

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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Dr. James A. McCauley.

The latest intelligence we have received of the condition of this eminent servant of the Church, and the writer's warm friend from his school boy days, is not re-assuring. The most skillful medical attendants give but little encouragement to the hope of his recovery. His wife and daughter merit, as they no doubt will have, the fullest sympathy and most earnest prayers of their many friends, in this time of so sore trial. May the Divine Comforter impart strength and peace!

A telegram, received by *The Advocate* last Tuesday, makes the gratifying announcement, that "Dr. McCauley is better."

Home Missions,

Last week we published the full programme of an all-day meeting of the W. H. M. S., of our conference, which is to be held in Grace M. E. Church, this city, next Thursday, March 13th. Among the attractions, we note especially an address by Rev. Dr. William Nast Brodbeck, the talented and popular pastor of Tremont St., M. E. Church, Boston. This Church ranks with Mt. Vernon, in Baltimore, Grace in this city, and Arch St., Phila. We have no hesitation in assuring the public, that they will have an intellectual and spiritual treat, in Dr. Brodbeck's address. The evening meeting is designed to be a mass-meeting of all friends of Home Missions, in this city and vicinity.

Philadelphia Conference.

To our neighbor, the city of brotherly love, belongs the honor of entertaining the first formal conference of itinerant Methodist preachers, in this country. It was three years before the immortal Declaration of Independence was made by our patriot fathers, eleven years before the organization of the Methodist Episcopal Church and the cotemporary adoption of the United States Constitution, and only four years after Mr. Wesley's first missionaries to his brethren in America arrived in the same city, in October 1769, and only twenty-nine years after the first Conference in Methodism, in England in 1744.

There were present, six itinerants

who had been sent over the sea, by Mr. Wesley; Richard Broadman and Joseph Pilmore, who came in 1769, Francis Asbury and Richard Boardman, who came in 1771, and Thomas Rankin and George Shadford, who followed in 1773. There were also present, Capt. Thomas Webb, and Messrs. John King, Abraham Whitworth and Joseph Zearbry, all of whom, except Capt. Webb, had come over under Mr. Wesley's sanction to assist in the work.

The next two annual sessions were held in the same city. The eight succeeding sessions, were held in Maryland and Virginia.

A special conference convened in Baltimore, Dec. 24th, 1784, at the call of Dr. Coke and Mr. Asbury, for the purpose of organization, on the plan proposed by Mr. Wesley. This was the historical Christmas Conference, at which our church was fully organized, with Thomas Coke, LL. D., and Francis Asbury as its first bishops.

Three conferences were held in '85, '86, and '87; eight in '88; eleven in '89; fourteen in '90, and '91; and eighteen in '92. These last five years, a conference was held annually in Philadelphia.

Nov. 1, 1792, the first General Conference met in Baltimore; Bishops Coke and Asbury presiding. The next four years there was a conference held annually in Philadelphia, and at the second General Conference held in Baltimore in October, 1796, the boundaries of annual conferences were fixed for the first time, and their number reduced to six; the Philadelphia, Baltimore, Virginia, South Carolina, New England, and Western; the churches in New York being divided between Philadelphia and New England Conferences.

Dating from this, the next session of the Philadelphia Conference will be its 103d annual meeting; though as we have seen, the first three conferences were held in Philadelphia, and nine other annual sessions were held there from 1788 to 1796.

Our Baltimore brethren, on the other hand, by some occult method of calculation, make their approaching session, the 106th.

Its boundaries reaching from the Canadas on the north, to Cape Charles

Va., on the south, the old conference has suffered partition of territory in the lapse of years, until now it includes only that part of Pennsylvania lying east of the Susquehanna river, and not all of that.

Twenty years ago, the choice part of its territory, south of Mason and Dixon's line was taken from it, and organized under Bishop Simpson, into the Wilmington Conference.

Last year's roll shows 297 names; forty of these are on the retired list, and eleven on trial, leaving 240 effective members. Four of these effectives are presiding elders; four, secretaries; two, college professors; two, chaplains; one, president of an Infirmary; one, a missionary to Corea; and four, editors.

Of the thirteen superannuates, two have entered into rest; Daniel L. Patterson, who was admitted on trial in 1842, and died, April 18, 1889, and Joseph Mason, who was received in 1838, and died Jan. 18, 1890. Both of these brethren labored well and successfully, on the *Peninsula*.

Among the other itinerants in this body, who have been taken from labor to reward, in the last year, are Henry R. Calloway, an earnest and zealous brother of the class of 1841, who died July 5th, 1889, the beloved and devout George W. Lybrand, of the class of 1844, who exchanged mortality for life eternal, Jan. 1st, 1890, and our promising young brother, Leroy M. Magee, son of Rev. Wm. T. Magee, whose earthly career closed so soon after its bright beginning.

The surviving veterans, with the dates of their entrance upon their itinerant work, and their post office addresses, are as follows: Joseph Carlisle, 1835, Media, Pa.; John A. Watson, 1837, West Chester, Pa.; Gasaway Oram, 1838, No. 2124 North 13th St., Phila. Pa.; Wm. H. Elliott, 1839, Germantown, Phila.; Mahlon H. Sisty, 1839, Langhorne, Pa.; John D. Long, 1840, Pocomoke City, Md.; Peter J. Cox, 1841, No. 64 North 4th St., Easton, Pa.; John Shields, 1844, Frenchtown, N. J.; Solomon M. Cooper, same year, 906 North 13th St., Phila.; Peter Hollowell, 1845, Raymond, Iowa.

Nearly all these brethren have labored on the *Peninsula*, and we doubt not, there are surviving friends here who

will be glad to read this brief record.

In the hurry and absorbing duties of this fast age, is there not great danger, that we forget those who have served us in the Lord, and fail to offer them the little attentions, even if it be but a letter, or a friendly call, which these old soldiers so richly deserve and so highly appreciate in their days of loneliness and decline.

The ensuing session of the conference, which is in reality, its one hundred and thirteenth consecutive meeting, will be held in Pottsville, Pa., a mountain city in the anthracite coal regions, of 14,000 inhabitants, distant one hundred miles north, from Philadelphia.

Bishop James N. FitzGerald, D. D., will preside.

In 1854, the writer was appointed to the pastorate of the First M. E. Church, in that city; Rev. A. Longacre, now Dr. Longacre and pastor of our church in Newburgh, N. Y., was our pleasant associate, as pastor of the Second Church. At the close of our term in 1856, Rev. W. L. Gray was appointed our successor, and under his administration, the Second Church united with the First, and since then, there has been but one M. E. Church in that city.

Rev. Theodore Stevens was appointed pastor, last Spring, and has the honor, of arranging for the entertainment of the conference.

Pleasant calls were made on the editor, this week, by Rev. John B. Quigg, of North East, Rev. R. H. Adams, of Middletown, Rev. R. K. Stephenson, of Smyrna, Bro. Smithers, of Smyrna, Rev. B. F. Price, of Christiana, Rev. E. H. Hynson, of Zion, and Rev. John France, presiding elder of Smyrna district. Bro. Quigg was at the preachers' meeting, and was called on for a speech.

A CLEAN CUT EXPERIENCE. We trust no one of our readers has overlooked Bishop Taylor's account of the great crisis in his religious experience, which we published in our issue of Feb. 22. Entire consecration of ourselves and ours, with unquestioning faith in God, never fails to bring perfect peace. The prophet Isaiah addresses Jehovah in these words of full assurance, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

THE SNOW-FALL.

BY JAMES RUSSELL LOWELL.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway,
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ridged inch deep with pearl.

From sheds new roofed with Carrara
Came chanticleer's muffled crow;
The stiff rails were softened to swan's down
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden flurries of snow-birds,
Like brown leaves whirling by.

I thought of a mound in sweet Auburn,
Where a little headstone stood;
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our own little Mabel,
Saying, "Father, who makes it snow,
And I told of the good All-Father
Who cares for us here below."

Again I looked at the snowfall,
And thought of the leaden sky
That arched o'er our first great sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar of our deep-plunged woe.

And again to the child I whispered,
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall."

Then, with eyes that saw not, I kissed her;
And she, kissing back, could not know
That my kiss was given to her sister,
Folded close under deepening snow.

Our Church in Mexico.

BISHOP W. F. MALLALIEU.

Mexico is a land of wonders. Every one who, in his earlier youth, has read the works of Prescott, has many a dream-land vision when he thinks of this southern land. To be in Mexico is the realization of many a bright day-dream. Last August, on the eleventh of the month, which was Sunday, I was in far-away Maine, at Bar Harbor, assisting in dedicating a new church in that famous summer resort. Five months later to a day I find myself within the tropics in the city of Mexico. It is sure that in this episcopal work surprises are the regular experiences. It is a most unsettled life one must lead, especially in the southern part of the field. This is the case for two reasons; first, the southern country is vast, and there are only three bishops below the border, then all the great anniversaries and special meetings are held in the north. Glancing back, the past eighteen Sundays have been spent in the following places: Jan. 12, Mexico City; Jan. 5, San Antonio, Texas; Dec. 29, Lake Charles, western Louisiana; Dec. 22, De Funiak, Fla.; Dec. 15, Cincinnati, Ohio, Freedmen's anniversary; Dec. 8, New Orleans, La.; Dec. 1, Anniston,

Ala., dedicating one of the best churches we have in all the south; Nov. 24, Chelsea, Mass., semi-centennial anniversary of Walnut St. Church; Nov. 17, Kansas City, Mo., missionary anniversary; Nov. 10 and 3, Topeka, Kansas, bishops' semi-annual meeting; Oct. 27, Sioux Falls, South Dakota; Oct. 20, Grand Forks, North Dak.; Oct. 13, Drayton, North Dak.; Oct. 6, St. Paul, Minn.; Sept. 29, Platteville, Wis.; Sept. 22, Aurora, Ill.; Sept. 15, Harrisburg, Pa.; and so on and so forth, to the beginning of the year. The enumeration just given indicates that in eighteen Sundays fifteen different states were visited, and all the way from Drayton, in the extreme northeast of North Dakota, on to Boston, to New Orleans, and to Mexico. In several of the places three sermons were preached on the Sunday, with much work thrown in, varied in kind and quantity, according to circumstances.

In coming to Mexico from New Orleans we take the route *via* San Antonio and Laredo. This is the shortest, most southern, and quickest. It must be said, if the truth be told, that there is not much of special interest to be seen along the way. The four most remarkable towns are San Antonio, in Texas; Monterey, Saltillo, and San Luis Potosi, in Mexico. These names were long since made familiar to Americans from the fact that they were visited by the troops of the United States at the time of the Mexican War. It is a sad commentary on human nature that brave men should come so far from home, and endure endless hardships, to wage war against a weaker people, for the purpose of extending slavery. But plan and toil and sacrifice as men would in the support of that institution, it was all in vain, for the fiat had gone forth, "Thus far shalt thou go and no further." Man proposed, God disposed.

This country has been settled more than three hundred and fifty years, and yet it is doubtful whether the native people are as well off now as when Cortez first landed on these shores. They are exceedingly poor and degraded, and would have lived and died without hope of improvement had not the power of the Roman Catholic Church been broken. The hierarchy of that apostate Church had full sway in this land, and they used their power to such an extent as to crush the people, and debase and degrade them in every respect. But the time came when human nature would endure the tyranny of the corrupt priesthood no longer, and so, under the leadership of brave men and self-sacrificing patriots, the yokes were broken and the chains cast off, and the

people were delivered from their bondage. It was the contagion of liberty from the example of the republic of the United States of America. That contagion has recently struck Brazil, and the last throne on the western hemisphere has toppled and fallen, never, we trust, to be restored. Canada has no throne; it is only a colony, and it may be that ere long the last vestige of royalty will be removed from her escutcheon. The good work is going on in all parts of the world; and with France tranquil and stable in its present form of government, Spain and Portugal are sure soon to follow the bright example.

