

port and of the probable final showing, we extend congratulations: 1. To the female laymen. The sign is, that the middle wall is to be broken down—that in the future the women of the church, as well as the men, are to have a voice in the making of the laws by which they are to be bound. Government by the people, as well as of and for the people, is likely to have a new illustration. 2. To the male laymen. The entire responsibility of law-making has rested, and still rests, upon the men. They may, however, indulge the hope, that this responsibility will soon be shared by others. 'Help meet' will be provided. The men will also be relieved from the embarrassment, of trying to explain the justice of requiring women to 'contribute of their earthly sustenance' toward the support of a government in whose management they have no voice. Taxation without representation is not approved. 3. To the ministers. When the question of lay representation was first presented, large numbers of ministers were willing to grant such representations, as soon as they could know that the laity wished it. And so, many ministers have declared that they would favor the admission of women as lay representatives, if they could have evidence that such admission was desired by the laity. The ministers are to be congratulated upon now having the coveted evidence. The desire of the lay voters, as emphatically expressed by their ballots is that sex shall not, any more than nationality or color, prevent either the election or the seating of any person, who in the judgment of the laity is competent to represent them in the supreme council of the Church. 4. To the Church at large. The Church still stands for true progress. She is not satisfied with the grand things she has already done for women, but will prosecute the work still further—even to a glorious completion. In the various positions of honor and responsibility to which the women of Methodism have been called, they have acquitted themselves so nobly, that now there is forming a purpose to call them into the highest councils, where they may make even fuller proof of their wisdom and devotion. When such proof is given, as it soon will be, sister churches that have hesitated, will hesitate no longer, but will avail themselves of the benefits of woman's counsel and aid in the enactment of ecclesiastical laws. 5. To the nation. The church has given the nation an example of placing the ballot in the hands of woman, and woman has shown how wisely she can cast it. The promise now is, that the country will soon be permitted to see in the legislation of the Methodist Episcopal Church examples of the ability of woman to grasp and act upon

the largest questions that may arise. Thus may the nation be encouraged, to mete out to the women of the land the justice that is their due. Then shall all nations feel the impulse and women everywhere will experience an uplift, that will result in blessings upon the race and in glory to God. Let us have equal rights in fact, as well as in theory. Let us open every door to woman. That she is competent to be president is evident, from the fact that she grandly rules as queen."

From Ingleside, Md.

As you have had no word from this field for some time, I will now send you some items. Though rather late for Christmas news, I will report ours, inasmuch as you have had nothing yet from this point.

Four of our churches—Henderson, Roesville, Bridgetown, and Providence, held interesting anniversary services. The treat to the children was ample; and the programmes were well rendered; evergreen and mottoes adorning the walls. While there was praiseworthy success at each appointment, at Henderson the exercises were exceptionally good.

Our fourth quarterly meeting was held, Jan. 3-4; Bro. France at that time making his final official visit as presiding elder. Many will part with him regretfully; but in retiring from this official post, he resumes the pleasant relation of a pastor, in which he and his family will have a people they can call their own, and enjoy their home, as is impossible to one who travels a district. Bro. France preached at Henderson, Sunday morning, to a fine audience, and in the afternoon, at Basic; thus favoring us with two sermons. We appreciated this privilege, and thank him for his generosity. At the close of the afternoon services, I took him nearly to Maryland, his evening appointment, leaving him to lug his grip-sack about three quarters of a mile. Owing to the bad condition of the roads, I was unable to make my evening appointment on time; so that I spent one whole Sunday without preaching, and was able to make home at night only by the skin of my teeth, through a dark woods, and over a terribly rough road.

Wednesday evening, Jan. 21, we had a very pleasant surprise from the Roesville people. I had been called away that evening, in company with Dr. Graham, to baptize little Courtland Leager, who was then very ill, and has since gone to join his mother in the heavenly home. On our return we found the parsonage lighted from top to bottom, and filled with friends who had taken possession. A long table was spread; refreshments served; and music and social intercourse occupied a part of the evening. Everybody seemed to have a good time. After thanks were expressed and good byes spoken, a voice was made of our stores, from which it appeared that we had received a very generous donation. Though this was the first attempt of the kind ever made by the Roesville people, the affair would have done credit to experts; and they declared it should not be the last.

Within a comparatively short time I have accompanied three of my congregation to the Sudlersville cemetery, about seven miles from this place. The first was Mrs. Robert Leager, an estimable lady; next her little son Courtland; and last Friday, Willie

Booker, aged 22 years, son of Bro. Robert Booker, of Barclay. To each one the way was clear; and their sorrowing friends "sorrow not as those who have no hope." Willie Booker died in his father's arms, saying he wanted to go from father's arms to the arms of Jesus. Bro. A. Chandler, a former pastor, was present, and assisted in the funeral services, delivering an appropriate address. Bro. A. Booker, who is class-leader, superintendent, and steward, at Barclay, has for several months, been passing through affliction. Willie had an attack of *la grippe* last winter, which developed into rapid consumption. Sister Booker also, has been an invalid for some time.

When I wrote you concerning my extra meetings, I failed to give due credit to brothers R. C. Jones, G. S. Conoway, and Wm. Welsh, who rendered us valuable service. Bro. Jones preached two nights at Henderson, Bro. Conoway one night at Henderson, and two nights at Basic, and Bro. Welsh, two nights at Basic. I have succeeded recently in getting two gifted brethren, Sylvester Fogwell, and Samuel Thompson, harnessed with exhorter's license. Before these brethren received license, our circuit of six churches was without an exhorter. Last year brother Welsh, who is now in charge at Massey's, was residing at Barclay, and proved an efficient helper. A good local preacher would be a valuable acquisition on this charge.

I also beg pardon for an omission in reporting the help I received during my fall meetings. Bro. Fogle, of Queenstown, preached three times at Roesville, and proved himself an efficient worker.

Yours, in the work,

Aleudes' O'N McQUAY.

Bishop Foss was selected to take a prominent part in the inauguration ceremonies of Governor Pattison, but was hindered by episcopal engagements in Texas.

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The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 15, 1891.
2 Kings 2: 1-11.

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

[Adapted from Zion's Herald.]

ELIJAH TAKEN TO HEAVEN.

GOLDEN TEXT: "And Enoch walked with God: and he was not: for God took him" (Gen. 5: 24).

1. *It came to pass.*—Rawlinson fixes the date of Elijah's translation in the fifth year of Jehoram, king of Israel. He supposes that the final scenes of Elijah's life occurred later in life than their place in the history indicates. *When the Lord would take up Elijah.*—His exit from earth was to be exceptional, miraculous, appropriate to his character and mission—translation, not death. *By a whirlwind.*—So it would seem to a spectator. In a blaze of fire, and a cyclonic vortex, he would be rapt upward. The "whirlwind" was "the herald of Divine self-revelations" (Job 38: 1; 40: 6). *Elisha*—the son of Shaphat, of Abel Meholah. He had been divinely designated as Elijah's successor. On his way from Horeb to the "wilderness of Damascus," Elijah found him at the plow, and cast his mantle upon him. Thus summoned Elisha became Elijah's attendant, and was under his master's training for about eight years. His prophetic career extended over a period of sixty years. *Went from Gilgal*—where Elijah and Elisha had been living for some time. *It was not the Jordanic Gilgal,* but the one in Ephraim, southwest of Shiloh, now known as Jiljilia. There was a school of the prophets there.

