

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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The Peninsula Methodist will be sent from now until January 1, 1892, to new subscribers for only one dollar.

Still En Route.

The New York Preachers' Meeting includes not less than four contiguous Conferences, and is furnished by the Book Agents with a beautiful and spacious room, on the walls of which hang the portraits of several of our Bishops, and of some other distinguished Methodists. There were about two hundred preachers present, Monday, 29th ult. Dr. S. L. Baldwin, secretary of our Parent Missionary Society, and a former most efficient missionary of our Church in China, read a bright and forcible review of recent editorials in *The Christian Advocate*, against the admission of women to the General Conference. We think his points well taken, and his paper a very able refutation of the arguments presented in that paper. When Dr. Baldwin closed, Dr. Buckley was called to the platform, and in the few minutes allowed him, attempted to parry the force of this vigorous attack.

Monday, Sept. 22nd, an admirable critique on Browning was read by Rev. W. V. Kelly of St. John's, Brooklyn. It was represented as a production of rare literary merit.

At the close of the meeting, an announcement was made, of the sudden and serious illness of the venerable John S. Porter, the senior member of the Newark Conference. On motion of Dr. John A. Roche, Dr. L. R. Dunn was appointed to convey to Dr. Porter and his family, assurances of the loving and prayerful sympathies of his ministerial brethren, in this hour of their trial.

Dr. Porter attended the recent camp-meeting at Ocean Grove, and seemed to be in his usual good health and spirits. We can but hope he may be raised up again, and still be spared to "bring forth fruit in old age."

DREW SEMINARY.

Twenty-six miles from New York, on the Delaware & Lackawanna Railroad, is the town of Madison, N. J., whose distinction it is, to have the Drew Theological Seminary of the M. E. Church, located there. This institu-

tion was founded in 1866, by the late Daniel Drew of New York, who donated a most eligible property, valued at not less than \$250,000. Mr. Drew intended to endow it, but through business reverses, was unable to accomplish this beneficent purpose. His gift, however, included 95 acres of land, with a large and costly mansion, and other valuable buildings.

Through the liberality of the trustees, and other friends throughout the Church, an endowment has been secured, providing for six professorships, including the President's chair.

The Seminary was opened in 1867, and in twenty-one years, 450 graduates have gone forth from its halls, to labor in the fields "white already unto harvest."

While in Madison, we were the guest of our valued friend, Rev. Samuel F. Upham, D. D., LL. D., who fills the chair of Practical Theology in the Seminary, and is also Librarian. He has a delightful home in the stately and spacious mansion, which also furnishes room enough for a chapel, recitation rooms, and private offices for professors.

Dr. Upham's Methodist lineage is both antecedent and consequent. He was born of Methodist parents, within sight of Plymouth Rock, while his father was stationed in Duxbury, Massachusetts. His honored sire, Rev. Frederic Upham, D. D., as the patriarch of New England Methodism, still survives, after completing an earthly pilgrimage of 91 years; and is still able to tell the story of the cross, as has been his delight to do, with large results in the salvation of the people, for nearly, if not quite seventy years.

Prof. Upham has been further honored by the great Head of the Church, in having two of his three sons called to the work of the itinerant ministry in the Methodist Episcopal Church; the eldest is an able and successful minister in the New England Conference; the younger, an alumnus of Drew, is a youthful member of the New York East Conference, whose promise of a faithful and successful career in this holy calling, is all that his fond grandsire, and loving parents could desire.

Very pleasant are the memories we

cherish of Conference association, with Dr. Upham, senior, during the term of our service in New England from 1865 to 1871; as also of our acquaintance with his son, Dr. Upham, junior, who preceded us, as pastor of our church in Bristol, Rhode Island.

It was therefore, with peculiar pleasure, we enjoyed the attentions and courtesies of Prof. Upham and his excellent wife, during our recent visit to the Seminary.

Dr. Henry A. Butts, President of Drew, has improved his vacation with a European tour, as far south as Italy. He was expected to return Thursday, Oct. 2nd; and as we have since learned, he reached the port of New York that day, and was warmly welcomed by professors and students, on his arrival at the School.

We also met Drs. Miley and Strong, who so ably fill their respective chairs; and Dr. George R. Crooks, of whom we can say not only as much; but will add what many of the other sons of "old Dickinson" can testify to, and that is, that Dr. Crooks has shown himself to be one of the very best drill masters that ever attempted to teach the classics. Dr. Crooks had but just returned from a summer visit to his married daughters, who reside in England.

A disastrous explosion occurred at DuPont's powder mills on the Brandywine, a few miles out from this city, Tuesday afternoon, the 7th inst., resulting in the death of some 12 persons, the wounding of some twenty others and the destruction of a large amount of property. The concussion was felt severely in this city, and to some extent in distant places. It is conjectured, that while one of the men was soldering a canister, by some means a spark was struck which ignited the powder.

Rev. J. Richards Boyle, D. D., of the New York Conference, pastor of Grace M. E. Church, this city, from March 1883 to March 1886, has been transferred to Wyoming Conference, and appointed to our church in Wilkesbarre, Pa.; his immediate predecessor, Dr. W. L. Phillips, having withdrawn to accept the pastorate of a Congregational church in New Haven, Conn.

Just as we go to press, a note is received from Rev. T. C. Smoot, pastor of our church at Rockland, Del., about a half mile from the DuPont powder mills, giving us the gratifying information, that no serious damage was sustained by his people from the explosion of last Tuesday.

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How to take the Vote.

In response to some inquiry on the subject, we give the following outline of the process to be pursued in securing the suffrages of our people, on the question submitted to them by the last General Conference.

I. THE COMMITTEE.

1. The election in each charge is to be held "under the direction of the preacher in charge and two laymen," "who shall superintend the details of the election, and within ten days thereafter shall report the result of the election to the presiding elder of the district." In case the pastor is not present, "the election may be held in his absence."

2. These two laymen are to be chosen either by "the quarterly conference," "the official board," or in case of failure by these bodies, "then by the voters present at the hour of opening such election."

3. "The General Conference (1872) holds, that in all matters connected with the election of Lay-Delegates, the word 'Laymen' must be understood to include all the members of the Church who are not members of the Annual Conference." (Discipline of 1888.)

Hence the pastor's assistants may be "chosen" from among the brothers or sisters, as may be thought best.

II. THE NOTICE.

"Public notice of said election shall be given by the preacher in charge, to each congregation, at least twice, in the thirty days before the election, on the occasion of public preaching, whether on the Sabbath or on week days, in the church or in the place where he preaches."

This requires two notices in each congregation, at public preaching, during the thirty days preceding the elec-

Communications.

Woman in the General Conference.

BY GENTLE.

As we are nearing the issue,—touching the vote by the membership of the Church, we think, as perhaps enough will have been said and written when this goes into print, to clear away the mists, to call this our final sketch upon the subject.

And, as we are as anxious not to be misunderstood, as we are to be understood, we desire that the position we seek to put forth on the woman's question, shall by no means be regarded as maintaining the opposition, respecting woman herself, nor in the least to undervalue her capacity. The gentle reader must never allow such a thought to enter his mind. It is surely known to all thinking persons, that there are many points in things natural, social, scientific and in other departments, as we sometimes say in classification, that bear a close resemblance to each other and yet they are not identical, and in some vital respects, very dissimilar. Take for instance, two pieces of metal, or mineral, and while they may in form and color be very much alike, they may be very unequal in value, and fail to perform the same office. And in the higher sphere, two individuals of either sex, may in gender be identical, yet in moral and intellectual qualities there may be a great disparity. So with reference to the stations in life. While woman may be man's equal and even his superior in many positions of usefulness; she may, because of certain higher claims of duty and destiny, be out of place elsewhere. It cannot be denied, that so far as the higher elements of being are considered, angels would know how the offices of human society ought to be filled, and no doubt they would feel some transport to hear the song of "Home, Sweet Home," and experience delight in listening to the morning and evening hymns of parents and children at the hearth-stone; yet angels are not house-keepers, and "neither marry, nor are given in marriage." On the simple question now pending, few can feel like taking the negative. The fact that woman has qualifications for any office or work where she may be providentially called; and as we wish to be understood, eligible also even to a seat in the General Conference can scarcely be questioned. But there is more than one point in this question to be considered. While it may be thought by some, that woman's natural gifts and the trend of her proclivities and training make her incompetent for the work involved in this case, the true issue comes—is she

not ruled out except in extraordinary cases, by the almost universal and inevitable law, that fixes her relations because of her sex, in the conditions of private and public life, that do not mark the status of man. Nor would we be hostile to the measure, with the above interpretation of the case, if the issue of the coming votes shall tell to that effect. But it would not follow that women ought to be admitted as delegates to the General Conference, except as before indicated, in rare cases, when men of qualifications equal to the position are not at hand. When this is the case, be sure and elect a woman every time, and she will be as the rainbow to the cloud; otherwise, the law of nature and of providence, together with the fitness of things, give a verdict against it.

And to make this view of the subject more obvious and impressive, we would insist that the distinction above pointed out, be duly considered and observed. By doing so, the strife of controversy will cease; the ideas of ambition will be ignored, and woman's relations in the matter, to the order that controls all other departments of duty and responsibility will be adjusted. As an illustration, in the absence of the husband by distance or death, the wife or widow must assume the reins of household government, and the claims of financial economy. These admissions we make, because of the uncontrollable changes that necessitate the case. To take the opposite view, is to introduce a discordant element into every department of life, it is to add a supplement to the inspired code, that reverses its fundamental teachings respecting order in the Church, and the family and civil government. And without some movement not yet appearing, as a remedy against its evils, a new reign of terror would afflict mankind. And all this because "fair woman," as we love to call her, becomes an unlawful factor of disturbance, as an aspirant or tool, for prominence and power.

The Governments of France and the United States.

When we see the nations of the earth tremble at the slightest political earthquake, the question arises, naturally, "How shall the people be ruled?" France, the fair young Republic of Europe, has her serious defects as well as her brilliant qualities. Not only is she the centre of refinement, civilization, art, fashion, and a select literary circle; she is also the aspirant to an ideal form of government, of which she has not fully acquired the conception; still less mastered the execution. The character of the French may be compared to champagne,—superficial, glittering, sweet, sharp, sometimes adulterated. A certain amount is delicious, and too

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much leaves a sick headache on the brain.

In past ages the Imperial and the Royal standards have been proudly reared aloft in France, and we think it were well if they had remained so.

France is destined for a monarchy, not for a republic. The national character confirms this truth at every opportunity. When an iron will, like Napoleon Bonaparte's, took the reins of government in his hands, and knew how to grapple with the difficulties of his country, demanding clear solution, the French were a happy and a well-governed people, whose glory was patriotism, whose chief ambition was success, under the administration of an able ruler. We do not intend to speak here of the virtues or faults of Napoleon, nor of any other monarch of France, which were many; nor do we uphold or condemn monarchy, as a system of government. The point we maintain is, that the government of any country should be fitted to the character of the people thereof.

The Republic is an ideal form of government, and denotes the highest type of character in the people adapted to it. It is the standard at which every country should aim.

While Gambetta lived, France as a republic, was more a success than it is to-day. Every country needs its hero to solve the problems and intricacies, which arise at unexpected moments, and threaten it with perils, disasters, and sometimes disgrace. The requisites for a true patriot are impartiality, and a disinterested love of his country, devoid of personal ambition, selfishness, and avarice, which are deplorable, yet glaring factors in the administration of every government. Man is a statesman in the true sense of the word only as he possesses these requisites, and knows how to seize the opportunity. France is even now in the birth-throes of a revolution, in which a change of government is imminent, whether for better or for worse, cannot yet be determined. The country is much agitated on the question of labor and capital; and the numerous strikes serve to undermine its basis, none too solid as it is. Imperialists, royalists, republicans, each struggles for the mastery; and the strongest will win. The French character loves change. As a monarchy, France has attained glory; as a republic, she is behindhand. What would Germany be without a Bismarck? and who knows what France would be without a Bismarck of her own! A clear insight into the state of national affairs, patriotism, combined with relentless will power, are needed now; and would lead the country on to victory. And such a victory! For the Frenchman is by nature, patriotic, enthusiastic and brave—a born soldier.

But alas! for the lack of a supporting, guiding hand and will, the country falls into socialism, and the government totters on the frail foundation upon which it rests.

France, so rich, brilliant, civilized, is worthy of a noble fate. She, who could be uppermost amongst the nations, must step back in the ranks; and yet she struggles on through difficulties, seen and unseen, to an ideal form of government.

We see that the Protestant countries of Europe—England and Germany—are in advance of any others, and their success and victory, both moral and political, increase every day.

It is thus also, with the United States. This infant nation, has in every sense, the right conception of a true republic, but has not yet carried it fully into practice. The facts which are the cause of this cannot be effaced by an act of violence, or a single blow; only by slow and steady determination, and a constant reform that knows no backsliding.

But America is the land of the future. Europe, and especially England, is her alma mater; but by her act of Independence she has proclaimed herself forever the land of liberty. Yes, in this country freedom reigns. The government of the United States is young, and has committed faults, and has seen dark days; but in the century of her history she has accomplished marvels, and developed a high code of laws.

