

THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., MARCH 15, 1890.

VOLUME XVI.
NUMBER 11.

A Conference Paper.

The Press is one of the most important factors in modern civilization, second only, if second, to the pulpit, in the extent and power of its influence in moulding society.

Mr. Wesley was early and prompt to recognize the value of the printed page, and his industry and effectiveness in subsidizing the press in the interests of religion, attest the rare sagacity of this remarkable man.

On this side the water, his followers were not slow to imitate his example. Robert Williams, the Irish local-preacher, who emigrated to this country in 1769, before Mr. Wesley's first missionaries arrived, was the pioneer in our publishing.

Prior to the first Conference in 1773 says Dr. Abel Stevens, Mr. Williams "had reprinted many of Mr. Wesley's books, and spread them through the country, to the great advantage of religion." In the private enterprise of this ardent Methodist preacher, we find the germ of our Book Concern, which has been in a hundred years, the greatest publishing house in America, if not in the world.

As early as 1823, private enterprise in New England, published the first religious weekly, for the people called Methodists, the pioneer in Methodist periodical literature. The *New York Advocate* followed three years later, the *Western* and the *Pittsburg* in 1833, the *Christian Apologist* in 1838, the *North ern* in 1840, the *North-Western* in 1842 and the *Central* in 1856. The combined weekly circulation of these seven official church papers, (*Zion's Herald* is an un-official church paper, the General Conference having nothing to do with its management) amounts to 160,536 according to latest reports.

There are also about thirty un-official papers published (weekly) in the interests of the Methodist Episcopal Church by the zeal and enterprise of private individuals, to meet more local needs.

In this class are the so-called "Conference papers," which may or may not be published under Conference auspices and control; but always aim to do the work of a conference organ, in the territories in which they respectively circulate, as a medium of inter-communication between the preachers and the

churches, and by the dissemination of church news, and the discussion of pertinent topics of the times, to interest, instruct, and edify its readers.

From their necessarily limited circulation, dividends are among the possibilities that are very remote. *Zion's Herald*, which has almost a monopoly of the six New England states, and the *Michigan Christian Advocate* published like the *Herald*, by an association of individuals, has like it exceptional advantages for a large circulation, having the entire state for its territory, and two large conferences for its patrons.

Most of these un-official weeklies, however, are limited to very restricted territory, and only by the wisest and most careful management can they meet their expenses, and yield even a small margin of profit to the proprietor whose money furnishes the "sinews of war," or the editor whose brains and heart are supposed to be at work in providing an acceptable bill of fare.

While the official papers cost their subscribers from \$2 to \$2.50, the un-officials, excepting *Zion's Herald* range from \$1.50 down.

For sixteen years the Wilmington Conference has been served with a local paper, by private enterprise, without any responsibility whatever, financial or other to the conference, except what may be implied in the kindly words of appreciation, in which it has recommended its circulation.

Through the diligence and enterprise of Mr. Charles H. Sentman, now the proprietor and editor of the *Odessa Herald*, the *Sunday school Worker*, afterward the *Conference Worker*, was published for ten years, until June 1884, when it was sold to Mr. J. Miller Thomas, its present owner, who immediately changed its name to the PENINSULA METHODIST, under which title it has been published for the last six years. As with Mr. Sentman, so with us, the Conference has never expressed any desire to interfere, in any way, with the management of the paper; but in its discretion has repeatedly shown its appreciation of the service rendered by it, by adopting formal resolutions to such effect.

In 1880, the Conference passed the following:

"Whereas, *The Conference Worker*,

published by our brother, C. H. Sentman, is a valuable auxiliary to our Conference work, and whereas its editors have stood up in their manliness in opposing wrong in our church, and have showed commendable enterprise in their persistent effort to establish a repertory for Conference news; therefore,

Resolved, that we hereby tender the paper our warmest sympathies, and pledge ourselves to assist to extend its circulation and recommend it to our people."

Similarly emphatic endorsement has been given the paper under its present management in every session since 1884 except the last when no resolution was offered.

Equally strong commendation was expressed by our laymen, in the only session of their electoral conference held since the change.

In six years, our circulation has doubled, and we think the paper has more friends to-day, than it has ever had before.

THE PHILADELPHIA CONFERENCE is in session this week in Pottsville. The roll call showed 156 present at the opening, Wednesday morning. Bishop Fitzgerald is with us for the first time, as president. He is looking well and strong, wears a full beard, and presides with easy and affable dignity, with an evident deference to this large and conclave of Methodist itinerants.

After singing, "Come, thou Fount of every blessing," and reading selections from the Old and New Testaments, Rev. Drs. W. L. Gray and T. C. Murphy led in earnest and impressive prayer. Bro. Gray entered the conference in 1841, and Bro. Murphy in 1843. J. R. Taylor Gray, who has been secretary of the conference for a number of years, was re-elected by acclamation, and accorded the privilege of nominating his assistants. W. L. McDowell was re-elected Statistical secretary, with similar privilege. The usual standing committees were appointed, on nomination by the presiding elders.

John F. Meredith, presiding elder of the North West Phila. district, and Samuel W. Thomas, of the North Phila. district, read their reports, showing the work in satisfactory condition with gratifying progress, at many points.

Did our presiding elders appreciate the value of generalization and con-

denation, as highly as the brethren who have to listen, they would use less stationery, and secure more interested attention. We think the well-nigh universal verdict is, that this kind of "linked sweetness long drawn out," is rapidly becoming a bore "too intolerable to be borne." If our prolix brethren don't soon learn to condense their eloquence, we fear the conferences will imitate Congress, by dispensing with the reading, and giving them leave to print. Why not classify fifteen or twenty charges, and say something nice about preachers and people in a bunch, instead of repeating the same uttering about every single one? The figures all appear in the Minutes. Why duplicate them?

In speaking of a church improvement in one place, Presiding Elder Thomas told us, that the man who donated the lot, was the first penitent who sought the Lord at the altar of the new church.

Rev. Goldsmith D. Carrow, D. D., of the class of 1843, was granted a supernumerary relation, at his own request, and a resolution appreciative of his long and valuable service as a minister of the Gospel, was adopted by a rising vote.

The entire list of pastoral charges was called, for financial reports, and orders of the day were fixed for Friday at 10 A. M., and Tuesday of next week at 10.30 A. M.; the former, for a discussion and vote on the proposal of the last General Conference for an equal number of lay and clerical delegates in that body, and the latter for a vote on nominating two ministers and two laymen to represent us in the Methodist Ecumenical Conference to be held in 1891.

Ex-Gov. R. H. Pattison, and John Field, Philadelphia post-master, are invited to address the Conference on the question of lay delegation.

Thus closed the first days session.

Tuesday evening, interesting addresses were delivered by Rev. Joseph S. Lane, and J. Walker Jackson, on the occasion of the anniversary of the Conference Historical Society.

Prof. W. R. Rodgers, of Haverford College, Pa., lectures this (Wednesday) afternoon, on Assyriology. He is said to be a master in the lore of such researches.

This lecture is given in the Opera House, where all the business sessions of the Conference are held.

HOW OLD ART THOU?

As a contribution to the voluminous literature on the question of the relative ages of the New York Advocate and Zion's Herald, the Rev. Alfred J. Hough pens the following stanza:

Two worthies met one winter day,
About their age contending;
Well matched in wordy war were they,
A-hacking and defending.

The question was, which could be son,
And which the honored mother;
The Christian Advocate was one,
And Zion's Herald t'other.

They strewed their facts and figures round,
They piled up resolutions;
And, strange to say, they always found
Two different conclusions.

The first was last, the last was first,
They argued disagreeing;
The mother by the son was nursed,
And brought forth into being.

"You died," cried one, "and turned to dust!"
The other made correction—
"I slept a short sleep of the just,
And had a resurrection."

"No, no," the first cried; "you were dead
When you ceased publication!"
"Twas simply this," the other said—
"Suspended animation."

They shook their reverend heads, and spoke
Some words of large dimensions,
And of a nature to provoke
The gravest apprehensions.

The Advocate sure must prevail
Against all strong resistance,
If Jonah swallowed by the whale
Went really from existence.

The whale declares that Jonah died,
The facts and figures giving;
But Jonah holds, that though inside
The whale, he still was living.

And while they challenge and assail,
The end is still unknown—ah!
One half the church is with the whale,
The other half with Jonah.

The question must be solved, the fate
Of history is imperiled!—
How old art thou, friend Advocate?
How old, dear Zion's Herald?

Statistics on Dividing Circuits Continued.

Let us now turn to old Dorchester circuit. Down to 1884, it contained seven appointments, and needed two preachers. At this conference three pastoral charges were formed of the territory. If the reader will turn to Bro. Milby's report to the conference of 1884, (See Minutes pages 77) some interesting facts will be found, which I need not here take space to mention. Here are the figures:

Members.	Church Prop'y.	S. Schools.
1884 517	\$13,500	9
1889 549	16,700	11
Increase 32	3,200	2

Scholars.	Collections.	Salaries.
1884 500	\$288	\$1,077
1889 741	547	2,245
Increase 241	259	1,168

Camden Circuit was divided in 1881, and although some readjusting has taken place since then, these figures show the status of the three charges which now occupy the ground:

Members.	Church Prop'y.	S. Schools.
1881 968	\$17,000	8
1889 672	23,400	9
Increase	6,400	1

Scholars.	Collections.	Salaries.
1881 690	\$148	\$1,800
1889 772	565	2,162
Increase 82	410	362

Here is a decrease in membership, the cause of which must be apparent to those who are familiar with the peculiar location and dates. An unusually large number of probationers is reported in 1881; further than this, the minutes offer no explanation.

We will now turn to Sudlersville circuit, which the iconoclasm reached in 1883; but the work of dividing was not complete, until the following year. Down to 1883, the circuit had eight appointments; now three pastoral charges occupy the ground.

Members.	Church Prop'y.	S. Schools.
1883 374	\$12,500	7
1889 622	22,850	11
Increase 248	10,350	4

Scholars.	Collections.	Salaries.
1883 348	\$189	\$1,015
1889 612	371	1,966
Increase 264	182	951

Until 1886, Federalsburg circuit was composed of seven appointments. It was then divided into three pastoral charges. It is probable, that a slice off Denton circuit was used to complete these three charges; this, however, is not shown by the Minutes.

Members.	Church Prop'y.	S. Schools.
1886 545	\$18,300	7
1889 552	20,500	13
Increase 7	2,200	6

Scholars.	Collections.	Salaries.
1886 511	\$164	\$1,172
1889 472	445	2,061
Increase 361	281	889

Since my first communication, it has occurred to me, that an additional tabulation, referring entirely to the salaries might be delightful, hence the following:

Dorchester circuit, before it was divided, had two preachers, and paid \$1,077 salary, an average of \$538.50; now it has three preachers, and pays \$2,245, an average of \$748.3.

Camden had two preachers and paid \$1,300, average \$650; now it has three preachers and pays \$2,162, average \$720.7.

Sudlersville had two preachers and paid \$1,015, average \$507.5; now, it has three preachers and pays \$1,966, average \$655.3.

Federalsburg had two preachers and paid \$1,172, average \$586; now it pays its three preachers \$2,061, average \$687.

I wish I could get at what has been done in developing new work, as a result of making smaller circuits, but this can be gleaned from the presiding elders' reports only; and to read them all, from the time of division until now, I have not time. It may be I will show these facts in some future.

DELIBERATIONS.

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.]

Davis, A. D., 1860, admitted into Erie Conference; 1867, transferred to the Philadelphia Conference, and appointed to Willow Grove, Del.; '68-'69, Willow Grove.

England, W. E. 1845, admitted, and sent to Laurel, Del.; '46-'47, Cambridge; '47-'48, Church Creek; '48-'49, Snow Hill; '49-'50, Accomac, Va.; '50-'51, Salisbury; '51-'52, Princess Anne; '52-'54, Kelley South City Mission, Phila. Pa.; '54-'55, Centreville; '55-'57, Camden; '57-'59, Greensboro; '59-'61, Sudlersville; '61-'63, Milford; '63-'65, North East; '65-'67, Olessa; '67-'69, Union, Wilmington.

Esgate, James, 1866, admitted, and sent to Bridgeville; '67-'68, Annapessex; '68-'69, Bethesda and Bethlehem, Del.

Fisher, A. A. 1859, admitted and sent to Safe Harbor, Pa.; '60-'61, Wiconisco, Pa.; '61-'62, Tremont, Pa.; '62-'63, Berk's County Mission; '63-'65, Cherry Valley, Pa.; '65-'66, Marshallton and Kennett Square, Pa.; '66-'67, Guthrieville, Pa.; '67-'68, Vienna; '68-'69, Berlin.

France, John, 1856, admitted, and sent to St. George's, Del.; '57-'58, Brandywine circuit, Pa.; '58-'59, Oxford circuit, Pa.; '59-'60, Brandywine, Wilmington; '60-'62, New London and Elk Ridge; '62-'64, Crozierville, Pa.; '64-'65, Mt. Lebanon; '65-'68, Brandywine, Wilmington; '68-'71, Newark, Del.;

Fosnocht, I. G. 1868, admitted, and sent to Sudlersville; '69-'70, Denton.

Gardner, S. T., 1856, admitted, and sent to Smyrna circuit; '57-'58, Vernon and Williamsville Mission, Del.; '58-'59, Kent circuit; '59-'60, Centreville; '60-'61, Talbot circuit; '61-'63, Denton; '63-'64, Mallowing, (Jr.); '64-'65, Milford; '65-'67, Hillsboro; '67-'68, Camden; '68-'70, Church Hill.

Gregg, William B., 1857, admitted, and sent to Hammelstown Mission, Pa.; '58-'60, Halifax, Pa.; '60-'61, Middletown, Pa.; '61-'63, Safe Harbor and Manor, Pa.; '63-'64, Pitman Chapel, Phila.; '64-'65, Chaplain, U. S. Army; '65-'66, Kent Island; '66-'69, Smyrna circuit.

Hammersly, J. W., 1851, admitted, and sent to Laurel, Del.; '52-'53, Princess Anne; '53-'61, Salisbury; '54-'55, Snow Hill; '55-'60, Annapessex; '56-

LAWTON'S China Bazaar.

You are invited to call and inspect our NEW FALL STOCK,

now opening of

CHINA, GLASS, LAMPS, SILVER-PLATED WARE, CUTLERY, BASKETS, ETC.,

Contained on five floors, all accessible by an electric elevator. Visitors always welcome.

WM. LAWTON, 611 Market St., WILMINGTON, DEL.

39-1f

PEIRCE OF BUSINESS AND SHORT-HAND, Record Building, 917-919 Chestnut Street, Philadelphia, Pa.

SECOND, THIRD AND FOURTH FLOORS.

Morning, Afternoon Sessions every week day except Saturday. Night Sessions, Monday, Tuesday and Thursday evenings till April 1st.

Twelve hundred and sixty nine (1269) students last year. Early application necessary. Send for enrollment blank.

Technical knowledge qualifying for business engagements. Full instruction for commercial and general business vocations. Also short-hand and type-writing.

A faculty of more than a score of practical men who have practiced what they teach. Bookkeepers out of counting houses teaching book-keeping, lawyers teaching law and business forms, successful high school principals teaching English branches, law teaching reporters shorthand and type-writing etc. etc.

This institution has been exceptionally fortunate in the success of the students who have graduated therefrom.

Office open every week-day during business hours and also on Monday, Tuesday and Thursday evenings for the enrollments of students.

Announcements, etc., sent when requested. Visitors always welcome. Address: THOMAS MAY PEIRCE, M. A., Principal and Founder.

37-5m

Wild March Music.

Gentle and sweet melodies, sacred and secular songs, and all other kinds of music are in our thousands of books and millions of sheet music pieces.

Young Players Popular Collection. (Paper \$1.00, Boards \$1.25.) New, bright and easy 143 piano pieces.

Whitney's Organ Album. 33 fine organ pieces for Manual and Pedal by 20 distinguished composers.

A helpful and useful friend to composers is Mason's Piano-Forte Techniques. (2 vols.) by Wm. Mason and W. S. B. Matthews. This is an excellent technical exercise, with good directions and should be every where used. On no other widely known and used. Do you use them?

Song Manual. Book 1 primary, (50 cts. \$1 doz) Book 2 Medium (70 cts. \$1.20 doz) Book 3, Higher classes (80 cts. \$1.20 doz) by L. O. Emerson, is his last and best book and a rare good book for schools.

