

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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Editorial Correspondence.

Boston, Mass., Nov. 18, 1890.

DEAR PENINSULA:

One hundred and seventeen miles from Wilmington, by rail, with steam ferriage across the Hudson from Jersey City thrown in, and we are in the din, bustle, and black mud of lower New York city. From our landing at the foot of Cortland St., it is but a few blocks northwardly to Pier 28, the landing place for the Fall River line of steamers. Here we boarded the Plymouth, a new and magnificent floating palace, with all the latest improvements for the comfort and safety of passengers, including electric lights, a triple engine, a well-trained orchestra, and a first-class table on the European plan.

Promptly at 4.30 p. m., we loosed our moorings, and our stately craft moved out gracefully into the stream, up which Henry Hudson made his first voyage almost three hundred years ago, and which in grateful recognition of his bold explorations, perpetuates its discoverer's name.

Rounding the southern end of Manhattan island, with the splendid harbor spreading its protecting arms toward the sea to the right of us, we pass the statue of the Goddess of Liberty, on Bedloe's island, holding aloft its flaming torch to illumine the pathway of the multitudes who seek to enter by this gate "the land of the free and the home of the brave;" and soon after sail under that marvel of engineering skill, the suspension bridge that spans the East River and unites the capital of Long Island with the great commercial metropolis of the nation. A little farther on, and Blackwell's Island, where the city's Reformatory and penal institutions are located, divides the river into two channels, in one of which, to the north of the island, are found the eddies and submerged rocks, that give to the passage the ineuphonistic name of Hell Gate, euphonistically rendered Hurl Gate.

From New York to Fall River by this route is one hundred and eighty-one miles, or one hundred and sixty

miles almost due east; and we make it in about twelve hours and a half, stopping some two hours at Newport, Rhode Island, eighteen miles south of Fall River, for discharge and taking on of freight and passengers. Before we turn almost due north, at the mouth of Narragansett Bay, we pass between Block Island on our right and the famous Point Judith on our left.

At Fall River, one of the chief manufacturing cities of the old Bay State, we resume our journey by rail, and in one hour and a half we make fifty-one miles to Boston, the Hub around which the rest of the world, if not the universe, is supposed to revolve; but of course such an idea never enters the brains of the modest denizens of this fair city. Still it is due to historic truth to say, that the great principles of enlightened Christian liberty, found early and fruitful soil on these New England hills, and Boston, the chief city of this part of our country, standing as the synonym for New England, has had large influence in determining the course of our national history, as respects religion, education, governmental policy, and industrial development.

A quiet night beneath the starry dome, in a comfortable state-room with an improvised companion, Rev. Bro. J. F. Dodd, successor of Bishop FitzGerald, as secretary of the Newark Conference, we enjoyed large favors at the hands of Morpheus, and a happy oblivion of all possible sea-sickness in rounding Point Judith.

OUR SHIP'S COMPANY had for us, especial charms. One of them was the world-renowned pioneer evangelist, the sun-browned Pathfinder, in search, not of mines of golden ores, or territorial acquisitions, but of the perishing millions of our common Heavenly Father's family who have so long sat in darkness and in the shadow of death; the veteran apostle of the nineteenth century, William Taylor, by the grace of God and the will of the Methodist Episcopal Church, Missionary Bishop for Africa. The gentle and modest old hero was on his way to meet the General Missionary Committee and lay before them a report of the work of our Church in the Dark Continent, as carried on under his supervision, the past year. It was a pleasure to Bro.

Dodd and the writer, to render some little aid to the Bishop, as he was putting some finishing touches upon his manuscript.

We were favored also to have as fellow-passenger, Dr. J. W. Young of the Newark Conference, the well-known statistician, who is as enthusiastic as ever in his work of marshalling the contributors to our Church benevolences along the line of relative ability. He is still working on a plan of equitable apportionment, which he hopes to adjust to the condition of those which rank as wealthy churches, and liberal givers, as well as those which have less of this world's goods with which to serve the Lord's cause. Dr. Young was accompanied by his wife, and was bound for Boston.

In this little coterie of Methodist preachers we had representatives from widely distant portions of the globe. In addition to the two brethren from Jersey already named, and our Bishop from Africa, there were Rev. J. R. Hykes, seventeen years one of our missionaries in China, who now returns after ten consecutive years of service, to forward the interests of our University in that Empire; Rev. B. C. Swartz, superintendent of our Indian missions; Rev. M. L. Curl, president of our University in Little Creek, Arkansas; and Rev. Bro. Larsen from Seattle, Washington.

On our arrival, at 9 a. m., we took a horse car for the Methodist Headquarters, 36 Bromfield St., and were soon at home among "the brethren." After interchange of cordial salutations between friends, old and new, Charles R. Magee, Esq., the gentlemanly and efficient Agent of our Book Depository in this city, assigned us a home in the family of Capt. E. H. Atwood, in East Boston, whose kindly hospitalities added largely to the pleasure of our visit.

MISSIONARY COMMITTEE.

The wise distribution of so large an amount of money, as is annually contributed by the several churches throughout our entire connection, so as to secure the largest and best results, in the great work of propagating the gospel, is a matter of deep concern to every lover of its adorable Author. The earnest appeals that come to us on every hand, at home and abroad, de-

serve responsive aid far beyond the amount yet offered for missionary work.

The system of administration adopted by the M. E. Church, we think well adapted to achieve satisfactory results.

A Board of Managers, incorporated under the laws of New York, is charged with the management and disposition of the affairs and property of the corporation, whose title is THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH. This Board consists of thirty-two traveling ministers and thirty-two laymen who are elected by the General Conference, with the bishops of the Church as managers *ex officio*. This Board is the executive body, but in the matter of appropriations, it acts under the direction of another body styled the GENERAL MISSIONARY COMMITTEE, whose duty it is to determine what fields shall be occupied as Foreign Missions, the number of persons to be employed on such Missions, and the amount necessary for the support of each mission; and also to determine the amount for which each bishop may draw, for the Domestic Missions of the Conferences over which he shall preside.

To provide for possible emergencies that may arise in any mission, the contingent amount is to be placed at the disposal of the Board, not exceeding \$25,000.

The composition of this great COMMITTEE is so arranged as to make it as largely and as fairly representative as possible. By action of the General Conference, the entire Church as included in the several annual conferences, is divided into fourteen mission districts, from each of which one representative is appointed by the General Conference on the nomination of the delegates of the annual conferences within their districts, respectively. Fourteen representatives are to be appointed annually by the Board of Managers from its own members. These twenty-eight representatives, with the three corresponding secretaries, the recording secretary of the Board, the treasurer and his assistant, and the bishops of the Church, constitute the COMMITTEE, to whom is entrusted the grave responsibility of acting for the Church in its entire mission work, with

Continued on 8th page.

Communications.

The Past Record of the Church on the "Woman Question."

J. P. OTIS.

To some extent this has already been discussed, and it has been clearly proven that the Discipline already admits woman to a share in the government of the Church—a share differing in extent and form from membership in the General Conference, but not differing in essential principle. I wish now to call attention to the record made by two General Conferences on the subject of licensing and ordaining women for the ministry, a subject resting on quite different grounds, both natural and scriptural, from the proposed eligibility of women to the General Conference. In 1880 both branches of the subject came before the General Conference, and the following declarations were made:

1. "The Discipline of the Methodist Episcopal Church does not provide for, nor contemplate the licensing of women as local preachers; and, therefore, the action of a quarterly conference, and of a president thereof, in granting such license, is without authority of law; is not in accordance with the Discipline as it is, and with the uniform administration under it."

2. "The law of the Church does not authorize the ordination of women to the ministry of the Methodist Episcopal Church, and a Bishop is not at liberty to submit to the vote of the conference the question of electing women to orders."

In 1884 the subject again came before the General Conference and was treated thus:

"The General Conference judges it inexpedient to take any action on the subject of licensing women to exhort or to preach; and that it is also inexpedient to take any action on the subject of ordaining women to the ministry."

What plain inferences may we draw from the above declarations?

1. The question of admitting women to the ministry is not one that comes as the logical or probable sequence of their admission into the lay branch of the General Conference. Historically it has already been before the General Conference preceding the question now under discussion.

2. It is a singular fact that the General Conference has not hesitated to give great moral and religious principles as the reason for its action on other subjects—such as the temperance reform—while its action on the question of admitting women to the ministry has been taken only on grounds of existing church law and of expediency. Yet that proposition, according to Dr.

Buckley, is a more unscriptural and radical proposition than the one now under discussion. Does it not seem passing strange, if the teaching of the Scriptures be so unmistakable and positive as Dr. Buckley and others now allege, that two General Conferences, in both of which he sat, should have put into their formal deliverances not a hint of that fact—should talk only of disciplinary law "as it is," and of expediency? There is no such lack of clear utterance among us as to the great doctrines of salvation, and for the excellent reason that there is no such obscurity and uncertainty as to the meaning of the Scriptures when we come to those matters.

3. So far as anything past can settle the future, the question of admitting women to the ministry has already been settled among us. That it would not be re-opened if women are admitted to the ranks of lay-delegates no one can say, nor does past history allow us to say that it will not be re-opened even if they are not so admitted. The time for me to express a personal judgment will be next spring, and I think the ministry have taken too much, and the laity too little part in the discussion in its present stage. What I now mean, as in a former article, is to submit to our laity, the question, whether this matter should not be decided now as the other question has been, on grounds of Christian expediency? Certainly no one who votes nay, has a right dogmatically to charge one who votes aye, with "making void the law of God."

DEAR BRO. THOMAS.—The M. E. Church of Laurel, which has been undergoing extensive repairs and remodeling for the last six weeks, was re-opened the 2d inst. It was indeed a memorable day for Laurel. The sun shone out brightly all day, giving inspiration to the occasion. Revs. T. E. Terry of Dover, and W. W. Wilson of Smyrna, having arrived on Saturday to aid the pastor in the services, were ready for the work on Sabbath morning.

At 10.30 A. M., Rev. Bro. Terry preached an admirable sermon, fully preparing the hearts and minds of the people for the work that awaited them, and after a brief statement by the pastor, announcing that twelve hundred (1200) dollars were needed to cancel the indebtedness, the people seemed to be eager to attack the work of demolishing, what to some seemed, in these stringent monetary times, a great mountain; but it soon became a mole hill, and by one o'clock we had over twelve hundred dollars in cash and reliable subscriptions, cancelling the entire debt. So enthusiastic and ready to respond were they, that a proposition was made to raise enough more to

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place a brick pavement in front of the cemetery, which adjoins the church, and in a few minutes over fifty dollars was contributed. At three o'clock we held a Sunday school mass-meeting, addressed by Revs. Bros. Wilson and Terry. Good impressions were made. Then at seven o'clock we came together again, Rev. Bro. Wilson preaching the sermon of the evening. Having no financial matter on hand, he had clear sailing, and acquitted himself like a master workman, paving the way for a solid revival of religion, for which we are now hoping, praying and laboring.

These brethren rendered the pastor most valuable service; for which they have his sincere thanks and prayers that great and abundant success may attend them in all their future.

We have so remodeled and beautified the interior of the church that its former self is scarcely recognizable. The audience room, and vestibules above and below have been painted in a tasteful manner, and the floor beautifully carpeted all over. Handsome pews have taken the place of the old ones, with centre and side aisles instead of two aisles as heretofore, and the old pulpit and sofa have been substituted by a modern pulpit and three large chairs upholstered in plush.

The lecture, class, and infant Sunday-school rooms, have all been papered and carpeted, giving the whole interior of the building, a most pleasing and cheerful appearance.

On Friday evening preceding the re-opening of the church, the ladies, appreciating the anxiety and the burden upon the pastor's heart, concluded to visit the parsonage, and give the Dominie and his family, a pounding, which they did in a handsome manner.

But the Dominie has decided, as the Ladies' Mite Society have taken four hundred (\$400) dollars of the cost of repairs on church, not to enter suit for assault and battery.

Having accomplished that which has been the desire of my heart, for the last four years, when the time comes, I can take my departure in peace.

J. OWEN SYPHERD.

Laurel, Del., Nov. 11, 1890.

Modern Jesuitism.

Jesuitism wrongly named "Society of Jesus", originated with Ignatius Loyola in 1534, assisted by his constant companion, the educated Lunez. The object of the new order, was the conversion of Infidels, by any means whatever, just, or unjust, kind or cruel. Deceit, cunning, intrigue, prevarication, and all manner of misrepresentation are practiced to accomplish their purposes. "The means are justified by the end." Seven years after its organization, the Society met in Rome,

and selected Loyola as their first General. Subsequently, the Popes, Paul III, and Julius III, finding it profitable to the Roman See, bestowed upon its members such privileges, as had never before been granted to any members of Church or State.

Jesuits have always antagonized the Protestant Reformation. Their motto is submission, or ruin, and wherever force cannot be used, all sorts of trickery are resorted to, for accomplishing ends that are always selfish, and often nefarious; of course under the pretense of religious service. "Let us do evil that good may come", is not a slanderous report as to them, but one of their sacred maxims.

Whether Jesuitism is the outgrowth of an extreme policy or intoxicated ambition, and how far it has, unconsciously, perhaps, influenced some honest Protestants, would be profitable questions to consider, in the light of Christian ethics. It must be understood however, that we distinguish between Jesuitism and diplomacy; between righteous policy and wicked intrigue. A leader in morals should have "the wisdom of the serpent," but not its low cunning.

