalists, which convenes in London England, September next.

A converted Chinaman, on our Pacific coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of 200 of his companions.

Dr. Elizabeth Johnson, who is already famous as a skilled and successful physician, has assumed the editorship of the medical department of the *Scientific American*.

Blind Tom, the strangely constituted negro, with a genius for piano playing and for nothing else, is reported dangerously insane in a private asylum in New York. It is estimated that he has made over a half million dollars for his manager.

A characteristic telegram was received at Atlanta, Ga., February 3d, from Rev. Sam Jones, who was at Palestine, Tex., as follows: "The one gallus Mayor of Palestine tried to cane your Uncle Jones this morning at the depot. I wrenched the cane from him and wore him out. I am a little disfigured, but still in the ring. I criticised his official career last November. It needed criticism."—*Sam P. Jones.*

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PENINSULA METHODIST OFFICE.

HOW DO YOU DO?

How do you do? "I do with my might
Just as I am told, when told to do right,
I strive for promotion by doing my best,
My mother and teachers can tell you the
rest.

I speak when I am spoken to, come when
they call,
And strive to be kind and respectful to all,
It is nothing to boast of whatever I do,
I wish it were more and were better, don't
you?"

How do you feel? "Sorry and mean,
When I do a wrong act, whether hidden or
seen,
But I feel like a bobolink, joyous and bright,
When I take the straight path and try to
do right.

It sometimes seems hard, but it turns out
the best,
And then I feel glad and can laugh with
the rest.
I can caper, and jump, and turn somer-
saits, too,
It may not look nice, but I like it, don't
you?"

What do you know? "Very little, it's true,
Compared with my elders, but that's noth-
ing new.

If I study in earnest, I hope to know more,
When I get to be twenty and on to four-
score;
Wisdom may come with gray hairs, if not
now,

When wrinkles of care settle deep on my
brow,
And boys will look up and honor me then,
When I am a judge and stand among men."

What do you do? "I study and work,
I don't want to be a mean sneak or a shirk,
I have my home duties, and do them with
care,

In that and everything try to be square;
Tobacco and liquor I shun as a foe,
And stand by my colors wherever I go.
What more can I do, except love and obey
My Maker, and parents, and heed what
they say?"

—Child Culture.

"Faith-Healing" And African
Fever.

Some peculiarly painful cases of loss
of life through "faith-healing" have
been recently brought to light. One
of these cases has been the occasion of
ministerial correspondence between
Great Britain and Secretary Blaine,
dealing with a report from the colonial
surgeon, Dr. Palmer Ross, of Freetown,
West Africa. This report shows that
three deaths have taken place in a band
of nine young missionaries from our
own Western States. These deaths
took place by fever soon after the ar-
rival of the party at their African sta-
tion. Under the guidance of their
leader, the sick, whether their cases
were grave or mild, were allowed to go
untreated by medical means; and, in
the opinion of Surgeon Ross, the febrile
cases began to assume an unnecessarily
virulent type which endangered the
whole community, and which impelled
him to order, officially, the adoption
of sanitary measures, such as isolation
disinfection, and a speedy burial of the
dead. Others of the missionaries also
took the fever, but they submitted to
treatment, some willing, but others
under protest. Surgeon Ross then de-
clared his intention to report the matter
to the governor and to advise that the
survivors be sent back to America on
the ground that a tropical climate wa-

not suited to those who trusted alone to
faith-healing, and ignored the means
placed by Providence at their disposal
for the relief of suffering humanity, and
that such a line of conduct was a dan-
ger to the community at large.

A late issue of a missionary journal,
called the *Regions Beyond*, although
very friendly to this unfortunate party
in Africa, takes special care to point
out the error made by them in reject-
ing medical treatment, and says:
"These deaths took place in July, and
to us it is an additional pain to know
that, humanly speaking, these lives need
not have been lost, but might have been
usefully spent in Gospel service in
Africa. Unfortunately, in passing
through New York, on their way out
they came under the influence of one
who teaches what is called faith-healing.

From him they received the sadly
erroneous doctrine that, though God
has given us medicines and the skill
to use them, it is contrary to His will
we should do so. It is inexpressibly
sad that these devoted young lives
should thus needlessly have been
thrown away at the bidding of a false
theory. Very solemn and terrible is
the responsibility of the teachers of this
theory when they urge African mission-
aries to dispense with quinine and other
antidotes to deadly fever." Among
the other members of the party who
also suffered from fever, but who re-
ceived the usual medical treatment,
there were no deaths reported.

—New York Medical Journal.

Literary Notes.

Our Italy, by Charles Dudley Warner,
being a description of the climate, resources,
and scenery of Southern California, richly
illustrated from photographs and from draw-
ings by eminent American artists, is one
of the many new books announced by Harper
& Brothers for publication in the spring.

Kirk Munroe's *Campmates: A Story of the
Plains*, a serial in *Harper's Young People*,
will be issued in handsome book form this
month.

Lamb's Tales from Shakespeare's Tragedies,
edited, with notes, by Dr. William J.
Rolfe, is announced for immediate publica-
tion by Harper & Brothers. It is uniform
in appearance and plan with the *Tales from
Shakespeare's Comedies* recently published.

William Allen Butler's new poem *Ober-
ammergau 1890*, is to be published at once
in sumptuous book form by Harper &
Brothers. It will be superbly illustrated
from photographs taken at the last repre-
sentation of the famous passion play, and
will form a beautiful and appropriate gift-
book for Easter.

Harper's School Speaker, Second Book,
compiled and edited by James Baldwin,
comprises nearly two hundred choice selec-
tions especially for the use of schools in
which the laudable custom of speaking
pieces still survives.

Miss Amelia B. Edwards' new book on
Pharaohs, Fellahs, and Explorers, will in-
clude several of the lectures which she de-
livered during her recent visit to America.
It will be published this spring by Harper
& Brothers.

Harper & Brothers, have in press an in-
teresting volume of *Reminiscences of Presi-
dent Lincoln*, written by L. E. Chittenden,
Register of the Treasury during the pe-
riod of the civil war.

