


# THE Peninsula Methodist



FOR CHRIST AND HIS CHURCH.

WILMINGTON, DELAWARE, DECEMBER 13, 1890.

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Prices,	\$5.00	\$5.50	\$6.00	\$6.50	\$7.00

A cheap, stylish garment for the little folks.

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Years,	4	6	8	10	12
Prices,	\$5.00	\$5.50	\$6.00	\$6.50	\$7.00

A great favorite with the children, as it is warm and comfortable.

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A nobby garment; you have only to see it to like it.

No. 4.—Boys' and Girls' Double Breasted Reefer Jackets, dark blue with brass buttons, sailor collar, 4 to 12 years, \$2.25 for all sizes.

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# THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., DECEMBER 13, 1890.

VOLUME XVI.  
NUMBER 60

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

We call special attention of our readers to the advertisers in this number, in case they are in want of anything in their line.

Bishop James M. Thoburn sailed from New York, on his return to India Tuesday, Nov. 18, in the steamer *Trave*, and Bishop William Taylor, one week later, in the steamer *Alaska*, en route for Africa, where he is due to hold the *Africa* Conference, in Virginia, Liberia, Jan. 14, 1891; Bishop Thoburn's first Conference, being appointed to meet a week earlier, in Moradabad.

Dr. Jacob Todd left this city last Monday, for Indianapolis, Ind., to meet the Commission on the Constitution of the M. E. Church, appointed by the last General Conference, of which he is a member. He will be absent some ten days. Rev. Vaughan S. Collins of Scott, will preach in Grace M. E. Church, for Dr. Todd, to-morrow, Sunday morning, and Rev. Lewis E. Todd, at night.

Rev. Julius Dodd of Wilmington Conference, has just received official notice of his transfer to Falls Village Conn., a town of 1100 inhabitants, in the New York Conference, near where Rev. B. C. Warren late of this Conference also, is now stationed. The pastoral support includes a furnished parsonage and \$800 salary.

### Official and Non-Official.

Bishop Hurst once said: "One good thing never hurts another," and he was speaking of semi-official papers — *Michigan Christian Advocate*.

Will our esteemed confrere tell us, where the *semi* comes in? If ownership and control by the Church, through the General Conference, constitutes an official paper, how can papers, the Church don't own and over which the General Conference has no control whatever, be semi-official? The nearest approach to such a thing we know of, is *The Methodist of Chattanooga, Tenn.*, Dr. T. C. Carter, editor. Though it is the property of the editor, and he has

been in office of his own accord for a number of years, yet the last General Conference, not only subsidized it with a grant of \$2000, and something besides in material, but also elected Dr. Carter, editor of his own paper. This may perhaps, be regarded as semi-official. *Zion's Herald*, *The Michigan*, *The Buffalo Christian Advocate*, et id omne genus, are necessarily non-official, as we look at it; whatever may be their local endorsement. For ourselves, we feel not a little pride in having some humble part in this goodly fellowship, and must demur to the implication, that any member of the company has any ambition to pose as a half-official paper.

Bishop Hurst has a wise head on his shoulders, as he shows in the above quoted remark; and other bishops there are, who know as well as he, that non-official papers have their place, and are little, if any, less helpful to Church interests, than our excellent official papers.

And this is just as true of those that are published by private enterprise and capital, as of those that are published by corporate associations, or Conference societies. The official relation is of small moment, compared with the character and spirit with which the enterprise is conducted.

### Lay Vote.

Our report for Wilmington District, as given last week, was nearly completed.

Chester-Bethel, should have been 14 for and 33 against, and St. George's, 10 for and 8 against.

Elsmere and Woodlawn were entered on the list by mistake.

Through the courtesy of the presiding elder of Wilmington District, Rev. W. L. S. Murray, D. D., we are able to add the remaining charges and present the total vote of the district.

We now add to last week's report:

	FOR	AGAINST
Bohemia Manor	3	2
Delaware City	10	20
Ebenezer (Cecil)	10	26
Mt. Pleasant & Rowlandville	12	6
Summit	7	9
Zion	8	15

Of these 55 churches, 26 have given

majorities "For," 27, "Against," and two giving a tie vote; the total being 558 "For," and 680 "against."

### EASTON DISTRICT.

	FOR	AGAINST
Appoquinimink	10	14
Bay Side & Tilghman	21	25
Cecilton & St. Paul's	16	19
Centreville	22	29
Chestertown	25	32
Church Hill	34	57
Crumpton	5	6
Easton	12	27
Galena	4	11
Greensboro	12	5
Hillsboro	18	14
Ingleside	35	11
Kent Island	11	14
Kenton	11	20
King's Creek	14	9
Massey's	10	40
Middletown	8	19
Millington	24	10
Odessa	5	8
Oxford	7	9
Pomona	7	16
Queenstown	21	14
Royal Oak	17	4
St. Michael's	9	21
Sassafras	0	13
Smyrna	23	52
Smyrna Circuit	19	34
Still Pond	10	30
Sudlersville	8	10
Townsend	9	1
Trappe	13	20
Union & Salem	12	11
Totals,	452	605

### DOVER DISTRICT.

	FOR	AGAINST
Camden	19	29
Chestnut Woods	2	4
Church Creek	3	1
Dover	37	58
East New Market	10	51
Elliott's Island	2	10
Federalsburg	21	5
Felton	23	43
Frederica	15	9
Georgetown	13	31
Houston	14	43
Little Creek	5	1
Milton	23	15
Seaford	15	16
Vienna	11	18
Williston	9	2
Woodside	2	10

Of these 17 churches reported, 6 give a majority for "admission;" the total being 224 "For," and 346 "Against."

We have no additional returns for Salisbury district, except for Parsonsburg, which gives 7 for, and 46 against, and Laurel, 12 for and 28 against. This will make for this district, as thus far reported to us, 415 "For" and 330 "Against."

### Missionary Apportionments.

The secretaries notify the presiding elders, that "an addition of one-tenth," to last year's collection, "will not be far out of the way," in estimating the new apportionments.

### A Conspicuous Criminal.

The following from *The Pittsburg Christian Advocate* has the right ring. No man should be honored in public life, who is guilty of scandalous crimes in his private life, official trust and distinction only enhances the turpitude of his offence. Purity and integrity of moral character should be invariably required of those who seek the suffrages of their fellow citizens in a Christian state. Dr. Smith expresses these views very forcibly;—

"Mr. Parnell, the leader of the Nationalist party, has brought the Irish cause into great peril. By his failure to answer in court, to the divorce suit of Captain O'Shea, he has confessed his guilt of one of the gravest offences which a man can commit. There is no doubt that he entered the home of this gentle man, in which he was a frequent and welcome guest, betrayed his friendship, debauched his wife, and destroyed his home. The man who could stoop to such infamous conduct is unworthy of the respect of any people, or to be trusted in any cause. It is an infamous claim, that a man may be a patriot, to be trusted and honored in public life, who yet in private life is a traitor to friends, to virtue, to manhood, and to honor; that he may revel in debauchery at night, and by day be honored and trusted by honest and virtuous people. No man who betrays womanhood should be trusted anywhere. He is not fit for any decent office. He is to be loathed, despised, and spit upon by every decent citizen. And all the more so, if he is so lost to moral sense himself, as to desire to be put forward as the leader of his party. And this applies to America, as well as to England or Ireland. If we are to preserve the home, the foundation of our social fabric, we must protect virtue, by scorning the men who destroy it, and by refusing them countenance for any office."

## Communications.

### In Memoriam.

"Right-Rev. John Watrons Beckwith, Protestant Episcopal Bishop of Georgia, died yesterday, in Atlanta, aged sixty years." This notice in the Philadelphia Ledger of Nov. 25th, recalls some pictures of the past, that lie hidden in memory's tablets, like those on the undeveloped film of a Kodak.

First, there comes before me the interior of a little church, of the Presbyterian Mission in distant Damascus, with its congregation of twenty-five English-speaking Christians, who gathered to worship there, one October Sunday in 1887.

Recognizing American accents near us, as the familiar strains of "Jesus lover of my soul" were sung, we lingered awhile after service, to talk with the teachers and missionaries; and so made our first acquaintance with Bishop Beckwith, who like ourselves, was then on his way to Jerusalem, by way of Galilee and Nazareth.

Again there rise before me, the white tents of a triple encampment of three American families on the "Hill of Samaria" gleaming in the moonlight, and the remembrance of those delightful hours, when we sat, like the patriarch of old, "by the doorway of our tents," and listened with rapt attention to Bishop Beckwith, as he talked of the country over which we were traveling, and how his party had taken their noonday rest on the Mount of Beatitudes, while he read aloud, on the self-same spot, on which it was uttered, that wonderful sermon, of our Divine Lord. We were entranced, as we listened to the Bishop, in sonorous tones giving prophecy and fulfillment, tradition and history, and the sweeter words from the New Testament, in which our Saviour talked at Jacob's well with the woman of Samaria. The moon grew brighter, as the night deepened; the mists rose in the valley below; all the outer world seemed but as a dream, and we alone there with the night, and the place, and the past.

The scene changes again, and brings a Sabbath in Jerusalem and Christ church on Mount Zion. After joining in the responses of the beautiful opening service of the Church of England, Bishop Beckwith stepped out in front of the pulpit, and instead of a sermon, gave a brief sketch of his journey through the Holy Land. The few English-speaking residents and visitors in the Blessed City, who were present, listened with deep interest; and when he closed with his visit to Bethany, and his impressions of Jerusalem as he first saw it coming over the Hosanna Road by Olivet, there was not one of us, that

did not feel anew, the wonderful pathos, of "that sweet story of old," and the still lingering power of the people's echoing shouts, as they cried out, "Blessed is He that cometh in the name of the Lord! Hosanna in the highest!"

Later on in that memorable day, as we stood in the reception room of the Episcopal Residence, we talked with him of good Bishop Alfred Lee of our own Delaware, whose pictured face we saw on the walls of that far-away home. It was almost like a message from that distant land, to see his calm familiar countenance there.

The last picture, as memory turns its treasured kaleidoscope brings the Victoria Hospital in Cairo, Egypt, in which one member of our family lay in the delirium of fever, and another, in great prostration from the same cause; the other two awaiting the result, in great anxiety and fear; while the gentle, kindly Deaconesses come and go around the sick, with tender care and gentle ministry. On reaching Cairo Bishop Beckwith hears of our trouble, and at once comes to the Hospital, with friendly offers of help and kindly words of cheer; and our last vision of this man of God are of his kneeling form at the bed-side, as he offers fervent petitions for the restoration of those who were "nigh unto death," and for comfort and consolation to those who were watching and waiting.

A year later, came pleasant words of greeting from the Bishop, this side the Atlantic, on our return, and recalling reminiscences of our journey through Eastern lands. Still another year, and over the wires come the words which awaken these memories. We feel that the world lacks somewhat, for the good man gone; but he has "finished the course and has kept the faith!" and we are sure he has received the "Crown of Life."

JEANNIE R. FIELD.

Kentmere, Delaware.

"It Cannot be Converted."

SECOND PAPER

This being true, there is but one thing to do, namely, kill it. It is a vice, a crime so malignant, so satanic, that it has no moral nature, but is sin, *per se*, and hence cannot be reformed nor converted. How can a sinner be converted, while he continues in sin, be it ever so small? To be converted, he must first "Forsake his way" Isa. LV. 7. The hope of converting the sinner is a vain hope, as is the hope of reforming or modifying it. The sinner must go on, or stop, one of the two; it can't do both. To go on, is to commit crime; to stop is to cease to be.

All men must of necessity, say one of two things; go on, or stop. It is now going on, and to say nothing, is to say go on. In America we say by our votes. The aggregate of votes make up a party, and the party says to questions, "Stop, or go on;" enforcing its command, or permit, by laws

## CATARRH

Is a constitutional and not a local disease, and therefore it cannot be cured by local applications. It requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the disease, and effects a permanent cure. Thousands of people testify to the success of Hood's Sarsaparilla as a remedy for catarrh when other preparations had failed.

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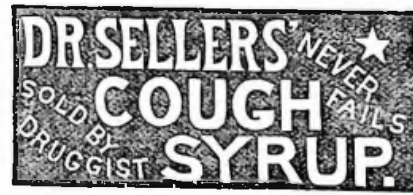
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prohibiting or protecting the thing in ques-  
tion.

The saloon is, and is a moral criminal; and both the old parties are permitting and protecting it. They excuse themselves on the plea of "personal rights" and revenue, while the real reason they protect the saloon is that they may get its vote. If it had no vote, the Christian men in the old parties would crush the monster, and do it speedily.

We should beware, lest we be ruined. The conscience of church people is becoming seared, and is losing its acuteness. And why? Why is it that praying men, who work in prayer-meetings, and partake of the holy sacrament, go out and sell their votes, or do worse, namely, buy votes? No man, we think, in his right mind, will dare to deny that this is so. Can't we find an answer in the fact, that permitting and protecting the saloon, and taking and using its money, are corrupting the men who are doing it? When a man wants a thing bad, he is willing to pay for it; and when he wants votes bad enough to buy them, he wants them bad enough to buy them of the saloon, and to pay for them, by passing laws to license and protect that iniquity.

My dear brother church member, did you take part in the late Delaware debauch called an election? If so, how do you feel, now that the press of the country is holding up that election, as "the most disgraceful in its history?" How long will it take the Church to convert the world, if its members continue to buy and sell votes, and by their votes, permit and protect the saloon?

The saloon is, and is a sinner that cannot be converted.

In the *Morning News* of the 17th inst., is the following, taken from *Life*.

