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FOR CHRIST AND HIS CHURCH.

WILMINGTON, DEL., NOVEMBER 29, 1890.

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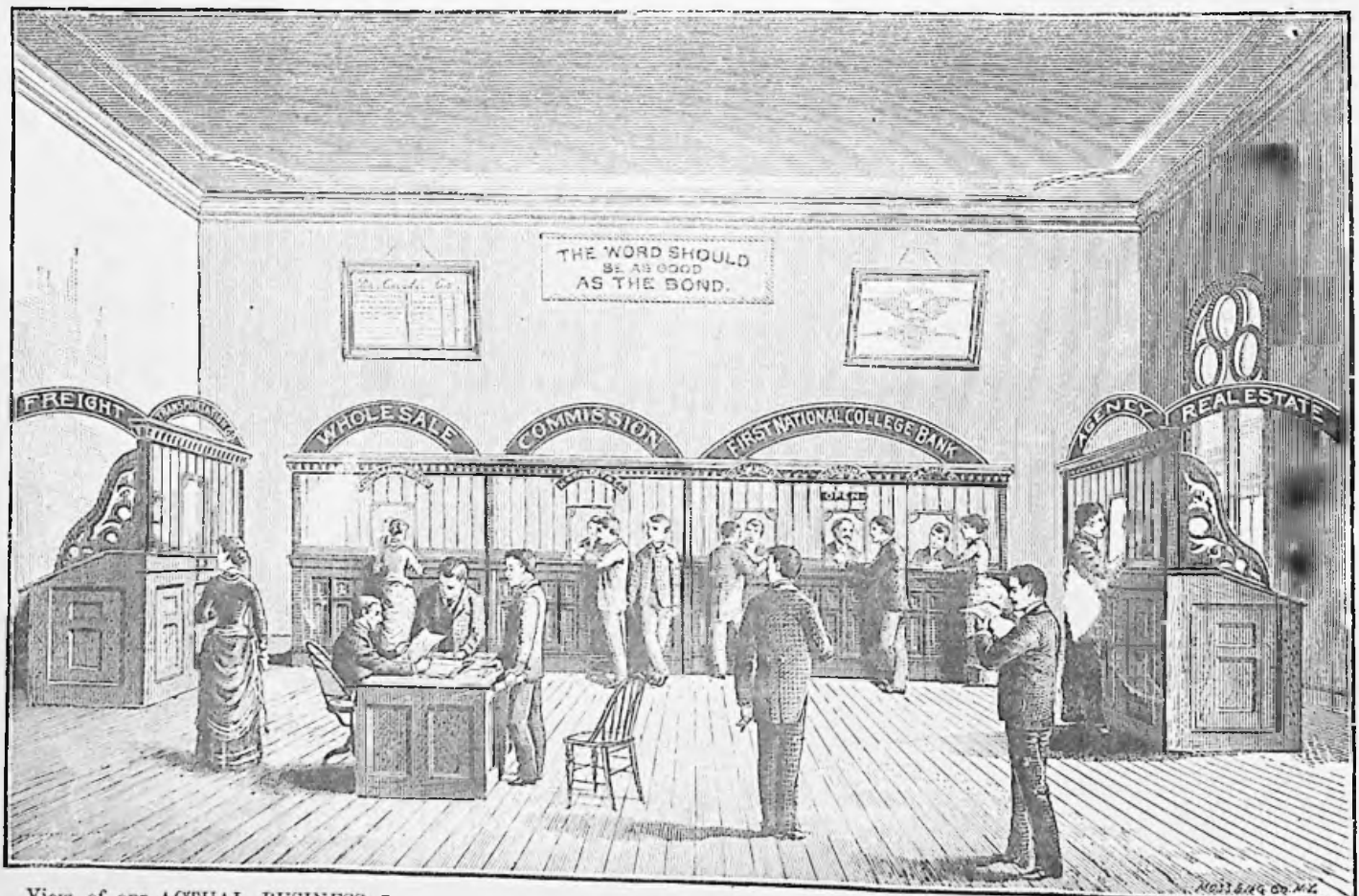
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# THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., NOVEMBER 29, 1890.

VOLUME XVI.  
NUMBER 48

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

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

### Appropriations for 1890-'91

After an able and protracted discussion, it was resolved to appropriate for the current year, the sum of \$1,200,000, the same amount as last year; though the appreciation of silver is so great, as to amount to a large discount on the appropriations to many foreign fields.

The items on expense account include	
Incidentals	\$40 000 00
Office	25 000 00
Contingent	25 000 00
The Dallas Claim	6 000 00
Publication	10 000 00
	\$106 000 00
For the debt	68 921 36
For Mission Work	1 025 078 64
	\$1 200 000 00

Another earnest and interesting debate ensued on the question of dividing these appropriations between the Home and Foreign fields, with the following result:

Domestic Missions	\$459 648
Foreign Missions	566 352
	\$1,026,000

### BISHOP TAYLOR'S REPORT.

On motion, the time of the afternoon session was continued, that Bishop Taylor might read his report. As the old hero arose and came forward, he was most enthusiastically applauded; and as soon as quiet was restored he proceeded to read what he had written; the salient points of which appear in another column.

Each field was taken up in order, and its condition and need carefully considered; the bishops giving the results of their personal inspection, and the secretaries, all the information they had been able to obtain; and in most cases the appropriations were made to correspond with those of last year.

The debates occasioned by this review of the work excited great interest, and brought out most encouraging facts

as to the progress and success of our missions.

When India was called, Bishop Thoburn spoke of the large number of converts who were now seeking baptism at the hand of our missionaries, as many as 500 every month.

The amounts appropriated to the several fields we shall give in our next issue. The Committee is to meet next year in Cleveland, Ohio.

### CHURCH EXTENSION.

Bishop Foss, with the Corresponding Secretary, his assistant, and the Recording Secretary, were appointed a committee to arrange for Church Extension conventions in the several General Conference Districts, during the year. A project to add another assistant cor. secretary was debated in two sessions, and finally referred to the Board of Managers for determination.

The amount asked of the Wilmington Conference is \$5,000, of which the Board is authorized to appropriate \$2,800 for church extension within its bounds.

Of the Delaware Conference \$800 is asked, and \$1,000 authorized to be applied to church extension within its bounds.

### Bishop Taylor's Report.

The old Liberia Conference includes 224 probationers, 2,951 members, 58 local preachers, 41 Sunday schools and 2,614 scholars; church property \$31,430; paid for building \$3,410; debt \$390; 41 Sunday schools. In the new work there are 248 probationers, (converts from raw heathen); 29 mission houses, valued at \$51,000, and 35 separate mission stations.

The Bishop closes his most interesting report by saying, "God is with us, and we are bound to succeed. He has given us the key to the situation. He has shown us three initial *ins*, by which we shall be able to solve the mystery of the rapid evangelization of Africa.

The first means industries. Take up a barbarous heathen, give him simply brain culture and elevate him to the plane of civilized life, with no preparation of head or hand, by which he can make an honest self-support, and you have on your hand, a pedantic beggar. In the oriental civilization of Asia, all the rising generations are taught the industries suited to their type of civiliza-

tion; but simple head-knowledge imparted to a barbarian is a failure. So industrial education is essential to the great work we have undertaken.

The second *in* means infant training for God. The little children of Africa are not heathens, no more than are our own children. In common with ours, they inherit from our common fallen father and mother a deeply depraved nature, and the death penalty upon the body, the same as upon the bodies of our whole race, but every child of the human family, inherits from the second Adam, the free gift of eternal life, under an acquitted relation to God. To "glorify Him as God," they must yield themselves in cheerful obedience to Him, and receive and trust Him, and be purified through the blood of Jesus before the bodily appetites and mental appetencies become enslaving and consuming lusts.

The "ounce of prevention," applied during the happy period of a child's initial justified relation to God, is better in ultimate probation, than a hundred pounds of "cure." Every mission station should be a model Christian home filled with little children adopted from the homes of the heathen, and be trained for God and heaven, instead of a diabolical training into heathenism.

The third *in* means indigenous resources, so utilized, as to support the whole concern—preachers, teachers, pupils and people.

We get the children saved, before they are seven years old, and they at once begin "to tell the old, old story," and become the most convincing witnesses we can get to enlighten and lead the adult heathens.

Our model-home, with its light, love, and productive industries, becomes the great object-lesson of their lives; and when they grow up, and pair off in holy matrimony, they will build just such homes, as the ones in which they were trained. These multiplied will form Christian communities, spreading into Christian empire, a happy people saved by the Lord, who will build their own churches and school-houses and support their own preachers and teachers.

Africa, above all other heathen countries, is best adapted to these grand possibilities. In India, Japan, and China, there are countless hundreds,

millions of people, so extremely poor, and doomed by high rents and high taxation to a state of semi-starvation. To send the gospel prepaid to these poverty stricken millions, and support their missionaries from home, for a hundred or a thousand years, is the grandest benevolence in the world. It will require ten times more money than you (the missionary society) have ever yet received to overtake this work you have undertaken. The Lord bless you, go ahead!

But Africa is entirely different. Her land laws are the most liberal in the world. Every native man or woman has a right, within the domain of his or her tribe, to make selection of unoccupied public land, and make a home thereon, and possession is equivalent to a warrant deed against all comers and goers. If we could train a hundred millions of young men and women; the whole of them could thus be settled in independent homes of their own, and all nations would call them blessed.

### Church and State.

"The Roman Catholics of Wisconsin have plunged deep into politics. Bishop Kutzer to the people of St. Mary's Church, in Green Bay, declared that he 'Personally and officially, as Bishop of the diocese, should consider any one who did not vote for the repeal of the law [the Bennet School Law] a traitor to the Catholic Church.'"—*The Christian Advocate*, (N. Y.)

Of course all who believe in the American doctrine of a separation of Church and State, as the great Teacher put it, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," will condemn this interference of a Roman Catholic Bishop with the political franchise of the people. But how is it, when, Protestant ministers interfere in like manner? The writer was favored with four copies of a circular, purporting to be signed by quite a number of Philadelphia clergymen, and addressed to "citizens of Pennsylvania," accusing one of the candidates for gubernatorial honors of gross moral delinquency; and making a personal appeal, for its circulation,—"if you love righteousness and hate iniquity;" and also to "unite at the

Continued on 8th page.

## Communications.

### A Royal Anniversary.

BY REV. J. C. HARTZELL, D. D.

The 24th anniversary of the *Freeman's Aid and Southern Education Society* was held in Harrisburg, Pa., Oct. 25-27th.

Bishops Foss, Ninde and Vincent, Rev. Drs. Buckley, of the *New York Advocate*, Smith, of the *Pittsburg, Moore of the Western*, and Rev. T. E. Wilcox of the *Conference News*, Harrisburg, Rev. Dr. Palmer, Presiding Elder of the New York District, Rev. Dr. Neely, Presiding Elder of the South Philadelphia District, Rev. L. M. Dunton, President of Claflin University, S. C., Rev. Dr. Wilson of Dover Del., Rev. Dr. F. G. Wagner, of Baltimore, Rev. Dr. J. S. Chadwick, Assist. Cor. Sec., Rev. Dr. Pardoe, Presiding Elder of the Harrisburg District, Rev. Dr. E. H. Yocum and Rev. Dr. S. C. Swallow, pastors in Harrisburg, were present, and contributed to the success of the meetings, either by sermons, papers, or by participating in the discussions.

Sunday afternoon, a preliminary quarter-centennial Jubilee service was held. Bishop Foss presided, and gave an address full of inspiration. A responsive service was conducted by the writer, concluding with the "Battle Hymn of the Republic," which was sung by the choir and audience with great fervor. Twenty-minute addresses were made by Drs. Neely and Moore, and Bishop Vincent.

Monday was given to papers, discussions, and a Question Drawer. The prayer service at the beginning of Monday's session, as well as the religious services during the day, were profoundly spiritual. The general topic of discussion on Monday forenoon was "The success, importance and increasing demands of the educational work of the Society among both colored and white people in the South; How can the Church be led more fully to realize this, and enlarge its contributions?" Drs. Wagner, Chadwick and Pardoe each gave a twenty-minutes' paper on some phase of the subject. Dr. Smith of Pittsburg, opened the general discussion, which was participated in by several others. The Question Drawer brought out many interesting and pertinent queries about the work and workers of the Society. In the afternoon, Dr. Bowen, one of the most cultured and promising young colored men thus far educated in our schools, and at present pastor in Washington City, discussed, "Why educate the negro?" Dr. Wilson set forth "Hinderances to the collections," and Dr. Dunton of Orangeburg, S. C., gave a description

of more than twenty industrial schools in connection with Claflin University and exhibited to the large audience present, specimens of the work done in the various industrial schools.

Monday evening the official board of Grace Church, gave a banquet in honor of the occasion, which was in every way creditable to the cordial Christian hospitality of the noble brethren who gave it.

Dr. Yocum, pastor of Grace Church and Dr. Swallow, pastor of Ridge Ave., as well as all the pastors of Harrisburg and vicinity, did everything that cordial, intelligent sympathy could suggest, to make the anniversary in every way a success.

After the banquet, a very large audience assembled in the auditorium, for a good-bye service. Dr. Yocum, on behalf of his brethren, gave an interesting address of welcome and good-bye. Bishop Ninde delighted the people with the discussion of the theme, "Why I like Methodism." Dr. Chadwick and others spoke, and then came two or three hours of delightful social intercourse.

The financial year, closing July 1, 1890, was the best in the history of the Society; the total income being \$266,684.48, an increase of \$45,246.48 over any previous year. One very encouraging fact is that \$17,951 of this increase was in Conference Collections. The teachers had been faithful, and many souls had been converted. The grading and unification of the schools had been advanced, and uniform textbooks were being introduced, including the Bible as a text-book.

The outlook for next year, is most encouraging. The schools are all opening with larger attendance than ever before. The one cry from the heads of our schools is, "Give us more room and better facilities." May the Lord help the Church to understand more fully, the glorious opportunities for the education of Christian leaders among the poor and ignorant masses of the South.

Dr. Gray, Assist. Cor. Sec., being detained on the Pacific Coast, sent a telegram, announcing that a friend in Montana, proposed to found and endow a College, the location to be selected by the Society.

W. F. M. S.

The twenty-first annual session of the General Executive Committee of the Woman's Foreign Missionary Society, was opened in Franklin Street M. E. Church, Wilkes Barre, October 29, at 9 A. M., and closed at 12.30 P. M., Nov. 7.

To use the language of another, "during those ten days, as far as Methodist Foreign Missions are concerned, Wilkes Barre was the centre of the uni-

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verse." Hither had come our missionaries from pagan and papal lands, to report "the signs of promise," while others, after an interval of rest in the home land, were returning to their chosen work, some of them accompanied by re-enforcements, to whom the work will be new. Several missionary candidates were present, awaiting with interest, yet calmly, the sifting process. Nine of the Branches were each represented by three delegates, the remaining one, the Pacific, in consideration of the expense sent but one, and she came at her own cost.

