

# THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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NUMBER I.

DICKINSON ALUMNI, resident in Philadelphia, and vicinity, have arranged for a reception, to be given to Dr. George E. Reed, the new President of Dickinson College, Thursday evening, the 9th inst., at the Hotel Bellevue in that city.

The trustees of the College meet in their semi-annual session that day, and will attend the reception, which is designed to be "a warm and cordial expression of interest in "Old Dickinson," as well as "a hearty welcome to its new President." The families and friends of the Alumni are cordially invited.

Refreshments will be served at 9 p. m. Tickets are \$2 a piece, each admitting one person; these can be obtained of Charles K. Zug, 762 Drexel Building, Philadelphia, Pa.

#### In Dover, Del.

By invitation of Rev. T. E. Terry, pastor of our church in this pleasant town, the editor of the PENINSULA METHODIST had the pleasure of supplying his pulpit, Sunday Dec. 22d, ultimo. Congregations both morning and evening were large and attentive, and kindly appreciative words were spoken to the visiting brother.

We were glad to see and hear, how successfully all the departments of church work are maintained under the popular and earnest ministrations of Bro. Terry. The Sunday-school, including over 500 on its roll, is prospering finely, under the faithful and efficient superintendence of Prof. aided by a corps of earnest and devoted officers and teachers. The infant department, under Mrs. Cannon and Miss Salisbury, has a crowd of little ones, whose numbers test the capacity of their room to the utmost. We enjoyed very much the privilege of a few words in each department.

Dover Methodism dates back to the formation of a society, Sept. 13, 1778, the day after Freeborn Garrettson appeared in the town, and preached the first Methodist sermon there.

This vine evidently flourished; for June 1, 1782, but three years, and nine months later, a deed for a church lot was executed, and a church costing about \$2000 was erected. The converts of that day included people of blue blood quality, as may be seen from

an inspection of the register.

The lot was donated by Vincent Lockerman, and the trustees named in this title deed were John Pryor, Richard Lockwood, William Kirkley, Major Taylor, and James Hall.

Rev. John Lednum gives this interesting account of the introduction of Methodism into Dover. "Mr. Smithers of Dover came to Mr. Shaw's in 1778; and under Mr. Garrettson's preaching his heart was touched, and he invited him to preach in the Academy at Dover. On the 12th of September of this year, in the afternoon, he made his appearance at the Academy in the south end of the town. Here he found some hundreds assembled, and as soon as he alighted, a clamor arose; some said he was a good man; some called him a deceiver; some declared him a friend to the king; others proclaimed him one of Clowe's men, that ought to be hung as Clowe had been. There might have been a serious time, if there had not been some friends of order there. Mr. Pryor, a Whitefieldite, Mr. Louckerman whose descendants are still in Dover, and the alderman interposed; and the first Methodist sermon was preached on a stage erected in front of the Academy, the congregation being within and without. It was a time of tears; some that came to persecute were there to have the gospel net thrown around them—the enemy was circumvented.

The preacher was heard all over town. Some that stayed at home, and one female a quarter of a mile off, were powerfully convicted. In the evening he held a meeting at the house of Mr. Smithers, with whom he put up, where he had many of the chief people of the place to hear him.

When he retired to bed, he was sorely tempted by the enemy; and Mrs. Smithers, hearing him sighing and groaning in prayer, was driven to commence prayer for herself.

There were about twenty-five persons brought under deep conviction of sin, as the result of this first visit of Mr. Garrettson; and the next day he joined those that were truly awakened, into a society. One elderly lady, with all her children, numbering ten, and with their husbands and wives amounting to sixteen or eighteen, went with the Methodists."

Richard Barrett, Esq., a prominent citizen, afterwards Governor of the State, was an early convert, and a most liberal and firm friend and advocate of the infant church; identifying himself with it, and defraying over half the cost of the first meeting-house.

The original lot is now used as a Cemetery, and among the sacred ashes of the dead saints which hallow its soil, are those of Richard Whatcoat, whom Mr. Wesley sent over to recruit the ranks of his missionaries to America, and who was the first choice of his brethren for bishop, when the infirmities of Bishop Asbury, and the enlargement of the Church, made it necessary to strengthen the Episcopacy. Elected in 1800, he was able to give but a few years to this work, and in 1806, his saintly career ended in a most triumphant death. A neat marble tablet, on the left of the entrance to the church in Dover, bears a brief inscription recording the date of his birth in Gloucestershire, England, and of his death in Dover, Del., July 6th, 1806.

While in Dover we enjoyed the refined and cordial hospitality of N. B. Smithers, Esq., and his estimable wife, both of whom are lineal descendants of Phillip Barrett, who built the historic Barrett's Chapel, in which Rev. Thomas Coke, L.L. D., first met Francis Asbury, and in which for the first time, "the people called Methodists" in America had the privilege of the holy sacraments administered by a duly authorized minister of their own.

#### Our New Form.

As previously announced, we greet our readers this week in a new, and as we think they will say, a greatly improved form. With very few exceptions, our Church papers have adopted this change, as a matter of convenience for all parties interested. The PENINSULA METHODIST can't afford to be behind the times, but desires to give its patrons the advantage of all real improvements.

Our new heading, with its artistic illustration, cannot fail to please. Of course, Dr. Talmage's sermons will be a welcome feature, and our serial story, we feel sure, will interest and profit.

Chaplain Holway's unsurpassed Sun-

day-school lessons will be continued, and special departments for general church and secular news will be added. On the great question of Temperance Reform, the PENINSULA METHODIST will stand where it has always stood; advocating total abstinence from intoxicating beverages for the individual, the legal prohibition of the drink-traffic nuisance, and the hearty co-operation of all friends of temperance in reformatory and restrictive measures for reducing the evils of intemperance to a minimum.

As heretofore, special attention will be paid to the Youth's department, and our younger friends may anticipate a weekly feast of good things, prepared for their pleasure and profit.

All this, and more, we offer the public, for only one dollar a year, or less than two cents a week. May we not expect a large addition to our subscription list, by the kind words of commendation our readers shall speak in our behalf, to those of their friends who are not subscribers?

A. D. 1890.

THE PENINSULA METHODIST sends cordial New Year's greetings to all its readers, with an earnest prayer, that every one may find the year to come, more fruitful in blessings received and conferred, than any one of the past. Doubtless shadows will fall on many hearts and homes, for "man is born to trouble as the sparks fly upward." But the sunshine and the calm succeed the storm, the darkest cloud has its silver lining, and the deepest shadows are suggestive of the light they intercept. The secret of uninterrupted cheerfulness is to be able to look beyond the cloud and the shadow.

But this mundane life has its bright and joyous days, and in the average of human experience, we are confident these far outnumber those that are gloomy and sad.

The ways of wisdom are "ways of pleasantness and all her paths are peace;" and true happiness is assured, to those who "fear God and work righteousness." The best New Year's wish, therefore, that we can express for our readers is that every one of them may realize throughout this year, the "joy unspeakable and full of glory," and "the peace that passeth all understanding," which are a part of the heritage of God's dear children, even in "these low grounds where sorrows grow." "Great peace have they that love thy law, and nothing shall offend them."

## Youth's Department.

### The Soul On Top.

This must be a sermon, because it has a text:

"I keep my body under."

Little Bertie Blynn had just finished his dinner. He was in the cosy library keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his rocking-chair before the pleasant fire. He had in his hand two fine apples, a rich red and green one. His father sat at a window reading the newspaper. Presently he heard the child say:

"Thank you, little master."

Dropping his paper, he said:

"I thought we were alone, Bertie? Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master?'"

The child did not answer at first, but laughed a shy laugh. Soon he said:

"I'm afraid you'll laugh at me if I tell you, papa."

"Well, you've just laughed, and why mayn't I?"

"But I mean you will make fun of me."

"No, I won't make fun of you, but perhaps I'll have fun with you. That will help us to digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple and wanted to eat my green one, too. Just then I remembered something I learned in school about eating, and I thought one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed for a minute just as if it said to me, 'Thank you, little master;' but I know I said it myself."

"Bertie, what is it Miss M'Laren has been teaching you about eating?"

"She told us to be careful not to give stomachs too much food to grind. If we do, she says it will make bad blood that will run into our brains and make them dull and stupid so that we can't get our lessons well, and, perhaps, give us headaches, too. If we give our stomachs just enough work to do, they will give us pure, living blood that will make us feel bright and cheerful in school. Miss M'Laren says that sometimes when she eats too much of something she likes very much, it seems almost as if her stomach moaned and moaned and complained; but, when she denies herself and doesn't eat too much, it seems as if it were thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did Miss M'Laren tell you about this matter?"

and coaxed and cried so, that both father and mother said they would give up the pudding. They would rather go without it than make their little boy feel so badly.—*Northern Christian Advocate.*

At this papa's paper went suddenly right up before his face. When, in a minute, it dropped down there wasn't any laugh on his face, as he said:

"Were not these the words, 'I keep my body under.'"

"Oh, yes! that was it; but it means just the same. If I keep my body under of course my soul is on top?"

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of men that walk on earth.—*Presbyterian.*

### "Thank You"

Two words of one syllable each; but what a deal of good breeding they express! The little child that accepts a gift, however trifling, with these two words, shows thereby that his parents are not forgetful to observe the amenities and courtesies of life, and men and women who are careful to observe the unwritten law of decent society, which requires the utterance of these two brief words in return for favors done, evince by their mode of utterance, their true stage of refinement. There are those who think it "English, you know," to draw out "Th-an-ks!" not to mention that hideous expression, "Thanks, awfully!" But may the day be far distant when the plain Anglo-Saxon, honorable, "Thank you!" shall cease to be the proper form of expressing thanks that are felt as well as uttered.

Meanwhile, let no one forget to say to those who show him favors, "Thank you!" for thereby he proves himself to be to that extent a gentleman and an honorable man.—*Moravian.*

A little boy of only four years, living in North Carolina, joined a children's temperance society which was started in his town. An unusually bright little fellow he must have been, remembering the lessons taught at the weekly meetings, that alcoholic drinks are bad and should not be used as a beverage, nor in food. His parents are English, and his father a horse jockey. On Christmas day it is the mother's custom to have for dessert, a rich plum pudding with brandy sauce, made in English style, which, when brought on the table, is surrounded with burning brandy. Last Christmas the mother expected to prepare such a pudding, but the little boy coaxed her with all his might not to make it. She told him his father must have it, because he always had been accustomed to eat plum pudding on Christmas day, and it would not seem like Christmas without it. The little fellow felt very badly; said he would not eat any pudding;

and coaxed and cried so, that both father and mother said they would give up the pudding. They would rather go without it than make their little boy feel so badly.—*Northern Christian Advocate.*

The *Christian Advocate* (New York) gives an account of the death of Rev. Wm. Smith, D.D., on the steamer *Ems* of the North German Lloyd Line. He was alone, and very sick; but Rev. P. Chrysostom Schreiner, Vice President of St. John's University, Collegeville, Minn., was a fellow passenger and a friend in need. He ministered to Dr. Smith in the tenderest manner, until his death, then took charge of the body, and had it prepared for shipment to Detroit, Dr. Smith's home. He reported the fact to the Book Concern in New York, and Dr. Eaton reimbursed him for outlays made and thanked him in behalf of the Methodist Episcopal Church. Professor Schreiner is a Catholic priest, upon whom rests the grace of a common brotherhood in Christ Jesus. He wept when Dr. Eaton grasped his hand and thanked him for his thoughtful kindness and tender ministries to a dying brother.

