

THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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

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Correction.

Our *dark-haired*, but venerable correspondent, Sire, writes to his youthful friend, whose cranial investiture is of a lighter hue, that the types marred his "Reflections," last week, by making him describe the "curiosity" of which he was thinking, as *pantry* curiosity, instead of "panting curiosity," as he wrote it. The pantry is an important feature in domestic economy, especially when well, and attractively filled, and we can imagine such a thing as a "pantry curiosity," excited in the hearts of the victims of donation visits. But this is entirely out of the line of Sire's "Reflections," in the present case.

Dividing Charges.

MR. EDITOR:—It was far from my expectation, that my little effort of last week would draw the editor out to such length, in the way of explanations, and seeming effort to turn aside the force of some of my points. If you are not careful you will not be able to claim "non-committal" longer, for it looks to me now very much like "taking sides." Just please hold off a little, my brother, and don't draw me away from my text.

Our position is, that it is better to expand, than to contract the work; and to go back to the old four weeks circuit system would be very damaging indeed. In their efforts to expand the work, by making new charges and take in new territory, I have no doubt the "bishop and his council" have found it impossible to so arrange matters, as to have all the appointments able to give a "reasonable support" at first. It is charitable to believe, they did the best they could, and in most cases sought "outside" representations to assist them in their work.

It cannot be successfully denied, that the division of larger charges, and their formation into new ones, has become a necessity in our work, because of the growth of the country, increase of population, demand for Sabbath preaching, and for other causes. In dividing the work, some of these charges of necessity, will be weak; but they should not be allowed to remain so, for any considerable length of time.

You may ask, how is the weak to become strong. Let the minister fully consecrate himself to the work, and by faithful, earnest, evangelical preaching and pastoral visiting among all the people, gather them in and get them interested in church work; and if the population is not sufficient to support him, and he cannot wait for them to come, let him reach out for more territory, and form new appointments, as nearly everywhere there is yet much land to possess. In order to build them up real soon, let some strong men who always succeed, be sent to these places; some of those brethren, who receive "fat" salaries and many "surprises," and have something laid by for an emergency like this. Or let us adopt the plan of some other conferences, and make the brethren who receive large salaries contribute a certain percentage, to help these weak places out. Another way would be, for our strong charges to contribute more liberally to our *Domestic Missionary Society*, and thereby furnish the means to hold these places up, until they are able to stand alone.

I will close with the suggestion, that your contributors, who are so greatly exercised over "Dividing Charges," cease their criticisms, and employ some of their valuable time in pointing out remedies.

A. D. DAVIS.

Our Book Concern.

This great Publishing House, probably the greatest in some respects, in the world, had a very humble beginning, one hundred years ago. At the New York Conference of 1789, it was resolved to begin the publishing business in Philadelphia, and Rev. John Dickinson's was appointed Book *Steward*; we now call that officer, Agent. The *Steward* advanced a loan of \$600, and from this small capital of borrowed money, this great establishment has been developed in the past century. We take the following *points* of the recent dedicatory exercises, from our *confre* of the *Michigan Christian Advocate*, who uses his patent *condenser* to admirable purpose.

"The Book Concerns at New York and Cincinnati made \$272,000 last year.

A dividend of one hundred and ten thousand dollars was declared by the Book Committee, in favor of the superannuated preachers and the orphans and widows of ministers dependent upon this fund. Clinton B. Fisk and Dr. Queal thought \$100,000 sufficient.

The new Book Concern building cost one million dollars, and is paid for.

The capital of the two publishing houses, New York and Cincinnati, is two and three quarter million dollars.

The independent papers received some hard knocks, at the hands of the Agents and members of the Book Committee.

It looks as if the time were not far off, when the money received by an annual conference from dividends declared by the Book Concern, will be measured by the loyalty of that conference to the periodicals authorized by the Church.

The next meeting of the Book Committee will be held at Cincinnati.

After a long and earnest effort, by certain members of the Missionary Committee, to compel Chaplain McCabe to discontinue the publication of *World-Wide Missions*, a compromise has been reached, which leaves the matter with the Chaplain for another year, at the expiration of which time he gives the paper to the Missionary Society.

Dr. M. D. C. Crawford's speech was considered the best, on Tuesday evening, and Dr. Sanford Hunt's, not without doubt, the most instructive, if not the most eloquent, at the Metropolitan Opera House.

In all the discussions before the Book Committee, relating to dividends, Dr. Earl Cranston was, as heretofore, the uncompromising defender of the rights of the superannuated preachers.

There is evidently a growing opinion, especially among rich laymen, and brethren holding well-salaried positions, in favor of retaining in the business, the greater part of, if not all the profits of the Book Concern.

Appointment of Justice Brewer.

In the *Christian Advocate* of this week, Mr. W. E. Sutherland, to whom we referred last week, replies to Prof. W. C. Wilkinson's article, published in the *Advocate* of Jan. 30th. Dr. Buckley, has an editorial note in reference to the matter, concluding in these words: "Our estimate, given several weeks ago, that it was an appointment, all things considered, 'not fit to be made,' we see no reason to revise."

Can any one cite a case, in which the brilliant editor of the *Advocate* ev-

er did see a reason, to revise his estimate of any thing? Doctors will differ.

As the editor of the PENINSULA METHODIST has not given any "estimate" of this appointment, he has nothing to revise.

A prominent General Conference officer, writing us, to send THE PENINSULA METHODIST to his headquarters, is pleased to say, "You are making an excellent, wide-awake paper."

Our esteemed brother, E. J. Drinkhouse, M. D., D.D., the able editor of *The Methodist Protestant*, published in Baltimore, Md., assuming an apologetic tone, makes the following kindly reference, in a recent issue.

"We have inadvertently omitted, to make mention of the changed appearance of the PENINSULA METHODIST. It begins its sixteenth volume with an increase of pages, but of less dimensions. The new head is quite 'unique,' as another has said. Our confre, in the number now at hand, has a kindly mention of his exchanges, including the *Methodist Protestant*, and we as kindly reciprocate courtesies."

A despatch from Baltimore, in the *Every Evening* of the 26th ult., makes the following sad announcement which we sincerely hope may prove untrue.

"Dr. J. A. McCauley, late of Dickinson College, is dying in Baltimore, of congestion of the brain."

The *Michigan Christian Advocate*, a sprightly, and most admirably edited un-official religious weekly, comes to our office, all aglow with the spirit of jubilation over the recent grand demonstration of Detroit Methodism. The twelve churches of our fold in that city held a social reunion, Friday, Feb. 7th at which fully 4000 were present. A splendid orchestra poured forth strains of entrancing music. Superb decorations made the spacious rink a thing of beauty; flags of all nations intermingling with our own stars and stripes. After prayer by the presiding elder of the district, addresses were made by Dr. Potts, editor of the *Michigan*, Dr. Fiske, and Prof. H. W. Rogers, of Albion College, and Dr. J. M. Buckley of the *New York Advocate*. Gen'l Fisk was called on for a brief impromptu speech.

Why would it not be well for Wilmington Methodists, with their fourteen churches to have a similar reunion, it would be a pleasing and stimulating sight to look upon, and do not a little, to strengthen the weak, and invigorate the individual by the multitude.

IS THIS ALL?

Sometimes I catch sweet glimpses of his face;
 Sometimes he looks on me and seems to smile.
 Sometimes he speaks a passing word of peace;
 Sometimes I think I hear his loving voice
 Upon me call.
 And is this all he meant when thou spokest,
 "Come unto me?"
 Is there no deeper, more enduring rest
 In him for thee?
 Is there no steadier light for thee in him?
 O, come and see!
 O, come and see! O, look, and look again!
 All shall be right;
 O, taste his love, and see that it is good,
 Thou child of night!
 O, trust thou, trust thou in his grace and power,
 Then all is bright!
 Nay, do not wrong him by thy heavy thoughts,
 But love his love;
 Do thou full justice to his tenderness,
 His mercy prove;
 Take him for what he is, O take him all.
 And look above!
 Then shall thy torn soul find anchorage,
 And steadfast peace;
 Thy love shall rest in his, thy weary doubts
 Forever cease;
 Thy heart shall find in him and in his grace,
 Its rest and bliss;
 Christ and his love shall be thy blessed all
 For evermore!
 Christ and his light shall shine on all thy ways,
 For evermore!
 Christ and his peace shall keep thy troubled soul,
 For evermore!

—Selected.

Story of My Life.

BISHOP WILLIAM TAYLOR.

From the day of my restoration to filial union with God, four years before, I earnestly sought holiness of heart—perfect love to God. I saw that by the redemptive covenant and provision in Jesus Christ, by commands and promises, by invitations and admonitions, by the recorded experiences and testimonies of holy men of old, it was plainly taught in the Bible as the common privilege and duty of all believers. I carefully read Wesley's "Plain Account," and the plain account of Adam Clarke, John Fletcher, and a host of credible witnesses, and was greatly enlightened and encouraged. I heard the subject preached on by many of our ministers, and saw the Rev. Wm. Prettyman and a few others invite believers to come forward as seekers just as sinners were invited to do in seeking pardon, and I always responded to such calls, and went forward for entire sanctification, but without success.

For my own information, and as a preparatory qualification for the intelligible instruction of others in similar complications, I had "to suffer awhile." Peter, by the inspiration of the divine Teacher, says: "The God of all grace, who hath called you unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." So I

was in this intermediate school. I had been pardoned and regenerated, and was being preserved by the power of Jesus from sinning, without an voluntary departure from him during the four years of my renewed allegiance, but I was tormented by an overly scrupulous conscience, and what involuntary disabilities, and deprived of settled peace.

The principle of obedience was wrought in me by the Holy Spirit, amid frequent struggles and painful apprehension on account of the evil of inherent depravity. I was sincere and unreserved from the beginning, but I needed light to apply and strength to execute.

I had to learn the difference between essential human nature and mere carnal mind—the one, according to God's design in his original creation of man and in his "new creation" by the Holy Spirit, to be developed and utilized for its legitimate purposes; the other an extraneous diabolical thing, to be destroyed by the might of the Almighty, and separated from us forever. Yet the carnal mind, though foreign, has so diffused itself through our whole being, and so identified itself with every part of it, that it requires special divine enlightenment to enable us to discriminate clearly between these two opposite things.

The human body has five senses. They are a part of God's creative ideal; hence, essential and legitimate. It has three appetites, with the affections which connect them with our mental and moral constitution. We have, also, mental appetences, or sensual desires and appetites, and their affections; the mental appetence for knowledge, the sinful lust of which would manifest itself in selfishness, pedantry and pride; the mental appetence for property, the lust of which is covetousness and its train of avarice; the mental appetence for power, which in lustful excess results in tyranny and oppression; and so on, through a long list of the class, together with another class adapted to the relations we sustain to society, to the state, to the family, to our neighbors in general. Our mental and moral constitution is especially endowed with higher attributes essential to our relations to God and to eternity. All these belonged legitimately to the constitution of man before "sin entered," and will be retained in our sanctified being when "cleansed from all filthiness of the flesh and spirit."

"The carnal mind" is that diabolical infusion which permeates all these appetences, appetites, affections and affections, and fills them with enmity to God, and leads the unsaved into all manner of misapplications, lustful excesses and abuses—dishonoring to God

and disrespectful to man. Hence, one leading characteristic of holiness is to give—divine lights—to enable us to perceive clearly what the Holy Saviour has come to do for us—what to desire and receive what to retain, pursue and adjust to their legitimate purposes so that we may receive and love the Lord Jesus for all that he came to do for us, and no more.

The principle of obedience must not only be cultivated, but must be in proportion to the enlightenment enjoyed in the measure of full concurrence in practical obedience to all preceptual duties in the field of enlarged vision; and must, moreover, be perfected, so as to accept in all times the behests of God, covering all possibilities in his will, not those only which come within the radius of an enlarged vision, but those in the immeasurable margin beyond not only our legal obligations to God and man as defined by the Decalogue, but the broadest application of the New Commandment, as exemplified in the life and death of Jesus Christ. On the eve of his departure from the world, in a solemn charge to the disciples, he said: "A new commandment give I unto you—that ye love one another as I have loved you." What was the measure of his love for us? Look up to the legal line of the Ten Commandments? On those legal principles, he would have stood on his rights and would have exacted judgment on us according to the law. He would have retained "his glory," and stayed in his own happy home in the bosom of his eternal Father and sent us to the place "prepared for the dead," and for all his followers. But under the "new commandment," which don't antagonize our legal rights and duties, he voluntarily and gladly gave up his rights, and under the weight of our wrong doing, became obedient unto death—even the death of the cross.

To discriminate clearly between temptation and sin was another lesson I had to learn in the school of Christ, under the tuition of the Holy Spirit. Christ "was in all points tempted like us, yet without sin." It is not sin in us to be tempted, in all points like he was; but yielding to temptation, which always entails sin and condemnation.

A scarce spirit of baptism, amidst all things else, brought me to faith, and possessed the Holy Spirit from "perfecting that which was lacking in my faith." It was all that I had, but practical baptism. I did not for a moment cease to struggle, I did not, but under stress of necessity I had recourse to the Holy Spirit, and long to what I was permitted to do. In the best of my knowledge I tried to do my duty, my whole strength, in all

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and worked myself nearly to death trying to be holy. I was often "blest" and comforted, and hoped, at the moment, that I had found the pearl of perfect love, but soon perceived I was mistaken. I had been "justified by faith," kept in a justified relation to God by faith; my ministry from its commencement had been attended by the soul-saving power of Jesus, and why I failed to cross over into the promised land of perfect love was a profound puzzle to me, but I was getting light and gathering strength in the struggle.

In the month of August, 1845, I attended a camp-meeting on Fincastle circuit, the old camp where my presiding elder, three years before, appointed me to the work of an itinerant minister. On my way to the camp-meeting, I saw that in connection with an entire consecration of my whole being to God, which I had been sincerely trying to do from the beginning, I should pay no particular attention to my emotional sensibilities, nor to their changes, nor to the "great blessings" I was daily receiving in answer to prayer, but should simply accept the Bible record of God's provisions and promises as an adequate basis of faith, and, on the evidences contained in these credentials, receive and trust the divine Saviour for all that he had come to do for me, and nothing less. I was then and there enabled to establish two essential facts: (1) To be true to Jesus Christ; (2) To receive and trust him to be true to me. So there, on my horse, in the road, I began to say more emphatically than ever before, "I belong to God. Every fiber of my being I consecrate to him. I consent in perfect obedience. I have no power to do anything toward saving myself, but, in utter helplessness, I receive and trust Jesus for full salvation."

Then the tempter, wearing a garb of pious caution, said: "Take care, don't go too fast; there may be reservations in your consecration you don't think of."

I replied: "I surrender everything I can think of, and everything I can't think of. I accept a principle of obedience, that covers all possibilities in the will of God."

"But you don't feel anything different from your ordinary experience?"

"The word of God is sure. On the evidence it contains, I receive and trust the Blessor, without any stipulation as to the 'blessing,' or the joyful feelings it may bring."

I went on to the camp-meeting, maintaining my two facts, as the Lord gave me power to do, without the aid of joyous emotional sensibility or "feeling."

