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ONE DOLLAR A YEAR.
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A THANKSGIVING HYMN.

For bud and for bloom and for balm-laden breeze,
For the singing of birds from the hills to the seas,
For the beauty of dawn and the brightness of noon,
For the light in the night of the stars and the moon.

We praise Thee, gracious God.

For the sun-ripened fruit and the billowy grain,
For the orange and apple, the corn and the cane,
For the bountiful harvests now gathered and stored,

That by Thee in the lap of the nations were poured,
We praise Thee, gracious God.

For the blessing of friends, for the old and the new,
For the hearts that are trusted and trusting and true,
For the tones that we love, for the light of the eye,

That warms with a welcome and glooms with goodbye,
We pray Thee, gracious God.

That the desolate poor may find shelter and bread,
That the sick may be comforted, nourished and fed,
That the sorrow may cease of the sighing and sad,

That the spirit bowed down may be lifted and glad,
We praise Thee, pitying Lord.

That brother the hand of his brother may clasp,
From ocean to ocean in friendliest grasp,
That for North and for South and for East and for West,

The horror of war be forever at rest,
We pray Thee, pitying Lord.

For the blessings of earth and of air and of sky,
That fall on us all from the Father on high,
For the crown of all blessing since blessing begun,

For the gift, "the unspeakable gift," of Thy Son,
We praise Thee, gracious God.

—S. E. Adams in the Century.

God's Message

BY BISHOP J. M. THOBURN.

When a father lives in one country, and his children in another, he is far from them, and they cannot see him, or hear his voice, but he can send them messages of love, and tell them what his plans are concerning them, and how he intends at a future time to send for them, and have them live near himself. In this world we are all like children far from their father. God is the father of the whole human race, and when He created the first man and woman He placed them in a holy place, and met with them, and talked with them, and was known by them. But these two happy persons would not believe God or obey him, but rebelled against Him and became sinners, and when they became sinful, their minds and hearts were darkened and they no longer were able to know God. They from that time began to live far from God, and from that time all men have been like children in a far country. They have forsaken God, and do not love his ways, and do not listen to his words. But God has not forgotten them nor has He ceased to love them. He sends His Spirit into their hearts to create good desires, and He sends his word to them to call them back, from the way of sin and death, and to offer them pardon and life. This word of God is His message to men, and here is what He tells them in the message.

He tells all men that they have done wrong, that they have forsaken Him and rejected both his law and his love. He tells them that by becoming sinners they have separated themselves from Him and become heirs of death. He tells them that if they do not repent, and give up their sins they will be separated from Him forever, and that be-

coming vile they will after death be sent to the place prepared for the devil and his angels. But although men have made themselves bad and have forsaken God, He still loves them and so He sends a message also to them, that He loves them, and delights in mercy, and hence has not destroyed them in their sins. He says to all sinning men and women in the world:—Turn ye, turn ye, from your evil ways, I have no pleasure in the death of any one, I desire that all men should be saved. I delight in mercy, and rejoice to do good to all my creatures. If you will turn away from every evil way, and if you will hereafter walk in my ways, and keep my commandments, and serve me alone, then will I receive you, and save you from sin in this world, and give you a place in my Kingdom after you die. I have sent my Eternal Son into the world to save the world, and He has made known my love and mercy to men, and he still lives to save all sinners, who will repent and accept Him. I now send you my message concerning Him and concerning you, and beg you to turn away from sin, and be saved through his name.

Every one should at once pause and listen to God's message. But alas! men listen to all else save God's word. They do not care for the better world, but love this present world in which every thing perishes. They are like the insects which live for a few days and then vanish. They appear for a little time, and then disappear forever. So men appear in the world, and struggle for a time for earthly things and then vanish. They will not listen to God's voice, they will not give heed to his message, but go on in sin, and live in darkness. As a man chooses in this world, so will it be in eternity. If he chooses darkness here he will be banished into darkness forever. If he rejects God now; God will reject him at the last day. If he refuses to hear God's message of love and mercy in this world, God will refuse to hear him when he appears for judgment. It is an awful sin to refuse to give heed to a message from God. Many good parents have bad children. It is a sad thing to say, but it is often true, that although these good parents love their children, and do all they can for their good, yet the children refuse to follow their example, or accept their advice. It is not the fault of the parents that their children become bad. They love their children, but cannot save them, and the children despise the love of their parents, and will not walk in the ways of truth and purity. In like manner it is not God's fault, that men become bad, and walk in evil ways, and go to hell at last. It is because they reject God, refuse to walk in his ways, despise his love, and choose the evil ways of the world, and sin. Did you ever see a man, or did you ever hear of a man who would rather die than live? Do you know any one who would prefer death to life? And yet nearly all men prefer eternal death to eternal life? Nearly all men turn away from God's message of love, and listen to the voice of the world and of the devil, and seek that evil way which always leads to death. They do not really know what they are doing, because the devil deceives them, and sin blinds their eyes, and they are like blind men led by the hand along a road which leads to certain death.

This is the evil state of the world, and God sends his message of love and salvation to all men living in this state, and warns them and beseeches them to turn away from sin, and come to him to be saved. Every man, woman, and child should at once obey God. Every one should give up sin of every kind, and forsake every god or idol, or spirit or demon and hereafter worship God only. Every one should seek the great Saviour whom he sent into the world to save sinners. This Saviour is his Eternal Son, Jesus Christ. He once lived among men, in the form of sinful men, but without sin. He died for sinners and in the sinners' stead. He rose from the dead, and he lives to save sinners. You cannot see him but he is very near to you, and when you seek Him you will find Him in your heart. He is the friend of the poor, the comforter of the sorrowing, the Saviour of the sinner. You have wandered far away from God, but he will lead you back, and will reveal God to you as your Father, and lead you in God's ways and save you from the evil which is in the world. He is an Almighty Saviour, and an Almighty Friend, and He stands waiting and ready to receive and save all the people in the world, if they will only come to him.

My dear friend, whoever you may be who reads these lines, I beseech you to think solemnly about God's message to you. As truly as if his voice came down upon you from the sky overhead, this is God's message to you. His spirit will impress upon your heart what you here read. Cease to be careless, and begin to obey God's voice. Seek Him in prayer. Forsake sin, and as a sinner seek a Divine Saviour. Accept Him whom God offers you as the Saviour set apart for sinners, and truly you shall find God and be saved.

Connecticut Notes.

Editor of the Peninsula Methodist;

DEAR BRO.—Had that barrel head on which Presiding Elder Ayres wrote his recent letter to your paper, given way, and let him down, what a ludicrous exhibition he would have made of himself in the eyes of all Salisbury district. As he is having somewhat to say about dirty churches, I have been wondering if he ever saw that foully beamed house of worship, which used to stand near the old Parsonsburg camp meeting ground. It seems strange that souls could be cleansed so as to be whiter than snow, in such filthy tobacco soiled pews as could be seen years ago, when it was allowable, and considered to be a virtuous thing, for the saints to squirt streams of this stenchful juice, and to pour forth volumes of holy prayer from the same mouth, that was reeking with the defilement of the nasty weed. However, the stainless saintship, that could grow up under such disabling conditions, makes manifest the infinite sufficiency there is in God's grace, to accomplish its wonders under the most disheartening circumstances. When tobacco, rum, rotten-hearted politicians, and hypocritical church members, shall have been swept from the earth, then may men look for the universal reign of righteousness, for which prayer has so long time been made to the Lord.

If the sub-bishop referred to above, who has so much to say of rain, is not satisfied with his experience in that matter, please tell him to journey hitherward

for we are having it in immense quantities. This very day it has been coming with drenching power; and I do not believe these Yankees care enough for the Gospel, to go far in such a downpour of water; to hear even a presiding elder.

We have a great many very wicked people in Connecticut, as you might infer, from the merciless manner in which they slaughtered, in our last election, the proposed Prohibitory Constitutional Amendment. When the high-license secular press furnishes the political pabulum, on which ministers and Christians feed, despite the positive utterances of their church against all forms of license and in favor of God's order for doing away with moral evils, what marvel that all the forces of liquorism should rejoice, and all the caverns of the infernal kingdom should ring, for their easy triumph over the ways of righteousness.

There is something dismal to us old time haters of the hellish drink traffic, in those utterances of the modern ministerial political partisans, who tell us high license is restriction; the price paid for the right to sell liquor is a fine; men cannot go as far in their legislation as God; and other equally misleading statements that show the blinding and corrupting effects of consenting to an irrational, unchristian, and vicious principle, for the conduct of affairs in this world.