These twenty-eight ladies, with Mrs. Wm. F. Warren, its able presiding officer, and Mrs. J. T. Gracey, its equally able secretary, constituted the Committee.

The sessions were opened each day, with a devotional service at 9 o'clock; at ten, the regular business was taken up; adjournment at twelve. At two another devotional meeting lasting one hour. Then, while the Executive divided into separate committees for private sessions, a public meeting, addressed by returned missionaries was held in the chapel. I covet time and space to report these tidings come to us from Korea, West, North and Central China, from Japan, Mexico, Singapore, North and South India, Italy, Bulgaria and South America.

As we listened to these living witnesses, we were oft reminded that the days of the heroic were not past, and the success achieved during these twenty-one years was but the first fruits of a golden harvest yet to be reaped when the fallow ground has been broken and the seed sown.

The total receipts were \$220 389.97, a decrease from the previous year's receipts of \$6,106 18. Remittances through the regular channels exceeded those of '89, but the bequests were less. Estimates for the coming year were never so large, \$365,000, indicating how rapidly the "gates" are being opened, the "bars" broken. The Committee decided to appropriate \$259,217, an advance of \$38,826. But that was refusing \$105,783, and we knew well, that these estimates had been made conscientiously, and not one dollar was asked for that could be left out without detriment to the work. "Then why was it done?" Would God, that who ever sees or hears this report would ask, "Was it because I have withheld?"

Bishop Thoburn was present during several sessions and did much to encourage and aid the ladies in their counsels.

The communion season, at which be officiated, will be a memorable one with us always. The large altar was first surrounded by missionaries and candidates, with the Bishop numbering twenty. Then came members of the

Committee and friends of the W. F. M. S., and there was granted unto us a new, fresh vision of the "wondrous cross," and many a soul responded to the demand, and gave her soul her life, her all. Another incident connected with the meeting, will serve to keep it in grateful remembrance, the generous donations received from friends in Wilkes Barre; contributions and collections yielding over \$4,000.

Eight candidates were unconditionally, two conditionally, accepted; of the former, two sailed with Miss Thoburn, for India. Of one of these, she spoke in an address Monday evening, telling how well adapted she was to a much needed work, and how she would like to have her leave with her, "but," she added, "she must wait, there is no money to send her."

At close of the meeting, two ladies, willing hearted and with ability, contributed the necessary amount, while another gave the sum requisite for an outfit. The message was soon speeding over the wires—"Meet me in New York Friday, prepared to sail Saturday for India." An incident, most touching, will not soon be forgotten by those who witnessed it, the meeting of two sisters, one having served in Japan, the other in Mexico. The latter had been in Puebla, living with her native assistant, the only missionary in the city, and one hundred miles from any person who speaks the English language, and to reach that one, seventy five miles must be covered on horse back, crossing mountains and fording streams. As she spoke of the anathemas poured upon her and her work by the priests, she was asked, "Were you never afraid?" "Yes sometimes, when there was a riot," said this frail, modest girl. Not a word of regret, nor a murmur of discontent was heard from these devoted self-sacrificing missionaries, but such pleadings for "my China," "my Japan," et cetera, as would melt a heart of stone.

Kansas City, Mo. was chosen as the place for the next meeting. Not all that were in Wilkes Barre will be there; some perhaps, will be translated where they can serve without weariness or pain; but to each and all comes the summons, "Go work, to-day, in my vineyard."

Rev. J. R. Boyle, recently put in charge of the Franklin Street Church, came in during the closing session, and in his greeting said, that he considered it a most auspicious omen to his ministry, that it should begin while the incense of our prayers was ascending to the throne of Grace.

To The Peninsula Methodist:

DEAR EDITOR.—Rev. A. J. Maxwell B. D. Agent of our Publishing House here, died on the night of the 20th. inst., of Cholera, after 12 hours' suffering. He has been near death once

or twice during the year from hemorrhage of the lungs, but finally recovered and came down from the hills again in a very weak state. It had been decided best for him to go home, and he was making preparation to start in about two weeks. He leaves a wife and child to mourn his loss. Bro. Maxwell was a most earnest worker, and in addition to his other duties, established an excellent little paper, "The India's Young Folks," with a long list of subscribers. Our Publishing House, also, is indebted to him for a great measure of its present prosperity. Pray for us in India.

Yours,

G. F. H.

Lucknow, Oct., 23rd. 90.

#### Evergreen Periwinkle.

I know a small country grave-yard which cannot be dignified with the name of cemetery, so overgrown is it with weeds and grass—shame to tell it—with underbrush even. But in this neglected spot, like an oasis in the desert, there is one grave, that summer and winter, is a deep, smooth bank of green, marking the spot where a devoted daughter, before her departure to a distant land, had planted with tears the old home myrtle on her father's grave. How often in this shifting, ever-moving age, do we leave the ashes of our dear behind us! Many an otherwise neglected grave might be cheered and beautified by this modest little evergreen, hiding the pitiless clay with its carpet of deepest green.

We have on our grounds a stiff clay bank, the naked yellowness of which was long an eye-sore to us. Grass utterly refused to grow on it, and, as a last resort, we planted it thickly with the blue Vinca minor, which soon grew finely, and fulfilled the double purpose of usefulness and beauty, its many roots binding the soil, prevents washing and wasting of the banks, and its growth hid the unsightly clay. I have seen the vinca planted also on the ugly cyclone cellars so common in some parts of the West, and the effect was good, although nothing on earth could make a cyclone cellar a thing of beauty!—VICK'S MAGAZINE for November.

Philip Phillips's son preached his sermon in the old John Street church Nov. 16th. His father conducted a service of song in the evening of the same day.

Phillips Brooks celebrated the twenty-first anniversary of his ministry at Trinity church, Boston, on Sunday, Nov. 2.

—Miss Isabella Thoburn sailed for India, Saturday, Nov. 8, accompanied by Misses Daly and Perkins, new recruits for the W. F. M. S. work there.

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## Correspondence.

## An Interesting Comparison.

The New York Central and Wilmington Conferences were constituted by the General Conference of 1868.

The former has two hundred and two (202) pastoral charges, the latter has 160.

The death rate in the former is 4½ annually, in the latter it is 1½ annually.

The missionary collection at the last session of the former, was \$18,628.00. At the last session of the Wilmington Conference, \$24,559.00 were paid.

The average missionary offering per member and probationer in the former was 53 cents, in the latter, 68 cents.

The Church Extension collection in the former is \$1,689, in the latter it is \$2,820.

Probationers reported in the former, 1949, an average of 8½ for each charge, in the latter 5621, an average of 35 for each charge.

The average salary in the former is \$662, in the latter it is \$765.

The former reports nineteen ministers and forty widows as Conference Claimants, receiving an average of about \$125 from the funds of the Conference.

The Wilmington Conference has thirteen ministers and twenty-three widows as Claimants, receiving at the last session an average of \$198.

X X X

## Christian Endeavor Notes.

As the Christian Endeavor Society has been misunderstood and misrepresented in some sections, the President of the United Society desires us to publish the following statements.

1. Each true Christian Endeavor Society by virtue of its very constitution and pledge must be loyal to its own church, and must be under the control of that church alone, just as is each Sunday School.

2. The United Society exercises no authority over any local society, demands no allegiance, levies no taxes, asks for no contributions. It simply furnishes information concerning the work, and provides for an annual international convention. Its Trustees represent all Evangelical denominations.

3. Every society can be affiliated with its own denominational league or conference, but can have the fellowship of the interdenominational conventions and unions, if it takes the Christian Endeavor name and principles.

4. A common name, common methods, a common warfare against a common enemy, which at the same time, implies the allegiance of each individual Society to some one local church and some one denomination, in these is

the significance of the Christian Endeavor movement.

## STATE CHRISTIAN ENDEAVOR CONVENTIONS.

The state Christian Endeavor conventions of the Fall in every state have been meetings of marked spiritual power, and in numbers and enthusiasm unprecedented. Between three and four thousand young people came together at the Massachusetts meeting. Very large numbers also came together at the Pennsylvania convention, and notable addresses were given by Prof. Harper, Prof. Richard T. Ely, and others. In Vermont the best meeting yet held was enjoyed at St. Johnsbury and the Indiana and Minnesota conventions have been equally successful.

Christian Endeavor Societies are making rapid headway among the Orthodox Friends and their ministers, and papers speak with enthusiasm of the result.

## Organized Motherhood.

MISS FRANCES E. WILLARD.

There is a prayer uttered or unexpressed, that brings us face to face, and it is this, "Help me to heal the heart-break of humanity." The measureless injustice that surrounds us like an atmosphere, and the fathomless misery that broods over us like a malaria, make many a murmuring heart cry out: "Had I God's power or He my love We'd have a different world from this we see."

But the philosophic mind perceives that everywhere God works by means, and that evermore the Christ spirit must be incarnate or it cannot carry out its miracles of healing. In the order of evolution it is the first of all embodied in the individual, then in the home, then in society, then in the state, and some day shall be in that universal republic of which the laureate sings, when

"The flags shall all be furled  
In the parliament of man, the federation of the world."

Mother-love works magic for humanity, but organized mother-love works miracles. Mother-hearted women are called to be the saviours of the race. I speak it reverently, as a loyal worshipper of Him who said, "Mother, behold thy son."

We all know that organization is the one great thought of nature. It is the difference between chaos and order; it is the incessant occupation of God. But, next to God, the greatest organizer on this earth is the mother. She who sends forth from the sanctuary of her own being a little child has organized a great spiritual world, and set it moving in the orbit of unchanging law.

Hence, woman, by her organism, is the greatest organizer ever organized by our beneficent Creator.

But in the nature of the case, the mother nature, preoccupied in deeds of love for those about her, has been slowest of all to reflect on her own innate powers, and has not until recently so much as dreamed of the resistless force of the world's aggregated motherhood. When I graduated from college in 1859, there was not on the face of the earth, I venture to say, certainly there was not in my native land, the most progressive land of all, a national society of women. We worked on in weakness and seclusion, in loneliness and isolation. But we learned at last the gracious secret that has transformed the world for men and made them masters. We learned the mighty difference between the wide, open hand with individual fingers impotent because separate, and the condensed, constructive, organized power of those fingers when combined. We learned that floating timbers on the sea are not more futile as compared with the same timbers when organized into a ship than are solitary human beings as compared with the same persons when organized and instructed, unified and equipped, in societies and guilds.

The mighty work done to mitigate the horrors of our civil war first revealed to us and to our brothers the latent power of the nation's womanhood; next came the holy zeal of the Woman's Foreign Missionary society; then the heavenly enthusiasm of the woman's temperance crusade, with its marvelous sequel, the Woman's Christian Temperance union - then the beautiful younger sister, the Woman's Home Missionary society; while the Woman's Christian association and congress, the woman's clubs, industrial and educational unions, relief corps, protective agency, the mighty labor movement, and the countless societies for local help to the sick, the friendless and the poor abundantly testify to that *esprit de corps* which we women have at last acquired, and are now so sure to utilize for purposes of blessing, vastly wider, more pervasive, and more varied than we could at first have dared to undertake or dreamed of compassing.

From this time on the world will have in it no active, organic force so strong for its uplifting as its organized, mother-hearts. You will notice the breadth of my generalization. I do not say all mothers, because all women who are technically mothers are not "mother-hearted," while many a woman is so from whom the criss-cross currents of the world have withheld her holiest crown.

In my own quiet refuge at Evanston, where we talk of all these things, I once said to Susan B. Anthony, that

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cure and its attendants, Sick Head-  
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noblest Roman of us all: "Bravely as you have trodden it, and glorious as has been your *via solitaria*, have you not always felt a sense of loss?" She answered in the gentle, thoughtful voice that we all love; "Could I be really the woman that I am and fail to feel that under happier conditions I might have known a more sacred companionship than has ever come to me, and that this companion could not have been a woman?"

But that she also felt God's call under the unhappy conditions that exist to go her own way alone is proved by her reply to a good man and leading publicist who once said to her: "Miss Anthony, with your great head and heart, you, of all women I have met, ought to have been a wife and mother." Our noble pioneer answered him after this fashion: "I thank you, sir, for what I take to be the highest compliment, but sweeter even than to have had the joy of caring for children of my own has it been to me to help bring about a better state of things generally, for mothers, so that their unborn little ones could not be willed away from them."

Far be it from me to draw, by any definition, such a line around the rampant organized womanhood of the nation as would leave out our mother-hearted Susan B. Anthony.

*Rest Cottage, Evanston, Ill.*  
—Michigan Christian Advocate.

**The Royal Blue Line.**

The magnificent coaches composing the *Royal Blue Line* of the Baltimore and Ohio Railroad, are run on all New York and Washington express trains. All these trains stop at the Delaware Avenue Station. Reference to the time table published in this paper, will show the time leaving *Wilmington*. These splendid coaches were built by Pullman and are equally as fine as his celebrated parlor cars. Every known appliance to insure safety and comfort has been used in their construction. Uniformed porters are in attendance to look after the comfort of the passengers. The entire train is vestibuled. No extra fare is charged.

**SISTER TO CONFERENCE.**

BY GEORDY BEWLEUNIN.

Our sister's knocking at the door,  
And meekly she has knocked before;  
But now she's nettled to the core—  
We better let her in, lads.

A hand-maid she has done so well,  
In Christian work she bears the bell—  
We cannot bide she should rebel—  
We better let her in, lads.

Old Foggy's coat is worn thread-bare;  
The changing times have chafed it sair,\*  
And scarce is worthy of your care.  
We better let her in, lads.

The age is crowning womanhood,  
And Adam, in repentant mood,  
Admits he long has shunned his good.  
We better let her in, lads.

Then up in manly courtesy;  
Acknowledge her our peer to be  
In loyal Christianity.  
And give her welcome in, lads.

\*Sair (Scottish,) sore  
—California Christian Advocate.

**A THANKSGIVING THOUGHT**

A cry from the crowded city  
Goes up to the Lord above:  
Look down, O Lord, in Thy pity,  
Look down in Thy boundless love,  
On the hungry poor who know  
But a world of want and woe,  
And the ragged children small—  
Do Thou comfort one and all!

Give hope, O Lord, to Thy people;  
Give work to the empty hand;  
And loudly from spire and steeple  
Ring plenty to all the land—  
To the needy, sick, and cold,  
To the lame, the blind, and old;  
Let a glad, inspiring ray  
Shine across their cheerless day!

And unto Thy people living  
From hunger and want apart,  
This day of their glad thanksgiving  
Send Thou to each happy heart  
A remembrance of the poor  
Who are knocking at their door,  
That their wants be sanctified  
By the blessings denied!

—FRANK DEMPSTER SHERMAN, in *Christian Union*.