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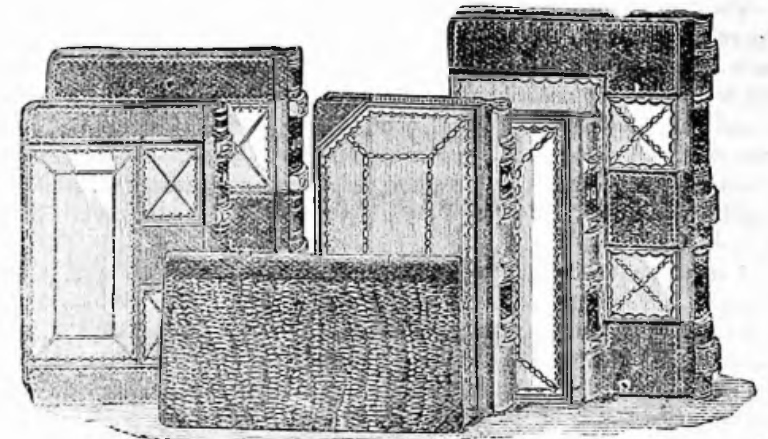
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Youth's Department.

Joe's First Temptation.

Deacon Jones kept a little fish-market. "Do you want a boy to help you?" asked Joe White one day. "I guess I can sell fish."

"Can you give good weight to my customers and take good care of my pennies?"

"Yes, sir," answered Joe; and forthwith he took his place in the market, weighed the fish, and kept the room in order.

"A whole day for fun, fireworks, and crackers to-morrow!" exclaimed Joe, as he buttoned his white apron about him the day before the Fourth of July. A great trout was flung down on the counter.

"Here's a royal trout, Joe. I caught it myself. You may have it for ten cents. Just hand over the money, for I'm in a hurry to buy my fire-crackers," said Ned Long, one of Joe's mates.

The deacon was out; but Joe had made purchases for him before, so the dime was spun across to Ned, who was off like a shot. Just then Mrs. Martin appeared. "I want a nice trout for my dinner to-morrow. This one will do. How much is it?"

"A quarter, ma'am." And the fish was transferred to the lady's basket and the silver piece to the money-drawer.

But here Joe paused. "Ten cents was very cheap for that fish. If I tell the deacon it cost fifteen he'll be satisfied, and I shall have five cents to invest in fire-crackers."

The deacon was pleased with Joe's bargain; and, when the market closed each went his way for the night. But the nickle in Joe's pocket burned like a coal; he could eat no supper, and was cross and unhappy. At last he could stand it no longer, but, walking rapidly, tapped at the door of Deacon Jones' cottage.

A stand was drawn out, and before the open Bible sat the old man. Joe's heart almost failed him; but he told his story, and with tears of sorrow laid the coin in the deacon's hand. Turning over the leaves of the Bible, the old man read: "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy." You have my forgiveness, Joe. Now go home, and confess to the Lord; but, remember, you must take as well as confess. And keep the little coin as long as you live to remind you of this first temptation."—*World York Mail.*

Brave Little Marian.

of the most heroic acts performed during the Revolution, when the nation rose to a high plane of

heroism, was that of a child in South Carolina. During the investment of Charleston, the country north of Cooper's River was ravaged by Col. Tarleton and the British.

Some of his men reached the plantation of Mr. Robert Gibbes at night, and, after killing the cattle and shooting down the terrified negroes, proceeded to shell the house.

Mr. Gibbes was a helpless cripple, whose wife had recently died. His eldest daughter, Marian, a little girl of thirteen, with the help of one or two house servants, carried her father and younger sisters to a place of safety in the swamp. She then discovered that the baby, a boy of two years old, had been left behind.

The house was in flames. The shells were falling thick upon it. The field between her and it was filled with drunken, riotous soldiery. But she did not hesitate. She kissed her father and, with a gulp of terror, darted toward the house. A soldier caught her.

"Where are you going?" he demanded. "For our baby," breaking loose.

The men stopped firing. As she entered the house, the walls began to crumble and the flames shot high above the roof. But in a moment she re-appeared with a white bundle in her arms.

Tradition says that Tarleton's men cheered her loudly as she ran back to the swamp. She was badly burned, but recovered, and lived to be one of the most patriotic of Carolinian women.

The baby whom she saved was afterward the gallant Lieut. Col. Penwick.—*Woman's Journal.*

The Philadelphia Conference.

The present is the 104th session of this body of itinerant Methodist preachers, according to the date given in the recent issues of the annual minutes, though it is an historic fact that the first conference of Methodist preachers in America, met in Philadelphia in July 1773, Thomas Rankin, Mr. Wesley's "assistant" presiding. Annual sessions have been held since, in different parts of what was Philadelphia Conference territory; but it was not till the General Conference of 1800, that the Church was formally divided into seven annual conferences.

For several years, the Conference Historical Society has held its anniversary the evening preceding the meeting of Conference. Last Tuesday, a very fair audience assembled in the new, spacious, and beautiful Columbia Avenue Church, notwithstanding the rain-storm, and listened with interest to a review of the life, character and work of John Wesley, by Dr. T. B. Neely, presiding elder of the South Philadelphia District.

At 9 a. m., Wednesday morning, Bishop Fowler took the chair, and announced the historic hymn beginning, "And are we yet alive,"

After this hymn had been sung, the bishop offered a very simple, earnest, tender and comprehensive prayer, in which a special plea was made for the presence and influence of the Holy Spirit in all hearts, and in all our deliberations.

He then read the first sixteen verses of the fifth chapter of Matthew; after which he called on Rev. J. R. T. Gray secretary of the last session, to call the roll. William L. Gray of the class of '41 was the first to respond; and of the entire list of 271 members, 161 answered to their names. Quite a number afterwards came in, and were accorded the privilege of reporting themselves to the secretary.

Thomas Montgomery of the class of '55, William T. Magee of that of '56, David McKee of that of '60, and John A. Cooper of that of '62, were reported as having died in the faith, and rested from their labors, during the year.

Secretary Gray was unanimously re-elected to serve for the tenth successive annual session. After the organization was completed, Rev. Cornelius Hudson was appointed chorister for the Conference, and the first fifteen minutes of each daily session were set apart for devotional exercises.

The transfer of Rev. M. N. Frantz, from the Japan Conference was announced, and appreciative resolutions adopted by a rising vote, in reference to the transfer of Rev. C. J. Little from this Conference to the Northern New York.

Much valuable time was wasted by following the old ruts, in calling the roll of charges and having every pastor stand and deliver his collections, and report his glory or his shame. We think we are safe in awarding to the "old Philadelphia," the singular distinction of keeping up this old fogy practice. We question if there is another conference in the connection that has not got beyond this.

A most beautiful scroll of choicest roses and lillies of the valley, with the word "Welcome" inscribed upon it, was presented and placed on a stand beside the presiding officer. In graceful recognition of the courtesy, Bishop Fowler expressed himself most happily alluding to his California home as the land, where nature gives flowers that are ever blooming, and birds that sing all the time, while here in the East we have flowers because we know how to conjure nature.