Motion Songs. (2 cts. \$2.8 doz) by Mrs. Boardman, is a delight to teachers and children.

Any book suited for retail price. OLIVER DITSON CO., BOSTON. G. H. DITSON & Co., 807 Broadway, New York.

58, Northampton, Va.; '58-60, Berlin; '60-62, Quantico; '62-64, Lewes; '64-65, Tremont, Pa.; '65-67, Camden; '67-68, Hillsboro; '68-71, Denton.

Hill, Charles, 1845, admitted, and sent to Cambridge, Md.; '46-48, Accomac, Va.; '48-49, Northampton, Va.; '49-50, Salisbury; '50-52, Snow Hill; '52-53, Cambridge; '53-55, Accomac, Va.; '55-57, Centreville; '57-59, Easton, Md.; '59-60, Smyrna; '61-63, Asbury, Wilmington; '63-66, Nazareth, Phila.; '66-68, Mariner's Bethel, Phila.; '68-69, Port Deposit.

Houston, J. L. 1833, admitted and sent to Accomac, Va.; '34-35, Snow Hill; '35-36, Elkton; '36-38, Lancaster, Pa.; '38-40, Kent circuit; '40-41, Easton, Md.; '41-43, Smyrna; '43-44, Milton; '44-45, Lewes; '45-47, Milford; '47-49, Kensington, Phila.; '49-50, West Chester, Pa.; '51-53, Milestown, Pa.; '53-54, Newark, Del.; '54-58, Supernumerary; '57-59, St. George's, Del.; '59-61, Denton; '61-63, Camden; '63-64, Village Green, Pa.; '64-65, Village Green circuit, Pa.; '65-66, North East; '66-72, Supernumerary.

Hubbard, James, 1850, admitted and sent to Annapessex; '51-52, Snow Hill; '52-53, Quakertown, Pa.; '53-54, Cherry Valley, Pa.; '54-90, Supernumerary.

Martindale, T. E. 1864, admitted and sent to Easton, Md.; '65-66, Seaford circuit; '66-67, Princess Anne; '67-68, Newton, Md.

Merrill, William, 1849, admitted, and sent to Dover circuit; '50-51, Seaford; '51-53, Annapessex; '53-55, Newtown Mission, Md.; '55-57, Berlin; '57-59, Laurel; '59-61, Atlantic, Va.; '61-62, Willow Grove, Del.; '62-64, Kent Island; '64-66, Fairmount; '66-68, Georgetown, Del.; '68-69, Dorchester.

Merritt, James B., 1853, admitted and sent to Centreville, Md.; '54-55, Talbot; '55-57, Frederica; '57-59, Middletown and Odessa; '59-61, Dorchester; '61-62, Seaford; '62-63, Cambridge; '63-65, Easton, Md.; '65-66, Camden; '66-68, Centreville, Md.

Phoebus, George A., 1853, admitted, and sent to Seaford, Del.; '54-55, Cambridge; '55-56, Salisbury; '56-57, Princess Anne; '57-58, Quantico; '58, transferred to Minnesota Conference, and stationed at Winona, Minn.; '59-60, Rochester, Minn.; 1860, transferred to Philadelphia Conference, and appointed to Snow Hill circuit; '60-62, Snow Hill; '62-64, Principal of Union Academy, Snow Hill; '64-65, Princess Anne, (Jr.); '65-67, Princess Anne; '67-70, Odessa.

Price, B. F. 1836, admitted, and sent to Denton, Md.; '37-38, Kent; '38-39, Centreville; '39-40, Dover; '40-41, Asbury, Phila.; '41-43, Mid-

dletown and Cantwell's Bridge, Del.; '43-45, Millington; '45-47, Easton, Md.; '47-49, Centreville, Md.; '49-51, Dorchester; '51-53, Princess Anne; '53-55, Talbot; '55-56, Newark, Del.; '56-57, Supernumerary; '57-59, Delaware City; '59-60, Minersville, Pa.; '60-61, Mauch Chunk, Pa.; '61-63, Oak St., Norristown, Pa.; '63-65, Central, Phila.; '65-67, Easton, Md.; '67-69, Milford, Del.

Quigg, J. B. 1850, admitted, and sent to Church Creek, Md.; '51-53, Berlin; '53-54, Princess Anne; '54-55, Worcester Mission, Md.; '55-57, Quantico; '57-59, Dorchester; '59-60, Brandywine circuit, Pa.; '60-62, South Easton, Pa.; '62-64, Bethel, Md.; '64-65, Village Green, Pa.; '65-66, South Chester and Village Green, Pa.; '66-69, Kent, Md.

Redman, W. W. 1858, admitted, and sent to Smyrna circuit; '59-60, Vernon and Williamsville, Del.; '60-61, Snow Hill; '61-62, Church Creek; '62-63, Worcester Mission; '63-65, Frankford, Del.; '65-67, Quantico; '67-68, Milton; '68-69, Lincoln City, Del.

Rigg, J. D. 1867, admitted, and sent to Cochranville, Pa.; '68-71, Mount Salem, Wilmington.

Sanderson, Henry, 1845, admitted, and sent to Soudersburg, Pa.; '46-47, Radnor, Pa.; '47-48, Kent; '48-49, Chatham, Pa.; '49-50, Fulton, Pa.; '50-52, Brandywine circuit, Pa.; '52-54, Dauphin, Pa.; '54-56, Zion, Md.; '56-58, Church Creek; '58-60, Lewes; '60-62, Annapessex; '62-64, Harrington, Del.; '64-66, Smyrna circuit; '66-68, Millsboro; '68-69, Supernumerary.

Scott, A. T. 1858, admitted, and appointed to Professorship in Wesleyan Female College, Wilmington, Del.; '59-60, Mount Salem, Wilmington, Del.; '60-62, Crozierville, Pa.; '62-63, North East; '63-65, Middletown, Del.; '65-66, Frederica; '66-67, Supernumerary; '67-68, St. George's; '68-71, Supernumerary.

Sheppard, C. F. 1859, admitted, and sent to Atlantic, Va.; '60, returned to Atlantic; '61-62, Laurel; '63-64, Georgetown; '65, Supernumerary in Baltimore, Md.; '66, Located, joined Baltimore Conference; 1870 transferred to Wilmington Conference and appointed to Greensboro, Md.

Sypherd, J. O. 1860, admitted, and sent to Church Creek, Md.; '61-62, Snow Hill; '62-63, Harrington, Del.; '63-64, Hummelstown Mission, Pa.; '64-65, St. Paul's, Harrisburg, Pa.; '65-68, Bensalem, Pa.; '68-71, Camden.

Talbot, W. F. 1857, admitted, and sent to Smyrna circuit; '58-59, Salisbury; '59-60, Snow Hill; '60-61, Georgetown; '61-63, Frankford, Del.; '63-65, Quantico; '65-66, Federals-

burg; '66-68, Supernumerary; '68-69, Vienna.

Thompson, H. S. 1858, admitted, and sent to Centreville, Md.; '59-60, Bridesburg, Pa.; '60-62, Nineteenth St., Phila.; '62-63, New London, Pa.; '63-65, Cambridge circuit, Md.; '65-66, Dorchester; '66-68, Frederica; '68-70, Still Pond; '70-71, St. George's, Del.; '71, and part of '72, Elkton; '76-79, Newport, Del.; '79-85, New Hampshire Conference; '85-87, Easton, Md.; '87-90, Lewes, Del.

Todd, R. W. 1853, admitted, and sent to Dover, Del.; '54-55, Easton, Md.; '55-56, Denton; '56-57, Kent Island; '57-59, Camden, Del.; '59, till August, St. George's, Del.; August '59-61, Cambridge; '61-65, Supernumerary; '65-71, Supernumerary.

VanBurkulow, J. T. 1859, admitted, and sent to Smyrna circuit, (Jr.); '60-61, Greensboro; '61-62, Harrington; '62-63, Frankford, Del.; '63-66, Chaplain in U. S. Army; '66-67, Airey's, Md.; '67-68, Atlantic, Va.; '68-71, Salisbury.

Walton, W. B. 1848, admitted, and sent to Stoddartsville, Pa.; '49-50, Schuykill Valley, Pa.; '50-51, Tremont Mission, Pa.; '51-52, Bridesburg, Pa.; '52-54, New Castle, Del.; '54-56, Kent Island; '56-58, Sudlersville; '58-60, Vernon and Williamsville, Del.; '60-62, Kent circuit; '62-63, Chaplain in U. S. Army; '63-65, Federalsburg; '65-67, Milton; '67-68, Princess Anne; '68-70, St. George's, Del.

Warner, W. M. 1853, admitted, and sent to Frederica, Del.; '54-55, Millington; '55-56, Hedding, Phila., (Jr.); '56-57, Camden; '57-59, Denton; '59-60, Wye; '60-61, Hillsboro; '61-63, Greensboro; '63-65, Sudlersville; '65-66, Harrington; '67-69, Supernumerary.

White, E. E. 1866, admitted, and sent to Laurel, Del.; '67-68, Dorchester; '68-69, Snow Hill.

Williams, T. S. 1857, admitted, and sent to Greensboro, Md.; '58-59, Willow Grove, Del.; '59-60, Talbot; '60-61, Sudlersville; '61-62, Hillsboro; '62-64, Berlin; '64-65, Kent Island; '65-67, Supernumerary; '67-70, Trappe, Md.

The Standard.

"I regard Hood's Sarsaparilla as having passed above the grade of what are commonly called patent or proprietary medicines," said a well known physician recently. "It is fully entitled to be considered a standard medicine, and has won this position by its undoubted merit and by the many remarkable cures it has effected. For an alternative and tonic it has never been equalled."

The ladies of Asbury church, Buffalo, gave a reception to the young men of the church and congregation, on a recent Monday evening.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

Sold by all druggists. 81c; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

GEO. W. GOODLEY,
511 MARKET ST., 411 MADISON ST
WALL PAPERS & WINDOW SHADES.
Workmen sent to all parts of the country.
WILMINGTON, DELAWARE. 43-6mo.

JOHN M. SIMPERS,
UNDERTAKING PARLORS,
200 W. 7TH ST.
ENBALMING A SPECIALTY.
RESIDENCE 709 MARKET STREET.
24-12mo

HARRY YERGER,
419 Shipley St., Wil., Del.,
Is the Best and Cheapest place in the State to get Picture Frames, Looking Glasses and Engravings. Try him. 44-1y

THE LEADING
Artist in Photography
GENERAL PORTRAITURE,
No. 617 Market Street,
WILMINGTON, DEL.
TELEPHONE NO. 540.



Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.
1-2y-ow

Correspondence.

Those "Weak Charges."

MR. EDITOR: We are much interested in this "dividing charges" business, on which Bro. A. D. Davis discourses so emphatically. We could easily name a number of weak charges, from which will come up to our next conference, ministers of whom the world is not worthy, who have worked as only the Spirit of God could enable them to work against fearful odds, and whose record is known and read of all men. These could enlighten Bro. Davis; they bear the scars of battles they have fought against the world, the flesh, and the devil.

We have brethren, who have been wonderfully blessed in revival effort, as they have labored *single-handed* in their own vineyards, who have received very scanty rations for the most of the present year; some, \$200, some, \$300, some, \$400, or less, on which to support a family, the itinerant's horse, and meet other necessary demands; their consciences forbidding them to go into debt. We doubt not more than one could tell our brother how they have been so poorly supported, that they have supped at times, as did the prophet, by the brook Cherith.

Does the respected ex-presiding elder of the defunct Virginia district, forget the year, in which his whole district afforded him but \$260? If this was sufficient for his support, why were \$600 added, from the missionary treasury, and an offering of \$113.80, from the ensuing conference?

Does this prove, that all the charges on his district were able to give their pastors a suitable support? These brethren received no other aid, and yet we presume they did their work well.

Bro. Davis may say, this was new work; but as much may be said of a number of charges in other districts. They have been divided and subdivided, until they are too weak, to hold their own; necessitating inadequate service in some cases, leaving them to the mercy of other denominations, and forcing some pastors to "serve of tables," to the hurt of the work and damage to their health.

The brethren who have 'that laid up,' do not care to shell out very largely, to relieve these sufferers. We hope this discussion will stir the conference, distribute things more evenly, and relieve some of these faithful brethren, who so much need rest from financial care, and who ought to have a share in school and other advantages.

It will give a new experience to some who will then, for the first time perchance, realize in person, that division

has made places, too weak to give a comfortable support.

We are sure there will go up to conference this Spring, more of these faithful men, with care-lined faces, burdened hearts, and thin pocket books, who will neither ask nor receive help, than Bro. Davis can count on the fingers of both hands.

A PREACHER'S WIFE.

What I Know, About Dividing Circuits.

R. C. JONES;

I purpose simply to give the facts, coming under my own experience and observation.

In 1871 I was sent to Lakesville circuit, in the lower part of Dorchester County, Md., where I found a charge of nine churches, extending all the way from World's End Bridge to Bishop's Head. Two Islands, Hooper's and Elliott's, were included. We reached Hooper's, by crossing the ferry at Fishing Creek, or sailing across Hlonga River; and Elliott's, by crossing Fishing bay. The salary on this circuit was \$475, for the senior preacher, and \$200 for the junior. There was no parsonage; and the preacher in charge had a family of four to support. One year I walked, waded, and sailed this circuit; walking sometimes sixteen miles on Sunday, and preaching twice.

Now, this circuit is arranged in three charges, with salaries as follows: Crapo, \$800; Hooper's Island, \$456; Elliott's, \$450.

My next appointment was Wicomico circuit, embracing nearly all the country between Salisbury and Snow Hill, Md. There were nine churches, and the salary was \$380, with a parsonage. I had to walk this charge also, except the chance rides I could catch. Kind friends in Salisbury came to our relief, or we should have fared badly. Wm. H. Jackson had begun his good works. No doubt, he has forgotten it, I have not.

Now, there are three charges on this ground, with salaries as follows: Parsonsburg, \$600; Fruitland, \$450; Powellville, \$300.

Princess Anne, which I travelled 1877-79, was another large circuit, with seven churches, and sixteen to twenty weeks of protracted meetings; heavy roads, and long drives. The salary for both preachers was \$1000. Now, Princess Anne pays \$600; St. Peter's, \$660; Mt. Vernon, \$700; and Somerset, \$600.

My last circuit was Bridgeville; salary for both preachers including a parsonage, was about \$1200. Now, Bridgeville will pay \$800; Cannon's, \$800; Greenwood, \$670.

These facts favor division, and in all these cases, the changes ought to

have been made. But some arrangements have been made, from which hardship and suffering have resulted. There are thirteen charges which pay \$400 and less, including a parsonage, and twenty-nine which pay \$500 and less. These are all considered very poor appointments; and the preacher who has a family, if he is sent to any one of them, goes with a heavy heart.

But what shall be done? All who have looked carefully over the work, will see the difficulty of so arranging the work, as to make it possible to serve the churches effectively, without some such hardships. Some of them are isolated, and if united with others, would require the pastor to travel twenty miles or more, to reach some of his appointments.

These smaller charges should all be served by single men. The old rule, requiring a limited celibacy of four years, is obsolete, and many of our young men marry as soon as admitted on trial; and "the powers" are compelled to assign them to small places, where there is plenty of hard work, and poor pay. This brings trouble and heart-aches.

Who will "show us a more excellent way?"

[The editor would venture to suggest "a limited celibacy," "for the kingdom of heaven's sake;" or else, a generous contribution for these home missionaries, after the manner in which our brethren in foreign fields are cared for.

We would also suggest that "starvation appointments" be limited to the absolute demands of the work, and that great care be exercised in adding to the conference membership, only as many and these of the best quality, as the work really needs. "The garden spot of Methodism" should not be impoverished by exhaustive tilling.]

From Florida.

From a letter written Bro. C. A. Foster and wife, by Mrs. Martha J. Inskip, now in Eggleston, Florida, we are allowed to take the following extracts

MY DEAR NEPHEW & NIECE;
I was very sorry to hear you have not been well, but I hope, ere this, you have been permanently restored to health. I am sure you have been graciously sustained in your affliction and trials. The blessed Lord tells us, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." When we get to the glory land, we shall find that all things were for our good! Oh, given just as you need it.