There are two men whose presence I constantly feel in this capital city of the Mexican Republic. They are men wonderfully alike in some respects, and as much unlike in others. One still lives, to bless, with his holy life and rare Christian devotion, all who know him. May God in His great mercy spare yet for years to come the precious life of William Butler, who did so much to establish our work in this southern land! The other, after a brilliant but all too brief career, passed on, ten years ago this very month, to his eternal reward in the heavens for which he longed. His works remain, and wherever he labored, wherever he planned, wherever he executed, even though in part, the plans he so wisely formed, there we may see to-day the grand and glorious results. The work of Bishop Gilbert Haven abides even in this land. Indeed, I am now writing within the walls of the property secured by his wisdom, persistency, and energy. I walk about these commodious premises, enter these rooms, worship in these sanctuaries, pass out and in at these portals, and almost see, and fully feel, the presence of the heroic soul that dared so much for God. Our Church is grandly planted in this land, and if future action shall be worthy of the past, then magnificent victories are not far distant. May they be achieved!—*Zion's Herald.*

Preaching in Ripon Cathedral on a late Sunday evening, Archdeacon Farrar said that if they attached the least force to the Kingship of Christ, or their own professed allegiance to him, they would not neglect the support of the great cause of temperance, which, in these days, was one of the rarest duties, as citizens of England and soldiers of Christ. The abuse of drink had furnished the spirits of evil with deadliest engines for destruction of myriads of souls here in England and all over the world, and the advance of Christ's kingdom, for which they daily prayed, would never be powerfully accomplished in England, until they had swept from their path that terrible obstacle.—*Christian World*

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Has come to the race of man
A year, a day, an hour,
So full of promise and power,
As the time that now is here!

Never in all the lands
Was there a power so great
To move the wheels of state,
To lift up body and mind,
To waken the deaf and blind,
As the power that is in your hands!

Here at the gates of gold
You stand in the pride of youth,
Strong in courage and truth—
Stirred by a force kept back
Through centuries long and black—
Armed with a power threefold.

First, you are makers of men;
Then be the thing you preach!
Let your own greatness teach!
When mothers like this we see,
Men will be strong and free;
Then, and not till then!

Second, since Adam fell,
Have you not heard it said
That men by women are led?
True is the saying—true!
See to it what you do!
See that you lead them well.

Third, you have work of your own,
Maid, and mother, and wife,
Look in the face of life!
There are duties you owe the race
Outside your dwelling place,
There is work for you alone!

Maid, and mother, and wife,
See your own work is done!
Be worthy of a noble son!
Help men in the upward way!
Truly a girl to-day
Is the strongest power in life.

—Woman's Journal.

Africa Mission Fund.

Bishop Taylor says: "I am giving the best end of my life to this work, leaving behind all I hold dear, in this world." Returning once from long absence, he went to Greenwood Cemetery, and casting himself on the ground by the graves of two of his sons, said he, "I wept for joy to be that near my home." He invests all for God in Africa's redemption, his personal expenses being on the same line of wise economy that prevails in all his mission work; and the eleven chapels and school houses on the Kru Coast, costing \$5,500.00, were paid for from the episcopal salary. Presiding Elder Kephart writes of the Bishop's late arrival on the west Coast: "He is full of faith, and as young and enthusiastic as ever, he preached twice on Sabbath, (29th,) walking three miles and return." Garaway reports over thirty native converts, "who live for God, and all speak and pray in meeting." Sas Town Station, less than nine months old, has one hundred and fifteen native members of church, with the King and several of his chiefs "on the official board," and has established two interior missions, manned by its own native converts. Glorious revivals in progress at Grand Cess, and at other points. The Bishop writes, that funds are now needed for the immedi-

ate construction of the mission steamer and then men and money for the opening of a hundred new stations. His re-adjustment of the work, which excludes the administrative authority of the Transit and Building Fund Committee from Africa, establishes the loyal relation of this work to the church, under the Africa Annual Conference. And funds are coming in for this glorious work. Missionary applicants may address Rev. Stephen Merritt, Corresponding Secretary, 210 8th Avenue, New York. Bro. Richard Grant is not connected with the Africa Fund, he having resigned that trust Feb. 10th. Contributions may be sent to this paper, or to S. A. Kean, treasurer for Africa, at his banking house, 115 Broadway, New York, and 100 Washington Street, Chicago, Illinois. "And who then is willing to consecrate his services this day unto the Lord?"

ROSS TAYLOR.

South Evanston, Ill., Feb. 17th, 1890.

At the Front on Foreign Missions.

The Methodist Episcopal Church now stands at the front of all American Churches, in contributions to Foreign Missions. The amounts contributed by each Church as follows:

Methodist Episcopal Church	\$877,527
Presbyterian Church, North	852,815
American Board, Congregational	685,111
American Baptist Mission Union	398,145
Protestant Episcopal Church	159,149

These are the five great denominations of the country. It will be observed, that Methodism stands at the front. This statement will be a surprise to many who have seen the tables published in the *Methodist Review*, and also in the "Almanac of the American Board."

They, somehow, always fail to add to the amount appropriated for Foreign Missions by the Parent Missionary Society of our church, the amount appropriated by the Woman's Foreign Missionary Society; yet they unite with their Treasurer's Report, the amounts contributed through their Woman's Boards. So they are perpetually comparing themselves *united*, with us *divided*.

This ought not so to be. It is doubtless a mere oversight, and may not occur again.

The Parent Board gave last year to Foreign Missions	\$607,031
The Woman's Foreign Missionary Society gave	226,496
The Missions under the charge of Bishop Taylor, received	44,000
	\$877,527

So that now we stand at the head of the column. It is a great responsibility. Let us march rapidly and steadily forward, and not stop short of ONE MILLION DOLLARS for For-

eign Missions alone, and another round million for Home Missions.—*World-Wide Missions*.

ITEMS.

The *Pittsburg Christian Advocate* has the following, among its "items and notes:"

We look upon this incident as one of great importance. It is refreshing, and shows how the influence of American ideas changes even the pachydermatous doctrines of Episcopalian bigotry.

Perhaps the most important utterance, at the Plymouth Church Council last week, was Dr. Donald's declaration of independence. He said he and Phillips Brooks had come as Episcopalian clergyman, openly to recognize the pastors of this Congregational church as fully equipped clergymen, competent to preach the gospel and to administer the sacraments.

The *Independent* says:

Peking University is an educational enterprise projected by the Methodist Episcopal Church, in connection with its mission work in China. It is only the form of the enterprise that is new; it was begun as Wiley Institute. The development of the institute into a university awakens a great deal of interest in the Flowery Kingdom. The *Chinese Times*, an independent secular weekly of Tientsin, discusses it very favorably, and wishes it all success. An appeal is made to Christians in the United States, for an endowment of half a million dollars for the university.

Our *Pittsburg confrere* adds,

If Methodism can establish a powerful center of education in the Chinese capital, she will increase her strength tenfold in that country.

Dr. J. T. Gracey, in his missionary column in the *Northern Advocate*, gets off the following very palpable bit:

Some time ago we asked a very prominent and influential missionary in Japan, if he could make use of a large number of English papers and magazines, among Christian and non-Christian people in that country. He replied enthusiastically in the affirmative, but added, "Do not send us religious weeklies; they are too full of contention." The editors of *Zion's Herald* and *Christian Advocate* have been for some weeks, trying to prove which of their respective journals was the older. We suspect if the heathen read the discussion, they would conclude that the *Christian Advocate* editor had proved that there was "probation after death," and that he of *Zion's Herald* had established a case of metempsychosis.

THE PENINSULA METHODIST tries to show a more excellent way.

Be Sure

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

To Get

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

Hood's

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

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Correspondence.

"Dividing Charges."

MR. EDITOR:—A number of articles have recently appeared in your paper under the above caption; but there are some important points, it seems to me, that have not yet been touched. Most of the writers have dwelt chiefly upon the financial features of the question—and, particularly, the support of the ministry. Is not this a somewhat low and sordid view of work which is for God's glory and the salvation of dying men? Money is indeed an important factor in carrying forward the work of the church. But certainly we ought to gather some lessons, in this line, from the grand old hero bishop who leads our columns in the "dark continent." Souls are valuable here, as in Africa. Then, too, the "laborer is worthy of his hire," and, as far as our personal experience and observation goes, if he is worthy he will receive his hire, as a rule. We say, as a rule, for there always have been and always will be exceptional cases; and we use the term *worthy* in its broadest sense.

But, should we not, in considering this question of dividing the work, first of all respect the possibilities of accomplishing the most for God and souls? Let us look at some facts in the case. Under the old regime of large circuits, it was customary to have preaching at each appointment, every two or more weeks. If the preaching was every Sabbath at the stronger points, and at the weaker ones on alternate Sabbaths, we were open to the charge of sordid motives, and discriminating against the weak. The result of this alternate Sabbath preaching was an almost inevitable lack of interest, a lessening of congregations, and a failure to sustain with success the general work of the church. "Outsiders," and in many instances members of the church, would forget when "preaching day" came; the Sunday school suffered neglect; it was almost an impossibility, to secure all the collections ordered by the "powers that be," and the revival spirit had to be wrought up by Herculean efforts, if it ever visited the churches; and if it came, much of the fruit was lost, for want of direct pastoral oversight.

Then, too, if we are Methodists at heart, we believe, that this type of christianity, "Christianity in Earnest," with its Bible doctrines and policy is capable of accomplishing more for the Master's cause, than other branches of the church. If we do not so believe, we are hardly worthy of a place in her fold, especially in her ministry. If this be bigotry, we own to being a

bigot! By this alternate Sabbath preaching, we unquestionably, play into the hands of other denominations. Those who are not members knowing there will be public service every Sabbath at the other churches, go there at their convenience, and in many instances, become regular attendants.

It may be, some of these suggestions seem unworthy of the sacred mission of the Church of Christ. But you cannot save men by church services, without their presence at the "means of grace," you cannot secure desirable results, without concentrated, weekly efforts of the church under her divinely appointed leader. The world is to be saved through "preaching," and "how shall they hear without a preacher?" Personal knowledge and observation would enable us to have a goodly number of charges, that have grown strong and successful, with such direct oversight and regular labor of the pastor; while adjacent points, formerly famishing and almost ready to die, have been quickened into new life and usefulness. There is much more we would like to add on this line, but this item is already too long. A.

Feb. 26, 1890.

Reflections.

EDITOR PENINSULA METHODIST: DEAR BRO.—The manner in which you corrected the printed mistake in the "Reflections," last week, was so adroit and gentle that it is worthy of praise—the way you did it produced no ripple on the wave of feeling, and was sufficient to invite a shaking of hands—with the bars down—over the fence of combative composition. We would call it *tasteful*. It must not be called vanity, if we submit that the playful or pleasant example of the writer whose word was misprinted, gave the inspiration that guided the editor's pen. And moreover, as it furnishes a subject for this paper, reader and writer, editor and printer may each find some compensation.

Taste is a quality borrowed from the sense, which the *tongue* is the organ, and transferred to the intellectual department, where it becomes a perception of the mind. It appears in visible forms, and is artistic; and here in the Creator's works, we find it displayed in multifarious and perfect patterns. In beauty as well as in wisdom—God has made them all.

In the human sphere it exists and may be designated good or bad, and shows itself in acts and words. It is not altogether a mental quality, but has a mental property. It is a natural endowment, which culture may develop and improve, or by neglect, some pernicious growth may distort and deform. And indeed, as we are moral

beings and fallen, the grosser tendencies are always present and unless there be religious vigilance, what might otherwise appear in becoming and even in lovely forms, will betray the groveling or the inflated or the snarling. I would advise all who undertake to criticize, by speaking or writing, not to spoil it by bad taste—a critic will honor himself by respecting others. In the department of controversy, where one writer differs with another, his words, as the vehicle of good taste, should be appropriate and kind. We should never allow ourselves in discussion to degenerate into personalities, for those who do it smirch their performances, and put themselves to a disadvantage. Everything should be done "decently and in order," with the "charity that doth not behave itself unseemly."

SIRE.

From the Front

We take the following extract, from a letter written to Rev. W. W. Wilson, by Rev. W. P. Dodson, one of Bishop Taylor's Missionaries and a son of the late Leonidas Dodson of Easton, Md.

Have not long returned from our prayer conference, held at Pungo Andongo and Malange. Had a nice long walk of 300 miles, the remainder, by steamer to Doudo.

Returning from Doudo this time, we came to a place called "Cunga" by steamer, and from there to Louanda by rail, over the 1st and 2d sections of the Trans African Railroad, about 42 miles of which is in good running order, with two daily trains. It seemed odd enough, to be riding though the African wilderness over rails.

Our beloved elder, Rev. A. E. Withey, returned to Louanda with me. We have for some days been awaiting the arrival of the worthy of missionaries, advertised to have left America, Bro. Burling and party; but yesterday received the news, that the S. S. Adolph Woerman, on which they sailed from Hamburg, has been lost off Cape Palmas. The English steamship, now over due a week, will bring correct news of her real condition, and our people, too, unless they have gone to their graves in the deep. We have hope against this. Ships cargo to us was worth perhaps \$2,000

All is loss, to such as are outside of God but to all who dwell in Him and He in them, to such there is no loss.

Such may boast of treasures, all laid up above.

Your unworthy brother,

Wm. P. Dodson.