"NEEDLESS ANXIETY.

Indignant Citizen.—You should not drive that beer-wagon, at such a rate through the street.

Wagon-Driver.—Haf no fear, meester, dot peer-wagon was so strong, dot notting could hurd it."

There seems to be a volume of truth in the declaration. The beer wagon is so strong and well guarded, that it seems hard to hurt. The beer wagon has on its side in Delaware, the two old parties, Delaware's Bench, and thousands of Delaware's church members, standing guard about it; and is the best protected thing in the nation.

If "it cannot be legalized without sin," and it cannot, then he who votes to legalize it commits a sin, and in the language of Dr. Leonard, in his Opera House speech, "he is a sinner."

T. O. AYRES.

In Australia the Christian Endeavor movement seems to be spreading with similar rapidity as in America, though the first Society there is only about a year old.

It is expected that the societies throughout the country will very largely observe February 2nd, as Christian Endeavor day or some other day in the first week in February, as a day of prayer for the cause throughout the world; and it is hoped a thank offering will be made by each Society to its own denominational missionary board.

Mr. Lincoln's Youngest Boys.

WILLIAM AND "TAD," AND THEIR PRANKS IN THE WHITE HOUSE;

During the first year of the administration, the house was made lively by the games and pranks of Mr. Lincoln's two younger children, William and Thomas: Robert, the eldest, was away at Harvard, only coming home for short vacations. The two little boys, aged eight and ten, with their Western independence and enterprise, kept the house in an uproar. They drove their tutor wild with their good natured disobedience; they organized a minstrel show in the attic; they made acquaintance with the office seekers and became the hot champions of the distressed.

William sickened and died in February, 1862. His father was profoundly moved by his death, though he gave no outward sign of his trouble, but kept about his work the same as ever. His bereaved heart seemed afterwards to pour out its fullness on his youngest child. "Tad" was a merry, warm-blooded, kindly little boy, perfectly lawless, and full of odd fancies and inventions, the "chartered libertine" of the Executive Mansion.

He ran continually in and out of his father's cabinet, interrupting his gravest labors and conversations with his bright, rapid, and very imperfect speech—for he had an impediment which made his articulation almost unintelligible until he was nearly grown. He would perch upon his father's knee, and sometimes even on his shoulder; while the most weighty conferences were going on. Sometimes escaping from the domestic authorities, he would take refuge in that sanctuary for the whole evening, dropping to sleep at last on the floor, when the President would pick him up and carry him tenderly to bed.—*Colonel John Hay in the November Century.*

Large and enthusiastic state conventions have been held recently in Minnesota and Nebraska; North Dakota and Texas.

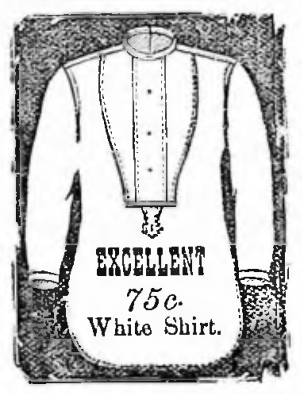
The "Endeavor" movement has been endorsed not only by many local conferences but by the Reformed Church as a denomination, by the National Congregational Council, by the Cumberland Presbyterians, by the Presbyterians of Missouri and Texas and other states, and a resolution was passed at the Baptist anniversaries in Massachusetts commending the work, especially in its relation to Sunday Schools. The Canadian Methodists advise their leagues to call themselves Christian Endeavor Epworth Leagues, in order that they may have the benefit of the interdenominational fellowship of all the Societies.

Says a writer in the *London Truth*: "A few days ago I was standing by an American gentleman, when I expressed a wish to know which point was the North. He at once pulled out his watch, looked at it and pointed to the North. I asked him whether he had a compass attached to his watch. 'All watches,' he replied, 'are compasses.' Then he explained to me how this was. Point the hour hand to the sun, and the South is exactly half-way between the hour and the figure XII on the watch. For instance, suppose that it is four o'clock. Point the hand indicating four to the sun, and II on the watch is exactly South. Suppose that it is eight o'clock, point the hand indicating eight to the sun, and the figure X on the watch is due South. My American friend was quite surprised that I did not know this. Thinking that very possibly I was ignorant of a thing that every one else knew, and happening to meet Mr. Stanley, I asked the eminent traveler whether he was aware of this simple mode of discovering the points of the compass; he said that he had never heard of it. I presume, therefore, that the world is in the same state of ignorance. Amalfi is proud of having been the home of the inventor of the compass. I do not know what town boasts of my American friend as a citizen."

It is only by a faith that unites us to a living Christ that we are able to steer clear of the rocks of worldliness and the shoals of unbelief. If we abide in Him and are guided and strengthened by His Spirit we shall not float with the current, but shall stem the tide, however vehement, and mastering every obstacle, go through to victory.—*Christian Inquirer.*

Sunrise praise services were held by the Societies of St. Louis, Thanksgiving Morning.

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## Correspondence.

For the Peninsula Methodist.  
Glorifying God, by Suffering  
and Death.

BY REV. M. J. CRAMER, D. D.

Being confined to my room by severe neuralgic pain, and not in a mood for close study and application, I took up the Rev. Dr. Charles F. Deems' beautiful volume entitled, "*Chips and Chunks for Every Fireside*," (New York, Hunt & Eaton; large oct. Pp. 640), and was so fascinated with its contents, that for a while I forgot my pain and was started on a train of reflection as to how we may glorify God by suffering and death, the results of which are here given for the benefit of the readers of the "PENINSULA METHODIST."

In the Gospel of St. John, xxi, 18-19, our Saviour signified to Peter "by what death he should glorify God." In the mysterious providence of God, some of His children are called to pass through much suffering, persecution, and even to endure death, for His name's sake; or in other words, to glorify God thereby. During the lifetime of God's children, the graces with which He endows them are always a sweet savor to Him, through the intercession of Christ. But in times of affliction and in a holy death, there is something specially acceptable, over and above that which there is in a comfortable, though holy life; and therefore, with a marked emphasis, it is written: "Right dear in the sight of the Lord is the death of His saints." This seems to have been specially the case with those Christians who, during the first three centuries of our era, were persecuted and obliged to seal the profession of their faith with their blood. Now, what is death, but the crown and climax of human sufferings? It is the trial of trials,—the deepest shadow, which in this life of shadows falls athwart the soul. Can a man acquiesce lovingly in this trial,—cling fast to God when this most chill of all shadows falls across his heart, and believe that he shall be brought out into the sunlight? Then this is a glorious test, of the faith and of the grace that are in him. God delights to see grace and faith in us at all times; but he loves not to see them latent. He desires them to be in exercise. And in order to bring them into exercise, He uses the instrumentality of suffering and death. The leaves of the aromatic plant shed but a faint odor, as they move in the air. The gold shines scarcely at all, as it lies hid in the ore. The rugged crust of the diamond conceals from the eye its interior beauty. But let the aromatic leaf be crushed; let the ore be submitted to the furnace;

let the diamond be cut and polished; and the fragrance, the splendor, and fair colors are then brought out:—

"This leaf? This stone? It is thy heart:  
It must be crushed by pain and smart,  
It must be cleansed by sorrow's art—  
Ere it will yield a fragrance sweet;  
Ere it will shine, a jewel meet  
To lay before thy dear Lord's feet."

But the chief reason why suffering and death are, for true Christians, means of grace—means to an end—is, that in them so close a conformity may be attained to Him, who is the highest exemplification of human virtue, human consecration and resignation. Our Lord illustrated all these virtues in His life and death, but more especially the passive ones. And in this He has set us an unexcelled example. The leading idea of Him is that of the patient sufferer, both in life and death—"the lamb, dumb before its shearers." And it is this among other reasons that the evangelists, while they are brief or silent about Christ's infancy and parts of His ministry, are so minute in portraying His suffering death. Not only was His death the propitiation for our sins and the sins of the whole world, but, viewing Christ merely as an example, His death expresses far more of His divine character than His life. In virtue of His humanity He had a will which shrank, as it were, from suffering—a will which we see in operation when those words flowed from His lips in the garden: "O my Father, if it be possible, let this cup pass from me, nevertheless, not my will, but Thine be done." It was this entire submission of His will to His Father's, this complete acquiescence to the orderings of His Father, which gave to His human character, perfectly sinless though it was all along an exquisitely finished perfection, and made Him the great and only Exemplar of virtue and holiness.

It is to this conformity to him, that he called his disciple, when he said to him: "Follow me." It is to this conformity with himself that he is leading his children through suffering and death. And to this conformity many of the early Christians referred to above attained, by the persecution and death they endured. They accepted these things lovingly, from the hand of their heavenly Redeemer. They were made meet for that crown of righteousness and eternal life which he hath promised to them that love him and overcome sin, the world, the flesh and the devil.

To be conformed to him, we must have more of his presence, so that Jesus makes himself felt in our souls. Perhaps at no time may God's child feel more of his presence, than during the time of severe physical and mental pain. Man is ever ready and willing to do anything, to forget his pain;

a true Christian generally takes his refuge to God in prayer and meditation, in reading his holy word and whatever may throw light thereon for a better understanding of the same. Involuntarily he is often led to exclaim: "My God, here I am, all devoted to Thee; make me according to Thine own heart!"

Thus the presence of the Lord will make him for a while forget his pain; and probably, if he were continually living in Christ and Christ in him, he would thereby be cured of his ailments. But there are so many things to distract one's attention from the Lord, that we imperceptibly lose sight of him and of his precious and healing presence; and thus our pain and ailments return or assert themselves.

(We must enter our earnest caveat against this paragraph. Dr. Cramer is unquestionably right, in ascribing great potency, in enabling us to 'forget' our pain, to a realizing sense of the presence of Christ in the soul; but when he, inadvertently, perhaps, includes physical healing of our pain and ailments, we think he goes too far. Spiritual healing may be perfect and often is, while the body remains diseased and mortal. The healing of the body is not within the scope of Scripture promise, as is the healing of the soul. Ed.)

While I was thus meditating, I again took up Dr. Deems' volume and began to read in it and to examine it more closely. I thought to myself, what a queer title: "*Chips and Chunks*"; but, then, as it is designed for "fire-side reading," that is, for home reading by candle or lamp-light" around the table in the "sitting room," I think it is the best title the popular "Pastor of the Church of the Stangers" in New York, could have chosen; for it does not contain long and abstruse theological and philosophical disquisitions, but just such things, "chips" of instructive thought containing amusing anecdotes, illustrations, etc., and chunks (short and thick pieces of a thing) of the solid thinking of himself and others in such short, crisp, terse beautiful language as will rivet the attention of parents and children; yes, of the children too; and right here, lies one of the charms of this book:—children may be amused and instructed by it. This volume of "*Chips and Chunks for Every Fireside*," containing "Wit, Wisdom and Pathos," with an "Introduction" by the celebrated *Chauncey M. Depew*, deserves a place in every household in the land, as well as a careful reading by the parents before their children. Parents will find it a wonderful aid in gradually training their children for God, the Church, home, reading, and thinking for themselves. Its parts—I. The Home Altar; II, The Library; III Family Hearth-Stone; IV, The Boudoir; V, Pastor's Study; VI, The Office—are full of instruction, amusing incidents and anecdotes, statements of Bible doctrines in such a charming and

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interesting form, that one can scarcely bear the thought of laying the volume aside, before having finished it. What lend this work additional charm are its colored plates, masterpieces of their kind; while the whole is an excellent specimen of book-making by the Methodist Book Concern, in New York. May it have an extensive circulation! East Orange, N. J., December 1890. ("Chips and Chunks" is on sale at the Methodist Book Store, Wilmington, Del.; and we heartily endorse Dr. Cramer's recommendation. It is bright, helpful and interesting; and would be a profitable investment for any family, a very appropriate Christmas, or New Year's gift. Ed.)

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A Disclaimer.

Dear Editor;—In "THE PENINSULA METHODIST" of Dec. 6th, 1890, there appears an article under the title "Whom Does He Mean?" in which the writer quotes a contributor in your issue of Nov. 22nd as saying of a presiding elder in this conference;—

"In a third charge, the same noble presiding elder tried clandestinely a whole year, to make sentiment against the pastor, and at the close of the second year suggested to his official men, to ask for a change; as a motive, promising to send them Bro.— They accepted the suggestion. The pastor was removed, greatly to his disadvantage; but the Elder did not send the man he promised. None of these pastors referred to knew any thing of the intrigue of their Elder, until it was too late to repair the injury.

These are a few specimens of the mildest types of Jesuitical practices, indulged in by some parties in our conference; we have lots of them on file."

As a presiding elder, I wish to say, that no such practices are followed on Easton district; neither do I believe any of my colleagues are guilty of the things charged, and I challenge "Alpha" to produce his proof.

In conclusion, I wish to say, that such charges as the above ought not to be published unless there is strong evidence to substantiate what is asserted.

Yours fraternally,  
J. FRANCE.

Smyrna, Dec. 9th, 1890.  
("Alpha" is entirely responsible; as Bro. France will admit, when he identifies him. Ed.)

From Frankford, Del.  
DEAR BRO. THOMAS.—We held meetings for five weeks at Houston's, and had five conversions. Two weeks ago, we gave that meeting up to the local workers, and their labors have been rewarded with three hopeful con-

versions. In the occasional meetings which they now hold, there are several seekers of religion.

At St. George's the Lord has been wonderfully reviving his work. The church is quite large for one in the country, accommodating an audience of four or five hundred people; and is usually quite well filled. Some thought we had better hold no extra meetings there, till after the holidays, so that the men who go "down to the sea in ships," as many do from this neighborhood, might be at home; but the people readily concurred in the views of the pastor, who believed he saw evidences that God was ready to work with and in behalf of his people. Accordingly, two weeks ago from last Sunday night, a meeting was begun.

