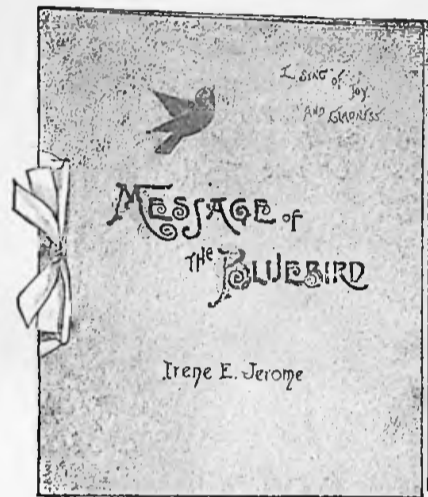


# THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

WILMINGTON, DELAWARE, DECEMBER 6, 1890.



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WILMINGTON, DEL.



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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., DECEMBER 6, 1890.

VOLUME XVI.  
NUMBER 40

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.

### The Methodist Episcopal Church and Missions.

We give below an outline of our missionary work, so far as financial provision is made for it by the General Missionary Committee of the Church. Besides this, there are successful missionary operations carried on by those most effective organizations among our female laymen, so favorably known as the *Woman's Foreign Missionary Society* and the *Woman's Home Missionary Society*; the former appropriating for its work last year, \$248,190, and the latter, \$188,000. Bishop Taylor's self supporting missions in South America and Africa, will add, we think, not less than \$50,000. So that the total amount to be credited to our people, as their offering upon the altar of Christian missions for the year of our Lord 1890, reaches a grand total of \$1,621,461 82.

This is an average of nearly \$1, for every full member. In view of the various other "benevolent enterprises of the Church," as well as the necessary drafts upon our people for home interests, this is a most gratifying proof of their devotion to the holy cause of Missions.

#### APPROPRIATIONS FOR 1891.

I. FOREIGN MISSIONS.	
1 Africa:	\$2,500
For the Work	500
" Contingent Fund	500
" church at Mt. Olive	
" self-supporting schools in Liberia	1,500
<b>Total for Africa</b>	<b>\$5,000</b>
2 South America:	\$37,000
For existing work	7,750
" educational work	
" property, at the disposal of the Board	5,000
" Transit Fund	1,000
<b>Total for South America</b>	<b>\$50,750</b>
3 China	\$108,019
4 Germany:	\$22,000
For the work	600
" interest on Berlin debt	7,900
" debts	

" instruction in Mission Institute	1,000
<b>Total for Germany</b>	<b>\$30,600</b>
5. Switzerland:	
For the work	\$6,000
" debts	3,500
<b>Total for Switzerland</b>	<b>\$9,500</b>
6. Scandinavia:	
(1) Norway, for the work	\$14,000
For transferring preachers	860
" a Conference claimant	150
<b>Total for Norway</b>	<b>\$15,000</b>
(2) Sweden, including Finland	25,068
(3) Denmark	8,362
<b>Total for Scandinavia</b>	<b>\$48,430</b>
7. India:	
(1) North India	\$71,500
(2) South India	21,000
(3) Bengal	20,300
<b>Total for India</b>	<b>\$112,800</b>
8. Malaysia:	\$7,250
9. Bulgaria:	
For the work	\$19,170
" the church in Rasciauk	150
<b>Total for Bulgaria</b>	<b>\$19,320</b>
10. Italy:	
For the work	\$34,395
" interest	740
" property at Rome	6,000
<b>Total for Italy</b>	<b>\$41,135</b>
11. Mexico:	
For the work	\$50,703
" debt on the church	2,500
<b>Total for Mexico</b>	<b>\$53,203</b>
12. Japan:	
For the work	\$55,666
Property at Yokohama	5,000
" in Tokyo	1,000
<b>Total for Japan</b>	<b>\$61,666</b>
13. Korea:	\$15,924
14. Lower California:	\$1,000
<b>Total</b>	<b>\$566,352</b>
II. DOMESTIC MISSIONS.	
CLASS 1—FOREIGN TONGUES.	
(1) For the Welsh	\$2,083
(2) " Scandinavians	51,520
(3) " Germans	47,290
(4) " French	7,390
(5) " Spanish	13,590
(6) " Bohemians & Hungarians	5,800
(7) " Chinese	9,225
(8) " Japanese	6,945
(9) " Italians	2,976
(10) " Portuguese	990
<b>Total</b>	<b>\$146,809</b>
CLASS 2	
American Indians	\$5,255

CLASS 3	
Missions in the several annual Conferences in this country, except those in the South	\$193,219
(1) White work in the South	53,370
(2) Colored work in the South	54,995
<b>Total for Domestic Missions</b>	<b>\$459,648</b>
" Foreign Missions	566,352
<b>Total for Mission Work</b>	<b>\$1,026,000</b>
Expense account	\$105,000
To pay debt	69,000
<b>Grand total</b>	<b>\$1,200,000</b>

In the above appropriations for work the ensuing year, Philadelphia Conference gets \$595 for missions among the Welsh, \$992 for missions among the Swedes; and \$1,289 for missions among the Italians; Baltimore, \$594 for missions among the Bohemians and Hungarians; Wilmington, \$794 for missions in Virginia, and \$495 for missions in Maryland; and Delaware, \$843 for missions within its territory.

The apportionments for the current year are to be made by the Board in New York, and will be announced hereafter.

This exhibit ought to stir the soul of every lover of Jesus, who, as the Great Leader of the redeemed race, gives his great commission to his followers, "Go ye into all the world, and disciple all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

If every one, whose heart, like our own Wesley's has been "strangely warmed," would with devout cheerfulness, "lay by in store" one cent out of every ten, of that which we call our living, the treasures of the Church would be full, and all its "benevolent enterprises" would be amply furnished with the "sinews of war." How many Christian men are up to the standard of Jewish morality, on this line?

#### The Vote.

Zion's Herald reports the vote in New England, as coming in about four "For admission," to one, "Against."

The New York Advocate reports last week, for the New York district, 498 "For," and 1,349 "Against."

"Tuesday morning, Nov. 25th," says the Michigan Christian Advocate, "the vote in the state, as reported, 'stands 7,056 for, to 1,362 against; nearly six to one,' in favor of woman's admission.

So far as reported to us, the vote of our laymen in the several churches in the Wilmington Conference, on the admission of women to the General Conference stands as follows:

WILMINGTON DISTRICT.	FOR AGAINST	
	FOR	AGAINST
Asbury (Cecil)	2	5
Bethel & Glasgow	15	17
Charlestown	9	5
Cherry Hill	8	5
Chesapeake City	13	5
Chester-Bethel	14	34
Christiana	0	6
Claymont	3	0
Ebenezer	4	4
Elkton	12	35
Hart's	5	2
Hockessin	3	2
Hopewell	9	4
Marshallton	6	7
Mt. Lebanon	5	5
Mt. Pleasant	8	5
Newark	8	23
Newark Union	0	9
New Castle	8	15
Newport	8	0
North East	10	9
Perryville	9	4
Port Deposit	3	24
Port Penn	1	15
Principio	12	2
Red Lion & Kirkwood	8	9
Rising Sun	20	8
Salem	2	8
Stanton	8	2
St. George's	13	0
Union (Cecil)	12	1
Wesley (Cecil)	4	0
Wesley (Newark)	8	10
Woodlawn	13	4
Wilmington City.		
Asbury	81	45
Brandywine	6	25
Cookman	3	6
Edge Moor	4	3
Elsmere	4	3
Epworth	18	15
Grace	32	61
Kingswood	2	16
Madeley	8	20
Mt. Salem	19	1
Scott	49	19
St. Paul's	19	49
Silverbrook	6	1
Swedish Mission	2	20
Union	9	10
Wesley	33	24

Continued on 8th page.

## Communications.

### The Defeat and Its Lessons.

BY REV. T. O. AYRES.

The defeat of the Republican party, in the late election, was the result of a cause, and not a mere accident. It was that overdose of protection, that killed the patient. The people got tired of voting the ticket, "just this time," in order to save the grand old party, and determined to make one effort to save themselves, "just this time." And that rebuke to bossism struck hard; so hard, that it knocked the bottom out of the administration; and when Congress meets, Speaker Reed will flock by himself, and Mr. McKinley will be resting from his labors, because his "bill" defeated him. While too much protection was the cause, the "farmer's alliance" was the active agent that struck the blow and knocked out the "G. O. P." The political history of this country teaches the lesson, that when the people get tired, they "take a rest," Yes, they take a rest.

What the "farmer's alliance" has done in the late election, the temperance men of Delaware can do at their next state election. There are enough sober, upright, Christian men in the two old parties, to compel legal action on the temperance question. Now, what is the use of being imposed upon, any longer? Why not awake and take the case into your own hands, and give the professional politicians a lesson, by voting, just once "for God and home and native land?" I have known Delaware pretty well, for at least a quarter of a century, and many are the times I have read the old campaign "chestnut," and heard that old speech about reform. Yes, I've heard the same thing from both sides; heard it, till I am sick of it. Preacher as I am, I could canvass Delaware, and make that old speech I have heard so often.

The supreme moment has come, for two parties in Delaware; first for the Democrats. They now have the governor, the Senate, and the House; and they will do the long promised thing, namely, give the state a new constitution, and the Australian ballot system. Yes, they will do it, and more; they will do all that they have promised to, so that the work will all be done? Well, whether they do these things or not, the supreme moment of another party, the temperance people, has come. I don't mean the Prohibition or Third party, but the party of temperance men, who are tired of being used to perpetuate the saloon in Delaware. Let them learn a lesson from the "farmer's alliance," and step out of both the old parties, "just this time," and do a good thing for themselves and their

boys, by electing men who will do what they have so long prayed for, the closing of the saloon.

Temperance men of Delaware, don't be fooled any longer, but awake to the fact, that you have been, and are now being used! Adopt the plan of the saloon men, and tell the party leaders, you mean to use your votes, so as to compel them to grant what you want, just as the saloon men are doing all the time.

Tell your party, to choose whom they will serve; will they heed the voice of God, or the voice of the saloon? Tell them, you will take your stand for the overthrow of rum, and the abolition of the saloon. Don't we all see it, and is it not high time we had admitted it to ourselves, that we have been, and are being led, or rather driven, by the saloon vote, and have been dictated to by the criminal in politics. What use is a republican form of government to a people, to us, unless we use the freeman's weapon, the ballot? How can we expect to win the victory of good government, while we sell or give our votes to the advocates of bad government? He, who won't defend himself, deserves to be a slave. The devil is in the saloon, and is using it as a lever power to overthrow our government, to destroy our Sabbath, our pulpit, and to bring to naught the Church of the Lord Jesus Christ. And how sad the fact, that members of that Church are, by their votes, lending a helping hand to the devil.

Our campaign keeps right on; we never begin, because we never quit.

### Why?

Why should a Sunday-school in the country close during the winter months? Do the children need religious instruction less in that season, than they do in the summer?

Why should the church rest from Sunday-school work in the winter? Does Satan cease from trying to lead the young astray, in cold weather?

Why can children go to the secular school five days in the week, through the winter, and cannot go to Sunday-school, one? Are the rains wetter, the winds colder, or the mud muddier, on Sundays?

Why should teachers and scholars lose all the beautiful Scripture lessons prepared for the winter months, as they usually do, if the Sunday-school closes.

"Echo answers,

Why?"

(We hope, there are few of our Societies in this Conference that do not continue their schools every Sunday in the year. As our correspondent suggests, there seems to be no good reasons, "why" they should be closed.)

Unless the church service has to be intermitted, surely the school may be kept going. We are unwilling to think, many of our churches do suspend this most important religious work during the winter, but shall be glad to know the facts. ED.)

## CATARRH

Is a constitutional and not a local disease, and therefore it cannot be cured by local applications. It requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the disease, and effects a permanent cure. Thousands of people testify to the success of Hood's Sarsaparilla as a remedy for catarrh when other preparations had failed.

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Reflections.

Editor Peninsula Methodist:

DEAR SIR.—The press, I have always been led to suppose, not that I became possessed of the idea by intuition or by a personal revelation by supernatural means, for I would not make a claim to these high endowments but I have somehow or other, and the gentle reader may exercise his own wits or judgment or some other faculty of discernment, to decide the case, which is this,—that those who conduct the press, and publish periodicals, should be at once intellectually and morally qualified, to give instruction to their readers in what would tend to make them wiser and better, and never by unkind or sophistical words, mislead the judgment or vitiate the conduct. All editors, and contributors to public journals, ought to be persons, whose tastes and conceptions are of the sounder and purer type. And especially ought this to be the case with those who occupy the editorial chair, who are expected to be the guides of social culture, and religious thought. What is called "tit for tat," or repartee, or shrewdness, may not be objectionable, when kept within the bounds of good fellowship; but to indulge the censorious spirit, is to make the press an agency of evil.

The press, every one knows, has many things, personal and otherwise, to engage its attention; its hands are full, not only to meet the demands of its patrons, and the rest of mankind, but with its confreres of the same occupation, it may enter a current in the stream where, if care is not taken, collisions will ensue; and in all such cases, injury results to the crafts involved. Now, while controversy may be unavoidable and useful, yet it should, for honor, as well as for conscience sake, be dignified and courteous, as well as logical and learned.