P. S.—We now hear, that it is not the Adolph Woerman which is lost, but that the outgoing steamer is strand-

ed on a sand bar at Lagos; and that the A. W. is delayed, helping her off, or lighting her.

W.

Jan. 29 1890.

The Way To Use Sunday.

What is the use of Sunday to a business man or a working man? It often seems to put a stop to his work just when he wants another day; but a sensible man knows that he cannot get on without his Sunday, or day of rest and change and recreation. Men have tried to do without it, and some men have no real Sunday. Napoleon tried to make his army do without it, but was obliged to give it up. The men who do not keep Sunday are generally bitter, discontented, hard and disagreeable. Why is it so, and what is the use of Sunday?

1. Sunday is a *day of rest*. No man was ever intended to go on at his work day after day without change. It is not healthy. This was partly the reason why one day in seven was appointed for rest. The Sabbath was made for man. God considered man's health when he made the law. He told him to do things because they were good for him, and not to do other things because they were bad for him.

2. Sunday is a *day of worship*. Man is an animal, and needs rest. Man is a spiritual animal, and needs to lift his mind to God, and hold communion with him, and offer sacrifice and thanksgiving. Without these there is no worship, and Sunday is a day on which he can do this without the distraction of business.

3. Sunday is a *day of instruction*. Sermon-hearing is not worship, however much we may learn from it or be moved by it. But we ought to know *whom* and *why* and *how* we worship. Willful ignorance is a common vice among Christians, and many men who think that they worship God do not know as much about their religion as they could learn from a five-cent catechism.

4. Sunday is a *day of good works*. Our Lord and Master healed the sick on the Sabbath, and preached that the right use of the day was rest from work for self, but not from work for others. Sunday may be used as a day for works of mercy. All spiritual works of mercy may be done on Sunday. To convert the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive injuries—all these are Sunday works, and every man can do some of them, if he will. But that is not all. The corporal works of mercy can be done on Sunday, and few men can do them except on Sunday. A man may feed the hungry, clothe the naked, entertain strangers, visit the sick, go to see prisoners, even if he has no other opportunity.—*Iron Cross*

Hood's Sarsaparilla is on the flood tide of popularity, which position it has reached by its own intrinsic, undoubted merit.

The Sunday School.

LESSON FOR SUNDAY, MARCH 9th 1890.
Luke 4: 33-34.BY REV. W. O. HOLWAY, U. S. N.
[Adapted from Zion's Herald.]

GOLDEN TEXT: "He cast out the spirits with his word, and healed all that were sick" (Matthew 8: 16).

33. *In the synagogue*—on this particular Sabbath, when Jesus was teaching. A *spirit of an unclean devil*—not a lunatic, or an epileptic, but a case of genuine "possession." Strange that such an one should be in the synagogue! They usually "haunted burial-places, and other spots most 'unclean' in the eyes of the Jews" (Geikie). *Cried out*—the demon within using the man's organs of speech, showing both its control over the man and its own personality. It was the presence and words of Jesus which called forth the cry.

"Upon the whole, it seems best to conclude that there was, in the case of those possessed, the exertion of a unique power of the spirit of evil, altogether distinct from what is to be seen either in mental or bodily disease. Physicians assert, that there are still cases which cannot be otherwise explained in eastern lands, as in Syria and in India. May we not see, even in our own country, some analogy to these cases of possession, in the strange and awful fact quite common among us, where sin lays hold on a man's soul by first taking possession of his body, where every tissue of the body becomes a temptation to sin, a chain to bind a sinful habit?" (Professor T. M. Lindsay.)

34. *Saying, Let us alone*.—In R. V. all these words are rendered by the single interjection "Ah!" The Greek seems to express a howl or yell rather than an intelligible expression. *What have we to do with thee?*—a resentment of interference, based on a consciousness of hostility. He felt the spell of the Holy Presence, and raved against it. The Gadarene demoniae used the same language (Matt. 8: 29). *Come to destroy us?*—"The devils also believe and tremble" (James 2: 19). These demoniae seemed to live in fearful anticipation of being expelled from their human habitations and consigned to the "abyss," or place of torment. The plural "us" may mean that there were more than one possessing the man, or that "this one spoke for the entire circle of kindred spirits." *I know thee*. The spectators did not know Him; even His disciples did not recognize Him fully; but the devils knew Him at once and felt compelled to confess His divine rank and Messiahship. *The holy one of God*.—"The" is emphatic. Jesus was essentially the Holy One. An unclean spirit would especially be sensitive to this quality of holiness in Christ—not His wisdom, or power, so much as His holiness.

35. *Jesus rebuked him*—the demon, not the man. The latter appears to have no part in the colloquy or transaction except to suffer in the process of exorcism. Says Farrar: "Jesus never accepted or tolerated this ghastly testimony to His origin and office." *Hold thy peace*—literally, "be muzzled;" "a word for a beast" (Morrison). Says Trench: "It was to bring the truth itself into discredit and suspicion when it was borne witness to by the spirit of lies."

Come out of him.—The double personality is distinctly recognized in this command. *Had thrown him*.—Mark uses the stronger descriptive word, "had torn him." The demoniac fell to the ground convulsed and screaming, but the paroxysm was brief, and the man sustained no injury. Only a word from our Lord sufficed for all this.

36, 37. *Amazed*—at the miracle itself, the ease of its performance, and the evident superiority of the Exorcist. *What a word is this!* (R. V., "What is this word?")—Comparing the accounts, we see that the synagogue became a babel. The abrupt comments show how intense was the astonishment of the people, and how quick their perception of "the new and unexampled power" manifested by Jesus. *The same of him went out*, etc.—In R. V. "there went forth a rumour concerning him," etc. From lip to lip passed the tidings of this strange and wonderful scene till all Galilee learned of it, and talked about the new Prophet.

"This miracle of healing the demoniac in Capernaum is the first recorded by Mark and by Luke. The first miracle recorded by Matthew is the healing of a leper (8: 1-24). The first miracle recorded by John is the turning the water into wine at Cana (2: 1-11). The people who saw the demoniac cured were so astonished that each turned to his neighbor to ask his opinion, and to talk about the deed" (Lindsay).

38, 39. *Entered into Simon's house*.—John mentions Bethsaida as "the city of Andrew and Peter." The brothers must have removed to Capernaum (Mark 1: 29) early in the gospel history. *Simon's wife's mother*.—Marriage, then, was no hindrance to the call of this apostle. "The first pope was a married man." (Whedon). The celibacy of the clergy is a purely papal invention. The name of Peter's wife, according to tradition, was Perpetua or Concordia. She seems to have subsequently traveled with her husband (1 Cor. 9: 5). *Taken with a great fever*—possibly, then, not the low intermittent type common to that region, but more raging and fatal. *Besought him*.—The tense is aorist, not imperfect. They had only to ask once. *Stood over her*—"came and took her by the hand and lifted her up" (Mark). *Rebuked the fever*—as though it were an evil personality. *It left her*—instantly, entirely. *Immediately she arose*—literally, "arising at once she began to wait on them." The cure was plainly miraculous, for the recovery was immediate—no languor or tedious convalescence intervening.

40, 41. *When the sun was setting*.—Jewish scrupulousness would not permit the carrying of the sick through the streets until after sunset, when the Sabbath ended; the heat of the day might also have hindered. *All they that had any sick*—a glimpse at the unspecialized miracles of our Lord. He cured so many, and cured so rapidly, that no detailed account was possible. *Healed them*.—"This twilight scene of Jesus moving about with word and touch of healing among the sick and suffering, the raving and tortured crowd, is one of the most striking in the Gospels, and Matthew quotes it as a fulfillment of Isaiah 53: 4." (Farrar). *Devils also came out of many*.—These cases are always classed by themselves in the Gospels, and distinguished from the sick. *Thou art Christ the Son of God*.—The words "art Christ" are omitted in R. V. "It was not till after the Crucifixion that 'Christ' became a proper name, and not a title" (Farrar).

42. *When it was day*—in Mark, "exceedingly early in the morning, while it was yet dark." It was the day after the exhausting and eventful Sabbath. *Departed*—R. V., "came out." He left the house (Simon's apparently) where he had passed the night. *A desert place*—a secluded place up among the hills probably, back of the town. The other Evangelists tell us that He "there prayed." *People sought him*.—He was missed in the morning by Simon and the others, who eagerly traced His footsteps till they found Him. *Stayed him* (R. V., "would have stayed him")—"rather, tried or wished to detain Him. It is the tentative imperfect" (Farrar). The Capernaumites were naturally very eager that One who taught as Jesus did, and worked such compassionate miracles upon their sick, should not leave them.

43, 44. *I must preach*.—This was the central purpose, not miracle-working. The miracles simply confirmed the authority of the truth preached, and showed the Divine compassion. *Other cities*.—His blessings must not be confined to Capernaum. It behooved Him to go about and do good. *He preached*—R. V., "was preaching." *In the synagogues of Galilee*—"throughout all Galilee" (Mark). He made eight circuits of greater or less length, taking in "the many villages and towns of the plain of Esdraelon, and the whole of the hilly country north of it, almost to Lebanon" (Geikie).

Peace Flowing As A River.

As flows the river calm and deep,
In silence toward the sea,
So floweth ever, and ceaseth never,
The love of God to me.

What peace he bringeth to my heart,
Deep as the soundless sea!
How sweetly singeth the soul that clingeth,
My loving Lord, to thee!

How calm at even sinks the sun
Beyond the clouded west!
So, tempest-driven, into the haven,
I reach the longed-for rest.

Selected.

The Why of World-Wide Missions.

C. C. McCABE, D. D.

First, there are a million members of the Methodist Episcopal Church, who give nothing for missions. The truth of this statement will become apparent, to any one who will scan the subscription lists of any ten churches. These people do not take the church papers. Their pastors have failed to induce them to do so. If we depend upon the church paper to bear them Methodist news, they will never get it. A little paper like *World Wide Missions*, attractive in appearance and full of good things, will be a blessing to these families. They will subscribe ten cents gladly. *World-Wide Missions* is the *avant courer* of the church papers. It will open the way for them, and make them necessary.

Second, this is the age of cheap printing. If the church does not supply it, Satan will. The dime novel can be had anywhere. Your child may be ruined in an hour, by one of them.

The church must enter this field. Our Sabbath school papers are full of stories about bears and dogs, lions, tigers, and reindeers—purely secular reading, which ought to be reserved for week days; not fit for the Sabbath at all. *World Wide Missions* will have something of the bread of life for the children. They need the heavenly manna, as much as grown folks do.

Third, *World-Wide Missions*, is thoroughly self-supporting. It asks nothing from the funds of the Missionary Society, pays its own bills, including postage and clerk hire, and asks only for permission to help raise the \$1,200,000 for mission, by collections only.

New York City.

Plan of Episcopal Visitation, Spring Conferences, 1890.

Bishop Merrill.		
Baltimore,	Cumberland, Md.	Mar. 5
Wyoming,	Binghamton, N. Y.	April 2
East German,	Brooklyn, N. Y.	" 10
Bishop Joyce.		
Missouri,	Maryville, Mo.	Mar. 12
St. Louis,	Rolla, Mo.	" 19
Cent. Missouri,	Springfield Mo.	" 26
Bishop Foster.		
Washington,	Frederick Md.	Mar. 12
Cent. Penn.	Carlisle, Pa.	" 19
Bishop Goodsell.		
New Jersey,	Millville, N. J.	Mar. 12
Delaware,	Philadelphia, Pa.	" 26
New York,	New York City	April 2
Bishop Mallalieu.		
Indian Mission,		April 3
Bishop Foss.		
Kansas,	Forton, Kan.	March 5
South Kansas,	Emporia, Kan.	" 12
S. W. Kansas,	Hutchinson, Kan.	" 19
N. W. Kansas,	Minneapolis, Kan.	" 26
Bishop FitzGerald.		
Philadelphia,	Pottsville, Pa.	Mar. 12
Lexington,	Louisville, Ky.	" 20
Bishop Newman.		
Newark,	Newark, N. J.	April 2
N. New York,	Oswego N. Y.	" 9
Troy,	Saratoga, N. Y.	" 16
Bishop Ninde.		
N. Indiana,	Muncie, Ind.	April 2
New England,	Boston, Mass.	" 9
N. E. Southern,	Newport R. I.	" 16
Bishop Fowler.		
Wilmington,	Millford, Del.	Mar. 26
New York E.,	Brooklyn, N. Y.	April 2
N. Hampshire,	Lisbon N. H.	" 30

FOREIGN CONFERENCES.