The M. E. Church in this place is making encouraging progress, despite the unrest in the political world. The attendance at one service is so large, that at times people have gone away for want of room. A plan for a new church has been accepted; and in a few months probably, the East Avenue Society will have one of the finest and most commodious houses of worship, in this town of twelve churches.

I see by the PENINSULA METHODIST, that my old friend, Presiding Elder, J. A. B. Wilson, is still pushing the battle in his district, against the empire of darkness. I wish his voice might be heard within the borders of this charge.

Judging from several issues of your paper, the spirit of controversy is rife in the land, over which peace once gently brooded. Well let winds blow, that the chaff may be driven away, and the good wheat appear.

C. M. PEGG.

The Walk of Faith.

"He went out, not knowing whither he went." God gave to Abraham no map of the country before him, and no guide-book to direct him. "Get thee out of thy country, unto a land that I shall show thee." These were the marching orders. Abraham obeyed, and journeyed on whithersoever the heavenly hand conducted him.

This line, "He went out, not knowing whither," reveals the deepest lesson that a human heart can learn—the lesson of obedient trust in God. It describes in one sentence the walk of faith. What is that? Is it a blind venture, a haphazard drifting along according to circumstances? Nay, verily: it is letting God choose our path, and then walking in it, and not in the way that selfishness covets. The steps of a good man are ordered by the Lord. The walk of faith is just walking with my divine Master, hand in hand, step by step, up-hill or down, over smooth roads or rough, without misgiving or murmuring. To-day I am to do to-day's work with the strength equal to the day. To-morrow's toils and to-mor-

row's trials I must leave until to-morrow comes. God never built a Christian yet who was strong enough to carry to-day's duties and to-morrow's cares piled on the top of them. If Abraham had lain awake all night worrying over his next day's route, and refused to move until God gave him a chart of the road, and a fresh guarantee of his safe arrival in Canaan, God might have grown weary of such a troublesome charge, and left him to drift back to heathenish Ur of the Chaldees.

God knows the road before us, and that ought to be enough. The future is a seven-sealed book, and no man can unloose the seals thereof. We discover the contents only as God breaks the seals, and turns over leaf after leaf, one at a time. Selfishness or fear often aches to peep into the fast-locked pages. But faith says, "No, no; trust God; sufficient to the day is the evil or the good." The joys of life are all the sweeter for being surprises. God does not allow us to discount our mercies in advance. As for the trials and disappointments, it is far better that we cannot foresee them. It is time enough to pack up and leave dear old homes, time enough to watch over empty cribs when we reach such painful scenes on the life journey. To forecast our sorrows would but increase the agony without increasing the strength to bear it.

Perhaps, too, many a noble and useful enterprise might never have been undertaken if all the hardships, reverses and defeats could be foreseen. If every student for the ministry could read in advance the strain and pressure, the unrequited toils, and perhaps the early snapping of the life-chord, many a one might draw back from the highest and holiest calling in this world.

Christ does not reveal to every young convert at the outset all the conflicts he must wage, or the failures he will make, or the enemies he will encounter. He simply says: "Follow me. My grace is sufficient for thee. To him that overcometh will I give the crown of life." From the first shot to the finish every robust, healthy Christian must fight the good fight of faith.

The constant conflict in this world is between choosing our own way or walking in God's way. The sin of the sinner lies just in this: that he follows the path which seems most pleasant to himself, and the end of it is hell! Even God's people make most willful and wicked choices. Lot chose selfishly, and went into Sodom, and Sodom got into him. When Lot obeyed God's directions he reached Zoar, saved by the skin of his teeth. Jonah chose his own way, and went overboard. He then took God's way, and was led to Ninevah on a mission of mercy. Peter undertook to take care of himself, and turned liar and polltrou. Several months afterward he let God take care of him, and went to sleep in a dungeon to be waked up by a delivering angel. After every day's walk or warfare of faith we find, brethren, that God giveth his beloved sleep. Grand old Abraham was sure of one thing, and that was that his work of faith would end in the "city that hath foundations." So will ours. Let us march on, step by step, from duty to duty, rising from every fall, and stronger by every victory. By and by comes the ring of heaven's trumpets, and the crowns of the conquerors.—Rev. Theodore L. Cuyler.

Youth's Department.

A Good Name.

"A good name is rather to be chosen than great riches." Even the unscrupulous men know the worth of good principles that can not be moved.

A gentleman turned off a man in his employ at the bank, because he refused to write for him on Sunday. When asked afterwards to name some reliable person he might know, as suitable for a cashier in another bank, he mentioned this same man.

"You can depend upon him," he said; "for he refused to work for me on the Sabbath."

A gentleman, who employed many persons in his large establishment, said: "When I see one of my young men riding for pleasure on Sunday, I dismiss him on Monday; I know such a one can not be trusted. Nor will I employ any one who even occasionally drinks liquor of any kind."

Boys, honor the Lord's day and all the teachings of the Bible, and you will not fail to find favor with God and with man also.

A Boy's Confidence.

A little boy came to his father, looking very much in earnest and asked: "Father is Satan bigger than I am?"

"Yes, my boy," said the father. The boy looked surprised, but thought again and then asked: "Is he bigger than Jesus?"

No, my boy, answered the father; "Jesus is bigger than he is."

The little fellow, as he turned away, said with a smile: "Then I am not afraid of him."

A Kiss for a Blow.

A little boy said to his teacher: "Will you please tell me what is meant by overcoming evil with good?"

The teacher began to explain it; when a scene took place which helped to show what it meant. A boy, seven years of age, whose name was George, was sitting by the side of his sister who was only five years old. While the teacher was talking, George got angry with his sister for something, closed his fist and struck her. The little girl began to cry; but her teacher said: "My dear Mary, you had better kiss your brother. See how angry he looks."

Mary looked at her brother. He seemed sullen and wretched. She threw both her arms about his neck and kissed him. George was not prepared for such a kind return for his blow. His feelings were touched, and he burst into tears. Mary wiped away his tears with her apron, and sought to comfort him.

"Do not cry, George," she said: "you did not hurt me much." But he only wept the more.

And why did George weep? Would he have wept, if his sister had struck him, as he had struck her? Not he! But by kissing him as she did, she made him feel more keenly, that he had done wrong, than if she had beaten him black and blue.

Here was a kiss for a blow—love for anger; and all the school saw at once what was meant by "overcoming evil with good." See Romans 12: 21.—Selected.

A true Gentleman.

"I beg your pardon!" and, with a smile and a touch of his hat, Harry Edmond handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you? We were playing too roughly."

"Not a bit," said the old man. "Boys will be boys; and it is best, they should be. You didn't harm me."

I'm glad to hear it; and lifting his hat again, Harry turned to join the playmates, with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray. He is only Old Giles the huckster."

"That makes no difference," said Harry. The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man, because he wears a shabby coat or hawks vegetables through the streets instead of sitting in a counting house?" Which was right?—The Helping Hand.

Who Caters to the Young Men?

The Baltimore Baptist speaking of the seventy-five thousand young men of Baltimore asks, "Who caters to them?" Baltimore has 2,800 saloons and 250 churches; fifteen saloon for each public school, eight saloon keepers to every school teacher, and eleven saloons to thirty voters; and on a recent Saturday 330 young men were seen, within an hour to enter three of the 2,800 saloons. The next day, Sunday, three of the largest Protestant churches had a total of 290 young men in attendance.

The saloons are schools of skepticism, infidelity, drunkenness, idleness and debauchery. What kind of manhood can be looked for among the patrons of these dens of drunkenness and wickedness? And yet a large number of people seem to think that nothing is necessary but to jog along in the old ways, and do only the things they have been doing for generations.

Many of those young men doubtless have come to reject the Bible and disbelieve in all religion. And what are Christians doing to show them that the Bible is true and that Christianity is a reality? Is it not time to go forth and meet and assail the unbelief of the age, and convince young men of their errors and try to save them from their sins?—The Safeguard

The Labor of Love.

A very humble, but God fearing Scotch couple had a son—their only child. From his birth they devoted him to the Lord, and sought, as his mind opened, to teach him the way of truth and to impress his heart with the love of Jesus.