Ambition—from *ambitio*, to go about, to interest—was used of Roman candidates going about to seek votes. It may be used in a good, or in a bad sense, and necessarily implies a motive. Regulated by right principles and good judgment, it is a valuable quality; but unrestrained, it may degenerate into what we may properly term Protestant Jesuitism. It may not be organized, and its operations may be secret; but it is sure to show its baneful influence upon the actor, or his object, or both.

In national and local legislation ambition exists to-day in an objectionable form, and presents a deplorable contrast, between the disinterested and wise statesmanship of the fathers, and the wild and selfish schemes of the present.

Nor is the evil confined to affairs of State. Almost every grade of society is touched by it, and is moved, not generally toward Romanism, but toward personal aggrandizement. Those who labor, from other motives than the gratification of selfish desire, are we fear—in a small minority. Too many, in common parlance are mainly concerned to make a record. It is true every one is making a record of some kind.

All should strive to make good ones, but never at the expense of others. It were better to have a poor record for success, than to secure a good one by intrigue and deception. Who builds on such foundations may have for a time a good reputation, at the sacrifice of a good character, but such gain cannot pay in the long run. Yet how

many there are who seek to gain position by dishonorable means!

Some politicians will lie, and I am sorry to believe some church officers will prevaricate; they don't lie but only misstate, under the idea, that their mental reservation is justifiable, under the circumstances, as the object must be secured at any cost. This may be tolerated, but surely ambition should be restrained by the proprieties of piety.

If underhanded work be done as it often is to the injury of others, it becomes Jesuitism. Of course injustice is not intended, but the injury is none the less, on that account.

Such action may be the result partly of an ambition to obtain notice and position, by any means that may be thought necessary; partly of ill feeling, and partly of a misapprehension of the rights of others.

Some persons seem to think they have a right to disparage public characters, under any circumstances, and in any company. Hence the growing disposition to "speak evil of magistrates and ministers." If this species of Jesuitism were confined to the laity, it were bad enough for them thus to violate our General Rules; but alas! it is not.

"We would like to have Bro. — for our pastor next year," said a layman to a worthy Presiding Elder. "If you get him, you will not get much," replied the noble "sub." Had this remark been made privately, it would not have been so bad, but it was in an evening company of invited guests. At another appointment, it was said by the same dignitary, of the same pastor, "he will not suit you." To a third charge, the same noble presiding elder tried clandestinely, a whole year, to make sentiment against the pastor, and at the close of the second year, suggested to the official men, to ask for a change; as a motive, promising to send them Bro. —. They accepted the suggestion, the pastor was removed greatly to his disadvantage; but the elder did not send the man he promised.

None of these pastors referred to knew any thing of the intrigue of their elder, until it was too late to repair the injury. These are a few specimens of the mildest types of Jesuitical practices indulged in by some parties in our conference, but we have lots of them on file.

To any elder or other member, or any one in the laity, who may be tempted on this line, we would say please don't hedge up the way of your brethren. They desire to make a good record for God and souls; therefore help, rather than hinder by disparaging them and their work. Be honest, frank, and manly. There is no point that ought to be gained, but can be gained on principles of Christian manhood.

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A Week for Missions.

Some time since a preliminary notice was given that in the early part of December, Dr. Leonard, one of the Missionary Secretaries, would spend a week in our territory, and deliver addresses in connection with a series of missionary mass-meetings. The hope was that a series of meetings might be arranged, somewhat on the plan of the simultaneous meetings that have been found very helpful by the Methodists of New England and the Presbyterians of New Jersey. These are meetings, not for the purpose of raising the collections, but of diffusing information and arousing interest. They are addressed usually by home talent, with perhaps some intermixture of speakers from abroad. They serve to unite the churches in a common interest, and to take away in some measure the impression of tax-gathering, which in many minds is associated with any mention of the Benevolences. This idea, however, does not seem as yet to be in favor among us, and the best that could be done, was to arrange a schedule of meetings for Dr. Leonard, at such points throughout our territory, as would make the visit of this eloquent advocate of the cause most widely felt. These points have in every case, been first nominated by the Presiding Elders, with whom the committee of the Conference Missionary Society, has consulted at every step. The schedule is as follows:

1. Tuesday, Dec. 2nd., Asbury, Wilmington: 2. Wednesday afternoon, Dec. 3rd., Harrington: 3. Wednesday night, Georgetown: 4. Thursday, Dec. 4th., Snowhill: 5. Friday, Dec. 5th., Salisbury: 6. Sunday morning, Dec. 7th., Smyrna: 7. Sunday night, Middletown.

We hope all the people within reach will gather, that the press of our Peninsula, always so ready to assist the work of the church, will spread as widely as possible, the notices and reports of these meetings, and that much prayer may be made, that this first effort of our Conference Society to do some real work, may be blessed of God.

J. P. OTIS,
Sec. Conf. Miss. Society.

The Higher Life.

BY REV. ALFRED SMITH B. D.
Third Paper.

In the two preceding papers I have confined myself to the account of how I came into the enjoyment of the Higher Life and certain characteristics of that life, as I drew them from my own experience. I now, in conclusion, propose to give what I conceive to be the pillar of fire, which if followed will surely lead to the promised land.

The one fundamental condition of the believer's eligibility to the experience is an intelligent conviction of its necessity and attainability. Until we are profoundly convinced of our need of it, and of its attainability we will never seek it. And only the illumination of regenerating grace can reveal to us this need. The soul dead in trespasses and sins cannot (as I now believe) have any adequate conception of the depth of human depravity. It does, no doubt, see and feel deeply the guilt of actual transgression; but the deadly virus of sin lies too deep for eyes that have not been spiritually illuminated. In proof of this see Paul's letter to the Ephesians 1-18.

These people were undoubtedly Christians, for Paul said of them "Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers;" "the eyes of your understanding (should be heart) being enlightened; that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."

The gist of the prayer is that these Ephesian Christians might have their spiritual eyes opened, to see their full privilege in the Gospel. And I exceedingly doubt the ability of any unconverted soul to fully apprehend its need and privilege. I do not remember that I ever had any proper conception of inbred sin before I was converted. I knew of course that I was a sinner and had violated God's law, but that I had in me a disease of sin I did not apprehend.

It was not till months after I was converted that I made the discovery that there was a subtle sediment of sin which regenerating grace had not removed. This discovery at first alarmed me, afterwards, however, I comforted myself with the idea that this was the lot of all Christians, and hence I must be content. Still at times I would get glimpses of my heart that would make me shudder, glimpses that I could not reconcile with holiness. When at last I was stripped of all prejudice and pride and was willing to have the eyes of my heart illuminated then, and not till then, did I see not only my need, but also my privilege. Under this divine illumination I was prepared to enter in. Bishop Foster bears testimony to the same fact. For years he had been in the enjoyment of converting grace and was at this particular time pastor of a large church in Cincinnati, says he "Now I seemed as with the pressure of an invisible hand, forcibly conducted into the inmost chamber of my heart, and cherished sins, and inward corruption were revealed to me. How vile I seemed to be! What de-

filement covered my whole soul as a mantle! What a disparity between me, and what a minister of Jesus ought to be! Never did I see inbred corruption in such a light before." In the glare of the white light of God's word and spirit, he saw his need, and at the same time his privilege, and immediately by faith claimed the blessing of complete cleansing from all sin. This, I believe, will be the experience of every regenerated heart that will lay aside all prejudice and pride, and honestly face the question. Let any man who has been truly converted and is hungering and thirsting after righteousness, even though he may be trying to make himself believe that he was fully cleansed when he was converted, put his heart honestly for one hour beneath the full blaze of God's truth and spirit crying "Search me O God and know my heart; try me and know my thoughts, and see if their be any wicked way in me." And he will come from this faithful inspection no longer doubting that sin may exist even in a heart that has been converted. It is, I freely confess, a humiliating discovery, but the remedy can never be applied till the disease is made known. O would to God all believers could only see this! If instead of caviling and bickering they would only come to God and honestly seek the light, this experience would soon become the universal heritage of the church. No man probably, ever more thoroughly investigated this subject from an intellectual point of view, than did I. But as I look back now I see that through all those years while I was investigating, there was an under current of prejudice against the doctrine; and so long as that was true, my darkness only became denser. It was only when I said, "Now Lord let in the light, and if it shows me to be full of disease and sin, then let it be so; only let in the light;" that I saw my true condition. When the soul has thus been brought to the borderland of privilege only one thing more remains to be done. *Go up at once and possess the land.* O, how many there are to day who have come in the journey to the borders of Canaan, but as they hear the reports of the giants that dwell there they fear, and turn back, into the wilderness! Brothers and sisters let not your faith falter, for in the name of the Lord of Hosts we are well able to possess it.

Reflections.

Editor Peninsula Methodist:

DEAR SIR.—An observer of ways and means and things in general, that claim to be subjective and objective matters in the range of law and order, must be strangely impressed with a fact which he cannot but approve; although its want of harmony with cer-

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THE PENINSULA METHODIST from now till Jan. 92 for \$1, cash.

tain environments, makes it a burlesque on the one hand, and a logical factor in the situation on the other hand. If the reader's curiosity is excited, we will relieve it by stating that the hotels of cities, towns, and country places, are required by law, to close their bars on election days. This must be so, because our law makers consider there is something in the business of a disorderly and harmful tendency, and in this respect different from every other business. Isn't this legal prohibition of the traffic, at least periodically? And is it not a protest against that notorious doctrine of "personal liberty," set forth by certain politicians? Why make such an exception? Why close one place of business on election days, and leave others free? The only answer is, that such business differs from others, and is held, even by our law makers, to be of a dangerous character.

Why, then, do not these honorable legislators, and guardians of the public weal, close all the liquor saloons in the state, and in the nation, by universal and perpetual prohibition? The sagacity of our readers will understand the case, and let them hurrah for temperance.

SIRE.

Merchants' Organization.

One hundred and fifty of the Retail Merchants of Wilmington, met in the Board of Trade Rooms, Friday evening, Oct. 31, 1890 and listened to an address by W. H. Dodge, of The Merchants' Retail Commercial Agency, 53 Dearborn St., Chicago, Ill. The system in use by this Agency has for its purpose the protection of Retail Merchants. The legality, practicability and results of the system were fully explained. After consideration, a motion was made that those present proceed to organize the Wilmington Branch of such Agency. The motion prevailed by a unanimous vote. The following were chosen as officers: Wm Lawton, President; A. D. Warner, Vice-President; R. D. Morrow, Secretary; Alfred Gawthrop, Treasurer; James Magary, A. B. Gillespie, M. D. Murphy, John Thompson, Joseph Davidson, Theo. Rosin, Ex. Board.

This Agency uses no dishonorable means to force collections or settlements, but the merchants propose to exercise their legal right to refuse credit to a person who gains the reputation of not treating a member of the Agency honorably.

There is no law compelling merchants to sell their goods on credit. There is no law forbidding merchants refusing credit to any person they see fit, and when a merchant sells his goods on credit it is as an accommodation to the consumer, and if such consumer has no appreciation of the favor extended and wilfully neglects to make a reasonable and honorable adjustment of his indebtedness, then he should be compelled to pay as he buys. It is better for him and much more profitable for the merchant. Many a poor worthy man has been refused credit for the necessities of life because of the merchant's unpleasant experience with bad debtors, but this system will tend to

obviate all that, because the man who does respect his credit will be known and have a standing among merchants, while the "dead beat" and others of his kind will also be known to the members of this Agency and be absolutely refused credit; no matter if he moves to another town or state, his reputation as poor pay will follow him and the merchants in such new place of residence will also refuse him credit. This Agency issues a regular and legal Bi-Monthly Abstract of unsettled accounts. Each member agrees to forfeit twenty dollars to his branch as a penalty, in case he extends credit to a person whose unsettled account appears in the abstract and no account can appear therein until the debtor has had a full and fair opportunity to go to the merchant he owes and in some way, arrange such indebtedness.

The man who can pay and won't pay and the man who cannot pay, but will not go to the merchant and state his condition and make effort to arrange, is the person this Agency is after.

This Agency does not interfere with the credit of men who deal honorably, no matter if they are slow; neither does it in any way regulate prices. Its sole object is to compel men to be honest with merchants or to pay spot cash for goods purchased. Something of this kind has been needed for a long time and this system will work. "In combination there is strength." The members have the success or failure of this system in their own hands. Wherever merchants have properly combined, the system has proven a great success. The west is being carefully covered by this Agency, and the merchants in all small towns are visited and solicited to join the county branch.

R. D. MORROW,
Secretary of the Wilmington Branch.

For scrofula,
Salt Rheum, etc.
Take Hood's Sarsaparilla.

Personal.

Bishop Taylor says that eight of the hardest African missionary stations are managed by women.