My dear father was there as an earnest worker. I was delighted to be

with him, for besides being a kind father, he was in Jesus a brother to me. I met many old friends at that meeting for it was on the circuit I served the year preceding, and found many sources of real pleasure; but my struggle within was so severe, that I had but little enjoyment of any sort.

In conversation one evening at that meeting with Aunt Eleanor Goodwin, a saintly woman, I said: "In the year of my unbelief and apostasy I acquired such a habit of doubting that I have never yet been able to fully conquer it."

Instantly, the taunt of the tempter rang, with an echo, through the domains of my spirit nature—"Can't, can't; you can't do it."

I saw I had inadvertently made a concession which Satan was using to defeat my faith, and I said: "Aunt Eleanor, in saying that 'I have not been able to conquer my old habit of doubting,' I have made a mistake. God commands us to believe and be saved. He don't command impossibilities; so in regard to believing—receiving Christ—for all that he has engaged to do for me, I have said, 'I can't believe,' for the last time. I can do whatever he commands; for he hath said: "My grace is sufficient for thee." So I at once revised my spiritual vocabulary, and ignored all the "cant's", "ifs," and "buts," as used by doubters in regard to the grand possibilities of the grace of God. That was a victory for my faith, but I felt no special cleansing power within.

At the close of the camp-meetings I returned to my circuit, steadily maintaining my "facts." Through the series of my special services in Sweet Spring Valley, at Dan Wicklines, and the series at "Jake Wickline's" on the mountain, and in the series in Sheriff C's neighborhood, I stood by my two facts as Abraham stood by his offered sacrifice, in spite of smothering darkness and devouring fowls, but I felt no assurance of the Holy Spirit that I was sanctified wholly. I was not, though my consecration, so far as I knew, was complete; but the point of self-conscious utter impotency, where faith ceases to struggle and reposes calmly on the bosom of Jesus, I had not quite reached.

One sleepless night during my week of service with Daddy Perkins and his friend who had come so far to attend the meetings, I said to myself: "What shall I do? A blank disappointment at C's next Wednesday night will be damaging to my reputation for judicious management and fidelity to truth and preclude the possible achievement of greater soul saving victories there. To preach at two places, twenty miles apart, is impossible" [He had arranged to continue a very successful pro-

tracted meeting at one point on his circuit, over the time announced for holding a meeting at another point, where "Daddy Perkins" and his brethren so emphatically protested against any change of the original plan, as to cause him the deepest anxiety.] In a moment, the oft repeated fact went through me like an electric shock:

"With God all things are possible." I nestled up on the bosom of Jesus, and rested my weary head and heart near to the throbbing heart of infinite love and sympathy. I laughed, and cried, and said: "Yes, all things are possible with God. He can arrange for two appointments at the same hour twenty miles apart. I don't know how. He may have a dozen ways of doing it, and I will let him do it, in any way he may choose. Yes, and I will let him do everything else he has engaged to do for me."

I was not praying for holiness that night, but I rested by weary head on the bosom of Jesus, and saw spread out before me an ocean of available soul-saving resources in God, and overheard the low whispers of my believing spirit saying: "Jesus saves me; he saves me now. Hallelujah!"

Satan was listening, and said: "Maybe he don't."

"But he does, and it is the easiest thing in the world for him to save me from all sin, wash my spirit clean, and make me a partaker to the 'full of the divine nature.' I can't do any of it. He can do it all, and I will henceforth let him attend to his own work in his own way."

Instead of receiving a great blessing, I received the Great Blessor, as the bridegroom of my soul. I was fully united to him in the bonds of mutual fidelity, confidence and love. I have, from that day to this, dwelt with Jesus, and verified the truth of "the record of God concerning his Son." Through the mistakes of my eyes, judgment and memory, I have given him trouble enough, and myself, too, but he has wonderfully preserved me from sin, and led me to victory in a thousand battles in the rescue of perishing sinners in many climes; and, strange as it may seem, the greatest gospel achievements of my life have resulted from his overruling some of my greatest mistakes.—*The African News.*

Don't Feel Well,

And you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm your yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence, and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

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Correspondence.

Reflections.

EDITOR PENINSULA METHODIST,

Dear Bro.—Whatever may be thought or said by the mere polemic, it must appear even to ordinarily well-balanced minds, that all questions, abstract or concrete, are susceptible of various constructions; and this is not only more or less inevitable, but for the most part desirable, as every question bears some relation to every other. By contemplating a subject from various points of view, its many phases are brought out, and each view will add something to the fund of thought; and every student of truth, or participant in its discussion, will derive some advantage therefrom. It must be borne in mind, that while truth is a unit, it is invested with certain properties or features, admitting of versatility, both in its explanation and application. The thing to be deprecated is, that the zealot in disputation will invade the temple of order, by battering some outside wing of the edifice; forgetting that he is not only defacing, but destroying the building. For be it known, that an avalanche from the surface, is as bad as the subterranean explosion. Now ye men of controversy, pause, and let your observations be carefully taken, "go round about Zion, and tell her towers," before specifying their number or dimensions.

Consider, there is quite a difference, between trying to find out the meaning of a problem, whether of faith or practice, and seeking to supersede it by some new teaching. In the former case, there is evidence of loyalty to truth and a desire to understand it; in the latter, the attitude is that of arrogance and of assuming to be wise above that which is written. So far as the word of God is concerned, it is better by far, simply to reassert its statements, than to fail in the attempt to explain them. The well-instructed scribe will indeed, bring out of the treasury, things new and old, but will take care to harmonize rather than misapply them. And this he will do, by respecting the unlearned readers or hearer's judgment and common sense, rather than by parading his own *dictum* or scholarship.

SIRE.

From Parksley, Va.

DEAR EDITOR:—Our fourth quarterly conference has been held. We found on the record, seventy-two probationers and full members when we came to this charge; at present we have one hundred and forty. We have married twenty-one couples; the majority of them, perhaps, at the parsonage, as it is the custom here, to sit

in the carriage while the minister standing with bared head, near the wheels, reads the ceremony.

This work has grown, is in good spiritual condition, and promises a bright future. Of course the people have not attained to that degree in giving, to which those in the older work have; yet considering all things, there is much to rejoice over.

We are grateful to Rev. A. S. Mowbray and congregation, Pocomoke City, Md., for giving us a piece of church furniture, and to Bro. Ayres, our presiding elder, for leading us to success in obtaining a beautiful carpet for the pulpit.

We have a good choir, made up of our finest young people, with a few from beyond this station.

Camp meeting for 1890 is desired, and I presume will be a reality.

Our town is growing, and the demand continues for more houses. Rents are high and no difficulty in renting. A Mr. Everett, from Newark, N. J., has bought some 40 acres, adjoining original plat, and has consulted one of our builders as to cost of building a residence, barn, and factory. We have a brick yard, promising large results. Messrs. Horsey & Wolf, of Laurel, Delaware, we learn have negotiated for 20 lots. Odd lodge of I. O. G. T. numbers about forty members, and is an active body too.

Last, and the most uncomfortable item to report, I have been prostrated with la grippe, so as to be unable to fill my pulpit for two Sundays. This was unfortunate for two reasons: first, the severe bodily affliction endured, and secondly, the preventing us from reveling in the enchantments of Butler's Analogy and other profound studies; that is, if these contain anything enchanting.

I have been seeking some plan by which I might better understand this work. One brother helped me not a little, by stating that he had studied the work for examination, and since then, had studied the same to examine others, but knew nothing about it yet. I met a highly cultured young man, a graduate of Princeton college, who had been examined, and heard lectures on this knot of knots and who kindly proposed rendering me assistance; but, alas! a trip to Florida blasted all hopes in that direction, and now "single-handed and alone," I am left to contend with the 8th chapter of Romans, Watson's Theological Institutes, Butler's Analogy, &c., &c. Yet with this combination of mighty intellectual forces to meet, and that hideous monster, "La Grippe," as their ally, I find myself predestined to meet a committee at Milford, Del., who will be sure to find out what we know and what we do not know. But those brethren

will, we hope, not utterly annihilate us, but leave enough breath in us to sing at the close, "And are we yet alive." Sincerely yours,

W. S. DULANY.

Dividing Charges, Etc.

J. P. OTIS.

Discussion concerning the wisdom of past administrations, in dividing charges, has been invited, and to some extent engaged in. I do not intend to enter that arena, partly for the reason, that I have not a sufficiently extensive acquaintance with the facts, and partly because it seems to me not likely to accomplish any great amount of good, without a change in the Discipline. If the charges injured, or fearing injury, by unwise divisions, made or proposed, will not or cannot make effective protest, I hardly see how a discussion of the sort proposed, would be likely to help them much. If the Discipline, which now nominally commits the matter to the bishops, might be so changed, as to constitute a body—say the Church Locating Board in each district, with advisory, if not veto power, then something might be done. But we can only get at that matter, by a petition to the general conference, at our session in 1892.

It is concerning "Etc.," that I wish principally to write—i. e. another subject concerning which we will be called upon to express an official opinion at the next session, and upon which therefore debate might be in order. This is the proposition to make the number of ministerial and lay delegates to the general conference equal, adding, according to the figures on p. 70 of the Year Book, at least 113 members to the next general conference, making the entire membership 576. The laymen in the last general conference, while very strongly, were not unanimously in favor of sending the proposition to the annual conferences; for out of 145 who voted, 24 cast their votes against it. The lay delegates from our conference voted in favor of a substitute, which was not adopted, to raise another commission to make a better matured report on the matter, to the general conference of 1892. On the final passage of the proposition, one voted to send the question to the annual conferences, and the other did not vote at all, but probably the first vote fairly records their sentiments—that we are not ready yet, for so expensive and unwieldy a body, as it would be, with more, probably, than 113 added to it. In the general conference which sent this question to us, 145 laymen voted, but they did not expect to pay all the expenses; but the nearly 2,000,000, who have no voice in the election of lay delegates, but are not to be consulted about this, will have most of that little extra bill presented

to them. Why that general conference, which was so zealous to consult all the laity before allowing the annual conferences to vote on the eligibility of women, as lay delegates, did not do the same thing in regard to this question of general conference representation, and also that of the extension of the possible pastoral term to five years, I have never been able to understand. Certainly these are matters of an interest to the laity, equal to that of the admission of female delegates. For one, I do not feel like voting to increase the general conference to 576 or 600, unless I shall become a great deal surer than I now am, that the laity want to foot the bill.

What we want, is some just and practical plan, for subtracting 113 from the ministerial representation, making the total 350.

An All Day Meeting of the Woman's Home Missionary Society of the Wilmington Conference

Will be held in Grace M. E. Church, Ninth and West streets, Thursday, March 13th, 1890.

PROGRAMME.

Devotional exercises 10 a. m., to 10.30, Mrs. N. M. Browne; Address of Welcome, Rev. Jacob Todd D. D. Minutes of last Annual Meeting, Miss Maggie Hill; President's address, Mrs. N. M. Browne; Paper, Home Mission Work, Mrs. Dr. Butler, Newark Del.; Report of Corresponding Secretary, Mrs. E. L. Weldin; Report of Treasurer, Mrs. H. C. Robinson; Paper, Our Industrial Schools, Mrs. Isaac Jewell. Rising Sun, Md.; Reports of Auxiliary Secretaries; Appointment of Nominating Committee.

Doxology.

Lunch at 12.30 p. m.

2.00 P. M.

Devotional exercises; Report of Nominating Committee; Election of Officers; Solo, Mrs. Thomas Benson; Address, Rev. L. E. Barrett; Reports of Auxiliary Secretaries; Address by City Missionary, Miss Ida Simpson, Philadelphia.

Benediction.

MASS MEETING—7.45 P. M.

Music, choir; Opening service; Address, Rev. William Nast Brodbeck, pastor of Tremont St. Church, Boston, Mass.

Collection.

Music.

Doxology and Benediction.

"A stitch in time saves nine" and if you take Hood's Sarsaparilla now it may save months of future possible sickness.

Marriages.

BEASTEN—FERGUSON.—Feb. 5th, 1890, at the home of the bride's parents in Cecilton, Md., by Rev. E. C. Atkins, Geo. H. Beaten and Annie P. Ferguson, both of Cecil Co., Md.

A Hint for Young Ladies.

When your sweetheart comes to see you, don't be foolish enough to confine your sweetness to him alone. Have him in, where all of the rest of the household are. Let the talk and the chatter and the music and the playing of games be in the home circle. Then the few minutes that he gets with you by yourself will seem all the more delightful, and he will think you the most loving little creature in the world. Men are much more observant than they are credited with being, and the man worth having as a husband is the one who will appreciate your love for those of your own people, and will see that as you make a small part in one home, you are becoming adapted for the central figure in another.

Never say, that you don't expect a man to marry your whole family. It's vulgar. You do. That is, if you are a good daughter and a loving sister. You want him to be one with you in sympathy and in affection, and as you take his name, so you assume responsibilities as far as his people are concerned. You, two, are the most to each other—your love for each should be the greatest, but you cannot isolate yourselves, and insist that you have no duties outside your own home. If you do this, you become narrow and selfish, and you are quite too nice a girl for that. So remember when he comes, this bridegroom of yours, that his heart is bound the tighter to you, if the ribbon used to hold it has written upon it in golden letters, "Love and consideration for those at home."—*Ladies' Home Journal.*

A writer in Harper's Young People tells of his experience with a tree-toad, which he had found by the wayside and brought home with him; "when placed on the center of the library table, he sat for a moment, as if to collect his thoughts, and then sprang blindly, over the table's edge, and caught with one toe on an object which he could not have seen from where he started. Although going with great swiftness, the strength of that single slender toe, rounded on the end with its curious little sucker, was sufficient to enable him to stop and draw himself up in good form. He then hopped on to the round of a chair, and to give him a good opportunity to display his wonderful agility, I tipped the chair on one leg and revolved it slowly he hopped from round to round, up, down, and across seemingly enjoying it as much as his audience did. At first when touched, he appeared startled, and would jump. In one of the jumps he landed on the surface of the pier-glass, on which he moved up or down with a sort of half-shuffle and half-hop-

So, he evinced no fear on being touched, and stroked gently on the back would turn his head with a knowing wink in that direction.

Having given us such an interesting entertainment, I considered that he deserved his freedom again. Taking him in my hand, I held him up about three feet from an old apple-tree at the side of the house. He seemed in no hurry to take his departure, but crawled leisurely upon the tips of my fingers, his little toes clasped firmly around them, surveyed for a moment the group surrounding him, and the next instant alighted on the bark of the tree. We waited for some time, curious to see his next movement, but he made none. I watched closely for any change of color in his coat, for I had read that tree toads, like chameleons, change their color and so render themselves almost undistinguishable from their surroundings, but there was none, and he was perfectly plain to the sight of any who saw him gain the position; but another person joining the group could not discern him for some time, although his location was pointed out.

After a while, our attention for a moment being drawn elsewhere, he disappeared completely and the sharpest pair of eyes could not trace him, nor had he left the tree. This would tend to prove, that whether or not he could adapt his color to match his surroundings, he certainly possessed the faculty of getting on to places, most like his coat in appearance.

Checks on the Bank of Heaven.