Dr. A. S. Hunt, of the American Bible Society, and Dr. C. H. Payne, of our Board of Education, were introduced and made addresses.

A proposition being made, to have

the districts called, the next morning, without interruption until the entire list was gone through with, it was suggested that this would crowd out some important business, and a brother replied the list can be called in a half hour; whereupon, another suggested that a single presiding elder's report sometimes takes more than that time. At this juncture, Bishop Fowler suggested that the list might be called and the presiding elders' reports postponed. This remark caused some merriment, and the proposition prevailed.

A hint to the wise will not be disregarded. In Congress, speakers are often given leave to print what their Congressional brethren have not time to hear.

The Bishop announced that the Book Concern dividend to the Conference was \$2,251; the apportionment for Episcopal Fund \$4,417, and for General Conference expenses \$1,961.

Bishop Foss was on the platform, and assisted Bishop Fowler during the session.

Rev. J. B. Mann of the Central Pennsylvania Conference, the presiding elder of Dover district, and the pastor of Centreville M. E. Church were among the attendants upon this first session.

We understand quite a number of Wilmingtonians purpose looking in upon the Conference, and several of our preachers will go up next Monday. Cards entitling the holder to reduced fare on either the P. W. & B., or the B. & O., may be had on application at the Methodist Book Store, Wilmington, Del.

We understand Mr. W. T. Mills, a prominent Prohibition orator, has been engaged to deliver an address, the Sunday afternoon of Conference, on "The Church and The Liquor Traffic." The expense incurred to secure the services of this gentleman, we are informed is \$100; and quite a number of the preachers, who as a general rule do not find their purses very plenteous after settling all honest bills, and contributing liberally to make up their "apportionments," have already been informed, that they will have an opportunity afforded to show their loyalty to the cause, by a contribution to Mr. Mills' expenses.

How this gentleman is to have time to expatiate in one short afternoon, when in that period he is to be preceded by two regular conference services,—a memorial in memory of our brethren and sisters who have died during the year, and an ordination service, with the usual address by the Bishop,—we think will prove a puzzle for him, as well as for the committee.

Of course, no one who can get into the church, will absent himself from these solemn and interesting services.

Rev. James Caughey, a retired minister of the M. E. Church, died last week at Highland Park, N. J., in his 81st year. He was born in Ireland, and for many years was a successful revivalist in the United Kingdom and Canada. He was for fifty-seven years a member of the New Jersey Conference, but was retired twenty years ago on account of failing health.

A united prayer-service was held in the court-room Saturday evening 14 inst. participated in by Ebenezer, Calvary and Trinity Methodist churches of Easton. The meeting was large and the services interesting.—*Easton Ledger.*

It was George H. Corliss, of Corliss engine fame, who more than any other man prevented the opening of the centennial exposition at Philadelphia on Sundays. He firmly refused the use of his engine on the Sabbath.

HOW TO KEEP THE FAMILY TOGETHER:—Unquestionably every man who loves his wife and little ones, has an eye single to their comfort and happiness. It would grieve a man to know that those little ones who as evening draws near peer through window and door to catch a first glimpse of papa, should some day look in vain and that with his death, that that faithful wife and darling children should be deprived of many of the comforts they now enjoy. In many homes such a sad event would be followed by faces pallid with want and overwork. Children reared without the benefits of education, and inured to the most abject drudgery, their mother thin and wan, old before her time. Can you, husband face such a possibility when by investing a small sum annually in an old and reliable insurance company you can prevent it? If you died to-morrow are those you love well provided for?

The Manhattan Life Insurance Company chartered nearly fifty years ago have paid out over thirty million dollars, and to the widow and orphans think what a blessing these thirty millions mean. You cannot afford to put it off, for to-morrow for you may never come. Nor can you trust in Providence to do that which you will not do for yourself. The new policy of the Manhattan Life Insurance Company of New York is the best issued by any company in the world. If you live twenty years we pay you the face of the policy with dividends, if you die any time before, even right after paying the first premium we will pay the face of the policy. Nor do you lose if you cannot keep it up, as you are fully protected in that event by the contract. Send your age at once and I will send you an estimate.

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	Quarterly Conference.	Preaching.
MARCH.		
Hockessin, Newport,	9 7.00	8 10.30
	W. L. S. MURRAY, P. E.	

SALISBURY DISTRICT.—FOURTH QUARTER.
Q. Conf. Q. Meeting.

	Quarterly Conference.	Preaching.
MARCH.		
Salisbury,	9 7	0
	T. O. AYRES, P. E.	

EASTON DISTRICT.—FOURTH QUARTER.
Q. Conf. Preaching.

	Quarterly Conference.	Preaching.
MARCH.		
Townsend, Odessa, Middletown,	7 7 8	8 8 9
	JOHN FRANCE, P. E.	

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all druggists.

Obituaries.

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

Harriet A. Hearn daughter of Isaac N. and Bester Hearn, died early Saturday morning, Feb. 21, 1891, aged 26 years. She was a member of Line Church, Whitesville circuit, and had spent more than half her life in the service of God; a quiet, unassuming Christian lady, conscientious and consistent in her Christian profession.

Her disease was dropsy, which baffled the skill of her physicians; and it was soon evident she could not live but a short time. When her pastor talked with her in reference to her prospect, she said she had often thought about dying, and was not alarmed at the thought, for she was not afraid to die. "More than half my young life," said the dying girl, "has been spent in the service of God; and when it is his will to call me away, I am willing to go." Just before she died she called her father, and others of the family, to her bedside, and telling them she was going to leave them, she cried out, "Glory! glory!" and passed away.

"And when the sun, in all his state,
Illumed the eastern skies,
She passed through glory's morning gate,
And walked in paradise."

Her funeral sermon was preached in Line M. E. Church, Sunday afternoon, Feb. 22, to a large concourse of people, many of whom could not find room within the church; and her body was buried in the adjoining cemetery. The text used by the pastor on this occasion, was Job 23: 10: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

ZACK H. WEBSTER.

Wedding invitations, printed or engraved, neatly done at this office.

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Moquette Carpets, - - - at from \$1.25 to \$1.60 per yd.
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Tapestry Brussels Carpets, - - - at from 65 cts. to 90 cts. per yd.
3-Ply Ingrain Carpets, - - - at from 75 cts. to \$1.00 per yd.
Extra Superior Ingrain Carpets, at from 60 cts. to 75 cts. per yd.
Cotton and Wool Ingrain Carpets, at from 35 cts. to 50 cts. per yd.
Art Squares,
Rugs and Mats, } Full lines in all sizes at all prices.
Oil Cloths, 1 to 6 yds. wide, - - - at from 40 cts. per sq. yd. up.
Linoleum, - - - at from 65 cts. to \$1.00 per sq. yd.
Chinese and Japanese Mattings, at from \$5.00 to \$20.00 per roll (40 yds.)