The American people know which form of government they require, and they keep it. Enthusiastic, like the French, they have the advantage of being more governed by common sense.

But the stains on America's national escutcheon, slavery and mormonism, have in a measure, hindered the more rapid progress of the United States; and not until one and the other are wiped out with tears and blood, can it attain an inviolable system of pure laws, and absolute triumph.

America is in advance of all other countries. To-day, she stands the Minerva of nations, equipped from her birth, and born to conquer; and she will conquer. But the corruption, existing also, amongst many politicians, must be crushed out, before rest and finally glory can be attained. When these vices, whose influences are demoralizing, and only that, are eradicated, the United States can breathe more freely, and hold her head more proudly.

Liberty is the highest glory of any people, and to the attainment of this object, she must bend every effort, sacrifice anything, everything, save principle, virtue and truth. Civil Government is a science and an art, at the same time. As a science, it should be

studied, the interest of the masses consulted, and every subtle, intricate idea, and course of action should be weighed in the balance, and not found wanting. As an art, Civil Government is a system of tactics and diplomacy, and consists in *putting the right man in the right place.*

In order to fully grasp the comprehensive idea of Civil Government, we must consider that a people knows *how to govern, and to be governed.*

Each is an education in itself. When a half civilized country, like Russia, sunken in gilded barbarism, half crushed to death by despotic monarchy goes backward with years, instead of progressing, without the refining influences of liberty, education, and consequently high civilization, we proclaim it to be an object of pity; and reason points out no way for an approaching change of government, (save by the worse alternative of Nihilism, a system of ruin and destruction) for here is a people unable to govern themselves. They are sunken in ignorance and superstition, and the aristocracy, which constitute the small minority, have not the remotest idea of free Civil Government.

Italy, too, though far more civilized than Russia, has likewise no high political aspirations, nor the ability required to execute them, if she had.

Turkey, totally devoid of the pure exalted influences of Christianity, and of civilization, where education, science and art, are at an extremely low standard; where woman is a mere toy, and polygamy reigns; Turkey is, strictly speaking, more an Oriental country, and has *no moral right* to a position amongst the nations of Europe. The government is limited and narrow, as that of a pagan, uneducated nation naturally is.

The Governments of England and Germany are the glory of Europe; for where the influence of true religion reigns, political and moral success is also insured.

France has the elements to become a brilliant gem in the crown of nations; and who knows, but that some day, when destiny shall give another hero to France, she will rise high, and overshadow the other nations of Europe?

But America, the land of liberty, the home of Washington, Lincoln, Grant, and other statesmen, not so great with Herculean will power, shall create for herself in the centuries to come, a position higher than any monarchy, and be crowned with such glory, that will rest on the land like a benediction.

CLARA V. BERNHAM.

Paris, Feb. 1890.

THE PENINSULA METHODIST to new subscribers, for 15 months, for \$1. cash

Correspondence.

Shall Woman be Represented in the General Conference? If Not, Why Not?

REV. R. W. TODD.

For twenty-five years I have been a convert to the doctrine, that woman ought to be admitted, wherever her brains and heart fit her to be useful, and God wants her to go. If this proposition takes her to the polls, to the halls of legislation, to the bar, and to the pulpit, I cannot help it. The proposition stands.

When the General Conference defined the pronoun "he" to mean "she," so as to allow women to be stewards, class-leaders, and Sunday school superintendents, and thus admitted them to the quarterly conferences, to vote for members of the electoral conferences, by every principle of analogy and just interpretation, it made her eligible to General Conference membership; for, as cited from Cooley on Constitutional limitations, by Hon. Milton G. Urner, in the *Baltimore Methodist*, "Where neither by constitution nor by statute, are the qualifications for office prescribed, any one is eligible, who possesses the elective franchise."

When, on this very subject of lay representation, the General Conference defined the word "laymen" to mean, "all members of the Methodist Episcopal Church not members of the Annual Conferences," whether the members of that body so knew and intended, or otherwise, they opened wide its portals to women; for the very highest legal authority has decided over and over again, that the obvious and natural meaning of the law must stand; that only in cases where the law, in its verbiage or propositions is obscure or of doubtful interpretation, can the *intention* of the lawmakers, or "contemporary construction" be invoked in its application. It is sheer folly, to affirm that this General Conference action does not on its face, make women eligible to membership therein.

Contrary, however, to these fundamental principles of legal interpretation and legal right, the last General Conference decided adversely to woman's claims; and has submitted to a vote of the ministry and laity the question, "Shall woman be eligible as lay delegates to the Electoral and General Conferences of the Methodist Episcopal Church?" So that the practical question, in the pending vote is, Shall woman's right be affirmed, or shall the already legally open door be henceforth closed against her?

In a question like this, it is folly to quote the New Testament pro or con. Neither Christ nor his Apostles enjoined

any particular form of church government, or made any suggestion as to who should sit in church conventions. Those deliverances of Paul, which, to some seem to be opposed to woman's teaching, or exercising any authority in the church, in the light of some of his other utterances, cannot possibly be so construed. The same Paul who says, "I suffer not a woman to teach," and commands her "to be in silence," in the very same epistle tells her, how she must be attired when she prays or prophesies in the church.

Both Christ and his Apostles in their wisdom failed not to see, that different localities and nationalities, manners and customs, times and evolutions, would imperatively demand that questions of ecclesiastical legislation and administration be left to be adjusted by the churches, to their ever varying exigencies. "The faith once delivered to the saints," is and must remain unchangeable. But church polity and administration, as all church history proves, must be accommodated to all lines of real progress, whether in ideas or governmental forms.

In Methodism, the evolutions, according to this principle, may be distinctly traced. From John Wesley, the original source of all authority, the government in Methodism descended to the entire body of the traveling ministry. Then for convenience, this was afterward delegated, under specific limitations, to a select number of ministers, called the General Conference. After this, confessedly without Scriptural warrant, but on the broad question of natural fitness and human expediency, the council doors were opened to the laity; and now, on the same question of natural fitness and human expediency, the church is asked to decide by vote, whether the *women* of our laity, shall be invited to ecclesiastical peerage with our chief counselors and legislators.

If asked what are the reasons for woman's admission to the General Conference, I answer in one sentence,—whatever arguments were potential in the debate on the admission of the male portion of the laity in general, are equally so in the present discussion on the admission of women.

In that debate it was contended by those who favored the change, that the laity constituted a large and most important part of the Church; that they furnished much of the means by which the enginery of the Church was kept in motion; that, as laymen, they had interests in the Church they had the natural right to guard and foster; that bearing so largely the spiritual and financial burdens, they ought to have some voice in the management and direction of these great spiritual and benevolent movements; that taxation,

and representation ought to go hand in hand. Furthermore, it was held, that this movement would make the church government more democratic, and thus popularize it, and that the pious hearts and business brains of representative laymen would be both an inspiration and a help, in all the forward movements of the Church. Has not time demonstrated, that all these positions were well taken? And, I ask, cannot every one of these arguments be successfully applied, in the present discussion on the admission of our sisters to the General Conference? Let us try them, and see.

Women constitute a large and most important part of the Church; proportionally, they are as liberal as are men, in the support of Church enterprises; they have interests as women in the Church, which they have the natural right to guard and foster; bearing largely the spiritual and financial burdens of the Church, they should have some voice in the management and direction of its great spiritual and benevolent movements; taxation, or support, and representation ought to go hand in hand.

Furthermore, female representation would make the church government more democratic, and thus popularize it; and the consecrated hearts and business instincts of representative women would be both an inspiration and a helpful factor, in all our forward movements. Most of these propositions are self evident, and the last is demonstrated, in the management and success of our Woman's Foreign, and Home Missionary, Societies.

In *The Christian Advocate*, under the caption, "Letting in the Light," Dr. Buckley urges two principal objections; (1) that the admission of women to the General Conference would be, as confessed by its female advocates, but one of the stepping stones to female suffrage, female pastorates, etc.; and (2) that its advocacy has, in certain quarters, been accompanied by the suggestion, if not threat, of the organization of a woman's Church, in case of the failure to carry the proposition before the next General Conference.

As to the first objection, my answer is found in the opening paragraph of this article. I am confident, woman is going to wield the ballot in the State, and have all that it implies, before the present generation shall pass away. If, in the altered conditions of this not distant future, some women shall believe themselves divinely called, not to motherhood and the management of the home, but to the work of the evangelist and the pastor, and by their "gifts, grace, and usefulness," shall demonstrate this call to the satisfaction of the Church, why should they be forbidden, to obey the heavenly calling?

As to Dr. Buckley's second principal objection, the threat of organizing a woman's Church in certain contingencies, I must confess that, at first reading, it staggered me not a little. Sober second thought, however, restored my equilibrium. The utterances Dr. Buckley quotes are certainly exceedingly indiscreet; in fact they verge closely on disloyalty. But all true reforms have had some ultra champions. Some of the old anti-slavery advocates denounced the Bible and the Christian religion, because, in certain circumstances, they tolerated a form of human bondage. Such indiscretions, however, should be urged only against the persons who are guilty of them, and not against the cause, which they advocate by such unwise methods. The list of men and women given by Dr. Buckley, as sympathizing with these revolutionary expressions, is small, and I am persuaded they have few followers. Every one of them, however, should be carefully left by our Annual and Electoral Conferences, to serve the Church in some humbler sphere than in the General Conference. If the good cause is defeated, it will be because of the unwise utterances of a few of its would-be promoters. But the cause itself will outlive their folly; for the spirit of progress and reform, like the ghost of Blanco, "will not down." Can the great, and hitherto steadily progressive Methodist Episcopal Church afford, at this juncture, to set back the hands on the dial of the age?

Who is in Charge?

Rev. W. W. W. Wilson says in his paper, that Bishop Fowler is in charge of the Wilmington Conference. The Minutes say, Bishop Bowman is in charge. See title page of the Minutes, also page 31, on which is Bishop Bowman's signature approving the distribution of missionary money as made to the districts. If this is not enough, look and see who signed the ordination parchments, and who signs the missionary checks or drafts that are sent to the presiding elders.

We suggest to Bro. Wilson, that he put Bishop Bowman's name at the head of his "directory."

T. O. AYRES.

MASSACHUSETTS INDEBTED TO NEW HAMPSHIRE. It is current, that the Republican candidates for Governor, Lieut-Governor, Treasurer and Attorney General of the former state, were all born in the latter. On the assumption that these are men of the right type, the old Bay State should make her best courtesy to the Old Granite.

THE PENINSULA METHODIST to new subscribers, for 15 months, for \$1. cash.

W. C. T. U.

The annual convention of the W. C. T. U., of Caroline county, met Wednesday, Oct. 1, in the M. E. Church, Greensboro, Md.; the President, Mrs. Messenger of Federalsburg, presiding. Rev. R. W. Todd led in prayer. The Scriptures were read by the President.

In the absence of Mrs. T. W. Jones, the minutes of the meeting in Ridgely, Aug. 28th, 1889, were read by Miss Emma Saulsbury, who was appointed secretary *pro tem*. Committees on resolutions and the election of officers were appointed.

The delegates from Federalsburg, Ridgely, and Denton, gave very satisfactory accounts of the work done in the Juvenile, Flower, Mission, and Literature departments.

The President gave a very earnest address, urging on all the necessity of renewed zeal and energy in the work. She spoke particularly of the importance of evangelistic work, and read an article upon it from the *Union Signal*.

A paper was then read, on "Kindergarten", by Miss Emma Saulsbury, of the Ridgely "Y."

At the evening session, resolutions were adopted, affirming "loyalty to the purposes and aims of the great and world-wide Union, to which this county Union is auxiliary congratulating the citizens of Caroline Co., Md., on the stand they have taken for local prohibition, deprecating the reputed violation of the local option law, and advising an earnest effort to induce the next Legislature to make the law more effective; and expressing deep interest in the pending struggle in Nebraska for Constitutional prohibition.

The following officers were unanimously elected for the ensuing year: Mrs. E. F. Messenger, Pres.; Miss Carrie Davis, Cor. Sec.; Miss Maggie Williams, Rec. Sec.; Miss Mary Wilson, Treas.

The remainder of the session was occupied by music, and addresses by the Revs. R. W. Todd, and J. W. Easley of Federalsburg. The convention then adjourned, to meet in Federalsburg, May, 1891.

W. H. M. S.

An Auxiliary of the Woman's Home Missionary Society was formed in Clayton M. E. Church, Rev. R. K. Stephenson, pastor, Sunday evening, September 14th. President, Mrs. Roberta Matlack; membership 19; subscribers to Woman's Home Missions 18.

Sabbath morning, Sept. 28th, Mrs. N. M. Browne, addressed a large audience in Chestertown M. E. Church, Rev. Dr. Wiley, pastor, in the interest of Home Missions; at the close of which, forty-two persons gave their names as members of a Society, and thirty-seven subscribed for "Woman's Home Missions." In the afternoon, an Auxiliary was organized, with the following officers: President, Mrs. A. T. Melvin; Cor. Sec., Miss Anna Brown; Rec. Sec., Mrs. C. Lucas; Treas., Mrs. Joel Clements. Vice Pres., 1st, Mrs. James Brice; 2nd Mrs. Dr. J. A. Perkins; 3d Mrs. M. Skirven.