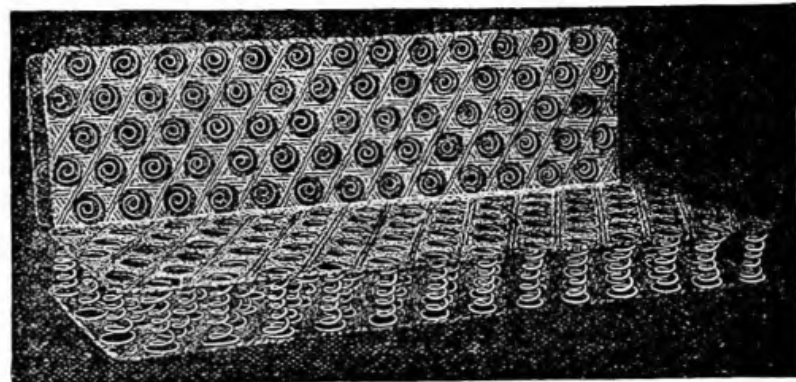
Henry M. Stanley, the great African explorer, arrived at New York from Liverpool on Nov. 5, accompanied by his wife. He will deliver a series of lectures in this country.

Rev. Dr. S. W. Small, President of the Methodist University at Ogden, Utah, and who is now canvassing the East in the interest of that institution, will make Philadelphia his headquarters during the coming winter.

George Heck, the grandson of Barbara Heck, the founder of American Methodism, now living near Prescott, Canada, was present during the services of the 124th anniversary of "Old John Street" Church, New York.

Rev. J. O. Denning, of the Illinois Conference, left Bloomington, Ill., last Monday, accompanied by his wife, for Bombay, India, where he goes as a missionary.

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The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 23, 1890.
Luke 23: 33-47.

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

JESUS CRUCIFIED.

GOLDEN TEXT:—"The Lord hath laid on Him the iniquity of us all." (Isa. 53: 6.)

33. *The place which is called Calvary* (R. V., "The Skull")—also called "Golgotha;" a skull-shaped elevation, it is supposed from the name, outside the walls, but the precise site is unknown. Modern scholars locate it on the hill in which Jeremiah's Grotto is shown, a little northeast of the Damascus Gate, a hill which for centuries has been held sacred as a Moslem burial ground. Tradition says that the first Adam was buried on Golgotha; old pictures represent his skull lying at the foot of the cross. *Crucified him.*—The Roman cross is the upright one so familiar to us, the cross-piece being shorter than the standard. "The feet of the sufferer were only a foot or two above the ground—a fact of some weight, showing that Jesus suffered in the midst of His persecutors, and not looking down above their heads" (Smith). *The malefactors*—called "robbers" in Matthew, and supposed, by Trench and others, to have belonged to the band of Barabbas. Many of these robbers were zealots who took up arms against the Roman government. The cross of Jesus was central, between the two, thus fulfilling Isaiah's prophecy that He should be "numbered with the transgressors" (Isa. 53: 12).

"Thus in the French Revolution when some noble royalist was sent to the guillotine, it was constantly managed to mix up his execution with that of forgers, highwaymen, murderers, and the like, that their shame and disgrace might, if possible, rebound upon him, and this last drop of bitterness might not be wanting in his cup of pain (Trench).

34. *Then said Jesus*—the first of the seven recorded sayings uttered on the cross. Says Ryle: "As soon as the blood of the great Sacrifice began to flow, the great High Priest began to intercede." *Forgive them, etc.*—a prayer of wide sweep, including not only the four soldiers and the Jewish rulers and nations, but possibly all these who in any age or clime reject Him. Says Schaff: "All sinners conspired to nail Him there." *Know not what they do.*—See Acts 3: 17: "I wot that through ignorance ye did it," etc. *Parted his raiment* (R. V., "parting his garments")—which was the perquisite of the executioners. For fuller details, see John 19: 13, 23, 24.

"It was probably during the strokes of the mallet which drove the nails through the shrinking flesh, that our Lord opened His lips—not to utter a wail of anguish, not to rebuke this cruel violence, not to asseverate His innocence, but to pray; and this, not for deliverance, not for strength to bear, not for Himself at all, but—oh, divine compassion! for His murderers, that the awful crime which they, in their blindness, were committing, might not be charged against them: "Father, forgive them, for they know not what they do."

35. *The people stood*—some sympathizing, some curious, some disputing, some reviling. *The rulers*—members of the Sanhedrin. *He saved others*—a cruel taunt. *Let Him*

save himself.—They turned His very mercy into mockery, and then challenged Him to use His power for His own deliverance. Had He accepted this challenge, what then? They knew not what we know now, that He could not have truly saved others, had He saved himself. *If He be Christ* (R. V., "if this is the Christ of God, his chosen").—Says Whedon: "Here is their strong argument. The people who had shouted but a day or two ago, 'Hosanna to the Son of David,' now plainly see their mistake. If this man were divine—the Messiah, the Son of God—He would certainly never have been caught and crucified. So the chief priests are, after all, right, and the man is an impostor. The fact that he is crucified is proof that he ought to be crucified. So are men worshippers of success."

36-38. *The soldiers also.*—There was a sort of poetic jingle in these taunts which our translation does not show, and the soldiers caught up the strain. *Offering Him vinegar*—probably drinking to Him, at their midday meal, in a jesting way. The vinegar was the common sour wine used by peasants and soldiers. *If thou be the King of the Jews*—as the inscription read above His head; "a *titulus* written in black letters on a board smeared with white gypsum, and therefore very conspicuous." (Farrar). *A Superscription.*—It was written in three languages—the official Latin, the current Greek, and the vernacular Hebrew or Aramic. This title is rendered in a different form in each of the Gospels. "By some it is thought that Matthew followed the Hebrew, John the Greek, and Mark the Latin. Probably they all translated the Greek save John, who adds 'of Nazareth.' Matthew, Mark, and Luke agree but Matthew adds 'Jesus' to the title" (Gray).

"It was only while the priests were deriding Christ that it began to dawn on them that Pilate in angrily yielding to their violent persistence, had avenged himself in a way which they could not resent, by a deadly insult against them and their nation. *This was their king, and this was how they had treated Him.* For the attempt of the priests to get the superscription altered, see John 19: 21, 22. In refusing it Pilate showed the insolent obstinacy which Philo attributes to him. The actual title was a glorious testimony to Jesus, and an awful reproach to the Jews" (Farrar).

39-41. *One of the malefactors*—both at first, according to Matthew's account. *The other . . . rebuked him.*—He had been touched by the meekness and innocence of Him whom all conspired to malign and insult. *In the same condemnation*—"under a like sentence, on a like cross" (Whedon). *We indeed justly*—confession of guilt; the sign of an awakened conscience. *This man hath done nothing amiss*—an astonishing acquittal, under the circumstances. A witness is found to the innocence of Jesus on one of the crosses by His side.

42, 43. *Remember me, etc.*—Notice the humility, faith, love, hope, indicated by this prayer. *Into* (R. V., "in") *thy kingdom.*—He had, probably, but a confused conception of what that kingdom was, but he had faith in the King, though crucified, and in His "appearing." Says Alford: "This thief would fill a conspicuous place in a list of the triumphs of faith supplemental to Heb. 11." *To day shall thou be with me in Paradise*—a sublime response this to the defiance hurled at Him by priests and

rulers. He will not come down from the cross at their challenge, but His pierced hands open heaven to an immortal soul. "Paradise" is the state of the blessed spirits in Hades. It was also called "Abraham's bosom."

"How rapid was the process, and how swift the consummation of redemption, to the dying thief! In one day he was enlightened, he was sanctified, he was saved. The morning saw him a hardened malefactor; the evening, a disembodied spirit in glory. The morning, in chains; the evening, disenthralled forever. The morning, crucified, the evening, crowned. The morning, weeping the first tear of penitence; the evening, chanting the first anthem of praise (Parsons).

44, 45. *Sixth hour*—12 o'clock, noon. *There was a darkness* (R. V., "a darkness came")—not an eclipse, for the paschal moon was full, "possibly a local gloom which hung densely over the guilty city and its immediate neighborhood" (Farrar). *All the earth*—R. V., "the whole land." *Until the ninth hour*—3 o'clock in the afternoon, the hour of evening sacrifice. *And the sun was darkened.*—Note that R. V. renders these words, "the sun's light failing," and appends them to the preceding verse. *The veil of the temple was rent*—the curtain before the Holy of Holies. Its rending was a token that "a new and living way" had been opened into the holiest of all for all believers.

"The huge, heavy veil of Babylonian tapestry of fine flux, gorgeous in its hyacinth and scarlet and purple, had been mysteriously rent from top to bottom, and the awful presence-chamber of Jehovah had been exposed to every eye, like ground no longer sacred" (Geikie).

46. *When Jesus had cried.*—This "cry" is also mentioned by Matthew and Mark. Lange thinks it was a "shriek." St. Luke omits the two utterances, "Eli, Eli, lama sabachthani," and "It is finished," and gives as the closing words only. *Father, into thy hands, etc.*—Says Schaff: "Our Lord dies with Scriptural words on His lips (Psa. 31: 5). 'Spirit' here means the immaterial of Him who was dying." *Gave up the ghost*—died, but not apparently from exhaustion; quite likely from rupture of the heart when he uttered the final cry; most likely from a voluntary laying down of life.

47. *The centurion*—detailed to attend the execution. *Saw what was done.*—The sufferer's majestic meekness under prolonged and diabolic insult, His endurance without murmur of the awful physical agony, the colloquy with the penitent thief, the supernatural darkness, the final address to the Father, and the unexpected giving-up of life, all had their influence on this heathen officer. *Certainly this was a righteous man.*—In Mark, his ejaculation reads, "Truly this man was the Son of God." He probably used both.

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Temperance.

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

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

W. C. T. U.

The Sixteenth Annual Convention of the Maryland W. C. T. U., was held at Immanuel Baptist Tabernacle, Baltimore, Oct. 15th-17th.

Wednesday evening Mrs. J. T. Ellis delivered an address in her usual impressive manner; and the convention was called to order at 9 A. M., Thursday. After devotional exercises by Mrs. E. L. Tatum, Committees were appointed on credentials, resolutions, finance, plan of work, grouping of counties and auditing. Mrs. M. A. Lake, Cor. Sec., reported 2,518 active members in the State, and 201 delegates present. Mrs. Fannie Cathcart, Treas., reported receipts \$2,549.79; expenses, \$2,478.84. Mrs. Summerfield Baldwin, Pres., read her annual address, containing many beautiful thoughts and stirring appeals for more ardent work in the cause. The noon prayer-meeting was led by Mrs. Anna Reynolds of Cecil.

Memorial services were conducted by Mrs. Haslup, of Balto. county, in which tender tributes were offered to the memory of the following workers who had passed away during the year: Mrs. Georgia Hulse McLeod of Baltimore, Mrs. Anna H. Martindale of Salisbury, Mrs. R. W. Little of Cumberland, Miss S. McElroy of Baltimore and Mrs. Elmira Hunt of Cecil county.

The afternoon devotional exercises were conducted by Mrs. E. B. Tyler of Calvert county, after which Mrs. Alice Robierson, of Baltimore, gave an address of welcome, and Mrs. J. R. Milligan, of Cecil, responded.

Reports of Superintendents of Departments were taken up. The question box, conducted by Mrs. J. T. Ellis of New Jersey, proved one of the most interesting features of the day. The meeting adjourned until 8 P. M. The evening address was by Mrs. Mary A. Livermore, of Mass., in her usual eloquent and scholarly style.

Mrs. Ellis made a stirring appeal for finances.

The banner for having reported the largest percentage of increase in membership during the year, was presented to Anne Arundel county; an increase of 80 per cent; Mrs. E. T. Nelson, of Queen Anne making the presentation speech, and Miss Annie Garrett of Annapolis, receiving the banner, in a few appreciative words.

Friday morning's session was opened

by Mrs. L. R. Wagner of Frederick county. Reports from the departments were continued, followed by the election of officers, as follows; Pres., Mrs. Summerfield Baldwin; Cor. Sec., Mrs. M. A. Lake; Rec. Sec., Miss Mary Small; Treas., Miss Fannie Cathcart.

Friday afternoon's devotional exercises were conducted by Mrs. Charlie Green, of Baltimore, and the remainder of the departments were reported.

Mrs. S. H. Martin, Mrs. Alice Robierson, Mrs. Haslup, Mrs. Pope, and Mrs. Bush, were elected delegates to the National Convention to be held at Atlanta, Ga., with the four state officers as ex-officio delegates. Resolutions reported through Mrs. Haslup, were passed relative to total abstinence, constitutional prohibition; denouncing high license, and avowing loyalty to the national W. C. T. U.; favoring raising the age of consent; opposing the use of tobacco; favoring the introduction of the Health Primer in public schools; and claiming a voice in making law and choosing law makers.

Friday evening's exercises were conducted by the Young Woman's Christian Temperance Union, Miss Minnie Daugherty chairman. The State Supt. read her report on "Y" work and reported 27 Y. W. C. T. U.'s, in the state, with a membership of about 700. The banner was then presented to the Y's of Baltimore city for the largest per centage of increase in membership during the year, it being over 100 per cent.

Miss Emma Levis, of Cecil county, recited "The Y Brigade"; Miss Richardson, of Kent, gave a temperance recitation entitled "Jack"; and Miss Kate Saulsbury, of Caroline county, read a paper on Kindergarten Work.

Mrs. A. C. Jewell, of Cecil, made an appeal for offerings. Mrs. Mary A. Livermore addressed the meeting, in behalf of the young people. The programme was interspersed with fine music.