Not only must the points in the discussion be well taken and developed, but the temper and attitude of the disputants, must be properly adjusted to the code of Christian chivalry and charity. And none we may be allowed to say, are better acquainted with these things, than he who occupies the tripod of the PENINSULA METHODIST. Nor should ignorance be accepted as an excuse for others.

As our civilization professes to be Christian, the Scriptures become the standard of our ethics and religion; and it is understood, that from this standpoint, the press assumes censorship in the case, and is therefore expected to give expression in all its issues, in harmony therewith. If it is careful to consult this sacred guide, it will find such directions as the following; "Love your enemies, etc", "Be kindly affectioned, one to another,"

"Charity doth not behave itself unseemly, thinketh no evil." Michael, the archangel, when contending with the devil, durst not bring against him a railing accusation, but said, "The Lord rebuke thee." But these things require the culture of spiritual religion, which will confer courtesy and courage sufficient to create and crown a noble character. The writer does not doubt, that he may need the hints he gives; and as they are in the scope of his reflections, he derives pleasure from the fact, that the department to which they belong, is in the daylight of his vision.

SIRE.

Whom Does He Mean?

In a recent issue of *The Peninsula Methodist* appeared an article, headed "Modern Jesuitism," in the latter part of which occurs the following statements;

"We would like to have Bro.—, for our pastor next year," said a layman to a worthy presiding elder. "If you get him, you will not get much," replied the noble "sub." Had this remark been made privately, it would not have been so bad, but it was in an evening company of invited guests.

"At another appointment, it was said by the same dignitary, of the same pastor, "he will not suit you."

"In a third charge, the same noble presiding elder tried clandestinely a whole year, to make sentiment against the pastor, and at the close of the second year suggested to his official men to ask for a change; as a motive, promising to send them Bro.—, They accepted the suggestion. The pastor was removed, greatly to his disadvantage; but the elder did not send the man he promised. None of these pastors referred to knew any thing of the intrigue of their elder, until it was too late to repair the injury.

These are a few specimens of the mildest types of Jesuitical practices, indulged in by some parties in our conference; we have lots of them on file.

Now Mr. Editor, is it right for a person, over an assumed name, to strike at the whole board of presiding elders of the Wilmington Conference, and place them under such charges? As a member of the Methodist Episcopal Church, I protest; and ask "Alpha" to say whom he means. We have four presiding elders, Bro. Murray, Bro. France, Bro. Wilson, and Bro. Ayres; and we can but wonder, which one of these four can have done the things charged. Will the presiding elders rest quiet under this charge? We hope not.

A METHODIST.

SPECIMEN copies of the PENINSULA METHODIST, will be sent free to any one desiring them

"ONE SOWETH AND ANOTHER REAPETH."

I wonder if he remembers,  
That "good old man" in heaven,  
The class in the Old Red school-house,  
Known as the "Noisy Seven?"

I wonder if he remembers  
How restless we used to be?  
Or thinks we forgot the lesson  
Of Christ and Gethsemane?

I wish I could tell the story  
As he used to tell it then;  
I am sure that with Heaven's blessing  
I could reach the hearts of men.

That voice so touchingly tender  
Comes down to me through the years.  
A pathos, which seems to mingle  
His own with the Savior's tears.

I often wish I could tell him,  
Though we caused him so much pain  
By our thoughtless, boyish frolic,  
His lessons were not in vain.

I'd like to tell him, Harry,  
The merriest one of all,  
From the bloody field of Shiloh,  
Went home at the Master's call.

I'd like to tell him, how Stephen,  
So brimming with mirth and fun,  
Now tells the heathen of China  
The tale of the Crucified One.

I'd like to tell how Joseph,  
And Philip, and Jack, and Davy,  
Are honored among the churches,  
The foremost men of the day.

I'd like, yes I'd like to tell him,  
What his lesson did for me,  
And how I'm trying to follow  
That Christ of Gethsemane.

How many beside, I know not,  
Will gather at last in Heaven,  
The fruit of that faithful sowing,  
But the sheaves are surely seven.

—G. F. HOPKINS.

India.

They, who "hunger and thirst after righteousness"—whose consciences will not let them rest; who seek after a better standard of right and wrong, truth and falsehood, purity and impurity, justice and injustice, than they find in the world around them; to whom justice is a positive joy, and injustice a deep and rankling grief; who long with the longing of the Psalmist, in a dry and thirsty land, to be better themselves, and to make others better also; who prize God's law more than gold, yea, than much fine gold; whose heart and whose flesh cry out after the living God—these "shall be satisfied." Alas! it may not be here; but in that new and better world wherein dwelleth righteousness.

—E. M. Goulburn.

The New York Tribune is surprised to find, that 16 per cent of the population of the United States live in thirty-four cities which have a population of over 75,000 each.

When a stove is cracked, a cement may be made of wood-ashes and salt, in equal proportions, mixed to a paste with cold water. Fill the cracks with this when the stove is cool, and it will soon harden.

John G. Whittier has attended the small church of the Society of Friends in Amesbury, Mass., where he lives, for fifty years.

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Only a breastpin, in its case of brown satin, not a brooch of glistening diamonds, or shimmering opal; not a lacepin of shining rubies, or softly tinted turquoise; or even a tiny scarf-pin of twisted gold, or tangled silver; and yet a piece of curious workmanship it is, with its burnished gold and glowing stones.

Strange gems are these, whose names have come down to us through the centuries, from the time when "The glory of the Lord abode on Mount Sinai," and the "Law-giver" of Israel lingered on the mountain, "forty days and forty nights."

We read in the wonderful history of the chosen people, that the Lord spake unto Moses, saying, "Speak unto the children of Israel, that they may bring me an offering; \* \* \* gold, and silver and brass, and blue, and purple, and fine linen; \* \* \* onyx stones, and stones to be set in the ephod, and in the breast-plate. And let them make me a sanctuary, that I may dwell among them. According to all that I shew thee, \* \* \* even so shall ye make it." Ex. 25, 1-9.

After the Tabernacle with its "Holy of Holies," and its altar of "shittim wood overlaid with brass," come the garments, in which only may the high priest minister in his sacred office; "holy garments," they are called, "a breast-plate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle." A little farther on we read, "and thou shalt make the breast-plate of judgment with cunning work; \* \* \* and thou shalt set in it settings of stone; \* \* \* set in gold with their enclosings." The names of the stones are given, in the order of their rows in the breast-plate. Oriental are these stones in their vivid colorings, gems most precious to those ancient people, the best, and most gorgeous of the offerings of the tribes, in which to "serve before the Lord continually."

Nine centuries after the making of the breast-plate, with its shading of rainbow hues, there comes another record of "the stones," when Ezekiel, in his fierce denunciation, tells the king of Tyre, "Thou hast been in Eden, the garden of God; every precious stone was thy covering;" and the words suggestive of light and color and hidden splendor, are repeated; and we realize, they are the same names that Moses brought down from the holy mountain.

Centuries roll on; prophecies have been made and fulfilled; the star has shone over Bethlehem, and the cross raised on Calvary; Paul has seen a "great light" near by Damascus, and has gone down to the horrors of the "Mamertine prison in Rome; and John,

in the Isle that is called Patmos," with the glories of his inspired vision about him, tells of the great city that "lieth four-square," with its shining streets of gold, and its twelve gates of pearl. "And the foundations of the walls of the city were garnished with all manner of precious stones.

"The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoptase; the eleventh, a jacinth; the twelfth, an amethyst."

In this quotation, we find an "ideal," beyond the breast-pin lying before us, for it too, is of burnished gold, in vine and scroll, of cunning workmanship, like the ephod of old; and its "first foundation" is the dark green *jasper*, darker than the summer robe of earth itself, while close beside it lies the deep blue *sapphire*, deeper even than the evening skies above us. Next comes the soft sea-tints of the *chalcedony*, like those of the ocean at rest, followed by the richer green of the *emerald*, such as may be found in the wonderful depths of the sea. The crimson and white gem, coming after, is the veined *sardonyx*, giving the colors of suffering and purity, "the emblem of Christ's death and life." The sixth stone, is the blood red *sard*, which is again spoken of in the Revelation; "He that sat upon the throne, was, to look upon, like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." A strange denoting of the "Most High" is this to us, touched with the "glory manifest."

Like distilled dew of the morning, or the "drop of water" longed for by Dives in his torment, comes the next "foundation," the colorless, clear *chrysolite*; and the tints grow brighter into the golden hues of the luminous *beryl*. The brilliant rays of the *topaz* glow straight from its centre, beside the vivid coloring of the brightly shining *chrysoptase*; while the molten heart of the *jacinth* shows its glorious light, without dimming the softer violet hues of the last of these precious stones, the *amethyst*, the color "in which the rainbow dies."

The whole radiant line glisten, and gleam, and glow; bringing with their beauty, visions and types of things unspeakable,—visions, that come to us, sometimes, when the orange and crimson of the western sky rise before us from some mountain height, or reach down to the responding waters below, as we stand on the shore of the sea itself; types, that rise, as we watch the shadows roll back when the storm clouds go, and the rainbow, "a sublime sentence written on the firmament to stand for-

ever," spans the heavens before us, a witness of the past, and a pledge for the future.

Leaving the "visions and types," with all the suggestive possibilities of the emblems, as shown by these stones in the strange mingling of their Eastern splendor, we turn to the softer sheen of the twelve fair pearls. "Every several gate was of one pearl" is the record. White and lustrous they are, all undimmed in their own radiance, by the gorgeous coloring of the brighter gems around them.

Types are these too, of the purity which only can "enter in" through the portals, a purity, "without spot, or blemish, or any such thing." "Blessed are they, which do His commandments, that they may enter in through the gates into the city," the city "that lieth four square," whose entering in shall be from the north and the south from the east and from the west; for after all,

"The ways they are many and wide;  
And seldom are two ways the same;  
Side by side we may stand,  
At the same little gate,  
When all's done,  
The ways, they are many;  
The end, it is one,"

J. R. F.

Kentmere, Del.

## "Come Over and Help Us."

Macedonian cries fill the air. Amid the many, we plead for a final hearing on the far-reaching interests now at stake in Ogden, Utah. Appointed to that field almost three years ago, we found a city given over to the abomination of Mormonism, while our church there, was earnestly persistent in the true faith, but weak in members and resources. In the face of this discouragement, we began an aggressive warfare on the Utah Bluebeard; and the following February, after an exciting conflict, Ogden was rescued from the dominion of Mormon priesthood, and placed under the control of patriotic Americans. Then began a new and marvelous growth, which has more than doubled the population of the city. Soon after the overthrow of the Mormon despotism, the Utah University was located at Ogden, forcing upon us the necessity of erecting a new and more commodious church building. With limited resources, we began by securing a slightly and centrally located lot; the foundation was laid, and, through a multitude of difficulties the work has been prosecuted; at times without a penny to our credit, holding on by naked faith without any assurance of sight.

As the winter is now at hand, we must have immediate help to the amount of *five thousand dollars*, to complete the church and preserve the work already accomplished, from serious damage.

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Our bishops see the importance of this, and several of them have spoken in our behalf. Bishop Warren says: "A grand work is being done in Ogden, and we commend it to the generous and cheerful giver." Bishop Goodsell writes: "This important business point is now so much under 'Gen-tile' control and is so rapidly growing, that the future of Methodism requires a better building than our society is at present able to build." Bishop Vincent, after a visit to Ogden, says: "Brother Hill deserves for his cause all the help he can solicit."

Ogden is the commercial and rail-road centre of Utah and the inter-mountain region, and therefore the essential key for Methodism to hold. Other denominations see the opportunity and are grasping for it. The Congregationalists have completed a new church; the Presbyterians are erecting one, to cost over thirty thousand dollars; and the Roman Catholic Church has already a great educational institution there, and is building a cathedral that will cost over one hundred thousand dollars; and all these churches are being erected through financial help from the East. We Methodists in Ogden are poor, but we have foresight and grit, loyalty to our Church, and sanctified ambition to plant her banners at the very top. Oh, that the whole Church might help us! Do it, and through the leverage gained at Ogden, we will lift Utah out of bondage and darkness into the pure light of the Gospel of Christ. Let all who read this say "Amen," and immediately materialize their sympathy into a substantial gift, which will be gratefully received, and thus help us to carry the day for Christ and our country. Send all contributions to me at 1026 Arch St., Philadelphia, or Ogden, Utah.

J. WESLEY HILL,  
Pastor, Methodist Episcopal Church.

DEAR BRO. THOMAS.—Our Dasehra camp meetings have closed with the usual good results. For six days, with five services each day, the interest and power seemed to be constantly on the increase.

At 7 o'clock A. M. each day the children's meeting was held. It was well attended also by the older members of the church, and quite a number of the unsaved. No time was wasted, the speaking was clear and forcible, especially that of Mrs. Bishop Thoburn who had charge of most of these services. On one occasion she spoke from 1st Cor. 6:19-20, abbreviating as follows; "Not your own, God's" She dwelt upon the thought as to how carefully a good boy or girl would use a toy belonging to another, and thus enforced most beautifully the lesson of complete con-

secration and faith. We need to live in this consciousness day by day, our hands, feet, voice, eyes and ears all the Lord's.

