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Editor.

FOR CHRIST AND HIS CHURCH.

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EMMANUEL.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he,
And faith has yet its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain,
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

John G. Whittier.

Jesus—Our True Christmas.

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

Isaiah 9: 6. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, THE Mighty God, THE Everlasting Father, THE Prince of Peace."

While looking at the time when these words were written, we see that they were uttered about 740 years before Christ came, and though now about 2,600 years old, they still retain their beauty and freshness, as doubtless they did at the time, when God the Holy Ghost inspired the Prophet of Israel to write them, and may that same blessed Spirit to-night reveal his word to our hearts, so that Jesus may be glorified, souls may be saved, and believers built up in their most holy faith.

For unto us. Whom can this us refer to? Surely, it must mean ourselves. Yes dear brethren, it does, for we see in St. Luke 2: 10, The angel carrying out the tenor of the same message, to the shepherd, in the fields near Bethlehem; "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people;" and hence, we are concerned. Now let us look at ourselves and see what manner of beings we are; doubtless, you all know God's character of us. There is none righteous, NO ONE, and if we look back on our past lives, or within at our hearts, ah how sadly has the best man come short of what he ought to have been. Yes, all have sinned; and in spite of Satan's attempts to tell you that you are not worse than other people; you've done your best, and so on, still in some way, and it may seem trifling, you and I have committed sin in thought, word, or deed. Offending in one point we are guilty, yes, condemned before a holy and just God, who can by no means (compatible with his justice), clear the guilty, or pass over sin without noticing it. But the Almighty Jehovah is a God full of the deepest love, and pity, seeing us who are the works of his hands, created in his own image, lost and ruined by the fall, unable to save or help ourselves. Before Christ came, God so loved the world that he gave his only begotten. Again, that he gave his love toward us, in God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Therefore let us draw near in faith humbly and thankfully, and say unto us a child is born. Truly God has shown how he loved us in spite of our sins, by sending his Son to be the Saviour of the world.

Unto us, a child is born. In the fullness of time as Moses and all the prophets gave witness, God visited his people Israel, and sent his angel to proclaim the good news, "For unto you is born this day, in the city of David; a Saviour which is Christ the Lord." You all know the mystery of his birth; how that he was born of a pure virgin, who conceived by the overshadowing of the Holy Ghost; thus confirming God's promise to Adam, that the seed of the woman not of the man, should bruise the serpent's head. Thus the transgression came by the woman; and also deliverance therefrom, by her. We see the Son of the Highest born of humble parentage, and cradled in a manger, for there was not room for him at the inn. Yes, here was no room for him there, as I fear there are many hearts now, where there is no room for the Saviour. God grant that there may be room in the hearts here to-night. In looking at Jesus, whose name signifies Saviour or one who saves, we see the very man of all others who was exactly fitted to be the sympathizing Redeemer of all mankind. So poor, that he had not where to lay his head; yet so rich, that all the boundless treasures of heaven were his, so meek, and so lowly; yet so mighty and so powerful. He has been a baby, a boy, a youth, and a man. He took not on him the nature of angels, but the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, and he was tempted in all points like as we are, apart from inward sin.

Unto us a Son is given. Mark again, to us, is given. Yes to us, the poor helpless sinners. God gives his Son. Who is God? He who made heaven, and earth, the sea, the sky, the sun, the moon, the stars, the whole human race, and all the hosts of heaven. Without him was not anything made that was made. He had but one only begotten Son, who dwelt in his bosom, but so boundless was his loving compassion to us, that he freely gave him up for us all, and Jesus came also of his own free loving will, saying, I delight to do thy will. Think of the Father's love in sending Jesus. Think of Jesus' love in coming. Think of the Spirit's love in leading us to Him, and forgiving us, till "70 times 7 in a day." How cold is our love to Him, but he loves us with an everlasting and unchanging love. Unto us a Son is given. God has given us something that can save us. Now if God gives there must of course be some body to receive. Now hear brethren, let each one ask yourselves honestly before God, "Have I accepted God's gift of his dear Son?" If the answer is NO, I beseech you to accept Him now. Oh TAKE Jesus as God's Christmas gift. Whosoever will, MAY TAKE the water of life FREELY. Think of the poor man who last night in full health and strength, had been led away by drink, and whilst returning to his ship fell off the quay, into the water, and although taken out, died very shortly after. If unforgiven, where will he be spending his Christmas, and if we do not come to Jesus now, we must all like wise perish. Perhaps this may be the last Christmas you and I may ever spend in this world. In all probability before this time next year, some of our members will have passed away. I see before me, some young, some middle-aged, and some old, but there is only a step between all of us and death. The young may go, the old must. May-