Bishop Thoburn.		
Malaysia Miss,	Singapore,	March 26
Bishop Warren.		
Bulgaria M'n,	Rustchuk	Apr. 2
Italy,	Bologna	" 23
Cent. China Mission,		" 30
Switzerland,		May 14
Germany,		" 28
W. China Mission,		" 28
N. China Mission,		June 16
Denmark M'n,		" 25
Japan,	Tokio	July 11
Norway,	Skein	" 16
Sweden,	Vestervik	Aug. 6

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

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

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.*

Learn from our Enemies.

Here is a confidential letter, written nearly a year ago by Mr. J. M. Atherton, president of the national liquor dealers' association, to a citizen of Michigan. We copy it, from a temperance paper, and our purpose in doing so, is to permit our readers to judge for themselves, as to what temperance measures are least objectionable to the liquor interest. The following is the letter:

Brands of Fine Kentucky Whiskies.
"Atherton," THE J. M. ATHERTON CO.
"Mayfield," LOUISVILLE, MARCH 2, 1889.
"Clifton,"
"Windsor."

E. A. FOX, Esq., Eaton Rapids, Mich.:

DEAR SIR—Your letter has been on my desk for some time without reply, because of my absence most of the time from the city. The two most effective weapons with which to fight prohibition, are high license and local option. The difficulty is that the remedy is almost as bad as the disease. High license is a vague, indefinite term, and is variously construed in different localities. I think \$500, entirely too high, and a very unjust tax upon the liquor trade. Two hundred and fifty dollars is as much tax, as the ordinary retail liquor dealer can afford to pay and sell anything like old whiskey or pure liquors, however cheaply he may buy them.

The true policy for the trade to pursue is, to advocate as high a license as they can, in justice to themselves, afford to pay, because the money thus raised, tends to relieve all owners of property from taxation, and keeps the treasuries of the towns and cities pretty well filled.

This catches the ordinary tax-payer, who cares less for the sentimental opposition to our business, than he does for taxes on his own property. The point is to prevent the gross imposition in the way of excessive and exorbitant taxation under the name of high license. Local option is local prohibition, but the experience is, that there is always enough license counties mixed in with the no license counties, to practically supply the latter with all the liquor they need.

I think local option is less objectionable in its practical operations, than the extreme high license. Sooner or later the trade may be able to defeat the local option feature, but until prohibition is destroyed, or its political efforts broken, I repeat, that our best weapons to fight it with are high license and local

option by townships. If local option can be defeated, without encouraging prohibition, it should be done. These are my views in a general way. Of course each locality and state has its peculiarities, and must modify its views to such existing conditions, but I think the suggestions I have herein given you, are sound.

You will please pardon me for the neglect or discourtesy in delaying this reply, but my absence from the city most of the time is the reason. Would be glad to give you any information, or give any suggestions at any time. With kind regards, your truly.

J. M. ATHERTON.

From the foregoing it appears—

1. That in a liquor dealer's judgment, high license and local option are the most effective weapons, with which to fight prohibition. These are the weapons, which Michiganders are now using.

2. That high license and local option are almost as bad as prohibition, when they are worked for all they are worth; but the liquor dealers know by "experience," that nowhere are they used to the best effect; practically, as compared with prohibition, they are acceptable measures.

3. That \$250 is as much tax, as the average liquor dealer can stand, without adulterating his liquors. What vile stuff, then, the drunkards and tipplers of Michigan must be taking down to-day.

4. That the wisest course for the liquor fraternity to pursue, is to advocate taxation, in order that tax-payers may experience some financial benefit from the trade, and thus be pacified.

5. That local option is so local and so optional, that under the manipulations of the lawless saloonists, it permits intoxicating liquor to leak through the legal barriers to an extent entirely satisfactory to the dealers.

6. That the purpose of the liquor gentry is (1) to destroy prohibition, by the local option and high license clubs; and then (2) to destroy local option by sheer force of numbers, or by political maneuvering.

These points are legitimately deduced from this significant letter written by the official head of the foremost organization of liquor dealers, and a Kentucky politician of great shrewdness and power.—*Michigan Christian Advocate*

Pastoral Record; Supplemental.

[The following list of appointments of members of the Wilmington Annual Conference, has been prepared by Rev. H. S. Thompson, now pastor of our church, in Lewes, Del. It gives the appointments filled by the constituent members of the new conference, prior to its organization in 1869; the Philadelphia Conference, having previous to that date, included the territory now covered by the Wilmington Conference.]

Allen, John admitted, 1841, and sent

to Bristol, Bustleton, and Holmesburg Pa.; '42-43, Leehman Chapel Mission, Pa.; '43-44, Annapessex; '44-45, Accomac; '45-46, Newtown; '46-47, Annapessex; '47-48, Snow Hill; '48-49, Salisbury; '49-51, Annapessex, (Supy); '51-52, effective again, Dorchester; '52-54, Northampton; '54-55, Snow Hill; '55-57, Accomac; '57-59, Millington; '59-61, Frederica; '61-62, North East; '62-63, Tabernacle, Phila.; '63-65, Summerfield, Phila.; '65-66, Waynesburg, Pa.; '66-67, Pottstown, Pa.; '67-68, Coventryville, Pa.; '68-71, Delaware City.

Barton, George, admitted in 1835, and sent to Delaware City, (Junior); '36-37, Centreville; '37-38, Talbot; '38-39, Caroline; '39-40, Norristown, Pa.; '40-41, Cambridge; '41-42, Church Hill; '42-43, Milton; '43-45, Nottingham, Pa.; '45-46, Elkton; '46-48, supy at Church Hill; '85-90, superannuate at the same place.

Bell, Thomas E., admitted in 1859, and sent to Wye circuit; '60-61, Camden; '61-62, Talbot; '62-63, Centreville; '63-64, Smyrna circuit; '64-66, Superannuate; '66-69, Supernumerary without appointment.

Brindle, James A. admitted in 1843, sent to Salisbury; '44-45, Snow Hill; '45-46, Berlin; '46-48, Northampton; '48-49, Newton; '49-51, Cambridge; '51-53, Accomac; '53-55, Annapessex; '55-56, Church Creek; '56-58, Bethel; '58-60, Newark, Del.; '60-61, North East; '61-63, Ebenezer, Manayunk, Pa.; '63-65, Union, Wilmington; '65-68, Port Deposit; '68-70, Talbot.

Browne, N. M., 1860 admitted and sent to Morrisville, Pa.; '61-62, continued at Morrisville; '62-63, Millington, (Jr.); '63-64, Easton, Md., (Jr.); '64-65, Centreville, (Jr.); '65-66, Kent circuit, (Jr.); '66-69, Kent Island.

Bryan, J. E., 1857, admitted and sent to Talbot, (Jr.); '58-59, Camden, (Jr.); '59-60, Easton, (Jr.); '60-61, Centreville, (Jr.); '61-62, Kent circuit (Jr.); '62-64, Snow Hill; '64-65, Kent Circuit, (Jr.); '65-66, Sudlersville; '66-68, Millington; '68-71, Cecilton and St. Paul's.

Burke, George, W., 1865, admitted, and sent to Harrington; '66-68, Frankford; '68-69, Milton.

Carroll, Jas., 1865, admitted and sent to Guthrieville, Pa.; '66-68, Laurel; '68-70, Princess Anne.

Conaway, George S., 1862, admitted and sent to Berlin; '63-64, Newtown; '64-65, Halifax, Pa.; '65-67, Birdsboro, Pa., (Jr.); '67-68, Nesquehoning and Summit, Pa.; '68-69, Gumborough Del.; '69-70, Harrington; '70-71, Sharptown; '71-72, D-Imar; '72-74, Wyoming; '74-76, Gumboro; '76-78, Church Creek; '78-80, Lincoln; '80-83, Elk Neck; '83-86, Rock Hall; '86-89, Appoquinimink; '89-90, Mary del.

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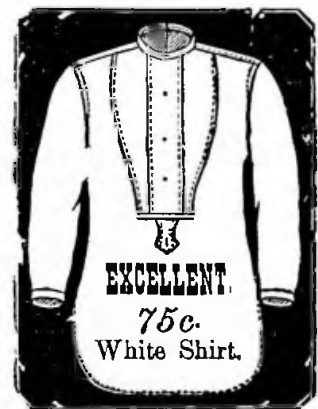
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Conference News.

Notice.

Candidates for admission on trial are requested to meet the examining committee, in the Methodist Episcopal Church, Milford, Del., March 24th, at 7½ o'clock, p. m.

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

Last Monday, the quarterly conference of Middletown, Del., passed a resolution, unanimously inviting the Wilmington Conference to hold its session in 1891, in their church.

CHERRY HILL, MD.—A postal from Bro. O'Brien announces the successful progress of his meeting at that place. "Ten joined on probation Tuesday night, making twenty-one to date; ten penitents at the altar."

GALENA, MD., a correspondent sends us the following:—"I wish to express, in your valuable paper, the gratitude of a large majority of our people, for the effective work in our midst, of Rev. I. G. Fosnocht, our pastor, and I am but voicing their sentiment, when I say, that during his ministry with us, 'truly the Lord has done great things for us, whereof we are glad.'"

Our church property has been improved, and a chapel built at a total cost of about \$5000; of which only about \$800 are unpaid and in all other lines of work, the charge is about up. Men have been converted and brought into the Church, who had not spoken to each other for years, but who are earnest workers now. In our pastor's faithful and fearless work, the Lord has been with us all.

Bro. Fosnocht and his estimable wife have a very warm place in the hearts of this people, who are praying, that they may be appointed to serve them another year.
A SUBSCRIBER.

POCOMOKE CIRCUIT, Bro. L. T. Mc Lain writes:—"While brethren are sending reports of their work, for the encouragement of Methodists in other places, permit me to say, through your much improved paper, that Methodism is not dead on Pocomoke circuit. There are many here who have not bowed the knee to Ba'al, but whose hearts are in the work of the Lord."

We have enjoyed a very delightful year; the Lord has been in his holy Temple. Eighty-two have professed saving faith in Christ, and the work generally has much improved. Sunday-schools and class meetings are well attended; and notwithstanding the extreme hard times, our people are pushing hard to bring up the pastor's salary and other collections. From the many donations brought into the parsonage during the year, we judge this people are not living for their own comfort only, but also to make their preacher comfortable.

Truly, the Lord has been with us, to him be all the glory, world without end!

ELLENDALE DEL., Robert Roe pastor, a correspondent writes:—"As the conference year is near its close a few items from this part of the Master's vineyard may not be amiss. We are growing all along the line, Bro. Roe has been a most acceptable preacher, and a very popular pastor, He has done

a good work among us; excellent meetings all around the circuit; sinners converted, and the church greatly quickened.

Valuable improvements have been added to the parsonage property making it much more comfortable and convenient, as well as more attractive in its appearance. In his wife, Bro. Roe has a most valued helpmeet.

Official and social relations have been very pleasant; all dwelling in the sweet bonds of fraternal love, we have asked unanimously, in our forth quarterly conference that these relations be continued for the third year.
MEMBER

March 4th, 1890.

GALENA, MD.—Bro. I. G. Fosnocht, writes: We will hold our annual missionary exercises next Sabbath, the 9th inst.; morning and night at Galena, and afternoon at Locust Grove.

The Sunday-school will hold its missionary anniversary, Thursday the 13th, at 7½ p. m.; recitations and singing by the school, and an address by Rev. W. W. Wilson, of Smyrna, Del.; also treasurer's report, &c.

Our meeting still continue; seventeen have united with the church, with more to follow.

I expect to have my collections up to last year, notwithstanding the "hard times." The church here is in a good spiritual condition; royal, loyal Methodists are they!

MILFORD, DEL.—Our extra services closed Sunday, 23d inst., resulting in the conversion of nearly thirty persons, and we trust the seed-sowing of truth that will bear good fruit.

Last Sunday was missionary day in our Sabbath-school; addresses were made by J. E. Holland, and our pastor, Rev. J. H. Willey, with special music by the choir, and a solo by Dr. Willey. Eighty-six dollars were raised, making a total of over six hundred dollars for the year.

Yesterday, our pastor and his sisters were summoned to visit their father, who is in a critical state of health. They left this morning at 7.30 o'clock.
MEMBER.

March 4, 1890.

From Fruitland, Del.

DEAR BRO. THOMAS:—I have the honor of being pastor of Fruitland circuit; and although I can't think this appointment was intended as a promotion for meritorious conduct, yet I trust it will make promotion possible in the future. The people here have treated me well, to the extent of their ability, and have stood by me during the year. Of course there will always be some exceptions. Several donations have found their way to the parsonage; and while we have not suffered any severe "pounding," we've been "bundled" and "basketed" and "boxed," until our feelings were not a little stirred, but not with sorrow.