**Horsford's Acid Phosphate**  
*Beware of Imitations.*

**Speak Kindly.**

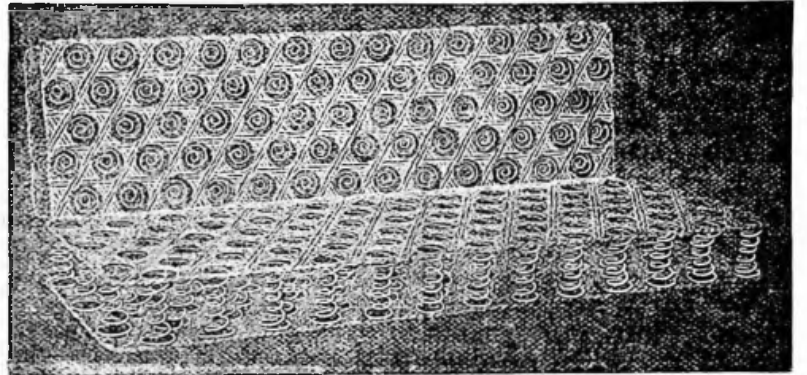
A young lady had gone out walking. She forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm. "Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book-marks, watch-cases, needle-books, etc. "I'm sorry I can't buy anything to-day," said the young lady. "I haven't any money with me. Your things look very pretty." She stopped a moment, and spoke a few kind words to the little girl, and then as she passed she said again, "I'm very sorry I can't buy anything of you to-day."

"O miss!" said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' But you have spoken kindly and gently to me, and I feel a deal better." That was "considering the poor." How little it costs to do that! Let us learn to speak kindly and gently to the poor and suffering. If we have nothing to give let us at least give them our sympathy

What people we Americans are to travel! Five hundred millions passengers were carried by our steamers last year. That is eight times our whole population. Yet some people refrain from journeying because of the dangers. The inspector general, however, says there are fewer accidents to steamboat travelers than to those on railroads, horse-cars, or even farmers' wagons. Modern appliances are approaching perfection very rapidly. Would that with equal advance the race might be drawing near moral and spiritual perfection.—Michigan Christian Advocate.

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The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 30, 1890.  
Luke 24: 1-12.

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

JESUS RISEN.

GOLDEN TEXT: "Now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. 15: 20.)

1. The first day of the week—our Sunday, the day after the Jewish Sabbath, of the events of which no record has come to us. Jesus had lain in the tomb Friday night, Saturday (day and night,) and the third day was now dawning. Very early in the morning—"while it was yet dark" (John); "at the rising of the sun" (Matthew.) The brevity of the twilight in Palestine will account for these apparent discrepancies. The change from dark to light takes place in a few minutes. They came unto the sepulchre (R. V., "the tomb")—the women mentioned in the preceding chapter, Mary Magdalene and Mary the mother of James. They had prepared spices Friday evening after the crucifixion, and rested on the Sabbath day, according to the commandment. "The spices consisted chiefly of myrrh and aloes. Nicodemus had already provided an abundance of these, but the women were either ignorant of it, or wished to contribute their share towards anointing the body of their Lord. Certain others with them.—Mark tells us that Salome also went to the tomb, and Luke adds Joanna.

"Hence the first day of the week is called 'the Lord's day' (Rev. 1: 9). The day of the Saviour's sepulchre repose was the last of the Jewish Sabbaths. The first day of the week has from that time to this succeeded to the honors of the Fourth Commandment" (Whedon).

2. They found the stone rolled away—the great circular door-stone which had been rolled in its groove in front of the entrance, and subsequently sealed and guarded by soldiers. The women had discussed how they should get the massive stone rolled away; but before they reached the place there had been an earthquake, and descending angels had dispersed the guard and opened the tomb.

"The lesson is very beautiful. We have only to go on in faithful obedience, doing each day our simple duty, and never worrying about the difficulties that may lie in our path. An unseen helper ever goes on before us and prepares the way for us" (J. R. Miller).

3, 4. They entered in.—Mary Magdalene only looked in. Mistrusting at once, on seeing the tomb open, that the body had been removed by the Jews, she hastened to go to Peter and John with the tidings, and, probably, while on the way, met Jesus Himself. Found not the body.—"The ceremonies were there, but the body was gone. Whither? Had it been stolen and hidden? Who would have been the thieves? Friends or foes? Not friends; for how could their faith be made heroic for their crusade against the world's unbelief by a theft and a carcass? Not foes; for it was their interest to prevent the disappearance of the body, that there might be ocular demonstration of the falsity of the predicted resurrection. The fact of the actual resurrection of our Lord is a rock-of-ages that never can be moved" (Morrison). As they

were much perplexed—"utterly at a loss" (Farrar). Two men—men in form, angels in nature. Says Whedon: "It would seem that angelic beings can assume different forms and invest themselves with apparent habiliments, and present or withdraw themselves from sight as they please. So our Lord, in his resurrection body, could make Himself more or less known, as He chose, to his disciples." In shining garments—R. V., "in dazzling apparel." Matthew describing the angel who rolled back the stone, says that "his countenance was like lightning and his raiment white as snow."

5. As they were afraid (R. V., "affrighted").—In the parallel accounts, the angels bid them not be affrighted. Why seek ye the living among the dead?—"Astonishing question! not 'the risen' but 'the Living One' (compare Rev. 1: 18); and the surprise expressed in it implies an incongruity in his being there at all, as if, though He might submit to it, 'it was impossible He should be holden of it' (Acts 2: 24)" (J., F. & B.)

"A question God is always putting to us. It seems born in us to seek the living Christ in dead formulas and propositions, in past and buried deeds, and in dead works. Christianity is not the memory of a dead Christ to be cherished, but the companionship of a risen, living Saviour to be shared. The Last Supper was to be the framework of a sacrifice without a victim, the empty space showing that the Lamb which had been slain was the living, risen Saviour, who in spirit and power is always present in the midst of His people, and especially at His communion table. The empty tomb, with the promise that the Saviour was still near them, to shepherd them, was another sign that he had but exchanged His bodily presence, limited by time and constrained by space, for a spiritual presence which knows no such confinements" (T. M. Lindsay).

6. He is not here.—Their quest was in vain. The tomb was not the place to look for him. He is risen—The resurrection of our Lord is the culminating and crowning fact of Christianity. "Blot the resurrection out of the story of the Christ, and you may as well blot out the Christ Himself. Blot out the Christ, and you may as well blot out God" (Kennedy). Remember how he spake unto you . . . in Galilee.—"How remarkable it is to hear angels quoting a whole sentence of Christ's to the disciples, mentioning where it was uttered, and wondering it was not fresh in their memory as, doubtless, it was in theirs (1 Tim. 3: 16, 'seen of angels,' and 1 Pet. 1: 12)" (J., F. & B.)

7. Saying—so frequently; see chap. 9: 22, 44, 45; 18: 31-35; Matt. 16: 21. How many Scripture passages there are which make no impression upon us simply because they seem impracticable, or run counter to our views or expectations! In Matthew and Mark the angels told the women to inform the disciples that Jesus would go before them into Galilee, and they would there see Him as He had predicted.

8, 9. They remembered His words.—Had they remembered them earlier, they might have saved themselves much grief and despair, and not a little expense. Returned from the sepulchre (R. V., "tomb")—"they departed quickly with fear and great joy" (Matthew); "they went out quickly and fled, for they trembled and were amazed" (Mark) In Matthew's account, Jesus met them on the way, and said to them, "All hail!" They "held him by the feet," and

worshipped Him;" He bade them not to be afraid but to go and tell his "brethren" that he would go before them into Galilee. Told all these things unto the eleven.—"Through woman death was first introduced into the world; to woman the first announcement was made of the resurrection" (Hilary); "The eleven" now represented the apostolic body, as "the twelve" had previously done. To all the rest.—The tidings were too good to keep. Every follower of the Risen One must be informed.

10, 11. It was Mary Magdalene.—She is described as one out of whom our Lord had cast seven devils. Her prominence among those of her sex who followed Jesus resembles that of Peter among the apostles. Joanna—the wife of Chuza the steward of Herod Antipas. Mary the mother of James—not the wife of Zebedee, but rather of Alphaeus (Mark 3: 18), who is called in John (19: 25) Cleophas or Clopas. Her son was called James the Less, to distinguish him from the brother of John. Seemed to them as idle tales.—R. V., "appeared in their sight as idle talk." Believed them not (R. V., "disbelieved them").—They were mourning and weeping, according to Mark's account, when the women brought the tidings—a vivid picture of the abject despair into which the death and burial of their Lord had plunged them. So strong was the sense-impression of the dreadful tragedy that faith was for the time blinded, or failed to act; or, possibly they thought "Mary's nervous nature had made her the victim, for the time being, of some hallucination, or optical delusion" (Morrison).

12. Then arose Peter (R. V., "but Peter arose").—He, at least, was inclined to believe. Ran—with John, whom Luke does not mention. The fuller account is given in John 20: 2-10. John proved the swifter runner, but on reaching the tomb he halted. Peter, following, did not halt, but entered. Luke does not mention Jesus' subsequent appearance to Peter, in this connection. Beheld the linen clothes (R. V., "cloths").—The way they were laid, evincing care, arrangement, the absence of haste, was noted by these two disciples, and encouraged their faith. Departed—"to his home" (R. V.) His meeting with Jesus (see verse 34) doubtless gave him cause for wonder, and a desire to be alone.

PRAISE TO THE SAVIOUR.

BY F. E. HAVERGAL.

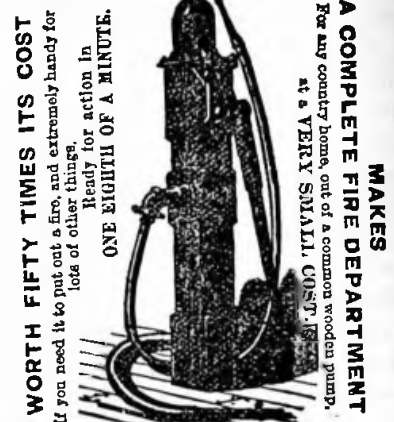
O Savior, precious Saviour,  
Whom yet unseen we love,  
O name of might and favor,  
All other names above;  
We worship Thee, we bless Thee,  
To Thee alone we sing;  
We praise Thee, and confess Thee,  
Our holy Lord and King.

O Bringer of Salvation,  
Who wondrously hast wrought,  
Thyself the revelation  
Of love beyond our thought!  
In Thee all fullness dwelleth,  
All grace and power divine,  
The glory that excelleth,  
O Son of God, is thine!

Oh, grant the consummation  
Of this our song above,  
In endless adoration  
And everlasting love;  
Then shall we praise and bless Thee  
Where perfect praises ring,  
And evermore confess Thee,  
Our Saviour and our King!

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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.*

One year ago there were no Woman's Christian Temperance unions in Prince Edward's Island, now there are eight.

Mrs. J. R. Nichols, superintendent of fairs and expositions for the World's Woman's Christian Temperance union expects to secure space for each national union to have an exhibit of its own at the Columbia exposition in Chicago, in 1893.

'A minister of religion cannot afford to smoke. Put into my hand the moneys wasted in tobacco in Brooklyn; and I will support three orphan asylums as grand and as beautiful as those already established. Put into my hand the moneys wasted in tobacco in the United States of America, and I will clothe, feed and shelter all the suffering poor on this continent.'—*Rev. T. DeWitt Talmage.*

Indiana has three and one-half times as many saloonkeepers as teachers, eleven saloons for every school-house, and fourteen saloonkeepers for every minister of the gospel.

The Presbyterians of Philadelphia, have taken an advance step in temperance work by organizing a Woman's Temperance and Missionary Society, auxiliary to the general assembly's permanent committee on temperance. The proposed constitution contains a lengthy statement regarding the attitude of the church on the question under consideration and a protest against furnishing liquor to missions, the Congo Free State being cited as a particular example.

A letter from Rev. Dr. Hayes, chairman of the permanent committees of the general assembly was read, which approved the idea of co-operation on either side.

The drink curse at home, and the exportation of rum to Africa, are largely due to the apathy of Christians. The Church has a mighty power which she does not use. She is revising creeds, amending prayer-books, tinkering rituals, while Satan, like the soul of John Brown, goes marching on. The devil cares little about the trivial discussions we are having over technicalities in our beliefs. He laughs while we use all our strength on these things. He does not care. But when you shut up the saloon he cares. When you stop the exportation of rum to Africa, he cares. When you cast down the idols of the nations, he cares. When you send your Bibles broad-

cast over the world he cares. When you attempt to abolish poverty by the prevention of crime he cares. A very subtle and far-seeing devil he is.—*Christian Inquirer.*

More beer is drunk in Munich than in any other town in the world. A quart and a half per day is the average per head of the population.

A writer in the London *Lancet* says: "Moderate drinking has a much greater share than is usually supposed, in not only greatly increasing heart diseases, in cases where they already exist, but also in inducing their development in those constitutionally and hereditarily predisposed to become affected by them. Alcohol taken in the form of spirits—brandy, whisky, gin, or rum—even in tea-spoonful doses, by increasing the heart's action has quite as pernicious an effect on the organic structural disease, be its form what it may, as belladonna itself. And I fancy all who have much experience with cardiac diseases, know well the intrinsic significance of this remark.

The total production of fermented liquors in the United States in 1863 was 2,006,625 barrels. In 1888 the amount had risen to 24,680,219 barrels; in 1889 to 25,088,765 barrels; and for the year ending May 1, 1890, the aggregate was 26,820,953 barrels. In 1840 the total malt liquor consumption in the United States was 23,310,843 gallons. In 1888 it was 767,857,056 gallons. The total malt liquor consumption per capita of population in 1840 was 1.36 gallons. In 1888 the per capita beer consumption had risen to 12.48 gallons. It will be seen from these significant figures that in the last half century the beer consumption of our country has increased from one gallon and a fraction per person, to twelve gallons and a fraction for each man, woman, and child in the United States. It has been, and continues to be, despite all temperance efforts, a steadily, rapidly rising tide, until now it may be said to be at its flood.—*Nashville Christian Advocate.*

Hon. Robert E. Pattison, the newly elected Democratic Governor of Pennsylvania, is a prominent Methodist and the son of a Methodist preacher. He has been a member of two General Conferences, and with Rev. Dr. F. M. Bristol represented our Church at the General Conference of the Methodist Episcopal Church, South, which met in St. Louis last May.

The Rev. Dr. W. F. Glenn, of the North Alabama Conference, has been chosen to edit the *Wesleyan Christian Advocate*, the organ of the two Georgia Conferences. The paper will be moved to Atlanta.

BISHOP THORBURN in a letter from London to *The Indian Witness* speaks of his loneliness among the masses of that great city, and thus speaks as follows of a most interesting case:

I was glad, therefore, and thanked God and took courage, when our dear brother, W. G. Shellabear, late captain of the Royal Engineers, called on me early yesterday forenoon, and brought me encouraging news of our Singapore work. Mr. Shellabear is the young officer of whom mention was made in the Indian papers a few months ago, as being about to resign his commission in the army in order to devote himself to missionary work at Singapore. While stationed in that city he mastered the Malay language, and took an active part in the work of our Methodist missionaries to whom he became an invaluable assistant. He preached in the streets, wrote Malay hymns and adapted them to popular tunes, wrote and printed Malay tracts, and, in short, proved himself in every way qualified for practical missionary work. In due time, he became fully convinced that God called him to that work, and soon after his return to England he resigned his commission, and has since been working in connection with Hugh Price Hughes in the West Central Mission, while fitting himself more fully for his life work. He expects to go out to Singapore in August, and with his knowledge of Malay he will be able to begin effective work at once. His example is worth much in this grasping, worldly age, and his course is an invaluable testimony to the value of missionary work at a time when so many doubt whether it is worth anything at all. Here is an intelligent, cultured young officer, in a coveted branch of the public service, with an assured position and excellent prospects, who sees the work with his own eyes, examines it for two long years, takes an active part in it himself, and then deliberately exchanges all his emoluments and all his prospects for the career of a missionary, and stakes his whole life upon an enterprise which a hundred journals pronounced an utter failure.

