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FOR CHRIST AND HIS CHURCH.

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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 20, 1890.

VOLUME XVI.
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Christmas Greetings.

To each and all our valued patrons, THE PENINSULA METHODIST, offers the compliments of the season; wishing that every reader may find in these holidays, a realization of the beneficent purpose of the advent of our Lord, as announced by the angel choir to the watching shepherds, "peace on earth, good will toward men."

The festival is pre-eminently unselfish; its inspiration is God's "unspeakable gift," and his creature man showeth most like unto the glorious author of his being, as he follows the divine example, in ministering to others' weal. The purest and the highest happiness comes to him, who does what he can, to make his "neighbor" happy. The Friend of God was assured of blessedness, as he was himself to prove a blessing to all the nations of the earth; so will it be with us. "He most serves himself, who serves his country best," said an eminent statesman; in a higher sense, he most truly serves himself, who most faithfully serves his fellows.

There can but be some homes, where the sombre yew displaces the bright holly; where clouds fleck the cerulean vault, if they do not draw so thick a veil over the face of the sun, as to shut out the light; where sorrow and suffering make the merry bells of Christmas almost a mockery.

Even here the kindness of sympathizing hearts may find a joy, in bringing choice spices and costly ointment, to attest their love. To the sorrowful, Christmas brings the only real comfort; and through our tears, the light of hope and trust may assume hues of rainbow beauty; for is it not the mission of the Christ of Bethlehem, to bring us all, where "tears are forever wiped away from our eyes?" To one and all we say, A Happy Christmas.

Construing the Vote.

In *The Michigan Christian Advocate*, one of the very best of our non-official Church weeklies, we always find such an ample supply of eligible material, both in variety and quality, that we scarcely ever need go any where else, to forage for our readers. Our esteemed confrere is generally in accord with progressive thought and independent journalizing. As might be ex-

pected, from his masterly argument for the admission of the five "elect ladies," before the last General Conference, he is a strong advocate for the obliteration of sex discrimination in the provisions of our Discipline, respecting the eligibility of delegates to the grand council of the Church. We quote the following from his issue of the 13th inst.:

"THE FAILURE."

The *Northern Christian Advocate* of last week, while conceding that the majority of the votes are probably in favor of woman's eligibility, goes on to disparage the movement, by saying that the lightness of the vote indicates little more than "general and inveterate apathy on the subject," and says it is now the business of the Church to consider "the expediency of proceeding to make the change proposed, in view of the failure of the church to express any general desire therefor." We were sure, that in case the question carried, the opposition would proceed to belittle the significance of the vote. But let us examine the facts. Here are five women, actually elected delegates to the General Conference of 1888. A protest is made against seating them. The bishops decide, that the names of the ladies shall not be called, until the constitutionality of the question is settled. The General Conference proceeds with the discussion. After several days' deliberation, the opposition proposes that the Church shall vote upon the question; believing, as one said, that "the membership would repudiate the whole thing." The question is submitted. The vote is taken. But the Church does not "repudiate." Not even does a majority of those voting repudiate. Yet the *Northern* calls the movement a "failure." Would it have done so had the majority been against? Scarcely. But we shall see, whether Methodist preachers generally view the situation, as does our esteemed contemporary.

"I would rather hear a good old-fashioned exhortation, than two-thirds of the sermons."

This was said by a laymen of wealth position, and mental acuteness; a resident of a great city; connected with our chief denominational interests: a trustee of colleges, theological seminaries, hospitals; a public-spirited citizen; the very man, to whom the average preacher would think he must preach "one of my greatest sermons."—*The Christian Advocate*, N. Y.

"The difficulty with too many of 'the sermons' is, that the preacher spends more time and thought in making a fine setting, than in securing a

first-water gem; the beautiful dish is of more account than the quality of the food that is placed upon it. The people, whether "wealthy" or poor, are hungry for the bread of life; and the most eloquent and learned disquisitions about the truth, cannot be a satisfying substitute for the truth itself. "The old-fashioned exhortation" never fails to offer Christ, as a present, personal, and all-sufficient Savior; "the sermons" too often divert the attention to the skill and personality of the speaker, and the hearer goes away, pleased, it may be, with him, but hungry for his Master. We think, however, that Dr. Buckley's "wealthy" friend, is exceptionally unfortunate in his experiences. As far as we have observed, "two-thirds of the sermons" are at least equal to the best of "old-fashioned exhortations" and we question, if as many as one-third are fairly obnoxious to this severe criticism. The vast mass of sermons are honest and earnest expositions of the word, and seldom fail to profit, when mixed with faith in them that hear.

HOW ARE THE MIGHTY FALLEN!

In allusion to the lamentable fall of Parnell, the great Irish leader, Dr. Buckley says: "He adds another to the succession of great men, overthrown by intrigues with 'weak and wicked women.'" Samson, David, Solomon, Pompey, Caesar, Mark Anthony, unconquerable upon the field of battle or unsurpassed in wisdom, thus became weak as other men. In every profession and station, it has been shown, and never more impressively than in this country, that "nothing so obscures reason in man," as "upstart passion" and illicit entanglements."

This is well said from the masculine point of view, and should be a warning to our side of the house, to be on our guard, against the wiles of the devil, through the agency of "weak or wicked women." But may it not be just possible, that Mr. Parnell, as well as the other lurid examples cited by the Doctor, were the "weak or wicked" ones, and themselves chiefly responsible in the premises.

We know the first woman was tempted to her fall; and it is highly probable that the subsequent dark record of ruined souls will show, that the primal guilt rests upon the sterner sex.

O'Shea's wife may have been "a weak

or wicked woman"; but it is very plain that Mr. Parnell was both very weak and very wicked. The only sure means by which men (using the word generally) may cleanse their ways, whether young or older, is by taking heed thereto according to the word of God: remembering the counsel, "keep thy heart with all diligence; for out of it are the issues of life." With the environment of such principles, the reply of the youthful Hebrew to his tempter, instantly comes to mind, "How can I do this great wickedness, and sin against God."

Large Bequests.

Daniel B. Fayerweather, a successful leather merchant of New York city, has recently died; bequeathing \$2,100,000 to various educational institutions, \$95,000 to hospitals, and generous amounts besides to relatives, employes, and servants.

Our own Wesleyan University, Middletown, Conn., receives \$100,000, as do ten other universities and colleges; among which are Lincoln University, Oxford, Pa., an institution for colored youth, the University of Virginia, and Hampton University.

In broad contrast with the above, comes the report of the disposition of his vast estate, by the late successful banker, August Belmont. The New York correspondent of the *Philadelphia Public Ledger*, says:

"The great banker leaves his wealth to the members of his family. Mrs. Belmont receives his houses, furniture, and splendid collection of paintings, and the income on \$1,346,416 securities, which will amount to over \$60,000; his daughter, a yearly income of \$25,000. Ex-Congressman Perry Belmont receives an income of \$19,400 a year; the securities being maintained in trust for the benefit of his heirs. The other two sons, receive a like income, under the same conditions. All the residue of the estate is to be divided between the three sons. Mrs. Belmont and Walter Lutgen, are made executors.

Bishop D. A. Goodsell has returned to his official residence Fort Worth, Texas. As he travels much in that state, *The Advocate* says, "communications will reach him quickly, through his brother, Rev. G. H. Goosell, 150 Fifth Avenue N. Y."

Communications.

Our Educational Work.

The annual meeting of the Board of Education, was held in New York, Dec. 3; Bishops Andrews and Hurst, Drs. A. S. Hunt, L. R. Fiske, J. W. Lindsay, H. B. Ridgeway, Messrs. J. D. Slayback, Joseph S. Stout, Mark Hoyt, and the Corresponding Secretary were present, and the reports showed a marked prosperity in every department of work.

The treasurer reported an increase of \$10,000 in cash collections; the total being \$52,000. With a greater increase in returned loans, the total income for the year amounts to \$69,368.

The invested fund is now \$226,000; and special efforts are making to collect the loans previous to 1886. The collections came from about 5,600 Sunday-schools.

Number of beneficiaries to Jan. 1, 1886	1,058
Number paid in full	155
Amount of loans to beneficiaries	\$94,268 15
Amount paid on same	\$1,1957 62
Balance sent for collection	\$70,389 93

Every one indebted to the Board will please write to the corresponding secretary, and give his address. The Board's policy is to grant aid only as a loan; but reserves the right to cancel obligations, in consideration of broken health, or five years' foreign missionary or frontier service under pressing circumstances.

The entire amount of the collections is now distributed equitably among the several Conferences. The amount thus disbursed the past school year was \$42,173.96 to students distributed in 100 different colleges, theological schools, and academies.

Beneficiaries aided last year	935
Formerly aided	431
Aided first time	504
Male	814
Female	121
New England	81
Middle States	172
Western States	384
Southern States	217
Foreign Missions	81
Ministry	713
Missionary	119
Teaching	100
Other callings	55
Average amount loaned each one, for the year	\$45.68
Total number aided to the end of the last school year	3,207

Some bequests have been made; and \$50,000 was appropriated for the school year, ending June next.

A carefully prepared plan of unification of the work was adopted, and will be sent to all Conference Educational Societies for their consideration. An amicable adjustment will be profitable to all our educational work, and will be welcomed by the whole Church. Dr. Payne reported, he had visited

28 Conferences during the year, and traveled 22,000 miles.

The following extracts are from Secretary Payne's report.

"Several Sunday-schools have made contributions this year for some one beneficiary, either indicated by the school itself or by this Board; the school contributing either \$50 or \$100 for this purpose. This is an excellent plan. By correspondence between the person receiving aid, and the school granting it, a special interest is awakened. There are hundreds of schools, that might thus contribute \$100 annually."

Children's Day was observed more generally than ever before, and the exercises prepared by the Board, were largely sold. It is encouraging to know, that probably 750,000 of our exercises were used the last Children's Day. This festive occasion is steadily increasing in popularity, and the Board's program must compete with outside productions.

"From extensive travel in various sections of our Church, and a constant study of its educational interests, two imperative necessities have been forced upon my convictions. The first is that of a thoroughly equipped ministry.

About 1,000 are added to the ministry of our Church every year, and only a sadly small proportion of them have had anything like such educational advantages, as the exactions of this age demand.

It is essential, that a higher standard of ministerial qualifications should be kept before our people; and a corresponding sentiment must be made throughout the Church. It is believed, that largely through the agency of this Board, such a sentiment is being created, and hundreds of young men are turning aside from a too rapid entrance upon the work of the ministry, and are led to enter our institutions of learning.

The second necessity is that of unifying and connectionalizing our educational interests.

The independence of connectional authority on the part of nearly all of our schools, their planting and maintenance under merely local influence, their frequent unwise location, not seldom determined by real-estate speculation, and their limited territorial support, make the history of large numbers of our schools a history of weakness, struggle, and defeat. The Church has thus lost more schools of various grades, supposed to be started and conducted under Methodist auspices, in this country, than it has remaining. I think there is a growing sentiment, that so-called Methodist schools must hereafter have behind them some genuine connectional authority, that shall have an actual voice in their location, establishment, and general direction, which will

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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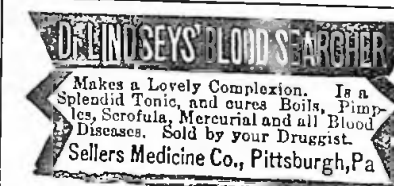
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prevent this great waste of money and effort.

The General Conference has already taken some action in the matter. It has asked those who start new schools, the Board of Education as to the location and character of these schools. The original charter of the Board looked toward supervising the locating and establishment of schools, but unfortunately, it has not had sufficient authority or power to enforce its provisions.

A consolidated system of education for the entire Church, with a great university at Washington for professional and technical studies, as now contemplated, not interfering with existing institutions, but affiliated with them, will be a crowning work for Methodism; and all who participate in securing this grand consummation will have their meed of honor and reward.

"I confidently look to see the time, at no distant day, when men of wealth will see, there is no place, where they can put their money to accomplish so much good, in its far-reaching effects to every interest of the Church, as to commit it to this Board in trust, either as a loan fund in aid of students, as we are now doing, or to be administered directly in aid of institutions of learning. Why should we not expect to find more than one man in the Church, and that not many years hence, who will do for Methodist educational work, what Peabody, and Hand, and Slater, and Clark, and Johns Hopkins, and many others, have done in their respective spheres? The Methodist Church longingly and prayerfully watches and waits for the coming of such noble benefactors, to lift its educational interests up to their rightful supremacy, and by so doing to build up the whole Church, while they earn for themselves an honored immortality."

A Pittsburgh peddler, just recovering from the effects of a debauch, got himself committed to jail for five days in order that he might be free, for a short time at least, from the temptation of taking any more liquor. As he was walking to prison, alone, he became thirsty, and offered to sell his commitment to a passer-by for twenty-five cents; but as the proposal was naturally declined, the peddler went on his way to voluntary incarceration.

In the decennial celebration in Portland, all the societies of the city will unite; the anniversary meeting being held February 2nd, in Williston church where the first society was started ten years ago. The meetings will last three days and some of the ablest speakers in the country will participate. Those desiring to attend can obtain particulars of Mr. C. E. Leech, Portland, Maine.

Miscellaneous.

SINGING ON THE BATTLE FIELD.