To their great delight he yielded in early youth to the call of the gospel, and at length he offered himself for mission work among the natives of the west coast of Africa. While studying for this purpose, his parents labored hard and denied themselves not a little, in order to support him at college; and when he left for the foreign field, his old mother spun harder than ever, so that, by the sale of her thread, she might help her son in his noble work for Jesus.

By-and-by her husband was taken home to the Father's house above; and though she well knew where he had gone, nature would have its tears. But a few weeks had passed, when a heavier grief had to be endured. Tidings came to hand of the drowning of her son when he was crossing an African river in the discharge of his missionary duties.

Soon, however, did she dry her weeping eyes and with humble cheerfulness remarked, "My son is nearer to me now in heaven than he was in Africa." For a considerable period she had managed by great diligence and economy, to send him \$50 a year to assist him in his work; and when he died she did not cease her labor for Jesus. "Now my dear son is gone," said the noble old woman, "my \$50 a year shall go to some other servant of Christ."

This beautiful example of consecration recalls the case of the poor widow whose two mites, cast into the temple treasury, were more precious in the Saviour's eyes than all the gifts of the wealthy. "This poor widow," said he, "hath cast in more than they all!" Love to her God impelled the sacrifice; and with what emotion did the Lord Jesus behold the act!—Presbyterian Messenger.

What is the general belief of orthodox Christians concerning Emanuel Swedenborg? Was he a deceiver, or was he a Spiritualist?

Answer We do not know what persons in general think of Swedenborg or his writings. We presume he is generally regarded as an attempted deceiver. We think he was a fanatic, and under great hallucination. Years ago an intelligent minister in a sister church who was thoroughly orthodox, but had read the writings of Swedenborg with interest, commended them to the writer, as containing much that was of great literary beauty, and affording pleasure and profit to one in reading. Upon this we secured his principle books, and read most of them still in search of the "great beauty," etc. We never found it. It was time wasted. Evidently Swedenborg was under a strange hallucination. There is something of truth in some of his utterances, but his writings and visions are no more reliable than the utterances of many maniacs.—Religious Telescope

A Distinguished Woman.

Among the eminent ladies of the Woman's Home Missionary Society of the M. E. Church, whose eighth annual convention has just been held in Indianapolis, is Miss Bancroft, whose career is described in the News of that city. We make the following extracts.

Upon a table at Roberts Park Church lies a bundle of tracts entitled "The Greatest Church Movement of the Last Fifty Years," by Miss Jane M. Bancroft Ph. D.

That "Ph. D." following the title "Miss," is unusual. Indeed, Miss Bancroft's career proves her a remarkable woman.

She graduated at Syracuse University in New York, and for a time was Jean of the woman's department of the University at Evanston, Ill. Next she held a fellowship in history at Bryn Mawr College. Then she went to Europe where several years were spent in study. Philosophy and constitutional history were her specialties. In the university of Zurich, Switzerland, she studied a year. Then because of some "peculiar circumstances" she admitted to study in the Sorbonne, in Paris. What the "peculiar circumstance" were Miss Bancroft modestly declined to reveal, but a friend explained that she wrote a prize essay which was so strong and original, in thought and expression that it attracted wide attention from the learned men of Europe, and secured for her admission to this great university.

The University of France consists of colleges located in the various departments of the Republic. The head and highest of these is at Paris, and is called the Sorbonne. Professors in the lower branches of the university who distinguish themselves in their lines of work, are promoted to positions in the Sorbonne. By following this plan the Sorbonne has come to be one of the greatest institutions of learning in the world. Only persons of the highest attainments are eligible to admission to its courses of study and privileges. It should be a matter of pride to every American that the only woman ever admitted to this university was an American girl, that girl being Miss Bancroft. The professor of history in the Sorbonne, is also the editor of one of the leading historical reviews published in Europe and he was so pleased with the capabilities of his only female pupil that he has invited her to contribute historical articles to his magazine. Miss Bancroft is also the author of a small volume on the order of Protestant deaconesses, which has been highly commended by such historians as Freeman. The tract referred to at the beginning of this article is on the same subject.

Enoch Pratt, the millionaire, who put \$1,250,000 of his wealth into establishing in Baltimore the best public library in the United States outside of that at Boston, now over the seventieth annual land-mark of age, but is full twenty years younger in appear-

ance. Because of his munificent foundation of the Baltimore, library he has become as well known in literary and philanthropic circles, as he previously was in the business world. He is short and slight in figure; his head is usually bowed down, but when he lifts it in conversation, strong features and keen bright eyes are shown.—Philadelphia Inquirer.

Vigor and Vitality

Are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is entirely overcome. The blood is purified, enriched, and vitalized, and carries health instead of disease to every organ. The stomach is toned and strengthened, the appetite restored. The kidneys and liver are roused and invigorated. The brain is refreshed, the mind made clear and ready for work. Try it.

We call attention to the advertisement of Phillips & Co., Wholesale Commission Merchants of this city, who advertisement appears on page 8 of this issue.

Quarterly Conference Appointments.

Table with columns for District, Quarter, and various churches with their respective dates and times.

W. J. S. MURRAY, P. E.

Table for Dover District—Fourth Quarter, listing churches and their meeting dates.

JOHN A. B. WILSON, P. E.

Table for Salisbury District—Fourth Quarter, listing churches and their meeting dates.

ELY'S CATARRH CREAM BALM advertisement with image of the product and text describing its benefits for various ailments.

BRINGHURST'S COUGH SYRUP advertisement with text describing its effectiveness for coughs and bronchial affections.

WE ARE PREPARED Printing & Book-Binding advertisement with text listing services and contact information for J. Miller Thomas.

DICTIONARY OF THE BIBLE advertisement with text describing the dictionary and contact information for J. Miller Thomas.

PISO'S CURE FOR CONSUMPTION advertisement with text describing the cure and contact information.

The Sunday School.

LESSON FOR SUNDAY, NOV. 24th, 1889. 1 Kings 3: 5-15.

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

SOLOMON'S WISE CHOICE. GOLDEN TEXT: "Wisdom is better than rubies" (Prov. 8: 11).

5. In Gibeon—six miles north of Jerusalem, on the road from Jerusalem to Joppa, now known as El-Jih. As the name implies, it was an eminence, and commanded an extensive view. On this "high place" the ancient tent or tabernacle stood, with the holy utensils, the ark accepted. Hither came Solomon in great state to celebrate his inaugural festival. The Lord appeared to Solomon—twice afterward the Lord appeared to him, the last time in rebuke (1 Kings 11: 11). In a dream by night—at the close, probably, of his sacrificial offerings when his mind was uplifted and filled with holy aspirations. Ask what I shall give thee—a challenge to prayer; a test of character. The same challenge and test are applied to all under the New Testament economy: "Ask, and it shall be given you," says the Saviour.

"The national worship was still in the unsettled state in which it had been since the first entrance into Palestine. The people sacrificed in high places." The two main objects of special reverence were parted asunder. The ark stood in a temporary tent within David's fortress on Mount Zion. The chief local sanctity still adhered to the spot where the Tabernacle of the Congregation, the ancient tent of the wanderings, stood, on what was called 'the great high-place of Gibeon.' In front of it rose the venerable structure of the brazen altar, wrought by the hands of the earliest Israelite artist, Bezaleel, the grandson of Hur, more than five hundred years before. In this tabernacle ministered the chief priest Zadok, who had thence brought the sacred oil for the inauguration of Solomon, and who was now the sole representative of the Aaronic family" (Stanley).

6. Unto thy servant David great mercy (R. V. "kindness")—a preface to his own request, and a reason for it. His father had been elevated from the sheepfold to the throne, and during his whole life had enjoyed God's grace and mercy in a marked degree. According as he walked before thee.—That mercy had spared him even in his guilt, but had been especially "great" when he repented. Truth, righteousness, uprightness of heart.—It is difficult to define the terms exactly. Says Vincent: "Truth" contains all his duties to God, righteousness his duties to men, and "uprightness of heart" the right manner of performing both sorts of duties. Thou hast kept—reserved, as a crowning mercy (1 Kings 1: 48). A son to sit on his throne.—This had been denied to Saul, the first king.

"Children should give God thanks for His mercies to their parents, for 'the sure mercies of David.' God's favors are then doubly sweet, when we observe them transmitted to us through the hands of those that have gone before us. The way to get the entail perpetuated is to bless God that it has hitherto been preserved" (Henry).