The 8 o'clock prayer service was always opened with a short sermon followed by testimonies. Also in the 1 o'clock workers' meeting there was always a feast of good things, as brethren of many years' experience told of God's gracious guidance in winning souls, and of the best fitness for this great work. *Consecration; the office of the Holy Spirit Love, Obedience Fishers of men and Faith* were some of the subjects which were discussed at length, and in a very impressive manner.

The 3 o'clock meeting was altogether a Hindu service, and very profitable to the native brethren. Some were converted and very many consecrated themselves anew to God.

At 6 P. M. we had our special evangelistic service—plain, pointed preaching by Revs. D. Osborn, R. Rowe, Drs. Parker, Mansell and others was successful in reaching the most hardened. We realize that the Gospel is the savor of "life unto life or of death unto death." Eternal punishment seems to be the theme of all themes to bring hardened sinners to themselves.

It is impossible to tell how much good is done at these meetings. We believe nearly fifty souls have been converted, but what shall we say of the heavenly refreshing received by the missionaries of various denominations, and of the renewed strength in which they return to their various fields of labor? God only knows how the fire is spreading all over India. My own work and responsibility are now ten-fold increased. I must organize, strengthen and push the battle forward. Pray for us.

Yours in Christ,  
G. F. H.

Lucknow, Oct-29th 1890

The December St. NICHOLAS has for frontispiece Rembrandt's wonderful portrait of himself, engraved by T. Johnson. Mrs. Dodge's account of Holland, "The Land of Pluck," is illustrated by drawings by George Wharton Edwards.

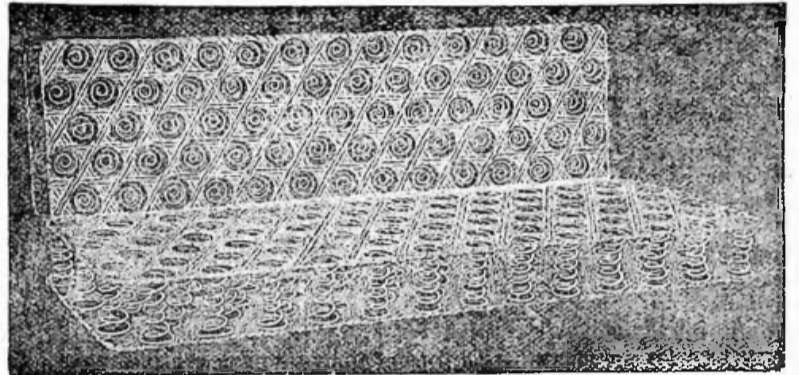
"The Story of the Golden Fleece," is retold for American boys and girls by Andrew Lang, with illustrations by Birch.

The serials by J. T. Trowbridge, Noah Brooks, and Mrs. C. V. Jamison, are three stories, illustrated by Sandham, W. A. Rogers, and R. B. Birch.

Among the shorter stories, Joaquin Miller has a tale of his early life, just after the discovery of gold in Idaho, illustrated by Remington. Frank M. Bicknell tells an extravagant story, "The People who Jumped," illustrated by E. B. Bessell; Miss Ewell, "Master Muffet's Mishap," Adele M. Field describes an "Elephant hunt in Siam," and Emilie Poulsson tells a Christmas story, in which Santa Claus is forced to fill a little boy's stocking with sawdust.

A poem by R. W. Gilder, opens the number; there are also a "Sewing Song," by Mary J. Jacques, illustrated by Mrs. Foote; a jingle by Isabel Frances Bellows, with a picture by Mrs. Wheelan; a pretty poem, "The Little Fir-Trees," by Evalene Stein, and various pictures, bright notions, and suggestions to be found in the usual departments and elsewhere.

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## The Sunday School.

LESSON FOR SUNDAY, DECEMBER 7, 1890.  
Luke 24: 13-27.

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

### THE WALK TO EMMANUS.

GOLDEN TEXT:—"Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24: 36.)

13. Two of them—two of the disciples, but not of the eleven. The name of one is given—Cleopas, not the same as Clopas (John 19: 25), but an abbreviated form for Cleopatros. There has been a variety of conjecture as to the name of his companion. Nathaniel, Simon, James, Peter and Luke have been suggested, but there is no ground for determining which, if either, of these. "This exquisite narrative is given by St. Luke alone, though mentioned in Mark 16: 12, 13" (Farrar). *Went*—R. V., "were going." *That same* (R. V., "very") day—the first day of the week, the day of the resurrection, the Jewish Monday, our Sunday. *Emmanus*—site uncertain. Says Dr. L. Abbott: "This Emmanus is the only one mentioned in the Bible. It is variously placed, at Kubeibeh, about nine miles northwest of Jerusalem; at Kolonich, about four miles east-southeast from Jerusalem; and at Kuriet-el Enab, northwest of Jerusalem." Mrs. Finn, widow of the British consul at Jerusalem from 1845 to 1863, taking a clue from the probable etymology of the word (*Hammam*, "hot baths.") locates it at "Urtas, about seven and one-half Roman miles from Jerusalem, south of Bethlehem." *Three score furlongs*.—Reckoning the furlong at 400 cubits, or from 600 to 700 feet, sixty of them would make the distance from seven to eight miles.

14, 15. *They talked*.—There could be but one theme at this hour, so soon after the death of their beloved Leader—His words, His cruel fate, and the disappointment of their cherished hope. *While they . . . reasoned* (R. V., "questioned").—They went over all the facts, and while they may have differed on some points, they came to but one conclusion—that they could not see how Jesus, whom they tenderly loved, but who was now dead and buried, could be the Messiah. They had no faith in the rumors of His resurrection, and His death ended all for them. *Jesus drew near*—overtook them, evidently, as they regarded Him as a stranger from Jerusalem. "Jesus draws near to commune with those who commune of Him" (Schaff).

"The disciples were properly employed, their minds were anxious about the state of things, and they endeavored to arrive at the truth. In this state of things Jesus came, to solve their doubts and establish them in the belief that he was the Christ. And we may learn from this, that Christ will guide those who are sincerely endeavoring to know the truth (Barnes").

1. *Their eyes were holden*—literally, "were mastered;" Alford says, "supernaturally influenced." St. Mark says, He appeared "in another form." The expression points to a definite design of His love—to remain concealed for a time in order to make His revelation of Himself too impressive to permit of any doubt, and at the same time to give them much-needed instruction. Says Dr. Riddle: "Immediate recognition would have prevented the quiet instruction which

followed, by putting them into a tumult of joy, fear, and doubt, as usual in our Lord's miracles."

"There are two other instances of the same remarkable fact. Mary of Magdala did not recognize Him (John 20: 14,) nor the disciples on the Lake (John 21: 4.) The same thing is evidently implied in verse 37 and in Matt 28: 17; and it exactly accords with the clear indications that the resurrection body of our Lord was a glorified body, of which the conditions transcended those of ordinary mortality" (Farrar).

17. *What manner of communications?*—Their eager talk and sorrowful tones invite a friendly sympathy. Alford thinks He had been walking with them sometime before He put this question. *That ye have one to* (R. V., "with") *another*—literally, "that ye cast to and fro." *As ye walk and are sad*—R. V., "And they stood still, looking sad." Says Farrar: "They stopped short, displeased at the unwelcome, and possibly perilous, intrusion of a stranger into their conversation."

18. *Art thou only a stranger*, etc. (R. V., "Dost thou alone sojourn in Jerusalem, and not know the things which are come to pass," etc.)—an implication of stupidity. In what isolated quarter of Jerusalem can you have resided not to know what everybody knows and is talking about?

19. *What things?*—He evidently wishes to remain incognito a while longer, and draw from them freely their story. *Concerning Jesus of Nazareth*.—"They give Him the human name, of which a stranger might have heard" (Schaff). *A prophet mighty in deed and in word*—They do not call him Christ, or the Messiah, but they use the prediction which Moses made concerning Him, and adopt it as their own credo.

"This is what the disciples believed about Jesus before the resurrection. He was the last and greatest of the prophets, perhaps the Messiah; they did not dream of God manifest in the flesh. The fact of the resurrection, when they became convinced of it, worked a mighty change in their ideas about Jesus (Prof. T. M. Lindsay).

20, 21. *Our rulers . . . crucified Him*.—They do not blame Pilate. The chief priests are charged with this official murder. *We trusted that it had been he* (R. V., "we hoped that it was he")—a trust which had proved, alas! delusive; a hope which had been sadly quenched. *Should have redeemed*, etc.—The Redeemer for whom they looked, was temporal, as well as spiritual, in his character and office. He was expected to deliver the nation from the Roman yoke as Moses had delivered it in former times from the Egyptians; they had not yet reached up to "the redemption through His blood, even the forgiveness of sins." But, "whether their expectation had had a political or religious direction, the grave was the rock on which it had suffered shipwreck" (Van Oosterzee). *To day . . . third day*—a possible allusion to what Jesus Himself had said, when He had referred to His death and burial. The third day had come, but, though His grave was empty, Jesus had not been seen.

22, 24. *Yea, and* (R. V., "moreover").—Something more had happened; something calculated at first to rekindle their hopes; something astonishing but not satisfying. *Made us astonished*—R. V., "amazed us." *Vision of angels*—see Matt. 28: 1-10. *Which said*.—"This mention of a sort of double hearsay—women saying, 'angels who say'—shows the extreme hesitation which ap-

pears throughout the narrative" (Farrar). *Certain of them*, etc.—referring to the visit of Peter and John to the tomb. *Him they saw not*.—"This last word is a sufficient excuse, for their believing themselves obliged to bid farewell to all hope" (Van Oosterzee).

"According to Matthew the women had already seen the Lord; the disciples were therefore unaware of this. It is probable that they left Jerusalem before the full report came. The appearance to Peter may have taken place, after these two disciples left Jerusalem" (Schaff).

25. *O fools* (R. V., "foolish men")—not the contemptuous epithet, so frequently used; it means simply "unreceptive," "without understanding." "Unbelief is not a mark of wisdom; it is a mark of folly" (Jacobus). *Slow of heart*—reluctant or sluggish, in accepting the truth which had been revealed in the writings of the prophets. *Believe all*, etc.—"They could not have been disciples without believing a part of prophecy; but they would have understood His death and confidently expected His resurrection, if they had believed 'all.' Those slow to believe the Old Testament prophecies as a whole have been least apt to discover their Messianic meaning" (Schaff).

26. *Ought not Christ* (R. V., "Fehoved it not the Christ"). Was it not needful, according to prediction? Notice that the stranger uses the name "Christ," which the disciples with whom he conversed had avoided—"a word which stood at the centre of all Jewish hopes" (Trench), *Suffered . . . enter into His glory?*—The argument is that the very suffering and death, which had plunged them in despair, was the divinely-appointed pathway to His glory, and, indeed, proved the Messiahship of Jesus.

27. *Beginning at Moses*, etc.—quite likely, with the prophecy uttered in the garden; and then taking up the types in succession, and emphasizing those passages in the Prophets and Psalms which described His rejection, suffering, and death. What a glory does this put on the Old Testament! "These disciples," says Trench, "thought that Jesus of Nazareth could not be the Christ, because He suffered these things; the Lord shows them from all Scripture, that He could not be the Christ, unless He had suffered all these things."

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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.

### W. C. T. U.

The 17th Annual Convention of the National W. C. T. U. was held in the Trinity M. E. Church, Atlanta, Ga., Nov. 14-18, 1890. Palmettos, cut flowers, blooming plants, and fruits, adorned the platform, and numerous national and state W. C. T. U. banners decorated the walls.

At 9 A. M., Friday the 14th, Miss Frances E. Willard, the president, called the convention to order. "Rock of Ages" was sung, and the crusade Psalm, the 146th, was read; after which Mother Wallace led in a fervent prayer. To the roll call, presidents from thirty nine states and two territories responded; the largest number on record. Besides these, there were present over 400 delegates. The national Cor. Sec., Mrs. Buell, reported an increase of 1,625 members. As 7,261 had been lost by secessions in Iowa and Pennsylvania, the actual gain during the year was 8,886. The enthusiasm over this report found expression in a joyous doxology.

Ten years ago, in Boston, there were 23 states and territories and the District of Columbia represented; now there were representatives present from 44 states, and 2 territories, and the District of Columbia. Receipts for dues in 1890 are 16 times as large, as those in 1880. During the same decade the official organ of the Union, has grown from an eight page monthly with a circulation of 5000, to a sixteen page weekly, *The Union Signal* with a subscription list of 80,000, the largest of any religious or philanthropic paper in the country, except *The Sunday School Times*. There is also a children's paper *The Young Crusader*, and one for the young women, *The Oak and Ivy Leaf*. Miss Pugh, the treasurer, stated that in 1878, only a little over \$1,000 had been received from all sources; and this year the receipts were over \$40,000. New York reports the most money from dues, and Pennsylvania comes next.

