

# THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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

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

## Episcopal Detail.

Through the courtesy of Bishop Vincent, we are able to announce the following appointments:

Bishop C. H. Fowler will preside over the Philadelphia Conference, March 4, 1891; the Central Penna., March 11; and the Wilmington, March 18.

Bishop I. W. Joyce will preside over the Baltimore Conference, March 4; and Bishop W. F. Mallalieu, over the Delaware Conference, April 1.

## Woman's College, Baltimore.

Tuesday, Oct. 28th, was College Day, at this institution for the higher education of women, which has developed so phenomenally in three years, in material and didactic equipment, as well as in the extent of its patronage.

Its first enrollment included 40 students; its second, 120; its third, 250; while at present there are over 300 on its register. There are three buildings already in use. (1) A handsome granite structure, three-stories high, containing 40 rooms, and architecturally harmonizing with the imposing First M. E. Church which it immediately adjoins, was erected at a cost of \$130,000, and with the ground on which it stands, is the munificent gift of Rev. Dr. John F. Goucher and wife, of Baltimore. (2) Bennett Memorial Hall, a two-story granite building, second to none in the world devoted to the physical culture of women, is the generous gift of B. F. Bennett, Esq., in memory of his deceased wife. It is furnished with the best appliances, and cost \$32,000. (3) A fireproof stone and brick structure has been erected as a Boarding Hall, with accommodations for 50 students.

The curriculum is arranged, to place the graduates of this college on a scholastic grade, corresponding with that of Johns Hopkins, Harvard, and Yale.

Rev. John F. Goucher, D. D., has been elected President; his predecessor, Wm. H. Hopkins, Ph. D., being retained in the board of instruction,

which is filled with teachers carefully selected, for their special adaptation to effective work in their respective departments.

The exercises of College Day were held in the unique and spacious auditory of the First M. E. Church; a representative gathering occupying the lower pews, while the students graced the galleries. Alice Freeman Palmer, Ph. D., formerly the successful president of Wellesley College, Mass, delivered an able address on "The influence of Woman's Colleges upon Society and the Home." Dr. Freeman illustrated the need for educated women, by the fact, that of 1000 public school teachers in Massachusetts, 901 were women, and showing, that all the schools of the country below the high school are practically in the hands of women. How important then, that these teachers of youth in its most formative period, should be furnished with the best possible training and equipment.

President Goucher followed in a "statement," as to the present status of the college, and its most pressing needs for most successful work.

Besides the trustees, and the friends of the school in the city, there were several Conference visitors present. Rev. Dr. H. Spellmeyer, Revs. J. B. Quigg and Alfred Smith, and L. A. C. Gerry, Esq., officially represented the Wilmington Conference, while Job H. Jackson, Esq., and Mrs. Jackson, Wm. M. Field, Esq., and Mrs. Field, with the editor of THE PENINSULA METHODIST, were guests by special invitation.

Among other notable visitors were Rev. John Wilson, Ph. D., from Ocean Grove, and Rev. W. S. Robinson, D. D., and Mrs. Robinson, from South Dakota.

The trustees and visitors dined in the Boarding Hall; and in the evening a very enjoyable reception was tendered by the trustees to the new president, at which, youth and beauty mingled very delightfully with the vigor and maturity of riper years. In addition to other distinguished guests, the reception was honored with the presence of three members of our Episcopal Unit; Bishops Bowman, Ninde, and Vincent, having stopped over, on their way to Washington. Very choice refresh-

ments, in great profusion, were served to all.

We regard this college as not only a great honor to the Methodism of this Monumental city, in which our Church organization was effected nearly 106 years ago, but also as an honor to universal Methodism, and as an agency of incalculable potency in salutary influence upon "society and the home."

A daughter of Rev. H. S. Thompson of Denton, Md., one of Wm. M. Field, Esq., of this city, and one of Dr. Joseph Hearn, of Philadelphia, formerly of Laurel, Del., were among the bright and promising students, we had the pleasure of meeting.

## GENUINE RELICS.

In the college Hall hangs an historic bell, with musical tones, and weighing less than twenty pounds. We need not remind those who are familiar with Methodist history, that one of the first acts of the Christmas Conference in Baltimore, at which "the people called Methodists" were organized, according to Rev. John Wesley's instructions, into a separate Church, taking the name of the Methodist Episcopal Church, was, to arrange for the foundation of a college; or to add, that under the fostering care of the apostolic Asbury, such an institution of learning was soon after established and opened at Abingdon, Harford Co., Md., under the name of Cokesbury. This was an original attempt to give equal honor to the two bishops, by combining their respective surnames in the title of the college. Well; the bell that called the Cokesbury boys to study, now hangs in Goucher Hall, and by an electric touch summons the fair maidens of the Woman's College, to similar employment. Here certainly is a striking illustration of the Old and the New, in more respects than one.

And yet, another memorial of the past; both of them of indubitable genuineness. William Watters heard Robert Strawbridge preach the gospel in Baltimore County, Md., in 1768, when he was seventeen years old, was soon after thoroughly converted, and as a member of the First Conference, held in Philadelphia in 1773, has the imperishable distinction of being the first native itinerant of American Methodism. By his will, the family clock

passed to the parsonage of our church in Alexandria, Va., and from thence it has passed into the possession of the Woman's College. Now it stands in Goucher Hall a veritable grandfather's clock, keeping good time, and marking the winged hours for the benefit of the girls of to-day, who shall here be trained for doing well their part, in the great battle to which its owner consecrated his life, a hundred years ago.

## How Stand our Church Papers?

Of our eight official papers, three are pronounced in opposition to the admission of women to the General Conference, viz: *The Christian Advocate*, N. Y., *The Northern Christian Advocate*, and *The Southwestern Christian Advocate*; while four are as pronounced, in favor of their admission, viz: *The Western*, *The Central*, *The Northwestern*, and *The California*, *Advocates*, *The Pittsburg* being neutral, though its general editor is personally, opposed to the admission of women.

The non-official church papers, we believe, are a unit, in advocating the eligibility of women for membership in the Electoral and General Conferences. *Zion's Herald* leads the way, followed by *The Michigan Christian Advocate*, *The Buffalo Christian Advocate*, and *The Philadelphia*, *The Baltimore*, and *The Peninsula Methodists*. According to best statistics at our command these papers represent constituencies as follows:

The three official papers which oppose the franchise of women, have 66,500 subscribers, while the four which favor it have 74,000. Adding the circulation of the non-official church papers, which includes 45,000 subscribers, those which advocate woman's admission have a majority of 52,000 subscribers, over those which oppose it, or 29 per cent. of the whole.

Unless these editors misjudge their patrons, this showing is very favorable to the "admission" movement.

## The Vote.

| CHURCHES         | FOR | AGAINST |
|------------------|-----|---------|
| Tangier Island,  | 17  | 81      |
| St. Paul's, Wil. | 19  | 49      |
| Bradywine,       | 6   | 25      |
| St. Michael's,   | 9   | 21      |
| Union,           | 9   | 10      |
| Ezion,           | 63  | 43      |
| Smith's Island,  | 42  | 14      |
| Mt. Pleasant,    | 37  | 2       |
| Deal's Island,   | 32  | 7       |
| Bethel, Del.,    | 24  | 18      |
| St. George's,    | 13  | 2       |
| Newport,         | 8   | 0       |
| Edge Moor,       | 4   | 3       |
| 13 churches      | 275 | 275     |

## Communications.

### The Stars in November.

BY REV. T. M. GRIFFITH.

Let us take our stand on a hill-top, or an open bridge, and stand facing the *North Star* at nine o'clock. It seems small as a bullet; but it is really so large that our great blazing sun would be but a torchlight to its flaming immensity. It seems like the pivot on which the universe revolves, for it is in sight summer and winter. Light, which flies at the rate of nearly 11,000,000 miles in a minute, would be fifty years in coming from it to us. Thought "mocks the lazy foot" of light. The distance is said to be 300,000,000,000,000. How long would it take a child to count one trillion? The first million would take a month, and it would be 80,000 years before the first trillion would be counted. If we use the sun's distance, say 93,000,000 miles as a measuring rod, we shall find *Polaris* to be 3,000,000 times more distant than the sun. To take another point of view, light flies at the rate of six trillions of miles in a year. Dividing this into the distance, we find the *Polaris* to be fifty "light-years," away.

The *Dipper* (*Ursa Major*) is, also, always in sight, though at times upside down. The two stars which form the right side of the cup, are five degrees apart, and always point nearly to *Polaris*; hence they are called the *Pointers*. We will use them for our celestial measuring rod. The two at the bottom of the cup are eight degrees apart; those at the left side, four; the top, ten. The whole seven, except the central one, are of the second magnitude. The length of the *Dipper* is the same as the distance from the cup to *Polaris*. Shall we learn their Arab names? Begin with the *Pointers* and go downward, then westward—*Dubhe*, *Merak*, *Phad*, *Megres*, *Aloth*, *Mizar* (a double star,) and *Benetnash*. Above *Mizar* is a small star called *Aleor*, which a keen eye can detect without a glass.

But we are not yet done with *Polaris*. Look sharply and see if you can trace another, and smaller, dipper, the handle attached to the bottom of the cup. This is part of the constellation known as *Ursa Minor*, (the Lesser Bear.) Between the two Bears winds the *Dragon*.

The *Milky Way* is now west of the zenith. Half way up is the *Swan*, with outstretched neck flying down the spangled Broadway of the heavens. We prefer to call it the *Northern Cross*—a cross white with the mingled blazony of stars—300,000, in the beam of the cross; but there are only about six which clearly define the outline of the cross. Still farther westward is *Vega*, (in *Lyra*) of the first magnitude—said

to be 50,000 times larger than our sun, which is, itself, 1,400,000 times larger than the earth. Earth is a grain of wheat. *Vega* is the biggest kind of a ship load of wheat.

Three bright stars above the western horizon, in a row, point directly to *Vega*. These are in the *Eagle*. The central one is *Allair*. Between the top of the cross and the *Polaris* Star is *Cepheus*, in the form of a Greek cross, with a triangle of stars at its base.

In the south-western sky is the great square of *Pegasus*—its four starry corners fifteen degrees apart. Above and east of it is a right angled triangle of three bright stars; the one in the angle is *Algol*—variable—changing every four days. The angle opens up and out toward *Cassiopeia's Chair*, one of the great circum-polar constellations.

If the horizon is not misty we can, about ten o'clock, see the queenly *Sirius*, in a blaze of beauty—21 light-years away—not the nearest fixed star—(that honor belongs to Number 61 in the Centaur,) but "exquisitely bright." Above *Sirius*—though, in November, yet low in the sky—is the constellation of *Orion* (O-ri-on)—by midnight shining sheer and clear in kingly majesty—a gigantic group, prone against the south-eastern sky. The whole group consists of seven bright stars; one of the two in the shoulders of the giant, *Betelgeuse*, is red; the brilliant star *Rigel*, in the western foot, is double, consisting of a white and a blue sun. Of the three stars in the belt, one consists of a white and a purple sun, another of a yellow and a blue sun. What wonders! What gorgeous beauty! What multitudinous worlds on worlds!

Above *Orion* are the *Hyades*, one of which, *Aldebaran*, is of the first magnitude, orange colored, the eye of the *Bull* (*Taurus*.) Still higher, now nearly overhead, are the *Pleiades*, hanging like a celestial chandelier in the dome of the sky, only six visible to the unaided eye. A common three inch telescope reveals at least eighty.

*Alcyone* is five hundred light-years distant. If, as some imagine, it be the golden hinge on which turn the starry gates of the firmament—the centre of all centres—then "the swift-winged arrows of light" would be a thousand years in flying athwart the universe. The *Peri* in *Lalla Rookh*, plaintively says.

"Go, wing thy flight, from star to star,  
From world to luminous world, as far  
As the universe spreads its flaming wall.  
Take all the pleasures of all the spheres,  
And multiply each through endless years;  
One minute of heaven is worth them all."

But who knows if there be any flaming boundary, beyond which glimmers no starry world? Possibly the Deity may have been creating worlds from all eternity.

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We have not mentioned a white and beautiful star of the first magnitude, in the north-east, called *Capella* (the little goat) in the constellation of *Auriga*; nor must we forget the Twins, *Castor* and *Pollux*, just rising north of *Capella*. But we have seen enough for one night—enough to fill the soul with wonder, love, and praise.

#### An Appeal.

"To those that are Sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, so that ye come behind in no gift."—1 Cor., 1: 2-7.

Is there not some of the Lord's money lying around in the hands of his Stewards, not yet appropriated?

On the 20th of October, ten missionaries, will sail for Chili, S. A. to re-inforce the Self Supporting Mission work in that growing Republic.

It will be remembered that Bishop Taylor a few weeks ago published an account of the great revival now in progress there, based upon letters recently received from our Missionaries in that field. He also stated that the field is so enlarging and the call for gospel services so urgent, that fifty or sixty thousand dollars were now pressing needed, not to pay salaries for these the schools furnish, not to lubricate the machinery at home, for all the Committee's work is done gratis *Con Amore*, but to build Churches and houses and enlarge the schools to accommodate the hundreds of Catholic youth now gladly put under our religious tuition in spite of mobs and the opposition of priests.

Dear brethren the demands are imperative, not less than fifty thousand dollars are required that we may enter the doors now constantly opening before us. Who will respond at once?

Our generous Treasurer Richard Grant promises five thousand towards the amount. No objection to these Missions can now be raised on the ground of irregularity. The whole work in Chili has been organized in to a Presiding Elder's District and incorporated according to Discipline in the Cincinnati Conference. All our ordained preachers were regularly appointed by Bishop Joyce to their stations at the last session. These Self Supporting Missions are an integral part of Methodist Agencies.

We say again who will respond and dispense some of the Lord's money for the furtherance of this glorious enterprise?

Send your contributions great or small to Richard Grant, Treas'r. 181 Hudson St. New York. The amounts will be acknowledged in *Divine Life* and other papers, through which you may contribute.