[Headley relates, in his "Life of General Grant," that as the wounded were borne from the field of Shiloh, a fatally wounded captain, after speaking of his sufferings through the preceding night, said: "I could not help singing that beautiful hymn—'When I can read my title clear.' There was a Christian brother in the bush near me. I could not see him, but I could hear him. He took of the strain; and beyond him another and another caught it up, all over the terrible battle field of Shiloh. That night the echo was resounding; and we made the field of battle ring with hymns of praise to God."]

Like a bird of prey, the midnight spreads her black and brooding wings,
Where throughout the trampled woodlands still the smoke of battle clings.

Blazing shells shriek through the forest, and an instant light the scene;
And heart-breaking, through the darkness, in the ghastly hush between,

Come the groans of wounded soldiers, helpless on the blood-soaked ground.
There is horror in the silence; there is horror in the sound.

Pitiless the rain from heaven has beat on us lying here;
But the storm's rude hand is lifted, and once more the sky is clear;

And the silver stars are crowding to the watch-towers in the sky,
Whence the spirits of dead soldiers mark their patriot comrades die.

Through the terror of the stillness, through the anguish of the moans,
Come the words, half sung, half whispered, in exultant, hopeful tones—

"When I can read my title clear
To mansions in the skies—"

Heads are lifted, groans are stifled, wounded men forget their pain,
E'en the dying wait to listen to that sweet and holy strain—

"I'll bid farewell to every fear,
And wipe my weeping eyes."

Faint the soldier's voice is growing, but another clear and strong,
Then another, and another, swell the tide of solemn song—

"When I can read my title clear
To mansions in the skies,

Dr. Moore, in this week's *Western*, "culls" the following, from a private letter;

"Saturday was a lovely day. We went aboard the *Etruria* at half-past one, and found a crowd there to see Miss Thoburn off. There were flowers, presents, messages, telegrams, etc. The Church Extension Society was in session, and those good men did without their dinners to show honor to the departure of this one missionary. Bishops Joyce, Walden, and Hurst; Drs. Butts, Lowry, Payne, Reed, Baldwin, and a host of others, made quite a crowd, and the feeling was so genuine it went to my heart. Miss Thoburn looked ten years younger. She told me she felt so uplifted, so comforted. She had no personal anxieties. She had laid her burden down here, and the one on the other side was not yet taken up, and so she was resting, feeling sure God was leading her. Then her face was turned

India-ward, and it shone when this thought came uppermost. At two we were ordered ashore. She broke down just at the last, but recovered herself almost immediately. We went forward on the pier to watch the ship glide out into the harbor. A large crowd was there, but the eyes of the Methodist group were fixed on Miss Thoburn and the two missionaries with her, standing a little apart. We could see Miss Thoburn's bunch of yellow chrysanthemums and her waving handkerchief, until they faded from sight. Bishop Joyce's fervent "The blessing of the Lord go with her," was echoed by many. I heard some one behind me say: "No woman in Methodism carries the love of so many hearts and wields the influence of Miss Thoburn."

There is a closer relation between manners and morals than many seem to suppose. We do not mean in a minister signifies that he is seriously lacking in good morals. And yet, if he habitually exhibits a lack of refinement, in his salutation and allusions to others, it betrays a want of that high-toned morality which ought to characterize all ministers. It is a fact which cannot be disputed, that a minister's manners, be they refined or otherwise, have much to do in moulding the manners, not only of the members of his church, but of general society.—*Selected.*

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SINGING ON THE BATTLE-FIELD.

(Concluded from Page 3).

I'll bid farewell to every fear,
And wipe my weeping eyes."

O'er the field the weary soldiers catch the
failing, faltering notes.
Till that song of praise and triumph echoes
from a hundred throats.

Dying men smile, as they sing it with their
last-drawn earthly breath;
And their souls go out in music to the
shadowland of death—

"Let cares like a wild deluge come,
Let storms of sorrow fall;
So I but safely reach my home,
My God, my heaven, my all!"

Oh, my soul! take thou the lesson! On the
battle-field, where wrong
For a season right has vanquished, lift thy
voice in hopeful song.

Though the storms have beat upon thee,
though thy wounds are deep and red,
Clear the sky is growing o'er thee, stars of
hope shine out o'erhead.

Spirit comrades watch thy struggles; let
them hear the hero ring
Through thy voice, triumphant, hopeful; in
the darkness sing! soul, sing!

"There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast!"

Sing, my soul! No prize worth winning e'er
was gained without a scar;
Every word drives back a storm cloud;
every note brings out a star.

—*Jesse F. O'Donnell, in the New England
Magazine.*

Xmas Holiday Rates on the
B. & O.

The B. & O. R. R. Co. will this year fol-
low its annual custom of selling excursion
tickets at greatly reduced rates on all its
lines during the Christmas holidays. The
sale of excursion tickets will begin at all
B. & O. stations east of the Ohio River,
December 24th, and will continue until
January 1st, inclusive. All tickets will be
good for return passage until January 5th,
1891, inclusive.

The report of West Presbyterian
Church this city for the year ending Nov.
30 has the following; Received from the
debt committee, \$7,256; from plate
collections, \$710.05; from pew rent,
\$3 200.07; from notes, discounted for
church debt and interest, \$6,900; from
rent of parsonage, \$320, from sale of
parsonage, \$231.50; total receipts, \$19,
154.07; paid for salary of pastor, \$2,500;
for salary of organist, \$300; for salary
of chorister, \$250. for interest on mort-
gage, \$600; on account of bonded debt,
\$5 000; bills payable on account of notes
discounted, \$8,255; total expenditures,
\$18,960.54; balance to credit of ac-
count for current expenses, \$193.53.
The present bonded debt is \$9 000, and
there are \$2,000 in the hands of the
debt committee. The present floating
debt is \$770; present assets, \$667.53;
amount due church, \$268.14.

Missionaries in Korea have formed,
the "Korean Religious Tract Society,"
of which Rev. F. Ohlinger is president.
They represent different Protestant
missionary societies, and the design is to
circulate undenominational religious
literature.

Correspondence.

From the Holy City.

[Through the kindness of a friend, we
are able to lay before our readers, the fol-
lowing interesting letter. It may call the
attention of some of our men or women of
wealth, to the door for mission work, in
that land once blessed with the bodily pres-
ence of our adorable Lord.

EDITOR.]

MY DEAR MADAM: — I write to
thank you, for the package of *Heathen
Woman's Friend*, received by me the
5th. I hope the Lord may speak through
them, as he has in your own land.

There is much work for the Master
here, but with little spiritual power
manifested. I long to see the spirit of
Pentecostal days, and believe, as we
near the end of the age, He will again
glorify the name of Jesus by many
works of power.

Jerusalem is rapidly being built up;
the sound of the mason, the hammer
and the chisel, are heard on every hand.
Joppa road is lined with buildings, on
both sides, from the gate up to Teil's
hotel; and in every direction outside
the walls, new buildings are in process
of erection.

The French and Russians, are spread-
ing their churches more and more in
every direction, and converts are spring-
ing up. Would that Protestants were
as active!

We read of the great wealth in
America. Why do not some of her
millionaires invest for the Lord here?
How good it would be, to have Meth-
odist fire and enthusiasm working
among these poor people! Strange,
that the great body of Methodists, have
not planted a standard, in this historic
and sacred land.

The English church is too conserva-
tive and ritualistic. Simple preach-
ing, by men without gowns, and the
Bible alone being taught, are what my
heart longs to see. God grant, we
may have Holy Ghost preaching here,
and the pure gospel of Jesus taught!
America could well afford to send a
small army of workers here, and be all
the richer at home. We increase by
giving out. You will hear from me
again, as soon as I have sold out here,
which, I hope, will be in the near fu-
ture. I hope you are all prospering,
in soul and body. With Christian love,
and many thanks, I am, yours very
truly,

S. R.

Jerusalem, Palestine Nov., 11th 1890.

"Ladies' Hall."

The members of the Methodist Epis-
copal Church, in the bounds of the
Wilmington Conference, ought to be
interested in the complete success of
this enterprise; and we presume they
are, so far as they are informed as to
the facts.

The building is now in progress of
erection. The walls are going up, and
the first-floor joists are laid. The first
payment, ten per cent of the cost, has
been paid; and the second payment will
be required soon. It is to be finished,
in time for use, so the trustees will not
have to rent again for the accommoda-
tion of the young ladies.

An apportionment of \$12,000 was
made to the several charges, by the
presiding elders, by order of the Con-
ference at its session in 1888, in the
hope, that the entire sum would be re-
alized; if not in one year, certainly in
the course of two or three years. By
our next session, this time will have
elapsed; and yet, comparatively few
charges have responded. Some have
paid in full, others in part, and some
not at all. The churches which have
paid in full are not, as a rule, the
ablest, but in some instances, those least
able.

The action of the Conference in
1888, ordering the apportionment, has
been subject of notice by that body in
each subsequent session. In the min-
utes of 1889, the several amounts, as
apportioned, and paid or not paid, ap-
pear on page 40, with those for Mis-
sions and Conference Claimants.

What can be done to secure the co-
operation of all our churches, in what
Bishop Simpson characterized as "the
most important enterprise of Peninsula
Methodism?"

If we do not provide educational
facilities for our daughters, to whom
shall we commit that work? Our
work in this line has been well done,
thus far. The graduates of our Acad-
emy, young men and women take rank
with the best of those who are admitted
to the colleges to which they apply;
and some of them are occupying ex-
ceedingly creditable positions in pro-
fessional and business life. Is there
not an imperative obligation upon us
all, and is it not a matter of real inter-
est to us, to unite, in heartily support-
ing the Academy in the present un-
dertaking? Surely none will say nay.

While most serious financial diffi-
culties met us, in the inception of our
Academy building enterprise, the at-
tempt to build a LADIES' HALL has
not encountered any serious difficulty
thus far; nor do we anticipate any.
But the Methodist people of this Pe-
ninsula ought to place this enterprise
upon a firm basis.

Our bonded debt has been less than
\$10,000; and we can easily carry \$20,-
000 when this improvement is completed
if there should be a necessity to do so.
But this ought not to be. Will not
preachers and people join, to say, it
shall not be so? The amounts appor-
tioned to the churches, if collected
and paid over to the trustees, will en-
able us to finish and furnish the Ladies'

A Planters Experience.

"My plantation is in a malarial dis-
trict, where fever and ague prevailed.
I employ 150 hands; frequently half
of them were sick. I was nearly dis-
couraged when I began the use of

Tutt's Pills

The result was marvellous. My men
became strong and hearty, and I have
had no further trouble. With these
pills, I would not fear to live in any
swamp." E. RIVAL, Bayou Sara, La.

Sold Everywhere.

Office, 39 & 41 Park Place, New York.

GO TO JOHNSON & BARNHILL'S,
207 Market St., and see their line of
Holiday Goods. There you will find pres-
ents combining utility and beauty; ren-
dering them doubly acceptable to recipient,
and making them daily reminders of your
remembrance.

For your own protection and information
you see their SECRETARY AND CABINET
BOOK CASES,

Ladies' Desks, Reed Rockers,
Plush Rockers, Costumers,
Easels, Commodes,

Blacking Cases;

And for the children take your choice of
TOY CHAIRS AND ROCKERS, TOY TABLES
AND CHILDREN'S DESKS.

A full line of Furniture for Parlor,
Dining Room, Library and Kitchen
from which you may select some long-
wished-for article.

Goods will be laid away carefully with
your name attached, and delivered at any
time subject to your order.

Johnson & Barnhill,
207 MARKET STREET,
Wilmington, Delaware.

1890 WINTER 1891
CARHART & CO.,
ZION, MARYLAND.

Frost in the air cold weather
has come and always will come.
Come and see the goods which
we now have for you.

Black Dress Goods.
Colors in Cloth Henriette,
Canton Flannels,
Red and Grey Flannels,
Ladies' and Children's
Coats and Jackets,
Bed Blankets, Horse Blankets.

Boots and Shoes.
For Ladies', Children and Men
and Boy's and Everybody.

Clothing!! Clothing!!
Don't forget it, we have a nice
line of these goods.

Buck and Dress Gloves,
Hats and Caps.

Everything found as represented.
Prices marked in plain figures.

TERMS CASH

J. M. C. C.

A. C. C.

Hall; leaving a bonded debt of less than \$18,000.

In such a financial situation, we can pay current expenses, and establish a sinking fund, which will pay the bonded debt.

A TRUSTEE.

Personality.

BY REV. R. C. JONES, A. M.

God is a being of absolute personality. He is ideal, divine, perfection. One of the purposes of the coming of the Son of man was, to show us ideal human perfection. As a man, "He is the chiefest among ten thousand; yea, he is altogether lovely;" and the influence of His personality is one of the great factors in lifting up our race.

It was this divine man, who said, "Be ye perfect, even as your Father, which is in heaven is perfect;" that is, fill up your place in the universe.

Kant says, "There is in every man a divine ideal, the type after which he was created, the germ of a perfect person. And it is the office of education, to cherish and direct the growth of these germs."

We accept the statement of this great mind; and only add, if he include the religion of Jesus, as an essential instrument of education, then it is complete.

God has a purpose, an ideal, in the individuality of every one of us; and that plan will work out for itself a corresponding environment; providing the powers of the soul are properly trained and developed.

Man will naturally find his sphere, by putting himself in the way of truth, and under the influence of that power which guides all men to their intended destiny.