In the afternoon, Miss Willard made her annual address, which held the close attention of the audience, for nearly two hours; then reports were made by superintendents of the several departments of work.

In the evening, the children, marshalled by Miss Anna Gordon, marched in; two little girls in white leading the way, bearing the temple banner, and

as they took their places on the stage singing,

"Who are these, a singing band,  
Marching through the listening land,"  
and Miss Willard's song,

"Saloons must go."

The crowd was so great, an overflow meeting was held in the basement, Mrs. Benjamin of Michigan, presiding. In the meeting upstairs, Rev. Mr. Sherrill, pastor of the Congregationalist Church, offered prayer, after which addresses of welcome were given by Governor Northen and others.

Saturday morning, after the half hour devotional service, reports of superintendents were resumed.

Afternoon session opened with prayer by Dean A. A. Wright of Mass. The World's W. C. T. U. was reported by Mrs. Mary A. Woodbridge, and the Press department, by Miss Alice Briggs. Several persons were introduced to the convention, among whom was Mrs. Jane Hicks Stapler, daughter of the last hereditary chief of the Cherokee Indians. She was born near Atlanta, and went with her parents to the Indian territory, at the great Cherokee exodus in 1838; now she comes back for the first time, to her native state, as president of the W. C. T. U. of that territory. Several other superintendents reported; and a touching memorial service was conducted by the president.

In the evening the "Y's" had charge, and the "Y" song book was used. Mrs. Barnes, superintendent of Young Woman's Work, gave an interesting report of a visit, she and Miss Ames had paid, as fraternal delegates, to the British W. T. A. The "Y" banner was presented to Pennsylvania, for largest increase in membership.

Sunday was a notable day in Atlanta, on account of the number of pulpits filled by women. All the churches were well filled, and some were crowded. Miss Willard and Mother Wallace addressed a mass meeting in the Opera House, in the afternoon. Little notice had been given; as Miss Willard did not wish it to interfere with the annual sermon by Mrs. Rounds, in Trinity church, at the same hour; but the building was packed with a most deeply interested audience.

Monday morning, the reports of superintendents were continued, and all the officers were re-elected, to serve another year.

In the afternoon, other reports were made; and the convention adjourned at five o'clock, to attend a reception given by his Excellency, the Governor, and his lady, in the executive mansion; and another, given in the the Y. M. C. A. rooms.

In the evening each state president was allowed two minutes, in which to tell what she knew of her work. This

was regarded by many as the feature of the convention, and was made the more enjoyable, by some of the best singers of Atlanta favoring the meeting with choice selections.

Tuesday finished the reports of superintendents and national organizers.

Miss Willard had been prevented, by sickness, from attending the convention, Monday, the first time such disability had occurred with her in seventeen years, but came in Tuesday morning, and was greeted with a flutter of white handkerchiefs, when Mrs. Dunham of Iowa, introduced her as our beloved leader for another year. Miss Willard responded in touching words, and called upon Mrs. Lathrop to invoke God's blessing upon her in this hour of her feebleness and yet of joy, and upon us all.

A letter was read from Lady Henry Somerset, president of the British Women's Temperance Association.

The evening was occupied with the presentation of prize banners, and the responses of the state-presidents to whom they were awarded. Appropriate closing exercises followed; and the Atlanta meeting, the largest, most harmonious National convention ever held, was over.

Among the distinguished people introduced were, W. Jennings Demorest, Hon. Walter B. Hill of Ga.; Hon. John Loyd Thomas, N. Y. City; Dr. James Young, one of the oldest temperance workers in the South; Miss Cornelia Dow, daughter of Neal Dow; Prof. Dill, Lincoln, Neb.; Col. George Woodford; Dean A. A. Wright, Mass., who is at the head of the Correspondence Course of Bible study for the W. C. T. U. workers; Mrs. Zerelda G. Wallace of Indiana, mother of Gen. Lew Wallace; Mrs. Donaldson of Ontario; Dr. Thomas, and President Stone of the Woman's Mutual College; Mrs. Booth of the Salvation Army, and the pastors of the different churches.

A letter was read from Henry H. Faxon of Quincy, Mass., enclosing a check for one hundred dollars. Letters were received from other distinguished men and women; among them, Dr. Phillips Brooks; Bishops J. H. Vincent and Wm. Taylor; Dr. Lyman Abbott; Bishop and Mrs. H. W. Warren; Miss Grace Dodge; Mrs. Livermore; Mrs. John B. Gough, Rev. Edward Everett Hale, Sir Wilfred Lawson, and George Blaiklock of England.

Bible readings by Miss Elizabeth Greenwood, of Brooklyn, N. Y., formed an interesting feature in the exercises.

Through the courtesy of the editors of *The Southern Star*, the delegates and visitors enjoyed a most delightful excursion, Wednesday the 19th, to Indian Spring, whose medicinal waters have wide celebrity. The day was all

that could be desired; a number of good temperance speeches were made by prominent men and women; and a sumptuous dinner was served to all, in the open air.

The Delaware Union was represented by its president, Miss M. S. Hillis of Wilmington, Mrs. J. C. S. Price of Smyrna, Mrs. Anna L. Maloney of Townsend, and Miss A. E. Thomas of the y's.

E.



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### MABEL'S GRANDMA.

"The world is even as we take it,  
And life, dear child, is what we make it."

This was the sentiment of an old lady to her grandchild Mabel. And many a Mabel has found it to be true, and she has taken care of her health. She keeps on hand a supply of Dr. Pierce's Favorite Prescription, and so is not troubled with those wasting diseases, weaknesses, "dragging-down" sensations and functional irregularities that so many women endure. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers and faithfully carried out for many years.

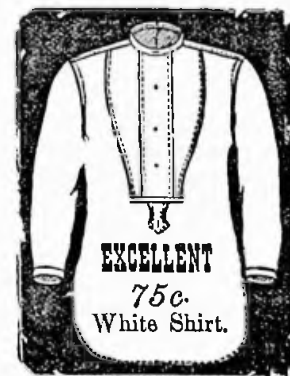
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WILMINGTON, DECEMBER 6, 1890.

Concluded from first page.

Twenty-five of these churches have cast a majority vote for the admission, of women, and twenty-three against; the total vote on the district thus far being 558 "For" and 602 "Against," with two churches polling a tie vote.

EASTON DISTRICT.		
St. Michael's	9	21
Cecilton	7	14
Dover	37	58
Odessa	5	8
Bridgeton	15	3
Chestertown	25	32
	98	136

DOVER DISTRICT.		
Georgetown	13	31
Felton	23	43
Woodside	2	10
Federalburg	21	5
Chestnut Woods	2	4
	61	93

SALISBURY DISTRICT.		
Bethel	24	18
Deal's Island	32	7
Mt. Pleasant	37	2
St. George's	13	0
King's	6	14
Delmar	42	5
Girdletree	30	37
Holland's Island	6	11
Mt. Vernon	40	23
Parkaley	31	1
Pocomoke City	40	13
Smith's Island	42	14
Sharptown	8	13
Snow Hill	25	17
Tangier	17	81
	396	256

Presiding Elder Ayres writes, "The vote on Salisbury District stands today, Nov. 27th, as follows:  
 For admission 749  
 Against " 633

Majority for admission		
DELAWARE CONFERENCE.		
Ezion, Wilmington	63	43
Millington Md.	7	26
	70	69

We shall be glad to announce the vote in every charge, in both the *Wilmington* and *Delaware* Conferences, if our brethren, the presiding elders, or the several pastors will send us promptly the figures. Only a postal card and a very few minutes are needed. If possible, let us have the report in full by our next issue. It is a matter all are interested in.

**THE HIGHER LIFE.** We trust our readers have not overlooked the papers contributed to the *PENINSULA METHODIST*, by Rev. Alfred Smith, B. D., of Middletown, Del., on this most interesting and important theme. The experience he describes, is one of great joy and satisfaction, and offers little, if any occasion for criticism.

But, as intimated in our editorial note under date of Nov. 15th, when he attempts to theorize, and draw the line between regeneration and entire sanctification, we think his proof-text are misapplied.

In his third paper, which appeared in our issue of Nov. 22d, this is again illustrated very strikingly. He says, "the deadly virus of sin lies too deep, for eyes that have not been spiritually illuminated," and cites in proof Eph. 1-18.

This passage occurs in the apostle's reference to his "prayers" for his Ephesian brethren, of whose "faith in the Lord Jesus and love unto all the saints," he had heard. Among other gracious gifts he asks for them, he says:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

There is not a hint in these words, or in the entire context, that the apostle had a thought in his mind of "the deadly virus of sin." He is looking at a very different subject. After a wonderful setting-forth of "the glory of Christ's redeeming work, and of the purpose of him who worketh all things after the counsel of his own will," "to gather together in one all things in Christ, both which are in heaven and which are on the earth," the apostle turns his attention, not to "the deadly virus of sin," but to the marvelous possibilities of grace from the Father of glory, "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come." It is of this glorious inheritance of the saints, upon which the apostle would have the eyes of their understanding opened, and not "the deadly virus of sin."

Brother Smith's experience, as we read it, is in harmony with this magnificent outburst of devout exultation. He says, "my soul was thrilled, and filled with the love of God;" again "I realized I was in a vast ocean of love, with an infinite expanse about me, and infinite depths beneath me."

In the unregenerate, we know to our sorrow, there is a "deadly virus of sin;" but this same apostle tells Corinthian Christians, "if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new."

## Conference News.

**MT. SALEM, WIL.**—The fourth quarterly conference of this charge was held last Monday night; the pastor's report showing the work well up; 130 pastoral visits.

The superintendents of Mt. Salem and Riddle's Chapel Sunday-schools, reported encouragingly, as also the several class-leaders.

Mt. Salem contributed \$23 last month, the largest amount for missions in any month during Bro. Avery's three years' pastorate.

The conference unanimously adopted the following:

"At a joint official meeting of the board of trustees, and leaders and stewards, held Tuesday evening, Nov. 25th, it was found to be the unanimous sentiment of all, in view of the fact that Bro. Avery's ministrations here have been satisfactory, and the relations between pastor and people, of the most cordial character, that he be returned to us for another year.

"Therefore, we, the members of the fourth quarterly conference of Mt. Salem M. E. Church, do hereby request Presiding Elder Murray to have Bro. Avery returned to us, for the next year."

The usual standing committees were appointed; Wm. Haley, district steward, and Wm. H. Haley, recording steward. The licenses of Wm. H. Hamilton and John F. McLaughlin, as local preachers, were renewed; and Norris S. Lutton, John W. Haley, Richard W. Brown, John Mevins, Wm. Wier, and Joseph A. Ruck, were licensed as exhorters.

The board of trustees are contemplating the introduction of gas into the church, in the near future. This improvement will add materially to the attractions and convenience of the church.

J. W. H.

**WYE & HALL'S.**—Revival meetings at Wye Mills, closed Sunday morning, Nov. 30th; the pastor, J. D. Lecates, holding a praise service, instead of the usual one. This proved to be most profitable; and as the people praised the Lord for what he had done for them, the Holy Spirit was manifest in mighty power.

Seventy-three persons have been led to Jesus in these meetings, and with those who have been converted at Hall's, will make a total of ninety-five on that charge who have been converted in this revival.

Bro. Lecates goes to Baltimore, this week, to aid in revival meetings there, and Rev. Chas. A. Hill, from Centreville, will preach for him at Wye, Sunday afternoon next, Dec. 7th, and administer the Lord's Supper. Bro. F. A. Bartlett, will supply at Halls, Sunday morning.

Preparations are making at each of these churches, for Christmas celebrations; and the trustees at Hall's are considering the matter of some needed repairs.

Yours,

P.

Epworth Church, Wilmington, has unanimously invited the Rev. Isaac Jewell of Rising Sun, Md., to become its pastor next conference year. Mr. Jewell was admitted to the Wilmington Conference in 1870, and is completing a five years' pastorate at Rising Sun. If he accepts, he will prove a worthy successor to Rev. D. H. Corkran, who is finishing a five years' term at Epworth.—*Cecil Whig*.

## Mt. Vernon, Md.

DEAR BRO.—Some of my letters to you, have failed to appear in print; probably they have not reached you. I will write once more; and if this fails, I will have to believe, either that you do not care to publish all you receive, or attribute it to the U. S. Mail Dept., which is in rather bad repute in this section. [We assure our correspondent, the fault is not with us. Ed.]

In answer to prayer, and by earnest effort, this charge has been blessed with an outpouring of the Holy Spirit, resulting in a gracious revival of religion. Up to last Sunday, I have received fifty-five on probation; the conversions have considerably exceeded this number, but other communities and churches have shared in the harvest. If the people are saved, and properly cared for where they go, I am satisfied young men form a large proportion of the converts.

Bro. A. J. Dolbow, who assisted brother Waddell at Nanticoke, for over five weeks, thought he would like to come over and spend a few days with us; so the brethren invited him, and he has been with us one week. By his songs, and stirring appeals, he has been of great service to the church. In his talks to the people he urges them to seek after the "higher life." Since he came some have professed the blessing of entire sanctification, and a few have been converted; but the revival was near its close before his arrival.