A. LOWRY.

Rev. Asbury Lowry D. D. of the Cincinnati Conference was appointed by that body a medium of correspondence between the Chilian Work and the conference, and to furnish items of intelligence for the press from that field. This was done because the Chilian District was joined to that Conference, and the Conference as such was unacquainted with the work.

#### Connecticut Notes.

With dismal skies and threatening clouds frowning upon us, we are impressed with the fact that the Summer is gone, the harvest season has departed, and Winter, gray and cold, is about to fling over us, his ancient mantle of frost and snow.

However disagreeable may be our apprehensions from the approach of this rigorous period of the year, they are measurably relieved by the splendid appearance of nature, in the gorgeous attire in which she at present appears. At this time, on a bright morning, to sail down the beautiful Norwalk harbor, fringed with green, and skirted by fine groves, adorned with variegated foliage that but partially hides the dwellings of a multitude of people, is a delightful experience, and the memory of a life time.

This neighborhood has been visited by a wonderful spirit of enterprise and by great material prosperity; and though mighty inducements are offered men to secure an interest in the heavenly mansions, much house building, that has its foundations on the earth, is being done, and homes as if by magic, are springing up on every side of us.

The house of God is the principal structure being put up hereabout, and when completed, will greatly facilitate the work of the East Avenue M. E. Church. We are to have one of the finest and most commodious audience rooms in Fairfield county, and the hope is indulged that the building will be ready for use some time during the winter. From being a small charge of 135 members, paying its pastor \$700 in less than two years it has come to have over 300 members and probationers, and pays easily a salary of \$1200, with a good prospect of possessing in the near future, one of the most pretentious churches in Connecticut Methodism.

Our people in this vicinity do not seem to be greatly wrought up over the question of the eligibility of women as lay delegates to our Electoral and General Conferences. Less than 30 votes were cast in South Norwalk, with its 500 or more church members. In Danbury, with a membership of 800, but 47 votes were cast, of which 32 were "against." In my own charge, only 4 persons voted, one "for," and

three "against."

Judging from the apathy of the great mass of the people, but few have yet become conscious of the gross injustice and the grinding despotism, by which the women have been shut out from the law making body of the Church. At any rate, there is no wail of anguish proceeding from them, and no gnashing of teeth for bitterness of soul, at the grievous oppression to which they are subjected.

The most rampant individual among us in the interest of the women, is a grey-grown man, who in open meeting expressed a hope that the next General Conference would be made up exclusively of women. He seemed to think Miss Frances E. Willard more to be desired as a delegate, than Warner Miller, who after his brethren had declared the sinful nature of all forms of license for the sale of alcoholic drinks, went up and down the State, pleading the cause of high license, in the interest of his candidacy for the governorship of New York.

If your correspondent, whose letter appears in the issue of your paper of Oct. 18th, could make it appear that the Church could carry on its business of soul-saving most effectively, "with the potent influence and brain power of women in her highest councils," then all good Christians might feel it to be their duty, to assist in opening wide the door to their ecclesiastical advancement.

It may be, that with women legislators, women bishops, women circuit riders, women presiding elders, and a church altogether made up of women, the devil, who has for ages so effectively disputed the authority of the Almighty, would afrightedly hurry away from the field of his numerous conquests, and disappear in defeat and shame, within the superfluous depths of his infernal dominions.

To some it might seem to be a calamity, to call women from a sphere where they can be so useful as they now are, in saving souls, and add them to the wire-pulling, log-rolling, office-seeking crowd, that have too frequently disgraced the church, and retarded the progress of the kingdom of Christ with their vile political methods.

The women wish representation. That is what laymen wanted. They got a foothold, and now they wish equal representation with the ministers. Once represented by a woman, will women rest until they have equal numbers with the men, in the Supreme Assembly of the Church?

In any case women do well to devise noble schemes for the redemption of humanity.

As a woman's hand in Eden hoisted the sluice gate, through which has been pouring for ages, a raging torrent of

evils in which millions of souls have been swallowed up, so it is well that women, in some way, should help to staunch the flow of this devouring flood, and deliver men from endless ruin. If they can most effectually do it by going to General Conference, by all means let them go, and the more the better.

Sunday last we had a succession of heavy showers, accompanied by awfully thunderous noise and fierce lightnings. Great damage to property was done in several places. For some hours a severe easterly storm has been raging and so the time speeds on, and the nearer we come to the perpetual calm of the eternal heaven, where no storms prevail, and the rights of all will be secured.

C. M. PEGO.

East Norwalk, Oct. 23, 1890.

At the recent sessions of the Kentucky conference a gavel was presented to Bishop Mallalieu, which was manufactured out of an old door of the Masterson house, where Bishop Asbury held the first conference in Kentucky in 1790.

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Again, customers wishing a solid 14-karat gold case, with nickel Elgin, Waltham, Springfield or Rockford works, at \$38.00, \$40.00, \$43.00, according to weight of case, can go on paying the dollar or as much a week as they can spare, until the balance of \$22.00 is paid making \$38.00 in all, then we deliver a solid 14-karat gold case and choice of works, guaranteed to keep correct time for 3 years or the money refunded, and to be cleaned free of charge.

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## Correspondence.

## Concerning the Old Hebrew Literature.

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

It is a lamentable fact, that many among the educated classes, though they endeavor to intelligently appreciate the literature of ancient and modern nations, manifest an increasing antipathy against the venerable literature of a people which, endowed with an indestructible life-vigor, played an important part in the history of the human race, and, consequently, belong to the most interesting phenomena of that history. And, yet, the literature of that people—the ancient Hebrews—though not very extensive, furnishes food for thought and reflection not inferior to that of the literature of any other ancient nation. Its high age and honest simplicity are calculated to give us trustworthy information of the early periods in the political and intellectual history, not only of that people, but of their contemporary nations as well. Nor is this all. The views and institutions of that people, as described and expressed in their literature, however exclusive they originally may have been, became in the course of time, the ground work of modern forms of religion and of government. Christianity and Mohammedanism are, to a great extent based upon Judaism, as is also the modern state upon its theocracy. The fundamental principles of Moses' legislation form the basal principles of the legislation of modern civilized states. The decalogue was the constitution of the theocracy. That constitution contains two grand elements; first, regulations for man's conduct toward God, and second, regulations for man's conduct toward his fellowman. Do they not also form the fundamental principles of the constitutions of our modern civilized states? Do not most of these constitutions endeavor to regulate man's relation to the Church, *i. e.* to God, as well as to the State, *i. e.* to his fellowmen? In other words—the pithy words of Christ—do they not distinguish between "the things that are Caesar's, and the things that are God's?"

It would be a most interesting task to trace the points of contact, if not the parallelisms, that exist between the old Jewish theocracy and modern civilized states, as well as between the legislation of Moses, and the legislation of Christian states; but time and space forbid it. I desire to draw the attention of the readers of THE PENINSULA METHODIST to an interesting book published by the Methodist Book Concern in New York, under the title,

"The Gospel in the Book of Numbers," by Rev. Lewis R. Dunn, D. D., (12 mo., Pp 268). The author is a well-known minister of the Gospel, and a member of the Newark Conference of our Church. In his book he does not pretend to say that the Gospel is found in the Book of Numbers, as it is found in Matthew, Mark, Luke, or John, or in any one of the New Testament Scriptures; but he endeavors to establish the fact that the Gospel is found in the Book of Numbers in the form of types and symbols, of rites and ceremonies, of prophecies and illustrations. Taking the term "Gospel" in its most comprehensive meaning, including therein not only "good news" or "glad tidings," but the whole scheme of human redemption through Christ, Dr. Dunn interprets the multifarious rites and ceremonies, indeed the whole contents of Numbers, as typical or symbolical of Christ and Christianity, of the Christian's pathway through his earthly life to his heavenly Canaan, and of the promises of God's aid in his conflicts with the enemies of his soul. With his keen spiritual eye, the author discovered all those blessed truths that gleam faintly in Numbers, but burst upon us in all their heavenly splendor in the Gospel records. Dr. Dunn's book does not contain mere platitudes and vapid moralizings, but thoughts and ideas of beauty and power—the result of extensive reading, careful research, and prayerful meditation. It deserves a wide circulation and a careful reading, for it contains much valuable information not easily accessible to ordinary readers; while the whole is an illustration of the great value and richness of the Old Testament (Hebrew) literature. \* \* \* And this Old Testament literature is to-day made the subject of critical study and analysis, on the part of many Hebrew scholars and theologians in Germany, England, and France; the results of which are taken up and carried on by some Hebraists and others, in this country.

Indeed, a general onslaught has been made, on the other side of the Atlantic, on the Pentateuch, or the five books of Moses—an attack on its genuineness and authenticity, of a nature that seems to indicate a belief on the part of those making it, as if, by the Pentateuch's remaining any longer in the Bible, or a part of the Bible, Christianity would be overthrown. The endeavors of Professors Kuenen, Wellhausen, Robertson Smith, and of many lesser lights, to dissect and tear up the Old Testament Scriptures, seem to me to indicate one of two things—either a dislike, if not a hatred on their part towards it, or a desire to gain a reputation for profound scholarship, and

logical acumen at any cost. It has been said by one, who questioned one of them, that the latter admitted that they did not understand the Hebrew language to such an extent as to enable them to detect (as they pretend to do) the differences and niceties in the style of the Hebrew language, employed in the composition of the Pentateuch, and to point out that this chapter, and that verse, and the other section, of these five books were not written by Moses, but by four or six other authors or redactors, and at different periods in the history in the Patriarchs and of the Jews. The very fact that no two scholars agree, but each has a separate and distinct theory on these points, shows clearly their inability, from a lack of a thorough knowledge of the genius and idiom of the Hebrew language, to arrive at anything like settled and well-tested results in their so-called critical investigations. This has been clearly brought out by Professor Dr. Franz Kaulen in his excellent work entitled, "Introduction into the Holy Scriptures of the Old and New Testaments," (octavo, Pp. 600; Freiburg: B. Herder, St. Louis, Mo.; B. Herder, 1890.) This magnificent work written in German by a Catholic professor, forms a part of a "Theological Library," which B. Herder is bringing out, and which when completed, will give a succinct view or review of the results of the labors and investigations in the whole field of Theology, on the part of the leading and most learned Catholic theologians of Germany. When we remember the fact that theological science has, during the past quarter of a century, made such great and wonderful progress that a single theologian is scarcely able to master the whole, because it is scattered through many volumes and in three different languages, the necessity of having that science in a complete and handy form will at once become apparent. In the "fundamentals," the Roman Catholic Church and the Protestant Churches agree to a great extent, and it is desirable for us Protestants to know from their own approved standards what that Church believes and teaches. The best means for us to acquire that knowledge is a series of approved text-books furnishing a comprehensive representation of what Catholic theology has accomplished during the period named. Professor Kaulen's work is one of the approved text-books of this excellent "Library." Its high value and trustworthiness may be inferred from the fact that since its first appearance in 1876, three editions of it have been brought out, and that its author has consulted and used the literature in its line of investigation up to May, 1890. Every page shows that he was

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not one-sided in his researches and investigations, but consulted Protestant authorities and works as well as those of his own church. In his treatment of those who differ from him, he is always fair, candid, and dignified, and never descends to personalities. A spirit of love and reverence for the Bible as the Word of God, pervades the whole work. Nor is he superficial in his treatment of the different subjects that fall within his line of investigation. Each subject he handles in a clear and thorough-going manner. In the matter of the Pentateuch, for example, he points out the weakness of Kuenen's and Wellhausen's arguments respecting the post-exilic date of composition and edition of the greater portion of it, arising from an insufficiency of facts and evidences from which they deduce their conclusions. Indeed, he shows that what they pretend to be "results" of thorough investigations of critical knowledge of the Hebrew language and history and laws and institutions, and of logical acumen, are only "theories" unsupported by evidences and arguments that will be able to stand the test of unbiased criticism and fair historical investigation. But in a notice like this, it is impossible to give a fair synopsis of the richness and fullness of the contents and information of this work. Besides an interesting "Introduction," concerning the method, sources and history of this science, the author divides it into three principal parts viz:

Part 1st. Fundamentals, treating of inspiration, Canon of the old and new Testaments, and Apocrypha.

Part 2d. *General matter* treating of the languages (Hebrew, Chaldee, Greek) of the Scriptures; of the characters of the handwritings of the manuscripts; of the received text of the various translations.

Part 3rd contains *particular matter*, treating first, seriatim, of all the different books of the Old Testament, and secondly, of all the different books of the New Testament—that part which treats of the biblical manuscripts of the text, and of the different translations, is very full and interesting, and contains a wonderful amount of well-digested and valuable information. While I cannot agree with the author in all his statements and conclusions, the disagreement arising from difference in the standpoint from which we view things—yet I am surprised that in the *third (particular) part* he places the apocryphal books between the Chronicles and Isaiah, and treats them as if they were a part and parcel of the Old Testament. This has a tendency to lead the unsophisticated lay-reader to believe that they form a part of the Bible and possess the same

doctrinal authority as the "received" books of the Old Testament. There is no valid authority for such a procedure; for neither the Synagogue nor the Early Christian Church received the Apocrypha as possessing the same authority as the Old Testament books. There can be no objection to treating the Apocryphal books separately; but to intersperse them between the "received" books and thus to give them the appearance of canonical books is, in my judgment, an unwarranted procedure, and is a blemish of this otherwise magnificent book. As a whole it is a permanently valuable contribution to the historico-critical literature of the science of theology.

East Orange, N. J., Oct. 1890.

#### Those Temperance Reports.

MR. EDITOR.—Whenever there is a difference of opinion between two or more persons upon any question, the main object to be sought is an *issue*. This is what was done in the temperance Committee, at the late session of our Conference, in Milford, Del. The issue then made and joined was, *The Church of our Lord Jesus Christ has no authority to dictate and prescribe how I or any other of her members shall vote at the political polls.*

I have read the reviews of both Bros. Zach. H. Webster, and R. W. Todd, and while the brethren write good papers of their kind, they, nor either of them, discuss the issue joined in the two reports. The grounds they cover in their papers, were canvassed in the Committee, as the prerequisite of an issue.