A poor woman, with a heart almost crushed with the weight of her many and peculiar burdens, sat revolving her trials over in her mind. Seeing no way of escape from them, she was almost upon the verge of distraction, when a still, small voice whispered to her inmost soul: "Why thus despondent, when every promise in the word of God is but a check upon the bank of heaven, safe and genuine, because indorsed by no less a personage than the son of the president of the bank, and ready upon presentation to be honored with returns more valuable than gold, or the costliest gems?"

She reached forth her hand, and drew toward her a little worn volume, and turning the leaves she read with streaming eyes: "Call upon me in the day of trouble, and I will deliver thee." "Ask, and ye shall receive." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Casting all your care upon him, for he careth for you." "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." And even while she was gathering up the speci-

men checks, her heart broke out into hallelujahs and gladsome songs of praise; and she wondered exceedingly, how she could have read the word all her life, and never before realized its value.—*Celia Sanford.*

Almost Up.

"Almost up—almost up!" was the cry of the wounded sergeant as they laid him down on the battle-field and watched tenderly his dying struggles. Where did they hit you Sergeant? "Almost up."

"No, Sergeant; but where did the ball strike you?"

"Almost up" was the reply.

"But, Sergeant do you not understand—where are you wounded?"

Turning back the cloak which had been thrown over the wounds he showed the upper arm and shoulder, smashed and mangled with a shell. Looking at his wound he said: "That is what did it. I was hugging the standard to my blouse, and making for the top. I was almost up, when the ugly shell knocked me over. If they had let me alone a little longer—two minutes longer, I should have planted the colors on the top—almost up, almost up!"

The fight and the flag held all his thoughts. And while his eyes were growing heavy in death, with a flushed face and a look of almost ineffable regret, he was repeating, "Almost up, Almost up!"

"Almost up!" Christian, what is your ambition? Do the battle and the flag fill your thought? O, when Jesus

leads his army forward, and his promises are yours, and victory is sure, can you be forgetful of the conflict, and too much occupied in making money and enjoying the pleasures of the world, to take up your cross and follow Jesus, in saving souls and redeeming a lost world?

"Almost up!" Let this be your cry in life and your joyful shout in death. And then from the battlements of Heaven you shall watch the battle, and swell the anthem of victory, as the last stronghold of Satan is captured, and Earth echoes back the angel's song, "Glory to God in the highest, and on earth peace, good will to men."—*Chicago Pulpit.*

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The Sunday School.

LESSON FOR SUNDAY, MARCH 2nd 1890.
Luke 4: 16-32.

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

JESUS AT NAZARETH.

GOLDEN TEXT: "He came unto His own, and His own received Him not" (John 1: 11).

16. *Came to Nazareth.*—The expression of the old topographer, Quaresimus, was as happy as it is poetical: "Nazareth is a rose; and, like a rose, has the same rounded form, enclosed by mountains, as the flower by its leaves" (Stanley). *His custom.*—This may allude to His life-long habit of attending worship, or to His custom, for a year back, of teaching in the synagogues (see verse 15). *Stood up to read.*—Travelers of note, well-known teachers, and the like, were granted this privilege by the ruler of the synagogue, and were not only asked to read and explain, but also sometimes to exhort. Says Schaff: "This first appearance of Jesus, as a public instructor, in the synagogue He had attended in youth, before those among whom He had been brought up, assures His sympathy with those placed in similar circumstances."

17. *Delivered unto Him.*—Handed to Him by the Chazan, or sexton. *Book.*—roll. The sacred rolls were kept in a depository shaped like the ark, which was placed on a platform at the end of the building. In front of the "ark" were the "chief seats," for which the scribes and Pharisees strove so eagerly. Here, too, was the eight-branched candelabra, and the lamp which was never suffered to go out. In front of these, and on one side, was the platform on which the reader could stand to read, or sit to teach. *The prophet Esaias* (R. V., "Isaiah").—It is not clear that the rabbinical arrangement of Scripture lessons was yet in use. The reading of the law was over for the day, and the prophet selected was Isaias. *Opened the book.*—unrolled the parchment. "These scrolls," says Jacobs, "were rolled on a roller like a map; and if they were long, they were on two rollers, rolled up from each end of the scroll to meet in the middle. They could be held one in each hand, and unrolled as far as one pleased either way, and then held at the place and read; they were bound with a string, and easily sealed. *Found the place.*—"accidentally, some would say, providentially, we say" (Schaff). The Prophets had only one roller usually, one for each book; the Law had two. When there were two rollers, the place would be kept from week to week; when there was but one, the "place," if the close of the last reading was desired, had to be "found." "It seems to be intimated," says Barnes, "that He selected a lesson which was not the regular one for that day."

18. *The Spirit of the Lord is upon me.*—The passage is taken from Isaias 61: 1-3, and is a free rendering from the Septuagint version. It appears to have been uttered by the prophet primarily in reference to himself, but as it is found in the very midst of the Messianic prophecies, it is evident that the words, in their fulness of meaning, could be used by no one but the Messiah himself. Evidently "the Spirit of Jehovah" rested upon Him in every act and word of His ministry. *Anointed.*—Priests, kings, and prophets were "anointed" for

their office, the ceremony consisting of the application of perfumed oil or ointments. The very titles of "Messiah," "Christ," show that Jesus was pre-eminently the Anointed One. *Preach the gospel* (R. V., "good tidings") *to the poor*—the "poor in spirit," those who felt a poverty within which nothing but the gospel could supply; and, also, in general terms, the destitute and humble, who, having no earthly riches or hopes to engross them, would welcome the offer of heavenly treasures. *Heal the broken-hearted* (omitted in R. V.).—Nothing so quickly and effectually cures the aches and sorrows of the heart as the Gospel of Jesus. It wipes away tears, sympathizes with distress, inspires with courage, and sheds peace upon the troubled soul. [These words were inserted, according to Dr. Schaff, by the transcribers, to conform to the original passage.] *Preach deliverance* (R. V., "proclaim release") *to the captives*—referring originally to Babylon probably, but used by our Lord to indicate a release from the bondage of sin. The word "preach," in the original, means to proclaim as a herald, or to sound a trumpet, and therefore the allusion may be to the emancipation which took place in the year of jubilee. Says Whedon: "Freedom is the spirit of the Gospel—emancipation from the bonds of slavery on the limbs, of ignorance on the mind, of sin upon the soul." *Sight to the blind.*—He claimed to be the Light of the world, that those "which see not might see." He opened darkened eyes to behold the wonders of God's grace. *Set at liberty them that are bruised.*—This is from Isaias 58: 6, and not from Isaias 61: 1. Says Schaff: "Our Lord read what was in the roll, but Luke gives the general drift of the passage." The "bruised" are the "oppressed," or "crushed."

19. *The acceptable year of the Lord*—the true jubilee year; the year of grace; the era of spiritual emancipation. "Impossible, indeed, would it be to find a more admirable text than the Saviour found in turning over the prophetic roll; it is a gospel in brief, the best description of the *Christus Consolator*. The poor, the prisoners, the blind, are indeed the best representatives of the whole mass of suffering mankind. Freedom, light, healing—what noble images of the salvation given in Christ!"—(Luther.)

20. *Closed the book*—the roll; probably did not read the usual portion of twenty-one verses. *The minister*—R. V., "the attendant." *Sat down.*—The reading was done in a standing, and the discourse uttered in a sitting posture. *Eyes of all fastened.*—The force of our Lord's personality was almost, if not quite, as impressive as His miracles. His selection on this occasion, His manner of reading, previous history, reputation, the expectation of some wonderful work to be wrought by Him, the presence of His kinsfolk, all these would account in part for the eager attention paid Him; but, over and beyond all these, the "atmosphere" of the Speaker, the quiet authority of His manner, unlike even that of scribe or rabbi, would doubtless have the greatest effect in "fastening the eyes" of His audience upon Him.

"It is good in hearing the Word, to keep the eye fixed upon the minister by whom God is speaking to us; for, as the eye affects the heart, so usually the heart follows the eye, and is wandering, or fixed, as that is; or, rather, let us learn hence to keep the eye fixed upon Christ, speaking to us in and by the minister" (Matthew Henry).

21, 22. *Began to say*—announcing His topic. *This day is the Scripture fulfilled* (R. V., "To-day hath this Scripture been fulfilled").—It was a vast and bold claim for the village carpenter to make—thus to deliberately converge the Messianic prophecies upon himself. Unless His claim was well-founded, He was the greatest of impostors. No wonder that these Nazarenes, who saw in the Speaker only the "son of Joseph," grew indignant at these lofty assertions, and mentally challenged Him to prove them by miracles, as He had done elsewhere. *Bare Him witness*—were swayed by the irresistible beauty and force of the discourse. *Gracious words*—R. V., "words of grace." *Is not this Joseph's son?*—How then, can He be the Messiah as He professes to be? Their change of feeling towards Him manifests itself here.

23, 24. *He said*—perceiving their rising jealousy. *Physician heal thyself.*—Their coarse feeling seemed to be: "You think we Nazarenes need healing, do you? Well, you are a Nazarene; suppose you heal yourself. If you are the Messiah, why are you so poor and humble?" Stier compares this with the scornful taunt at the cross: "He saved others, Himself He cannot save." *Whosoever we have heard done at Capernaum, etc.*—You have a big reputation down there; why don't you exhibit your powers here, if you have any? *No prophet is accepted* (R. V., "acceptable") *in his own country*—a proverb founded upon "the envy which arises from seeing former equals outstrip us in life."

25, 26. *I tell you of a truth.*—He cites the case of two revered prophets both of whom wrought miracles not among their own countrymen but among the heathen. *Elias* R. V., "Elijah." See 1 Kings 17: 9. *Three years and six months.*—The prediction was for three years only; but there had previously been the usual six months' drought. *Sarepta*—R. V., "Zarephath."

27. *Elisha*—R. V., "Elisha." See 2 Kings 5: 1-14. *Naaman.*—"Thus both Elijah and Elisha had carried God's mercies to Gentiles" (Farrar).

28-30. *Filled with wrath*—at being compared as they thought, with Gentiles and lepers, and being denied in their imperious expectation of seeing a miracle. "A foreshadowing of our Lord's treatment afterwards from the whole nation of the Jews" (Alford). *Brow of the hill.*—"The traveler will see in Nazareth more than one cliff that might have served the purpose of the fanatical populace" (Porter). *Passing through, etc.*—"There is no need to suppose an actual miracle" (Farrar). Alford thinks He did use His miraculous power. *Went his way.*—He probably never returned. See John 1: 11.

31, 32. *Came down to Capernaum*—where He made His home during the rest of His Galilean ministry. *A city of Galilee.*—"St. Luke is writing for Gentiles who did not know Palestine" (Farrar). *Doctrine*—R. V., "teaching." *With power*—R. V., "with authority."

A PARALLEL.
Perhaps the clearest parallel to this present escape may be found in Stevens' History of Methodism [vol. 1, p. 1922]. Wesley, assailed by a Cornish mob, is nearly thrown to the ground, whence he would never have risen alive. Struck with a blow upon the chest so that the blood gushes out of his mouth, he yet maintains a compos-

ure superior to pain, and perfect as if in the quiet of his study. Amid his utterance of prayer and their clamors for his life, a strange and sudden reaction takes place. A call is made for a fair hearing; and the very leader of the mob, awe-struck, and becomes all at once his defender. And then, in language strongly reminding us of the present scene, it is added: "The people fell back, as if by common consent, and led on through their open ranks by the champion of the rubble, he safely escaped to his lodgings." Whether this was miraculous or not, may be a question of degree, not of kind. Who can tell at what point the natural, awe-inspiring power of great or sacred character rises to a supernatural amount? (Whedon.)

Dancing is nowhere in the Bible forbidden in so many words; but this fact does not weaken the argument against it. The Bible is not a mere criminal code; it does not undertake to furnish us with an exhaustive list of all possible sins, and to prohibit each one of them by name. The objection to dancing is, that it is damaging to the health of the body, to the strength and power of the mind, and to the peace and purity of the heart. As it is practiced in modern society, it is unquestionably one "of the works of the devil." There is absolutely not one good thing that can be said in favor of it, and scarcely an evil thing that cannot be said against it. Nor are we disposed to use language that is less severe in speaking of the theatre. Whether a theatre might be managed so as to be promotive of good rather than of evil is an abstract question that we are not called upon to discuss, though even upon that question we have very definite convictions. We have to deal with the theater as it is; and we contend that it is an excellent school for vice. Very many of the plays that have been exhibited in Nashville during the past have been disgustingly immoral. If anybody cares to deny the statement, we are able to prove it from these secular papers.—*Nashville Christian Advocate.*

"Like priest, like people." The ministry being burdened with these secular duties imposed upon them have had their minds drawn off from the spiritual work of the ministry, and the members of the church have devoted their attention with the utmost assiduity to amassing wealth and enjoying the honors and pleasures of life. The Rev. Dr. Daniel Steele in answering Joseph Cook's question "What are the chief current religious perils?" says that the chief peril is the ancient one of forsaking God, hewing out broken cisterns, the neglect of the Holy Spirit, the treatment of him as a mere name and not as an omnipotent person, to be brought by faith into immediate saving contact with every soul.

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.*

Mr. F. P. Baker was editor of that able Kansas paper, *The Commonwealth*, for twenty-five years. We have often read his anti-prohibition utterances. At one time they had strong influence upon many minds. The other day the representative of one of the great dailies interviewed Mr. Baker, supposing, of course, he would give facts showing the inefficiency of Kansas prohibition. But he didn't. This is what he said: "I fought prohibition for years. It was adopted in spite of my best efforts, and I have now seen it work. Let me tell you, Kansas will never go back to the open saloon. If the question were re-submitted to-day prohibition would have a majority of 50,000 votes. The eastern people talk about prohibition not prohibiting. It doesn't. If I want a drink in Topeka I can get it. But the saloon has gone. I have a grandson growing up who has never seen a saloon. Isn't that a good thing? The saloon and the crowd of ward workers are no longer a political power. That alone is worth all prohibition has cost. Thousands of men who fought the measure the hardest have been converted, as I have been. There isn't a possibility of a repeal of the law."—*Northern Christian Advocate.*

League Convention.

The board of control of the Epworth League had a meeting in Chicago, Thursday and Friday of last week. The attendance was large, and the sessions spirited. Dr. J. L. Hurlbut reviewed the history of the movement; and made certain recommendations. Among them were these: Shall the members of the board be chosen annually, biennially, or to the general conference year? How often shall its meetings be held? At what time in the year, and at what place, shall the next session be held? Shall any part of the work, as, for example, our German department, be separate, with its own plans, its own registration, and its own government? Or shall we seek uniformity in our work everywhere? Shall our constitution be made obligatory upon all affiliated societies? Shall the pledge be optional or obligatory? What shall we do in the matter of a reading course? Shall *Our Youth* be modified so as to be a more suitable organ for the Epworth League? The discussion of the proposed modification

of *Our Youth* was warm. Finally a committee was appointed to meet the book committee at New York and ask for the reconstruction of the paper. It was the sense of the board that if sufficient change cannot consistently be made in the character of that publication, then a new paper should be launched. In either case, it was declared, the paper should be published at Chicago. The other matter that caused wide-awake debate was the proposition to create a separate league headquarters, and operate it by a secretary who shall give his whole time to the work. The conclusion reached was, that for the present the work should remain under the direction of the officers of the Sunday School Union. Officers were elected as follows: Rev. J. L. Hurlbut, corresponding secretary; R. Doherty, recording secretary; Rev. J. M. Freeman, treasurer; O. L. Doty, Cleveland, O.; W. W. Cooper, St. Joseph, Mich.; Rev. Lyman E. Prentiss, Knoxville, Tenn., and Rev. Dr. Arthur Edwards, Chicago, constitute the executive committee. Bishop Fitzgerald presided at the meetings, and did it well.—*Northern Christian Advocate.*

THE DAY WILL COME.

