

# THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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## Our New Form.

We have received many congratulations upon the changes made in the PENINSULA METHODIST, with the advent of 1890, and give our readers a few specimens.

Our quondam most welcome serial correspondent, Rev. Dr. Adam Wallace, author of the unique biography of that most unique saint, Joshua Thomas, parson of the Islands, and editor of the *Ocean Grove Record*, in his last issue has a kindly appreciative word. He says,

"The *Peninsula Methodist*, we thought had a very good style of title, but the engraver's art has been resorted to, and the paper comes out bright as a new coin from the mint, well entrenched in the confidence and patronage of an intelligent community. For its continued prosperity we entertain the highest hopes."

Dr. McCullough, our *confre* in Philadelphia, has this friendly criticism,

"The *Peninsula Methodist*, like its neighbor of Baltimore, starts the new year in a new form and a new dress. The heading is unique and rather pretty. But we cannot say that we like the contraction of the page, as well as we would its enlargement. The small page has its advantage in arranging matter, and particularly, in the distribution of the advertisements. But it looks more in the line of the magazine, than the newspaper. But Bro. Thomas, after trying it for a year, if not found popular, can easily change back again. We wish the *Peninsula Methodist* the success, which its able management merits."

Dr. Fryinger, in his last issue, has a word of felicitation,

The *Peninsula Methodist* begins a new volume in sixteen page form, greatly improved in appearance. It looks as neat as a new pin. We congratulate Bro. Thomas on his skill and success, as editor and publisher.

The *Appeal*, Elkton, Md., one of our welcome secular exchanges, says,

Our valued contemporary, the *Peninsula Methodist*, comes to us changed to the sixteen page form, and otherwise greatly improved typographically. It is printed on good quality of toned paper, and filled with interesting matter. We wish Bro. Thomas abundant success.

The *Michigan Christian Advocate*, whose editorial brevities bear the palm for terse, comprehensive, and epigrammatic condensation, a very kaleidoscop-

ic *multum in parvo* boils down its congratulations, to this *residuum*

The *Peninsula Methodist*, too. New form, new head, fine paper, fine everything. A great big improvement.

A brother, formerly a member of the Wilmington Conference writes

"Allow me to congratulate you on the changed form of the *Peninsula Methodist*. It certainly is a marked improvement, on the old make up; more convenient to handle, to store away, and bind, if necessary. Now let every member of the Conference "put his shoulder to the wheel," and by united effort, add thousands of new subscribers.

Another says "The change in the *Peninsula Methodist* is a grand one, and the paper is improving all the time."

But, lest we be exalted above measure, someone kindly favors us with the following notice,

"The *Peninsula Methodist* came to us to-day, in a new dress and many more leaves; but it is not as readable as it was, and not much more news. Every page you turn, there are advertisements (the dear critic failed to count about one half our pages, on which there are no advertisements whatever Ed) and we do not want a religious paper full of advertisements. Talmage's sermons are as common as water, almost. All the weeklies coming here publish them. The sermon in the *Peninsula Methodist* is old to our readers, and a waste of paper. I believe the weeklies everywhere publish them. There are few items of personal interest.

## The Liquor Question.

The Legislature of Maryland met in biennial session in the city of Annapolis, Jan. 1, 1890. Hon. R. T. Bratton, of Somerset, was elected president of the Senate, W. G. Purnell, of Cecil, secretary, and Mr. Hubner, of Baltimore, speaker of the House. In his message, Governor Jackson recommends the enactment of a high license law, for the State.

In view of the fact, that one-half the counties are now, and have been for several years, under prohibitory laws secured by local option, this proposition from the Governor is startling, and should arouse every true friend of prohibition, and every honest opponent of the licensed saloon throughout the State, to instant action, with a view to counteract this movement, and if possible prevent the enactment of any

license law, that does not include at least an exemption of the prohibition counties from its operation, and the alternative choice of prohibition for the rest of the state. Here surely, all classes of temperance workers may stand together; and if from every election district there shall go up to our legislative servants in Annapolis such remonstrances, as shall fairly express the sentiments of the people in behalf of the Home as against the Saloon, we cannot doubt their wishes will be respected.

Never was there a greater delusion, than the idea, that there can be profit to the state or community, from the license fees of an essentially demoralizing business. Besides all the moral devastation that is inevitable in the successful prosecution of the saloon business under legal sanction, the money losses, in criminal costs, in added expenditures on account of poverty, lunacy, and idleness, we are sure will more than equal the amount received for license, however high; for the higher the fee, the more reason for increasing the sale of liquor, not only in the licensed saloon, but also in the unlicensed dives, whose interest is *identical* with their more pretentious fellow-dealers. What cares the liquor-seller whether the place is licensed or not, so the liquor is sold?

## The New Supreme Judge.

Because Judge Brewer decided, that under the law, as it stood in Kansas, liquor dealers were entitled to compensation, when their property was rendered valueless by the enactment of prohibitory legislation, an opinion which the Supreme Court subsequently reversed, it is claimed in some quarters, that he is a friend of the Liquor interest, and may be relied upon for favorable decisions when questions involving that interest shall come up before him. From the character and history of the man, we are confident, he will never prostitute his high office in any such dishonorable way. The *Western Christian Advocate* in its last issue, has a judicious editorial on this point. Dr. Moore says,

"In many quarters, the appointment of Judge Brewer is construed to be

part of a plan to capture the Supreme Court.

That the whiskey potentates should attempt a scheme so nefarious, as would be the systematic packing of the judiciary in their interests, is not surprising. They shall not find us sleeping or unprepared. But let us not be pessimistic. We are a great deal stronger in all branches of the government than ever before, and are gaining daily.

If the rumocrats helped advance Judge Brewer, with the expectation that he will prostitute his high office at their behest, we believe they are doomed to bitter disappointment. Because he, in common with other eminent lawyers, held that the Kansas brewers and distillers, whose plants had been rendered practically worthless by prohibition, were entitled to recover damages, it does not follow that he is a pro liquor man, nor that he is not with us in desire to see the curse destroyed. Had his decision been sustained, it might have expedited our success. This must have been the thought of the temperance men, who voted for his confirmation. The vote stood 52 to 11. Two of the eleven—the senators from South Dakota—voted no, because he had appointed a Kansas man clerk of the United States Court in their State. It is fair to infer, that the remaining nine were influenced by his Kansas decisions, namely: Allison and Wilson, Iowa; Blair and Chandler, New Hampshire; Reagan, Texas; Colquitt, Georgia; Berry and Jones, Arkansas. But these are no more loyal to temperance and prohibition, than the senators from Kansas, North Dakota, and Maine, who voted for him.

He was born of missionary parents, on missionary soil, and his character is unimpeachable. It is not wise to read a man into the camp of the enemy. Let us watch the plotters, and pray for the Supreme Court.

The *Christian Educator* for January, finely printed, beautifully illustrated, and well edited, comes to us a pronounced "success," "cordially received by pastors, editors and friends," and formally adopted by the Board of Managers of the Freedman's Aid and Southern Education Society, as their "official organ." Drs. Hartzell, Gray, and Chadwick, are the editors. We heartily wish it great prosperity. No part of our people are more in need of the helping hand than those in whose behalf this society specially labors. The *Educator* is published quarterly at 50 cts a year, or 15 cts a copy. Address J. C. Hartzell, Cincinnati, Ohio.

More Than a Match.

About thirty years ago, a young girl in a western city was given charge of a Sunday school class of rough boys, usually known as "river rats," who had never been in any school before. When she entered the room she found them lounging on the desks and benches, wearing their hats, puffing vile cigars, a defiant leer on every face. They greeted her with a loud laugh, and one of them exclaimed, "Well, sis, you goin' to teach us?"

She stood silent until the laugh was over, and then said quietly, "Do I look like a lady?"

An astonished stare was the only reply which they gave.

"Because," she continued gently, "gentlemen, when a lady enters the room, take off their hats and throw away their cigars."

The lowest American secretly believes himself to be a gentleman, and in a moment every hat was off, and the lads were ranged in orderly attention.

So remarkable was the success of this girl in managing and influencing men of the roughest sort, that she made it the work of her life. She established clean and respectable boarding-houses for sailors and boatmen, and reading and coffee rooms for laborers, and founded an "order of honor," the members of which strove to lead sober, Christian lives themselves, and to help their fellows to do the same. Some of the members of her first-class were her efficient helpers, for twenty years, in all her work. It was a favorite saying with them: "Once let Miss — get her hold upon a man, and she never lets him go."

She never did let go, but followed him to sea, to the most distant parts of the world, or even to prison, with letters and little gifts. With all the tender pity of a mother, she strove, as many a mother does not strive, to bring the wanderer back to the faith and innocence of his childhood. Thousands of men passed under this single woman's influence, and learned something of her Master, through her wonderful purity and strong faith in him. —Exchange.

William R. Alger considers intoxicating liquor and tobacco, 'the two chief enemies of the human race.'

A tobacco dealer in New York city advertises the fact, that last year his firm manufactured 825,000,000 cigarettes.

It is encouraging to note, that in Chester county, Pennsylvania, the temperance men of all parties—republican, democrat, and prohibition—recently united, and signally defeated the candidate for judge who was supported by the liquor interest.

Disgrace of Unused Wealth.

When Mr. Andrew Carnegie, the Scotch-American millionaire, living near Pittsburg, said, that "the man who dies worth a million dollars, dies in disgrace," he uttered a sentiment which men of wealth will not generally appreciate. He did not mean that the making of a big fortune is disgraceful, but that the clinging to it until the dying gasp, accomplishing nothing with it, founding no charities, endowing no worthy causes, helping no noble enterprises, is dishonorable to true manhood and to the true Christian name. The real necessities of life are few. Any man worth a million dollars has an income, beyond his actual personal and domestic necessities. What shall he do with it? He naturally desires comforts and luxuries, to which his hard-earned fortune entitles him. He wants a bountiful board, an elaborate wardrobe, a superb turn-out, servants, and helps and conveniences of every sort. Let him have them. What then? His wealth keeps piling up. Shall he pamper his body, multiply extravagances, indulge himself in needless outlays for mere selfish gratification? or shall he take some thought for others, help a worthy family now and then, bestow a liberal offering occasionally, where it will do the most good for education or religion, institute new schemes for the amelioration of human woes and the relief of human distress? It is plain, in which direction true manhood would prompt him to go. And then concerning his fortune, when he is done with it. Shall he leave it all to his children? In four cases out of five, it will prove ruinous. His boys will be spendthrifts, motiveless and useless. His girls will become the victims of fortune-hunters. The money he has piled up by hard knocks and rigid economy, will bless none and curse many. He may have a monument in the graveyard, but none in the esteem of his countrymen. He may gratify his long-cherished desire to "die rich," but once the heart-strings are snapped asunder his gratification ends, and his name soon sinks into oblivion. Rev. L. L. Hager's poem, on "Dying rich," is applicable:

"I have been told, in the land of gold,  
Many long years ago,  
A stranger found, while looking round,  
Within a crevice low,  
"A shining mass whose weight, alas!  
Was greater than his strength.  
By it he stayed, being afraid  
To leave it; when at length,  
"There came one day a man that way,  
Off ring to give him bread,  
For treasure bright before his sight;  
But the possessor said:  
"From poverty I've not been free,  
Until this lucky hour;  
And though I die, I will stay by  
This treasure in my power."  
"A millionaire he perished there—  
Gold did his soul bewitch;  
Though poor in hell with Dives to dwell,  
Died as he wished to—rich."  
—Michigan Christian Advocate.

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### A SONG OF THE BURDEN-BEARER.

"I'll drop my burden at His feet,  
And bear a song away."

Over the narrow footpath  
That led from my lowly door,  
I went with a thought of the Master,  
As oft I had walked before.  
My heart was heavily laden,  
And with tears my eyes were dim,  
But I knew I should lose the burden,  
Could I get a glimpse of him.

It was more than I could carry  
If I carried it alone,  
And none in my house might share it,  
Only one upon the throne.  
It came between me and pleasure,  
Between my work and me;  
But our Lord could understand it,  
And his touch could set me free.

Over the trodden pathway,  
To the fields all shorn and bare,  
I went with a step that faltered,  
And a face that told of care,  
I had lost the light of the morning,  
With its shimmer of sun and dew,  
But a gracious look of the Master  
Would the strength of morn renew.

While yet my courage wavered,  
And the sky before me blurred,  
I heard a voice behind me  
Saying a tender word,  
And I turned to see the brightness  
Of heaven upon the road,  
And sudden I lost the pressure  
Of the weary, crushing load.

Nothing that hour was altered;  
I had still the weight of care,  
But I bore it now with the gladness  
Which comes of answered prayer.  
Not a grief the soul can fetter,  
Nor cloud its vision, when  
The dear Lord gives the spirit  
To breathe to his will, "Amen!"

Oh, friends, if the greater burdens  
His love can make so light,  
Why should his wonderful goodness  
Our halting credence slight?  
The little sharp vexations,  
And the briers that catch and fret—  
Shall we take them to the Helper,  
Who has never failed us yet?

Tell him about the heartache,  
And tell him the longing, too;  
Tell him the baffled purpose,  
When we scarce know what to do;  
Then leaving all our weakness,  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song.

—Margaret E. Sangster.

#### God's Help.

God sometimes helps us in a singular way. He sets us back in order to help us forward, and casts us down in order that we may be uplifted. Saul of Tarsus must be felled to the ground before he can rise up into pardoned and powerful Apostle Paul. All through his subsequent life he practiced on the principle, that when he was "weak," then he was strongest, and when he was poorest he was making other people rich. The less of Paul, the more of Christ, God ordains, that the path of hard trials should be the straight road to the highest blessings. What a train of troubles overtook Joseph, from the time when he was put into the pit until he was put into prison! But both pit and prison were the direct road to the premiership and the palace! When he looks his contemptible brothers in the eye, he can say unto them: "You thought evil against me, but God meant it unto good." This is a lesson

that thousands of the best, truest and most consecrated, are constantly learning; the hardest and most humbling tasks and trials will graduate Christ's pupils into the highest honors of discipleship. It always helps a grass-plot to run a sharp mower over it, and a grape-vine to put a sharp pruning knife into it. The brilliant Frederick W. Robertson felt sorely disappointed when he could not secure a commission in the British Army. Abraham Lincoln was equally disappointed, that Zachary Taylor did not make him a commissioner in the Land Office. So little did either of those great men know, of the path in which God was leading them. Fellow-Christians, when we ask our loving God to help us, we must let him choose his own medicines, and appoint for us his own way.—Cuyler.