The Minority Report enunciates the distinctive American doctrine, of entire separation of Church and State, and on it we stand, and bide the issue.

JNO. D. KEMP.

#### The Special Delivery of Baggage.

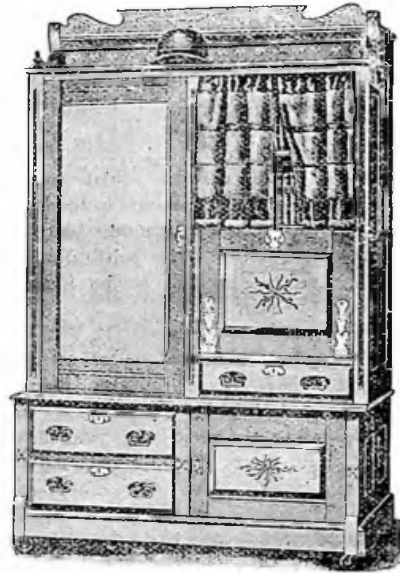
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## The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 9, 1890.  
Luke 23: 1-12.

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

### JESUS BEFORE PILATE AND HEROD.

GOLDEN TEXT: "Then said Pilate to the chief priests and to the people, I find no fault in this man" (Luke 23: 4).

1. *The whole multitude* (R. V., "company")—the Sanhedrin; in Mark, "the whole council." *Led him*—R. V., "brought him," in Mark, "bound him and carried him away." They appear to have led Him in a sort of procession to the Pretorium, which was either in one of Herod's palaces on Mt. Zion, near the present Jaffa Gate, or in the castle of Antonia, adjoining the temple on the north. *Unto Pilate*—the Roman procurator. His duties were to collect the revenue and administer justice. His headquarters were at Caesarea, but he usually came to Jerusalem during the great feasts to preserve order.

"Pontius Pilate was a Roman knight, who had been appointed (A. D. 26), through the influence of Sejanus, sixth procurator of Judea. His very first act—the bringing of the silver eagles and other insignia of the legions from Caesarea to Jerusalem, a step which he was obliged to retract—had caused fierce exasperation between him and the Jews. This had been increased by his application of money from the Corban, or sacred treasury, to the secular purpose of bringing water to Jerusalem from the pools of Solomon. In consequence of this quarrel Pilate sent his soldiers among the mob with concealed daggers, and there had been a great massacre. He also had deadly quarrels with the Samaritans, and with the Galileans, 'whose blood he had mingled with their sacrifices.' He earned the character which Philo gives him of being a savage, inflexible, arbitrary ruler" (Farrar). "He was removed in consequence of the accusations made against his administration by the Jews. He died by his own hand at Vienna (Schaff).

2. *We found*—implying that they had investigated the case. *This fellow perverting the nation*—from allegiance to Rome to allegiance to Himself; playing the part of seducer or imposter. *Forbidding to give tribute to Caesar*—utterly false. He had expressly taught, "Render unto Caesar the things that be Caesar's," etc. *Saying that he himself is Christ a king*.—Says Schaff: "This involved what was true. But from this single element of truth they deduced certain political results which had never occurred, and by putting these false inferences in the foreground sought to obtain sentence of death against our Lord." It will be remembered that Jesus had refused to accept kingship (John 6: 15).

3. *Pilate asked him*—not openly before his enemies but privately, within the pretorium (John 18: 33-37). *Art thou the king of the Jews?* The "thou" is emphatic: Thou, who lookest so little like a king, without sword, crown or retinue. *Thou sayest*—equivalent to, "I am." In John's account, our Lord first enquires in what sense the governor asked the question; and then, while admitting His kingly claim, He explained the nature of His kingdom—

that it was "not of this world," and therefore involved no collision with the Roman power.

"The effect of this conversation upon Pilate was very great. He saw at once that Jesus was no vulgar inciter of sedition, no ambitious demagogue or fanatical zealot; and that the kingdom of which He avowed Himself to be the King was one of truth, and not of force. At worst He was only a religious enthusiast, from whose pretensions, Caesar could have nothing to fear; and he determines to save Him, if possible" (Andrews).

*I find no fault in this man*.—Pilate speaks as a judge. After examination of the Prisoner on the charges brought, he pronounces an acquittal. "No political crime was involved in His claim to be King of the Jews" (Schaff).

5. *They were the more fierce* (R. V., "urgent")—at the threatened failure of their scheme. They become violent. *Stirreth up the people*.—So of his followers it was subsequently said that they "turned the world upside down." *Teaching throughout all Jewry* (R. V., "Judæa").—They were right. His teaching mightily stirred the people out of their spiritual sluggishness, revolutionized their idea of things, set up new standards, excited new aspirations. This sort of "sedition" was justifiable and right. *From Galilee*—probably mentioned for the purpose of arousing Pilate's resentment against Christ because of His Galilean origin. The procurator hated the Galileans.

6, 7. *Herod's jurisdiction*.—Galilee belonged to the tetrarchy of Herod Antipas, and Jesus was of Galilee. *He sent him*.—Says Schaff: "The word used is a legal term generally applied to the transfer of a cause from a lower to a higher tribunal. Hence it was not to get Herod's opinion, but to relieve himself by transferring his prisoner to Herod's judgment. There may have been a thought of thus doing a courtesy to reconcile Herod. Their quarrel had probably been caused by some question of jurisdiction." *Who himself also, etc.*—"During the immense assemblages of the Jewish feasts, the two rulers had come to Jerusalem—Pilate to maintain order, Herod to gain popularity among his subjects by a decent semblance of conformity to the national religion. At Jerusalem, Herod occupied the old palace of the Asmonean princes" (Farrar).

8. *When Herod saw Jesus . . . exceeding glad*.—Apparently Jesus was marched into the presence of Herod without previous announcement, and the effect on the tetrarch was one of gratified surprise and curiosity. He evidently had either gotten over his old dread of Jesus and determination to kill Him (13: 31), or else every other feeling was lost for the moment in curious expectation. Of course, if His life was in peril, Jesus would do some wonderful thing to save it, and he would himself see it and be able perhaps to detect how the trick was done! *Desirous to see him*—"Herod seems to have deteriorated. He had encouraged the visits of the Baptist on less frivolous rogands than these" (Farrar). *Hoped to have seen some miracle*.—"Jesus was to him what a skillful juggler is to a seated court—an object of curiosity" (Godet). Thaumaturgists, or wouders, were common in those days.

"His was only a trifler's gladness inspired by a hope of the same sort of enjoyment which is felt over a juggler's legerdemain, or a pseudo-spiritualist's table-

turning. Thus, the being held as a mere performer, was one of the deepest indignities of the Savior's endurance (Whedon)

9. *He questioned . . . many words*—using every means to draw Him out, and excite Him to perform the coveted "miracle." *He answered him nothing*.—"The questions were in 'many words', the answer was a suitable 'nothing.' For of what answer was the insulting curiosity of this regal tridler worthy but a most solemn and rebuking silence from the Son of God?" (Whedon)

"A murderer of the prophets, who was living in open and flagrant incest, and who had no higher motive than mean curiosity, deserved no answer. Our Lord used of Antipas the only purely contemptuous word which He is ever recorded to have uttered (13: 32)" (Cambridge Bible).

10. *Chief priests . . . vehemently accused him*.—They would not leave their prisoner. If Pilate would not condemn, Herod must. They will accomplish their purpose by the very fury of their accusation, if in no other way.

11. *Men of war*—R. V., "soldiers." *Set him at naught*—"treated Him as an impostor and a nothing. In so doing Herod gratified both his own disappointment and the malice of the Jews" (Whedon). *In a gorgeous robe* (R. V., "apparel")—Says Godet: "This denotes not a purple garment, but a white mantle, like that worn by Jewish kings and Roman grandees on high occasions. It was a parody of the royal claims of Jesus, but, at the same time an indirect declaration of His innocence, at least in a political point of view." *Sent him to Pilate*—implying that Herod, too, found no criminal fault in Jesus—a second acquittal.

12. *Pilate and Herod were made* (R. V., "became") *friends*.—"As early as Acts 4: 27, we find believers alluding in their prayers to this coalition of Herod and Pilate. Even if neither was directly hostile, the indecision of the one and the indifference of the other conspired to nail our Lord to the cross" (Schaff).

### To Our Law-makers.

Ye law-making men,  
Will you license a den,  
And list to such liberty call;  
Where men go within,  
To drink beer and gin,  
Until into ruin they fall?  
They hang around, then,  
Some beer-drinking den,  
And beg, if not able to buy;  
But if money's in doubt,  
They are often kicked out,  
And beer-men care not if they die.  
To their miserable homes,  
Naught but sorrow comes,  
And their loved ones in sadness they greet;  
But that is not all,  
The drunkards befall,  
There's the hopeless dark judgment, to meet.  
O, how can you then,  
Ye law-making men,  
With your names such license endorse?  
Would it not appail  
If your loved ones should fall,  
And fill you at last with remorse?  
These poor victims you'll meet,  
At the last judgment seat,  
And pray what excuse will you give?  
Some soul will be lost,  
Mayhap a son, at your cost,  
Who in Heaven forever, might live.  
O will you not then,  
Ye law-making men,  
In behalf of true Temperance unite,  
To drive out the foe,  
Whom sure you must know,  
The homes of our country will blight?  
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## Temperance.

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

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

### Practical Helps.

We must remember that the saloon exists with reference to natural demands of the body and mind, on the one hand, and, on the other, a narrow policy as to what proper living requires—the failure to meet these demands. For instance, it is usually impossible to get a drink of water for man or beast, away from one's home or place of business without imposing upon some one's generosity (which would soon be exhausted) or else purchasing it. The "nickel (or cent)-in-the-slot" water-tanks are a godsend to humanity. They pay expenses, and prove clearly what further could be done in the same direction.

Again, plentiful medical authority has established the fact that neglect of the calls of nature is one of the most fruitful causes of disease; yet, as before, there is absolutely no escape from purchasing at hotels or restaurants the conveniences that ought to be easily accessible to all, and free. Even the cares of infants, so often made public, has no alternative for people without money, nor even then except at the place where liquor is sold.

There is no attempt made to furnish opportunity for rest and various conveniences that are needed most when away from home. Tired women frequently tantalize store-clerks to show them goods, merely to get rest during the process. Baths, so necessary to health, cost the enormous sum of twenty-five cents and upward, and, separate from other affairs, would pay expenses at a nickel each. Recreation, amusement, pleasure are not to be had by the masses, and especially in winter, when they need them most, except at the saloon, as before, or its concomitants, the gate-ways to destruction. The Young Men's Christian Association and kindred institutions, try to meet these demands; but the effort is usually futile, except as to those who are ready to be called Christians. Indeed, rest, convenience, refreshment, and the care of one's body in general, can be found in none of our cities, much less rural districts, except where liquor is sold—the owners of which establishments having, in these respects, an insuperable argument that suffices, as it ought, in the public estimation, and before license courts, to make their existence possible.—G. H. R. PLUMB, in *America.*

So far as the conferences are concerned, the sentiment of Methodism on the drink-traffic is not ambiguous. It is practically unanimous. It deepens in intensity. It reveals the reaction of disappointed hope and blighted faith. It declares a lofty disdain of parties as such. It affirms undying fealty to prohibition. It has no faith in the principal of licensing or taxing the iniquity. It avers solemnly that the only consistent attitude toward sin is that of prohibition. It will be voted. All parties do well to note the prediction. They must elect between the support of temperance men and whisky men. Party ties will consume in the fires of conscience.

If you want our votes, deserve them. We ask bread, fish; you have given us stones, serpents. Our children and our homes are of profounder concern to us than tariff or trade, or official patronage. *The saloon must go.*—*Western Christian Advocate.*

A Michigan pastor tells this: "I have come across a small boy who is a philosopher, and who has solved the problem of how to get safely by the saloon. Said he: 'Papa, I'll tell you how I go by the saloon. I walk on the outside of the sidewalk, as far away from the saloon as I can. Then I hold my nose and shut my mouth; and when I get by, I spit before I swallow.' That boy knows what the petition in the Lord's Prayer signifies: 'Lead us not into temptation.'"

The product of one bushel of corn made into whisky is four gallons, worth \$16 out of which—

|                             |        |
|-----------------------------|--------|
| The government gets . . .   | \$3 60 |
| The farmer gets . . . . .   | 40     |
| The railroad gets . . . . . | 1 00   |
| The manufacturer gets . . . | 4 00   |
| The vender gets . . . . .   | 7 00   |

The drinker's share is the delirium tremens. But there still remains much to be apportioned. The drinker's family has a share—misery, poverty, suffering. The community has a share—it loses honorable and useful citizens, and gets in their place sots and vagrants. Total result—loss of manhood, health, happiness, comfort, sustenance, labor, money, peace, order. Who gains, when all lose so heavily?—*Chicago News.*

Miss Willard says: "Three questions today enlist the nation's heart: the temperance, the labor, and the woman questions, and these three are really one. The solution of any one of these in accordance with the wish of its friends, would mean an incalculable uplift to the others."

**S**UBSCRIBE for the  
PENINSULA METHODIST,  
\$1.00 per year in advance

## Items.

Rev. Dr. D. P. Kidder was seventy-five years old, Saturday, Oct 18, 1890.

Northwestern university opens with over 2,000 students.

Dr. Hartzell reports that our schools at the South are overflowing with students and aglow with enthusiasm.

The Presbyterian synod of Michigan, spoke out vigorously against the liquor-traffic, "the danger of the hour."

Rev. Dr. Abel Stevens, now seventy-six years of age, is writing another volume of his great "History of Methodism."

Dr. Joseph Parker, of London, is not a large man physically, and is said to use a stool while preaching, to give him height.

Cardinal Newman led a life of extreme simplicity, was very abstemious, was a total abstainer, and abhorred tobacco.

Francis Murphy, the temperance orator, was recently married to Mrs. Rebecca Fisher, of Council Bluffs, Iowa.