7. Hast made thy servant king—a righteous acknowledgment, when it is remembered how formidable was the conspiracy of Adonijah, and how evidently God interposed to thwart it and secure the throne to Solomon. I am but a little child—a youth of but nineteen or twenty, keenly conscious of his own immaturity, and the gravity of the duties laid upon him. Know not... to go out or come in—a proverbial or idiomatic expression for official duties. Solomon humbly confesses that he is ignorant in matters of administration.

"Absalom, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better acquainted they are with their own weakness, and the more jealous of themselves" (Henry).

8, 9. Thy servant is in the midst—that is, "appointed over," "placed in charge of." People thou hast chosen.—And therefore his trust would be all the more important. God's peculiar people, chosen to preserve the oracles of His truth, to enjoy covenant privileges, and to give to the world in the fullness of time its Redeemer, needed in its ruler the rarest and ripest wisdom. That cannot be numbered.—So God had promised to Abraham (Gen. 13: 16), and that promise had never been so fully realized before. Give therefore—because of all the foregoing reasons; God's mercy to David, his own elevation to the throne, his youth and inexperience, and his divinely-appointed relations to this chosen and countless people. An understanding heart to judge—the ability to look into and decide, promptly and unerringly, perplexing cases

of judgment; to detect sophistry; to unmask deceit; to rule justly and govern wisely.

"He does not ask for that profound spiritual wisdom, which would teach him to know God and his own heart; in this he was always far inferior to David. His prayer is for practical sagacity, clear intelligence, quick discernment, to see the right from the wrong amid the mazes of duplicity and doubt which beset the judge, especially among an Oriental people. And this gift he received" (Wm. Smith).

10. Speech pleased the Lord.—It was so unselfish in its essence, so noble in its purpose, so significant of what the youthful king regarded as the highest and best, that we quite expect to read that the Lord was pleased with it.

"Although Solomon's choice was made 'in a dream,' we must regard it as springing from his will in some degree, and therefore as indicative of his moral character. Aristotle says ('Eth. Nic.' 1. 13): 'The dreams of good men are better than those of ordinary persons; and it seems certain that the will is often only partially suspended, even in our natural sleep. In the particular phase of sleep known in Scripture as 'dream' or 'vision,' it may be that the mind was sometimes in possession of all its powers, and that only the body slumbered'" (Cook).

11, 12. Because... not asked... long life—which would have been a perfectly natural choice for a young king, so richly endowed, and with such a future before him as Solomon had. Neither hast asked riches—which even in our days is regarded by so many as the highest earthly good and sought for without scruples. The life of thine enemies—and how fierce these might be and dangerous to the security of his throne, he could judge from his father's biography and the circumstances of his own elevation to the kingship. Cook especially mentions Hadad the Edomite (1 Kings 11: 14-22), and Rezon, the son of Eliadab (1 Kings 11: 23-25), who were adversaries to Solomon "all his days." I have given thee.—Solomon's prayer was more than answered even in the domain for which he asked. Not only was judicial sagacity conferred upon him, but a breadth of wisdom which lifted him far above all his royal competitors in the East (1 Kings 4: 29-34). It is not to be supposed, however, that this extraordinary endowment was bestowed in toto as a gift; rather, Solomon's mental facilities were so divinely stimulated and enlarged that he quickly mastered all the knowledge of his age, and then became an original explorer in hitherto unknown fields. Neither shall any arise like unto thee.—Says Cook: "In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of all mere men. In such wisdom the world would know only One 'greater than Solomon.'"

"All that was worth knowing interested him. His knowledge of nature extended to all the kingdoms of creation and the products of every country (1 Kings 4: 31-33). He gave special attention to the study of man. His manifold observation and experience he expressed in maxims, of which, according to 1 Kings 4: 32, he composed three thousand. The fame of Solomon's genius and knowledge must have spread with a rapidity in proportion to the rarity of such a phenomenon at that time. Strangers thronged from foreign lands to learn to know the wise king, and to admire his institutions and appointments" (Hengstenberg).

13. Given what thou hast not asked—a characteristic of the Divine goodness, not limited to Solomon's case. To those who "seek first the kingdom of God" is given the promise that earthly good "shall be added." Riches and honor.—There is clearest evidence that there was no stint in these added gifts. Solomon's fame spread to the most remote nations, and was such as to attract even Sheba's queen to Jerusalem; while so abundant were the "riches" that silver was "nothing accounted of in the days of Solomon," and "cedars" were "as the sycamore trees that are in the vale." See 1 Kings 10: 14-29.

14-15. If thou wilt walk in my ways... lengthen thy days.—Long life was conditioned upon Solomon's docility and obedience. Had he been as faithful to God as David was, despite the latter's sad lapse into sin, his reign would have been extended to "length of days;" but "his wives turned away the heart unto other gods, and his heart was not perfect with the Lord his God as was the heart of David his father" (1 Kings 11: 4). Hence his comparatively early death at the age of 59 or 60. Behold it was a dream.—The revelation, as vivid and real as though it had occurred in wakeful hours, came to him while wrapped in slumber. While he slept, his heart was awake (Songs of Solomon 5: 2). Solomon knew that God frequently spoke to men "in the visions of the night." Come to Jerusalem... ark of the covenant—returned from Gibeon to the tabernacle on Mt. Zion, where the ark was. Offered burnt offerings.

peace offerings—a repetition, at this second abode, of the offerings at Gibeon, though not probably on so grand a scale. Possibly these offerings were an acknowledgment, on Solomon's part, of the answer to his prayer. Made a feast—following David's example (1 Chron. 16: 3; 1 Kings 8: 65).

"A great feast naturally followed on a large sacrifice of peace offerings. In these the sacrificer always partook of the flesh of the victim, and he was commanded to call in to the feast the Levite, the stranger, the fatherless, and the widow (Dent. 14: 29). Compare David's largess, 2 Sam. 6: 19; 1 Chron. 16: 3" (Cook).

Salisbury District.

Election day, and I voted a Prohibition ticket; and then after dinner, took carriage from Salisbury to Delmar, where I "changed cars," seating myself in another buggy, and drove to Barren Creek where I attended to business, and ate supper; then drove to Sharptown, preached, held quarterly conference, and stayed all night with Bro. Derrickson, who is much improved in health, and going about his work again.

"Too-hoot," moaned the whistle of the Chowan; and I jumped out of bed, dressed, washed, and went wharfward. Got breakfast, seated myself in the saloon, and saw and heard some things I liked, and some I did not like. I did not like to see the lamps placed on the marble-top table, and cleaned in the saloon. As I wrote, there were eight lamps on the table with a lamp-rag; and a lantern and oilcan on the floor. Such a sight I never saw in the saloon of a steamer before. I heard the conversation between the colored lamp cleaner and a colored young lady; and what were they talking about? It was normal school, and how they studied German. Just think of it, a "boy" and a "nigger maid," in the saloon of a steamboat, talking about studying German! Why, it is enough to make Jefferson Davis go mad.

"The world do move." "What though on hamely fare we dine, Wear hoddin gray and a' that? Gi'e fools their silks, and knaves their wine, A man's a man for a' that."

We stopped at Cannon's ferry, near the old home of the famous Patty Cannon. She left her "foot prints on the sands of time." Read The Entailed Hat, if you want to know the history of a female monster.

The Chowan has a bar and sells rum; no wonder the lamps are cleaned in the saloon. Now the chamber-maid begins to sweep, and the dust flies through the saloon, as she and the lamp cleaner hold a conversation on "Why do they charge two dollars a night for 'the bridal chamber,' when it is just like all the other rooms? John thinks it is because they don't get a chance often; so have to use it when they do get it. Then he looked at me and said, "You are writin' down all we say, ain't you?" Then the chamber maid said, "Lord a massy, sir, you going to have all this printed; I ain't a doing nothing, only a sweeping."

On my arrival at Seaford, I learned of a church wedding, in which the Rev. Edward Winder of Onancock, Va., and Miss Rosa Kinder of Seaford were the contracting parties. The church was handsomely decorated; the ushers did splendidly; and Bro. Duhadway showed himself a master in his profession, as he always does. The congregation did its part to perfection; the happy couple taking the north bound train, under a shower of rice. May the blessing of the Lord rest upon them!