#### Without Sunday Mail.

London does without any sort of Sunday post. No letters are taken after ten o'clock on Saturday night, nor sent out before three o'clock on Monday morning. There is a complete deadlock, to the infinite joy and relief of thousands; and who is the worse for it? Not our business men: they hail equally immunity from toil and strain. Not our pleasure seekers; they even own themselves better, for one day free from notes of invitations and arrangements. And if London—London in regard to which it would have been said, that so absolute a stoppage was an impossible chimera of the brain, until it was proved to be no chimera, by being *un fait accompli*—if London can be thus reined up short, every seventh day, and all opposition be silenced by the effectual rejoinder, that it "pays," it is preposterous to say that every town and village and every country spot in Great Britain could not, if it would, follow suit.—*The Critic*.

#### A "Shut-in" Ministry.

Some of the most useful ministries depend, for their success, on those who seem to be most helpless. At Damariscotta, Maine, is an invalid lady who has not walked a step for twenty-six years. But her home is a centre of culture, whose good influence reaches through and beyond the town. For several years a reading-circle, which now numbers twenty-five, has met each week around her bed. They have gathered there a choice library, of over three hundred volumes. Several of the members graduated this summer in the Chautauqua literary and scientific circle, receiving their diplomas at the Ocean Park assembly. This invalid lady is the life of the circle, and no doubt it has added length, as well as pleasure, to her life. If the ministries, of those who are shut in to bear bur-

dens of pain, could be counted and measured, they would be found to be among the most important blessings to society.—*Exchange*.

#### "Miserable Sinners."

A clear distinction must be made between the man justified, and the man made meet and fit for glory. Salvation is freedom from penalty; reward, or final beatitude has regard to meetness and fitness. Salvation is altogether of grace; into that no merit can enter. But reward is consequent on works; there must be merit to permit reward. There is only one foundation—Christ; the superstructure the man creates. The man has no choice whether he will build or not—only as to the material he will use, whether gold or wood, hay or stubble. Idleness is the most wearisome form of activity that any man can endure or undergo. When the man's work is tried, the gold will be purified, and the wood, hay, and stubble be consumed; but the man who built with the latter class of material, though himself saved, must suffer loss. The man whom grace has saved from penalties is brought under an absolutely spiritual law; he is exempt from obligations to the ceremonial law, but not to the fixed, eternal, rigorous law, which binds the eternal will of God himself. The "saved" man comes under that, as an absolute law that is to govern him. His first grand idea is not escape from penalty, but escape into holiness.

Men who profess to have been in Christ twenty or thirty, fifty or sixty years, think they manifest their humility, by confessing themselves to be "miserable sinners." Paul did not write his epistles "unto the miserable sinners and unworthy ones that dwell in Corinth," nor "unto men who are in Christ, but deep in sin, in Ephesus," but "unto the saints." Paul, in the first text, speaks to men face to face with Moses and Christ, who want to take the way of combining Moses with Christ, and he tells them the combination is impossible. James, on the other hand, faces men who have professed to receive the teaching of Paul, and who said, "Let us go on in sin, that grace may abound, and he tells them: "If you are justified show your justification by acting as just men." The man who is justified will do the works, not of the ceremonial law, but of the eternal law; the saving is out of their sin, not into it. When a man has passed out of death into life, it is into a life that must be lived.—*Central Christian Advocate*.

Josquin Miller gave Idaho its name. He says that the correct form is Idahohoh. It means the light on the mountain.

## Dyspepsia

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

#### Distress

After Eating

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

#### Heartburn

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

#### Sour Stomach

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

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## Correspondence.

The Prayer Meeting.  
BY J. HUBBARD.

The weekly prayer meeting, being one of the leading means of grace, can not be neglected by any member who is able to be there, without personal spiritual loss, to say nothing of the injury inflicted on inexperienced members who are influenced by such example.

Usually a small part of the church membership attends this service, and in some places a large part of the official board is among the absentees. This is a sad state of things, yet the statement is strictly true. Were it not for the overruling providence of God, which the pastor, if he is faithful, has a right to expect, he could have no more hope of success, without the presence and help of his leading members, than a general in battle with the enemy would have, in the absence of his division and staff officers.

It is likely that there are many who attend the prayer meeting, who have other objects in view, than the worship of God. Some go, hoping to meet friends, and others, by force of habit. We charitably hope, however, that the larger number are there to worship God.

The manner of conducting these meetings, has much to do with their spirit, and immediate results, as well as the future prosperity of the church.

The object of the meeting is to offer prayer, and it seems unreasonable that the time should be taken up by a short sermon, or a long exposition of Scripture. A short and spirited exhortation, urging every member to action, is all that is needed. The singing, at intervals, should be brief and lively; the prayers short, and to the point. The young should be called on, as well as the old, and occasionally two or three may profitably lead in prayer in immediate succession.

How can the members be induced to attend these devotions, is a question of great importance. We are inclined to the opinion, that if all were made to feel that each of them is expected to take part in the exercises, a much greater effort would be made to be there. Those who are not thus prompted to duty, might be greatly influenced by a pleasant talk on the subject, and a cordial invitation given by the pastor, while visiting them in their homes.

## From Connecticut.

As certainly as the world of Galileo moved, so positively are there great changes going forward in the physical conditions of our earth. Whatever basis the ancients may have had for their hypothesis, as to the immutability

of all material things, we are more and more coming to see the changeful nature of all earthly things with which we have to do.

It is only a few years since our northern winters were fiercely cold, and the snows filled the roads and buried walls and fences, so as to make travel exceedingly difficult and laborious. The lakes and rivers were covered so thickly with ice, that the heaviest teaming of the season could be done safely upon it. Recently we have had days sufficiently mild to make one think of speedily approaching summer, and the school boys have had very little opportunity for their favorite pastime of sledding and skating, while green grass is abundant and even flowers are in bud and bloom.

As to so great an extent elsewhere, so hereabouts the "Russian Grippers" is very prevalent. All sorts of people are subject to it, and few seem able to stand up against its assaults. So far, there seems providentially to have been very few fatal cases in our town. In this visitation, perhaps we not only have a peculiar development of the order of things in the natural world, but a summons from God to men, that they may see how frail they are, and how easily He can fling down in helplessness and pain, a whole world of people. It were well, if men were moved to serious consideration of the great duties of life, before the Almighty shall proceed to severities, under which the heedless, God-forgetting, guilty masses shall be hurled into the shoreless gulf of destruction.

Some people seem to think the world is hastening to its ripening, that the Lord may soon pluck it for his purposes of wisdom and retribution which shall show forth a complete vindication of his administration of affairs among the generations of men. Certainly many of the most pronounced conditions, which are to precede the end of the present order of things in our earth, are here with us. The scoffers are here in great numbers; and so it may be said of the self-lovers, the covetous, the blasphemers, the despisers of the good, the high-minded, the lovers of pleasure more than lovers of God, the observers of the form of godliness, who deny its power, and such as wallow in lusts that are Sodomitic in their nature. One of the saddest and most hopeless features of the times, is that the social world so easily condones wickedness, if it is only of sufficient enormity, and makes the world lose sight of the wrong in its extravagant display of sympathy for the wrong doers, the Maybricks, Southworths, Dows, Kniffins, and their like, who may be dripping with ooze from the slime pits of moral debauchery and crime.

In any case, if believers look for the second appearing of our Lord soon, in flaming judgment against his adversaries and to reward his servants, God is responsible for this faith, in so far as He urges on his people this very thing.

We are not, however, for such expectation, to cease from labor and idly wait for this glorious appearing, but to do as his word directs us, occupy the field of service until he comes, and seek to induce as many as possible, to prepare to meet the king who shall sit on his "great white throne," of which the Revelator tells us.

A splendid Congregational Church is to be dedicated in this town next week. The queer thing about it is, that some of its prominent members have recently been figuring before the civil court, on account of their relation to a club that is charged with violating the liquor law of the State, and to which one of the New York Tweed ring thieves belongs. It is now as of old, "Ephraim is mixed among the people." Yet there are very many good men, who are satisfied with the Church of Christ, and find such inexpressible delight in the service of God, they are not driven to consort with the sons of Belial, or to forage in the swamp-holes of iniquity, and rummage about in the garbage heaps of the Devil, in order to find something on which to slake their thirst and to relieve the pangs of hunger.

Why will professedly godly men, in their effort to please the world, persist in compromising the prosperity of the Church, for which Christ was willing to deny himself unto the death? And why will men, of large reputation for morality and piety, the Chief Executive of the Nation enjoys, give aid and comfort to the enemies of all righteousness, by investing in the brewer business in the very capitol of this great Republic?

(We suppose our correspondent refers to the Shoreham scandal. Ed. P. M.)

In the coming kingdom of our Lord Jesus Christ, men will not be governed by motives of pleasure or policy, but by the laws of eternal righteousness. May that kingdom come soon!

C. M. PEGG.

East Norwalk, Jan. 9, 1890.

## Wilmington District.

In the fourth quarterly conference held in Tome Memorial Church, Port Deposit, Md., a year ago, so interesting were the carefully prepared reports, that some regret was expressed, that the whole church was not present to hear them; and a motion was adopted, requesting the pastor to invite the church and congregation to attend the next fourth quarterly conference. This was held, Jan. 10th, and though "la grippe" was very prevalent in the town, keep-

ing some of the officials at home, quite a number availed themselves of the opportunity to listen to the reports, which represented every department of church work. Two hundred and twelve pastoral visits, seventeen subscribers to *The Christian Advocate*, thirty-five *Sunday-school Journals*, sixty *Sunday-school Advocates*, three copies of *Our Youth*, and one *Bimonthly Review*, were reported; and revival services, resulting in twelve conversions.

Bro. L. A. C. Gerry reported for the superintendent of the Sunday-school, whose motto was "the whole school for Christ;" and suggested, that it might be of great benefit to those who graduated years ago in Sunday-school work, to take a post graduate course. Six prayer-meetings, in the interest of missions, had been held. Tracts were distributed at the church door during the protracted meeting, and chromo lithograph tracts, to the class of children for religious instruction.

The temperance work is carried forward by the Y. P. T. Association, the W. C. T. U., and the State Temperance Alliance. In the interest of local education, two needs were spoken of—education and enforcement. It is well known that this people take a lively interest in education; and with other suggestions, a reading circle was named as a possible aid.

The committee on church records reported "written up to date, and all in good order." The pastor stated that he had been pastor of eight churches, but had not met any such committee on records.

A map of the town had been prepared by the pastor, for convenience in pastoral visits.

The presiding elder was called to account, for publishing Scott Church, as the only one on the district, where the quarterly conference appointed an auditing committee; and the statement was made, that all accounts in Tome Memorial Church had been audited for years, those of the official board, quarterly; and Hon. Jacob Tome stated, the trustees' accounts were audited monthly. This was very gratifying news, but the presiding elder stood by his report all the same, inasmuch as the auditing committee of Tome Memorial had not been appointed by the quarterly conference. I believe a great many churches would be greatly benefitted, by adopting the course pursued by the above named churches.

A young people's choir has been organized in the Sunday school, and there is no lack of interest in the singing. The pastor, before nominating the standing committees, stated that this was a matter of great perplexity, and he had been guided by the following principles: 1. To nominate some who are already serving, and some new



ones. 2. Not to nominate less than the minimum number. 3. Not to confine his nominations to the members of the quarterly conference.

The trustees made a very carefully prepared and comprehensive report. The class meeting reports showed a careful oversight, and much interest manifested. The proceedings of the "official board" were approved, and the pastor was invited to return.

Thus closed one of the most interesting quarterly conferences yet held. There is information which the whole church ought to have, and there is no better time to give such information, than at the fourth quarterly conference, through carefully prepared reports.

For the Sabbath services, Rev. Adam Stengle made an exchange with me; he, to preach at Port Deposit, Mt. Pleasant, and Rising Sun, and I, at Union, Wilmington.

W. L. S. MURRAY.

Reflections

EDITOR PENINSULA METHODIST:

Dear Bro—New ordeals are ever awaiting us; even the most favored of earth's pilgrims find it their lot, to journey through a vale of tears. We have need of sympathy, that boon of our common humanity, which grace has hallowed by its smiles. I would call it fellow-feeling, the kinship of our emotional experience in joy or sorrow. In either, it is a benediction. It is manly, to rejoice with them that rejoice; it is more than human, to weep with those who weep. You can also vouch to be personal; the muse of the tender chords knows how to chime with the refrains of the desolate heart, and speak in words of cheer, saying, "Though weeping may endure for a night, joy cometh in the morning." Tears themselves have a balm through which the sunshine of the soul reflects the rainbow of hope. I would pause; and turning away from the din of life's noisy activities, listen to the love-sweetened moan that comes from the lone shrine. While my pen records the fact, that "the mourners go about the streets," it adds the supplement, "We sorrow not, as those who have no hope." At your fireside, my friend and brother, there is weeping; but I am sure,

"While sorrow fills your eyes with tears, Hope is seen to glisten through them in a smile."

Life and immortality are brought to light, through the gospel. And there are Pisgah prospects in this wilderness world, rising to the eye of faith, above earth's highest summits, and beyond the stars, where fadeless landscapes bloom, where flows the river of life and where is the sea of glass, on whose golden strand stands the New Jerusalem, with its gates of pearl. There is the great white throne, and our Father's

house with many mansions, where departed loved ones, who have died in the faith, rest and reign, forever with the Lord.

SIRE.