This noble man can easily be taken into full membership among all Methodist preachers. Would to God we could all be brothers to Christ and to each other! Minnesota Methodists will honor this Christian scholar, teacher and gentleman. We have no doubt there is a vast amount of unnecessary misunderstanding between Catholics and Protestants, but opportunities and incidents like this draw us nearer together.—*California Christian Advocate.*

### The Cost of Universities.

President David J. Hill of the University of Rochester has in the November *Forum* an article on this subject. Some properties mentioned are as follows:

Johns Hopkins . . . . .	\$4,000,000
Harvard . . . . .	8,000,000
Cornell . . . . .	6,268,457
Columbia . . . . .	8,788,910

The income of Harvard is \$363,121; Cornell \$314,811; Columbia \$377,546; Berlin, Leipzig, and Munich Universities have incomes of \$500,000 each.

Dr. Hill says: "It is easy for any person who knows anything of the income and expenditures of our American institutions to see from these data, not only that we have not any that correspond in kind to the Universities of the highest grade in Germany, but that we never can have them, without further enlargement of our conceptions of the magnitude and cost of such enterprises."

He is hopeful, however, and thinks our universities are growing in the right direction.—*Christian Advocate.*

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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.*

The *Advance* gives an account of a new temperance society in Chicago. It is called the Temperance Education Society, and its plan is thus set forth:

"The first experiment it is trying, is that of placing in the street cars, on advertising placards, in display type, where they cannot but be seen, a few most telling facts and figures. The managers propose to be sure of their facts, so that, however startling, they shall be incontrovertibly true. One of these cards bears the legend: 'The Beer Bill of Chicago last year, \$26,800 000,' followed by two or three concise statements as to what might have been done with this amount of money, in buying homes, building school houses, or making public improvements. One thing about the plan, it compels attention and sets people to thinking and talking about the matter. The right of advertising space in the cars has to be paid for. But Mr. C. B. Holmes, president of the South Side street railway, offers the space in his system of cars, free of charge. The society starts under good management, with Mr. L. P. Rumsey as president, Mr. Milton George, treasurer, and Mr. Charles Ford, secretary, 155 South Clark street. It is curious to note how the facts make the apologists for the grogshop squirm, and try to contradict. The persons interested in the movement wisely see that nothing would more injure their effort, than inaccuracy of statement. And it is facts, rather than comment, which they propose to give, leaving it for the people to do their own thinking."

A society of this character ought to be established in every city and town in the United States.—*Methodist Protestant.*

"What is an agnostic?" asked Rollo, who was reading something by Huxley. "An agnostic," replied his Uncle George, "is a man who loudly declares that he knows nothing, and gets mad and abuses you if you believe him. He says he doesn't know anything, but he really believes he knows everything.—*Brooklyn Eagle.*

The official plurality for Governor Abbett in New Jersey was 14,253, the largest ever given in the state to any candidate, with the exception of the late Joel Parker, who, in 1877, received 14,597 plurality. The total prohibition vote was 6,853.

## Buffaloes \$500 a Head.

"Buffalo Jones" is taking to Garfield Beach, Salt Lake, thirty-six head of buffaloes, lately purchased of George Benson of Stoney Mountain, Manitoba. Jones is agent for the syndicate which has become interested with the Union Pacific in the Utah pleasure resort. Benson claims that he bred the herd from a young pair he captured ten years ago, but Jones doubts this, and says there is surely a big bunch of buffaloes in the Stoney Mountain region and that Benson will soon offer another lot for sale. The price for these was \$500 a head. According to Jones the worst feature of his mission was the removal of the herd from the Stoney Mountain to the Northern Pacific, 300 miles away. Every day on the trail was marked by a desperate chase for the valuable herd.

Jones has been in the buffalo business at Garden City, Kan., for ten years or more, and does nothing else. He is agent for Buffalo Bill and menageries all over the world. Sometimes he furnishes a juicy young buffalo for some swell restaurant. The steak is worth \$1 a pound. With his thirty-six buffaloes Jones has nine beautiful arctic foxes.—*Washington Post.*

## The Queen's Cattle.

At the Birmingham show the queen took a first prize, 100 guineas, with a shorthorn bred upon her own farm near Windsor, and she also gained eight other prizes. One of Hereford steers weighed 1,960 pounds, and another beautiful shorthorn steer scaled 2,408 pounds. On Friday last took place the annual sale of fat stock belonging to her majesty. There was a large attendance of buyers from all parts of the country and excellent prices were realized. The queen takes great delight in this annual function, always inspects the stock previous to the sale, and gives the people who attend a good, old-fashioned English luncheon, with plenty of roast beef and beer.—*Toronto Globe.*

## Use of Onions.

Botanically the onion belongs to the lily family. The odor of the vegetable, which is what makes it so unpleasant, is due to a volatile oil, which is the same as that in garlic, though in the onion it is milder and naturally does not last so long. There are, besides, easy ways, if one only knows them, of removing at once all unpleasantness from the breath. A little parsley or a few grains of coffee, or even a swallow or two of milk, if taken after eating, proves an effective remedy. Boiled onions are the least objectionable in regard to odor, and are as easily digested as any. The oil in the onion passes off in the water in which the vegetables are boiled, and if the kettle be kept closely covered and the water changed after they have boiled five minutes, and then again ten minutes later, there will be no odor through the house, and the onions will be white instead of gray as they often are. Besides being rich in flesh forming elements, raw onions are especially good in breaking up a heavy cold; they are also stimulating to fatigued persons and are otherwise beneficial.—*New York Telegram.*

Official returns for the recent election in Maryland are Baughman, Dem for comptroller, 103,900; Wellington, Rep., 96,527, and Stone, Pro., 3,741.

In the last fifty years only 4,468 students out of 6,669 appointments have been admitted to West Point, and of these only 2,305 have graduated.

## CHRISTMAS HYMN.

MRS. M. A. SAMSTER.

Upon Judea's starlit plain  
There broke a sudden glory,  
And distant mountains caught the strain  
Of an exultant story.  
Above the sad and weary earth  
Were angel voices ringing,  
The blessings of a Savior's birth  
The burden of their singing.

It trembled to their harps of gold—  
That strain divinely tender:  
Along the shining skies it rolled  
In grand and choral splendor.  
It floated o'er the sleeping world,  
A balm for all its sorrow;  
Its flag of heavenly peace unfurled,  
To greet a brighter morrow.

The shepherds keeping vigil there,  
Had heard the Advent Angel,  
Whose word of grace had calmed their fear,  
And told the new avangel.  
And when the music ceased they went  
To Bethlehem's lowly manger,  
Where Mary, mother, held, content,  
The wondrous infant Stranger.

Still, when the music dies away,  
And hearts with grief are breaking,  
We take our path from day to day,  
And, earthly fields forsaking,  
We go to Bethlehem and kneel,  
Where mystic incarnation,  
In human form, doth God reveal,  
Himself our consolation.

And still we lift the glory song  
To meet the raptured chorus  
That evermore the ransomed throng  
In heaven are hymning o'er us  
Through mingled years of shade and light  
We trust the love that frees us,  
From fear of death, from evil's blight—  
The blessed love of Jesus.

—*Exchange.*

One-third of the inhabitants of Oklahoma are women, many of them having gone to set up for themselves in business. One young woman from Arkansas City walked to the new territory when it was opened, slept all night on the ground, got a fine 'claim,' and raised delicious potatoes and corn on her farm, which adjoined one taken up by her father.

There are 361 colleges for men in the United States, having 43,474 students. There are fifteen for women with 20,772 students.

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**Redeeming the Time.**

BY REV. J. T. VAN BURKALOW.

Time is but a small part of eternity. Like a little island in an infinite ocean it does not segregate its sections, nor cut its continuity, but simply marks particular parts of its boundless bosom by the instrumentality of revolving worlds.

Away out in the silent solitudes of immensity, time never was; eternity is uninterrupted, undivided, and unmarked.

"From everlasting to everlasting" flows the shoreless sea, without a reef to be washed by its waves, or a storm to sweep its serene and changeless surface. Time only exists where duration is marked by mutations, in the form of progression or retrogression, growth or decay, birth or death. It began "when earth rose from chaos, man from earth;" and it must inevitably end, when the "great day for which all other days were made" shall come.

It simply sums the history of human existence on earth and all events and changes here, to drop the curtain and depart forever, when the drama of earthly life is played.

It merely marks the cycles of our chrysalis state, as an order of beings here below. As soon as the last of the race shall "shuffle off this mortal coil" or "be changed in a moment, in the twinkling of an eye," when "this mortal shall put on immortality and this corruptible shall put on incorruption" (as St. Paul foretells) eternity will dawn upon us as a race, and "time will be no longer."

That day cannot be very distant; for an inspired apostle said: "*The time is short.*"

Since

"Yonder spheres sublime  
Pealed their first notes, to sound the march  
of time."

many years have come and gone; many generations have been born and buried; and, according to the teachings of inspired truth, the sands of mother earth's existence must have already well-nigh all run out. Soon, the grating wheels of disordered nature will stand still; the sun, moon, and stars will cease to measure out days and months and years for man; the world will be destroyed; "time gone, the righteous saved, the wicked damned, and Providence approved."

This generation may possibly pass away, before "that great and terrible day of the Lord;" but, if judgment delay, death will soon come to all now living; and death, to each victim, is the end of time.

"The days of our years are three-score years and ten, and, if by reason of strength, they be four score years, yet is their strength, labor and sorrow." The majority do not live over thirty-five years, and very few die in child-

hood and youth. Our years, so few, even at our best estate, stand like mile posts along life's pathway, to remind us, that our pilgrimage will soon end, and to impress us with the importance of improving our opportunities for getting good and doing good, as they arise, because they will all soon be gone.

St. Paul's exhortation to the Ephesians is applicable to all, in every age and every land, and is specially appropriate at present, as the old year, 1889 has just passed away, and we have stepped upon the threshold of the new year, 1890. Let us hear and heed his words: "See, then, that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil." This evidently means, that we should be careful and cautious to keep out of danger, and to do no harm and, at the same time, to diligently endeavor to get good and do good in every possible way; and thus rescue, or recover our precious, golden moments from waste, and sedulously improve them in proper pursuits, exercises, and services for our own good, the welfare of the world, and the glory of God.

Who has not, by reason of unwariness and lack of circumspection, often exposed themselves to the assaults of their spiritual adversary, and endangered the spiritual well-being of others, by acts and utterances of questionable propriety? And who has not wasted many a precious hour, in idle day-dreams, in listless longings, insipid gossip, unprofitable amusements, and various forms of unnecessary self-indulgence; failing to improve their religious privileges, and discharge their duties, during the last year?

"How pleasant it is, at the end of the day,  
No follies to have to lament;  
But reflect on the past, and be able to say,  
My time has been properly spent."

And if we can do this for a whole year, we are surely most blessed among mortals. But few have "lived holly, and justly and unblamably;" throughout the year. Hence, there are abundant grounds for general regrets over past delinquencies, and for covenanting afresh with God to be faithful in the New Year, 1890, upon which we have now entered. As the wise merchant takes an account of stock at the beginning of the year; so Christians should reflect on their past and examine their hearts, to find out their spiritual status, and resolve, in the strength of grace, to avoid all mistakes made before, and to make all possible improvements for the future.

Let all, then, determine this year, to "*walk circumspectly, redeeming the time.*" The reason given by the apostles for the exhortation is, "*The days are evil,*" and that is emphatically true of the present age. "Wickedness abounds, and the love of many waxes cold."