The day will come when men have grace
To know themselves, and sometimes take
A humble task, a lowly place,
And use it well, for honor's sake.

The day will come, when men shall know
That goodness only can be great;
That no man can be mean and low
Whose nobleness is his estate.

The day will come, when men shall serve
One Master, Christ, and own him King,
And unto him, without reserve
Their lives for sacrifice shall bring.

The night is dark, the time is late,
We strive and struggle and endure;
So much we pray, so long we wait,
O happy day, be swift, be sure!

—*Marianne Farningham.*

The leading of a prayer meeting is a Christian task which calls for thorough preparation, and which should be entered upon with a deep sense of its importance. To spend ten minutes selecting at random a few hymns and a passage of Scripture is not the kind of preparation which issues happily. When we remember, that the success of a prayer meeting not seldom turns upon the impulse given by the leader, his his responsibility becomes all the more evident. Your maturest thought, your warmest Christian feeling are demanded, when you stand up to lead the thoughts and devotions of your fellow-believers.—*Congregationalist*

The General Conference of the M. E. Church, South, meets in Centenary Church, St. Louis, Mo., May 7.

Rev. Dr. Rust will give \$1,000 to ward the building of Gilbert Haven memorial building of Clark University.

The *Homiletic Review* for March comes freighted with rich treasures of homiletic thought and pastoral wisdom.

Dr. Murray, Dean of Princeton College, leads off with an article on the Illustrative Element in Preaching; Prof. Upson's essay on Rhetorical Training for the Pulpit is concluded; The Universities of Ancient Egypt, by Dr. Coburn will be read with interest; Dr. Arthur T. Pierson's sketch of Rev. John McNeill, the Scottish Spurgeon, will repay perusal; and Dr. Griffin's Homiletical Uses of the Song of Songs will induce a fresh study of that wonderful book. The Ethics of High License are briefly and dispassionately discussed, on moral grounds; the Sermons are by Dr. Pitzer, of Washington, Rev. Orville Coats, Dr. Pierson on the Inspiration of the Bible, Dr. McNulty, and others. Dr. Wayland Hoyt's Prayer-meeting Service, and the three exegetical papers are excellent. Dr. Stuckenberg makes the European Department, and Dr. Joseph Parker the English Section, attractive features. The Miscellaneous and the Editorial Sections have brief papers on a variety of topics of special interest to clergymen.

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Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—FOURTH QUARTER.

	QUAR. CON.	PREACHING.	
	FEB.		
Red Lion,	8	2	9 10.30
New Castle,	10	7.30	9 10.30
Summit,	10	7.30	9 7
Kirkwood,	10	7.30	9 2
Del. City,	15	7.30	16 10.32
Port Penn,	15	10	16 20
St. Georges,	15	2	16 7.30
Asbury,	22	7.30	23 10.30
St. Paul's,	24	7.30	23 7.30
Swedish Mission,	25	7.30	23 3
Kingswood,	26	7.30	23 10.30
Cookman,			

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

DOVER DISTRICT—FOURTH QUARTER.

Charge.	Date.	S. Service.	Quar. Conf.
	FEB.		
Seaford,	9 10	10	M. 7
Milford,	8 9	2	S. 2
Ellendale,	9 10	7	M. 9
Lincoln,	15 16	7	F. 7
Georgetown,	15 16	2	S. 10
Harbeson,	15 16	7	S. 2
Millsborough,	21 23	10	F. 7
Lewew,	22 23	2	S. 10
Nassau,	23 24	7	M. 7
Milton,			

MARCH
Dover, 2 10 Th. 7
Camden, 1 2 3 7 S. 10
JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

CHARGES.	QUAR. CON.	QUAR. MEETING.
	FEB.	
New Church,	8 10	9 7
Barren Creek,	11 3	9 10
Shurptown,	12 7	9 10
Bethel,	13 10	9 10
Laurel,	14 7	16 10
Concord,	15 3	16 10
Annawessex,	20 3	23 10
Asbury,	19 7	23 10
Crisfield,	20 7	23 7
Delmar,	22 10	23 10
Quantico,	25 3 mar.	2 10
Fruitland,	26 3	2 10

MAR.
Salisbury, 3 7 2 10
Smith's Is., 6 3 2 10
Tangier Is., 5 7 2 10
Holland's Is., 4 3 2 10
T. O. AYRES, P. E.

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Odessa, Del.

In 1731, permission was granted to Richard Cantwell, son of Captain Edmund Cantwell first sheriff of New Castle county under the government of William Penn, to erect a toll bridge over Appoquinimink creek, about six miles above its confluence with the Delaware. From this circumstance the locality took the name of Cantwell's Bridge, and subsequently became the centre of a large grain trade. From 1820 to 1840 there were shipped annually from this place 400,000 bushels of grain. In 1855, the name was changed to Odessa, after the great Russian grain port on the Black Sea. The opening of the Delaware Railroad to Middletown, in August, 1855, turned the current of trade and grain shipments at Odessa decreased rapidly. In 1873, Odessa was incorporated as a town with five commissioners. It is laid out on rolling land, with wide streets, (Main street being 90 feet wide), which are bordered with thrifty elms, whose graceful branches afford most delightful shade from the sun's "directer ray." It is three miles east from Middletown and eighteen south from Wilmington. The steamer "Clio" makes two trips per week to Philadelphia.

In 1765, a tanyard, the first industry of the place, was opened by William Corbit, and operated by him till 1810. During the Revolution, a squad of Gen. Washington's army conscripted some of his leather, leaving its estimated value in Continental currency, some of which has been preserved as a souvenir of those times that tried men's souls, and is now in the possession of Mr. D. W. Corbit, of Odessa.

CHURCHES.

Nov. 13th, 1702, warrant was issued to Joseph England, William Horn, and others for ten acres of land, "enclosing their meeting-house for a burial place," for the people called "Quakers." This was "Hickory Grove," the site of George's Creek Meeting-house. June 23d, 1781, the "Friends of George's Creek meeting-house" asked permission of the Duck Creek meeting

to remove their place of meeting to Appoquinimink Bridge. The records of Duck Creek meeting for June 20, 1783, show that this change was made, and a house had been erected. In 1828, there was a division in the society; the Hicksite branch holding possession of the property. The house, a small, square, brick building still stands, though it has not been used as a place of worship for several years. The graveyard is still a place for burial.

As early as 1708, the Presbytery of Philadelphia was requested to provide for regular ministrations of the Gospel at this place, and Rev. John Wilson of New Castle was ordered to hold services in this neighborhood "once a month on a week day." Next year he was ordered "to preach at Appoquinimink once a month, and one Sabbath a quarter." May 10, 1711, a site was obtained of John Peterson, and the church known as Drawyer's, was erected on it the same year. In 1773, a two-story brick church, 44x56 feet, was built by Robert May & Co., of London, to take the place of the old one. In 1807, there were only thirty-nine members, eight of whom were negroes. A new church edifice was erected in Odessa, about a mile from Drawyer's, and dedicated May 9, 1861. This is a large brick building, costing \$11,000.

When first, and how often the Methodist itinerant blew the gospel trumpet, in this locality, we cannot now say; but in 1830, several young men were converted in a revival in Fieldsboro, three miles from Townsend; who determined to make an effort to have Methodist services at "Cantwell's Bridge." Among them were Benjamin Fields, Nelson and Ellis Naudain, Thomas Scott, and J. V. Moore. Of the last who survives, we give the following interesting sketch from a recent communication in one of our city dailies:

James V. Moore was born a half mile from Odessa on the farm where he now resides, in the same mansion built by his grandfather, James Moore, and occupied by his father, James Moore. This farm has belonged to them since 1773, when the present house was built. James V. Moore was born 1807. He was a farmer for a number of years and a successful peach grower in the state. He has always been a temperate man, but has been a constant smoker to within the last six years. He was twice elected to the Legislature and Levy Court, and has always taken a lively part in the politics of the state. He has been a member of the Methodist Episcopal Church for over sixty years and was a promoter of the church in Odessa, of which he has been a member since its foundation in 1830.

The young men secured the use of the school house, and some time in the year 1831, Rev. Richard M. Greenbank, then in charge of Smyrna circuit, opened preaching services in this

place. The school house was used for two years, and among those who were converted in their meetings, was Jos. C. Griffith, who donated to the little society of Methodists, the lot on which the present church stands, and as a carpenter, worked on the first church building.

Notwithstanding the new preacher on Smyrna circuit Rev. Solomon Sharp was not very favorable to the venture, the brethren thought it was time to "rise up and build." Two committees were appointed,—one on materials, Philip D. Riley, Benjamin Fields, John Hayes and J. V. Moore; and another on raising funds,—Jesse Lake, P. D. Riley, Joseph C. Griffith, Nathaniel Beauchamp, and J. V. Moore.

An old brick building was bought for \$100, and the bricks were torn down, cleaned and carted by volunteer labor. Another burnt-out brick house, on the farm of Samuel Rogers was donated; Charles Tatman gave the shingles; and a building 30x40 feet, one story and whitewashed, was soon completed. Plank seats were improvised during the building, and Dr. Greenbank preached, with the carpenter's bench as his platform.

Rev. Matthew Sorin, D. D., the great divine, was then presiding elder, and had charge of the dedicatory exercises; Rev. Solomon Sharp preaching to an overflow congregation in the school house. This was in 1833.

The present handsome and commodious two-story brick edifice was dedicated, Oct. 23, 1852, Rev. Jos. Aspril, pastor. The society was associated with Middletown, until 1859, when it was made a separate charge, with Rev. J. S. Willis, pastor.

During the thirty years following, Odessa M. E. Church has had twelve pastors, as follows: C. F. Turner, '60-61; J. S. Cook, '61-63; W. H. Elliott, '63-65; W. E. England, '65-67; G. A. Picebus, '67-70; Wesley Kenney, '70-73; J. E. Bryan, '73-76; J. B. Merritt, '76-79; W. H. Hutchin, '79-82; J. P. O. is, '82-85; T. R. Creamer, '85-88; and R. C. Jones, '88-90. All of these are still living, except Dr. Wesley Kenney, who died in Smyrna, June 24, 1875.

Edwin L. James, twin brother of the Bishop, was preacher in charge of "Middletown and Cantwell's Bridge," 1839-41; B. F. Price succeeding him in '41-43; Dr. R. H. Pattison, father of the ex Governor of Pennsylvania, was pastor, '54-56; and J. B. Merritt, the last pastor before it was made a station, '57-59.

Of our pleasant visit to Odessa, last Saturday and Sunday, we will report in our next.

Rev. L. E. Barrett preached in Asbury M. E. Church, last Sunday evening.

PERSONAL.

Brother E. C. Macnichol, of Felton, was in the city last week, and made a very pleasant call on the editor of THE PENINSULA METHODIST.

Dr. E. L. Hubbard, who has undergone a severe surgical operation, we are glad to learn, passed the ordeal successfully, and is now convalescing as rapidly as his condition allows. His church, and friends elsewhere will not fail to make special prayer for him.

The many friends of Rev. David Dodd, father of Rev. Julius Dodd of this Conference, will be sorry to learn of his serious illness. He has been confined to his home, for the last three weeks, with a painful inflammation of his right foot.

He is greatly missed in our printing department, where he has been our foreman, most of the time since our purchase of the paper.

His friends will not fail to offer earnest prayers for him in this time of trial.

M. Dodd is one of our most acceptable local preachers, and was ordained deacon in 1860 by Bishop Osman C. Baker.

Salisbury District.

DEAR BRO. THOMAS: Your call for copy is before me and must be attended to. During the last week, I have attended three quarterly conferences; (1) At Asbury, Bro. W. F. Corkran, pastor; this work is well in hand, and will be found in shape at conference; his salary will be paid in full; the quarterly conference gave him a unanimous invitation to return for the fifth year. (2) Annessex, Bro. W. R. McFarlane, pastor; he has had a fine revival, and is doing all he can to bring his work up to the conference demand; his salary is badly behind, and there is pressing need that his stewards do some hard work, and that quickly; Crisfield, Bro. F. C. McSorley, pastor; the three years now closing have resulted in the re-building of the church, besides much other work that will be of lasting benefit to the charge; collections will all be up, and the salary will be paid in full. (3) Tangier Island, Bro. James Conner, pastor; the work booming, and pastor asked for, for another year. This charge has collected \$2,100, during the year; every interest is in fine condition, and collections all up, and some of them beyond "the roll of honor." Bro. Conner has received from the young men of the charge, a handsome gold watch of high grade.

T. O. AYRES.

PREACHERS, MEETING, Fletcher Hall, last Monday morning; D. H. Corkran, president in the chair; R. F. Watkins secretary; devotions by V. S. Collins. Order of the day was taken up, and L. E. Barrett read a paper on the question, "Are all advance movements, real progress?" A discussion followed; Bros. Stengle, Collins, Ewing, Dodd, Grise, Dill, Watkins, Hanna, Houston, Todd and Murray. Curators reported for next Monday, March 3d, a sermon by R. C. Jones. Other brethren present were A. T. Scott, T. N. Given, A. P. Prettyman, W. E. Avery and R. C. Jones. Adjourned with benediction by J. D. C. Hanna.

Conference News.

CHERRY HILL is now in the midst of another blessed revival, and the pastor Rev. T. A. H. O'Brien is untiring in his labors. Fourteen have joined on probation. Others will do so. The church is greatly quickened, and the nightly congregations full of interest. This seems to be a fitting climax, to his three successful years.

ROXANA has purchased a fine Estey organ, and Prof. J. G. Robinson is to give a musical entertainment for the benefit of the church, this Saturday evening, March 1st, and assist in dedicating the organ the following Sunday. Bro. Davis has also secured the services of evangelist, Rev. W. K. Galloway, and will hold an all-day meeting probably protracting the services indefinitely.

FELTON, DEL.—Rev. C. C. Macnichol is closing his second year in this charge under very gratifying circumstances. His revival meetings resulted in twenty-one conversions and an uplift of the members. His official brethren have unanimously requested his return for a third year.

MIDDLETOWN, DEL.—We are glad to learn of the improvement in the health of Rev. R. H. Adams, who expects to close his pastorate with this people at the end of the approaching conference session. Last Sunday he preached to a large congregation. In the evening, a meeting was held in the interest of temperance reform. Mrs. Ellis, corresponding secretary of the W. C. T. U., of New Jersey, made an interesting address.

MARSHALLTON M. E. CHURCH—For three years there has been a mortgage on the church; but last Sunday more than enough money was received to pay it off.

Rev. R. J. Watkins preached in the morning, Rev. J. D. C. Hanna, in the afternoon, and W. G. Koons at night. Each congregation was good, and the preachers did themselves credit, as they held up the Cross of Christ before the interested listeners.