2. *Tarry here, I pray thee.*—Various conjectures have been offered in explanation of these thrice-repeated words spoken to Elisha. Some regard them as expressive of an effort on Elijah's part to escape from the pain of parting with his faithful friend; others see in them only a test of Elisha's devotion; Rawlinson suggests that Elijah, having been fully notified of what lay before him, "thought that so awful and sacred a scene should be kept as secret as possible;" Keil supposes that "he did not wish to have any one present to witness his glorification without being assured that it was in accordance with the will of God;" perhaps Dr. Wm. Smith's idea is as good as any: "He desired to end his life as he had spent the greater portion of it, in solitude with God." *Lord hath sent me to* (R. V., "as far as") *Bethel.*—He was conscious of a sacred impulse to make a final visit to the "schools of the prophets" before his departure from earth. *As the Lord liveth, and as thy soul liveth.*—Tayler Lewis calls this customary Hebrew adjuration "an oath by the eternity of God and the immortality of the soul." *I will not leave thee.*—a pardonable refusal of obedience on the part of one of the most obedient of servants.

3. *The sons of the prophets.*—There had been a lull in the Baalite persecution, and "the schools of the prophets," which Samuel had founded, were now restored and tolerated. It is natural to suppose that Elijah had had considerable to do in re-establishing these seminaries, and in superintending the instruction in them. They had of course, been suspended during the period of defection under Ahab. *Came forth*

to Elisha.—There was probably something in the demeanor of Elijah which did not warrant any allusion on their part to the event in which they felt so sad and so curious an interest. To Elisha they could speak more freely. *Knowest thou that the Lord will take away thy Master?*—It had been revealed to them, it seems, as also to the theologians at Jericho, that Elijah was to be removed from them shortly in some mysterious manner. *From thy head*—alluding to the well-known custom of disciples sitting at their master's feet, and looking up to him as their head (Acts 22: 3). *Hold ye your peace.*—He would not have so high, so sacred an event discussed. He would repress all garrulous talk upon a subject which concerned him so deeply and tenderly.

"These ancient colleges were under the supervision of a recognized prophet, who was called 'the father,' while the students were styled his children or sons. They were places of retirement adapted for study and devotion. The students were permitted to marry. The subject of study at these institutions was the law of Moses. Attention was given to music and sacred poetry, while, alike for purposes of recreation and preparation for after usefulness, the young men were trained in various handicrafts" (Taylor).

4-6. *They came to Jericho*—Elisha refusing to be shaken off. Here "the sons of the prophets" put the same question to Elisha as at Gilgal, and received the same answer. The distance from Bethel to Jericho is about thirteen miles. *Tarry, I pray thee, here*—the last and fruitless attempt to leave Elisha behind. *The Lord hath sent me to Jordan*—six or six miles from Jericho. *They two went on.*—There were no more schools to visit. The impending change, whatever it was, was near at hand.

7-8. *Fifty men . . . stood to view.*—They dared not follow, but the heights in the rear of the city commanded a view of the Jordan, and they probably climbed these and witnessed the scene from a distance. *Stood by Jordan.*—"Even an Elijah must cross the Jordan before he passes from this world, though it be not by the gates of death" (Kitto). *Took his mantle*—the sheep skin cloak which was the badge of his prophetic office. *Smote the waters*—"as Moses smote the River Nile (Ex. 7: 20), Aaron the dust (Ex. 8: 17), and Moses the rock (Num. 20: 11)—strongly, as one smites an enemy" (Rawlinson). *They were divided*—a miracle granted in accordance with the prophet's faith, which faith probably rested on some specific private command given him by God. *They two went over.*—"The aged Gil-eadite cannot rest till he again sets foot on his own side of the river" (Stanley).

9. *Ask what I shall do for thee*—make your parting, final request now. Had not Elisha persisted in following his master, would he have heard this last question? *Before I be taken away from thee.*—Says Bishop Hall: "I do not hear him say, 'Ask of me when I am gone; in my glorified condition I shall be more able to besteed thee;' but, 'ask before I go.' We have a communion with the saints departed, not a commerce." *Let a double portion of thy spirit be upon me.*—He asks that Elijah would regard him as his spiritual son, and bequeath to him the double portion which came by law to the first-born. Says Dr. Wm. Smith: "The phrase employed in Deut. 21: 17 to denote the amount of a father's goods which were the right and token of a first-born son, is literally 'a

mouth of two,' a double mouthful. Thus the gift of the double portion of Elijah's spirit was but the legitimate conclusion of the act of adoption, which began with the casting of the mantle at Abel-Meholah years before."

10. *Thou hast asked a hard thing.*—Houses and lands may be bequeathed, for they are what a man has, but "spirit" cannot strictly be bequeathed, for that is what a man is. God might bestow a double endowment upon Elisha of that which He had given Elijah, if the former were capable of receiving it, and the circumstances of his case required it; but Elijah could not impart his gifts to Elisha, and it was certainly "a hard thing" to be asked to give not merely what he had, but double what he had. *If thou see me . . . taken from thee*—if permitted to witness my miraculous removal, the prophetic succession will devolve upon you, and "it shall be so unto thee"—that is, adequate spiritual gifts and graces shall not be wanting.

"Let a first-born son's double portion (see Deut. 21: 17) of thy prophetic spirit descend to me" This view is preferable to the assumption that he asked to have twice as much of that spirit as Elijah had. In point of fact the figure of Elisha is throughout Scripture quite subordinate to that of Elijah. While Elijah is mentioned in Chronicles, in Malachi, in every Gospel repeatedly, in the Epistle to the Romans, and in the Epistle of James, Elisha's name occurs—out of Kings—only in Luke 4: 27" (Rawlinson).

11. *Behold a chariot of fire and horses of fire.*—We cannot reason about a phenomenon of this kind, much less explain it; we can only accept the statement as we accept other statements of miracle. While Elijah and Elisha talked and walked, the fire of God, in shape like a chariot and horses, suddenly approached them. *Parted them both asunder*—Elijah being in some mysterious way snatched from his friend to the waiting car. *By a whirlwind into heaven.*—Having received Elijah, a whirlwind seized chariot and horses, and bore all upwards in its swift vortex into the sky.

"The 'heaven' to which Elijah went is the abode of God's saints, who rest from their earthly labors, but employ themselves in higher and holier works than it enters into our minds to conceive. There he met Moses who had died and was buried not far from the place whence he ascended; and with that elder prophet he afterward descended from his heavenly home to appear to the three disciples, and to talk with Jesus of His exit from the world. The human body, with its earthly modes of life must be unsuited to the heavenly state, and hence we suppose, in harmony with the other Scripture, that at the moment of his separation from Elisha, Elijah was changed as in the twinkling of an eye, and ascended with a renewed spiritualized body, made compatible with the nature of heavenly existence. Thus has he become a representative of those saints who shall not die; but be changed at the coming of the Lord (1 Cor. 15: 51, 52; 1 Thess. 4: 17)" (Terry)

John Bradford, embracing the reeds and lagots said: "Strait is the gate, and narrow is the way, and few there be that find it." Speaking to his fellow-martyr he said: "Be of good comfort, brother, for we shall have a merry supper with the Lord this night; if there be any way to heaven on horseback or in fiery chariots, this is it" (Foster's Cyclopedia).