In his address before the Baltimore Preachers' Meeting, Monday, Dec. 23, upon the great subject of "Methodist Missions and Missionaries over the World," Bishop Hurst said that Bishop William Taylor of Africa was the greatest apostle of Methodism, now on earth. He did not believe the Lord would let him die yet a while, but would spare him long, to carry out the great work in which he was engaged. He believed that a hundred years hence, and that five hundred years hence, the Church would look back upon Bishop Taylor as towering above all Christian missionary workers of his age.

The Christmas exercises in the New Cumberland, Pa., M. E. Church, were unique and exceedingly pleasant.

The Sunday-school, filled the front seats; the first half hour being occupied as a praise service, and the latter, made lively by the presentation of prizes and gifts. Prizes for attendance and for the recitation of golden texts, were distributed to a large number of the scholars; then followed gifts from teachers to pupils, and from classes to teachers. The organist, Miss Marian Prowell, was presented with a beautiful Bible from the Church and choir, and a venerable brother, Owen James, in a happy speech, presented the pastor, Rev. F. L. Tomkinson, a superb gold watch. The reverend gentleman expressed his thanks and appreciation in an appropriate reply.

We also learn that Bro. Tomkinson has just closed a gracious revival, in which over eighty persons were converted; some of the converts being aged men, and a large number in middle life. In some cases, whole families have been converted and have joined the Church.

Rev. J. M. Williams, of St. Paul's Church, Fall River, has been preaching a series of sermons on Sunday evenings to young men, which has drawn increasingly large audiences, as they have been continued. The general topic has been, "Reasons, Why I am not a Christian." The Sunday-school is growing in numbers and in interest, and the spiritual health of the church is good.—Zion's Herald.

Fifty women in a company feel more cheerful and hopeful, than a little squad, broken off as a segment from the full circle.

For small churches, here seems to be a valuable suggestion. We are not sure, that even our largest ones, may not find in it a hint worth their consideration. In union there is strength.—Nashville Christian Advocate.

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The Sunday School.

LESSON FOR SUNDAY, JAN. 19th, 1880  
Luke 1: 67-80.

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

THE SONG OF ZACHARIAS.

GOLDEN TEXT: "Thou shalt go before the face of the Lord to prepare His ways" (Luke 1: 76).

67. Zacharias was filled with the Holy Ghost—a special and overwhelming impartation of the Spirit, so that he spoke under Divine impulse and guidance. Prophesied.—The word has several meanings—to predict future events, to utter praise (Sam. 10: 5, 6; 1 Kings 18: 29), to preach or teach. The last is more especially the New Testament use of the word. This inspired utterance of Zacharias partakes both of praise and prophecy.

"Without inspiration, the pious priest would doubtless have adopted the same tone, the same Old Testament phraseology, but his words could not have been prophetic of the coming of the Messiah, nor of the part to be taken by his own son. Such an entire absence of erroneous Messianic expectations was scarcely possible in the case of even a pious Jew at that time, without the influence of the Holy Spirit guarding from error" (Schaff).

68. Blessed be the Lord God of Israel—an ascription of praise; a devout ejaculation, expressing the hope that He who had blessed, might also be blessed, or happy. In the Latin the first word is *Benedictus*, whence the name commonly given to this utterance of Zacharias. He hath visited and redeemed (R. V., "wrought redemption for") His people—the past tenses used instead of the future, because, to the prophetic eye, the events were certain. After about 400 years, during which Israel seemed to be abandoned and forgotten by God, He had mercifully looked upon His chosen, and visited them, not to punish, but to redeem and deliver. Instead of "redeemed," R. V., translates "wrought redemption for." The term is a priestly one, befitting the character of the one who spoke it. The *Benedictus* emphasizes the priestly, as the *Magnificat* does the royal attributes or mission of the Messiah. To redeem is to ransom.

Says Ellicott: "The noun 'redemption' is formed from that which is translated 'ransom' in Matt. 20: 28. Its occurrence here is noticeable as showing how large an element the thought of deliverance through a ransom was, in all the Messianic expectations of the time (chapter 2: 38). The next verse shows that Zacharias looked for this redemption as coming, not through the child that had been born to him, but through the Son, as yet unborn, of Mary."

69. Hath raised up a horn of salvation.—The "horn" is the familiar Old Testament symbol for strength and power (Psa. 148: 14; Deut. 33: 17; Dan. 7: 7, 8; 1 Sam. 2: 10). The figure in this instance appears to be derived from certain animals, whose power of offense and defense is located in the "horn, and not from the "horns," or projections, on the altar, which were resorts for safety to persons, in danger (1 Kings 1: 50: 2: 28). In the house of his servant David—in the line, or family, of David. The child of Mary, and not his own child, is the theme in "this noble burst of divine song."

"A horn is the strength, power, and beauty of the animal that wears it; and so it became an image of power, both in the ancient classic writers and in the Old Testament. So Psalm 132: 17: 'I will make the horn of David to bud.' From signifying power as a quality, the word is made to signify a power, kingdom, or king (Rev. 17: 12). 'The ten horns thou sawest are ten kings.' Jer. 48: 25: 'The horn of Moab is cut off.' So here it is applied to the Messiah about to be born."

70. This verse should be in parenthesis, as in R. V., so as not to break the connection between verses 69 and 71. By the mouth of His holy prophets.—It was the fundamental purpose of prophecy, to foretell the coming and mission of the Messiah. Even many predictions, which seem to us to have no Messianic connection, are quoted in the New Testament as being fulfilled in Christ. The theme of prophecy from the beginning, underlying all that was temporary, or political, was Christ. Since the world began—more exactly, "from the beginning," or "of old" See Gen. 3: 15; Gen. 49: 10; Dent. 18: 15; Isa. 9: 6, 7; 53, for illustrations of special Messianic prophecies.

"When we take up that long time of predictions, extending over more than three thousand years, from the first dim intimation that the seed of the woman should bruise the head of the serpent down to the last prophecy of Malachi, that the Lord whom the Jews sought should come suddenly to His temple as the messenger of the covenant whom they delighted in; when we mark the growing brightness and fullness that characterized each succeeding prediction, as feature after feature in the life and character of the great Messiah is added to the picture; when we compare the actual events, with the passages in the ancient writings in which they were repeatedly foretold, what a strong confirmation is given thereby to our faith, that He, of whom all these things had been spoken so long beforehand, was indeed the Christ, the son of the living God" (Hanna).

71. That we should be saved from our enemies.—The R. V., translates as follows: "Salvation from our enemies;" connecting this verse with verse 69: "A horn of salvation," namely, "salvation from our enemies." Whether Zacharias referred to political or to spiritual enemies, or to both, is not clear. He doubtless shared with his compatriots the spirit of rebellion against the Roman power and its instrument in the person of the Idumean Herod; but the context shows that the redemption for which he looked was not primarily, or exclusively, political.

"Collectively, the church shall be preserved in the midst of its wrathful foes, and finally obtain complete victory and triumphant security. Individually, the Christian shall have a divine protection amid both temporal and spiritual dangers, and in the triumphant age of the church, even temporal triumph" (Whedon).

72, 73. To perform the mercies promised to fathers.—For this purpose the "horn" had been raised up, or the Messiah given, viz., to fulfill promised mercies. To remember His holy covenant—from the general to the particular; from "mercies" in general to the particular and distinguishing mercy, i. e., the covenant made with Abraham (Gen. 22: 16, 17), the solemn oath by which the covenant was sealed, sworn to by God himself, because He could swear by no greater

(Heb. 6: 13-14), an oath which could only be fulfilled by the coming of the Messiah.

"The whole work and kingdom of Messiah are represented as a mercy pledged on oath to Abraham and his seed, to be realized at an appointed period; and at length, 'the fulness of the time,' gloriously made good. Hence, not only 'grace,' or the thing promised, but 'truth,' or fidelity to the promise, are said to come by Jesus Christ" (D. Brown).

74. Being delivered from both political and spiritual enemies. Might—(R. V., "should") serve Him without fear—the purpose of redemption, viz., to remove all barriers and hindrances to pure and acceptable worship; to enable believers to serve God unto all well-pleasing, with no slavish fear of Him to whom their service should be rendered, and no harassing fears arising either from spiritual or temporal foes.

"This is the adoption, as distinct from 'the spirit of bondage again to fear' (Rom. 8: 15). By bringing in this great salvation He grants us the privilege of serving God with hope, and a love that casts out fear, in cheerful, happy obedience; and this service without fear, free and filial, is the high privilege of Christ's redemption here and in all eternity" (Jacobus).

75. In holiness and righteousness before Him.—Two more characteristics of this service are added—holiness and righteous. Taken together holiness has reference to God; righteousness to men. The first has to do with inward purity and consecration, the second to outward manifestation and activity. The two go together, and mutually imply one another, like faith and works. Still, even "righteousness," which outwardly manifests holy service, is regarded by God, and performed "before Him." All the days—not merely until the death of Zacharias, but throughout the new dispensation.

76. Thou, child—addressing his own son. Shall be called—not merely shall be, but shall be acknowledged to be. The prophet of the Highest (R. V., "Most High")—see verse 32, where Jesus is called the Son of the Highest. Notice that in this address Zacharias subordinates his son, both in his nature and mission, to the Messiah. To prepare (R. V., "make ready") His ways—to herald His coming; to remove stumbling-blocks; to preach repentance, etc.

"As the 'Most High' is an epithet in Scripture only of the supreme God, it is inconceivable that inspiration should apply this term, as here, undeniably to Christ, unless He were God over all, blessed forever" (D. Brown).

77. To give knowledge of salvation—to teach the way of salvation; to make the people know that salvation could only come, by the pardon of their sins through faith in the Messiah; and that the Messianic salvation would be spiritual, and not a merely political deliverance.

78. Through the tender mercy (R. V., "because of the tender mercy").—God's mercy is the source of salvation. The day spring from on high—the "Sun of righteousness, with healing in His wings" (Mal. 4: 2). See also Isaiah 60: 1-3. Hath visited us—R. V., "shall visit us."

79. To give light (R. V., "shine upon"), etc.—"the light of the knowledge of the glory of God in the face of Jesus Christ." Jesus proclaimed Himself "the light of the world." Darkness—ignorance, error, sin. Such was the state of Israel and of the world at the coming of Christ. They abode in darkness, and even "loved darkness rather than light because their deeds were

evil." Shadow of death.—Until Christ came, death cast a baleful shadow over the world. The future had no certainty. Spiritual death also reigned. He "brought life and immortality to light." Guide our feet—in the darkness men wandered from the ways of peace; they could not see what paths led to peace and purity. Christ threw light upon those paths, and they that sat in darkness could now walk in light.

"The blessed effects of the "dayspring" which dawned from on high were: the dispersion of ignorance, which is the darkness of the intellectual world; the awakening of men from sin, which is the sleep of the soul; and the direction of their hearts into the way of peace—that is, of peace with themselves, by the answer of a conscience cleansed from sin, and peace with one another by mutual love" (Horne).

80. Child grew.—This verse contains all we know of the Baptist for thirty years. Waved strong in spirit.—His intellectual and moral being kept pace with his bodily growth. Was in the deserts—the Judean wilderness bordering on the Dead Sea.

No Christian society can gain the confidence of the world, unless it follows the example of Christ, in doing good. It must show, that it has the welfare of humanity at heart. And there is not the least danger, that by so doing it will be shorn of its spiritual power. For the saving of men from sin by conversion is only the highest form of doing good, and never interferes with ministrations to material wants. The man brought to Christ must be considered in his surroundings, and the Church ought to have a keen realization of the fact, that while he is not taken out of his former social position, he has become a member of a new society in which all are brothers as well as disciples of Christ. The failure to do this is the weak point in Christian organizations. It is simply the weakness of human nature, the old habit which has not been expurgated. The sanctified nature has attained to the spirit of Christ in dealing with its fellows. By this shall all men—the world—know that the Church has really passed from death into life.—*Central Christian Advocate.*

While building a sewer through one of the principal streets in Ticonderoga, New York, the workmen discovered a tombstone, and, later on, a coffin. Examination showed the latter, to contain the remains of Lord Howe, of Revolutionary fame. The skull was in a perfect state of preservation.

The *Western Christian Advocate* thinks the figures, presented by Dr. Lee before the Preachers' Meeting recently, were startling in their silent declaration, that Methodism in Cincinnati had not only failed to keep pace with the growth of population, but had largely lost the evangelistic (the go-after) spirit and attractive power which characterized its early history.



## 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 annual report of the Internal Revenue Commissioner, John W. Mason, for the fiscal year ending June 30, 1889, shows aggregate receipts during the year, of \$130,894,434, an increase over the previous year of \$6,567,958. This increase is mainly on spirits distilled from materials other than apples, peaches, or grapes. The number of gallons of spirits produced from grain during the year is 87,887,456. This is an increase of 19,499,296 gallons over last year, and 4,161,150 gallons more than the average annual production (83,728,306 gallons) of the last ten years. The quantity of spirits produced and reported in distillery warehouses during the year was 89,358,510 gallons, or 19,079,014 gallons more than last year. The Commissioner estimates that about 8,000,000 gallons of alcohol are used in the arts and manufactures.

The North Dakota prohibition law is entitled: "An act to prescribe penalties for the unlawful manufacture, sale and keeping for sale of intoxicating liquors, and to regulate the sale, barter and giving away of such liquors for medicinal, scientific, and mechanical purposes." It is an exceedingly lengthy document, containing thirty-two sections, and goes in force July 1, 1890. It imposes penalties as follows: First offense, \$200 to \$1,000, and imprisonment not less than ninety days nor more than one year; second and each succeeding offense is treated as a felony, with punishment by imprisonment in the State's Prison, for a period not exceeding two years and not less than one year. There is a proviso permitting registered pharmacists, to sell for medicinal, mechanical, scientific and sacramental purposes. All places where intoxicants are sold are declared common nuisances, and the sheriff of the county in which such places are located, is empowered to abate them and destroy the intoxicants and fixtures found therein.