Tuesday evening, there was melting influence upon the members, and a manifest readiness for the work.

Wednesday evening, the first penitent, a married lady, came forward without urging, the influence of whose conversion is felt in a large circle.

Thursday evening, some five were at the altar. Friday evening, the number of penitents was increased, and several professed conversion. Sabbath evening, there came the great crowd, packing the pews and aisles; but we did not suffer the usual Sabbath evening reaction. The deepest spirituality prevailed, and after a twenty-minutes' sermon by the pastor, twelve adults knelt at the altar, and six soon professed conversion. Constantly since, the interest has been increasing. During the three services, held last Thursday evening, Friday morning and evening, sixteen professed conversion; and never in my ministry, have I seen these meetings surpassed in spiritual power.

Nearly all who thus far have professed conversion are adults, and among them, several heads of families. One of the beautiful features of it is, they all become workers. Thus far, thirty have clearly come into the light, and some ten more are seekers, and I am confidently looking for the coming of a large number more, who are on my list and for whom I am making special effort; some of whom already seem to be under deep conviction. To God be the glory! Our brother, the head of a family, converted last Tuesday evening, has already established a family altar, and led in public prayer in the church.

A man in middle life, employed in a saw mill, worked for an hour last Friday morning, and then said to his employer, "I cannot work. May I stop and go to the church?" His employer consented, and with his wife accompanied him. The man who could not work, and also his wife, knelt at the altar; and he was powerfully converted,

while his employer and wife rejoiced with him.

My dear brother, "we know not whereunto this thing will grow," but the Lord is with us; and it appears, the set time to favor Zion has come. Again I say, to the Lord be all the glory! I am

Yours affectionately,  
CHAS. F. SHEPPARD.

Dec. 1890.

Marriages.

GREEN-ARON.—At the residence of the bride, near Wyoming, Del., Dec. 3, 1890, by Rev. Daniel Green, William P. Green of Centreville, Md., and Ada Aron of Wyoming, Del.

Obitaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted.

Died in Baltimore, Md. Nov. 28, 1890, Harriet Ann Story, wife of James W. Story, in the 65th year of her age.

For more than forty years Mrs. Story was prominently associated with the Methodist Church, on the Eastern shore of Maryland, where she resided until her removal to Baltimore, some 15 years ago.

The influence of her purity of character, and exemplary life as a Christian will be remembered, and her virtues emulated. Her sickness was protracted yet through all her suffering she gave unmistakable evidence to those about her, that the God whom she had so faithfully served so many years, fulfilled his promise of sufficient grace, and was with her to the end.

As a mother, she was all that this beautiful word can possibly imply; as a wife, the personification of affection and fidelity; and as a friend, the beneficent influence of her unostentatious, godly life, upon those with whom she associated, will be as "bread cast upon the waters."

Her interment was in Loudon Park Cemetery Baltimore. [Centreville, Md., papers, please copy.]

Died at the residence of his parents in South Wilmington, Tuesday Dec. 2nd 1890. William Howard, son of Wm. R. and M. E. Godwin, aged 7 years.

He was a remarkably bright, and interesting child.

For several years he had been a great sufferer from an affection of the throat, which at times, rendered him unable to swallow anything. This condition of things was improving, and hopes were entertained that he would recover, when scarlet fever, made its appearance, and in a few days, death came to his relief.

The sorrowing parents have the sympathy of many friends, and are comforted with the thought, that though;

"Death has robbed them of their treasure,  
The bright angels have him now;  
Where no shade of pain or sorrow,  
E'er can cloud their darlings brow."

"E're sin could blight, or sorrow fade,  
Death came with friendly care;  
The opening bud to heaven conveyed,  
And bade it blossom there."

E. C. ATKINS,

Dec. 10, 1890.

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Mrs. Burton Harrison, whose story of "The Anglomaniacs" has been the sensation of the season in *The Century*, has written for WIDE AWAKE a story called "Diamonds and Tons."

Hon. John D. Long (ex-Governor of Massachusetts) furnishes six articles, under the general title of *Our Government*, for the enlightenment of coming citizens—the boys and girls of to-day.

Kirk Munroe, who lately lived for a time the life of a railroad man, in all phases from parlor car to cattle cage, has put his experience into a thrilling serial for boys called *Gab and Caboose*. Striking pictures by Edmund H. Garrett.

Margaret Sidney's new serial, *Five Little Peppers Grown Up*, will tell more about Polly and Jasper and David and Joel and Phronse, and others, as it runs through the year. Fifty charming illustrations by Charles Mentz.

Marietta's Good Times will chronicle in her own words, from her own manuscript, the childhood adventures of Marietta Ambrosi.

Miss Matilda Archambeau Van Dorn, a little girl who had a great many ancestors, is an irresistible little folks' serial by Elizabeth Cumings.

Unusually Interesting Articles some elaborately pictorial: "Dining with Gladstone," by Mrs. General John A. Logan; "Amy Robsart's Embroidery," by Frances A. Humphrey; "Mother Goose's Pets," by Agnes Repplier; "Gypsies and Gypsying," by Elizabeth Robins Pennell; "Some Horses that I have Known," by Maud Howe; "Sainte Marie College of Wynehester," by Oscar Fay Adams; "Boston's Girl Sculptor," by Mrs. Newberry; "The Sugar Crank," by Theodora R. Jenness.

Some Problems in Horology by E. H. Hawley of the Smithsonian Institution, Washington, will interest High School students—three sets of Cash Prizes.

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## The Sunday School.

LESSON FOR SUNDAY, DECEMBER 14, 1890.

Luke 24: 28-43.

BY REV. W. O. HOLWAY, D. D. N.

[Adapted from Zion's Herald.]  
JESUS MADE KNOWN.

GOLDEN TEXT: "And their eyes were opened and they knew him." (Luke 24: 31.)

28, 29. *Drew nigh unto the village*—Emmaus. The connection of this lesson with the hut is immediate. While the Stranger was interpreting the Prophets and the Psalm to the two eager disciples, the latter reached their destination. *Made as though, etc.*—acted as though he would go on, just as a stranger naturally would, under the circumstances. "Not a mere feint; He would have really gone, but for that sort of restraint which they exercised over Him" (Godet). *Constrained him*—pressed or urged Him. Abraham (Gen. 32: 26), Hiram (Judges 6: 18), Manoah (Judges 13: 15); are similar cases. *Abide with us*—the text that suggested Lyte's beautiful hymn, "Abide with me," etc.

"Those that have experienced the pleasure and profit of communion with Christ, cannot but covet more of His company, and beg of him not only to walk with them all day, but to abide with them at night (M. Henry).—When Lot earnestly pressed the angels, they went and tarried with him, and the two disciples constrained Jesus. Faint hands and feeble hearts obtain not the kingdom of heaven, which "suffereth violence," and must be taken by a holy "force." (Bishop Horne.)

30. *He took bread* (R. V., "the bread")—not a sacramental, but an ordinary meal, and quite likely at the village inn. The Lord's behavior, though preparatory to a revelation of Himself, was not inconsistent with His assumed character. It was Jewish usage, when three ate together, for one to give thanks. Says Schaff: "Neither the breaking, nor the giving to them, would be deemed remarkable. Yet the form of the original reminds us of the feeding of the multitudes and of the Lord's Supper."

31. *Their eyes were opened*.—The hindrance—natural or supernatural—to their recognition of Him was withdrawn. *They knew him*.—Some peculiar gesture or tone, or possibly the nail-mark in the hand, thrilled them to a sudden recognition. *Vanished*—a real, literal disappearance; "a supernatural removal from them." (Schaff.)

"This finished the demonstration. He did not merely step out of the door. As they were beholding Him, the place He occupied became at once vacant space. Then they knew that it was their Lord, and that their Lord was truly divine." (Whedon).—"The reasons for this sudden removal is to be found in the wise method by which our Lord would teach his bewildered followers that He had actually risen from the dead." (Schaff.)

32. *Did not our heart burn, etc.* (R. V., "Was not our heart burning within us, while He spake to us in the way, while he opened to us the scriptures?")—They are amazed now, and reproach themselves, as they recall their emotions and heart-kindlings by the way, while the Stranger taught them so clearly and fully, that they did not recognize Him at once. "It is a good sign for their inner growth that at this moment it is not the breaking of bread, but the opening of Scripture, which now stand

before the eye of their memory." (Van Oosterzee.)

33. *Rose up the same hour*—too eager to tell the tidings, to delay for eating. They did not know that others had seen the risen Lord. *The eleven*—that is the apostles as a body; Thomas was absent. *Gathered together*—with doors shut "for fear of the Jews." (John 20: 19.)

34. *Saying*—Before the two from Emmaus had time to speak, the company uttered their joyful exclamation. *The Lord is risen indeed*—there is no doubt about it. They had distrusted what the women testified, but felt compelled to accept Peter's statements. *Hath appeared to Simon*.—Peter himself tells of this in 1 Cor. 15: 5; but no details of this special appearance have come down to us.

35. *They told* (R. V., "rehearsed")—i. e., the Emmaus disciples. They dwelt on every incident and word. *Known . . . in breaking of bread*. Says Schaff: "As this was not a celebration of the Lord's Supper, the phrase cannot be used in support of Christ's bodily presence in the Eucharist, or of sacramental grace in general." (Mark 16: 13) tells us that some of the disciples were not disposed to believe this narrative.

36. *As they thus spake* (R. V., "spake these things")—It must be remembered that though Luke records these incidents as though they happened in immediate succession, we learn from Acts 1: 3, that a period of forty days elapsed between verses 36 and 50 of this chapter. *Jesus himself stood in the midst*—implying a miraculous revelation of Himself. (John 20: 16.) *Peace be unto you*—the ordinary Jewish greeting, but under the circumstances, peculiarly rich in significance. Harassed by doubts and conscious of personal peril, very sweet would this benediction have been had they not yielded to a sudden panic.

37. *Terrified and affrighted*.—His arrival was so sudden, so noiseless, so ghostly in its manner, so unexpected—for they were told that He would meet them in Galilee—that they were overcome for the moment with fear. *Supposed that they had seen* (R. V., "that they beheld") *a spirit*—"the ghost of their dead Lord, but not Himself in the body." (J., F. & B.)

38, 39. *Why are ye troubled?*—There was really no ground for fear. *Why do thoughts* (R. V., "reasonings,") *arise?* etc.—"Scruples of a discouraging nature, doubting and gainsaying thoughts." (Schaff.) *Behold . . . handle*—If ocular and audible demonstration are not enough, try the tangible. "Which our hands have handled . . . of the Word of life." (John.) *A spirit hath not flesh and bones*.—"I am not a bodiless spirit," are words attributed to Him in Ignatius. Clement of Alexandria has preserved a curious but utterly baseless legend, that St. John, touching the body, found that his hands passed through it. From the omission of 'blood' with 'flesh and bones' very precarious inferences have been drawn." (Farrar.) Says Whedon: "We have here, in opposition to materialism, the clearest possible assertion of the independent existence of spirit. There is no other explanation of these words which does not insult the Saviour and abuse His language."

"A comparison with John's account leads us to find here a proof of His identity, from the wounds in His hands and His feet. Since these members were uncovered, there is possibly even here a proof of the reality of the appearance." (Schaff.)

40, 41. *Showed them his hands and his feet*—not, perhaps, simply to prove His identity, but, as Dr. Schaff suggests, to prove His triumph over death. *While they yet believed not* (R. V., "disbelieved") for joy—a natural touch. If they had not believed they would not have rejoiced. "The identity was proven, but the reality was still a matter of doubt to them, especially as the fact seemed too glorious to be believed." (Schaff.) *Have ye any meat?* (R. V., "anything to eat")—offering a final test, more palpable and convincing than all. Ghosts do not eat.

42, 43. *A piece of broiled fish*.—The Talmud tells us that fish was regularly brought to Jerusalem from the Sea of Galilee. *Of a honey comb*—omitted in R. V. *Did eat before them*—and thereby dissipated every lingering doubt.

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### Our Elims and Marahs.

God's mercies come so closely upon the heels of what we call our troubles, that they seem to be intended as compensations for His children. On their journey from the bondage of Egypt to the earthly Canaan the children of Israel found Elim, with its twelve fountains of cool and refreshing water, and its three-score and ten palm trees, with their grateful shade, but one station from Marah, with its waters of bitterness. They seem to have been led to it, and to have rested there, as a compensation for their afflictions of Marah, and perhaps in sight of it. So closely upon our sorrows follow undeserved mercies all along our journey to the rest that "remaineth for the people of God." We are very apt to retain a vivid remembrance of the former, and to be very prompt in forgetting the latter, if indeed we recognize them at all, and to do very much as the old Israelites did. We may not mean it, but we do it all the same. Our Elims, of which we could find many more than we do if our eyes were not so blinded by tears, are sent for the renewal and increase of our spiritual strength along our pilgrimage. Using them for that purpose, we will travel on patiently and faithfully, thankful both for Marahs and Elims, until we untie our worn and dusty sandals, and cast aside our pilgrim staves at the open gates of the New Jerusalem.—*The Young Christian*.

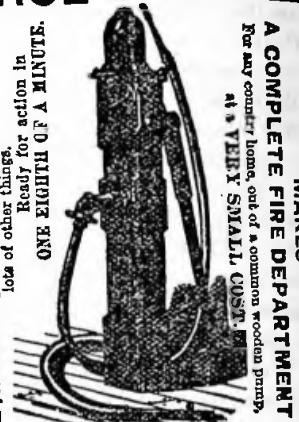
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Temperance.