This has been the hardest year, financially, in the history of the charge. Our people are farmers, and every crop has failed. If the collections are half up to the apportionment, the charge ought to be high up on the "roll of honor."

Your excellent paper has a considerable circulation here, but I am sorry to find most of the subscribers are several years behind, in paying for it; I'll see them about it, before conference, and do the best I can under the circumstances.

Sixteen probationers have been added to our membership. Our congregations are good; and some money has been raised for church improvement. The "grippe" is subsiding.
Yours,
W. W. REDMAN.

Letter from Laurel, Del.

MR. EDITOR: Although the protracted meeting commenced with the New Year, the world-wide epidemic soon after, so effected the people, that the pastor had suspend the exercises, before much success crowned his labors. There have been, however, quite a number of accessions to the church, mostly by certificate. Over twenty years ago this charge, through its official board often petitioned for certain preachers; but while they hardly ever got the man they asked for, they were about as well supplied as if they had. They then passed a resolution, never again to ask for any, but to accept in good faith, who ever should be sent them. For this reason, though Rev. J. Owen Sypherd is quite popular, and his return is generally desired, the official board have stood by their old rule and did not ask for his return. As both pastor and people understood the matter, there is perhaps, more honor in keeping their pledge, than there would have been in breaking it.

Bro. Sypherd, made 200 pastoral calls last quarter. A good man, who combines the qualities of both preacher and pastor hardly ever fails to be successful.

The oldest person, now living here, never witnessed so warm a winter, as the present. The peach trees were blooming, the last of February. In this connection, I have had quoted to me, as a passage of Scripture, the following, "The winter will not be known from Summer, only by the budding of the tree;" indicating the near approach of the end of time.

THE PENINSULA METHODIST, in its present form, is very convenient for reading; and if you will date each page at the top, and stitch the paper together more substantially, the improvements will seem to be complete.
J. HUBBARD.

March 4, 1890.

That "Roll of Honor."

In *The Christian Advocate* of Feb. 20th, there was published an article by J. W. Young, called "A Roll of Honor, 1889."

To this arbitrary and irresponsible classification of the voluntary contributions of our churches on the part of Mr. Young, we have heard of many objections.

The objection we make to this so called "Roll of Honor for 1889," is that it is not correct. Carelessness and inaccuracy in the compilation of statistics of any kind, destroy their value; and when we failed to discover the name of Felton on this list, our confidence in the "Roll of Honor, 1889," was destroyed.

I write to say, that Felton has not backslidden in her benevolent contributions, but on the contrary, her increase in that good work, for 1889, was 22 per cent. over that of 1888, without any corresponding increase of membership; and yet, while Felton appears on the "Roll of Honor" for 1888, Mr. Young fails to place it on the "Roll of Honor for 1889," notwithstanding this increase of 22 per cent.

E. C. MACNICHOE.

Felton, Del., March 4, 1890.

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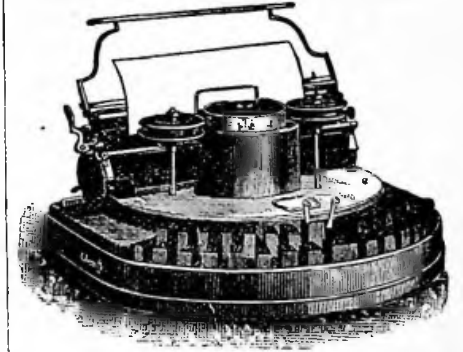
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OUR SERIAL STORY
Blanch Montague

OR
WHY WAS IT?

BY CAUGHEY.

CHAPTER X.—FOILED AGAIN.

When Walter awoke the next morning, most of the passengers in the sleeper were awake and astir; and several of them were talking about a beautiful girl, with black eyes and wonderful golden hair, who had just left on the boat for Harbordean.

Walter was all attention. "What can they mean?" he said to himself. "Can it be, they are speaking of the stranger whom I am seeking." He had not long to wait in suspense as he soon heard a young man say, with no small degree of emphasis, "I tell you, George, that was the most beautiful woman I ever saw; such beautiful black eyes; such indescribable golden hair; and such a figure, straight as a young Indian, and graceful as a nymph."

"You say she has just left on the steamer for Harbordean," returned the other. "That's just my luck. I am always a few minutes too late."

Walter waited to hear no more, but hastily dressing himself, he left the train, and went to the steam-boat office at Rock Haven pier, to inquire who had taken passage on the steamer, which had just left, and was still in sight.

He can imagine his chagrin and disappointment as his fears were confirmed by the clerk telling him, there was but one passenger, a young lady, and minutely describing the beautiful occupant of the sleeper, the previous night. Inquiring when the next boat for Harbordean would start, he was told, none would start before three o'clock.

He then hastened to the depot, but a few yards distant, and inquired if there was a train to Harbordean, that would intercept the boat that had just left, but was told, there was none.

He now saw there was but one thing for him to do, if he would reach Harbordean in time to meet the "Ocean Queen" on her landing, and that was to procure a swift sailing yacht and proceed at once to Glen-Cove.

If he could reach Glen-Cove, in time to catch the ten o'clock express that night, he could reach Harbordean, by four the next morning, at least an hour before the "Ocean Queen" was due.

This he resolved to do, and securing his satchel started out to seek for a boat. Nor was he long in finding one, a staunch, clipper-built yacht, which,

with a crew of two sailors, he hired for a moderate sum, which he paid down, and at once embarked.

The morning was fine, and a stiff breeze was blowing from the westward. No time was lost in getting the little craft underway. In fifteen minutes from the time Walter Melvin set his foot upon the deck of the "Aurora," she was gracefully scudding over the bright waters of the little inlet, heading for the ocean with every stitch of canvas spread to the breeze.

While one of the sailors remained at the helm, the other entered the cabin and prepared a substantial breakfast, of which Walter partook heartily.

The breeze was strong and for several hours the steamer was held in sight, but by nine o'clock she was hull down, to the leeward, and in an hour more, was lost to view.

As the day wore on the wind increased, and by noon the sky became overcast with angry looking clouds, while to the westward, the white caps, so alarming to seamen, were lifting their heads threateningly.

Walter noted this, but was too intent on reaching Glen Cove, to say anything about shortening sail. The sailors had been paid to reach the ten o'clock train, and as the wind continued steady, they held on their course.

The wind steadily, increased, however, until by seven o'clock in the evening, it was blowing a gale. The sailors were now fully alarmed, and made an effort to shorten sail; but the sea was too high to admit of heaving to, in order to reef the mainsail, so they tried to clew down the topsail, while the sloop drove before the wind; but scarce had they slacked the hal-yards, when the topsail blew clear of the leech-ropes, and was borne far out on the blast, to the leeward. Their attempt to haul down the jib succeeded no better; for that sail was split in to ribbons, and the body of it lay over the night-heads, forming a hamper under the bows, which impeded their progress, and made it difficult to steer the yacht. The effort to slack the main peak proved successful, and was accomplished without accident. Thus lightened, by the loss of jib and topsail, the sloop labored less, and for two hours they sped on before the gale under a mutton-leg mainsail. The hamper, caused by the torn jib, had been cut away, and under shortened sail, the yacht promised to weather the gale. But the moment of peace and returning hope was only the calm before the destructive storm.

Scarcely had the hamper been cut away, and the peak down-haul belayed, when the fierce gale became a tempest, that bore the little craft down, until her lee-rail was under water from cat-heads to davit-bits.

Walter clung to the taff-rail, high to the windward, and from his stormy perch called through the darkness, to the sturdy seamen, to be of good cheer.

He had learned during the day, in conversation with these sunburnt sons of the sea, that they were men of God, and trusted in Jesus for salvation. Now that nothing more could be done but wait the result, Walter tried to cheer his comrades with the hope of the Gospel. "I trust," he said, "in the God of Abraham, Isaac and Jacob. I trust in the God, who led Israel through the Red Sea. That God of the cloud, that God of the flame is now, as yesterday, the same. Our father's God is ours. O, my comrades, what a comfort is it, to know, in an hour like this, that our God—

"Plants his footsteps in the sea,
And rides upon the storm."

It was well for Walter and his companions that He, who walked upon the storm-tossed sea of Gennesaret and brought comfort to his terror-stricken disciples as they battled with the waves, was with them that night, to cheer their hearts with the hope of heaven, when earth's hopes were failing.

Walter had scarcely uttered these beautiful words of the immortal Cowper, when the yacht careened to the leeward, until five feet of the main boom was under water. The next instant, the dead-eye lanyards to the windward parted, and the mast, with the heavy mainsail, and standing rigging, went by the board, crushing in the bulwarks and the forward deck to the water-line.

The boat was now thoroughly disabled, and as the three men clung to the wreck in that wild night storm, they could hear, at every lull in the tempest, the loud rush of waters, pouring into the wide break at the vessel's side.

In silence, broken only by the wild shriek of the wind, and the mad dash of the waves, that now swept the helpless craft fore and aft, these brave men, who feared only God, lifted their hearts to Him in earnest prayer, and asked for help from above.

(To be continued.)

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"Dividing Circuits.

DEAR BRO. THOMAS.—After reading Bro. Davis' article, and listening to some controversy on the subject of subdividing the charges in our conference, I determined to search our minutes, to see if any facts could be found which would throw light upon the subject. If our work is really suffering, because of divisions, it should be known and the truth proved by figures, rather than by mere assertion. If it is not really suffering, but has been benefited by these changes, then less of unfavorable criticism should be heard; since it only frets our already overburdened presiding elders, and tends to injure the work. Criticisms ought to be fair, deliberate, and based on fact.

Like every one else, who has never had the responsibility of arranging the work, I think some readjusting might be done, with good results. I am sure, however, no one knows the difficulties which the "powers that be" have, in arranging the appointments, except those who have it to do. If our presiding elders are not to be trusted, to look after the best interests of the church as a whole, in trying to arrange the charges in difficult circumstances, then the remedy is to be found otherwise than in speaking of starvation appointments.

Before giving my statistics, I will say, results should not be estimated wholly, by the financial tabulations. If we are here to save souls and advance the interests of our Lord's kingdom, we must include our successes in every direction, and thus find the only true measure of progress. I shall speak only, of large circuits, and of territory of which I have personal knowledge. I would search the records of every large circuit in our conference, from the beginning, but unfortunately, I have no way of knowing what smaller charges now occupy the territory of the once "double" circuits; the minutes having no such record. I hope some one, who has such knowledge, will supplement this article with the facts, so that by the time Conference meets, we shall have the light desired.

I will begin with old Annapessex circuit. In 1870, the minutes show that it was composed of six churches and one parsonage, valued, at \$16,000; members and probationers, 648; collections, \$69,25; and ministerial support, \$1,125; there were six Sunday-schools, and 351 scholars. This same territory now has three charges with the following report in last year's minutes; church property \$22,750—increase \$6,750; members and probationers, 521—decrease 127; seven Sunday schools—increase 1; scholars 800—increase 449; collections \$728—increase \$658.75; salaries, \$2,448—increase \$1,323. Here is substantial advance all along the line; everything increased, except the membership. This

deficiency is only apparent however since more careful pastoral work has cleared up the records and made the reports more accurate.

But let us compare this territory, before it was divided in 1881, with the present. Then, this circuit included Smith's Island, but did not include Asbury; so that the figures will show differently. The senior preacher had his home as near the centre of the work, as it could well be, and the junior lived wherever he could. The circuit was about 60 miles long, by 3 wide. Smith's Island had preaching every two weeks during summer time, if the boatman could carry the preacher, but none during the winter. Now there are there charges, each having its own pastor on the ground all the time.

The minutes show as follows:

Members.	Church Prop'y.	S. Schools.
1881 372	\$12,000	7
1889 447	14,150	10
Increase 75	2,150	3
Scholars.	Collections.	Salaries.
1881 350	\$134 52	\$1,041.12
1889 615	\$12 00	2,101.00
Increase 265	687.48	1,059.88

Princess Anne circuit was composed of eight appointments, up to 1886, when it was divided into four charges. Here are the statistics:

Members.	Church Prop'y.	S. Schools.
1885 595	\$12,800	6
1889 634	19,900	8
Increase 39	7,100	2
Scholars.	Collections.	Salaries.
1885 500	280	\$1,091
1889 842	771	2,667
Increase 342	491	1,576

Up to 1879, Pocomoke circuit was about 40x20 miles in area, including eight churches. Now, there are three and two-fifths pastoral charges in the same territory. The Minutes show,

Members.	Church Prop'y.	S. Schools.
1879 355	\$11,800	8
1889 497	16,400	8
Increase 142	4,600	0
Scholars.	Collections.	Salaries.
1879 336	\$34	\$743
1889 449	388	1,803
Increase 113	354	1,060

Two other appointments should be added to this increase, but I have no means of getting the figures.