be very lately you have gazed upon the cold pallid face of some loved one, whom death has called away. Those lips that once spoke words of friendship and love, you will never hear again; they are fast closed in death forever. There lays the hand still and motionless, that you once grasped in the warmth of friendship. There lays the poor earthly frame, which must wait till the Resurrection morning. This is but a picture of what we shall all sooner or later, come to, for we must all die, and all appear at the judgment seat of God. How would it be with you, beloved, if the summons came at this moment. If at this moment the Holy Spirit is striving within you. Do not trifle with conviction. Do not delay one minute longer, but come to Jesus just as you are, with all your sins, for he receiveth sinners, and will in no wise cast you out. If you feel your sins a heavy burden, and your need of a Saviour, here is some good news for you: "Are you aware, that the Lord laid YOUR SINS on Jesus. Yes, your sins were laid on him for the Lord himself put them upon him. He suffered in your stead, and there is no punishment for you, if you will only take Jesus by faith INTO your heart. The living God who cannot lie, then tells you, "He that believeth ON Him, IS NOT CONDEMNED, HATH everlasting life, shall not come into condemnation, but is passed from death into life." Supposing I asked you whether you were forgiven or not? and you answered me, I am not quite certain, would that be believing? No, it would be doubting, and that is just the reason you have not got peace. He that believeth not God, makes God a liar. Perhaps you may answer me, oh yes, I believe. Yes, and so do the devils believe and tremble, simply believing that Jesus died for sinners is not enough, and cannot save. It is like a man who is in debt, who knows that there is some money in a certain place, but until he TAKES the money and pays his debt, there it is still standing against him unpaid. Just so with the Lord Jesus till you ACCEPT him and TRUST him as your all-sufficient sinner and substitute. Have you done this? If so, God the Holy Ghost says, "He that believeth on him is not condemned, therefore if not condemned, HE IS SAVED." Poor fellow sinner, accept the love of Jesus to-night, and spend a truly happy Christmas as rejoicing in Him.

To day if ye will hear his voice, harden not your hearts. If I asked some amongst you, who have found peace, whether it will not be the happiest Christmas they have ever spent, I know the reply would be yes. Let it be said to-night truly of all here unto us a Son is given.

And the government shall be upon HIS shoulder. If you have received Jesus, then He gives us power to become the sons of God. Formerly under the dominion of Satan, you have been bought out of his service, and transferred to the loving service of Jesus. He must now be our King, and govern us in all things. We must give up all self-government; opening every corner of our hearts, and yielding ourselves unto God, body, soul, and spirit together with all that we have. 'Tis when this full surrender of everything is made, that we are able to walk in newness of life, as dead to sin and alive to Christ. Sin and Satan having no more dominion over us, for we belong

to Christ. Our very bodies are the living temples of the Holy Ghost, who sets up his throne in the hearts of those who seek to be filled with the Spirit. He will keep, He will guide, He will lead us unto all truth. He alone can withstand and destroy the power of Satan within and without. He also must work IN us to will, and to do of his good pleasure. Let us therefore cast ALL our care upon him who careth for us. His kingdom ruleth over all, and he is now set down at the right hand of the Majesty on High, till he shall have put all things under his feet, and at this moment his kingdom is spreading through the preaching of the gospel, and soon may the kingdoms of this world become the kingdoms of our God and of His Christ, and the door being opened the King of Glory shall come in.

His name shall be called WONDERFUL. What can we say when looking at the Saviour, but wonderful. His birth wonderful. What can you say of his LIFE but wonderful; His miracles wonderful; His death wonderful; His resurrection wonderful; and above all love, oh how wonderful! When looking at our own poor sinful selves, to think that he has saved us, oh how wonderful; and you poor unsaved, would you not say it was wonderful, if you were saved to night. Yet to God it would be so easily possible, because he offers it. Truly his name is wonderful.

COUNSELLOR. Christ is made unto us wisdom. He will always advise well if we but ask, "Lord what wilt thou have me to do?" How much pain and grief we might be spared, if we took counsel of the Friend that sticketh closer than a brother counsellor. If any of you lack (Greek signifies WANT) wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. 'Tis the delight of the good Shepherd ever to be speaking words of wisdom, comfort, and peace to his people. Truly His name is Counsellor.