Our vote for the admission of women to the General Conference, stands 40 for and 23 against.

Yours fraternally,

GEO. W. BOWMAN.

The annual convention of the Christian Endeavor Societies of Delaware, will be held in Asbury Church, December 17th.

Mt. Lebanon M. E. Church has invited Rev. T. C. Smoot to return as pastor next conference year.

The first "Upper Room" experience meeting, in Asbury Church parlor, was a popular and powerful success. There was great rejoicing over 200 conversions. Scores of persons spoke, two at once sometimes.

Six new members were received on probation at the forenoon service, and one infant was baptized.

Rev. W. S. Robinson, formerly pastor of Smyrna M. E. Church, who recently returned from the West, has been appointed pastor of a church, in Patterson, N. J., in place of Dr. Monroe, who has been stricken down with Paralysis.—*Crisfield Leader*.

Rev. J. W. Fogle is conducting his revival services at Perry's Corner with considerable success. The devoted pastor has evidently found a warm place in the hearts of his people.—*Centreville Observer*.

An interesting revival is now in progress in the M. E. Church, at the Sand Hills, near Georgetown, under the management of the pastor-in-charge, Rev. W. L. P. Bowen, of Ellendale. The altar is crowded nightly.—*Sussex Journal*.

The M. E. Church of Gumboro is nearing completion, and will be dedicated on Dec. 14th. Rev. W. F. Corkran of Crisfield, is expected to preach the dedicatory sermon.—*Laurel Gazette*.

Rev. Vaughan S. Collins of Wilmington, was elected president of the sixth General Conference District, Epworth League, of the M. E. Church, at its annual session in Baltimore, Md.—*Clayton Call.*

Rev. Julius Dodd, pastor of the M. E. Church at Hockessin, Del., has been transferred to the New York Conference, and will be stationed at Falls Village, Conn., after the first of January.

The congregation of the Sudlersville M. E. Church, of which Rev. T. H. Haynes is pastor, ask him to return for the next two years.—*Del. Ledger.*

For the ensuing year, the Local Preachers' and Exhorters' Association of Wilmington M. E. Conference, has elected the following officers: President, Rev. Thomas Mallalieu of Millington; Vice-president, Rev. Daniel Green of Newport; Secretary and Treasurer, Rev. J. R. Dill of Wilmington; Curators, Revs. J. H. Simms, M. D., J. R. Dill, of Wilmington; and Thomas Numbers of Millington. The semi-annual session of the association will be held at North East, Md., beginning, May 15th next.

CHESTERTOWN, MD., R. Irving Watkins, pastor, writes:—Thanksgiving was practically observed by our people. Donations were sent to the church, Wednesday afternoon, and then taken to some of our deserving people, by members of the department of mercy and help of our Epworth League; both givers and receivers thus joining in thanks to God, the source of all good.

NORTH EAST, MD., John B. Quigg, pastor.—Our debt paying enterprise has borne good fruit. We will be able, when the full sum has been secured that has been promised, to do more than we undertook; and yet only what has become imperatively necessary. After old bills have been paid, and certain repairs of parsonage effected and paid for, and coal bills paid for the coming winter, a new carpet is the one thing needed.

The ladies, by an enterprise of their own some time ago, had raised nearly \$50; and this, with what is in hand, and promised of my own collecting, will put this whole work through.

Revival at Brandywine continues with interest. About 40 have professed religion, most of whom have joined the church.

Mizpah M. E. Church is a mission formed by the I. M. Church, which came to Brandywine in a body, on Nov. 19. They worship at 4th & Shipley Sts.

PARSONSBURG, MD.—Our revival meeting has resulted in the conversion of more than 60 souls. Children, youth, and old age, have alike joined; fifty-eight have already connected themselves with our churches, with more to follow; and of course our work at this point is progressing.

The vote stands as follows: For admission 7; against, 46.

MARSHALTON, T. N. Given, pastor.—Revival services one week resulted in 19 penitents and 14 conversions. Rev. Alfred T. Scott of Wilmington, preached two evenings, and very valuable assistance was rendered by sister Eunice Whiteley, a Bible

reader and evangelist, very powerful in prayer.

One evening she seemed to realize with special clearness, the words of Christ, "If ye being evil know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them who ask him;" and as she pleaded, the answer came in large measure.

One was received by letter, last Sunday, and nine on probation. Seven penitents knelt at the altar, in the evening service.

SCOTT, Wilmington, V. S. Collins, pastor.—Arrangements are making for an attractive Sunday-school entertainment, Christmas evening. Bro. Collins was re-elected president of the Epworth League for the Sixth General Conference District, at its recent annual meeting in Baltimore.

PARKSLEY, VA., H. S. Dulany, pastor.—Revival at this place was interesting; eleven professed conversion; ten or more seeking; church revived.

MIDDLETOWN, DEL., Alfred Smith, pastor.—Revival meetings continue. Up to Wednesday, there have been twenty accessions.

Cards are out for the marriage of Henry Clay Downard, Esq., of this city, and Annie Wescott, daughter of Rev. Charles Hill of the Wilmington Annual Conference, to be solemnized in the M. E. Church, Elkton, Md., Wednesday evening, Dec. 17.

The Ecumenical Commission has appointed Rev. Jacob Todd, D. D., of this city, a delegate to the Ecumenical Conference of Methodism, to be held in Washington, D. C., Oct. 21—Nov. 3, 1891.

It will be remembered that our Conference nominations were Dr. Todd and Dr. W. L. S. Murray.

DEAR BRO.—Our protracted re-opening service closed last Sunday evening, with twenty additions to the church. We are hoping and praying, that in our extra meeting after the holidays, the number may be greatly augmented.

Our congregations are very fine, especially since the improvement of our audience room. The subscriptions to our recent improvements, which ran up to over thirteen hundred dollars, have been coming in finely. The brick pavement will be laid in a few days, nearly all the bricks needed are on the ground.

J. O. S.

Laurel, Del., Dec. 2 1890.

GUMBORO, DEL., W. W. Johnson, pastor.—We expect to re-open our church, at this place, Dec. 14th. Rev. W. F. Corkran is to be with us, and perhaps other "sons of thunder." We expect to hold a box social at Gumboro, Saturday, Dec. 13th. The church at West's Wood is also nearing completion.

For Derangement of the Liver

USE HORSFORD'S ACID PHOSPHATE.  
DR. O. Y. CILLEY, Boston, Mass., says: "I have used it extensively and with the most remarkable success. I give it in dyspepsia and in all cases where there is derangement of the liver and kidneys. With my patients it has agreed wonderfully."

Deaconess' Work.

This new department of Christian activity was started in Chicago, in the summer of 1887, in connection with the training-school opened by Mrs. Lucy Rider Meyer. The ensuing General Conference gave it official recognition, and a general plan was submitted, leaving details to the several churches or boards of managers. Since then, houses have been established in Cincinnati, New York, Minneapolis, Boston, Detroit, St. Louis, Cleveland, Buffalo, Philadelphia, and Washington.

In the last named city, the house has been given, rent free, for a year. It is comfortably furnished by volunteer contributions, and is under the control of the Woman's Home Missionary Society. It was formally opened last spring; but owing to defective plumbing, had to be closed during the summer. In September it was reopened, and a call sent out for workers. The first lady to respond was from Frederick Co., Md; the second, from Massachusetts; the third, from Long Island; the fourth, from Dorchester Co., Md. These four, with a servant girl, constitute the family for the present.

It is expected the service of a lady, as superintendent of the Home, will be secured during the coming month. In the meantime the Deaconesses are working under the direction of the pastors of the Methodist churches in the city. According to the Discipline of our Church, their work is to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing all other pursuits, devote themselves in a general way to such forms of Christian work as may be required of them.

No vow is required of any one entering the work, and any one of them is at liberty to relinquish her position as a deaconess at any time. All who know what city life is, will admit the necessity of just such work. These swarms of children in the streets and alleys, who are growing up without religious instruction; forming vicious habits, in the midst of debasing surroundings, who is to show them the better way? Shall it be left entirely to the Roman Catholic Church to gather them in? Or shall we as Methodists have a share in this work?

I know there are objections made by some of our own people; but what movement, was ever started, that pleased everybody? With Gamaliel of old, we say, "If this work be of man it will come to naught, but if it be of God, ye cannot overthrow it."

For the National Home to be established here in memory of Mrs. Lucy Webb Hayes, one man has given property estimated at eleven thousand dollars.

The time is not far distant, we believe, when a deaconess home will be started in the city of Wilmington; for the members of that Conference are not slow in taking advantage of anything that will help in saving souls, and bring the world to Christ, which we believe the Deaconess movement is intended to do.

A METHODIST.

Washington, D. C.

Between fifty and sixty coffee houses are now open in New York city, where tea, coffee and temperance drinks, with food, are sold at moderate prices.

BOUND TO COME COLD weather and why not prepare for it in time?

It costs you no more and you have that much more wear and satisfaction in making early selections. We certainly are striking the popular tastes on our styles of Overcoats and the prices at which they are selling, and if you want to see the correct patterns and make-up of nice Coats, come in and look around at the hundreds displayed in our salesrooms. Our great \$10 Overcoats still remain matchless for style, fit, quality of material and trimmings, and if you want a nice looking Coat and don't care to spend much money, we know of nothing that will fill the bill as well. A new lot of Black Cheviot Double-breasted Suits just in and placed in stock, and we think they are the best yet.

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OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE

CHAPTER XXIV—THE PRODIGAL'S RETURN.

A divine providence had indeed interposed, while an omnipotent hand had been reached forth to draw Elwood Earl back from a fatal course, that would have made all his future life wretched.

Lillian Arnold's beauty, and wit, could never have compensated for the absence of the one, *divine principle*, that enables one to conquer self. It was well for him, that he not only discovered her skeptical and worldly spirit, but, had the *moral strength* to stand aloof from it.

We shall leave the readers to surmise, as they may, the annoyance to which Miriam Russell was subjected, the next six weeks, by reason of Miss Arnold's persecutions.

Were I to record the details of her conduct during this time showing the reader all the intrigues, that every malice and jealousy prompted, driving her on; from one desperate act to another, the account would be credited, with difficulty; but I shall not spread so unsavory a repast.

As far as possible, I shall keep these pages free from the portrayal of abominations and these repulsive details. I have recorded this one mad act of the young atheist, to suggest something of the possibilities of a soul, severed from God, and the influence of His grace, driven on by the wild storm of its own passions.

Much that Lillian Arnold did in those six weeks, was so ingenious and shrewd, that I have felt tempted, at times, to give some specimens for the amusement of the reader; but in every instance, her ingenuity was so mingled with what was malignant, spiteful and abominable, that I have been forced to turn away to other scenes, connected with these checkered lives, which I doubt not, will be far more interesting to the reader.\* \* \* \* \*

Late in the fall, Mrs. Earl returned to her home, and prepared to spend her first winter in the Adirondacks. Her health seemed fully restored, and all the day she sang merrily at her work, while Elwood and his father, found occupation in attending to various matters affecting their common comfort. There was occasion now, to go to the town once a week, or oftener, to procure what was needed by the family.

These visits led to their forming several pleasant acquaintances, with whom they would occasionally spend a part of the day: while Elwood secured some legal work, by which he was able to add something to their little store.

Scarcely had the little town settled down to await the approach of winter, when an event occurred, that thoroughly revolutionized the place.

Before the first snow had fallen, a revival of religion began, with a noon-day prayer-meeting in one of the churches.

The influence soon extended; other churches were affected; union services were held day and night; and hundreds of people came from all directions, to hear the Gospel; and many were saved.

The minister in charge of the church in which the revival began, was an earnest, practical man. He loved God, believed the Bible, and labored earnestly for the salvation of men.

"His was a simple creed. To him God was master, man was servant; right was right, and wrong was wrong." He had faith in God, and his power to save. He opened his commission from the words of the Master: "Launch out into the deep, and let down your nets for a draught."

He told his hearers, they fished too much in shoal water, and appealed to them to enter upon the work, with broader views, and stronger faith.

The effect of his preaching was wonderful. The mighty baptism of the Holy Spirit came upon the people; and from the first service sinners were brought to Christ.

The work of salvation went on; and day by day, the cries of penitents were mingled with the shouts of the saved.

At the beginning of the second week, Hubert Earl took his son, and Mrs. Earl to the village, intending to spend the day, and give them an opportunity to attend the meeting.

They were at the afternoon service, early enough to procure good seats, near the pulpit.

The preacher was Rev. Earnest Goodman, a man "full of the Holy Ghost and of faith." His very presence was an inspiration; and when he spoke, his words thrilled all hearts.

That afternoon he spoke to the people about the "Prodigal Son," who went away from his home, and "wasted his substance in riotous living;" and who after an experience of the sorrow, shame, and ruin which are found in the way of sin, came to his right mind, and humbly begging a servant's place, was forgiven and restored to his forsaken home.

Every word of this earnest appeal went straight to the heart of Hubert Earl, and when the minister finished

speaking, he arose, and with tears streaming down his cheeks, told how God had once blessed and prospered him; how he had forgotten his kindness and mercy, and turning away from him, had wandered off into the ways of sin, wasting his substance in riotous living; how, at last, when starving, Divine mercy had found him, and he had now come to himself.