We can only reach our best, and fulfill God's purpose concerning us, by doing all in our power to develop that distinctive personality, with which He has endowed us; and this is a three-fold personality, physical, mental, spiritual.

There is an individuality of the physical, plain to all observers. Variety is God's order. This is manifest in the features, the eyes, the hands, the voice. Paul calls our attention to this last in 1st Cor. 14, 10. "There are, it may be, so many kinds of voices in the world, and none of them is without signification." All bear the marks of a distinctive personality.

All who think put the stamp of their individuality upon all they produce; and every heart throbs and beats with its own peculiar emotions and impulses.

In spiritual life and character, all the good must attain to a refined and exalted manhood; but some souls are capable of a higher polish than others.

They are finer grained. The angel is more easily developed from their high-toned natures.

They were created with capacities for a higher state of being than others; whether this was the result of some accident in nature, or brought about by the laws of heredity, yet we cannot ignore the hard fact. With what splendor will such souls shine who have reached, or shall reach, the climax of their possible development.

But how many wrecks lie along the shores of time, because of neglected opportunities, wasted energies, and unimproved powers! God's plan has been defeated in thousands of lives; and the world, as well as the individual, has suffered irreparable loss, by the failure of men to cherish and improve God's ideal in them. For no one can do the work or develop the purpose of another.

But what encouragement for struggle self-sacrifice, and toil, there comes to us with a firm faith, that God has a purpose in our being, that he has put in us possibilities and powers, which, if developed, will not only bless the world with our lives and services, but give to us the most virile and beautiful natures, perfecting the divine ideal in us, and thus filling this discordant world with a holier harmony, and our souls with eternal joy.

Odessa, Del., Dec. 10, 1890.

For Opium Habit

USE HORSFORD'S ACID PHOSPHATE. DR. WM. POWELL, New York Mills, N. Y., says: "Its free use in breaking off the opium habit, has prevented that intense nervous prostration which always follows when the narcotic is withdrawn."

Wilmington District.

The returns are all in, and the vote on the admission of women to the Electoral and General Conferences is as follows:—

For admission	592
Against "	720

Total 1312

As reported last Conference there were 7753 members on Wilmington district; so that we have one vote, to every five members and a fraction.

At CHESTER-BETHEL all the members were invited to attend quarterly conference, Saturday evening, Dec. 13th, when I preached to an audience that filled the lecture room. The proceedings were explained, and the reports were intensely interesting.

The pastor A. P. Prettyman, stated that sixty-six had been received into full connection from last year's revival; and that he had made one hundred pastoral visits. He was unanimously invited to return the third year.

Sunday afternoon I visited the Sunday-school in EAST LAKE PARK, and found ninety in attendance. The offi-

cers and teachers are earnest and faithful, and the school is doing a good work.

MT. PLEASANT's fourth quarterly conference, to use the language of one of its members, "was very pleasant, indeed." Quite a missionary spirit has developed in the Sunday-school; their monthly collection for missions recently amounting to \$19.

In their revival meetings there were eighteen persons converted; all of whom joined the church.

Aunt Hannah R. Weldin has been appointed, to lead the class of young people formed of the new converts, and meets them every Sunday afternoon in her own home.

An exhorter in this quarterly conference was called upon, to take the place of a preacher who had been announced and was expected at a public service. He showed considerable tact, in his address, and uttered a truth which ought to be remembered and acted upon by all. For his exhortation he announced as his text, "They that wait upon the Lord, shall not be disappointed." We should go to the house of the Lord, not so much to hear men, as to wait on the Lord who is always present, and never disappoints.

The Epworth League is developing an earnest Christian spirit all over the district. The young men of Mt. Pleasant charge have requested their pastor, J. T. VanBurkalow, to arrange for a young men's prayer-meeting.

W. L. S. MURRAY.

Another "Disclaimer."

Editor, Peninsula Methodist;

Dear Brother.—Having read "Modern Jesuitism" by Alpha; also "Whom does he mean," by "A Methodist;" your editorial on the same topic; and the "Disclaimer," by Rev. John France, presiding elder of Easton district; I now enter my own denial, of ever having been a party to the outrages, complained of by Alpha, in his article on "Modern Jesuitism." If I am the presiding elder he means, I now, by these presents give him permission to publish all the facts in the case; but if I am not the man he means, of course I have no demand to make upon him.

T. O. AYRES,

Presiding elder of Salisbury district.

Holiday Excursion Tickets on the Pennsylvania Railroad.

In pursuance of the usual custom, the Pennsylvania Railroad Company announces that Christmas and New Year excursion tickets will be sold between all principal stations on its system at two cents per mile except between Philadelphia and New York and certain other stations on the United Railroads of New Jersey Division, where the regular excursion rate and limit will prevail. The tickets will be sold December 24th, 1890, to January 1st, 1891, valid for return passage until January 5th, inclusive.

Marriages.

ROWLEY.—CONNER.—In Conner's M. E. Church, Nov. 27, 1890, by Rev. E. H. Derrickson W. A. Rowley and Mary E. Conner, both of Worcester Co., Md.

DAVIS.—BOSTON.—Sunday, Nov. 30th 1890, by Rev. E. H. Derrickson, Edw. S. Davis and Ella Boston, both of Worcester Co., Md.

ELLIS.—BOWEN.—In Girdletree M. E. Church, Dec. 2, 1890, by Rev. E. H. Derrickson, Chas. R. Ellis and Mary E. Bowen of Franklin, Va.

CUSTIS.—HINMAN.—At Parksley, Va., Dec. 10, 1890, by Rev. H. S. Dulaney, Luther J. Custis and Nancy L. Hinman.

TOPPING.—BYRD.—Near Hallwood, Va., Nov. 12, 1890, by Rev. H. S. Dulaney Floyd W. Topping and Nellie S. Byrd.

DISCH.—EMERSON.—Dec. 10, 1890, at 7.30 P. M., in Bethel M. E. Church, Smyrna Circuit, by the pastor, Rev. R. K. Stephenson, Armwell Q. Disch and Minnie Emerson, both of Kent Co., Del.

All Around the Year.

The daintiest of new calendars for 1891 is that in sepia tints and color, by J. Pauline Suntor, on heavy cards, gilt edged, with silver tassels and chain. The Lee and Shepard calendars have acquired such prestige that they are induced to bring out an entirely new one for 1891, which far surpasses any yet issued in the designs and workmanship. In addition to the calendar for each month, each card contains a charming design and an appropriate sentiment in delicate tints and colors. The designs are mostly of chubby children in various scenes, drawn in the picturesque style of the artist, and, altogether, it is the handsomest and most delicate calendar yet offered.

This beautiful calendar sent by mail on receipt of fifty cents. Address J. MILLER THOMAS, 604 Market st., Wilmington Del.

Carl and Violet by N. D. Bagnell. 12 mo. price \$1.00. The faith, purity, and piety of Violet's character make this a charming story for young women, suitable for the Sunday School Library, or the home book-shelf.

By Canoe and Dog-train among the Cree and Salteaux Indians, by Egerton Ryerson Young (Missionary). Square 8vo. price \$1.25. A vivid account of missionary life among the red men, truthful, exciting and instructive. Profusely illustrated.

Maidie's Problem, and One of Themselves. Two stories of the KING'S DAUGHTERS by Margaret E. Sangster 12 mo. price 75c. One of the best girls' books, solving the problems, "What shall we do in the service of the King?" and "How shall we do it?"

Round Trip to Jamaica, W. I., via Pennsylvania Railroad.

The Pennsylvania Railroad Company announces that beginning on December 15th, round trip tickets to various points on the Island of Jamaica will be placed on sale at the principal ticket offices. The route is over the Pennsylvania Railroad and Atlantic Coast Line to Port Tampa, Florida, and thence by the new steamer service, which has just been inaugurated by the Plant Steamship Company. This route greatly reduces the length of the sea voyage, while it also avoids the rounding of Hatteras. The fine winter climate of the West Indies, and the great Jamaica International Exposition opening on January 27th, and continuing four months, will no doubt stimulate travel to the summer isles. The round trip rate from New York is \$132.50; Philadelphia, \$128.00; Baltimore, \$124.00; Washington, \$122.00, with proportionate figures from other principal points. The rate includes state-room and meals on the steamer, which leaves Port Tampa every alternate Thursday after December 4th. The return coupons are valid until May 31st, 1891.

The Sunday School.

LITHOGRAPH FOR SUNDAY, DECEMBER 21, 1900.
Lukes 24: 44-63.

BY REV. W. O. HOLWAY, D. D. M.

[Adapted from Zion's Herald.]
JESUS' PARTING WORDS.

GOLDEN TEXT.—"I go and prepare a place for you. I will come again and receive you unto myself." (John 14: 2.)

41. These are the (R. V., "my") words—that is, the fulfillment of them. Which I spoke.—They had been forgotten, perhaps, as unintelligible; now they are recalled and made plain. Law of Moses, etc.—Our Lord here brings up the three divisions of the Old Testament Scriptures—the Law, the Prophets, and the Psalms—to indicate that He refers to the sacred writings in their unity. The Law comprised the Pentateuch—the five books of Moses. The Prophets included Joshua, Judges, Kings, and the prophetic books, Daniel only excepted. The Psalms represented the third division—the Hagiographa—and contained, together with the Psalms, all the rest of the canon. Daniel, Ezra, Esther and Nehemiah being included in one book, and the Chronicles closing the whole.

"Our Lord makes quotations from, or direct reference to, passages in twenty-two out of the thirty-five books in the Old Testament. In Matthew He quotes nearly one hundred passages from nineteen books; in Mark, fifteen passages from thirteen books; in Luke, twenty-five passages from thirteen books; in John, eleven passages from six books. (Biblical Museum.)

45. Opened he their understanding (R. V., "mind")—"by a direct internal enlargement and enlivening of their spiritual faculties." (Whedon.) Says Van Oosterzee: "Not only must the Scriptures be opened for the understanding, but also the understanding and heart for the Scriptures, in order to understand the truth aright." He would have them grounded in the Word, and then endued with the Spirit; with these two weapons they would be irresistible. See John 14: 26, 16: 13. "He breathed on them," etc.

46, 47. Said unto them—probably by way of recapitulation. Thus it is written, etc.—Note the change in the R. V.: "Thus it is written, that the Christ should suffer," etc. "Here, as everywhere," says Schaaf, "suffering and glory are inseparably connected." Repentance and remission of sins.—In Matthew and Mark we have a formal commission to go and teach all nations, baptizing them, etc. Here new elements are introduced—preaching in the name of Jesus; preaching repentance and remission of sins; preaching as witnesses of the events; preaching, first of all, at Jerusalem to the very people who crucified Jesus. In his name.—"There is none other given under heaven among men whereby we must be saved." Among (R. V., "unto") all nations.—Every nation must have the Gospel. It is not a question of expediency, but of obedience, whether Christianity shall be carried to the heathen or not. Beginning at Jerusalem.—The Gospel was to enter upon its triumphant mission within the very walls where its Founder was condemned, and thence radiate to the ends of the earth.

48. Ye are witnesses.—"The word 'witness' afterward meant 'martyr' (which in fact, the Greek word itself); for Christ's witnesses died to support their testimony."

(Riddle.) The very idea of the apostolic office was to testify as witnesses to the great facts of Christ's life, death and resurrection. Hence said Peter: "We have not followed cunningly devised fables . . . but were eye witnesses." In like manner, St. John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . declares us unto you."

49. I send (R. V., "and forth") the promise of my Father.—See Isa. 43: 3; Ezek. 36: 27; Joel 2: 28-32. John the Baptist had alluded to it (Matt. 3: 11) and Jesus, in His last conversation with the eleven, had expressly promised it, (John 14: 16-20; 15: 26, 27; 16: 13, 24.) Until ye be endued (R. V., "clothed") with power from on high—the energy of the Holy Ghost gloriously imparted at Pentecost. "Christ's apostles could never have planted His Gospel and set up His kingdom in the world as they did, if they had not been endued with such a power."

"Since more appearances of the Risen Christ than these here narrated were well known to St. Paul (1 Cor. 15: 5-7,) it may be regarded as certain that they were known also to St. Luke. If he here omits them, it must be borne in mind that neither he nor any of the Evangelists profess to furnish a complete narrative." (Far- rar.)

50. He led them out—from Jerusalem. As far as to (R. V., "until they were over against") Bethany—not into the town itself; probably over the brow of the Mount of Olives, to some point on the eastern slope. "The traditional site of the ascension (now in the possession of the Mohammedans) is on the summit of the mount, in full sight of Jerusalem, and too far from Bethany to satisfy the narrative." (Schaaf.) Lifted up his hands—the gesture of blessing. Upon the threshold of the heavenly sanctuary which He is about to enter, He pronounces His high priestly benediction.

"He wished, however, to leave them in such a way that they should not think that He had simply vanished from them and wait for His present re-appearance. He would show them, as far as it could be shown, that He returned from the earth to His Father; that God took Him to Himself as He had taken Elias. They would be able to tell men, when they asked where He now was, that they had seen Him leave the world and pass through the skies to the eternal kingdoms, in His human body, to sit down at the right hand of God. The thought, He lives, He is with the Father, was henceforth to be the stay and joy of His followers in all ages." (Geikie.)