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

The Drink Traffic.

So far as the Conferences are concerned, the sentiment of Methodism on the drink traffic is not ambiguous. It is practically unanimous. It deepens in intensity. It reveals the action of disappointed hope and blighted faith. It declares a lofty disdain of parties as such. It affirms undying fealty to prohibition. It has no faith in the principle of licensing or taxing the iniquity. It avers solemnly that the only consistent attitude toward this sin is that of prohibition. It will be voted. All parties do well to note the prediction. They must elect between the support of temperance men and whiskey men. Party ties will consume in the fires of conscience. If you want our votes, deserve them. We ask bread, fish; you have given us stones, serpents. Our children and our homes are of profounder concern to us than tariff or free trade or official patronage. *The saloon must go.—Western Advocate*

There seems to be a radical difference of opinion on the subject of high license between the Grand Jury and the liquor license commissioners of Baltimore. The Grand Jury, whose business is to ascertain facts, think it is a failure; the commissioners, whose interest it is to keep things as they are, differ with the Grand Jury, and get a lawyer to give their reasons for it. These who have no axe, financial or political, to grind, are apt to agree with the Grand Jury.—*Baltimore Baptist.*

Cigarettes in boyhood are about as useful in building up a strong body as dynamite would be in building a new home. It is a law in Mississippi and in our military schools—"No cigarettes for boys." It ought to be on the statute books of Delaware and all other states, as well as the rule of every school and home. It has been estimated that four-fifths of the men who now fill positions of large responsibility in our land did not use tobacco before they were sixteen years of age.—*Odessa Herald.*

The Missouri legislature has taken the initiative in a very useful and promising reform. It has passed, by an overwhelming vote, the Parker bill, which makes it a misdemeanor to sell cigarettes or tobacco in any shape to

anyone under seventeen without a written order from parent or guardian. But why the time limit? The cultivation of a tobacco habit in anyone over seventeen, in these enlightened days, is evidence of his pressing need for further supervision and regulation.—*Northwestern Christian Advocate.*

Some of the Georgia papers have espoused the Swedish theory of handling and selling whisky and intoxicating drinks. In this plan a company is appointed to deal in liquors, with certain appointed salesmen and book-keepers, with a stated salary for each and a stated gain for the corporation, and the surplus to go to public and charitable institutions.

Prohibition cities are multiplying and booming. What a pity that in order to have a sober city, we must needs build it up entirely new. We rejoice in the success of this new form of temperance. We would not hinder these new cities if we could, and we could not if we would.—*Michigan Christian Advocate.*

The temperance question hangs on the gospel question. If the gospel wins it will carry temperance with it; if it fails, down goes the good cause of sobriety. The same is true of the labor problem, and the social purity question.—*Michigan Christian Advocate.*

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

An unexpected turn has been given to the movement in Chicago toward abandoning instruction in the German language in the common schools. The movement originated with native-born Americans, but they now have the cooperation of the Bohemians, Scandinavians, Italians, Poles, and French. These various "European" elements do not occupy quite so unqualified a position as the thorough-going Americans, but they do ask that either instruction in the German language in the public schools of Chicago be abolished or the study of Scandinavian, Italian, French, and the various Slavic dialects be introduced.—*Boston Journal.*

"O mamma!" exclaimed little Edith, returning from Sunday-school, "Mr. Goodly told us that me and you and papa was going to heaven, and that Tillie Jackson and Bill Horner and Mamie Saunders was going to the bad place." "Do you mean to say that Mr. Goodly mentioned anybody that you named?" "Well—no, mamma, he didn't say right out, but then I knew who he was talking about."

Personal.

Bishop Foster has gone to Norfolk and its vicinity for a change of air, to remain until his Spring Conferences.

Hugh C. Browne, son of Rev. N. M. Browne, of Newark, Del., has entered Washington—Lee University law school, Lexington, Va.

The Justices of the Supreme Court appointed by President Harrison—Messrs. Brewer and Brown—are Yale men and classmates.

Rev. Dr. A. D. Wilbor, pastor of Hedding Methodist Episcopal Church, Rochester, N. Y., celebrated his 70th birthday on Jan. 14.

Rev. J. T. Gracey, D. D., one of the best informed men in our communion on the subject of missions, has been elected one of the editors of the *Missionary Review*.

Dr. Joseph Parker says that he has many shelves filled with commentaries, but that he is never satisfied until he finds what Dr. Adam Clarke has to say.—*Pittsburg Advocate.*

Mr. Joseph Cook resumed his Boston Monday lectures, for the sixteenth season, at Tremont Temple, beginning Feb. 2. His general topic will be, "Vital Questions in Church and State" and the usual "Preludes" on leading reforms will continue to form a feature of this helpful and stimulating series.

Of Bishop Walden, Dr. J. C. Hartzell says: "Probably the first man of prominence in the Methodist Episcopal church to become identified with the education of freedmen was Bishop Walden. In the undenominational work which began in 1862, he was a prominent factor. He was among the first to see the importance of the Methodist Episcopal church organizing its own society."

Dr. Theodore L. Cuyler says in the *Christian at Work*:—

"While I would not underrate the influence of the father—for good or for evil—yet it is mainly the mother who controls the home and imparts to it its prevailing atmosphere. Susannah Wesley's hand rings all the Methodist church-bells around the globe. Commonly it is true that like mother like man."

Delaware has five living ex-Governors. Commencing with James Ponder, of Sussex, inaugurated in 1875, they continue without a break as follows: John P. Cochran, of New Castle 1875; John W. Hall, of Kent, in 1879; Charles C. Stockley, of Sussex, in 1883, and Benjamin Biggs, of New Castle in 1889. Ex-Governor Ross, who was elected in 1850, survived until about three years ago.



IF A BODY MEET A BODY

the result is a collision, whether "coming thro' the eye," or not. Life is full of collisions. We are constantly colliding with somebody or something. If it isn't with our neighbors it is with some dread disease that "knocks us off the track" and perhaps disables us for life. Women especially it seems, have to bear the brunt of more collisions and afflictions than mankind. In all cases of nervousness, bearing down sensations, tenderness, periodical pains, sick headache, congestion, inflammation, or ulceration and all "female weaknesses," Dr. Pierce's Favorite Prescription comes to the rescue of women as no other medicine does. It is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money paid for it will be refunded. See guarantee on bottle-wrapper.

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Peninsula Methodist.

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 WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.
 Three Months, in Advance, 35 Cents
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WILMINGTON, FEBRUARY 14, 1891.

Examining Committees.

A note from Rev. J. D. Rigg suggests, that attention be called to the change of date for the meeting of the Wilmington Conference from Wednesday, March the 18th, to Thursday, March the 19th; and the consequent change of time for the meeting of examining committees, from Monday evening the 16th to Tuesday evening the 17th. Bishop Andrews, Secretary of the Board of Bishops, has written to Bro. Rigg, that the change of date for the Conference session is official. As Bishop Fowler presides at the Central Pennsylvania Conference the week before, and that Conference meets in Sunbury, Pa., it has been most likely found necessary to give him an extra day on order that he may be able to reach Centreville in time to open our Conference.