In the sitting room of Bro. Clay Lewis, who has a beautiful home on the belt of Laurel. The morning is as a lovely blond in a pout, with a storm cloud on her brow, and a tear drop in her eye. At the quarterly conference, we found a small attendance; some being sick, and others "busy here and there." The long needed iron fence has been put around the cemetery, it is a good job, and much improves the property. Preached at Ashbury on Concord circuit Sunday morning. The "hard-shell" Baptists, with their yearly meeting, Predestination, and free dinner, were a little

too drawing for me; they caught the crowd, and my audience was small. But there is consolation in the fact, that we are predestined to be there every two weeks, while they must stay away a year.

Preached at Zion, Sunday night to a packed house, and saw seven young ladies at the altar, seeking the pearl of great price. May they soon find it, and ever keep it! Went home with Bro. Gregg, and had a good sleep.

WANTED.

A pastor for Concord circuit. He must come with a good horse and carriage, and be a manly man, who can be in charge of, and lead his work. Incompetents and failures, had as well save their postage stamps, as I will not accept a man that I don't know to be what I want. Applicants will please send their record.

T. O. AYRES, P. E.

From Barren Creek, Md.

DEAR BRO. THOMAS.—I believe the columns of the PENINSULA METHODIST have not had a special letter from this charge, since Conference. Perhaps the reason is, we have not had much to boast of; don't like too much boasting, anyway, of the little we do for the Lord. Whenever we feel a little elated, and would boast, we remember the favorite quotation of our witty Presiding Elder, Rev. T. O. Ayres, "We couldn't if we would, and wouldn't if we could."

In Bro. Ayres' advertisement of quarterly conference, we noticed the types made him call our town Barren Creek, instead of Barren Creek. As Barren means nonproductive, and we are overrun with creeds, you will see that the printer's devil made him exaggerate; for in our little town of four hundred inhabitants, we have six denominations. Instead therefore, of calling our town Barren Creek, it would have been much more appropriate, to have named it Productive Creed. It is not safe, at any time, to fool with devils.

We have been laboring nearly three weeks in a protracted meeting, at Spring Grove Church; preaching to large congregations, and being encouraged by evidence that all were growing stronger spiritually. But our desire and expectations were not met in the number of conversions.

Last Monday evening, while we sat in the study, The Morning News in hand reading the account of the snow storm in Colorado, the good people of Spring Grove assembled at our window, and threatened to snowball us. We got off, however, without an attack, by inviting them inside, when, to our surprise, we found they had almost everything else, but snow. Two wagons were unloaded of flour, potatoes, sugar, coffee, turnips, fruits, chickens, and many other most welcome supplies; nor was Pet, the itinerant's horse, forgotten. A happy evening was spent in pleasant converse. God bless the people of Spring Grove.

Our genial presiding elder was with us last week. He is a cheering inspiration at any fire-side. We have a few persons here, who are more or less tinctured with the doctrine of predestination but Bro. Ayres clears up these matters, with a few words of his wit and humor. They always manage to reserve their fire, till after he is gone.

S. J. B.

Nov. 13, 1889.

The "devotional hour" at the conferences ought to be given more prominence than is often done. The services of this hour should be made attractive, and spiritually instructive and quickening. They should be full of fervor and earnestness, the passion of warm and loving hearts; otherwise they will not be largely attended or prove especially interesting or helpful. To secure these ends, would it not be wise to have more thoughtfulness in arranging for the "devotional hour?" Is not this hour too often a mere preliminary to the business sessions? Would it not be well to have

one person lead the devotions with an instructive Bible readings or suggestions in reference to aggressive work, etc? If it is not practicable to have one leader of these services, let only those be chosen to lead them who have time for special preparation and who will lead them to profit. We would like to see some reform in the management of the "devotional hour" services, that would insure a full attendance and fruitful spiritual results.—Religious Telescope.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. 50¢; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

No Difference.

Whether you want a Fine Dress Suit or something substantial for every day, 6th and Market is the place to get them. The assortment is here and prices are rock bottom. Some splendid bargains in overcoats just came in yesterday which can all be sold at wholesale prices; as they were all there were left of several lots and we closed them out. Some handsome Montagnacs among them at prices which will make you doubt their genuineness but they are and we want you to see them.

J. T. MULLIN & SON,

Tailors 6 & Market, Clothiers, Wilmington.

Advertisement for Paul Brown, Artist in Photography. THE LEADING GENERAL PORTRAITURE, No. 617 Market Street, WILMINGTON, DEL. TELEPHONE NO. 540.

Conference News.

BRANDYVINE, WIL.—Rev. E. L. Hubbard and J. T. Mullin, Esq., gave an illustrated lecture, on their recent trip to Europe to a large congregation, in our church, Thursday evening of last week.

Sunday last, Bro. Grise preached for us, two good practical sermons. The wet weather interferes very much with building our Sunday-school chapel; still we hope to have it completed by Christmas.

Under the leadership of Bro. A. M. Pierce our Sunday-school is in good condition and much interest is shown in the work. About twenty of our scholars have been converted, during the revival meetings which have just closed.

Our chapter of the Epworth League holds its weekly meeting Thursday evening. An interesting programme was rendered at the last meeting. We hope to see much good result from this meeting here.

F.

The Wilmington Preachers' Meeting was called to order at 10 a. m., D. H. Corkran president, in the chair.

Devotions led by V. S. Collins. Reports were heard from the following local brethren who were present: Revs. John Hutton, of Dover, Del., Jno. Cann, of Zion circuit, Clark, of Kenton, Del., D. Gollie, of Massey's, Jno. Thorp and A. J. Dolbow of this city. Order of day taken up, and Dr. E. L. Hubbard delivered a speech on the "Catholic Congress."

Discussion followed, participated in by Bros. Murray, Houston, Watkins and Collins. Curators announced as subject for next Monday, Nov. 25th, "City Church Extension," to be opened by J. D. C. Hanna.

Following were present, besides those mentioned: Revs. H. Sanderson, L. E. Barrett, A. Stengle, C. A. Grise, H. W. Ewing, J. R. Dill, W. E. Avery, and C. J. Pickels. R. IRVING WATKINS Sec'y.

NEWARK, DEL.—The Wesley Sunday-school at McClellandville, on this charge, held their Missionary anniversary, last Sunday afternoon. An exceedingly interesting programme of exercises was given. The opening hymn "From Greenland's Icy Mountains" was sung, and prayer offered by Charles C. King of Newark, after which the hymn "Jesus shall reign" was sung. Then followed readings, "The Master calleth for Thee," by Reba Smith; "A quartette" by two gentlemen and two ladies; "Christ's Commission and Promise" by Lizzie Harvey; A solo, "Over the Ocean Wave," by William S. Harrington; "The Master wants workers," by Reba Coyle; an address on Missions, by F. B. Short, a student in Delaware College.

It was desired that there should be an advance of seven per cent. as suggested by the circular of Bishop Foss and S. L. Baldwin; but to the delight and gratification of all, the collections showed an advance over last year of thirty per cent. Florence Coyle, the youngest scholar of the school, was made a life member of the Conference Missionary Society.

RISING SUN, MD.—J. Jewell, pastor.—A glorious revival is now in progress; eleven conversions to Nov. 17th; and seven have joined the church. The good work goes on, and God's great peace reaches many a soul.

COOKMAN, A. T. Scott, pastor, is now holding revival services. I preached to a very appreciative audience last Sunday evening, and had the pleasure of seeing the pastor receive four probationers into full membership.

This society is gradually growing, and we are laying the foundation at this place for what we hope to be in the near future, a strong and aggressive Methodist church. I also attended the Y. M. C. A. meeting at 4.30 p. m., and found forty young men attentive hearers of the word. This made for me eight services in all, during the day.

W. L. S. MURRAY

SILVERBROOK, WIL.—For the first time in its history, a funeral service was held in this church, last Sunday. The deceased was one of our Sunday-school scholars, a precious little girl of eight years, a favorite with all who knew her; so cunning and affectionate, as well as old fashioned in all her ways. Young as she was, she loved Jesus her Savior. While suffering great pain, said to her father Jesus will make it all right. Her pastor, Rev. C. K. Morris, spoke beautifully of her brief life, and last hours. The whole school and community mourns over the death of little Helen Hyrons. Bro. Chas. A. Foster, at one time her superintendent, made a few remarks, on the brief duration of so promising a life.

The choir rendered some appropriate music. Beautiful floral tributes were given by the Sunday-school and her class, and by her

day school. Her Sunday-school class, her teacher, and Mr. Bennett sang at the grave, "Shall we gather at the river."

Bro. and sister Hyrons' grief is great; but they live in the hope of meeting their dear one in heaven.