After the collection in the evening, the mortgage was taken to the pulpit, and as the congregation stood and sang "Praise God from whom all blessings flow," the pastor applied a match to the document and reduced it to ashes. Thus ended a pleasant day, with our church out of debt.

T. C. SMOOT, Pastor.

EZION.—Rev. Joseph R. Waters is closing his third year, with great success. His people are very much attached to him, and desire his return for the fourth year.

There have been raised for all purposes during Brother Waters' pastorate, about \$4,000. The benevolent collections are in advance of apportionments. He has received into full membership this year 109 from probation, and 7 by letter. There are now 79 probationers on the roll. All floating indebtedness has been paid, and the church debt reduced from \$11,100 to \$7,400 in these three years. The church is in better condition financially and spiritually than ever before.

Delaware Conference meets in Zoar M. E. church, Philadelphia, March, the 26th, Bishop David A. Goodsell, presiding.

CHESTER AND BETHEL.—A. P. Prettyman pastor. A fine congregation was present last Sunday morning to hear Rev. R. C. Jones, of Odessa, who preached an excellent

missionary sermon. At night, Bro. Jones preached again. At the close of the day Brother Prettyman was able to announce the apportionment met, with more than \$25 to spare.

QUEENSTOWN, MD.—Rev. G. T. Alderson, announcing the dedication of his new church, to-morrow, March 2d, says, "Rev. S. F. Upham, D. D., LL. D., and other prominent ministers will be present. The week following religious services will be held each evening, conducted by the former pastor of the charge."

Bro. Alderson adds, "Would be glad to have you come and spend the day with us; will meet you at the train; take good care of you; and give you a pleasant time. He will please accept the editor's thanks."

SMYRNA.—W. W. Wilson, pastor. Sunday week was Missionary day. To the pastor's request for \$300, the congregation responded to the amount \$260, with more to follow. When the Sunday school adds its contribution, it is expected the total will reach \$538, the sum raised last year.

A new organ is being put in place, and the other improvements are progressing satisfactorily.

A revival of great interest is in progress; the latest reports giving over 140 conversions.

Of the Landing school the *Times* says:

The Sunday school at Smyrna Landing, which was reorganized after a lapse of several years Sunday, Feb. 9, with some thirty scholars, run up, Sunday, Feb. 16, to over seventy, necessitating the procurement of several more teachers. The wonder is where all the children come from, as there was no visible diminution in the main Sunday school of this town. T. L. Mason and J. Ed. DeFord have it in charge. Benj. Redman, of the Landing, is the Treasurer, and Mrs. Chase, of the same place, organist. Miss Lizzie Cahoon has charge of the infant department.

LEWES.—H. S. Thompson pastor. At the 4th quarterly conference, Bro. Thompson reported, the parsonage debt of \$1,100 reduced to \$700; on which \$500 more will soon be paid. \$366 have been expended on parsonage furniture, and paint enough purchased, to give the exterior of the church two coats. Salary will be paid in full by conference. Present membership 232, with 26 probationers.

Bro. Thompson is closing his third year of faithful and successful labor in this charge. He expressed a desire to be appointed to another field, at the next conference, and a committee was appointed to draft resolutions expressing the appreciation of his official brethren, of his services. No choice was expressed as to Bro. Thompson's successor.

HOCKESSIN, DEL., Julius Dodd, pastor. Rev. S. M. Morgan, Jr., of Townsend, Del., will preach for Bro. Dodd, to-morrow, the 2d inst., on the occasion of his missionary anniversary.

BRANDYWINE, C. A. Grise, pastor. Revival meetings continue with growing interest. Tuesday night the altar was crowded with penitents. There have been at least nine conversions to that date.

Bro. Thorp, who gave Bro. Hubbard, such valuable help in New Castle, Del., is assisting Bro. Grise, and rendering very acceptable service.

As a result of a supper given by the ladies of Perryville M. E. Church, T. B. Hunter, pastor, the sum of \$132 was secured.

Wilmington District.

Asbury's Love Feast, Friday, 21st inst., filled the lecture room. Songs of praise and testimonies continued for one hour and a half, in the good old primitive style. The quarterly conference, to which Bro. Hanna had invited all the members of the church, was held the preceding evening. Many availed themselves of the opportunity, and thus attended their first quarterly conference. A sister, who has been foremost in all good works and very liberal in her contributions for many years, said, "This is the first meeting of the kind I have ever attended, and I have been much pleased."

In opening the conference, an address of fifteen minutes was delivered on the relation of the church to the pastor and how to help him in his work. Then followed the reports, which were all prepared with care. In this the largest quarterly conference in the Wilmington Conference, there were but few of the reports called for by the Discipline, which were not written.

The pastor said this has been one of the busiest and yet one of the happiest years of his ministry. A gospel temperance society has been organized, which meets the first Friday of each month. All notes and mortgages against the church have been burned; and Asbury is out of debt. The trustees were given the privilege of cremating the old unpaid subscription list; so that the church swings into her second century with a clean record.

The board of stewards reported monies in hand to meet all salaries to date; and the Sunday school superintendent, nine hundred scholars on the roll. During the year, there have been one hundred and thirty-five conversions. The pastor has made 393 pastoral visits during the quarter; 1630 this conference year.

CENTENNIAL CHURCH.—The Sunday before Christmas, a service was opened in a store-room near 12th and French streets, and in three weeks ten converts were reported. A Sunday school has been organized with 35 scholars on the adult roll, and 10 in the infant class. Regular services are maintained on the Sabbath, by local preachers and exhorters, and the organization has been called, "Centennial Church."

Thus it comes to pass, that the outermost post of the first century becomes the starting point of the second. The pastor of Asbury has merited the compliment received, in a unanimous invitation to return.

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

ST. PAUL'S, WIL., Rev. L. E. Barrett is having good success in this charge. A reporter says

"At no time since the Rev. Mr. Clymer was pastor, 20 years ago, has the church enjoyed greater prosperity and had larger congregations than now."

The 4th quarterly conference, last Wednesday evening, unanimously voted for the return of Bro. Barrett, as their pastor, for a fourth year.

Rev. C. A. Grise has thoroughly canvassed the ninth ward of the city, over which his parish extends, calling in every house, except those whose inmates he knew were church members. As a result he estimates, that about one-half of the people do not go to church regularly; that two thirds of the whole depend on his as their church home. He was impressed with the kindness with which people received him, and was greatly encouraged in his evangelistic work.

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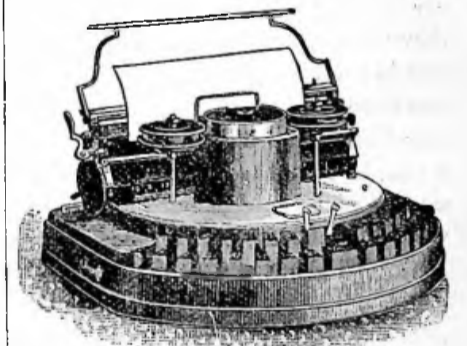
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OUR SERIAL STORY
Blanch Montague.OR
WHY WAS IT?

By CAUGHEY.

CHAPTER IX—SO NEAR AND YET SO FAR.

Walter Melvin slept but little that night; and at an early hour the next day he was astir, examining the morning papers to learn when the first trains left Harlingsburg. Finding that one train left at five o'clock he did not stay for breakfast, but paying his bill and putting on his light spring overcoat, for the morning was cool, he hurried to the depot, determined to watch every train leaving on the route by which the fair stranger had come, and spend the intervening hours looking for her in the city.

This plan he carried out faithfully, keeping up his search until four o'clock in the afternoon. He had been at the depot a half hour before the starting of every train, and in the intervals had driven through the parks, had visited the art galleries, and public museums, had stood for hours on the side-walk in front of the large trimming stores watching the hundreds who passed in and out, had walked along the most fashionable promenades in the city, had gone over the principal routes of the street cars, and in his vain search began, at last, to feel not a little discouraged.

Near four o'clock, he was standing in the front end of a south-bound street car, closely observing the people as they were coming and going. Every seat in the car was taken, and the aisle was filled with men and women standing; but Walter did not care to take a seat, had the car been empty; for by standing he could command a better view of both sides of the street.

He had about given up the search, and was on his way to the depot to note the passengers who should leave within the next hour, on the last afternoon train. The streets were still full of people, and Walter watched them closely. No detective could have been more vigilant.

Suddenly his face brightened, the weary and dejected aspect he wore a moment before, disappeared, and flushed with excitement he pressed his way to the rear of the car. Our readers, doubtless surmise the cause of this sudden transformation. Walter Melvin had caught sight of Blanche Montague, in the crowd on the side-walk.

Had he been able to leave the car, without any delay, he might have kept her in view; but alas for him, when he reached the street the young girl

was no longer visible. She had vanished completely.

For a while he knew not what to think, or what to do. To inquire of any of the people would be useless. After remaining near this place for fifteen minutes, hoping she might come within his view again, as he felt sure she could not be far away, he turned away, and walking down the street and was reminded by the odor of cooked meats, that he had not yet had his dinner. Stopping to examine the place, he found it was a large and attractive restaurant, into which he at once entered, and ordered a substantial dinner.

Scarcely had the waiter disappeared when hearing a light foot-step in the adjoining room, Walter glanced in that direction, and beheld, through the half-open door, the graceful form of Blanche Montague.

Her hat was on, and her satchel was by her side; and, as Walter caught sight of her, she was just putting on her glove.

As she was evidently about to leave, Walter immediately arose, and laying down a dollar on the table for the waiter, left the room, reaching the side-walk, just as Blanche came out from the ladies' entrance.

The young lady whom he had seen with her, the night before, was her companion, and the two walked slowly down the street. Walter followed, a few yards behind them; but no one could have told from his manner, that he felt any special interest in any one near him.

The ladies took the first down town car that passed, and Walter stepped upon the platform. When the car reached the depot, they went at once to the waiting-room.

Walter felt quite sure, she purposed leaving Harlingsburg, on the next train; and he hoped to hear the name of her destination when she bought her ticket. In this he was gratified; for he distinctly heard every word, as in a clear, sweet voice she called for a sleeping-car ticket, to Rock-Haven. Walter came to the window in his turn, and bought a ticket for the same place. Soon after boarding the train, he saw from his window, the beautiful stranger take leave of her friend and enter the car. He was now in a happy mood. He had no doubt her home was in the city of Rock-Haven; and if this were so, he could take his time to learn all about her.

He now felt a sense of rest and contentment he had not felt for many days; and as the excitement of the day subsided, he felt the need of breaking his fast. Stopping a boy who was passing with a basket of edibles, he bought what suited his fancy, and made out to eat a fair supper. Scanning the time-

table, he found out the train would not reach Rock Haven until five o'clock the next morning, and that it would lay over at that place, until two o'clock the next afternoon; so buying an evening paper he scanned its contents, giving himself up to the sense of restfulness that stole over him. He no longer felt anxiety, for he knew that the object of his search was on the same train with him; and, when it reached Rock Haven, she would be there.

Retiring early, with his mind comparatively at rest, he slept the sweet sleep of peace, such as he had not known, since the fatal night, when he was so suddenly arrested, at the Sea View Cottage. Far different, however, would it have been with him, had he known in advance the revelations of the morrow.

(To be continued.)

"The trend of modern Protestantism is toward a growing feebleness of grasp upon the Holy Spirit as a reality, and a practical dis-use of this source of spiritual life and power. Dr. Steele further says, that in forty years not one article on this vital topic is found among the 1,200 in the *Bibliotheca Sacra*, or *Methodist Quarterly Review*. The silence of the denominational organs is nearly as painful. The biography of this subject is equally meagre.

"From these facts the inference is legitimate that this is not a theme of intense interest to our preachers, and that their tongues are as silent as their pens on the office and work of the third person of the blessed Trinity in the salvation of souls."

"A doctrine on which the pulpit is silent for a generation, inevitably falls out of the faith of the church.—*Buffalo Christian Advocate*."

Plan of Episcopal Visitation,
Spring Conferences, 1890.

Baltimore	Cumberland, Md.	Mar. 5
Wyoming	Binghamton, N. Y.	April 2
East German	Brooklyn, N. Y.	April 10
Missouri	Bishop Joyce.	
St. Louis	Maryville, Mo.	" 12
Cent. Missouri	Rolla, Mo.	" 19
	Springfield, Mo.	Mar. 26
	Bishop Foster.	
Washington	Frederick Md.	" 12
C. Pennsylv'a	Carlisle, Pa.	Mar. 19
	Bishop Goodsell.	
New Jersey	Millville, N. J.	" 12
Delaware	Philadelphia, Pa.	Mar. 26
New York	New York City	April 2
	Bishop Mallalieu.	
Indian Mission		April 3
	Bishop Foss.	
Kansas	Horton, Kan.	March 5
South Kansas	Emporia, Kan.	" 12
S. W. Kansas	Hutchinson, Ks.	" 19
N. W. Kansas	Minneapolis, Ks.	" 26
	Bishop FitzGerald.	
Philadelphia	Pottsville, Pa.	" 12
Lexington	Louisville, Ky.	Mar. 20

	Bishop Newman.	
Newark	Newark, N. J.	April 2
N. New York	Oswego N. Y.	" 9
Troy	Saratoga, N. Y.	" 16
	Bishop Ninde.	
N. Indiana	Muncie, Ind.	" 2
New England	Boston, Mass.	April 9
N. E. Southern	Newport R. I.	" 16
	Bishop Fowler.	
New York	E. Brooklyn, N. Y.	" 2
Wilmington	Millford, Del.	Mar. 26
N. Hampshire	Lisbon N. H.	April 30

FOREIGN CONFERENCES.

	Bishop Warren.	
Bulgaria	M'n Rustebuk	Apr. 2
Italy	Bologna	Apr. 23
Cent. China	Mission	Apr. 30
Switzerland		May 14
Germany		May 28
W. China	Mission	May 28
N. China	Mission	June 16
Denmark	M'n	June 25
Japan	Tokio	Jul. 11
Norway	S'vein	July 16
Sweden	Vestervik	Aug. 6

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

By order of the Board of Bishops.

CYRUS D. FOSS,

Assistant Secretary.

Topeka, Kan., Nov. 12, 1889.

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MRS E. J. BENHAM.
References { Rev. Jacob Todd, D. D. 4-6m
{ Rev. A. N. Kolwin.

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GENERAL CHURCH ITEMS.

A note from Bro. E. L. East informs us that Rev. J. B. Pruitt, of North Carolina, recently of the Seminary, accepts the call to Onancock and Broadway churches. This fills the last vacancy in Accomac. The churches on the Eastern Shore of Virginia are all delighted with their pastors.—*Baltimore Baptist*.

Rev. Anna Shaw, a national organizer of the Woman's Christian Temperance Union, delivered a temperance lecture recently, in the Elkton Presbyterian Church, before an appreciative audience. She is a concise and fluent talker. Members of the choirs of the Presbyterian and Methodist churches sang several selections and the Loyal Legion sang a selection.

The colored M. E. Church called Israel, about three miles from Lewes, Del., on the Angola road, which has been neglected for several years, and unfit for holding services in has been thoroughly repaired. The structure will be painted this week and it will be rededicated before conference. The congregation of this church is composed of yellow people and some of them claim to have a portion of pure Indian blood in them. They do not associate to any great extent with the negroes and hence they have a separate house of worship.—*Every Evening*.