He told how, *in his own strength*; he had tried, to reform; but, although surrounded, by all the human sympathy and love that man could have, he had failed, and fallen, time after time; "and even now," said he, "I feel, I dare not trust myself; I am starving for spiritual influences, and earnestly crave the favor of God."

"I was once, a good man; I was once, a Christian. I once loved God, and felt that He loved me; but to-day he seems so far off, and I know He does not own me; as he once did, and I have this day discovered why it is: *I have gone away from Him, and have not returned.*

"It is all my own fault; for I know He would receive me, if I would come back to Him; and, this I am now resolved to do. Yes, *'I will arise and go to my Father,'* From this hour I will come back to God and serve Him with all my heart."

"My body, soul, and spirit,  
Jesus I give to Thee;  
A consecrated offering,  
Thine evermore to be."

Here he broke down, weeping like a child; he could say no more; *but the work was done*; for the heart had spoken, and God had heard.

The poor wandering prodigal had returned to the father, and received the kiss of reconciliation.

Many another poor straying sheep was brought back to the fold, that day, and in many homes there were rejoicings, but in none was there purer joy, or happier hearts, than in the home of Hubert Earl.

Mr. Earl's gratitude to God, for His great mercy, was too overpowering to allow him to remain at home, while there was any thing for him to do for those about him who were unsaved. The next day he hastened to Arnold Hall, to tell his friend, the Major, what God had done for him.

The old soldier listened to his friend in no little bewilderment; but the account he gave of the wonderful awakening, interested Lillian, who, having exhausted her ingenuity to torment Miriam Russell, was glad of any new excitement, that promised to divert her for a time; so she induced her father to take her, to the meeting, the next day.

She had been to church but a few times in her life, and only when some special occasion had led her to go, out of mere curiosity.

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The few sermons she had heard had never interested her; in fact, she had been too busy at such times, studying the fashions, and criticising those about her, to pay attention to what the speaker said. To her a sermon was only a speech, such as is usual on public occasions; and she attached no importance to it.

Of religion, she had only a vague idea; regarding it as a superstitious notion, which weak minded and credulous people might believe; but which was always, a fetter on what one said, or did; robbing life of its brightness, and filling the soul with gloomy thoughts, about death-beds, the grave, and eternity.

Having learned, there was to be an all-day meeting, Hubert Earl won Major Arnold's promise to be present at each service.

The next day was clear, and pleasant; and, at an early hour, the people began to come into the town, from the surrounding country.

Major Arnold and his daughter were among the first to enter the church, and of course had no difficulty in procuring good seats.

It was a novel experience for Lillian, who had not for three years, seen the inside of a church.

The devoted, indefatigable preacher was in his place; and, promptly at the hour appointed, he arose, and spoke as follows:

*To be continued.*

#### Personal Liberty vs. Physical Slavery.

We are all free American citizens, enjoying our personal liberty; but most of us are in physical slavery, suffering from scrofula, salt rheum or some other form of impure blood. Hood's Sarsaparilla is the great blood purifier which dissolves the bonds of disease, gives health and perfect physical liberty.

The desire to say some great thing has prevented the utterance of many a wholesome word, and anxiety to accomplish some wonderful work has crushed in the bud many an humble deed of exceeding grace and sweetness.—*Frederic R. Marvin.*

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross.—*Edward Garrett.*

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### Miscellaneous.

It is estimated that there will be between eight and ten thousand baptisms by the Methodist missionaries in North India, this year.

"One physician recommends this method of filling up empty nerve centres: Sit well back in a straight chair, let the hands lie easily on the lap, not crossed, however. Slowly drop the head until the chin rests on the chest, and keep this position as long as possible. At first the unusual strain will be a little uncomfortable, but gradually the time can be increased from a few minutes to an hour or more. The principal of a celebrated school of elocution says, that the daily practice of this exercise a few minutes at a time, whenever she could get a chance, has enabled her to teach fifteen hours a day. It seems to act as an extinguisher to thought, and literally empties the brain.—*Laws of Health.*

#### Religion in Education.

Solomon concluded that true happiness was to be found only in true religion. Religion should be a large element in education. We educate because knowledge is power, is wealth, is pleasure, is peace. There are two views of education—that which regards it as an end, and that which regards it as means to an end. In either view of the case, education is incomplete and unsatisfactory unless there is a religious element in it. Put God in your curriculum if you would have your scheme of education successful in the true sense of success. The man whose aim in life is selfish and the man whose motto is "The greatest good to the greatest number" alike need religion as a part of their culture. If we measure happiness in intensity, remember that we measure it in duration too, and therefore the wise man is he who plans for immortality.

Now, the scholar side of human development, which we call civilization, is correlated with our spiritual side. God has had a theological department in His great university. If we study that theological department we shall see that the great law of evolution—first the blade, then the ear, then the full corn in the ear—holds good in the religious sphere. There has been a progressive delivery of truth to men, and a progressive appreciation of truth by men. This can be seen, both in the sphere of doctrine and morals. Truth has come gradually as men were ready for it. This explains the difference between the Old and the New Testaments, in great measure.—*President F. L. Patton.*

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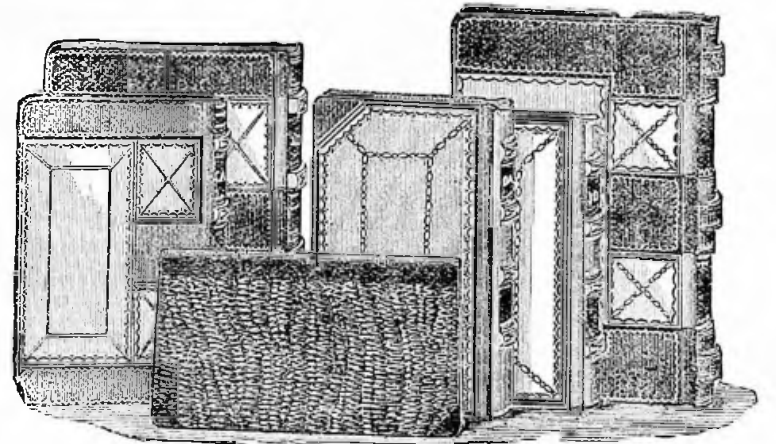
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## Youth's Department.

### Aunt Sally's Amalekites

"I am going to kill them," said I. "Who?" inquired Nathan, looking shocked.

"The Amalekites, said I.

"Who be they?" inquired Nathan; and then I remembered that he hadn't been to church that morning, owing to toothache. So I just explained to him what the minister said. You see he preached us a sermon about Saul and those sinners, the Amalekites, that the Lord told him to "utterly destroy," and about how Saul spared Agag and didn't kill him.

And the minister said that he was afraid that some of us church folks were just like Saul because we didn't fight our Amalekites. Our sins were our Amalekites, you know, according to the minister; and he said that he was most afraid that, instead of killing all our Amalekites, some of us didn't even know where our Amalekites lived, and he was pretty sure that a good many of us let that biggest Amalekite Agag, live. Well, those weren't just the minister's words but then that's what he meant.

When I'd explained it all out to Nathan, he sat still a minute, and then he got up laughing and says he: "Well Sally, you'll have a tough job killing old Agag, I reckon."

Now that made me mad, for I didn't think I had any Agag to kill. I wasn't certain but there might be two or three of the common, not-much-account kind of Amalekites for me to fight with, but as for such a big fellow as Agag, I was mighty certain that I hadn't any such.

And so I spoke out sharp, and said I: "Nathan Whitecomb, some folks had better look to home!"

"That's right where I am lookin'," says her "Don't the wife make the home?" And then he went out.

While I cleared off the dishes I felt real pestered because I'd spoken sharp to Nathan; for he wasn't a professor then, and I was; and yet most days he was a sight pleasanter-spoken than I. But then it was too aggravating to tell me to my face that I'd got to tussle with Agag, when I was sure I hadn't.

When Monday morning came, first thing, if I didn't find out that I hadn't a mite of soap in the house. It was dreadful trying; for I'd got my boiler on, and was going to have the clothes out early. There wasn't anybody but me to go for the soap, so I had to change my dress and run down town to the store, and by the time I got home again I was hot, and mad, and tired. How in the world I forgot about that soap I don't know, but I'd had company Saturday, and I suppose that put it out of my head.

Well, Monday was a dreadful weathery day. There was the hottest kind of a dry wind, and it blew dust, and I'd always noticed that that kind of a wind blew cross words out my mouth too.

The sheet I hung on the line would fall and get in the dirt, and the wind blew so that I couldn't make the rake stand that I'd put under the clothes-line to push it up. And I remember that the stove door didn't shut the way I wanted it to, and I gave it a bang that most brought the stove down. And one of the children next door borrowed my broom, and I looked out in a minute and saw her sweeping away the ashes and black stuff that were left from a fire they'd had in their back yard. And that riled me more, for the broom was all black and wet, but it did wash off easy enough. I'd left a room till Monday to be swept, and I did sweep it in spite of the dust. And the wind blew right on my biggest fuchsia in the front yard, and broke its stem off. And it was so hot that it was easier to be mad than not to.

And so at dinner, when the spoon to the apple sauce tumbled in, handle and all, I just couldn't stand it, and I sputtered out, "I never saw such an abominable day in my life!"

And Nathan looked at me, and all he said was, "Hum! Amalekites dead yet?"

And I declare for it, I was so taken back that I didn't know what to say. Was "getting mad" an Amalekite?

Well, the next couple of weeks I watched myself, and it just seemed to me that I never noticed before that I said so many sharp things or got angry so easy. And I found out other Amalekites, too, but none of them was so big as Agag—I mean temper. But there were lots of the others, and one night I was just clean discouraged with myself, and I sat right down on the floor beside the churn, and I cried. Nathan came in and found me, and he made me tell him what the matter was.

And I just sobbed. "It's—them—Amalekites!"

Then I told Nathan how I'd tried and tried, and failed worse and worse. And, after I'd told him, Nathan sat still for a long time. And then he said, kind of bashful—for I s'pose he remembered that I was a church member and he wasn't, and it seemed queer to have the preaching come from his side—he said, "Sally, I was lookin' up them Amalekites in the Bible the other day, being kind of interested hearing you talk about them, and I found a place where it said that once them children of Is'el went out to fight with Amalek. And the Lord wasn't with them that day. I guess they'd forgot to do as he said about it. And so they

got awfully whipped. And I well—well—maybe—don't you think that people who go to fight Amalekites need the Lord to help them?"—and I do declare Nathan's face was just as red as though he'd been saying something wicked. I guess he felt queer to be preachin' a regular orthodox sermon all of a sudden.

Well I think I tried to follow Nathan's sermon after that. And for a long, long time, I did learn to keep Agag dumb, if he was there just the same.

My little girl, Prissy, was six years old then. She had my temper, too. And I thought maybe if I'd begun to fight the Amalekites sooner, Prissy wouldn't have heard me say so many things I ought not to, and she wouldn't have got in the way of saying cross things herself. But I told her about the Amalekites, too, and the child really began to try to fight, herself. It made me think about what the Bible says of the Lord's warring with Amalek from generation to generation."

One day, quite a spell after this, Nathan made another speech that sort of surprised me.

"Sally," said he, "'tisn't fair for you to do all the fighting. And if the Lord will help me, I'm going to look after my own Amalekites; I think it's time."

That was years and years ago, but I'll never forget how glad I was that day. Nathan and I are old folks now, and yesterday he said to me; "Sally, I guess your Agag's dead, isn't he? I don't see anything more of him."

And I looked up at Nathan, and says I: "He isn't dead yet, Nathan, but I hope the day is coming when he will be 'hewed in pieces before the Lord.'"—*Congregationalist.*

### 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.

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## Marriages.

BUNDICK—MILES.—At Modestown, Va., Nov. 19, 1890, by Rev. H. S. Dulany, Edward T. Bundick and Lizzie Miles.

PALMER—COLLISON.—At the residence of the bride's aunt, Nov. 18, 1890, by Rev. Mr. Hobbs, Emory Palmer of Kent Island, Md., and Emma E. Collison of Baltimore, Md.

JACKSON—TRUITT.—At the residence of the bride, Parsonsburg, Md., Nov. 19, 1890, by Rev. J. F. Anderson, Elihu T. Jackson and Julia M. Truitt, both of Wicomico Co., Md.

MOORE—VINCENT.—In Parsonsburg, M. E. Church, Parsonsburg, Md., Nov. 25, 1890, by Rev. J. F. Anderson, James E. Moore and Annie E. Vincent, both of Wicomico, Md.

### To Visit California and the Far West via Pennsylvania Railroad Company.

Possibly no new feature ever inaugurated by the Pennsylvania Railroad Company has attracted such universal comment and attention as the series of tours it has announced, to be run early in 1891 to the far Pacific Coast. Each tour will be limited to one hundred passengers, who will travel in a Pullman vestibule train, furnished with the luxurious appointments of the richest home with ladies' maid, stenographer and typewriter, library, bath and barber, and smoking and library rooms and an observation car—in truth an exact reproduction of the famous Pennsylvania Limited. The first tour leaves New York February 7th, and speeds directly to the scene of the famous Mardi Gras at New Orleans, and then out to Southern California, and directly north to San Francisco, where the unrestricted liberty of three whole weeks is allowed, after which they join the special train for their homeward-bound trip via Salt Lake City, Colorado Springs, Denver, Omaha, and Chicago.