At every fireside let the Savior have a place. He will interfere with no harmless enjoyment, and he will sanctify all the domestic experiences, make even the toil and weariness and plain reasons for thanksgiving. "Abide with us," is a beautiful petition.

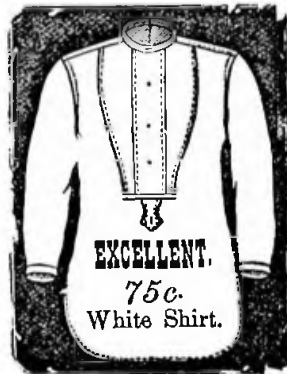
Catarrh  
In the head  
Is a constitutional  
Disease, and requires  
A constitutional remedy  
Like Hood's Sarsaparilla,  
Which purifies the blood,  
Makes the weak strong,  
Restores health.  
Try it now.



The story is told of a man, who took the hands of his clock to the maker to have them fixed, because they did not keep proper time. Of course, the clock-maker demanded the works, as in them lay the trouble. Boils and blotches, pimples and other eruptions on the exterior tell of a disordered condition of the blood within. If you have these indications, be wise in time, and take Dr. Pierce's Golden Medical Discovery. It puts the liver and kidneys in good working order, purifies the blood, cleanses the system from all impurities, from whatever cause arising, and tones up the functions generally. "Golden Medical Discovery" checks the frightful inroads of Scrofula, and, if taken in time, arrests the march of Consumption of the Lungs (which is Lung-scorfula), purifies and enriches the blood, thereby curing all Skin and Scalp Diseases, Ulcers, Sores, Swellings and kindred ailments. It is tonic as well as alterative, or blood-cleansing, in its effects, hence it strengthens the system and restores vitality, thereby dispelling all those languid, "tired feelings" experienced by the debilitated. Especially has it manifested its potency in curing Tetter, Salt-rheum, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Gout, or Thick Neck, and Enlarged Glands. "Golden Medical Discovery" is the only blood and lung remedy, sold by druggists, and guaranteed by its manufacturers, to do all that it is claimed to accomplish, or money paid for it will be refunded. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Manufacturers, Buffalo, N. Y.

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WILMINGTON, NOVEMBER 29, 1890.

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

Concluded from first page.

polls," to secure the election of the opposing candidate, the four copies being provided with three stickers, each bearing the name of that other candidate, to be used as directed. Of the 100 names attached, but 39 appear as laymen, and several of these are widely known as local preachers. The 61 other names are marked conspicuously as *Rev.* or *D. D.* or *Rev. LL. D.*; and two of them, Alpha J. Kynett and G. Emblem Harr, as *D. D. LL. D.*

This political crowd, two-thirds of whom were paraded as ministers, may indeed have been a "citizen's alliance," or a part of one, but it looks very much like a clerical combine to influence votes.

We are disposed to question the genuineness of the document, and would rather believe these signatures "unauthorized," than convict the most of these Christian ministers of this interference in the late political conflict in Pennsylvania.

As "citizens," these gentlemen had as much right to interfere as any who were not ministers; but to do so, officially, and professionally, was a very different thing, and exposes them to the reproach of dragging their official robes in the mire of political contention.

### Goldiey Wilmington Commercial College.

We take pleasure in calling the attention of our readers to the above institution. Having a personal acquaintance with the principal, we can safely advise parents to place their sons and daughters in this institution.

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Write to Principal Goldiey for his most beautiful catalogue.

Read the announcement of this College, on second page of our cover.

## Conference News.

### Wilmington District.

All the quarterly conferences on Wilmington district, representing sixty churches, eight thousand eight hundred and seventy-two members and probationers, eleven thousand nine hundred and eleven Sunday School scholars, with church and parsonage property valued at seven hundred and thirty-one thousand two hundred and fifty dollars, have united in an earnest request that the Commissioners of the World's Columbian Exposition, to be held in Chicago, keep the doors of the great exhibition closed on Sunday.

Grace church now has a membership of five hundred and twenty-two, a gain of forty-six during Dr. Todd's pastorate. Wm. Curry, Sunday-school superintendent, reported six hundred and nine Sunday-school scholars, and only room for one more class.

Kingswood is in the midst of revival services. The pastor, J. Edgar Franklin, reported twenty-two converts.

The church at Newport will be re-opened in the near future.

Asbury, Wilmington, begins her second century with great prosperity. Rev. J. D. C. Hanna holds Sunday afternoon men's meetings, which have been a great power for good. The revival continues, with one hundred and eighty conversions. The pastor was invited to return.

Delaplain Golley, a local preacher in Asbury charge, has been put in charge of Elim, by Rev. T. B. Nealy, D. D., presiding elder of South Philadelphia District, where he has had fifty-six conversions.

St. Paul's is enjoying great prosperity. The Franklin St. Sunday-school is a great success, averaging fifty in attendance at each session.

Albert Thatcher, a local preacher in St. Paul's Church, now in his seventy-eighth year, is one of our most successful class-leaders, and is also volunteer chaplain to the Alms House, where he holds services weekly, singing, praying, and distributing literature. He has been a worker among this class of the poor for about forty-five years.

The church at Elsmere is progressing rapidly, and will soon be shut in.

W. L. S. MURRAY.

### Nanticoke Charge, Md.

DEAR BRO. THOMAS:—Since the second week in October, this charge has been all ablaze with the revival spirit. The whole community has been moved as it never was known to be before. Men, women, and children, have filled the altars night after night, inquiring the way to the kingdom. We closed our first meeting, after five weeks' continuance at Jones' church, with 75 conversions. The meeting is in progress at Trinity, at this time; we have had over 50 conversions here, after a little over a week's meeting. Up to this writing we have had over 125 conversions, with the interest of the meetings still increasing. Episcopalians have broken ranks with their church here, and sought pardon at our altars, and joined our church. The work is wide-spread in both churches and communities; so much so, that every house may be called "a house of prayer."

We have lately repainted Jones' church, inside and out, which makes it put on the appearance of a new church. The old board

fence around the church has been removed, and in its place we have a beautiful non-corrosive wire fence enclosing the church and cemetery. We have no debt remaining on these late improvements; we pay as we go. The charge is in the best condition it has been for years.

Rev. Thomas Myers, D. D., our agent of the Maryland Bible Society, visited, and preached for us the 9th inst. The people were very much pleased with Dr. Myers, and gave him about \$35 for the Bible collection.

There have been some improvements about the parsonage this year. The parsonage furniture has been improved by putting in several new pieces.

D. F. WADDELL, pastor.

Nov. 18, 1890

The Young Woman's Christian Temperance Union of Camden, is arranging for a series of lectures and entertainments, to be given during the winter and spring. Nov. 19, "An hour with Mother Goose," was rendered by the Loyal Temperance Legion. This charming little play was preceded by a Pantomime, "The Passions," acted by ten little girls, in tableau costumes. A large and appreciative audience greeted this, their first appearance of this season.

SUP'T PRESS WORK.

SELBYVILLE, DEL.—Prof. W. L. Gooding, principal of the Wilmington Conference Academy, delivered two scholarly addresses to the congregation of the Selbyville M. E. Church, on Sunday last. Prof. Gooding made many friends both for himself and the school which he represents, during his visit among us. We hope, as a result of his coming, several scholars will be gained to the Academy from this place.

MARSHALLTON & STANTON, Rev. T. N. Given pastor.—Vote on woman question, Marshallton, 6 for, 7 against. Stanton 8 for, 2 against.

Nov. 16th was Good Tidings Day at Stanton. Exercises at 3 P. M. The church was filled.

The people were loud in their praises. It was a grand success. Thanks to all who gave a helping hand.

Nov. 23rd at Marshallton 3 were received by letter, and 3 on probation, into the church. At night revival services began at Marshallton. The people came in such crowds, that they could not all be accommodated.

The trustees think of enlarging the church.

The Lord is wonderfully present with us. Things are moving on nicely; and both pastor and people are happy in their work.

DELMAR, DEL.—We expect to have our re-opening, Dec. 14. Our church will have a seating capacity nearly double that of the former times, when the lecture room is thrown open. Have a promising revival in Kings which makes a good work at each of the four appointments. Conversions on the circuit now number over 270. We are working and praying for 300 before Conference.

The vote on Salisbury District on the admission of women as lay delegates, stands up to date, Nov. 17, '90 as follows: For admission, 357; against admission, 283.

T. O. AYRES.

### Letter from Wye Mills

The revival at Wye Mills, J. D. Lecates, pastor, continues in great power. The converts include leading and influential citizens, fathers, mothers, young men and women. Sunday evenings, the church is overcrowded, the altar is filled with penitents, and among the conversions was that of our popular school teacher. Monday evening, notwithstanding clouds and rain, the congregation was good. At the usual hour to close the meeting, three men had been converted, and at the altar was one of our leading farmers and business men. He expressed a desire to remain, saying, "he would not leave until God saved him." The congregation was informally dismissed, while the pastor, and a few friends remained. The struggle was like that of Jacob. The evening wore away midnight came; with it, came the Holy Ghost. Glory! glory! glory! was shouted out by the seeker and glory filled the house. The people of God rejoiced, and a few sinners, who were waiting and watching the struggle, were melted to tears, and determined to seek God. At this date, Nov. 18, there have been 48 converts.

### Westover, Md.

DEAR BRO. THOMAS—We have been quiet this conference year, and have said but little, through the newspapers, concerning Westover; nevertheless, we are moving along as best we can. We have been in revival service many weeks now; just closed our efforts at Kingston church, which resulted in twenty-one accessions to this church. Some of the old stand-bys say, it is the richest heavenly blessing bestowed upon Kingston during the last ten years. May these showers of grace continue upon this people! We have been looking for Bro. Dolbow, sometime, but he has not yet put in his appearance. Our new parsonage is completed. There are seven rooms, counting the study. The carpenters will, in a few days erect the stable, carriage house, etc. As far as we have taken the vote, for or against the admission of women as lay delegates to the General Conference, the majority has been for their admission. We hope to do our work so well, that when the 19th of next March comes, we will be "servants that needeth not be ashamed."

S. J. B.

Editor Peninsula Methodist;

DEAR SIR AND BRO;—Permit me through your columns to call the attention of the brethren of our Conference to an action taken by the Conference at our last session, whereby we stand pledged to report at the next session, one per cent of our salaries for the Permanent Fund for our Conference Claimants. My excuse for this notice is that our Minutes contain no reference to the resolution, and it has been suggested to me that the brethren might, therefore, lose sight of the fact. I am sure all will remember the action, now that attention is called to the matter.

Yours etc.,

T. E. TERRY.

Dover, Del., Nov. 24th. 90.

### Letter from Parksley, Va.

DEAR EDITOR:—Meetings have closed at Hallwood, with 19 converts; Crowsontown, 7 or 8 converts; Modestown, no converts; meetings good at all the places. Commenced at Parksley last night; three seekers at the altar; very large congregation;



good spirit; and we hope for a good revival. The collections are taken at all points except Parksley, and are very good. A porch 8x22 has been added to the parsonage.

With all the agitation, and assurance, so far, Crowstontown people have been doomed to disappointment as to enlarging their church, even after securing deed for lot without revertible clause. This we were assured, was the barrier. Disappointment at this point, and juncture, after such positive assurance, will not help the cause of the M. E. Church in this new work. If money is granted, the improvement will be made; and as this has been such a flourishing place for our Methodism, we solicit some kind friend to appropriate one hundred dollars to this improvement, for whom we propose to name the church. Better a man or woman should be their own executor, and put their money in deserving quarters, where they are fully satisfied that it will be a perpetual benefaction, than to have deed contested and their will perverted. Will some good, kind brother, sister, or friend accede to this proposition, that will greatly benefit a poor class of people, deserving and pious; and where there is a grand opening for saving a large class of such as we have above described? Don't be afraid a half dozen will respond, for there would be an opportunity of using all this to God's glory, and the good of needy people. First money received, church receives the name of donor.

Yours,

H. S. DULANY.

#### Letter from Dover.

Sunday Nov. 1st, was Glad Tidings day in the M. E. Church. The church was prettily trimmed and the pastor preached a grand sermon suitable to the occasion.

Sunday, Nov. 8th, Rev. C. W. Green, preached both morning and evening, owing to the absence of the pastor, who assisted in the re-dedication of the M. E. Church at Laurel.

In the evening revival services were commenced, which are still in progress; great interest is manifested and it is hoped that much good may be the outcome from them.

Last Sunday, the services were very impressive, it being the time set for receiving the probationers into full connection with the church, and also the occasion for the administration of the Lord's Supper. The rite of Baptism was administered to two of the probationers, after which the rest of them were called and were duly admitted to the rites and privileges of the Methodist Episcopal Church. While kneeling at the altar, the communion was administered to them, together with the class leaders. The probationers received, were ten in number. The entire service was very imposing and no doubt a great blessing to all who participated.

The pastor was assisted by Revs. C. W. Green, and W. F. Talbot. In the evening of last Sunday, the pastor preached a sermon relative to "Women being admitted to the General Conference," a ballot on which, was taken Thursday evening, 20th inst.

Rev. T. E. Martindale, a former pastor, has been assisting in the extra meetings this week.

Last Sunday week, Nov. 15, your correspondent had the pleasure of listening to a most excellent sermon, preached by Rev. P. H. Rawlins of Camden, at that place.

Rev. Maurice Penfield Fikes, of Syracuse

N. Y., a graduate of Crozier Seminary, was ordained minister of the Baptist Church of this town last Tuesday evening, Nov. 25th. He is a promising young man; and is hoped will be a blessing to his church.

Last Sunday, Nov. 23d, in company with my father, I drove to Frederica. We left here at about 9 o'clock, arriving at Frederica at 10 1/2 o'clock. We went to the M. E. Church, to hear Dr. Caldwell preach. The Dr., as usual, was filled with the Holy Spirit, and preached a most excellent sermon, with great zeal and enthusiasm.

After the preaching the members were called upon to raise a sum of money for the current expenses of the church, which was very liberally responded to.

After the service was over we were invited to dine with the Dr.

On our way home we visited the old renowned and historical Barrett's Chapel where Coke and Asbury, and the early founders of Methodism in Delaware first met and organized churches. The interior of the church still retains its appearance as of old, being the very picture of antiquity, the outside is somewhat weather-beaten and carries with it the marks of age.

The cemetery here is well kept, and many fine monuments are therein erected.