The other neighboring Conferences for March, are as follows;

March 4, *Philadelphia*, Bishop C. H. Fowler; *Baltimore*, Washington, D. C., Bishop I. W. Joyce; March 12, *Washington*, Baltimore, Md., Bishop J. N. FitzGerald; March 18, *New Jersey*, Trenton, Bishop FitzGerald. The *Delaware* Conference is to meet in Cambridge, Md., April 1, Bishop W. F. Mallalieu presiding; and the *Newark* Conference, in Washington, N. J., April 8, Bishop Mallalieu presiding.

A HIGH COMPLIMENT. It will be remembered, that upon the transfer of Rev. Dr. J. H. Willey from Chestertown, Md., to Syracuse, N. Y., Presiding Elder France detailed our young brother, R. Irving Watkins, then pastor of our church in Townsend, Del., to supply the vacancy. The gratifying intelligence comes to us, that Bro. Watkins has been unanimously invited to continue in the Chestertown pastorate, the coming Conference year.

We tender him and his people our hearty congratulations on his gratifying success in meeting the demands of so important a charge, especially as the immediate successor of so popular and efficient a pastor as Dr. Willey. Bro. Watkins is one of our Drew boys,

having graduated from there in the Seminary course, in 1886.

We are glad to learn, his labors and those of his people are being crowned with the Divine blessing in revival influences, and many are turning to the Lord.

The same quarterly Conference adopted appreciative resolutions, expressing regret at the retirement of Presiding Elder John France, at the end of his term of six years' faithful service.

The Bulletin.

Some of the enterprising brethren of the *Philadelphia* District of the Delaware Conference have shown their intelligent appreciation of printer's ink, by organizing a "Board of Publication," and issuing a 4 page weekly, in the interest of the M. E. Church, within the bounds of that Conference. The *Philadelphia* district includes some seven appointments on our Peninsula, and the new paper, *The Bulletin*, is published in this city, at \$1 a year, if not paid in advance; but for advance payments, 75 cts a year, 50 cts. for 6 mos., or 25 cts for 3 mos. Rev. James H. Scott is editor, with J. W. Lankford as his associate. Dr. J. H. Riddick is business manager; E. E. Parker, assistant; J. A. Richardson secretary; L. W. Cox, treasurer, and Presiding Elder W. H. Coffey, president of the Board.

The 10th number appeared last Saturday, and is a very creditable issue. Items of news are given from 25 churches, and brief articles on live topics, with brief pertinent editorials make up an interesting number. By a general rally to the support of this paper, our brethren, lay and clerical, of the Delaware Conference will make it a success, and be themselves benefitted thereby.

Miss Jessie C. Dalrymple, daughter of the late Rev. William M. Dalrymple of the Philadelphia Conference, has been engaged to give readings at Chautauqua, during the next Assembly. The *New York Advocate* says: "Miss Jessie has, in a comparatively short time, reached the very first rank among the readers in Philadelphia."

Her father will be remembered by some who read THE PENINSULA METHODIST, as junior preacher on Zion circuit with S. R. Gillingham, 1853-4. His widow, Miss Jessie's mother, became a practicing physician, and a few years ago, was married to Rev. Dr. John B. McCullough, editor of the *Philadelphia Methodist*, who also spent his first year in itinerant work, on our Peninsula, as junior preacher with the late John Lednum, on Delaware City circuit, 1846-7.

Conference News.

Salisbury District Epworth League.

A large and interesting convention for organization was held in Salisbury, Md., last Tuesday, the 10th inst. The morning session was occupied with business, reports of delegates from local chapters, a song service conducted by Rev. H. W. Ewing of Crisfield, and an address by Rev. T. O. Ayres, presiding elder of the District.

At 2 p. m. after devotional exercises, W. H. Dashiell, Esq., made an address on "Organization, its Value and Dangers;" Rev. A. S. Mowbray, of Pocomoke City, followed with an address on "Relative Importance of the Literary, Social, and Religious Departments of League Work;" next came Rev. C. T. Wyatt, of Roxana, with "How may the League be adapted to Country Work?" Rev. T. E. Martindale, of Salisbury, with "The League Prayer-meetings;" Rev. C. S. Baker, of Deal's Island, with "The League as an Educator in Christian Work;" J. E. Ellegood Esq., with "Should a Pledge be required of League Workers, and What should be its contents?" Rev. W. A. Wise, of Berlin, with "What is the best Music for the League Meetings?"; Rev. W. P. Compton, of Princess Anne, with "Relation of the League to the Church;" and Rev. C. W. Prettyman, of Fairmount, with "Is it well to combine exercises in the various Departments, at the same meeting?"

This was a very full programme, and the several papers had to be brief, as well as to the point; but we understand, the outline was faithfully followed, and the important features ably discussed.

After devotional services, the evening session was given to Rev. Vaughn S. Collins, of Scott, Wilmington, President of the Sixth General Conference District, to represent and advocate the "General Subject." brother Collins is at home in this matter, and improved his opportunity to set this new movement before his audience in a clear light, and impress all with the grand possibilities it furnishes, in the line of intellectual, social, and religious development, for the youth of our Church.

Officers of the District League were elected as follows:

President, H. W. Ewing; 1st Vice Pres't, C. W. Prettyman; 2nd Vice Pres't, C. T. Wyatt; 3rd Vice Pres't, W. P. Compton; 4th Vice Pres't, G. T. Alderson; Treasurer, C. F. Sheppard; Secretary, E. H. Derrickson.

Delegates to the sixth General Conference District League,—C. F. Sheppard, W. F. Corkran, H. W. Ewing, Z. H. Webster, W. A. Wise, and G. T. Alderson.

THE PENINSULA METHODIST was represented at this convention, by its associate editor and proprietor, J. Miller Thomas, Esq.

MILFORD. — Rev. Dr. S. F. Upham of Drew Theological Seminary, Madison, N. J., occupied the pulpit of the Avenue M. E. Church last Sunday morning and evening, and had large congregations at both services; there not even being standing room at night. The new pipe organ was used for the first time, Prof. Bishop presiding. Mr. Charles E. Treidler, president of the Norma Glee Club of Dover, assisted the choir.

A great revival is in progress in Trinity M. E. Church, South, Easton, Md. Up to Thursday night of last week, there have been 108 professions. Over 70 have joined Trinity.—*Easton Democrat*.

GEORGETOWN, DEL., J. D. Kemp, pastor. Thirteen persons were admitted to probation in the M. E. Church of this town, as a result of the extra meetings.—*Sussex Journal*.

A PLEASANT SOCIAL.—The *Sussex Journal* says: Mrs. Charles T. Purnell handsomely entertained the members of the M. E. Aid Society, Georgetown, Del., at supper, Thursday the 5th inst., about thirty persons partaking of her hospitality.

On account of the illness of the pastor, Rev. R. K. Stephenson, the revival services at St. Paul's M. E. Church have been closed. A dozen or more persons have been converted, and the church considerably awakened. Last Sunday evening, the Rev. John A. Wright, of Ewell M. P. Church, very acceptably filled the pulpit, preaching from the text, "Jesus only."—*Clayton Call*.

SMYRNA, DEL., W. W. W. Wilson, pastor.—Protracted meetings closed last Sunday evening, although revival services will be held Thursday and Sunday evenings. Mr. Wilson has been quite successful in his meetings at the three churches—Smyrna, Smyrna Landing, and Jerman chapel. Up to date 49 have professed conversion.—*Idem*.