A. C. J.

State Supt. Press Work.

Dr. Buckley has the biggest job of his life now on hand, in this "Woman Question" on which his correspondents, pro and con, are ventilating their views. The *Advocate* issues another four-page supplement this week, half of which space is assigned to the women, a majority of whom, it may be a little curious to find, are against the eligibility of the fair sex to seats in the General Conference. This is Dr. Buckley's side of the question, and yet he is acting with great fairness and impartiality in the discussion. The vote will soon be taken, and then the astute editor will have to make a note on't that the women have gained the day.—*Ocean Grove Record.*

The Care Of Plants In the Window.

In order to grow plants well in the house they must have plenty of light. Unless this can be given, they will be spindling and weak, and there will be few, if any, flowers, and these will be inferior.

The best exposure is a southern one; the next best an eastern one. A south window is the one in which to grow geraniums, lantanas, heliotropes, and all plants fond of much sunshine, while the eastern one is better for begonias, fuchsias, and such plants as care more for the sun in the early part of the day than they do for it after its rays become more intense. A west window gives too much heat unless shaded considerably, but it is better than no window at all, and if you have no other to give your plants, don't go without them. A curtain of thin muslin will temper the heat greatly, and vines can be trained over the glass in such a way as to break the fierceness of the sun's rays. A north window is not suited to the needs of flowering plants, but some which are grown solely for foliage can be kept there. Ferns, palms, aspidistra, ficus and lycopodiums will do quite as well there as in a window exposed to the sun. English Ivy can be trained about it. Tradescantia, in baskets, can be hung up in it, and thus it can be made beautiful without flowers if you have a love for "green things growing."—*VICK'S MAGAZINE* for November.

I heard an amusing story about General Sherman. A few weeks ago the General gave an order to a well known gentlemen's furnisher in Washington for a dozen shirts. In due time the shirts were delivered, and a check for the amount was received by the shirtmaker. A few days later General Sherman was walking arm in arm with a gentleman down Pennsylvania avenue. Presently the shirtman bowed. The General remembered having seen the man before, but being at a loss to place him, said: "Ah, sir, you have the advantage of me." The shirtmaker noticed the General's embarrassment, and, by way of introducing himself, said, at the same time pointing to himself, "Made your shirts, sir; made your shirts." "Oh, yes, I remember, now. I haven't seen you in years," said General Sherman. "How have you been, major? Glad to see you." Then turning to his friend on his arm, he said "Colonel Wood, allow me to introduce to you my old friend, Major Schurtz. Major Schurtz, Colonel Wood."—*New York Star.*

SPECIMEN copies of the PENINSULA METHODIST, Will be sent free to any one desiring them.



AN OLD MAID'S SOLILOQUY.

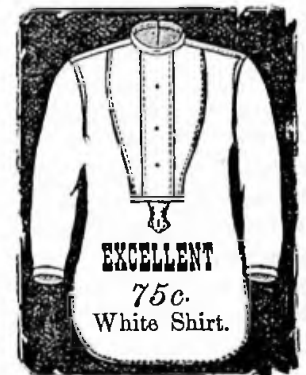
"To take or not to take it, is the question— Whether it is better to end this earthly career A spinster—braving the smiles of those who would insist That lack of lovers caused my lonely state,— Or take the remedies my sisters take, And see my eyes grow bright as tho' I bathed In the immortal fount De Leon sought In vain in Florida's peaceful shades. I oft have heard my married sisters say (I don't That good old Dr. Pierce's Favorite Prescription Would bring back color to a faded cheek— Restore the health of one who fain would die To rid herself of all the pain she feels."

The aforesaid spinster took the remedy—and forthwith took a husband also, having regained her health and blooming beauty. Thousands of women owe their fresh, blooming countenances to the restorative effects of Dr. Pierce's Favorite Prescription. It is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions, menapausis, or falling of the womb, weak back, "female weakness," antoversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb.

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regulate and cleanse the liver, stomach and bowels. They are purely vegetable and perfectly harmless. **One a Dose.** Sold by druggists. 25 cents a vial.

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WILMINGTON, NOVEMBER 22, 1890.

The Peninsula Methodist from now till January 1892, for one dollar cash.

Concluded from 1st page.

the unique exception of the "self supporting missions," inaugurated and carried on, under the supervision of Bishop William Taylor.

The Wilmington Conference is included in the 6th Mission district, whose representative is Rev. W. F. Speake of Baltimore; while the Delaware Conference forms a part of the 4th District, of which Rev. G. E. Hite of West Virginia is the representative.

Until the last General Conference, this COMMITTEE always held its annual sessions in the city of New York; but, since then, it is not allowed to meet in that city, more frequently than once in four years; the COMMITTEE to determine the place, and the secretaries and treasurers to fix the time of meeting in November. Last year, the meeting was held in Omaha, Neb.

The interest attaching to these gatherings is very great, and perhaps never greater than now. The Bromfield St. Church in which the sessions are held, Rev. George A. Crawford, pastor, is filled with eager listeners from Boston, and its numerous suburban towns, and the evening meetings, at which various phases of mission work are presented by missionaries fresh from the field, and other earnest laborers, as well as the Sabbath services, have been occasions of very great popular interest.

The COMMITTEE met at 10 a. m., Wednesday, the 12th inst., Bishop Thomas Bowman, senior in office, presiding; and Rev. Dr. A. S. Hunt, of the American Bible Society, reading a selection of Scripture, and offering prayer. The roll call showed a nearly full attendance, and on motion of Bishop Andrews, Bishops William Taylor and J. M. Thoburn of our Foreign Missions, were invited to occupy seats with the Committee, and to participate in the discussions of matters pertaining to their respective fields.

The question might arise, why take such action in reference to these two bishops, any more in reference to

the other bishops? It is true, they are "missionary bishops," and their "jurisdiction" is limited to their respective fields, but how does this disqualify them from being *ex officio* members of the COMMITTEE? So far, however, as it was a matter of fraternal courtesy, Bishop Andrews' motion was very commendable.

After words of cordial greeting by Hon. A. Speare, and Rev. Dr. L. B. Bates, an invitation from the Mayor and aldermen of the city, was presented by Dr. Bates, and accepted with thanks by the Committee to make an excursion down the harbor, to visit the public reformatory institutions on Deer Island.

Secretary Leonard, G. H. Foster, Esq., of Milwaukee, Wis., and Bishop Hurst were appointed a committee to prepare a suitable minute on the death of Gen. C. B. Fisk, a lay representative of the Board of Managers.

Rev. Dr. S. Hunt, treasurer, submitted his annual report showing receipts as follows:

Conference Collections	\$1,051,642 04
Legacies	58,681 26
Sundries	20,948 52
Lapsed Annuities	4,000 00

Total, Nov 1 90	\$1,135,271 82
" Nov. 1 89	1,130,137 80

Increase \$5,134 02

The returns show an increase this year in the Conference Collections of \$37,559.95.

As the appropriations are always made one year in advance, these receipts are already expended as follows:

Total for For. Mis.	\$613,309 76
" " Dom. "	477,492 90
Contingent Fund	25,000 00
Office Expenses	25,739 70
Publication Fund	7,582 76
Interest	14,338 53
Incidental	4,475 27

Total expenditures \$1,167,938 92

This shows an excess over receipts of \$32,667 10

Deficiency Nov. 1 89 36,254 26

Treas. in debt Nov. 1, 90 \$68,921 36

Wilmington Conference is credited with \$24,435.87, which is an advance of \$754.83 on the amount reported last year.

Delaware Conference has a credit of \$2,444, an advance of \$309.70.

Church Extension.

The General Committee of this Society held its annual meeting, Friday, Nov. 7, in the city of New York. From the reports of the Board we take the following facts.

In May 1864, the General Conference provided for its organization, and its charter was approved by the Legislature of Pennsylvania, March 13, 1865. Rev. Sam'l Y. Munroe was the

first corresponding secretary, serving from September '65 till his sudden death in the spring of '67. Dr. A. J. Kynett succeeded him, July 1st 1867, and has thus been in the office over 23 years.

Receipts from the beginning are as follows:

General Fund	\$2,634,983 76
Loan Fund	699,541.69
Loans returned	683,452.42

\$4,017,977.87

Of the Loan Fund, \$409,030.65 are still subject to annuity.

Receipts for the year, ending Oct. 31, 1890,

General Fund	\$185,992 82
Loan Fund	55,725 86
Loans returned	57,569.11

Total for the year \$299,287.79

This shows a net increase on

General Fund of	\$2,779 99
On Loan Fund	20,009.60

Total increase \$22,789 59

The General Fund includes conference collections, 30 special gifts for frontier churches of \$250 each, (2 less than the preceding year) and 21 gifts of \$100 each for cheap churches among the poor mountaineers (9 more than last year).

Thirty frontier churches have been procured during the year, making 464 in all, which cost \$950,000 and afford sittings for 135,000 hearers in a population aggregating 362,900.

During the 25 years of its existence this Board has aided 7,473 churches, 74 of them only oftener than once.

The New Year opens with grants already made to 288 churches aggregating \$58,475 in donations and \$47,525, in loans, or a total of \$106,000; and only \$44,961.96 on hand with which to pay these grants.

The Church Extension Building in Philadelphia bought in 1878, with improvements on structures, cost \$31,163.86. Revenues from the same have paid interest charges, and reduced the indebtedness on the property to \$18,733.48.

The report concludes in these words: "In view of the work accomplished we "thank God and take courage," and in view of that before us we plead for enlarged liberality for Church Extension.

In behalf of the Board of Church Extension.

C. D. FOSS, President.
 A. J. KYNETT, Cor. Sec'y.
 JAMES LONG, Treasurer.

The General Committee is comprised as follows:

First—The Bishops of the Methodist Episcopal Church.

Second—The officers of the Board of Church Extension, Rev. Alpha J. Kynett, Cor. Sec.; Rev. W. A. Spencer Assist. Cor. Sec.; Rev. J. S. J. McCon-

nel, Rec. Sec.; and James Long, Esq., Treas.

Third—The representatives from the General Conference Districts.

Fourth—Representatives from the Board.

Ministers—Revs. W. J. Paxson, S. W. Thomas, Wm. Swindells, T. B. Neely, J. H. Hargis, J. B. Quigg and T. C. Murphy.

Reserves—Revs. J. F. Meredith, J. L. Sooy and George Cummins.

Laymen—W. G. Spencer, Robert England, J. Gillinder, J. Gillespie, J. W. Boughton, Francis Magee, R. S. McCombs, M. D.

Reserves, Governor-elect R. E. Pattison, John E. James, M. D., and L. C. Simon.

The "Itinerants' Club" for the Pacific coast will begin at Spokane Falls, Washington, Thanksgiving Day evening, November 27, and continue until the morning of December 11, Bishop John H. Vincent in charge. He will be assisted during the Club by Dr. James Strong, of Drew Theological Seminary, Chancellor C. N. Sims, of Syracuse University, Dr. Earl Craunston, of Cincinnati, President W. G. Ward, of Spokane Falls College, Dr. B. T. Vincent, of Colorado, Dr. Levi Gilbert, of Seattle, and it is hoped by Dr. Tiffany, of Minneapolis, Dr. Stratton and Dr. Hines, of Salem, Oregon, and Dr. Houghton, and Dr. Harrington, of Portland, Oregon.

This session promises to be the strongest ever yet held. The morning and afternoon "Club-lectures," the rich list of topics for free "Conversation," the practical drills, known as "Praxes," the "Question Drawer," the "Evening Lectures," the "Conferences for the Promotion of Spiritual Life," the "Bible-class Studies" for grown people, the "Special Bible Studies for Children and Youth," the "Conferences" for ministers' wives and for lay women in the church, deaconesses and others, and the especially rich programme for the Sabbath days, all combine to make a programme of details which will attract every one within reach of Spokane Falls.

The order of American Mechanics of Perryville is to attend in a body the Methodist Episcopal Church in Charlestown on the 23d, at 2½ P. M. to be addressed by the pastor.

An interesting revival is in progress in Asbury church on Charlestown circuit. Several have been converted and others are still seeking. The interest increases from week to week.

The Knights of the Golden Eagle were in attendance at the church on the 16th; and were addressed by the pastor.

The PENINSULA METHODIST from now till Jan, '92 for \$1 cash.

Conference News.

PREACHERS' ASSOCIATION met in Fletcher Hall, Nov. 17, at 10 a. m. President W. E. Tomkinson in the chair. Devotional exercises conducted by Bro. D. F. McFaul, of Elk Neck. Minutes of last meeting read and approved. Bros. McFaul, Hanna, and Bryan made reports of their work.

Bro. Stengle was appointed general critic.

On motion the order of the day was taken up, and Bro. C. A. Grise read a paper on the "Eligibility of women as delegates to the Lay and General Conferences." The paper was discussed by Bros. Corkran, VanBurkalo, Dr. Todd, Price, and Hanna. On motion the time was extended, and Bro. Grise closed the debate.

The general critic made his report.

The curators reported for Monday, Dec. 1st, sermon by Bro. Bryan. Next Monday, "What constitutes the constitutional law of the Church." The discussion to be opened by Dr. Todd.

Adjourned with benediction by Bro. McFaul.