Literary Committee, Mrs. Mary Brown, Mrs. A. T. Melvin, Miss Idell Baker. Secretary for Woman's Home Missions, Mrs. A. J. Cahall.

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LESSON FOR SUNDAY, OCTOBER 12, 1890.
Luke 22: 7-20.

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

THE LORD'S SUPPER.

GOLDEN TEXT: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11: 20).

7. *The day of unleavened bread*—the 14th of Nisan (Thursday), the day on which the leaven was removed, and the lamb slain. The Passover proper began after sunset of this day; that is, after the 15th began. Mansel, Westcott, Farrar and others, think our Lord ate the passover on the 13th, (in order to reconcile certain passages in John), but there is no sufficient reason to believe that He antedated the festival. *When the passover must be killed* (R. V., on which the paschal lamb, which was usually set aside on the 10th of the month for that purpose, and must on this day be presented in the temple, and slain, "between the evenings" (between 3 and 6 p. m.). The blood was poured out upon the altar, the skin and fat removed (the latter burned upon the altar), and the carcass of the lamb was then wrapped in the skin and carried forth from the temple to the house of the owner. From ten to twenty persons might partake of the lamb, which was roasted and eaten entire, with bitter herbs. For the origin of the feast see Exodus 12.

8, 9. *Sent Peter and John.*—In the parallel accounts the disciples took the initiative. They came and asked Him where he would keep the Passover. He replied by despatching Peter and John *Go and prepare us* (R. V., "make ready for us") *the passover.*—In this direction no place was specified. *Where wilt thou?* etc.—in Bethany, which was permissible provided the lamb had been slain in the temple, or in Jerusalem?

10, 11; *Into the city*—into Jerusalem. This direction shows a preternatural foresight of even minute circumstances in the path of suffering that lay before Him. *A man meet you bearing a pitcher.*—Women were usually sent to the public fountains for water; a man servant, therefore, would be conspicuous. *Follow him,* etc.—"This mode of directing the disciples would prevent Judas from knowing the place in time to betray our Lord at the Passover meal" (Schaff). *Say unto the goodman*—"an archaic expression for the master of the house, the *pater familias*" (Farrar). Possibly this "goodman" was either Mark, or Nicodemus, or Joseph of Arimathea; but, as universal hospitality was the rule in Jerusalem, there is no need of identifying the person. *The Master saith.*—Evidently the "goodman" was a disciple. *Where is the guest chamber?*—According to Matthew they were also to say, "My time is at hand; I will keep the passover at thy house with My disciples."

12, 13. *Large upper room*—on the second floor; or, if the house had but one story, the room on the house-top. Such tower-shaped rooms are common now in tropical countries. Edersheim, however, thinks the open court or a common apartment is meant. If this house belonged to the mother of Mark, the guest chamber was the room in which the disciples assembled after

the resurrection, and upon which the Holy Spirit descended at Pentecost. *Furnished*—with tables, couches, etc. *Make ready.*—Their part was to see that the bread, wine, and bitter herbs were procured, and the selected lamb slain and roasted. *Found as he had said.*—"They need not fear a disappointment who go upon Christ's word" (M. Henry).

14. *When the hour was come*—"the even" (Matthew), about 6 p. m. Peter and John, having made ready, returned to Bethany, and came back with the rest in the evening. Even Judas, the traitor, was present. "The city and the entire neighborhood would be tremulously astir, as the sun went down" (Morison). *Sat down*—reclined on the couches. It was at this time, probably, that the strife among the disciples for priority, recorded later, verses 24-30, took place, which led to the washing of the disciples' feet with its connected teaching (John 13: 4-12). "In taking their places John reclined next to Jesus on one side; thus he might easily rest his head upon the Master's bosom (John 13: 25). Judas sat near Christ, probably on the other side, for Christ reached to him a sop or morsel (John 13-26)" (Abbott).

15, 16. *With desire I have desired*—an intensive form of expression; I have earnestly desired. He had important truths to communicate, and it was His last meeting with them before the resurrection; moreover He desired to institute a memorial Christian sacrament. *Will not eat * * * until it be fulfilled*—"until the true Passover has been offered by My death, and so the new kingdom established" (Farrar). Lange goes farther:—"The Lord points to the eternal coronation-feast of His glorified church, the shining image of the eternal supper, the anticipatory celebration of which, in the New Testament covenant meal, He is now about to establish."

17. *He took the cup* (R. V., "He received a cup") Four cups were used: 1, at the beginning; 2, during supper; 3, the "cup of thanksgiving; 4, "the cup after supper." This cup is supposed to have been either the second or the third. *Divide it.*—It is an unsettled question, but one of no great importance, whether Jesus Himself partook of the bread and the wine which He gave to the disciples on this occasion. Andrews thinks he did; Alford, that He did not. Dr. Smith says: "In the same spirit, in which he refused the opiate which was commonly used before the crucifixion, He would not incur either the danger or the suspicion of His mind being clouded with wine; and He abstained also, as the officiating Priest about to lay down His life in sacrifice."

18. *Will not drink* (R. V. interpolates "from henceforth") *of the fruit of the vine.*—Earthly feasts are ended for Him. "Note that, according to the Saviour Himself, the liquid contained in the cup was not literal blood, but 'the fruit of the vine'" (Morison). *Until the kingdom . . . come*—in Mark (14: 25), "until that day that I drink it new in the kingdom of God." In "the new heavens and the new earth," when all things shall be made new, the Lord's Supper shall be merged into the marriage supper of the Lamb, and Christ will then partake of the new wine of the kingdom with His redeemed followers. Thus the Sacrament of the Supper is not simply retrospective and commemorative, it is also prospective or prophetic.

19. *Took bread*—the round cake of unleavened bread. *Gave thanks*—Matthew and Mark say, "blessed it." *Break it*—an em-

blematic act. Luke's account closely agrees with Paul (1 Cor. 11: 23-26). *This is My body*—that is, represents My body, a common way of using the symbol for the thing symbolized. The disciples were accustomed to this mode of speaking, and moreover, could see for themselves that our Lord did not offer to them a part of His veritable body. The heresies of transubstantiation and consubstantiation sprung from a literal rendering of these words. *In remembrance of Me.* At each season of celebration we are to remember Him—His words, His works, His love, His condescension, His sufferings, His death. We are so to remember Him, that our sins will be forsaken, and our brotherly love increased, and our faith strengthened, and our zeal enkindled. "The Christian Passover was no more to be in remembrance of the deliverance from Egypt, but of that far greater deliverance wrought by Christ" (Farrar).

20. *The cup after supper*—the final cup. *This cup is the new testament* (R. V., "covenant") *in My blood.*—The new covenant, like the old, was ratified with blood. Heretofore the blood of Christ had been symbolized, by the blood of bulls and of goats; henceforth its emblem was to be the wine of the sacrament. "It need hardly be remarked that the title of the New Testament is derived from this passage" (Farrar). *Shed for you*—"for the remission of your sins" (Matthew).

"While the bread points more to Christ's life in us, and the wine to Christ's death for us, the two are inseparable; for the bread was broken to signify His death also; and the wine is drunk to signify our partaking of His life also. The Lord's Supper is, therefore, a feast of the living union of believers with a crucified yet living Savior, and with each other. It signifies and seals these truths. The central fact is the atoning death of Christ, which we commemorate; but the present blessing is the assurance conveyed by visible signs, that this Saviour is ours, and nourishes us with His life unto life eternal" (Kiddle).

A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike, or the hint may fall?

The latest chirp of that "little bird,"
The spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes *smash*
What fames have been blasted and broken
What pestilence sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed
bow!

Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom and pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the
while.

Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head
They can turn a foe to a friend instead;
The heart close-barred by passion and pride
Will fling at their knock its portals wide,
And the hate that blights and the scorn
that sears

Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!

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Temperance.

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

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

W. C. T. U. Notes.

The Marshallton and Stanton W. C. T. U., were quite successful with their supper and musical entertainment, the evening of Sept. 11th. The annual election of the officers of the Marshallton W. C. T. U., resulted as follows:—Mrs. A. J. Guest, Pres't.; Mrs. Annie Chandler, Cor. Sec.; Mrs. Dickey and Mrs. Vaughn, Vice Presidents; Mrs. Russell, Treasurer. Wednesday evening, Sept. 24th, this Union held a public meeting in their headquarters; addressed by Rev. Alfred Smith of Middletown, and Rev. F. T. Benson of Wilmington. Sept. 25th a Society to be known as "the Marshallton Social Circle," was organized by ladies of the Union. The Nassau W. C. T. U., held a "Harvest Home" Saturday, Sept 27. Rev. F. C. MacSorley, of Lewes, Mrs. Julia Tomkinson of Wilmington, Rev. J. T. Prouse and Mrs. Rebecca Jefferson Pres't. of Sussex Co., were present. Mrs. Tomkinson and the gentlemen made addresses. During the day, a number of new members were secured for the Nassau Union. The Wilmington W. C. T. U., reported Sept. 29th, an addition of fifteen or twenty members, with the hope of more names being sent in by others of the "Crusade" committee. The Smyrna W. C. T. U., held a pleasant social meeting at the home of Mrs. James C. Robinson; the evening of "Membership Crusade Day," the report in regard to members being two obtained, with the larger number who engaged in the work yet to be heard from.

WHITE RIBBON.

Smyrna, Oct. 1 1890.

Two Pictures.

They come often, those two pictures, before our mind's eye; but to paint them in cold type, how can we?

The first is that of a beautiful young lady, of high social standing. We have often gazed upon her with silent admiration; a perfect form, tastefully arrayed; a perfect face, unclouded by care or sorrow; a sweet smile. Have we ever seen anything lovelier?

Years pass, and the second picture is seen. This once beautiful and accomplished lady is seen entering a beer saloon, by a side door. What does she there? Look into her face, and you will see what a demon has possession of her. It is the demon of drink; and to obtain fuel to feed the fatal fire, kindled by

this terrible spirit of evil, she comes to this place. But she comes the last time. While yet in the prime of life, she falls dead in her handsome home a victim of intemperance.

But we'll let the deadly work go on! Why put forth any effort to stop it! why not let rum continue to kill its thousands and hundreds of thousands? Why should any one refuse to help in this dreadful work of devastation, by withholding his approval or casting his vote against it?

"Eli Perkins," who was lately making observations in Iowa, was "interviewed" as he was passing through Sioux City. He had been at Ackley the day before for the first time in nine years. Nine years ago it had seventeen saloons, and the bank and farmers sent \$25,000 to the East annually to pay interest on farm mortgages. Now he found no saloon or sign of a saloon, and a banker told him that they only sent \$2,500 East during the past year to pay interest on farm mortgages. Not a policeman there now, and not a pauper in the poor-house, nor a criminal in the jail. The only bankruptcy there has been in Ackley is the bankruptcy of the poor-house. Poor old poor-house, it had to give up business, and the jail is full of cobwebs! "Yes," declared Eli, "Temperance has hurt the poor-house and jail in Ackley. It has ruined these institutions."

The *Inter Ocean* comes out squarely for the abolition of the United States saloon license; on this the *Union-Signal* gives the *Inter Ocean* its hand, and trusts it will not be long before it is ready to come out as squarely against municipal license of the saloon. It says: "This Congress should do away altogether with the saloon license of the internal revenue law. It is no longer needed, answers no good purpose, and is an unmitigated evil, first, directly and second indirectly. In prohibitory States, and in places where local option prevails, the violators of law hide behind Government licenses. The letter of the law provides against this, but practically it works that way in a great many cases. Indirectly the Government occupies a false and demoralizing position, through this license, as a sort of silent partner in every saloon in the country."

Plainfield, N. J., has this year a "high-license" city council, which, against many earnest protests of reputable citizens, insisted upon granting a \$700 license for a saloon under the post-office. The matter was then taken to Washington, and Post-master

General Wanamaker has very properly caused the lease of the present post-office building to be cancelled, and a new, eligible building has been leased by the Government with conditions which preclude the possibility of any future saloon nuisance in connection therewith. Plainfield was powerless to keep the \$700 saloon from invading the present post office building, but fortunately, with a friendly Postmaster general, the United States Government is still able to take the post-office away from the saloon.—*National Temperance Advocate.*

This hymn was sung at the re-opening of what is now called the old Presbyterian church, New Castle, Del., March 28, 1819, and was written for the occasion by the Rev. John E. Latta, then pastor.

To Thee, O God, our Sovereign King,
A thankful tribute we would bring,
Presenting at Thy throne of grace
Our grateful hearts, in songs of praise.

While in thy courts with loud acclaim
We sing Hosannas to Thy name,
Vouchsafe in mercy, Lord, to hear
Thy people's praise, Thy servants' prayer.

Thine art the Heavens, the earth is thine
The sun with, all the stars that shine;
Wilt Thou, Almighty, ever deign
To dwell in temples built by men?

We plead Thy gracious promise, Lord,
And humbly trust Thy Holy Word,
"To put Thy name," and bless the house
Where pious souls record their vows.

O may this temple, night and day,
Thy power, Thy love, and grace display!
And here may weeping converts find
That God is merciful and kind!

Jesus, thy name we here record,
Our Priest, our Prophet, King and Lord;
With strength, salvation, light and hope,
Thy Gospel bears our spirits up.