51. While he blessed them—in the very act. Parted from them—a visible separation; a corporeal, literal ascension, foretold by our Lord Himself, and expressly proclaimed by the apostles after the event. Carried up—thus condescending to that universal and ineradicable feeling in human minds that heaven is somewhere above us.

52. They worshiped him—paid Him divine honors. As He opened their understanding, they doubtless were led to see His essential deity. With great joy.—Sorrow no longer filled their hearts; courage and faith had replaced despair. Scarcely had the form of their ascending Lord disappeared from sight when two angels, in shining vesture, recalled their uplifted gaze to earth, and assured them of the certainty of His return.

53. Continually in the temple.—They spent

their time, principally, there, engaged in religious exercises; but "the upper room" was not neglected, and they were not in the temple when they were gathered "with one accord, in one place," and then came "the mighty rushing wind" and tongues of flame "raising and blessing God in work that is never out of season, and nothing better prepares the mind for the receiving of the Holy Ghost than holy joy and praise" (M. Henry). Anecdote omitted in R. V.

CHIMES OF JOY.

Carol ye with gladness,
Not in songs of earth;
On the Savior's birthday
Hallowed be our mirth.
While a thousand blessings
Fill our hearts with glee,
On Christmas Day we'll keep
The feast of Charity!

Shining angel music,
Discord sure must cease;
Who dare hate his brother,
On this Day of Peace?
While the heavens are telling
To mankind good-will,
Only love and kindness
Every bosom fill.

Let our hearts responding
To the seraph band,
With this morning's sunshine
Bright in every land!
Word and deed and prayer
Speed the grateful sound,
Bidding merry Christmas
All the world around.

—Dr. Muhlenberg.

WANTED.—Rev. J. F. Meredith, presiding elder of the Northwest Philadelphia District, desires a supply for a pulpit of Temple Church, near Pottstown. A young single man can be comfortably supported. Address the Elder at his residence, 2159 N. Thirteenth street, Phila.

PILES OR HEMORRHOIDS.

Permanently cured without pain. No knife or any dangerous instrument used. Where parties are responsible, no money required until they are well. Send for circular with reference. R. REED, M. D., 129 S. Thirteenth St., Phila.

50 STORIES 10c.
and 4 PIECES OF MUSIC.

To any one sending 10 cents, the WAVERLEY MAGAZINE will be sent for four weeks as a trial subscription. The regular price is four dollars per year. Each issue contains from ten to fifteen complete stories, comments on current events, puzzles, jokes, hints for the household, and the best of music—just the thing for long winter evenings. THINK what you get in four copies! 64 pages—256 columns of reading matter—300,000 words comprising over 50 complete stories, and vocal and instrumental music. (The latter is worth at least fifty cents.) and all for only Ten Cents! Of course you understand this offer is made to get you to give the paper a trial, knowing full well that you will become permanent subscribers. Address WAVERLEY MAGAZINE, Box 172, BOSTON, MASS.

J. T. PATRICK, Raleigh, N. C. has been chosen through Southern Governors to send out information to those wishing to invest in the South. Write him enclosing stamps.

The PENINSULA METHODIST from now till Jan. '92 for \$1 cash.

DON'T BE FOOLED



By sham watch clubs or chicanery jewelry installment houses into paying twice as much as a watch is worth, nor into signing their imprisoning contract, which is a legal document for burglary to rob the homes of the poor.

Judge Brey said, in sentencing one of their poor dupes to prison for thirty days, "that the system of installments and their contracts make poor people dishonest."

Twenty-year gold-filled cases, with Elgin, Waltham, Springfield, Columbia, Hanppden (or the great Railroad Watch), the Rockford works, \$16 and \$18. Nothing less will buy a thousand. Same as sold by installment watch clubs at \$25, \$28, \$40 and \$45.

Solid 14-karat Gold Cases, with nickel Elgin, Waltham, Springfield or Rockford works, \$28, \$40, \$43, according to weight of case. Same as sold by sham watch clubs at \$79.50, \$85 up to \$100. Just as much as they can beguile their dupes into paying. So that we can destroy the nefarious business of watch clubs we offer the following as the safest and most advantageous to working people and ourselves:

That is, not being able to pay the cash down, we are willing to accept 50c, \$1.00, \$2.00 or as much as can easily be spared a week or a month, and when \$5.00 is paid we loan a good steady-winding watch (worth more) until the balance of \$11.00 is paid, making \$16.00 in all, return the loaned watch, then we deliver the best and cheapest watch in the world for the money, with a written guarantee—20 years for the case and 3 years for the works.

Again, customers wishing a solid 14-karat gold case, with nickel Elgin, Waltham, Springfield or Rockford works, at \$28.00, \$40.00, \$43.00, according to weight of case, can go on paying the dollar or as much a week as they can spare, until the balance of \$22.00 is paid making \$55.00 in all, then we deliver a solid 14-karat gold case and choice of works, guaranteed to keep correct time for 3 years or the money refunded, and to be cleaned free of charge.

N. B.—Money paid is never forfeited. Not being able to take a watch as agreed, you can have any other article to the amount paid. In case of sickness or death, every penny refunded.

We have no collectors. You can pay as you please as long as you complete the payment within one year. Agents wanted in every town and village, in every mill factory or workshop to fight the clubs. Send for catalogue free. Call and examine. Will be pleased to show goods. Open evenings until 10 o'clock.

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PRACTICAL WATCHMAKER,
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A True Story in the History of the West London Mission.

THE ATHEIST SHOEMAKER,

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HUGH PRICE HUGHES, M. A.

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PENINSULA METHODIST OFFICE.

Temperance.

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

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

The Supreme Court and the Liquor Dealers.

The Supreme Court of the United States has been the stronghold of prohibitionists. The lower courts, federal and state, have often made decisions in the interest of the liquor dealers, but they have had no favors from the highest court. Except in the "original package" decision, its decisions have been all that a zealous opponent of the saloon and dram-shop could reasonably ask. Even this decision appears to have been, in fact, in the interest of prohibition, (although it looks like a bungling piece of work) and will in the end secure for state prohibitory law, an independence of the interstate commerce laws, so far as they relate to the sale of liquors. * * *

The police commissioners of San Francisco, who have the power by municipal ordinance to grant or refuse license for saloons, refused license to a certain applicant, who then sold without license. When arrested his plea was, that the city ordinance was in violation of the federal constitution, as it restricted his rights as a citizen of the United States. The circuit court, decided that the plea was valid; but now the highest court reverses the decision of the circuit court. Justice Field, in rendering, the decision says:

"It is undoubtedly true, that it is the right of every citizen to pursue any lawful business, subject only to such restrictions as are imposed upon all persons of the same age, sex, or condition. But the possession and enjoyment of this right, and indeed, of all rights, are subject to such restrictions, as may be deemed by the governing authority essential to the safety, health, peace, good order, and morals, of the community. Even liberty itself is not unrestricted license, to act according to one's will.

"It is urged, that, as the liquors are used as a beverage, and the injury following them if taken in excess is voluntarily inflicted, and is confined to the party offending, their sale should be without restrictions; the contention being, that what a man shall drink, equally with what he shall eat, is not properly matter for legislation.

"There is in this position, an assumption of a fact which does not exist, that when the liquors are taken in excess, the injuries are confined to the party offending. The injury, it is true, first falls upon him in his health, which the

habit undermines, in the morals, which it weakens, and in the self-abasement which it creates. But as it leads to neglect of business, and waste of property, and general demoralization, it effects also those who are immediately connected with and dependent upon him.

"By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dramshop, where intoxicating liquors, in small quantities to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime attributable to this, than to any other source. The sale of such liquors, in this way, has therefore been at all times considered proper subject of legislative regulation. For that matter, their sale by the glass may be absolutely prohibited. It is a question of public expediency and public morality, and not of Federal law.

"There is no inherent right of a citizen to sell intoxicating liquors, by retail; it is not a privilege of a citizen of the State, or of a citizen of the United States. In the prohibition or regulation of the traffic, discretion may be vested in officers, to decide to whom to grant and to whom to refuse liquor licenses. The officers, may not always exercise the power conferred upon them, with wisdom or justice to the parties effected. But that is a matter which does not affect the authority of the State, or one which can be brought under the cognizance of the United States."

This is a stunning blow, the hardest the liquor traffic has ever received in any court, and from which it cannot recover; for it is by the court from which there is no appeal. This decision fully reaffirms the police power of the States, in respect to the liquor traffic, and explains the meaning of the "original package" decision. The friends of prohibition are compensated, for the defeat in Nebraska. And if the Wilson bill is declared constitutional, we have all that we can ask from the highest court of the nation. The organ of the liquor traffic sees the force of this decision, and accuses the court of fanaticism, in this style:

"This decision shows, that our highest court is no longer governed by constitutional obligations, but has become the hot-bed of the craziest Puritanical fanaticism. If it had simply confined itself to once more pronouncing for the police powers of the States to regulate or prohibit the liquor traffic, in the above decision, nobody would have had anything to say. But to go beyond that, and to outlaw those who sell by the glass, as promoters of crime and misery, whose business may be absolutely prohibited without any compensation whatsoever, is indeed extraordinary.

"... With such a Supreme Court behind it, National prohibition is only a question of time and we no longer look upon the prohibitionists as visionists, when they cry: 'On to Washington! let us have national prohibition!'" —Central Christian Advocate.

A Ray of Hope.

For all who are held by the chains of scrofula or other diseases of the blood comes from Hood's Sarsaparilla, which by imparting the elements of good health and strength to the vital fluid, dissolves the bonds of disease and sets the captive free. No other remedy in existence combines the positive economy, the peculiar merit, and the medicinal power of Hood's Sarsaparilla.

Here is an object lesson on "The Strongest Drink;" Draw on the blackboard, under these words, a stream of water between banks of green grass, and if you can, with the aid of some bright boy or girl, draw a fountain in one field. Cut out of old picture books or papers pictures of a lion, a whale, a horse, an oak tree, one of California's giant trees, a cedar of Lebanon, or a banyan, a rose or a lily, an Arctic traveler, an African explorer, and a Christian workingman at hard toil. These all use the strongest drink, or get along best when they do. Pin one after another upon the board while you talk. If you can get a toy fountain, or arrange a siphon to drop water into a glass during the address, it will be a valuable addition. The idea is, to set forth vividly the blessings of pure water. If you have nothing better, use a large piece of cardboard, with the words, "The Strongest Drink," and pin your pictures, or as many of them as you have, upon it. We have found a bucket covered with moss or stones so as to form a well, with a small pitcher lowered into it by a rope, and glasses filled from it, very effective. Some little ones will have their mouths water for a drink after your lesson, and you can appropriately close by offering to each one a little of the strongest drink.—Philadelphia Methodist.

The temperance women of Moore's Hill, Ind., a small town which never had a liquor saloon until very recently, adopted a novel method to get rid of it. They visited it in relays, taking their knitting with them, and simply sat there knitting for dear life and saying nothing. In a town where everybody knew everybody else, customers did not feel like frequenting a saloon thus occupied, and so the ladies had it all to themselves, until the dealer confessed himself "knit out," and shut up shop.

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A SCARED EDITOR.

A rugged farmer stalked into the sanctum with a big whip under his arm. "Bo you the editor?" "I am," was the half apprehensive reply. "Here's two dollars—send me your paper, for life," he said. "You see," he went on, "our daughter was sick and like to die; she drooped and grew weak and pale, had headaches, no appetite, back ached, hands and feet like ice, couldn't sleep, backed with cough, and we thought she had consumption. No medicine helped her until she tried that Dr. Pierce's Favorite Prescription mentioned in your paper, when she began to mend in no time and is now well and handsome as a rose—put me down as a life subscriber." Now the editor is looking for another scare. The medicine has cured thousands afflicted as was the farmer's daughter, restoring the female functions to healthy action, and removing the obstructions and suppressions which caused her trouble. It is guaranteed to give satisfaction in every case, or price (\$1.00) refunded. It's a legitimate medicine, not a beverage. Contains no alcohol to inebriate; no syrup or sugar to ferment in the stomach and derange digestion. For a Book of 160 pages on Woman: Her Diseases and How to Cure them, (sent sealed in plain envelope) enclose ten cents, in stamps, to WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, Buffalo, N. Y.

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Peninsula Methodist.
 PUBLISHED WEEKLY BY
J. MILLER THOMAS,
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 WILMINGTON, DEL.

OFFICE, 504 MARKET STREET.
 TERMS OF SUBSCRIPTION.
 THIS PAPER IS PUBLISHED WEEKLY, ON FRIDAY MORNING, AT THE OFFICE OF THE PROPRIETOR, 504 MARKET STREET, WILMINGTON, DELAWARE, BY J. MILLER THOMAS.
 THE PRICE IS \$1.00 PER YEAR, IN ADVANCE.

WILMINGTON, DECEMBER 24, 1892.
Eligibility of Women.
 Our report in detail for Wilmington District has been given. We correct a few inaccuracies.

	FOR	AGAINST
Broad (Call)	31	9
Christiansburg	32	16
Georgetown	4	11
St. John's	4	27

The total vote is 1312, of which 922 are "For" admission, and 390 "Against," majority "against," 122.

REPORT DISTRICT.
 The details of the vote on this district have also been published; we add a few supplemental votes.

	FOR	AGAINST
Marydel	25	25
Rock Hill	17	8
Wyn & Hall's	4	12

The total according to Presiding Elder Francis's figures, is 1299, of which 899 are "For," and 400 "Against," and mission, majority "Against," 129.