L. E. BARRETT, Sec.

MISSIONARY MEETINGS ON SALISBURY DISTRICT.—Dr. Leonard will speak at Snow Hill, December 4th at 7 p. m., and at Salisbury, December 5th, at 7 p. m. Our pastors and people of the district are invited to attend the meetings. Pastors please publish the meetings.

T. O. AYRES, P. E.

The Post Office address of Rev. G. W. Bounds will be Madison, Md., heretofore, instead of Taylor's Island, as heretofore.

Good meeting in progress at Mt. Pleasant; quite a number of seekers, and the church greatly quickened.

The Boston Herald states that

"The Rev. W. L. S. Murray, D. D., presiding elder of the Wilmington district of the Wilmington M. E. Conference assisted at the dedication of the People's M. E. Church of Boston, Mass., Sunday, Nov. 16. Dr. Murray preached to the congregation at 10.30 o'clock in the morning. In the afternoon, Bishop Foster preached and conducted the dedicatory exercises, assisted by the Board of Bishops. The People's Church has a seating capacity for a congregation of 2,200 people. Bishop Ninde preached at 7.30 p. m.

RISING SUN, MD., I. Jewell, pastor.—Last Sunday, 16th, was a red letter day in the history of the Methodist Episcopal Church here. It was its forty-first anniversary.

Rev. John Lanahan, D. D., preached both morning and night. Two great sermons were listened to by large congregations. The Sunday-school rally at 2.30 p. m. was a great success; singing by the children, choir, and Prof. Goldey and wife. Prof. Goldey made an excellent address to our Sunday-school; also before our Epworth League. By a unanimous vote our young people invited Bro. Goldey to come again soon.

At night the pastor read a short historical sketch of Methodism in this town. Forty-one years ago the Methodists worshiped in a wheel-right shop. Now they have \$18,000 worth of property, nearly 200 members, a Sunday-school 200 strong, and a congregation that the pastor is very proud of.

The pastor suggested on Sunday morning, that he thought it a good time to take up a collection, and asked for \$100. The congregation promptly responded by paying over \$105.

Thus ended one of the brightest and happiest days the Methodists ever spent here. Such a Sabbath is like a jet of sap phire flame upon the altar of our hearts.

Rev. Mr. Haynes preached two very effective sermons last Sunday to appreciative audiences. Mr. Haynes has been with us nearly three years, and we sincerely hope that he may remain with us two years more—the limited time. Mr. Haynes' life as a citizen and Christian gentleman, has been a great factor for good in church and out. His sermons for zeal, clear exposition of biblical truths, and for eloquence, have not been surpassed in the Sudlersville pulpit. A good and pure man is a blessing to any community.—*Stilus, in Centreville Record.*

The Rev. Dr. Henry Spellmeyer has declined an invitation to become pastor of Grace M. E. Church, Wilmington, his congregation at East Orange, N. J., being unwilling to part with him before the expiration of his term of appointment.

Letter From Sharptown, Md.

As our pastor does not seem to be a member of the reportorial staff of the PENINSULA METHODIST, we deem it no infringement to offer a few items from our progressive church.

Our pastor need not be ashamed of his work. His earnestness, regulated by caution, has brought him up steadily and firmly to a high point of appreciation among our people.

The church work is in good condition,—progress marking every department. A conversational meeting is held every Friday evening, at which members assemble in church, sing and pray, and converse upon the Scriptures, with an occasional experience thrown in. The exercises are profitable, and have become quite attractive.

Monday night, 17th inst., an election was held, giving the members an opportunity to vote for or against the admission of women as delegates to the Lay and General Conferences. The result was 8 for, and 13 against. Quite a surprise, when we consider the importance of our lady members in the church work, and their ability to render such valuable service. However, wiser counsel may prevail ere the final conclusion is reached, and this honor conferred upon our dear sisters

OCCASIONAL.

From Kent Island, Md.

DEAR BRO. THOMAS:—Since my last report, I have been laboring among a valley of dry bones, at Kingsley, "and lo, they were very dry;" bleached by long exposure to the atmosphere of neglect and indifference; but the command to prophesy—preach God's quickening word—was obeyed, and "there was a noise, and behold a shaking, and the bones came together, bone to his bone;" and the prayer went up, "breathe upon these slain that they may live, and the breath (the Holy Ghost) came into them and they lived and stood upon their feet," and began to sing and pray, and work; and as a result, 94 have professed a resurrection from the death

of sin unto a life of righteousness, through faith in Jesus Christ. Seventy-six of these united with the church at Kingsley; 68 of them on the 9th inst., amid tears of joy, and hallelujahs to God. Whole families have been converted; some on their seats in the church; some at their homes; one in class, and a widow, in the midst of a sermon. I asked her at the close of the sermon, as she came up the aisle, praising God, when she found peace; her answer was, "O while you were preaching; and I could hardly wait until you were through."

Up to date, at two appointments on the Island, 154 who were dead in trespasses and sins, have professed to be made alive in Jesus Christ. Among this number there were some of other denominational tendencies. It is not enough to have the hand of a man placed on the head—the hand of God must be placed on the heart: "Except a man be born again, he cannot see the kingdom of God." Some who were Catholics, confessed their sins, not to a priest, in the shape of a man, but to God—to Jesus Christ—the great High Priest of our profession, who "ever liveth to make intercession for them," and "is able to save to the uttermost;" and confessing and forsaking their sins, they found mercy.

"Not unto us O Lord; not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Psa. 115.

Pray for us, that the work may go on until this Island, whose shores are washed by the salt waters of the Chesapeake, shall also be surrounded and washed by the waters of salvation.

I read with a great deal of interest, Bro. Alfred Smith's experience of perfect love. This is what I am trying to preach—entire sanctification, and blameless preservation; and glory be to my precious Saviour, "perfect love casteth out all fear." He saves to the uttermost.

W. W. SHARP.

Girdletree Charge.

DEAR BRO. THOMAS:—To your readers, I will say, our work is moving on quite successfully. Our people at Conner's are still on the mountain of rejoicing. Many here are still seeking and professing the higher blessing, we call sanctification; while at Good Will, the revival fire is fast moving souls toward God. The church here is waking up, and putting on new strength; and anxious inquirers, each meeting, are finding Christ. The zenith is not yet reached, we hope. From 18 to 20 have professed faith to date.

We have announced meeting to begin at Girdletree next Sabbath, 23rd inst.

Our benevolent collections are to be brought in Nov. 30th, in envelopes, which have been circulated with slips enclosed, naming each cause excepting foreign missions, which is in the hands of lady collectors. Each member of the church and congregation is urged to do the very best possible towards bringing up the Conference collections. The following brethren are appointed to assist the pastor in this work: Isaac Landing, Hilary Hancock, and J. T. Hickman, at Good Will; George Porter, and Wm. Carter, at Klej Grange; Chas. Rawley, and Clayton Richardson, at Girdletree; Horace Truitt, and Thomas Brimer, at Conner's.

The vote for women to Gen. Conf. stands 30 for and 37 against, with the exception of Conner's vote, which will be taken next Sabbath.

Rev. H. M. Wharton, D. D., editor of the *Baltimore Baptist*, is organizing a party for the Holy Land. The party is not yet fully made up, and if any of our readers think of going, they would do well to write to him, and get a printed programme of the trip, with cost, and general information.

They will sail from New York on the 25th of Feb. 1891, and will be absent four months, spending one month traveling and camping in the Holy Land.

Dr. Wharton has made two trips to Europe, and would therefore be well qualified, one would think, to organize and conduct such a tour.

Write to him, and he will tell you all about it.

FELTON CHARGE, E. C. Macnichol, pastor, received a class of 14 probationers into full membership, recently. The vote on the woman question, was 23 for and 43 against.

TO MEASURE

Pantaloons from \$5 and Suits from \$20 to the finest and best goods in the market. A larger assortment of goods than is usually found outside the largest cities and in very few establishments in them. Our assortment is still complete and we are adding new styles all the time to take the place of those sold out. See the splendid \$30 Suit we get up. Genuine English Diagonal Coats and Vests Flat Braided, and Trousers from any one of more than twenty styles. Full Dress Suits from \$25. Silk lined for thirty. In fine trousering we have an immense line and feel positive we can please you and save you money.

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OUR NEW SERIAL.

Fetters Broken;OR,
ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE

CHAPTER XXII.—BRUNO ON THE TRAIL.

Elwood glanced at the address, and saw, as he supposed, that it was a man's hand writing.

He further saw that the note, which was without an envelope, was but loosely folded, and he could easily read its contents; but on no account would he have done so, without the consent of the person to whom it was directed.

He hastened back to the cottage, and finding Miriam in the sewing-room, laid the note in her lap, and went into the sitting-room to look over the afternoon papers.

He had been there but a few moments, when the door was pushed softly open, and Miriam came into the room, with her face flushed, and tears in her dark eyes.

In her hand was the note that Elwood had just given her.

No fear that he had read the contents came into her heart for a moment, for she believed him incapable of such an act; and had she been unkind enough to suspect such a thing, his perfect surprise at her condition would have at once banished the suspicion.

She came to him, and handing him the note, sank down upon the ottoman at his feet.

He read it carefully twice over, before he looked up; at last, folding the note and looking up, he found her searching his face with a mute, appealing look, and when her eyes met his, she said: "O, Mr. Earl, you do not believe me guilty of the intimacy referred to in this horrible note?"

He put his hand upon her head and gently caressed her brown hair, as he said, "No, my darling, I do not believe you could be guilty of anything that is not right. There is a mystery here. You are the victim of a cruel jest; or what is infinitely worse, you are the subject of some one's bitter hatred."

"O, I cannot think I have an enemy that would be so cruel. I have never wilfully wronged any human being, and I cannot see why any one should hate me so much."

The young lawyer sat thinking for some time; finally he said:

"You have an enemy; there can be no doubt about it, for there are none of your friends, who would risk insulting you, by the perpetration of such an unkind joke as this. No! there is a foe who has struck at you in the dark, with murderous intent; one who

would slay your reputation, and wound you to the heart.

"I must find this person, for we cannot successfully contend with an unseen foe; and unless I can discover the author of this note, no one can tell the annoyance to which you may be subjected in the future."

"But how can you find out? there is such a mystery enveloping the whole affair that it has left no clue to the perpetrator."

"I don't know," said Elwood, "I must have time to think about it, and meanwhile, something may transpire that will throw light upon the case."

After thinking a moment, Miriam said, "one thing we need to know, and that is, whether it was left there by the postman, or whether it was placed there by some one on foot."

She sprang up, clapping her hands with delight, and exclaiming, "O, Mr. Earl, I have an idea; I can find out in a few moments, whether it was left there by footman, or not, and if it was, you can trace them at once to their hiding place."

Before the astonished young man could reply, Miriam ran out on the porch, and was calling for Bruno.

In a few moments the large shaggy dog, (which a few months before had met him on the lawn, on his first visit to Mrs. Wentworth's,) came into the room, wagging his tail, and looking kindly from one to the other.

"Give me the note," said Miriam, extending her hand to Elwood.

Taking it and placing it upon the floor, she called Bruno to her.

The dog seemed to understand what was required of him, and running to the little bit of paper, he smelled it carefully.

When he seemed satisfied, she again folded the note, and returning it to Elwood, said, "now come with me."

She led the way to the front yard gate, closely followed by the dog.

Once outside of the gate, she led him to the letter-box. In an instant his nose was upon the ground, and a moment more, he was following the footsteps of Major Arnold and his daughter up the path that led to their home.

"Be quick, Mr. Earl," she said, "Bruno is on the trail of the person who placed that note here; don't lose sight of him."

The young lawyer comprehended Miriam Russell's meaning, and waving her a farewell, he sprang up the path, following close after the faithful animal.

The dog sometimes left the path for a moment, where Lillian Arnold from time to time had gone a little way into the woods to pluck a bright leaf, or chase a bird; but he invariably returned to the path, and continued forward,

until he entered the broad door-way opening out upon the long, high porch, at the rear of Arnold Hall.

Elwood never knew just why he turned out of the main hall and entered the Major's office, instead of going into the sitting-room, but he did; and no sooner had Bruno entered the room, than he went straight to the broad, low desk, and putting his great paws upon it, snuffed vigorously at the very pen that Lillian had used that morning in writing the note to Miriam Russell.

To be continued.

THE SINGER AND HIS SONG.

Out of his soul the poet wrote,
And the music of his thought,
Blended with softly-flowing words,
Into a song was wrought;
A song of trust in trouble,
Of light across the dark,
Of refuge in a stormy day,
And safety in an ark.

This hymn he gave to the great world
Of troubled, wearied men;
Their hearts were like the poet's heart,
So they need his song again;
They walked as he amid the dark,
And through a dangerous day,
And many a soul was comforted
Along its lonely way.

"I know not why," the poet said,
"My life is desolate,
And I must bear a burden still,
Where others are elate;
Why I must in the shadows live,
And sigh while others sing,
But what God wills is best for me,
And I will trust my King."

Some tears were in the voices
Of the people as they sang,
But the hymn was full of confidence,
And the strong words bravely rang;
And some, before afraid to trust,
With fearless steps now trod
The ways of life, because they know
The poet's hymn to God.