While here we seek Thy heavenly face,
And humbly ask to share Thy grace;
Send Thy blest spirit from above,
And melt our frozen hearts with love.

Let peace, and love, and comfort rest
On every heart, in every breast,
And faith triumphant, make us know
The joys of Heaven, begun below.

This church, which was remodeled in 1819, was built in 1704 and 1705; and the church, which stood where the new church now stands, was built in the year 1658. John Wilson became pastor in 1698, when it was changed from a Dutch Reformed into a regular Presbyterian church. In Delaware the first Presbyterian church was built at Lewes, and its first minister was Samuel Davis.—*N. C. Star.*

Bishop Newman's sermon at the Puget Sound conference has been described by a Pacific slope paper "as a benediction" on those who heard it.

The *Christian Witness* learns that Bishop Joyce devotes his entire salary to the relief of poor preachers in the south.

Rev. B. F. Rawlins, D. D., of Mt. Vernon, Ind., has been elected assistant editor of the *Western Christian Advocate.*



So confident are the manufacturers of Dr. Sage's Catarrh Remedy in their ability to cure Chronic Catarrh in the Head, no matter how bad or of how long standing, that they offer in good faith, the above reward, for a case which they cannot cure. Symptoms of Catarrh.—Headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, ringing in ears, deafness, expectoration of offensive matter; breath offensive; smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases result in consumption and end in the grave.

By its mild, soothing, antiseptic, cleansing and healing properties, Dr. Sage's Remedy cures the worst cases. "Cold in the Head" is cured with a few applications. Catarrhal Headache is relieved and cured as if by magic. It removes offensive breath, loss or impairment of the sense of taste, smell, or hearing, watering or weak eyes, and impaired memory, when caused by the violence of Catarrh, as they all frequently are. Sold by druggists, at fifty cents. Manufactured by WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.

Dr. Pierce's Pellets.

Purely Vegetable. Gently Laxative, or Cathartic, according to size of dose. By druggists, 25 cents a vial.

J. T. PATRICK, Raleigh, N. C. has been chosen through Southern Governors to send out information to those wishing to invest in the South. Write him enclosing stamps.

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Permanently cured without pain. No knife or any dangerous instrument used. Where parties are responsible, no money required until they are well. Send for circular with references.

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Makes a Lovely Complexion. Is a Splendid Tonic, and cures Eczema, Pimples, Scrofula, Mercurial and all Blood Diseases. Sold by your Druggist. Sellers Medicine Co., Pittsburgh, Pa.

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BLUE.

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Peninsula Methodist.

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 WILMINGTON, DEL.

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

WILMINGTON, OCTOBER 11, 1890.

The Peninsula Methodist will be sent from now until January 1, 1892, to new subscribers for only one dollar.

(Concluded from 1st page.)

tion, but does not require thirty days' notice, as some have supposed. These notices must not be given earlier, than thirty days before the election.

III. THE TIME.

"In the month of October or November, 1890," says the General Conference, and this is all it says. We might assume, that "fixing the time" was one of "the details of the election," which "the committee are to superintend," but for the proviso, that the committee itself may be chosen "at the hour of opening the election."

Dr. Buckley says, many of the Annual Conferences have fixed the days; some allowing a choice of any day in a particular week; while some have not taken any action. He suggests, that the proper persons to select a day would be "the official board, in concurrence with the pastor," or "the presiding elders."

There is no question, it seems to us, that "fixing the time" is left by the General Conference to each local church. For the sake of uniformity, it may be well to have the Conferences act, or in case of their non-action, for the presiding elders to name a day; but in either case, only, as Dr. Buckley puts it, "to make suggestions."

Any pastor, with the concurrence of his official board, has the right to fix the day and hours in which this "election" shall be held.

Of course the convenience of the voters will be considered, so that all who desire to exercise their privileges may be able to do so; even the aged and the infirm.

IV. THE PLACE.

"In every place of public worship, of the Methodist Episcopal Church." This includes the home and foreign fields; so that the polls are to be open in India, China, Japan, and Africa, as well as in Europe and America. Dr. Buckley says, "a vote by ballot implies the presence of the voter at the polls at

the time;" so that 1.0 proxies are to be allowed.

V. THE VOTERS.

"Every member in full connection, who is not less than twenty-one years of age."

We heartily concur with the editor of *The Christian Advocate*, in the "suggestions," that every person entitled to do so should vote; that "it is a high privilege, and the vote, while not authoritative, will doubtless exert a powerful influence;" that "all pastors should urge the people to be present and vote; and that all who have any interest in the subject on either side, should do what they can to secure a full expression." Each member ought to remember his responsibility. Every vote counts for or against this measure; and the election is held to give every one an opportunity to declare his opinion.

The number of votes cast will show how many of our members care enough about the question, to cast a ballot one way or the other.

VI. THE QUESTION.

"Shall women be eligible as delegates to the Electoral and General Conferences of the Methodist Episcopal Church?"

It is well to bear in mind, that this vote has no legal force; as Dr. Buckley says, it is "not authoritative." Whichever way the vote goes, our women remain precisely where they now are. A unanimous vote for their admission would not admit one; simply because they cannot be admitted in that way. The General Conference of 1888 decided, that the law of the Church forbids their admission; and that law cannot be changed except in a prescribed way; namely, "by the concurrent votes of three-fourths of all the members of the several Annual Conferences," and "a majority of two-thirds of the members of the General Conference," preceding or succeeding. So that whichever way this question is decided at this election, the status of women in our Church remains the same, until the law shall be changed in the constitutional way.

Why then is this election held, and why does it awaken so much interest? We answer; because of the influence this vote will have on the preachers in the Annual and General Conferences, in making, or not making this change in the law. As Dr. Buckley says, "the vote will doubtless exert a powerful influence." At the same time, it must not be forgotten, the action of these Conferences does not depend on this vote alone. Whatever respect they may feel for the opinion of their brethren of the laity, they must still exercise their own judgment, and act as they think best for the good of the Church, and its success in the world.

They cannot do their duty, by simply registering the votes of the people. So that, while the influence of the pending vote will be very potential, it cannot be decisive.

So evenly divided was the last General Conference, on the eligibility of women under the law of the Church as it is, and yet so strong and resolute was the opposition, that it was deemed wise and prudent, to consult the members of the Church at large, by a formal vote, and secure, as Dr. Buckley says, "an expression of opinion, as to the wisdom of admitting women, and the desires of the people;" only this, "an expression of opinion," and nothing more.

It is well also to note, that if this vote is in favor of the admission of women, and the constitutional change shall be made afterwards, it does not follow, that any woman will ever be elected as a delegate. The change would only make it possible for her to be admitted, in case she was elected. The election of women as delegates to either conference, will depend, on the votes they may be able to get in the quarterly and electoral conferences respectively; just the same as that of any masculine candidates will. Why, in the name of common sense and common fairness, should not our women have at least an equal privilege as candidates, with men? Why say men may be chosen as delegates, but women may not?

VII. THE BALLOTS.

Those who favor the admission of women shall cast a ballot, on which are the words, "For the admission of women as delegates;" those who are opposed to their admission, shall cast a ballot, on which are the words, "Against the admission of women as lay-delegates."

These ballots may be written in pencil or ink, or may be printed; the only essential thing being the words as given above.

Will it not be well, for each pastor to appoint a meeting of all his members, at which he may explain the subject, and offer reasons why every one should cast a ballot for, or against.

Printed ballots can be had, on application to the office of THE PENINSULA METHODIST, Wilmington, Del., at the rate of 25 cts. per hundred, with two blank forms for returns of the election for each hundred ballots.

OUR SUNDAY SCHOOL LESSON.—We hope not one of our readers fails to peruse carefully the admirable exposition of Scripture given in our weekly Lesson. A large fund of most valuable Scripture knowledge may thereby be acquired. This week there is a very edifying lesson on "The Lord's Supper."

Conference News.

The popular preacher of Galena charge, Rev. E. H. Nelson, has been holding revival services at Locust Grove for two weeks with good success.

GRACE, Wilmington. Rev. W. V. Kelley, pastor of St. John's M. E. Church, Brooklyn, N. Y., will preach in this church to-morrow, the 12th inst. Dr. Todd is expected to return, in time to be in his pulpit the following Sunday.

SCOTT, Wilmington. Rev. V. S. Collins, pastor. Extensive repairs and improvements have been made in this church. Re-opening exercises, Sunday, October 19th. Rev. Geo. E. Reed, D. D., L. L. D., president of Dickinson College is expected to preach on the occasion.

MILLSBORO, DEL., Geo. W. Wilcox pastor.—Last week, Bro. Wilcox, wife, and daughter, had a very delightful visit with friends in Farmington and Milford, so many of whom they were glad to find enjoying health and happiness. They returned home Saturday, to resume the work of their charge. Sunday evening, in the meeting at Dagsboro, three persons came to the altar as penitents.

Centennial of Methodism at Bethel M. E. Church, Cecil Co., Md., Oct 26, 1890.

10.30 A. M., "THE BEGINNING OF METHODISM IN CECIL COUNTY," by Rev. T. Snowden Thomas, A. M., editor of the PENINSULA METHODIST.

"HISTORY OF BETHEL CHURCH," by Rev. W. L. S. Murray, D. D., presiding elder of Wilmington District.

Address by Benjamin F. Biggs, Esq., Governor of Delaware.

2.30 P. M., LOVE-FEAST, led by Rev. James A. Brindle, King's Creek, Md.

MINISTERS THAT HAVE LEAD THE SACRAMENTAL HOSTS AT BETHEL CHURCH," by J. Fletcher Kane.

"TIES THAT BIND THE LIVING TO BETHEL CHURCH AND CEMETERY," by Rev. James A. Brindle.

"SUNDAY SCHOOLS CONNECTED WITH BETHEL CHURCH" by W. C. Lake, Esq.

7 P. M., SERMON by Rev. Alfred Smith, of Middletown, Del., followed by revival services.

The music will be entirely vocal during the forenoon and afternoon exercises; and the singing will be of the old-fashioned style, as the fathers and mothers sang in years long gone by.

In the evening exercises, the organ will be used, and hymns of modern composition will be sung and played. Thus we will have the old and the new. Protracted meetings will be held for ten days at least.

Pastors of former years are invited to be present; and all old friends of Bethel, within easy access, are expected to worship with us, at this the last centennial in which they can ever expect to participate at Bethel.

S. T. GARDNER, Pastor.

The annual convention of the Maryland W. C. T. U., will be held in Immanuel Baptist Tabernacle, Baltimore, Oct. 16-17. The evening sessions will be addressed by Mrs. Mary A. Livermore, Mrs. J. T. Ellis, and Miss Schick. A cordial invitation is extended to the members, to attend all the sessions of the convention.

Wilmington District Notes

MR. SALEM, Oct. 5th, paid her debt of ten year's standing, with great enthusiasm, in about twenty-five minutes. Revival services are now in progress, three conversions first week.

Rev. Louis E. Barrett, reported in the Preachers' Meeting, that last Sunday was one of the best he has yet had in ST. PAUL'S. The communion service was one of great power; one conversion, and five stood up for prayers.

MADELEY is ablaze with revival fire. Fourteen conversions last week; twelve joined on Sunday morning. Sunday school increased eighty-nine in two weeks in average attendance. The Sunday morning service closed with a shout.

EPWORTH crowded; revival spirit intense; Bro. Corkran happy.

Bro. Dodd is in the midst of a gracious revival at EBENEZER; one of his laymen said to the writer, "we have had nothing equal to it in many years."

Bro. W. E. Tomkinson, has rendered valuable assistance.

Franklin Street Sunday-school under the auspices of St. Paul's church, opened Oct. 5th with a full house, with a corps of 18 teachers; raised \$120. Bros. Pyle, Barrett, and Murray made addresses. Bro. Jabez Hodson presided.

Old ASBURY is on the crest of the revival wave. The Salvation Army in charge, Oct. 3d, created a great interest. Revival services now in progress with a good outlook.

W. L. S. MURRAY.

From Kent Island, Md

DEAR BRO. THOMAS.—It has been some time, since I have reported from this charge. I have now the glorious fact to give, that the Lord is reviving his work among our people. We began our meeting some three weeks ago, and there have been 28 accessions with the interest still increasing. Little children, young men and young ladies, and old men of gray hairs, have been seeking the Lord. "Bless the Lord, O my soul, and all that is within me, bless His holy name!"

The church is being quickened into new life, an experience greatly needed. There are too many who are "neither cold nor hot;" having a name to live, while they are dead.

We have been trying to preach not only the Gospel, with its sweetness of a mother's hush, but also the terrors of the law, and the wrath of God which abideth on them that believe not.

Rev. W. W. Johnson, of Gumboro, Del., a class-mate of mine, was visiting on the Island last Sunday, and preached for me, both afternoon and night.

Rev. J. H. Dougherty, pastor of the M. P. Church, has rendered valuable assistance preaching with power.

Pray for us, that the work may go on, until hundreds shall be born of the Spirit.

Our 3d quarterly conference will be held Oct. 18-19

Yours,

W. W. SHARP.

From Appoquinimink, Md.

DEAR BRO. THOMAS.—Friendship church on this circuit, which had been closed for four weeks for alterations and painting, was re-opened, Sunday, Sept. 21st.