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### Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—THIRD QUARTER

	Quarterly Conference.	Preaching.
DECEMBER.		
Chesapeake,	6 7.30	7 10.30
Glasgow,	6 2	7 2.30
Newark,		7 7.30
Chester,	13 7	14 10
Claymont,	15 7.30	14 2
Mt. Pleasant,	15 3	14 7.30
Madeley,	23 7.30	21 2
Epworth,	20 7.30	21 10.30
Silverbrook,	22 7.30	21 7.30
Scott,	27 7.30	28 10.30
Wesley,	29 7.30	28 7.30
Grace,	26 9	

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

### SALISBURY DISTRICT.—FOURTH QUARTER.

	Q. Conf.	Q. Meeting.
DECEMBER.		
Cape Charles,	6 7	7 10
Reed's Wharf,	8 7	8 7
Parksley,	9 3	14 10
Onancock,	10 3	14 10
Pocomoke City,	12 7	14 10
Pocomoke Circuit,	13 10	14 3
Fairmount,	20 4	21 10
Westover,	22 10	21 7
Deal's Island,	26 8	28 7
Somerset,	27 10	28 3
St. Peter's,	27 3	28 10
Holland's Island,	29 7	29 7

#### JANUARY.

Mt. Vernon,	3 4	4 3
Nanticoke,	3 3	4 10
Princess Anne,	5 10	4 7
Stockton,	9 3	9 7
Chincoteague,	10 7	11 10
Girdletree,	14 3	14 7
Snow Hill,	15 7	18 10
Berlin,	16 10	18 7
Newark,	17 3	18 10
Bishopville,	21 3	21 7
Selbyville,	22 3	22 7
Roxana,	24 10	25 7
Frankford,	24 3	25 10
Gumboro,	28 3	28 7
Whiteville,	29 3	29 7
Parsousburg,	30 3	30 7
Powellville,	31 3 Feb. 1	10

#### FEBRUARY.

Sharptown,	5 7	5 7
Laurel,	6 7	8 7
Bethel,	7 10	8 10
Delmar,	14 10	15 7
Concord,	14 3	15 10
Tangier Island,	18 7	18 7
Smith's Island,	19 3	19 3
Crisfield,	20 7	22 10
Annamesssex,	21 10	22 3
Ashbury,	21 7	22 7
Fruitland,	28 10 Mar 1	7
Quantico,	28 3 " 1	10

#### MARCH.

Salisbury,	9 7	8 10
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T. O. AYRES, P. E.

## ON LAKE GALILEE.

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BROOKLYN, Nov. 30.—Dr. Talmage preached today the tenth of his series of sermons on his Palestine tour, describing his experiences on the lake whose waters were once stilled at the command of Christ. The sermon, which was delivered in the Brooklyn Academy of Music in the morning and as usual repeated before an enormous audience at The Christian Herald service in New York in the evening, was from the text, "He entered into a ship and sat in the sea; and the whole multitude was by the sea on the land." —Mark iv, 1.

It is Monday morning in our Palestine experience, and the sky is a blue Galilee above as in the boat we sail the blue Galilee beneath. It is thirteen miles long and six miles wide, but the atmosphere is so clear it seems as if I could cast a stone from beach to beach. The lake looks as though it had been let down on silver pulleys from the heavens and were a section of the sea of glass that St. John describes as a part of the celestial landscape. Lake Galilee is a depression of six hundred feet in which the river Jordan widens and carries a little, for the river Jordan comes in at its north side and departs from its south side, so this lake has its cradle and its grave. Its white satin cradle is among the snows of Mount Hermon, where the Jordan starts, and its sepulcher is the Dead sea, into which the Jordan empties. Lake Como, of Italy; Lake Geneva, of Switzerland; Lake Lomond, of Scotland; Lake Winnepesaukee, of America, are larger, but Lake Galilee is the greatest diamond that ever dropped from the finger of the clouds, and whether encamped on its banks as we were yesterday and worshipping at its crystal altars, or wading into its waves, which make an ordinary bath solemn as a baptism; or now putting out upon its sparkling surface in a boat, it is something to talk about and pray about and sing about, until the lips with which we now describe it can neither talk, nor pray, nor sing.

### THE PLANET'S PET LAKE.

As sometimes a beautiful child in a neighborhood has a half dozen pet names, and some of the neighbors call her by one name and others by another, so this pet lake of the planet has a profusion of names. Ask the Arab as he goes by what this sheet of water is, and he will call it Tabariyeh. Ask Moses of the Old Testament, and he calls it Sea of Chimmereth. Ask Matthew, and he calls it Sea of Galilee. Ask Luke, and he calls it Sea of Genesaret. Ask John, and he calls it Sea of Tiberias. Ask Josephus and Eusebius, and they have other names ready. But to me it appears a child of the sky, a star of the hills, a rhapsody of the mountains, the baptismal bowl of the world's temple, the smile of the great God. Many kinds of fish are found in these waters, every kind of tree upon its bank, from those that

A man who has practiced medicine for 40 years, ought to know salt from sugar: read what he says:

TOLEDO, O., Jan 10, 1887.

Messrs. F. J. Cheney & Co. — Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,

L. L. GORSUCH, M. D.

Office, 215 Summit St.

We will give \$100 for any case of Catarrh that cannot be cured with Hall's Catarrh Cure. Taken internally.

F. J. CHENEY & CO., Props., Toledo, O.  
Sold by Druggists, 75c.







Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

# Royal Baking Powder

ABSOLUTELY PURE

## WILSON'S UNDERTAKING PARLORS

616 King Street.

Ware Rooms, 102 East 7th St. Telephone 168. Open all night.

J. A. WILSON, FUNERAL DIRECTOR.

### ALBERT BUEHLER & CO'S FURNITURE STORE.

518 SHIPLEY STREET.

We will sell PARLOR FURNITURE, Chamber Suits, DINING ROOM and LIBRARY FURNITURE, Beds, Bedding, Tables, side boards, Chairs, Lounges, Couches, and a full line of CARPETS and OIL CLOTH, COOK STOVES and RANGES, Children's COACHES, Lamps and Window Shades and a variety of other useful and ornamental furniture, as cheap as possible for cash or on weekly or monthly credits.

We also upholster, paint, varnish, polish and repair furniture at moderate prices. We guarantee satisfaction in all our dealings. Remember the place.

### ALBERT BUEHLER & CO.,

518 SHIPLEY STREET,

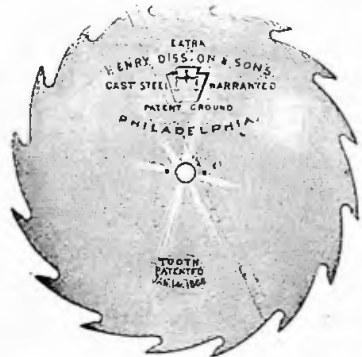
WILMINGTON - DELAWARE.

### WILMINGTON

### SAW AND HARDWARE HOUSE

222 W. 2nd St., Wil., Del.

GEORGE L. NORRIS, Prop.



Agent for the Henry Disston & Sons celebrated saws.

Have you seen our new saw? If not call at once and examine, and be convinced that this is the place to buy good goods for the least money. Saws gummed, hammered and sharpened, and also dealer in sheet steel. All orders for new work and repairing promptly executed. Also a line of hardware, such as carpenters, cabinet makers, pattern makers, machinists, butchers and moulders tools. We would call your special attention to our repair department such as grinding and polishing and saw repairing generally. Don't forget the number 222 send for price-list.

**BAILEY'S**  
Compound light-spreading  
REFLECTORS  
A wonderful invention for  
lighting Churches  
Halls, etc. Satisfaction  
guaranteed. Catalogue  
and price list free.  
BAILEY REFLECTOR CO.  
208 West Ave., Pittsburgh, Pa.

SUBSCRIBE for the PENINSULA METHODIST, \$1.00 per year in advance



### B. & O.

SCHEDULE IN EFFECT

NOV. 16, 1890.

Trains leave Delaware Avenue Depot:

#### EAST BOUND.

\*Express trains.  
NE Y. YORK, week days, 12:13, 12:10, 12:45, \*10:36, a. m., \*12:19, 2:45, \*5:55, \*7:36 p. m.  
ROSTON, \*5:52 p. m., daily, with Pullman buffet sleeping cars running through to Boston without change via Poughkeepsie bridge, landing passengers in B. & O. Station, Boston.

PHILADELPHIA, week days, \*2:13, 6:00, 6:15, \*7:10, \*7:45, \*8:44, 9:00, \*9:55, 10:00, \*10:36, \*11:50 a. m., 1:00, \*2:45, 3:05, 4:10, 6:20, \*6:52, 6:45, \*7:36, 8:55, \*9:11, 9:09 p. m.

CHESTER, week days, \*2:18, 6:00, 6:15, \*7:10, \*7:45, \*8:44, 9:00, \*9:55, 10:00, \*10:36, \*11:50 a. m., 1:00, \*2:45, 3:05, 4:10, 6:20, \*6:52, 6:45, \*7:36, 8:55, \*9:11, 9:09 p. m.

ATLANTIC CITY, N. J., week days, \*7:10 a. m., \*12:19, \*2:45, p. m., Sundays, \*7:00 a. m., \*2:45 p. m.

BALTIMORE AND WASHINGTON, \*4:59, 7:20, \*8:45, \*9:35 a. m., \*12:10, \*2:10, 2:55, \*5:06, \*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 1:45 a. m., daily.

NEWARK, DEL., \*4:59, 7:20, \*8:45, \*10:35, a. m., \*12:10, 2:55, \*5:06, \*6:57, \*8:07, 11:10 p. m., daily.

PITTSBURGH, \*5:59 a. m., \*5:00 p. m., daily.

CHICAGO, \*8:45 a. m., \*5:00 p. m., both daily.

CINCINNATI AND ST. LOUIS, \*2:10 p. m., and \*8:07 p. m., both daily.

SINGLERLY 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 5:05 p. m.

TRAINS LEAVE MARKET STREET STATION: For Philadelphia week days, 5:41, 6:50, \*7:30, \*8:20, \*9:38, \*1:35 a. m., 2:10, 2:45, 3:55, 5:00 p. m.

For Baltimore week days, 5:35, 6:10, \*8:20, \*10:30, \*11:35 a. m., 2:45, 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, 10:30 a. m., 2:45, 5:00 p. m.

Chicago \*8:20 a. m., daily except Sunday and \*5:00 p. m., daily.

Pittsburg \*8:03 p. m., daily.

Cincinnati and St. Louis \*11:35 a. m., daily except Sunday.

LEAVE PHILADELPHIA FOR WILMINGTON: Week-days, \*4:24, 6:05, 6:15, 7:35, \*8:15, 8:40, \*10:00, 10:05, \*11:35 a. m., 12:00 noon, \*1:40, \*4:50, \*5:55, 8:00, \*4:31, 4:35, \*5:15, 5:30, \*6:55, 6:30, \*7:25, 8:10, 10:10, 11:00 p. m.

Rates to Western points lower than via any other line.

Telephone No. 193.  
J. T. ODELL, General Manager.

### REAL ESTATE.

Houses, lots and business places for sale on easy terms; some on monthly instalments. Property rented and rents collected. Monthly settlements with owners.

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

MONEY to loan in sums to suit on first mortgages.

All business confidential.

GEO. C. MARIS  
SIXTH AND SHIPLEY STREETS.

### Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows:

PHILADELPHIA (Express) 1:55, 2:52, 4:20, 6:30, 7:59, 9:10, 9:47, 10:07, 10:10, 11:31, 11:51 a. m., 12:19, 12:39, 1:38, 2:27, 5:50, 5:17, 6:59, 6:21, 7:05 and 9:10 p. m.

Accommodation, 6:40, 6:55, 7:45, 8:10, 10:45 a. m., 12:38, 2:32, 3:45, 4:55, 5:20, 6:42, 7:40 and 10:30 p. m.

NEW YORK, 1:55, 2:22, 4:20, 6:30, 6:55, 8:50, 10:07, 10:19, 11:51 a. m., 12:19, 12:30, 1:30, 2:27, 2:32, 3:45, 5:50, 6:17, 6:59, 6:21, 7:08, 7:22 and 10:50 p. m.

NEWARK (Centre) and intermediate stations, 7:10 a. m., 12:51, and 6:30 p. m.

BALTIMORE and intermediate stations 2:41, 4:10 and 6:00 p. m., and 12:15 night.

BALTIMORE and WASHINGTON, 4:46, 8:01, 9:11, 10:12 and 11:00 a. m., 12:06, 1:15, 4:21, 5:25, 6:05, 7:10, 8:20 p. m., and 12:30 night.

Trains for Delaware Division leave for: NEW CASTLE, 8:20, 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, General Manager.