And when he heard, his heart was full
Of joy that was divine,
He held a cup of sorrow,
But it changed to richest wine.
"Give me all griefs to bear," he said,
"If only it shall be
That any mourning child of earth
Is comforted by me."

—Marianne Farningham.

Many persons are forever thinking over some new way of adding to their pleasure. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy."

Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt then have peace and happiness."—*Exchange.*

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PENINSULA METHODIST OFFICE.

Miscellaneous.

THOSE LUSCIOUS GRAPES.

One day in mellow autumn, when grapes were ripe and sweet,
I heard beneath my arbor the patter of small feet.
And, peeping through the shutter, saw an urchin that I knew.
Climb nimbly up the trellis, where the finest clusters grew.

He did not know I saw him, and I did not make a sign.

Though the grapes were rare Rebeccas, and the boy was none of mine;
"If the little fellow craves them, shall I grudge a bunch or two?
I will watch him for a minute, and see what he will do."

I watched—the eager longing in his eyes was plain to see,
So plain that, though I saw him, he was not aware of me—
What hindered him from picking, with the fruit so nigh at hand—
And his mouth was wat'ring for it—I could not understand.

But presently I heard him—for the arbor was close by—
Say, "Mamma doesn't see me," with a wistful little sigh,
"But Dad sees everybody—she told me so to-day;
So I dess I mustn't touch 'em—I dess I'll run away."

He scrambled down the trellis: but faster than he ran,
I hurried from my window, and caught the little man;
With willing haste I parted ripe clusters from the stem.
And filled to overflowing his little hands with them.

He laughed and blushed and wondered.
But his mother's heart was glad
At the tale I had to tell her about the little lad;
And I have often thought that older folks than he
Might remember to advantage that God can always see.

—Mrs. Mary E. Bradley.

—Zion's Herald.

The Vinca Minor.

One of the dear old-fashioned plants now rarely met with, is the Vinca Minor, commonly known as Periwinkle or Myrtle. Our grandmothers delighted in building artificial mounds, and planting them thickly with myrtle, which would soon cover each miniature hill with a mantle of living green, neat in summer, deeply green in winter, and dotted with bright blue stars in spring and early summer. Sometimes they planted a box with the ever ready myrtle, and placed it high on some shelf or table, carefully training the myrtle downward until the box would be entirely hidden from sight, and the long glossy ropes of green would reach quite to the floor. The florist with his tempting catalogue was then unknown, and often the only bit of green our grandmothers saw through the winter months was the pot of myrtle in the window and the green mound before the door.

But now the old favorite is obsolete and almost forgotten in the rush after gayer flowers. Yet the good old plant, dear from old associations, can well be

utilized in our modern gardens, and to the class of people for whom "nothing will grow," it is a real boon, as it cannot be killed by neglect, will thrive in the poorest soil, and will stand the longest drought. It will grow in close, shady places, where even grass will not, under evergreens and bushy shrubs. It is extremely graceful trailing over rock-work, and is well adapted to such a situation from the tenacity of its roots thrown out all along its creeping stems, and from its ability to withstand dryness.—VICK'S MAGAZINE for November.

The Woman Question.

If the Bible forbids the admission of women to the general conference, then the general conference had no moral right to submit the question to popular vote. The fact that it did so submit, proves that the question is one of expediency alone.—Michigan Christian Advocate.

In Holland, watchwomen are found at all the railroad stations, instead of men. They wave the white signal flags to give warning of approaching trains, and keep the tracks clear, receiving \$8 per month for their services. The railroad officials testify to their universal faithfulness and declare that no accident has ever occurred through their carelessness or inefficiency.

Dr. Potts of the Michigan says, "Noticing the fact, that by voting against admission of women, we vote to exclude them from the electoral, as well as from the general conference, a thoughtful and sweet-spirited lady inquires: "Why didn't they vote to exclude us from the church altogether? I am a good deal stirred up to think that we may not only be voted ineligible for the august general conference, but be shut out from the electoral, and thus have no voice in saying what men shall represent us. I feel like saying, 'O Lord, how long must one-half of creation come and go, at the nod and beck of the other half?'"

"God's ideal home was planned in Eden. One man, one woman—equal sovereigns there. God blessed them.

Mrs. Mary E. Griffith.

"Women sat in the first council of the church, and shared an equal part with the men in the proceedings of the council."

Garbutt Read.

"The tendency of our day is toward the universal emancipation of woman. Tendencies are stronger than men. They are stronger than forms or customs."

Mrs. F. M. Newland.

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Parkhurst.

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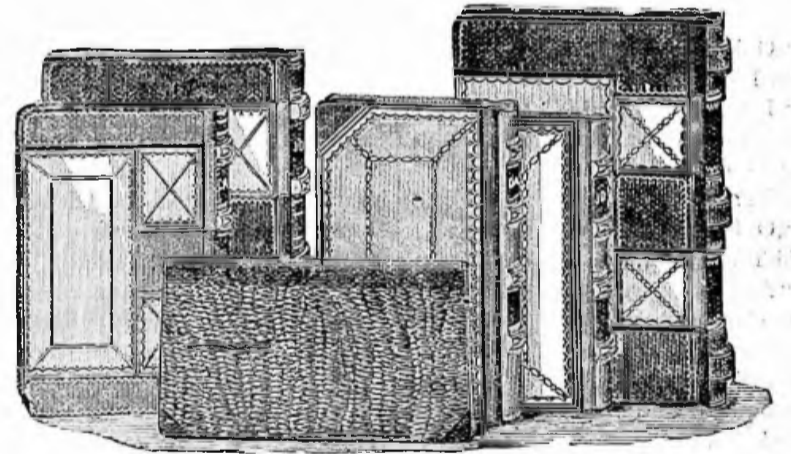
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Youth's Department.

TEN ROBBER TOES.

LILLIE E. BARR.

There is a story that I have been told,
And it's just as old as babies are old;
For sweet Mother Eve, as everyone knows,
Told to her babies the tale of the toes.

Told to her babies how ten little toes,
Each one as pink as the pinkest pink rose,
Once on a time were naughty and bad,
And sorrow and trouble in consequence had.

How this big toe wanted butter and bread
After his mamma had put him to bed,
And this lying next said, "Sposen we go
Down to the pantry and get it you know."

And this wicked toe cried "Come along quick
Let's sugar the butter every so thick."
And this naughty toe said, "Jelly for me,
Top of the butter and sugar you see."

And this little toe cried, "Goody, let's go;
We'll slip down the stairs so quiet and slow"
So ten robber toes, all tipped with red,
Stole silently out of their snowy white bed.

While this wicked toe, so jolly and fat,
Helped nine naughty toes to pitty-pat-pat,
Along the big hall, with pillars of white,
And down the back stairs devoid of a light.

Then this little toe got a terrible scare,
For he thought in the dark of a grizzly bear
And this little toe said, "Nurse must be right
'Bout gobbles and witches living at night."

And this little toe said "A fox may be hid
In the hat-rack box, just under the lid."
And this little toe cried, "Dearie me, O!
Lions and tigers is coming, I know."

Then mamma came out with the beautiful
light,
Caught ten robber toes all ready for flight.
Yes, she caught and she kissed those ten
robber toes
Till redder they were than any red rose.

—Independent.

Killing Time.

"O dear!" sighed Tommy Dodd, "I wish I had something to do.

"Is it possible," asked Aunt Mary, "that a boy of fourteen can find nothing to do? Has he mastered all his studies?"

"O, I guess I know a good deal!" said Tommy, sulkily.

"And have you explored all the surrounding country within ten miles? Your uncle says this mountain and valley region is very rich in mineral and botanical treasures."

"I haven't traveled around very much," admitted Tommy, reluctantly.

"Then, of course, you have put the hinge on the back gate, mended the horse-trough, fixed the chicken-coop, and done the ten or fifteen other jobs your father spoke about last Saturday?"

"No-o. I haven't."

"But I thought you said you had nothing to do?"

"Now, you're laughing at me, Aunt Mary."

"Well, isn't it laughable?"

"I don't think you understand me, Aunt Mary," said Tommy, earnestly. "I feel awful dull, and I want something to do — not exactly work, you

know, but something that will interest me."

"Yes, I do understand you. You have got into a languid, listless way of thinking and working, until time hangs heavily on your hands. You lie back and dream of doing something great instead of doing something useful; you are always looking abroad for objects of interest, while you shut your eyes to the many beautiful and interesting objects close at hand. When you come of age you will come into a large fortune, and then you will spend your money killing time and doing really nothing."

"O, no I won't!" he cried, a little angrily. "When I am a man—"

"The boy is father of the man," said Aunt Mary, quietly. "If you can find nothing to interest you now, while you are young and fresh, what will the world be to you when you are old? I hope you will find out, before it is too late, that the days are too short for busy men. Do you know that Newton, the great astronomer, after a life spent in a perfect grind of work, sighed to think that he had accomplished so little?"

"Did he, though?"

"Yes, indeed; and he was only one of many. Mr. Edison, the great inventor, limits his hours of sleep to four or five daily, because he has so much to occupy his time. He never has to think how he can kill time.

"No, I suppose not," said the boy, thoughtfully.

"Then there is the great Gladstone. He is more than eighty years of age, and you would think he would by this time have known every thing worth knowing and want to take a rest; but he is the busiest man in England. Every day he studies and writes, and his only complaint is that life is too short for the work he wants to do."

"That's strange," commented Tommy.

"No, it isn't. Nobody really has more time than he can use—he only thinks so. A busy man can find something to occupy every waking hour. Emerson, in one of his essays, wonders why people should be permitted to live who have more time than they want; and Pliny said of some dull, sleepy men, who had complained of having lost an evening by hearing an essay, that they were angry, not because they had lost an evening, but rather because they had been compelled to make use of it."

"Perhaps I am lazy," admitted Tommy, with an uneasy laugh.

"That is the best name for it," replied Aunt Mary, with a smile, "and you should begin right away to cure yourself. Commence to-day by doing every thing you possibly can that needs doing. Work-work until you are tired

out, and, as you work, you will think of something else to do when that job is finished. Try it for a week, and I warrant you will not find any necessity for killing time."

"I'll do it," said Tommy, resolutely; and I'll start this very day."

"This very minute," corrected Aunt Mary.

"Yes, I mean minute. Here goes for the back gate," — *Golden days.*

Marriages.

CARTER-TARR.—At the residence of the bride's parents, in Klej Grange, Nov. 12, 1890, by Rev. E. H. Derrickson, Wm. H. Carter and Ada Tarr, both of Worcester Co., Md.

JONES-HUDSON.—At the residence of the bride's mother, Nov. 12, 1890, by Rev. E. H. Derrickson, Jesse S. Jones and Lydia A. Hudson, both of Worcester Co., Md.

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of all schools, for brain, nerves, and stomach.

The largest salary paid any Congregational minister is \$16,000, which is to Dr. W. M. Taylor of New York.

Cardinal Lavigere, of Paris, who has taken great interest in the slave trade, which is still carried on in Africa, has offered a premium of \$5,000 for the best romance treating of this diabolical traffic. Uncle Tom in Africa, it is hoped, will awaken public interest to the existence of this great crime.

A Great American Magazine

THE SUCCESS OF "THE CENTURY" AND ITS PLANS FOR 1891.

THE CENTURY MAGAZINE is now so well-known that to tell of its past success seems almost an old story. The N. Y. Tribune has said that it and its companion, *St. Nicholas for young folks*, issued by the same house, "are read by every one person in thirty of the country's population"—and large editions of both are sent beyond the seas. It is an interesting fact that a few years ago it was found that seven thousand copies of *The Century* went to Scotland,—quite a respectable edition in itself. The question in England is no longer "Who reads an American book?" but "Who does not see the American magazines?"

A few years ago *The Century* about doubled its circulation with the famous War Papers, by General Grant and others, adding many more readers later with the Lincoln History and Kennan's thrilling articles on the Siberian Exile System. One great feature of 1891 is to be

"THE GOLD HUNTERS OF CALIFORNIA," describing that remarkable movement to the gold fields in '49, in a series of richly illustrated articles *Written by survivors*, including the narratives of men who went to California by the different routes, accounts of the gold discoveries, life in the mines, the work of the vigilance committees (by the chairman of the committees) etc., etc. General Fremont's last writing was done for this series. In November appears the opening articles, "The First Emigrant Train to California,"—crossing the Rockies in 1841,—by General Bidwell, a pioneer of pioneers. Thousands of American families who had some relative or friend among "the Argonauts of '49" will be interested in these papers.

MANY OTHER GOOD THINGS ARE COMING,—

the narrative of an American's travels through that unknown land Tibet (for 700 miles over ground never before trod by a white man); the experiences of escaping War-Prisoners; American Newspapers described by well-known journalists; accounts of the great Indian Fighters, Custer and others; personal anecdotes of Lincoln, by his private secretaries; "The faith Doctor," a novel by Edward Eggleston, with a wonderfully rich programme of novelettes and stories by most of the leading writers, etc., etc.

It is also announced that *The Century* has purchased the right to print, before its appearance in France or any other country, extracts from advance sheets of the famous Talleyrand Memoirs, which have been secretly preserved for half a century—to be first given to the world through the pages of an American magazine. All Europe is eagerly awaiting the publication of this personal history of Talleyrand—greatest of intriguers and diplomats.