Snow Hill embraced six churches, up to 1879. Now, three pastoral charges occupy the ground. The figures reported are as follows.

Members.	Church Prop'y.	S. Schools.
1879 456	\$9,300	6
1889 685	21,600	11
Increase 229	12,300	5
Scholars.	Collections.	Salaries.
1879 380	\$118	\$987
1889 640	674	2,378
Increase 260	556	1,391

This increase includes the two churches referred to above in the Pocomoke circuit tabulation.

Up to 1883, old Harrington circuit embraced eight appointments, which are now included in three pastoral charges. Here are the figures;

Members.	Church Prop'y.	S. Schools.
1883 640	\$16 200	8
1889 919	18,700	12
Increase 279	2 500	4
Scholars.	Collections.	Salaries.
1883 640	\$161	\$930
1889 1,400	635	2,413
Increase 760	474	1,483

I have no doubt this article is already sufficiently long; and I have gone nearly as far as I have positive knowledge. If, however, it is necessary, I will hunt for other facts. Surely some one knows what new charges have been formed out of the old ones. We shall be glad to have them supplement this "tabulation?"

If any one will write to me, in care of the PENINSULA METHODIST, stating what charges now occupy the ground of old Camden, Denton, Dorchester, Federsburg, Talbot, or any of the so-called slaughtered circuits, I will gladly search up the figures; as I think this

is the only fair way to do.

A word now for those starvation salaries. Who ever heard of a minister starving to death on our territory? He may not be increasing his bank account, but this is not our mission. It is our mission, not to let souls starve, and the people will see that our bodies are fed. This is the Master's assurance.

The average salary of a married minister may not be what is desirable, but it is better than it used to be. This is the more assuring, when we remember, that nearly every preacher is married, or should be. The charges want married men. Single men, who receive a mere pittance, as was given ten years ago, are very few. There has been progress all along these lines. The laity are willing to pay for services rendered, and as they get more preaching and pastoral care, they have shown a willingness to pay more.

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At Set of Sun.

If we sit down at set of sun,
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count that day well spent.

Fred's Broken Record.

"Fred, I think I left my spectacles
up stairs," said grandpa, after he had
searched the sitting-room for his accus-
tomed helpers.
"Oh, dear," began Fred, who always
thought it a great nuisance to go up
and down stairs, unless he wanted
something for himself, and couldn't get
any one to go; but before he had com-
pleted his grumbling sentence, little
Lillie had deposited her lapful of patch
work on the sofa, and with a cheery,
"I'll get them, grandpa," was on her
way up stairs.
"Fred, you forgot to put your tools
away," mamma said, a little later.
"Oh, dear! it's such a bother to put
everything away," fretted Fred. "Can't
I leave them where they are till to-
morrow, for I will want to use them
again?"
"No, I want them put away at once,"
said mamma in such a decided tone,
that Fred knew she desired instant
obedience.
"Oh, dear! I never can learn this
long lesson!" he grumbled that even-
ing, as he sat down to prepare his rec-
itations for the next day. "It's such a
lot of work to translate all these sen-
tences."
"Dr. Morton had dropped in for a
little chat with Fred's father, and he
looked up as he heard the impatient
exclamation.
"Fred, you forgot to put your tools
away," mamma said, a little later.
"Breaking a little girl's arm!"
"Don't you mean mending it doc-
tor?" asked Fred, thinking that the
doctor had made a mistake.
"No, I broke it," answered the doc-
tor. "Some time ago this little girl
broke her arm, and it was very badly
set, and has been so stiff ever since
that she could not use it as she wanted
to. She makes lace very cleverly, and

her earnings have been a great help to
the family, but since her arm was hurt
she has not been able to work at all.
We held a consultation at the hospital
to-day, and decided that the only way
to help the child would be to break
her arm again and re-set it."

"I think I'd rather never be able to
do anything, than have that done,"
exclaimed Fred.

"Why, that's unfortunate," remarked
the doctor. "I've been thinking that
there is a bone about you that ought
to be broken very soon, if you expect
to become an active man. I've been
meaning to mention it to you for some
time."

Fred turned pale. He was not at
all fond of bearing pain.

"Where is the bone?" he asked, with
a frightened tremor in his voice. "Will
you have to break it?"

"No; I can't very well break it for
you," answered the doctor. "You can
break it yourself better than any one
can do it for you. It is called the lazy
bone."

"Oh, is that what you mean?" And
he was so relieved that he smiled at the
doctor's words.

"Yes, my boy, that is the bone I
mean; and it is a bone you ought to
break very soon, if you ever expect to
be of any use in this world. It will
take a pretty determined effort to break
it, for it's one of the toughest bones I
know anything about; but you can
break it if you make the effort. Will
you try?"

"Yes, sir, I will," promised Fred,
manfully, though his face flushed with
mortification at the thought that he had
earned a reputation for laziness.—Sel.

Dr. Talmage's Mother.

I never write or speak to woman, but
my mind wanders off to one model—
the aged one, whom we twenty-four
years ago put away for the resurrec-
tion.

About eighty years ago, and just be-
fore their marriage day, my father and
mother stood up in the old meeting
house at Summerville, New Jersey, and
took upon them the vows of the Chris-
tian. Through a life of vicissitude, my
mother lived harmlessly and usefully,
and came to her end in peace. No
child of want ever came to her door,
and was turned empty away. No one
in sorrow came to her, but was com-
forted. No one asked her the way
to be saved, but she pointed him to
the Cross. When the angel of life
came to a neighbor's dwelling, she
was there to rejoice at the starting of
another immortal spirit. When the
angel of death came to that dwelling
she was there to robe the departed
for the burial.

We had often heard her, when lead-
ing family prayers in the absence of
my father, say: "O Lord, I ask not
for my children wealth or honor, but
I do ask, that they may all be the sub-
jects of thy converting grace!" Her
eleven children, brought into the king-
dom of God, she had but one more
wish, and that was that she might see
her long absent missionary son; and
when the ship from China anchored
in New York harbor, and the long-ab-
sent one passed over the threshold of
his paternal home, she said: "Now,
Lord, lettest thou thy servant depart
in peace, for my eyes have seen thy
salvation."

The prayer was soon answered. It
was an autumnal day, when we gather-
ed from afar and found only the house,
from which the soul had fled forever.
She looked very natural, the hands
very much as when they were em-
ployed in kindness for the children.
Whatever else we forget, we never for-
get the look of mother's hands. As we
stood by the casket, we could not help
but say: "Doesn't she look beautiful?"

It was a cloudless day, when with heavy
hearts we carried her out to the last
resting-place. The withered leaves
crumbled under hoof and wheel as we
passed, and the sun shone on the Rari-
tan river until it looked like fire; but
more calm and beautiful and radiant
was the setting sun of that aged pil-
grim's life. No more toil, no more
tears, no more sickness, no more death!
Dear mother! Beautiful mother!

"Sweet is the slumber beneath the sod,
While the pure spirit rests with God."

With such a mother as an example,
is it strange that I should always have
cherished the most exalted estimate of
woman and woman kind?—T. DeWitt
Talmage, in Ladies' Home Journal.

Path of Duty.

"We pray thee, O Lord, to make
plain the path of duty."

It was a quiet prayer service, attend-
ed by a few humble worshippers. The
petition was made by the leader, a de-
vout Christian man.

The words fell strangely, upon the
ear of a thoughtful young girl, untouch-
ed by care, unchiseled by discipline;
her buoyant spirit thought only of the
beauty and joy of life. "Is not duty
always plain? Should we ever hesitate
to do that which we know to be right?"

Three short years sped. On bended
knee that girl knelt, and uttered
beseechingly the prayer, which once
sounded so strangely. The burdened
heart pleaded for light. Could she give
up the dearest hopes of her woman's
heart? Could she give up all, and still
be happy and cheerful?

Yes, thank God, the Christian can

give up all, and find, as that young
heart did, that there is joy in the refin-
ing influence of sorrow.

"Leave to his sovereign sway,
To choose and to command;
So shalt thou, wondering, own his way
How wise, how strong his hand."

Pittsburgh Christian Advocate.



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Temperance Meeting.

The annual convention of the W. C. T. U. of New Castle county, met in the Hockessin M. E. Church, Thursday afternoon, Feb. 27, and was called to order, by the president, Mrs. Culbertson; Mrs. Ellis of Newark, N. J., leading the devotions, with a hymn and prayer.

About seventy-five delegates from local unions were present. Miss Hilles of Wilmington, state president, was on the platform, and sandwiched the exercises with many cheering words, and practical suggestions for future work.

Mrs. Mary M. Mitchell, for the W's, and Alice Thompson, for the Loyal Legion, read addresses of welcome.

Mrs. Smithers, president of Kent County Unions, was introduced, and spoke briefly, advising that we do not overload ourselves with to-morrow's burdens, but in calm faith, let each day bear its own burdens.

The chairman then read her annual address, earnestly urging heroic remedies for the loathsome moral leprosy with which our body politic is afflicted, and pronouncing a most scathing anathema on High License, as a measure of the arch enemy.

On motion of Miss Hilles, this address was accepted by the convention, and ordered to be recorded in the minutes.

Miss Hilles also offered a tribute of love, to the memory of the late Mrs. Martindale, at one time our state president. On her motion the secretary was authorized to send to her bereaved husband, a minute expressing our grateful appreciation of her beautiful and holy life, and her valiant service in the cause of temperance.

Patience W. Kent of Hockessin, president of Scientific Instruction, read her report, showing that there is need of more watchfulness on the part of the W. C. T. U., so that the law on this subject may be more thoroughly enforced.

Reports from the various unions were read by their respective presidents, showing that a vast amount of practical work was being done. Treasurer's report showed a balance of \$99.05.

At 8 p. m., the church was well filled and an entertaining paper on narcotics, was read by Mrs. Moore of Middletown, followed by a spirited address from Mrs. Ellis of N. J.

At the adjourned session, Friday morning, resolutions were reported, which, after much discussion, were almost unanimously adopted.

These reaffirm loyalty to the National W. C. T. U., and its president, Miss Frances E. Willard; favor the withholding of state appropriations for school boards, which do not enforce the law respecting scientific instruction in the effects of alcohol on the hu-

man system, urging the presentation of this subject in all state conventions, Sabbath schools, public schools, and teachers' institutes; deplore the refusal of the last legislature to give more adequate protection to our women and children, urging the establishment of an "Open Door" for those needing such shelter; condemning the use of tobacco, as an unhealthy, uncleanly, selfish, and expensive habit, advocating the legal prohibition of the sale of tobacco and cigarettes to minors; recommend the circulation of *The Union Signal*, *The Oak and Ivy Leaf*, and *The Young Crusader*, and the publications of the W. C. T. U., generally; specially emphasizes the importance of work among the young, and the organization of Loyal Legions in local unions; deplores the use of wine at state dinners in the White House, and the appointment to office of so many who are directly securing the liquor interests of the country; endorses woman suffrage; and deplores the system of punishment by whipping, pillory, and imprisonment without reformatory influences; citing the Reformatory of Sherburne, Mass., as an example of the better way.

The last resolution, was one of thanks for hospitalities and other favors shown the convention.

Dickinson Notes.

Dr. Reed is giving special attention to the department of elocution and oratory.

A gold-medal prize is offered to any member of the Freshman class, excelling in recitation.

The junior class have elected Miss Lizzie A. Low, of Lime Ridge, Pa., as class poet.

The enterprising managers of the College Y. M. C. A., have planned for a systematic study of the Bible.

Dr. Reed has purchased the old Woodward Mansion, and is having it re-modeled and enlarged, as his residence. The work is being rapidly pushed, toward completion; and the Dr. expects to take possession before the end of the year.

A large attendance was given to the midwinters Athletic Contest, Saturday evening, of last week. The results were as follows: High kick, Brandt, 7 ft. 10 1/2 inches; Patton, 8 ft. 3 inches. Pole vault, Prettyman, 8.4; Downs, 8 ft. 8 1/2; Running High Jump, Whiting, 5 ft. 1 inch; Price, 5 ft. 1 inch. Climbing rope, Hinchliffe, 8 1-5 sec.; Luckenbaugh, 8 4-5 sec.; Standing high jump, Brandt, 4 ft. 1/2 inch; Price, 4 ft. Trapeze vault, Patton, 10 ft., Biggs, 10 ft., Hayes, 11 ft. Fence vault, Budd, 6 ft. 1 inch; Hinchliffe, 6 ft. 1 inch; Curry, 6 ft. 2 inch.