The queen of Corea, who died last June, is still salted down, and, according to the custom of the country, will remain in her brine-bath until cool weather.

The vote of Kentucky conference on equal lay representation was unanimously in favor. There were fourteen conversions conference Sunday. The preachers' relief society disbursed \$1,055 and added \$1,000 to its permanent fund.

Mrs. Matilda B. Carse, president of the Central W. C. T. U., is one of the nine ladies of Chicago appointed as managers of the world's fair. Miss Francis E. Willard is her alternate.

The *Christian Witness* gives this: "Two little boys were discussing Bishop Taylor. Said one, 'he is a presiding elder,' 'No,' said the other; 'he is a general conference.'"

Bishop Ninde, in opening the Central New York conference, said he was treading on familiar ground, having entered the itinerancy in Syracuse in 1856. He considered his admission into the ministerial ranks the "highest honor" of his life.

Bishop Mallalieu, in his Sunday sermon before the Pittsburg conference, started a revival. The feeling was so intense that the Church Extension anniversary was omitted in the evening and an evangelistic service substituted, at which twenty-two were converted.



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"Her grace of motion, and of look, the smooth  
And swimming majesty of step and tread,  
The symmetry of form and feature, set  
The soul afloat, even like delicious airs  
Of flute and harp."

For her matchless look of grace and motion, this regal beauty was indebted to perfect health, restored by the use of that unequalled, invigorating tonic and nerve-line, Dr. Pierce's Favorite Prescription, which set in healthy action every function and gave purity and richness to the blood.  
"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb. It is guaranteed to give satisfaction in every case, or money refunded.  
Manufactured by WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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## Peninsula Methodist.

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 PUBLISHER AND PROPRIETOR  
 WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

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WILMINGTON, NOVEMBER 8, 1890.

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

### Wesley.

In addition to Dr. Murray's reference to the re-opening exercises of this youthful and most thrifty branch of Wilmington Methodism, we think it proper, to make a few points, illustrative of its remarkable growth and development.

In the fall of 1886, for a mission under the care of Rev. S. T. Gardner, a lot was secured at the corner of Jackson and Linden streets, and the foundation was laid for a building, 50x70 ft. When the present pastor, Rev. W. G. Koons, was appointed in March 1887, he found, in the language of the presiding elder's report to Conference, "a cellar, 50x70, with almost two feet of water in it, and a mortgage on it of \$1,375; his little flock worshipping in the second story of the old Weccaco Engine House."

By Dec. 3d, of the young pastor's first year, a one-story brick, 35x59, seating almost 400, was ready for dedication, at a cost of \$6,000. At the next Conference, the presiding elder reported this expenditure all provided for, and the mortgage reduced to \$1000. A donation of \$400 had been received from the Church Extension Society; but special credit is due to leading laymen of Wilmington City Methodism, whose generous contributions in aid of this struggling society, made the success of this enterprise possible, under the wise and faithful leadership of the presiding elder and pastor.

After two and a half years of steady progress, the necessity for larger accommodations became imperative. Bro. Koons had reported to the Conference of 1890, 190 members and 124 probationers; and the problem of enlargement had to be solved.

Saturday afternoon, June 14, 1890, the corner-stone of a new structure was laid, and public worship was transferred to a tent. Last Sunday, as stated, was re-opening day. A two-story structure of brick, in which the mater-

ial of the former building is incorporated, with Sunday-school and classrooms on the first floor, with seating for about 600, was now ready for dedication. The church was well filled at each of the three services; and the Sunday school had a grand rally in their new room at 1.30 p. m.

According to announcement, Dr. Upham preached in the morning. His text was the words of evangelistic prophecy, uttered by our Lord, "Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her," Mat. 26-13.

Bishop James N. Fitzgerald had been announced to preach the afternoon sermon, but he was not present. His failure to come was occasioned by the demand for his services in Washington, in connection with some plans that our resident Bishop, John F. Hurst, had made, in the interest of his projected University in our National Metropolis.

Fortunately for the pastor and his congregation, Rev. Dr. Jacob Todd was available, who in his usual, able and instructive style, gave us an excellent discourse on the parable of the Talents, Mat. 25, 14-30.

In lieu of the evening sermon, pertinent addresses were made by Presiding Elder W. L. S. Murray, Joseph Pyle Esq., and others. Subscriptions and cash were received in the morning, to the amount of \$2050; in the afternoon this was increased to about \$2500; and at night, the sum total for the day was reported at \$3600.

This leaves but \$5,000 debt on a property estimated at not less than \$20,000; including a new church and parsonage.

In three years and a half, the water-filled cellar, with its \$1375 mortgage, has made this development; "the various benevolent enterprises of the Church" have not been neglected; nor the claims of the stewards lost sight of.

We congratulate pastor Koons and his earnest and devoted people, who have shown themselves so worthy of the liberal aid that has been given them by their brethren of the other city churches. Their motto, we trust, will still be, *Excelsior*.

Revs. A. S. Mowbray, of Pocomoke City, Md., and Ralph T. Coursey of Cannon, Del., with brother Wheatley of Pocomoke City, and Prof. Eben Hearn, of Laurel, members of the *Walter Harman Quartette*, were in Wilmington last week, and won great applause for their excellent music.

These brethren paid a brief visit to the Methodist Book Store, while in town. The editor of the PENINSULA METHODIST regrets that he was not in, when they called.

THE PENINSULA METHODIST to new subscribers for 14 months, for \$1, cash.

## Conference News.

The CORNER STONE of a new Methodist Episcopal Church, in Elsmere, was laid at 5 p. m., Nov. 3, by Presiding Elder W. L. S. Murray, assisted by Revs. W. G. Koons, Henry Sanderson, and T. N. Given. The trustees are C. C. Elwell, H. C. Conrad, and Aubrey Thatcher. Mrs. C. C. Elwell, daughter of Rev. Dr. Bolton of Chicago, selected the articles which were placed within the box, and among them was a photograph of her son, the first child born in Elsmere.

Mr. Jacobs has the contract to build a frame structure, according to Church Extension plan No. 108, and will push the work as much as possible.

Elsmere is a rapidly growing suburb of West Wilmington, where several railroads intersect, and give sixty-five trains a day; fare from Wilmington, five cents.

HARRINGTON, DEL. The pastor, Rev. T. L. Price, writes us:—Maston's M. E. Church, on this charge, is in the midst of a great revival; though the rains have often interfered, since the meetings began.

Last Saturday evening the church was filled with those who had come for a purpose, and when the invitation was given, thirteen came to the altar as penitents, while others sought pardon at their seats. Two were happily converted, and the Holy Ghost was poured out upon all the people. There were 18 seekers in all. Sunday morning our local day services were opened by Bro. Wm. Minner, who is always on the Lord's side. Then seekers were invited forward, and ten presented themselves at the altar; the meeting continuing until 2 p. m.

Thank the Lord, the political campaign doesn't seem to harm us in our prosecution of God's work at this place, this year. Our church is prospering along all lines, and our congregations are larger than they were this time last year.

RE OPENING of the M. E. Church at Laurel, Del., will take place (D. V.) next Sunday, 9th inst.

Preaching at 10.30, by Rev. T. E. Terry of Dover; at 3 p. m., a Sunday-school mass meeting will be held; addresses by visiting ministerial brethren; and at 7 p. m., a sermon by Rev. W. W. W. Wilson of Smyrna.

A cordial invitation is extended to former pastors, to come and participate in the services.

A welcome is extended to all; seats free. Re-opening exercises will be protracted during the week.

J. OWEN SYMPHER, Pastor.

CRAPO, MD., Rev. Asbury Burke, pastor, writes:—"Sunday, the 16th inst., has been set for the dedication of our new "Ebenezer," M. E. Church, on this charge. Several prominent ministers of the Wilmington Conference will be present to preach, morning, afternoon, and night.

This is the locality where Joshua Thomas, the "Parson of the Islands," fought some of his great battles for Christ. Since Methodism was founded here, the "Old Church" has withstood internal strife and outward commotions, and has lived through the storms of many winters, and pentecostal fires still burn upon her altars.

Coming to this charge, April 2, 1889, we found but a few of God's children to greet

us, our first Sunday in the old Ebenezer; but on my second Sunday, April 21st, seven persons made an Easter offering of themselves to Christ, and the smouldering fires blazed forth; and for seven weeks, shouts of new-born souls filled the house.

The young converts were formed into a new class, and Richard H. Insley was appointed leader. In August of the same year, the official board met and unanimously decided to build; and as a result, we now have one of the neatest and prettiest churches in Dorchester County. Come, Mr. Editor, come and see what "God hath wrought."

Sunday Nov. 23, Rev. G. L. Hardesty will dedicate Bethany Chapel, in Willing's Neck, where revival flames are reaching the hardest sinners.

Nov. 3, 1890.

At the third quarterly conference of Wesley M. E. Church, Rev. W. G. Koons was unanimously invited to return as for the fifth year.

CHESTERTOWN, MD. By appointment of Presiding Elder John France, Rev. R. Irving Watkins has been transferred from Townsend, Del. to which he was assigned by Bishop Bowman last March, to the pastorate of our church in Chestertown, which became vacant by the transfer of Dr. Willey to Syracuse, N. Y.

We congratulate both pastor and people, on this arrangement to fill so unexpected a vacancy, and have no doubt, with the divine blessing upon the hearty co-operation of the people with their young pastor, most gratifying success will be secured.

Of course the presiding elder will see to it, that our brethren at Townsend shall suffer no damage, in giving up their pastor, for the sake of their brethren in Chestertown.

### State Sunday School Association.

The 3rd annual convention of this body will meet in Grace M. E. Church, this city, Thursday, Nov. 13th inst.; W. K. Crosby, pres., H. S. Goldey, sec., Rev. N. M. Browne, treas.

NORWOOD, PA.—This charge is but two years old. At the beginning of this year there were 35 members; there are now nearly fifty, and, we hope by the end of the year to have 100. Our Sunday School, under the efficient leadership of W. L. Buck, is a success. Our protracted meetings are a means of grace to souls seeking earnestly. Many improvements are about to be made, and the outlook is bright.

ARTEMUS.

Bro. Buck was formerly an efficient worker in the Mt. Salem M. E. Church. He is now a trustee and steward in Norwood, as well as Sunday School superintendent. He is also cashier of the First National Bank of Darby, Pa.

NORWOOD is a new settlement on the P., W. & B Rail Road, five miles north of Chester, has a population of about 1,000, fine improvements, and two churches, one a Lutheran, the other our own. Rev. Albert N. Millison, the pastor of the M. E. Church, is in his first year, and is having good success in his work.

THE PENINSULA METHODIST to new subscribers, for 14 months, for \$1. cash



## Wilmington District.

DELAWARE CITY has lost by death one of its oldest members, brother Henry Hickey. At the second quarterly meeting, he responded enthusiastically to the gospel message; now, at the third, he is reported as having gone up on high.

The Sunday-school has purchased 100 music books; and two lots, have been bought by the church, for hitching ground. The work is in fine condition; all benevolent collections taken; and Bro. S. N. Pilchard unanimously invited to return as pastor for another year.

PORT PENN is in the midst of revival services; and the pastor, Fred. E. McKinsey is very much beloved, and encouraged with good congregations. Young people, who were converted since his pastorate began, are now superintending and teaching the Sunday-school and sustaining the pastor in his work. About one third of his benevolent moneys are in hand.

St. GEORGE'S; congregations increasing, social meetings improving, and at SUMMIT, a gracious revival is in progress. Eleven have been received into full membership, and three on probation. The church building at Summit is being painted and improved; and a fence has been built around the church yard. Rev. J. S. Moore, the pastor, is abundant in labors.

RED LION is looking up; and the members are lifting up their heads, that the baptism of power may come upon them. Rev. Edwin Gardner, son of Rev. S. T. Gardner, is pastor, and is greatly encouraged in his work.

The following was related in a love-feast in this city:

I am a converted Roman Catholic. I spend the greater part of my time on the road and in hotels. I have a Great High Priest. I have a through ticket for heaven. I shall not stop at any half way house. When my father died in the Roman Catholic Church, three masses had to be said, for which fifteen dollars were paid to get him out of purgatory. No priest will say mass for less than five dollars; and more must be paid, according to ability.

Thank God, I have a Great High Priest, who will send me through, without money and without price. No baptism is performed in the Catholic Church, without a one dollar fee, and more, according to ability. Christ will baptize with the Holy Ghost, all who trust in him.

NEW CASTLE has paid \$1000 on her debt and kindly excused me, to aid Wesley in its re-opening exercises.

Last Sunday was a great day in WESLEY M. E. Church, Wilmington. The weather was beautiful; the people came in crowds; the preaching was of a high order, and the liberality of the people surpassed our most sanguine expectations.

Rev. S. F. Upham D. D., of Drew Seminary, preached a most appropriate sermon at 10 a. m., and Rev. Jacob Todd, D. D., at 2.30 p. m. The editor of the PENINSULA METHODIST was present, and greatly assisted in word and deed.

An interesting Sunday-school meeting was held, at which addresses were made by G. W. Todd, Esq., and others. A love-feast was held at 6.30 p. m., and at 7.30 p. m., Joseph Pyle and the writer addressed the congregation.

A good sister stated in the love feast, that she had been connected with Wesley from its beginning. "When Bro. Koons came, we were anxious to know what he

would say and do. In his first speech he said, "Wesley church needs three things, grace, grit, and greenbacks. The Lord will give grace, and I will furnish grit, if you will find the greenbacks."

The needs of Wesley as set forth by the youthful pastor, have been supplied in a most wonderful manner, and we have no doubt, God will be with this self-sacrificing people in the future, as he has been in the past.

W. L. S. MURRAY.

## Rock Hall Md.

This charge is still alive to the things that be of God; we are fighting life's battle to his honor and glory.

The present conference year has been one of continued progress. Our pastor, Rev. Robert Roe, coming to us with zeal and unction, found ready hearts and hands awaiting him. We still have old time class-meetings, and it would do you good to be with us on such occasions. No bombastic outbursts, but glorious seasons of refreshing, from the Divine presence.