HURLOCK, MD.—The Williamsburg M. E. Church will be dedicated (D. V.) March 1st, by Rev. J. B. Mann, of Central Penna. Conference. Revs. R. J. Coursey, G. S. Hardesty, and A. J. Dolbow, will be present to assist.

M. D. NUTTER, Pastor.

Jan 10, 1891.

Rev. Daniel Knowles Tyndall, of Central City, Neb., will pay his mother, Mrs. Charles H. Jones, a short visit before starting on his trip to the Holy Land, arriving, Saturday the 14th inst. The following day he will attend the dedication of the new church recently built on Concord circuit, at James' Woods, and will preach in the afternoon. Mr. Tyndall is a brother of Samuel L. Tyndall, a well known teacher of Sussex.—*Sussex Journal*.

ST. MICHAEL'S, MD.—Our revival has practically closed; 71 have professed conversion; 61 have joined on probation; two or three more will yet join; the others having joined the Methodist Protestant Church. Our members have been greatly quickened, and a better state of spiritual life has not been seen or enjoyed for years.

Our faithful superintendent of the Sunday-school is earnestly at work for the S. S. Missionary anniversary. He and all the officers helped nobly in our revival exercises. This is a noble church; and there is no reason why it should not be for years to come, as it is now, the largest church and Sunday-school in Talbot County, and the largest, I think, outside of Wilmington.

We have full congregations, morning and night, and our Sunday-school room is crowded. If these things go on, we shall be compelled to have more room both for church and Sunday-school.

S. J. MORRIS, JR.

Feb. 9, 1891.

From Lakesville, Md.

DEAR BRO. THOMAS:—I ask space in your most excellent paper, to say a few things about this charge, which was a part of Taylor's Island circuit until some three months ago, when it was constituted a separate charge, by the presiding elder, with Rev. L. T. McLain as pastor. Since then we have had an uphill business of it; there being strong opposition raised, and heavy debts to carry; but still the Lord's blessing has been upon this part of the work. The people of Gootee's Neck have a nice little church inclosed and are working in it, the small debt on it being provided for, and to be paid (D. V.) by Conference.

The work at St. John's is weak, but in good condition. Our people are trying to honor the cause they have espoused.

At Lakesville we have a splendid church, built by our presiding elder and Rev. G. W. Bounds. Though in debt and weak, this church, we believe, has a hopeful future.

Our worthy pastor, Rev. L. T. McLain, is pushing his work, and is happy in the prospect of reaching the apportionments for Conference collections. The friends of Lakesville held a box social in Street M. E. Church, Friday evening, Jan. 30, which was one of the best ever held in the lower part of the county. Rev. A. Burke was on hand with some of his willing workers, among whom was Dr. E. R. Burneston, who is a grand-son of Jonathan Edwards, once a pillar in old Light Street M. E. Church, Baltimore city. Thanks are returned to all who helped us. Our pastor is loved by his people, who are very anxious for his return another year, but owing to the weakness of the charge in the matter of support, this is very doubtful. Any charge in the Conference to which he may be sent, will find him a faithful pastor.

OSCAR MEEKINS.

Feb. 3, 1891.

From Sharptown, Md.

With a protracted meeting, a quarterly conference, and a sick wife on his hands, our pastor has had a heavy pull for the last few weeks, but he has bravely endured it all, and has served us most faithfully. His first year's work with these people is drawing to a close, and judging from his report to the conference held Friday of last week, he has had a pleasant year, and a successful one spiritually. Not a single jar has been felt between pastor and people; but all have dwelled together in love and peace.

The finances have not been what all desired they might be, yet the devoted pastor seems content, and not a single murmur has escaped his lips, even to his most intimate friends. His return will be much appreciated, and is earnestly desired by the people, without a single dissident. Our presiding elder is in possession of all these facts, and we feel confident that Bro. Williams will be returned.

Benevolent collections are in advance of previous years, and are very large in proportion to other obligations resting upon us.

Rev. T. O. Ayres, our presiding elder, was with us at the fourth quarterly meeting, and preached an able sermon, Thursday evening, the 5th inst.

Revival interest, which seemed to be waning, was given a new impetus last Sunday night, when we had four penitents, and a good meeting. Rev. John Robinson, and Bro. C. J. Gravenor relieved our pastor last Sunday, giving him a much needed

rest. They filled his appointments very acceptably.

Quite a number of our people, mostly boys and girls, have been sick recently, with what appears to be a modified form of *la grippe*.

OCCASIONAL.

Presiding Elder Ayres.

Whereas, It often happens, that we fail to give each other the encouragement that is due to laborers in the Lord's vineyard, by being silent when commendation is deserved; and by our silence lead the modest toiler to conclude, that his work is not appreciated, therefore,

Resolved, That we, the official board of the Methodist Episcopal Church, in Fairmount, Md., do hereby express, as our unanimous and hearty conviction, the following facts:

1. That our presiding elder, the Rev. T. O. Ayres, has done for the Methodist Episcopal Church on Salisbury District, four years of unremitting, zealous, and loyal service.

2. That he has proven himself to be a firm, constant, upright, and incorruptible friend, and official of the Church.

3. That his work among us has been that of a modest Christian gentleman, commanding our respect and love.

4. That it is our sincere desire, that the appointing power may return him to the District, to complete the full term of six years over the field he has so faithfully served.

D. W. MILES, Sec.

NORTH EAST, MD., John B. Quigg, pastor. A revival of unusual interest has crowned the earnest and faithful labors of Bro. Quigg in this historic field. The converts, up to the early part of this week, number 60; of whom 53 have already joined the church on probation. Bro. Quigg had assistance two evenings from Rev. Charles F. Sheppard, of Frankford, Del., who was pastor in North East from 1880 to 1883; Bro. C. P. Stead, an evangelist, assisting one evening. Financially, spiritually, and administratively, this four years' pastorate has been a most gratifying success. If the bishop should insist upon removing brother Quigg to another field, before he is compelled to do so by the time-limit, whatever gain it may be to the new charge, it will certainly be a serious loss to the church in North East. We venture to prognosticate, there'll be no change, unless the exigencies of the work make it imperative.

Revival meetings at Leipsic, closed Sunday night the 31st ult. Eighteen persons professed conversion.

DOVER, DEL., T. E. Terry, pastor. The first Sunday in the month, the annual collection for Conference Claimants was taken in this church, and over \$200 was raised; this is more than \$50 beyond the amount apportioned to this charge.

At the quarterly conference in Newark M. E. Church, Monday of last week, for Newark and Wesley charge, Rev. N. M. Browne, who is closing the third year of an acceptable and successful ministry, was by the unanimous vote of conference, asked to return for another year. It is noteworthy, that this is the first instance of a four year term in the history of the charge.—*Del. Ledger*.

In a pleasant personal letter, Rev. John Warthman says: "This land of Goshen is not the Goshen we used to read about in the good book, and I am glad it is not. It is a small town of about 400 souls, between the Delaware Bay and the Atlantic Ocean. I suppose you have heard of the 'Goshen Cove oysters,' well, this is the place. The most of the people make their living either on or out of the water. They are watermen or oystermen. This has been a grand season for planted oysters. * * * I still look upon old Talbot as my future home."