Governor Goodell, of New Hampshire, has issued the following proclamation: "In view of various heinous crimes which have been committed in our State within the past few weeks, directly traceable to the use of intoxicating liquors, in the sale of which the criminal laws have been flagrantly violated; now, therefore, I warn all

persons engaged in this illegal and deadly traffic to desist therefrom immediately and I call upon the Attorney General of the State, the Solicitors and Sheriffs of the counties, the Mayors of the cities and selectmen, and all other officers throughout the State, and upon all good citizens of every party, to unite in one supreme effort to close up and suppress every liquor saloon of every description within our borders. 'Let no guilty man escape.' Numerous decisions of our Supreme Court attest the constitutionality of our prohibitory liquor laws. Let them be vigorously enforced, that our people may enjoy the great benefits which are sure to follow. And I can not refrain from urging all churches, temperance organizations, and all persons who desire the best good of our Commonwealth, to redouble their efforts to promote personal sobriety and temperance amongst our people."

The third international congress for the study of Alcoholism, held in Paris last August, was composed chiefly of Frenchmen, yet England, Holland, Belgium, Switzerland, and some other countries were fairly represented. The startling fact which gave significance to the work of the Congress is, that insanity has wonderfully increased in the last twenty years. The increase noted in France is attributed almost entirely to alcoholic liquors; the same is true of Holland. The following resolutions were passed, expressing the views of a majority of the congress. "1. The increased consumption of alcohol is one of the principal causes of the development of crime and insanity. 2. A diminution in the number of drinking-places being one of the means of reducing the consumption of alcohol, this congress is of the opinion, that Governments should take measures to restrict the number of dramshops."

John Wesley thus forcibly and truthfully describes those, who are engaged in the liquor traffic: "They drive men to hell like sheep. They murder by wholesale, neither does their eye-pity nor spare. Their gain is the blood of men. The curse of God is on their possessions. Blood, blood is there."

Prohibition is to be tried in east Tennessee. A great land company, recently organized, with Clinton B. Fish at its head, has purchased 300,000 acres of agricultural, mineral, and timber lands in east Tennessee, and proposes to establish a manufacturing valley city and uplands health resort, placing in every title deed and lease an absolute prohibition clause. This feature they declare to be based, not upon moral or political sentiment, but upon the wisest business policy.

### Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg, who had suffered long from impure or mucified blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot. Smith Kleine & Co., Arch street. Sold by dealers in medicines.

### Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.			
CHURCH.	QUAR. CON.	PREACHING.	
	JAN.		
Cherry Hill,	20	9	19
Newark,	18	2	19
Union,	25	7	26
Grace,	24	9	26
Wesley,	27	7	26
Newport,	25	7	26
	FEB.		
Marshallton,	1	7	2
Ebenezer,	3	1	2
Christiana,	1	1	2
Red Lion,	8	2	9
New Castle,	10	7	30
Summit,	10	7	30
Kirkwood,	10	7	30
Del. City,	15	7	30
Port Penn,	15	10	16
St. Georges,	15	2	16
Asbury,	22	7	30
St. Paul's,	24	7	30
Swedish Mission,	25	7	30
Kingswood,	26	7	30
Cookman,			

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

DOVER DISTRICT—FOURTH QUARTER.			
CHURCH.	Date.	S. Service.	Quar. Conf.
	JAN.		
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
Cannon,	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
Milton,	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.			
CHURCHES.	QUAR. CON.	QUAR. MEETING.	
	JAN. 1890.		
Powellville,	23	3	19
Cape Charles,	27	10	26
Reid's Wharf,	29	3	26
	FEB.		
Parkley,	3	3	2
Onancock,	1	3	2
Hallwood,	8	3	9
New Church,	8	10	9
Barren Creek,	11	3	9
Sharptown,	12	7	9
Bethel,	13	10	9
Lawrel,	14	7	16
Concord,	15	3	16
Annemessex,	20	3	23
Asbury,	19	7	23
Crisfield,	20	7	23
Delmar,	22	10	23
Quantico,	25	3	mar. 2
Fruitland,	26	3	2
	MAR.		
Salisbury,	3	7	2
Smith's Is.	6	3	2
Tangier Is.	5	7	2
Holland's Is.	4	3	2

T. O. AYRES, P. E.

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### Our Exchanges.

The Nashville *Christian Advocate*, M. E. Church South, comes to us with fewer, but larger pages, with some improvements in its "make up," and with many traces of the skill and ability of its accomplished editor, Rev. Dr. O. P. Fitzgerald. This Southern editor, rarely, if ever, dips his pen in gall, when he has occasion to make reference to the Methodist Episcopal Church. His paper prospers.

Our own *Western* fairly shines, in its new and attractive attire. We admire its heading and general arrangement. Dr. Moore takes so kindly to his new line of work, and does it so well, that there can be no misgiving but that he is the right man in the right place. To take hold just where the lamented Dr. Bayliss let go, and not only maintain the high position the paper had attained, but to make a positive advance, is an achievement of which the new editor may be justly proud. We tender our congratulations and best wishes.

*Zion's Herald* wears a more inviting smile than ever, in its new dress. We are glad to be assured of its prosperity, under the wide-awake direction of its sprightly and genial editor, Dr. Parkhurst. We regard this organ of New England Methodism, as one of the best of the goodly family of un-official religious weeklies; and however the lively dispute may be determined between its editor and him of the "Great Official," as to the continuity of Jonah's mundane existence after his emergence from the whale's belly, with the same individual's previous history, we trust each of these excellent brethren, will have a happy and prosperous New Year, and their respective subscription lists correspond with the increasing value of their papers.

Our nearest neighbor on the north is *The Philadelphia Methodist*, that is doing so satisfactorily, as to obviate any occasion for a new dress or other alterations, with the advent of the New Year. Our esteemed *confreere*, Dr. McCullough, in his editorial work, does the same faithful and efficient service for his Conference, as he has so long

done for it, in other valuable lines of labor. His paper is a benediction wherever it goes, and we most heartily bid him and it, God speed.

About as near to us is *The Christian Standard*, of Philadelphia, which comes to us with a new heading, and in new type. Although our good friend Pepper is still at the editorial helm, we are glad to say, there is far less of that style of condiment served up to its readers, than finds its way into a certain other weekly, which aspires to be a *Witness* and a *Guide*. Bro. Pepper is a genial brother, with no little skill in handling cranks, and makes a very good paper. With the kindly spirited John Thompson, as business agent, whose mature Christian graces shine out through his benevolent countenance the *Standard* will doubtless have the prosperous future it so well deserves.

Next us to the Southland, is *The Baltimore Methodist*, Rev. Dr. Frysing-er, editor. With the new year, it puts on a new and very attractive heading, adds to its size, and makes other improvements, indicative of gratifying prosperity. We extend to Dr. Frysing-er our hearty congratulations and good wishes.

But we cannot take space even to enumerate the entire list, including, among others, *The Northern*, *The Northwestern*, *The Central*, *The Indiana*, *The Pittsburg*, *The Southwestern*, *The Richmond*, *The Buffalo*, *The California*, and *The Michigan*, of the family of *Advocates*, *The Methodist Protestant*, *The Evangelical Messenger*, *The Religious Telescope* and *The Baltimore Baptist* of sister churches, and the most of the secular weeklies of the *Peninsula*, with *The Voice*, *The Advocate*, and *The Tribune*, of New York; but to each of them, we tender our congratulations, with the hope, that these literary luminaries may shine with clearer and steadier radiance, upon the path of truth and righteousness with each succeeding year, as the days go by; and that each editor, besides all other rewards, may have the consciousness of duty faithfully done, and responsibilities courageously met.

*The Gospel in all Lands* for January comes to us richly laden with missionary intelligence of great interest. A report of the General Missionary Committee's proceedings, including collections, appropriations and apportionments, a digest of the annual report of our missionary society; a large part of Bishop Taylor's wonderful report of his work in Africa, with a number of fresh articles on various aspects of missionary enterprise, make up a number of great value. \$1.50 a year; 15 cts a copy.

The Wilmington District Epworth League held its first convention in Scott M. E. Church, this city, Thursday the 9th inst. There was a large attendance, and favorable reports from the various chapters. The programme of exercises was carried out, and papers read on live topics. Rev. J. L. Hurlbut D. D., secretary of the Sunday-school Union, was present, and made a fine address.

### Hungry Heroes.

BY REV. JAY BENSON HAMILTON.

At a Thanksgiving service, an old soldier, now a minister, spoiled a Thanksgiving dinner by his prayer. He plead with God, to bless the old heroes, who bared their breasts to the leaden hail of the battle field in the time of their country's peril, but now ate their Thanksgiving dinner in the poor-house. No heart could fail to feel a quickening throb, when listening to the pathetic and tearful prayer. I am continually reminded of that prayer by six hundred letters heaped in my study. They are letters from veteran ministers. The tale they tell of destitution and pinching need are exceeded in power to stir the heart, by no novelist's art. We need but remember, that those who confess in confidential whispers to poverty and want are not shameless mendicants, but honored ministers of the gospel, who but yesterday were tenderly cared for and highly esteemed, because of faithful devotion to unselfish service for Christ and his Church.

In the *Christian Union* recently, a candid and truthful utterance appeared, touching this question suggested by my special work, in agitating this question in the Methodist Episcopal Church. It was said that the proposed poll tax of "twenty-five cents upon every member is impracticable." No poll tax is intended, the sum named is but the minimum amount, selected for easy computation of the share of each local church. It has been ascertained, that if every minister paid ten dollars a year, and every member twenty-five cents a year, it would be possible immediately, to pay an annuity to each superannuated minister of ten dollars per year, for each year of effective service. This is the Canadian plan, and works perfectly. The Wesleyan plan in England is similar in principle. I have before me, the plan of all the large Protestant churches of this country. The plan of the Methodist Episcopal Church is the best, and will produce the most satisfactory results, if thoroughly worked. The destitution and suffering, unquestionably existing in such degree, that the recital is very painful, is entirely the result of the lack of a plan thoroughly carried out. The dearth of

young men for the pulpit may largely result, from this weakness of the average church economy. The educated young man, if he enters any profession finds his harvest-time, at the period when the pulpit rejects him. Christian heroism may suffice to dare arduous and illy-paid labor when young and vigorous; it would not be surprising, if it faltered at the prospect of being left to indigence and beggary in the infirmity of old age. The Church needs but to return to the Mosaic plan, suggested in Numbers 8; 23-26. "This is it that belongeth unto the Levites; from twenty and five years old and upward, they shall go in, to wait upon the service of the tabernacle of the congregation; and from the age of fifty years, they shall cease waiting upon the service thereof, and shall serve no more; but, shall minister with their brethren in the tabernacle of the congregation to keep the charge, and shall do no service." Relieved from heavy labor they were provided with light occupation and assured support. There is not a Protestant Church in this country wise enough to measure up to this ideal. The Catholic Church alone has no superannuated minister; no priest is without work or salary. It ought not to tax too greatly the statesmen of the Protestant Church, to devise a way to use the vast number of clergymen, unfitted for full duty, but needing occupation for health's sake as well as for the sake of support. Until this is done we shall be grieved and ashamed, and perhaps almost wrathful, when compelled to hear the sad story of hungry heroes.

211 Clermont, Ave., Brooklyn, N. Y.

General Thomas B. Van Buren, who died recently in San Francisco, and was brought East for burial, was a nephew of President Van Buren, but had other claims for distinction than those of ancestry. He served with honor during the war, President Lincoln having made him a brigadier-general by brevet. General Grant sent him to the Vienna Exposition, as commissioner-general, and finally appointed him consul to Japan. His wife was Miss Harriet Sheffield, a daughter of the founder of the Scientific School at Yale.

The Rev. John A. Williams, general superintendent of the Methodist Church of Canada, is dead. His office is the counterpart of that of bishop among us. He was a fine officer, and his death is a loss to all Methodism.

The *Christian Advocate* of Nashville, says:—

"Miss Frances E. Willard is in Nashville at this writing, where her friends are legion. We do not fully keep pace with all the notions of this finely-tuned, electric genius; but we never see her name, that we do not mentally invoke a blessing upon, her and upon the temperance cause for which she prays and works."



NEW CHURCH, VA., J. E. Graham, pastor.—New Church is not left behind in the way of entertainments; for we had a very pleasant time here, the last night of December. The church was handsomely dressed in new style. Part of the Pocomoke choir with their cornets joined with ours, and the Immanuel Concert was rendered, to the delight of an overflowing house. The Pocomoke Sunday-school then presented the New Church M. E. School with a library and a banner; the pastor responding, in a very appropriate speech. Then the trees which were loaded with good things, were stripped, and the confectionaries distributed among the children. The pastor then called each scholar's name in turn, who received a pretty and useful present. While all this was done to make the children happy, the pastor was not forgotten. Among the numerous Christmas presents he received, we noticed a large turkey, a pair of heavy driving gloves, and a handsome carriage robe. The day before New Year's there was a large box left at the parsonage, containing a complete suit of clothes for him, and many articles for the comfort of his wife and little ones. These things all come in good time, and make the preacher and his family rejoice. May they be spared to see many returns of such a happy New Year.

Jan 7th, 1890.

A LOOKER ON.

#### From Barren Creek, Md.

DEAR BRO. THOMAS.—When we came here, a year ago last July, we found no Methodist Episcopal Church in the town, but an old dilapidated building, about three fourths of a mile out, and about a half century old. Religious services of all kinds, save an occasional sermon by the preacher in charge at Quantico, had been abandoned, for a long time.

We went to work, and organized services of all kinds provided for in our discipline; but soon found we were not in the right place. We then went into the town, secured a hall, and soon had a Sunday-school of a hundred scholars.

Last Sunday, we dedicated our church building, which we call Advent Tabernacle, free of debt. Rev. E. H. Derrickson of Sharptown, preached in the morning from Matt. 2-23. His sermon was considered a splendid effort, and gave him a warm place in the hearts of these people.