Bro. Roe began a tri-weekly revival service, Sunday evening, the 19th; two hundred presented themselves at the altar, and one found peace in believing. We are anticipating a grand revival next winter. We have to postpone our protracted meetings until the winter, because the greater number of our male members and attendants are away from home oystering, until cold weather sets in.

Bro. Roe held a meeting of four weeks at Piney Neck, resulting in the conversion of twenty-eight souls, and greatly strengthening the church, which has been quite weak for some time. Bro. Roe is much beloved there, both by church people and the unconverted.

Our Sunday-school is in a flourishing condition under the management of Bro. Wm. N. Ayres, our efficient superintendent.

The Ladies' Mite Society has been doing a good work recently; having raised about eighty dollars, with which they have added to the interior of the parsonage and the church. They are now raising funds for an album quilt, which is to bear the name of each donor of a square.

Very little interest is manifested here in the election in which we are to express our wishes as to the making women eligible as delegates to the Electoral and General Conferences of our M. E. Church, but when the time for voting arrives, we expect a good turnout, and a large vote. We hope the question will be decided in favor of equal liberty to all our members. Why should it not be? Surely, women are as capable as men, to do valiant work for the Master, and there should be no hindrance as to holding office in any part of church work.

Our Sunday-school has lost its *petite* secretary, Miss Mary McKivett who removed to Baltimore. Bro. J. W. Boyer has been chosen as her successor, and Bro. Chas. Porter has been elected librarian in his place.

Having fresh in mind their experience last winter and spring, in battling against the liquor traffic in Kent, our people are sympathizing with their brothers in Cecil, and are praying for the overthrow of the forces of rum in that county. You may look out for a surprise from our pastor before long. He is at work on a certain line in behalf of the Sunday-school, and will, without doubt, make the matter a success.

Sunday, Nov. 2, our Sunday-school will observe what we call "Pastor's Day"; the collection being applied to the pastor's salary. We, as usual, expect a good time, and a large contribution.

Sister Ellen B. Colger, the beloved wife of Mr. John N. Colger, has been removed from us by death. She was converted in 1870, in a tent-meeting held here during the pastorate of Rev. D. C. Ridgway, and joining Rock Hall church, has been a consistent member thereof for the past ten years. She was deprived of attending the public means of grace as regularly as she desired, on account of physical infirmities, but beautifully exemplified the religion of Christ in her home. Henceforth, she will be "a light in the window," of that heavenly home to which she has gone, for her husband, her three sons and one daughter, who mourn their great loss. One of the sons gave his heart to God two years ago, and is on his way to the Heavenly City.

We are expecting good things from the Father's great storehouse, next Sunday, as it is our third quarterly meeting.

Yours in the Lord,

B.

MY DEAR BRO.—I shall gladly distribute and carefully, too, 100 copies of the PENINSULA METHODIST, which contain Rev. Alfred Smith's experience. I have already called attention in the presence of a large congregation, to the fact, that you are to publish his experience.

Our meeting is still increasing in interest. The church was crowded last night, and upwards of thirty penitents at the altar. Conviction is intense. We have about 100 conversions to date, and many have been entirely sanctified. It is the most wonderful meeting, ever witnessed here. The larger number of converts are young men, though all ages are being reached. Praise God!

Your brother,  
T. F. TABLER.

Burrsville, Md., Oct. 29th, 1890.

GEORGETOWN, DEL., J. D. Kemp, pastor.—Extra meeting is growing nicely with a powerful prospect for much good. Vote on the admission of women as lay delegates has been taken, and was largely against the admission. In the midst of high political excitement, we maintain a spirituality in all our Church services.

## Horsford's Acid Phosphate

Relieves Mental and Physical Exhaustion.

WYE & HALLS: J. D. Lecates, pastor, writes,—I am in the midst of special services at Wye Mills, where revival fires are burning.

## Excursion Tickets to Hot Springs, Ark.

The Baltimore and Ohio Railroad Company has placed on sale at all of its principal stations round trip tickets to Hot Springs Ark., at greatly reduced rates. The going limit is thirty days and the returning limit three months, thus affording an opportunity to spend the winter in the genial climate of the Southwest. The route is via Cincinnati and St. Louis, with only one change of cars, and that is made in Union Depot at St. Louis. Pullman Sleepers all the way.

## OUR OPENING. YOU would be surprised

at the number of people who ask us when we are going to have our opening. They appear to think we should go off with a great big hurrah. We would like to and intended to have made some little extra preparation, but haven't had time to get anything ready. The people wanted Clothing and we prefer selling Clothing to anything else in the Clothing business. Wouldn't you? The past month of October's sales justifies every expenditure for improvement we have made and makes us realize, as we have always believed, that RELIABLE GOODS at lowest possible prices will meet the popular approval. This is the kind of Clothing for Men and Boys we try to get and sell. Do you think we mean it? Come in and see.

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## THE "VICTOR" AGAIN VICTORIOUS

In the track races at Hazel Dell, October 25th, 1890. Out of the nine track events the VICTOR won five first prizes with four other makes of wheels as competitors, which left four first prizes to be divided among four wheels, but you see the VICTOR took five first prizes in itself.

The VICTORS are built for road and track and cannot be excelled for coasting and hill climbing.

A catalogue free, get one.

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Bargains in real estate, in good locations, paying a very large profit on the investment; send for list, prices and terms.

Property taken charge of, rented and rents collected. Monthly settlements with owners.

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

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Money invested only in first mortgages. First mortgage investments procured.

## ESTATES

of deceased persons managed and settled.

## GEO. C. MARIS

SIXTH AND SHIPLEY STREETS.

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OUR NEW SERIAL.

**Fetters Broken;**

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE

CHAPTER XVIII.—JUDAS CAIN  
OUTWITTED.

The young lawyer worked industriously all the morning, on his employer's books; and when he locked the office, and went to his dinner, he said to himself, "my father's labor yesterday, and my work this morning, will fully compensate Judas Cain, for the loss of his sample liquor; and now if I can get away from here without attracting attention, I will be on my way home by one o'clock."

Busy with these thoughts, he ate a few mouthfuls for sake of appearances, more than anything else, and then returning to the office, wrote his employer a brief note, in which he said,

"I have been thinking all the morning, of the poor man whom I displaced by coming here, and feel such a sympathy for him, that I cannot remain here and keep a place that would have been his, but for my coming. I have done the best I could for you this morning, and now I am going, to see if I cannot find the poor man who was sent away from your office through my instrumentality. If I can find him, I will tell him what I have done, and that it was not *your* fault, but *mine*, that he was sent away."

This ambiguous note was sealed and addressed, and left on the desk, with the office key.

As the hands were at dinner, and his employer busy at the stills, Elwood Earl retired from the office unobserved, and crossing the clearing, reached the high woods on the hills without being seen.

Hastening to the town by the wagon road, and procuring a horse, he rode as fast as he could toward Mrs. Wentworth's cottage; reaching it by five o'clock. The meeting between father and son was a scene long to be remembered.

Hubert Earl had reached Mrs. Wentworth's at twelve o'clock, and after three hours of refreshing sleep, was now perfectly sober, and in his right mind.

George Bancroft had met him that morning, a few minutes after the guide had left him in the woods.

Mr. Earl recognized him at once, as the man who had taken him to the boat, several months before.

Bidding his former friend, a cheerful good morning, he was about to pass on, when Bancroft's strong hand was placed upon his arm, and in a firm,

commanding voice, he said:

"Hubert Earl, stop a moment; I want to speak to you."

At the mention of his name, Mr. Earl looked up in surprise, and said: "You have the advantage of me, sir; I am not able to call your name."

"I am George Bancroft," said the trucker; "a friend of your son."

"Then you know my son?"

"I have met him, and I like him; but what are you doing here?"

A deep flush suffused Mr. Earl's face, and for a moment he was prompted to tell the inquisitive stranger, he was here attending to his own business; but his gentlemanly instincts prevented, and he replied with quiet dignity, "I am on my way to take the boat for Albany, where a matter of business requires my presence, to-day; so I beg you to excuse me, if I now say, good morning, for I must hasten on, or I may miss the steamer."

Bancroft smiled, but he did not release his hold on Mr. Earl's arm.

Turning to him, he fixed his keen blue eyes, searchingly on his face for a moment, and then said:

"Hasn't it occurred to you this morning, that you may be needed elsewhere, quite as much as at Albany? Hubert Earl, listen to me; you have left Judas Cain's office, never to return again. When you laid down your pen this morning in that place, it was for the last time.

"Your son is now in that office, doing the work from which your unprincipled employer, this morning deceitfully turned you away.

"There is in Albany, no firm by the name mentioned to you by Judas Cain. You have been betrayed, and turned out to fare the best you can."

"For heaven's sake, George Bancroft, what do you mean! how have you found out so much?"

Having thus secured Mr. Earl's attention, Bancroft told him in a few words, all that had occurred. When he finished, Mr. Earl took Bancroft by the hand, and with tears of mingled shame and gratitude, thanked him most heartily for his kindly interest.

It took all of George Bancroft's strong will, to prevail upon Hubert Earl not to return, at once to the distillery, for his son.

"I will go and get him," he said, "and we will go home together."

"No," said Bancroft, "you must accompany me. Your son will take care of himself; never fear that. Besides, it is our purpose, that my wily neighbor shall never know *who* it is that has been in his employ, for the past two days.

"Judas Cain will always believe the loss of his book-keeper was the result of his own folly; and when he asks me who I think he could have been, he

will of course, suppose I am as ignorant of *your* identity, as he is; and as for Elwood, I have told him already, he was a young man I met at the "Blue Jack;" and having learned he was about to discharge his new book-keeper, I had brought him up in a neighborly way, to see him."

Hubert Earl was soon convinced that the trucker was right, and yielding to his guidance, was in a few hours, at the bedside of his wife.

Unwilling to run any risk, George Bancroft remained at Mrs. Wentworth's until the next day; then bidding adieu to those in whom he had become so much interested, the kind hearted trucker returned to his home, at "Mountain Meadow," where he found his "Man Friday" engaged in the usual work of the place.

Although forty-eight years old, and in the full vigor of mature, and robust manhood, George Bancroft had never married, but had lived alone with his hired man and an old colored cook, for many years.

He was often absent for a night or two; so that his failure to return the night before had occasioned no alarm.

The next day he went up to see neighbor Cain, (as he called him,) and told him he would have to look for another man; for the young fellow he had brought up from the "Blue Jack" had fallen in with the man whom he had displaced. After learning all the facts as to how he had been served, the old man refused to return, and the young man being unwilling to go back, the two had left the neighborhood together, as good friends.

"Wal, who ever heard the like?" said Judas Cain, when Bancroft had finished this plausible story.

"Tuber sure, I'm the onluckiest man alive. Who could a believed it! Wal, it can't be hope, now it's done. I'm obliged to you, all the same, Bancroft; fur I believe you did fur the best."

Honest George Bancroft, felt, in his heart, he had done for the *best*, and he was satisfied.

Judas Cain never met the trucker afterwards, that he did not say, "Wal, I never," and always indulged in a good hearty laugh, over his clerks; but to the day of his death, he never suspected the part his neighbor had played in the affair.

To be continued.

New England Methodist centennial celebration began at the People's church, Tuesday, the 21st. A two days' session was closed with a banquet at Faneuil hall. Bishop Foster, Dr. Buckley, Dr. A. M. Courteny, Rev. Hugh Johnson, of Canada, were chief speakers.

## Book Notices.

The Homiletic Review for November opens with an able article entitled A Scientific Study of Christianity, by Rev. Dr. Wm. McLane, of New Haven, Conn. Shall We Give Up Doctrinal Teaching and Preaching? by Pres. D. S. Gregory is a vigorous discussion of the negative. Christ Preaching to the Spirits in Prison, by Dr. Witherpoon, of Louisville, Ky., is a somewhat novel handling of a hackneyed theme. Prof. Schodde, of Columbia University, examines The Leading Problems of New Testament Discussion, while Rev. Newell Woolsey Wells presents The Moral Aspects of the Prize System in our Educational Institutions. The ten sermons are above the average. The "Thanksgiving" Sermon, on The Hand of God in American History, by Prof. Hoyt, of Hamilton College is able and eloquent. Full outlines are given by Drs. Wayland Hoyt, Henry A. Stimson, J. T. Gracey, Chalmers Easton, Robt. P. Kerr and E. T. Wolf. The Exegetical Section is rich, and the European Department is kept up to high water mark by Dr. Stuckenberg. Among the short articles, Dr. W. C. Wilkinson treats on Homiletic Headlessness; Dr. A. T. Pierson, on The Use and Abuse of Books in Sermon-Making, and Dr. Weaver, on The Delivery of Sermons.

Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$3 00 per year; single copies, 30 cents.

A new "Boy's Traveller" volume by Colonel Thomas W. Knox entitled *The Boy Travellers in Great Britain and Ireland* is announced as nearly ready for publication by Harper & Brothers. It is copiously and handsomely illustrated.



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Were half the power that fills the world  
with terror,  
Were half the wealth bestowed on camps  
and courts,  
Given to redeem the human mind from error.  
There were no need of arsenals and forts.  
The warrior's name would be a name abhorred!

And every nation that should lift again  
its hand against a brother, on its forehead  
Would bear forevermore, the curse of Cain!

Down the dark future, through long generations,  
The echoing sounds grow fainter, and then cease.

And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say,  
"Peace!"

Peace! and no longer from its brazen portals  
The blast of War's great organ shakes the skies!

But beautiful as songs of immortals,  
The holy melodies of love arise

— H. W. LONGFELLOW.

AN ELEGANT GIFT BOOK; Golden Thoughts on Mother, Home and Heaven. Edited by Rev. Theo. L. Cuyler, D. D., and others. From an examination of its merits, we heartily endorse the sentiment of Wm. M. Taylor, D. D., Pastor of Broadway Tabernacle, expressed in a personal letter to the Publisher, E. B. Treat, 5 Cooper Union, N. Y.