OTHER DISTRICTS.
 We complete our report for this district, in part from our city papers:

	FOR	AGAINST
Bridgetown	8	12
Burrowsville	11	3
Cambridge	35	15
Cannon	25	10
Dover	27	2
Dorchester	17	26
Edenfield	38	2
Farmington	59	12
Federalsburg	25	9
Georgetown	42	31
Greenwood	32	41
Harrington	17	14
Hopewell Island	31	13
Hubert	4	19
Isleight	2	13
Leona	17	10
Leona	6	1
Magnolia	6	14
Milford	15	25
Millsboro	11	21
Newton	17	26
Preston	69	23
Salom	1	8
Taylor's Island	1	11
Wyoming	11	10

The total as reported is 1511, of which 798 are "For" admission, and 713 "against," majority "For," 65.

SALISBURY DISTRICT.

	FOR	AGAINST
Salisbury	4	16
Bishopville	6	62
Holland's Island	6	17
Fruitland	49	16
Cape Charles	12	9
Stockton	29	15
Westover	21	9
Pocomoke Circuit	27	19
Concord	35	25
Fairmount	14	14
Laurel	12	28
Mt. Vernon	49	23
Nanticoke	37	11
Newark	16	14
Parsonsburg	7	46
Parkeley	31	1
Princess Anne	6	13
Roxanna	10	83
Reed's Wharf	0	0
Selbyville	1	27
Snow Hill	25	17
Somerset	15	14
Gumboro	18	21
Smith's Island	42	14
Tangier Island	17	81
Deed's Island	32	7
Bethel	21	18
Annapessex	17	38
Delmar	98	21
Pocomoke City	40	13
Girdletree	42	50
Crisfield	6	27
Powellville	6	26
Whiteville	49	37
Chincoteague	26	1
Omancock	65	20
Quantico	57	19
Sharpdown	8	13
Ashury	1	18
Frankford	6	58
Berlin	25	29
St. Peter's	51	16

Majority for admission 16.
 The vote for the Conference is as follows:

Wilmington District	1312
Easton	1200
Dover	1511
Salisbury	2028
	6054
For admission	2942
Against	3116
Majority "against"	174

Twenty-six charges on the Wilmington district voted "For," twenty-five "Against," and two were a tie; Easton district, ten "For," twenty-four "Against," and one tie; Dover district, twenty-one "For," and 19 "Against"; Salisbury, twenty-two "For," eighteen "Against," and one tie; total, seventy-five "For," eighty-two "Against," and four equally divided.

The PENINSULA METHODIST from now till Jan. '92 for \$1 cash.

A CHRISTMAS CAROL.
 BY PHILLIP BROOKS.

Everywhere, everywhere, Christmas to-night!
 Christmas, in lands of the fir-tree and pine;
 Christmas, in lands of the palm-tree and vine;
 Christmas, where snow-peaks stand solemn and white;
 Christmas, where corn-fields lie sunny and bright;
 Everywhere, everywhere, Christmas to-night!
 Christmas, where children are hopeful and gay;
 Christmas, where old men are patient and gray;
 Christmas, where peace like a dove in its flight,
 Broods o'er brave men in the thick of the fight;
 Everywhere, everywhere, Christmas to-night!
 For the Christ-child, who comes is the Master of all;
 No palace too great, and no cottage too small.
 The angels, who welcome Him sing, from the height,
 "In the city of David a King in His night!"
 Everywhere, everywhere, Christmas to-night!
 Then let every heart keep its Christmas within;
 Christ's pity for sorrow, Christ's hatred of sin;
 Christ's care for the weakest, Christ's courage for right;
 Christ's dread of the darkness, Christ's love of the right;
 Everywhere, everywhere, Christmas to-night!
 So the stars of the midnight, which compass us round,
 Shall see a strange glory and hear a sweet sound;
 And cry, "Look! the earth is aflame with delight;
 O sons of the morning, rejoice at the sight!"
 Everywhere, everywhere, Christmas to-night!

Our Menu.

The weekly repast spread before the readers of the PENINSULA METHODIST, we are pleased to know, gives very general satisfaction. In variety, quality, and style, it compares favorably with the best that is furnished by papers of this class, and follows at no very remote distance from the greater weeklies.
 Week before last, besides the regular instalment of our serial, and a chapter of "Sire's" sage "Reflections," the Bible lesson, and a most interesting sermon by the great Brooklyn preacher, we had, as usual, a beautiful story for the young people, an excellent report of the late annual convention of the National W. C. T. U., a characteristic communication on temperance in politics by Presiding Elder T. O. Ayres; a poetic effusion by Rev. G. F. Hopkins now in India, with a well assorted miscellany, and interesting Church news from over twenty of our charges.
 In addition to all this, and not to mention editorial proper, our table last week was graced with a uniquely elegant article, descriptive of a uniquely beautiful breastpin, a happy conception of the owner, suggesting the purity, brightness, and beauty of the "inward adorning," which were symbolized in these chosen gems with which the Divine ar-

tist decorated the breastplate of the high-priest of his people. We hope our readers will always examine our menu with care, lest they miss some of the choicest viands.

Last week, the scholarly Dr. Cramer, of East Orange, N. J., furnished us with a most edifying article on the gracious uses of suffering and death; and Mrs. Wm. M. Field of Kentmere again renders us her debtor, by a tender tribute to the Protestant Episcopal Bishop of Georgia, with whom she and her party of travelers had so interesting intercourse in the Holy Land.

The present issue is equal to its illustrious predecessors, and will be found worthy of careful perusal. One of our leading officials met the editor recently in Boston, and requested to have his name entered on our list as a regular subscriber; "for," said he, "I see you quoted in other papers, and I want to see THE PENINSULA METHODIST, and read it myself."

Our current numbers for this month, have beautifully ornate covers, rare specimens of artistic printing. All this weekly feast of interesting and edifying reading, with fresh news from the churches, is served the reader, fifty-two times a year, for one single dollar! Will not every one who enjoys our menu attest their appreciation, by securing for us at least one other guest?

One of the leading citizens of Port Deposit, Md., sends his cash subscription for THE PENINSULA METHODIST, and adds this kindly word of appreciation:

"I believe your paper serves a good purpose, and is a medium through which valuable Church news is disseminated."

CHRISTMAS.--All requisites for the home, the Sunday-school, and the Church in the way of literary supplies, and personal presents for the holidays, may be found in stock at the Methodist Book Store, 604 Market street, Wilmington, Del., or will be promptly procured for purchasers.

We shall be glad to have our friends visit our store, and inspect our goods. Come yourself, or send your order.

Conference News.

Dr. A. B. Leonard, one of the Missionary Secretaries of the M. E. Church, delivered a very able sermon on the "sower and the tares," in Asbury M. E. Church, Smyrna, Sunday morning, Dec. 7th. A thank offering of \$10 was made for the Navajos Indians, in Arizona, which number 20,000; the Doctor having already collected \$2,500 for them, and having placed a missionary there two months ago, the first ever sent there. The collection also contained \$4.25 for the Doctor's expenses. --Clayton Call.

PREACHERS' ASSOCIATION, of Wilmington met in Fletcher Hall, Dec. 15, 1890, at 10 A. M. President, W. E. Tomkinson in the chair; devotions by Bro. V. S. Collins. J. T. VanBurkalow was appointed general critic. Dr. Murray and Bro. B. F. Price reported their work; the latter announcing the death of Bro. John Allen, a superannuate of this Conference, residing in Brooklyn, N. Y.

Bro. VanBurkalow reported having preached in Odessa. Bros. H. Sanderson and A. T. Scott reported their Sunday labors.

The order of the day was taken up, and Dr. Murray read a paper entitled "Presiding Elders' Reports. When did they originate, and what should they contain?" The paper was discussed by Bros. VanBurkalow, Sanderson, Atkins, Bryan, Stengle, Avery, and Barrett.

Bro. L. E. Barrett and A. Stengle offered the following resolutions:

Whereas, By Episcopal prerogative, our highly esteemed and dearly loved brother, Julius Dodd, has been transferred to the New York Conference, therefore be it

Resolved, by the WILMINGTON PREACHERS' MEETING, That we hereby express our appreciation of the high order of ability, and Christian character of our brother, who is so soon to leave us; and while expressing our regret at his separation from us, we congratulate our brethren of the New York Conference upon this desirable acquisition to their effective ranks.

Resolved, 2nd, That our sympathies and prayers will attend brother Dodd in his new field of labor, that the Great Head of the Church may give him success, and make him instrumental in accomplishing much good in his new charge.

On motion, the paper was adopted by a unanimous and rising vote, and request made that it be published in THE PENINSULA METHODIST.

The general critic made his report. The curators reported for Monday Jan. 4, sermon by Bro. Collins. Critics Bros. VanBurkalow and Grise.

Adjourned with benediction by Bro. R. C. Jones.

P. S. Next Monday, Dec. 22, Rev. J. D. C. Hanna will read a paper, on "Conference Claimants," with special reference to the suggestion of the Conference Stewards, "that each preacher in the effective ranks bring at least one per cent. of his salary, to the next session of our conference for the Permanent Fund, and as much more as he can secure for the purpose."

From Girdletree, Md.

DEAR BRO. THOMAS:—We are in the midst of the greatest revival in the M. E. Church in this place, that has ever occurred here within the memory of our citizens. Forty at least, have already professed faith in Christ; and the revival flames are still burning. About twenty were forward at the altar of prayer last Sunday evening; many of them received the blessing; and Monday night nine men and seven women came to the altar as penitents.

Among the converts and seekers are those whom hitherto, no moral suasion or personal appeal seemed to affect. The very best citizens of this place are among our converts.

I thought well to ask a young man, who was converted only five nights ago, to address the people Monday night; consecrating his God-given powers of oratory and the zeal of his young manhood on God's

altar, he gave us a splendid talk, for twenty-five minutes. Public speaking was no new thing to our young brother, but never before had he addressed a revival meeting. God blessed his efforts. This young man is C. S. Richardson, principal of Girdletree public school. He purposes holding a prayer-meeting with the students, after school, some day this week.

At Conner's we count between forty and fifty conversions; and at Good Will, thirty.

Our W. C. T. U. members at Klej Grange, are to hold an entertainment, consisting of recitations and music, by the young people, Dec. 30th, at 7 P. M. This promises to be a rich treat.

We are contemplating a similar entertainment at Conner's, by the Sunday-school, during the holidays; and an oyster supper, with ice cream and confectionery, by the members of our Girdletree Ladies' Aid society, one or two evenings during the holidays.

Our Conference collections, by the envelope system, are coming in nicely. We have moved to our new parsonage, in Girdletree.

Ever yours,

E. H. D

TANGIER ISLAND, VA., James Conner, pastor. A correspondent writes:—Our church on this Island seems in a good condition, spiritually and temporally. In almost every prayer meeting, there are penitents seeking the Lord.

All our conference collections, but two, are in hand. Those for Missions and our Freedman's Aid are yet to be taken.

Our church, seating about 600, is generally well filled; especially at the evening service, when we are sometimes crowded. Our classes are well attended, and their leaders generally report that all their members contribute to the support of the gospel.

Rev. T. O. Ayres, our diligent presiding elder, seems to be more admired on the Island now, than ever before, and the oftener he comes, the more the people like him; but the pastor is not at all jealous.

Our Sunday services are as follows: preaching at 9 A. M.; class meeting immediately after; preaching again at 1.30 P. M.; school after this; then two classes; after these the young men's prayer meeting; and at 6 P. M., preaching, followed by prayer-meeting.

We are expecting to be able to make a good report to conference.

Our officials met last Saturday evening, and after transacting their regular business, extended a cordial invitation to Rev. James Conner, to continue their pastor for another year; and we may add, this official action seems to meet with universal approval.

In this State, the public school examiners have the right to appoint one student from each county and city to William and Mary college, near Williamsburg, Jame's City county. Dr. Mapp, the examiner for this district in Accomac Co., has recommended George E. Connor, son of our pastor, as the state student from that county, and he will leave Dover Academy, the 18th inst., on the midnight train, for Tangier, to visit his parents; and will leave there, Tuesday, Dec. 30th, for the college.

These students are required to teach two years in this State; the school board engaging to find school and salary.

Protracted meetings in the Clayton M. P. Church, closed Sunday evening, Dec. 7th. Eight persons professed conversion, and united themselves with the church.—*Idem.*

Salisbury District.

Well, Mr. Editor, we are still at it, pushing our work with all our might; and the outlook is cheering. We have revivals all over the district, and many are professing to have passed from death unto life, and to have found the pearl of great price.

Dr. Waddell has had a great meeting, in which he was helped by Bro. A. J. Dolbow, who is owned of the Lord, and mightily helped in his work as an evangelist.

Bro. Edward Davis has a fine meeting in progress at Rockawaken.

Bro. J. W. Gray is having splendid success at Fruitland, and has taken in over sixty probationers. He is much loved by his people, and his charge is in excellent condition.

I held the Fruitland quarterly conference Saturday, Nov. 29; and passed on to Quantico, where I found the pleasant home of Bro. E. Davis, and held his quarterly conference at 3 p. m.