I am in this *Southland*, enjoying the climate, the flowers, the fresh vegetables, with plenty of oranges and strawberries; with all, I enjoy the blessed work God has given me to do. I have just returned from "Orange City," where our Conference was held.

While there, I was appointed to the charge of an evening meeting; it was a trial and I tried to get clear, as the members of Conference were present, and many prominent ministers besides. Yet they assigned me the appointment, and sandwiched it between Drs. Paine and Snyder. God often takes the very little ones, and uses them for his glory! O, how he did help me. The baptism came upon preachers and people, "to God be the glory."

Last Sabbath was a glorious day in "The Inskip Memorial Church," in this place. Rev. Samuel Barnes from Philadelphia, preached in the morning, and Bro. Bateman our pastor, in the evening, after which I conducted an altar service. It was a glorious meeting.

Our extra services here will commence in a few days, after which I go to Jacksonville for two weeks; then I go to other points in Florida, having more applications than I can possibly fill. How I do love to work for Christ. My prayer is, that there may be a general turning of the people to our blessed Saviour.

Feb. 7, 1890.

From Potter's Landing, Md.

DEAR BRO. THOMAS: Our beloved pastor, W. L. P. Bowen, is just closing a year of successful work, in building up the walls of our Zion. When he came here a year ago, our people were paying seventy-five dollars yearly, for parsonage rent, now, through his persistent efforts, we have a very neat house completed for our preacher, at a cost of one thousand dollars, which has all been paid.

Notwithstanding the hard times and poor crops in this section, our pastor will report collections up at conference. We have all become much attached to him and his kind wife, in true Christian affection, and will be sorry enough if "the powers" should call him away; but we are hoping for his return, for at least another year. Should God will it otherwise, we can congratulate any people to whom he may be sent to minister on holy things; and will pray that success may still more abundantly crown his labors.

Yours fraternally,
JAS. H. THAWLEY.

THE PREACHERS' MEETING met Monday morning, at the usual hour, in Fletcher Hall with the president, D. H. Corkran, in the chair. Devotional services led by J. R. Dill. Order of the day, was a paper by Adam Stengle, entitled, "The Intermediate Period." This was discussed by J. T. Van-Burklow, J. L. Houston, H. Sanderson, V. S. Collins, W. L. S. Murray, and J. Todd. Curators reported for March 17th, 1890, a paper by Rev. B. F. Price, subject, "Scripture Tenure of Church Membership." Adjourned with the benediction by H. Sanderson. The following were present in addition to those mentioned: J. Dodd, E. L. Hubbard, C. A. Grise, J. D. C. Hanna, T. C. Smoot, T. N. Given, L. E. Barrett, and A. T. Scott.

R. IRVING WATKINS, Sec'y.

On its cruise is the Arctic seas, the "Thetis" discovered on the south side of Herschel's Island, a deserted village of which history furnishes no account. On the graves were laid guns of a long obsolete pattern, and birds had made their nests in the skeletons of the brave men who had given up their lives there.

"Immunity of Presiding Elders."

DEAR BROTHER THOMAS:—As you have kindly offered the use of your columns for the purpose, I will venture to occupy a part of your valuable space, in ventilating my views on the "Immunity of Presiding Elders."

At first sight this immunity would appear unlimited. But is this really true? Have members of the Church no appeal from the decision of a presiding elder? Can the Methodist Episcopal Church afford, to place unlimited power in the hands of *one* man? I know of a Church in this Conference, which has been burdened with troubles and dissensions caused by jealousies, for several months. Its Pastor apparently lacking the moral courage to grapple with the situation. Instead of investing the case and applying a remedy, he unwisely affiliated with one of the factions and only made the trouble worse, the result being the withdrawal of good efficient, and earnest workers. In quarterly conference the question of pastoral supply was brought up and an honored member of the conference arose and proceeded to speak of the question; whereupon the presiding elder in an arbitrary manner ordered the brother to take his seat, and forbade him to talk on the subject.

The brother demurring at that, appealed from their decision and requested that his appeal be noted on the Journal by the secretary. To this the presiding elder replied, "No! you will not appeal from my decision, and the secretary will not *note* your appeal." When informed that the pastor had been the means of driving good members from the Church, the official said, "Well, it would be a good thing if some people would leave the Church, for the Church is to crowded anyhow.

Such sentiments, from anyone, especially from a presiding elder, just after the close of a revival service, held for the purpose of inducing sinners to come into the Church, seems to me, very in judicious, and unbecoming.

Is free expressions of opinion to be entirely suppressed by an officer to whom, our bishop commits so sacred a trust? Is there no redress for a member of the Church in such a case of injury? Or must he suffer on impatience, while the presiding elder exults in his immunity. Has it indeed come to this in our beloved Methodism? In this the latter end of the nineteenth century of the Christian Era, and the second century of Methodism, is it possible that a presiding elder can ride rough-shod over an official member of the Church, who is honestly trying to do his duty in the fear of God and refuse him a hearing? If this is true, then it is high time some action was taken by those in authority over him, to the end, that *simple justice* be

accorded to each member of our beloved Church although that member may be the weakest and humblest of the fold.

There is no question that can be presented to any intelligent assembly for discussion, but has two sides; and the primary object of discussion is to ventilate a subject in all its bearings, so that a fairly good knowledge of the matter may be obtained, and the members of the body may vote intelligently on the same. Even in the Courts of Justice in our beloved Country, no defendant is ever convicted on "ex parte" testimony, but only after both sides and parties to the case have had ample opportunity to give in their evidence. How much more careful, should the Church of Christ be, that no reproach, of unfairness should be brought upon her bright escutcheon, to sully her good name, impair her usefulness, and retard her progress in winning souls to Christ.

In a former issue, my brother you expressed a desire that the "light of day" be thrown upon this subject. To this, I reply, Amen! The foregoing are *facts*, which cannot be gain-said. Let the Light of the blessed Gospel of Christ, shine upon the actions, especially the official actions of our presiding elders.

Very respectfully,

JUSTICE.

Connecticut Notes.

BY REV. C. M. PEGG.

Two years ago last April, I left a flourishing church in South Norwalk, to become pastor of Allen St. M. E. Church, in New York, and found there a valuable property, with a small and mostly poor membership, under the care of a lot of incompetent officials, who had neither the grace nor the money, to decently provide for the needs of the work.

To the proposition to sell the property and transfer it to the use of the New York Church Extension and Missionary Society, there was bitter opposition on the part of some. However, by personally appealing to people in their homes, I secured the attendance of enough members, at our final society meeting for this object, to vote the transfer of the church property to the jurisdiction of this powerful organization which has a great part of the Methodist churches in New York under its patronage.

Having helped to get the old church and its several houses out of the hands of men, under whom church interests were suffering from neglect and going rapidly to destruction, I remained with them long enough, to know that the property was in the hands of those who were able to preserve it to Methodism, for long years to come.

Some time before leaving the city, I had the satisfaction of seeing a great

building purchased to be converted into the Allan St. Memorial Church, and a few weeks ago, I attended its dedication. Now there is a mission work in progress there, with a house costing over \$100,000.

The lower section of New York is so swamped with Irish Papists, Christ-denying Jews, beer-guzzling Germans, and the worst classes of the most depraved people, that few churches can exist any longer on an independent basis. The Methodist church is seeking to reclaim this territory that has become a moral wilderness, and is exceedingly difficult and expensive to cultivate.

While in New York we had too much church building and not enough people here, in East Norwalk, we have too little house to accommodate the people who attend at some of our services; having recently had a wonderful increase in our membership.

We began extra meetings, the latter part of December. Despite "La grippe" and storms, great success has attended all our efforts. After fourteen years of work in this place, the membership in April last, was but a trifle different from what it was at the beginning of those years, numbering less than 150 persons. The ingathering of the year, thus far, since our last conference, puts our membership up to nearly 350.

We have received some Baptists, one Protestant Episcopalian, some Congregationalists, and scores who were drifting about in the world. Many

of those who have come to us, are adults. One mother has joined, with her five boys, one grandson, and a son's wife.

We have had no high-priced evangelists, speculating in song books, photographs, and autobiographies. A few neighboring preachers have given us help, but the church itself has done blessedly. I find that personal appeals in the homes of the people have brought in many. I have made nearly eighty calls in a single week. This takes time and labor, but in revival work it pays, and pays well.

We cannot make every body believe they must be seekers at Methodist altars, in order to escape damnation; but there are those, who are willing to confess Christ in other ways, in response to individual effort in their behalf.

The demand is urgent now, for a new church. The old building is to be moved to a neighboring lot, in a few days; and work will be begun soon, for a much larger and finer house that will probably cost about \$20,000.

Methodism has a grand prospect in this town, and the East Avenue M. E. Church, is pressing hard, after the older and stronger organizations in this neighborhood. The revival spirit is still with us, and others are coming in. Why not have soul-saving, the most pronounced feature of church work, in all the year?

East Norwalk, March 5, 1890.

THE OXFORD
TEACHERS' BIBLE.



Send for catalogue. For sale by

J. MILLER THOMAS,
METHODIST BOOK STORE,
601 Market Street, Wilmington, Del.

The Sunday School.

LESSON FOR SUNDAY, MARCH 16th, 1890.
Luke 5: 1-11

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

THE DRAUGHT OF FISHES.

GOLDEN TEXT: "Fear not; from henceforth thou shalt catch men" (Luke 5: 10).

1. *The people pressed upon Him*—thronged Him. The people always heard Him gladly. *To hear*—R. V., "and heard." *Stood by the lake*—called "lake" by Luke alone, because he wrote for the Gentiles; the Hebrews called every piece of water "sea." *Gennesaret*—another name for the Sea of Galilee. This inland sea is of oval form, about 13 miles long by 6 broad, and about 170 feet deep. Its surface is 700 feet lower than that of the Mediterranean. The river Jordan enters it at the northern end, and flows out at the southern extremity. Its shores were formerly densely populated. "The cities," says Josephus, "lie here very thick, and the villages are so full of people, because of the fertility of the land, that the very smallest of them contain 15,000 inhabitants." The Talmudists had the proverb, that "God had created seven seas in the land of Canaan; but one only, the Sea of Galilee, had He chosen for Himself."

2. *Saw two ships* (R. V., "boats")—probably fishing smacks, without decks. Josephus says there were hundreds of them on the lake with crews of four or five men each. *Standing*—either hauled up, or made fast in just water enough to float them. *Were washing*—The fishermen had been out all night, and returning unsuccessful, were cleansing their nets.

3. *Entered . . . Simon's*—The boat belonged to Peter and his brother Andrew. Though mentioned here for the first time by Luke, this was not the first meeting of Simon and his Lord. John (1: 35-42) relates an earlier meeting when Simon received his new name of Peter. *Sat down*—his ordinary attitude for preaching.

4. *When He left speaking*—when He had finished all He wished to say at the time to the people. *Launch out* (R. V., "put out") into the deep.—The verb in the original is singular, as addressed to Peter alone who was the steersman apparently of the boat; "let down" is plural, as addressed to the fisherman in the boat collectively. *Nets*—The term used is the general name for nets of all kinds. *A draught*—The modern term, is "a haul."

5. *Master*, not "rabbi," which would not have been understood by Gentiles, but "epistata" ("teacher"). Luke alone uses this word, and he uses it six times. *Toiled all night*—The successful time for fishing (John 21: 3). *Nevertheless*—though it seems unreasonable, and we are weary. *At thy word*—"Speak, Lord, Thy Servant heareth. Here was the obedience of faith. Peter could not, with the wisdom of his craft, see but he could obey.

6. *Inclosed a great multitude of fishes*—That a miracle is intended, is unquestionable. How wrought, whether by a divine act drawing together at this time and place a shoal of fishes, or by a divine knowledge perceiving the shoal that was there, the narrator does not indicate. It is enough for us, that Simon Peter, who was a fisher

man and was able to judge, accounted the event an evidence of supernatural power" (Abbott). "The miracle was an acted parable, of which the significance is explained in Matthew 13: 47" (Farrar). *Their net brake*—R. V., "their nets were breaking." "The nets did not break, nor the boats sink. God sometimes allows dangers to begin, that our faith may be increased" (Revision Commentary).

7. *Beckoned unto their partners*—Their "launching out" was so unusual an occurrence that it attracted notice. Their "partners," James and John, were doubtless watching what was going on, and needed only a sign to call them. Both boats were shortly filled, to the point of their capacity of floating.

"The thickness of the shoals of fish in the lake of Gennesaret is almost incredible, to any one who has not witnessed them. They often cover an area of more than an acre; and when the fish move slowly forward in a mass, and are rising out of the water, they are packed so close together that it appears as if a heavy rain was beating down on the surface of the water" (Tristram).

8, 9. *Depart from me*—He did not really mean this. In the fear and amazement which such a miracle excited, in his self-humiliation at such an unmerited favor, in the consciousness that he, sin-stained, was standing in the presence of the Holy One, it may have been, as at the Transfiguration, "he wist not what he said." "We find the expression of analogous feelings in the case of Manoah (Judges 13: 22); the Israelites at Sinai (Ex. 20: 19); the men of Beth-shemesh (1 Sam. 6: 20); David after the death of Uzzah (2 Sam. 6: 9); the lady of Zarephath (1 Kings 17: 18); (Job 42: 5, 6); and Isaiah (1 Sam. 6: 5)" (Farrar).

"Peter had been with Jesus before, and had seen wonderful deeds done by Him, but this miracle, in the way of his occupation as fisherman, got within him as none other had done. It was his burning bush, his Jacob's ladder, where the heavens opened for him, and he saw himself as he had never done before, and felt God very near. He had had his spiritual yearnings, was among the chosen of Israel then living, but he had never got face to face with God, as he now felt himself to be; and the effect on him was to make him fear and wish himself away" (Lindsay).

10. *James*—afterwards one of the twelve, and called Boanerges. He was put to death by Herod. *John* the beloved disciple. *Fear not*—take courage. Says Farrar, "On another occasion, when Peter sees Jesus walking on the sea, so far from crying 'Depart from me,' he cries, 'Lord if it be Thou, bid me come to Thee on the water;' and when he saw the risen Lord standing in the misty morning on the shore of the lake 'he cast himself into the sea' to come to Him." *Thou shalt catch men*—literally, "thou shalt be a catcher of men alive." Wordsworth paraphrases thus: "This shall be thy future occupation, to catch men for life eternal instead of catching fish for death." "From this and the parable of the seine or hauling net (Matt. 13: 47) came the favorite early Christian symbol of the Fish" (Farrar).

11. *They forsook all* Says Trench: "These fishermen may have left little when they left their possessions, but they left much when they left their desires. A man may be bolden by love to a miserable hovel with its fast hands as to a sumptuous palace; it is the worldly affection which holds him and not the word."

Advice to Young Ministers.

1. Let me say to every young brother if you expect to have an active church you must be wide awake, industrious man yourself. An idle pastor makes an idle church.

2. It is vitally important for you in the next place, to develop the activity of your members and to direct them into fields of usefulness. There is a vast amount of latent power in most of our congregations; and in large churches there is a tendency to say: "O, you have enough to do the work without me." As small farms are usually the best tilled, so small churches are often the best worked.

3. Keep your eyes on all the operations of the church, not to do the elder's work, or the Sunday School superintendent's work, but to see that they do it. A meddling minister may be as mischievous as an idle one, yet oversight and wise prerogative.

4. Drive every wheel in your machinery to its utmost power, but don't have more wheels than power. Widen your activities as fast as you have men and money to propel them.

Finally, keep Christ in the foreground. Come to your flock every Sabbath with Jesus in your heart and Jesus on your tongue. The only permanent power that can propel any church is the power from on high, and that church which is mighty in prayer is the one that is always mighty in work.—*Dr. T. L. Cuyler.*

Sunday-school Teachers

The North Western Christian Advocate has the following, on the annual election of these important church-officers.