We also passed old Banning's cemetery, within a mile of Magnolia; this too is an old burying ground, and well known to many of the older persons of this vicinity.

It is not kept in a very good condition and is without a fence.

HERMAN C. TAYLOR.

Rev. Dr. Howard Henderson, of the Cincinnati Conference, strikes away some of the arguments against admitting women to the General Conference with a single blow: "If it be urged that women, employed in a public capacity, would lose their delicacy and refinement, we ask, has it masculinized Lucretia Mott, Mrs. Livermore, Mrs. Newman, and Misses Bancroft, Baker and Barton? Is the General Conference such a body that it would render women coarse to participate in its proceedings? Do we not now welcome women to the lecture platform, and permit them to occupy our pulpits when they plead for temperance, missions and social purity? Are not three-fourths of our Sunday-school teachers women? Wesley recognized Mary Bosanquet and Sarah Crosby as lay evangelists.

Women preach to the heathen and practice medicine among them. Let us cast the shell of prejudice, and as Paul did Phoebe, clothe our competent women with official prerogatives. Help those women into the General Conference and they will help the Church."—*Central Christian Advocate*

The bishops all visited the grounds that have been purchased near Washington as the site of our new National university.

Bishop Taylor and H. M. Stanley recently met at a hotel in New York and conversed on African affairs.

#### FRESH AIR.

Do you wish to be healthy?  
Then keep the house sweet;  
As soon as you're up  
Shake each blanket and sheet.

Leave the beds to get fresh  
On the close crowded floor;  
Let the wind sweep right through—  
Open window and door.

The bad air will rush out  
As the good air comes in,  
Just as goodness is stronger  
And better than sin.

Do this, it is soon done,  
In the fresh morning air;  
It will lighten your labor  
And lessen your care.

You are weary—no wonder,  
There's weight and there's gloom  
Hanging heavily round  
In each over-full room.

Be sure all the trouble  
Is profit and gain,  
For there's head-ache and heart ache,  
And fever and pain,

Hovering round, settling down,  
In the closeness and heat;  
Let the wind sweep right through  
Till the air's fresh and sweet;

And more cheerful you'll feel  
Thro' the toil of the day.  
More refresh'd you'll awake  
When the night's passed away.

—Home Magazine.

An Episcopalian clergyman at a Bristol (England) church on a recent Sunday substituted one of John Wesley's discourses for his own composition. The reverend gentleman declared that "he should not apologize for delivering another man's sermon, but he thought it might be as well, perhaps, if he apologized for delivering some of his own occasionally."

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by Mrs. George Archibald, illustrated by Virginia Gerson. "Lady Gay" is a real little girl, with many delightful cousins and friends, boys and girls, some big, some little, but all real children, living to-day.

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OUR NEW SERIAL.

**Fetters Broken;**

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE

CHAPTER XXIII.—AN UNREGENERATE HEART.

For a time, Elwood was stupefied, as the startling revelation forced itself upon him.

At first he was unwilling to believe that Lillian Arnold—gentle, impulsive, kind Lillian Arnold—could be guilty of such an act, for he saw no reason why she should dislike Miss Russell, for she had always been kind and respectful to her, on her visits to Mrs. Wentworth's; so he could not tell why she should hate her, or seek to annoy and injure her.

"She cannot be jealous of my attentions to Miriam, for I have never spoken to her of love, and she has certainly had abundant reason to see that in the past two months, I have not sought her presence."

Gradually the thought came into his mind, perhaps Mr. Arnold had thoughtlessly told her what he had said, in the early summer, and perhaps this might have led her to feel an interest in him that he had no desire she should. "Yes, it must be so," he said to himself, as he thought over the matter; "Augustus Arnold has told his daughter what I said to him, in confidence; and the communication has led her to look upon me, as in some way, committed to her; and this has doubtless led to her jealousy of Miss Russell."

"But how could Lillian Arnold—no matter how she may have felt—how could she have stooped to such an act, as this? I can hardly believe that it is true; surely there has been a mistake. O, Bruno," he said, patting the dog's back, "my first friend in the Adirondacks; have you played me false? have you led me astray?"

The good natured animal wagged his tail and looked up at Elwood, as if to say, "you can trust me, sir; I am not mistaken."

Elwood was perplexed. He arose, and after walking up and down the room awhile, absorbed in deep thought, he went out into the hall. It was growing dark, and a servant was lighting the large swinging lamp.

"Where is Mr. Arnold?" he asked.

"He an' young missis has gone riden', and haint got back yit," said the domestic.

The young lawyer was glad of this, for he was in no mood to meet either Mr. Arnold or his daughter; so leaving his card, he hurried from the hall, and

was soon at Mrs. Wentworth's, where he found Miriam anxiously awaiting his return. After he had eaten a few mouthfuls, he gave his arm to the young girl, and together they strolled down by the lake.

When they were alone Elwood told her all that had occurred, since he had left her, and how Bruno had led him to Arnold Hall.

She listened until he had finished, and then breaking forth into a merry laugh, said: "Well, Bruno has led you one chase for nothing. I never thought about his following the trail of Miss Arnold and her father;" and again she laughed as she thought how completely they had been deceived.

Elwood did not join her in laughing, but laying his hand gently upon her arm, said: "Wait a moment, darling, I have not told you all;" and then he related how Bruno had put his paws on the desk, in Mr. Arnold's office, and how he snuffed with special interest at a large, heavy pen that lay there; "just such a pen," he added, "as was used in writing this note."

"What do you mean, Mr. Earl?" asked the astonished girl.

"I mean," said the young lawyer, gravely; "I mean that I believe Lillian Arnold wrote that note, and placed it in Mrs. Wentworth's box to-day, when she came to see my mother."

Miriam Russell was incredulous, and it was not till Elwood had told her all that had transpired in the past, and how he believed Mr. Arnold must have told his daughter of the conversation he had with him, more than two months before, and of his suspicion that this had awakened bitter feelings against one whom she now regarded as a rival, that she could allow herself to believe Lillian Arnold was, in any way, connected with the act; but now that she saw the matter in a different light, unwelcome as the thought was, the conviction that Miss Arnold had written the note, came upon her with irresistible force.

Instead of being angry at the injury, Miss Arnold had attempted to do her, Miriam Russell felt in her heart, a genuine pity for the poor, misguided girl.

Turning to Elwood, she said: "It is a very grave thing that Miss Arnold has been guilty of, but Mr. Earl, do you not think she deserves our sympathy?"

"Remember, if as you suspect, her father did tell her what you said, last summer, had she not some reason to feel an interest in you, and is it not natural that she should resent any interference with those hopes? It seems to me that poor Lillian Arnold is to be pitied rather than blamed."

"Bless your generous heart, Miriam

Russell; I believe you would try to mend the broken wing of a wasp, that had stung you; but, after all, you are right; Lillian Arnold does deserve sympathy, for in her heart, to-day, there is but one thought, one feeling, one emotion, and that is a desperate hatred for the woman, who she feels has usurped her place. Any woman placed as she is, would feel the embarrassment of her position, keenly. Even you, Miriam, with your sensitive woman's soul, would resent what would seem to you, a wrong; but you would do it in a different way.

"If what we suspect is true, I do not blame Miss Arnold for feeling that you are, in some way, her foe; but I do blame her for this display of deep, bitter, uncontrolable hatred, that has come to the surface in this act.

"But, after all, is it not the fruit of the carnal mind? is it not the outcome of an unregenerate nature?"

"Out of the heart are the issues of life." Is this not what might be expected from a heart like Lillian Arnold's? A heart that has never known restraint; a nature that has never felt, for one moment, the controlling hand of grace; a soul all impulse, all emotion, left to swing out and away from God, and all divine influence—who can calculate its destiny?"

Poor Lillian Arnold, like a dismantled and rudderless ship in the storm, was driven by the fierce tempest of anger and jealousy, on to the dark lee-shore of an ignoble act.

How different it might have been had she been taught to trust in Him, at whose command the waves went down, and the winds ceased.

When Elwood reached his room that night, he thought to himself, "it is even worse than I could have believed. I feared that one like Lillian Arnold, who did not believe in God, would be unable to stand up under the crosses, and face and resist the storms of life; but that she could ever be guilty of such an act, I could not have believed."

"How well God understands the human soul; how faithfully has he drawn the picture of an unregenerate heart!—'full of envy, murder, debate, deceit, malignity, whisperers, backbiters, implacable, unmerciful.'

"Once I was unwilling to believe that this could mean all that it seemed to imply; and in my heart I resented the thought, that Lillian Arnold—lovely, gentle, Lillian Arnold—could ever do an unwomanly act, and was about to ask her to be my wife; but God, 'before whose eyes all hearts are open,' heard my prayer for guidance; and reaching forth his strong arm, he drew me back from the edge of a precipice, that I was most certainly approaching."

To be continued.

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## Miscellaneous.

## "The Mist of Dubiosity."

One thing our sisters have learned, namely, that documents kept too long are liable to be "enshrouded in the mist of dubiosity." That is fatal to anything. It is more destructive than "parallelopedon" was to the virago. The substance of that paper bearing the signatures of fifty Methodist women, was more than a year ago assented to by some whose names are appended. Some signed directly, others authorized their signatures. It is barely possible that the committee having the matter in charge misunderstood two or three whose names they supposed themselves authorized to sign. It is certain that a bishop's wife, whose name appears, thought that she had not signed or authorized her signature; but when the lady who secured it refreshed her memory, she was perfectly satisfied that she had. With the numberless duties and engagements which make up six or twelve, or eighteen months of a woman's life, intervening between giving assent to its subject matter, and the publication of that "Open Letter to Methodist Women," it is surprising that more than six out of sixteen had not wholly forgotten that they had ever either signed or authorized their signatures. Well may the New York Advocate say: "There must have been a serious misunderstanding. God forbid that we should suspect any member of the Methodist Episcopal Church of being guilty of intentionally signing a name which he or she had no right to sign."

The only thing that puzzles us is why our New York confrere, if he did not suspect something of the sort, should have set out to ask—confidentially?—sixteen of the signers if they signed or authorized their signatures. This seems to "enshroud" him also in the fateful "mist of dubiosity."

The moral for our sisters is—milk kept too long, spoils.—*Western Christian Advocate.*

## Lincoln's Habits.

The President rose early, as his sleep was light and capricious. In the summer, when he lived at the Soldier's Home, he would take his frugal breakfast and ride into town in time to be at his desk at eight o'clock. He began to receive visits nominally at ten o'clock, but long before that hour struck the doors were besieged by anxious crowds, through whom the people of importance, senators and members of congress, elbowed their way after the fashion which still survives. On the days when the Cabinet met, Tuesdays and Fridays, the hour of noon closed the interviews of the morning. On

other days it was the President's custom, at about that hour, to order the doors to be opened and all who were waiting to be admitted.

At luncheon time he had literally to run the gauntlet through the crowds who filled the corridors between his office and the rooms at the west end of the house occupied by the family. The afternoon wore away in much the same manner as the morning; late in the day he usually drove out for an hour's airing; at six o'clock he dined.

He was one of the most abstemious men; the pleasures of the table had few attractions for him. His breakfast was an egg and a cup of coffee; at luncheon he rarely took more than a biscuit and a glass of milk, a plate of fruit in its season; at dinner he ate sparingly of one or two courses. He drank little or no wine; not that he remained always on principle a total abstainer, as he was a part of his early life in the fervor of the "Washingtonian" reform; but he never cared for wine or liquors of any sort, and never used tobacco.—*Col. John Hay in the November Century.*

## Who Votes in London.

London's new government rests upon a franchise so popular that practically nobody who would care to vote is excluded. In the first place, all householders are enfranchised; and this includes every man who rents a place for his family, even if it be only a small room in the garret or the cellar of a tenement house. It also includes those who live within fifteen miles of the metropolis, but own or occupy metropolitan quarters, for any purpose, worth a certain very limited rental. Owners of freehold property in London, no matter where they live, if British subjects, are entitled to vote. Widows and unmarried women who are householders, occupiers or owners of property, are also authorized to vote for county councilors.

The principal basis of the franchise is the household; and the chief disqualifications are receipt of public alms and failure to pay rates that have fallen due. Any resident of the metropolis or vicinity who is entitled to vote is eligible to election. Furthermore, any British subject who owns land in London, or who is possessed of a limited amount of property, no matter where he lives, may be chosen a councilor of the county of London. The fact of residence in one district does not disqualify, either in law or in the popular judgment, for candidacy in another district.—*November Century.*

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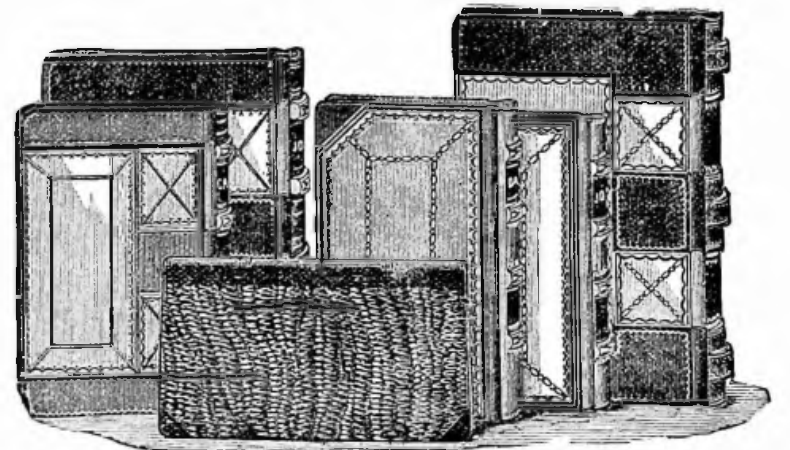
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## Youth's Department.

### Making Believe. (A Thanksgiving Story.)

BY BESSIE PEGG MACLAUGHLIN.

"Mamma," said a little voice, patient but very wistful, "I does wish Neddy would tum."

"He'll be here soon, I'm sure, Dotty," said a woman who sat making button-holes by the light of a sullen kerosene lamp. "You know there'll be more people at the depot to-night, because to-morrow's Thanksgiving Day, and Ned will sell more papers and be later home."

"Could you take me on your lap a teeny-tiny while, mamma? It wouldn't seem so long then."

"Darling, mamma must work every minute until midnight. There," imprinting a kiss on the small upturned face, "be a little woman, Dotty."

"What's Thanksgiving for?" asked the child.

"To give thanks to God for the good things he sends the world," replied the mother.

"Is that what the folks go to the depot for, mamma?"

"No, dear. Ever so many people go to spend Thanksgiving Day with their friends. People who have grown up, and gone away from home to live, go back to meet father and mother and brothers and sisters once more; the little children go to see their grandparents, and they all have a nice dinner together."

"Why doesn't we go, mamma?"

"The woman's hands trembled; her eyes filled. "O, Dotty!" she said, bursting into tears.

She was thinking of a Thanksgiving Eve not many years ago, when Ned was a baby, and her husband and herself had taken him to her father's house. Father was at the station with the old rockaway, and mother stood in the door of the dear, gray homestead; stood with open arms to receive "the children," and just within, there were light and warmth and refreshment and rest. It was home. Now it was but a dream of the past.