In the afternoon, Rev. C. S. Baker of Delmar, preached, from John 14, 1-3, a powerful sermon. Our people think he is one of the Conference stars. His sermon at the camp here, last summer, was an eloquent one. Two most excellent ones were preached by Bro. J. O. Sypherd, of Laurel at the same camp.

Bro. James Conner, of Tangier Island was with us some time ago, and preached finely. He has a very strong hold, on every body here.

S. J. BAKER.

Jan. 14, 1890.

#### From Tangier, Va.

MR. EDITOR: As you have not heard from this part of your parish very recently, I have concluded to send you a few notes. The Old year has gone, with its pleasures and sorrows, and we have crossed the threshold of the New.

Our church building was enlarged last summer, by adding twelve feet to its length, and three feet for a recess pulpit. At that time it was beautifully frescoed, and since

then, it has been shingled; so that we now have a large and attractive house of worship, which is filled every Sunday, by those who come to hear the precious word of God from our beloved pastor, Rev. James Conner.

We have an interesting Sabbath-school of two hundred scholars and twenty-four teachers, with brother W. H. H. Crockett, as our efficient superintendent. It has been lately re-organized, and is in good working condition. A Christmas entertainment, conducted by the pastor, was given in the church, for the special pleasure of the children. The spacious room was crowded, and all enjoyed the exercises very much. We had appropriate music by the choir, with Miss Jennie Conner as organist, assisted by Dr. J. F. Newman; speeches by the children and four of the brethren. Each of the children received a treat, from the beautiful Christmas tree.

Bro. Conner gives us two sermons every Sunday, and from September until Christmas, he has held a prayer meeting after each evening sermon, with penitents at the altar every time but one. Twenty-eight have been added to the membership since Bro. Conner came to us last spring.

I feel confident the collections will come up to the apportionments, and that the financial condition of the church at the close of the conference, will be excellent.

The parsonage is in good condition, but will probably be re-painted this year.

Bro. Conner's sermons are scriptural, logical, and forcible. Each one seems better than its predecessor, so that we are always hungry for them. We hope he may be permitted to remain with us, as long as the laws of the Church will allow. Some of us think his salary ought to be increased. He has an interesting family of children, and an estimable Christian wife.

Very respectfully yours,

G. W. N.

#### From Lloyd's, Md.

BRO. THOMAS: We had a beautiful Christmas tree, loaded with luscious fruits of the season, to make the children have a good time.

Our conference collection will be up to, and may be a little beyond the last year's figures, notwithstanding the hard times. The most of them I have taken outside of the church.

As to raising money for the worn-out preachers' fund, on the plan you propose, I must say, I have not much faith in its success. The plan seems to me, to complicate the serious monetary interests of the claimants, with the subscription list of a newspaper which should stand or fall on its own merits.

I will be one of one hundred ministers of our conference, to raise \$1000 for the worn-out preachers' fund, over and above our apportionments; or I will be one of two hundred ministers and laymen, to raise \$2000, over and above the apportionments for that fund. I mean that we raise or pay said amounts extra, so that no other collection shall suffer because of it. This seems to me a feasible plan, by which to do something, worthy of our venerable fathers in the work. I make the proposal in good faith, and will wait a while in patience, for some brother to second my motion.

I have secured a lot of two acres of land, for a new parsonage, very eligibly located, open to the great Choptank River, and beautiful for situation. It is a free gift from

brother and sister Jno. M. Beckwith, to the Methodist Episcopal Church, who have given a deed for it in fee simple, as all of our church property should be. I have had the land surveyed and marked; the deed recorded; and some material provided for the building.

Resolutions of thanks to our good Bro. Beckwith and his grand wife, for their generous gift, were adopted in our fourth quarterly conference.

This charge has needed a new house for the preacher, in a new place, and now it is coming.

W. M. GREEN.

Jan. 7th, 1890.

David H. Knotts, of Hillsboro, Md., raised this year twelve tons of tomatoes from one acre of ground.

At the meeting of the Chester County (Pa.) Woman's Christian Temperance Union, at Coatesville, the most prominent delegates seceded on account of the partisan nature of the Union's work, and formed a new Woman's Christian Temperance League, which is to conduct the temperance work on a non-partisan basis.

## Marriages.

SIMPSON—SHAW.—In the Harrington Presbyterian Church, Dec. 18th, 1889, by Rev. J. Warthman, Silas A. Simpson and Letitia Shaw, both of Harrington, Del.

SATTERFIELD—MASTEN.—At the residence of the bride's mother, December 19th, 1889, by Rev. J. Warthman, George M. Satterfield of Felton, Del., and Joanna Masten of Harrington, Del.

PRICE—ROSS.—At the residence of the bride's parents, Dec. 31st, 1889, by Rev. W. W. Sharp, James P. Price of Kent Co., Md., and Elmina Ross of Kent Co., Del.

FERGUSON—JONES.—In the Ashbury M. E. parsonage, 222 Walnut St., Wednesday, Jan. 1st, 1890, by Rev. John D. C. Hanna, James H. Ferguson and Anna E. Jones, both of Stanton, Del.

CANNON—SIRMON.—Wednesday Jan. 1st, 1890, at the residence of the bride's parents, by Rev. J. O. Sypherd, Curtis W. Cannon and Mrs. Sarah E. Sirmon, both of Laurel, Del.

BAXTER—SHORT.—At Kenton M. E. parsonage Jan. 2nd, 1890, by Rev. W. W. Sharp, Herman M. Baxter and Ella M. Short, both of Kent Co., Del.

PARKINSON—TAYLOR.—At their residence on Little Devil's Island, Md., Jan. 8th, 1890, by Rev. Benj. C. Warren, John T. E. Parkinson and Emily Taylor.

RICHARDSON—ELLIOTT.—At their residence on Little Devil's Island, Md., Jan. 8th, 1890, by Rev. B. C. Warren, Wm. H. Richardson and Julia Elliott.

ABBOTT—DIZE.—At their residence on Piney Island, Md., Jan. 8th, 1890, by Rev. B. C. Warren, Thomas Abbott and Margaret Dize.

BRYAN—CAHALL.—At the residence of Chas. E. Thawley, Esq., 626 E. 6th St., Wednesday evening, Jan. 8th, 1890, by Rev. John D. C. Hanna, Wm. E. Bryan and Annie B. Cahall, both of Queen Anne Co., Md.

MURRAY—SHEPPARD.—Jan. 8th, 1890, in the Frankford M. E. Church, by Rev. C. F. Sheppard, Levin E. Murray, D. D. S., and M. Roberta Sheppard, daughter of the officiating minister.

STEVENSON—MEEKENS.—Wednesday, Jan. 8th, 1890, in the M. E. Church, Laurel, Del., by Rev. J. O. Sypherd, Marion H. Stevenson of Cape Charles, Va., and Katie W. Meekens of Laurel, Del., only daughter of Geo. J. Meekens, Esq., of Baltimore, Md.

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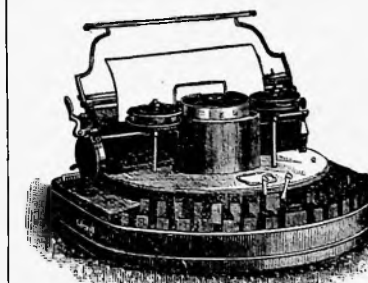
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OUR SERIAL STORY  
Blanch Montague,OR  
WHY WAS IT?

By CAUGHEY.

## CHAPTER III—DOWN GRADE.

While Walter Melvin was sleeping the sweet sleep of youth and health, in the Sea View cottage, that memorable June night, strange and startling events were occurring, at the Alaska Annex.

Two days previous, James Hartzel, a wealthy broker, in company with a servant named Robert Harding, had come to the Annex, and taken rooms for the week. Mr. Hartzel was sixty-eight years of age, and quite feeble. Having been in ill health for some time he had been persuaded by his physician to leave the crowded city, and spend a few weeks at the sea-shore. He had been successful in business, and, though wealthy and handsome, had never married. Unlike many rich men, he was generous, and even lavish in his expenditures; and, what is very unusual with men of means, he often carried large sums of money on his person.

Robert Harding, was a young man, thirty-two years of age, who had never made a success in any of his undertakings, and at this time, was the body servant, or valet of Mr. Hartzel.

He had never married, because he had never felt himself financially able, to assume the care of a family.

His mother, a devout Christian, had carefully taught her son, in early life, the principles of her own simple and beautiful faith; and, although he never made a Christian profession, he had been, up to the last five years, an upright, and honorable man, who scorned to do wrong, and in his heart revered and feared God.

It was in the winter of 18— that the great change of his life occurred.

His mother had been dead three years; and, turned out into the world to wander here and there, with "no certain dwelling place," he was often thrown into company with young men who were well advanced in the ways of sin and vice.

At a meeting of nine young men, calling themselves the 'Liberal League' held the 25th day of December 1875, Robert Harding, just twenty-seven years old, was presented with a copy of Thomas Paine's "Age of Reason." Remembering his mother's cautions against reading the works of skeptics, and scoffers, he refused to read it, when requested to do so. The young men chided him with being afraid to read it, and dared him to do so; at the same time laughing at him for his conscientious scruples, when he reproached

them for presuming to hold a meeting of their League, on Christmas night.

The banter of the young men, with their ill concealed contempt, stung him to the quick, and he resolved to read the book, at whatever the cost; little thinking how fearful the cost would be.

Could our readers look into the noble and true heart of Robert Harding, as he left the Liberal League that fatal Christmas night, and then have looked again upon the same heart at the time of which we are writing, when wild, mad passions held "high carnival" there, they could but exclaim "If thou art he, O how fallen!" Rapid indeed, were the steps he made, when once he had started in the downward path. He read the "Age of Reason," and became a skeptic. Had he read, Butler's Analogy, Watson's Apology, Fletcher's Appeal, or the New Testament, as in simple fairness he ought to have done, he might have been saved; but the book he had just read completely destroyed his relish for religious reading, and from the Age of Reason, he soon went to the yellow back literature, the trashy and sensational story papers, and demoralizing works of fiction; for hours he would sit, or lie, pouring over these pages, gazing upon their obscene illustrations, and perusing the exciting narratives of murders, lynchings, burglaries, highway robberies, divorces, elopements, seductions, prize fights, and every dark and diabolical deed in the catalogue of crime, as drawn out in sickening detail, until his brain was fired and every noble principle of his soul was corrupted. Giving his imagination full sway, he would live for hours in a world of fancy, imagining himself the leading spirit in the dark and desperate deeds of which he read. Day by day the malady grew worse, until, at last, crime became the all absorbing thought of his life; and having silenced the remonstrances of conscience, he was carried madly on, by the wild current of his passions.

The one great resolve of his life, was to procure wealth; and this he determined to have, even if he had to stain his hands with human blood, in order to grasp it. This desperate purpose, once formed, soon absorbed his entire being. It was his first thought in the morning, his last at night; and many times, he "works in dreams through sleep," as, in the fanciful tragedies of the chimera, he seemed to grasp the coveted gold.

So rapid was this progress of demoralization, that he had not betrayed himself, by any marked change in his outward life; and thus it happened, that he had no difficulty in obtaining recommendations from his friends, which had induced the unsuspecting broker to employ him, and admit to

his confidence so desperate a character. From the day Robert Harding entered the service of Mr. Hartzel, until the day we find him quartered with his master at the Alaska Annex, he had constantly watched for an opportunity to discover if his employer carried any money with him, and how much.

On that memorable afternoon, when Walter Melvin had vainly sought quarters in the Annex, Mr. Hartzel, had placed in this man Harding's care, the identical pocketbook, which later in the evening, as we have seen, Walter found on the side-walk. It had been Mr. Hartzel's custom to leave his valuables in his room at the Annex, when he went to the beach for his afternoon bath; but having heard the clerk's hurried conversation with the proprietor, as to his suspicions of Walter Melvin, he deemed it prudent to carry his watch and pocket-book with him, and entrust them to his servant, while he was at his bath.

The moment Harding's fingers clasped that well-filled pocket-book, he resolved it should be his.

At first he thought of attempting to escape with it, while his master was in the water, but this plan was soon discarded; then he thought of hiding it, and pretending to have lost it; but, fearing lest he be detected in the theft, he resolved to return the valuables, and wait till he was asleep, then, stealing into his room, quickly take his life, with the long sharp knife, he had bought more than a month before, and repossessing himself of the treasure, make his escape under cover of the darkness.

I shall not ask the reader to follow this villain, as with quiet deliberation, and unshaken purpose he pressed on, to the accomplishment of the awful crime he had planned. Suffice it to say, that one exciting incident followed another, in quick succession, until, like an avalanche leaping down the mountain side, he rushed madly on, and at last leaped over the mighty precipice of murder into the deepest abyss of sin.

\* \* \* \* \*  
As the scenes of a lifetime come in one concentrated view before the mind of a drowning man, so before the horrified soul of Robert Harding, swept in one dreadful moment the terrible reality, that he was a murderer, that the mark of Cain was upon him, that every man's hand was against him, and that the vengeance of earth and heaven would pursue him to justice. And it did; for in his effort to strike the murderous blow, that cost James Hartzel his life, that night, Robert Harding inflicted a wound upon himself, that resulted in his own death, late the next day.

In the last hour of his life, Harding confessed the crime; but not until Walter Melvin had been arrested, and an inquest had been held on the body of the unfortunate broker, and a chain of circumstantial evidence forged, strong enough to bind the innocent young man in a felon's cell.

At the Annex that night, was a young Rockwell lawyer, Horace Montague, son of Christopher Montague, who from the first, believed in the innocence of Walter Melvin, and sought to aid him. With the keen eye, and cool judgment of a natural born lawyer, Horace Montague scanned every object within the range of his vision, and listened with the keenest attention to every question that was asked, and to every answer that was made by Robert Harding, at the inquest, and while every one was wildly excited, he, calm, and collected, weighed the evidence, and thought deeply.

From the first the young lawyer had scarcely lost sight of the wounded valet, and now when the last hour of his life had come, and the miserable man horrified by the thought of death, made a full confession of the crime for which Walter Melvin had been arrested, Horace Montague was there, carefully writing every word.