Worldliness, Sabbath-breaking, intemperance, agnosticism, and lawlessness increase: "All Erebus is out."

"Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

He, "as a roaring lion, walketh about seeking whom he may devour;" and millions of men, instigated by him, are full of all subtlety and sin, and are his co-workers against their fellowmen.

"The world is very evil,  
The times are waxing late;  
Be sober and keep vigil,  
The Judge is at the gate;  
The Judge, that comes in mercy,—  
The Judge that comes in might,  
To terminate the evil,  
And diadem the right."

If we are wise, to "walk circumspectly, redeeming the time," we will overcome evil, discomfit the devil, lay up treasures in Heaven, and hear the Judge say to us, in the great day of final assize, "Well done, good and faithful servants, enter into the joy of your Lord."

*Bellevue, Del.*

The Board of Education of the Methodist Episcopal Church held its annual meeting at the new Book Concern, Fifth Avenue and Twentieth St., December 4th.

There were present Bishop Hurst, Drs. J. W. Lindsay, L. R. Fiske, and A. S. Hunt, J. S. Stout, Esq., Treas., J. D. Slayback, Esq., and C. H. Payne Cor. Sec.

Bishop Hurst presided. The Treasurer's annual report showed an increase of collections from \$31,027 to \$42,376, or 36 per cent.; also an increase in the return loans from \$2,275 to \$2,807, or an increase of 24 per cent. Total income of the year about \$5700. Total amount of invested funds, about \$212,000.

\$5,000 were added to the appropriations to students for the current school year; making the sum equal to the full amount of all collections for the year.

The corresponding secretary's report was read and ordered printed; its commendations and suggestions receiving favorable action.

A committee was appointed, to confer with the Educational commission authorized by the last General Conference, and appointed by the Board of Bishops.

The relations between the Board and Conference Educational Societies received careful attention, and a committee was authorized, to use their best endeavors to made them more harmonious and effective.

The question of receiving funds on the annuity plan, was left with the Finance Committee.

The President and Corresponding Secretary were appointed a committee

with power to act, on matters pertaining to the location of new institutions of learning. The cancellation of all notes for cause was left with a special committee.

It was declared that the administration of its affairs in the home and foreign fields should be uniform.

A committee was appointed to secure a better form for our educational statistics; also one to prepare an appeal to the conferences to guard the collections of the Board against diversion, and to secure their increase.

Bishop Andrews, Bishop Hurst, and Secretary Payne were appointed a committee, to confer with the German brethren, concerning the disposition of Children's Day collections.

The Annual Conferences were again asked, to give a column in their minutes, for Children's Day collections, that they might be kept separate from other educational collections.

The Board also voted that the various periodicals of the Church be requested, to afford as much room in their columns for the presentation of its interests, as may be practicable; especially since this Board has no organ of its own.

The Secretary's report brought out the fact that last year's collections have come from about 5400 schools; or that about one-half of the pastors, and more than one fourth of all the Sunday-schools of the Church had taken Children's Day collections. The Board has aided 800 beneficiaries in 100 different schools during the year. The total number of beneficiaries to date, is 2,837. The Secretary visited 39 conferences during the year, and traveled 25,000 miles.

**Holiness.**

How much does it embrace, contain, include! What language can describe its height and depth of meaning? How vast its possibilities, purity, perfection! It begins at conversion, when justification and regeneration are experienced; then growth in grace commences, and the command is—"Go on to perfection." In going on, very much will be learned, new discoveries made, and whatever is wrong or impure in the heart will be removed by the operation of the Holy Spirit, and that glorious state of "perfection" reached, where "perfect love" is enjoyed, and where that divine command can be obeyed—"Thou shalt love the Lord thy God with all thy heart, might and strength, and thy neighbor as thyself." Now, the heart is enabled to rejoice in the perfection of love. Glorious state! A state of holiness is the privilege, yea, the duty, of every Christian to enjoy. Let none fail of its possession. Go on to this high state of experience, and none need go on long, before entering this rich land of promise. By faith it may be entered now. But progression in holiness does not end here, it will continue forever.—*Zion's Herald.*

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### Bishop Vincent on the Epworth League.

We take the following outline of a recent address by Bishop Vincent from the *Christian Advocate* of Dec. 26th. It is worthy of careful attention.

The Bishop said:

"1. That the Epworth League, like the Epworth Rectory, is a Christian school where young people have a sense of religious responsibility put upon them. Every young Christian in the Church should be as conscientious, as though his father were a minister, and he in a minister's family.

"2. The League, like the Epworth Rectory, suggests the historic antecedents of our own Methodist Episcopal Church, it being the legitimate descendant of the ancient Church of England, and being the oldest daughter of that Church in the United States.

"3. The League, like the Epworth Rectory, exalts that great power in our civilization—the Christian home; and especially emphasizes to the girls and young women of our Church, the strength, culture, and beauty of true womanhood, of which he held up Susannah Wesley as an example.

"4. The League, like the Epworth Rectory, is a center and source of mission work among the poor, the ignorant and the neglected; training young people in lines of philanthropy, just as the Wesleys by their faithful father and mother were trained in Epworth, for the blessed benevolent work which they continued so efficiently when students at college.

"5. The League, like the Epworth Rectory, is a college nursery, training the boys and girls of to-day to believe in, to seek, and to resolve upon thorough education, through the high schools, seminaries, and colleges of the Church.

"6. The League, like the Epworth Rectory, is a college protectorate, preserving young people by its holy influence, from the peculiar perils to which in university towns they are exposed, and exciting them to earnest endeavor after the sanctified culture and faithful service which made the Wesleys such diligent students, successful evangelists, and eminent reformers."

The Bishop then made an appeal for the organization and development of Epworth Leagues; putting his whole soul into it, he called for these leagues for the promotion of loyalty to the Church on the part of our young people; for consecration to all highest and best things in life; for the pursuit of education through the high school, the college, and through special courses of reading; for the spirit and habit of Church activity and philanthropic effort; and for the embodiment in their own practical lives of their highest ideals.

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Cottage on a Rock,	with a Wineglass,
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The Sunday School.

LESSON FOR SUNDAY, JAN. 5th, 1890  
 Luke 1: 5-17.

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

THE FORERUNNER ANNOUNCED.

GOLDEN TEXT: "Behold, I will send my messenger, and he shall prepare the way before me" (Mal. 3: 1)

5. In the days of Herod—surnamed "the Great," the son of the Idumean Antipater and an Arabian mother. His father was a distinguished general, and was made procurator of Judaea under Caesar. He made his son governor of Galilee at the age of fifteen. Antony appointed him tetrarch, but he was driven out of the country by Antigonus, one of the Maccabean princes. He fled to Rome and was there crowned king of Judaea by the Senate and reigned for thirty-seven years. His death occurred at the age of 70, in the 750th year of Rome. Though a patron of the arts, Herod is chiefly known for his cruelty and blood thirstiness. He murdered his wife, the beautiful Mariamne, and two of his sons, and caused his third son, Antipater, to be executed five days before his own death. Zacharias.—The name means, "The Lord remembers." His home is supposed to have been either in Hebron, or in Juttah. Of the course of Abia (R. V., "Abijah").—It was the name of the eighth of the twenty-four courses, or classes, into which the priests were divided, each of which ministered in the Temple for a week (six days and two Sabbaths). The original classification was made by David, but after the captivity only four of the original courses returned from Babylon. As each of these, however, numbered about 1,000 members, it was easy to re-establish the Davidic regulation of twenty-four courses. The towns where the priests resided were thirteen in number, and were situated conveniently near to Jerusalem. Of the daughters of Aaron.—John the Baptist was of priestly descent on both sides. Elizabeth—meaning "God's oath." Aaron's wife also bore this name (Ex. 6: 23). "Elizabeth being the Septuagint rendering of Elisheba." The celibacy of the priesthood can claim no authority either from Jewish custom or from the habit of the early Christian church.

6. Both righteous before God—that is, genuinely, sincerely righteous, both outwardly and inwardly; and, therefore, very unlike the Pharisees, who fasted and prayed to be seen of men, and the priests, who as a class were hypocritical and corrupt. Walking—obeying from the heart. All the commandments and ordinances of the Lord—the prophets both of the moral and the ceremonial law. Blameless.—They so "walked," so obeyed, that their lives were without reproach either from men or from God—fine examples of Old Testament sainthood.

"Not 'blameless' indeed as tried by the Christ's law which makes no allowance or infirmities; but 'blameless' as living, through grace, under the Atonement, in the undiminished approbation of God. So perfect was their faith, and so pure their life, that God imputed no blame unto them. This was their ordinary spiritual state; yet it excluded not the possibility of sin. For at a moment of trial Zacharias was betrayed

into fault and suffered a divine penalty" (Whedon).

7. Well stricken in years—"advanced in their days." They were childless, and because of their age, hopeless of offspring—a very serious affliction in Jewish eyes. Similar language is used concerning Abraham and Sarah (Gen. 18: 11). Still, some of the most conspicuous leaders in the Jewish Church—Isaac, Jacob, Joseph, Samson, Samuel—were born of parents who had passed the period of expectation of offspring.

8. While he executed the priest's office—better, according to Schall, "while he served as priest." Before God—in the presence or house of God. In the order of his course—when the week came for his course, or class, to serve.

9. His lot.—The duties of the individual priests were settled by lot. To burn incense—the composition of which was determined by law, and its use restricted to the altar service. The golden altar of incense was located in the Holy Place. The time for burning incense was on the occasions of the morning and evening sacrifices. The fire was taken from the altar of burnt offering.

"The daily incense offering required the ministrations of two priests, one of whom bore the incense in a special vessel; the other, golden embers in a golden fire-pan from the altar of burnt-sacrifice, before the entrance of the Holy Place, and these he spread on an altar within. The first priest then sprinkled the incense on the burning coals, an office held so honorable that no one was allowed to perform it twice, since it brought the offering priest nearer the divine Presence in the Holy of Holies than any other priestly act, and carried with it the richest blessing from on high, which all ought to have a chance of thus obtaining" (Geikie).

10. The people were praying without—in the temple courts. The fact that a "multitude" were present would indicate that it was on the Sabbath. As the offering of incense was regarded as the symbol of prayer, it was so arranged that the people should be notified when the fragrant smoke began to ascend, that they might at the same moment engage in silent supplication. Also at this moment the victim was being offered in sacrifice on the great altar. At the time (R. V., "hour") of incense—either at 9 A. M., or 3 P. M. So "while we pray without, Christ offers intercession for us above, within the veil" (Jacobus).

11. Appeared unto him—a literal, veritable personal appearance; not avision. An angel of the Lord.—He names himself Gabriel, in verse 19, and, was, therefore, the same who appeared to Daniel (Dan. 8: 16; 9: 21). On the right side, etc.—The altar of incense was located in the Holy Place close to the veil which hung before the Holy of Holies. On the south was the golden candle stick by which the room was lighted, and on the north the table of shew bread. The entertaining priest faced the west, which would make the right side of the altar as it looked at him, on the north, or near the table of shewbread. West, Stein, Whedon, and others, however, make it the south side. The right side was indicative of blessing, or good fortune, among the Greeks and Romans. The altar of incense was built of cedar wood, covered with gold, about forty-two inches high and twenty-one inches square.