The morning sermon, preached by Rev. W. W. Wilson of Smyrna, was an ad-

mirable and most appropriate one. After preaching Bro. Wilson made an appeal for contributions, to pay off the debt incurred in making the improvements, and in a little while, three-fourths of the sum needed was raised.

In the evening, Rev. R. K. Stephenson, a former pastor, was with us, and preached to the very great pleasure of his many friends who were present. Under his management, the rest of the money needed was soon obtained.

Pastor and people are under great obligations to Bros. Wilson and Stephenson, for their presence and very efficient service.

Appoquinimink circuit includes two churches, "Friendship" and "Union" both substantial, commodious and beautiful, and free from debt.

We are now praying, hoping, and waiting for the Divine Spirit to take full possession of these premises, and reveal his convicting and converting power in many hearts.

O, for a genuine revival of the work of the Lord, that shall fill these beautiful temples, with sincere and earnest worshippers of the most High God!

M.

GIRDLETREE, MD., E. H. Derrickson, pastor.—The revival meeting, which began at Conner's, Sept. 21st, is proving to be a grand success. The church cannot accommodate the crowds that come. Every evening last week, notwithstanding the rainy weather, the attendance was good; and the presence of the Holy Ghost was powerfully felt. The members are working nobly, and are cheered with many conversions.

An extra meeting will begin at Goodwill, probably Oct. 19th.

Sunday, 19th inst., at Klej Grange and Goodwill, the membership will vote on the question, "Shall Women be admitted to the General Conference as Lay Delegates?" Bros. Stephen Redden and Isaac Landing, at Goodwill, and Bros. William Strickland and George Porter at Klej Grange, were appointed by the quarterly conference to assist the pastor in taking the vote. At Girdletree, Bros. Daniel Sooy and Fred. Dukes, and at Conner's, Wm. K. Rowley and Horace Truitt will assist the pastor in this work; and the vote will be taken, Sunday, 26th inst.

DELMAR, Bro. A. D. Davis, sends us these cheering tidings.—We have started in, on the 6th week of our village camp; interest unabated; from 1,200 to 1,500 people present last night, (Sunday); some 20 at the altar, and 11 professed conversion, making 171 to date. 114 have united with our Church, and some with other branches of the Church. A great meeting at Mt. Pleasant last night; 9 conversions to date, and many seeking.

Mrs. Davis is improving slowly; is now able to sit up in bed a short time, supported by pillows, once in a while.

Oct. 6 1890.

Editor Peninsula Methodist.

DEAR BRO.—I have sent out letters to ministers of our Conference, soliciting contributions towards a stained glass window, of handsome design, for Madison M. E. Church, Dorchester Co., Md., as a memorial to Rev. I. N. Foreman, recently deceased; and have received responses in small amounts from several of them. These friendly donors, will please accept my heartfelt thanks, for their assistance in this

matter. I hope I may have many additional responses within a few days.

The church is ready for the windows, and I am very anxious to get them in place. The corner-stone will be laid, (D. V.) Sunday, Oct. 12th. Rev. J. H. Howard, and other prominent ministers will be present, and assist in the services.

Fraternally yours,

G. W. BOUNDS.

Taylor's Island, Md., Oct. 1; 1890.

BISHOPVILLE, MD., Rev. G. T. Alderson pastor, writes:—We are doing some work on our church at Bishopville. An interesting revival is in progress at St. Martin's.

Attention! Epworth League Workers!

The annual convention of the sixth general conference district Epworth League will meet in East Baltimore Station M. E. Church, Baltimore, Maryland, Nov. 18-20, 1890.

I am authorized to call for delegates, on the following basis of representation:

1. Two delegates from each organized presiding elder's district league, elected by said league.

2. Two delegates from each unorganized presiding elder's district, appointed by the presiding elder, one of whom may be himself.

3. One delegate from each local chapter, elected by the chapter.

A copy of this call has been mailed to each presiding elder in the territory, and to the president or secretary of each local chapter of whose existence I am aware. If any presiding elder or local chapter should fail to receive the written notice sent them, please consider this an official notice, and proceed at once to elect delegates and alternates. Blank credentials will be promptly forwarded on application to our corresponding secretary.

May we not hope to see every district and every chapter in these twelve annual conferences, represented? We have a large territory of loyal Methodists, and should have a large and enthusiastic convention.

Bro. Pastor, have you a chapter on your charge? If not, is it not possible to organize in time to be represented in the convention? Leaflets, containing full information of the *modus operandi* of organization will be promptly furnished you gratis, on application to our corresponding secretary, William Kendall Esq., 237 South Bond St., Baltimore, Md.

An interesting programme is nearly completed, and will be published next week. A movement, that has for its object the development and training of the 800,000 young members of the Methodist Episcopal Church, into active Christian workers, certainly ought to receive the hearty support of all Christians, much more of all loyal Methodists. Of this great movement this district league is a part, and to aid in this great work, this convention is to be held.

Let every one who has been helped, by the holy influence emanating from the Epworth of a century and a half ago, pray God that this second Epworth revival may be even more holy and more mighty for good.

Yours, to "Look up and Lift up,"

VAUGHAN S. COLLINS, Pres.
Scott M. E. Parsonage.

Wilmington Del., Oct. 1, 1890.

THE PENINSULA METHODIST to new subscribers for 15 months, for \$1. cash.

DICKINSON COLLEGE.—Ralph W. Ilhngworth has been elected editor-in-chief of *The Dickinsonian*, with C. Ames and C. Grier of the *Belles-Lettres*, and F. Moore, H. F. Randolph, and V. Prettyman, of the *Union Philosophical Society*, assistant editors.

A. C. T. McCrea, and W. T. Roberts were elected business managers of the paper.

The new Law School was inaugurated Tuesday evening, Sept. 30, with appropriate exercises, in Bosler Memorial Hall; President Reed, Dr. Trickett the dean, and others, making addresses on the occasion.

OUR improvements meet with almost universal commendation and we hope in a few days to have them entirely completed. Some of our good people think we are going to an awful trouble and expense to get such a store; but why shouldn't we? You want just as good a place in Wilmington to buy clothing as any one has anywhere, and if you can get just as good clothing for the money as anybody else can sell you our business will have a tremendous advertisement. All the lines of Men's and Boys' Clothing ready for your inspection. Piece goods for tailoring in endless variety. Prices rock bottom.

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MEANS that Pittsburg, Kansas, with its unequalled railway connections, is the best point on this continent for the establishing of any kind of a manufacture that consumes coal, and looks to the United States and Mexico for a market for its products, and guaranteeing absolute

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ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE.

CHAPTER XIV.—LED ASTRAY.

While Elwood Earl was writing Major Arnold's will, startling events were transpiring that deeply interested him.

A company of men, with whom his father had become acquainted, and who frequently hunted in the Adirondacks, came early that morning to the Earl cottage, and desired Hubert Earl to accompany them.

The merchant was fond of sport, and never failed to join a hunting party when he could. This morning, feeling unusually well, and in fine spirits, it required but little persuasion to induce him to join the hunters, for a day in the mountains.

Breakfast over, he took his son's new rifle, and bidding his wife a cheerful good-bye, he was soon lost to view among the wooded hills.

Hour after hour he tramped on with the hunters. Game was plentiful, and it was past one o'clock before the party, weary with the chase, thought of returning home. Before beginning the homeward tramp, they rested for a while, and ate the lunch, which they had brought with them. Had they stopped with that, the sad scenes we are soon to look upon, would never have been recorded in these pages; but they did not stop there. They had finished their lunch, and were about to start home, when one of the party drew from his pocket a flask of brandy.

At the sight of the liquor Hubert Earl shuddered, and when it was offered to him he refused to touch it.

The men, not realizing the danger, and thinking that a little of the spirits would help him to endure the fatigue of the tramp home, insisted that he should join them.

The generous soul of Hubert Earl, unwilling to be thought unsociable by the men who had given him a day of unmixed delight, at last yielded; and taking the flask, he tasted the liquor. He did not want it, at that time, but he yielded for the sake of what he termed propriety; for it seemed to him a very improper thing to refuse so trifling a favor, when asked by friends. He drank but a few drops for the sake of appearance, but in every drop there was a woe, and a curse, and a perdition of misery.

It was the first liquor he had seen or tasted, since his return from Albany, and its effect was marvelous. All the old fires of appetite were kindled, and

he felt in that fatal moment, that he was lost.

He attempted to return the flask to the owner, but he seemed powerless to accomplish the act. He clutched it nervously for a moment, then placing it again to his lips, he drank the last drop.

The astonished men looked at each other in amazement, for they could not at first credit what they had seen; but gradually the fearful truth came over them, and they realized what they had done. Hubert Earl had again fallen, and they were the cause of it. For a moment the thought paralyzed them, and they could only sit, and think in silence. When, at last, they comprehended the full measure of responsibility, they used every means to reach the Earl cottage as soon as possible, but before they had gone a mile, his steps were unsteady, and he had become quite noisy. They now saw they could not get him to the cottage without carrying him, for his steps were so unsteady that it was evident that in a little while he would become quite helpless.

Had this condition been the result of an accidental wound, they would have borne him to his door with the feeling they were doing a noble work; but to take home, to the waiting and devoted wife, the unconscious form of her debauched husband, and confess themselves responsible for his condition, was more than they were willing to do. So they decided to leave one of the party with the unconscious man, until he was sober enough to return to his home, while the others should go back at once to the cottage and tell Mrs. Earl that her husband had remained behind with one of the party, but would be home early in the evening.

This statement did not at all satisfy Mrs. Earl; but for the present we must leave her, with a secret dread and foreboding of some approaching evil creeping into her heart; and return again to her unfortunate husband.

The stars were fading out of the sky, and the roseate dawn had begun to mantle the eastern horizon, when Hubert Earl awoke from his drunken stupor. He had slept since three o'clock the preceding afternoon, and fully recovered from the stupefying effects of the liquor he had drunk; but he felt quite weak, as though he was just recovering from a severe attack of illness. His system had fallen as far below its normal condition, as a few hours before it had been raised above it, by the powerful stimulant he had taken.

The hunter, who remained all night with him in the woods, explained to his half benumbed mind, as best he could, what had happened, and urged him to return home, at once.

Like a little child, Mr. Earl suffer-

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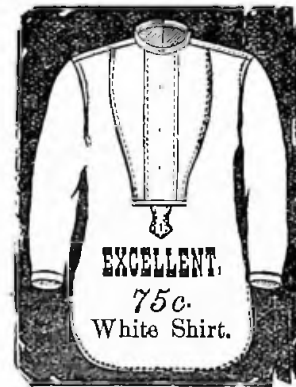
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Quart Bottles, per doz.	\$10.00
Pint " "	6.00
Half Pint " "	2.75

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For many years this well-known remedy has been the mainstay of thousands now advanced in life and enjoying a "green old age," who owe their robust health to the strengthening and sustaining properties of this great medicine. \$1.00 per bottle at druggists. Send 2 cent stamp for Almanac containing storm chart and weather forecasts by Irl H. Hicks, the "Storm Prophet," to the
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Our prices are 20 per cent lower than they were two weeks ago on these goods.

Oh! the beautiful Gingham, look, reduced from 10 cents per yard to 8 cents. About 5,000 yards of them.

The beautiful Scotch and Zephyr Gingham, former prices 16 and 20 cents, now going at 12½ cents.

The nice things in Sateens and Outing Cloths going at 12½.

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Best Calicos now going at 6½ cts.

Men's and Boys' Clothing.

The men and boys want bargains as well as the ladies, so we have made the same low prices for them.

How about shoes. You will want them, look at our men's fine dress shoes at \$1.50, \$1.95, \$2.45. Can't be beat, and the ladies fine Dongola Kidd at \$1.65. Never sold before for less than \$2.00.

Queens Ware.

Just received direct from Liverpool, England, lot of English iron stone china and Porcelaine tea and dinner sets, and chamber sets, plain, white and gilt bended etc. Prices very low. These are just a few hints we have to offer. All that is wanted to verify the fact is a visit and an examination of goods and prices.

TERMS CASH.

J. M. C. C.

A. C. C.

ed himself to be led over the hills, in the direction of his home. When they came in sight of the house he urged his companion to go with him to the cottage, and have breakfast with him; but August Reed was unwilling to meet the sad eyes of Mrs. Earl, and pleading lack of time, refused to go further. He said he had been away all night, and must hasten home; for he doubted not that his family, who lived down the river, were anxious about him.

Seeing the merchant had seated himself on a stone in the rough mountain path, he at once took advantage of it, and bidding him a hasty good morning turned, and vanished up the hill.

For sometime after Reed had left him, Hubert sat thinking. The terrible realization of what he had done came into his soul, with overwhelming force, and for a time death would have been a relief from the anguish he felt. The miserable man slipped from the stone upon which he was sitting, and fairly rolled in the dust, as his tortured spirit writhed under the scorpion lash of a guilty conscience. After a while he staggered to his feet, and took a few steps in the direction of his home; but his feelings overcame him, and he again sat down, and wept. His heart was tender, and he felt keenly the sense of his humiliation, and shame. Had he then and there, like Jacob of old, set up an altar, on that hill-side, and offered to God, as a morning sacrifice, the deep penitence of his broken heart and crushed spirit, he might have found a strong arm reaching down to lift him up, and a ladder of divine influence, with its foot on the earth, and its top in the heavens, let down, where he could grasp the first round; and the angels of spiritual ministration, ascending, and descending upon it, would have spread their bright wings over the poor distressed soul, and spoken to that troubled heart, words of encouragement and hope. Yes, had he looked to God in that hour, he might have been saved; but he did not. He had no heart to pray, and he felt he could not look up into the face of that God, who to his fevered mind, seemed that morning, clothed in the clouds of divine wrath, and was angry with him.