FROM MADISON, MD., Rev. George W. Bounds writes: Our meeting has closed with 40 converts, and 40 accessions. Church is in excellent working order. Miss Cresie Brannock, a sister of Capt. Brannock of Church Creek, recently presented to the church a handsome pair of collection baskets. May God reward her. At the close of service recently, Mr. Benjamin Hubbard, who is not a member of the church, stepped up to the altar, and in a neat little speech, presented the pastor a purse of \$27, which had been contributed for the purchase of a suit of clothes, which was very much needed. Such practical expressions of good will, kind pastor and people in closer ties of friendship, and fellowship. May heaven smile upon these people.

CHARLESTOWN, Md., E. H. Hynson, pastor. Interesting revival meetings have been going on at Perryville, on this circuit, a few weeks past, resulting in converting and reclaiming 25 or 30 persons. Twenty-two have been received on probation to date.

Our protracted meeting has begun at Principio Furnace, with many hearts earnestly praying for an old fashion revival.

HILLSBORO, MD.—We are glad to receive good tidings, "all round." The following is among the latest.

"A revival of more than ordinary interest and profit has been in progress here, for several weeks; nearly fifty conversions, representing mostly grown people; in one case, nearly a whole family was brought in; many of these converts promise much usefulness to the church, in return for all that the church offers to them.

Bro. W. K. Galloway has been with us, and has proved a very important and efficient instrumentality. He has two essential elements for success in revival work,—Holy Ghost power, and common sense. He is well supplied with both.

Very truly,

S. M. MORGAN.

Feb. 10, 1891.

Rev. J. D. Rigg and wife, of Still Pond, were given a surprise, Thursday evening of last week. The crowd, on pleasure bent, began to arrive about 7 p. m., and continued to come until one hundred and six were present by actual count. Refreshments were served about 10 o'clock, consisting of cake, ice cream, and frozen custard, after which Mr. N. Barnard, in a very felicitous speech of ten minutes, presented Mr. Rigg with a purse of one hundred dollars even money. Though taken by surprise, the reverend gentleman responded in an address, though short, yet feeling. Then Miss Myra Crew, daughter of H. L. Crew, Esq.; stepped forward, and in a few words that were very prettily said, presented Mrs. Rigg with a purse containing twenty-five dollars. Her reply was just what it should have been.—*Kent News* of Feb. 7.

PORT DEPOSIT, MD. The pastor, Rev. J. P. Otis' youngest daughter has nearly recovered from an attack of scarlet fever. Rev. I. L. Wood from Zion, preached last week in Bro. Otis' protracted services. Through the courtesy of the Elders of the Presbyterian Church, and the kind Christian spirit of their pastor, Rev. W. W. Reese, that church was closed Sunday night the 1st inst., and union services were held in the Methodist Episcopal Church.—*Cecil Whig*.

Rev. E. C. Atkins, of Madeley, Wilmington, preached in Tome Memorial, last Sunday, in place of the editor of the PENINSULA METHODIST, who was prevented by temporary illness.

A GOOD CHANCE

To save money in buying a new suit or overcoat at Sixth and Market. Have you seen any of the elegant clay Diagonal Suits of our own make, goods thoroughly sponged, trimming the best and most stylish, garments sewed throughout with silk and made right here in our own establishment; gotten up equal to custom work at \$20 and \$25 with 10 per cent. discount? We ask your careful comparison, believing them to be the best and cheapest Dress Suits to be found anywhere. Some bargains in odd pantaloons, only one pair of a kind left of large lots and from suits. They may just suit and fit you, and if so, we know the price will surprise you.

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CHAPTER XXXIV.—HELEN BANCROFT'S STORY.

When the physician told Mrs. Bancroft the fatal character of her injuries, she seemed deeply affected, and at once said, there was something she must tell them before she died; something in which they were all concerned. Her husband was at first unwilling for her to speak, lest the effort would make her worse; but when the physician assured him she could not possibly live, and every hour she was growing weaker and would soon lose all power to speak, he yielded his consent.

When all her loved ones were gathered about her bedside, she said: "I know I can live but a few hours, but I am not afraid to die; for I know that my Redeemer liveth;" and though I have sinned against God and my own conscience, I have sincerely repented, and humbly seeking forgiveness through Christ Jesus, found mercy, according to his gracious promise. What I am about to do is to relieve my conscience, for I feel sure God has long ago forgiven me; but it is for the sake of those I am so soon to leave. Even now I know not whether what I say will prove to be a blessing or a curse, but I feel I ought to tell the truth. I was just seventeen years old when I married Gilbert Russell, then a well-to-do merchant in Hartford.

One year after our marriage, my husband failed in business, and when his affairs were settled, we were left without a dollar.

Unwilling to attempt to regain his business standing in Hartford, Mr. Russell started with me and our little girl, then but a few weeks old, for the South. By strictest economy, and working at places on the way to secure means to continue our journey, we finally reached Louisiana, where we found at once employment in the home of a wealthy gentleman, who had been a widower for some years, though still quite young. My husband found employment as overseer of the estate, and I was at once installed as housekeeper. Two months after our settlement here, our little girl died; and the following summer my husband was stricken with a malignant fever, which carried him off in a few days. Thus in a little over one year, I was bereft of fortune, my husband, and my child."

Miriam was now listening with intense interest, and with an expression

of mingled sympathy and wonder upon her sweet face. It is strange, she thought, that mother never told me before, that I once had a little sister. After a pause, Mrs. Bancroft continued: "My life was now intolerably lonely; and I spent many an hour weeping bitterly, with no one to speak a word of comfort. A few months after my husband's death, Norman Rodney, my employer, came home after an absence of several days, bringing with him a little girl, about a year old, which was given into my care; the nurse who brought it going away the day she came. Mr. Rodney told me, it was his brother's child, that her father and mother were both dead, and his brother had appointed him its guardian.

"For a time he was very kind to the little girl, and gave me the means required to provide for all her wants; but in a few months, he seemed to grow indifferent; often remaining from home weeks at a time, and then returning half intoxicated.

"One day, after I had been there about two years, he came home after a brief absence, bringing with him a woman whom he said was his wife. This new mistress was a tyrant, and soon stretched forth the scepter of her power.

"From the day she entered 'White Hall,' there was a different order of things. The money that had been given to me to provide for the little girl, was now withheld, and the time I had formerly given to the care of the child, was demanded for other service, and the little neglected orphan would cry for hours, while the cruel mistress of the mansion busied herself with other matters, and kept me at work that was of no profit to any one, but which simply gratified her vanity and pride. Her only attempt to quiet the child was to give her a slap, or utter some unkind word, when it came near her. This soon became more than I could bear; for I had learned to love the little girl, with the fond affection of a mother.

"Gradually and almost unconsciously she had come to take the place of my own dear child, in my heart.

"When Mrs. Rodney approached she would flee for fear, and running to me, would climb into my lap, and with her little arms about my neck, would cry herself to sleep. I bore this for several months, and when I could bear it no longer, I determined to leave. But the thought of leaving the little girl there, to be neglected and abused by those who seemed to feel she was only in their way, was unendurable. For days I thought it over, and at last the impulse came into my heart to take the child, whom no one there seemed to want, and flee with her to some place, where I could care for it, and rear it

as my own. It seemed to me then, that I had as much right to take this unloved and neglected child, that had neither father, nor mother, sister nor brother, and adopt it as my own, as if I had found it in a basket on a doorstep, abandoned and disowned.

"This thought soon became a fixed purpose, and I waited, day after day, for an opportunity to flee from the place.