"Zacharias, at the proper signal, ascending the steps behind the great altar, passes

through the porch, and walking the gilded floor (for ceiling, walls, and probably floors, were sheeted with a complete overlay of gold) approaches the altar upon which the censer has been placed. In this sanctuary no glare of day ever penetrates; but from the golden chandelier, with its seven branches crowned with lamps, pours a blaze of golden light over the golden altar and table, filling the golden room with richest splendor. The column of incense rises to soften the light and fill the air with fragrance. In this scene of dim magnificence, a more than mortal form presents itself to the eye of Zacharias" (Whedon).

12. He was troubled and fear fell upon him.—The appearance was so bright, and sudden, and so evidently supernatural, that Zacharias was awe struck and alarmed.

"He that had been wont to live and serve in the presence of the Master, was now astonished at the presence of the servant. So much difference there is betwixt our faith and our sense, that the apprehension of the God of spirits by faith goes down sweetly with us, whereas the sensible apprehension of an angel dismays us" (Bishop Hall, quoted by Vincent).

13. Fear not—a word of assurance, calculated to calm his terror and excitement. Thy prayer (R. V., "supplication") is heard.—For what the priest had prayed, the angel knew, though we do not. From the message given, however, we may infer that he had asked for a child, that his name might not die out of Israel; and, doubtless, also, for that divine Seed in whom all the families of the earth should be blessed. Quite likely, as the first hope had died away the second had grown stronger and more intense. Both prayers were to be answered—both the public and private blessing for which he had prayed. Says Matthew Henry: "Prayers of faith are filed in heaven, and are not forgotten, though the things prayed for is not presently given. Prayers made when we were young and coming into the world, may be answered when we are old and going out of it." John—"the gift [of grace] of God."

"I was never deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time, no matter at how distant a day—somehow, in some shape, probably the last I should have desired, it came" (Dr. Judson, quoted by Peloubet).

14. Thou shalt have joy and gladness.—"He will be a source of joy and gladness" to his parents. Many shall rejoice at his birth.—Not only will he prove a blessing to his parents, but to "many" who will have subsequent occasion to bless the day of his birth.

15. Great in the sight of the Lord—spiritually great or eminent; great according to the divine standard, and not according to human ideas; for "that which is highly esteemed among men is abomination in the sight of God." Shall drink neither (R. V., "no") wine nor strong drink—the distinguishing mark of the Nazarite (Num. 6: 4). This same ascetic separation, or consecration, was predicted concerning Samson (Judg. 13: 4, 5), and drink—"sikera"—refers to intoxicating liquors made from other fruit than grapes. Shall be filled with the Holy Ghost—Not only should his lower nature be subordinated, but also his spiritual nature, from his very birth, should be receptive of the divine, and enjoy to the full His power and presence (See Eph. 5: 18).

"The Nazarite consecrates himself to an over-severity, in order to raise the people to the idea of self-control and temperance. They abstained from what was innocent, either in quality or measure, in order to influence the world to abstain from what was guilty either in kind or in excessive degree. John was to be a Nazarite. Jesus was to be the model, not of self-severity, but of practical and duly measured innocence and right. Paul gives a rule for Christian temperance societies are properly a Christian Naziritism. They are a moral enterprise, aiming to raise the public practice to a standard of temperance by exhibiting an abstinence from even an otherwise innocent measure of indulgence" (Whedon).

17. Many of the children of Israel.—The Baptist's ministry was an eminently successful one. All Judaea and Jerusalem went out to him. Shall be turn to the Lord their God—by his preaching. Such a turning, or repentance, would prepare the way for the fuller revelation which Christ would bring.

17. He shall go before Him—before "the Lord their God," in the person of Him who was to come, i. e., the Messiah. In the spirit and power of Elias (R. V., "Elijah")—exhibiting the same dauntless temper, and stern, uncompromising attitude towards sin, which characterized the great prophet of Israel. The evident allusion here is to Mal. 3: 1; 4: 5, 6. That the Baptist fulfilled this prediction, is seen from our Lord's subsequent testimony. To turn the hearts of the fathers to the children—to restore parental solicited for the true welfare of their children, to knit anew domestic ties which had been relaxed in the prevailing corruption. Some explain these words as meaning the turning of the hearts of the Israelites to the Gentiles; referring to Isa. 29: 22, and 63: 16 for confirmation of the idea that the Gentiles were regarded as children who had not been recognized as such by Israel. This is the interpretation given by Lightfoot, Van Oosterzee, Godet, Abbot and others. Another interpretation is, "to restore to the children the devout disposition of their fathers." The disobedient to the wisdom (R. V., "to walk in the wisdom") of the just—The corresponding passage in Malachi reads: "And the heart of the children to their fathers." The fathers having been recalled to wisdom and justice by repentance, their disobedient offspring would also be recalled. Or, on the supposition that the Gentiles are the "children," they shall be converted, and accept the wisdom of righteousness, under the preaching of John. To make ready a people prepared for the Lord (R. V., "to make ready for the Lord a people, prepared for him") referring—as some think, to the Gentiles; others, "a people, prepared out of Israel;" others, "to make ready a people prepared to receive the instructions of the Lord."

"By his denunciation of sin, by showing the dreadful nature and the awful consequences of sin, he awakened the conscience of the people and made them feel their need of a Saviour" (Peloubet).

Christianity is advancing very rapidly in Japan, yet there are still 250,000 Buddhist priests in the empire, or more than eight times the total number of Christians.



SCRIPTURAL STATUARY.

Magnificent Collection at Boston College, the Work of Charles S. Chase.

In the gymnasium of the Y. M. C. A. of Boston college a magnificent collection of scriptural statuary in wax, comprising three different groups, and in all sixty-one figures of life size are on exhibition. The entire collection was executed by Charles S. Chase some fifty years ago, and has not been on exhibition for forty years. Since that time his son, Albert Chase, has finished them. The "Last Supper" is the first group. Leonardo da Vinci, the author of the celebrated picture of the "Last Supper," from which this is a faithful copy in statuary, was born in 1452. He was ranked among the most distinguished men of science in his day, and proved himself emphatically, a man of literature, a philosopher and a painter of the most profound study and exalted taste. While at Milan, in 1492, he began and completed the grandest work of his art, "The Last Supper," which he painted upon the walls of the prefectory of the Dominican convent. The thrilling and interesting moment chosen by the artist to represent this solemn scene is described in the 26th of Matthew, when our Lord says, "Verily, I say unto you that one of you shall betray me." Some of the most striking figures of the group are as follows: Judas Iscariot will be at once recognized by his dark appearance and having the purse. He is represented as perfectly master of himself, amid the agitation of those around him, and appears astonished at the words of our Lord. He feigns incredulity, and by a slight movement of his left hand he seems to say: "How is it possible?"

He grasps closely the little purse which contains the adored idol of his soul, for which he is about to sacrifice his master, while his lips express the spite and hatred which he has in his heart. The artist has rendered subservient to his purpose a prejudice well known in the civilized world; the upsetting of the salt by Judas with his elbow. The position of our Lord is directly in front of the spectator, at the center of the table. In the midst of this agitated scene, and in conformity with his nature, he appears at once a superior being. His countenance, the ne plus ultra of expression, indicates a heavenly calmness and the most submissive resignation. The easy inclination of the head of Christ, the pathetic action of his hands, and the tranquil position of his body are all in perfect harmony with the expression of his countenance.

St. John is represented under the form of a handsome young man, with sweet and regular features, almost approaching those of a woman. He is seated by his master's side, to demonstrate his particular esteem. His hands are joined together by a voluntary movement of despair. He reclines his head, and does not seem to think of the accusation, or even to take any interest in the agitation of his brother apostles.

The trial of Christ, represented by twenty-three wax figures, comprises the next group. These were designed from an engraving found on a rock in the city of Vienna, and supposed to be the work of Pontius Pilate himself. It would be well to remember that this exhibition is intended to represent that moment in the trial of our Saviour when Caiaphas says to him: "Adjure thee, by the living God, that thou tell us whether thou be Christ, the Son of God," thus putting him upon his oath before God. This is the thrilling moment in the trial, represented by the solemn and impressive scene, and should be kept in view by the spectator in order to appreciate its merits.

The third group is represented by twenty-five figures, and is Charles S.

Chase's own conception of the crucifixion and of the prominent persons present at that scene. The moment when the Saviour hangs in his last expiring agonies is the one the artist has seized, and with fine conception and great skill presented to the eye of the beholder.—Boston Herald.

Hidden Gifts.

"Where shall we hide the Christmas presents?" This was always the great question with the Jones girls at holiday time, for their mischievous brother Johnny liked nothing better than to prowl about the house, prospecting for his presents before the time was ripe. Last Christmas he ransacked drawers and closets without scruple.

"I shouldn't think you'd want to peek," said his eldest sister, Mary, indignantly; "but I know one place where you won't ever think of looking."

"I'll bet you don't," said Johnny, confidently. "You'll see I'll get scent of 'em, wherever you put 'em, the same as a mouse does of cheese."

The secret place that Mary was so sure of was the box at the top and back of her little parlor organ. Here the sisters hid the things they had made and bought for Johnny, and as everything was still undisturbed on Christmas eve, they went to bed content.

Johnny, who had gone about looking puzzled for days, stole downstairs very early, before it was light, on Christmas morning. Nobody heard him go down; nobody heard him creep quietly back to bed.

After breakfast his sisters called him into the parlor to receive his gifts.

"They are in this room," said Mary, "and as you haven't found them, I will let you know where we have kept them."

She went and opened the back of the organ.

"Of all things!" she exclaimed.

"I should say so!" echoed her sisters.

There on top of their presents for Johnny were his for them—a bottle of patchouli apiece.

"I told you I'd get scent of your presents," said naughty Johnny; "and there's the scent, you see."

The girls had to laugh, but Mary shook him until his teeth rattled.—Youth's Companion.

Valuable Old Papers.

The Maryland Historical society has received a letter from the executors of the late James Howard McHenry, offering to deposit with the society the public papers of James McHenry, M. D., who was during the revolution one of Washington's secretaries and aids, and subsequently his secretary of war. The offer of the papers was gratefully accepted by the society. The papers, of which there are nearly 700, consist of an important series of original letters of Washington to the number of 100, dating from 1782 to Nov. 17, 1799, many of them of a confidential nature. Few of these have as yet been printed. There are also letters of Hamilton, Adams, Pickering, Wolcott, Stoddert, Jefferson, Carroll, Chase, Lafayette, Pinkney, Harper and others, and they cover the political history of the country from 1790 to 1812 pretty thoroughly. It is stated by collectors that as many as 9,000 letters of Gen. Washington are extant and that none of them show signs of hurried writing, but, on the contrary, great deliberation, as well as elegance and clearness of penmanship.—Baltimore Sun.

"This teeth powder is not common thing, as be sold in the world," says a Japanese advertisement. "It is powerful to hold the health of the teeth, and recover the teeth from its sick. If you only examine you should find that it never tell a lie."