To those who are unable to make their selections in our salesrooms, we would suggest that they send us exact size of room, style, price, and kind of goods desired. We will make careful selections, and believe that they will be satisfactory in every respect.

**STRAWBRIDGE & CLOTHIER,
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PHILADELPHIA.**

LOCAL ITEMS.

The Official Board of Madeley M. E. Church, have invited their pastor the Rev. E. C. Atkins, to return next year.

A new pipe organ has been placed in the Avenue M. E. Church, Milford, in the alcove back of the pulpit. Its cost was about \$500.

Rev. Wm. K. Galloway, of Seaford, Del., has been in Easton, helping the Rev. R. H. Adams in his revival services.

Between twenty-five and thirty persons have professed conversion at the revival meeting which has been in progress at Perryville, Charlestown circuit, Rev. E. H. Hynson, pastor. Twenty-two have been received on probation.

Perfection of Railroad Travel.

The inauguration, by the Baltimore and Ohio, Philadelphia and Reading and Jersey Central Railways of the famous "Royal Blue Line, between New York and Washington via Philadelphia and Baltimore, was an event of the greatest importance to travellers, and it is very gratifying to chronicle the great success and popularity it has attained. It deserves it fully for it is emphatically the best line ever run between the two cities. We say the best from personal experience, for we have travelled over it and its competing lines, and when we say that over the "B. & O." route the highest realization and perfection of railway

travel is attained, we are but giving it just praise. Its trains are the safest, the finest and the fastest in America, and are run "on time." A vestibuled limited express, equipped so completely and luxuriously as to leave nothing to be desired, is run between New York and Washington, each direction in exactly five hours, which is not only the fastest time ever made between the two cities but is the fastest train in America, and the splendid road bed of the route permits the speed with perfect safety. One can realize what a fast train this is when it is considered that the distance from Jersey City to Washington is almost exactly the same as from Boston to New York whereas six hours is the fastest time ever made between the latter cities. The Royal Blue Line's train from Jersey City to Washington performs the journey in four hours and forty-eight minutes. Notwithstanding the superior equipment and train service of this line, no extra fares are charged on any of its trains. Palatial day coaches accompany all its trains, open to the public at the regular fare, and only the usual charges are made for accommodations in sleeping and parlor cars.

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We heartily recommend this line to our readers and advise them to take none other, for it is not only the fastest, but also the most luxurious. It exacts no extra charge on any of its trains.—*Christian Leader.*

THE WOE OF THE NATION

INTEMPERANCE MAY SWEEP ITS
FREEDOM AWAY.**The Evil That Noah Wrought—Modern
Science Has Made Liquor a Thousand-
fold More Deadly Than the Ancient
Wines—We Must War Against It.**

NEW YORK, March 1.—Dr. Talmage continued today the series of sermons he commenced last Sunday on the "Ten Plagues of New York and the Adjacent Cities." The plague which he places second on the list is intemperance, and on that subject he discoursed this morning in the Academy of Music, Brooklyn, and this evening in New York. At the close of the service in the New York Academy of Music, Dr. Talmage went over to the Union Square theatre, where his son, Mr. Frank De Witt Talmage, was holding an overflow meeting, and briefly addressed the crowded house. Both the New York services are under the auspices of The Christian Herald, of which Dr. Talmage is editor. The text of the doctor's sermon was taken from Gen. ix, 20-21: "Noah planted a vineyard, and he drank of the wine and was drunken."

This Noah did the best and the worst thing for the world. He built an ark against the deluge of water, but introduced a deluge against which the human race has ever since been trying to build an ark—the deluge of drunkenness. In my text we hear his staggering steps. Shem and Japhet tried to cover up the disgrace, but there he is, drunk on wine at a time in the history of the world when, to say the least, there was no lack of water. Inebriation, having entered the world, has not retreated. Abigail, the fair and heroic wife, who saved the flocks of Nabal, her husband, from confiscation by invaders, goes home at night and finds him so intoxicated she cannot tell him the story of his narrow escape. Uriah came to see David, and David got him drunk, and paved the way for the despoliation of a household. Even the church bishops needed to be charged to be sober and not given to too much wine, and so familiar were people of Bible times with the staggering and falling motion of the inebriate that Isaiah, when he comes to describe the final dislocation of worlds, says, "The earth shall reel to and fro like a drunkard."

THE WATERS OF MADNESS.

Ever since apples and grapes and wheat grew the world has been tempted to unhealthful stimulants. But the intoxicants of the olden time were an innocent beverage, a harmless orangeade, a quiet sirup, a peaceful soda water, as compared with the liquids of modern inebriation, into which a madness, and a fury, and a gloom, and a fire, and a suicide, and a retribution have mixed and mingled. Fermentation was always known, but it was not until a thousand years after Christ that distillation was invented. While we confess that some of the ancient wines were lost, the Christian era found in all others in the bad emulsion of whisky and rum and gin. The ancient drunk is a hundredfold more sober than the modern drunk. Noah's victims of modern alcoholism at his struggle with whole menagerie of wild beasts and jungles of his-

ing serpents and perditions of blaspheming demons.

An arch fiend arrived in our world, and he built an invisible caldron of temptation. He built that caldron strong and stout for all ages and all nations. First he squeezed into the caldron the juices of the forbidden fruit of Paradise. Then he gathered for it a distillation from the harvest fields and the orchards of the hemispheres. Then he poured into this caldron capsicum and copperas and logwood and deadly nightshade and assault and battery and vitriol and opium and rum and murder and sulphuric acid and theft and potash and cochineal and red carrots and poverty and death and hops, but it was a dry compound, and it must be moistened, and it must be liquefied, and so the arch fiend poured into that caldron the tears of centuries of orphanage and widowhood, and he poured in the blood of twenty thousand assassinations.