Bishop Foss.

Bishop Cyrus D. Foss, D. D., LL. D., will preach in the M. E. Church, Bridgeville, Del. Sunday, Dec. 8th, at 10.30 A. M.

A Call.

Rev. W. S. Robinson, pastor of the M. E. church, Smyrna, Del., announced to his congregation, Sunday morning last, that he had received and accepted an invitation to be come pastor of the First M. E. Church, at Watertown, South Dakota.

The announcement was a genuine surprise to the congregation. Bishop Vincent, in whose jurisdiction the church at Watertown S. D., lies, has telegraphed to Dr. Robinson, urging him to give an early answer, and the acceptance will be sent as soon as the approval of the bishop and presiding elder of this conference can be obtained.

During last summer Dr. Robinson received an invitation from the M. E. church at New Albany, Ind., to become its pastor, but because of the projected improvements to the church here he declined to consider it. These improvements are now so far concluded that the work in that direction is no longer a cause for his rejecting the present invitation.

The preacher assured his people that he was attached to this church and people. He separated from them with many regrets.

The congregation was greatly surprised, and many of them sadly so. The matter is the absorbing topic of conversation among the Methodists of the town. The Rev. John Frauce, presiding elder of this district, is away on his district, and as soon as he returns or can be consulted in the matter, Dr. Robinson will leave for his new home.

The new church offers him a salary of \$2,000 per annum, a furnished parsonage, and his moving and travelling expenses.—*Morning News.*

From Parsonsburg, Md.

DEAR BRO. THOMAS:—Our new church at Pittsville, Md., of which mention has been made in the columns of the PENINSULA METHODIST, has been blessed with an extensive revival of religion; some seventy-five having been added to the church, most of whom are men with families. This gives us, with what we had before, a membership of one hundred, where there was neither member nor church less than two years ago.

Revival interest has prevailed at all of the appointments on the charge; and there have been accessions at all points. Since the first day of September, one hundred and twenty-five have joined; and these sacred fires are still burning at Melson's.

We also continue meetings at Ayre's, two nights in the week, and Saturday afternoons. These Saturday afternoon meetings are in the interest of men who have been redeemed from the saloons. They are largely attended, and of a deeply spiritual, and profitable character.

The financial affairs of the charge are looking up; and I hope to make a creditable showing at conference.

Rev. W. K. Galloway, who assisted me for several weeks in revival work, is worthy of the confidence and patronage of the conference. He is more than ordinarily successful, along his special line of work, and reaches the best elements in the communities where he labors. To God be all the glory!

G. W. BOWMAN.

From Elk Neck, Md.

DEAR BRO. THOMAS.—Allow me space to return my hearty thanks to the people of this charge, whose kind and generous deeds so richly merit them. Thursday evening of last week, as the moon was shining brightly the people of this section, made their way to the parsonage, laden with provisions of every description. When they arrived, the capacity of the parsonage was found to be inadequate. It was considered the largest gathering of the kind in the memory of the oldest inhabitant. We will not specify the numerous articles they brought. They were all useful.

The preacher and his family were surprised and deeply moved with gratitude.

In a little speech, the parson assured his guests, he had not been in such embarrassment, since he passed through the trying ordeal of popping the question to his mother-in-law.

A most delightful evening with these friends was spent, closing with singing and prayer.

This was a formal donation; but all along since our coming here, the people have been giving generously. May God's richest blessings descend upon them.

We had a very sad funeral here last Sunday morning. Willie Creswell was drowned Friday of last week, and his body was found late in the afternoon. He was 20 years old, and was the only support of his mother, grandmother, and sick father. Thank God, we have reason to believe he was prepared to go. He testified in class meeting the Sunday morning before his death.

D. F. McFAUL.

The Voice, Again.

Editor Peninsula Methodist:

DEAR BRO.—Before you put the previous question, may I rise for information? I read your paper every week, and lately I have seen much about the "misleading," "unreliable," "misrepresenting" *Voice*, a prohibition organ of New York; and about its attacking our (M. E.) Church. Now I read *The Voice* too, and have failed to find anything, which might be qualified as above. The only one specification, *The Christian Advocate* and your paper have ever made against it, has been by you acknowledged a mistake of the sprightly editor, Dr. Buckley, I am looking for that acknowledgment in the *Advocate*. It ought to be made if not, sinners will be scornful, and who can blame them?

But I must not forget, why I rise. Please tell us when, where and how *The Voice* has showed its unreliability, or attacked the Methodist Church, or its officials. I grant it assaulted the political position of some—that is its right, but when did it ever attack their character, as you continually imply? It asserted that the *Advocate* had not more than eighteen inches in all, of matter on prohibition, during the most important week of the Pennsylvania Amendment campaign; and then proved the same before our eyes, by actual measurement. I like to see proofs.

Our dear brother Morgan from Townsend, says "*The Voice* by its abusive spirit, its manifest (?) unreliability, and as I believe, untruthfulness, decided me, etc." This, I think, is baldness and boldness of assertion, with blankness of proof. Here are two things to prove. (1.) That *The Voice* is abusive; (2.) that it is unreliable. Let our brother make its unreliability manifest.

Bro. M. may assume his possession of the truth, as an axiom, but I demand the truth by an analytical process of investigation.

Not long since, Dr. Geo. R. Crooks, Prof. at Drew, in earlier days a Prof. in Bro. M's alma mater said he did not agree with the *Voice* politically, but did not believe it would lie. Recently I saw an autograph letter from Dr. McCosh, ex-Pres. of Princeton, stating that "those who charge *The Voice* with falsehood, do so through partisan prejudice, and belong to some party, which does not seriously intend to forward the temperance cause." General Fisk speaks in like strain. Bro. Morgan has "given *The Voice* a careful reading for several months." Can he prove those quoted above to be mistaken? Perhaps he does not reflect that he is speaking evil of a fellow minister, Rev. Dr. Funk, editor of *The Voice*. What is smaller, or more despicable than one minister's wittingly slandering another? A vulgar saying, would indicate best what I ought to say to Bro. M. It is, "put up, or shut up."

Suffer me to add a word coming from the interest I feel in the welfare of Methodism down on the Eastern Shore. I am anxious for you to keep up the interest and good will of the people toward your paper and business; for it must be admitted, that you are fixed and fitted to give us exactly what we want, better than anybody else is. So I am earnestly in favor of your success; therefore let me beg you to take the advice of the *Voice* to a Methodist clergyman, in reference to his pulpit, "Give, on temperance, what you find in the Discipline and the General Conference deliverances. That is sufficient. I do not believe it the province of your paper, even to tell us we are right in voting as we please, for that is susceptible of partisan construction. I beseech you to let politics alone. We shall be a unit on the temperance question, some day, when it clears off; so let us be a unit as Methodists now. The Wilmington Conference is largely represented here; yet I am sure all the young men agree materially with the stand here taken. Stop rubbing the fur the wrong way, and we all will gladly pull together with you.

Very truly,

A. C. WILLEY.

Drew Theol. Seminary.

Madison, N. J., Nov. 16th, '89.

Letter from Dover, Del.

MR. EDITOR.—Last Sunday was our "Glad Tidings" day or "Feast of Tabernacles." A similar service was held about this time a year ago. The church was trimmed with all the flowers attainable. In the chancel were

autumnal fruits, wheat, rye, and oats. On each side of the pulpit, was a large pumpkin enclosed with a sheaf of wheat and at one side was a basket of corn.

After an anthem by the choir, and prayer and another song, our pastor, Rev. T. E. Terry, preached a highly interesting sermon from the words, "This is a day of good tidings, and we will not hold our peace." 2 Kings 7-9.

In the morning \$22 were raised toward some \$300, which were needed for church expenses. A song service by the large school and the Infant School was held in the afternoon; the Superintendent, W. Lee Cannon, and the pastor, made addresses. \$15.73 additional were collected at this service. Other contributions have been made since, which will, no doubt, make up the desired amount.

Evening services were as usual. At the close of the afternoon services, Bro. W. L. Cannon tendered his resignation, as superintendent, in view of his going to New York to study law.