The November *Century* begins the volume, and new subscribers should commence with that issue. The subscription price, (\$4.00,) may be remitted directly to the publisher. The Century Co., 33 East 17th St., New York, or single copies may be purchased of any newsdealer. The publishers offer to send a free sample copy—a recent back number—to any one desiring it.

1891.

Harper's Weekly.

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Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—THIRD QUARTER.

	Quarterly Conference.	Preaching.
NOV.		
Asbury,	22 7.30	23 10.30
Brandywine,	25 7.30	23 3
Swedish Mission,	24 7.30	
St. Paul's,	29 7	30 10.30
Mt. Lebanon,		30 7.30
DECEMBER.		
Chesapeake,	6 7.30	7 10.30
Glasgow,	6 2	7 2.30
Newark,		7 7.30
Chester,	13 7	14 10
Claymont,	15 7.30	14 2
Mt. Pleasant,	15 3	14 7.30
Madeley,	23 7.30	21 2
Epworth,	20 7.30	21 10.30
Silverbrook,	22 7.30	21 7.30
Scott,	27 7.30	28 10.30
Wesley,	29 7.30	28 7.30
Grace,	26 9	

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

SALISBURY DISTRICT—THIRD QUARTER.

	Q. Conf.	Q. Meeting.
NOVEMBER.		
Sharptown,	22 7	23 10
Bethel,	20 7	23 10
Laurel,	19 7	23 10
Concord,	19 3	23 3
Delmar,	18 10	23 10
Quantico,	29 3	30 10
Fruitland,	29 10	30 3
DECEMBER		
Salisbury,	1 7 Nov. 30	10

T. O. AYRES, P. E.

Children's Literature.

WHAT "ST. NICHOLAS" HAS DONE FOR
BOYS AND GIRLS.

Victor Hugo calls this "the woman's cen-
tury," and he might have added that it is
the children's century as well, for never
before in the world's history has so much
thought been paid to children—their
schools, their books, their pictures, and
their toys. Childhood, as we understand
it, is a recent discovery.

Up to the time of the issue of the *St. Nicholas Magazine* seventeen years ago lit-
erature and children's magazines were al-
most contradictory terms, but the new peri-
odical started out with the idea that noth-
ing was too good for children; the result
has been a juvenile magazine genuine with
conscientious purpose,—the greatest writ-
ers contributing to it, with the best artists
and engravers helping to beautify it,—and
everything tuned to the key-note of youth.

It has been the special aim of *St. Nich-
olas* to supplant unhealthy literature with
stories of a living and healthful interest.
It will not do to take fascinating bad lit-
erature out of boy's hands, and give them in
its place Mrs. Barbauld and Peter Parley,
or the work of writers who think that any
"good-y" talk will do for children, but
they must have strong interesting reading,
with the blood and sinew of real life in it,
—reading that will waken them to a closer
observation of the best things about them.

In the seventeen years of its life *St. Nich-
olas* has not only elevated the children, but
it has also elevated the tone of contempo-
rary children's literature as well. Many of
its stories, like Mrs. Burnett's "Little Lord
Fauntleroy," have become classic. It is
not too much to say that almost every nota-
ble young people's story now produced in
America first seeks the light in the pages
of that magazine.

The year 1891 will prove once more that
"no household where there are children is
complete without *St. Nicholas*." J. T. Trow-
bridge, Noah Brooks, Charles Dudley War-
ner, and many well known writers are to
contribute during this coming year. One
cannot put the spirit of *St. Nicholas* into a
prospectus, but the publishers are glad to
send a full announcement of the features
for 1891 and a single sample copy to the
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tice. The magazine costs \$3.00 a year.
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THROUGH PALESTINE.

DR. TALMAGE'S THRILLING ACCOUNT
OF BIBLE SCENES.

Ebal and Gerizim and the Mighty Opera
of Blessing and Curses Once Recited
There—The Valley of Wars—The Great
Battle to Be Fought There.

BROOKLYN, Nov. 18.—This morning
in the Academy of Music in this city,
and this evening at The Christian Her-
ald service in the New York Academy
of Music, Dr. Talmage preached the
eighth of the series of sermons he is
giving on his tour in Palestine. At
both services the respective buildings
were crowded to the utmost capacity in
five minutes after the doors were open-
ed, and all who came later were un-
able to get in. Dr. Talmage's subject
was "Among the Bedouins," and his
text Num. x, 31: "Forasmuch as thou
knowest how we are to encamp in the
wilderness."

Night after night we have slept in
tent in Palestine. There are large vil-
lages of Bedouins without a house, and
for three thousand years the people of
those places have lived in black tents,
made out of dyed skins, and when the
winds and storms wore out and tore
loose those coverings others of the
same kind took their places. Noah
lived in a tent; Abraham in a tent.
Jacob pitched his tent on the mount-
ain. Isaac pitched his tent in the val-
ley. Lot pitched his tent toward
Sodom. In a tent the woman Jael
nailed Sisera, the general, to the
ground, first having given him sour
milk, called "leben," as a soporific to
make him sleep soundly, that being the
effect of such nutrition, as modern
travelers can testify. The Syrian army
in a tent. The ancient battle shout
was, "To your tents, O Israel!" Paul
was a tentmaker. Indeed, Isaiah,
magnificently poetic, indicates that all
the human race live under a blue tent
when he says that God "stretcheth out
the heavens as a curtain, and spread-
eth them out as a tent to dwell in;"
and Hezekiah compares death to the
striking of a tent, saying, "My age is
removed from me as a shepherd's tent."

In our tent in Palestine to-night I
hear something I never heard before
and hope never to hear again. It is
the voice of a hyena amid the rocks
near by. When you may have seen
this monster putting his mouth be-
tween the iron bars of a menagerie he
is a captive and he gives a humiliated
and suppressed cry. But yonder in
the midnight on a throne of rocks he
has nothing to fear, and he utters him-
self in a loud, resounding, terrific, al-
most supernatural sound, splitting up
the darkness into a deeper midnight.
It begins with a howl and ends with a
sound something like a horse's whin-
ing. In the hyena's voice are defiance
and strength and blood thirstiness and
crunch of broken bones and death.

THE TELEGRAPH IN PALESTINE.

I am glad to say that for the most
part Palestine is clear of beasts of prey.
The leopards, which Jeremiah says
cannot change their spots, have all dis-
appeared, and the lions that once were
common all through this land, and
used by all the prophets for illustra-
tions of cruelty and wrath, have re-
treated before the discharges of gun-
powder, of which they have an in-
describable fear. But for the most

part Palestine is what it originally was. With the one exception of a wire thread reaching from Joppa to Jerusalem and from Jerusalem to Nazareth and from Nazareth to Tiberias and from Tiberias to Damascus, that one nerve of civilization, the telegraphic wire (for we found ourselves only a few minutes off from Brooklyn and New York while standing by Lake Galilee), with that one exception Palestine is just as it always was.

Nothing surprised me so much as the persistence of everything. A sheep or horse falls dead, and though the sky may one minute before be clear of all wings in five minutes after the skies are black with eagles cawing, screaming, plunging, fighting for room, contending for largest morsels of the extinct quadruped. Ah, now I understand the force of Christ's illustration when he said, "Whosoever the carcass is there will the eagles be gathered together." The longevity of those eagles is wonderful. They live fifty or sixty and sometimes a hundred years. Ah, that explains what David meant when he said, "Thy youth is renewed like the eagle's."

I saw a shepherd with the folds of his coat far bent outward, and I wondered what was contained in that amplitude of apparel, and I said to the dragoman, "What has that shepherd got under his coat?" And the dragoman said, "It is a very young lamb he is carrying; it is too young and too weak and too cold to keep up with the flock." At that moment I saw the lamb put its head out from under the shepherd's bosom, and I said, "There it is now, Isaiah's description of the tenderness of God—'He shall gather the lambs with his arm and carry them in his bosom.'"

Passing by a village home in the Holy Land about noon I saw a great crowd in and around a private house, and I said to the dragoman: "David, what is going on there?" He said: "Somebody has recently died there, and their neighbors go in for several days after to sit down and weep with the bereaved." There it is, I said, the old scriptural custom: "And many of the Jews came to Martha and Mary to comfort them concerning their brother." Early in the morning, passing by a cemetery in the Holy Land, I saw among the graves about fifty women dressed in black, and they were crying "Oh, my child!" "Oh, my husband!" "Oh, my father!" "Oh, my mother!" Our dragoman told us that every morning very early for three mornings after a burial the women go to the sepulcher, and after that every week very early for a year. As I saw this group just after daybreak I said, There it is again, the same old custom referred to in Luke, the Evangelist, where he says, "Certain women which were early at the sepulcher."

WHERE JACOB DIGGER A WELL.

But here we found ourselves at Jacob's well, the most famous well in history, most distinguished for two things, because it belonged to the old patriarch after whom it was named, and for the wonderful things which Christ said, seated on this well curb, to the Samaritan woman. We dismount from our horses in a drizzling rain, and our dragoman climbing up to the well over the slippery stones, stumbles and frightens us all by nearly falling into it. I measured the well at the top and found it six feet from edge to edge. Some grass and weeds and thorny

growths overhang it. In one place the roof is broken through. Large stones embank the wall on all sides.

Our dragoman took pebbles and dropped them in, and from the time they left his hand to the instant they clicked on the bottom you could hear it was deep, through not as deep as once, for every day travelers are applying the same test, and though in the time of Maundrell, the traveler, the well was a hundred and sixty-five feet deep, now it is only seventy-five. So great is the curiosity of the world to know about that well that during the dry season a Capt. Anderson descended into this well, at one place the sides so close he had to put his hands over his head in order to get through and then he fainted away, and lay at the bottom of the well as though dead until, hours after his recovery, he came to the surface.

It is not like other wells, digged down to a fountain that fills it, but a reservoir to catch the falling rains and to that Christ refers when speaking to the Samaritan woman about a spiritual supply he said that he would, if asked, have given her "living water;" that is, water from a flowing spring in distinction from the water of that well which was rain water. But why did Jacob make a reservoir there when there is plenty of water all around and abundance of springs and fountains and seemingly no need of that reservoir? Why did Jacob go to the vast expense of boring and digging a well perhaps two hundred feet deep as first completed, when, by going a little way off, he could have water from other fountains at little or no expense. Ah, Jacob was wise! He wanted his own well. Quarrels and wars might arise with other tribes and the supply of water might be cut off, so the shovels and pickaxes and boring instruments were ordered and the well of nearly four thousand years ago was sunk through the solid rock.

SEEK YE FOR LIVING WATERS.

When Jacob thus wisely insisted on having his own well he taught us not to be unnecessarily dependent on others. Independence of business character. Independence of moral character. Independence of religious character. Have your own well of grace, your own well of courage, your own well of divine supply. If you are an invalid you have a right to be dependent on others. But if God has given you good health, common sense and two eyes and two ears and two hands and two feet, he equipped you for independence of all the universe except himself. If he had meant you to be dependent on others you would have been built with a cord around your waist to tie fast to somebody else. No; you are built with common sense to fashion your own opinions, with eyes to find your own way, with ears to select your own music, with hands to fight your own battles. There is only one being in the universe whose advice you need, and that is God. Have your own well and the Lord will fill it. Dig it if need be through two hundred feet of solid rock. Dig it with your pen, or dig it with your yardstick, or dig it with your shovel, or dig it with your Bible.

In my small way I never accomplished anything for God, or the church, or the world, or my family, or myself except in contradiction to human advice and in obedience to divine coun-

sel. God knows everything, and what is the use of going for advice to human beings who know so little that no one but the all seeing God can realize how little it is? I suppose that when Jacob began to dig this well on which we are sitting this noontime people gathered around and said, "What a useless expense you are going to, when rolling down from yonder Mount Gerizim and down from yonder Mount Ebal and out yonder in the valley is plenty of water!" "Oh," replied Jacob, "that is all true; but suppose my neighbors should get angered against me, and cut off my supply of mountain beverage, what would I do, and what would my family do, and what would my flocks and herds do? Forward, ye brigade of pickaxes and crowbars, and go down into the depths of these rocks, and make me independent of all except him who fills the bottles of the clouds! I must have my own well!"

Young man, drop cigars and cigarettes and wine cups and the Sunday excursions, and build your own house and have your own wardrobe and be your own capitalist! "Why, I have only five hundred dollars income a year!" says some one. Then spend four hundred dollars of it in living, and ten per cent. of it or fifty dollars in benevolence, and the other fifty in beginning to dig your own well. Or, if you have a thousand dollars a year, spend eight hundred dollars of it in living, ten per cent. or one hundred dollars in benevolence, and the remaining one hundred in beginning to dig your own well. The largest bird that ever flew through the air was hatched out of one egg, and the greatest estate was brooded out of one dollar.

JACOB'S FAITH.

I suppose when Jacob began to dig this well on whose curb we are now seated this December noon it was a dry season then as now, and some one comes up and says: "Now, Jacob, suppose you get the well fifty feet deep or two hundred feet deep, and there should be no water to fill it." Would you not feel silly?" People passing along the road and looking down from Mount Gerizim or Mount Ebal near by would laugh and say, "That is Jacob's well, a great hole in the rock, illustrating the man's folly." Jacob replied, "There never has been a well in Palestine or any other country that once thoroughly dug was not sooner or later filled from the clouds, and this will be no exception." For months after Jacob had completed the well people went by, and out of respect for the deluded old man put their hand over their mouth to hide a snicker, and the well remained as dry as the bottom of a kettle that has been hanging over the fire for three hours.