"Don't cry, mamma, dear mamma! Dotty doesn't care. Isn't you thankful, mamma? I is."

"Yes, de-rie; thankful for you and Ned, and strength to work."

The woman dried her eyes, for even tears are too great a luxury to the toiling poor.

"Will we have a Thanksgivin' dinner?" asked Dotty.

"We will have butter with our bread, dear, to morrow, and maybe Ned can get you an orange."

The child danced for joy.

A moment later she stood at the one

window pressing her face against the pane looking for Ned.

"I wonder what we'll play to-night?" she said. "Last night we made b'lieve go to heaven, and he took me to the bu'fullest church, you know. There was music, and we shut our eyes and played that we'd died an' heard ze angels sing. We were pretty hungry, but we twyed hard not to think about it very much, 'cause folks isn't hungwy in heaven, is they, mamma?"

"Dotty, you will break my heart!" sobbed the mother.

"Here tums Neddy, now!" cried the child gleefully, running to open the door at the head of the stairs.

A brave, sturdy-limbed little fellow of nine years entered the room.

"Heigbo, Dot!" he said, kissing the beaming face of the small sister and then going to his mother with a hearty salute.

"I tell you it was just lively at the depot to-night, mother. Seemed zif all New York city was on its way to the country. Such a lot of babies you never saw. Is supper ready?"

"It's under the newspaper on the table," said his mother. "The tea's on the stove."

Dotty was aglow with excitement, and, standing on tip-toe, exclaimed:

"O, Neddy, I knows suthin', but I'll never, never, never tell!"

The sentence ended in a peal of laughter, for Ned had lifted the newspaper and saw on the plate not only his usual portion of bread, but a little cake with currants in it.

"O, Dotty, where'd you get it?" he asked.

"I found a penny down by the steps," said Dotty, "an' mamma said I might spend it."

"But I'd rather you'd eat the cake!" said Ned.

"Don't grieve the child, my boy," said his mother. "She has reckoned all day on your having it."

So Ned ate the delicacy, which only made about three bites, and Dotty looked on like a very goddess of plenty.

Ned was never too tired to amuse his little sister for an hour before bedtime. When the weather was at all suitable he took her out on one of the bright streets for a short walk.

When Ned had finished his scanty meal Dotty inquired:

"What is you goin' to make b'lieve to night, Naddy?"

"O, I know, Dot! Run and get your hood and cloak."

The "cloak" was a bit of ragged shawl, but the night was not very cold. Dotty was soon ready and expectant.

"Now," said Ned, as he finished stuffing an old pocket-book with paper, and took down a large basket from the wall, "every body's out buyin' things for Thanksgivin' dinner to-night. Let's

play we're rich, Dotty, and can buy whatever we want. 'Twill be lots of fun, for we can pick out things just the same zif we were goin' to take 'em, you know."

"All yite," assented Dotty; and after bidding the mother good-bye the two little people went hand in hand down the steep stairs and out into the street. When they had gone Mrs. Graham sank on her knees and prayed: "O thou God of the widow and the fatherless, I pray thee out of thine abundance give to my little children a real Thanksgiving Day, for Jesus' sake. Amen."

"Now," said Ned, with the air of a man of fifty, "the first thing we want's a turkey," and they paused at a market where geese, turkeys, and chickens were suspended over the sidewalk.

"If we were poor, Dotty, and couldn't 'ford every thing in the world we'd buy a chicken instead, but now we'll have turkey."

"Is turkey dwefful dood, Neddy? Is it any fug like isekreem?"

Dotty had once tasted a penny brick of the last-named delight, bought from a street-vender's cart, and the memory of the wonderful coolness and flavor made her pronounce the name in a hushed tone.

"Dotty, you must make b'lieve you know all about it," replied Ned. "Which one shall we buy?"

Dotty pointed to a plump yellow fowl just over her head, and Ned said, "that will do, I guess. I must ask the butcher-boy how much it weighs; that's what I heard that old lady say."

The boy was too busy with customers to notice who asked the question, and replied, with a quick glance upward:

"Sixteen pounds."

"That's too big a turkey for us," said Ned to Dotty.

"I fought we tould have every fing big to-night long's we is makin' b'lieve," said she.

"But we couln't eat it, sister. If we have got lots of money we can't eat any more than poor folks."

"No," said Dotty, a little doubtfully.

"Well, we'll pretend we took it, Dot," said Ned, "and had it sent home, you know."

Dotty smiled faintly. "But 'twon't be there, Neddy."

Ned's heart sank a trifle, but he rallied, made a great show of opening the old wallet and taking out some of the paper, and said:

"Now we must get vegetables, Dotty."

"All kinds?" asked his sister.

"Yes. Let's go down to that corner market."

The tiny feet trudged on.

"Don't they look pretty, sister? We'll have some onions, an' celery, an' some of those yellow carrots, an' big

sweet pertaters, an' turnips, an'—"

"O, Neddy, what's that—the pwetty yed beads?" cried Dotty, pointing to a basket by the door.

"Those are cranberries. Want some?"

"O yes, yes; they're so pwetty!"

"Well, we must have about three quarts of them," said Ned. "I guess we've bought all the vegetables we want, Dotty. What shall we have now? The basket's getting heavy, you know. We might go over to that fruit stand."

They crossed the street to the corner where golden oranges and white grapes and rosy cheeked apples gleamed in the torchlights. There was also the fragrance of roasting pea-nuts.

"Let me see," said Ned. "One dozen oranges and a basket of grapes and—will we take apples, Dotty?"

Dotty only nodded.

"I guess that's all I can carry this time," said Ned. "My arm's beginning to ache," and he scattered more paper from the wallet as they turned away.

Dotty was very quiet.

"Now we'll look in the baker's window as we go home," continued Ned, "and see if there's anything we'd like."

That ever-attractive spot was unusually bright on this particular evening, and filled with dainties, while warm spicy whiffs of fragrance came up from the basement.

"O," said Dotty, trying to smile, "I dess I'll take some of dose 'ittle fwosted cakes, Neddy."

"And we must have a pie," said he. "Just let me step in a minute."

The boy went as far as the door-sill and came back closing the pocket-book and saying:

"There! We have spent all our money, Dot. We ought to have got more out of the bank; but never mind. O how heavy this basket is!"

Dotty gave a glance at the basket and a sob.

"O, Neddy!" she said, with a flood of tears, there's nuffin' in that basket, an' you knows it—an'—an' I knows it, and O, I'se so tired of making b'lieve!"

With that she sat down on a stone step and cried bitterly, while brave Ned drew his coat sleeve across his eyes.

"What's the matter, youngsters?" said a big, kindly voice just behind them. "What are you doing with that big empty basket? Baskets were made to put lots of good things in, especially at Thanksgiving time. There, there, little girl, don't cry, but come along with me."

It was one of the Lord's blessed angels in a winter overcoat and with plenty of the Lord's money in his pocket. He had stood near the children at the store where they first stop-



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**AMONG THE HOLY HILLS.**

SERMON PREACHED BY REV. T. DE WITT TALMAGE.

Continuation of the Series of Discourses Describing the Noted Divine's Visit to the Land of Holy Writ—Great Interest Manifested.

BROOKLYN, N. Y., Nov. 23.—The interest in the series of sermons in which Dr. Talmage is describing his recent tour in Palestine, and inculcating gospel lessons suggested by his theme, increases from week to week. There was never so large a crowd at any one of the previous eight sermons as there was today around the Brooklyn Academy of Music in the morning and at The Christian Herald service in the evening to hear the ninth sermon. Its subject was "Among the Holy Hills," and the text Luke iv, 16: "He came to Nazareth, where he was brought up." Following is the sermon:

What a splendid sleep I had last night in a Catholic convent, my first sleep within doors since leaving Jerusalem, and all of us as kindly treated as though we had been the pope and his college of cardinals passing that way. Last evening the genial sisterhood of the convent ordered a hundred bright eyed Arab children brought out to sing for me, and it was glorious! This morning I come out on the steps of the convent and look upon the most beautiful village of all Palestine, its houses of white limestone. Guess its name. Nazareth, historical Nazareth; one of the trinity of places that all Christian travelers must see or feel that they have not seen Palestine, namely, Bethlehem, Jerusalem, Nazareth. Babyhood, boyhood, manhood of him for whom I believe there are fifty million people who would now, if it were required, march out and die whether under ax, or down in the floods or straight through the fire.

**GRAND OLD NAZARETH.**

Grand old village is Nazareth, even putting aside its sacred associations. First of all, it is clean; and that can be said of few of the oriental villages. Its neighboring town of Nablous is the filthiest town I ever saw, although its chief industry is the manufacture of soap. They export all of it. Nazareth was perhaps unusually clean the morning I speak of, for as we rode into the village the afternoon before the showers which had put our macintoshes to the test had poured floods through all the alleys under command of the clouds, those thorough street commissioners. Besides that, Nazareth has been the scene of battles passing it from Israelite to Mohammedan and from Mohammedan to Christian, the most wonderful of the battles being that in which twenty-five thousand Turks were beaten by twenty-one hundred French, Napoleon Bonaparte commanding, that greatest of Frenchmen walking these very streets through which Jesus walked for nearly thirty years, the morals of the two, the antipodes, the snows of Russia and the plagues of Egypt appropriately following the one, the doxologies of earth and the hallelujahs of heaven appropriately following the other.

And then this town is so beautifully situated in a great green bowl, the sides of the bowl the surrounding hills,

**Marriages.**

ped, had followed them unseen all the way and heard every word. Hand in hand with the "angel" they retraced their steps. The big turkey was bought and ordered sent home, likewise the vegetables and cranberries, besides tea, coffee, sugar, flour, raisins, and coal. The Italian at the fruit stand dealt out oranges and grapes and figs and apples and nuts of various kinds, until his face shone like the Bay of Naples on a bright morning. The little frosted cakes at the baker's, went into a paper bag that was given to Dotty to carry. The pie was not forgotten. A visit to a candy-shop completed the marketing. Then the "angel" went home with his happy charges, his heart singing so loud that the other kind of angels up in heaven must have heard it. "O, mamma!" said Dotty, with her mouth full of cream candy, "dis isn't makin' b'lieve. It's a weally, twuly Thanksgivin,' ain't it?" And Mrs. Graham gathered her darlings in her arms, and said, amid her grateful tears, "Blessed be God, which hath not turned away my prayer, nor his mercy from me."—*Christian Advocate.*

MELSON-QUILLEN. — In Frankford, Del., Oct. 23, 1890, by Rev. C. F. Sheppard, Stephen Melson and Mrs. Anna Quillen, both of Sussex Co., Del.

FRANKLIN-BAKER. — Oct. 26, 1890, by Rev. C. F. Sheppard, George W. Franklin and Anna Baker both of Millsboro, Del.

CRAMPFIELD-MURRAY. — Nov. 5, 1890, by Rev. C. F. Sheppard, John E. Crampfield and Leona V. Murray, both of Dagsboro, Del.

JARMAN-BROMLY. — Nov. 20, 1890, by Rev. C. F. Sheppard, Abisha W. Jarman and Jane Bromly, of Sussex Co., Del.

TOPPEN-BYRD. — Nov. 12, 1890, at the residence of Teackle L. Byrd, near Hailwood, by Rev. H. S. Dulany, Floyd W. Toppen and Nettie S. Byrd.

BAKER-HAMBLIN. — In Salem M. E. Church, Selbyville, Del., Nov. 25, 1890, by Rev. G. P. Smith, Charles J. Baker and Katie Hamblin.

Mr. John Napier, who was familiarly known in England as "the father of Manchester Methodism," died on Oct. 21, in his ninetyeth year. He was, says the *London Methodist Times*, "one of the most distinguished and useful laymen with which God ever blessed our Church."

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		30	7.30
DECEMBER.			
Chesapeake, Glasgow, Newark,	6 7.30	7	10.30
	6 2	7	2.30
Chester, Claymont, Mt. Pleasant,	13 7	14	10
	15 7.30	14	3
Madeley, Epworth, Silverbrook,	23 7.30	21	7.30
	20 7.30	21	10.30
Scott, Wesley, Grace,	22 7.30	21	7.30
	27 7.30	28	10.30
	29 7.30	28	7.30
	26 9		
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NOVEMBER.			
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DECEMBER			
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teen hills. The God of nature, who is the God of the Bible, evidently scooped out this valley for privacy and separation from all the world during three most important decades, the thirty years of Christ's boyhood and youth, for of the thirty-three years of Christ's stay on earth he spent thirty of them in this town getting ready—a startling rebuke to those who have no patience with the long years of preparation necessary when they enter on any special mission for the church or the world.

The trouble is with most young men that they want to launch their ship from the drydock before it is ready, and hence so many sink in the first cyclone. Stay in the store as a subordinate until you are thoroughly equipped. Be a good employe in your trade until you are qualified to be an employer. Be content with Nazareth until you are ready for the buffetings of Jerusalem. You may get so gloriously equipped in the thirty years that you can do more in three years than most men can accomplish in a prolonged lifetime. These little suggestions I am apt to put into my sermon, hoping to help people for this world, while I am chiefly anxious to have them prepare for the next world.

All Christ's boyhood was spent in this village and its surroundings. There is the very well called "The Fountain of the Virgin," to which by his mother's side he trotted along holding her hand. No doubt about it: it is the only well in the village, and it has been the only well for three thousand years. This morning we visit it, and the mothers have their children with them now as then. The work of drawing water in all ages in those countries has been women's work. Scores of them are waiting for their turn at it, three great and everlasting springs rolling out into that well, their barrels, their hogsheads of water, in floods gloriously abundant. The well is surrounded by olive groves and wide spaces in which people talk and children, wearing charms on their heads as protection against the "evil eye," are playing, and women with their strings of coin on either side of their face, and in skirts of blue and scarlet and white and green, move on with water jars on their heads.

Mary, I suppose, almost always took Jesus the boy with her, for she had no one she could leave him with, being in humble circumstances and having no attendants. I do not believe there was one of the surrounding fifteen hills that the boy Christ did not range from bottom to top, or one cavern in their sides he did not explore, or one species of bird flying across the tops that he could not call by name, or one of all the species of fauna browsing on those steeps that he had not recognized.

#### TRAINING WILL TELL.

You see it all through his sermons. If a man becomes a public speaker, in his orations or discourses you discover his early whereabouts. What a boy sees between 7 and 17 always sticks to him. When the apostle Peter preaches you see the fishing nets with which he had from his earliest days been familiar. And when Amos delivers his prophecy you hear in it the bleating of the herds which he had in boyhood attended. And in our Lord's sermons and conversations you see all the phases of village life and the mountainous life surrounding it. They raised

their own chickens in Nazareth, and after time he cries: "O Jerusalem! Jerusalem! how often would I have gathered thee as a hen gathereth her chickens under her wings!" He had seen his mother open the family wardrobe at the close of summer and the moth millers flying out, having destroyed the garments, and in after years he says: "Lay not up for yourselves treasures on earth where moth doth corrupt." In childhood he had seen a mile of flowers white as the snow, or red as the flame, or blue as the sea, or green as the tree tops, and no wonder in his manhood sermon he said, "Consider the lilies."