Could he have looked up through the clouds of unbelief and doubt in that hour, he would have seen the world's great sacrifice, and man's glorious Saviour, calling to him across the stormy waters of life, saying, "come unto me, and I will give you rest." "As far as the east is from the west, so far will I remove your transgressions from you; and I will remember them against you no more forever;" but he did not thus flee to the cleft rock, for refuge; but turned and fled from that God, whom his guilty conscience saw on Mt.

Sinai, proclaiming in thunder, and earthquake, "the soul that sinneth, it shall die."

In this miserable frame of mind the wretched man sought to hide from himself, but he could not escape from the misery of his own heart; then he tried to forget family and loved ones, but it was in vain, for the pale, sad face of his wronged wife and boy seemed ever before him.

Then, like Adam, seeking to hide among the groves of Eden, the wretched man sought to hide from the face of God; but he could not, for turn where he would, "the eye that never sleeps" seemed to be upon him, and ever blazing with fiery indignation.

Hour after hour, Hubert Earl struggled on through the tangled underwood, not knowing, or caring where he went, so that every step but took him further and further from those, into whose faces he felt he could never look again.

To be continued.

Wesley Forgave Him.

We may gather the noble simplicity of the great John Wesley's character, from the little anecdote of him and his friendly-servant, Joseph Bradford. His chosen friend and traveling companion, Bradford, who was one of the purest, kindest and most honest of men, enjoyed a more intimate fellowship with Wesley than any other man did. They had their little disputes, however.

"Joseph," said Mr. Wesley, one day, "take these letters to the post."

"I will take them after preaching, sir" came back the answer.

"Take them now, Joseph."

"I wish to hear you preach, sir; and there will be sufficient time for the post after service."

"I insist upon your going now, Joseph."

"I will not go at present," was the decisive reply.

"You won't?"

No, sir."

Then you and I must part."

"Very good, sir."

They slept over the matter. Both being early risers, the refractory "helper" was accosted at four o'clock the next morning by his master with "Joseph, have you considered what I said, that we must part?"

"Yes, sir," said Joseph.

"And must we part?"

"Please yourself, sir."

"Will you ask my pardon, Joseph?"

"No, sir!"

"You won't?"

"No, sir!"

"Then I will yours, Joseph."

Bradford melted into tears, and Wesley was deeply affected. It was Bradford who offered the last prayer for the dying man of God.—*Selected.*

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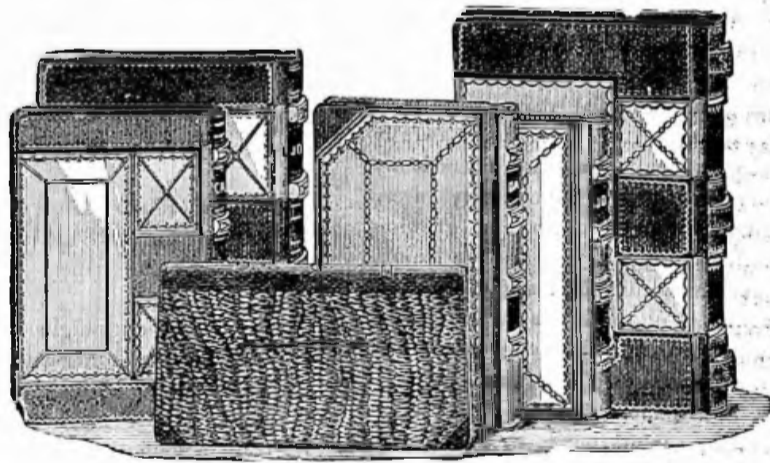
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Youth's Department.

Stopping the Paper.

Mrs. Jacob Willis sat lost in thought, not very pleasant thought either, judging from the way she knit her brow and tapped an impatient foot. The fact was Mr. Willis had been complaining that family expenses were increasing instead of decreasing. Something must be done to cut them down—that was evident, and she, Mrs. Willis, must be the one to devise some plan whereby the income must be made commensurate with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute needs a new shoe," she soliloquized, "to say nothing of Jamie and Jennie, who need not only shoes, but rubbers and mittens to keep out the cold, and to-morrow the milk bill will be left. I owe Mrs. Jenks two dollars for making Jamie's pants, and next week two dollars and a half must be forthcoming to pay our subscription to our religious paper for the year—that is, if we continue to take a religious paper. I wonder"—here she again became lost in silent thought, but her brow was still knit in perplexity, and the impatient tapping of the shabbily-booted foot went on.

Pretty soon she broke out again, but more impetuously than before:—

"I believe it will have to be done. Of course, I can't expect Jacob to give up his daily paper; a man would not know where to find himself without his paper, and I'd be ashamed of a man who would be content not to know what was going on in the great world from day to day. It will come hard, awfully hard, but really I begin to think it my duty to deny myself the luxury of my religious paper. With our growing family and increasing expenses I must make the sacrifice, and might as well go about it at once. Shoes we must have, school-books must be bought, food is a necessity, and help in the kitchen I can not do without; so I see no other way to begin saving but to write and stop the paper."

She was not a weak-minded woman by any means, Mrs. Jacob Willis; but once convinced a certain course was the inevitable or the best one to pursue, she set about pursuing it forthwith. So down she sat and penned a little note, full of regrets, but said plainly the pressure of unavoidable expenses necessitated the act on her part of stopping the paper. "And it was my paper, and I loved it." Brushing away a falling tear she called Jennie and bade her post the letter on her way to school.

When Friday night came, Mr. Willis remarked to his wife that, as he was to take part in the meeting, he should

like to run over her paper a moment.

"I've stopped it," she said.

"Stopped it!" he ejaculated blankly; "why wife, what made you do that?"

"Because you said we must cut down expenses," she answered, her voice trembling; "and besides," she added gently, "you have said two or three successive years, when the subscription price was due, that it seemed a useless expense."

"Very true, so I have," assented Mr. Willis, "and I believe that we can very well do without it, at least better than we can afford to pay for it year after year."

So Mr. Willis departed for the meeting without the usual hints which the religious paper might have furnished him, had he been able to afford it.

On Saturday morning a neighbor ran hastily in, asking Mrs. Willis if she would allow her to see her paper for a moment.

"I heard," she said, "there was another list of those useful recipes such as you allowed me to copy once, and I knew you would spare it a few minutes."

"I've stopped my paper," faltered poor Mrs. Willis.

"Stopped it! O, well, never mind," and the neighbor departed rather confused.

"What made you tell her you'd stopped it?" asked Mr. Willis, who was just leaving for his business when the neighbor appeared. "I'm a little ashamed to have it known we, a Christian family, take no religious paper."

"I'm not half as ashamed as I am regretful," his wife answered gently.

Saturday night found the week's work nicely done, the children had taken the usual bath, and now gathered about their mother, lesson papers in hand.

"Come, mother," said Jamie, "Jennie and I are ready for our Sunday-school lesson. Where's the paper? I'll get it."

"We have no paper to-night, Jamie," Mrs. Willis answered cheerfully; "so we'll try to get along without its help."

"Why, where is it?" persisted Jamie.

"We could not afford it this year, my son," spoke up Mr. Willis. "You can learn your lesson just as well without it."

"O, dear me," piped up Jennie, "what shall we do without it? I don't see what you stopped it for; I say it's real mean."

"You shouldn't say things are real mean which can't be helped," remarked Mr. Willis. "Ma and I know best about such things."

And Jennie was silenced, but by no means convinced. "And there's the story mother always read to us after the Sunday-school lesson was learned," wailed Jamie. "What shall we do about that?"

"Come come!" exclaimed Mr. Willis, impatiently, "don't let me hear any more about that paper; make the best of a necessity. We can't afford it, that's enough. I'm surprised it makes such a fuss all around, just one paper."

No more was said that night.

The next morning, which was Sunday, just as Mr. and Mrs. Willis were starting for church, a man so lame that he walked laboriously and only crept painfully along, was seen coming up to the door.

"Ah, here comes poor Mr. Edson," said Mr. Willis; "what could he have come all this distance for? Good morning, Mr. Edson, how is your wife this morning?"

"Better, sir, thank you; considerable better. She is sitting up to-day, and I came over, seeing she was feeling so smart, to see if you'd kindly lend me your paper. Wife said 'twould be as cordial any day to hear me read one of those nice sermons."

Mr. Willis hastened nervously to forestall his wife's forthcoming declaration.

"I'm very sorry, Mr. Edson, very sorry, but our religious paper didn't come this week. I'll find last week's copy for you, and next week I'll send over one of the children with this week's issue, if possible."

Nothing more was said on the subject until the family were seated at their ample dinner; then Jennie asked a little timidly:—

"Pa, are you going to take mamma's paper again?"

Yes, Jennie, I am; and I'm going to black my own boots hereafter to help pay for it."

The children were very quiet for a moment; then Jennie asked thoughtfully:—

"And wouldn't it help if we didn't have raisins in the pudding? I'd a great deal rather have one nice story and a lesson every week than to have plums in our puddings."

"Yes, Jennie, that would help," replied the mother; "and as Margaret is about to leave, I'll hire a less expensive girl and do more of my own cooking; that will probably be a great saving in more respects than one. I miss the information and pleasure derived from my paper enough to make the extra effort willingly."

It was surprising how much happier they all felt, and when toward the last of the week the paper came, impulsive Jennie kissed it.

"Why, it looks just like an old friend," she exclaimed.

"Yes, and it is a friend in more ways than we realize, and not only a friend, but a help and a teacher," replied her mother.

Mr. Willis was silent; he saw the child's enthusiasm and heard the moth-

er's comment, but afterwards, when only his wife and himself were in the room, he said:

"Wife, I am positively ashamed that I ever could have been so blind and stupid not to properly appreciate the worth of a good religious paper. Absolutely ashamed that my poorer neighbors and my own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensable to our comfort and satisfaction; and I promise you have heard the last from me you are likely to, about not being able to afford one religious paper. We can't afford not to have it."

And that was how Mrs. Willis succeeded in stopping her religious paper.—*Golden Rule.*

Doing Errands for Christ.

"Mama," said a little five-year old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should have liked so much to have done something for him."

"But what could such a little bit of a fellow as you are have done for the Savior?"

The child hesitated a few moments, then looked up in his mother's face and said: "Why, mother, I could have run on all his errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor old sick Margaret by the servant, but I will let you take them instead, and do an errand for the Savior; for when upon earth he said: 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'" So remember, children, whenever you do any kind act for anybody because you love Jesus, it is just the same as if the Savior were now living on the earth, and you were doing it for him.—*The Illustrator.*

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Winter Schedule of Pennsylvania Seashore Lines.

The winter schedule of trains of the West Jersey and Camden and Atlantic Railroads will go into effect on Monday, October 6th. On and after that date express trains will leave foot of Market Street for Atlantic City, at 8.50 A. M., 4.10, and 5.00 P. M., week days; accommodation 8.00 A. M., 3.20, and 4.20 P. M., week days. For Cape May, Sea Isle City, and Ocean City, and stations on the Five-Mile Beach Branch, express trains will leave same station 9.00 A. M., and 4.00 P. M., week days, accommodation, 3.20 P. M., week days.

Slight changes are also made in the departing and arriving time of local trains, which will appear on the local time-table.

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**Quarterly Conference Ap-
pointments.**
WILMINGTON DISTRICT—THIRD QUARTER.

	Quarterly Conference.	Preaching.
OCT.		
Zion, (St. John's)	13 10	12 7 30
Cherry Hill,	11 3	12 10 30
Wesley, (Newark)	13 7 30	12 3
Hockessin,	14 9	14 7 30
Port Deposit,	17 7 30	
Grace,		19 10 30
St. Paul's,		19 3
Union,	18	19 7 30
Perryville,	21 9	21 7 30
Hopewell,	22 9	22 7 30
Rising Sun,	23 9	23 7 30
Mt. Pleasant,	24 9	24 7 30
Elkton,	27 2	26 10 30
Elk Neck, (Wesley)		26 3
North East,	27 9	26 7 30
Delaware City,	30 9	30 7 30
Port Penn,	31 9	31 7 30
NOV.		
Red Lion,	1 7 30	2 10 30
St. George's (Summit)	1 2	
Christiana, (Salem)	3 2	2 3
New Castle,	3 7 30	2 7 30
Kingswood,	5 9	5 7 30
Wesley,	5 9	5 7 30
Cookman,	7 9	7 7 30
Swedish Mission,	6 9	6 7 30
Asbury,	8 7 30	9 7 30
Stanton,	11 7 30	9 3
Newport,	10 7 30	9 10 30

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

SALISBURY DISTRICT—THIRD QUARTER.