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.

First National Convention Non-Partisan W. C. T. U.

The first convention of the National Non-Partisan Woman's Christian Temperance Union was held in the North Avenue M. E. Church, in Alleghany City, Pa., week before last, opening Wednesday morning and remaining in session three days.

The officers conducting the meeting were; Mrs. Ellen J. Phinney, Cleveland, O., President; Miss F. Jennie Duty Cleveland, O., General secretary; Mrs. Florence Miller, Des Moines, Iowa, Rec. Secretary; Miss I. G. Shortlidge, Concordville, Pa., Financial Secretary; and Mrs. Cornelia Alford, Brooklyn, N. Y., Treasurer.

About two hundred delegates were present; twenty of them being from Pennsylvania, which has a membership of 2,074. The others came from fourteen states—from Maine to California.

Addresses of welcome were made by Rev. T. J. Leak, of the North Avenue M. E. Church, and by Rev. W. H. Millan, of the Second Presbyterian church. The responses were made by Mrs. Mattie M. Bailey, State President of Iowa.

Reports of work were given by Mrs. Florence Porter, Secretary of Literature; Mrs. Joseph D. Weeks, Secretary of Education; Mrs. Lydia H. Tilton, Secretary of Legislation; Mrs. Mary J. Aldrich, Secretary of the Evangelistic department, and by Miss Lavinia, A. Chase, Secretary of the Army and Navy Department.

The majority favored the silver T, as the badge of the new organization. As the choice of a permanent name had been left to the local unions, and as they had not forwarded the necessary three fourths vote, owing to a misunderstanding or oversight, action was deferred until next year.

A very pleasing feature were addresses by Edward Everett Hale, of Boston; Hon. J. M. Langston, of Virginia; Dr. Rankin, of Nebraska; and Mr. Bonney, of Chicago, President of the International Law and Order Society. These gentlemen brought greetings, from the Law and Order Society, then in session in Pittsburg.

One evening was devoted to the Y's, and to the Temperance Knights, an organization of young men pledged to temperance, purity and reverence.

The resolutions adopted were lengthy, but embodied a stable platform. The one most freely discussed pertained to a petition, in regard to the closing the

Columbian Exposition on the Sabbath. Gratitude was expressed to Congress for the recognition of the evil effect of the original package system; the organization of juvenile societies and importance of temperance instruction in schools; the necessity of vigorous work along the line of organization; a renewed declaration, that individual opinion should not be abridged; indorsement of temperance publications; and thanks to all who had contributed to the success of the convention, were embraced in the resolutions.

The old officers were re-elected, Mrs. Alford being chosen to the combined office of Treasurer and Financial Secretary.

Three invitations were extended to the society for its next convention, from New York, Chicago, and Cleveland. That from New York was accepted, as was Brooklyn's request to aid in hospitality.

Rev. Chas. W. Baldwin (who has given the subject a most careful study) says the people of Washington spend more than \$6,000,000 a year for liquors, which is at the rate of about \$20,000 for each working day.

The management of the Shore Line road have decreed that on the new day express from Boston to Philadelphia there shall be no smoking apartments in the parlor cars; the order is given in consideration to the women passengers.

Worcester, Mass., is said to be the largest no-license city in the United States. A Prohibition daily newspaper is published there, with good financial support. Even druggists are unable to obtain licenses, and this high sentiment is fully sustained by the leading citizens.

The official organ of the Norwegian total abstinence society says that the (Lutheran) bishop, all the ministers in Christiana and five professors of theology signed a petition to the city council of Christiana asking that the sale of beer and wine may be prohibited from five o'clock Saturday P. M. to eight o'clock Monday morning. The Sabbath sale of whisky is already prohibited.

Mrs. Mary Clement Leavitt, writing from Banana, Congo Free State, says: "The fearful tide of drink here is more fearful than one can imagine until one has really seen, as I have done, the steamers full of the vilest spirits, much of which is alcohol distilled from the cheapest substances that will produce it, brought out in this form to be reduced with water, flavored with anise seed, and so sold at an enormous profit."

Miscellaneous.

It is Curious Who Give.

"It's curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army, and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and cheese, for awhile; but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate. He went on:

"There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where he works you'll generally see the fruit in giving. And there's John Baker' he's put down \$1, and he'll chew more than that worth of tobacco, in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do extra painting, with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work."—Gospel in All Lands.

Book Notices.

"Supremacy of Law," by John P. Newman, D. D. LL. D., Bishop of the Methodist Episcopal Church, is a vigorous and beautiful unfolding of the "Ten Commandments." "Were they all observed," writes the author, "the world would dismiss its ignorance, expel its sorrow, exclude disease, put a throbbing heart of life beneath the very ribs of death itself."

"There are three mountains around which I wish to linger—Mount Sinai, on whose summit the law was re-enacted; Mount Calvary, whereon the law was vindicated; Mount Tabor, on which the law was glorified. Sinai shall teach me my duty, Calvary shall impart to me my strength, Tabor shall light up my path to the eternal heavens." The book contains 239 pages; price \$1. Methodist Book Store, Wilmington, Del.

"Credentials of the Gospel," by Joseph Agar Beet, is a critical attempt to prove that the Gospel is true, also to combat scientific agnosticism, by a plain statement of the reason of the Christian hope. The author finds reasons for this hope within man, in the material world, in Christianity as compared with other religions, in Christ and in Christian documents.

The chief reason being the resurrection of Christ from the dead. If Christ did not rise from the dead, the belief of his early followers and the effect of the Gospel upon the world are incapable of explanation, a delusion has saved the world, and we may be pardoned if we prefer delusion to knowledge, error to truth.

His argument is conclusive and will greatly strengthen the Christian's hope. 199 pages; price \$1. Methodist Book Store Wilmington, Del.



Aesop has told us the tale of a mule which, from overfeeding, galloped about and felt gay, saying to himself: "My father, surely, was a high-mettled racer, and I am his own child in speed and spirit." Next day he was sick and weary; he then exclaimed: "I must have made a mistake; my father, after all, could have been only an ass." A man, after eating a good dinner, may feel extravagantly joyous; but next day (I don't mean you to infer he feels like an ass) he is surly and grim, his stomach and liver are sluggish, he is morose, despondent and "out of sorts" generally. For Indigestion, Biliousness and all derangements of the Stomach, Liver and Bowels, Dr. Pierce's Golden Medical Discovery is an unequalled Remedy. Contains no alcohol to inebriate; no syrup or sugar to ferment and derange the digestive processes. It cleanses the system and cures pimples, blotches, eruptions and all Skin and Scalp Diseases. Scrofulous affections, as Fever-sores, Hip-joint Disease, Swellings and Tumors, yield to its superior alterative properties.

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WILMINGTON, DECEMBER 13, 1890.

### "Modern Jesuitism."

In a communication, under the above title, published in the PENINSULA METHODIST of Nov. 22, a contributor signing himself "Alpha," criticises with just severity, certain reprehensible practices, which he declares obtain to some extent among professing Christians, and which are not "confined to the laity." "Some church officers," he says, "will prevaricate; they don't lie, but only misstate, under the idea, that their mental reservation is justified under the circumstances, as the object must be secured at any cost."

Had the writer contented himself with a denunciation of the sin and shame which we all condemn, in theory at least, it is not likely that his article would have attracted much attention. But when he proceeds to locate the offense, and to make out a specific case, his allegations become proper subjects of critical challenge.

After adducing an instance of very discreditable attempts to disparage a pastor, on the part of "a worthy presiding elder," Alpha says, "these are a few of the mildest types of Jesuitical practices, indulged in by some parties in our Conference; but we have lots of them on file."

There is no "dubiosity" here. The writer affirms he has the proof. For ourselves, we know nothing, beyond painful rumors, of unbrotherly and disingenuous conduct, by which pastors are made to suffer in the arrangement of their appointments. And in this regard, even the presiding elders themselves, do not all escape the serpentine sting of misrepresentation. We trust there is the least possible truth, in these rumors, and that Alpha's criticisms have the least possible range in their application.

There is no question, that in many parts of the Church at large, there is a very painful apprehension, that its places, positions, emoluments, and honors, are so very eagerly coveted by some of our ministers, that they resort to means for their personal aggrandizement, which are at least of questionable morality; and that even "church officers" are to be found, who use their

position for selfish ends, and hesitate not to depreciate a brother, or threaten him with their displeasure, unless he favors the plans of his aspiring superior.

In our last week's issue "A Methodist" inquires, "Whom does he Mean?" and expresses the hope, that the presiding elders of the Conference "will not rest quiet under this charge."

Rev. John France, presiding elder of Easton district, sends us a note, which appears in another column, repudiating the charge for himself, and expressing his confidence, that his colleagues are not guilty as charged by Alpha.

It is due to ourselves to say, the article by Alpha, would not have appeared, but for the fact, that its author is one of the wisest and most trusted members of the Wilmington Conference; a man of high character, and of large experience as a diligent and successful pastor. His name, we consider, an ample guarantee for any statement of fact he may make. "A Methodist" is hardly fair in demanding that Alpha should come out from his cover, while he himself shoots from behind the wall.

We think, however, that all grievances between brethren had far better be adjusted, either between themselves, or in regular form of trial as provided in our Church Discipline, if there is any probability that righteous judgment can be secured. Still we know, it is a very risky business, to make complaints or bring charges against an official, whether it be in the local church or the conference; and few who suffer are willing to subject themselves to such a risk. Hence the need of newspaper ventilation.

The Epworth League Convention for the Sixth District, held in Baltimore, Md., Nov. 18-21, was a gratifying success. Rev. Vaughan S. Collins, pastor of Scott M. E. Church, this city was re-elected president, and Rev. R. K. Stephenson, pastor of Smyrna circuit, one of the corresponding secretaries. Bro. Collins' address was a clear putting of the true aim of the League movement, the development of personal character and activities of the young people of our Church along the lines of purity and intelligence.

This district includes 7 white and 5 colored conferences, 49 presiding elders' districts, 983 pastoral charges with 221,222 members and probationers. There are now 10 of these districts organized, with 150 chapters.

Rev. Dr. A. W. Courteney's paper on "Home life at Epworth" presented the mother of the Wesleys, as the organizer of the original Epworth League.

Among other interesting papers, worthy of special notice, was one read by Dr. W. L. S. Murray, presiding elder of Wilmington District, on "Epworth League Prayer Meetings."

## Conference News.

Fletcher Hall, Wil., Del., Dec. 8, 1890.

Preachers' Association met at 10 A. M.; president, W. E. Tomkinson, in the chair; devotions by A. J. Dolbow. Bro. E. C. Atkins was appointed general critic. Bros. A. T. Scott, V. S. Collins, A. J. Dolbow, and T. N. Given reported their work.

The order of the day was taken up, and Bro. Collins spoke on "Funeral Reform." The subject was further discussed by Bros. A. Stengle, W. L. S. Murray, C. A. Grise, E. C. Atkins, J. T. Vanburkalow, A. T. Scott, J. D. C. Hanna, and H. Sanderson. Curators reported for next Monday, "Model Report of a Presiding Elder," by Dr. W. L. S. Murray; for Monday, Dec. 21, a paper by Rev. J. D. C. Hanna, on "Conference Claimants;" and for the 22nd inst., a paper by Rev. W. E. Avery, on "Tennyson's In Memoriam."

The general critic made his report. Others present, Jacob Todd, W. E. Avery, J. E. Franklin, T. S. Thomas, L. E. Barrett, and J. T. Parker. Adjourned, with benediction, by Bro. Scott.

Monday, Dec. 1st, Rev. James E. Bryan read an interesting sermon on the text, "The disciple is not above his master, nor the servant above his lord." Matt. 10: 22. Bros. E. L. Hubbard, D. H. Corkran, J. T. VanBurkalow, H. Sanderson, W. L. S. Murray, and W. E. Avery, followed in critical comment. Bro. A. Stengle, as general critic, made his report. Dr. Murray emphasized the importance of the missionary meeting to be held the next evening, in Asbury M. E. Church, this city, at which Rev. Dr. Leonard, one of our missionary secretaries, was to speak; as also did the pastor, J. D. C. Hanna. The meeting passed unanimously, a resolution of endorsement.

### Wilmington District.

RISING SUN invited Rev. J. S. Moore of St. George's, to become their pastor, and he has accepted, subject to the powers that be.

Revival services in ELKTON, are now in progress; also in Chesapeake City.

To complete the census of Wilmington District, which I am to forward to the special agent for religious bodies, in Plainfield, New Jersey. I desire the pastors residing outside of Wilmington, whose church edifices have not their names given in the minutes, to forward the same to me by postal, immediately.

W. L. S. MURRAY.

### St. John's Collegian.

Through the courtesy of the Rev. William Oscar Hurst, one of the editors of the college monthly, we are in receipt of the November number just issued. In an editorial note, these young gentlemen of the quill, utter their protest against an order of the Faculty, requiring that all "proofs" be submitted to its inspection, before the paper is printed. This seems exacting, yet some supervision on the part of college authorities is certainly desirable. We think a satisfactory adjustment of the matter is practicable.

This number has a short sketch of the late Rev. C. K. Nelson, D. D. of the Protestant Episcopal Church, who was president of St. John's, prior to the war of the Rebell-

ion, and for some eight years after its close. He died Oct. 30th, 1890, aged 76 years.

There is considerable attention given to athletic sports, and a fair quantum of college jokes and humor. We hope the "students" will respond to the editors' appeal, and "begin to do something for the college paper."