And then the arch fiend took a shovel that he had brought up from the furnaces beneath, and he put that shovel into this great caldron and began to stir, and the caldron began to heave and rock and boil and sputter and hiss and smoke, and the nations gathered around it with cups and tankards and demijohns and kegs, and there was enough for all, and the arch fiend cried: "Aha! champion fiend am I. Who has done more than I have for coffins and graveyards and prisons and insane asylums and the populating of the lost world? And when this caldron is emptied I'll fill it again, and I'll stir it again, and it will smoke again, and that smoke will join another smoke—the smoke of a torment that ascendeth for ever and ever. I drove fifty ships on the rocks of Newfoundland, and the Skerries, and the Goodwins. I have ruined more senators than gather this winter in the national councils. I have ruined more lords than are now gathered in the house of peers. The cup out of which I ordinarily drink is a bleached human skull, and the upholstery of my palace is so rich a crimson because it is dyed in human gore, and the mosaic of my floors is made up of the bones of children dashed to death by drunken parents, and my favorite music—sweeter than Te Deum or triumphal march—my favorite music is the cry of daughters turned out at midnight on the street because father has come home from the carousal, and the seven hundred voiced shriek of the sinking steamer, because the captain was not himself when he put the ship on the wrong course. Champion fiend am I! I have kindled more fires, I have wrung out more agonies, I have stretched out more midnight shadows, I have opened more Golgothas, I have rolled more juggernauts, I have damned more souls than any other emissary of diabolism. Champion fiend am I!

INTEMPERANCE IS NOW INCREASING.

Drunkenness is the greatest evil of this nation, and it takes no logical process to prove to this audience that a drunken nation cannot long be a free nation. I call your attention to the fact that drunkenness is not subsiding; certainly that it is not at a standstill, but that it is on an onward march, and it is a double quick. There is more rum swallowed in this country, and of a worse kind, than was ever swallowed since the first distillery began its work

of death. Where there was one drunken home there are ten drunken homes. Where there was one drunkard's grave there are twenty drunkards' graves. It is on the increase. Talk about crooked whisky—by which men mean the whisky that does not pay the tax to government—I tell you all strong drink is crooked. Crooked Otard, crooked Cognac, crooked schnapps, crooked beer, crooked wine, crooked whisky—because it makes a man's path crooked, and his life crooked, and his death crooked, and his eternity crooked.

If I could gather all the armies of the dead drunkards and have them come to resurrection, and then add to that host all the armies of living drunkards, five and ten abreast, and then if I could have you mount a horse and ride along that line for review, you would ride that horse until he dropped from exhaustion, and you would mount another horse and ride until he fell from exhaustion, and you would take another and another, and you would ride along hour after hour and day after day. Great host in regiments, in brigades. Great armies of them. And then if you had voice stentorian enough to make them all hear, and you could give the command, "Forward, march!" their first tramp would make the earth tremble. I do not care which way you look in the community today, the evil is increasing.

I call attention to the fact that there are thousands of people born with a thirst for strong drink—a fact too often ignored. Along some ancestral lines there runs the river of temptation. There are children whose swaddling clothes are torn off the shroud of death. Many a father has made a will of this sort: "In the name of God, amen. I bequeath to my children my houses and lands and estates; share and share shall they alike. Hereto I affix my hand and seal in the presence of witnesses." And yet perhaps that very man has made another will that the people have never read, and that has not been proved in the courts. That will put in writing would read something like this: "In the name of disease and appetite and death, amen. I bequeath to my children my evil habits, my tankards shall be theirs, my wine cup shall be theirs, my destroyed reputation shall be theirs; share and share alike shall they in the infamy. Hereto I affix my hand and seal in the presence of all the applauding harpies of hell."

THE DEMON OF THE DRUG STORE.

From the multitude of those who have the evil habit born with them this army is being augmented. And I am sorry to say that a great many of the drug stores are abetting this evil, and alcohol is sold under the name of bitters. It is bitters for this, and bitters for that, and bitters for some other thing, and good men deceived, not knowing there is any thralldom of alcoholism coming from that source, are going down, and some day a man sits with the bottle of black bitters on his table, and the cork flies out, and after it flies a fiend and clutches the man by his throat and says, "Aha! I have been after you for ten years. I have got you now. Down with you! down with you!" Bitters! Ah, yes. They make a man's family bitter, and his home bitter, and his disposition bitter, and his death bitter, and his hell bitter. Bitters! A vast army, all the time in-

creasing.

It seems to me it is about time for the 17,000,000 professors of religion in America to take sides. It is going to be an out-and-out battle with drunkenness and sobriety, between heaven and hell, between God and the devil. Take sides before there is any further national decadence, take sides before your sons are sacrificed and the new home of your daughter goes down under the alcoholism of an inebriated husband. Take sides while your voice, your pen, your prayer, your vote may have any influence in arresting the despoliation of this nation. If the 17,000,000 professors of religion should take sides on this subject it would not be very long before the destiny of this nation would be decided in the right direction.

Is drunkenness a state or national evil? Does it belong to the north, or does it belong to the south? Does it belong to the east, or does it belong to the west? Ah! there is not an American river into which its tears have not fallen, and into which its suicides have not plunged. What ruined that southern plantation—every field a fortune, the proprietor and his family once the most affluent supporters of summer watering places? What threw that New England farm into decay, and turned the roseate cheeks that bloomed at the foot of the Green mountains into the pallor of despair? What has smitten every street of every village, town and city of this continent with a moral pestilence? Strong drink!

To prove that this is a national evil I call up two states in opposite directions—Maine and Georgia. Let them testify in regard to this. State of Maine says: "It is so great an evil up here we have anathematized it as a state." State of Georgia says: "It is so great an evil down here that ninety counties of this state have made the sale of intoxicating drink a criminality." So the word comes up from all parts of the land. Either drunkenness will be destroyed in this country or the American government will be destroyed. Drunkenness and free institutions are coming into a death grapple.

POVERTY COMES AS AN ARMED MAN.

Gather up the money that the working classes have spent for rum during the last thirty years, and I will build for every workingman a house, and lay out for him a garden, and clothe his sons in broadcloth and his daughters in silk, and stand at his front door a prancing span of sorrels or bays, and secure him a policy of life insurance so that the present home may be well maintained after he is dead. The most persistent, most overpowering enemy of the working classes is intoxicating liquor. It is the anarchist of the centuries, and has boycotted and is now boycotting the body and mind and soul of American labor. It annually swindles industry out of a large percentage of its earnings. It holds out its blasting solicitations to the mechanic or operative on his way to work, and at the noon spell and on his way home at eventide. On Saturday, when the wages are paid, it snatches a large part of the money that might come to the family and sacrifices it among the saloon keepers. Stand the saloons of this country side by side, and it is carefully estimated that they would reach from New York to Chicago.

This evil is pouring its vitriolic and damnable liquors down the throats

of hundreds of thousands of laborers, and while the ordinary strikes are ruinous to both employers and employes, I proclaim a universal strike against strong drink, which strike, if kept up, will be the relief of the working classes and the salvation of the nation. I will undertake to say that there is not a healthy laborer in the United States who, within the next twenty years, if he will refuse all intoxicating beverages and be saving, may not become a capitalist on a small scale.