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.			
CHARGE.	DATE.	S. SERVICE.	QUAR. CONF.
JAN.			
Hopewell,	4	7	5 10.30
Zion,	4	10.30	5 3
Principio,	6	9	5 7
Port Deposit,	10	7.30	12 10.30
Mt. Pleasant,	11	1	11 3
Rising Sun,	13	9	12 7
Cherry Hill,	20	9	19 2
Newark,	18	2	19 10.30
Union,	25	7	26 7.30
Grace,	24	9	26 10.03
Wesley,	27	7	26 3
Newport,	25	7	26 10.30
FEB.			
Marshallton,	1	7	2 10.30
Ebenezer,	3	1	2 2
Christiana,	1	1	2 7.32
Red Lion,	8	2	9 10.30
New Castle,	10	7.30	9 10.30
Summit,	10	7.30	9 7
Kirkwood,	10	7.30	9 2
Del. City,	15	7.30	16 10.32
Port Penn,	15	10	16 20
St. Georges,	15	2	16 7.30
Asbury,	22	7.30	23 10.30
St. Paul's,	24	7.30	23 7.30
Swedish Mission,	25	7.30	23 3
Kingswood,	26	7.30	23 10.30
Cookman,			

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

DOVER DISTRICT—FOURTH QUARTER.			
CHARGE.	DATE.	S. SERVICE.	QUAR. CONF.
JAN.			
Wyoming,	4	5	10 S. 10
Leipscic,	5	6	2 M. 2
Little Creek,	5	6	7 M. 9
Preston,	11	12	10 S. 2
Federalburg,	10	12	3 7 F. 2
Galestown,	12	13	10 M. 2
Harrington,	17	19	10 F. 9
Houston,	18	19	2 S. 10
Farmington,	19	20	7 M. 9
Bridgeville,	24	26	10 F. 7
Greenwood,	25	26	3 S. 10
FEB.			
Seaford,			
Dec 31	2		10 F. 7
Cannou,	1	2	2 7 S. 10
Milford,	9	10	10 M. 7
Ellendale,	8	9	2 S. 2
Lincoln,	9	10	7 M. 9
Georgetown,	15	16	7 F. 7
Harbeson,	15	16	2 S. 10
Millsborough,	15	16	7 S. 2
Lewew,	21	23	10 F. 7
Nassau,	22	23	2 S. 10
Milfon,	23	24	7 M. 7
MARCH			
Dover,	2		10 Th. 7
Camden,	1	2	3 7 S. 10

JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.			
CHARGES.	QUAR. CONF.	QUAR. MEETING.	
JAN. 1890.			
Girdletree,	1	10	5 10
now Hill,	2	7	5 10
Newark,	4	3	5 10
Berlin,	6	3	5 10
Bishopville,	7	3	5 10
Selbyville,	9	3	5 10
Roxanna,	11	3	12 10
Frankford,	10	3	12 7
Whitesville,	16	10	12 10
Gumboro,	16	3	12 10
Parsonsburg,	17	10	19 10
Powellville,	23	3	19 10
Cape Charles,	27	10	26 10
Reid's Wharf,	29	3	26 10
FEB.			
Parksley,	3	3	2 7
Onancock,	1	3	2 10
Hallwood,	8	3	9 10
New Church,	8	10	9 7
Barren Creek,	11	3	9 10
Sharptown,	12	7	9 10
Bethel,	13	10	9 10
Laurel,	14	7	16 10
Coucord,	15	3	16 10
Annemessex,	20	3	23 10
Asbury,	19	7	23 10
Crisfield,	20	7	23 7
Delmar,	22	10	23 10
Quantico,	25	3	mar. 2 10
Fruitland,	26	3	2 10
MARCH			
Salisbury,	3	7	2 10
Smith's Is.	6	3	2 10
Tangier Is.	5	7	2 10
Holland's Is.	4	3	2 10

T. O. AYRES, P. E.

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For Table, Toilet and Ornamental purposes. Improved Lamps and Silver-plated ware.

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37-6m

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Reopens January 6th, 1890. Pupils received at any time, rates reasonable. Instruction thorough, course of study comprehensive. For further information call upon or address:

MISS E. J. BENHAN.

REFERENCES: Rev. Jacob Todd, D. D., Rev. A. N. Keigwin.

1-6m





## Salisbury District.

We are still battling for the Lord.

Our oyster districts are booming.

Bros. McFarlane, Corkran and McSorley are having, or have had fine revivals. Indeed, we have had fine revivals all over the district, so far as they have been held.

Brother Galloway, now in charge at Concord, Del., is enjoying a season of "Showers of blessings," for which we should all be most thankful, when we remember the crying need of that circuit.

Brother S. J. Baker, at Barren Creek, has his tabernacle about completed, and with the coming of the railroad, the Methodist Episcopal Church will come to bless that town. Amen!

Bros. Mowbray, Warren and Martin-dale are invited to stay a fourth year in their respective pastorates. Bros. Watt and Compton are asked to return for the third year. This does not mean that other brethren are not wanted in their charges, but it does mean that I have not as yet held their quarterly conference.

Two of the last three Sundays were spent at Pocomoke City and Princess Anne, and both were found to be in fine condition. Indeed they are in an excellent state of Christian development. Model little stations are they. In godliness and enterprise, they stand at the front. The services at Princess Anne were as follows: First, Sunday School, at which I spoke three minutes, and that was long enough; Second, the baptism of George Whitfield Compton, the pastor's son; Third, sermon by the pastor, which was a good one; Fourth, sacrament of the Lord's Supper, at which which we had a blessed season of grace; Fifth, Love-feast, in which all present gave testimony for God and his Christ. In the evening we answered the bell call and preached to a good audience; after which an effort was made to induce prodigal souls to return to their Father's house and receive a Savior's blessing.

Since our last we have visited Nanticoke, Mt. Vernon, Pocomoke Circuit, Westover and Fairmount. The pastors are all pushing the work to save the day, and, despite the loss of about all our crops, I confidently believe that they will do it. There is no more industrious, wide-awake man in the world, than the "Up-and-at-'em," Methodist preacher.

Our Conference Academy apportionment is over two thousand dollars. We felt, when we did it, that we were not going far wrong when we gave our pledge to try hard, to raise one half of this amount.

Of the twenty-one young men from the PENINSULA, who are at Dickinson College, five of them are from the Salisbury district.

T. O. AYRES.

## Conference News.

SMYRNA CIRCUIT, R. K. Stephenson, pastor.—The second revival meeting of the circuit was held at Severson's, and has closed after four weeks continuance. Fifty-two were converted, of whom thirty-three were adults, and twenty-four heads of families. The people are happy indeed, over the result.

Christmas entertainments were held at Clayton and Bethel. At the former place, many presents were exchanged, as well as candies distributed. The pastor received two fine turkeys. At Bethel there was no tree, but the church was handsomely trimmed, a programme of speaking and singing was gone through with; then candy was distributed to the children in abundance; after which the pastor and wife were presented with two large rocking chairs, just alike, except in size. The pastor received also a fine pair of gloves, and a purse of money, while his better half also received a very pretty oatmeal set and a large box of cake and confectionery.

At the fourth quarterly conference recently held, the salary was advanced \$50, and the presiding elder requested to return Bro. Stephenson for another year.

Dec. 30th, 1889.

## Notice.

Dear Brother.—Will you please let me ask through THE PENINSULA METHODIST, that the presiding elders report as soon as possible, the uncatalogued names of candidates for admission, who will need accommodation at the approaching conference session, also will the brethren of the laity, who desire to attend, please communicate with me. Please say to the brethren of the ministry, that we are now ready, to hear any suggestions they may wish to make as to preferences, peculiarities, or habits. Tell them not to be afraid to speak out, as we have heard this music before, and yet managed to live through it. Seriously, however, I am anxious to do the best possible for each one, and make it a pleasant session for them in every respect; and possibly a word now, may save a serious embarrassment, or prevent an annoying *mesalliance*.

Yours very truly,

J. H. WILLEY.

Milford, Dec. 30, 1889.

Preachers' Meeting met in FLETCHER HALL at 10.10 a. m., president D. H. Corkran, in the chair. Devotions led by Bro. John Thorp. Bro. P. H. Rawlin's of Camden, Del., reported his church work; and Bro. W. E. Avery reported for Middletown, where he had preached last Sunday. Order of the day was called for, and Bro. J. T. VanBurkalow read a paper on the character of Ruth. Curators reported a sermon by T. N. Given, for next Monday.

Other brethren present, J. Dodd, A. W. Holt, J. Todd, B. F. Price, A. Stengle, A. P. Prettyman, and T. C. Smoot.

COOKMAN M. E. CHURCH, Rev. A. T. Scott, pastor, held its Christmas entertainment, Monday evening, Dec. 30th. There were recitations by several of the little ones and singing by classes of girls. The cantata, "A Shine for a Dime, or the Boot-black's Christmas," was very finely rendered. The house was filled to its utmost.

A vote of thanks was tendered Miss May Hersey, who had charge of the training of the school.

DEAR BRO. THOMAS.—Allow me to call the attention of the pastors of the churches to Bishop Vincent's statements concerning the Epworth League, as published in the PENINSULA METHODIST of this week. The Bishop's interest in our young people, insures his earnestness in stating these facts concerning the Epworth League. May we not have a local chapter in each church, and a district organization in each district of our Conference. Wilmington district has already one, and will hold a convention in this city, Jan. 9th. Let every brother read the article referred to, and if it be possible to organize a chapter in his church, or to convert any existing society into a chapter, write me, and I will send needed information, and give any possible help. The League is distinctly Methodist and contemplates the unification of all literary and social societies into one organization locally under the direction of the quarterly conference, while the general oversight is with the board of control, appointed by the Bishops of the Methodist Episcopal Church.

Your brother,

C. A. GRISE

Corresponding Secretary, of the Epworth League, of the Wilmington Conference.

NEWARK—UNION Sunday school, Rev. T. N. Given, pastor; Chas. Simon, superintendent. We have on roll about 100 scholars; average attendance 50. We have had a very successful year. Missionary collection for calendar year, \$29.70; for general purposes \$75.52; a total of \$105.22. The officers were all re-elected Dec. 26th, for another year.

We had our Christmas entertainment, consisting of speeches and songs; principal speaker was Rev. Wesley C. Johnson. All the scholars were treated to candies and oranges, and all, except the adult classes, received a handsome book, bought at the METHODIST BOOK STORE, Wilmington, Del. All the classes gave their teachers presents. The pastor received a large Oxford Bible from his class, and a beautiful carriage robe from five of his friends. Bro. Thos. Phillips, the class-leader, also received a nice carriage robe, and the superintendent received a shaving toilet.

## From Bellevue, Del.

DEAR BRO. THOMAS.—The Sunday-school of Mt. Pleasant church, of which Rev. J. T. Van Burkalow is pastor, gave a very interesting entertainment, Christmas eve; rendering the cantata "Merry Christmas", very finely. Kris Kringle made his appearance, driving his four reindeers, and cracking his whip; and though "Pruicer and vixen, Donder and blixen," were present only in name, and the sleigh was not to be seen, he had an abundance of good things for the whole school. Every member received something more substantial and beneficial than candy. One teacher got a rocking-chair, and the pastor was made happy in receiving a large turkey, and an envelope full of greenbacks. An interesting and impressive watch night service was held at the church New Year's eve; and thus a new leaf has been turned over for 1890.

BRIDGEVILLE, DEL., J. H. Howard, pastor.—The official board of the M. E. Church in this town, met last Monday, and fixed the pastor's salary for next year, at \$800.

A number of our exchanges have made very complimentary reference to our holiday number, Dec. 21st; both as to the colored cover, and the general excellence of the paper. Our esteemed confrere of *The Delawarean*, Dover, Del., has this very appreciative note in his last issue:

The PENINSULA METHODIST shows marked improvement. It is a fine publication, and is wholly worthy of the patronage of the Methodist people. We peruse its columns with much pleasure and profit.