"At last the favorable time, for which I had watched so eagerly, came. Norman Rodney and his wife left 'White Hall,' leaving word that they would not return for a month. With emotions that almost choked me, I asked Mrs. Rodney if she was going to take the little girl, when she replied in a tone of the most perfect indifference, 'No, I can't be bothered with it.'

"The house was left in my care; and the day after the family had gone, I went up to Norman Rodney's room, and took from a closet, where he had placed it, a little wooden box, which he had brought home with him the day he brought his brother's child to 'White Hall.' I had often looked at the box, but never felt any special interest in it, until this day.

"As I thought of it now, it occurred to me, that as he had brought it home the day he came from his brother's, most probably it belonged to the child, and contained some little keepsake that belonged to its mother. For the child's sake I concluded to take the box, and drawing it from its hiding place, I wrapped it carefully in an old dress, so that it would seem to be only a bundle of clothes.

"As soon as night came on, I closed, the great house from top to bottom, after locking all the doors, stole out with my little charge, under the cover of the darkness, and was soon on the public road.

Though not acquainted with the country, I knew 'White Hall' was west of the Mississippi, so directing my course as best I could, toward the east I set out to reach the river.

"Traveling all night, I came at day-break, the next morning, upon a little house in a clearing, where I found kind people, and we were given something to eat.

"Rested here for an hour or two, I told them, that as my husband was dead I had resolved to go north, and having only money enough to pay my passage on the boat, I had tried to walk to the river.

"This was all true, and the kind-hearted woodsman, unwilling that I should go farther on foot, geared up a team and took me to a landing about five miles distant. It was late in the afternoon when we reached the wharf, but the boat was in sight; and bidding my friend adieu, and expressing my

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PENINSULA METHODIST OFFICE.

gratitude to him for his kindness, I went on board and was soon on my way up the river.

"Having bought a ticket for Cincinnati, Ohio, I landed there and soon found employment that enabled me to live comfortably, and provide for my little girl.

"Two years after, I became the wife of Arthur Wentworth, and to the day of his death he believed the little girl was my own child, and Gilbert Russell was her father."

At this point Miriam, who had listened with deepening interest to every word of this strange story, uttered an exclamation that startled all present.

The dying woman comprehended Miriam's emotions; but clasping her hand more tightly in her own, she said: "Be composed, my darling, for there is more that you must hear, while I have the power to speak.

"Arthur Wentworth became devotedly attached to the little girl, and having some means he spared no pains to give her a thorough education. Miriam, for I need not hesitate longer, to tell you the truth you have already suspected, that child which I took away from the cruelty and neglect that made its little life wretched in 'White Hall,' Louisiana, twenty-eight years ago, was *yourself*. All these years I have kept the secret, and feared to reveal it. At first I kept the secret, lest, if I were found out and my whereabouts discovered, you would be taken from me, and afterward I feared to confess what I had done, lest the penalty of the law should be inflicted upon me. Several times since you have been grown, I have been ready to tell you the truth, but some secret dread has kept me from it.

Soon after my second marriage, I opened the little box to see if it contained anything of use to you, but found nothing in it except some old papers, which were written in a language with which I was not acquainted, and I was afraid to show them to any one, lest what I had done should be found out. The box, with all the papers it contained, is in the bottom drawer of that bureau in the recess.

"I have never heard of Norman Rodney since I left Louisiana; and the more I think of it the more I am convinced, that he never spent much time in looking for the child, which he seemed to think was only a burden to him. I know only this, your name is Miriam Rodney, and your unfaithful guardian's name was Norman Rodney.

"I have now told you all the truth; and if I have done wrong, I ask the forgiveness of all whom I have wronged.

"You, Mr. Earl," she said, turning to Elwood, "may condemn me most, for allowing you to marry one whose

parentage I did not know; but you are yourself responsible for this. Had it not been for what you said to me, I should then and there have told you the truth, and trusted to your honor to keep my secret, had you chosen to break your engagement with Miriam; but you told me that you loved Miriam for her own womanly virtue, and that you loved her *for herself alone*. Knowing as I did, that she was worthy of the love and confidence of any man, and believing that she would make you happy, I consented. If I have wronged you, forgive me.

"And now, Mr. Bancroft, if you feel that I have been unjust to you, in becoming your wife, with the knowledge there hung over my life a shadow that might some day darken yours, I can only say, that years ago I ceased to fear my act would ever be discovered; for I have no reason to think. Norman Rodney, and his tyrannical wife, cared to know what became of the little orphan.

"My life has been one of mingled regret and pleasure. I never think of my taking this child, without feeling a sharp pain in my heart, and a sense of remorse; for it was wrong, very wrong; but on the other hand, I never think of the years of neglect and suffering, and possibly the untimely death of Miriam, had she remained at the mercy of her dissipated guardian, and his heartless, worldly wife, but a sense of joy comes over my soul. My life is now nearing its end. Before this afternoon's sun shall rise again, I shall be in the eternal world, and face to face with the 'deeds done here in the body.'

"I know I have done very wrong; but I am not afraid to go into the presence of God; for I have 'an advocate with the Father, even Jesus Christ the righteous,' and in his availing intercession I trust."

She leaned back upon her pillow, and for awhile lay quite still; then she spoke again, but this time, she talked only of God and his mercy, and Christ and his dying love.

Her pain was now so very great, it became necessary to administer an opiate. This soon gave her relief, and as the effect began to deaden her sensibilities, she again closed her eyes, saying, "I am so weary, I want to rest."

That was her last word, for as the day faded out over the hills, and night came down upon the meadows, the "dark messenger" had folded his wings over the "citadel of death," and Helen Bancroft had gone into the presence of her Judge.

To be continued.

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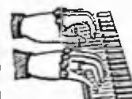
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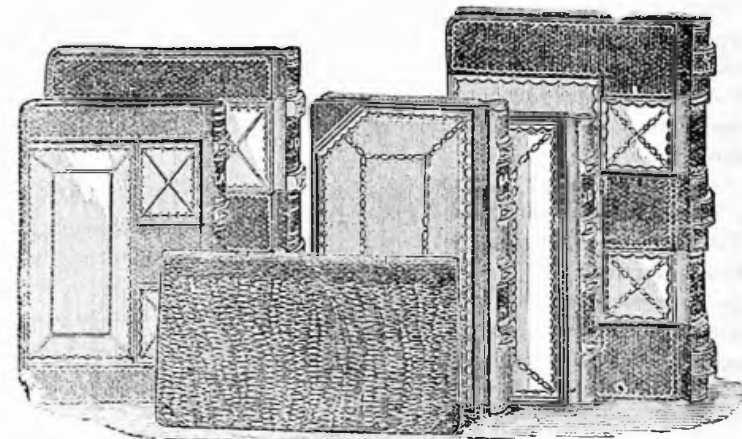
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Youth's Department.

TAKING AIM.

There were four little boys
Who started to go
From the very same spot,
To make tracks in the snow.
Who made his paths straightest,
They laid in their plan,
Of all the contestants
Should be the best man.

Now, this little four
Were Philip and John,
And merry-faced Harry,
And sober-eyed Don.
The best friends in the world,
And full of invention
In play, but they seldom
Were found in contention.

Well, they started together,
And traveled along,
But John, Don, and Harry,
In some way went wrong;
But Phil made his path
Nearly straight, and they wondered,
When all tried alike,
Why they three had blundered.