EAST NEW MARKET, MD., L. W. Layfield, pastor, writes us of a sad personal bereavement in the recent death of his oldest brother, who after a long and painful illness, died in the faith of the gospel, and entered into his heavenly rest.

At one of his appointments, we are glad to learn, there are revival services in progress, in which bright conversions are occurring nightly, with steadily increasing interest. Of course, congregations crowd the house.

"THE PENINSULA METHODIST is improving; the last issue was very fine."

(Brother Layfield is in harmony with the public sentiment without exception, so far as we are advised. A brother, who knows whereof he affirms, said to us last week, "in mechanical execution and general make up, your Thanksgiving number is as fine as anything I have seen." Ed.)

Rev. Clarence Wilson, a student in St. John's College, Annapolis, Md., filled the pulpit of the M. E. Church, of this town very acceptably Sunday Nov. 30, for his uncle, who was absent officiating at the corner stone service of Kenney Memorial M. E. Church at Hynson, near Federalsburg, Md. At the latter place \$225 was asked for and \$232 received.—Smyrna Times.

A supper and festival, by the ladies of the M. E. Church, St. George's Del; Rev. J. S. Moore pastor, was given Thanksgiving evening and the next evening, and was well attended; over \$40 was realized, above all expenses.

The Mite Society of Middletown, Del, Rev. Alfred Smith pastor gave an entertainment in the Opera House Thanksgiving evening which was highly appreciated; receipts amounting to \$91.

### From Ingleside, Md.

DEAR BRO.—I am very glad to be able to say, the Lord has done great things for us; first in preserving our health through a series of revival services, beginning in August and closing Nov. 27th; and second, in giving us fruit; many souls have been converted, and the churches have been quickened. One great disadvantage I labored under, was the necessity of leaving a meeting too soon, owing to the number of churches (six) to serve. Thus we failed to reap the full fruit in a given place of the interest awakened there. No one with so many churches can cultivate his field, as thoroughly as it should be.

No pastoral work demanded here is impossible. I have been in my carriage more, and used more horse flesh, than during any previous year of my ministry. This year I divided, so as to employ two work might be a. s, and thus secure the single men for a time. led for its development. But this I leave to the wisdom of the powers that be.

We have had a number ad. -etown, church by certificate: five at Bridg. -lay. three at Henderson, and one at Bar. -lay. Two of our members at Barclay have more, away, and they will be greatly missed.



At five of our churches, preparation is being made for appropriate celebration of Christmas; and we anticipate a good time.

We did not secure a vote at all our appointments, on the question of woman's eligibility to membership in the General Conference; but so far as taken, the vote stands 35 for and 11 against.

Fraternally,

N. McQUAY.

#### Letter from Laurel.

The improvements in the M. E. Church in Laurel, are so great, that were the old pastors suddenly to find themselves in the audience room, they would hardly recognize their whereabouts.

Our pastor, Rev. J. O. Sypherd, had a laudable ambition, not only to see the membership increased, and established in the faith, but also to leave a monument of his earnest and successful pastorate, in the tasteful improvement with which he has beautified the temple of God in which the people gather for worship.

The vote on the eligibility of women to seats in the Electoral and General Conferences, was taken Nov. 3. Of the 40 votes cast, 12 voted for and 28 against.

Bro. Sypherd is now winding up the business of his fourth year. He has decided to place himself in the hands of the Bishop, next spring, for a new field of labor. In preaching he has well sustained himself, and all his parishioners are very fond of hearing him.

Rev. W. B. Gregg, the popular pastor of Bethel charge, has also decided to seek a new field. His pastorate of four years, has been successful, and he leaves with the best wishes of his people. As the surrounding charges have new pastors, it is not likely any changes will take place among them.

Brother W. K. Galloway has again entered upon evangelistic work, and this leaves Concord without a pastor.

In this section the winter has set in, and at this time we are in the midst of a snow storm.

J. H. HUBBARD.

Dec. 8, 1890.

#### From Salem and Union.

DEAR BRO. THOMAS:—As I have not sent you anything, as yet, concerning my work up here in Kent, Md., I take this opportunity to write you some of the religious news, hoping you will give it publication in the next issue of THE PENINSULA METHODIST. [We are glad Bro. Geoghegan has begun; hope he will continue in well doing, and others will follow suit. ED.]

The old UNION and SALEM churches are now enjoying a high degree of prosperity in many particulars. Protracted services began about six weeks ago; and notwithstanding the great tidal wave of revival which rose in these churches last year, a wonderfully quickening influence has attended our services this year. For six weeks, with an intermission of one week, we have labored hard and untiringly, reaping as part of the harvest of our labors, ten conversions, the spiritual development of Christians, and the rich "fellowship of kindred minds," which is usually the experience of God's children on such occasions.

At Salem, the pastor was assisted for one week by Rev. G. W. Bounds, of Taylor's Island, who is an earnest, forcible preacher of the Word, and believes heartily in the old Methodistic methods of revival work.

Rev. Q. L. Morrow also assisted us, two evenings.

A chapter of the Epworth League was organized at Salem, the last part of October, and great interest was being manifested by its members, when we were compelled to suspend the meetings for our revival services.

Rev. R. I. Watkins, secretary of District League, came out and gave us an interesting talk, last Thursday evening.

Our vote on the admission of women as delegates to the General Conference, resulted, 12 for, and 11 against.

Respectfully,

J. H. GEOGHEGAN.

#### From Marydel.

DEAR BRO. THOMAS.—Ten weeks have already been given to revival work on this charge. We held meetings every four weeks at Hartly, where thirty four were received on probation last year. Twenty-one of these have been already received into full membership, more will be, and some have removed; so that but few will be lost to the church. Eleven have been received on probation, at this point this year.

Five weeks were given to revival work at THOMAS' CHAPEL, where twelve were received on probation last year, eleven of them coming into full membership. The meeting of this year far exceeded that of last year; congregations, large throughout, and the community generally awakened, and interested. Twenty-one have already been received on probation, including several heads of families, and the converts as a class being among the best, and most promising of our young people.

We began our meeting at Templeville, last week. Here we received last year, thirty-seven on probation, twenty-three of them have been read into full membership, with more to follow.

We hope that here and at Marydel where we had revivals last year, to have similarly good work, before the winter closes. Up to the present, thirty-five have been received on probation throughout the charge this year.

G. S. CONAWAY.

Swellings in the neck and all other forms of scrofula, salt rheum, etc., are cured by Hood's Sarsaparilla.

#### From Royal Oak, Md.

DEAR BRO. THOMAS:—The Methodist Episcopal Church at Tunis Mills, Md., has recently been added to the Royal Oak and Talbot circuit.

This village, named after the Tunis Bros., proprietors of the large saw and planing mills, is situated in the beautiful Miles River Neck, about six miles from Easton, and has a population, I think, of about a hundred and fifty.

We have a neat little chapel, seating about that number, which was built, if I mistake not, when Rev. C. A. Hill was pastor of King's Creek charge, and received some aid from our Board of Church Extension. It was subsequently separated from King's Creek, and placed in charge of Rev. T. E. Bell, after his term expired, Rev. A. Jones, a very acceptable local preacher of Easton, was appointed pastor by the presiding elder, and had a very successful year; quite a number having been converted, and some 40 persons uniting with the church. After this, there seemed to be some difficulty in

furnishing a pastoral supply. Bro. Jones preached for them a part of the present conference year, but before any permanent arrangement could be made, a minister of the Methodist Episcopal Church South, offered his services. This offer was accepted by a few who were dissatisfied with the state of things, and he began to preach regularly in our church. As soon as our presiding elder, Rev. John France, was informed of this, he wrote to the undersigned, placing him in charge, who at once took hold of the church, and began revival meetings, which resulted in 18 conversions; all but two or three of these converts uniting with us on probation.

Our church at Royal Oak is being repainted, and re-carpeted, and when finished, will present a very neat appearance. The ladies of the church have raised the money needed to meet all the expense.

Quite a number of ladies, and other friends of the church visited the parsonage, the evening preceding Thanksgiving, and taking possession, spent an hour with its inmates in social enjoyment. On their leaving, the table was found to be well loaded with various articles that may be included in the good things of this life.

J. D. REESE.

Dec. 4, 1890

RE-OPENING—Delmar M. E. Church, with chairs to fill the new part will be re-opened Dec. 21st for public services, Sabbath Dec. 21st. New pews of best approved modern style have been contracted for, to be delivered Feb. 1st. When carpeted, papered and the new pews in we will have an audience room not to be ashamed of. With the enlargement, and the lecture room thrown open to the audience room, we will have a seating capacity nearly twice as great as before.

The stormy weather has probably closed revival services in the country churches.

The pastor has declared his purpose of protracting the reopening services indefinitely or as long as there is a prospect of bringing a sinner to God.

About 280 have professed conversion on the charge thus far, and 221 have joined the church on probation with more to follow.

Thus far but one is known to have gone back. Rum did it. Over 40 railroad-men are among the converts.

#### Hymeneal.

Wednesday afternoon, Dec. 10th 1890, at Perry Point, near Perryville Cecil Co. Md., at the residence of the bride's parents, by Rev. William L. Boswell, of Philadelphia, father of the groom, James Iverson Boswell of Fruitland Park, Lake Co., Fla., and Elizabeth Hooper Stump, daughter of John Stump, Esq., were united in holy matrimony.

The bride and groom left in the evening train for New York, whence they sailed by steamer the next day, for the orange groves of the sunny south, where Mr. Boswell has resided for several years past. His father was the first pastor appointed from the Conference, to Mt. Salem, this city.

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

The vote in our Conference on the "admission of women" is given as complete as we have been able to make it; and our acknowledgements are made with pleasure to Presiding Elders Ayres, France, and Murray, as well as a number of pastors, who have kindly sent us the returns.

The result of the ballot throughout the Church, we think, will show that our laity take interest in the question, to a very limited extent; and that their judgment is in favor of "admission," by a decided majority of the votes cast.

Miss Mary Abell, of Baltimore, daughter of the late Mr. Abell of the *Baltimore Sun*, reputed to be worth a million of dollars, has applied for admission to a Roman Catholic convent in Georgetown. Her property, like that of Miss Kate Drexel, will, most probably go into the coffers of Rome.

The entire edition of Gen. Booth's new book, "In Darkest England," was sold in three hours after it was published.

"Is life worth living?" It depends on whose life it is. Many lives are not worth anything.—*Witness*.

QUIT  
SHIVERING

Come in and buy an Overcoat or a Heavy suit. You will be surprised to know how little money it takes to get either—how nice looking ones you can get for very little money. People think we are blowing when we say business has never been as good at Sixth and Market, as so many are complaining of business not being as it should; but come and see for yourself if appearances don't bear us out and if the styles and prices on Men's and Boy's Suits and Overcoats wouldn't bring a rushing trade to any establishment. Storm Coats and Ulsters, the very things for the weather coming; they save good clothes and give you lots of solid comfort without costing much money.

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OUR NEW SERIAL.

**Fetters Broken;**

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE

CHAPTER XXV.—"ALL THINGS ARE YOURS."

"Some people think everything connected with religion is of a sable cast, cheerless, dyspeptic, devoid of pleasure, and next door to the gloom of the grave. They think, the day on which they turn their feet to the testimonies of the Lord, will bring to an end all the happy days they can ever expect to see on earth.

"To such persons, religion is servitude; to become a Christian is to bid farewell to every pleasure, to put on a long, sad face, a serious, funereal countenance, and go through life in a spirit of gloom and dejection; in a word, they think, to unite themselves with the Church is to come into bondage.

"To entertain such views is to make the greatest possible mistake. The commandments of God require of us nothing inconsistent with our real and highest welfare; and in obedience to his commands, we are made happier and nobler; nor does the law of God forbid anything, but what must prove hurtful to our moral nature, and subversive of our true happiness. No my friends, the child of God is not deprived of any pure and elevated pleasure, that this earth affords.

"Can you think of any *real pleasure* the world has to offer, that the believer may not enjoy, with even more relish than the ungodly?

"These beautiful Adirondacks tower in their wild grandeur; these lakes sparkle in their loveliness; you river pursues its rapid course, and Niagara in sublime majesty makes its terrific plunge, seething and roaring, in its resistless flow; and all these objects of natural beauty and strength delight the eye and awe the heart of the devout believer in nature's God.

"Yonder sun runs his diurnal round; the moon and stars flash their bright eyes through the darkness of night: the birds sing in every tree top; the rills dance down the hill-sides; and the meadows blossom with myriad flowers; and all these delight the child of God, not less than the unbeliever.

"I challenge you to-day, to show me a *true Christian*, man or woman, whose piety ever robbed them of a single *pure pleasure* of life.

"Does the ocean look less majestic to one, who is a believer, and loves the God who made it?

"Do the stars shine with less lustrous

beauty to one who is a Christian, because he can look at them through the telescope of faith in their Creator? Or does the moon appear less queenly in her silvery robes, because the observer is devout? Is the flower he plucks, by the roadside, less lovely to his view, because he looks at it with eyes, from which the scales of unbelief have fallen?

"Are storms and tempests less grand to him, who in the thunder hears the echo of God's voice, and in the lightning sees the flashing reflection of his face?

"Is the zephyr that cools his brow, as it kisses his cheek, less refreshing to him, who knows it is the fitting symbol of the breath of God?

"Is any young lady less charming, because she is innocent, and pure, and good?

"Is the society of any young man less desirable, because he is upright, noble, and true?

"O, no! godliness lends a charm to every thing that is of value, and throws a spell of benign influence over every life into which it comes.