Ballot Reform has received a notable impulse by the very marked success of the new system adopted in Massachusetts. Even those papers that have manifested the most opposition, as *The Sun*, have been compelled to admit, that the improvement in the general tone of the election was something for which all honest men should be profoundly grateful. The traditional "healers" found their occupation gone. Each voter was compelled to exercise his duties as a citizen, in a way that intensified, more than could have been done by any number of speeches, the solemnity and dignity of those duties. Now let every State enact a similar law, and we shall see the beginning of the end of the dangers that affect our body politic from the bossism of party politicians.—*The Voice*

## Don't Mistake.

The weather and forget that you will need a heavy overcoat or ulster before the winter is over. We would like you to see the elegant overcoats we are selling at \$12.00; made from a splendid all-wool Kersey in four different shades, with satin sleeve lining, silk facing, velvet collar and stitched seams equal to coats sold everywhere at \$15. In Storm Coats we have just finished making some new lots, cut extra long and wide collars, from black and dark gray mixed fur Beavers at 25 per cent. less than ordered coats and as good in every way.

J. T. MULLIN & SON,

Tailors 6 & Market,  
Clothiers, Wilmington.

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OUR SERIAL STORY  
Blanch Montague,OR  
WHY WAS IT?  
By CAUGHEY.

CHAPTER I.—GLEN EDEN.

"Pshaw! Mrs. Thornton; it is not possible. Such a thought has no place in my mind. Why, I expect to climb the Pyramids of Egypt, before I call any woman, wife."

The speaker was a young man scarcely twenty-five years old; tall, erect, and manly in his bearing; with a fine intellectual head, and a frank open face, on which nature had written in a bold hand, the word firmness.

His mother's most intimate friend, Mrs. Margaret Thornton, had been teasing him about getting married. He had evaded her good humored thrusts, time after time, in the most gentlemanly manner, and it was only in the last reply, which we have quoted, that there appeared the least trace of impatience. He was not angry now, but a mind even less acute than Mrs. Thornton's could have seen that it was time to desist from this irritating quizzing.

Mrs. Thornton was a sbrewd woman, and apart from her love for Mrs. Melvin, she had the profoundest respect for her son Walter, who was indeed every way worthy of it. She was thoughtful for a moment; then turning to him she said: "Mr. Melvin, you will sometime meet a woman, whose influence you will not be able to resist. Remember what I have said." Thus speaking, she turned and left him.

When Walter was but five years old, his father, Howard Melvin, lost his life while commanding a division of the Federal Army; and his mother's father, Ex-sheriff Waterland, was killed by being thrown from his horse at the battle of Ball's Bluff.

Thus bereft of both father and husband in one year, Mrs. Melvin took little Walter away to the North, and found a home with her husband's father, Francis Melvin, at Glen-Eden in Arlington Manor. Here, when Walter was eighteen years old, his grandfather died, leaving to him his entire estate.

Mrs. Melvin had reared her son with the utmost care; securing for him the advantages of the best schools, and making him her almost constant companion. At the age of twenty, he was graduated with the honors of his class.

As a wise mother, she had not only sought early in life to interest him in her own favorite books, those which she had read with the most pleasure and profit to herself, but she had studied to make her home a place to be loved, above all others; often saying, when

communing with herself: "I do not want Walter to ever find a more attractive place, than his own home."

The Melvin house was two stories in height, with a tall, sharp roof, and many gables. Porches on every side, ran the entire length of the building, with tall windows opening to the floor. Between the fine lace curtains, and in the arches of the long airy porches, hung beautiful rustic baskets, from which dropped in many a graceful cluster, rich, dark green vines. Woodbine climbed on the richly painted trellises and over the balconies, filling the air with fragrance.

If this place, sixty years before, in its new and imperfect state, was so lovely as to win from its young mistress, Walter's grandmother, the beautiful name of Glen Eden, the reader may imagine what added charms it had, at the time of which we write.

It is possible, the youthful bride of Francis Melvin, exaggerated the beauties of her new home, when she named it that bright May morning, but we can readily excuse her; for did not the shadow of Cupid's wing conceal all that was not attractive? We doubt not, she thought it Eden.

But with the house we have little to do, in this story. Houses are to be estimated as homes, not so much by their beauty, as by those who live within them; hence we turn to study the inmates.

Walking leisurely up and down the polished floor of the porch bordering the east wing, where the sun, halfway down the western sky, cast an almost perfect shade, was a lady, who looked to be scarce thirty years of age, while in reality she was forty-five.

A neatly fitting black grenadine dress, revealed a form which, though tall and slender, was of exquisite mould. Her complexion was pure and fresh. Her hair, a rich chestnut brown, was brushed into a neat coil, low at the back of her head. On her fair forehead, the passing years had left but few traces. The faint lines of care were the result of bereavement, and the bitter sorrow of early life, rather than the furrows made by the plough-share of time.

The few silver threads visible in the shining tresses of her beautiful hair, were traces of such care, rather than the badge of age. Her bright, clear, brown eyes, reflected in their liquid depths, the light of a soul, whose purity was that of heaven.

The sound of carriage wheels on the gravel drive, attracting Mrs. Melvin's attention, she looked up, and saw that it was her son returning from Hathway, where he spent a part of each day, as cashier in the First National Bank.

After an early tea, Walter invited his mother to ride with him, and they were soon driving through the finest

portion of Arlington Manor. Never was he so happy, as when with his mother. She had taught him to confide in her in childhood, and now that he was a man, he repaid her care and patient love, with a devotion that was the crown of her life. Mrs. Melvin was truly pious, and the one great effort of her life had been, to give her son every opportunity for moral training, and he had to her unspeakable joy in early youth given his heart and life to God and his service.

The two talked together on many topics, finally the conversation turned upon the subject of matrimony.

Mrs. Melvin often wished to speak to her son of his future, and he had as often avoided the subject; but this day she resolved to speak with him, and learn, if possible, what were his feelings in reference to this important matter; so turning to him she said,

"Walter, I have often wondered that you have never spoken to me of your lady friends. You have associated with the most beautiful and accomplished ladies in Arlington Manor, and yet I have never heard you speak of being interested in any of them. Now that we are talking of this subject, will you tell me what you are waiting for, or expecting to find?"

Walter could not conceal his surprise at his mother's formal and pointed question. He sat for a few moments thinking, then turning to her with a good natured smile said,

"Well, really, mother, this requirement seems to me like a man's dying and rendering up his account. I scarce know how to answer your inquiry. The fact is, I have never given the subject a serious thought; and as for wanting, I certainly don't want any one. As for loving, I have never thought of, or desired to love anyone but you."

"I know, dear Walter, that you have ever been devoted to me; but then, I cannot always be with you; the time will come when I shall be called hence, and then you will be left to walk thro' life alone. Your love has ever been the light of my life, and I have guarded it with a jealous interest. The thought that you must some day love another, has ever given me pain. Many a time I have forced the thought from me, and refused to admit it; but this is selfish, and I trust no such ignoble feeling may ever hold sway in my heart. Unwelcome as is the prospect I believe it will be best; and I think that I should die happier, if I could leave you the husband of some noble, sweet, and pure woman, worthy to be your wife."

"Come! come! mother, you must not talk that way; I appreciate your kind consideration of my welfare, and would make any sacrifice to render you hap-

pier; but what you suggest is not necessary. You are young, and may have many years of life before you yet; and as for my loving anyone, while I have you, is out of the question. No, dear mother, that cannot be. I honor the noble, unselfish, elements of your nature, that could give me to another, but I cannot submit; for you are more to me, than all the world besides, and while you live, I can only be happy in your love."

As he said this, he put his arm about her and drew her to him. She placed her hand in his, and pillowing her head on his breast, wept tears of joy, that told more eloquently than words could do, the bliss and love that filled her mother heart. The paroxysm was soon over, and as she looked up smilingly through her tears, there was no trace of sadness in her dark eyes.

Walter put back the brown tresses from her white brow, and kissing away the last stray tear he said, "Let us think no more of this subject, that only gives you pain. I have found so much in you to admire, appreciate, and love, that I would expect as much in one who is to be my companion for life; and I fear that a failure to find the pure and lofty principles which have made your life so beautiful, would be a disappointment, disastrous to my happiness. After looking through these years, upon the charming pictures in your life, how could I hold in highest respect, any woman who did not combine in her character, and manifest in her daily walk, the noble womanly virtues, that have ever characterized my own dear mother? Then I could not love a woman whom I did not respect, and I could never live happily with a woman whom I did not love."

These words were spoken slowly and thoughtfully; but as the last sentence fell from his lips, he turned to his mother, and with an expression of mingled firmness and aversion, said, "No! mother, I had rather live alone, in a cabin in the forests, or in a tent in the desert than to live in a palace with a woman I did not love. With love and congeniality, the crosses of life and family trials, can never be more than a skeleton that may be locked in a closet and hidden from view; but an unloved wife in your home, is a corpse, that you cannot approach, and from which you cannot flee."

As Walter uttered these words, he buttoned his coat tighter about him, as if to shut out some unpleasant influence; and gathering up the reins, that had lain for half an hour loosely in his lap, he urged Gray Eagle to a faster gait, as if seeking to escape from some dreaded peril.

Walter Melvin was honest in the love he felt for his beautiful mother; and he did indeed expect to "climb the Pyramids of Egypt," before he called any woman wife; and little did he think how soon he was to meet his fate.

(CONTINUED NEXT WEEK).



## ODDS AND ENDS.

"I am surprised, Bobby, that you should ask for more pie when you have plenty yet on your plate."  
"Why, that ain't pie, ma; that's crust. What I want is pie."

John Snyder died recently in Northampton county, Pa., aged 94 years.

Canadian customs officers calculate that the United States government is defrauded of nearly \$1,000,000 a year by opium smuggling from British Columbia across the border.

John Metz died recently at Hamburg, Pa., aged nearly 93 years. His wife, aged 92 years, survives, together with a number of adult children.

Both in appearance and manner, the czar has become a Muscovite of the old Cossack type. He is a colossal figure, being a giant both in height and girth, quite bald, with a flat nose, an immense sweeping mustache and a stupendous beard, which flows over his chest.

A bill before the French chamber of deputies proposes a poll tax on all foreigners residing in France, and a tax on employers for each foreigner employed by them.

When Dom Pedro of Brazil lay sick unto death in Italy, not very long ago, he told his nurse one morning that he had had a dream. "An old man came to me," said Dom Pedro, "and in a most earnest way informed me that I should lose my crown before I lost my life."

Edison's phonograph has found a new application at the Milwaukee college, where it will be used as an assistant in teaching French and other foreign languages. The phonograph of course never gets tired, and can be made to repeat the same sentence or the same word hundreds of times. In giving a lesson the teacher reads it before the phonograph, at the same time addressing the pupils, and the lesson is reproduced whenever wanted.

Emperor William I of Germany does not seem to be likely to be forgotten by his subjects. No fewer than thirty monuments to the old emperor are being prepared in various German provincial cities, to say nothing of the grand memorial in Berlin. As the present sovereign favors the site for the latter in the Schlossfreiheitstrasse, several Berlin banks are combined to buy the houses now occupying the ground and pull them down, afterward presenting the land to his majesty. The funds would be raised by a lottery of £2,000,000.

A farmer read in an agricultural journal: "A side window in a stable makes a horse's eyes weak on that side; a window in front hurts his eyes by the glare; a window behind him makes him squint-eyed; a window on a diagonal line makes him shy when he travels, and a stable without windows makes him blind." The farmer has written to the editor of the agricultural paper, asking what effect a window without a stable would have on his horse's eyes.

## Cologne's Bronze Gates Ready.

The bronze gates for Cologne cathedral, which have been for many years in preparation, are now nearly finished. The design includes the Four Ages of Man, the Four Seasons and the Wise and Foolish Virgins, with beautifully prepared ornaments, representing coats of arms and groups of animals and plants, which have been superbly sculptured. — London Truth.