The Kent county Bible Society, held its annual session last week, in the M. E. church of this place. The discussions were in reference to the interests of the society and its work. Dr. McLean, of New York, one of the secretaries of the American Bible Society, delivered a very interesting discourse in the evening. The following officers were elected for the ensuing year: Pres., Rev. J. F. Stoupe; Vice Presidents, Dr. West, Thomas B. Coursey, Mr. Garrison, F. C. Harper, and John H. Hutton, in place of R. H. Skinner; Sec., R. M. Cooper, Treas., John T. Jakes. Albert Cowgill has charge of the depository. The treasurer reported a balance in the treasury of \$206. A draft of \$72 was ordered to be drawn in favor of the parent board.

The Avenue chapel Sunday school held a supper and festival in the chapel, last Friday and Saturday evenings; at which \$73.33 were realized; this will be used for books and other school purposes.

Notice, in last week's PENINSULA METHODIST, in Presiding Elder Wilson's report of Dover district, that he criticises the unveiling of the Caesar Rodney Monument, in this town, Oct. 30. He refers to it as "a Protestant Episcopal glorification." I think the brother is a little too hasty in the matter. As no other minister in town has troubled himself about the matter, I think the presiding elder need not trouble himself about it. The circumstances in the case ought to be considered. Caesar Rodney was an Episcopalian, and the majority of the Club that had the matter in hand, were Episcopalian; hence it was what might be expected that the monument would be placed where it was and the persons selected to officiate, should be Episcopalian. The other ministers in town were invited to be present, and the event was not altogether an Episcopal affair, but all denominations were represented. Dr. Wilson, did not perhaps attend the exercises, but writes more from supposition than anything else. He will do well to be more careful of his facts in future, or he may be called to prove his allegations.

H. C. T.

Northern Money Pouring into the South.

The last week has been one of activity, in the organization of enterprises in the South. Florence, Ala., has led, with investments by Philadelphia and New-England capitalists, including a \$500,000 cotton mill, a furnace to cost \$200,000, to be built by Philadelphia men, and to be known as the Philadelphia Furnace, and a \$300,000 loan and banking company; while \$1,000,000 in cash has been invested in the stock and land of two local improvement companies in Florida a contract has been made for constructing a 300-mile canal, to furnish a waterway nearly the entire length of the State. At Bessemer, Ala., two new furnaces, to cost \$400,000, are to be built. A steel plate mill is to be built in West Virginia, a \$200,000 clothing factory in Baltimore, and extensive fertilizer works at Norfolk, Va.—*New York Tribune*

Impurities of the blood often cause great annoyance at this season; Hood's Sarsaparilla purifies the blood, and cures all such affections.

An Unique Feature of the Pennsylvania Limited.

The Pennsylvania Limited, performing a daily service between New York and Chicago, needed but one feature to complete the perfection of its appointment. The men had their porter and barber, and now the ladies have their maid and hairdresser. The introduction of the maids is as novel as it is a unique feature. It exists on no other regular train in the world, and the ladies who travel will appreciate it heartily. The maids are colored women, and there is one employed on each train. They are especially charged to look after the comfort of ladies, children, and invalids. They are to assist the ladies in making their toilets, to dress their hair, and serve as a hand-maid to them in the fullest sense of the term. They will have an eye to the children, and have a care for invalids and ladies who may travel without a male escort. The convenience and comfort of having an attendant of one's own sex will be cordially appreciated by timid women and those who are inexperienced in travel. The Pennsylvania Railroad Company and the Pullman Palace Car Company deserve great credit for their persistent efforts to enhance the comfort and pleasure of their patrons.

Marriages.

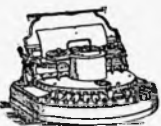
LEES—GRAY.—Nov. 14th, 1889, at the bride's residence in this city, by Rev. R. Irving Watkins, William S. Lees and Sarah Gray.

FOSQUE MARINER.—In the Whites vi le M. E. Parsonage, Nov. 17, 1889, by Rev. Zach. H. Webster, Greensbury Fosque and Anna Mariner, all of Sussex county, D.-I.

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

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High License is a failure in practice. Nebraska, by the census of 1880, with license fees from \$50 to \$100, had one licensed saloon to 451 inhabitants. In 1881 the fee was increased tenfold, with many other added requirements, and its advocates claimed that the number of saloons was very much reduced thereby; but the census of 1885 showed that there was then one licensed saloon to every 292 inhabitants, and perhaps no State can claim to have a more carefully prepared, or better executed High-License law than Nebraska."

The non-partisan Prohibitory Amendment League of Nebraska say, in an address to the people published in the Chicago *Lever* on the 22d of August, 1889;

"High License has wholly failed to remedy the evils of the liquor traffic. If it has reduced the number of saloons it has proportionally increased the destructive power of those doing business, by reducing competition and increasing their patronage. Enabled to do so by reason of the monopoly given to them, and urged by the necessity of meeting the payment of large license fees, the saloon men have practiced every device to make more attractive their places of business, and to increase the number and incite the thirst of drinkers, thus luring to poverty, shame and crime many young men for whom the cheap grogery has no attraction. By the testimony of the brewers and distillers themselves, High License has not checked the use of intoxicating liquors in Nebraska, while crime, pauperism, insanity and waste and misery produced by the drink habit, has kept pace with the growth of the population. The money received from license fees has tended to bribe the public conscience to acquiescence in this condition of affairs, though it has amounted to but a small part of the tax imposed upon the State by the liquor traffic. More than all, the legalizing of such a destructive enemy of the human race is a wrong which the receipt of no amount of revenue can justify."

The *New York World* of July 4, 1889 says in reference to Omaha, one of the \$1000 licensed cities of Nebraska:

"The burden of city taxes has heretofore increased 30 per cent over last year. Is it not about time to call a halt? . . . The levy is three mills heavier than last year, the valuation several millions greater, and the amount which will be collected is a quarter of a million greater than in 1888. Is it not about time for tax payers to protest?"

In reference to Chicago, Rev. Dr. Herrick Johnson (a resident) shows from statistics that the saloons had only been lessened, 282 under the reign of High License, between the years 1883-4, when the number was 3,622 and the fee \$103, and 1885-6, when the number was 3,360, and the fee \$500, and that those thus closed were the most orderly, the least patronized, and the least objectionable. He says:

"The writer has himself personally interviewed the policemen on their beat the police headquarters, the Mayor's office, and the license office, and from all four quarters he has received just one testimony—to wit: the gilded saloons are all running as usual, every low dive has been kept in full blast, Chicago's 'Black Hole' is as black as ever, and along all the main arteries and through-ways of the city not a saloon has been closed."—*Baltimore Methodist.*

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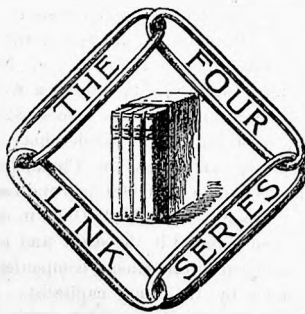
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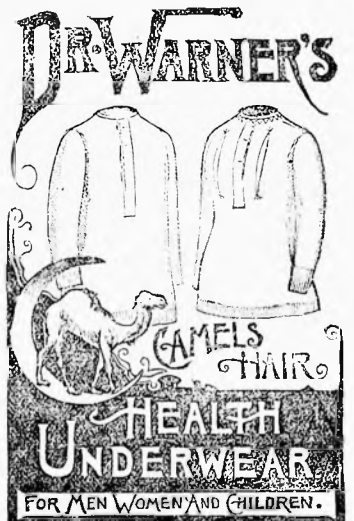


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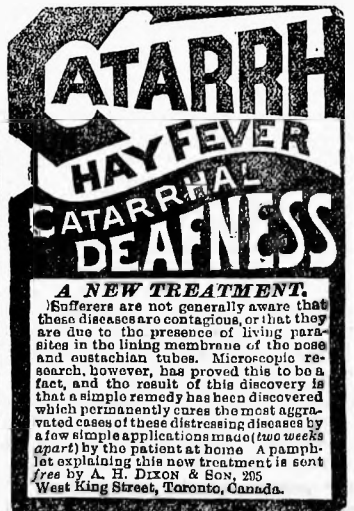
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 DEAR DR. WELCH:—You will find by reading my MS., "Vivi, the Old Capital of Congo," why I am here. A summary statement is as follows: By the teaching force of all the facts now apparent, we perceive plainly that we need our steamer more than by twenty to one, on the Lower Congo than on the Upper.

When I tried in vain to get passage for a party of missionaries up the Kasai, in 1886, there were but five little steamers on the waters of the Upper Congo; now there are twelve. We can now get passage for the pioneers we must send to Dr. Summers' station at Luluburg, to hold our pre-emption title to the occupancy of those populous countries.