A correspondent writes: "Will you through the Northwestern state your understanding of the Discipline, in regard to the election of the Sunday-school teachers by the Sunday school board. The point on which a decision is desired is this, inasmuch as the Discipline provides for the annual nomination of the superintendent, and of course, his annual confirmation by the quarterly conference, must the teachers be elected annually, or do they hold over and remain teachers, until removed as provided for in Par. 345, Disc. 1888"

The letter of the law would seem to suggest, that superintendents of Sunday-schools are to be elected annually, and that the teachers may serve from year to year without revision of the lists. In other words, the Discipline, while it says that superintendents are constituted each year, permits the perpetual service of teachers, who are not required to be subject to nomination and election. However, it would seem, that if teachers are to be nominated by the superintendent, such nomination should

take place annually, or at least as often as the superintendent is changed. The superintendent is held responsible for the success of the school, and he ought to be allowed to select his corps of teachers. The law does not so provide, but it would seem, that even the teachers would prefer this construction of the law, and ordain that such construction should be the practice. If teachers are changed only for cause, the change is unduly emphasized through the personal application of the law to some teacher, concerning whom there may have been antecedent discussion. If that teacher is set aside, the whole community knows of the deposition, and trouble may follow. We are disposed to advise, that each school should begin anew each year, and particularly, when the superintendent is changed according to law. This fresh start is not of the nature of a revolution, but rather of a reorganization for improved work, if even by all former teachers. The old-time teacher who has the honor of repeated re-election, feels stronger each year. He or she, who has not the "knack" of teaching, finds an honorable point at which to resign, and in stubborn cases which occur once in a generation, the "board" has an opportunity to acquire a better teacher. As a rule, those who hesitate to teach are among the really best teachers. Such persons are sure to be retained, and none but those who ought to retire are in any danger. The teachers in a school are the superintendent's "cabinet," and he ought not to inherit material from previous administrations. Were we a superintendent we should prefer this interpretation of the law; and if a teacher, we certainly should so prefer it.

We would suggest to all those who are criticizing religious papers for advertising the *New York Ledger*, that they invest a postage stamp, in a sample copy of said paper. Methodist preachers ought to grant a newspaper, the possibility and privilege of being "born again." Whatever might be said in regard to *The Ledger* of former years, we can say, under the new regime, as far as we have examined it, it is worthy of a place in any home.—*Buffalo Christian Advocate.*

The *Nashville Christian Advocate* has this note:

TO CORRESPONDENTS.
Let them all be patient. Some will have to be forgiving. We would please every one if we could, but we can not always do that, nor even please ourselves in every case. Articles may fail to appear, not because they are not from good men and well written, but because they do not happen to fit just at the time, or for other reasons that imply no disrespect toward the writers. Write, when you have something to say. *Take time to do your best, both in thought and chirography, for your audience is large, and printers have equities but no good man ought to disregard.*

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.*

Prohibition In The West

The question of prohibition is exciting a good deal of attention, owing to the recent elections in Iowa and Ohio. The enemies of prohibition, in order to cover up their own mistakes, are charging the defeat of the Republican party in those States to prohibition, but every sensible man knows that the charge is false. There is but little danger in Iowa of any tampering with the present law, for there is a majority of about thirty thousand in that State who believe in prohibition; and if the Republican party goes back to license, it will go to its grave, and the third party will take possession of the State. The leaders of the Republican party know this full well, and will not give up the offices yet awhile. The Shoreham buffet, and the appointment of Judge Brewer to the supreme bench, have added to the general discussion; and the action of Mrs. Foster at the recent meeting of the W. C. T. U. has intensified the feeling, until the West is stirred, as never before. One hundred and sixty-five pastors in Indiana called a non-partisan conference to be held in Indianapolis, and that meeting will affect the political character of the State, for if it declares against the saloon—as it will—the old parties will resent it, and the fight will begin at once between the churches and license, and the next legislature will be elected on that issue. So in this way and that, by one means and then by another, the Lord is stirring up the people; and when thoroughly aroused, they will put down this awful curse by ballots, as well as by prayers. If the World's Fair comes to Chicago, we hope to be able to show to all people on the earth, that we can have at least one day in seven, in which no saloon is opened, and in which all classes attend church if they want to.—*Zion's Herald.*

Austin, Ill.—

A Christian Convention.

That was a notable meeting of able and earnest people, held lately, in Cincinnati, "to take counsel together as to what can and what ought to be done, to save our land from the rising tide of vice and immorality." The programme included seven subjects relating to the Sabbath, two to temperance, two to the Bible, two to politics, and one to divorce. All roads lead to

Rome, and each of the speakers dealt rum a sturdy blow. Said Judge Hagens: "The citizens of Cincinnati are tired of being held to a beer-barrel, seven days in the week."

John Pearson: "When conditions arise that seek to destroy humanity, the Church must speak with God's mouth, on either social or political life. It is the minister's work, to seek to purify public morals. The Church of to-day and her ministers are to use a free lance on questions of morality."

President Brown's paper hurled this solid shot: "Intrenched in politics, the saloon defies the indifference of the Church. Had the temperance women of a decade and a half ago, trusted themselves to authorized leaders, we would to-day be on the verge of victory, instead of groping to find a way to overcome the evil. The time has been spent in dress parade, and a change should now be made from the pusillanimous position, that intemperance is a great evil, to the conviction that the saloon is a terrible crime."

Dr. Henderson: "Shut the saloon. In fifty years, if the white man is drunk and the black man sober, black will be the favorite color." There was good leaven in the convention, which will make its transforming power felt, not only in Cincinnati, but throughout the State.—*Western Christian Advocate.*

A Mother of Men.

Years ago a family of four—a father, a mother, and two sons—dwelt in a small house, situated in the roughest locality of the rocky town of Ashford, Connecticut. The family was very poor; a few acres of stony land, a dozen sheep and one cow supported them. The sheep clothed them, and the cow gave milk and did the work of a horse in plowing and harrowing; corn bread, milk and bean-porridge were their fare. The father being laid aside by ill-health, the burden of supporting the family rested on the mother; she did her work in the house, and helped the boys to do their work on the farm. Once, in the dead of winter, one of the boys needed a new suit of clothes; there was neither money nor wool on hand. The mother sheared the half-grown fleece from a sheep, and in one week a suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house," yet every Sunday the mother and her two sons walked to church. One of these sons became the pastor of a church in Franklin, Connecticut, to which he preached for sixty-one years; two generations went forth from that church, to make the world better. The other son became a minister, and then one of the most successful of college presi-

dents; hundreds of young men were molded by him. That heroic Christian woman's name was Deborah Nott; she was the mother of the Rev. Samuel Nott, D. D., and of Eliphalet Nott, D. D., LL. D., president of Union college.

—*Observer.*

The Old Testament Scriptures

The character of Christ is staked upon it. On the lowest computation of infidelity itself, it is the testimony of a good man. The very scoffers at revelation admit the goodness, the honesty, the unquestionable integrity, the perfect character of Christ. He is an unimpeachable witness. They who reject every other part of divine revelation, receive without hesitation, as true, the words of Jesus. They admit that Christ was goodness incarnate, truth and love without mixture and without deception. But here is the testimony of such a being, the personification and example of uprightness and goodness to the race, as to his own rule of life and conduct, as to the infallible perfection of that rule, and as to its supreme and perfect, unquestioned and unquestionable authority over all mankind. An absolute, unhesitating regard to it and obedience of it are presented as the principle of his own character, the inflexible determination of his own conduct in all things; and he declares that what it is for him, it is and must be for all mankind their sole authoritative rule.

Now, if this testimony is not true, the Lord Jesus knew it, and consequently you have this acknowledged, trustworthy, and good being, the admitted personification and example of all goodness, basing his whole life upon a lie, setting out in his public ministry of self-denying and suffering benevolence, with the proclamation of a known enormous falsehood as the foundation of it, and the authority for it, and endeavoring to impose the same falsehood upon the whole human race. But this deception, this huge, vast swindle is inconsistent with the lowest supposition of any goodness and honesty whatever in the being who, under such solemn circumstances, on such a stupendous theatre and compass, publishes this testimony. The Old Testament Scriptures must therefore be received as the perfect Word of God, or this witness, though acknowledged to be the most perfect example of goodness and truth, is infinitely deceitful and wicked, the Alpha and Omega of falsehood, imposing under the guise and influence of assumed goodness, the greatest of all possible forgeries, an uninspired, imperfect, human production, as the authoritative revelation of Jehovah for mankind.—*Rev. Geo. B. Cheever, D. D., in March Arena.*



Copyright, 1888.

"THE KING'S TOUCH."

In England, two centuries ago, popular superstition credited the "Royal Touch" with curing scrofula. These superstitious practices have now become obsolete, and in their place we have a scientific remedy in Dr. Pierce's Golden Medical Discovery, which eliminates the impurities from the blood by the natural channels, thereby cleansing the system from all taints and impurities from whatever cause arising. It is truly a royal remedy, world-famed and the only liver, lung and blood remedy guaranteed to benefit or cure every case, or money paid for it will be refunded. As a regulator of the Stomach, Liver and Bowels, "Golden Medical Discovery" cures all bilious attacks, indigestion and Dyspepsia, Chronic Diarrhea and kindred ailments. As an alterative, or blood-purifier, it manifests its marvellous properties in the cure of the worst Skin and Scalp Diseases, Salt-rheum, Tetter, Eczema, and Scrofulous Sores and Swellings, as well as Lung-scrofula, commonly known as Pulmonary Consumption, if taken in time and given a fair trial.

\$500 REWARD

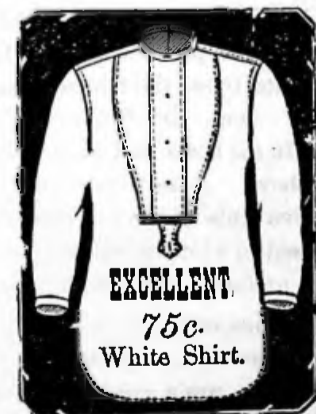
is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of Catarrh in the Head which they cannot cure. By its mild, soothing, and healing properties, Dr. Sage's Remedy cures the worst cases, no matter how bad, or of how long standing. Fifty cents, by druggists.

DR. WELCH'S
Communion Wine, un-fermented, for sale at this office.

Quart Bottles, per doz.	\$10.00
Pint " "	6.00
Half Pint " "	2.75

J. Miller Thomas,
604 Market Street,
WILMINGTON, DELAWARE.

TRY OUR



White Shirts 50, 65, 75, \$1.00.
WYATT & CO.,
603 Market Street
WILMINGTON, DEL.

Peninsula Methodist.

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

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

Three Months, in Advance, - - 35 Cents.
 Six Months, " " " " 60 "
 One Year, " " " " \$1.00
 If not paid in Advance, \$1.50 per Year.

Letter from Miss Spencer.

ADDRESSED TO THE DELAWARE AUXILIARIES. W. F. M. S.

MY DEAR SISTERS:—Fast flying time reminds me that another letter is due you from your Japan missionary. It is a real pleasure to write when one has lots to say. Our scholarship girls have just been writing letters to their kind patrons in America, and it seemed an unusually easy task to them because of the many things that happened last year. First, in February there was the Promulgation of the Constitution by the emperor at the new Imperial Palace into which the imperial family had moved just one month before. The whole city was decorated with lanterns, flags, gorgeous arches etc., and a grand revisor of the troops brought out the nobility and all representatives from foreign countries in their gay uniforms. On this occasion the Empress and Emperor rode together for the first time.

In April the Woman's Semi-annual Union Prayer meeting held alternately in Tokyo and Yokohama met in the latter place, and as the whole Bible was now translated into Japanese it was suggested, at that meeting, that a copy should be presented to the Empress. The women were delighted with the proposition and through the kind assistance of the Governor of Tokyo succeeded in having it forwarded to her majesty, on her birth-day May 27th.

Another delightful occasion to the girls was a pleasure trip to Mutsujima in boats, to see the famous cherry blossoms. One girl wrote "We praised God in the boats, and I felt like a Heaven above. A boat race on the river by five clubs of the University student dressed in white, green, purple, red and blue uniforms was a pretty episode.

In June came our closing exercises and promotion of eleven girls to Aogama which was a great event. A powerful incentive to faithful study is that grand school at Aogama. This was Miss Pardoe's first class, and she was very proud of them. They acquitted themselves in essays, singing and reci-

tations with credit, and we all felt they were well entitled to their diplomas. In October the Union Prayer-meeting was held in Tokyo, and was probably the largest meeting of women we ever yet held. The girls enjoyed it greatly. The next great event was the investiture of Prince Harn' the Emperor's oldest son, with the right of succession to the throne.

This took place in the Imperial Palace, on the Emperor's birth-day Nov. 3rd. As it was Sunday the Christians did not join in the general observance of the holiday, but held a meeting in a large hall, the Hosen Han, devoting much time to singing and prayer and having several most loyal, inspiring and eloquent addresses.

The last item on the girl's list of events was our Christmas festival. We had an *unusually* happy time this year. I shall not weary you with details. It would be hard to describe our exercises intelligently, further than to say they were the prettiest we ever had. Kind friends had sent us enough presents from home to furnish every one with something and our tree was very attractive, loaded down with dolls handkerchiefs, pop-corn etc., To some it was their first experience of a Christian Christmas, and one of these wrote in her letter that she had never seen so happy and beautiful a time. God grant that all may realize to the utmost the happiness accompanying faith in that best of Gifts, our Blessed Lord!

The new Year opened auspiciously, and to all it will be a very important year, as Parliament will be convened for the first time, and from all parts of the country, representatives will be flocking to the capitol. Then, too, an International Exposition will open in April, in Tokyo, which will bring visitors from all parts of the world.

To the Christians, another great object of interest will be the Biennial Meeting of the Christians of all Japan which I think will convene in May. The Japanese are so eloquent and enthusiastic, great good will doubtless result from this Convention. The subject of abolishing the License of Houses of Prostitution is agitating the public mind, and will result favorably, it is thought, in the near future. Many of the daily newspapers advocate it, and enthusiastic meetings have been held, and a society formed to keep the matter before the public until the desired end is reached. Of course, Christian influence is at the bottom of this, but Christians and non-Christians alike are working to effect this reform.

A very gratifying article appeared in one of the Japanese papers, recently, acknowledging the good results slowly, but surely being achieved by Christianity.

This is a most favorable juncture for the establishment of an Industrial Home for the outcast women, and the Japanese sisters are working hard to secure public interest in it. Many have already promised to help. Miss Blackstock, sent out by the Minneapolis Branch of this work, is with us, studying the language, and helping us some in the school.

Miss Taylor, for Fukuoka, passed through these parts two weeks ago, and is, doubtless, already at her field of labor. Pray for these dear sisters, that grace and strength may be given sufficient for their need. With much love to you all.

Affectionately,

M. A. SPENCER.

13 Tsukiji, Tokyo, Japan, Jan. 27, '90.

"Dividing Charges."

MR. EDITOR:—This subject is being pretty thoroughly ventilated through the columns of your paper. Your correspondents in last week's issue gave some good and strong points, and so fully anticipated the ground that I had intended to travel over that I may not have much more to write you on the subject. The fact has been developed in this discussion that there are two sides to this question, and to my mind the strong side is that it would be bad policy to go back to the old large four weeks circuit system, giving the minister more work than he can possibly do well.

In adjusting the work and arranging and re-arranging the appointments the "bishop and his cabinet" have a very difficult, and often thankless task to perform, and they should seek all the "light" they can get from "outside" parties, and take no action arbitrarily without first consulting those most interested, and only then when fully persuaded in their own minds that it would be for the good of the work concerned. This as far as I know has been the policy of the past and as our presiding elders are the most interested of any, and ought to be, and are in a large measure held responsible for the success of the work on their several districts, they of course will do their best to properly adjust the work, and if left to an out-side committee I doubt if one could be found that would give better satisfaction.

Without divulging "cabinet secrets," I can assure your readers that this subject received the careful and prayerful consideration of those having it in hand, for the past two years, and although I differed with my brethren in some action that was taken, yet the work was adjusted in accordance with the mature judgment of a majority, and it became necessary for me to acquiesce in a brotherly manner.

This discussion has developed the

fact that our work has not been injured, but greatly benefited by dividing large circuits and forming them into smaller ones. They have been better worked and have produced more satisfactory results. Many members have been added. Sunday-schools increased, churches and parsonages built and paid for, benevolent collections greatly increased, and we haven't yet heard of any churches that have "died from giving" or preachers that have "starved" in fact they are now better paid than they were under the old "double circuit" system, and I expect to see them coming up to Milford in a few days the most of them fat, and sleek and happy.

Until some one who takes the other side of this question comes forward and points out some of those weak "starvation appointments" that we have heard so much about, and gives us the facts and figures to prove the position taken we believe that we are done with this subject at least for the present. Brethren please step forward and "turn on the light."