Then Philip replied,
"The reason you see,
Though no harder I tried
To succeed than you three,
I pushed for that oak,
Going forward quite ready,
While you struggled on
Without aim, and unsteady."

Now, you see, my dear boys,
What such lessons teach—
If there is a point
That you wish to reach,
A position in life
At all worth the naming,
If you gain it, 'twill greatly
Depend on your aiming.

S. Ladd, in *Chryseion*.

A Story With a Moral.

About twelve years ago, John —, a hod carrier, lived in a snug little house in Philadelphia, with Susan, his wife, and five children. Susan was a clean, energetic pleasant little body, who could neither read nor write, and had no social ambitions, but who, in her work, showed one quality, which the Pennsylvanians call "thorough-through."

One day John fell from the roof of a house and was carried home dead. Susan had just enough money to bury him. Her oldest child was but eight, the youngest a baby at the breast. She was still young and pretty. She had neither craft, trade nor skill with which to provide bread for the hungry children. Surely here was a desperate case; a ready-made victim for "sweaters," or for the procurers of hell who lie in wait at every corner for such women. Susan, however was not the stuff out of which victims are made. There was but one kind of work she could do, and that the lowest. She could clean—sweep, scrub, and dust—but she did that with such thoroughness and neatness that it became a fine art in her hands. She went out with thousands of poor widows to "clean house" by the day. Very soon the wealthy women who employed her discovered that this one widow, out of the thous-

ands, cleaned a house, as quickly and perfectly as its owner would have done, had she been able to do it. They gradually fell into the habit, when out of town for the summer, of giving Susan full charge of their houses to prepare for their return; certain, not only that they would be thoroughly clean from garret to cellar, but that every drain would be flushed, every window shining, every curtain prettily draped, and the most precious bits of china washed and in its place without the fraction of an atom. After many years, Susan is still only a charwoman; her one ambition has been to be the best cleaner in the town. No other vague aspirations have been allowed to interfere with her steady success. She has a corps of assistants trained by herself. Her services are bespoken months in advance, while the other thousands of unable widows wander from door to door, begging work. She owns the pretty little house in which she lives; two of her sons are in trades; her daughter is cashier in a large shop.

I could tell you many such homely stories of success; of one woman who earns her living by making muffins; another, buttonholes; another, pickles. But the significant point is this: that the muffins, the pickles and the buttonholes are the best of their kind. Mothers of families complain that it is well-nigh impossible to find a quick, neat seamstress. Modistes declare that there are very few competent dress-makers or fitters: every housekeeper knows how difficult it is to find a skillful, honest cook or chamber-maid, who respects herself enough to be respectful. When the competent, thorough woman appears, she commands her own price in all these departments of labor.—*The Independent*.

Zion's Herald gave the following item:

"Upwards of two hundred persons have been already added to the churches of Ionia, Michigan, where Dr. Munhall last labored, as a result of his work there, and the chairman of the committee writes: 'There are many more to follow.' Dr. Munhall is now laboring in Providence, with most hopeful results."

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by Druggists, price 75c. per bottle.

Marriages.

LYNCH-BOWDEN.—At Good Will M. E. Church, Chincoteague, Va., Dec. 18, 1890, by Rev. Geo. E. Wood, Levin Lynch and Rebecca Bowden, both of Chincoteague Island.

BOWDEN-JONES.—At the residence of the bride's parents, Chincoteague, Va., Dec. 26, 1890, by Rev. Geo. E. Wood, Frank B. Bowden and Mary E. Jones, both of Chincoteague Island.

TINDAL-DAISEY.—At Chincoteague, Va., Dec. 27, 1890, by Rev. Geo. E. Wood, John W. Tindal and Sarah A. Daisey, both of Chincoteague Island.

TAYLOR-THORNTON.—At Chincoteague, Va., Dec. 27, 1890, by Rev. Geo. E. Wood, Joseph H. Taylor and Elizabeth Thornton, both of Chincoteague Island.

BIRCH-WHARTON.—At Chincoteague, Va., Jan. 13, 1891, by Rev. Geo. E. Wood, Henry Birch and Frany Wharton, both of Assateague, Va.

WAY-DAVIS.—In M. E. Church parsonage, Charlestown, Md., Feb. 3, 1891, by Rev. E. H. Hynson, Ulyssus G. Way, of Havre de Grace, and Janie Davis, of Cecil Co., Md.

Wilmington District.

Dr. C. A. Grise has received thirty-one into full membership, in Brandywine M. E. Church, and five by certificate; and has held two protracted meetings. His stewards have found a free use of printer's ink, with personal appeals, bring about better results, than Sunday begging.

Ten have been received on probation at Edge Moor.

Mizpah, a mission, at 4th and Shipley, has been received from the Independent Methodists; bringing with them, twenty-three members, three probationers, a Sunday-school of about seventy, and a Sunday-school library of 175 volumes.

At St. George's Rev. Joseph S. Moor, pastor, a successful protracted meeting has just closed; and seventy volumes have been added to the Sunday-school library.

Summit Church has been painted and the fence repaired at a cost of \$166; and new music books added to the Sunday-school library.

At Delaware City the protracted meeting closed with eight conversions, one of the converts being sixty-five years of age. A class of baptized children has been organized, and the leader is greatly encouraged. They have resolved to make a contribution to the church, of what they shall earn either by their own labor or by their self-denial.

Delaware City and St. George's are both excited over the musical efforts of Prof. Harrington.

Port Penn, where there had not been a revival for fifteen years, has had two in the last two years, under the pastorate of Rev. F. E. McKinsey, in which quite a number of young people have been brought in, who thoroughly appreciate Bro. McKinsey's services, and have unanimously invited him to return.

W. L. S. MORRIS, P. E.

Reports from census office give the following figures for the population of the Eastern Shore counties of Maryland; Cecil, 25,851; Dorchester, 24,843; Somerset, 24,155; Wicomico, 19,930; Worcester, 19,747; Talbot, 19,736; Queen Anne's, 18,461; Kent, 17,471; Caroline, 13,903; total 184,097; fourteen Western counties, 423,854; Baltimore city, 434,439; total for the state, 1,042,390.

A Bad Cold

If not speedily relieved, may lead to serious issues. Where there is difficulty of breathing, expectoration, or soreness of the throat and bronchial tubes, with a constantly irritating cough, the very best remedy is Ayer's Cherry Pectoral. It removes the phlegm, soothes irritation, stops coughing, and induces repose. As an emergency medicine, Ayer's Cherry Pectoral should be in every household.

"There is nothing better for coughs than Ayer's Cherry Pectoral. I use no other preparation."—Annie S. Butler, 169 Pond st., Providence, R. I.

"I suffered severely from bronchitis; but was

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Ayer's Cherry Pectoral. It saved my life."—Geo. B. Hunter, Goose River, N. S.

"About a year ago I took the worst cold that ever a man had, followed by a terrible cough. The best medical aid was of no avail. At last I began to spit blood, when it was supposed to be all over with me. Every remedy failed, till a neighbor recommended Ayer's Cherry Pectoral. I took half a teaspoonful of this medicine, three times a day, regularly, and very soon began to improve. My cough left me, my sleep was undisturbed, my appetite returned, my emaciated limbs gained flesh and strength and, to-day, thanks to the Pectoral, I am a well man."—H. A. Bean, 23 Winter st., Lawrence, Mass.

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