We are sorry to have one of our *Peninsula* boys, Wilson, of the class of '93, called home, on account of the

sickness of his father; but hope he will soon be able to return. Mr. Wilson prepared at our Conference Academy in Dover.

The Christian Endeavor Movement.

The Society has made hitherto rather slow progress in the South, but the present indications are that there will soon be thousands of these organizations south of Mason and Dixon's line. In Kentucky, a State Christian Endeavor Union has just been formed, and great interest is felt in the Society by many of the pastors and churches of Louisville, who have already experienced the good results which attend this work. In Florida, a State convention of much interest and power, was held early in the present month, and in Georgia, also a state organization promises to advance the interests of the work.

"Christian Endeavor Day" was very generally observed Feb. 2nd, and many Societies for the blessings of the year made thank offerings, which will before long, find their way into the different denominational missionary treasuries.

The Calvary Baptist Church Society of New Haven, has set a good example in developing many forms of aggressive Christian work. To the lookout committee has been assigned the duty of arousing greater interest on the part of the young people, in the mid week church prayer meeting; to the social committee, the welcoming of strangers, not only to the Society meetings, but to other services of the church as well.

The "Methodist Review."

The March-April number of *The Methodist Review* indicates a periodical so broad and helpful in its contents, as to place every thinker under obligation to read it. Dr. James Strong, of Drew Theological Seminary, assails the theory of the double authorship of Isaiah. "Homer and Longfellow" are harmonized by Dr. Joseph Hillman. Dr. J. W. Webb, of Boston, exhibits the "Philosophic Principles of Orthodoxy." Rev. W. A. Dickson, of Long Island, writes of "Aggressive Movements in Modern British Methodism." "The Christ of the Church" is the title of a paper by Dr. A. J. Nelson, of San Francisco. "The Semitic Question" is treated by W. A. Heidel, of Berlin, Germany, and Mrs. Jennie Fowler Willing writes on "John Bright." The editor's leader is "The Predictive Element in Prophecy"—an assault on the position of the rationalists respecting prophecy. He also adds "The Missionary Range," and "The Union of Christendom."

The new department—"The Itinerants' Club"—will attract all readers. Every department shows active editorial supervision and great labor in the preparation.

The March *St. Nicholas* begins with "On a Mountain Trail," by Harry Perry Robinson. Mr. Taber illustrates the story. "Jack's Cure," is a story by Susan Curtis Redfield. W. A. Rogers has drawn the illustrations. Mrs. Preston tells of "George and Nellie Custis," the children of Mount Vernon. Some old portraits are reproduced as illustrations.

Alice Maude Ewell depicts for us a Virginian comedy of the old days when housewives were ducked for gossiping. Another of Mr. Elbridge S. Brook's Comedies for Children, "Friends or Foes?" is given.

Mrs. Sandham describes "The Crows' Military Drill" preparatory to migration; Ernest E. Thompson protests against that slanderous name, "The Screech-Owl!"; and E. M. Harding has a sketch called "Mother Nature's Babes in the Wood." A doll,

seventy years old, is described by Margaret W. Bisland; a marvelous escape from a cyclone's fury is written by M. Louise Ford; some suggestions for making kites fly properly are offered by Harper Pennington and Harry Stillwell Edwards gives an old negro's "revised version" of "Noah and the Ark." Mrs. Sprague makes a page-drawing of costumes with some explanatory text, and Mr. Stoddard continues "Crowded Out o' Crofield."

There are also poems or bits of verse by Mrs. S. M. B. Piatt, Katharine Pyle, Malcolm Douglas, Caroline Evans and Henry Moore.

The March Century.

The most striking pictures which have appeared in the Joseph Jefferson Autobiography accompany the March instalment. The frontispiece is a full-length portrait of Jefferson as *Dr. Pangloss*. A portrait of Sothorn, as *Lord Dundreary*, and one of Laura Keane, are also given. Jefferson tells of the success of "Our American Cousin."

Municipal Government by Dr. Albert Shaw describes the workings of the local government of Glasgow, one of the world's model cities in this respect. The subject of Irrigation is treated in the first of a series of three articles by Professor Powell, Director of the United States Geological Survey. A paper by Professor Fisher discusses "The Nature and Method of Revelation." There are editorials on "Municipal Government," "Our Sins Against France," and "University Extension."

"Prehistoric Remains in the Ohio Valley" begins in this number. In the next Professor Putnam will describe the famous "Serpent Mound."

There are also La Farge's second group of illustrated "Letters from Japan"; an article on "Gloucester Cathedral" by Mrs. van Rensselaer, with pictures by Joseph Pennell, and an article by Mr. Wilson, the photographer, depicting "Some Wayside Places in Palestine" referred to in current International Sunday School Questions; also a striking paper on "The Sun Dance of the Sioux," by Frederick Schwatka, with pictures by Frederick Remington, and a curious study by Professor Wood of Philadelphia, on the subject of "Memory."

The following are fiction: Mrs. Barr's "Friend Olivia," the conclusion of Mr. Stockton's "Merry Chanter," a story by James Lane Allen called "Posthumous Fame, or a Legend of the Beautiful"; another by Richard Malcolm Johnson, illustrated by Kemble, entitled "The Self-Protection of Mr. Littleberry Roach," and the "Last Marchbanks" by Miss Roseboro, with pictures by George Wharton Edwards.

Professor Boyesen writes about Henrik Ibsen, William Nelson about "Bloodhounds and Slaves"; and there are letters on "The Evolution of the Educator," and "The Pardoning Power." Colonel Benedict furnishes a memorandum on "The Builders of the First Monitor"; and the poems are by William Wilfred Campbell, the Canadian poet; Colonel Meredith, George Parsons Lathrop, Professor Roberts of Canada, and others.

Slight Changes in Pennsylvania Railroad Trains.

A few changes will be made in the schedule of trains on the Philadelphia, Wilmington and Baltimore Railroad and the New York Division of the Pennsylvania Railroad, on Sunday, March 2d.

The principal changes are as follows: The Southern Express now leaving Broad Street Station at 11.59 P. M. will leave at 12.03 midnight, and the Southern Express "F. F. V." Limited for Washington, points on the Chesapeake and Ohio, and Cincinnati, now leaving at 6.00 P. M. will leave at 7.40 P. M.

On the New York Division, the Belvidere Express now leaving at 6.00 P. M. will leave at 5.53 P. M.

On the Chestnut Hill Branch, the train now leaving Chestnut Hill at 6.54 A. M. will leave at 6.52, and the train leaving Chestnut Hill on Sunday at 7.29 P. M. will leave at 7.26 P. M.

Other local changes will be found by consulting time-tables.

be saved." Get a man's heart right and his life will be right. But now that the old creeds have been put under public scrutiny, something radical must be done. Some would split them, some would carve them, some would elongate them, some would abbreviate them. At the present moment and in the present shape they are a hindrance. Lazarus is alive, but hampered with the old grave clothes. If you want one glorious church free and unencumbered take off the cerements of old ecclesiastical vocabulary. Loose her, and let her go!

CONVERTED BUT NOT ENLIGHTENED.

Again, there are Christians who are under sepulchral shadows and hindered and hobbled by doubts and fears and sins long ago repented of. What they need is to understand the liberty of the sons of God. They spend more time under the shadow of Sinai than at the base of Calvary. They have been singing the only poor hymn that Newton ever wrote:

'Tis a point I long to know,
Of it causes anxious thought—
Do I love the Lord or no,
Am I his or am I not?

Long to know, do you? Why do you not find out? Go to work for God and you will very soon find out. The man who is all the time feeling of his pulse and looking at his tongue to see whether it is coated is morbid and cannot be physically well. The doctor will say: "Go out into the fresh air and into active life and stop thinking of yourself and you will get well and strong." So there are people who are watching their spiritual symptoms, and they call it self-examination and they get weaker and sicker in their faith all the time. Go out and do something nobly Christian. Take holy exercise and then examine yourself, and, instead of Newton's saturnine and bilious hymn that I first quoted, you will sing Newton's other hymn:

Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see.

What many of you Christians most need is to get your grave clothes off. I rejoice that you have been brought from the death of sin to the life of the Gospel, but you need to get your hand loose and your feet loose and your tongue loose and your soul loose. There is no sin that the Bible so arraigns and punctures and flagellates as the sin of unbelief, and that is what is the matter with you. "Oh," you say, "if you knew what I once was and how many times I have grievously strayed, you would understand why I do not come out brighter." Then I think you would call yourself the chief of sinners. I am glad you hit upon that term, for I have a promise that fits into your case as the cogs of one wheel between the cogs of another wheel or as the key fits into the labyrinths of a lock. A man who was once called Saul but afterwards Paul declared: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." Mark that—"of whom I am chief." "Put down your overcoats and hats and I will take care of them while you kill Stephen"—so Saul said to the stoners of the first martyr—"I do not care to exert myself much, but I will guard your surplus apparel while you do the murder." The New Testament account says: "The witnesses laid down their clothes at a young man's feet whose name was Saul." No wonder he said: "Sinners, of whom I am the chief." Christ is used to climbing. He climbed to the top of the temple. He climbed to the top of Mount Olivet. He climbed to the top of the cliffs about Nazareth. He climbed to the top of Golgotha. And to the

top of the hills and the mountains of your transgression he is ready to climb with pardon for every one of you. The groan of Calvary is mightier than the thunder of Sinai. Full receipt is offered for all your indebtedness.

If one throw a stone at midnight into a bush where the hedge-bird roosts, it immediately begins to sing; and into the midnight hedges of your despondency these words I hurl, hoping to awaken you to another.

CHRISTIANS HAVE A RIGHT TO REJOICE.

Drop the tunes in the minor key and take the major. Do you think it pleases the Lord for you to be carrying around with you the debris and carcasses of old transgressions? You make me think of some ship that has had a tempestuous time at sea, and now that it proposes another voyage, keeps on its davits the damaged life-boats, and the splinters of a shattered mast, and the broken glass of a smashed skylight. My advice is: clear the decks, overboard with all the damaged rigging, brighten up the salted smoke-stacks, open a new log book, haul in the planks, lay out a new course and set sail for heaven. You have had the spiritual dumps long enough. You will please the Lord more by being happy than by being miserable. Have you not sometimes started out in the rain with your umbrella and you were busy thinking and you did not notice that the rain had stopped, and though it had cleared off you still had your umbrella up, and when you discovered what you were doing you felt silly enough? That is what some of you are doing in religious things. You have got so used to sadness that though the rain has stopped you still have your umbrella up. Come out of the shadow. Ascend the stairs of your sepulcher. Step out into the broad light of noonday. We come around you to help remove your grave clothes, and a voice from the heavens, tremulous but omnipotent, commands: "Loose him, and let him go."

Again, my text has good advice concerning any Christian hampered and bothered and bound by fear of his own dissolution. To such the Book refers when it speaks of those who through fear of death were all their lifetime subject to bondage. The most of us, even if we have the Christian hope, are cowards about death. If a plank fall from a scaffolding and just grazes our hat, how pale we look. If the Atlantic ocean plays with the steamship, pitching it toward the heavens and letting it suddenly drop, how even the Christian passengers pester the steward or stewardess as to whether there is any danger, and the captain, who has been all night on the bridge and chilled through, coming in for a cup of coffee, is assailed with a whole battery of questions as to what he thinks of the weather. And many of the best people are, as Paul says, throughout their lifetime in bondage by fear of death. My brothers and sisters, if we made full use of our religion we would soon get over this. Backed up by the teachings of your Bible, just look through the telescope some bright night and see how many worlds there are and reflect that all you have seen compared with the number of worlds in existence are less than the fingers of your right hand as compared with all the fingers of the human race. How foolish then for us to think that ours is the only world fit for us to stay in. I think that all the stars are inhabited and by beings like the human race in feelings and sentiments and the difference is in lung respiration and heart beat and physical conformation, their physical conformation fit for the climate of their world and our physical conformation fit for the cli-

mate of our world. So we shall feel at home in any of the stellar neighborhoods, our physical limitations having ceased. One of our first realizations in getting out of this world, I think, will be that in this world we were very much pent up and had cramped apartments and were kept on the limits. The most even of our small world is water, and the water says to the human race: "Don't come here or you will drown." A few thousand feet up the atmosphere is uninhabitable, and the atmosphere says to the human race: "Don't come up here or you cannot breathe." A few miles down the earth is a furnace of fire, and the fire says: "Don't come here or you will burn." The caverns of the mountains are full of poisonous gases, and the gases say: "Don't come here or you will be asphyxiated." And, crossing a rail track, you must look out or you will be crushed. And, standing by a steam boiler, you must look out or you will be blown up. And pneumonias and pleurisies and consumptions and apoplexies go across this earth in flocks, in droves, in herds, and it is a world of equinoxes and cyclones and graves. Yet we are under the delusion that it is the only place fit to stay in. We want to stick to the wet plank mid ocean while the great ship, "the City of God," of the Celestial line, goes sailing past, and would gladly take us up in a life boat. My Christian friends, let me tear off your despondencies and frights about dissolution. My Lord commands me regarding you, saying: "Loose him, and let him go."