A. D. DAVIS.

Freedmen's Aid and Southern Education Society held a most enthusiastic anniversary in Chicago, some weeks ago. Reported receipts for the year, \$221,868 97; an increase of \$51,020, 40. Forty-one institutions of learning are superintended and aided by this society,—one theological seminary, twelve colleges, and twenty-eight academies. In the colleges are six biblical, two medical, one dental, three legal, and twelve industrial departments. Ten institutions, forty teachers, and seven hundred and fifteen students, have been added, during the year. In the same time, seven thousand six hundred and eighty-eight students have received instruction in these schools.

Rev. Frederick Upham, D. D., who passed the age of ninety years, the 4th of October last, is in such good health, that he has preached for two successive Sabbaths.

We have a very pleasant recollection of Father Upham, whose acquaintance we enjoyed during the five years we were members of the same Conference, then, the *Providence*, now, the *New England Southern*.

The genial old gentleman is not only favored in seeing many days, in physical, mental, and spiritual health, but also, in the honor God has put upon him, as a successful Methodist minister, as the father of a successful Methodist minister, the eloquent Samuel F. Upham, D. D., professor in Drew Seminary, and as the grandfather of a successful Methodist minister, Rev. Frederick N. Upham of the New England Conference.

Dr. Upham, Senior, entered the itinerancy in 1821, and continued in it, till 1883, when he retired to the ranks of the supernumeraries. With the Divine favor and due prudence, there seems good reason to hope, he may live to be our second centurarian.

Conference News.

The class of the first year for examination, will please meet in the M. E. Church, Milford, Del., Monday evening, March 24th, at 7½ p. m. The order of examination indicated in the Minutes, will be followed.

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

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.

The class of the second year, will please meet the examining committee in the Methodist Episcopal Church, Milford, Del., March 26th, at 2 o'clock p. m.

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

The class of the fourth year will meet in the M. E. Church, Milford, Del., Monday, March 24, 7½ o'clock p. m., sharp.

I. N. FOREMAN,
Chairman of Committee.

Orders for R. R. tickets have been sent to the presiding elders, from whom they may be secured by pastors, delegates and their families, who desire to attend conference.

W. L. S. MURRAY.

The Asbury M. E. Church quarterly conference passed very complimentary resolutions, in reference to their pastor, Rev. W. F. Corkran, and requested his return for the fifth year.

The revival at the Brandywine M. E. Church still continues with increasing interest. There have been thirty-six conversions up to date.

A literary and musical entertainment will be given in the M. E. Church, Zion, Md., Monday evening, March 17th, in aid of a worthy church enterprise.

The lecture will be delivered by Rev. L. E. Barrett, of St. Paul's, M. E. Church, Wilmington, and music by J. Wesley Ewing and family. Admission free, but a liberal collection will be expected.

E. H. HYNSON.

CHESAPEAKE CITY, MD., E. H. Nelson, pastor. We are glad to learn the new church enterprise in this place is progressing so satisfactorily. Though the cost has amounted to a sum far beyond early estimates, reaching about \$9,000, yet nearly two-thirds of this has been already paid, and the brethren are hopeful of securing enough more on this account, to leave a comparatively small balance of indebtedness.

If possible, to complete arrangements, the dedication is to take place, Sunday, March 23d, when it is hoped Bishop C. H.

Fowler, D. D., L. L. D., will preach, and possibly, Dr. Talmage, the great Brooklyn Divine. We congratulate Bro. Nelson and his people on this grand progress, and shall be glad to report their triumph.

DEAR BRO. THOMAS: We read with interest, the reports coming in from the different fields, which appear in your paper. Newark charge, like many others, is having a hard fight financially. The most of our support comes from the farmer. The long continued rain proved fatal to crops, but notwithstanding this, with other losses by deaths and removals, we expect to have collections up to the apportionments, and the preacher's salary paid in full. We report forty-two conversions. The old itinerant wheel which never ceases to roll, is bringing us very near to another meeting of conference, and changing of appointments. The brother whose lot it may be to take this field for another year, will find a comfortable and convenient parsonage, a pleasant work, and a kind people.

T. H. HARDING.

March 11, '90.

ROXANNA, DEL., A. D. Davis, pastor.—A fine Estey organ has just been bought and paid for. A church sociable and musical entertainment Monday evening, March 3, yielded about \$30 on this account. Prof. J. G. Robinson of Baltimore, presided at the organ, led the singing, and gave a stirring temperance address. Rev. F. F. Carpenter of Bishopville, gave two excellent recitations, which were well received. Rev. W. K. Galloway, the evangelist, followed with a most telling appeal to the young people, in his earnest style, which evidently made a deep impression, as the whole congregation were moved to tears.

The all-day meeting Sunday, the 2d inst. was a high day in our Israel here. Bros. Galloway and Robinson, as well as the pastor, seemed to be at their best, and the Spirit of the Lord, rested upon the people. Because of the storm, the meeting was not continued.

The Work at Seaford.

BRO. THOMAS.—Our revival meetings, which lasted eight weeks, closed their night ly sessions last week, but the work itself, we hope to perpetuate. During the last three weeks, I was assisted by brother A. J. Dolbow, of your city, who, notwithstanding his well known lack of education, is a great power for good. His method is peculiar, and, until a congregation gets adjusted to it, he cannot accomplish much. But, after a few meetings, every one begins to feel that God is speaking through him, and then his success is almost assured. His bright experience is an inspiration, and his "Hallelujah" becomes so familiar, that, unless you are careful, you will find yourself saying it. Our converts number 55, and all have joined our church. They are from our regular congregation and Sunday-school. Many who were irregular attendants, or did not attend at all, became interested in the meeting, but scarcely one of them was saved. This fact proves the value of regular instruction in the Sunday-school and from the pulpit. The seed must be sown, before a harvest can be gathered. If the whole population could be induced to attend church regularly, revivals would be larger and more frequent than they are. The results, too, would be more permanent and valuable. Regular instruction works the

seed well into the soil, so that when it springs up, it will not perish for lack of root. The church here is now strong and happy. Some building projects are in view for next year.

Respectfully,
W. J. DUHADWAY.

Conference Homes.

MR. EDITOR: The errors appearing in conference directory, are due, to the fact that I was called from home while the copy was in the printer's hands, and thus was unable to read and correct the proof. I cannot be entirely responsible for what the types may say. If any names have been omitted, it is because such names were not reported by the presiding elders, as this was the authority and limitation of the committee in this matter. If such omissions occur, they will cheerfully be adjusted. Please say to the brethren, that all requests for special arrangement were considered until Feb. 28th, after that it was too late to unmake our plans. We have done the best we could, and promise them a cordial greeting, and good homes, when the time comes for them to visit us.

Very truly yours,
J. H. WILLEY.

Wilmington District.

KINGSWOOD, a board of trustees has been elected and approved by the quarterly conference; so that Kingswood is in a condition now to begin in the near future, work in earnest, as an independent society. The Sunday-school is in a flourishing condition. The largest list of Our Youth to be found in the conference, is taken at this little church. The pastor, Rev. R. I. Watkins, was invited to return.

NEWPORT, the reports in quarterly conference showed great activity in church work. The debt of \$500, has been paid on the enlarged and much improved parsonage. The pastor averages four services on Sabbath, and has made 235 pastoral calls. The stewards were much encouraged, as they were able to report ahead of previous years. 700 pages of tracts distributed, and benevolences well in hand. The temperance work at this place is a perfect net work of societies. The W. C. T. U. has 40 members, the Y. W. C. T. U. has 50 members, the Loyal Legion 109, which meets weekly, colored Loyal Legion, one of the most needed and most effective for good. There is now an effort to begin in earnest to thoroughly renovate and improve the church building. The pastor, J. E. Bryan, was unanimously requested by the board of stewards, and also by the quarterly conference to return.

ST. PAUL'S, 26 subscribers to the *Christian Advocate*. Rev. Albert Thatcher visits the Alms House once a week, where he distributes papers, sings and preaches to the inmates. The Sunday-school is large and flourishing. Attendance for three successive Sabbaths, 515, 516, and 513 respectively. The revival was productive of good results, not only in conversions, but also in quickening members. Rev. Louis E. Barrett was unanimously invited to return.

NEW CASTLE, gave at their last quarterly conference, the members of the church an opportunity, never before offered them, namely, a public conference. The beautiful lecture room was well filled, and for one hour and forty minutes, the attention shown, manifested the intense interest of all present. The reports were nearly all

written, and prepared with care, and every department of church work was fittingly represented, and success was reported in every line. Dr. Hubbard has never been more successful nor more appreciated than among this people. At the close of the conference, on returning to the parsonage, it was found to be crowded with those who had brought substantial tokens of their high appreciation. Thus successively and happily close three years of work, suffering and anxiety; but the pastor believes himself since his return from the hospital, to be on the highway to thorough restoration in health, and the people unitedly invite his return for the fourth year.

W. L. S. MURRAY.

Pantaloons.

Do you want a pair for man or boy? We'd like to have everybody see our stock of trousers. We have them short and long, large and small, at any price a man or boy would want, and want to sell them. The most of them are made by our own tailors here in Wilmington. You'll find them to be far superior to the ordinary ready made. Ours are made to be comfortable and durable.

Boys' Suits. — If your boy wants a suit for early Spring we have them that are good weight.

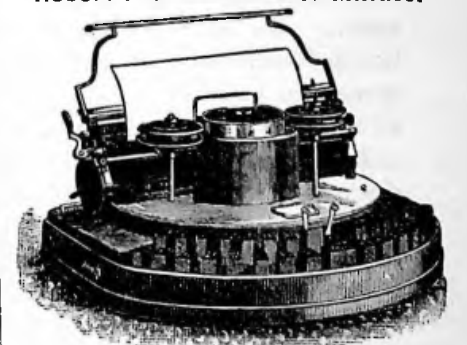
Spring Overcoats, our own make, stylish and handsome.

J. T. MULLIN & SON,
Tailors 6 & Market
Clothiers, Wilmington.

Hammond Type-Writer.

The best machine on the market, on account of its perfect alignment, interchangeable type and durability.

Record: 170 Words Per Minute.



For circulars and terms, address:
AUBREY VANDEVER,
Clayton, Del.,

(Copyrighted 1890 by J. Miller Thomas.)

OUR SERIAL STORY
Blanch Montague,

OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XI—THE RESCUE.

Whether the tempest had spent itself and was subsiding of its own accord, or whether the Master, at whose mandate the wild storm of Tiberrias was calmed, spake to the mighty waves, and they couched at his feet, we may not know, until the great day of eternity; but certain it is, that the winds did cease, and the waves went down, and the thunder roll was heard only in the distance; while the lightning along the horizon showed a dense fog coming in from the eastward, and settling down over the face of the deep.

The boat had been constructed with three air-tight, galvanized iron compartments, any one of which was sufficient to float it, while it remained intact.

The forward chamber had been stove in by the falling mast, and was now full of water, so that the yacht was considerably down, by-the-head; and, in this disabled condition, it tossed about like a huge buoy, that had parted its cable, and had been swept from its moorings.

The port and starboard lights had been swept overboard by the falling mast, and there was no spar on which another could be raised. But fully aware of their danger, the sailors lost no time in fastening their bull's eye lantern to an oar, which they managed, after considerable effort, to lash to the rail. This would prevent their being run down by any passing steamer, and might lead to their discovery and rescue.

Hardly had they completed this work when the sound of a steamer's whistle to the windward reached them. Every moment as it came nearer, the sound became more distinct. It was evident, that the vessel was rapidly bearing down upon them.

Their own fog-bell, which had been foward on the sampson post, was under water, and having no means of answering the steamer's whistle, they watched their chance, in the intervals between its sounding, to call out, with all their strength, "Ship Ahoy!"

The lookout on the steamer seeing the light on the wreck, called out to the man at the wheel, "Bear away! there is a strange light under the port bows." The next moment, the call for help was heard, and slowing down the steamer, passed under easy steam, to the windward, close by the wreck. The vessel proved to be a steam yacht, with a fishing party bound for Glen Cove.

Walter and his companions were soon taken on board, and through the kindness of the party, were furnished with dry clothing, to wear while they dried their own wave-washed garments.

The little steamer reached Glen Cove at half past eleven o'clock, where Walter bade adieu to his rescuers, and having assured the sailors they should not lose anything for what they had risked for his sake that night, he hastened to the railway station, and found to his great delight, that he was in time to catch the midnight express for Harbordean. He bought his ticket, and at once boarded the train.

Having given up his ticket, and secured the conductor's promise to awake him, on the arrival of the train in that city, Walter got himself into as comfortable a position as he could, and was soon fast asleep.

It was six o'clock when the train rolled into the station at Harbordean; and Walter hastened at once to the pier, where he learned that the "Ocean Queen" was more than an hour overdue, and still nowhere in sight.

He hardly knew whether to feel glad or sorry; he rejoiced in reaching Harbordean in time to intercept her, if all was right; but he could not suppress a fear, lest the heavy storm of the night before, might have proved disastrous to the "Ocean Queen", and this apprehension kept him from being quite happy.

As he had tasted no food since noon of the day before, the claims of hunger began to assert themselves; so leaving the pier, he was soon refreshing himself with an excellent breakfast, in a neighboring restaurant.

As he thought over the scenes, of the past three days, and, recalled his varied experiences, and all the strange feelings he had felt, he became a mystery to himself. Why am I here, he said? Why am I seeking to know this young woman? What benefit do I expect to derive from this knowledge, if I acquire it? What right have I to be pursuing the young girl, as I have done? Are my actions manly? What would my mother think, if she could see me this morning, and know all the events of the past three days? Am I the son of a soldier? Is this the behaviour of a gentleman? Am I Walter Melvin, of Glen Eden and Hathaway?

These and many other questions ran through his excited brain, as he sat in the Bay View restaurant, that dull June morning. Why is all this? What unseen power is it, that for days has held me in its grasp, and driven me on, over land and sea, through storm and tempest, seeking I know not what?

He tried to persuade himself that he was foolish, and that every act of the past three days was unworthy of

him. He tried to look upon his emotions on the beach and on the railway train, as the fevered fancy of the hour that ought to be banished and forgotten. But every effort to do so, was in vain; for try as he would, reason as he could, the vision of a tall, graceful girl, with black eyes and golden hair, would come and stand before him.

"Why was it?" O, ye scientists and philosophers, tell me if you can, why was it so?

Walter tried to solve the problem, but failed; he tried to break his invisible fetters, but was powerless; he tried to forget the beautiful girl whose presence had affected him so deeply, but he could not; and when he walked back to the pier that morning, he felt that if the "Ocean Queen" had gone down in the storm that night, the brightest hope of his life would be blasted.

It was a glad moment for Walter Melvin, when he walked out upon the pier at eight o'clock, and beheld, a mile to the northward, the stately outline of the "Ocean Queen," bearing down in the direction of her wharf.

When the steamer reached the pier, four men and two ladies left the boat, but there was no sign of the object of his search.

Upon inquiry he learned, that the vessel had been obliged to "lay-to," during the severest part of the gale, and owing to the dense fog, had run for several hours under a slow engine. This had occasioned the delay that had made her three hours late in reaching Harbordean.

He also learned, that she had not put into any port on the way, and no passengers had left the boat, until she had made this landing.

He remained on the wharf, however, until the order was given to take in the gang plank, when he went on board, and hastened to the saloon, hoping to see the object of his thoughts, but she was not there.

He next ascended to the promenade deck, and not finding her there, went to the dining hall; but it was all in vain.

Thinking the storm of the night may have disturbed her rest, and that she had not yet left her state-room, he went again into the saloon, and wrote a long letter to his mother, telling her that he was making a kind of flying trip over the country.

He longed to tell her all that was in his heart, and all that he had done; but much of it was so wild and fanciful, that he was ashamed of it; and besides, he felt that much of his conduct would require an explanation, which he could not give, for he could not understand it himself; so he resolved for the present, to say nothing of his adventure.

Having learned that the boat would

not stop again until it had reached Ocean View, at five o'clock that evening, he secured a state-room, and was soon fast asleep.

It was three o'clock in the afternoon when he came again upon the deck. The wind was fresh, and the sea, running high, so that the steamer rolled heavily from side to side. The saloon was empty, and but few passengers were visible on either deck.