While one day on a high point where now stands the tomb of Neby Ismail, he had seen winging past him so near as almost to flurry his hair the partridge and the hoopoe and the thrush and the osprey and the crane and the raven, and no wonder afterward in his manhood sermon he said, "Behold the fowls of the air." In Nazareth and on the road to it there are a great many camels. I see them now in memory making their slow way up the zigzag road from the plain of Esdraelon to Nazareth. Familiar was Christ with their appearance, also with that small insect, the gnat, which he had seen his mother strain out from a cup of water or pail of milk, and no wonder he brings afterward the large quadruped and the small insect into his sermon, and, while seeing the Pharisees careful about small sins and reckless about large ones, cries out: "Woe unto you, blind guides, which strain out a gnat and swallow a camel."

#### THE SHEEP KNOW HIS VOICE.

He had in boyhood seen the shepherds get their flocks mixed up, and to one not familiar with the habits of shepherds and their flocks, hopelessly mixed up. And a sheepstealer appears on the scene and dishonestly demands some of those sheep, when he owns not one of them. "Well," say the two honest shepherds, "we will soon settle this matter," and one shepherd goes out in one direction and the other shepherd goes out in the other direction, and the sheepstealer in another direction, and each one calls, and the flocks of each of the honest shepherds rush to their owner, while the sheepstealer calls and calls again, but gets not one of the flock. No wonder that Christ years after, preaching on a great occasion and illustrating his own shepherd qualities, says: "When he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice, and the stranger they will not follow, for they know not the voice of the stranger."

The sides of these hills are terraced for grapes. The boy Christ had often stood with great round eyes watching the trimming of the grapevines. Clip! goes the knife and off falls a branch. The child Christ says to the farmer, "What do you do that for?" "Oh," says the farmer, "that is a dead branch, and it is doing nothing and is only in the way, so I cut it off." Then the farmer with his sharp knife prunes from a living branch this and that tendril and the other tendril. "But," says the child Christ, "these twigs that you cut off now are not dead. What do you do that for?" "Oh," says the farmer, "we prune off these that the main branch may have more of the sap, and so be more fruitful." No wonder in after years Christ said in

his sermon: "I am the true vine and my Father is the husbandman: every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit." Capital! No one who had not been a country boy would have said that.

#### JESUS KNEW ALL NATURE.

Streaks of nature all through Christ's sermons and conversations! When a pigeon descended upon Christ's head at his baptism in the Jordan it was not the first pigeon he had seen. And then he has such wide sweep of discourse as you may imagine from one who has stood on the hills that overlook Nazareth. As far as I understand, Christ visited the Mediterranean sea only once, but any clear morning he could run up on a hill near Nazareth and look off to the west and see the Mediterranean, while there in the north is snowy Mount Lebanon, clad as in white robe of ascension, and yonder on the east and southeast Mount Gilboa, Mount Tabor and Mount Gilead, and yonder in the south is the plain of Esdraelon over which we rode yesterday on our way to Nazareth. Those mountains of his boyhood in his memory, do you wonder that Christ, when he wanted a good pulpit, made it out of a mountain—"seeing the multitudes he went up into the mountain." And when he wanted especial communion with God he took James and John and Peter into "a mountain apart."

Oh, this country boy of Nazareth, come forth to atone for the sins of the world, and to correct the follies of the world, and to stamp out the cruelties of the world, and to illumine the darkness of the world, and to transfigure the hemispheres! So it has been the mission of the country boys in all ages to transform and inspire and rescue. They come into our merchandize and our court rooms and our healing art and our studios and our theology. They lived in Nazareth before they entered Jerusalem. And but for that annual influx our cities would have enervated and sickened and slain the race. Late hours and hurtful apparel and overtaxed digestive organs and crowding environments of city life would have halted the world, but the valleys and mountains of Nazareth have given fresh supply of health and moral invigoration to Jerusalem, and the country saves the town.

From the hills of New Hampshire and the hills of Virginia and the hills of Georgia come into our national eloquence the Websters and the Clays and the Henry W. Grady's. From the plain homes of Massachusetts and Maryland come into our national charities the George Peabodys and the William Corcorans. From the cabins of the lonely country regions come into our national destinies the Andrew Jacksons and the Abraham Lincolns. From plowboy's furrow and village counter and blacksmith's forge come most of our city giants. Nearly all the Messiahs in all departments dwelt in Nazareth before they came to Jerusalem. I send this day thanks from these cities, mostly made prosperous by country boys, to the farm houses and the prairies and the mountain cabins, and the obscure homesteads of north and south and east and west, to the fathers and mothers in plain homespun, if they be still alive, or the hillocks under which they sleep the long sleep. Thanks from Jerusalem to Nazareth.

#### MODERN CRUCIFIXION.

But alas that the city should so often treat the country boys as of old the one from Nazareth was treated at Jerusalem! Slain not by hammers and spikes, but by instruments just as cruel. On every street of every city the crucifixion goes on. Every year shows its ten thousand of the slain. Oh, how we grind them up! Under what wheels, in what mills and for what an awful grist! Let the city take better care of these boys and young men arriving from the country. They are worth saving. They are now only the preface of what they will be if instead of sacrificing you help them. Boys as grand as the one who with his elder brother climbed into a church tower, and not knowing their danger went outside on some timbers, when one of those timbers broke and the boys fell, and the older boy caught on a beam and the younger clutched the foot of the older; the older could not climb up with the younger hanging to his feet, so the younger said: "John, I am going to let go; you can climb out into safety, but you can't climb up with me holding fast; I am going to let go; kiss mother for me and tell her not to feel badly; good-by!" and he let go, and was so hard dashed upon the ground he was not recognizable. Plenty of such brave boys coming up from Nazareth! Let Jerusalem be careful how it treats them!

A gentleman long ago entered a school in Germany, and he bowed very low before the boys, and the teacher said, "Why do you do that?" "Oh," said the visitor, "I do not know what mighty man may yet be developed among them." At that instant the eyes of one of the boys flashed fire. Who was it? Martin Luther. A lad on his way to school passed a doorstep on which sat a lame and invalid child. The passing boy said to him, "Why don't you go to school?" "Oh, I am lame and I can't walk to school!" "Get on my back," said the well boy, "and I will carry you to school." And so he did that day and for many days, until the invalid was fairly started on the road to an education. Who was the well boy that did that kindness? I don't know. Who was the invalid he carried? It was Robert Hall, the rapt pulpit orator of all Christendom. Better give to the boys who come up from Nazareth to Jerusalem a crown instead of a cross.

#### AN OLD TIME CARPENTER SHOP.

On this December morning in Palestine on our way out from Nazareth we saw just such a carpenter's shop as Jesus worked in, supporting his widowed mother, after he was old enough to do so. I looked in, and there were hammer, and saw, and plane, and auger, and vise, and measuring rule, and chisel, and drill, and adze, and wrench, and bit, and all the tools of carpentry. Think of it! He who smoothed the surface of the earth, shoving a plane. He who cleft the mountains by earthquake, pounding a chisel. He who opened the mammoth caves of the earth, turning an auger. He who wields the thunderbolt, striking with a hammer. He who scooped out the bed for the ocean, hollowing a ladle. He who flashes the morning on the earth, and makes the midnight heavens quiver with aurora, constructing a window. I cannot understand it, but I believe it.

A skeptic said to an old clergyman.



"I will not believe anything I cannot explain." "Indeed!" said the clergyman. "You will not believe anything you cannot explain? Please to explain to me why some cows have horns and others have no horns." "No," said the skeptic; "I did not mean exactly that. I mean that I will not believe anything I have not seen." "Indeed!" said the clergyman. "You will not believe anything you have not seen? Have you a backbone?" "Yes," said the skeptic. "How do you know?" said the clergyman. "Have you ever seen it?" This mystery of Godhead and humanity interjoined I cannot understand and I cannot explain, but I believe it. I am glad there are so many things we cannot understand, for that leaves something for heaven. If we knew everything here heaven would be a great indolence.

What foolish people those who are in perpetual fret because they cannot understand all that God says and does. A child in the first juvenile primer might as well burst into tears because it cannot understand conic sections. In this world we are only in the A B C class, and we cannot now understand the libraries of eternity, which put to utmost test faculties archangelic. I would be ashamed of heaven if we do not know more there, with all our faculties intensified a million fold and at the center of the universe, than we do here with our dim faculties and clinging to the outside rim of the universe.

#### WHERE THE WEDDING WAS HELD.

In about two hours we pass through Cana, the village of Palestine, where the mother of Christ and our Lord attended the wedding of a poor relative and having come over from Nazareth for that purpose. The mother of Christ—for women are first to notice such things—found that the provisions had fallen short and she told Christ, and he, to relieve the embarrassment of the house keeper, who had invited more guests than the pantry warranted, became the butler of the occasion, and out of a cluster of a few sympathetic words squeezed a beverage of a hundred and twenty-six gallons of wine in which was not one drop of intoxicant, or it would have left that party as maudlin and drunk as the great centennial banquet in New York two years ago left senators and governors and generals and merchant princes. The difference between the wine at the wedding in Cana and the wine at the banquet in New York being that the Lord made the one and the devil made the other.

We got off our horses and examined some of these water jars at Cana, said to be the very ones that held the plain water that Christ turned into the purple bloom of an especial vintage. I measured them and found them eight-nineteen inches from edge to edge and nineteen inches deep, and declined to accept their identity. But we realized the immensity of a supply of a hundred and twenty-six gallons of wine. What was that for? Probably one gallon would have been enough, for it was only an additional installment of what had already been provided, and it is probable that the housekeeper could not have guessed more than one gallon out of the way. But a hundred and twenty-six gallons! What will they do with the surplus? Ah, it was just like our Lord! Those young people were about to start in housekeeping, and their means were limited, and that his

supply, whether kept in their pantry or sold, will be a mighty help.

You see there was no strychnine or logwood or nux vomica in that beverage, and as the Lord made it it would keep. He makes mountains and seas that keep thousands of years and certainly he could make a beverage that would keep four or five years. Among the arts and inventions of the future I hope there may be some one that can press the juices from the grape and so mingle them without one drop of darning alcohol that it will keep for years. And the more of it you take the clearer will be the brain and the healthier the stomach. And here is a remarkable fact that in my recent journey—I traveled through Italy and Greece and Egypt and Palestine and Syria and Turkey, and how many intoxicated people do you think I saw in all these five great realms? Not one. We must in our Christianized lands have got hold of some kind of beverage that Christ did not make.

Oh, I am so glad that Jesus was present at that wedding, and last December, standing at Cana, that wedding came back! Night had fallen on the village and its surroundings. The bridegroom had put on his head a bright turban and a garland of flowers, and his garments had been made fragrant with frankincense and camphor, an odor which the oriental especially likes. Accompanied by groomsman, and preceded by a band of musicians with flutes and drums and horns, and by torches in full blaze, he starts for the bride's home. This river of fire is met by another river of fire—the torches of the bride and bridesmaids—flambeau answering flambeau. The bride is in white robe, and her veil not only covers her face but envelopes her body. Her trousseau is as elaborate as the resources of her father's house permit. Her attendants are decked with all the ornaments they own or can borrow; but their own personal charms make tame the jewels, for those oriental women eclipse in attractiveness all others except those of our own land. The damson rose is in their cheek, and the diamond in the luster of their eyes, and the blackness of the night in their long locks, and in their step is the gracefulness of the morning. At the first sight of the torches of the bridegroom and his attendants coming over the hill the cry rings through the home of the bride: "They are in sight! Get ready! Behold the bridegroom cometh! Go ye out to meet him." As the two processions approach each other the timbrels strike and the songs commingle, and then the two processions become one, and march toward the bridegroom's house and meet a third procession which is made up of the friends of both bride and bridegroom. Then all enter the house and the dance begins, and the door is shut.

And all this Christ uses to illustrate the joy with which the ransomed of earth shall meet him when he comes garlanded with clouds and robed in the morning and trumpeted by the thunders of the last day. Look! There he comes down off the hills of heaven, the bridegroom! And let us start out to hail him, for I hear the voices of the judgment day sounding, "Behold the bridegroom cometh! Go ye out to meet him!" And the disappointment of those who have declined the invitation to the gospel wedding is presented under the flurrs of a door

heavily closed. You hear it slam. Too late. The door is shut!

#### WE MUST HASTEN.

But we must hasten on, for I do not mean to close my eyes tonight till I see from a mountain top Lake Galilee, on whose banks next Sabbath we will worship and on whose waters the following morning we will take a sail. On and up we go in the severest climb of all Palestine, the ascent of the Mount of Beatitudes, on the top of which Christ preached that famous sermon on the blessed—blessed this and blessed that. Up to their knees the horses plunge in molehills and a surface that gives way at the first touch of the hoof, and again and again the tired beasts halt, as much as to say to the riders, "It is unjust for you to make us climb these steeps." On and up over mountain sides, where in the later season hyacinths and daisies and phloxes and anemones kindle their beauty. On and up until on the rocks of black basalt we dismount, and, climbing to the highest peak, look out on an enchantment of scenery that seems to be the beatitudes themselves arched into skies and rounded into valleys and silvered into waves.

The view is like that of Tennessee and North Carolina from the top of Lookout mountain, or like that of Vermont and New Hampshire from the top of Mount Washington. Hail hills of Galilee! Hail Lake Gennesaret, only four miles away! Yonder, clear up and most conspicuous, is Safed, the very city to which Christ pointed for illustration in the sermon preached here, saying, "A city set on a hill cannot be hid." There are rocks around me on this Mount of Beatitudes enough to build the highest pulpit the world ever saw. And it is the highest pulpit. It overlooks all time and all eternity. The valley of Hattin between here and Lake Galilee is an amphitheatre, as though the natural contour of the earth had invited all nations to come and sit down and hear Christ preach a sermon, in which there were more startling novelties than were ever announced in all the sermons that were ever preached.

To those who heard him on this very spot, his word must have seemed the contradiction of everything that they had ever heard or read or experienced. The world's theory had been: Blessed are the arrogant; blessed are the supercilious; blessed are the tearless; blessed are they that have everything their own way; blessed are the war eagles; blessed are the persecutors; blessed are the popular; blessed are the Herods and the Cæsars and the Ahabs. "No! no! no!" says Christ, with a voice that rings over these rocks, and through yonder valley of Hattin, and down to the opaline lake on one side, and the sapphire Mediterranean on the other, and across Europe in one way, and across Asia in the other way, and around the earth both ways, till the globe shall yet be girdled with the nine beatitudes: Blessed are the poor, blessed are the mournful, blessed are the meek, blessed are the hungry, blessed are the merciful, blessed are the pure, blessed are the peacemakers, blessed are the persecuted, blessed are the falsely reviled.

#### THE LAND AND THE BOOK FIT.

Do you see how the Holy Land and the Holy Book fit each other? God with his left hand built Palestine, and

with his right wrote the scriptures, the two hands of the same being; and in proportion as Palestine is brought under close inspection the Bible will be found more glorious and more true. Mightiest book of the past! Mightiest book of the future! Monarch of all literature!