In the sketches of the Virginia Conference occurs this striking sentence. "He holds that a Methodist ignorant of the common affairs of his Church is a disgrace to his pastor." That is about the size of it. A Bishop, it was Marvin, said he could go to the mail books of the Conference organ and grade every preacher by the number of reading Methodists in his charge.—*Richmond Christian Advocate*.

Hugh Price Hughes in the *Methodist Times*, speaking of the "uncharitableness of good men," says: "It is a singularly significant fact that it is seldom mentioned in the pulpit, although it is one of the greatest perils of every congregation in the world, and of the best members of every congregation.—*Richmond Christian Advocate*.

The New York *Tribune* prints this, which will bear thinking about: "The best business man we have ever known memorized the entire Book of Proverbs at twenty-two, and when he became an employer gave a copy of the book to every employee, with a friendly inscription, commending it as an admirable business guide.

The late John Crerar, of Chicago, left \$2,000,000 to found a free library in that city, the character of which he explicitly defines: "I desire that books

and periodicals be selected with a view to create and sustain, a healthy, moral and Christian sentiment in the community. Skeptical tracts and works of questionable moral tone, shall never be found in this library. I want its atmosphere that of Christian refinement, and its aim and object the building up of character.

Rebecca Way Taylor, widow of the late Joseph Taylor, and mother of the late distinguished poet, author and diplomat, Bayard Taylor, died at her home in Kennet Square, Pa., Tuesday morning of last week, after a short illness and the infirmities of old age. The deceased was born at Wagontown, Chester county, of English and German-Lutheran parentage, October 13th, 1799, and was therefore in her 91st year. In 1818 she married Joseph Taylor, and moved to Kennet Square, Pa. She has been a sufferer from rheumatic affliction for the past twenty years, which has confined her to a chair for a long time, but she has been bright and cheerful under her affliction. She was the mother of eleven children, six of whom grew to manhood and womanhood, and attained considerable distinction, especially Bayard, who died while acting as U. S. Minister to Germany; another, Col. Fred, was killed in the battle of Gettysburg; the other four, Dr. J. Howard, William, Mrs. Annie Carey, and Mrs. Emma Lamborn, are still living.

An Appeal to Pastors.

Honored Sir :—The Woman's Christian Temperance Union, in its efforts to uplift the fallen, and bring them into the Church of Christ, has found that the alcoholic wine offered at the holy communion, has been a great obstacle in the path of reformation; the dormant appetite for strong drink having been thus awakened, the relapse into sin, has been beyond reclaiming since the church has seemed powerless to save. For this reason we have become convinced that alcoholic wine cannot be a proper emblem of the blood of Christ shed for the remission of sin, since its use has caused sin. Since Christ's own term was "the fruit of the vine," we earnestly desire that the pure, unfermented juice of the grape shall be substituted for the alcoholic wine at the sacrament.

Its use at the holy communion gives to it a sacred sanction in the minds of the children of the church, and it also furnishes a moral support to the liquor traffic.

We earnestly request that you will give this subject your earnest, prayerful consideration, that in this, as in other phases of the temperance question, we may have the sympathy and co-operation of all the ambassadors of Christ.

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Youth's Department

"Another Ten"

"The next question to decide is, what special work we shall undertake. Girls think up something—only don't all speak at once."

So said Margaret Howard, or Madge as they called her, to a group of nine girls clustering around.

There was not the slightest doubt of what they were—a new "Ten" of the King's Daughters; each proudly wore her silver cross for the first time that day, and felt that now she really "belonged." There had been considerable discussion at a previous meeting about a name, but they had settled at last to call themselves simply, "Another Ten." As one girl said, "That name don't profess anything, but it held unlimited possibilities."

"We might take a bed in a hospital," timidly suggested Rose Lee.

"Oh, let's do something different. Everybody takes beds in hospitals," put in Kate Andrews. "I do wish we could think of something new, something no other 'Ten' have dreamed of doing."

"Rather a difficult matter, I fancy," said Madge, "when so many girls have been beating their brains for 'objects,' before we even thought of starting. There is this to say for Rose's plan—that there's always need of it, and it's practical. Besides, mother was telling me last night of a poor little crippled girl who might be helped if some one would pay her way. It doesn't cost so very much a week in a hospital, mother says, and we might manage it."

Rose looked up, gratefully. Madge was an acknowledged leader among the girls, and what she favored usually met with little opposition. It was so in this case; and it didn't take many minutes for each of these warm-hearted damsels, to feel a personal interest in the crippled child. They talked over the plan, and looked at it from every aspect, and Madge promised to take counsel of her mother as to the best way to begin.

"Before you go, girls," said she, "I want to make a little speech."

"Hear! hear!" called out saucy Belle Hamilton, mischievously.

Madge flushed a bit, but she was too sensible, to be offended where no offense was intended, and went on:

"I've thought a good bit about our motto—what it means, and how we can live up to it. I don't believe we shall have much trouble to 'Look out, and not in,' or to 'Look forward, and not back.' Mother says we're not old enough yet, to have difficulty about those clauses, so I think we must give special attention to the others, to 'Look up, and not down,' and 'Lend a hand.'"

"I'm sure we're going to 'lend a hand,' by putting that poor child into a hospital," said Belle; "what else would you call that?"

"Yes, I know," Madge answered, "but perhaps it means more than that—or less; something which comes nearer. At least, what I want to propose is, that we think about it, and when we come together two weeks from to day, let's have an experience meeting. What do you say, girls?"

"Agreed," cried all, though Belle said *sotto voce*: "I know I shan't have anything to say, in that meeting."

"As if Belle could hold her tongue anywhere," thought the one to whom she had spoken.

Some "high thinking" was done by the heads on these young shoulders, during that fortnight, and when they came together again, perhaps it looked a shade less like play, to be one of "Ten." Yet they seemed very happy, only a trifle subdued.

The secretary reported the doings of the last meeting; the said "doings" consisting principally of a resolution, "that 'Another Ten' pay the money necessary to keep little Mary Jones in the hospital until she gets well," which had been unanimously adopted, with the prudent addendum, "provided it doesn't cost too much."

The president—of course Madge was president—said that the arrangements for sending the child were nearly completed, and the "keep" would be only five dollars per week; just fifty cents apiece. The girls were all from well-to-do families, and this sum did not involve any great amount of self-denial; it only made them feel very satisfied and virtuous. "Lending a hand," in that way, wasn't difficult.

The little formalities over, they relaxed, as girls will, and ignoring somewhat the presidential dignity, Belle said, "Now, Madge, begin. What's been your 'perience? My! I just can't wait, to hear what all these 'gals has been a-doin', as our man John would say. I'm a conspicuous failure, but I can 'clap' for the rest."

"You mean you can chatter for the rest," laughed Susie Mason. "Madge can't begin till you stop talking, for Lady Madge is too polite to interrupt," with a loving glance at the tall girl, whose radiant eyes suited her name so well.

"Thank you, dear," said Madge quietly. "Well, if I must be the first one—of course, I knew to 'lend a hand' was to help somebody, and it seemed as if it ought to be not only strangers and poor people, what you might call 'now-and-then objects,' but every day looking for opportunities. That was what made me propose such a talk as this. A night or two after our last meeting, I heard father talking with

mother about Aunt Anna, and he said he must get time to write to her oftener. She is father's sister, you know, and she can't live in this climate; had to go away from us six years ago, and hasn't one of her kith and kin near her. She's been sick a great deal, and from some things I heard mother say, I'm sure there has been great sadness in her life. Well, something said, 'You might write to her.' I wasn't thinking a bit about our motto, and there were so many other things I wanted to do then; but I couldn't get rid of the voice. It reminded me of a telephone sprite, twisting a little sharp sound in my ear. So I did write, and for want of something else, I told her about our 'Ten,' and what we were trying to do. Girls, I wish you could see the answer that came yesterday. I was a mind to bring it, but mother thought it wouldn't be quite nice to do that, with a private letter, especially as Aunt Anna had put a good deal of heart into it. But I'll tell you one sentence, for I don't believe I'll ever forget it. She said: 'Your letter lent a hand to me, my dear, on a day when I was fighting pain, and what was worse than the pain—was battling with the thought, that nobody cared. That is a temptation which besets lonely people, and your letter lifted me above it.' So, girls, you see there's no credit due me, for I was unconscious but it brought me a lesson, and I tell you it gives me a wide scope to the meaning of the words."

Madge stopped, a little breathless; she had been quite carried out of herself in her earnestness. As a diversion she turned quickly to Rose Lee, the youngest one, "Shall we hear from our dear little posy?"

These two were great friends. Rose blushed, as charmingly as her own flower.

"I'm afraid there isn't anything to tell—unless it's this: I took hold of a poor old woman's hand, and led her over a slippery crossing one day." ("Literal," whispered Belle to her neighbor.) "I can't think of anything else. Of course, I help Tom with his examples, and amuse baby so nurse can go out and see her sick father—but I ought to do that, if I wasn't a 'Ten,' added she innocently.

"One of these little ones," thought Madge, and she patted the hand, shyly thrust into hers.

Minnie Frazier had "gone over to the other bench in Sunday school, and sat down by that shabby Jane Smith, who is in our class." The girls felt like applauding that, for Minnie Frazier was undeniably aristocratic, and it wasn't the easiest thing for any of them to do.

Well, the meeting went on. It was encouraging and disappointing, both. Not a girl of them had seen the oppor-

tunity to do anything great—that was the disappointment; yet each one had done something to help some other; though Belle declared the only thing she had thought of was to pick up a banana skin, resisting the tremendous temptation, to let it lie, "for it's such fun to see people slip down." The encouraging part was, that there wasn't much room for self-righteousness, which is the hidden danger of such a meeting, while it set them to thinking of all that lay in those three words, "Lend a hand."

When each had given her "experience," tongues were loosed, and chattered busily on the many-sided theme.

"After all," spoke up a quiet girl, who had been thinking more than talking, "I don't see that it's anything more or less, than being Christians."

"You've struck the key-note, Louise"

said Madge. "One can't be a 'really-truly' King's Daughter without being a Christian, and every girl who is a Christian is a Daughter of the King. Being a 'Ten' helps us to think about it, and to help each other more than we might, if we didn't belong. And I believe," she went on timidly, "that's where the 'Look up' comes in. We must 'look up' for guidance and help, that we may know how to 'lend a hand.' Maybe if we do that, we'll find a great many ways."

A sweet seriousness was on every face, as they rose to go.—*Wide Awake.*

A Brotherly Brother

Jennie and Jim are twins, and inseparable companions. They walk to and from school together, they play together, they pore over the same lessons at night. Both rejoice in this close companionship, and neither dreams of forsaking it for newer ties.

"Come, Jim, come along with us," called one of the boys, as they issued from school on a snowy afternoon. Don't hang round there, waiting for Jennie. She can take care of herself."

"Perhaps she can," said Jim, stoutly; "but shan't, as long as I've got an umbrella and she hasn't."

"Then leave it for her, and come along with us. I'd be ashamed to go round with a girl under an umbrella!"

"I say, Jim," said another, "I should think you'd get awfully tired of that sister of yours!"

Jim had been growing more and more crimson. He seemed to consider, whether he should resort to words or blows.

"I tell you what, fellows," he burst forth, at length, "I'm not tired of her, and shouldn't be if the days were twice as long, and there were two of her instead of one!"

Surely, no declaration could have been more effective.—*United Presbyterian.*

Dividing Charges.

MR. EDITOR.—Friend Davis says he feels "moved to pen a few lines," in defense of "the powers that be," as he considers them accountable for the divisions your correspondents have been writing about. This is an inference of his own, for who has charged either the bishop or his council, with these changes? It looks, as if he suspects them of guilt. "Suspicion haunts the guilty mind."

He asks that some of your contributors "point out some of those weak, oppressed, dying appointments," that he may know "what they write is correct." To reflect thus, upon the truthfulness and veracity of those of one's own household, my brother, is certainly not charitable. What we have said is true, and can be verified by those "high in authority," and we think we are "honest enough to come out" in the proper place. The PENINSULA METHODIST, we think, is an excellent medium for communications between the laymen and the councils. Bro. Davis's ignorance of the situation, is certainly no proof against the fact. As he challenges what your contributors say, we would like to have him exchange places with some of our dear brothers, who have to suffer, though they are as assiduous and diligent as is possible for any one to be, and we are confident he will not then say, they "do not deserve to be paid."

He wants us to name some of the weak circuits, which have died of giving too much, and offers to preach their funeral. We will do so, if he will use the following text: "Cursed is he that moveth his neighbor's landmarks." The landmarks have been moved until in many cases, "the bed is shorter than that a man can stretch himself on it; and the covering narrower than, that he can wrap himself in it." These changes may have been made in good faith, but circumstances have changed; the Peninsula does not yield as profitably, as it once did. The present financial condition and the outlook are not very encouraging. The fields from which support is to be drawn, have had more attention from other denominations, who claim and receive a much larger share of patronage, than formerly.

The divisions have made way for other workers, who have drawn from us, by reason of our consequent weakness. Strong places and circuits, must exercise large charity, not in dollars and cents, but in the care and attention given their less fortunate neighbors.

C.

Saturday Night Meeting
In Fletcher Hall.

After singing, prayer, and reading a Scripture lesson, Bro. Latmier from

England, made an earnest address. We give some of his remarks, and some of the testimonies that followed.

In order to experience holiness of heart, there must be a good foundation laid in justification. One reason why men oppose holiness is, that they are not in a really justified state. To live in a justified state, a man must live up to the light he has; so that the Lord can say to him, "Well done."

Great mistakes are made at the starting point in religious experience. God gives his children power over the devil and enables them to live right, from the beginning. Here comes the exhortation "Let us go on to perfection."

The trouble is, so many fail to "go on," and consequently go back. If you continue in a justified state, you are going on. You are sanctified in part but not wholly. This distinction is made in the Bible. Jesus prays that his disciples may be sanctified. God said to Abraham, "be thou perfect," all Christians agree in this, but differ as to how and when, they may be wholly sanctified. All accept the word of the Lord, "without holiness, no man shall see the Lord." Some say this is only possible at death; but Methodism declares her faith in the cleansing blood, as the present privilege of all believers.

One definition of holiness is the being "filled with the spirit." John Wesley, says it is pure love filling the heart, excluding every contrary emotion. It implies an indwelling Christ. Impatience, pride, anger, and murmuring, show a lack of love. Scriptural holiness includes perfect patience, humility, meekness, and resignation. If our love is pure and perfect, we can glory in tribulations, and in every thing give thanks. Grace triumphs in justification, but more than triumphs in sanctification.

There is no end to growth in every grace.

The glorious gospel comes to us with power, enabling the believer to bring every thought into captivity to the obedience of Christ. Let us all go in for that holiness, by which we may be holy in all manner of conversation.

Bro. Hughes; "I know by experience, the power of God to do for us, as Bro. Latmier has said. Jesus is everything to me."

Bro. Wise: "Soon after my conversion, I was convinced of my need of sanctification. I sought and found it, and enjoy it to night. We must be wholly consecrated to the Lord's service."

Bro. Sembly; "I've something within, that buoys me up. I do rejoice in this way."