IN THE CLEARER LIGHT OF HEAVEN.

Heaven is ninety-five per cent. better than this world, a thousand per cent. better, a million per cent. better. Take the gladdest, brightest, most jubilant days you ever had on earth and compress them all into one hour, and that hour would be a requiem, a fast day, a gloom, a horror, as compared with the poorest hour they have had in heaven since its first tower was built or its first gates swung or its first song caroled. "Oh," you say, "that may be true, but I am so afraid of crossing over from this world to the next, and I fear the snapping of the cord between soul and body." Well, all the surgeons and physicians and scientists declare that there is no pang at the parting of the body and soul, and all the seeming restlessness at the closing hour of life is involuntary and no distress at all. And I agree with the doctors, for what they say is confirmed by the fact that persons who were drowned or were submerged until all consciousness departed and were afterwards resuscitated declare that the sensation of passing into unconsciousness was pleasurable rather than distressful. The cage of the body has a door on easy hinges, and when that door of the physical cage opens the soul simply puts out its wings and soars. "But," you say, "I fear to go because the future is so full of mystery." Well, I will tell you how to treat the mysteries. The mysteries have ceased bothering me, for I do as the judges of your courts often do. They hear all the arguments in the case and then say: "I will take these papers and give you my decision next week." So I have heard all the arguments in regard to the next world, and some things are uncertain and full of mystery, and so I fold up the papers and reserve until the next world my decision about them. I can there study all the mysteries to better advantage, for the light will be better and my faculties stronger, and I will ask the Christian philosophers, who have had all the advantages of heaven for centuries, to help me, and I may be permitted myself humbly

to ask the Lord, and I think there will be only one mystery left, and that will be how one so unworthy as myself got into such an enraptured place. Come up out of the sepulchral shadows. If you are not Christians by faith in Christ come up into the light; and if you are already like Lazarus, reanimated, but still have your grave clothes on, get rid of them. The command is: "Loose him, and let him go." The only part of my recent journey that I really dreaded, although I did not say much about it beforehand, was the landing at Joppa. That is the port of entrance for the Holy Land, and there are many rocks, and in rough weather people cannot land at all. The boats taking the people from the steamer to the docks must run between reefs that looked to me to be about fifty feet apart, and one mis-stroke of an oarsman or an unexpected wave has sometimes been fatal, and hundreds have perished along those reefs. Besides that, as we left Port Said the evening before an old traveler said: "The wind is just right to give you a rough landing at Joppa; indeed, I think you will not be able to land at all." The fact was that when our Mediterranean steamer dropped anchor near Joppa and we put out for shore in the small boat, the water was as still as though it had been sound asleep a hundred years, and we landed as easily as I came on this platform. Well, your fears have pictured for you an appalling arrival at the end of your voyage of life, and they say that the breakers will swallow you up, or that if you reach Canaan at all it will be a very rough landing. The very opposite will be true if you have the eternal God for your portion. Your disembarkation for the promised land will be as smooth as was ours at Palestine last December. Christ will meet you far out at sea and pilot you into complete safety, and you will land with a hosanna on one side of you and a hallelujah on the other.

"Land ahead!" its fruits are waving
O'er the hills of fadeless green,
And the living waters laving
Shores where heavenly forms are seen.

Rocks and storms I'll fear no more,
When on that eternal shore;
Drop the anchor, furl the sail!
I am safe within the veil!

A new calculating machine has just been invented in France and obtained a gold medal at the exhibition. The inventor is M. Bollee, of La Mans, a clever machinist, already very favorably known by other useful inventions. The machine does addition, multiplication and division with astonishing rapidity, and all by the turn of the wheel. M. Mascart recently gave an account of the invention before the Academy of Science.

An article called "cavassa starch" is attracting considerable attention in the Florida sub-tropical exhibition. A local paper says: "Northern men can hardly believe it is a Florida production, and when they learn that it was raised on a small garden plot and prepared by a simple, crude process, and learn how enormously it produces, and further, that it is an article not only for man, but for animals, they open their eyes in wonder."

The government of India has been compelled by law to purchase three copies of each new book issued in the country, and it has been discovered that a practice has grown up of printing new books simply for the sale of these three copies, for which any price within reason could be charged. A change is about to be made in the law, and hereafter the publishers will have to present the copies to the government.



B. & O.

SCHEDULE IN EFFECT NOV. 10, 1889

Trains leave Delaware Avenue Depot: EAST BOUND. *Express trains. NEW YORK, week days, *2.13, *7.00, *10.26 a. m., *12.08, *2.45, *5.18, *8.46 p. m. PHILADELPHIA, week days *2.13, 6.07, *7.00, 7.00, 7.50, *8.50, 9.00, *10.26, 10.26, *11.26 a. m. *12.08, 1.00, *2.43, 3.00, 4.10, *5.13, 5.25, 6.10, *6.45, 7.00, 7.50, *10.13 p. m. CHESTER, week days, *2.13, 5.05, *7.00, 7.00, 7.50, *8.50, 9.00, *10.26, 10.26, *11.26 a. m. *12.08, 1.00, *2.43, 3.00, 4.10, *5.13, 5.25, 6.10, *6.46, 7.00, 7.50, *10.13 p. m. ATLANTIC CITY, N. J., week days, *7.00 a. m., *2.43 p. m. WEST BOUND. BALTIMORE AND WASHINGTON, *5.20, *8.47, *11.45 a. m.; 2.45, *4.15, *5.15, *6.37, *8.15 a. l. daily; 7.40 a. m. *1.10, p. m. daily except Sunday. Baltimore and principal stations on Philadelphia division 4 5 p. m. daily. PITTSBURGH, *8.47 a. m., *5.15 p. m. both daily. CHICAGO *8.4 a. m., *6.57 p. m. both daily. CINCINNATI AND ST. LOUIS, *11.45 a. m., and *8.15 p. m., both daily. SINGLERLY ACCOMMODATION 7.30 p. m. daily 12.25 a. m. daily, except Monday. LAURENBERG ACCOMMODATION, week days, 7.00 (1.00 a. m.; 2.45, and 4.55 p. m. Trains leave Market Street Station. For Philadelphia 6.50, *4.0, *6.30, *10.55 a. m. 12.43, 2.35, 3.25, 4.55 p. m. For Baltimore *5.35, *8.39, a. m. 2.35, *3.55, *4.55 p. m. Baltimore and principal stations on the Philadelphia division 4.55 p. m. daily. For Camdenberg, way stations 6.50, 10.55 a. m. 2.35, 4.55 p. m. daily. Chicago *8.30 a. m. daily except Sunday. Pittsburgh *8.30 a. m. daily except Sunday, *4.55 p. m. daily. Trains for Wilmington leave Philadelphia *4.40, *4.15, 10.00, *11.10 a. m. 12.30 noon, 1.40, 3.00, *3.40, *4.4, 4.41, 5.05, 6.30, *7.40, 8.10, 10.10, p. m. daily. Daily except Sunday, *6.15, 6.40, 7.35 a. m. *1.35, 4.10, 5.30, 11.30 p. m. Rates to Western points lower than via any other line. C. O. SCULL, Gen'l Pass Agent. J. T. ODELL, General Manager. Telephone call No. 193.

Wilmington & Northern R. R.

Time Table in effect, Nov. 23d, 1889.

Table with columns for stations and times. Includes stations like Wilmington, French St, B & O Junction, Montchanin, Chadd's Ford, Leape, West Chester Stage, Jatesville, Wynesburg Jc, St Peter's, Warwick, Springfield, Irvana, Birdsboro, Reading P & R Sta.

ADDITIONAL TRAINS.

Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B & O Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Montchanin 6.59 p. m. On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. arrive at Wilmington 6.17 p. m. Newbridge 6.33 p. m. arrive Montchanin 6.55 p. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.10 p. m.

GOING SOUTH.

Table with columns for stations and times. Includes stations like Reading P & R Sta, Birdsboro, Joanna, Springfield, West Chester Stage, Jatesville, Wynesburg Jc, St Peter's, Warwick, Springfield, Irvana, Birdsboro, Reading P & R Sta.

ADDITIONAL TRAINS.

Daily, Except Sunday. Leave Montchanin 6.03 a. m., Newbridge 6.20 a. m., B & O Junction 6.31 a. m. Arrive at Wilmington 7.2 a. m. Saturday only. Leave Reading 12.00 p. m. Arrive at Birdsboro 12.30 a. Leave Montchanin 1.10 p. m., Newbridge 1.40 p. m. Arrive at Wilmington 1.53 p. m. Leave Newbridge 7.00 p. m. Arrive Wilmington 7.25 p. m.

For connections at Wilmington, B. & O Junction, Chadd's Ford Junction, Leape, Jatesville, Wynesburg Junction, Birdsboro and Reading, see time-tables at all stations. J. W. BRIGGS, Gen'l Passenger Agt. A. G. McCAUSLAND, Superintendent.

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

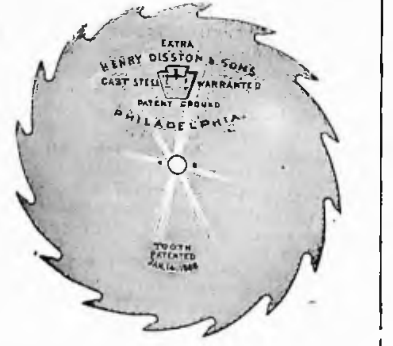
Commencing Monday Oct. 21, 1889, leave Hillen station as follows: DAILY. 4.10 A M Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V R R. DAILY EXCEPT SUNDAY. 7.15 A M - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B & C V R R. 8.00 A M - Mail for Williamsport, Hagerstown, Shippenburg, and intermediate points on Main Line and B & C V R R, also, Frederick, Emmittsburg, Martinsburg and Winchester. 10.00 A M - Accommodation for Union Bridge and Gettysburg. 2.25 P M - Accom. for Glyndon. 3.21 P M - Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on B and H Division. 4.30 P M - Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Flakburg, Patapsco, Carrollton, Westminster, Jodford, New Windsor, Linwood, Union Bridge and stations west; also Emmittsburg B & C V R R and points on Shenandoah Valley R R. 5.15 P M - Accommodation for Glyndon. 6.30 P M - Accommodation for Union Bridge. 11.35 P M - Accommodation for Glyndon (Relator-loan). TRAINS ARRIVE AT HILLEN. Daily - 11.45 A M. Daily except Sunday - 8.0, 8.42, 11 A. M., 12.15, 2.40, 5.10 and 6.00, 7.0, 10.00 P. M. Ticket and Baggage Office 217 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. R. V. GRISWOLD, Gen'l Pass. Ag't

P. W. & B. Railroad

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 7.00, 7.05, 8.15, 9.10, 10.30, 11.35 a. m.; 12.30, 2.30, 3.40, 7.4, 9.50, 10.35 p. m. Philadelphia (express), 2, 2.52, 4.40, 6.30, 7.60, 8.65, 10.07, 11.35, 11.51 a. m. 12.25, 1.39, 2.27, 4.00, 6.22, 8.28, 7.00, 7.40, 9.0 p. m. New York, 2.00, 2.52, 4.00, 6.30, 7.00, 10.07, 11.35, 11.51 a. m. *12.23, 1.39, 2.27, 4.00, 6.22, 8.28, 7.00, 7.40, 9.0 p. m. For Newark Centre, Del. 7.42 a. m., 12.58, 6.21 p. m. Baltimore and intermediate stations, 10.08 a. m. 5.57, 6.48 p. m. Baltimore and Washington, 1.28, 4.45, 8.04, 10.08, 1.30 a. m. 12.05, *1.17, 2.32, 4.44, 5.10, 6.30, 7.46 p. m. Trains for Delaware Division leave for: Lew Castle, 6.40, 8.30 a. m.; 12.55, 2.50, 3.50, 6.25, 8.25, 10.05 a. m. Harrington, Delmar and intermediate stations, 8.30 a. m. 12.05 p. m. Harrington and way stations, 8.30 a. m. 12.55, 6.25 p. m. For Seafood 3.50 p. m. For Norfolk 12.05 a. m.

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