### WILMINGTON AND NORTHERN RAILROAD COMPANY.

Time Table in effect October 16, 1891.

Trains leave Wilmington (French Street Station) for B. and O. Junction, Montchanin, Guyencourt, Pocomoke, Crossart, Chadds Ford Junction, Pocomo, West Chester, Embreeville, Mortonville, Coatesville, Waynesburg, Junction Springfield, Joanna, Birdsboro, Redding and intermediate stations.

Daily, except Sunday, 7:50 a. m. and 2:30 p. m.

For B. and O. Junction, Montchanin, Guyencourt, Crossart, Chadds Ford, Junction, Pocomo, Embreeville, Mortonville, Coatesville, Waynesburg, Junction Springfield and intermediate stations: Daily, except Sunday, at 5:00 p. m.

For B. and O. Junction, Montchanin, Guyencourt, Crossart, Chadds Ford Junction, Pocomo, and intermediate stations, daily at 2 p. m.

For P. 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 Redding, Birdsboro, Joanna, Springfield, Waynesburg, Junction, Coatesville, Mortonville, Embreeville, West Chester, Pocomo, Chadds Ford Junction, Crossart, Guyencourt, Montchanin, B. and O. Junction and intermediate stations: Daily, except Sunday, 11:52 a. m., 6:15 p. m.

From Springfield, Waynesburg, Junction, Coatesville, Mortonville, Embreeville, Pocomo, Chadds Ford Junction, Crossart, Guyencourt, Montchanin, B. and O. Junction and intermediate stations: Daily, 8:45 a. m.

From Montchanin, B. and O. Junction and intermediate stations: Daily, except Sunday, 6:4 a. m., Saturday only, 1:5 p. m.

From Hagley, Newbridge, B. and O. Junction and intermediate stations: Daily, except Sunday, 6:42 a. m., Saturday only, 1:45 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.

Take 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, Westminister, New Windsor, Union Bridge, Mehanstown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R., Martinsburg, V. Va., and Winchester, Va.

DAILY EXCEPT SUNDAY  
7:06 A. M.—Accommodation for Gettysburg and all points on B. and H. D. V. and Main Line east of Emory Grove Mt. Holly Springs and Carlisle.

8:05 A. M. Mail for Williamsport, Hagerstown, Shippensburg, and points on Main Line and B. & C. V. R. R. also Frederick and Emmitsburg.

10:40 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.

3:52 P. M.—Express for Howardsville, Owings Mills, Glyndon and all points on R. and H. Division.

4:40 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikesville, Green Spring Junction, Owings Mills, St. George's, Glyndon, Glen Falls, Pikesburg, Patapsco, Carrollton, Westminster, Annapolis, Medford, New Windsor and Main Line Stations West, also Emmitsburg 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, 7:50, 8:12, 11:10 A. M.; 12:12, 2:40, 5:10, 6:14, 6:55 P. M.

Ticket and Package Office 205 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.

J. M. HOOD, General Manager.

B. H. GRISWOLD, Gen'l Pass. Ag't.

### JOHN S. MORELAND, Custom Shoemaker,

IN ALL BRANCHES,  
919 Shipley St., Wil., Del.

Repairing neatly executed. All orders filled with punctuality. Orders taken at residences. Winter shoes, soles lined with rubber.

### N. Y., PHILA., AND NORFOLK R. R.

The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. In effect, November 3rd 1890.

SOUTHWARD (Read Down) NORTHWARD (Read Up)

Leave Arrive Leave Arrive

A. M. P. M. A. M. P. M. A. M. P. M. A. M. P. M.

8:00 8:00 N. Y. (P. R. R. Ferries) 8:00 8:00

8:25 8:32 Newark 7:37 8:13

9:23 9:59 Trenton 6:24 7:00

10:23 11:10 Phila. (Broad Street) 5:10 5:51

11:08 12:01 Wilmington 4:15 5:05

9:08 9:45 Balto. (Union Station) 6:45 7:05

A. M. P. M. A. M. P. M.

Leave Arrive

1:18 2:55 Delmar 1:00 1:31

2:03 3:07 Salisbury 12:48 2:13

3:28 4:32 Princess Anne 12:25 1:49

2:58 3:52 King's Creek 12:25 1:41

3:28 4:32 Pocomoke 12:05 1:29

4:11 5:15 New Church 11:52 1:04

5:00 6:05 Ar. Cape Charles Lv. 9:40 11:05

5:05 6:05 Lv. Cape Charles Ar. 9:20 10:55

7:00 8:00 Old Point Comfort 7:20 9:00

8:00 9:00 Norfolk 6:15 8:00

8:15 9:10 Portsmouth 5:55 7:45

P. M. A. M. P. M. A. M. P. M.

Leave Arrive

11:55 12:20 (N. Y. P. R. R. Ferries) 11:00 11:20

12:16 12:16 Newark 8:30 12:57

1:52 1:52 Trenton 2:28 11:50

2:27 3:01 Phila. (Broad Street) 1:17 10:32

8:15 8:50 Wilmington 12:25 9:42

6:30 2:30 Balto. (Union Station) 2:00 11:10

A. M. P. M. A. M. P. M.

Leave Arrive

11:45 12:10 Delmar 8:45 6:51

11:59 6:57 Salisbury 8:30 6:50

12:06 8:21 Fruitland 8:21 6:40

12:12 A. M. Eden 12:13 A. M.

12:18 Loretto 12:18

12:25 7:40 Princess Anne 8:00 7:35

12:10 7:45 King's Creek 7:53 7:30

12:54 Costen 12:54

1:00 Pocomoke 1:00

Arrive Leave

2:28 12:25 7:40 Princess Anne 7:35 11:55

2:38 12:30 7:45 King's Creek 7:11 10:55

3:00 12:40 7:50 Westover 7:15 10:40

3:25 12:50 7:57 Kingston 7:03 10:20

3:45 1:00 7:54 Marion 6:53 10:05

4:05 1:10 7:59 Hopewell 6:41 9:45

4:30 1:20 8:15 Crisfield 6:35 9:30

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6:30 2:30 Balto. (Union Station) 2:00 11:10

A. M. P. M. A. M. P. M.

Leave Arrive

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# BABYLAND

"The delight of the Nursery, the  
Mother's resource,"  
1891.

All the nursery children (and the mothers too) who have delighted in Miss Poulsson's charming "Finger-Plays" and "Baby Bun" stories will rejoice to know that she is writing a series of

## TALES FROM A TOY CLOSET.

The first two will be "The Paris Pig" and "The Egg that Hatched Brownies." Mr. Bridgman who so gracefully and ingeniously illustrated the "Finger-Plays" will make the pictures.

In place of Toddlekins and her Polly, the BABYLAND children will have two new playfellows through the year, "Dot" and "Ditto" — Ditto is a little boy and Dot is a little girl, and there will be a dozen stories of their doings

## "AT DOT'S HOUSE."

The author, Miss Edith F. Foster, will also make the pictures.

There will be a great, many other stories about other little children, and about dogs and kitties, and a great many nursery rhymes and large beautiful pictures, and funny ones too. January begins the new volume.

*Fifty cents a year, postpaid.*

D. LOTHROP CO., Boston.

# THE PANSY

1891.

ISABELLA M. ALDEN } Editors.  
G. R. ALDEN }

THE PANSY for 1891 will be brimful of good things for the boys and girls. PANSY has prepared a new serial.

## TWENTY MINUTES LATE.

PANSY'S GOLDEN TEXT STORIES will be under the general title THE EXACT TRUTH.

MARGARET SIDNEY will write about THE FRISBIE SCHOOL. A stirring tale.

MRS. C. M. LIVINGSTON will continue the deservedly popular BABY'S CORNER.

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

SUNDAY AFTERNOON will be a new corner in the PANSY.

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

THE J. S. C. E., which letters mean, as you have all come to know, "Junior Society of Christian Endeavor," and THE BIBLE HAND READINGS, will be continued as heretofore.

As to the other features—Sparks from History, P. S. Corner, All Along The Line, and the Missionary Department—these will be made better than ever before.

THE PANSY is \$1.00 a year. The new volume begins with the November number.

You can get your own subscription free by sending two new subscribers with two dollars to pay for the same. Remit direct to the publishers.

D. LOTHROP CO., Boston.

# LEA'S

FLOUR,  
TABLE CORN MEAL,  
HOMINY,  
AND  
HOMINY GRITS.

WE HAVE LEARNED BY EXPERIENCE THAT A GUARANTEE SHOULD BE WORTH SOMETHING TO A BUYER.

After seven years' experience in the Music Business we are convinced that it's good policy for the buyer of a Piano or Organ to buy of a dealer who will be accessible in case of need.

All reputable instruments have, or should have a guarantee of from five to seven years—a sufficient time to protect the buyer against any defect of material or workmanship that may be developed by time. We are also convinced that such defect may exist more or less in all makes of instruments, in spite of the best of care in the selection of material and in the construction. We find that it pays us to buy of a reputable manufacturer, who is ready at all times to make good any such defect.

We do not claim to sell all the good instruments that are sold, nor that the makes that we have are the only good ones that are made, but we do claim that the instruments we sell are as good as any that are made, and are all warranted for the full term of years usually given by the best dealers; and the constant increase of our business warrants us in believing that our instruments, our prices, and our guarantees are satisfactory to our people. We are here to stay and propose to make our establishment a safe place to invest the amount of money necessary to purchase a reliable instrument. We have improved and beautified our warerooms and filled them full of reliable instruments, and our prices are reasonable and right, and all we ask, in your interest and ours, is a thorough inspection of our instruments and prices when in need of something reliable in this line. We extend to all, whether wishing to purchase or not, a cordial invitation to call and see us. Mr. N. F. Hadley and Mr. W. M. S. Brown, the competent managers of the Music Department, will take pleasure in making your visit pleasant.

## S. H. BAYNARD,

S. W. Corner Fifth and Market Streets, Wilmington, Delaware.

# ADAMS & BROTHER,

504 MARKET ST., WILMINGTON, DEL.

LARGEST DEALERS, WHOLESALE AND RETAIL, IN THE STATE.

Novelties, Wooden Ware, Willow Goods, Tinware,  
Bird Cages, Agate Iron Ware, Oil Cloths,

## DRY GOODS, NOTIONS, SHOES, RUBBER BOOTS AND SHOES,

Toys, Dolls, and Doll's Outfits, Doll's Carriages, Express Wagons, Velocipedes, Tricycles, Bicycles, Swinging Horses, Shooflys, Chairs, Bureaus, Bedsteads, Tea Sets, Tool Chests, Books, Sleds, Coasters, Games of every Description, Banks, Music Boxes, Mouth Organs, Flags, Fire Works, Lanterns, etc.

RELIABLE GOODS AT LOW PRICES.

# LAWTON'S CHINA BAZAAR.



We are now ready with our  
15th Annual Holiday display  
of . . . . .

Silver Plated  
Ware,  
Lamps, China,  
Glass,  
Bric-a-Brac.

The lines never have been  
so complete, and prices never  
lower. We show over 100  
styles of decorated China Sets.  
Prices from \$9.00 to \$400.00  
the Set. You are invited to  
give us a call.



Lawton's  
CHINA BAZAAR,  
611 Market Street,  
Wilmington, Del.



**Prof. WEIL, Scientific Optician,**

Eyes examined free of charge. Glasses bought for presents will be exchanged if not suitable after the holidays.

305 Market St., Wilmington, Del

ALLAN W. HARTING,

**SIGN PAINTER,**

No. 221 West Seventh Street, WILMINGTON, DEL.

**HOLIDAY NOVELTIES.**

**BOTTLES:**

FANCY CUT AND PRESSED GLASS. PERFUMERY of all kinds for filling them.

**HAIR BRUSHES:**

Plain, Serviceable, and Fancy.

**LEATHER GOODS:**

Sole Leather TRAVELING CASES AND ROLLS. Also, in FANCY LEATHER in great variety. Just what a gentleman needs when traveling.

Z. JAMES BELT,

Pharmacist,

SIXTH AND MARKET STS., WILMINGTON, DEL.

**CITY STEAM LAUNDRY**

S. E. Cor. Sixth and Shipley Sts., WILMINGTON, DEL.

Orders by mail promptly attended to. Goods called for and delivered free of charge. Satisfaction Guaranteed.

W. BRADWAY, Proprietor.

**GARDNER'S RESTAURANT,**

S. E. COR. 7TH AND SHIPLEY STS., Wilmington, Delaware.

Oysters and Ice Cream Wholesale and Retail. TELEPHONE 412.



FOR SALE BY

**J. Miller Thomas**

604 MARKET ST.,

Wilmington, Delaware.

**Dubell, THE HATTER.**

No. 2. East Third Street,

WILMINGTON, DELAWARE.

Largest Stock and Lowest Prices in the City.

**HOLIDAY PERFUMERY !!!**

Our list includes Easter Buds, Crab Apple Blossom, Lilac Bloom, Fedora, Cherry Blossom, May Bells, Heliotrope, Cashmere Bouquet, Seely's Orchid Flowers and Heliodor, besides all regular odors.

BLOCKSOM & SPEAR, Druggists,

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