One of the visitors at Fortress Monroe last week was sixty feet long. It was a whale.

There are now 39 crematories in various parts of the world. Italy has 23; America has 10; while England, Germany, France, Switzerland, Denmark and Sweden have 1 apiece. In Italy there were 2 cremations in 1876; the number rose to 15 in 1877, and in 1888 the number was raised to 226. Since 1876, 1,177 cremations have taken place in Italy, while the combined numbers in all other countries bring the total only to 1,269. — Science.

Cardinal Newman, who is nearing the eighty-ninth year of his age, is the oldest member of the college of cardinals.

Mrs. Mary A. Moreland has been ordained pastor of the Congregational church at Wyandot, Ill.

Second Adventists in this country are grouped thus: New England, 12,000; middle states, 6,000; western states, 8,000; northwest, 2,000; Canada, 5,000.

## Obituaries.

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

## To Mrs. Martindale.

At a meeting of the Third Quarterly Conference of the Asbury M. E. Church, Salisbury, Md., the following tribute to the memory of Mrs. Anna H. Martindale, the deceased wife of their pastor, was adopted:

The Divine philosophy of the Old Dispensation teaches us, that "it is better to go to the house of mourning than to the house of feasting;" that "sorrow is better than laughter"; that "the heart of the wise is in the house of mourning."

And under the light of a still better dispensation we are assured, "whom the Lord loveth, He chasteneth and scourgeth every one whom He receiveth;" that "no chastening for the present seemeth to be joyous but grievous; nevertheless afterwards, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Therefore do we bow with humble reverence to the will of our Heavenly Father who hath taken hence our sister Mrs. Anna H. Martindale, the wife of our beloved pastor.

That in the death of this sister, the Wilmington Conference loses the services of one of its most efficient workers in the religious and moral vineyard.

That this Third Quarterly Conference of the Asbury Methodist Episcopal Church of Salisbury Maryland, can give but feeble expression to the sense of personal bereavement which our church feels at the loss of so noble a character, and so estimable and useful a personage from its fold.

That while we may have been deprived by her long and grievous affliction, of a more active service in the cause of soul winning for the Master, yet we have much compensation, in the example of a life full of diligent work for His cause, in which not one of her many talents was kept unused; and we have the inspiration of the sweet and holy influence of a life well spent, of patient resignation under long and indescribable suffering, and a career closed up by falling asleep in Jesus.

To our Brother Martindale and his bereaved family, we offer our christian fellowships, our sincere condolence and our prayers to a merciful Father, that this affliction may "work out for them a far more exceeding and eternal weight of glory."

The Recording Steward is requested to spread this testimonial on the minute book of the conference, and to send copies to Rev. T. E. Martindale, the PENINSULA METHODIST, the Salisbury Advertiser, and the Wisconsin News.

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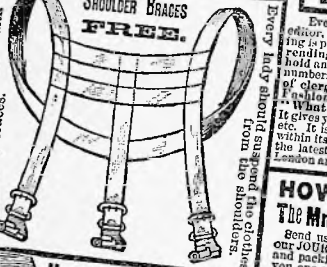
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**GUARDIAN ANGELS.**

MARIA WOOSTER.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

In dangers seen, or those that glide  
 Unseen and unheard by—  
 Obedient to their King's command,  
 Beneath his watchful eye—  
 Lo, round the just an angel guard,  
 Silent, invisible, keeps ward.

They charm us by their presence near,  
 Within each hallowed home,  
 Where they who fear the Lord do dwell;  
 Soundless, unasked, they come,  
 And oft the subtle danger bar,  
 Their watchful eyes can see afar.

To land or sea the angels fly,  
 Their charge, God's lowly ones.  
 They come in heavenly panoply,  
 More fair than night's bright suns;  
 When threatened evil terror brings,  
 Downward flash their silver wings.

O, child of God, rest thou secure;  
 The Lord his angel sends,  
 To keep thee wheresoe'er thou art:  
 He all his own defends.  
 Round all the just an angel guard,  
 Silent, invisible, keeps ward.

—Michigan Christian Advocate.  
 Monton, Mich.

**A Mother's Influence.**  
 In a railway car, a man about sixty years old, came to sit beside me. He had heard me lecture the evening before on temperance.

"I am master of a ship," said he, "sailing out of New York, and have just returned from my fiftenth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a dog. When I came to, the captain asked me, 'Do you remember your mother?' I told him she died before I could remember. 'Well,' said he, 'I am a Vermont man. When I was young, I was crazy to go to sea. At last my mother consented I should seek my fortune. 'My boy,' she said, 'I don't know anything about towas, and I never saw the sea, but they tell me they make thousands of drunkards. Now, promise me you'll never drink a drop of liquor.' He said, 'I laid my hands in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men. They laughed at me as a milk-sop, and wanted to know if I was a coward. But when they offered me liquor, I saw my mother's pleading face, and I never drank a drop. It has been my sheet anchor; I owe it all to that. Would you like to take that pledge?' said he. 'It has saved me. I have a fine ship, a wife and children at home, and I have helped others.'  
 That earnest mother saved two men to virtue and usefulness; how many more; He who sees all can alone tell.  
 —Selected.

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## From Bishop Taylor.

To the friends and patrons of my self supporting missions in South America and Africa:

The purpose for which our "Transit & Building Fund Society" was organized was not in any way to infringe the laws and administration of the Methodist Episcopal Church, but to plant self-supporting Missions in foreign fields, unoccupied by our Church, and under God, to develop them into Annual Conferences, under charter of the General Conference. The work of our "Transit & Building Fund Society" in Africa during the last quadrennium, being outside the Conference boundaries, was perfectly in order; but the General Conference of 1888 changed the name and boundaries of the Liberian Conference, and constituted the "Africa Annual Conference," embracing, geographically, the entire Continent of Africa. That action of the General Conference precludes the administrative authority of the "Parent Missionary Society" from Africa, hence it precludes also, the administrative authority of our "Transit & Building Fund Society" from Africa.

A Missionary Society does not lose its interest in a mission which it happily develops into an Annual Conference, but continues to apportion its funds, to be drawn by the Bishop presiding, and administered by the Conference.

In adjusting ourselves to these altered conditions, our "Transit & Building Fund Society" will devote itself to South America, to develop the Missions we have in that great field so near to us, and multiply them rapidly, and lay the foundation for the organization of Annual Conferences.

The corporate name and functions of the Society will remain unaltered. Some men of wealth have expressed their purpose to work specially for our South American Missions, and I hope that many more will pity our dear cousins down there, and help us to give them all the Gospel blessings which we enjoy. All funds designed by the donors for our South American work should be forwarded to RICHARD GRANT, Treasurer, 181 Hudson Street, New York.

All donors, designing their funds to help me to plant and develop Self-Supporting Missions in Africa, and thus march on rapidly for the Gospel conquest of the Continent, will please pay over their donations to my Treasurer for our African Mission Fund, ANDERSON FOWLER, 112 Produce Exchange, New York, or to FOWLER BROTHERS, No. 3 Victoria Street, Liverpool, Eng.

We have completed arrangements with the builder of our steamer, to see her afloat to fulfill her mission in the near future, and we expect, under God,

to proceed more rapidly than ever before in planting and developing mission stations. Already we have scores of heathens saved, and they give great promise of usefulness, and as fast as we can get the key to the understanding of the people by the mastery of their languages, we expect to witness the sweep of saving pentecostal power among the nations of Africa, "like a rushing mighty wind." So, for both South America and Africa we shall need during 1890, a large advance over the donations of previous years. Let all who wish to be used by the Holy Spirit, to help us to give to Jesus "the heathen for his inheritance and the uttermost parts of the earth for His possession," go to the front themselves, or forward the funds to send those whom God shall call to "go."

Funds may be forwarded directly to the Treasurers named, or to the Editors and Publishers who have so nobly helped us heretofore, and indicate clearly the donor's wish by the words "for South America," or "for Africa."

Correspondence pertaining to candidates, funds, supplies, &c., for South America should be addressed to the Treasurer, 181 Hudson St., New York, or to the Corresponding Secretary, MORRIS H. SMITH, 44 Broad Street, New York.

Correspondence on these subjects, pertaining to Bishop Taylor's Missions in Africa, should be addressed to my Corresponding Secretary, REV. STEPHEN MERRITT, 210 Eighth Ave., New York.

WM. TAYLOR.

Liverpool, Eng.,  
Nov. 29th, 1889.

#### To All Our Presiding Elders, CENSUS RETURNS.

At the recent meeting of the Board of Bishops, a committee was appointed to call the attention of our Presiding Elders to the approaching Census.

Dr. Henry K. Carroll, of Plainfield, N. J., has been duly appointed as the Special Agent of the Census Office, for the collection of statistics relating to all religious bodies in the United States. Within a few weeks he will send out schedules to all Presiding Elders, asking information on five points:

1. The Names of Church Organizations.
2. Number of Church Edifices.
3. Seating Capacity.
4. Value of Church Property.
5. Number of Communicants.

We invite the careful attention of all our Presiding Elders to this subject, and suggest that they present to all the Quarterly Conferences the schedules which will be furnished, and secure the prompt and diligent co-operation of pastors and official members in providing accurate statistics.

The explanations furnished by the Census Officer should be noted with care, especially the one which says "Communicants is meant to embrace all who are privileged to participate in the ordinance of communion;" so full members and probationers should be added together and reported under that head.

CYRUS D. FOSS, }  
S. M. MERRILL, } Committee.  
JOHN F. HURST, }

A leading prelate of the Roman Catholic Church recently delivered a sermon in Baltimore, in which he said:

"It is time to bring back the primitive Gospel Spirit, to go out into highways and byways, to preach on house-tops and in market places. Erect stately churches, if you will. If all are not there, press the absentees to hear you beneath humble roofs. If some remain yet outside, speak to them in the streets or the public road. The time has come for "salvation armies" to penetrate, the wildest thicket of thorns and briars and bring God's Word to the ear of the most vile, the most ignorant, and the most godless. Saving those who insist on being saved, is not the mission of the Church. This is not the religion we need to day, to sing lovely anthems in cathedral stalls, to wear capes of broidered gold, while no multitude throng nave or aisle, and the world outside is dying of spiritual and moral starvation.

"Seek out men, speak to them, not in stilted phrase, or seventeenth century sermon style; but in burning words, that go to their hearts as well as their minds. Popularize religion, so far as principles permit. Into the arena, priests and laymen; seek out social grievances, and lead in movements to heal them; peep mercifully into factories; breathe fresh air into the crowded tenement quarters of the poor; follow on the streets the crowds of vagrant children; lessen, on railways and in public service, Sunday work which renders for thousands, the practices of religion impossible; cry out against the fearful evil of intemperance, which is damning hourly the bodies and souls of countless victims."

That is the kind of religion that is needed at the present day; to seek out the poor and unfortunate in their humble homes, and minister to their good. There is too much exclusiveness in many of our churches, and consequently they fail in their work. What is needed is "more of the primitive gospel spirit," and although the world has greatly changed, since our Saviour was on this earth, we are assured that heaven and earth shall pass away, before his word shall change.—*Daily Republican.*

Hugh Price Hughes says that "Satan was the inventor of pews."

## THE TIRED WIFE.

All day the wife had been toiling,  
From an early hour in the morn,  
And her hands and her feet were weary  
With the burdens that she had borne;  
But she said to herself: "The trouble  
That weighs on my mind is this,  
That Tom never thinks to give me  
A comforting hug, or a kiss.