Oh! how many are waiting to see if something cannot be done for the stopping of intemperance! Thousands of drunkards waiting who cannot go ten minutes in any direction without having the temptation glaring before their eyes or appealing to their nostrils, they fighting against it with enfeebled will and diseased appetite, conquering, then surrendering, conquering again and surrendering again, and crying, "How long, O Lord! how low before these infamous solicitations shall be gone!" And how many mothers are waiting to see if this national curse cannot lift? Oh, is that the boy who had the loneliest breath who comes home with breath vitiated or disguised? What a change! How quickly those habits of early coming home have been exchanged for the rattling of the night key in the door long after the last watchman has gone by and tried to see that everything was closed up for the night!

Oh! what a change for that young man who we had hoped would do something in merchandise, or in artisanship, or in a profession that would do honor to the family name long after mother's wrinkled hands are folded from the last toil! All that exchanged for startled look when the door bell rings, lest something has happened; and the wish that the scarlet fever twenty years ago had been fatal, for then he would have gone directly to the bosom of his Saviour. But alas! poor old soul, she has lived to experience what Solomon said, "A foolish son is a heaviness to his mother."

THE STRICKEN MOTEER'S WOE.

Oh! what a funeral it will be when that boy is brought home dead! And how mother will sit there and say: "Is this my boy that I used to fondle and that I walked the floor with in the night when he was sick? Is this the boy that I held to the baptismal font for baptism? Is this the boy for whom I toiled, until the blood burst from the tips of my fingers, that he might have a good start and a good home? Lord, why hast thou let me live to see this? Can it be that these swollen hands are the ones that used to wander over my face when rocking him to sleep? Can it be that this swollen brow is that I once so rapturously kissed? Poor boy! how tired he does look! I wonder who struck him that blow across the temples? I wonder if he uttered a dying prayer? Wake up, my son; don't you hear me? wake up! Oh! he can't hear me. Dead! dead! dead! 'O Absalom, my son, my son, would God that I had died for thee, O Absalom, my son, my son!'"

I am not much of a mathematician, and I cannot estimate it, but is there any one here quick enough at figures to estimate how many mothers there are waiting for something to be done? Ay, there are many wives waiting for domestic rescue. He promised something different from that when, after

the long acquaintance and the careful scrutiny of character, the hand and the heart were offered and accepted. What a hell on earth a woman lives in who has a drunken husband! O Death, how lovely thou art to her, and how soft and warm thy skeleton hand! The sepulcher at midnight in winter is a king's drawing room compared with that woman's home. It is not so much the blow on the head that hurts as the blow on the heart. The rum fiend came to the door of that beautiful home, and opened the door and stood there and said: "I curse this dwelling with an unrelenting curse. I curse that father into a maniac, I curse that mother into a pauper. I curse those sons into vagabonds. I curse those daughters into profligacy. Cursed be bread tray and cradle. Cursed be couch and chair and family Bible, with record of marriages and births and deaths. Curse upon curse."

Oh, how many wives are there waiting to see if something cannot be done to shake these frosts of the second death off the orange blossoms! Yea, God is waiting, the God who works through human instrumentalities, waiting to see whether this nation is going to overthrow this evil; and if it refuse to do so God will wipe out the nation as he did Phoenicia, as he did Rome, as he did Thebes, as he did Babylon. Aye, he is waiting to see what the church of God will do. If the church does not do its work then he will wipe it out as he did the church of Ephesus, church of Thyatira, church of Sardis. The Protestant and Roman Catholic churches today stand side by side with an impotent look gazing on this evil, which costs this country more than a billion dollars a year to take care of the 800,000 paupers, and the 315,000 criminals, and the 30,000 idiots, and to bury the 75,000 drunkards. Protagoras boasted that out of the sixty years of his life forty years he had spent in ruining youth; but this evil may make the more infamous boast that all its life it has been ruining the bodies, minds and souls of the human race.

UNFAITHFULNESS OF POLITICAL PARTIES.

Put on your spectacles and take a candle and examine the platforms of the two leading political parties of this country, and see what they are doing for the arrest of this evil and for the overthrow of this abomination. Resolutions? Oh, yes, resolutions about Mormonism! It is safe to attack that organized nastiness two thousand miles away. But not one resolution against drunkenness, which would turn this entire nation into one bestial Salt Lake City. Resolutions against political corruption, but not one word about drunkenness, which would rot this nation from scalp to heel. Resolutions about protection against competition with foreign industries, but not one word about protection of family and church and nation against the scalding, blasting, all consuming, damning tariff of strong drink put upon every financial, individual, spiritual, moral, national interest.

I look in another direction. The church of God is the grandest and most glorious institution on earth. What has it in solid phalanx accomplished for the overthrow of drunkenness? Have its forces ever been marshaled? No, not in this direction. Not long ago a great ecclesiastical court assembled in New York, and resolu-

tions arraigning strong drink were offered, and clergymen with strong drink on their tables and strong drink in their cellars defeated the resolutions by threatening speeches. They could not bear to give up their own lusts. I tell this audience what many of you may never have thought of, that today—not in the millennium, but today—the church holds the balance of power in America; and if Christian people—the men and the women who profess to love the Lord Jesus Christ and to love purity and to be the sworn enemies of all uncleanness and debauchery and sin—if all such would march side by side and shoulder to shoulder this evil would soon be overthrown. Think of three hundred thousand churches and Sunday schools in Christendom marching shoulder to shoulder! How very short a time it would take them to put down this evil if all the churches of God, transatlantic and cisatlantic, were armed on this subject!

Young men of America, pass over into the army of teetotalism. Whisky, good to preserve corpses, ought never to turn you into a corpse. Tens of thousands of young men have been dragged out of respectability, and out of purity, and out of good character, and into darkness by this infernal stuff called strong drink. Do not touch it! Do not touch it!

In the front door of our church in Brooklyn a few summers ago, this scene occurred: Sabbath morning a young man was entering for divine worship. A friend passing along the street said, "Joe, come along with me; I am going down to Coney Island, and we'll have a gay Sunday." "No," replied Joe; "I have started to go here to church, and I am going to attend service here." "Oh, Joe," his friend said, "you can go to church any time! The day is bright, and we'll go to Coney Island and we'll have a splendid time." The temptation was too great, and the twain went to the beach, spent the day in drunkenness and riot. The evening train started up from Brighton. The young men were on it. Joe, in his intoxication, when the train was in full speed tried to pass around from one seat to another, and fell and was crushed.