Walter descended to the dining-room and got a substantial lunch. As he was returning to the saloon again, and had just reached the foot of the broad stairway leading to the lower deck, he saw a shadow, and heard a low, faint cry. Quickly glancing up, he saw a white figure descending toward him. With great presence of mind, he placed one foot upon the bottom step, and reaching out his arms, the next moment a fainting girl, limp and motionless, lay upon his bosom. As he looked into the pale face upturned to his, he recognized the beautiful features of Blanche Montague.

(To be continued)

President Ridgaway, of Garrett Biblical Institute, has just issued a manual of "Out-lines of Theological Encyclopedia," the outcome of his class-room work.

DR. LINDSEY'S BLOOD SEARCHER
Makes a Lovely Complexion. Is a Splendid Tonic, and cures Boils, Pimples, Scrofula, Mercurial and all Blood Diseases. Sold by your Druggist.
Sellers Medicine Co., Pittsburgh, Pa.

"Best cure for colds, coughs, consumption and the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

A NEW INVENTION
NO BACKACHE
RUNS EASY
2 1/2 Cords of Beech have been sawed by one man in 2 hours. Hundreds have saved 5 and 6 cords daily. "Really" that every Farmer and Wood Chopper wants. First order from F. J. Doughty secures the Agency. Illustrated Catalogue FREE. Address FOLDING SAWING MACHINE CO., 303 S. Canal Street, Chicago, Ill.

There is some **FARMING** satisfaction in **FARMING** when a farm produces a good living, a handsome man and at the same time is making its owner rich by an increase in value of land on account of growth of coal-mining railroads, and influx of settlers. In no other country is this so true as of **WEST VIRGINIA**. Farming soil is very rich, best of markets near at hand, no destructive blizzards, cyclones, but health, fine farming soil, a home and fortune can be had. Address: O. M. BARNES, Land Commissioner, Lansing, Mich.

CANNON BELL FOUNDRY CO.
SUCCESSORS IN BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO.
CATALOGUE WITH 2200 TESTIMONIALS.
BELLS, CHURCH SCHOOLS, FIRE ALARM
29 1/2-cow

BAILEY'S COMPOUND
Light-Spread
SILVER-PLATED
CORRELATED GLASS
REFLECTORS
A wonderful
invention for
LIGHTING Churches,
Halls, &c. Handsome
designs. Satisfaction
guaranteed. Cata-
logue & price list free.
BAILEY REFLECTOR CO.,
113 Wood St., Pittsburgh, Pa.

An Old Letter.

[The following letter was written in the year 1806, by Rev. Henry Smith to Rev. John Sale—two names, known to every one familiar with the history of American Methodism. John Sale was a native of Virginia, licensed to preach in 1796, and died near Troy, O., January 15th, 1826. Father Smith was well-known by all Maryland Methodists of the last generation.]

BALTIMORE CO., Oct. 3, 1806.

MY DEAR BROTHER:—Yours of the 12th of August came safe to hand, for which this brings you my sincere thanks. I can assure you, my brother, your letter produced many pleasant sensations in my soul. I can hardly tell you, how much I feel myself interested in favor of the western country. There, bare-faced antinomianism has stalked abroad, without a blush. There, many wild and extravagant notions have been propagated; yet, amid all, pure and undefiled religion is gaining the ascendancy. I thank God, for the prospect of another revival of religion among you.

You have, no doubt, heard what the Lord is doing on the Eastern Shore, and in other parts. I have attended two camp-meetings, since I wrote last. At the first one of the two, we had a gracious shower. Such a time of the sanctifying power of God, I never saw before. It ran through all the camp, and many could testify that the blood of Jesus could cleanse from all sin. Many more were justified freely, through the redemption that is in Jesus. Methodists of more than twenty years' standing, declared they never saw such a time. My own soul drank freely and largely, into the living streams of the Gospel. This camp meeting was near Winchester, in Virginia.

At the second, the Lord also wrought like himself. Two hundred and eight professed justification; one hundred and seventy-two, sanctification. The preachers got all on fire, and many dull professors stirred up.

At a camp meeting on the Eastern Shore, about six hundred got converted. A company of our friends from Baltimore went in a vessel. The captain and mate both got converted, and they returned all in a flame.

The Lord is carrying on his work in Baltimore city, and in our circuit we have some prospect. I find a struggle in the most of our societies for purity of heart. Ten or twelve have lately professed it, and I hope we shall see glorious times. Satan is raging, and stirring up strife; but my Lord will bruise his head, and ride on gloriously, and conquer thousands at his pleasure.

I am as well as common in body, and bound for glory. For thirteen years I preached holiness or Christian perfection to others, and lived without it myself; but now, my brother, I know experimentally what it is, to love God with all my heart. After a long, a painful struggle, my soul, by simply believing, stepped into liberty—glorious liberty. The 13th day of last June, my soul was filled with perfect peace and love. I am happy, solidly happy, in the enjoyment of perfect love. My soul is on fire; I feel as nothing, before the Lord. Christ is my all. My soul

is melted down, when I take a survey of the amazing goodness of God to me, one of the unworthiest of all the Lord's servants. I am helpless and dependent every moment. I need fresh supplies of grace.

My brother! is your soul fired with perfect love? Preach perfection. It is the marrow of the gospel—food for a soul athirst for God. I am happy to inform you, that I have preachers upon their knees, bathed in tears, for hours crying aloud for help from God against their inbred foes, and through faith, got the victory. O, brother! what is the Lord going to do for us—for his Church—for the world? Do write to me as soon as you have opportunity. Direct to Reister's Town, Baltimore County. Our quarterly meeting begins to-morrow, and our camp meeting next Wednesday. Pray for me, as I do for you. My soul was melted down last evening, too, while holding you up at a throne of grace. O, brotherly love! O, Christian simplicity! What so sweet this side of heaven! It is late. I must go to bed. Good-night, my brother.

I am your simple-hearted brother,
In the best of bonds,
HENRY SMITH.

—Baltimore Methodist.

Small Charges.

We have learned from experience that it does not pay to cultivate too much poor land, and find that one acre, with one ton of good fertilizer, well cultivated, will yield a better harvest than two acres, with the same amount of fertilizer, and twice the labor. If this rule holds good in secular things, why not in spiritual? We feel confident that it will, from our own experience.

Our pastor entered upon his work last year, with a church just enclosed and about four members; at our third quarterly conference, he reported church completed, pulpit carpeted, with plush furniture to match, and an indebtedness of only one hundred and twenty five dollars; a membership increased to forty, with twenty names on Sunday-school role; at our fourth quarterly conference, he reported a slight decrease of members by removals; but an increase of thirty nine in the Sunday-school.

But this is only one instance in many that could be named, where making small charges have proved to be an advantageous, change. Why then send men to larger fields than they are able to cultivate? Why not give them what they can cultivate properly? The old maxim says "any thing that is worth doing at all, is worth doing well." Then divide up your large appointments; open the minds, of the people and let in plenty of fresh air and light. It will chasten and refine them; it will endow them with that power, which prompts disciples to minister to those who are feeble, inspiring the tried with patience, and the fearful with hope. Instead of being broken reeds they will be towers of strength; instead of leaning on others they will be a support to the desolate;

and instead of being numbered with those who are sickly and ready to die, they will become masculine and will have power with God and with man.

A MEMBER.

New Church, Va., March 5, '90.

The ministers of the North Ohio conference, take one hundred and twenty-seven copies of the *Methodist Review*, the largest subscription in proportion to membership made by any conference.

The Methodist Episcopal Church increased its collections last year, \$129,556,56 over any previous year. Adding the funds collected by the Woman's Foreign Missionary, Home Missionary, and Bishop Taplor's Transit

Fund, the total is a million and a half for missions.

Reprobate Infants.

Elizabeth Stuart Phelps says that a "damned baby is, at best, but a theory; nobody ever saw one." That is true and terse; but we find in some households some very near it, or, at least, in danger of it. It is not, however, because of any inexorable decree, but rather for lack of it. No infant is reprobate to begin with, but many a one rapidly becomes such; and we have known parents, controversially hot against the Calvinistic doctrine, and horrified at the thought that their infants dying should go to perdition, but carelessly permitting them to go that way while living.—*Christian Standard*.

FIRST CLASS ORGANS & PIANOS,

fully warranted for six years, for cash or instalments. We recommend the Waters Organs and Pianos, and Worcester Organs, as the best instruments known. Every purchaser will be delighted with one of these very superior instruments. For a short time will give purchasers \$5 worth of music free. address

WM. K. JUDEFIND & Co., Box 1, Edesville, Md
P. S. Best references in the State. Catalogues and discount prices given
We recommend the above firm to our readers.

WILSON'S UNDERTAKING ROOMS
616 KING STREET.

Preparing and Keeping Bodies WITHOUT ICE a Specialty

Connected with Telephone Exchange. Open all Night.

J. A. WILSON, Funeral Director.

1889.

1890.

Winter Bargains,
ZION MD.

CARHART & CO., For Dress Goods, French cloth, in colors. Henriettas, black and colors, Cashmeres, and black Moriah silk, Surah silks.

CARHART & Co., For Notions, Trimmings, Laces, Ruchings, Plushes, and Velvet. Hosiery and Gloves.

CARHART & CO., For Rag and Ingrain Carpets, Smyrna Rugs, Window curtains and fixtures, etc.

CARHART & CO., For Horse and Bed Blankets, Comforts, Lap Robes, Goat Robes & Sleigh Bells, Whips, etc.

CARHART & CO., For Ladies, Misses and Childrens coats, jackets Men and Boys clothing. Overcoats at bottom prices.

CARHART & CO., For Hats, Caps, Hoods for ladies and misses. Boots and Shoes, Gum Goods, etc.

CARHART & CO., For Canton Flannels, Red and Grey. Hemmed Ladies and Gents underwear, etc.

CARHART & CO., For your Groceries, Raisins, Currants, Peaches, Can Goods, etc.

CARHART & CO.,

The oldest established stand in the county. Established 1849, November 20th, 40 years, 28 years on the cash system, which has proven beyond a doubt to be a save of ten per cent to all patrons and in many cases twenty per cent. Call and be convinced of the facts.

J. M. C. C.

TERMS CASH.

A. C. C

Youth's Department.

Brave Little Marlan.

One of the most heroic acts performed during the Revolution, when the whole nation rose to a high plane of heroism, was that of a child in South Carolina. During the investment of Charleston, the country north of Cooper's River, was ravaged by Colonel Tarleton and the British.

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

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

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

"For our baby!" breaking loose.

The men stopped firing. As she entered, the walls began to crumble, and the flames shot high above the roof; but in a moment she reappeared, with a white bundle in her arms.

Tradition says, that Tarleton's men cheered her loudly, as she ran back to the swamp. She was badly burned, but recovered, and lived to be of the most patriotic of Carolinian women. The baby whom she saved was afterwards the gallant Lieutenant Colonel Fenwick.—Woman's Journal.

Be Courteous, Boys.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to entertain or amuse a boy friend, who had just gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind; I don't stay long."

"I should call myself a very selfish person, if friends came to see me and I should pay no attention to them."

"Well that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he did not exactly mean that; but his father, who

had listened, now spoke: "A boy or a man, who measures his treatment of others by their treatment him, has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature. And very earnestly the father added:

"Remember this, my boy, you lower your own self, every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down." The Work Of Home.

Are Your Children Saved?

A very aged, converted gypsy woman in London, used to say to me, "He's my son, Mr. Vanderkiste, though he is sixty years old." Old or young, your children are your children. And are they all converted? Pray on for them, until they are. How awful to be the parent of a lost soul! Yet more awful, should it prove thus though any neglect or misconduct on your part, in example, or precept, or prayer. Teach by precept continually: "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house."

Teach, by pious example, also. The one will not do without the other. A Prime Minister of England, better known for his politics than for his piety, once said: "What-ever good advice you may give your children, if the parents pursue a bad course, depend upon it the children will follow the example instead of the precept. There are few principles of human nature stronger, than that of imitation." There must be no crooked and sly ways, which a godless world regards as cleverness and management. Getting children "on" in life, getting daughters "well married," as the phrases run, are sad hinderances to piety in families. No dust blinds the eye, like gold-dust. Parents, be warned! There is no real "getting on," and nothing is really well, that wanders from the circle of true piety.

Gracious Lord, thy holy word declares, that children are given to be "trained up" for glory. Blessed be thy name for the multitude of pious parents who have seen their dear children brought to the way of true piety by their precept their example, and their prayers. Grant by thy Spirit to every parent in crease of faith, that believing prayer for children may abound more and more, for Christ's sake. Amen!—Rev. R. W. Vanderkiste.

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

Our Brethren In India.

By the thoughtful attention of Rev. G. F. Hopkins, we are favored with a copy of the 25th annual report and the minutes of the 26th session of the North India Conference of the M. E. Church, which met in Lucknow, Jan. 2-7, 1890, Bishop James M. Thoburn, presiding.

This is a pamphlet of eighty-seven pages, well printed at "The Methodist Publishing House" in Lucknow, and as a brother says, presents a more creditable appearance than our own.

The record shows that the first session, Dec. 8-14, 1864, was presided over by the late Bishop Edward Thomson, with Rev. J. Talbot Gracy, as secretary; the sixth session, Jan. 20-27, 1870, by the late Bishop Calvin Kingsley; the tenth, Jan. 7-13, 1874, by the late Bishop W. L. Harris; the thirteenth, by Bishop E. G. Andrews; the fifteenth, Jan. 9-14, 1879, by Bishop Thomas Bowman. In 1881, Bishop S. M. Merrill, presided; Bishop R. S. Foster in '83; Bishop J. F. Hurst in '85; and Bishop W. F. Nunde in '87. Bishop J. M. Thoburn was elected in 1888, and has presided at two sessions. There are thirty on the foreign missionaries conference roll; Samuel Knowles having been there since 1858, and E. W. Parker, and J. W. Waugh, since 1859. Our own brother, George F. Hopkins, has been there since the fall of 1888. Besides these, there are in the Conference seventy-one ordained natives. The four districts report 4,989 members and 4,793 probationers an increase for the year of 1261 members and 577 probationers; there are 28,400 Sunday-school scholars, an increase of 18150.

The minutes give much interesting information of the Mission work, portions of which we hope to give our readers in the future. Bro. Hopkins is appointed to Lucknow.

PERSONAL.

Bishop Newman has satisfied Omaha Methodists, that it's an inspiring thing to have a bishop around, even for a few weeks at a time. That eloquent overseer is felt in all departments of local Methodism.—Michigan Christian Advocate.

Dr. Edward Beecher, who lost his foot last year, was present at the installation service of Dr. Lyman Abbott as pastor of Plymouth Church, Brooklyn. He preached the installation sermon when Henry Ward Beecher became pastor of the same church.

Dr. Mendenhall is about again.

The country at large have reason to rejoice at the confirmation of the nomination of General Morgan and Dr. Dorchester. The contest has been a long and fierce one, but the results will amply compensate for all the efforts that have been expended.

John Jacob Astor, leader of the great family of that name, and grandson of John Jacob Astor, the founder of the family in

America, died in New York, Feb. 22, at the family mansion.

The Rev. J. C. Hartzell, D. D., corresponding secretary of the Freedmen's Aid and Southern Education Society, was presented with a beautiful and substantial token of friendship and appreciation from his conference, the Louisiana, at its late session in Shreveport. The gift consisted of a handsome and expensive silver service. Bishop Vincent spoke in highly complimentary terms of Dr. Hartzell's work in the South.



WE ARE PREPARED

—To do all kinds of— Printing & Book-Binding.

—WHEN YOU NEED— Letter Heads, Note Heads, Bill Heads, Statements, Business Cards, Calling Cards, Envelopes, Circulars;

Or when you want Programmes, Reports, Minutes, Constitutions, etc., For your Church or other Organizations, when you want your

Magazines, or Pamphlets Bound,

Or are in need of any kind of PRINTING From a Calling Card to a Newspaper, GIVE US A CALL.

Our Establishment is one of the most complete in the State. We have every facility for all kinds of work.

Workmanship Guaranteed to be the BEST —AND—

PRICES AS LOW AS CAN BE MADE CONSISTENT WITH

GOOD WORK AND FAIR WAGES

J. MILLER THOMAS

604 Market St., WILMINGTON DEL.

Church Unity.