"I'm willing to do my duty,  
To use all my strength and skill,  
In making the home attractive,  
In striving my place to fill;  
But though the approval of conscience  
Is sweet, I am free to say,  
That if Tom would give me a hug and a kiss,  
I would take all the tired away."

Then she counted over and over  
The years she had been Tom's wife,  
And thought of the joys and sorrows  
She had known in her married life.  
To be sure there was money plenty,  
And never a lack of food,  
But a kiss now and then, and a word of  
praise,  
Would have done her a world of good.

Ah, many a one is longing  
For words that are never said;  
And many a heart goes hungry  
For something better than bread.  
But Tom had an inspiration;  
And when he went home that day  
He petted his wife and kissed her  
In the old-time lover-like way.

And she—such enigmas are women!  
Who had held herself up with pride,  
At her husband's display of fondness  
Just hung on his neck and cried.  
And he, by her grief reminded  
Of troubles he might have shared,  
Said: "Bless my heart! What a fool I've  
been!  
And I didn't suppose you cared!"

—Josephine Pollard, in *New York Ledger.*

The average longevity of literary women would indicate, that activity of the brain has the effect of lengthening their lives rather than shortening them. Mrs. Somerville and Caroline Herschel reached the ages of 90 and 98 respectively. Mrs. Barbauld and Mrs. Edgeworth died at 82. Miss Harriet Lee attained 95, and Mrs. Marcet, 80. Jane Porter died at 84, Hannah More at 88, Miss Milford at 69 and Mrs. Radcliffe at 59. The average longevity of the ten ladies named was nearly 83 years.

## Marriages.

PAYNTER—HARKINS.—At the residence of the bride's parents, Dec. 19th, 1889, by Rev. A. P. Prettyman, John W. Paynter, of Del. Co. Pa., and Rachel F. Harkins, of New Castle Co., Del.

HALL—STEEN.—At Whitesville M. E. parsonage, Dec. 24th, 1889, by Rev. Z. H. Webster, Felix Hall and Lillie Steen, both of Sussex county, Del.

CURRY—MCNAMEE.—In Hart's M. E. Church, Elk Neck, Cecil Co. Md., Dec. 25th, 1889, by Rev. D. F. McFaul, Edward E. Curry and Florence W. McNamee.

TAYLOR—BARNES.—In the Parksley M. E. parsonage, Dec. 25th, 1889, by Rev. H. S. Dulany, John S. Taylor and Grace Barnes.

LEDDON—WILKINSON.—At the Asbury M. E. parsonage, 222 Walnut St., Thursday evening, Dec. 26th, 1889, by Rev. J. D. C. Hanna, Grant Leddon, formerly of Baltimore, Md., and Ida V. Wilkinson, of Wilmington, Del.

JUSTICE—KILMAN.—In the Parksley M. E. parsonage, Dec. 29th, 1889, by Rev. H. S. Dulany, Andrew Justice and Lelia Kilman.





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world's armies march past! What a spectacle it would be! There go the hosts of Israel through a score of Red seas—one of water, the rest of blood. There go Cyrus and his army, with infuriate yell rejoicing over the fall of the gates of Babylon. There goes Alexander, leading forth his hosts and conquering all the world but himself, the earth reeling with the battle gash of Arbela and Persepolis. There goes Ferdinand Cortes, leaving his butchered enemies on the table lands once fragrant with vanilla and covered over with groves of flowering cacao. There goes the great Frenchman, leading his army down through Egypt like one of its plagues, and up through Russia like one of its own icy blasts. Yonder is the grave trench under the shadow of Sebastopol. There are the ruins of Delhi and Allahabad, and yonder are the inhuman Sepoys and the brave regiments under Havelock avenging the insulted flag of Britain; while cut right through the heart of my native land is a trench in which there lie one million northern and southern dead.

OUT OF GREAT TRIBULATION.

Oh, the tears! Oh, the blood! Oh, the long marches! Oh, the hospital wounds! Oh, the martyrdom! Oh, the death! But brighter than the light which flashed on all these swords and shields and musketry is the light that fell on Bethlehem, and louder than the bray of the trumpets, and the neighing of the chargers, and the crash of the walls, and the groaning of the dying armies, is the song that unrolls this moment from the sky, swept as though all the bells of heaven rung a jubilee, "Peace on earth, good will toward men." Oh, when will the day come—God hasten it!—when the swords shall be turned into plowshares, and the fortresses shall be remodeled into churches, and the men of blood battling for renown shall become good soldiers of Jesus Christ, and the cannon now striking down whole columns of death shall thunder the victories of the truth.

When we think of the whole world saved we are apt to think of the few people that now inhabit it. Only a very few, compared with the populations to come. And what a small part cultivated. Do you know it has been authentically estimated that three-fourths of Europe is yet all barrenness, and that nine hundred and ninety-one one-thousandths part of the entire globe is uncultivated? This is all to be cultivated, all inhabited and all gospelized. Oh, what tears of repentance when nations begin to weep! Oh, what supplications when continents begin to pray! Oh, what rejoicing when hemispheres begin to sing! Churches will worship on the places where this very hour smokes the blood of human sacrifice, and wandering through the snake infested jungles of Africa Christ's heel will bruise the serpent's head. Oh, when the trumpet of salvation shall be sounded everywhere and the nations are redeemed, a light will fall upon every town brighter than that which fell upon Bethlehem, and more overwhelming than the song that fell on the pasture fields where the flocks fed, there will be a song louder than the voice of the storm lifted oceans, "Glory to God in the highest," and from all nations and kindred and people and tongues will come the response, "And on earth peace, good will toward men!" On this Christmas day I bring you good tidings of great joy. Pardon for all sin, comfort for all trouble and life for the dead. Shall we now take this Christ into our hearts? The time is passing. This is the closing of the year. How the time speeds by. Put your hand on your heart—one, two, three. Three times less it will beat. Life is passing like gazelles over the plain. Sorrows hover

like petrels over the sea. Death swoops like a vulture from the mountains. Misery rolls up to our ears like waves. Heavenly songs fall to us like stars. I wish you a merry Christmas, not with worldly dissipations, but merry with Gospel gladness, merry with pardoned sin, merry with hope of reunion in the skies with all your loved ones who have preceded you. In that grandest and best sense a merry Christmas.

And God grant that in our final moment we may have as bright a vision as did the dying girl when she said: "Mother"—pointing with her thin white hand through the window—"Mother, what is that beautiful land out yonder beyond the mountains, the high mountains?" "Oh," said the mother, "my darling, there are no mountains within sight of our home." "Oh, yes," she said, "don't you see them—that beautiful land beyond the mountains out there, just beyond the high mountains?"

The mother looked down into the face of her dying child and said: "My dear, I think that must be heaven that you see." "Well, then," she said, "father, you come, and with your strong arms carry me over those mountains into that beautiful land beyond the high mountains." "No," said the weeping father, "my darling, I can't go with you." "Well," she said, clapping her hands, "never mind, never mind; I see yonder a shining one coming. He is coming now, in his strong arms to carry me over the mountains to the beautiful land—over the mountains, over the high mountains!"

The Date.

The exact date of Christmas has never been settled. We have given sketches of this controversy, and continue them for a good reason, that honesty demands that we shall not teach that this was the exact day.

In the early part of the fifth century, Christmas was made one of the three high feast days of the church of Rome, the other two being Easter and Whit Sunday. Long and acrimonious disputes arose as to what day of the year should be set aside as the day of the Saviour's birth. Records and traditions were carefully scanned, but nothing in any degree indicative of the date of the birth of Christ could be discovered, and it was proposed that advantage should be taken of the fact, that the feast of Sol was still very generally observed among the nations, but lately and imperfectly freed from the rule of Roman mythology, and the heathen celebration turned into a Christian feast. This was opposed on the ground that whatever might have been the date of the birth of Christ it certainly did not take place on the 25th of December, the day of the feast in honor of the sun. The reason given was that the climate of Judea was such that at that time, in the very height of the rainy season, the shepherds who beheld the star of Bethlehem would not have been watching their flocks in the open air. The middle of October was advocated by the clerical opponents of the 25th of December, astronomical reasons being advanced, which were held to indicate that the star of

Bethlehem had appeared during this month. For a long time the point remained undecided, but at length the party advocating the 25th of December succeeded in carrying their point, the argument most strongly and successfully urged being the advantages which had already been experienced in adopting the heathen seasons of festivity, the half Christianized population of the various countries into which the new faith had but recently been introduced accepting it more readily when it in some measure conformed with their previous habits. The feast of Sol, and also the famous Saturnalia, had for centuries been held during the month of December, and it was urged that advantage should be taken of this fact. The Eastern church celebrated the birth of Christ on the 6th of January, a date still adhered to in many communities where the Greek church is accepted.—Michigan Christian Advocate.

How to Keep Your Health.

Never begin a journey until breakfast has been eaten.

Never lean with your back against anything that is cold.

Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion and other diseases.

After exercises of any kind never ride in an open carriage or near the window of a car for a moment; it is dangerous to health, yr even life.

When hoarse, speak as little as possible until the hoarseness has disappeared; else the voice may be permanently lost, or difficulties of the throat produced.

When going from a warm atmosphere into a cooler one, keep the mouth closed, so that the air may be warmed on its passage through the nose ere it reaches the lungs.

Merely warm the back by the fire; and never continue keeping the back exposed to the heat after it has become comfortably warm. To do otherwise is debilitating.

Keep the back, especially between the shoulder blades, well covered; also the chest well protected. In sleeping in a cold room, establish the habit of breathing through the nose, and never through the open mouth.

There are many ways in which men and women may hinder the pastor without intending it. By absenting one's self from the services of the sanctuary needlessly, by sitting listlessly and prayerlessly under the sermon, by holding back when some aggressive movement is organized, by withholding sympathy and encouragement from the minister, one may hinder more than he thinks. Unfavorable criticisms of the minister and his work will produce a disastrous effect.—Christian Advocate.—

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Wilmington & Northern R. R.

Time Table in effect, Nov. 23d, 1889.

GOING NORTH.

Table with columns: Stations, a.m., p.m., p.m., p.m. Rows include Wilmington, French St, B & O Junction, Montchanin, Chadd's Ford Jc, Lenape, Ar. West Chester Stage, Lv. West Chester Stage, Coatesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Joanna, Birdsboro, Ar. Reading P & R Sta.

ADDITIONAL TRAINS.

Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B. & O. Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Montchanin 6.53 p. m.

GOING SOUTH.

Table with columns: Stations, a.m., a.m., a.m., p. m., p. m. Rows include Lv. Reading P. & R. Station, Birdsboro, Joanna, Springfield, Ar. Warwick, St. Peter's, Lv. Waynesburg Jc, Coatesville, Lenape, Ar. West Chester Stage, Chadd's Ford Jc, Montchanin, B. & O. Junction, Ar. Wilmington, French St.

ADDITIONAL TRAINS.

Daily, Except Sunday. Leave Montchanin 6.05 a. m. Newbridge 6.20 a. m. B. & O. Junction 6.31 a. m. Arrive at Wilmington 6.42 a. m. Saturday only

Leave Reading 12.00 p. m. Arrive at Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m. Newbridge 1.30 p. m. Arrive Wilmington 7.23 p. m.

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

Commencing Monday Oct. 21, 1889, leave Hillen Station as follows: DAILY.

1.10 A M Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsburg, Blue Ridge, Hagerstown, and except Sun- day, Chambersburg, Waynesboro, and points on B & C V R R.

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