Sunday morning, Nov. 30th, we drove about eight miles to Mill's Chapel; held a -feast, and preached. As I opened the Bible, my eye fell upon a marginal note, in the hand-writing of Dr. Adam Wallace, as follows: "Dedication of Mill's Chapel, by Rev. J. F. Chaplain, Sept. 29th, 1859; text Prov. 3: 9; \$300 raised."

After meeting, we drove about 20 miles to Zion, and reaching the place about 4 o'clock, preached and administered the sacrament; then drove about 4 miles to Fruitland; making some 30 miles of travel for the day.

I held the Salisbury quarterly conference, Monday night; and was glad to find the church doing its usual good work.

Tuesday, Dec. 2nd, I went to Hebron, a station on the Baltimore and Eastern Shore R. R., six miles above Salisbury, and succeeded in having a lot donated by Sister Nelson, on which we will build a Methodist Episcopal Church; thus adding one more to the gates of our beloved Zion.

Please, dear reader, whoever you be, send me five dollars to help build this church. I will be glad if you will send me one dollar to aid in building a temporary building, as was done at Pittsville, where we now have a good church, and a membership of about one hundred. Please don't forget to send me, at least, one dollar.

Dr. Leonard visited us the 4th and 5th inst., speaking at Snow Hill and Salisbury. The Doctor made a fine impression here, and we hope to gladden his missionary heart, with a handsome advance in our collection for the cause.

The women carried this district in the late election.

Cape Charles city, F. F. Carpenter pastor has had a revival of large extent.

The parsonage at Onancock is about completed, save a little more paint. This improvement has been long needed; and now it is done, great credit is reflected on pastor and people. It is an ornament to the town.

T. O. AYRES.

FRANKFORD, DEL.—Our meeting at St. George's is still in progress. We now report fifty-two conversions to this date.

Last Sunday was a great day; in the evening, eighteen knelt as penitents, at the altar, and fifteen of the number professed conversion; three of these were heads of families. We are looking for great things this week. Pray for us.

Yours,

C. F. SHEPPARD.

RE-OPENING.—Our church in Newport, Del., Rev. James E. Bryan, pastor, will be re-opened for Divine service (D. V.) tomorrow, the 21st inst.

Love-feast at 9 a. m.; preaching by Rev. T. A. Fernley, D. D., of Philadelphia, at 10.15; by Rev. E. L. Hubbard, Ph. D., at 3 p. m.; Epworth League at 6 p. m.; and preaching by Rev. L. E. Barrett, of St. Paul's, Wilmington, at 7.30 p. m.

The repairs and improvements are very extensive, and add greatly to the convenience and beauty of the structure. A front projection of 10x18 ft., finished in ornamental brick work, with arched doorway; stained glass windows; walls tastefully frescoed; wood work painted within and without; pulpit refurnished with handsome new chairs; new chancel and communion rail; re-lighted with four chandeliers; floor newly carpeted; infant school enlarged, decorated, and carpeted; at a cost of some \$1800.

Henry S. Fisher, died at his home in Hillsboro, last Monday night, at 7 o'clock, having been attacked with paralysis about noon. Mr. Fisher was a native of Kent county, Del., but removed to Carolina, where he has been engaged extensively in farming, fertilizer-manufacturing, and canning. He was about 65 years old, and leaves a considerable estate.

(The editor remembers with pleasure, the hospitality of this gentleman and his family, on the occasion of a visit over Sunday, when supplying for Rev. G. W. Townsend, the pastor of Hillsboro charge. He will, we are sure, be greatly missed in the church and community as well as in his home. We tender sincere sympathy to the bereaved, with the prayer, that Divine consolation and comfort may be graciously imparted to them in this great trial).

THE 7TH TIME For the seventh time we have been compelled to duplicate our wonderful \$10 Overcoats. Our first order for them we supposed would be an ample stock for the season, but they have had such a run as we have never before had on any special garment. In six colors, all made with velvet collars, silk facings and good lining. Elegant Fur Beavers from \$10 to \$30, for Black and Blue Montagnacs, silk lined Double breasted Kerseys in all the popular shades and such a variety of Ulsters and Storm Coats as will certainly please your taste and pocketbook. Boys' Suits and Overcoats still in styles and low prices for good reliable garments, and we think you will save money by coming to Sixth and Market.

J. T. MULLIN & SON,
Tailors 6th & Market,
Clothiers, Wilmington.

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OUR NEW SERIAL.

Fetters Broken;

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE

CHAPTER XXXI.—"LINE UPON LINE."

The first hymn, was being sung, when Lillian Arnold and her father entered the house, and it was some time before they found a seat in the crowded congregation.

After the usual introductory exercises, Earnest Goodman took his place on the platform, and said:

"I want to talk to you this afternoon, about the incarnation of Christ.

"When the human race began its existence upon the earth, it was with a knowledge of the Creator as one God. In this belief the intellectual world was held with a firm hand, and guided harmoniously on its course.

"Had this continued, intellectual troubles, and disorders would never have cursed the race; but alas! such was not the case.

"In an early age, the doctrine of Dualism, that there were two Gods, one good, and the other evil crept into the faith of some. The doctrine of Pantheism, that the universe itself was God, soon found a place in human thought. Then Materialism appeared, denying the existence of spirit. Then Mythology rolled its murky clouds over men's minds, and prepared the nations of earth for open idolatry. Finally came *Atheism*, denying the existence of God; and under these bewildering errors, the world sank rapidly into the grossest materialism.

"At the advent of Christ, there were three great powers in the world: the Romans, the Greeks, and the Barbarians.

"Rome fostered the idea, that the truest worth lay in brute force, and lent her influence in aid of the development of man on physical lines. The Greeks lost their faith in the mazes of philosophical speculations; while the Barbarians became sensual and devilish.

"There is very little doubt, some one of these ideas would have prevailed over the others, or combined them in one system of superstitious belief, instead of that of a rational faith; and around this universal idea, the human mind would have centered, and by it human thought would have been moulded. But before this transpired, God was manifested in the flesh; Christ came into our world, and in his own life, his miracles, his teachings, his death, and resurrection, gave indisputable evidence of the existence of the one true God. This revelation saved the world

from intellectual ruin, and ever since, human thought has been forming itself anew, on the basis of the broad, and grand, and everlasting truths of the Gospel of the Son of God. The incarnation of the divine Logos has shown to the world, that God is our *Father*

While it is true, God has always been man's loving, merciful Father, man has not always known it; but the 'manifestation of God in the flesh,' reveals to man this glorious fact of a divine paternity.

"This is a hard, cruel, deceptive world; and the great truth revealed in the incarnation, showing us the father-heart of God, is the brightest light that has ever crossed the threshold of man's home.

"If we could not feel, amid the disappointed hopes and unfulfilled desires of the soul, that the everlasting arms of an almighty Friend were beneath us, the pressure upon our hearts would be unbearable. God knows man must have sympathy and help, or sink beneath his burdens. Hence the incarnation; hence the union of the divine with the human; hence the clothing almighty power with human sympathies.

"God assumed *humanity*, that he might come down to man; and he retained his *divinity*, that he might lift man up to himself.

"In the person of Jesus Christ, 'he took hold of heaven with one hand, and fallen humanity with the other, and thus brought them together.'"

For a half hour, Earnest Goodman continued thus to talk to the people, and as he had concluded, Lillian Arnold felt for the first time in her life, a deep conviction that there was a God; and that to those who trusted in him, he would ever prove himself to be a loving Father.

The Spirit of God followed Lillian Arnold that day; and when the bell rang that night, she was in her place in the church.

Several pastors, from other churches, were on the platform in the evening, and took part in the service; and three of them delivered addresses of ten minutes each.

The first took for his text, the words, "Of which *salvation* the prophets have enquired, and searched diligently;" speaking of the character of this salvation; of the interest the great men who lived in the ages past felt in it; and of the diligence with which they inquired, and searched after it.

The next speaker had for his theme, these words: "Unto *you* is this salvation come;" showing how salvation had come within the reach of every man and woman, through the atoning death of Jesus Christ; and concluding with an earnest appeal to his hearers, to accept this great salvation, now.

The third speaker then arose, and in

the midst of profound silence, read the inspired inquiry: "How shall we escape, if we neglect so great salvation?" In words of intense earnestness, he described the gathering storm of indignation and wrath, that would certainly overtake sinners and involve them in eternal ruin, if they were not sheltered in the cleft of the Rock of Ages. "The God," he said, "that allowed his only son to bow his head and die beneath the tremendous weight of the world's *iniquity*, and fall prostrate in the dust of dark Gethsemane while bloody sweat started from every pore of his suffering body, will not be trifled with. Be warned, impenitent sinners. Mercy is offered to-day. The golden chain of salvation, linked to the throne of God, is let down within your reach. If you reject that mercy, turn away from God, and enter eternity without Jesus Christ as your Saviour, thunders more dreadful than Sinai ever heard, and fiercer lightnings than flashed over Calvary's brow, will paralyze your guilty soul with fear; and then, there'll be no eye to pity—no arm to save.

"Between you and this impending storm of Divine wrath, the gentle Jesus stands to-day, and offers you salvation. While I am talking to you, he who, at the pool of Bethesda, bent over a wretched sufferer, and said: 'Wilt thou be made whole,' is here. He enters these pews, and bending in divine compassion over every unsaved man and woman, says to each one, 'wilt thou be made whole?' while God's great gospel bell rings out, 'Now is the accepted time, behold now is the day of salvation.'"

When Lillian Arnold returned to her home that night, the arrow of conviction was in her heart; God had placed his hand upon her; and in the wild tempest that raged in her soul, there came to her a sweet voice, saying, "Come unto me, and I will give you rest;" "I am the way, the truth, and the life."

[NOTE.—In the above discourses, I have put into the mouth of Earnest Goodman, words from the pens of several eminent divines, but, as I do not wish to hold them responsible for the shape in which these words appear here, I think it is just to them, that I withhold their names.

CAUGHEN.]

To be continued.

A CHILD'S REASON.

'Twas Christmas week; the wintry light
Faded to darkness, dull and drear;
'These are,' I said, half to myself,
'The shortest days in all the year.'

Across our darling's childish face
Passed the quick shadow of a thought;
Then suddenly she brightly smiled,
As though she found the thing she sought;

And said, "I know the reason why;
It's 'cause the little folks like me
Wish it was Christmas; so the Lord
Makes the day shorter, purposely!"

—Sel.

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Should Christians Dance?

We should say not, brother. Why not? Simply because dancing is utterly disastrous to all religious progress and the work of soul-saving. You have only to look around you to see this proposition amply demonstrated. Whenever balls and dancing parties have been the rule, religious experience has declined, religious aggressive efforts have been paralyzed, backsliding from the church has increased, the people have lost interest in our benevolences, and generally the cause of religion has suffered. On the other hand we have found that where Christians were active, devoted and faithful, where additions were being made to the churches, where reformations were in progress and souls being saved, where, in a word, the religious element predominated, there, this amusement could not find subsistence, but always declined before such influences. This forces upon us the conviction that the ballroom and its associations, and the Church of Christ are opposites. They cannot flourish together. They are utterly irreconcilable, and those who are for the one are against the other. The success of one is certain death to the other. The friends of one cannot consistently be the friends of the other.—*Michigan Christian Advocate.*

Bishop Hawkins, of the British Episcopal Methodist Church, was born a slave, converted sixty-five years ago, and escaped to Canada, where he represented his Church at the recent General Conference of Canadian Methodism. He aroused the conference to the highest pitch of enthusiasm by this reference to his early circumstances; "Everything was dark," said he, "and we heard that in Canada there was freedom for the slave. I thought Canada was behind the sun. I didn't know the East from the West, nor the North from the South, but I got there, and I was free. I put myself under the paw of the British lion, and when you're under the paw of the lion, and he gives a growl at your enemies, you're safe."

A man met a little boy on the road carrying a basket of blackberries, and said to him: "Where did you get such nice berries, my lad?"

"Over there in the briars, sir."

"Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?"

"Yes, sir," said the brave little fellow, "she always seems mighty glad when I hold up the berries, and I don't tell anything about the briars in my feet."

Ah, it is the people who hold up the berries and say nothing about the briars in their feet, that we like to come

up with on the journey of life; and those are the people we like to work with in the vineyard of the Lord.

Our Heavenly Father has the same feeling about the matter. He would rather never have an offering of service or of money from us, than to have it groaned over or begrudged afterwards. He does not expect us to do things for him that cost us dear—to bring him baskets of fruit—the fruits of loving service—even though they have to be gathered sometimes amid briars of opposition, or ridicule, or bodily discomfort, or disappointment and heart-breaking sorrow; but even then to come with a smiling heart.

Baltimore Baptist.

Talking With Jesus.

In a large city in Scotland a faithful minister of Christ was one winter's day visiting among the wretched poor. He climbed up into a garret at the top of a very high house. He had been told that there was a very poor old woman there that nobody seemed to know about. He went on climbing till he found his way into that garret-room. As he entered the room he looked around. There was a bed, and a chair, and a table with a candle burning dimly on it, a very little fire on the hearth, and an old woman sitting by it with a large Testament on her lap. The minister asked her what she was doing there. She said she was reading.

"Don't you feel lonely here?" he asked.

"Na, na," was her reply.

"What do you do here these long winter nights?"