Rev. J. B. Kenyon, pastor of the Arsenal Street Methodist Episcopal church, Watertown, N. Y., recently addressed a Protestant Episcopal convocation in that city, on Christian Unity, closing with these suggestions as to the means of securing unity in the Church of Christ:

1. Among all Christians let there be mutual concessions in non-essentials.

Observation: If we cannot make mutual concessions, Christianity has failed in the first requisite of a supernatural religion—viz, power to change the hearts of men, and emptying them of hatred, fill them with perpetual love.

2. Let there be an earnest and candid examination of lines of difference (considered essentials) in the interest of truth and unity.

Observation: The time has been, and is not yet quite past, when Christian men have been more concerned to defend a creed or sustain a theory than to arrive at the truth. The success of the gospel has been retarded and jeopardized again and again, merely that an hypothesis, in itself valueless, might not be overthrown.

3. A loosening of denominational bonds and a sincere cultivation of Christian fellowship.

4. A practical acknowledgment of the fact that the genuine *ecclesia*, the real Church of Christ, is a spiritual rather than a corporeal entity.

5. A cordial recognition of the best and time-tried features of ecclesiastical polity, among whatever denominations these best features may exist, and the adoption of the same to secure the greater efficiency of the Church of Christ in the salvation of men.

So may it indeed be said by all, with no grudging mental reserve, with no insincere and Pharisaical courtesy, but with absolute honesty and most gracious candor, "*unum corpus sumus in Christo.*"

The Rt. Rev. William Paret, Bishop of the diocese of Maryland, delivering a charge to the Protestant Episcopal clergymen in session at Baltimore recently, said:

"This city is the central point of Roman Catholicism in this country. Here resides its highest prelate, and here it puts forth its greatest effort. It is using political and social influence to obtain the religious control of this Nation. God forbid that I should blame the Catholics for any honest effort made by them toward this end. This issue, however, is greater than ever before, and they are now concentrating all their hopes and plans in this land. We must meet their ad-

vance with loving resistance. Three-fourths of their members were born in Europe, and nearly all of the remainder are children of foreign-born parents. The foreign spirit in the church is remarkably powerful. Their members become Americanized very slowly, and are not being assimilated rapidly. Our rights as citizens and churchmen are menaced by this power.

The laws of naturalization are abused, and an immigrant often becomes a voter before he has caught our tongue. We have been neglectful in calling the attention of our parishoners to the encroachment of the Roman Catholic Church. I do not advise you to preach a course of sermons attacking their doctrines, but when any movement is made by them detrimental to our political or social institutions, be not silent, but speak out bold and clear on the subject. Parochial schools should be increased, so that the school life of the young of our church may not be neglected. Of course, you know I do not antagonize the public school."

Reduced Rates to Western Points.

The Baltimore and Ohio Railroad is now selling tickets to points in Minnesota, The Dakotas, Nebraska, Kansas and the far west at rates much below former prices. If you think of going west, it will pay you to communicate with the ticket agents of the B. & O. R. R., before purchasing tickets.

Springtime at Cape May.

In days ago old Cape May held by right of undisputed possession the title of Queen of Seaside Resorts. Her right to it lay in her grand location, and the incidental charms of sea and air, and the magnificent beach which, sloping down to the waves, gleamed like silver on its surface of hard-packed sands. She was easily first; and this proud position was maintained until the rage for seaside settlements broke upon the land, and younger and more enterprising rivals temporarily allured away to other sands the lovers of the old Cape. The old queen still holds in reserve her rich natural advantages, and the time is approaching, when her lost prestige will return, and she will repossess her place in the front rank of the world's seaside resorts.

When new hotels on modern plans are built and fitted for habitation the entire year, when her people catch some of the progressive spirit of their neighbors, her old popularity will be regained. Present indications foreshadow that time as near at hand.

As a summer resort there is no question as to the pre-eminence of Cape May, while her claims as a winter retreat, though less understood, are as well founded. Almost surrounded by salt water, with the gulf stream out at sea, and a stretch of sand to landward, the climate is mild and the temperature throughout the winter bracing, yet genial. The great white beach, with its constant invitations to pedestrians, and the vast ocean beyond, bids every one come and gain health in the inspiration of pure ocean air.

And now is the time to seek recreation under these skies. One large hotel, ample in capacity for the accommodation of many guests, and fitted for winter use, is open, others, smaller in size, never close their doors, while a number of cottages offer comfortable quarters to visitors. The railway facilities presented by the West Jersey Railroad are equal to all demands, and one has only to make up one's mind and start. The reward will be a most enjoyable experience in increased health and renewed strength.

OLD

RELIABLE.

NATIONAL LIFE INSURANCE COMPANY

OF MONTPELIER, VERMONT

THE MOST DESIRABLE POLICY EVER ISSUED.

It protects the insured against adversity in business, and also makes an absolute provision, in case of death, for wife, children, parents or creditors.

It is a safe and desirable investment, and guarantees that a certain amount of money will be accumulated in a specified time, which the purchaser can use at an age when he is more likely to be dependent upon others than others upon him.

This policy is negotiable for its cash value, the same as any bond or stock.

The thousands of policies which lapsed or were surrendered during the last fifteen years would have been saved by the provisions of this policy.

The principles of this policy are indorsed by the wealthiest and shrewdest bankers, merchants, and lawyers of America.

Under this policy you know exactly what you have, and if you need your money more than insurance you can get it.

Under this policy you have Investment, Protection, and the use of your capital.

Write for particulars.

WM. V. HARPER, General Agent, Maryland, Delaware, District of Columbia, and Virginia. 239 E. German street, Baltimore, Md.

DELAWARE OFFICE, 824 Market street, Wilmington, Del.
Or AUBREY VANDEVER, Clayton, Del.

MOST STYLISH BUGGIES.

Phaetons, Road Carts, &c., on the market, for durability and style, comfort and moderate price, unrivaled. We guarantee satisfaction, and will give a nice harness free to purchasers, to increase our trade. Best reference. Address

WM. K. JUDEFIND & CO.,
Box 11, Edesville, Md.

P. S. We recommend the above firm to our readers.

PEACH GROVE NURSERIES.

First class Peach Trees 4c., best selection for profit; Dwarf Pear 12c. Apple, 12c.; Cherry 15. All other stock low. Address

Wm. K. JUDEFIND & Co., Box 11, Edesville, Md.,

P. We recommend the above firm.

DR. TALMAGE'S DISCOURSE.

"ALL THAT A MAN HATH WILL HE GIVE FOR HIS LIFE," THE TEXT.

A Sermon for the People Who Would Like to Live Their Lives Over Again—False Reasoning Which Could but Result in Disappointment.

BROOKLYN, March 9.—The Rev. T. D. Witt Talmage, D. D., preached in the Academy of Music, Brooklyn, this morning, to an overflowing congregation. After expounding appropriate passages of Scripture he announced his subject to be: "Would You Like to Live Your Life Over Again?" His text was Job ii, 4: "All that a man hath will he give for his life." He said: That is untrue. The Lord did not say it, but Satan said it to the Lord, when the evil one wanted Job still more afflicted. The record is: "So went Satan forth from the presence of the Lord and smote Job with sore boils." And Satan has been the author of all eruptive disease since then, and he hopes by poisoning the blood to poison the soul. But the result of the diabolical experiment which left Job victor proved the falsity of the Satanic remark—"All that a man hath will he give for his life." Many a captain who has stood on the bridge of the steamer till his passengers got off and he drowned; many an engineer who has kept his hand on the throttle valve or his foot on the brake until the most of the train was saved while he went down to death through the open draw-bridge; many a fireman who plunged into a blazing house to get a sleeping child out, sacrificing his life in the attempt, and thousands of martyrs who submitted to fiery stake and knife of massacre and headsman's ax and guillotine rather than surrender principle, proving that in many a case my text was not true, when it says: "All that a man hath will he give for his life." But Satan's falsehood was built on a truth. Life is very precious, and if we would not give up all there are many things we would surrender rather than surrender it. We see how precious life is from the fact that we do everything to prolong it. Hence all sanitary regulations, all study of hygiene, all fears of draughts, all waterproofs, all doctors, all medicines, all struggle in crisis of accident. An admiral of the British navy was court-martialed for turning his ship around in time of danger and so damaging the ship. It was proved against him. But when his time came to be heard he said: "Gentlemen, I did turn the ship around and admit that it was damaged, but do you want know why I turned it? There was a man overboard, and I wanted to save him, and I did save him, and I consider the life of one sailor worth all the vessels of the British navy." No wonder he was vindicated. Life is indeed very precious. Yea, there are those who deem life so precious they would like to repeat it, they would like to try it again. They would like to go back from seventy to sixty, from sixty to fifty, from fifty to forty, from forty to thirty, from thirty to twenty. I purpose for very practical and useful purposes, as will appear before I get through, to discuss the question we have all asked of others, and others have again and again asked of us—would you like to live your life over again? The fact is that no intelligent and right fearing man is satisfied with his past life. We have all made so many mistakes, stumbled into so many blunders, said so many things that ought not have been said and done so many things that ought not to have been done, that we can suggest at least

ninety-five per cent. of improvement. Now would it not be grand if the good Lord would say to you: "You can go back and try it over again. I will by a word turn your hair to brown or black or golden, and smooth all the wrinkles out of your temple and cheek, and take the bend out of your shoulders, and extirpate the stiffness from the joint and the rheumatic twinge from the foot, and you shall be twenty-one years of age and just what you were when you reached that point before." If the proposition were made I think many thousands would accept it. That feeling caused the ancient search for what was called the Fountain of Youth, the waters of which taken would turn the hair of the octogenarian into the curly locks of a boy, and however old a person who drank at that fountain he would be young again. The island was said to belong to the group of the Bahamas, but lay far out in the ocean. The great Spanish explorer, Juan Ponce de Leon, fellow voyager with Columbus, I have no doubt felt that if he could discover that Fountain of Youth he would do as much as his friend had done in discovering America. So he put out in 1512 from Porto Rico and cruised about among the Bahamas in search of that fountain. I am glad he did not find it. There is no such fountain. But if there were and its waters were bottled up and sent abroad at a thousand dollars a bottle, the demand would be greater than the supply, and many a man who has come through a life of uselessness, and perhaps sin, to old age would be shaking up the potent liquid, and if he were directed to take only a teaspoonful after each meal would be so anxious to make sure work he would take a tablespoonful, and if directed to take a tablespoonful would take a glassful. But some of you would have to go back further than to twenty-one years of age to make a fair start, for there are many who manage to get all wrong before that period. Yea, in order to get a fair start some would have to go back to the father and mother and get them corrected, yea, to the grandfather and grandmother and have their life corrected, for some of you are suffering from bad hereditary influences which started a hundred years ago. Well, if your grandfather lived his life over again and your father lived his life over again and you lived your life over again, what a cluttered up place this world would be, a place filled with miserable attempts at repairs. I begin to think that it is better for each generation to have only one chance and then for them to pass off and give another generation a chance. Beside that, if we were permitted to live life over again, it would be a stale and stupid experience. The zest and spur and enthusiasm of life come from the fact that we have never been along this road before, and everything is new, and we are alert for what may appear at the next turn of the road. Suppose you, a man in mid-life or old age, were, with your present feelings and large attainments, put back into the thirties, or the twenties, or into the teens, what a nuisance you would be to others and what an unhappiness to yourself. Your contemporaries would not want you and you would not want them. Things that in your healthful ambition, or gave you pleasurable surprise, or led you into happy interrogation, would only call forth from you a disgusted "Oh, pshaw!" You would be forty and unendurable at fifty. The most inane and stupid thing imaginable would be a second journey of life. It is amusing to hear people say:

"I would like to live my life over again, if I could take my present experience and knowledge of things back with me and begin under those improved auspices." Why, what an uninteresting boy you would be with your present attainments in a child's mind. No one would want such a boy around the house: A philosopher at twenty, a scientist at fifteen, an archaeologist at ten and a domestic nuisance all the time. An oak crowded into an acorn. A Rocky mountain eagle thrust back into the egg shell from which it was hatched. Beside that, if you took life over again, you would have to take its deep sadnesses over again. Would you want to try again the griefs and the heart breaks and the bereavements through which you have gone? What a mercy that we shall never be called to suffer them again! We may have others bad enough, but those old ones never again. Would you want to go through the process of losing your father again or your mother again or your companion in life again or your child again? If you were permitted to stop at the sixtieth milestone or the fiftieth milestone or the fortieth milestone and retrace your steps to the twentieth, your experience would be something like mine one day last November in Italy. I walked through a great city with a friend and two guides, and there were in all the city only four persons and they were those of our own group. We went up and down the streets, we entered the houses, the museums, the temples, the theatres. We examined the wonderful pictures on the walls and the most exquisite mosaic on the floor. In the streets were the deep worn ruts of wagons, but not a wagon in the city. On the front steps of mansions the word "Welcome," in Latin, but no human being to greet us. The only bodies of any of the citizens that we saw were petrified and in the museum at the gates. Of the thirty-five thousand people who once lived in those homes and worshipped in those temples and clapped in those theatres, not one left! For eighteen hundred years that city of Pompeii had been buried before modern exploration scooped out of it the lava of Vesuvius. Well, he who should be permitted to return on the pathway of his earthly life and live it over again would find as lonely and sad a pilgrimage. It would be an exploration of the dead past. The old school house, the old church, the old home, the old play ground either gone or occupied by others, and for you more depressing than was our Pompeian visit in November. Beside that, would you want to risk the temptations of life over again? From the fact that you are here I conclude that though in many respects your life may have been unfortunate and unconsacrated you have got on so far tolerably well, if nothing more my life has been far from being as consacrated as I would like to have had it. I would not want to try it over again, just look at the temptations we have multitudes who have gone completely under. Just call over the roll of your school mates and college mates, the store or bank, or the operatives in the same factory with just as good prospects as you, who have come to complete mishap. Some young man that millionaire and own the fastest trotter on Westchester turnpike and retire by the time he was thirty-five years of age, you do not hear from for many years, and know nothing about him until some day he comes into your store and asks for five

cents to get a mug of beer. You, the good mother of a household and all your children rising up to call you blessed, can remember when you were quite jealous of the belle of the village who was so transcendently fair and popular. But while you have these two honorable and queenly names of wife and mother, she became a poor waif of the street, and went into the blackness of darkness forever. Live life over again? Why, if many of those who are now respectable were permitted to experiment, the next journey would be demolition. You got through, as Job says, by the skin of the teeth. Next time you might not get through at all. Satan would say: "I know him now better than I did before, and have for fifty years been studying his weaknesses, and I will weave a stronger web of circumstances to catch him next time." And Satan would concentrate his forces on this one man, and the last state of that man would be worse than the first. My friends, our faces are in the right direction. Better go forward than backward, even if we had the choice. The greatest disaster I can think of would be for you to return to boyhood in 1890. Oh, if life were a smooth Luzerne or Cayuga lake, I would like to get into a yacht and sail over it, not once, but twice—yea, a thousand times. But life is an uncertain sea, and some of the ships crash on the icebergs of cold indifference, and some take fire of evil passion, and some lose their bearings and run into the scierries, and some are never heard of. Surely on such a treacherous sea as that one voyage is enough. Beside all this, do you know if you could have your wish and live life over again it would put you so much further from reunion with your friends in heaven? If you are in the noon of life or the evening of life you are not very far from the golden gate at which you are to meet your transported and emparadised loved ones. You are now, let us say, twenty years or ten years or one year off from celestial conjunction. Now suppose you went back in your earthly life thirty years or forty years or fifty years, what an awful postponement of the time of reunion! It would be as though you were going to San Francisco to a great banquet and you got to Oakland, four or five miles this side of it, and then came back to Hoboken or Harlem to get a better start; as though you were going to England to be crowned and having come in sight of the mountains of Wales you put back to Sandy Hook in order to make a better voyage. The further on you get in life, if a Christian, the nearer you are to the renewal of broken up companionship. No; the wheel of time turns in the right direction, and it is well it turns so fast. Three hundred and sixty-five revolutions in a year and forward, rather than three hundred and sixty-five revolutions in a year and backward. But hear ye! hear ye! while I tell you how you may practically live your life over again and be all the better for it. You may put into the remaining years of your life all you have learned of wisdom in your past life. You may make the coming ten years worth the preceding forty or fifty years. When a man says he would like to live his life over again because he would do so much better, and yet goes right on living as he has always lived, do you not see if he could go back he would do almost the same as he has done. If a man cholera time and is thrown into fearful cramps and says on Thursday: "I wish I had been more prudent in my diet; oh, if I could live Wednesday over again," and then on Friday eats apples just as green, he proves that it would

have been no advantage for him to live Wednesday over again. And if we, deploring our past life and with the idea of improvement, long for an opportunity to try it over again, yet go on making the same mistakes and committing the same sins, we only demonstrate that the repetition of our existence would afford no improvement. It was green apples before and it would be green apples over again. As soon as a ship captain strikes a rock in the lake or sea he reports it and a buoy is swung over that reef and mariners henceforth stand off from that rock. And all our mistakes in the past ought to be buoys warning us to keep in the right channel. There is no excuse for us if we split on the same rock where we split before. Going along the sidewalk at night where excavations are being made, we frequently see a lantern on a framework, and we turn aside, for that lantern says, keep out of this hole. And all along the pathway of life lanterns are set as warnings, and by the time we come to mid-life we ought to know where it is safe to walk and where it is unsafe.