"Christianity is not bondage, but freedom. Religion is not the Ethiopian seeking to change his skin, or the leopard his spots; but is an emancipated spirit, rejoicing in its liberty.

"Godliness does not impose upon the soul an impossible task, urging it to climb insurmountable moral ascents; but it brings in a heaven of peace, as if the skies were bending to the earth to touch the soul with the kiss of divine love.

"Jesus Christ is not a tyrant, oppressing and afflicting those who come to him; but a loving friend, who reaches down to us, taking us by the hand, and lifting us up, that he may lead us into purity, and peace.

"I am not giving you, this morning, an exposition of a text of Scripture, or a regularly framed sermon, but merely having a familiar talk with you, about the Christian and his privileges.

"Paul, a prince of preachers, in writing to the church in Corinth, says: *'All things are yours, whether \* \* \* the world, or life, or death, or things present, or things to come; all are yours.'*

"In these times, the skeptically inclined often ask, 'is life worth living?' I answer; yes, if it be a life 'hid with Christ in God.'

"I might take you, in my thought, this morning, on an excursion through the realms of science and talk about the possibilities of life, in reference to the opportunity it gives us, to study the wonderful works of God's creation. I might tell you, that every star twinkling in the blue dome of night furnishes a chapter in astronomy; every rock in these mountains, one in geology; every leaf in these forests and every flower in these valleys furnishes chapters

in botany; while every buzzing insect furnishes a chapter in entomology, and every drop of water one in hydrography. But I must not spend precious time with these thoughts, in view of the tremendous fact confronting us to-day, that life gives us an opportunity to learn of God through Christ Jesus, the way of life eternal, an opportunity that vastly transcends every other of life's privileges.

"Who can estimate the possibilities of grace, in the human soul? Who can calculate the height, to which the child of God may climb, on the ladder of moral purity? Who can estimate the treasures of heavenly knowledge he may discover in his explorations in the realm of revelation? Who, I ask, can conceive of the *glory* of that path, which 'shineth more and more unto the perfect day'?

"How grand a conception was that of the apostle, when he said '*life is yours.*'

"I wish I could impress the youth in this congregation, to-day, with the importance of this declaration,—'life is yours.' O, hear it! young man, young woman! '*life is yours!*' You can make it a grand success, a mighty triumph, or a miserable failure, an irrecoverable loss. What will be your course? *What will you do*, in this day of glorious opportunity?

"The choice is for you to make. Every Christian enjoys as much of the presence and help of the Master, as he is willing to seek after and receive.

"You may begin your religious experience in shoal water, as most of us do, and sail down the river, with the stream widening, and deepening, and its current becoming more rapid, until you enter the vast sea of the Father's infinite love; or you may sail up the river of Christian experience, with the stream narrowing, and growing more shallow and sluggish every day, until your bark grounds on the sand-bars of doubt, and every seam of the soul's faith opening under the hot sun of temptation, it becomes a hopeless wreck."

"The preacher noticed a tear steal down Hubert Earl's face, as he continued:

"You may furl the sails of energy, and reclining in the hammock of indifference, drift with the tide; or you may spread the sails of an intelligent faith in God, and placing the hand of a firm purpose on the helm, direct the course of your future.

"O, what infinite opportunities are before you! what illimitable possibilities lie at your feet!

"The apostle adds, '*death is yours.*' Death, the king of terrors, the enemy whom all fear, the end of all our fondest earthly hopes, the door to the unknown and dreaded future, becomes to the Christian, not only man's servant but also his friend.

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"To him death comes not as a tyrant beneath whose scepter all must fall, and whose iron heel grinds all into the dust, but God's appointed messenger and man's servant, to open the gateway from this checkered life to the bliss of an endless reward.

"Some of you may recollect the time when you left your homes to go away to school in a distant part of the country.

"The discipline was strict, and your teachers were exacting, sometimes severe. You spent many a homesick and lonely hour, thinking of the loved ones you had left behind you, and longing for the time, when the school days over, you might return to your homes. One day the big gates of the school-yard swung open, a carriage rolled up to the front entrance, and the coachman, an old family servant, getting down from the box, brought the joyful intelligence 'your father has sent for you to come home.'

"With what joy, you hailed the coming of the old servant, and made hurried preparations for that journey.

"So it is, my friends, with God's children. Our Heavenly Father has placed us, for a while, in this great university of life, this training school for the future. Here we have many trials, and some of us have found the discipline, at times, severe. Some have lost health; some, their property; some their good name; some, their loved ones; and some have suffered all these things. Greivous indeed, have been the sorrows, that have come to many; and bitter the tears that have been shed; but after a while, our Father in heaven will send his messenger; and when the old servant shall say, 'child, thy Father says come home,' there will not be any fear, nor will we want to linger here, but like Elijah the prophet, we'll enter the chariot of fire, and go to our home, to be forever with the Lord.

"Even death is yours; yours, who believe in Christ. I look out over this community, and in thought, see the shadow of the death-angel's wing fall across the threshold of yonder home, in which a lonely widow sits, weeping in which a desolate hearth-stone. I see beside her glad lay aside the weeds of mourning, and put on the garments of light, exchanging the sorrows of earth for the joys of heaven.

"Looking into another home, I see a rapturous light in the eyes of a dying mother, as the bending heavens seem almost to bring within her embrace, the loved children she had long ago followed to the grave.

"Again I see the paralytic leap from his couch, and the lame beggar throw away his crutches, as they note the approach of this messenger, to unfasten the gates that open into life eternal.

"Ye children of God, hearken! even 'death is yours;' the stone is rolled away; the bands of the sepulchre are forever shattered, and the light of a glorious immortality illumines its gloomy precincts.

"The apostle tells us further, the 'things to come are yours'. The skeptic meeting us at this point, will say, 'now please forbear, for all you may say on this subject, will be but conjecture.' To this I answer, nay, not so.

"He, who spake as never man spake, has said, 'let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.'

"That there are 'things to come,' Christ hath declared; and that they are yours, his inspired apostle affirms. These positive statements take us at once, out of the realm of supposition, and place us in the realm of certainty.

"I shall not attempt to tell you, what are 'the things to come;' for I remember, it is written, 'eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him.' O, my friends, I bless God to day, there is a divine reality in the religion of Jesus Christ.

Some of you, I doubt not, in your slumbers, have dreamed of heaven and its glories. Its white-robed saints and holy angels, basking in eternal sunlight; and when awakened, you felt sad, to find it was all a dream.

After awhile you will sleep again, but not the sleep that knows no waking; for instead of the pleasing dreams that so often have filled your sleeping hours, there will come the blessed realization of heaven itself. There is no room for doubt and fear on this point, for it is written, "He that spared not His own son but delivered him up for us all, how shall he not with him also freely give us all things?"

Thus did this warm-hearted and zealous minister of Christ, talk to the people, in his simple, earnest style.

For the first time in her life, Lillian Arnold listened to every word of the discourse, with deep interest, and when she left the church, her mind was in a tumult.

She thought long of what Earnest Goodman had said, wondering if it could be only a delusion.

"If I could believe as he does," she said to herself, "what a comfort his words would be to me; but it all seems so strange."

"He has certainly given me a different view of the Christian life, from any I ever had before; and after all, it

may not be so dull and uninteresting, as I supposed."

She ate her dinner in silence, and soon after sought her room, where she sat a long time alone, thinking of the strange things she had heard.

The bell, announcing the afternoon service, broke in upon her reverie; and putting on her hat, she was soon at the church whither some invisible influence seemed to draw her.

(To be Continued).

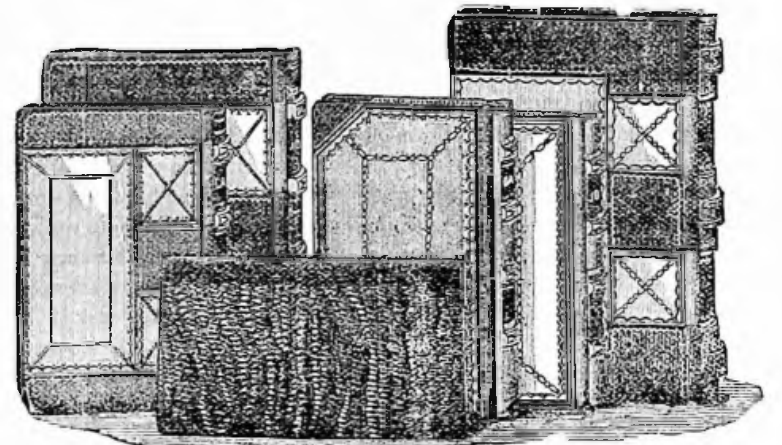
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## Youth's Department.

### Susie's Temptation.

"I never can get this example right. I have tried and tried, and it comes just the same every time, and I can't make it any different. I've a great mind to put it down as it is in the answer; for there is only a difference of one figure, and that is the remainder."

The tone was full of vexation and discouragement, as the little girl looked up for approval at her mother who was lying on a couch near her.

"No, my dear," said the mother. "You could not do anything like that, because it would not be honest."

"But, mamma," urged Susie, "I was so anxious to be perfect to-morrow in everything."

"Never mind, darling," said her mamma; "I am sure you will feel a great deal better to write your answer just as you get it, than you would be marked perfect when you did not deserve it."

Down went the little brown head, and the fingers flew faster than ever over the slate for about five minutes, when Susie looked up quietly, and said; "Mamma, I think I had better not try that again; for it is getting late, and my spelling lesson is not learned, but I don't like to give it up."

"I wish I could look it over for you," said her mamma; "but my head feels so bad."

"Oh, no!" exclaimed Susie. "I would rather be imperfect than have you troubled with it." So the slate was laid aside with a sigh, and the speller took its place.

The next afternoon, about half-past four, Susie came rushing into her mamma's room as if she had for once forgotten that mamma was sick, till she saw her lying down, as usual, when she exclaimed, "O mamma, I am sorry I made so much noise, but I have something to tell you. Don't you think, my example was right after all?"

"I am very glad," said mamma, quietly. "How did it happen?"

"Why, you see," said Susie, "it was not a real example from the book, but one the teacher made up and gave us, and more than half the scholars had it just like mine, and the rest had it like the answer she had given us. The teacher looked surprised, and said she would look the example over at noon. Our lesson came in the forenoon, and to-night she said she had made a mistake in working it, and that ours was right."

"What if you had put down the answer?" asked her mother with a smile.

"O mamma!" went on Susie, earnestly, "wasn't I glad I had you here to caution me! Why, I could not have looked my teacher in the face if I had put that figure down wrong. I did feel

so sorry for the others, and I am afraid I should have blamed them more, if I had not come so near doing the same thing."

"Well," said her mamma, as she brought the little, excited face down to hers, and kissed it fondly, "I am glad it happened just as it did; but if mamma had not been here, I hardly think her little girl, after thinking a minute, would have been so foolish."

"I felt the worst for Fanny Barnes," continued Susie; "for she is such a good little thing, and never tries to cheat in her lessons, and her face was as red as a blaze while the teacher was talking, and she could hardly keep the tears back. As soon as school was closed, she came and told me all about it. When she got home last night, her papa and mamma and little brother were all ready to go to her grandma's, and waiting to take her with them. They did not get back till half-past eight, and Fanny goes to bed at nine o'clock, whether she has her lessons or not. So she went right to bed, and her papa promised to call her at six the next morning; but he overslept, and it was almost seven when she was dressed and ready to go to studying. She had them all done but that last one when breakfast was ready, and she hadn't a minute afterward. The first girl she saw when she got to school was Del Farnsworth, and Fanny began to tell her she hadn't time to do that last example, and Del told her to copy it from her slate. Fanny didn't like to, but Del said: 'Why, you little goose, you know how to do it, don't you? It's easy enough, and I'd like to know where the harm is for you to copy mine when you can do it so much quicker?'"

"Then Fanny looked at it a minute, and saw just how it was done, so as it was almost time for school to call, she copied it. Del came up while we were talking, and saw that Fanny had been crying, and wanted to know what was the matter; so Fanny asked her how she happened to get that example wrong."

"O pshaw!" she says, 'is that all?' Of course, I supposed Miss Pierco gave us the right answer, and so I put it down. I knew that was the right way to do it, and you'll never catch me working an example over a dozen times just for one figure, as Sue Simpson probably did last night. Didn't you, Sue?"

"Yes, I did," said I, "and I thought of writing it down just as you did, but my mother told me better."

"I should like to see my mother troubling herself about my lessons. She never thinks of such a thing, said Del. Then she turned around to the girls, and said: 'I presume Sue Simpson will go straight home and tell her mother all about it. I do believe she

tells her mother everything that is done in this school. I'd be the last one to tell her anything I didn't want her mother to know.'

"Mamma, I was so angry to hear her speak so of you that I could hardly keep from crying, but I just told her I didn't think you would care about hearing all the nonsense that was going on in this school, and that I didn't want her or any one else to tell me anything I couldn't tell you if I wanted to, and then she called me a little tattler, and I ran home just as fast as I could, for fear I should say something awful naughty, for I felt just like it."

Mrs. Simpson smiled at this hurried recital, and said: "I think you were wise for once, my dear, to hurry away from danger. You know how apt you are to say things you are sorry for afterward."

"Yes, mamma," said Susie, thoughtfully; "I am glad I thought in time; for it is quite a while now since I have said any of those cross things to the girls, and I guess I am cured of that bad habit."

"Don't be too sure about your being cured," said her mother, smilingly.