	OCT.	NOV.
Pocomoke circuit	12	3
Pocomoke City,	12	10
Wesover,	12	10
Fairmount,	12	10
Asbury,	12	10
Annamessex,	12	10
Crisfield,	12	10
Tangier Island,	11 7	12 10
Smith's Island,	13 10	12 3
Holland's Island,	16 7	16 7
Deal's Island,	17 7	19 10
Somerset,	18 3	19 3
St. Peters,	20 10	19 7
Princess Anne,	20 3	26 10
Nanticoke,	25 3	26 10
Mt. Vernon,	25 10	26 3
Chincoteague,	31 7	26 10
Stockton,	oct 26 10	nov. 1 10

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A Palace Train to Wash-
ington, via Pennsylvania Rail-
road.

The Pullman Palace Car Company has just finished a new vestibule train of parlor cars for the Pennsylvania Railroad Company, and the same is now in service between New York, Philadelphia and Washington, on the Washington Limited Express leaving New York 10.10 A. M., Philadelphia 12.35 P. M. and leaving Washington on the north-bound trip 9.40 A. M., Baltimore 10.45 A. M. With its completion is presented a perfect example of the luxury and comfort enjoyed by the travelling American. The main interior body of the cars is of beautifully polished maple, with curiously designed brass finishings and velvet hangings, and carpetings of rich brown—these together with the chairs, lounges and ottomans, suggest the interior of some Oriental domicile. The smoking room is very unique, as it is a private apartment entirely shut off from the body of the car by double bronzed-leather doors; its interior is of polished oak and trimmings of dark green. The toilet rooms have every modern improvement, bright with the polish of a new nickel. Each car has the daintiest buffet, from which the lightest tempting lunch or a course dinner may be served, while speeding along at about fifty miles an hour, without the slightest annoyance whatever.

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JOPPA TO JERUSALEM.

**DR. TALMAGE CONTINUES HIS SER-
MON ON THE HOLY LAND.**

The Roads Up the Cliff and Over the Mountains—Robbers on the Way—The Israelites Returning to Their Ancestral Land.

BROOKLYN, Oct. 5.—Dr. Talmage is continuing in the Brooklyn Academy of Music his series of sermons on his recent journey to the Holy Land and adjoining countries. The subject this morning was, "My Second Day in Palestine." After the reading of the Scriptures and two hearty songs of worship by the congregation the preacher announced as his text: Galatians i, 18, "I went up to Jerusalem."

My second day in the Holy Land. We are in Joppa. It is 6 o'clock in the morning, but we must start early, for by night we are to be in Jerusalem, and that city is forty-one miles away. We may take camel or horse or carriage. As today will be our last opportunity in Palestine for taking the wheel, we choose that. The horses, with harness tasseled and jingling, are hitched, and with a dragonian in coat of many colors seated in front we start on a road which unrolls within twelve hours enough to think of for all time and all eternity. Farewell, Mediterranean, with such a blue as no one but the divine Chemist could mix, and such a fire of morning glow as only the divine Illuminator could kindle! Hail mountains of Ephraim and Juda, whose ramparts of rock we shall mount in a few hours; for modern engineers can make a road anywhere, and without piling Ossa upon Pelion those giants can scale the heavens.

We start out of the city amid barricades of cactus on either side. Not cacti in boxes two or three feet high, but cactus higher than the top of the carriage—a plant that has more swords for defense, considering the amount of beauty it can exhibit, than anything created. We passed out amid about four hundred gardens, seven or eight acres to the garden, from which at the right seasons are plucked oranges, lemons, figs, olives, citron and pomegranates, and which hold up their censers of perfume before the Lord in perpetual praise. We meet great processions of camels loaded with kegs of oil and with fruits, and some wealthy Mohammedan with four wives—three too many. The camel is a proud, mysterious, solemn, ancient, ungainly, majestic and ridiculous shape, stalking out of the past. The driver with his whip taps the camel on the fore leg, and he kneels to take you as a rider. But when he rises hold fast or you will fall off backward as he puts his fore feet in standing posture, and then you will fall off in front as his back legs take their place. But the inhabitants are used to his ways, although I find the riders often dismount and walk, as though to rest themselves. Better stand out of the path of the camel—he stops for nothing and seems not to look down; and in the street I saw a child by the stroke of a camel's front foot hurled seven or eight feet along the ground.

Here we meet people with faces and arms and hands tattooed, as in all lands sailors tattoo their arms with some favorite ship or admired face. It was to

this habit of tattooing among the orientals that God refers in a figure, when he says of his church, "I have graven thee on the palms of my hands."

Many of these regions are naturally sandy, but by irrigation they are made fruitful, and as in this irrigation the brooks and rivers are turned this way and that to water the gardens or farms, so the Bible says, "The king's heart is in the hands of the Lord, and he turneth it as the rivers of water are turned whithersoever he will."

MODERN JEWS IN PALESTINE.

As we pass out and on we find about eight hundred acres belonging to the Universal Israelitish alliance. Montefiore, the Israelitish centenarian and philanthropist, and Rothschild, the banker, and others of the large hearted have paid the passage to Palestine for many of the Israelites, and set apart lands for their culture, and it is only a beginning of the fulfillment of divine prophecy when these people shall take possession of the Holy Land. The road from Joppa to Jerusalem, and all the roads leading to Nazareth and Galilee, we saw lined with processions of Jews going to the sacred places, either on holy pilgrimage or as settlers. All the fingers of Providence nowadays are pointing toward that resumption of Palestine by the Israelites. I do not take it that the prospered Israelites of other lands are to go there.

They would be foolish to leave their prosperities in our American cities, where they are among our best citizens, and cross two seas to begin life over again in a strange land. But the outrages heaped upon them in Russia, and the insults offered them in Germany, will soon quadruple and centuple the procession of Israelites from Russia to Palestine. Facilities for getting there will be multiplied, not only in the railroad from Joppa to Jerusalem, to which I referred last Sabbath as being built, but permission for a road from Damascus to the bay of Acre has been obtained, and that of course will soon connect with Joppa, and make one great ocean shore railroad. So the railroad from Jerusalem to Joppa and from Joppa to Damascus will soon bring all the Holy Land within a few hours of connection. Jewish colonization societies in England and Russia are gathering money for the transportation of the Israelites to Palestine and for the purchase for them of lands and farming implements, and so many desire to go that it is decided by lot as to which families shall go first.

They were God's chosen people at the first, and he has promised to bring them back to their home, and there is no power in one thousand or five thousand years to make God forget his promises. Those who are prosperous in other lands will do well to stay where they are. But let the Israelites who are depreciated and attacked and persecuted turn their faces toward the rising sun of their deliverance. God will gather in that distant land those of that race who have been maltreated, and he will blast with the lightnings of his omnipotence those lands on either side of the Atlantic which have been the instruments of annoyance and harm to that Jewish race to which belonged Abraham and David and Joshua and Baron Hirsch and Montefiore and Paul the apostle and Mary the virgin and Jesus Christ the Lord.

THE WOMEN OF PALESTINE.

On the way across the plain of Sharon we meet many veiled women. It is not respectable to go unveiled, and it is a veil that is so hung as to make them hideous. A man may not even see the face of his wife until after betrothal or engagement of marriage. Hence the awful mistakes and the unhappy homes, for God has made the face an index of character, and honesty or dishonesty usually is demonstrated in the features. I do not see what God made a fair face for if it were not to be looked at. But here come the crowds of disfigured women down the road on their way to Joppa, bundles of sticks for firewood on their heads. They started at 3 o'clock in the morning to get the fuel. They stagger under the burdens. Whipped and beaten will some of them be if their bundle of sticks is too small. All that is required for divorce is for a man to say to his wife, "Be off, I don't want you any more." Woman a slave in all lands, except those in which the gospel of Jesus Christ makes her a queen. And yet in Christian countries there are women posing as skeptics, and men with family deriding the only religion that makes sacred and honorable the names of wife, mother, daughter and sister.

ROBBERY AND HOSPITALITY.

What is that? Town of Ramleh, birthplace, residence and tomb of Samuel, the glorious prophet. Near by Tower of Forty Martyrs, so called because that number of disciples perished there for Christ's sake, but if towers had been built for all those who, in the time of war as in time of peace, have fallen on this road during the ages past you might almost walk on turrets from Joppa to Jerusalem.

Now we pass guard houses which are castles of chopped straw and mud where at night and partly through the day armed men dwell and keep the bandits off travelers. In the caves of these mountains dwell men to whom massacre would be high play and a purse with a few pennies would be compensation enough for the struggle that the savage might have with the wayfarer. There is only one other defense that amounts to much in these lands, and that is the law of hospitality. If you can get an Arab to eat with you, if only one mouthful, you are sure of his protection, and that has been so from age to age. The Lord's supper was built on that custom, a special friendship after partaking food together. To that custom Walter Scott refers in his immortal "Talisman," where Saladin, with one stroke of the sword, strikes the head from an enemy who stands in Saladin's tent with a cup in his hand and before he has time to put it to his lip, and does it so suddenly that the body of his enemy, beheaded, stands for a moment after the beheading with the cup still in his right hand. After the cup had been sipped it would have been impossible, according to the laws of oriental hospitality, to give the fatal blow.

The only lands where it is safe to travel unarmed are Christian lands. Human life is more highly valued and personal rights are better respected, and I am glad to believe that in our country, from the Atlantic ocean to the Pacific ocean, there is not a place today where a man is not safer without a pistol than with one. But all through our journeys in Palestine we required fire-

arms. While the only weapon I had on my person was a New Testament we went through the region where I said to the dragoman, "David, are you armed?" and he said, "Yes," and I said, "Are those fifteen or twenty muleteers and baggagemen and attendants armed?" and he said, "Yes," and I felt safer.

THE ROSE OF SHARON.

On we roll through the plain of Sharon. Here grew the rose after which Christ was named, Rose of Sharon, celebrated in all Christendom and throughout all ages. There has been controversy as to what flower it was. Some say it was a marshmallow that thrives here, and some claim this honor for the narcissus, and some for the blue iris, and some for the scarlet anemone, for you must know that this plain of Sharon is a rolling ocean of color when the spring breezes move across it. But leaving the botanists in controversy as to what it is, I would take the most aromatic and beautiful of them all and twist them into a garland for the "Name which is above every name."

Yonder a little to the north as we move on is the Plain of Ono. The Bible mentions it again and again. The village standing on this Plain of Ono is a mud village. Two great basins of rock catch the rains for the people. Of more importance in olden time than in modern time was this Plain of Ono. But as the dragoman announced it, and as in the Bible I read of it, I was reminded of the vast multitude of people who now dwell in the Plain of Ono. They are by their nervous constitution or by their lack of faith in God always in the negative. Will you help to build a church? Oh, no! Will you start out in some new Christian enterprise? Oh, no! Do you think the world is getting any better? Oh, no! They lie down in the path of all good movements, sanitary, social, political and religious. They harness their horses with no traces to pull ahead, but only breeching straps to hold back.

For all Christian work I would not give for a thousand of them the price of a clipped ten cent piece. They are in the Plain of Oh, no! May the Lord multiply the numbers of those who, when anything good is undertaken, are found to live in the Plain of Oh, yes! Will you support this new charity? Oh, yes! Do you think that this victim of evil habit can be reformed? Oh, yes! Are you willing to do anything, whether obscure or resounding, for the welfare of the church and the salvation of a ruined world? Oh, yes! But I am sorry to say that the most populous plain in all the earth today is the Plain of Ono.

THE DEMON OF DESTRUCTION.

Here now we come to wherestood the fields into which Samson fired the foxes. The foxes are no rarity in this land. I counted at one time twenty or thirty of them in one group, and the cry all along the line was "Foxes! Look at the foxes!" and at night they sometimes bark until all attempts to sleep are an absurdity. Those I saw and heard in Palestine might have been descendants of the very foxes that Samson employed for an appalling incendiarism. The wealth of that land was in the harvests, and it was the harvest time and the straw was dry. Three hundred foxes are caught and tied in couples by some wire or incombustible cord which the flames cannot divide.

and firebrands are fastened to those couple of foxes, and the affrighted creatures are let loose and run every whither among the harvests, and in the awful blaze down go the corn shocks, and the vineyards, and the olives, and all through the valleys and over the hills and among the villages is heard the cry of "Fire!" And in the burnt pathway walk Hunger and Want and Desolation.

All this for spite. And some theologians learn one thing and some another. But I learn from it that a great man may sometimes stoop to a very mean piece of business, and that if men would use as much ingenuity in trying to bless as they do in trying to destroy, the world all the way down would be in better condition. Yet the fire of the foxes kindled that night in Palestine has not gone out, but has leaped the seas, and the sly foxes, the human foxes, are now still running every whither, kindling political fires, fires of religious controversy, fires of hate, world wide fires, and the whole harvests of righteousness perish. It took the hard work of multitudes on all these plains of Palestine for months and months to rear the vine and raise the corn, but it took only three hundred worthless foxes one night to blaze all into ashes.