The dying man, gave a detailed account of his preparation for the deed, and of the accident that cost him his life. In the presence of the sheriff, the officers, the minister, and Horace Montague, the dying man swore to the truth of his statements.

He was very weak from loss of blood and continued excitement, and the effort he had just made quite overcame him.

"I know, that I am hastening my death," he said, "but it matters not, if I can only, in some measure, right the wrong that my crime has done to others." As he uttered these words, he sank back upon the pillow, and closed his eyes.

For a few moments, he lay so still, and looked so pallid, that those standing near, thought life had fled; but he soon opened his eyes, and looked about him; his lips moved, and he murmured in a scarcely audible tone, "the end has come; tell the young man who has been arrested, because of my miserable deed, that, with my last breath, I ask his forgiveness."

He was silent a moment, then rousing himself, with a last convulsive effort, he exclaimed: "O God, of my mother's faith, O Jesus, who pitied and saved a dying thief, O Son of man, O Son of God, save me?" The eyes closed, the lips trembled a moment, and were still. The troubled spirit had gone into eternity.

(CONTINUED NEXT WEEK).



**What are you Doing?**

Did you ever tell, what the Lord has done for your soul?

How does the world know, that you are a Christian?

Did you ever make a personal appeal, to an unconverted soul?

Do your religious engagements take precedence, over all others?

Have you tried to induce any one to attend your church?

Have you welcomed any stranger in church?

Do you visit the poor, the sick, or the stranger?

Have you sought to know our new members?

Is secret prayer your daily habit?

Do you observe daily worship?

Do you read your Bible daily?—

*Thought and Work.*

The New York *Christian Advocate* of Dec. 26, contains an article on 'Real Estate Rented for the Liquor Traffic,' wherein it is shown, that New York city with its 8,000 saloons, allowing an average width to each of but twenty five feet, gives a total saloon frontage of thirty eight miles, and that, in a neighboring town of ten thousand inhabitants, more than a third of a mile is devoted to the traffic. The article further shows that a large amount of such real estate is owned by Christian people and persons supposed to oppose the business, who are however rendered apathetic or hostile to agitation on the subject, because of personal benefits directly or indirectly accruing to themselves.

Quite a while ago some reader gave a receipt for mending tinware, but it was quite complicated to us, after having such a simple way as we have. We always keep some pieces of tin, about and when we find anything leaking mend it ourselves, as it is almost worth the price of the ware, if we are busy, to take it to town. Scrape the tin about the hole, free from rust or grease of any kind; then rub on resin, until a powder lies about the hole. Place a piece of solder over this, and hold it on a hot soldering iron or poker, until it melts. Any woman can do this, and it saves much time. We have mended our ware in this way for years.—*Stockman.*

The Supreme Court of New Hampshire has affirmed the constitutionality of the act, known as the "Nuisance Law." It is, perhaps, the most effective enactment for the suppression of the liquor traffic, in that State. Therefore it is a victory of no little significance to the cause of temperance.

It is stated, that more than 65,000 elephants are killed in Africa every year, their tusks being worth \$4,000,000.

A brother said in the Northwest Texas Conference: "Bishop, in our choice of delegates to the General Conference, we selected only such men, as could be spared without hurt to their charges." Four of the five delegates are presiding elders!—*St. Louis Advocate.*

**Dyspepsia**

Makes the lives of many people miserable, and often leads to self-destruction. We know of no remedy for dyspepsia more successful than Hood's Sarsaparilla. It acts gently, yet surely and efficiently, tones the stomach and other organs, removes the faint feeling, creates a good appetite, cures headache, and refreshes the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

**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.*

Daniel Hearn was born near Laurel, Del. Sept 15th, 1813. His parents soon after moved into Laurel, and here he resided, up to the time of his death.

In 1842 he was united in marriage to Miss Amelia Mills of Somerset County, Md., who survives him.

By industry and strict economy, they succeeded in accumulating, from small beginnings, quite a comfortable estate, brother Hearn becoming prominent in the business circles of this community. Twenty-five years ago, he was elected director in the National Bank of Seaford, Del., and about ten years since, he became president of the bank; being retained in this position, up to the time of death.

In 1857 under the ministry of the late Rev. Wm. Merrill, he was converted to God, and united with the Methodist Episcopal Church in Laurel; a few years after, he was elected president of the board of Trustees, and about the same time appointed leader of the Monday evening class; filling both positions with great acceptability during the rest of his life.

Brother Hearn was a decided character, positive in his convictions; and when he became a Christian this trait was manifested. Religion with him was more than mere sentiment; it was a deep fixed and decided principle; and this was beautifully and forcefully illustrated in his devotion to the church. He was one of the most regular in his attendance upon its services; as regular and constant, as the pastor himself. The church was among the last places he visited. Even when his friends were inclined to dissuade him, on account of extreme feebleness, he would say, "I will soon be unable to go, therefore I want to go to the church as long as it is possible." He had a profound interest in his church, and during the last year or more, his love and zeal seemed to intensify. The last evening he met with his class, he seemed unusually happy. He was not demonstrative in worship, but often showed signs of deep religious fervor, and heart rapture. Appreciating the fact, that his years upon the earth were growing few, he not unfrequently referred to nearing his journey's end, and wanted to be fully ready when the end should come; and so I am persuaded he was.

For the last few weeks of his life, the disease affected his mental faculties, so that he could not give expression to his religious experience, but he has given that, which is far more valuable—a religious life. Well may we say of him, "Blessed are the dead, who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Monday, December 30th, 1889, appropriate services were held in the church by his pastor, Rev. J. Owen Sypherd, assisted by Revs. W. E. England, J. Hubbard, and G. Q. Bacchus. After which his remains were laid to rest in the grave, until the resurrection morn. J. O. S.

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## Youth's Department

### Harry's Deaf Ears.

BY STELLA A. GANONG.

"Harry, Harry!" called Mrs. Talbot from the kitchen-door, looking down toward the barn, and pausing to hear an answer.

Everything was quiet.

"Harry! Harry! O Harry!" raising her voice and calling louder. Then she heard the sound of a hammer, and glancing toward the orchard, she saw him through the spaces of the picket-fence, and heard again the sound of the hammer. "Harry! Harry!" she cried more sharply in the interval of silence, as Harry picked up another nail to drive in the rat-trap he was making, out under an old apple tree.

"Harry did not choose to hear. 'Pshaw! there it goes again; it's always 'Harry, Harry,' when I'm beginning to have some fun. 'Harry, won't you go and carry some swill to the hogs? or Harry won't you cut mother a few sticks of wood? or, Harry, won't you draw some water for the cows? there isn't enough water in the spring; and, Harry, won't you do this? and, Harry, won't you do that? and Harry ain't a goin' to hear; that's what's the matter.' "Harry! Harry!"

In strange contradiction to his decision, he shouted: "Who'e!" "Come here right away." But Harry did not move, and the hammer went pounding away. Mrs. Talbot waited a moment, then went in and closed the door.

Soon after Harry heard the light roll of wheels, and, glancing up, he saw, through the nearly leafless hedge, a surry, with prancing hooves, flash past. A half hour later, he came into the house with his rat trap completed. His mother sat sewing by the west window.

"Mother, see what I've made. Where's Nell?" he asked, looking around the room. "I want to show her how it works."

"Nellie has gone home with Uncle Truesdale," quietly replied Mrs. Talbot, going on with her sewing, apparently as unconcerned as if Uncle Truesdale's visits were of frequent occurrence; whereas they were few and far between. He was a business man in the far-off city of Columbus. Nell and Harry had been promised a visit to him, and had been anxiously awaiting his return from a business trip, by the way of their home, when they were to go on with him. He had returned sooner than expected, and had hurriedly stopped for them.

"Uncle Truesdale been here and gone!" cried Harry, in amazement.

"Uncle Truesdale has been here and gone," repeated Mrs. Talbot.

"Why didn't you tell me?" asked Harry, at white heat; then, unable to repress his feelings, he sobbed aloud.

"Did you not hear me call you?" and his mother looked at him meaningly.

"N-o, I didn't," said Harry, pertly.

"But you answered me." She looked at him with searching eyes.

"I thought, one time, I heard something; then I thought I didn't."

"Stop, Harry; you are adding untruth to untruth."

"Well, I think you might have told me, anyway."

"Harry, you have long had the habit of not bearing when I call you. I had relied on your principle, to overcome the habit. I have been disappointed in you. You have no regard for my wishes; why should I regard yours?"

"O mother, mother!" said Harry with true contrition, and seeing his actions in a new light. "I am so sorry; I will always hear after this."

The following Saturday night he got a letter from Nell, telling of her delightful trips around the city. It sickened his heart at first to read it; but when in closing, she inquired very tenderly about his deaf ear, he even smiled. The next morning he went to Sunday-school. He had not looked at his lesson; so the golden text was a surprise to him: "Blessed are your ears, for they hear." Yes, but he couldn't appropriate that, his were the deaf ears—ears that had brought him a great deal of trouble, or rather ears that he pretended not to have. But ears of any kind now were a very unpleasant subject. It seemed, when his teacher was talking, as if she were talking to his ear, more than to any other ear in the class.

"Some time," she was saying, "a friend may call us"—he wondered if she had heard anything—"but we do not answer; we may think it a call to perform some duty we do not care to do. We want to do to please ourselves we do not answer. So God whispers to us through his Spirit, 'Come, come, unto me.' But we don't want to hear; we want our own way, our own will, to wait our own time. We do not want to hear this time, and so we deafen the whispers of the Spirit; and some time we may grieve it, so it will never call us again."

Her face was pale with intense earnestness; her appealing, persuasive voice entered his soul.

"Come to Him now," a voice whispered in his heart. "Wait a little longer," said another voice. So intent was he in listening to these, he had forgotten every one around him, but came to himself just in time to hear, "Blessed are your ears, for they hear." Then, after a moment's pause she asked:

"Will anyone to whom I am talking come to him now, this moment?" and again her eyes rested on Harry, and at the same time the good voice whispered "Yes, come!" and Harry, with a firm voice but moist eyes, answered, "I will." As the teacher leaned forward instinctively, to grasp his hand, to the surprise of every one in the class, Tim Jones, the most unruly, unpromising boy of them all, followed Harry's example and said, "I will, too," adding the motto of his oft broken temperance pledge, "God helping me;" and the teacher, with pathos, responded to them both, "Blessed are your ears, for they hear."

"How surprised and glad mother, and Nell will be, when they hear about it?" thought Harry on his way home. "I'll write and tell Nell this very night." —*Western Christian Advocate.*

Have you ever thought of the life of a child? Why, the life of a child is a perfect life of faith. That little child—what can that little child do? Why it could not find its way to the street end and back again. It would be lost, if you trusted it alone. It could not find the next meal. If left to itself, it would die of want. The little one could not furnish a shelter for its head to-night. And yet, has the child any fear about it? Has it any sort of alarm about it? Not at all. How comes it, the child's life is so happy? Because it is, instinctively, a life of faith. The child could not buy the next loaf, but it has a firm belief that "father" can. It could not provide for itself the garments of to-morrow, but it has unbounded faith in "father" and "mother's" power to do it. It is a life of perfect faith.—*Sabbath Recorder.*

Bishop Galloway, at the North Mississippi Conference, spoke in a very emphatic manner to the conference, on the necessity of administering the law of the Discipline in regard to local preachers. The itinerants must assign them work, in the bounds of the circuits where their membership is held. He said, "No man need locate, with the expectation of becoming a traveling evangelist." —*New Orleans Advocate.*

Dr. Cuyler says, that the "liberal" pulpit of England has but few men of mark in it. The preachers who command the public eye and ear—Spur-dale, McLaren, Hall, Liddon, Parker, Dale, McNeill, Allon, Stalker, Farrar, Pearse—are all evangelical.

Isn't the same true, as respects this country?

The agents of our Book Concern are very particular, that their address in the new building shall become popularly known, as "Fifth avenue, corner of Twentieth street."

'Limited high license' in Lawrence, Massachusetts, says the *Morning Star*, 'has been a success, so far as greatly increasing the amount of intoxication and arrests for drunkenness, is concerned. During the last six months, one person out of fifty five of the population has been fined, or imprisoned for drunkenness!'

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**"Was Solomon Guilty of Inhuman Cruelty?"**

In the *Sunday School Journal* for December, Dr. Todd, of Wilmington, gives, as one of the causes of the weakness of Solomon's throne, "inhuman cruelty," but mentions only two instances: Causing his brother Adonijah to be put to death and the attempt to take the life of Jeroboam. This article is characterized throughout, by Dr. Todd's clear, vigorous style, and is a valuable contribution to the immense volume of thought, suggested by the Sunday school lessons for the past six months. I only wish that such men as Dr. Todd would more frequently give their views upon these lessons, and thus stimulate a deeper examination of them. As was to be expected, Dr. Todd's views have not passed unquestioned, and Dr. Walsh in the *Advocate* of the 9th inst., takes issue with him and defends Solomon from the charge of cruelty, especially for the execution of Adonijah.

One phase of this question, it seems to me, lies within a very narrow compass. If Solomon had reasonable grounds for believing, that his elder brother had it in his heart, to instigate a rebellion, and, if possible, wrest the kingdom from his hand, when it had been committed to him, as he believed, by the express command of God, then it was his solemn duty to the nation, whose safety he was under the highest obligation to care for, to crush out this rebellion at any cost. Clemency to Adonijah was cruelty to the people.

A rebellion at that time, especially with Joab, the accomplished and ever successful military chieftain at the head of the insurgent army, meant the destruction of thousands of lives in open battle, and suffering and death among helpless women and children, the inevitable attendants of civil war. I have said, "if he had reasonable grounds for believing that Adonijah intended to instigate a rebellion." I do not mean the "trifles light as air," which a man saturated with ambition and selfishness distorts into proof, but the conclusions of a mind calm and sober, and enlightened by the grace of God.