Bro. Hitchen; "I have entered into rest; the Comforter abides; his yoke is easy, and his burden is light; I am perfectly satisfied."

Bro. Farra; "While in a justified state, I was convicted for holiness; I sought and found it; to-night the blood cleanseth me."

Bro. Foster; "I love this doctrine, and I love the way; I receive the truth with gladness, and I walk in the light."

Bro. Tomer; "Religion keeps me day and night; it keeps me sweet; I'm happy on the way."

Bro. Chance; "I praise the Lord for the truth; I enjoy the blessing."

Bro. Reskley; "I bless the Lord for his word; when we are filled with the fullness of God, there is no room for the devil."

Bro. McFadden; "Perfect love casteth out fear; I praise the Lord, that he saves me and sanctifies me."

A sister; "I was as much convicted for sanctification, as for justification; there is great freedom in Christ."

Laymen's Convention.

(We insert the following by request.)

The laymen of the different M. E. churches are requested to attend a meeting in Wesley Hall, 1018 Arch street, Philadelphia, Tuesday evening, March 4th, at 8 o'clock, to consider the subject of increased representation in the General Conference of the M. E. Church, as recommended by the General Conference, and on which action is to be taken by the Philadelphia Conference at its next session beginning March 13th. It is considered important, that the annual conference shall have as full an expression as possible of the views of the laymen on this subject.

The matter of a local church extension and home missionary society will also be presented for consideration. This meeting is called at the suggestion of the Philadelphia Laymen's Association.

T. C. PEARSON,
Secretary.

The Last Opportunity for
Florida

On Tuesday next, March 4th, the last of the popular Pennsylvania Railroad tours will leave New York and Philadelphia for Jacksonville. These tours have proven eminently satisfactory to every participant, both on account of the excellent manner in which they were conducted and the liberal stay allowed in the South. The last one covers a period which is considered the most pleasant of the entire winter, and those who take advantage of it will enjoy the rare pleasure of a Southern spring. The party will go by special train of Pullman sleeping cars, with a dining car attached.

The rates for the round trip are \$50 from New York, \$48 from Philadelphia, and proportionate rates from other stations. Pullman accommodations and meals en route in each direction included. Application for space in the sleepers should be made at once to S. W. F. Draper, Tourist Agent, 849 Broadway, New York. Tickets and itineraries can be procured at all Pennsylvania Railroad offices. The special train will leave New York at 9.20 A. M., Philadelphia 11.52 A. M., and returning leave Jacksonville March 20th, at 7.30 A. M.

The Pennsylvania Railroad
Company's Last Tour to
Jacksonville.

Contrast carries strong and convincing argument, where eloquent and wordy dissertations fail. To wit: When the tourists alighted in Philadelphia and New York from the special train of Pullman vestibule cars, on which they had found a luxurious home en route from Jacksonville, their sun-bronzed healthy faces, in contrast with those of their home-staying relatives and friends greeting them, contained such ample proof of the tour's benefit, that conventional health inquiries were entirely unnecessary. The last of these tours has been appointed for Tuesday, March 4th. Tickets, \$50 from New York and \$48 from

Philadelphia, include meals en route in both directions, Pullman accommodation, sleeping, drawing-room, and dining cars, and a privilege of a two weeks' stay in the South, amid the blossoms of tropical spring.

From the encouraging patronage of the previous tours, 'twould be well for those desiring to avail themselves of these popular personally-conducted Pennsylvania Railroad enterprises, to apply at once to S. W. F. Draper, Tourist Agent, 849 Broadway, or W. W. Lord, Jr., Tourist Agent, 205 Washington Street, Boston.

The National Capital.

The city of Washington is an object of perennial interest to all patriotic Americans. Not alone because it is the great throbbing heart of the mightiest and grandest Republic the earth has ever known, but also on account of its material magnificence. All Americans take pride in its beautiful avenues, majestic architecture, stately homes, and well stored galleries and museums, as things of grandeur and beauty in themselves, apart from the historic interest with which they are invested. It is a hope and aspiration of all "YOUNG AMERICA," at least, to some time or other visit the Capital of his country.

The Baltimore and Ohio R. R. offers unequalled facilities in aid of this desire. All its through trains between New York, Philadelphia, and Baltimore on the east, and Pittsburg, Cincinnati, St. Louis and Chicago on the west, pass through Washington. Its fast express trains are vestibuled from end to end, and heated with steam. Pullman's latest and best productions in the way of sumptuous Drawing Room Sleeping Cars are attached to all its through trains. The present management of the B & O. have made vast improvements in the last two years, and the road is to day one of the foremost passenger carrying lines in the country. Through tickets via B & O R. R., can be procured at all the principal ticket offices throughout the United States.

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TALMAGE AND H. W. GRADY

TABERNACLE ADDRESS ON THE DECEASED JOURNALIST.

Dr. Talmage Tells When and Where He First Learned of the Death of His Friend Grady—Appeal for a Reunited Nation. Grady's Labors for It.

BROOKLYN, Feb. 23.—The great Academy of Music, its main floors and its two galleries and platform and all approaches to the building were, as usual, thronged at the preaching service of the Rev. T. De Witt Talmage, D. D., today. Many hundreds of persons did not gain admittance. After an exposition by Dr. Talmage of passages of Scripture descriptive of the influence of the pen, James Montgomery's hymn was sung:

Who are these in bright array,
This innumerable throng,
Round the altar night and day
Tuning one triumphant song?

The subject of Dr. Talmage's sermon was: "The Life and Death of Henry W. Grady, the Editor and Orator." He took for his text Isaiah viii, 1: "Take thee a great roll, and write in it with a man's pen." The preacher said: "To Isaiah, with royal blood in his veins and a habitant of palaces, does this divine order come. He is to take a roll, a large roll, and write on it with a pen, not an angel's pen, but a man's pen. So God honored the pen and so he honored his manuscript. In our day the mightiest roll is the religious and secular newspaper, and the mightiest pen is the editor's pen, whether for good or evil. And God says now to every literary man, and especially to every journalist: 'Take thee a great roll and write in it with a man's pen.'"

HOW THE NEWS REACHED DR. TALMAGE. Within a few weeks one of the strongest, most vivid and most brilliant of those pens was laid down on the editorial desk in Atlanta, never again to be resumed. I was far away at the time. We had been sailing up from the Mediterranean sea, through the Dardanelles, which region is unlike anything I ever saw for beauty. There is not any other water scenery on earth where God has done so many picturesque things with islands. They are somewhat like the Thousand Islands of our American St. Lawrence, but more like heaven. Indeed, we had just passed Patmos, the place from which John had his apocalyptic vision. Constantinople had seemed to come out to greet us, for your approach to that city is different from any other city. Other cities as you approach them seem to retire, but this city, with its glittering minarets and pinnacles, seems almost to step into the water to greet you. But my landing there, that would have been to me an exhilaration, was suddenly stunned with the tidings of the death of my intimate friend, Henry W. Grady. I could hardly believe the tidings, for I had left on my study table at home letters and telegrams from him, those letters and telegrams having a warmth and gentility and a wit such as he only could express. The departure of no public man for many years has so affected me. For days I walked about as in a dream, and I resolved that, getting home, I would, for the sake of his bereaved household, and for the sake of what he had been to me and shall continue to be as long as memory lasts, I would speak a word in appreciation of him, the most promising of Americans, and learn some of the salient lessons of his departure.

I have no doubt that he had enemies, for no man can live such an active life as he lived or be so far in advance of his time without making

enemies, some because he defeated their projects and some because he outshone them. Owls and bats never did like the rising sun. But I shall tell you how he appeared to me, and I am glad that I told him while he was in full health what I thought of him. Memorial orations and gravestone epitaphs are often mean enough, for they say of a man after he is dead that which ought to have been said of him while living. One garland for a living brow is worth more than a mountain of japonicas and calla lilies heaped on a funeral casket. By a little black volume of fifty pages containing the eulogiums and poems uttered and written at the demise of Clay and Webster and Calhoun and Lincoln and Sumner, the world tried to pay for the forty years of obloquy it heaped upon those living giants. If I say nothing in praise of a man while he lives I will keep silent when he is dead. Myrtle and weeping willow can never do what ought to have been done by anaranth and palm branch. No amount of "Dead March in Saul" rumbling from big organs at the obsequies can atone for non-appreciation of the man before he fell on sleep. The hearse cannot do what ought to have been done by chariot. But there are important things that need to be said about our friend, who was a prophet in American journalism and who only a few years ago heard the command of my text: "Take thee a great roll, and write in it with a man's pen."

THE ORPHAN'S STRUGGLE INTO MANHOOD

His father dead, Henry W. Grady, a boy fourteen years of age, took up the battle of life. It would require a long chapter to record the names of orphans who have come to the top. When God takes away the head of the household he very often gives to some lad in that household a special qualification. Christ remembers how that his own father died early, leaving him to support himself and his mother and his brothers in the carpenter's shop at Nazareth, and he is in sympathy with all boys and all young men in the struggle. You say: "Oh, if my father had only lived I would have had a better education and I would have had a more promising start, and there are some wrinkles on my brow that would not have been there." But I have no need that God makes a special way for orphans. You would not have been half the man you are if you had not been obliged from your early days to fight your own battles. What other boys got out of Yale or Harvard you got in the University of Hard Knocks. Go among successful merchants, lawyers, physicians and men of all occupations and professions, and there are many of them who will tell you: "At ten, or twelve, or fifteen years of age I started for myself, father was sick, or father was dead." But somehow they got through and got up. I account for it by the fact that there is a special dispensation of God for orphans. All hail, the fatherless and the motherless! The Lord Almighty will see you through. Early obstacles for Mr. Grady were only the means for development of his intellect and heart. And lo! when at thirty-nine years of age he put down his pen and closed his lips for the perpetual silence, he had done a work which many a man who lives on to sixty and seventy and eighty years never accomplishes. There is a great deal of senseless praise of longevity, as though it were a wonderful achievement to live a good while. Ah, my friends, it is not how long we live, but how well we live and how usefully we live. A man who lives to eighty years and accomplishes nothing for God or humanity might better have never lived at all. Methuselah lived nine hundred and

sixty-nine years, and what did it amount to? In all those more than nine centuries he did not accomplish anything which seemed worth record. Paul lived only a little more than sixty, but how many Methusalehs would it take to make one Paul? Who would not rather have Paul's sixty years than Methusaleh's nine hundred and sixty-nine? Robert MeCheyne died at thirty years of age and John Sumnerfield at twenty-seven years of age, but neither earth nor heaven will ever hear the end of their usefulness. Longevity! Why, an elephant can beat you at that, for it lives a hundred and fifty and two hundred years. Gray hairs are the blossoms of the tree of life if found in the way of righteousness, but the frosts of the second death if found in the way of sin.

A GREAT EDITOR AND TRUE CHRISTIAN.

One of our able New York journals last spring printed a question and sent it to many people and among others to myself. "Can the editor of a secular journal be a Christian?" Some of the newspapers answered, No. I answered, Yes; and lest you may not understand me I say, Yes, again. Summer before last, riding with Mr. Grady from a religious meeting in Georgia on Sunday night, he said to me some things which I now reveal for the first time because it is appropriate now that I reveal them. He expressed his complete faith in the Gospel and expressed his astonishment and his grief that in our day so many young men were rejecting Christianity. From the earnestness and the tenderness and the confidence with which he spoke on these things I concluded that when Henry W. Grady made public profession of his faith in Christ and took his place at the holy communion in the Methodist church, he was honest and truly Christian. That conversation that Sunday night, first in the carriage and then resumed in the hotel, impressed me in such a way that when I simply heard of his departure without any of the particulars, I concluded that he was ready to go. I warrant there was no fright in the last exigency, but that he found what is commonly called "the last enemy" a good friend, and from his home on earth he went to a home in heaven. Yes, Mr. Grady not only demonstrated that an editor may be a Christian, but that a very great intellect may be gospelized. His mental capacity was so wonderful it was almost startling. I have been with him in active conversation while at the same time he was dictating to a stenographer editorials for The Atlanta Constitution. But that intellect was not ashamed to bow to Christ. Among his last dying utterances was a request for the prayers of the churches in his behalf.

There was that particular quality in him that you do not find in more than one person out of hundreds of thousands—namely, personal magnetism. People have tried to define that quality, and always failed, yet we have all felt its power. There are some persons who have only to enter a room or step upon a platform or into a pulpit and you are thrilled by their presence, and when they speak your nature responds and you cannot help it. What is the peculiar influence with which such a magnetic person takes hold of social groups and audiences? Without attempting to define this, which is indefinable, I will say it seems to correspond to the waves of air set in motion by the voice or the that atmospheric vibration is the moral or spiritual vibration which rolls out from the soul of what we call a magnetic person. As there may be a cord or rope binding bodies together, there may be an invisible cord binding souls.

A magnetic man throws it over others as a hunter throws a lasso. Mr. Grady was surcharged with this influence, and it was employed for patriotism and Christianity and elevated purposes.

You may not know why, in the conversation which I had with Mr. Gladstone a few weeks ago, he uttered these memorable words about Christianity, some of which were cabled to America. He was speaking in reply to this remark: I said, "Mr. Gladstone, we are told in America by some people that Christianity does very well for weak minded men and children in the infant class, but it is not fit for strong-minded men; but when we mention you, of such large intellectuality, as being a pronounced friend of religion, we silence their batteries." Then Mr. Gladstone stopped on the hillside where we were exercising and said: "The older I grow, the more confirmed I am in my faith in religion." "Sir," said he, with flashing eye and uplifted hand, "talk about the questions of the day, there is but one question, and that is the Gospel. That can and will correct everything. Do you have any of that dreadful agnosticism in America?" Having told him we had, he went on to say: "I am profoundly thankful that none of my children or kindred have been blasted by it. I am glad to say that about all the men at the top in Great Britain are Christians. Why, sir," he said, "I have been in public position fifty-eight years, and forty-seven years in the cabinet of the British government, and during those forty-seven years I have been associated with sixty of the master minds of the century, and all but five of the sixty were Christians."

THE GREATEST MINDS ARE CHRISTIAN.

He then named the four leading physicians and surgeons of his country, calling them by name and remarking upon the high qualities of each of them and added: "They are all thoroughly Christian." My friends, I think it will be quite respectable for a little longer to be the friends of religion. William E. Gladstone, a Christian; Henry W. Grady, a Christian. What the greatest of Englishmen said of England is true of America and of all Christendom. The men at the top are the friends of God and believers in the sanctities of religion, the most eminent of the lawyers, the most eminent of the doctors, the most eminent of the merchants, and there are no better men in all our land than some of those who sit in editorial chairs. And if that does not correspond with your acquaintanceship, I am sorry that you have fallen into bad company. In answer to the question put last spring, "Can a secular journalist be a Christian?" I not only answer in the affirmative, but I assert that so great are the responsibilities of that profession, so infinite and eternal the consequences of their obedience or disobedience of the words of my text, "Take thee a pen," and so many are the surrounding temptations that the men of no other profession more deeply need the defenses and the re-enforcements of the grace of God.