"This book is as valuable in its contents as it is beautiful in its external appearance. There is something here for almost every experience, and the lessons for earth are all made to point toward the rewards of heaven. The book, as a whole, is worthy of all acceptance, and is especially timely in an age when the glory of the home is so frequently forgotten in the glitter of what is called society.

Price \$2.75. Gilt Edge in a box, \$3.50. Two hundred thousand have been printed to meet the demand. Teachers, Ladies and Agents wanted to introduce it.

## THE BANANA PEEL.

I have noticed lately even hurrying business men and thoughtless girls stop to pick up the banana peel.

There have been some distressing accidents by slipping down on this skin, and the only wonder is, anyone is careless enough to put danger in the way of his fellow travelers.

But many who are careful about this stumbling-block put a greater one before those whom they love best.

We know a boy who was almost perfect in every other way, yet he was so slow he made others around him lose their tempers and thus fall from grace. By his being late he would often spoil the plans of the whole family. He did not seem to see it was as sinful to try the patience of others as to get fretful himself. We remember a good woman unselfish and loving, yet constantly giving away to a quick temper. A good many hearts ache over her thoughtless unkind words, and often bitter feelings are stirred, or impatient words called forth.

Alas! the banana peel is in every home for the soul to stumble over. Get it out of the way. Don't excuse yourself by saying you are naturally slow, or prone to speak your mind. You

may have every other grace, but cherish one fault that spoils the happiness of every one near you. While you are trying to help in other ways, you may be tripping people on one pet sin. Be easy to live with.—*Epworth Herald.*

## The Great Majority

Of cases of scrofula and other blood diseases are hereditary, and therefore difficult to cure. But we wish to state in the most positive, emphatic manner that Hood's Sarsaparilla does cure scrofula in every form. The most severe cases, too terrible for description, have yielded to this medicine when all others failed. If you suffer from impure blood in any way take Hood's Sarsaparilla.

The California Christian Advocate of Oct. 8th, has the following kindly words of greeting to Bishop Fitzgerald, the recently elected Bishop of the M. E. Church, South:

"The Pacific Conference of the Church South, met at Santa Rosa today. Bishop O. P. Fitzgerald, an old Californian, and late editor of the Christian Advocate, Nashville, Tenn., presides. He will have the warmest greetings of his old friends in California. As Superintendent of Public Instruction, he rendered most valuable service to the cause of education in this State in early times, and is well known as an excellent and liberal Christian gentleman.

It is announced by the American Board of Foreign Missions: "We have closed our most prosperous year, financially, if not spiritually, with August 31. The Churches and individuals gave us \$23,000 more than last year, and \$32,000 above the average of five preceding years. Our legacies exceeded 1889 by \$46,000, aside from the Otis and Swett legacies. Total receipts and expenditures over \$760,000."

The annual meeting of the Trustees of the Board of Education of the Methodist Episcopal Church, will be held at the office of the Board, 150 Fifth Avenue, New York, Wednesday, December 3rd, at 2.30 P. M.  
C. H. PAYNE, Cor. Sec.

A BEAUTIFUL HOMEBOOK has come to our notice entitled Golden Thoughts on Mother, Home and Heaven. Edited by Theo. L. Cuyler, D. D., and others. Its deserved popularity is attested by its wonderful sale of 200,000 copies. Our opinion of it is very cleverly expressed in the review given by *The Detroit Christian Advocate.*

"We scarcely can tell which is most attractive about this volume, its par excellent title, its 400 literary gems on the themes named, its brilliant array of distinguished writers, or its beautiful mechanical execution; It is a splendid book every way. A copy should be in every home, where every mother and every mother's friend can have access to it." Price \$2.75. Gilt edge in a box, \$3.50. Agents are wanted by the publisher, E. B. Treat, 5 Cooper Union, New York.

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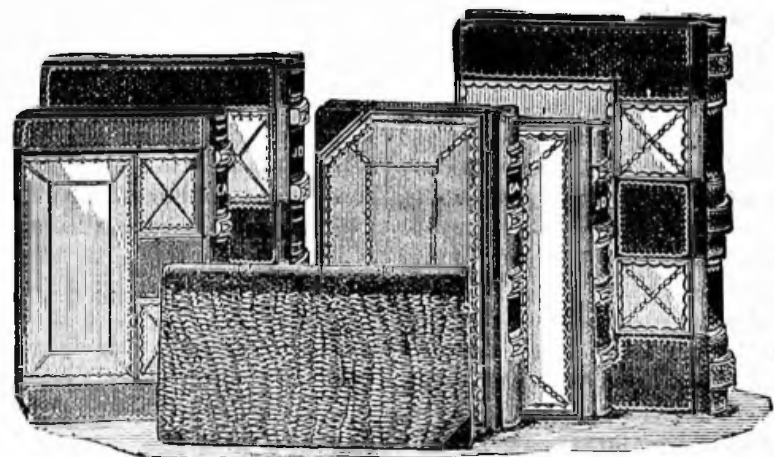
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## Youth's Department.

### Lillian's Piano Recital.

"Lillian," said Mrs. Parker, coming into the room where her daughter sat studying, "don't you think you could get through with your lesson this afternoon in time to run down to Mr. Poulson's, and see how they are? When I was there last week, Miss Emmett was unusually miserable, and I'm anxious to hear from her."

"Why, yes, mother; I suppose I can go," Lillian answered hesitatingly "but—"

"But you don't wish to?"

"I don't care much about going there," Lillian admitted.

"Now, how can you say that," expostulated Mrs. Parker, seating herself by the table, "when they think so much of you, and are so kind—"

"Oh, I know," interrupted Lillian. "They're just as kind as they can be, and I do really like them very much. I should enjoy going there, but the plain, honest truth is, I can't bear to play on their old, rattle-pan piano, and they always want me to play. It hasn't a particle of tune in it, and is so small that my pieces run over both ends. And then they are always wanting me to play those tiresome, old-fashioned things they have there, especially 'The Maiden's Prayer,' which I particularly dislike."

"That was Mary's piano and Mary's music," said Mrs. Parker meditatively, and somewhat sadly. "How often I have sat on that embroidered ottoman—bright then, but faded now—by the fire-place, listening to her playing those very pieces! And what a pleasure it was to see how her father, mother and aunt enjoyed her music! That 'Maiden's Prayer' was Mr. Poulson's favorite. Ah, those were happy times for my old friends, who have been very lonely now for many years!"

"How old was Miss Mary when she died?" asked Lillian. She had often heard of this intimate friend of her mother's girlhood, and knew how greatly she had been loved, and how tenderly mourned.

"Not quite eighteen," replied Mrs. Parker.

"And she has been dead twenty years—hasn't she? One would think in that time Mr. and Mrs. Poulson would be a little used to it, and not miss her so very much."

"They will never cease missing her, they were so wrapped up in her. Of six children she was the only one who lived to grow up; and then she was such a lovely, affectionate girl—so devoted to her parents."

"Of course, the piano was new and in good tune then."

"Oh, yes! It was considered a very

fine instrument then. It was a present to Mary on her tenth birthday. I was invited to spend the day with her, and in the afternoon Aunt Clara—that is, Miss Emmett—took us to a panorama to get us out of the way. When we came home, the piano was there. How delighted Mary was!"

"I suppose she began to learn to play right away."

"Yes, and learned very rapidly. The rest of her life the piano was a great source of enjoyment to the whole family."

"Well," said Lillian, after drumming on the French dictionary a few minutes, "if they would only get a better piano, I'd be perfectly willing to go often, and play their old music. They could afford a new piano, couldn't they?"

"Of course they could. Mr. Poulson is very well off. They could afford to live on Broad Avenue, or up by the Park, if they wished; but they clung to the old place and all the old things, because of their association with Mary. That piano is sacred in their eyes. You ought really to feel complimented that they ask you to play, for it isn't every one they could bear to see at Mary's piano playing her music."

"I know," said Lillian, slowly, "I ought to be more willing to play when it gives them so much enjoyment—though I think it is rather a melancholy kind of enjoyment."

"Yes; but if they like it—Oh, Lillian, we younger people are not half considerate enough of old people. There is so much more we might do to comfort their last years. Old age, even under the most favorable circumstances, has its sorrows and privations, which we might do something to alleviate. When I think of those old friends of ours wearing out their sad, monotonous lives in that lonely house, I feel so sorry that we don't try to do more to cheer and comfort them while they are still with us."

"Don't say another word, mother; you make me feel so mean," cried the impulsive Lillian. "From this time on I'm going to do any amount of playing for them. I'll go right now, and give them a regular piano recital."—When she reached the large, old-fashioned house on a half-deserted, down-town street, and entered the parlor, she found Mr. and Mrs. Poulson seated on either side of the fire, and Miss Emmett lying on the lounge. They were all invalids, more or less, and in this winter weather were much confined to the house. How they brightened up when rosy, bright-eyed Lillian came in, bringing with her such a refreshing whiff of frosty air!

After listening sympathizingly to an account of their various ailments, delivering loving messages from her

mother, and unfolding her little budget of home news, baby's latest wonderful doings, and Neddie's remarkable sayings, she deftly led the talk in a musical direction by repeating some remarks made by her German music teacher during the last lesson, and when they had done laughing at her funny imitations of his broken English, she asked, "Shall I play some for you, this afternoon?"

It would give them so much pleasure, they all declared. So Lillian, with Mrs. Poulson's help, brought the old gray portfolio from the lower part of the bookcase in the back parlor, and for more than an hour sat at the piano playing old-time schottisches, marches dedicated to the early heroes of the War, "My Maryland, with variations," and winding up with the "Maiden's Prayer." The little audience could hardly thank her sufficiently. "Ah, my dear child," said the old gentleman, putting his trembling hand on her shoulder, "you are mother's own girl, just like her in attention to us old folks!"

Then Lillian felt rebuked for her previous unwillingness to play. As she hastened home in the twilight, one line—she could remember no more—of some verses she had heard her mother say, kept repeating itself over and over in her mind. It was: "Be kind to the aged."—*Emma L. Burnett, Sunday School Times.*

### W. C. T. U.

The recent annual convention of the Delaware Union, in Dover, adopted a series of resolutions, affirming continued loyalty to the National Union and its distinguished president, Miss Frances E. Willard; declaring its conviction that the safety of our homes and the best interests of our country are largely dependent upon the proper observance of the Lord's Day, and that there is need to awaken the public conscience on the subject; and denouncing everything that menaces its sanctity. Earnest efforts are to be made, to secure legislation prohibiting the gift or sale of tobacco to minors, and its use by them. The work of the Social Purity Department was commended as worthy of special attention.

The value of the press in distributing temperance literature, the furtherance of the work among the colored people, the evil of promiscuous incarceration of law-breakers, and the need of legislative reform in this matter, were set forth in these resolutions. Hearty approval is expressed, of the department of non-alcoholics in medicine, and of the franchise department. "Believing evangelistic work to be the corner stone of all our efforts, we heartily recommend all local unions to appoint superintendents, and enter into work along this line."

### California Tours via the Pennsylvania Railroad.

The Pennsylvania Railroad Company, through its personally-conducted tourist system, presents four winter and spring pleasure tours to California. The special trains conveying the parties will, in each case, start from New York, and the dates of starting are as follows: Tour No. 1, February 7th, 1891; No. 2, March 3d; No. 3, March 26, and No. 4, April 14th. The special train returning the first party will leave San Francisco for New York on March 11th; the second, April 3d; the third April 24th; and the fourth, May 14th. Each tour will present a different route from the others as well as a different route going from that returning. Tour No. 1 will go South via Washington, Atlanta, and New Orleans, where a break of the journey will be made during the Mardi Gras festivities, thence via the Southern Pacific's Sunset Route and San Antonio to San Francisco, returning via Salt Lake City, Colorado Springs, Denver, and Chicago. Tour No. 2 will go West via St. Louis, Kansas City, and the Santa Fe route to San Francisco, returning via Salt Lake City, Denver, Council Bluffs, and Chicago. Tour No. 3 will go West to San Francisco by same route as No. 2, returning via Salt Lake City, Colorado Springs, Denver, Council Bluffs, and Chicago. Tour No. 4 will go west via Chicago, Council Bluffs, Denver, Colorado Springs, and Salt Lake City to San Francisco, returning via Portland, Tacoma, Helena, St. Paul, and Chicago. On all the tours breaks of the journey will occur at certain attractive points on the line both going and returning.

The parties will travel by a special train of Pullman Vestibule Drawing-room, Sleeping, Dining, Smoking, and Observation Cars, an exact counterpart of the celebrated Pennsylvania Limited in every particular. The train will be equipped with ladies' maids, a stenographer and typewriter, a barber-shop and bath-rooms for ladies and gentlemen. It will present a through service to San Francisco, the like of which has never been enjoyed by any regular traveler.

The excursion rates, which include railway fare, a double berth, meals en route, hotel accommodations where a stop-over necessitates, in both directions, side trips to San Diego, Riverside, Pasadena, Monterey, Santa Barbara, and San Jose, are \$275.00 for the first, second, and third tours, and \$300.00 for the fourth. For other side trips through California special low rates will be made by the local railroads. Each party will be conducted by a Tourist Agent and Chaperon, both experienced in their profession.

Itineraries presenting the full details of the tours are in course of preparation, and will be issued at an early day. In the meantime more detailed information may be secured by addressing Geo. W. Boyd, Asst. General Passenger Agent, Philadelphia, Pa.

### Dining Cars on the Washington Limited Express.

The Pennsylvania Railroad Company announces that, beginning on November 3d, dining cars will be run on the Washington Limited Express trains Nos. 30 and 35 between New York and Baltimore. This improvement, in addition to the magnificent new parlor cars now in service will add greatly to the popularity of these celebrated trains.

The Limited leaves New York 10.10 A. M. week-days, Philadelphia 12.35 P. M., arriving Baltimore 2.45 P. M. North-bound it leaves Baltimore 10.45 A. M., arriving Philadelphia 1.00 P. M. and New York 3.20 P. M.