"O," she said, "I just sit here wi' my light and wi' my New Testament on my knees, talkin' wi' Jesus!"—*Western Christian Advocate.*

Bishop McTyeire, writing to the Nashville *Advocate*, makes some interesting allusions to early Western Methodism. Bethel, the first school planted by Methodism west of the Alleghany mountains, is only five miles away from Nicholasville. The Bishop makes the following suggestion: "Should the Kentucky Conference meet in Lexington two years hence, an occasion for a grand centennial will be offered. They will be close to Masterson's house, where in 1790 Bishop Asbury held the first conference in the West, and ordained to the eldership Barnabas McHenry and Wilson Lee—typical characters." But why not have a day or two devoted to a Centennial meeting in which all Western Methodism may join? The first conference in the West was held at Richard Masterson's near Lexington, beginning on May 14, 1790.—

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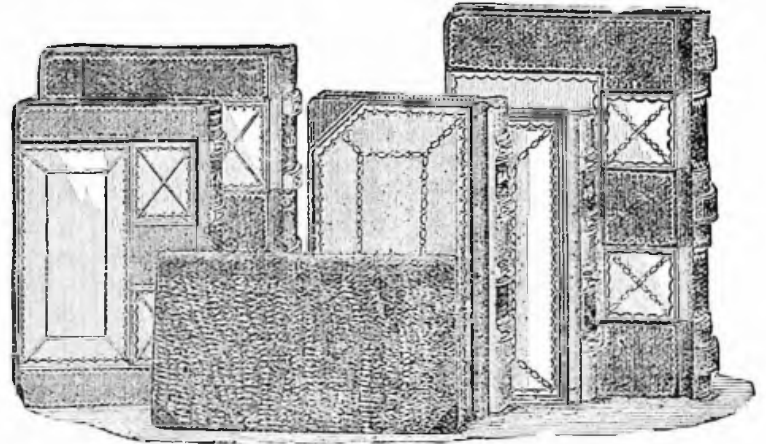
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Youth's Department.

A BOY'S MOTHER.

My mother she's so good to me,
Ef I was good as I could be,
I couldn't be as good—no, sir!
Can't any boy be as good as her?

She loves me when I'm glad, or mad;
She loves me when I'm good, or bad;
An', what's a funniest thing, she says
She loves me when she punishes.

I don't like her to punish me:
That don't hurt, but it hurts to see
Her cryin'—nen I cry; an' nen
We both cry—an' be good again.

She loves me, when she cuts and sews
My little cloak an' Sunday clothes;
An' when my Pa comes home to tea,
She loves him, 'most as much as me.

She laughs, an' tells him all I said;
An' grabs me up, an' pats my head;
An' I hug her, an' hng my Pa,
An' love him, purt' nigh much as Ma.

—Century.

The Old Oak Tree's Last Dream.

The oak tree stood stripped of all his foliage, ready to go to rest for the whole winter, and in it to dream dreams, to dream of the past, just as men dream. It was just at the holy Christmastide that the oak tree dreamed his most beautiful dream; this dream we will hear. The tree had a foreboding that a festive season was nigh; he seemed to hear the church bells ringing all around, and to feel as though it were a mild summer day. Fresh and green he reared his mighty crown on high; the sunbeams played among his leaves and boughs; the air was filled with fragrance; bright colored butterflies gambled and goats danced, which was all they cared to do to show their joy, and all that the tree had beheld during his life, passed by as in a festive procession. And now it seemed a new and stronger current of life flowed through him, down to his lowest roots, up to his highest twigs, even to the very leaves! The tree felt in his roots that a warm life stirred in the earth, felt his strength increase, and that he was growing taller and taller. His trunk shot up more and more, his crown grew fuller, he spread, he towered; and still as the tree grew, he felt that his power grew with it, and that his ardent longing to advance higher and higher up to the bright warm sun increased also. And every leaf could see, as though it had eyes; the stars became visible by daylight, so large and bright, each one sparkling like a mild, clear eye; they reminded him of dear, kind eyes that had sought each other under his shade, lover's eyes, children's eyes. It was a blessed moment, and yet in the height of his joy the oak tree felt a desire and longing that all the other trees, bushes, and herbs and flowers of the wood, might be lifted up with him, might share in this glory and

gladness. The mighty oak tree, amid his dream of splendor, could not be fully blessed unless he might have all, little and great, to share it with him; and this feeling thrilled through boughs and leaves as strongly, as fervently, as though his were the heart of a man. The tree's crown bowed itself as though it missed and sought something, looking backward. Then he felt the fragrance of the honeysuckles and violets, and fancied he could hear the cuckoo answering himself.

Yes, so it was; for now peeped forth through the clouds the green summits of the woods, the other trees had grown and lifted themselves up likewise; bushes and herbs shot high into the air, some tearing themselves loose from their roots, and mounting all the faster; every bird sang with all his might, and all was music and gladness.

"But the little blue flower near the water, I want that too," said the oak tree; "and the bellflower, and the dear little daisy!" The tree wanted all these. "We are here! we are here!" chanted sweet, low voices on all sides. "But the pretty anemones of last spring, and the beds of the lilies of the valley that blossomed the year before that, and the wild crab-apple tree, and all the beautiful trees that have adorned the woods through so many seasons—O, would they had all lived till now!" "We are here! we are here!" was the answer; and this time it seemed to come from the air above, as though they had fled upward first. "O, this is too great happiness; it is almost incredible!" exclaimed the oak tree. "I have them all, small and great, not one of them is forgotten. How can such blessedness be possible?" "In the kingdom of God all things are possible," was the answer.

And the tree felt now that his roots were loosening themselves from the earth. "This is the best of all," he said; "now no bonds shall detain me. I can soar up to the height of light and glory; and my dear ones are with me, small and great, I have them all!"

Such was the old oak tree's dream, and all the while on that holy Christmas Eve a mighty storm swept over sea and land; the ocean rolled in heavy billows on the shore; the tree cracked, was rent and torn up by the roots at the very moment when he dreamed that his roots were disengaging themselves from the earth. On Christmas morning when the sun burst forth the storm was laid. All the church-bells were ringing joyously, and from every chimney, even the poorest, the blue smoke curled upward, as from the Druid's altar of old up rose the sacrificial steam. The sea was calm again, and a largo vessel that had weathered the storm the night before now hoisted all its flags in token of Yule festivity. "The tree is gone—the old oak-tree, our

beacon," said the crew. "It has fallen during last night's storm. How can its place ever be supplied?" This was the tree's funeral eulogium, brief, but well-meant. There he lay, outstretched upon the snowy carpet near the shore; while ever it re-echoed the hymn sung on shipboard—the hymn sung in thanksgiving for the joy of Christmas, for the bliss of the human soul's salvation through Christ, and the gift of eternal life:

"Sing loud, and raise your voices high,
For your redemption draweth nigh;
Lift up your heads and have no fear!
The promised kingdom, it is here!
O, take the gift, in joy receive,
All things are his who will believe;
O little flock, what words can tell
The bliss of souls Christ loved so well!"
Hallelujah! Hallelujah!

—Hans Christian Anderson.

A Brave Baby.

A plucky four-year-old baby lives in Oskaloosa, Iowa. It is a child of Mrs. Wilson, and while playing about the mouth of a deep well covered by loose boards, fell in. The well is thirty feet deep, and contained ten feet of water at the time. The mother saw the child fall, and frantically grabbing a clothes line, lowered it into the well.

The child grasped the line, but of course could not hold on tight enough to be drawn out, so the mother tied her end above.

"Will pet hold on tight till mamma runs for papa?" tremblingly cried the mother to the little one.

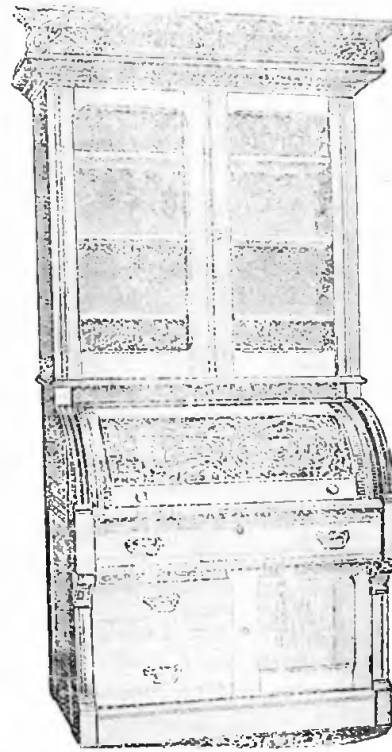
"Ess," came a brave little sob from below.

The mother hurried away, and soon returned with the father and several other men, who, after much difficulty, rescued the child from its chilly bath. The little one was almost unconscious from cold when taken out, but had bravely clung to the clothes line all the time, holding its head above water. The happy mother hugged her rescued one, and wept for joy, while the assembled crowd threw up their hats and cheered, in acknowledgment of the baby's grit.—New York World.

Catarrh is not a local but a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.

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Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.

	Quarterly Conference.	Preaching.
DECEMBER.		
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.		
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
Parsonsburg,	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
Annamessex,	21	10	22	3
Asbury,	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.

EASTON DISTRICT.—FOURTH QUARTER.

DECEMBER.

	Q. Conf.	Preaching.
Sassafras,	20	21
Cecilton,	20	21
Galena,	21	22
Massey's,	21	22
Millington,	27	28
Crumpton,	27	28
Sudlersville,	28	29

JANUARY.

Marydel,	3	4
Ingleside,	3	4
Church Hill,	10	11
Centreville,	11	12
Queenstown,	17	18
Kent Island,	17	18
Wye & Hall's,	18	19
Still Pond,	24	25
Chestertown,	25	30
Pomona,	31	Feb. 1
Union & Salem,	31	" 1

FEBRUARY.

Rock Hall,	1	2
Easton,	6	8
King's Creek,	7	8
Hillsboro,	14	15
Greensboro,	15	16
Oxford,	21	22
Trappe,	22	23
St. Michael's,	27	Mar. 1
Royal Oak,	27	" 1
Bay Side,	28	" 1

MARCH.

Townsend,	7	8
Odessa,	7	8
Middletown,	8	9

JOHN FRANCE, P. E.

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

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DR. TALMAGE'S TWELFTH SERMON ON THE HOLY LAND.

A Hundred Thousand Axmen Massacred the Great Forest, but a Few Trees Still Attest Its Magnificence—Why the Hebrew Poets Often Referred to the Cedars.

BROOKLYN, Dec. 14.—Today Dr. Talmage preached the twelfth sermon of his series on Palestine and the adjoining countries. After delivering it in the morning in the Academy of Music in this city, he preached it again in the evening in New York, at the service held under the auspices of The Christian Herald. Before commencing his sermon Dr. Talmage stated that in spite of all the efforts that were being put forth to hasten the completion of his new Tabernacle, the work was on so magnificent a scale, and the necessity for care in its construction so imperative, that judging by present indications it would not be ready for dedication before Easter.

He was happy to say, however, that the hospitality of The Christian Herald, through which these Sunday evening services in New York had been held, would be continued, and the publisher of that journal had already secured an extension of the lease of the Academy of Music. He would therefore be able to hold services there every Sunday evening until the new Tabernacle was finished.

Owing to the inclemency of the weather he would discontinue the custom of giving an address out of doors after the regular exercises to the crowd of people who had been unable to gain admission to the Academy, but the publisher of The Christian Herald was endeavoring to obtain the use of a church or public building in the neighborhood in which an overflow service could be held. Dr. Talmage then announced as his text Psalms civ, 16, "The cedars of Lebanon which he hath planted," and preached the following sermon:

In our journey we change stirrup for wheel. It is 4 o'clock in the morning at Damascus, Syria, and we are among the lanterns of the hostelry waiting for the stage to start. A Mohammedan in high life is putting his three wives on board within an apartment by themselves, and our party occupy the main apartment of one of the most uncomfortable vehicles in which mortals were ever jammed and half strangulated. But we must not let the discomforts annoy or disparage the opportunities. We are rolling on and out and up the mountains of Lebanon, their forehead under a crown of snow, which coronet the fingers of the hottest summer cannot cast down.

We are ascending heights around which is garlanded much of the finest poetry of the Scriptures, and are rising toward the mightiest dominion that botany ever recognized, reigned over by the most imperial tree that ever swayed a leafy scepter—the Lebanon cedar; a tree eulogized in my text as having grown from a nut put into the ground by God himself, and no human hand had anything to do with its planting: "The trees of Lebanon which he hath planted."

THE ARBORESCENT GIANTS.
The average height of this mountain

is seven thousand feet, but in one place it lifts its head to an altitude of ten thousand. No higher than six thousand feet can vegetation exist, but below that line at the right season are vineyards and orchards and olive groves and flowers that dash the mountain side with a very carnage of color, and fill the air with aromatics that the inspired prophet Hosea, and Solomon, the great and wise king, celebrated as "the smell of Lebanon." At a height of six thousand feet is a grove of cedars, the only descendants of those forests from which Solomon cut timber for the temple, and where at one time there were one hundred thousand axmen hewing out the beams from which great cities were constructed.

But this nation of trees has by human iconoclasm been massacred until only a small group is left. This race of giants is nearly extinct, but I have no doubt that some of these were here when Hiram, king of Tyre, ordered the assassination of those cedars of Lebanon which the Lord planted. From the multitude of uses to which it may be put and the employment of it in the Scriptures the cedar is the divine favorite. When the plains to be seen from the window of this stage in which we ride today are parched under summer heats, and not a grass blade survives the fervidity, this tree stands in luxuriance, defying the summer sun.