Brace up your nerves now, that you may look while I point them out. Yonder is Kirjath-Jearim, where the ark of God staid until David took it to Jerusalem. Yonder John the Baptist was born. Yonder is Emmaus, where Christ walked with the disciples at eventide. Here are men plowing, only one handle to the plow, showing the accuracy of Christ's allusion. When we plow in America or England there are two hands on two handles, but in Palestine only one handle. And so Christ uses the singular saying, "No man having put his hand to the plow and looking back is fit for the kingdom." The ox is urged on by a wooden stick pointed with sharp iron, and the ox knows enough not to kick, for he would only hurt himself instead of breaking the goad. And the Bible refers to that when it says to Saul, "It is hard for thee to kick against the goads."

THE VALLEY OF AJALON

Here is the valley of Ajalon, famous for Joshua's pursuit of the five kings and the lunar arrest. And in imagination I see the moon in daytime halt. Who has not sometimes seen the moon dispute the throne with the sun? But when the king of day and the queen of night, who never before Joshua's time nor since then stopped a moment in their march, halted at Joshua's command, it was a scene enough to make the universe shiver. "Moon! stand thou still in the valley of Ajalon!" At another time we will see the sun stop above Gibeon, but now we have only to do with the moon, and you must remember that it was more of an orb than it is now. It is a burnt out world now, a dead world now, an extinct world now, a corpse laid out in state in the heavens, waiting for the judgment day to bury it. But on the day of which I speak the moon was probably a living world, yet it halted at the wave of Joshua's finger, "Stand thou still!" Do not budge an inch until Joshua finishes those five kings, who are there tumbling over the rocks, sword of man slashing them, hailstones out of the sky pelting them.

And there is the cavern of Makke-

dah, where they fled for safety, and where they were afterward locked in, and from which they were taken out to be slain, and in which they were afterward buried; and you do well to examine that cavern, for within a few hours it became three things which no other cave ever was--fortress, prison, sepulcher.

Now we pass the place where once lived one of the greatest robbers of the century, Abou Gosh by name. From this point you see he could look over all the surrounding country, and long before the travelers came up to him the plan for the taking of their money or their life or both was consummated.

He one day found a company of monks who would not pay, and he smothered them to death in a hot oven. In his last days he lived here like an oriental prince, and had his attendants and admirers, to whom he told the stories of brigandage and assassination. So late as when our eminent and beloved American William C. Prime passed through Abou Gosh, the scoundrelly Bedouin, sat at his doorway smoking his pipe. His descendants live in this village, and probably are no more honest than their distinguished ancestor, but marauding and murder are not as safe a business now as when all this route to Jerusalem was subject to outrages pandemoniac.

Here we pass the village of Latrun, home of the penitent thief; the village, a few straggling houses on steep hills, rising from the valley of Ajalon. Up these steep hills in his earlier days the thief had carried the spoils of arson and burglary, and down them he had borne the heavier burden of a guilty heart. But higher than these hills he mounted, after he had repented, from the transfixed posture on the cross to the bosom of a forgiving God.

SCENES OF BIBLE HISTORY.

Now we come to the brook Elah, from which little David took the smooth stones with which he prostrated Goliath. There is a bridge spanning the ravine, but at the season we crossed there is not a drop of water in the brook. We went down into the ravine and walked amid the pebbles that had been washed smooth, very smooth, by the rush of the waters through all the ages. There is where David armed himself. He walked around and picked up five of these polished pebbles. He got them of just the right size. He prepared himself for five volleys, so that if the giant escapes the first he will not escape the whole five. The topography of the place so corresponds with the Bible story that I could see the memorable fight go on. It is the only fight I ever did watch.

Pugilism I abhor, but here were two champions--the one God appointed, the other Satan appointed, and deciding the destiny of a nation, the destiny of a world. It was a Marathon, an Arbela, a Waterloo, a Blenheim, a Sedan, concentrated into two right arms. Here are two ridges of mountains five hundred feet high, the Philistines on one ridge, the Israelites on the other ridge. The fight is in the valley between, at that season shaded, and sweet with terobinth and acacia. David the champion for the Israelites; Goliath the champion for the Philistines. David, undersized and almost effeminate, only a mouthful for Goliath, who was nearly ten feet high.

They advance to meet each other.

but the Bible says that David made the first step forward. Nearer and nearer they come, but I do not think David will wait until he comes within reach of Goliath's sword, for that would be fatal, and David has a weapon with which he can fight at long range. Closer and closer they come, but David advances the more rapidly. "Come to me," said the giant, "and I will give thy flesh unto the fowls of the air and to the beasts of the field." You see Goliath going to give David for a banquet to the vulture and jackal. He, the mountain of flesh, will fall over on that little hillock. I hear him laugh through the mouthpiece of his helmet. He will toast the little whiffet on the top of his long sword. He will call all the crows for a breakfast. "Come to me, you contemptible little fellow, and I will make quick work with you. The idea that a five-footer should come out against a ten-footer! Let the two armies looking down from the ridges watch me!" David responded, "I come to thee in the name of the Lord of Hosts." Aha, that is the right kind of battle shout. "In the name of the Lord of Hosts!"

How that cry rings through the Wady-es-Sumpt! He who fights in that spirit wins the day. The almost Israelitish dwarf enlarges into omnipotent proportions. The moment to strike has come. David takes his sling with a stone in it and whirls it round and round his head until he has put the weapon into sufficient momentum, and then taking sure aim hurls it. The giant throws up his hands and reels back and falls. The stone sank into his forehead. That was the only available point of attack. But how about the helmet on his head? Did the stone that David flung crush through the helmet? No. An old rabbi says he thinks that when Goliath scoffed at David the giant so suddenly and contemptuously jerked up his head that the helmet fell off. That is like enough. David saw the bare forehead, a foot high, and aimed at the center of it, and the skull cracked and broke in like an eggshell, and the ground shook as this great oak of a military chieftain struck it. Huzza for David!

FIRST SIGHT OF JERUSALEM.

But we must hasten on, for the danger now is that night will be upon us before we reach Jerusalem. Oh! we must see it before sundown. We are climbing the hills which are terraced with olive groves, uplands rising above uplands, until we come to an immensity of barrenness, gray rocks above gray rocks, where neither tree nor leaf nor bush nor grass blade can grow. The horses stumble and slip and pull till it seems the harness must break. Solemnly and awe take possession of us. Though a vivacious party, and during part of the day jocularly had reigned, now no one spoke a word, except to say to the dragoman, "Tell us when you get the first glimpse of the city." I never had such high expectation of seeing any place as of seeing Jerusalem. I think my feelings may have been slightly akin to those of the Christian just about to enter the heavenly Jerusalem. My ideas of the earthly Jerusalem were bewildering. Had I not seen pictures of it? Oh, yes; but they only increased the bewilderment. They were taken from a variety of standpoints. If twenty artists attempt to sketch Brooklyn or New York or London or Jerusalem

they will plant their cameras at different places, and take as many different pictures, but in a few minutes I shall see the sacred city with my own eyes.

Over another shoulder of the hill we go, and nothing in sight but rocks and mountains, and awful gulches between them, which make the head swim if you look down. On and up, on and up, until the lathered and smoking horses are reined in, and the dragoman rises in front and points eastward, crying "Jerusalem!" It was mightier than an electric shock. We all rose. There it lay, the prize of nations, the terminus of famous pilgrimages, the object of Roman and crusading wars, and for it Assyrians had fought, and Egyptians had fought, and the world had fought; the place which the queen of Sheba visited, and Richard Cœur de Lion had conquered. Home of Solomon; home of Ezekiel; home of Jeremiah; home of Isaiah; home of Saladin. Mount Zion of David's heartbreak, and Mount Moriah, where the sacrifices smoked; Mount of Olives, where Jesus preached; and Gethsemane, where he agonized, and Golgotha, where he died, and the holy sepulcher where he was buried. Oh, Jerusalem! Jerusalem! Greatest city on earth and type of the city celestial!

IN THE HOLY CITY.

After I have been ten thousand years in heaven the memory of that first view from the rocks on the afternoon of December 2 will be as vivid as now. An Arab on a horse that was like a whirlwind, bitted and saddled and spurred, its mane and flanks jet as the night—and there are no such horsemen as Arab horsemen—had come far out to meet us, and invite us to his hotel inside the gates. But arrangements had been made for us to stay at a hotel outside the gates. In the dusk of evening we halted in front of the place and entered, but I said: "No, thank you for your courteous reception, but I must sleep to night inside the gates of Jerusalem. I would rather have the poorest place inside the gates than the best place outside." So we remounted our coach and moved on amid a clamor of voices, and between camels grunting with great beams and timbers on their backs, brought in for building purposes—for it is amazing how much a camel can carry—until we came to what is called the Joppa Gate of Jerusalem. It is about forty feet wide, twenty feet deep and sixty feet high. There is a sharp turn just after you have entered, so planned as to make the entrance of armed enemies the more difficult.

On the structure of these gates the safety of Jerusalem depended, and all the Bible writers used them for illustrations. Within five minutes' walk of the gate we entered David wrote: "Enter into thy gates with thanksgiving." "Lift up your heads, O, ye gates!" "The Lord loveth the gates of Zion." "Open to me the gates of righteousness." And Isaiah wrote, "Go through, go through the gates." And the captive of Patmos wrote, "The city had twelve gates." Having passed the gate we went on through the narrow streets, dimly lighted, and passed to our halting place, and sat down by the window from which we could see Mount Zion, and said, "Here we are at last, in the capital of the whole earth." And thoughts of the past and future rushed through my soul in quick succession,

and I thought of that old hymn, sung by so many ascending spirits:

Jerusalem, my happy home,
Name ever dear to me!
When shall my labors have an end,
In joy and peace and thee?

When shall these eyes thy heav'n built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

And so with our hearts full of gratitude to God for journeying mercies, all the way from Joppa to Jerusalem, and with bright anticipation of our entrance into the shining gate of the heavenly city when earthly journeys are over, my second day in Palestine is ended.

Fifteen Cents for a Horse.

Julius Smith, of Troy Corners, on the Utica plank road, came to the city yesterday morning with a load of produce. He left his wagon in the eastern market and then put his horse in Victor Diedrich's barn. While disposing of his load in the market he was approached by three men, one of whom asked him if he wished to trade horses. He replied that he had no such desire, and was asked what the horse was worth. To get rid of the men he jokingly replied, "fifteen cents." Immediately one of the men put fifteen cents in his hand with the remark, "the horse is mine."

A moment afterward they disappeared. When Smith returned to the barn later on the horse was missing. He notified the police, and Patrolman Stuerwald was detailed to assist him in recovering the animal. The man who had given him the money was found near the barn, and locked up at the station. He gave his name as Robert B. Knowlton, aged 43, a farmer by occupation, and residing in Greenfield. He has, however, been stopping on Division street for some time. The horse was a gray mare, and valued at \$170.

Uses of the Body Bath.

When breaking out on the face is tedious a daily soak all over in a warm soapy bath and fresh underwear that has been well sunned or dried at a fire through the day should be the last thing on going to bed. It is impossible to describe how saturated, and how loaded with impurities the undershirt and drawers become from the perspiration of a not strictly healthy person in a single day.

The clothing next the skin, no matter what fabric, should be thin and soft enough to admit of washing easily and changing often. True, thick undershirts taking up the waste of the skin and worn next it a week are enough to account for a good many of the complaints about rough faces.—Shirley Dare.

Making Silk from Wild Hemp.

Nayemura Sakusaboro, a druggist, of Hikone, in Omi, Japan, after many years of experiment and patient research, has succeeded in converting wild hemp into a substance possessing all the essential qualities of silk. Nothing is said about the process, but it is asserted that a trial of the thread has been made at the silk weaving establishment in Kioto and other factories with excellent results in every case. The plant in question grows wild on moors and hillsides. Its fiber is strong and glossy, in no wise inferior to silk when properly prepared.—Exchange.

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N. Y., PHILA., AND NORFOLK R. R. The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. LOCAL SCHEDULE, JUNE 9th, 1890.

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

Table for Philadelphia, Wilmington and Baltimore Railroad, listing stations like Philadelphia, Wilmington, and Baltimore with arrival and departure times.

Table for CRISFIELD BRANCH, listing stations like Crisfield, Hopewell, and Marlon with arrival and departure times.

Notes for passengers regarding signal or notice to conductor, sleeping cars, and other travel regulations.

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1.55, 2.52, 4.20, 5.30, 7.50, 8.50, 9.10, 9.47, 10.07, 10.40, 11.33, 11.51 a. m., 12.19, 12.30, 1.30, 2.27, 5.50, 5.17, 6.50, 6.21, 7.08 and 9.10 p. m.

B. & O. SCHEDULE IN EFFECT

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore. Takt g effect June 14, 1890.

Trains leave Delaware Avenue Depot: EAST BOUND. NE A. Y. WEEKS, week days, *2.13, *7.05, *7.45, *10.31, *11.50 a. m., *2.40, *5.38, *7.25 p. m.

Additional train schedules and notes for the B. & O. line, including times for Philadelphia, Wilmington, and Baltimore.

Wilmington & Northern R. R.

Time-Table, in effect June 22d, 1890.

Table for GOING NORTH, listing stations from Wilmington to Reading with arrival and departure times.

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.

GOING SOUTH.

Table for GOING SOUTH, listing stations from Reading to Wilmington with arrival and departure times.

Additional Trains, Daily, except Saturday and Sunday, leave Monahan 7.18 p. m., B. & O. Junction 7.30 p. m.

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