The other phase of the case, is not so easily disposed of, viz: did Solomon have reasonable grounds for apprehension? As Dr. Walsh well says, we must not "ignore the facts set out in the first chapter of first Kings," viz: that when they found that David was on his death bed, Adonijah and Joab and Abiathar took advantage of the old man in his extremity, raised the standard of rebellion, and endeavored to involve the nation in civil war, when they well knew, that it was David's purpose and God's purpose, that Solomon should succeed to the throne.

Again, Adonijah was in many respects the counterpart of the rebellious Absalom and the knowledge of what the people had suffered from the selfish ambition of that prince was in the mind of Solomon and made him tremble for the peace of the kingdom. The history is very brief, and what there was in the desire of Adonijah to have Abishag for his wife that aroused Solomon, after he had forgiven the disloyalty of his brother, and bade him go to his house and "show himself a worthy man," we can only conjecture. Abishag had been very near to the old king in his last moments, (Dr. Smith says she was his wife) was doubtless regarded by his subjects with great affection, and it is more than probable that Adonijah's desire to have her for his wife was an attempt to ingratiate himself with the people, and that his action was the suggestion of Joab and Abiathar, who knew that David had solemnly warned Solomon against them, and that they had no favors to expect of the new king.

It is true, that the history in first Kings places his execution of Adonijah, before his going down to Gibeon, but in Chronicles, this pilgrimage is put at the very beginning of his reign, and it is by no means certain, that his determination to sacrifice Adonijah to the peace of the nation was not after his return from Gibeon, and while he was still under the inspiration of that message from God, and oppressed with the overpowering sense of his responsibility to his people, which caused him to cry out: "I am but a little child, give therefore, thy servant an understanding heart, that I may discern between good and bad, for who is able to judge this so great people?"

But admit that he went to Gibeon after the execution of Adonijah, does the deep humility which characterized him there, give any evidence of a harsh cruel young man; on the contrary, is it not almost beyond belief, that with his brother's blood on his hands, shed unnecessarily and wickedly, he could, with such ingenuousness have opened all his soul to the Deity? In view of all these facts and circumstances, is not the evidence too slight, to justify the conviction of Solomon upon the charge of "inhuman cruelty?" If the proof is insufficient, are there any presumptions which are strong enough to convict? On the contrary his youth, his blameless life, and his generous forgiveness of his brother's criminal disloyalty to his father and to himself, are all in his favor.

Upon the second item of proof made by Dr. Todd, there is, perhaps, less to be said in defense of the king, but even there, the desire to preserve the integrity of the kingdom from the ambitious designs of Jeroboam is clearly

the purpose uppermost in his mind; and it would have taken far stronger evidence than Solomon had, to convince any king who recognized his duty to his people, that he ought not to crush out this incipient rebellion, even at the cost of the life of the rebel.

I have written in no spirit of controversy, but simply with a desire to stimulate others to study the great events connected with this history. I regard the reigns of Saul, David, and Solomon, as offering to the students of history, a series of events unsurpassed by any period of equal length, in the history of any nation; and I hope it will not be long, before some master hand will take up the subject.

W. J. JONES.  
Elkton, Md., Jan. 1890.

**Plan of Episcopal Visitation, Spring Conferences, 1890.**

Alabama	Bishop Hurst.	
New Decatur, Ala.,	Jan. 22	
Cent. Alabama Mobile, Ala.,	" 30	
Georgia Mt. Zion, Ga.	" 16	
Savannah Augusta, Ga.	" 8	
Arkansas	Bishop Vincent.	
Hot Springs, Ark.	Feb. 6	
Little Rock Fort Smith, Ark.	" 13	
Louisiana Shreveport, La.	Jan. 29	
Mississippi Vicksburg, Miss.	" 22	
Austin	Bishop Walden.	
Clarendon, Tex.	Jan. 15	
S'n German Brenham, Tex.	Feb. 6	
Texas Palestine, Tex.	Jan. 23	
West Texas San Antonio, Tex.	Feb. 13	
Baltimore	Bishop Merrill.	
Cumberland, Md.	Mar. 5	
East German, Brooklyn, N. Y.	April 10	
Wyoming Binghamton, N. Y.	" 2	
Cent. Missouri Springfield, Mo.	Mar. 26	
Missouri Maryville, Mo.	" 12	
St. Louis Rolla, Mo.	" 19	
C. Pennsylv'a	Bishop Foster.	
Carlisle, Pa.	Mar. 19	
Washington Frederick Md.	" 12	
Delaware	Bishop Goodsell.	
Philadelphia, Pa.	Mar. 26	
New Jersey Millville, N. J.	" 12	
New York New York City	April 2	
East Maine	Bishop Andrews.	
Bar Harbor, Me.	Apr. 30	
Maine Bath, Me.	" 23	
Vermont Brattleboro, Vt.	" 16	
Florida	Bishop Bowman.	
Jacksonville, Fla.	Jan. 23	
St. John's R'r Orange City, Fla.	" 16	
S'th Carolina Marion, S. C.	" 30	
Indian Mission	Bishop Mallatien.	
Bishop Foss.	April 3	
Kansas	Horton, Kan.	March 5
N. W. Kansas Minneapolis, Ks.	" 26	
South Kansas Emporia, Kan.	" 12	
S W. Kansas Hutchinson, Ks.	" 19	
Lexington	Bishop FitzGerald.	
Louisville, Ky.	Mar. 20	
Philadelphia Pottsville, Pa.	" 12	
Virginia Alexandria, Va.	Feb. 27	
Newark	Bishop Newman.	
Newark, N. J.	April 2	
N. New York Oswego N. Y.	" 9	
Troy Saratoga, N. Y.	" 16	
New England Boston, Mass.	April 9	

N. E. Southern	Newport R. I.	" 16
N. Indiana	Muncie, Ind.	" 2
Bishop Fowler.		
N. Hampshire	Lisbon N. H.	April 30
New York E. Brooklyn, N. Y.	" 2	
Wilmington	Milford, Del.	Mar. 26

**FOREIGN CONFERENCES.**  
Bishop Taylor.

Africa		Jan. 9
Bishop Thoburn.		
Bengal	Calcutta, India.	Jan. 9
Malaysia M'n	Singapore	Mar. 27
North India	Lucknow	Jan. 2
South India	Hyderabad	Jan. 30
Mexico	Mexico City	Jan. 16
Bishop Warren.		
Bulgaria M'n	Rustchuk	Apr. 2
Denmark M'n		June 25
Germany		May 28
Italy,	Bologna	Apr. 23
Norway	Skein	July 16
Sweden	Vestervik	Aug. 6
Switzerland		May 14
Cent. China Mission		Apr. 30
Japan	Tokio	Jul. 11
N. China Mission		June 16
W. China Mission		May 28

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

By order of the Board of Bishops.  
CYRUS D. FOSS,  
Assistant Secretary.  
Topeka, Kan., Nov. 12, 1889.

"I cannot praise Hood's Sarsaparilla half enough," says a mother whose son, almost blind with scrofula, was cured by this medicine.

**B. & O. R. R.—Western Tickets.**

The B. & O. R. R., offers the following inducements to purchasers of Western tickets. Cheaper rates, faster time, fewer changes, than any competing line. No extra fare for fast time. Pullmans finest sleeping and parlor cars on all trains.  
2t.

**Inauguration of the New York and Florida Special via Pennsylvania Railroad.**

In order to provide more complete facilities of Florida travel, the Pennsylvania Railroad Company, following the policy of the past two winters, will, on Monday, January 13th, place in service the "New York and Florida Special." This train will be composed of Pullman Vestibule, Drawing-room, Sleeping, Smoking, and Library cars, and a Dining car, all of the handsomest and most luxurious design. By reason of the completion of the bridge over the St. John's River, it will run through direct to St. Augustine via Jacksonville, the time between New York and Jacksonville being thirty-one hours, and between New York and St. Augustine, thirty-two hours and a half. All meals en route will be served in the dining car.  
The Florida Special will leave New York on January 13th, and every Monday, Wednesday, and Friday thereafter. It will leave New York at 9.30 A. M., Newark, 9.55, Trenton, 11.00, Philadelphia, 11.59 A. M., Wilmington, Del., 12.40 P. M., Baltimore 2.20, Washington 3.30 P. M., and arrive at Jacksonville 3.45 P. M., and St. Augustine 5.13 P. M. the next afternoon.  
The addition of this complete train will greatly improve the present service, and add much to the comfort and luxury of southern travel. As the accommodations are necessarily limited, those who desire to use the Special would do well to apply for space, several days in advance.

## THE ROYAL CHILD JOASH.

SERMON OF DR. TALMAGE IN PARIS,  
SUNDAY, JAN. 12.The Usurpation of Athaliah—Remarkable  
Preservation and Restoration of Joash.  
God Will Never Allow His True Line to  
Be Entirely Cut Off.

PARIS, Jan. 12.—The Rev. T. De Witt Talmage, D. D., of Brooklyn, preached in this city today. He is making his way home, which he expects to reach in the early part of February. Dr. Talmage's text was: "Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years."—II Kings, xi, 2, 3. He said:

Grandmothers are more lenient to their children's children than they were with their own. At forty years of age, if discipline be necessary, chastisement is used, but at seventy, the grandmother, looking upon the misbehavior of the grandchild, is apologetic and disposed to substitute confectionery for whip. There is nothing more beautiful than this mellowing of old age toward childhood. Grandmother takes out her pocket handkerchief and wipes her spectacles and puts them on, and looks down into the face of her mischievous and rebellious descendant, and says: "I don't think he meant to do it; let him off this time; I'll be responsible for his behavior in the future." My mother, with the second generation around her—a boisterous crew—said one day: "I suppose they ought to be disciplined, but I can't do it. Grandmothers are not fit to bring up grandchildren." But here, in my text, we have a grandmother of a different hue.

## THE RESCUE OF JOASH.

I have within a few days been at Jerusalem, where the occurrence of the text took place, and the whole scene came vividly before me while I was going over the site of the ancient temple and climbing the towers of the king's palace. Here in the text it is old Athaliah, the queenly murderess. She ought to have been honorable. Her father was a king. Her husband was a king. Her son was a king. And yet we find her plotting for the extermination of the entire royal family, including her own grandchildren. The executioners' knives are sharpened. The palace is red with the blood of princes and princesses. On all sides are shrieks, and hands thrown up, and struggle, and death groan. No mercy! Kill! Kill! But while the ivory floors of the palace run with carnage, and the whole land is under the shadow of a great horror, a fleet footed woman, a clergyman's wife, Jehosheba by name, stealthily approaches the imperial nursery, seizes upon the grandchild that had somehow as yet escaped massacre, wraps it up tenderly but in haste, snuggles it against her, flies down the palace stairs, her heart in her throat lest she be discovered in this Christian abduction. Get her out of the way as quick as you can, for she carries a precious burden, even a young king. With this youthful prize she presses into the room of the ancient temple, the church of olden time, unwraps the young king and puts him down, sound asleep as he is, and unconscious of the peril that has been threatened; and there for six years he is secreted in that church apartment. Meanwhile old Athaliah smacks her lips with satisfaction, and thinks that all the royal family are dead.

But the six years expire, and it is now time for young Joash to come forth and take the throne, and to push back into disgrace and death old Athaliah. The arrangements are all made for political revolution. The military come and take possession of the temple, swear loyalty to the boy Joash and stand around for his defense. See the sharpened swords and the burnished shields! Everything is ready. Now, Joash, half affrighted at the armed tramp of his defenders, scared at the vociferation of his admirers, is brought forth in full regalia. The scroll of authority is put in his hands, the coronet of government is put on his brow, and the people clapped, and waved, and huzzaed, and trumpeted. "What is that?" said Athaliah. "What is that sound over in the temple?" And she flies to see, and on her way they meet her and say: "Why, haven't you heard? You thought you had slain all the royal family, but Joash has come to light." Then the queenly murderess, frantic with rage, grabbed her mantle and tore it to tatters, and cried until she foamed at the mouth: "You have no right to crown my grandson. You have no right to take the government from my shoulders. Treason! Treason!" While she stood there crying that, the military started for her arrest, and she took a short cut through a back door of the temple, and ran through the royal stables; but the battle axes of the military fell on her in the barn yard, and for many a day, when the horses were being unloosed from the chariot, after drawing out young Joash, the fiery steeds would snort and rear passing the place, as they smelt the place of the carnage.

## THE LORD WILL PRESERVE HIS SEED.

The first thought I hand you from this subject is that the extermination of righteousness is an impossibility. When a woman is good, she is apt to be very good, and when she is bad, she is apt to be very bad, and this Athaliah was one of the latter sort. She would exterminate the last scion of the house of David, through whom Jesus was to come. There was plenty of work for embalmers and undertakers. She would clear the land of all God fearing and God loving people. She would put an end to everything that could in anywise interfere with her imperial criminality. She folds her hands and says: "The work is done; it is completely done." Is it? In the swaddling clothes of that church apartment are wrapped the cause of God, and the cause of good government. That is the scion of the house

of David; it is Joash, the Christian reformer; it is Joash, the friend of God; it is Joash, the demolisher of Baalish idolatry. Rock him tenderly; nurse him gently. Athaliah, you may kill all the other children, but you cannot kill him. Eternal defenses are thrown all around him, and this clergyman's wife, Jehosheba, will snatch him up from the palace nursery, and will run up and down with him into the house of the Lord, and there she will hide him for six years, and at the end of that time he will come forth for your dethronement and obliteration.

Well, my friends, just as poor a botch does the world always make of extinguishing righteousness. Superstition rises up and says: "I will just put an end to pure religion." Domitian slew forty thousand Christians, Diocletian slew eight hundred and forty-four thousand Christians. And the scythe of persecution has been swung through all the ages, and the flames hissed, and the guillotine chopped, and the Bastille groaned; but did the foes of Christianity exterminate it? Did they exterminate Alban, the first British sacrifice; or Zuinglius, the Swiss reformer; or John Oldcastle

the Christian nobleman; or Abdallah, the Arabian martyr; or Anne Askew, the Sanders, or Cranmer? Great work of extermination they made of it. Just at the time when they thought they had slain all the royal family of Jesus, some Joash would spring up and out, and take the throne of power, and wield a very scepter of Christian dominion.