Meantime our detention at Vivi has opened our eyes to a densely populated country, belonging to Congo State, on the north side of the river—100 miles wide and 250 miles long—with no missions but a few starting near the riverside. So while we shall not neglect the great countries up the Kasai and Saikurn, we will, in securing a reliable base of operations from the ocean to the center of the Continent, occupy these vast regions by the way.

Again, the price of carrying to Stanley Pool now is more than double the price paid three years ago. By having a steamer to take freight from the side of the ocean steamer, at Banana, and land it at Vivi, and then have a steel launch of three or four tons burden to be worked by oars and sails, on the middle passage of eighty-eight miles, from Isangola to Manyanga, we shall have the inside track of the carrying business for the Upper Congo—cheaper to us, than it was three years ago. Then, when we want to send a little steamer up the Kasai, we can carry her up at once with our own force, and carry the stuff to furnish her freights for the far interior countries. The great north country named we can supply from Vivi. So, to avoid any further delay, I am on my way to Liverpool to make all arrangements with the builder of our steamer, to furnish us with a boss builder to put it together, and adloat at the earliest moment possible.

Your Brother,

WM. TAYLOR

In the article alluded to, which will appear in the December AFRICAN NEWS, the Bishop at length gives the benefits to be gained by immediately getting the steamer afloat on the Lower Congo. From a letter, dated October 21st, we learn he is in London, and will be in Liverpool most of November, arranging with the builders of the steamers and transacting other business. Dr. C. E. Welch, of T. B. Welch & Son, publishers of Bishop Taylor's Monthly, sailed, on the 13th of November, to meet the Bishop in Liverpool.

—After what *The London Times* calls the scramble for Africa, which has been going on for years, and is now practically ended, it is said that only about 4,500,000 of the 11,000,000 of square miles in Africa remain unattached to some European power. Of these unattached portions more than half lie within the desert of Sahara. France has about 700,000 square miles; Germany 740,000 square miles, to which should be added, if various disputed claims were admitted, another 200,000. England's possessions and "sphere of influence," not including Egypt, are set down at about 1,000,000 square miles. British trade with Africa is estimated to be worth about \$125,000,000 annually, while that of France is about \$100,000,000. The commerce of Germany with the Great Continent is as yet insignificant. The total value of exports and imports of Africa is estimated at \$375,000,000 annually. An enormous sum, truly. What a field for commercial enterprise the Great Continent is! And what a field for missionary enterprise!—*Missionary Herald.*

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WEST BOUND.
BALTIMORE AND WASHINGTON, *5:20, *8:47,
*11:45 a. m.; 2:45, *4:15, *5:15 *6:37, *8:15 All daily; 7:40
a. m. *1:10 pm daily except Sunday.
PITTSBURG, *8:47 a. m. *3:15 p. m. both daily.
CHICAGO *8:47 a. m. *6:37 p. m. both daily.
CINCINNATI AND ST. LOUIS, *11:45 a. m., and
*8:15 p. m. both daily.
SINGLERLY ACCOMMODATION, 7:30 p. m. and
12:35 p. m. daily.
LANDENBERG ACCOMMODATION, week days,
7:00 11:00 a. m.; 2:45, and 4:55 p. m.
Trains leave Market Street Station:
For Philadelphia 5:50, 6:40 *8:30 *11:55 a. m. 12:43, 2:35,
3:55, 4:45 p. m.
For Baltimore *5:35 *8:30, a. m. 2:35 *3:55 *4:55 p. m.
For Landenberg, way stations 6:50, 10:50 a. m. 2:3,
4:55 p. m. daily.
Chicago *8:30 a. m. daily except Sunday.
Pittsburg *8:30 a. m. daily except Sunday, *4:55 p. m.
daily.
Trains for Wilmington leave Philadelphia *4:40,
*5:15, 10:00, *11:10 a. m. 12:00 noon, 1:40 3:00 *3:40,
*4:40, 4:41 6:05, 6:30 *7:40, 8:10 10:10, p. m.
Daily except Sunday, *5:15 *4:00 7:55 a. m. *1:35, 4:10
5:30 11:30 p. m.
Rates to Western points lower than via any other
line.
C. O. SCULL,
Gen'l Pass Agent

J. T. ODELL,
General Manager.
Telephone call No. 198.

Wilmington & Northern R. R.
Time Table in effect, June 23d, 1889.

GOING NORTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.		
Wilmington, French St.	7:00	2:10	4:00	4:40		
B. & O. Junction	7:09	2:22	4:05	4:55		
Dupont	7:21	2:33	4:17	5:08		
Chad's Ford Jc	7:46	2:53	4:38	5:37		
Lenape	8:01	3:04	4:51	5:48		
Ar. West Chester Stage	8:29	4:08	5:00	6:41		
Lv. West Chester Stage	7:00	2:16	4:50	6:00		
Coatesville	8:37	3:40	5:28	7:28		
Waynesburg Jc	9:18	4:15	7:01	8:08		
St. Peter's	6:50	12:25				
Warwick	7:15	12:50				
Springfield	7:27	9:27	1:05	4:33	7:15	8:15
Joana	7:33	9:33	1:15	4:48	7:20	
Birdsboro	7:56	9:56	1:55	5:02	7:45	
Ar. Reading P & R Sta.	8:28	10:25	2:25	5:43	8:15	

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 Dupont 6:59 p. m.
On Saturday only, will leave Wilmington at 5:17 p. m.
arrive at Newbridge 5:41 p. m. Leave Wilmington
10:15 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:55
p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40
p. m.

GOING SOUTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	
Ar. Reading P. & R. Sta.	5:50	8:35	9:25	3:15	5:18
B. Station	6:17	9:06	10:10	3:45	5:50
Birdsboro	6:28	9:38	10:50	4:10	6:15
Joana	6:48	9:58	11:05	4:15	6:28
Springfield	6:56	10:06	11:12	4:25	6:35
Ar. Warwick	7:11	11:12			
St. Peter's	7:15	11:30			6:50
Lv. Waynesburg Jc	5:28	6:45	9:55		4:32
Coatesville	6:35	7:53	10:29		5:08
Lenape	6:47	7:55	11:04		5:44
Ar. West Chester Stage	8:05		6:25		
Lv. West Chester Stage	6:00	7:00	10:15		4:50
Chad's Ford Jc	7:01	8:06	11:15		5:02
Dupont	7:31	8:25	11:35		5:24
B. & O. Junction	7:46	8:40	11:45		5:36
Ar. Wilmington	7:56	8:51	11:55		5:45

ADDITIONAL TRAINS.
Daily, Except Sunday.
Leave Dupont 6:05 a. m. Newbridge 6:20 a. m. B. & O.
Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.
Saturday only.
Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30
p. m. Leave Dupont 1:10 p. m. Newbridge 1:50 p. m.
Ar. Wilmington 1:53 p. m. Leave Newbridge
p. m. Arrive Wilmington 7:23 p. m.

For connections at Wilmington, B. & O. Junction, Chad's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.
BOWEN BRIGGS, Gen'l Passenger Ag't
A. G. McCausland, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.
Commencing Monday, Oct. 21, 1889, leave Hillen Station as follows:
DAILY.
4:10 A. M. - Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & O. V. R. R.
DAILY EXCEPT SUNDAY.
7:15 A. M. - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B. & O. V. R. R.
8:00 A. M. - Mail for Williamsport, Hagerstown, Shippenburg, and intermediate points on Main Line and B. & O. V. R. R. also, Frederick, Emmitsburg, S. V. R. R. and connections.
10:00 A. M. - Accommodation for Union Bridge and Gettysburg.
2:25 P. M. - Accom. for Glyndon
3:21 P. M. - Express for Arlington, Howardville, Pikeville, Owings Mills, Glyndon and all points on B. & O. V. R. R.
4:00 P. M. - Express for Arlington, Mt. Hope, Pikeville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Fataspco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west; also Emmitsburg, B. & O. V. R. R.
5:15 P. M. - Accommodation for Glyndon
5:20 P. M. - Accommodation for Union Bridge.
11:55 P. M. - Accommodation for Glyndon (Restertown)

TRAINS ARRIVE AT HILLEN.
Daily - 7:17 P. M. Daily except Sunday - 7:30, 8:42, 11:11 A. M., 12:15, 2:40, 5:10 and 6:00 7:00 10:00 P. M.
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