Under the lantern, as Joe lay bleeding his life away on the grass, he said to his comrade: "John, that was a bad business, your taking me away from church; it was a very bad business. You ought not to have done that, John. I want you to tell the boys to-morrow when you see them that rum and Sabbath breaking did this for me. And, John, while you are telling them I will be in hell, and it will be your fault." Is it not time for me to pull out from the great organ of God's Word, with many banks of keys, the tremolo stop? "Look not upon the wine when it is red, when it moveth itself aright in the cup, for at last it biteth like a serpent and stingeth like an adder."

ITS WATERLOO AT HAND.

But this evil will be arrested. Blucher came up just before night and saved the day at Waterloo. At 4 o'clock in the afternoon it looked very badly for the English. Generals Ponsby and Pioston fallen. Sabers broken, flags surrendered, Scots Grays annihilated. Only forty-two men left out of the German brigade. The English army falling back and falling back. Napoleon rubbed his hands together and said: "Aha! aha! we'll teach that

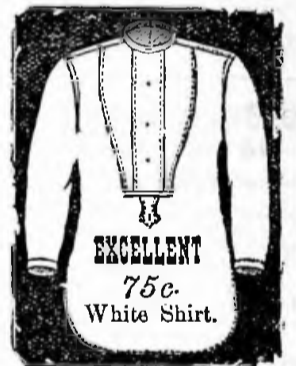
little Englishman a lesson. Ninety chances out of a hundred are in our favor. Magnificent! magnificent!" He even sent messages to Paris to say he had won the day.

But before sundown Blucher came up, and he who had been the conqueror of Austerlitz became the victim of Waterloo. That name which had shaken all Europe and filled even America with apprehension—that name went down, and Napoleon, muddied and hatless and crazed with his disasters, was found feeling for the stirrup of a horse that he might mount and resume the conflict.

Well, my friends, alcoholism is imperial, and it is a conqueror, and there are good people who say the night of national overthrow is coming, and that it is almost night. But before sundown the Conqueror of earth and heaven will ride in on the white horse, and alcoholism, which has had its Austerlitz of triumph, shall have its Waterloo of defeat. Alcoholism having lost its crown, the grizzly and cruel breaker of human hearts, crazed with the disaster, will be found feeling in vain for the stirrup on which to remount its foaming charger. "So, O Lord, let thine enemies perish!"

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Trains leave Delaware Avenue Depot:

EAST BOUND *Express trains. NEW YORK, week days, *2.13, *7.10, *7.45, *10.36, a. m., *12.19, *2.45, *5.52, *7.36 p. m. BOSTON, *5.52 p. m., daily, with Pullman buffet sleeping cars running through to Boston without change via Poughkeepsie bridge, landing passengers in B. & O. Station, Boston. PHILADELPHIA, week days, *2.13, 6.00, 6.45, *7.10, *7.45, *9.00, *9.50, *10.00, *10.35, *11.50, a. m., *12.19, 1.01, *2.45, 3.05, 4.10, *5.52, 5.20, 6.45, *7.36, 8.00, *9.11, 10.00 p. m. CHESTER, week days, *2.13, 6.01, 6.46, *7.10, *7.45, 7.50, *8.44, 9.00, *9.50, 10.00, *10.36, *11.50, a. m., 1.00, *2.45, 3.05, 4.10, 6.20, *5.52, 6.45, *7.36, 8.65, *9.11, 10.00 p. m. ATLANTIC CITY, N. J., week days, *7.10, a. m., *12.19, *2.45, p. m. Sundays, *7.10 a. m., *2.45 p. m. WEST BOUND BALTIMORE AND WASHINGTON *4.59, *7.20, *8.45, *10.35 a. m., *12.10, 2.55, *3.06, *6.37, *8.07, p. m., daily. BALTIMORE AND WAY STATIONS, 7.20, a. m., 2.45 p. m., daily. BALTIMORE and principal stations on Philadelphia division, 10.35 a. m., daily. NEWARK, DEL., *4.59, 7.20, *8.45, *10.35, a. m., *12.10, 2.55, *3.06, 5.40, *6.37, *8.07, 11.10, p. m., daily. PITTSBURG, *8.45 a. m., *5.00 p. m., both daily. CINCINNATI AND ST. LOUIS, *12.10 p. m., and *8.07 p. m., both daily. SINGLERLY ACCOMMODATION 7.20 a. m., 2.55 5.40 and 11.10 p. m. daily. LANDENBERG ACCOMMODATION, week days, 6.50 10.35 a. m., 2.55 and 5.00 p. m. TRAINS LEAVE MARKET STREET STATION: For Philadelphia week days, 5.45, 6.30, *7.30, *8.20, *9.38, *11.35 a. m., 12.43, 2.45, 3.55, 5.00 p. m. For Baltimore week days, 5.35, 6.10, *8.20, *10.30, *11.35 a. m., 2.45, *5.00 p. m. Baltimore and principal stations on the Philadelphia division 10.30 a. m., daily except Sunday. For Landenberg and way stations week days 6.50, 10.30 a. m., 2.45, 5.00 p. m. Chicago *8.20 a. m. daily except Sunday and *5.00 p. m., daily. Pittsburg *5.00 p. m. daily. Cincinnati and St. Louis *11.35 a. m. daily except Sunday. LEAVE PHILADELPHIA FOR WILMINGTON. Week-days, *4.24, *6.05, 6.15, 7.35, *8.15, 8.40, *10.00, 10.05 *11.35 a. m., 12.00 noon, *1.40, *1.50, 1.55, 3.00, *1.31, 4.35, *5.15, 5.30, *6.05, 6.30, *7.32, 8.10, 10.10, 11.30 p. m. Rates to Western points lower than via any other line. Telephone Call No. 193. J. T. ODELL, Gen'l Manager

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Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1.55, 2.52, 4.20, 6.30, 7.50, 8.50, 9.10, 9.47, 10.07, 10.40, 11.33, 11.51 a. m., *12.10, 12.30, 1.30, 2.27, 5.50, 5.17, 5.06, 6.21, 7.03 and 9.10 p. m. Accommodation, 6.40, 6.55, 7.05, 8.10, 10.45 a. m., 12.38, 2.22, 3.45, 4.35, 5.20, 6.42, 7.40 and 10.30 p. m. NEW YORK, 1.55, 2.52, 4.20, 6.30, 6.55, 8.50, 10.07, 10.45, 11.51 a. m., *12.10, 12.30, 1.30, 2.27, 2.32, 3.45, 5.05, 5.17, 5.56, 6.21, 7.08, *7.22 and 10.30 p. m. NEWARK (Centre) and intermediate stations, 7.40 a. m., 12.51, and 6.30 p. m. BALTIMORE and intermediate stations 2.41 4.45 and 6.06 p. m., and 12.13 night. BALTIMORE and WASHINGTON, 4.46, 8.01 9.11, 10.12, and 11.09 a. m., 12.06, *1.15, 4.24, 5.23 *6.03, 7.40, 8.20 p. m., and 12.49 night. Trains for Delaware Division leave for: NEW CASTLE, 8.50, 11.08 a. m., 2.45, 3.50, 4.48, 6.15, 7.00, 9.51 p. m., and 12.15 night. Trains marked thus (*) are limited express upon which extra fare is charged. CHAS. E. PUGH, J. K. WOOD, General Manager, Gen. Pass. Agent.