"I think I am," said Susie, confidently; "for Del Farnsworth has said ever so many real mean things on purpose to provoke me, and I never said a word. But I must study now till tea-time." And she was soon busy with her books, while her mamma sat watching her, and thinking how many sad lessons her little daughter would probably have before she learned to control her impetuous temper.—*Christian Advocate.*

### THANKSGIVING.

Thou infinite, eternal Spirit,  
We laud and praise Thy name,  
For all the mercies we inherit;  
From Thee they surely came.  
Touch us this lesson—whatso'er our station,  
That righteousness alone exalts a nation.

With lavish hand our wants are well supplied;

On all the land, peace spreads her snowy wings;

With sun and rain, the earth is satisfied;  
The Lord has given to man all needful things;

The debt was paid, the glorious victory won,  
When God gave up His well beloved Son.

Oh! make us thankful, blessed God;  
Enter our hearts; establish there Thy throne!

In sorrow, may we kiss the chastening rod!  
For thou art with us; we are not alone.  
Our tears shall be forever wiped away,  
When we awake in realms of endless day.

EDEN N. BALDWIN.

Clagmont, Del., Nov. 17, 1890.

### Xmas Holiday Rates on the B. & O.

The B. & O. R. R. Co. will this year follow its annual custom of selling excursion tickets at greatly reduced rates on all its lines during the Christmas holidays. The sale of excursion tickets will begin at all B. & O. stations east of the Ohio River, December 23th, and will continue until January 1st, inclusive. All tickets will be good for return passage until January 5th, 1891, inclusive.



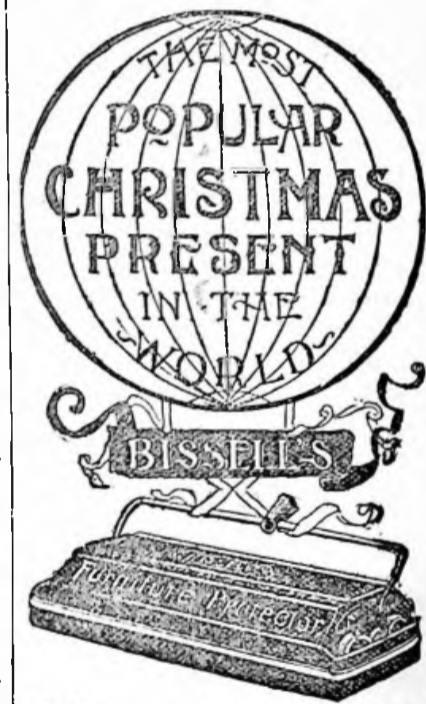
HOME AS IT WAS.

THE Gold Medal—the finest carpet sweeper that the Bissell Co. make—is used in twelve Royal Palaces and in nearly two hundred thousand homes.

No dust with it, no noise, no wear on carpets, no carpet that it will not sweep and sweep it clean. Take one on trial.



HOME AS IT IS.



CARPET SWEEPER  
IT WILL LAST A LIFETIME  
Sold only by us

M. Megary & Son,

S. E. Cor. Sixth and Tatnall

and 516 Tatnall St.,

Wilmington, Del.



# COLD WEATHER HINTS.

## Ladies' Fine Reefer Jackets,

the most comfortable cold weather over-garments ever offered. By reason of a large purchase of handsome cloth, away under regular value, and the making up of the garments in our own workrooms, at odd times, we are enabled to offer right in the busiest part of the season, about **Twenty-five Hundred Ladies' Reefer Jackets** at prices below those prevailing generally for similar qualities of garments. Every garment is tailor-made. The following fine foreign and domestic cloths are largely used: Wide-Wale Cheviot, Vicuna Cheviot, Fine English Cheviot, Clay Serge, French Beaver, and French Diagonal. Every garment is finished in the best possible manner and beautifully trimmed. Prices range from \$5.00 to \$25.00. The assortment of Coats, Cloaks, Capes, Small Furs, &c. is the most comprehensive ever offered.

## Blankets and Comfortables.

The variety of styles and qualities of these goods is most complete. In Blankets everything is shown from the 10-4 White Wool Blankets at \$2.50 per pair to the finest 14-4 Australian Wool at \$15.00. Gray and Scarlet are also offered in great profusion. In **Cotton Filled Comfortables** we offer a magnificent assortment, at prices ranging from \$1.50 to \$5.00 each. Down Quilts at remarkably low prices. The variety of **Carriage Lap-Covers** and **Horse Blankets** is unsurpassed.

## Heavy Underwear.

Our great lines of regular underwear—by the best makers at home and abroad—are so widely known, that advertising them seems scarcely necessary. The following well known makers are fully represented: Norfolk & New Brunswick Hosiery Co., Cartwright & Warner, and The American Hosiery Co. Every desirable grade is here, and at surprisingly low prices. The lines of **Scarlet, Gray, White, and Natural Wool** underwear are unusually attractive. We also offer full lines of **Hosiery, Gloves, and Cardigan Jackets** for men, women and children, at the most moderate prices.

# Strawbridge & Clothier,

## PHILADELPHIA.

**P**RUDENT purchasers save time and mental friction by careful discrimination in their selection of sewing materials.



This group shows Silk, Button-Hole Twist, and Worsted Roll Braid, each bearing the name Corticelli, which is a guarantee of excellence. The reputation of this brand has been secured by fifty-two years of effort, attended by uninterrupted success. With this name on Silk, Twist and Braid, all of one shade to match the garment and each other, no thoughtful buyer hesitates.

NONOTUCK SILK CO.,  
New York, Boston, Chicago, St. Louis, Cincinnati,  
and St. Paul.

To the Directors and Teachers  
of the District Schools  
of Delaware.

### SPECIAL NOTICE!

AS AUTHORIZED AGENTS  
FOR THE

PUBLISHERS,

We are selling all the new books  
adopted by the State Board Educa-  
tion at the Exchange and Introduc-  
tion prices. Write for circular.

J. MILLER THOMAS,  
604 MARKET STREET,  
Wilmington, Del.

### Quarterly Conference Ap- pointments.

#### WILMINGTON DISTRICT—THIRD QUARTER

	Quarterly Conference.	Preaching.
DECEMBER.		
Chester,	13 7	14 10
Claymont,	15 7 30	14 2
Mt. Pleasant,	15 3	14 7.30
Madeley,	23 7.30	21 2
Epworth,	20 7.30	21 10 30
Silverbrook,	22 7.30	21 7.30
Scott,	27 7.30	28 10.30
Wesley,	29 7.30	28 7.30
Grace,	26 9	

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

#### SALISBURY DISTRICT.—FOURTH QUARTER.

	Q. Conf.	Q. Meeting.
DECEMBER.		
Parksley,		14 10
Onancock,		14 10
Pocomoke City,		14 10
Pocomoke Circuit,	13 10	14 3
Fairmount,	20 4	21 10
Westover,	22 10	21 7
Deal's Island,	26 8	28 7
Somerset,	27 10	28 3
St. Peter's,	27 3	28 10
Holland's Island,	29 7	29 7

#### JANUARY.

Mt. Vernon,	3 4	4 3
Nanticoke,	3 3	4 10
Princess Anne,	5 10	4 7
Stockton,	9 3	9 7
Chincoteague,	10 7	11 10
Girdletree,	14 3	14 7
Snow Hill,	15 7	18 10
Berlin,	16 10	18 7
Newark,	17 3	18 10
Bishopville,	21 3	21 7
Selbyville,	22 3	22 7
Roxanna,	24 10	25 7
Frankford,	24 3	25 10
Gumboro,	28 3	28 7
Whiteville,	29 3	29 7
Parsonsburg,	30 3	30 7
Powellville,	31 3	Feb. 1 10

#### FEBRUARY,

Sharptown,	5 7	5 7
Laurel,	6 7	8 7
Bethel,	7 10	8 10
Delmar,	14 10	15 7
Concord,	14 3	15 10
Tangier Island,	18 7	18 7
Smith's Island,	19 3	19 3
Crisfield,	20 7	22 10
Annamessex,	21 10	22 3
Asbury,	21 7	22 7
Fruitland,	28 10 Mar	1 7
Quantico,	28 3	1 10

#### MARCH.

Salisbury,	9 7	8 10
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T. O. AYRES, P. E.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

TOLEDO, O., Jan 10, 87.  
Messrs. F. J. Cheney & Co.—Gentlemen;—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,  
L. L. GORSUCH, M. D.,  
Office, 215 Summit St.

We will give \$100 for any case of Catarrh that cannot be cured with Hall's Catarrh Cure. Taken internally.  
F. J. CHENEY & CO., Props., Toledo, O.  
Sold by Druggists, 75c.

As the result of a powerful religious revival at Shelbyville, Ind., seven sa-  
loons have been closed.

### TABERNACLE PULPIT.

DR. TALMAGE PREACHES A SERMON  
ON DAMASCUS.

How the Modern City Is Unlike the An-  
cient One—One Good in Mohammedan-  
ism—The Blindness of Paul Is Not  
Greater Than Some Modern Blindness.

BROOKLYN, Dec. 7.—The New York Academy of Music was filled with an audience of nearly six thousand persons at The Christian Herald service this evening, when Dr. Talmage delivered the eleventh sermon of his series on Palestine and the adjoining countries. This same sermon, as on previous Sundays, had been preached in the morning to another large audience in the Brooklyn Academy of Music. The subject was Damascus, and the text, "As he journeyed he came near Damascus," Acts ix, 3. Dr. Talmage said:

In Palestine we spent last night in a mud hovel of one story, but camels and sheep in the basement. Yet never did the most brilliant hotel on any continent seem so attractive to me as that structure. If we had been obliged to stay in tent, as we expected to do that night, we must have perished. A violent storm had opened upon us its volleys of hail and snow and rain and wind as if to let us know what the Bible means when prophet and evangelist and Christ himself spoke of the fury of the elements. The atmospheric wrath broke upon us about 1 o'clock in the afternoon and we were until night exposed to it. With hands and feet benumbed and our bodies chilled to the bone, we made our slow way, while high up on the rocks, and the gale blowing in the distance, a signal of distress halted the party, for down in the ravines one of the horses had fallen, and his rider must not be left alone amid that wildness of scenery and horror of storm. As the night approached the tempest thickened and blackened and strengthened. Some of our attendants, going ahead, had gained permission for us to halt for the night in the mud hovel I speak of.

Our first duty on arrival was the resuscitation of the exhausted of our party. My room was without a window, and an iron stove without any top in the center of the room, the smoke collecting my eyes in the absence of a chimney. Through an opening in the floor Arab faces were several times thrust up to see how I was progressing. But the tempest ceased during the night, and before it was fully day we were feeling for the stirrups of our saddled horses, this being the day whose long march will bring us to that city whose name cannot be pronounced in the hearing of the intelligent or the Christian without making the blood to tingle and the nerves to thrill, and putting the best emotions of the soul into agitation—Damascus!

During the day we passed Caesarea Philippi, the northern terminus of Christ's journeyings. North of that he never went. We lunch at noon, seated on the fallen columns of one of Herod's palaces.

#### IN SIGHT OF DAMASCUS.

At 4 o'clock in the afternoon, coming to a hilltop, we saw on the broad plain a city, which the most famous camel

driver of all time, afterward called Mohammed, the prophet and the founder of the most stupendous system of error that has ever cursed the earth, refused to enter because he said God would allow man to enter but one paradise, and he would not enter this earthly paradise lest he should be denied entrance to the heavenly. But no city that I ever saw so plays hide and seek with the traveler. The air is so clear that the distant objects seem close by. You come on the top of a hill and Damascus seems only a little way off. But down you go into a valley, and you see nothing for the next half hour but barrenness and rocks regurgitated by the volcanoes of other ages. Up another hill and down again. Up again and down again. But after your patience is almost exhausted you reach the last hilltop, and the city of Damascus, the oldest city under the whole heavens, and built by Noah's grandson, grows upon your vision. Every mile of the journey now becomes more solemn and suggestive and tremendous.

This is the very road, for it has been the only road for thousands of years, the road from Jerusalem to Damascus, along which a cavalcade of mounted officers went, about 1,854 years ago, in the midst of them a fierce little man who made up by magnitude of hatred for Christianity for his diminutive stature, and was the leading spirit and, though suffering from chronic inflammation of the eyes, from those eyes flashed more indignation against Christ's followers than any one of the horsed procession. This little man, before his name was changed to Paul, was called Saul. So many of the mightiest natures of all ages are condensed into smallness of stature.

The Frenchman who was sometimes called by his troops "Old One Hundred Thousand," was often because of his abbreviated personal presence styled "Little Nap." Lord Nelson, with insignificant stature to start with, and one eye put out at Calvi and his right arm taken off at Teneriffe, proves himself at Trafalgar the mightiest hero of the English navy. The greatest of American theologians, Archibald Alexander, could stand under the elbow of many of his contemporaries. Look out for little men when they start out for some special mission of good or evil. The thunderbolt is only a condensation of electricity.

#### A QUICK HALT.

Well, that galloping group of horse men on the road to Damascus were halted quicker than bombshell or cavalry charge ever halted a regiment. The Syrian noonday, because of the clarity of the atmosphere, is the brightest of all noondays, and the noonday sun in Syria is positively terrific for brilliance. But suddenly that noon there flashed from the heavens a light which made that Syrian sun seem tame as a star in comparison. It was the face of the slain and ascended Christ looking from the heavens, and under the dash of that overpowering light all the horses dropped with their riders. Human face and horse's mane together in the dust. And then two claps of thunder followed uttering the two words, the second word like the first: "Saul! Saul!"

For three days that fallen equestrian was totally blind, for excessive light will sometimes extinguish the eyesight.