Beside that, we have all these years been learning how to be useful, and in the next decade we ought to accomplish more for God and the church and the world than in any previous four decades. The best way to atone for past indolence or past transgression is by future assiduity. Yet you often find Christian men who were not converted until they were forty or fifty, as old age comes on, saying: "Well, my work is about done and it is time for me to rest." They gave forty years of their life to Satan and the world, a little fragment of their life to God, and now they want to rest. Whether that belongs to comedy or tragedy I say not. The man who gave one-half of his earthly existence to the world and of the remaining two-quarters one to Christian work and the other to rest, would not, I suppose, get a very brilliant reception in heaven. If there are any dried leaves in heaven they would be appropriate for his garland; or if there is any throne with broken steps it would be appropriate for his coronation; or any harp with relaxed string it would be appropriate for his fingering. My brother, you give nine-tenths of your life to sin and Satan and then get converted and then rest awhile in sanctified laziness and then go up to get your heavenly reward, and I warrant it will not take the cashier of the royal banking house a great while to count out to you all your dues. He will not ask you whether you will have it in bills of large denomination or small. I would like to put one sentence of my sermon in italics, and have it underscored, and three exclamation points at the end of the sentence, and that sentence is this: As we cannot live our lives over again, the nearest we can come to atone for the past is by redoubled holiness and industry in the future:

'Tis worth a wise man's past of life,
'Tis worth a thousand years of strife,
If thou canst lessen but by one
The countless ills beneath the sun.

If this rail train of life has been detained and switched off and is far behind the time table, the engineer for the rest of the way must put on more pressure of steam and go a mile a minute in order to arrive at the right time and place under the approval of conductor and directors.

As I supposed it would be, there are multitudes of young people listening to this sermon on whom this subject has acted with the force of a galvanic battery. Without my saying a word to them, they have soliloquized, saying: "As one cannot live his life over again, and I can make only one trip, I must look out and make no mistakes;

I have but one chance and I must make the most of it." My young friends, I am glad you made this application of the sermon yourself. When a minister toward the close of his sermon says: "Now a few words by way of application," people begin to look around for their hats and get their arm through one sleeve of their overcoats, and the sermonic application is a failure. I am glad you have made your own application and that you are resolved, like a Quaker of whom I read years ago, who, in substance, said: "I shall be along this path of life but once and so I must do all the kindness I can and all the good I can." My hearers, the mistakes of youth can never be corrected. Time gone is gone forever. An opportunity passed the thousandth part of a second has by one leap reached the other side of a great eternity. In the autumn when the birds migrate you look up and see the sky black with wings and the flocks stretching out into many leagues of air, and so today I look up and see two large wings in full sweep. They are the wings of the flying year. That is followed by a flock of three hundred and sixty-five, and they are the flying days. Each of the flying days is followed by twenty-four, and they are the flying hours, and each of these is followed by sixty, and these are the flying minutes. Where did this great flock start from? Eternity past. Where are they bound? Eternity to come. You might as well go a-gunning for the quails that whistled last year in the meadows or the robins that last year caroled in the sky as to try to fetch down and bag one of the past opportunities of your life. Do not say, "I will lounge now and make it up afterwards." Young men and boys, you can't make it up. My observation is that those who in youth sowed wild oats, to the end of their short life sowed wild oats, and that those who start sowing Genesee wheat always sow Genesee wheat. And then the reaping of the harvests is so different. There is grandfather now. He has lived to old age because his habits have been good. His eyesight for this world has got somewhat dim, but his eyesight for heaven is radiant. His hearing is not so acute as it once was, and he must bend clear over to hear what his little grandchild says when she asks him what he has brought for her. But he easily catches the music raised from supernal spheres. Men passing in the streets take off their hats in reverence and women say: "What a good old man he is." Seventy or eighty years all for God and for making this world happy. Splendid! Glorious! Magnificent! He will have hard work getting into heaven because those whom he helped to get there will fill up and crowd the gates to tell him how glad they are at his coming until he says: "Please to stand back a little till I pass through and cast my crown at the feet of him whom having not seen I love." I do not know what you call that. I call it the harvest of Genesee wheat.

Out yonder is a man very old at forty years of age, at a time when he ought to be bouyant as the morning. He got bad habits on him very early, and those habits have become worse. He is a man on fire, on fire with alcoholism, on fire with all evil habits, out with the world and the world out with him. Down and falling deeper. His swollen hands in his threadbare pockets and his eyes fixed on the ground, he passes through the street, and the quick step of an innocent child or the strong step of a young man or the roll of a prosperous carriage maddens him, and he curses society and he curses God. Fallen sick

with no resources, he is carried to the almshouse. A loathsome spectacle, he lies all day long waiting for dissolution, or in the night rises on his cot and fights apparitions of what he might have been and of what he will be. He started life with as good a prospect as any man on the American continent, but there he is a bloated carcass waiting for the shovels of public charity to put him five feet under. He has only reaped what he sowed. Harvest of wild oats! "There is a way that seemeth right to a man, but the end thereof is death." Young man, as you cannot live life over again however you may long to do so, be sure to have your one life right. There is in this august assembly I wot not, for we are made up of all sections of this land and from many lands, some young man who has gone away from home and perhaps under some little spite or evil persuasion of another, and his parents know not where he is. My son, go home! Do not go to sea! Don't go to-night where you may be tempted to go. Go home! Your father will be glad to see you and your mother, I need not tell you how she feels. How I would like to make your parents a present of their wayward boy, repentant and in his right mind. I would like to write them a letter and you to carry the letter, saying: "By the blessing of God on my sermon I introduce to you one whom you have never seen before, for he has become a new creature in Christ Jesus." My boy, go home and put your tired head on the bosom that nursed you so tenderly in your childhood years. A young Scotchman was in battle taken captive by a band of Indians, and he learned their language and adopted their habits. Years passed on, but the old Indian chieftain never forgot that he had in his possession a young man who did not belong to him. Well, one day this tribe of Indians came in sight of the Scotch regiments from whom this young man had been captured, and the old Indian chieftain said: "I lost my son in battle and I know how a father feels at the loss of a son. Do you think your father is yet alive?" The young man said: "I am the only son of my father, and I hope he is still alive." Then said the Indian chieftain: "Because of the loss of my son this world is a desert. You go free. Return to your countrymen. Revisit your father, that he may rejoice when he sees the sun rise in the morning and the trees blossom in the spring." So I say to you, young man, captive of waywardness and sin: Your father is waiting for you. Your mother is waiting for you. Your sisters are waiting for you. God is waiting for you. Go home! Go home!

ODDS AND ENDS.

A New York lady recently had on her dinner table 150 orchids that cost \$1.50 each.

Oranges are now preserved in silos, the fruit being wrapped in tissue and buried in sand, care being taken that the wrappers do not touch, and only three layers deep being laid in each trench.

Twelve hundred years ago kerosene was known to the Japanese, but the method of refining it so as to be available for domestic use is but a dozen years old.

During the eighty-one years of its existence the British and Foreign Bible society has issued from its Loudon house alone 29,000,000 complete Bibles, nearly 32,000,000 New Testaments and 11,845,000 portions of the Bible—altogether 72,500,000.

LESLIE W. MEGOWEN,
Marble and Granite Works,
Established in 1848.
N. E. Cor. Tenth & Tatnall St.,
Wilmington, Delaware.
Monuments, Tombs and Enclosures
Tile Floors, Repairing, Re-
setting, Cleaning, etc.
ALL WORK GUARANTEED.
50-6mo.

CHAS. F. HUDSON,
Wholesale and retail dealer in choice butter, eggs
cheese and poultry, Gilt Edge Creamery Print But-
ter a specialty. Good store trade and consignments
solicited. Telephone 441
No. 76 to 82 City M'k't., Wilmington, Del.
1 yr.

TAKE NOTICE.

A great clearing out sale of Boots
and Shoes. On and after this date I
will sell my entire stock at a reduc-
tion and far below cost to make
room for my spring samples. Come
and satisfy yourself at

MONTGOMERY'S
Clayton House Shoe Store,
505 King Street, City.
4-6mo

Private School.

307 West 12th St., Wilmington, Del.
Next term begins Mar. 17 1890. Pupils received at
any time, rates reasonable, instruction thorough,
course of study comprehensive. For further infor-
mation call upon or address
MISS E. J. BENHAM.
References: Rev. Jacob Todd, D. D.
Rev. A. N. Kelgwin 4-6m

ALBERT BUEHLER & CO'S FURNITURE STORE,

513 SHIPLEY STREET.

We will sell PARLOR FURNITURE, Cham-
ber Suits, DINING ROOM and LIBRARY
FURNITURE, Beds, Bedding, Tables, sideboards,
Chairs, Lounges, Couches, and a full line of CAR-
PETS and OIL CLOTH, COOK STOVES and
RANGES, Children's COACHES, Lamps and
Window Shades and a variety of other useful and
ornamental furniture as cheap as possible for cash
or on weekly or monthly credits.

We also upholster, paint, varnish, polish and re-
pair furniture at moderate prices. We guarantee sat-
isfaction in all our dealings. Remember the place.

ALBERT BUEHLER & CO.,

513 SHIPLEY STREET,

WILMINGTON - DELAWARE.

FRESCOING CHURCHES.

Send for designs and ettimaths
without extra charge to Nicholas F.
Goldberg, 415 King St., Wilmington,
Del. 29-11

DOMESTIC

Sewing Machine Co.

814 MARKET ST.,

Wilmington, Delaware.

Domestic Sewing Machines
and Paper Fashions. 4-17



B. & O.

SCHEDULE IN EFFECT NOV. 10, 1889

Trains leave Delaware Avenue depot: EAST BOUND. Express trains. NEW YORK, week days, 2.15, 7.00, 10.20 p. m. PHILADELPHIA week days 2.15, 7.00, 10.20 p. m. WEST BOUND. BALTIMORE AND WASHINGTON, 5.20, 8.47, 11.45 a. m., 2.45, 5.15, 8.37, 11.58 p. m. SINGLERLY ACCOMMODATION 7.30 p. m. daily. LA DENBERG ACCOMMODATION, week days, 7.30, 11.00 a. m., 2.45, and 4.55 p. m.

J. T. ODELL, General Manager. Telephone call No. 193.

Wilmington & Northern R. R.

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

GOING NORTH.

Table with columns: Stations, Daily except Sunday, Daily. Rows include Wilmington, French St, B & O Junction, Montchanin, Chadd's Ford Jc, Lenape, Ar. West Chester Stage, Coatesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Jonna, 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 8.59 p. m. On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. Leave Wilmington 10.55 a. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 p. m.

GOING SOUTH.

Table with columns: Stations, Daily except Sunday. Rows include Ar. Reading P & R Sta, B. Station, Birdsboro, Jonna, Springfield, Ar. Warwick, St. Peter's, Ar. Waynesburg Jc, Coatesville, Lenape, Ar. West Chester Stage, Chadd's Ford Jc, Montchanin, B. & O. Junction, Ar. Wilmington, French St.

ADDITIONAL TRAINS.

Daily, Except Sunday. Leave Montchanin 6.05 a. m., Newbridge 6.20 a. m., B. & O. Junction 6.31 a. m. Arrive at Wilmington 7.42 a. m. Saturday only.

Leave Reading 12.00 p. m. Arrive at Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m., Newbridge 1.20 p. m. Arrive Wilmington 7.23 p. m.

For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.

BO WNESS BRIGGS, Gen'l Passenger Agt. A. G. McCausland, Superintendent.

An Honest Offer!

During the past eleven years we have cured with our wonderful electric medicated appliances, thousands of patients suffering with chronic ailments after all other treatments had failed. We have so much faith in our goods that we will send you on 30 DAYS' TRIAL, one of our electric medicated appliances to suit your case, provided you agree to pay for it if it cures you in one month. Can anything be fairer than this? If it does not cure you it costs you nothing.

REMEMBER we do not ask you to buy our appliances blindly, but merely to try them at our risk. Address Electric Pad Rig Co., 44 Flatbush Ave., Brooklyn, N. Y.

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, Reston, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R.

DAILY EXCEPT SUNDAY.

7.15 A. M. - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B. & H. Div. 8.00 A. M. - Mail for Williamsport, Hagerstown, Shippen's arg, and intermediate points on Main Line and B. & C. V. 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, Pikeville, Owings Mills, Glyndon and all points on Band II Division. 4.00 P. M. - Express for Arlington, Mt. Hope, Pikeville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Pataasco, Carrollton, Westminster, New Windsor, Linwood, Union Bridge and stations west also Emmittsburg, B. & C. V. R. and points on Shenandoah Valley R. R. 1.15 P. M. - Accommodation for Glyndon. 1.20 P. M. - Accommodation for Union Bridge. 10.00 A. M. - Accommodation for Glyndon (Reston-town).

TRAINS ARRIVE AT HILLEN.

Daily - 11.48 A. M. Daily except Sunday - 7.30, 8.42, 11.11 A. M., 12.15, 2.40, 5.10 and 6.00 7.00 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. A. T. BRISWOLD, Gen'l Pass. Agt.

P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 4.00, 7.00, 8.15, 9.10, 10.30, 11.35 a. m.; 12.30, 2.30, 4.40, 7.40, 9.50, 10.35 p. m. Philadelphia (express), 2, 2.52, 4.40, 6.30, 7.50, 8.50, 10.07, 11.35, 11.51 a. m. 12.22, 1.39, 2.27, 5.22, 6.28 p. m. New York, 2.00, 2.52, 4.00, 6.30, 7.00, 10.07, 11.25, 11.51 a. m. 12.22, 1.39, 2.27, 4.00, 5.22, 6.28, 7.06, 7.40 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, 11.28 p. m.

Baltimore and Washington, 1.25, 4.46, 8.04, 10.08, 12.00 a. m. 12.05, 1.17, 2.52, 4.44, 5.10, 6.30, 7.46 p. m. Also for Delaware Division leave for: New Castle, 6.00, 8.30 a. m.; 12.55, 2.50, 3.50, 6.25, 12.05 a. m. Harrington, Dolmar 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 Seaford 8.50 p. m. For Norfolk 12.05 a. m.



Wilmington SAW WORKS, 222 W. 2nd St., Wilmington, Del. George L. Norris.

Agent for the Henry Disson & Sons celebrated saws. Saws gummed, hammered and sharpened. Also dealer in all kinds of sheet steel, oils, bolt cutters, cabinet makers, pattern makers, machinists, butchers and moulders tools. All orders for new work and repairing promptly executed. Send for price list.

STORY OF THE BIBLE.

BY CHARLES FOSTER.

PRICE \$1.

Sent by mail on receipt of price.

Address J. MILLER THOMAS, 604 Market St., WILMINGTON DEL.

CANCER and Tumors CURED - no knife, book free. Drs. GRANTON & BUSB, No. 163 Elm St., Cincinnati, O.

Heroes of the Dark Continent, AND How Stanley found Emin Pasha.

Genuine new Stauley book. Hunt and Eaton, publishers, New York. 1200 octavo pages, 400 beautiful illustrations. Fine silk cloth \$3.00. Half morocco \$4.00. Full morocco gold edges \$5.00. Agents wanted in every charge. For copy of the book, and full particulars address WM. T. TULL, 800 Monroe St., Wilmington, Del.