A brother advocating the admission of women to the General Conference was met by a sister, who in opposition, quoted St. Paul's words, "Let the woman learn in silence, with all subjection." To this the brother quickly responded.—"Now sister, if you take Paul's advice on one thing, why not on another? Did not Paul say 'salute one another with a holy kiss?'—The sister objected.





## The New Tariff Law

which went into effect October 6th will, of course, result in an advance in prices on foreign goods of almost all descriptions.

Anticipating its passage, we naturally availed of all our facilities, and in the interest of our patrons purchased largely abroad of those goods in our line most affected by the tariff, bringing forward the importations in season to escape the higher cost.

In consequence of the unsettled state of foreign markets because of the uncertainty, we made all our purchases there with great advantage, therefore for the next few months our huge stock will offer unusual advantages to buyers, as the benefits secured by us are all turned over to our patrons. In no instance have we, or shall we, while the present stock lasts, mark the goods at an advance based on present cost, but give our patrons every advantage of our preparations, always realizing that their interest is our own.

There has been, no doubt, some anticipation by other houses, but so far as known in Foreign markets, or in well informed circles here, there have been no preparations approaching ours, made by any American house.

This statement is respectfully submitted in the interest of our patrons, far and near.

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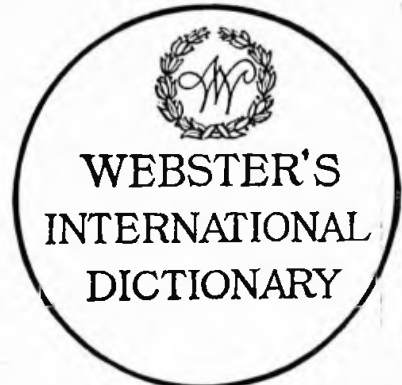
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## Marriages.

**HUDSON—SHORT.**—At Jones' M. E. Church, Sussex County, Del., Oct. 8, 1890, by Rev. Zach H. Webster, William O. Hudson and Sally Short, both of Sussex county, Del.

**FOSQUE—WOOTEN.**—At the M. E. parsonage, Whitesville, Del., Oct. 23, 1890, by Rev. Zach H. Webster, Joseph Fosque and Kate Wooten, both of Sussex Co., Del.

**WINGATE—LONG.**—At Melson's M. E. Church, Wicomico Co., Md., Oct. 29, 1890, by Rev. Zach H. Webster, Isaac C. Wingate, of Sussex county, Del., and Acsah E. Long, of Wicomico county, Md.

**BRATTAN—BAKER.**—At Haudy Hol- loway's, Wicomico county, Md., Oct. 30, 1890, by Rev. Zach H. Webster, Samuel T. Brattan and Sallie M. Baker, both of Sus- sex Co., Del.

**SCOTT—CARTER.**—At 3 p. m., Nov. 2, 1890 in the parsonage of Grace M. E. Church, Harrington, Del., by the pastor, Rev. T. L. Price, Sir Walter Scott and Mary E. Carter, both of Harrington, Del.

Leading authorities say the only proper way to treat catarrh is to take a constitu- tional remedy, like Hood's Sarsaparilla.

## Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—THIRD QUARTER.

|                        | Quarterly<br>Conference. | Preaching. |
|------------------------|--------------------------|------------|
| NOV.                   |                          |            |
| Asbury,                | 8 7.30                   | 9 7.30     |
| Stanton,               | 11 7.30                  | 9 3        |
| Newport,               | 10 7.30                  | 9 10.30    |
| W. L. S. MURRAY, P. E. |                          |            |

SALISBURY DISTRICT—THIRD QUARTER.

|                    | Q. Conf.    | Q. Meeting. |
|--------------------|-------------|-------------|
| NOVEMBER.          |             |             |
| Bishopville,       | 11 3        | 9 10        |
| Selbyville,        | 5 3         | 9 10        |
| Roxana,            | 8 3         | 9 10        |
| Frankford,         | 8 10        | 9 7         |
| Parsonsbury,       | 12 3        | 16 10       |
| Powellville,       | 14 3        | 14 7        |
| Whitesville,       | 15 3        | 16 3        |
| Gumboro,           | 10 3        | 16 3        |
| Sharptown,         | 22 7        | 23 10       |
| Bethel,            | 20 7        | 23 10       |
| Laurel,            | 19 7        | 23 10       |
| Concord,           | 19 3        | 23 3        |
| Delmar,            | 18 10       | 23 10       |
| Quantico,          | 29 3        | 30 10       |
| Fruitland,         | 29 10       | 30 3        |
| DECEMBER           |             |             |
| Salisbury,         | 1 7 Nov. 30 | 10          |
| T. O. AYRES, P. E. |             |             |

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tle. Sold by all druggists.

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— PENINSULA METHODIST Bindery.

## CHRIST WALKED THERE.

SOLOMON'S GROUNDS, BETHLEHEM  
AND ADJACENT PLACES.

**Dr. Talmage Gives Some Glowing Pic-  
tures of Scenes in Jerusalem and Vicini-  
ty—The Wisdom and Practical Work  
of Solomon.**

**BROOKLYN, Nov. 2.**—Dr. Talmage preached the sixth sermon on his tour in Palestine today. After a pastorate of twenty-two years in this city it is astonishing to see the crowds of people who throng the Academy of Music every Sunday morning to listen to his discourses. No less remarkable are the audiences that New York city furnishes at The Christian Herald services every Sunday night. Today's sermon was on the gardens and public works of Israel's magnificent King, and the text Eccles. ii, 4-6: "I made me great works, I builded me houses, I planted me vineyards, I made me gardens and orchards, and planted trees in them of all kinds of fruits; I made me pools of water to water therewith the wood that bringeth forth trees." Dr. Talmage said:

A spring morning and before break-  
fast at Jerusalem. A king with robes  
snowy white in chariot decked with  
gold, drawn by eight horses, high met-  
tled and housings as brilliant as if  
scolloped out of that very sunrise, and  
like the winds for speed, followed by a  
regiment of archers on horseback with  
hand on gilded bow, and arrows with  
steel points flashing in the sun, clad  
from head to foot in Tyrian purple,  
and black hair sprinkled with gold  
dust, all dashing down the road, the  
horses at full run, the reins loose on  
their necks, and the crack of whips, and  
the halloo of the reckless cavalcade  
putting the miles at defiance. Who is  
it, and what is it? King Solomon tak-  
ing an outing before breakfast from  
Jerusalem to his gardens and parks  
and orchards and reservoirs, six miles  
down the road toward Hebron.

What a contrast between that and  
myself on that very road one morning  
last December, going afoot, for our  
plain vehicle turned back for photo-  
graphic apparatus forgotten, we on the  
way to find what is called Solomon's  
pools, the ancient water works of Jeru-  
salem, and the gardens of a king nearly  
three thousand years ago! We cross  
the aqueduct again and again, and here  
we are at the three great reservoirs—  
not ruins of reservoirs, but the reser-  
voirs themselves—that Solomon built  
three millenniums ago for the purpose  
of catching the mountain streams and  
passing them to Jerusalem to slake the  
thirst of the city, and also to irrigate  
the most glorious range of gardens that  
ever bloomed with all colors or breathed  
with all redolence, for Solomon was the  
greatest horticulturist, the greatest bot-  
anist, the greatest ornithologist, the  
greatest capitalist and the greatest sci-  
entist of his century.

"THE HALF WAS NOT TOLD ME."

Come over the piles of gray rock and  
here we are at the first of the three  
reservoirs, which are on three great  
levels, the base of the top reservoir  
higher than the top of the second, the  
base of the second reservoir higher than  
the top of the third, so arranged that  
the waters gathered from several  
sources above shall descend from basin

734

to basin, the sediment of the water deposited in each of the three, so that by the time it gets down to the aqueduct which is to take it to Jerusalem it has had three filterings, and is as pure as when the clouds rained it. Wonderful specimens of masonry are these three reservoirs. The white cement fastening the blocks of stone together is now just as when the trowels three thousand years ago smoothed the layers. The highest reservoir is 380 feet by 229; the second, 423 feet by 160, and the lowest reservoir, 589 feet by 169 and deep enough and wide enough and mighty enough to float an ocean steamer.

On that December morning we saw the waters rolling down from reservoir to reservoir, and can well understand how in this neighborhood the imperial gardens were one great blossom, and the orchard one great basket of fruit, and that Solomon in his palace, writing the song of songs and Ecclesiastes, may have been drawing illustrations from what he had seen that very morning in the royal gardens when he alluded to melons and mandrakes and apricots and grapes and pomegranates and figs and spiken and cinnamon and calamus and camphire and "apple trees among the trees of the wood," and the almond tree as flourishing, and to myrrh and frankincense, and represented Christ as "gone down into his gardens, and the beds of spices to feed in the gardens, and to gather lilies," and to "eyes like fish pools," and to the voice of the turtle dove as heard in the land. I think it was when Solomon was showing the Queen of Sheba through these gardens that the Bible says of her: "There remained no more spirit in her." She gave it up.

But all this splendor did not make Solomon happy. One day, after getting back from his morning ride, and before the horses had yet been cooled off and rubbed down by the royal equerry, Solomon wrote the memorable words following my text, like a dirge played after a grand march, "Behold all was vanity and vexation of spirit, and there was no profit under the sun." In other words, "It don't pay." Would God that we might all learn the lesson that this world cannot produce happiness! At Marseilles there is a castellated house on high ground, crowned with all that grove and garden can do, and the whole place looks out upon an enchanting a landscape as the world holds, water and hill clasping hands in a perfect bewitchment of scenery, but the owner of that place is totally blind, and to him all this goes for nothing, illustrating the truth that whether one be physically or morally blind, brilliancy of surrounding cannot give satisfaction.

But tradition says that when the "wise men of the east" were being guided by the star on the way to Bethlehem, they, for a little while, lost sight of that star, and in despair and exhaustion came to a well to drink, when looking down into the well they saw the star reflected in the water, and that cheered them, and they resumed their journey, and I have the notion that though grandeur and pomp of surroundings may not afford peace, at the well of God's consolation, close by, you may find happiness, and the plainest cup at the well of salvation may hold the brightest star that ever shone from the heavens.

#### FOUNTAINS WILL MAKE PALESTINE BLOOM AGAIN.

Although these Solomonian gardens are in ruins, there are now growing there flowers that are to be found nowhere else in the Holy Land. How do I account for that? Solomon sent out his ships and robbed the gardens of the whole earth for flowers and planted these exotics here, and these particular flowers are direct descendants of the foreign plants he imported. Mr. Meshullam, a Christian Israelite, on the very site of these royal gardens, has in our day, by putting in his own spade, demonstrated that the ground is only waiting for the right call to yield just as much luxuriance and splendor eight hundred years after Christ as it yielded Solomon one thousand years before Christ. So all Palestine is waiting to become the richest scene of horticulture, arboriculture and agriculture.

Recent travelers in the Holy Land speak of the rocky and stony surface of nearly all Palestine as an impassable barrier to the future cultivation of the soil. But if they had examined minutely the rocks and stones of the Holy Land they would find that they are being skeletonized, and are being melted into the soil and, being for the most part limestone, they are doing for that land what the American and English farmer does when at great expense and fatigue he draws his wagon load of lime and scatters it on the fields for their enrichment.

The storms, the winters, the great midsummer heats of Palestine, by crumbling up and dissolving the rocks, are gradually preparing Palestine and Syria to yield a product like unto the luxuriant Westchester farms of New York, and Lancaster county farms of Pennsylvania, and Somerset county farms of New Jersey, and the other magnificent farm fields of Minnesota and Wisconsin, and the opulent orchards of Maryland and California. Let the Turk be driven out and the American, or Englishman, or Scotchman go in and Mohammedanism withdraw its idolatry, and pure Christianity build its altars, and the irrigation of which Solomon's pools was only a suggestion will make all that land from Dan to Beersheba as fertile and aromatic and resplendent as on the morning when the king rode out to his pleasure grounds in chariot so swift and followed by mounted riders so brilliant that it was for speed like a hurricane followed by a cyclone.

#### WHERE THE ANCIENTS EXCELLED US.

As I look upon this great aqueduct of Palestine, a wondrous specimen of ancient masonry, about seven feet high, two feet wide, sometimes tunneling the solid rock and then rolling its waters through stoneware pipes, an aqueduct doing its work ten miles before it gets to those three reservoirs, and then gathering their wealth of refreshment and pouring it on to the mighty city of Jerusalem and filling the brazen sea of her temple, and the bath-rooms of her palaces, and the great pools of Siloam and Hezekiah and Bethesda, I find that our century has no monopoly of the world's wonders, and that the conceited age in which we live had better take in some of the sails of its pride when it remembers that it is hard work in later ages to get masonry that will last fifty years, to say nothing of the three thousand, and no modern machinery could lift blocks of stone like some of those

standing high up in the walls of Baaibec, and the art of printing claimed for recent ages was practiced by the Chinese fourteen hundred years ago, and that our midnight lightning express rail train was foreseen by the prophet Nahum, when in the Bible he wrote, "The chariots shall rage in the streets, they shall jostle one against another in the broadways, they shall seem like torches, they shall run like lightnings," and our electric telegraph was foreseen by Job, when in the Bible he wrote, "Canst thou send lightnings that they may go and say unto thee, 'Here we are?'" What is that talking by the lightnings but the electric telegraph! I do not know but that the electric forces now being year by year more thoroughly harnessed may have been employed in ages extinct, and that the lightnings all up and down the sky have been running around like lost hounds to find their former master.

Embalment was a more thorough art three thousand years ago than today. Dentistry, that we suppose one of the important arts discovered in recent centuries, is proven to be four thousand years old by the filled teeth of the mummies in the museums at Cairo, Egypt, and artificial teeth on gold plates found by Belzoni in the tombs of departed nations. We have been taught that Harvey discovered the circulation of the blood so late as the Seventeenth century. Oh, no! Solomon announces it in Ecclesiastes, where, first having shown that he understood the spinal cord, silver colored as it is, and that it relaxes in old age, "the silver cord be loosed," goes on to compare the heart to a pitcher at a well, for the three canals of the heart do receive the blood like a pitcher, "or the pitcher be broken at the fountain."