WILMINGTON AND NORTHERN RAILROAD COMPANY

Time Table in effect November 16, 1890. Trains leave Wilmington (French Street Station) for B. and O. Junction, Montchanin, Guyencourt, Granogue, Cossart, Chadds Ford Junction, Pocopson, West Chester, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield, Joanna, Birdsboro, Reading and intermediate stations. Daily except Sunday, 7.00 a. m. and 2.30 p. m. For B. and O. Junction, Montchanin, Guyencourt, Granogue, Cossart, Chadds Ford Junction, Pocopson, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield and intermediate stations. Daily, except Sunday, at 5.00 p. m. For B. and O. Junction, Montchanin, Granogue, Cossart, Chadds Ford Junction, Pocopson and intermediate stations, daily at 6 p. m. For B. and O. Junction, Newbridge, Hagley, and intermediate stations: Daily, except Saturday and Sunday, 6.17 p. m. Saturday only, 10.15 p. m. For B. and O. Junction, Newbridge, Hagley, Montchanin and intermediate stations: Saturday only, 6.17 p. m. Trains arrive at Wilmington (French Street Station) from Reading, Birdsboro, Joanna, Springfield, Waynesburg Junction, Coatesville, Mortonville, Embreeville, Pocopson, Chadds Ford Junction, Cossart, Granogue, Guyencourt, Montchanin, B. and O. Junction and intermediate stations. Daily, except Sunday, 11.52 a. m., 6.45 p. m. From Springfield, Waynesburg Junction, Coatesville, Mortonville, Embreeville, Pocopson, Chadds Ford Junction, Cossart, Granogue, Guyencourt, Montchanin, B. and O. Junction and intermediate stations. Daily, 8.45 a. m. From Montchanin, B. and O. Junction and intermediate stations: Daily, except Sunday, 6.41 a. m., Saturday only, 1.51 p. m. From Hagley, Newbridge, B. and O. Junction and intermediate stations. Daily, except Sunday, 6.42 a. m., Saturday only, 1.53 p. m. A. G. MCCAUSLAND, Superintendent. BOWNESS BRIGGS, General Passenger Agent.

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

Taking effect June 14, 1890. Leave Hillen Station as follows: DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mochanestown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R., Martinsburg, W. Va., and Winchester, Va. DAILY EXCEPT SUNDAY. 7.06 A. M.—Accommodation for Gettysburg and all points on B. and H. Div. and Main Line east of Emory Grove Mt. Holly Springs and Carlisle. 8.05 A. M. Mail for Williamsport, Hagerstown, Shippensburg, and points on Main Line and B. & C. V. R. R. also Frederick and Emmittsburg. 10.00 A. M.—Accommodation for Union Bridge, Gettysburg, Mt. Holly Springs and Carlisle. 1.25 P. M.—Accommodation for Arlington. 2.25 P. M.—Accommodation for Emory Grove. 3.32 P. M.—Express for Howardville, Owings's Mills, Glyndon and all points on B. and H. Division. 4.50 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikesville, Green Spring Junction, Owings's Mills, St. George's, Glyndon, Glen Falls, Pinksburg, Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmittsburg and B. and C. V. R. R., Shenandoah Valley R. R., and points South. 5.15 P. M.—Accommodation for Union Bridge. 6.28 P. M.—Accommodation for Union Bridge. 11.85 P. M.—Accommodation for Emory Grove. TRAINS ARRIVE AT HILLEN. Daily 6.28 P. M.; daily (except Sunday) 6.50, 7.30, 8.42, 11.10 A. M., 12.12, 2.40, 5.10, 6.14, 6.52 P. M. Ticket and Baggage Office 205 East Baltimore St. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. B. H. GRISWOLD, Gen'l Pass. Ag't.

GEORGE N. COMLY, Consulting Mechanical Engineer, Edge Moor, Delaware. Steam Engines Indicators, Boilers Tested for evaporator efficiency and steam Expert Work in general. Factories designed, Drawings and specifications furnished on application. Correspondence solicited.

N. Y., PHILA., AND NORFOLK R. R. The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. In effect, November 23rd 1890.

Table with columns: SOUTHWARD (Read Down) and NORTHWARD (Read up). Rows include stations like N. Y. (P.R.R. Ferries), Newark, Trenton, Phila. (Broad Street), Wilmington, Balto. (Union Station), Delmar, Williams, Salisbury, Fruittland, Eden, Loretto, Princess Anne, King's Creek, Costen, Pocomoke, New Church, Oak Hall, Hallwood, Bloxom, Parksley, Tasley, Onley, Melfa, Kellor, Mappsburg, Exmore, Nassawadox, Bird's Nest, Machipongo, Eastville, Cobbs, Cheriton, Ar. Cape Charles Lv., Lv. Cape Charles Ar., Old Point Comfort, Norfolk, Portsmouth.

CRISFIELD BRANCH

Table with columns: Leave, P.M., P.M. A.M., Arrive, P.M., P.M. A.M. Rows include stations like Princess Anne, King's Creek, Westover, Kingston, Marlon, Hopewell, Crisfield.

"P" Stops for passengers on signal or notice to conductor. Daily, except Sunday. Pullman Buffet Parlor Cars on Day Express Trains. Sleeping Cars on Night Express Trains between New York, Phila. and Cape Charles. Philadelphia South-bound Sleeping Car accessible to passengers at 10.00 P. M. Berts in the North-bound Philadelphia Sleeping Car retainable until 7.00 A. M. Passengers on 7.45 A. M. Train, from Portsmouth, connect with train for Boston, via N. Y. & N. E. R. R., with through Buffet Sleeping Car, leaving Philad'a at 7.30 P. M. Supper at Broad St. Station. H. W. DUNNE, Supt. R. B. COOKE, Gen'l Pass. & Fgt. Agt.

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