And what cornea and crystalline lens could endure a brightness greater than the noonday Syrian sun? I had read it a hundred times, but it never so impressed me before, and probably will never so impress me again, as I took my Bible from the saddle bags and read aloud to our comrades in travel: "As he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven, and he fell to the earth and heard a voice saying unto him: 'Saul! Saul! why persecutest thou me?' And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus, whom thou persecutest.'"

But we cannot stop longer on this road, for we shall see this unhorsed equestrian later in Damascus, toward which his horse's head is turned and at which we must ourselves arrive before night. The evening is near at hand, and as we leave snowy Hermon behind us and approach the shadow of the cupolas of two hundred mosques we cut through a circumference of many miles of garden which embower the city. So luxuriant are these gardens, so opulent in colors, so luscious of fruits, so glittering with fountains, so rich with bowers and kiosks, that the Mohammedan's heaven was fashioned after what are to be seen here of bloom and fruitage. Here in Damascus at the right season are cherries and mulberries and apricots and almonds and pistachios and pomegranates and pears and apples and plums and citrons and all the richness of the round world's pomology. No wonder that Julian called this city "the eye of the east," and that the poets of Syria have styled it "the luster on the neck of doves," and historians said, "It is the golden clasp which couples the two sides of the world together."

Many travelers express disappointment with Damascus, but the trouble is they have carried on their minds from boyhood the book which dazzles so many young people—"The Arabian Nights," and they come into Damascus looking for Aladdin's lamp and Aladdin's ring and the genii which appeared by rubbing them. But, as I have never read "The Arabian Nights," such stuff not being allowed around our house in my boyhood, and nothing lighter in the way of reading than "Baxter's Saints' Everlasting Rest" and D'Aubigny's "History of the Reformation," Damascus appeared to me as sacred and secular histories have presented it, and so the city was not a disappointment, but with few exceptions a surprise.

#### THE RUSH OF THE RIVER ABANA.

Under my window to-night in the hotel at Damascus I hear the perpetual ripple and rush of the river Abana. Ah, the secret is out! Now I know why all this flora and fruit and why everything is so green, and the plain one great emerald. The river Abana! And not far off the river Pharpar, which our horses waded through today! Thank the rivers, or rather the God who made the rivers! Deserts to the north, deserts to the south, deserts to the east, deserts to the west, but here a paradise. And as the rivers Gihon and Pison and Hiddekel and Euphrates make the other paradise, Abana and Pharpar make this Damascus a paradise. That is what made Gen. Naaman of this city of Damascus so mad when he was told for the cure of his leprosy to go and wash in the river Jordan.

The river Jordan is much of the year a muddy stream, and it is never so clear as this river Abana that I hear rambing under my window to-night, nor as the river Pharpar that we crossed today. They are as clear as though they had been sieved through some especial sieve of the mountains. Gen. Naaman had great and patriotic pride in these two rivers of his own country, and when Elisha the prophet told him that if he wanted to get rid of his leprosy he must go and wash in the Jordan he felt as we who live on the magnificent Hudson would feel if told that we must go and wash in the muddy Thames, or as if those who live on the transparent Rhine were told that they must go and wash in the muddy Tiber. So Gen. Naaman cried out with a voice as loud as ever he had used in commanding his troops, uttering those memorable words which every minister of the gospel sooner or later takes for his text: "Are not Abana and Pharpar, rivers of Damascus, better than the waters of Israel? May I not wash in them and be clean?"

Thank God we live in a land with plenty of rivers, and that they bless all our Atlantic coast and all our Pacific coast, and reticulate all the continent between the coasts. Only those who have traveled in the deserts of Syria or Egypt, or have in the oriental cities heard the tinkling of the bells of those who sell water, can realize what it is to have this divine beverage in abundance. Water rambing over the rocks, turning the mill wheel, saturating the roots of the corn, dripping from buckets, filling the pitchers of the household, rolling through the fountains or baptistries of holy ordinance, filling the reservoirs of cities, inviting the cattle to come down and slake their thirst, and the birds of heaven to dip their wing, ascending in robe of mist and falling again in benediction of shower—water, living water, God given water!

#### AWAKENED BY SONG.

We are awakened in the morning in Damascus by the song of those who have different styles of food to sell. It is not a street cry as in London or New York, but a weird and long drawn out solo compared with which a buzz saw is musical. It makes you inopportunistly waken and will not let you sleep again. But to those who understand the exact meaning of the song, it becomes quite tolerable, for they sing: "God is the nourisher, buy my bread;" "God is the nourisher, buy my milk;" "God is the nourisher, buy my fruit." As you look out of the window you see the Mohammedans, who are in large majority in the city, at prayer. And if it were put to vote who should be king of all the earth, fifteen thousand in that city would say Christ, but one hundred and thirty thousand would say Mohammed.

Looking from the window you see on the housetops and on the streets Mohammedans at worship. The muazzin, or the officers of religion, who announce the time of worship appear high up on the different minarets or tall towers and walk around the minaret, inclosed by a railing, and cry in a sad and mumbling way: "God is great. I bear witness that there is no God but God. I bear witness that Mohammed is the apostle of God. Come to prayers! Come to salvation! God is great. There is no other but God. Prayers are better than sleep."

Five times a day must the Mohammedan engage in worship. As he begins he turns his face toward the city of Mecca and unrolls upon the ground a rug which he almost always carries. With his thumbs touching the lobes of his ears and holding his face between his hands he cries, "God is great."

Then, folding his hands across his girdle, he looks down and says: "Holiness to thee, O God, and praise be to thee. Great is thy name. Great is thy greatness. There is no deity but thee." Then the worshiper sits upon his heels, then he touches his nose to the rug, and then his forehead, these genuflections accompanied with the cry, "Great is God." Then, raising the forefinger of his right hand toward heaven, he says: "I testify there is no deity but God, and I testify that Mohammed is the servant of God and the messenger of God." The prayers close by the worshiper holding his hands opened upward as if to take the divine blessing, and then his hands are rubbed over his face as if to convey the blessing to his entire body.

#### WASHING BEFORE PRAYER.

There are two or three commendable things about Mohammedanism. One is that its disciples wash before every act of prayer, and that is five times a day, and there is a gospel of cleanliness. Another commendable thing is, they don't care who is looking and nothing can stop them in their prayer. Another thing is that by the order of Mohammed, and an order obeyed for thirteen hundred years, no Mohammedan touches strong drink. But the polygamy, the many wifehood of Mohammedanism has made that religion the unutterable and everlasting curse of woman, and when woman sinks the race sinks. The proposition recently made in high ecclesiastical places for the reformation of Mohammedanism instead of its obliteration is like an attempt to improve a plague or educate a leprosy. There is only one thing that will ever reform Mohammedanism, and that is its extirpation from the face of the earth by the power of the gospel of the Son of God, which makes not only man but woman free for this life and free for the life to come.

The spirit of the horrible religion which pervades the city of Damascus along whose streets we walk and out of whose bazars we make purchases, and in whose mosques we study the wood carvings and bedizements, was demonstrated as late as 1860, when in this city it put to death six thousand Christians in forty-eight hours, and put to the torch three thousand Christian homes, and those streets we walk today were red with the carnage, and the shrieks and groans of the dying and dishonored men and women made this place a hell on earth. This went on until a Mohammedan, better than his religion, Abd-el-Kader by name, a great soldier, who in one war had with twenty-five hundred troops beaten sixty thousand of the enemy, now protested against this massacre and gathered the Christians of Damascus into castles and private houses and filled his own home with the affrighted sufferers.

After a while the mob came to his door and demanded the "Christian dogs" whom he was sheltering. And Abd-el-Kader mounted a horse and drew his sword, and with a few of his old soldiers around him charged on the mob and cried: "Wretches! Is





Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

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J. A. WILSON, FUNERAL DIRECTOR.

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We will sell PARLOR FURNITURE, Chamber Suits, DINING ROOM and LIBRARY FURNITURE, Beds, Bedding, Tables, etc.

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Agent for the Henry Dixon & Son celebrated saws. Have you seen our new saw? If not call at once and examine, and be convinced that this is the place to buy good goods for the least money.

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The Great CHURCH LIGHT. Behl's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, etc.



B. & O.

SCHEDULE IN EFFECT NOV. 16, 1890.

Trains leave Delaware Avenue Depot:

EAST BOUND. \*Express trains. NEW YORK, week days, \*2:13, \*7:10, \*7:45, \*10:36, a. m., \*12:19, \*2:45, \*5:52, \*7:36 p. m.

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1:55, 2:52, 4:20, 6:30, 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, 6:50, 5:17, 6:56, 6:21, 7:08 and 9:10 p. m.

WILMINGTON AND NORTHERN RAILROAD COMPANY.

Time Table in effect November 16, 1890. Trains leave Wilmington (French Street Station) for B. and O. Junction, Montehanin, Guyencourt, Granoque, Cosart, Chadds Ford Junction, Pocopson, West Ches or Embreeville, Mortonville, Cottesville, Waynesburg Junction, Springfield, Joanna, Birdsboro, Reading and intermediate stations.

N. Y., PHILA., AND NORFOLK R. R. The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. In effect, November 5th 1890.

Table with columns for SOUTHWARD (Read Down) and NORTHWARD (Read Up) with times and station names like New York, Newark, Trenton, Philadelphia, Wilmington, Baltimore, etc.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Taking effect June 14, 1890. Leave Hillen Station as follows: DAILY. 4:10 A. M.—Fast Mail for Shenandoah Valley and southern and southwestern points.

REAL ESTATE.

Houses, lots and business places for sale on easy terms, some on monthly instalments. Property rented and rents collected. Monthly settlements with owners.

CONVEYANCING, Wills, deeds, bonds, mortgages and all papers pertaining to the purchase, sale or other disposal of property, legally prepared.

MONEY to loan in sums to suit on first mortgages. All business confidential.

GEO. C. MARIS SIXTH AND SHIPLEY STREETS.

JOHN S. MORELAND, Custom Shoemaker, IN ALL BRANCHES, 919 Shipley St., Wil., Del.

Repairing neatly executed. All orders filled with punctuality. Orders taken at residences. Winter shoes, soles lined with rubber.

CUT THIS OUT AND SAVE UNTIL WANTED.

JAMES C. DILLON, Manufacturer of

Doors, Sash, Shutters, Blinds,

Brackets, Mouldings, Scroll Work and Turning, &c.

FOURTH ST., Near Broome, WILMINGTON, DEL.

JOB PRINTING.

Send to us for an estimate. PENINSULA METHODIST OFFICE.



We have on hand a large  
and well selected stock of

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FOR THE HOLIDAYS,  
CONSISTING OF

Cuff Buttons, Earrings,  
Scarf Pins, Lace Pins,  
Brooch Pins, Chains,  
Charms and a thousand  
other articles too nu-  
merous to mention.



CLOCKS,  
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# AYARS & SON,

309 MARKET ST.,  
WILMINGTON, DEL.

N. B.—We are offering to the public a special bargain in our Celebrated Watch Movement, put up in a fine 14-karat Case for \$65.00, equal to any \$150.00 Watch made for time-keeping. Some in our neighborhood running as close as five seconds' variation in six months.

# LEA'S

FLOUR,  
TABLE CORN MEAL,  
HOMINY,  
AND  
HOMINY GRITS.

WE HAVE LEARNED BY EXPERIENCE THAT A GUARANTEE SHOULD BE WORTH SOMETHING TO A BUYER.

After seven years' experience in the Music Business we are convinced that it's good policy for the buyer of a Piano or Organ to buy of a dealer who will be accessible in case of need.

All reputable instruments have, or should have a guarantee of from five to seven years—a sufficient time to protect the buyer against any defect of material or workmanship that may be developed by time. We are also convinced that such defect may exist more or less in all makes of instruments, in spite of the best of care in the selection of material and in the construction. We find that it pays us to buy of a reputable manufacturer, who is ready at all times to make good any such defect.

We do not claim to sell all the good instruments that are sold, nor that the makes that we have are the only good ones that are made, but we do claim that the instruments we sell are as good as any that are made, and are all warranted for the full term of years usually given by the best dealers; and the constant increase of our business warrants us in believing that our instruments, our prices, and our guarantees are satisfactory to our people. We are here to stay and propose to make our establishment a safe place to invest the amount of money necessary to purchase a reliable instrument. We have improved and beautified our warerooms and filled them full of reliable instruments, and our prices are reasonable and right, and all we ask, in your interest and ours, is a thorough inspection of our instruments and prices when in need of something reliable in this line. We extend to all, whether wishing to purchase or not, a cordial invitation to call and see us. Mr. N. F. Hadley and Mr. W. M. S. Brown, the competent managers of the Music Department, will take pleasure in making your visit pleasant.

## S. H. BAYNARD,

S. W. Corner Fifth and Market Streets, Wilmington, Delaware.

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LARGEST DEALERS, WHOLESALE AND RETAIL, IN THE STATE.

Novelties, Wooden Ware, Willow Goods, Tinware,  
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Toys, Dolls, and Doll's Outfits, Doll's Carriages, Express Wagons,  
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Games of every Description, Banks, Music Boxes, Mouth Organs,  
Flags, Fire Works, Lanterns, etc.

RELIABLE GOODS AT LOW PRICES.

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# CHINA BAZAAR.



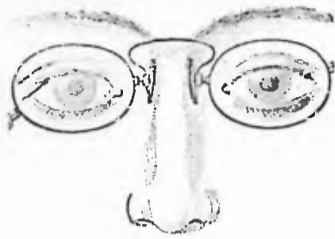
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The lines never have been  
so complete, and prices never  
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