What is that but the circulation of the blood, found out twenty-six hundred years before Harvey was born? After many centuries of exploration and calculation astronomy finds out that the world is round. Why, Isaiah knew it was round thousands of years before, when in the Bible he said, "The Lord sitteth upon the circle of the earth." Scientists toiled on for centuries and found out refraction or that the rays of light when touching the earth were not straight but bent or curved. Why, Job knew that when ages before in the Bible he wrote of the light, "It is turned as clay to the seal."

#### BUT MORAL SUPERIORITY IS OURS.

In the old cathedrals of England, modern painters in the repair of windows are trying to make something as good as the window painting of four hundred years ago, and always failing by the unanimous verdict of all who examine and compare. The color of modern painting fades in fifty years, while the color of the old masters is as well preserved after five hundred years as after one year. I saw last winter on the walls of exhumed Pompeii paintings with color as fresh as though made the day before, though they were buried eighteen hundred years ago. The making of Tyrian purple is an impossibility now. In our modern potteries we are trying hard to make cups and pitchers and bowls as exquisite as those exhumed from Herculaneum, and our artificers are attempting to make jewelry for ear and neck and finger equal to that brought up from the mausoleums of two thousand years before Christ.

We have in our time glass in all

shapes and all colors, but rainy, more than eighteen hundred years ago, described a malleable glass which, if thrown upon the ground and dented, could be pounded straight again by the hammer or could be twisted around the wrists, and that confounds all the glass manufactories of our time. I tried in Damascus, Syria, to buy a Damascus blade, one of those swords that could be bent double or tied into a knot without breaking. I could not get one. Why? The Nineteenth century cannot make a Damascus blade. If we go on enlarging our cities we may, after a while, get a city as large as Babylon, which was five times the size of London.

These aqueducts of Solomon that I visit today finding them in good condition three thousand years after construction make me think that the world may have forgotten more than it now knows. The great honor of our age is not machinery, for the ancients had some styles of it more wonderful; nor art, for the ancients had art more exquisite and durable; nor architecture, for Roman Coliseum and Grecian Acropolis surpass all modern architecture; nor cities, for some of the ancient cities were larger than ours in the sweep of their pomp. But our attempts must be in moral achievement and Gospel victory. In that we have already surpassed them, and in that direction let the ages push on. Let us brag less of worldly achievement, and thank God for moral opportunity. More good men and good women is what the world wants. Toward moral elevation and spiritual attainment let the chief struggle be. The source of all that I will show you before sundown of this day, on which we have visited the pools of Solomon, and the gardens of the king.

#### LOWLY ESTATE OF CHRIST.

We are on this December afternoon on the way to the cradle of him who called himself greater than Solomon. We are coming upon the chief cradle of all the world, not lined with satin, but strewn with straw; not sheltered by a palace, but covered by a barn; not presided over by a princess, but hovered over by a peasant girl; yet a cradle the canopy of which is angelic wings, and the lullaby of which is the first Christmas carol ever sung, and from which all the events of the past and all the events of the future have and must take date as being B. C. or A. D.—before Christ or after Christ. All eternity past occupied in getting ready for this cradle and all eternity to come to be employed in celebrating its consequences.

I said to the tourist companies planning our oriental journey, "Put us in Bethlehem in December, the place and the month of our Lord's birth," and we had our wish. I am the only man who has ever attempted to tell how Bethlehem looked at the season Jesus was born. Tourists and writers are there in February or March or April, when the valleys are an embroidered sheet of wild flowers, and anemones and ranunculus are flushed as though from attempting to climb the steep, and lark and bullfinch are flooding the air with bird orchestra. But I was there in December, a winter month, the barren beach between the two oceans of redolence. I was told I must not go there at that season, told so before I started, told so in Egypt; the books told me so; all travelers that I consulted about it told me so. But I



was determined to see Bethlehem the same month in which Jesus arrived, and nothing could dissuade me.

Was I not right in wanting to know how the Holy Land looked when Jesus came to it? He did not land amid flowers and song. When the angels chanted on the famous birthnight, all the fields of Palestine were silent. The glowing skies were answered by gray rocks. As Bethlehem stood against a bleak wintry sky, I climbed up to it through a bleak wintry sky Jesus descended upon it. His way down was from warmth to chill, from bloom to barrenness, from everlasting June to a sterile December. If I were going to Palestine as a botanist, and to study the flora of the land, I would go in March, but I went as a minister of Christ to study Jesus, and so I went in December. I wanted to see how the world's front door looked when the heavenly Stranger entered it.

The town of Bethlehem to my surprise is in the shape of a horseshoe, the houses extending clear onto the prongs of the horseshoe, the whole scene more rough and rude than can be imagined. Verily, Christ did not choose a soft, genial place in which to be born. The gate through which our Lord entered this world was a gate of rock, a hard, cold gate, and the gate through which he departed was a swing gate of sharpened spears. We enter a gloomy church built by Constantine over the place in which Jesus was born. Fifteen lamps burning day and night and from century to century light our way to the spot which all authorities, Christian and Jew and Mohammedan, agree upon as being the place of our Saviour's birth, and covered by a marble slab, marked by a silver star sent from Vienna, and the words, "Here Jesus Christ was born of the Virgin Mary."

#### THE CRADLE OF A GOD.

But standing there I thought, though this is the place of the nativity, how different the surroundings of the wintry night in which Jesus came! At that time it was a khan or a cattle pen. I visited one of these khans now standing and looking just as in Christ's time. We rode in under the arched entrance and dismounted. We found the building of stone and around an open square without roof. The building is more than 2,000 years old. It is two stories high. In the center are camels, horses and mules. Caravans halt here for the night or during a long storm. The open square is large enough to accommodate a whole herd of cattle, a flock of sheep or caravan of camels. The neighboring Bedouins here find market for their hay, straw and meats. Off from this center there are twelve rooms for human habitation. The only light is from the door. I went into one of these rooms and found a woman cooking the evening meal. There were six cows in the same room. On a little elevation there was some straw where the people sat and slept when they wished to rest. It was in a room similar to that our Lord was born.

This was the cradle of a king, and yet what cradle ever held so much? Civilization! Liberty! Redemption! Your pardon and mine! Your peace and mine! Your heaven and mine! Cradle of a universe! Cradle of a God! The gardens of Solomon we visited this morning were only a type of what all the world will be when this illustrious personage now born shall have completed his mission. The horse

or finest and gayest example of bit and sublimest arch of neck that ever brought Solomon down to these adjoining gardens was but a poor type of the horse upon which this conqueror born in the barn shall ride, when, according to apocalyptic vision, all the "armies of heaven shall follow him on white horses."

The waters that rush down these hills into yonder three great reservoirs of rock and then pour in marvelous aqueduct into Jerusalem till the brazen sea is full, and the baths are full, and Siloam is full are only an imperfect type of the rivers of delight which, as the result of this great one's coming, shall roll on for the slaking of the thirst of all nations. The palace of Lebanon, cedar from which the imperial cavalcade passed out in the early morning and to which it returned with glowing cheek and jingling harness and lathered sides, is feeble of architecture compared with the house of many mansions into which this one born this winter month on these bleak heights shall conduct us when our sins are all pardoned, our battles all fought, our tears all wept, our work all done.

#### THE TYPE OF CHRISTIAN MOTHERHOOD.

Standing here at Bethlehem, do you not see that the most honored thing in all the earth is the cradle? To what else did loosened star ever point? To what else did heaven lower balconies of light filled with chanting immortals? The way the cradle rocks the world rocks. God bless the mothers all the world over! The cradles decide the destinies of nations. In ten thousand of them are this moment the hands that will yet give benediction of mercy or hurl bolts of doom, the feet that will mount the steeps toward God or descend the blasted way, the lips that will pray or blaspheme. Oh, the cradle! It is more tremendous than the grave. Where are most of the leaders of the Twentieth century soon to dawn upon us? Are they on thrones? No. In chariots? No. In pulpits? No. In forums? No. In senatorial halls? No. In counting houses? No. They are in the cradle. The most tremendous thing in the universe, and next to God, is to be a mother. Lord Shaftesbury said, "Give me a generation of Christian mothers and I will change the whole phase of society in twelve months."

Oh, the cradle! Forget not the one in which you were rocked. Though old and worn out that cradle may be standing in attic or barn, forget not the foot that swayed it, the lips that sang over it, the tears that dropped upon it, the faith in God that made way for it. The boy Walter Scott did well when he spent the first five guinea piece he ever earned as a present to his mother.

Dishonor not the cradle, though it may, like the one my sermon celebrates, have been a cradle in a barn, for I think it was a Christian cradle. That was a great cradle in which Martin Luther lay, for from it came forth the reformation of the Sixteenth century. That was a great cradle in which Daniel O'Connell lay, for from it came forth an eloquence that will be inspiring while men have eyes to read or ears to hear. That was a great cradle in which Washington lay, for from it came forth the happy deliverance of a nation.

That was a great cradle in which John Howard lay, for from it came forth a mercy that will not cease until

the last dungeon gets the Bible and light and fresh air. Great cradles in which the John Wesleys, and the John Knoxes, and the John Masons lay, for from them came forth an all conquering evangelization. But the greatest cradle in which child ever slept or woke, laughed or cried, was the cradle over which Mary bent, and to which the wise men brought frankincense, and upon which the heavens dropped song. Had there been no manger there had been no cross. Had there been no Bethlehem there had been no Golgotha. Had there been no incarnation there had been no ascension. Had there been no start there had been no close.

#### HE GAVE IT TO CHRIST.

Standing in the chill khan of a Saviour's humiliation, and seeing what he did for us, I ask what have we done for him? "There is nothing I can do," says one. As Christmas was approaching in the village church a good woman said to a group of girls in lowly and straitened circumstances, "Let us now do something for Christ." After the day was over she asked the group to tell her what they had done. One said, "I could not do much, for we are very poor, but I had a beautiful flower I had carefully trained in our home and I thought much of it, and I put that flower on the church altar." And another said, "I could not do much, for we are very poor, but I can sing a little, and so I went down to a poor sick woman in the lane and sang as well as I could, to cheer her up, a Christmas song." "Well, Helen, what did you do?" She replied, "I could not do much, but I wanted to do something for Christ, and I could think of nothing else to do, and so I went into the church after the people who had been adorning the altar had left, and I scrubbed down the back altar stairs." Beautiful? I warrant that the Christ of that Christmas day gave her as much credit for that earnest act as he may have given to the robed official who on that day read for the people the prayers of a resounding service. Something for Christ! Something for Christ!

A plain man passing a fortress saw a Russian soldier on guard in a terribly cold night, and took off his coat and gave it to the soldier, saying, "I will soon be home and warm, and you will be out here all night." So the soldier wrapped himself in the borrowed coat. The plain man who loaned the coat to the soldier soon after was dying, and in his dream saw Christ, and said to him, "You have got my coat on." "Yes," said Christ, "this is the one you lent me on that cold night by the fortress. I was naked, and ye clothed me." Something for Christ! By the memories of Bethlehem I adjure you!

In the light of that star  
Lie the ages empearled;  
That song from afar  
Has swept o'er the world.

Horace Kephart, the new librarian of the Mercantile library of St. Louis, has held similar positions at Cornell, Rutgers and Yale. He is a graduate of Lebanon, Pa., and a young man of comprehensive literary requirements.

Long haired children are not as ubiquitous as formerly. Tangled curls and crimped tresses have come to be regarded among the luxuries and vanities that hamper comfort and convenience.

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Table with columns for Southward and Northward routes, listing stations like Newark, Trenton, Philadelphia, and Baltimore with departure and arrival times.

Table for Philadelphia, Wilmington and Baltimore Railroad, listing stations like Philadelphia, Wilmington, and Baltimore with train schedules.

Table for Crisfield Branch, listing stations like Princess Anne, King's Creek, Westover, and Crisfield with train schedules.

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows: PHILADELPHIA (express) 1.55, 2.52, 4.20, 6.30, 7.50, 8.50, 9.10, 9.47, 10.07, 10.40, 11.33, 11.51 a. m., etc.

B. & O. SCHEDULE IN EFFECT JUNE 22, 1890.

Trains leave Delaware Avenue Depot: EAST BOUND. \*Express trains. NEW YORK, week days, \*2.13, \*7.05, \*7.45, \*10.31, etc.

WEST BOUND. PHILADELPHIA week days, \*2.13, 6.05, 6.50, \*7.05, \*7.45, \*9.50, \*11.00, etc.

Wilmington & Northern R. R. Time-Table, in effect June 22d, 1890.

Table for GOING NORTH, listing stations like Wilmington, B. & O. Junction, Montchanin, Wintertur, Chadd's Ford Junction, Lenape, West Chester, Coatesville, and Waynesburg Junction with departure and arrival times.

Additional Trains, Daily, except Saturday and Sunday, leave Wilmington 6.17 p. m., B. & O. Junction 6.28 p. m., Newbridge 6.41 p. m., Arrive Montchanin 6.59 p. m.

Table for GOING SOUTH, listing stations like Reading, Birdsboro, Springfield, Warwick, and Waynesburg Junction with departure and arrival times.

Additional Trains. Daily except Saturday and Sunday, leave Montchanin 7.18 p. m., B. & O. Junction 7.30 p. m., Arrive Wilmington 7.40 p. m.

For connections at Wilmington (with P. W. & B. R. R.) at B. & O. Junction (with B. & O. R. R.), at Chadd's Ford Junction (with P. W. & B. R. R.), at Coatesville and Waynesburg Junction (with Penna. R. R.), at Birdsboro (with P. & R. R. and P. R. R.) at Reading (with P. & R. R. and P. R. R.) see time-tables at all stations.

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

Taking effect June 14, 1890. Leave Hillen Station as follows:

DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern Routes. Also Glyndon, Westminster, New Windsor, Union Bridge, Hagerstown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & O. V. R. R., Martinsburg, W. Va., and Winchester, Va.

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