The proudest works of genius shall decay,  
And reason's brightest luster fade away,  
The sophist's art, the poet's boldest flight,  
Shall sink in darkness and conclude in night,  
But faith triumphant over time shall stand,  
Shall grasp the sacred volume in her hand,  
Back to its source the heavenly gift convey,  
Then in the flood of glory melt away.

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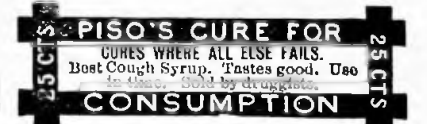
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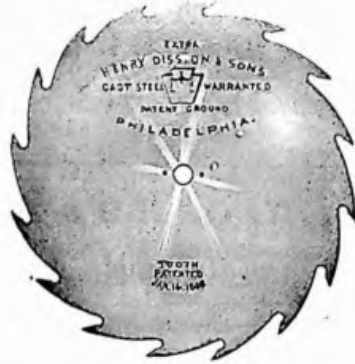
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### B. & O.

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NOV. 16, 1890.

Trains leave Delaware Avenue Depot:

#### EAST BOUND.

\*Express trains.  
NEW YORK, week days, \*2 13, \*7 10, \*7 45, \*10 36, a. m. \*12 19, \*2 14, \*5 5, \*7 36 p. m.  
BOSTON, \*5 52 p. m. daily, with Pullman buffet sleeping cars running through to Boston without change via Poughkeepsie, etc., landing passengers in B. & O. Station, Boston.  
PHILADELPHIA, week days \*2 13, 6 10, 6 45, \*7 10, \*7 4, \*7 54, \*8 44, 9 00, \*9 50, 10 10, \*10 33, \*11 0, a. m. \*2 19 10, \*2 45, 3 05, 4 10, \*5 02, 5 16, 6 45, \*7 36, 8 0, \*8 11, 10 30 p. m.  
CHESTER, week days, \*2 13, 6 0, 6 45, \*7 10, \*7 45, \*7 4, \*8 44, 9 00, \*9 50, \*10 33, \*11 0, a. m. \*2 45, 3 05, 4 10, 6 20, \*6 52, 6 45, \*7 36, 8 05, \*8 11, 10 30 p. m.  
ATLANTIC CITY, N. J., week days, \*7 10, a. m., \*12 19, \*2 45, p. m. Sundays, \*7 0 a. m. \*2 45 p. m.

#### WEST BOUND.

BALTIMORE AND WASHINGTON \*4 59, 7 20, \*8 45, \*0 33 a. m. \*12 10, \*2 10, 2 55, \*3 05, \*6 57, \*8 07, p. m., daily.  
BALTIMORE AND WAY STATIONS, 7 20, a. m., 2 45 p. m. daily.  
BALTIMORE and principal stations on Philadelphia division, 10 35 a. m., daily.  
NEWARK, DEL., \*1 59, 7 20, \*8 45, \*10 33, a. m., \*12 0, 2 55, \*5 05, 5 40, \*6 37, \*8 07, 11 10 p. m. daily.  
PITTSBURG \*4 59 a. m. \*5 05 p. m. daily.  
CHICAGO \*3 45 a. m. \*5 00 p. m. both daily.  
CINCINNATI AND ST. LOUIS \*12 10 p. m., and \*8 07 p. m. both daily.  
SINGERLY ACCOMMODATION, 7 20 a. m. 2 55 5 40 and 11 10 p. m. daily.  
LANDENBERG ACCOMMODATION, week days, 6 50 10 35 a. m., 2 55 and 8 05 p. m.  
RAINS LEAVE MARKET STREET STATION: For Philadelphia week days, 5 45, 6 70, \*7 30, \*8 20, \*9 38, \*1 35 a. m., 2 3 2 45, 3 55 5 00 p. m.  
For Baltimore week days, 5 35, 6 10 \*8 20, \*0 30, \*11 35 a. m., 7 45, \*5 00 p. m.  
Baltimore and principal stations on the Philadelphia division, 10 30 a. m. daily except Sunday.  
For Landenberg and way stations week days 6 50, \*0 30 a. m., 2 45, 5 00 p. m.  
Chicago \*8 20 a. m. daily except Sunday and \*5 00 p. m., c. a. l. y.  
Pittsburg \*5 00 p. m. daily.  
Cincinnati and St. Louis \*11 35 a. m. daily except Sunday.

LEAVE PHILADELPHIA FOR WILMINGTON.  
Week days, \*1 4, \*6 05, 6 15, 7 35, \*8 15, 8 40, \*10 00, 10 05, \*11 35 a. m., 12 00 noon, \*1 40, \*1 50, \*1 55, 3 00, \*4 31, 4 35, \*5 15, 5 30, \*6 5, 6 30, \*7 2, 8 10, 10 10, 11 30 p. m.  
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PHILADELPHIA (express) 1 55, 2 52, 4 20, 6 30, 7 50, 8 50, 9 10, 9 47, 10 07, 10 10, 11 33, 11 51 a. m., \*12 19, 12 30, 1 39, 2 27, 5 50, 5 17, 5 56, 6 21, 7 05 and 9 10 p. m.  
Accommodation, 6 40, 6 55, 7 05, 8 10, 10 45 a. m., 12 28, 2 32, 3 45, 4 35, 5 20, 6 42, 7 40 and 10 30 p. m.  
NEW YORK, 1 55, 2 52, 4 20, 6 30, 6 55, 8 50, 10 07, 10 45, 11 51 a. m., \*12 19, 12 30, 1 39, 2 27, 2 32, 3 45, 5 05, 5 17, 5 56, 6 21, 7 08, \*7 22 and 10 30 p. m.  
NEWARK (Centre) and intermediate stations, 7 40 a. m., 12 51, and 6 30 p. m.  
BALTIMORE and intermediate stations, 2 41, 4 45 and 6 00 p. m., and 12 13 night.  
BALTIMORE and WASHINGTON, 4 46, 8 01, 9 11, 10 12 and 11 09 a. m., 12 06, \*1 15, 4 24, 5 23, \*6 03, 7 40, 8 20 p. m., and 12 40 night.  
Trains for Delaware Division leave for:  
NEW CASTLE, 8 30, 11 08 a. m., 2 45, 3 50, 4 48, 6 15, 7 00, 9 51 p. m., and 12 15 night.  
Trains marked thus (\*) are limited express upon which extra fare is charged.  
J. R. WOOD, Gen. Pass. Agent.  
CHAS. E. PUGLI, General Manager.

### WILMINGTON AND NORTHERN RAILROAD COMPANY.

Time Table in effect October 16, 1890.  
Trains leave Wilmington (French Street Station) for B. and O. Junction, Montchanin, Guyencourt, Granoque, Cossart, Chadds Ford Junction, Pocopson, West Chester, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield, Joanna, Birdsboro, Reading and intermediate stations, 7 00 a. m. and 2 30 p. m.  
For B. and O. Junction, Montchanin, Guyencourt, Granoque, Cossart, Chadds Ford Junction, Pocopson, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield and intermediate stations, daily, except Sunday, at 5 00 p. m.  
For B. and O. Junction, Montchanin, Granoque, Cossart, Chadds Ford Junction, Pocopson and intermediate stations, daily at 4 p. m.  
For B. and O. Junction, Newbridge, Hagley, and intermediate stations: Daily, except Saturday and Sunday, 6 17 p. m. Saturday only, 10 15 p. m.  
For B. and O. Junction, Newbridge, Hagley, Montchanin and intermediate stations: Saturday only, 5 17 p. m.  
Trains arrive at Wilmington (French Street Station) from Reading, Birdsboro, Joanna, Springfield, Waynesburg Junction, Coatesville, Mortonville, Embreeville, West Chester, Pocopson, Chadds Ford Junction, Cossart, Granoque, Guyencourt, Montchanin, B. and O. Junction and intermediate stations, daily, except Sunday, 11 52 a. m., 6 45 p. m.  
From Springfield, Waynesburg Junction, Coatesville, Mortonville, Embreeville, Pocopson, Chadds Ford Junction, Cossart, Granoque, Guyencourt, Montchanin, B. and O. Junction and intermediate stations, daily, 4 45 a. m.  
From Montchanin, B. and O. Junction and intermediate stations: Daily, except Sunday, 6 42 a. m. Saturday only, 1 5 p. m.  
From Hagley, Newbridge, B. and O. Junction and intermediate stations, daily, except Sunday, 6 12 a. m., Saturday on 1 53 p. m., 7 40 p. m.  
A. G. McCAUSLAND, Superintendent.  
BOWNESS BRIGGS, General Passenger Agent.

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

Taken effect June 14, 1890. Leave Hillen Station as follows:  
DAILY.  
4 10 A. M.—Fast Mail for Shenandoah Valley and southern and southwestern points. Also Glyndon, Feastmaster, New Windsor, Union Bridge, Mecklenburgtown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesburg, and points on B. & C. V. R. R., Martinsburg, V. Va., and Winchester, Va.  
DAILY EXCEPT SUNDAY  
7 05 A. M.—Accommodation for Gettysburg and all points on B. and H. Div. and Main Line east of Emory Grove Mt. Holly Springs and Carlisle.  
8 05 A. M.—Mail for Williamsport, Hagerstown, Shippenburg, and points on Main Line and B. & C. V. R. R. also Frederick and Emmittsburg.  
10 00 A. M.—Accommodation for Union Bridge, Gettysburg, Mt. Holly Springs and Carlisle.  
1 35 P. M.—Accommodation for Arlington.  
2 25 P. M.—Accommodation for Emory Grove.  
3 32 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikeville, Green Spring Junction, Owings Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmittsburg and B. and C. V. R. R., Shenandoah Valley R. R., and points South.  
5 15 P. M.—Accommodation for Union Bridge.  
6 28 P. M.—Accommodation for Union Bridge.  
11 35 P. M.—Accommodation for Emory Grove.

TRAINS ARRIVE AT HILLEN.  
Daily 6 28 P. M.; daily (except Sunday) 6 50, 7 30, 8 42, 11 10 A. M. 12 12, 2 40, 6 10, 6 14, 6 52 P. M. Ticket and Baggage Office 205 East Baltimore St. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.  
J. M. HOOD, General Manager.  
B. H. CRISWOLD, Gen'l Pass. Ag't.

### CRISFIELD BRANCH

Leave.	Arrive.	Leave.	Arrive.
P. M.	P. M.	A. M.	A. M.
12 28	1 25	7 40	Princess Anne
2 38	12 30	7 45	King's Creek
3 00	12 40	7 50	Westover
3 25	12 50	7 57	Kingston
3 45	1 00	8 04	Marion
4 05	1 10	8 09	Ihopewell
4 20	1 20	8 15	Crisfield
			2 35
			2 30
			2 30

\* Stops for passengers on signal or notice to conductor. Daily, except Sunday.  
Pullman Buffet Parlor Cars on Day Express Trains. Sleeping Cars on Night Express Trains between New York, Phila. and Cape Charles.  
Philadelphia South-bound Sleeping Car accessible to passengers at 10 00 P. M.  
Berths in the North-bound Philadelphia Sleeping Car retainable until 7 00 A. M.  
Passengers on 7 45 A. M. Train, from Portsmouth, connect with train for Boston, via N. Y. & N. E. R. R., with through Buffet Sleeping Car, leaving Phila. at 6 30 P. M. Supper at Broad St. Station.

H. W. DUNNE, Supt. R. B. COOKE, Gen'l Pass. & Fgt. Agt.

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The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. In effect, November 5th 1890.

SOUTHWARD.		NORTHWARD.	
(Read Down.)		Read up.	
Leave.	Arrive.	Leave.	Arrive.
A. M.	P. M.	A. M.	P. M.
8 00	8 00	11 52	8 00
8 25	8 32	7 37	8 05
9 23	9 50	6 24	7 03
10 23	11 06	5 10	5 51
11 08	12 01	4 15	5 05
9 08	6 45	6 45	7 05
A. M.	P. M.	A. M.	P. M.

Leave.	Arrive.	Leave.	Arrive.
P. M.	A. M.	A. M.	P. M.
11 48	12 55	1 00	2 25
12 03	3 07	12 48	2 13
12 28	3 32	12 26	1 46
2 38			1 41

Leave.	Arrive.	Leave.	Arrive.
P. M.	A. M.	A. M.	P. M.
2 55	3 51	12 25	1 21
3 07	4 04	11 52	1 08
3 14	4 11	11 43	1 03
3 26	4 19	11 35	12 52
3 33	4 25	11 25	12 42
3 40	4 32	11 18	12 35
3 50	4 44	11 05	12 24
3 51	4 47	10 57	12 18
4 01	4 58	10 51	12 12
4 05	5 02	10 40	12 06
4 11	5 11	10 40	11 58
4 18	5 11	10 31	11 51
4 26	5 23	10 22	11 42
4 32	5 23	10 16	11 35
4 38	5 28	10 08	11 28
4 44	5 35	10 01	11 22

Leave.	Arrive.	Leave.	Arrive.
P. M.	A. M.	A. M.	P. M.
4 53	5 55	9 50	11 12
5 00	5 55	9 40	11 05
5 05	6 05	9 20	10 55
7 00	8 00	7 20	9 00
8 00	9 00	6 15	8 00
8 15	9 10	5 55	7 45
P. M.	A. M.	P. M.	A. M.

Leave.	Arrive.	Leave.	Arrive.
A. M.	P. M.	P. M.	P. M.
12 20	12 20	12 20	12 20
12 16	12 16	12 16	12 16
1 52	1 52	1 52	1 52
2 27	3 01	2 27	3 01
8 15	3 50	8 15	3 50
6 30	2 30	6 30	2 30
A. M.	P. M.	P. M.	A. M.

Leave.	Arrive.	Leave.	Arrive.
A. M.	P. M.	A. M.	P. M.
11 45	12 42	8 45	6 51
11 50	6 37	8 30	6 50
12 06	6 57	8 21	6 43
12 12	A. M.	8 13	A. M.
12 18	A. M.	8 07	A. M.
12 25	27 40	8 00	7 35
12 10	7 45	7 53	7 30
12 54	1 00	7 36	7 30
1 00		7 30	7 30
Arrive.		Leave.	

Leave.	Arrive.	Leave.	Arrive.
P. M.	P. M.	A. M.	A. M.
12 28	1 25	7 40	Princess Anne
2 38	12 30	7 45	King's Creek
3 00	12 40	7 50	Westover
3 25	12 50	7 57	Kingston
3 45	1 00	8 04	Marion
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			2 30
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H. W. DUNNE, Supt. R. B. COOKE, Gen'l Pass. & Fgt. Agt.



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G. R. ALDEN }

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DR. FELIX L. OSWALD, has prepared a series of articles: HEALTH HINTS.

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THE KALEIDOSCOPE will contain twelve stories, by Margaret Sidney, Prof. Frederick Starr, Mrs. C. M. Livingston, Emily Huntington Miller, Faye Huntington and others.

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