And then look at the opportunities of journalism. I praise the pulpit and magnify my office, but I state a fact which you all know when I say that where the pulpit touches one person the press touches five hundred. The vast majority of people do not go to church, but all intelligent people read the newspapers. While, therefore, the responsibility of the ministers and reporters is greater. Come, brother journalists, and get your ordination, not by the laying on of human hands, but by the laying on of

the hands of the Almighty. To you is committed the precious reputation of men and the more precious reputation of women. Spread before our children an elevated literature. Make sin appear disgusting and virtue admirable. Believe good rather than evil. While you show up the hypocrisies of the church, show up the stupendous hypocrisies outside the church. Be not, as some of you are, the mere echoes of public opinion; make public opinion. Let the great roll on which you write with a man's pen be a message of light and liberty and kindness and an awakening of moral power. But who is sufficient for these things? Not one of you without divine help. But get that influence and the editors and reporters can go up and take this world for God and the truth. The mightiest opportunity in all the world for usefulness today is open before editors and reporters and publishers, whether of knowledge on foot, as in the book, or knowledge on the wing, as in the newspaper. I pray God, men of the newspaper press, whether you hear or read this sermon, that you may rise up to your full opportunity and that you may be divinely helped and rescued and blessed.

THE PRESS HELPS THE GOSPEL.

Some one might say to me: "How can you talk thus of the newspaper press, when you yourself have sometimes been unfairly treated and misrepresented?" I answer that in the opportunity the newspaper press of this country and other countries have given me week by week to preach the Gospel to the nations, I am put under so much obligation that I defy all editors and reporters, the world over, to write anything that shall call forth from me one word of bitter retort from now till the day of my death. My opinion is, that all reformers and religious teachers, instead of spending so much time and energy in denouncing the press, had better spend more time in thanking them for what they have done for the world's intelligence and declaring their magnificent opportunity and urging their employment of it all for beneficent and righteous purposes.

Again, I remark that Henry W. Grady stood for Christian patriotism irrespective of political spoils. He declined all official reward. He could have been governor of Georgia, but refused it. He could have been senator of the United States, but declined it. He remained plain Mr. Grady. Nearly all the other orators of the political arena, as soon as the elections are over, go to Washington, or Albany, or Harrisburg, or Atlanta, to get in city or state or national office reward for their services, and not getting what they want spend the rest of the time of that administration in putting about the management of public affairs or cursing Harrison or Cleveland. When the great political campaigns were over Mr. Grady went home to his newspaper. He demonstrated that it is possible to toil for principles which he thought to be right, simply because they were right. Christian patriotism is too rare a commodity in this country. Surely the joy of living under such free institutions as those established here ought to be enough reward for political fidelity. Among all the great writers that stood at the last presidential election on Democratic and Republican platforms, you cannot recall in your mind ten who were not themselves looking for remunerative appointments. Aye, you can count them all on the fingers of one hand. The most illustrious specimen of that style of man for the last ten years was Henry W. Grady.

Again, Mr. Grady stood for the new south and was just what we want to

meet three other men, one to speak for the new north, another for the new east and another for the new west. The bravest speech made for the last quarter of a century was that made by Mr. Grady at the New England dinner in New York about two or three years ago. I sat with him that evening and know something of his anxieties, for he was to tread on dangerous ground and might by one misspoken word have antagonized forever both sections. His speech was a victory that thrilled all of us who heard him and all who read him. That speech, great for wisdom, great for kindness, great for pacification, great for bravery, will go down to the generations with Webster's speech at Bunker Hill, William Wirt's speech at the arraignment of Aaron Burr, Edmund Burke's speech on Warren Hastings, Robert Emmet's speech for his own vindication.

LET US HURRY SECTIONALISM.

Who will in conspicuous action represent the new north as he did the new south? Who shall come forth for the new east and who for the new west? Let old political issues be buried, let old grudges die. Let new theories be launched. With the coming in of a new nation at the gates at Castle Garden every year, and the wheat bin and corn crib of our land enlarged with every harvest, and a vast multitude of our population still plunged in illiteracy to be educated, and moral questions abroad involving the very existence of our republic, let the old political platforms that are worn eaten be dropped and platforms that shall be made of two planks, the one the Ten Commandments and the other the Sermon on the Mount, lifted for all of us to stand on. But there is a lot of old politicians grumbling all around the sky who don't want a new south, a new north, a new east or a new west. They have some old war speeches that they prepared in 1861, that in all our autumnal elections they feel called upon to inflict upon the country. They growl louder and louder in proportion as they are pushed back further and further and the Henry W. Grady's come to the front. But the mandate, I think, has gone forth from the throne of God that a new American nation shall take the place of the old and the new has been baptized for God and liberty and justice and peace and morality and religion.

And now our much lamented friend has gone to give account. Suddenly the facile and potent pen is laid down and the eloquent tongue is silent. What? Is there no safeguard against fatal disease? The impersonation of stout health was Mr. Grady. What compactness of muscle! What ruddy complexion! What flashing eye! Standing with him in a group of twenty or thirty persons at Piedmont, he looked the healthiest, as his spirits were the blithest. Shall we never feel again the hearty grasp of his hand or be magnetized with his eloquence? Men of the great roll, men of the pen, men of wit, men of power, if our friend had to go when the call came, so must you when your call comes. When God asks you what have you done with your pen or your eloquence or your wealth or your social position, will you be able to give satisfactory answer? What have we been writing all these years? If mirth, has it been innocent mirth, or that which tears and stings and lacerates? From our pen have there come forth productions healthy or poisonous? In the last great day when the warrior must give account of what he has done with his sword, and the merchant what he has done with his yard stick, and the mason what he has done with his trowel, and the artist what he has done with his pencil, we shall have to give account of what we have done

with our pen. There are gold pens and diamond pens and pens of exquisite manufacture, and every few weeks I see some new kind of pen, each said to be better than the other; but in the great day of our arraignment before the Judge of quick and dead that will be the most beautiful pen, whether gold or steel or quill, which never wrote a profane or unclean or cruel word, or which from the day it was carved, or split at the nib, dropped from its point kindness and encouragement and help and gratitude to God and benediction for man.

THE SORROWS OF THE NATIONS.

May God comfort that torn up southern home and all the homes of this country and of all the world which have been swept by this plague of influenza, which has deepened sometimes into pneumonia and sometimes into typhus and the victims of which are counted by the ten thousand! Satan, who is the "Prince of the Power of the Air," has been poisoning the atmosphere in all nations. Though it is the first time in our remembrance, he has done the same thing before. In 1696 the unwholesome air of Cairo, Egypt, destroyed the life of ten thousand in one day, and in Constantinople in 1714 three hundred thousand people died of it. I am glad that by the better sanitation of our cities and wider understanding of hygienic laws and the greater skill of physicians these Apollyonic assaults upon the human race are being resisted, but pestilential atmosphere is still abroad. Hardly a family here but has felt its lighter or heavier touch. Some of the best of my flock fell under its power and many homes here represented have been crushed. The fact is the biggest failure in the universe is this world if there be no heaven beyond. But there is, and the friends who have gone there are many and very dear. O tearful eyes, look up to the hills crimsoning with eternal morn! That reunion kiss will more than make up for the parting kiss, and the welcome will obliterate the good-by. "The Lamb which is in the midst of the throne shall lead them to living fountains of water and God shall wipe away all tears from their eyes." Till then, O departed loved ones, promise us that you will remember us, as we promise to remember you. And some of you gone up from this city by the sea and others from under southern skies and others from the homes of the more rigorous north and some from the cabins on great western farms, we shall meet again when our pen has written its last word and our arm has done its last day's work and our lips have spoken the last adieu.

And now, thou great and magnificent soul of editor and orator! under brighter skies we shall meet again. From God thou camest, and to God thou hast returned. Not broken down, but ascended. Not collapsed, but irradiated. Enthroned one! Coroneted one! Sceptered one! Emparadised one! Hail and farewell!

The King's College School Old Boys' club wrote asking Mr. Gladstone to become an honorary member, and received a postal card written by him declining the honor. The club promptly put the card up at auction and got six shillings threepence for it.

The total of the royal game bag of Prussia for 1888-89 was 16,932 head, as follows: Red deer, 1,022; fallow deer, 2,546; roe deer, 216; wild pig, 942; pheasants, 1,683; hares, 4,694; partridges, 2,532; wild geese, ducks and snipe, herons, etc., 747; foxes, 230; martens, 59; polecats, 120; weasels, 160; hawks, 549; various, 1,476.

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Trains leave Delaware Avenue Depot: EAST BOUND. Express trains. NEW YORK, week days, *2.13, *7.00 *10.25 a. m. *12.08, *2.48 *5.13, *6.46 p. m. PHILADELPHIA, week days *2.13, 6.07 *7.00 7.50, *8.59, 9.09, *10.25, 10.25 *11.25 a. m. *12.08, 1.50 *2.43 3.00, 4.10 *5.13, 5.25, 6.10 *6.46, 7.00, 7.50 *10.13 p. m. CHESTER, week days, *2.13, 6.05, *7.00 7.00 7.50, *8.50 *10.25 10.25 *11.25 a. m. *12.08 1.00 *2.43, 3.00 4.10, *5.13, 5.25, 6.10, *6.46 7.00 7.50 *10.13 p. m. ATLANTIC CITY, N. J., week days, *7.00 a. m., *2.43 p. m. WEST BOUND. BALTIMORE AND WASHINGTON, *5.20, *8.47, *11.45, a. m.; 2.45, *4.15, *5.15 *6.37 *8.15 all daily; 7.40 a. m. *1.10, pm daily except Sunday. Baltimore and principal stations on Philadelphia division 4.15 pm daily. PITTSBURG, *8.47 a. m., *5.15 p. m., both daily. CHICAGO *8.4 a. m., *6.37 p. m. both daily. CINCINNATI AND ST. LOUIS, *11.45 a. m., and *3.15 p. m., both daily. SINGLERLY ACCOMMODATION 7.30 p. m. daily 12.25 a. m. daily, except Monday. LA SENEBOG ACCOMMODATION, week days, 7.00 11.00 a. m.; 2.45, and 4.55 p. m. Trains leave Market Street Station: For Philadelphia 5.50, *4.0 *5.30 *10.55a in 12.43, 2.35 3.55, 4.55 p. m. For Baltimore *5.35 *8.30, a. m. 2.35 *3.55 *4.55 p. m. Baltimore and principal stations on the Philadelphia division 3.55 pm daily. For Camdenburg, way stations 6.50, 10.55 a. m. 2.35, 4.15 p. m. daily. Chicago *8.30 a. m. daily except Sunday. Pittsburg *8.30 a. m. daily except Sunday, *4.55 p. m. daily. Trains for Wilmington leave Philadelphia 4.40, *8.15, 10.00, *11.10 a. m. 12.00 noon, 1.40 3.00 *3.40 *4.40, 4.41 6.55, 6.50 *7.40, 8.10 10.10, p. m. daily. Daily except Sunday, *5.15 6.40 7.35 a. m. *1.35, 4.10 5.30 11.30 p. m. Rates to Western points lower than via any other line. C. O. SCULL, Gen'l Pass Agent. J. T. ODELL, General Manager. Telephone call No. 193.

Wilmington & Northern R. R. Time Table in effect, Nov. 23d, 1889.

Table with columns for stations and times. Includes 'GOING NORTH' and 'GOING SOUTH' sections with train numbers and arrival/departure times for various stations like Wilmington, French St, B & O Junction, etc.

ADDITIONAL TRAINS. Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B. & O. Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Montchaun 6.59 p. m. On Saturday only, *11 leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. arrive Montchaun 10.55 a. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 a. m.

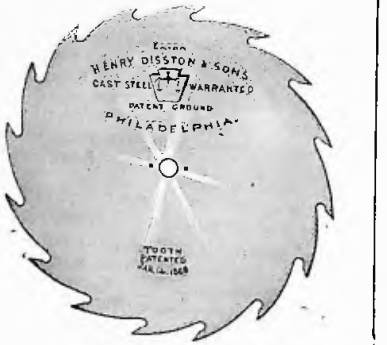
Table with columns for stations and times. Includes 'GOING SOUTH' section with train numbers and arrival/departure times for various stations like Reading, P & R Sta, Birdsboro, etc.

ADDITIONAL TRAINS. Daily, Except Sunday. Leave Montchaun 6.05 a. m., Newbridge 6.20 a. m., B. & O. Junction 6.31 a. m. Arrive at Wilmington 6.42 a. m. Saturday only. Leave Reading 12.00 p. m. Arrive at Birdsboro 12.20 p. m. Leave Montchaun 1.19 p. m., Newbridge 1.30 p. m. Arrive Wilmington 1.53 p. m. Leave Newbridge 7.00 p. m. Arrive Wilmington 7.25 p. m. For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Lanesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations. HOWNESS BRIGGS, Gen'l Passenger Agt. A. G. McCAUSLAND, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore. Commencing Monday Oct. 21, 1889, leave Hillen Station as follows: DAILY. 4.10 A M -Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminister, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V R. DAILY EXCEPT SUNDAY. 7.15 A M -Accommodation for Fairfield, Gettysburg, Hanover, and all points on B & H Div. 8.00 A M - Mail for Williamsport Hagerstown, Shippenburg, and intermediate points on Main Line and B & C V R. also, Frederick, Emmittsburg, Martinsburg and Winchester. 10.00 A M -Accommodation for Union Bridge, and Gettysburg. 2.25 P M -Accom. for Glyndon. 3.21 P M -Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on Band II Division. 4.00 P M -Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, New Windsor, Linwood, Union Bridge and stations west; also Emmittsburg B & C V R. 5.15 P M -Accommodation for Glyndon. 6.20 P M -Accommodation for Union Bridge. 11.35 P M -Accommodation for Glyndon (Reisterstown). TRAINS ARRIVE AT HILLEN. Daily - 11.48 A. M. Daily except Sunday - 7.30, 8.12, 11 A. M., 12.15 2.40, 5.10 and 6.00 7.40 10.00 P. M. Ticket and Baggage Office 217 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. H. S. GRISWOLD, Gen'l Pass. Agt.

P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 7.00, 7.05 8.15, 9.10, 10.30, 11.35 a. m.; 12.30, 2.30, 3.40 7.40, 9.50 10.55 p. m. Philadelphia, (express) 2, 2.52 4.40, 6.30, 7.50, 8.56, 10.07 11.35, 11.51 a. m. 12.23* 1.39, 2.27, 5.22, 6.23, 6.28 p. m. New York, 2.00, 2.52, 4.00, 6.30, 7.00, 10.07, 11.35 31 a. m. *12.23, 1.39, 2.27, 4.00, 5.22, 6.23 7.00 7.40, 9.0 p. m. For Newark Centre, Del. 7.42 a. m., 12.55, 6.21 p. m. Baltimore and intermediate stations, 10.08 a. m. 5.57, 6.5 p. m. Baltimore and Washington, 1.28, 4.46, 8.04, 10.08, 11.30 a. m. 12.06, *1.17, 2.52 4.44, 5.10, 6.30, 7.46 pm. Trains for Delaware Division leave for: New Castle, 6.50, 8.30 a. m.; 12.65, 2.50, 3.50, 6.25, 11.25 a. m. Harrington, Delmar and intermediate stations, 8.30 a. m. 12.55 p. m. Harrington end way stations, 8.30 a. m. 12.55, 6.25 or Seaford 3.50 p. m. Norfolk 12.05 a. m.

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