## THE IMPERISHABLE BIBLE.

Infidelity says: "I'll just exterminate the Bible," and the Scriptures were thrown into the street for the mob to trample on, and they were piled up in the public squares and set on fire, and mountains of indignant contempt were hurled on them, and learned universities decreed the Bible out of existence. Thomas Paine said: "In my 'Age of Reason' I have annihilated the Scriptures. Your Washington is a pusillanimous Christian, but I am the foe of Bibles and of churches." O, how many assaults upon that Word! All the hostilities that have ever been created on earth are not to be compared with the hostilities against that one book. Said one man, in his infidel desperation, to his wife: "You must not be reading that Bible," and he snatched it away from her. And though in that Bible was a lock of hair of the dead child—the only child that God had ever given them—he pitched the book with its contents into the fire, and stirred it with the tongs, and spat on it, and cursed it, and said: "Susan, never have any more of that damnable stuff here!"

How many individual and organized attempts have been made to exterminate that Bible! Have they done it? Have they exterminated the American Bible society? Have they exterminated the British and Foreign Bible society? Have they exterminated the thousands of Christian institutions, whose only object it is to multiply copies of the Scriptures, and throw them broadcast around the world? They have exterminated until instead of one or two copies of the Bible in our houses we have eight or ten, and we pile them up in the corners of our Sabbath school rooms, and send great boxes of them everywhere. If they get on as well as they are now going on in the work of extermination, I do not know but that our children may live to see the millennium! Yea, if there should come a time of persecution in which all the known Bibles of the earth should be destroyed, all these lamps of light that blaze in our pulpits and in our families extinguished—in the very day that infidelity and sin should be holding a jubilee over the universal extinction, there would be in some closet of a backwoods church a secreted copy of the Bible, and this Joash of eternal literature would come out and come up and take the throne, and the Athaliah of infidelity and persecution would fly out the back door of the palace, and drop her miserable carcass under the hoofs of the horses of the king's stables. You cannot exterminate Christianity! You cannot kill Joash!

## THE WEAKEST ARM MAY SAVE.

The second thought I hand you from my subject is, that there are opportunities in which we may save royal life. You know that profane history is replete with stories of strangled monarchs and of young princes who have been put out of the way. Here How Jehosheba, the clergyman's wife, must have trembled as she rushed into the imperial nursery and snatched up Joash. How she hushed him, lest by his cry he hinder the escape. Fly with him! Jehosheba, you hold in your arms the cause of God and good government. Fail, and he is slain. Succeed, and you turn the tide of the

world's history in the right direction. It seems as if between that young king and his assassins there is nothing but the frail arm of a woman. But why should we spend our time in praising this bravery of expedition when God asks the same thing of you and me? All around us are the imperiled children of a great King.

They are born of Almighty parent-age, and will come to a throne or a crown, if permitted. But sin, the old Athaliah, goes forth to the massacre. Murderous temptations are out for the assassination. Valens, the emperor, was told that there was somebody in his realm who would usurp his throne, and that the name of the man who should be the usurper would begin with the letters T. H. E. O. D., and the edict went forth from the emperor's throne: "Kill every body whose name begins with T. H. E. O. D." And hundreds and thousands were slain, hoping by that massacre to put an end to that one usurper. But sin is more terrific in its denunciation. It matters not how you spell your name, you come under its knife, under its sword, under its doom, unless there be some omnipotent relief brought to the rescue. But, blessed be God, there is such a thing as delivering a royal soul. Who will snatch away Joash?

This afternoon, in your Sabbath school class, there will be a prince of God—some one who may yet reign as king forever before the throne; there will be some one in your class who has a corrupt physical inheritance; there will be some one in your class who has a father and mother who do not know how to pray; there will be some one in your class who is destined to command in church or state—some Cromwell to dissolve a parliament, some Beethoven to touch the world's harp strings, some John Howard to pour fresh air into the lazaretto, some Florence Nightingale to bandage the battle wounds, some Miss Dix to soothe the crazed brain, some John Frederick Oberlin to educate the besotted, some David Brainard to change the Indian's war whoop to a Sabbath song, some John Wesley to marshal three-fourths of Christendom, some John Knox to make queens turn pale, some Joash to demolish idolatry and strike for the kingdom of heaven.

## THE PRINCES IN THE CRADLE.

There are sleeping in your cradles by night, there are playing in your nurseries by day, imperial souls waiting for dominion, and whichever side the cradle they get out will decide the destiny of empires. For each one of those children sin and holiness contend—Athaliah on the one side and Jehosheba on the other. But I hear people say: "What's the use of bothering children with religious instruction? Let them grow up and choose for themselves. Don't interfere with their volition." Suppose some one had said to Jehosheba: "Don't interfere with that young Joash. Let him grow up and decide whether he likes the palace or not, whether he wants to be king or not. Don't disturb his volition." Jehosheba knew right well that unless that day the young king was rescued, he would never be rescued at all.

I tell you, my friends, the reason we don't reclaim all our children from worldliness is because we begin too late. Parents wait until their children lie before they teach them the value of truth. They wait until their children swear before they teach them the importance of righteous conversation. They wait until their children are all wrapped up in this world before they tell them of a better world. Too late with your prayers. Too late with your discipline. Too late with your benediction. You put all care



upon your children between twelve and eighteen. Why do you not put the chief care between four and nine? It is too late to repair a vessel when it has got out of the dry docks. It is too late to save Joash after the executioners have broken in. May God arm us all for this work of snatching royal souls from death to coronation. Can you imagine any sublimer work than this soul saving? That was what flushed Paul's cheek with enthusiasm; that was what led Munson to risk his life amid Borneian cannibals; that was what sent Dr. Abel to preach under the consuming skies of China; that was what gave courage to Phocus in the Third century. When the military officers came to put him to death for Christ's sake, he put them to bed that they might rest while he himself went out, and in his own garden dug his grave, and then came back and said: "I am ready," but they were shocked at the idea of taking the life of their host. He said: "It is the will of God that I should die," and he stood on the margin of his own grave and they beheaded him. You say it is a mania, a foolhardiness, a fanaticism. Rather would I call it a glorious self abnegation, the thrill of eternal satisfaction, the plucking of Joash from death, and raising him to coronation.

**GOD'S ALTAR THE TRUE REFUGE.**

The third thought I hand to you from my text is that the church of God is a good hiding place. When Jehosheba rushes into the nursery of the king and picks up Joash, what shall she do with him? Shall she take him to some room in the palace? No; for the official desperadoes will hunt through every nook and corner of that building. Shall she take him to the residence of some wealthy citizen? No; that citizen would not dare to harbor the fugitive. But she has to take him somewhere. She hears the cry of the mob in the streets; she hears the shriek of the dying nobility; so she rushes with Joash unto the room of the temple, into the house of God, and then she puts him down. She knows that Athaliah and her wicked assassins will not bother the temple a great deal; they are not apt to go very much to church, and so she sets down Joash in the temple. There he will be hearing the songs of the worshipers year after year; there he will breathe the odor of the golden censers; in that sacred spot he will tarry, secreted until the six years have passed, and he come to enthronement.

Would God that we were as wise as Jehosheba, and knew that the church of God is the best hiding place. Perhaps our parents took us there in early days; they snatched us away from the world and hid us behind the baptismal fonts and amid the Bibles and the psalm books. O, glorious inclosure! We have been breathing the breath of the golden censers all the time, and we have seen the lamb on the altar and we have handled the phials which are the prayers of all saints, and we have dwelt under the wings of the cherubim. Glorious inclosure! When my father and mother died, and the property was settled up, there was hardly anything left; but they endowed us with a property worth more than any earthly possession, because they hid us in the temple. And when days of temptation have come upon my soul I have gone there for shelter; and when assaulted of sorrows, I have gone there for comfort, and there I mean to live. I want, like Joash, to stay there until coronation. I mean to be buried out of the house of God.

O men of the world outside there, betrayed, caricatured and cheated of the world, why do you not come in through the broad, wide open door of Christian communion? I wish I could act the part of Jehosheba today, and steal you away from your perils and hide you in the temple. How few of

us appreciate the fact that the church of God is a hiding place. There are many people who put the church at so low a mark that they begrudge it everything, even the few dollars they give toward it. They make no sacrifices. They dole a little out of their surplusage. They pay their butcher's bill, and they pay their doctor's bill, and they pay their landlord, and they pay everybody but the Lord, and they come in at the last to pay the Lord in his church, and frown as they say: "There, Lord, it is; if you will have it, take it—now take it, take it; send me a receipt in full, and don't bother me soon again!"

**SEEK GODLY SOCIETY.**

I tell you there is not more than one man out of a thousand that appreciates what the church is. Where are the souls that put aside one-tenth for Christian institutions— one-tenth of their income? Where are those who, having put aside that one-tenth, draw upon it cheerfully? Why, it is pull, and drag, and hold on, and grab, and clutch; and giving is an affliction to most people when it ought to be an exhilaration and a rapture. Oh, that God would remodel our souls on this subject, and that we might appreciate the house of God as the great refuge. If your children are to come up to lives of virtue and happiness, they will come up under the shadow of the church. If the church does not get them the world will.

Ah, when you pass away—and it will not be long before you do—when you pass away it will be a satisfaction to see your children in Christian society. You want to have them sitting at the holy sacraments. You want them mingling in Christian associations. You would like to have them die in the sacred precincts. When you are on your dying bed, and your little ones come up to take your last word, and you look into their bewildered faces, you will want to leave them under the church's benediction. I don't care how hard you are, that is so. I said to a man of the world: "Your son and daughter are going to join our church next Sunday. Have you any objections?" "Bless you," he said, "objections? I wish all my children belonged to the church. I don't attend to those matters myself—I know I am very wicked—but I am very glad they are going, and I shall be there to see them. I am very glad, sir; I am very glad. I want them there." And so, though you may have been wanderers from God, and though you may have sometimes caricatured the church of Jesus, it is your great desire that your sons and daughters should be standing all their lives within this sacred inclosure.

More than that, you yourself will want the church for a hiding place when the mortgage is foreclosed; when your daughter, just blooming into womanhood, suddenly clasps her hands in a slumber that knows no waking; when gaunt trouble walks through the parlor, and the sitting room, and the dining hall, and the nursery, you will want some shelter from the tempest. Ah, some of you have been run upon by misfortune and trial; why do you not come into the shelter? I said to a widowed mother after she had buried her only son—months after I said to her: "How do you get along nowadays?" "Oh," she replied, "I get along tolerably well except when the sun shines." I said: "What do you mean by that?" when she said: "I can't bear to see the sun shine; my heart is so dark that all the brightness of the natural world seems a mockery to me." O, darkened soul, O, broken hearted man, broken hearted woman, why do you not come into the shelter? I swing the door wide open. I swing it from wall to wall. Come in! Come

in! You want a place where your troubles shall be interpreted, where your burdens shall be unstrapped, where your tears shall be wiped away.

Church of God, be a hiding place to all these people. Give them a seat where they can rest their weary souls. Flash some light from your chandeliers upon their darkness. With some soothing hymn hush their griefs. O, Church of God, gate of heaven, let me go through it! All other institutions are going to fail; but the Church of God—its foundation is the "Rock of Ages," its charter is for everlasting years, its keys are held by the universal proprietor, its dividend is heaven, its president is God!

Sure as thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven.

God grant that all this audience, the youngest, the eldest, the worst, the best, may find their safe and glorious hiding place where Joash found it—in the temple.

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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 6.59 p.m. On Saturday only, will leave Wilmington at 5.17 p.m. arrive at Newbridge 5.41 p.m. Leave Wilmington 10.15 p.m. Newbridge 10.36 p.m. Arrive Montchanin 10.55 p.m. Leave Birdboro. 1.10 p.m. Arrive Reading 1.40 p.m.

GOING SOUTH.

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

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Leave Reading 12.00 p.m. Arrive at Birdboro 12.30 p.m. Leave Montchanin 1.10 p.m., Newbridge 1.30 p.m. Arrive Wilmington 1.53 p.m. Leave Newbridge 7.00 p.m. Arrive Wilmington 7.23 p.m. For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Gatesville, Waynesburg Junction, Birdboro and Reading, see time-tables at all stations. BOWNESS BRIGGS, Gen'l Passenger Agt. A. G. McCAUSLAND, Superintendent.

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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, Westminister, New Windsor, Union Bridge, Mechanical, Blue Ridge, Hagerstown, and except Sun- town, Chambersburg, Waynesboro, and points on B & C V R R. DAILY EXCEPT SUNDAY. 7.15 A.M. - Accommodation for Fairfield, Gettysburg, Hancock, and all points on B & H Div. 8.00 A.M. - Mail for Williamsport Hagerstown, Shippenburg, and intermediate points on Main Line and B & C V R R. also, Frederick, Emmitsburg, Marshburg and Winchester. 10.00 A.M. - Accommodation for Union Bridge and Gettysburg. 2.25 P.M. - Accom. for Glyndon. 3.21 P.M. - Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on Hand H Division. 4.00 P.M. - Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapeco, Carrollton, Westminister, Medford, New Windsor, Linwood, Union Bridge and points west: also Emmitsburg B & C V R R. and points on Shenandoah Valley R.R. 5.15 P.M. - Accommodation for Glyndon. 7.30 P.M. - Accommodation for Union Bridge. 11.35 P.M. - Accommodation for Glyndon (Relester-town). TRAINS ARRIVE AT HILLEN. Daily - 11.45 A.M. Daily except Sunday - 8.0, 8.2, 11.11 A.M., 1.15, 2.40, 5.10 and 6.00, 7.00, 10.00 P.M. Ticket and Passage Office 217 East Baltimore St. All trains stop at Union Station, Pennsylvania Avenue and Fulton Station. J. M. HOOD, General Manager. R. W. SWISWOLD, Gen'l Pass. Ag't.

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