But one day the sun was drawing water and the wind got round to the east and it began to drizzle, and then great drops splashed all over the well curb, and the heavens opened their reservoir, and the rainy season poured its floods for six weeks, and there came maidens to the well with empty pails and carried them away full, and the camels thrust their mouths into the troughs and were satisfied, and the water was in the well three feet deep and fifty feet deep and two hundred feet deep, and all the Bedouins of the neighborhood and all the passers by realized that Jacob was wise in having his own well. My hearer, it is your

part to dig your own well and it is God's part to fill it. You do your part and he will do his part.

Much is said about "good luck," but people who are industrious and self denying almost always have good luck. You can afford to be laughed at because of your application and economy, for when you get your well dug and filled it will be your turn to laugh.

BLESSED OR CURSED?

But look up from this famous well and see two mountains and the plain between them, on which was gathered the largest religious audience that ever assembled on earth, about five hundred thousand people. Mount Gerizim, about eight hundred feet high, on one side, and on the other Mount Ebal, the former called the Mount of Blessing and the latter called the Mount of Cursing. At Joshua's command six tribes stood on Mount Gerizim and read the blessings for keeping the law, and six tribes stood on Mount Ebal reading the curses for breaking the law, while the five hundred thousand people on the plain cried "Amen" with an emphasis that must have made the earth tremble. "I do not believe that," says some one, "for those mountain tops are two miles apart, and how could a voice be heard from top to top?" My answer is that while the tops are two miles apart the bases of the mountains are only half a mile apart, and the tribes stood on the sides of the mountains, and the air is so clear and the acoustic qualities of this great natural amphitheatre so perfect that voices can be distinctly heard from mountain to mountain, as has been demonstrated by travelers fifty times in the last fifty years.

Can you imagine anything more thrilling and sublime and overwhelming than what transpired on those two mountain sides, and in the plain between, when the responsive service went on and thousands of voices on Mount Gerizim cried, "Blessed shalt thou be in the city, and blessed shalt thou be in the fields, blessed shalt be thy basket and thy store!" and then from Mount Ebal thousands of voices responded, crying: "Cursed be he that removeth his neighbor's landmark! Cursed be he that maketh the blind to wander out of the way," and then there rolled up from all the space between the mountains that one word, with which the devout of earth close their prayers, and the glorified of heaven finish their doxologies, "Amen! amen!"—that scene only to be surpassed by the times which are coming, when the churches, and the academies of music, and the auditoriums of earth, no longer large enough to hold the worshippers of God; the parks, the mountain sides, the great natural amphitheatres of the valleys, shall be filled with the outpouring populations of the earth, and mountain shall reply to mountain, as Mount Gerizim to Mount Ebal, and all the people between shall ascribe riches and honor and glory and dominion and victory to God the Lamb, and there shall arise an amen like the booming of the heavens mingling with the thunder of the seas.

THE SAD DEATH OF ELI.

On and on we ride until now we have come to Shiloh, a dead city on a hill surrounded by rocks, sheep, goats, olive gardens and vineyards. Here good Eli fell backward and broke his neck, and lay dead at the news from his bad boys. Phineas and Hophni

and life is not worth living after one's children have turned out badly, and more fortunate was Eli, instantly expiring under such tidings, than those parents who, their children recreant and profligate, live on with broken hearts to see them going down into deeper and deeper plunge. There are fathers and mothers here today to whom death would be happy release because of their recreant sons. And if there be recreant sons here present, and your parents be far away, why not bow your head in repentance, and at the close of this service go to the telegraph office and put it on the wing of the lightning that you have turned from your evil ways? Before another twenty-four hours have passed take your feet off the sad hearts at the old homestead. Home to thy God, O prodigal!

Many, many letters do I get in purport saying: My son is in your cities; we have not heard from him for some time; we fear something is wrong; hunt him up and say a good word to him; his mother is almost crazy about him; he is a child of many prayers. But how can I hunt him up unless he be in this audience? Where are you, my boy? On the main floor, or on this platform, or in these boxes, or in these great galleries? Where are you? Lift your right hand. I have a message from home. Your father is anxious about you; your mother is praying for you; your God is calling for you. Or will you wait until Eli falls back lifeless, and the heart against which you lay in infancy ceases to beat? What a story to tell in eternity that you killed her! My God! avert that catastrophe.

But I turn from this Shiloh of Eli's sudden decease under bad news from his boys, and find close by what is called the "Meadow of the Feast." While this ancient city was in the height of its prosperity, on this "Meadow of the Feast" there was an annual ball, where the maidens of the city amid clapping cymbals and a blare of trumpets danced in glee, upon which thousands of spectators gazed. But no dance since the world stood ever broke up in such a strange way as the one the Bible describes. One night while by the light of the lamps and torches these gayeties went on, 200 Benjamites, who had been hidden behind the rocks and among the trees, dashed upon the scene. They came not to injure or destroy, but wishing to set up households of their own, the women of their own land having been slain in battle, by preconcerted arrangement each one of the 200 Benjamites seized the one whom he chose for the queen of his home, and carried her away to large estate and beautiful residence, for these 200 Benjamites had inherited the wealth of a nation.

As today near Shiloh we look at the "Meadow of the Feast," where the maidens danced that night and at the mountain gorge up which the Benjamites carried their brides, we benjaminites carried their better land and think ourselves of the better land and the better times in which we live, when such scenes are an impossibility, and amid orderly groups and with prayer and benediction, and breath of orange blossoms and the roll of the wedding march, marriage is solemnized, and with oath recorded in heaven two immortals start arm in arm on a journey to last until death do them part. Upon every such marriage altar may there

come the blessing of him "who setteth the solitary in families!" Side by side on the path of life! Side by side in their graves! Side by side in heaven!

But we must this afternoon, our last day before reaching Nazareth, pitch our tent on the most famous battlefield of all time—the plain of Esdraelon. What must have been the feelings of the Prince of Peace as he crossed it on the way from Jerusalem to Nazareth? Not a flower blooms there but has in its veins the inherited blood of flowers that drank the blood of fallen armies. Hardly a foot of the ground that has not at some time been gullied with war chariots or trampled with the hoofs of cavalry. It is a plain reaching from the Mediterranean to the Jordan. Upon it look down the mountains of Tabor and Gilboa and Carmel. Through it rages at certain seasons the river Kishon, which swept down the armies of Sisera, the battle occurring in November when there is almost always a shower of meteors so that "the stars in their courses" were said to have fought against Sisera.

Through this plain drove Jehu, and the iron chariots of the Canaanites, scything at the hubs of the wheels, hewing down their awful swaths of death, thousands in a minute. The Syrian armies, the Turkish armies, the Egyptian armies again and again trampled it. There they career across it, David and Joshua and Godfrey and Richard Cœur de Lion and Baldwin and Saladin—a plain not only famous for the past, but famous because the Bible says the great decisive battle of the world will be fought there—the battle of Armageddon.

A VALLEY OF SLAUGHTER.

To me the plain was the more absorbing because of the desperate battles here and in regions round in which the holy cross, the very two pieces of wood on which Jesus was supposed to have been crucified, was carried as a standard at the head of the Christian host; and that night, closing my eyes in my tent on the plain of Esdraelon—for there are some things we can see better with eyes shut than open—the scenes of that ancient war came before me. The Twelfth century was closing, and Saladin, at the head of eighty thousand mounted troops, was crying: "Ho for Jerusalem! Ho for all Palestine!" and before them everything went down, but not without unparalleled resistance. In one place one hundred and thirty Christians were surrounded by many thousands of furious Mohammedans. For one whole day the one hundred and thirty held out against these thousands.

Tennyson's "six hundred" when "some one had blundered" were eclipsed by these one hundred and thirty fighting for the holy cross. They took hold of the lances which had pierced them with death wounds, and pulling them out of their own breasts and sides hurled them back again at the enemy. On went the fight until all but one Christian had fallen, and he, mounted on the last horse, wielded his battle ax right and left till his horse fell under the plunge of the javelin, and the rider, making the sign of the cross toward the sky, gave up his life on the point of a score of spears. But soon after the last battle came. History portrays it, poetry chants it, painting colors it, and all ages admire that last struggle to keep in possession the wooden cross

on which Jesus was said to have expired. It was a battle in which mingled the fury of devils and the grandeur of angels. Thousands of dead Christians on this side. Thousands of dead Mohammedans on the other side.

The battle was hottest close around the wooden cross upheld by the bishop of Ptolemais, himself wounded and dying. And when the bishop of Ptolemais dropped dead the bishop of Lydda seized the cross and again lifted it, carrying it onward into a wilder and fiercer fight, and sword against javelin, and battle ax upon helmet, and piercing spear against splintering shield. Horses and men tumbled into heterogeneous death. Now the wooden cross on which the armies of Christians had kept their eye begins to waver, begins to descend. It falls! and the wailing of the Christian host at its disappearance drowns the huzza of the victorious Moslems.

THE ARMIES OF GOD.

But that standard of the cross only seemed to fall. It rides the sky today in triumph. Five hundred million souls, the mightiest army of the ages, are following it, and where that goes they will go, across the earth and up the mighty steeps of the heavens. In the Twelfth century it seemed to go down, but in the Nineteenth century it is the mightiest symbol of glory and triumph, and means more than any other standard, whether inscribed with eagle, or lion, or bear, or star, or crescent. That which Saladin trampled on the plain of Esdraelon I lift today for your marshaling. The cross! The cross! The foot of it planted in the earth it saves, the top of it pointing to the heavens to which it will take you, and the outspread beam of it like outstretched arms of invitation to all nations. Kneel at its foot. Lift your eye to its victim. Swear eternal allegiance to its power. And as that mighty symbol of pain and triumph is kept before us we will realize how insignificant are the little crosses we are called to bear, and will more cheerfully carry them.

Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one
And there's a cross for me.

As I fall asleep to-night on my pillow in the tent on the plain of Esdraelon, reaching from the Mediterranean to the Jordan, the waters of the river Kishon soothing me as by a lullaby, I hear the gathering of the hosts for the last battle of all the earth. And by their representatives America is here and Europe is here and Asia is here and Africa is here and all heaven is here and all hell is here, and Apollyon on the black horse leads the armies of darkness, and Jesus on the white horse leads the armies of light, and I hear the roll of the drums, and the clear call of the clarions, and the thunder of the cannonades. And then I hear the wild rush as of millions of troops in retreat, and then the shout of victory as from fourteen hundred million throats, and then a song as though all the armies of earth and heaven were joining it, clapping cymbals beating the time—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

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Table with columns for Southward (Read Down) and Northward (Read up) train schedules, listing times and stations like New York, Philadelphia, and Norfolk.

Table for CRISFIELD BRANCH, listing train times and stations such as Delmar, Williams, and Salisbury.

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B. & O. SCHEDULE IN EFFECT NOV. 16, 1890. Includes logo and text for Baltimore and Ohio Railroad.

Trains leave Delaware Avenue Depot: EAST BOUND. NEW YORK, weeks days, *2.13, *7.10, *7.45, *10.36, a. m., *12.19, *2.43, *3.52, *7.36 p. m.

PHILADELPHIA week days *2.13, 6.00, 6.45, *7.10, *7.45, *8.44, 9.00, *9.55, 10.00, *1.00, *1.50, a. m., *2.19, 1.00, *2.45, 3.05, 4.10, *5.52, 5.20, 6.45, *7.35, 8.00, *9.11, 10.00 p. m.

WEST BOUND. BALTIMORE AND WASHINGTON *4.50, 7.20, *8.45, *10.35 a. m., *12.10, *2.10, 2.55, *5.06, *6.37, *8.17, p. m., daily.

LEAVE PHILADELPHIA FOR WILMINGTON. Week-days, *1.4, *5.05, 6.15, 7.35, *8.15, 8.40, *10.00, 10.05, *11.35 a. m., 12.00 noon, *1.40, *1.50, 1.55, 3.00, *4.31, 1.35, *5.15, 5.30, *6.25, 6.30, *7.32, 8.10, 10.10, 11.50 p. m.

WILMINGTON AND NORTHERN RAILROAD COMPANY.

Time Table in effect November 16, 1890. Trains leave Wilmington (French Street Station) for B. and O. Junction, Montchanin, Guyencourt, Gracogue, Cossart, Chadds' Ford Junction, Pocopson, West Chester, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield, Joanna, Birdsboro, Reading and Intermediate stations.

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Take effect June 14, 1890. Leave Hillen Station as follows: DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and southern and Southwestern points.

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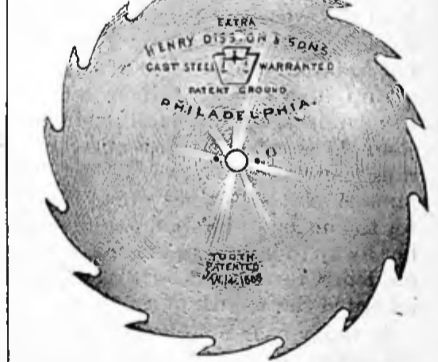
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