And when the storms of winter terrify the earth, and hurl the rocks in avalanche down this mountain side, this tree grapples the hurricane of snow in triumph, and leaves the spent fury at its feet. From sixty to eighty feet high are they, the horizontal branches of great sweep with their burden of leaves needle shaped, the top of the tree pyramidal, a throne of foliage on which might and splendor and glory sit. But so continuously has the extermination of trees gone on, that for the most part the mountains of Lebanon are bare of foliage, while, I am sorry to say, the earth in all lands is being likewise denuded.

The ax is slaying the forests all round the earth. To stop the slaughter God opened the coal mines of England and Scotland and America and the world, practically saying by that, "Here is fuel; as far as possible let my trees alone." And by opening for the human race the great quarries of granite and showing the human family how to make brick God is practically saying, "Here is building material; let my trees alone." We had better stop the axes among the Adirondacks. We had better stop the axes in all our forests, as it would have been better for Syria if the axes had long ago been stopped among the mountains of Lebanon.

To punish us for our reckless assault on the forests we have the disordered seasons: now the droughts, because the uplifted arms of the trees do not pray for rain, their presence according to all scientists disposing the descent of the showers; and then we have the cyclones and the hurricanes multiplied in number and velocity, because there is nothing to prevent their awful sweep.

GOD'S NATURAL TEMPLES.

Plant the trees in your parks that the weary may rest under them. Plant them along your streets, that up through the branches passers by may see the God who first made the trees and then made man to look at them. Plant them along the brooks, that under them chil-

dren may play. Plant them in your gardens, that as in Eden the Lord may walk there in the cool of the day. Plant them in cemeteries, their shade like a mourner's veil, and their leaves sounding like the rustle of the wings of the departed.

Let Arbor Day, or the day for the planting of trees, recognized by the legislatures of many of the states, be observed by all our people, and the next one hundred years do as much in planting these leafy glories of God as the last one hundred years have accomplished in their destruction. When, not long before his death, I saw on the banks of the Hudson in his glazed cap, riding on horseback, George P. Morris, the great song writer of America, I found him grandly emotional, and I could understand how he wrote, "Woodman, spare that tree!" the verses of which many of us have felt like quoting in belligerent spirit, when under the stroke of some one without sense or reason we saw a beautiful tree prostrated:

Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now.
'Twas my forefather's hand
That placed it near his cot;
Tears, woodman, let it stand,
Thy ax shall harm it not.

When but an idle boy
I sought its grateful shade;
In all their gushing joy
Here, too, my sisters play'd.
My mother kiss'd me here,
My father press'd my hand—
Forgive this foolish tear,
But let that old oak stand.

My heartstrings round thee cling
Close as thy bark, old friend,
Here shall the wild bird sing,
And still thy branches bend,
Old tree! the storm still brave!
And, woodman, leave the spot,
While I've a hand to save,
Thy ax shall harm it not.

As we ride along on these mountains of Lebanon we bethink how its cedars spread their branches and breathe their aroma and cast their shadows all through the Bible. Solomon discoursed about them in his botanical works when he spoke of trees "from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." The Psalmist says, "The righteous shall grow like a cedar in Lebanon," and in one of his magnificent doxologies calls on the cedars to praise the lord. And Solomon says the countenance of Christ is excellent as the cedars, and Isaiah declares, "The day of the Lord shall be upon all the cedars of Lebanon." And Jeremiah and Ezekiel and Amos and Zephaniah and Zechariah weave its foliage into their sublimest utterances.

As we ride over Lebanon today there is a howling wind sweeping past and a dash of rain, all the better enabling us to appreciate that description of a tempest, which no doubt was suggested by what David had seen with his own eyes among these heights, for as a soldier he carried his wars clear up to Damascus, and such a poet as he, I warrant, spent many a day on Lebanon. And perhaps while he was seated on this very rock against which our carriage jolts he writes that wonderful description of a thunder storm: "The voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. Yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf, Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire."

As the lion is the monarch of the fields and behemoth the monarch of the waters, the cedar is the monarch of the trees. And I think one reason why it is so glorified all up and down the Bible is because we need more of its characteristics in our religious life. We have too much of the willow, and are easily bent this way or that; too much of the aspen, and we tremble under every zephyr of assault; too much of the bramble tree, and our sharp points sting and wound; but not enough of the cedar, wide branched and heaven aspiring and tempest grappling.

But the reason these cedar stand so well is that they are deep rooted. They run their anchors down into the caverns of the mountain and fasten to the very foundations of the earth, and twist around and clinch themselves on the other side of the deepest layer of rock they can reach. And that is the difference between Christians who stand and Christians who fall. It is the difference between a superficial character and one that has clutched its roots deep down around and under the Rock of Ages.

ABIDE IN EVERLASTING STRENGTH.

One of the Lebanon cedars was examined by a scientist, and from its concentric circles it was found to be thirty-five hundred years old and still standing, and there is such a thing as everlasting strength, and such a staleness of Christian character that all time and all eternity instead of being its demolition shall be its opportunity. Not such are those vacillating Christians who are so pious on Sunday that they have no religion left for the weekday. As the ammonia gorges itself with food and then seems for a long time to lie thoroughly insensible, so there are men who will on Sunday get such a religious surfeit that the rest of the week they seem thoroughly dead to all religious emotion.

They weep in church under a charity sermon, but if on Monday a subject of want presents itself at the door the beggar's safety will depend entirely on quick limbs and an unobstructed stairway. It takes all the grace they can get to keep them from committing assault and battery on those intruders who come with pale faces and stories of distress and subscription papers. The reason that God planted these cedars in the Bible was to suggest that we ought, in our religious character, to be deep like the cedar, high like the cedar, broad branched as the cedar.

A traveler measured the spread of the boughs of one of these trees, and found it one hundred and eleven feet from branch tip to branch tip, and I have seen cedars of Christian character that through their prayers and charities put out one branch to the uttermost parts of America and another branch to the uttermost parts of Asia, and these wide branched Christians will keep on multiplying until all the earth is overshadowed with mercy.

But mark you, these cedars of Lebanon could not grow if planted in mild climates, and in soft air, and in carefully watered gardens. They must have the gymnasium of the midnight hurricane to develop their arms. They must play the athlete with a thousand winters before their feet are rightly planted, and their foreheads rightly lifted, and their arms rightly muscled. And if there be any other way for developing strong Christian character ex-

cept by storms of trouble, I never heard of it. Call the roll of martyrs, call the roll of the prophets, call the roll of the apostles, and see which of them had an easy time of it. Which of these cedars grew in the warm valley? Not one of them. Honeysuckles thrive best on the south side of the house, but cedars in a Syrian whirlwind.

Men and women who hear this or read this, instead of your grumbling because you have it hard, thank God that you are in just the best school for making heroes and heroines. It is true both for this world and the next. Rock that baby in a cradle cushioned and canopied; graduate him from that into a costly high chair and give him a gold spoon; send him to school wrapped in furs enough for an arctic explorer; send him through a college where he will not have to study in order to get a diploma, because his father is rich; start him in a profession where he begins with an office the floor covered with Axminster, and a library of books in Russian morocco, and an armchair upholstered like a throne, and an embroidered ottoman upon which to put his twelve dollar gaiters, and then lay upon his table the best ivory cigar holder you can import from Brussels, and have standing outside his door a prancing span that won the prize at the horse fair, and leave him estate enough to make him independent of all struggle, and what will become of him? If he does not die early of inanity or dissipation, he will live a useless life and die an unlamented death, and go into a fool's eternity.

PERFECTED THROUGH SUFFERING.

But what has been the history of most of the great cedars in merchandise, in art, in law, in medicine, in statesmanship, in Christian usefulness? "John, get up and milk the cows; it's late; it's half past 5 in the morning. Split an armful of wood on your way out, so that we can build the fires for breakfast. Put your bare feet on the cold oilcloth and break the ice in your pitcher before you can wash. Yes, it has been snowing and drifting again last night, and we will have to break the roads." The boy's educational advantages, a long oak plank without any back to it in country school house, and stove throwing out more smoke than heat. Pressing on from one hardship to another.

After a while a position on salary or wages small enough to keep life, but keep it at its lowest ebb. Starting in occupation or business with prosperous men trying to fight you back at every step. But after a good while fairly on your feet, and your opportunities widening, and then by some sudden turn you are triumphant. You are master of the situation and defiant of all earth and hell. A Lebanon cedar! John Milton on his way up to the throne of the world's sacred poetry must sell his copyright of "Paradise Lost" for seventy-two dollars in three payments. And William Shakespeare, on his way up to be acknowledged the greatest dramatist of all ages, must hold horses at the door of the London theatre for a sixpence, and Homer must struggle through total blindness to immortality, and John Bunyan must cheer himself on the way up by making a flute out of his prison stool, and Canova, the sculptor, must toil on through orphanage, modeling a lion in butter before he could cut his statues in marble. And the

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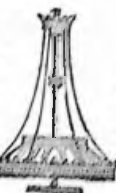


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Time Table in effect November 16, 1890. Trains leave Wilmington (French Street Station) for B. and O. Junction, Montchanin, Guyencourt, Granoque, Cossart, Chadds' Ford Junction, Pocomoke, West Chester, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield, Joanna, Briscoe, Reading and intermediate stations. Daily except Sunday, 7.00 a. m. and 2.30 p. m. For B. and O. Junction, Montchanin, Guyencourt, Granoque, Cossart, Chadds' Ford Junction, Pocomoke, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield and intermediate stations: Daily, except Sunday, at 5.00 p. m. For B. and O. Junction, Montchanin, Granoque, Cossart, Chadds' Ford Junction, Pocomoke and intermediate stations daily at 4 p. m. For B. and O. Junction, Newbridge, Hagley, and intermediate stations: Daily, except Saturday and Sunday, 6.17 p. m. Saturday only, 10.15 p. m. For B. and O. Junction, Newbridge, Hagley, Montchanin and intermediate stations: Saturday only, 5.17 p. m. Trains arrive at Wilmington (French Street Station) from Reading, Briscoe, Joanna, Springfield, Waynesburg Junction, Coatesville, Mortonville, Embreeville, West Chester, Pocomoke, Chadds' Ford Junction, Cossart, Granoque, Guyencourt, Montchanin, B. and O. Junction and intermediate stations. Daily, except Sunday, 11.52 a. m., 6.45 p. m. From Springfield, Waynesburg Junction, Coatesville, Mortonville, Embreeville, Pocomoke, Chadds' Ford Junction, Cossart, Granoque, Guyencourt, Montchanin, B. and O. Junction and intermediate stations. Daily, 4.45 a. m. From Montchanin, B. and O. Junction and intermediate stations: Daily, except Sunday, 6.47 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 on 7.15 p. m., 7.49 p. m. A. G. McCAUSLAND, Superintendent. BOWNESS BRIGGS, General Passenger Agent.

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Taking 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, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R., Martinsburg, W. 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, Shippenburg, and points on Main Line and B. & C. V. R. R. also Frederick and Emmitsburg. 10.00 A. M.—Accommodation for Union Bridge, Gettysburg, Mt. Holly Springs and Carlisle. 1.35 P. M.—Accommodation for Arlington. 2.25 P. M.—Accommodation for Emory Grove. 3.32 P. M.—Express for Howardville, Owings's Mills, Glyndon and all points on B. and H. Division. 6.00 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikeville, Green Spring Junction, Owings's Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminster, Avondale, 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, 8.42, 11.10 A. M. 12.12, 2.40, 5.10, 6.14, 6.51 P. M. Ticket and Baggage Office 205 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. B. H. GRISWOLD, Gen'l Pass. Ag't.

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.

Table with columns for SOUTHWARD (Read Down) and NORTHWARD (Read Up) with sub-columns for A. M. and P. M. times. Stations listed include New York, Philadelphia, Old Point Comfort, Norfolk, Portsmouth, Delmar, Williams, Salsbury, Fruitland, Eden, Loretto, Princess Anne, King's Creek, Costen, Pocomoke, New Church, Oak Hall, Hallwood, Bloxom, Parkside, Tasley, Onley, Melfa, Keller, Mappsburg, Exmore, Nagawadox, Bird's Nest, Machipongo, Eastville, Cobbs, Cheriton, Ar. Cape Charles Lv., Lv. Cape Charles Ar., Old Point Comfort, Norfolk, Portsmouth. Includes CRISFIELD BRANCH section.

CRISFIELD BRANCH

Table with columns for Leave and Arrive times for CRISFIELD BRANCH. Stations include Princess Anne, King's Creek, Westover, Kingston, Marion, Hopewell, Crisfield.

Stops for passengers on signal or notice to conductor. Daily, except Sunday. Pullman Buffet Parlor Cars on Day Express Trains. Sleeping Cars on Night Express Trains between New York, Phila. and Cape Charles. Philadelphia South-bound Sleeping Car accessible to passengers at 10.00 P. M. Berths in the North-bound Philadelphia Sleeping Car retainable until 7.00 A. M. Passengers on 7.45 A. M. Train from Portsmouth connect with train for Boston, via N. Y. & N. E. R. R., with through Buffet Sleeping Car, leaving Philadelphia at 6.30 P. m. Supper at Broad St. Station. H. W. DUNNE, Supt. R. B. COOKE, Gen'l Pass. & Fgt. Ag't.

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