THE MIGHTY GOD; also Jesus the Saviour. The Alpha and Omega, Christ the FRIEND that sticketh closer than a brother. The Lord of Hosts is his name, yet the tender Shepherd of his people. King of Kings, and Lord of Lords; also the Lamb of God that taketh away the sins of the world. Son of the Highest, yet Son of Man, the Rock of Ages; Root and offspring of David; the Bright and Morning Star; Rose of Sharon; Lily of the Valley; Perfect God and Perfect Man; Jesus the Almighty; Jesus our Redeemer, MIGHTY to save.

THE EVERLASTING FATHER. In the majesty of the God head, He and his Father are one. When we are born again through the Spirit, we are made children, then heirs, heirs of God, joint heirs with Christ, and sons of God. 'Tis then God becomes our everlasting always abiding, and unchanging Father. The same yesterday, to-day and forever. He never leaves and never forsakes, but watches over his children with an everlasting love. How delightful to know Him as our own dear everlasting Father.

The Prince of Peace. What a fitting title for Jesus. The Prince of Peace. How he is now standing at the right hand of his Father, ever living to make intercession for his people, that they may be kept in perfect peace. He is our peace, and is always longing to make

known that true peace which he made by the price of his most precious blood. Oh dear brethren accept this Prince of Peace for your Saviour NOW. TAKE the loving Father's unspeakable gift of his own dear Son. Oh come immediately, and receive Him freely, joyfully, and thankfully, and you will one and all be truly able to say, unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

East Orange, N. J.

Items from Kent County, Md.

Morgan's Creek Neck is a fine and promising, though somewhat small and isolated neighborhood of Kent county, Md., some five miles from Chestertown, and from every other place where there is a church of any denomination.

In the autumn of 1888, largely through the devotion and zeal of a young lady member of the Chestertown M. E. Church, residing in that neighborhood, a Sunday school was organized at the public school house, of some eighteen scholars. At the earnest solicitation of this devoted lady, the pastor at Chestertown began occasional preaching services there on the first Sunday in April, in which he has been assisted by Rev. Jos. H. Geoghegan, a Washington college student, Prof. Jno. R. Todd, and Bro. Chas. S. York an efficient exhorter. In September the pastor held a two weeks' woods meeting, assisted by Revs. W. K. Galloway, A. T. Melvin, and by several of the Chestertown members who joined forces with the few living in the vicinity. Twenty-eight persons professed conversion, a number of whom connected themselves with the Methodist Protestant Church at Kennedyville; their parents holding membership there; but the remainder were gathered into a class, Bro. John Bryan, leader, and meeting after the Sunday-school session, Sunday afternoon.

Meantime the Sunday school grew to a membership of nearly fifty. Encouraged by the pastor, the ladies began to solicit money to build a chapel. Bro. Bevins Morris agreed to donate the ground and fifty dollars; other subscriptions were secured to the amount of about \$150; a society of eighteen persons was formally organized, trustees elected, an act of incorporation secured, and now the new "Zion Methodist Episcopal Church of Kent county, Md.," 20x32 feet, and fashioned after one of the Church Extension plans is under roof, ready to be finished in the early spring-time. The ladies will hold a festival, Thursday, Friday, and Saturday nights of Christmas week, for the purpose of furnishing the chapel.

Rev. R. W. Todd, being temporarily disabled last Sunday with a cold, Revs. A. T. Melvin and Jos. H. Geoghegan filled the Chestertown pulpit. The health of Bro. Melvin has greatly improved, and he is looking forward to the resumption of his itinerant work, at the coming conference.

The Chestertown Sunday School will jollily with an entertainment and Christmas treat for itself, and donations to the poor, Thursday night, December 26th, in Stam's Hall.

I now move that the moral condition of infants be laid on the table, and that every preacher in the Methodist ministry turn his attention first to his own moral condition, and, when that is all right, let him turn his special attention to the moral condition of his adult hearers, and then all our preachers will be men of advanced thought.—Rev. T. C. Peters.

DOVER, DEL.—In the absence of the pastor, Rev. T. Snowden Thomas, A. M., editor of the PENINSULA METHODIST, will preach (D. V.,) in the M. E. Church, Sunday morning and evening, Dec. 22d.

Youth's Department.

Mike's Hospital Preserves.

Mike could walk? O yes. Mike could walk very well indeed, if it can be called walking to hobble around a hospital ward on one little weak foot and a wooden crutch. But Mike himself was proud enough to call it so after his weary weeks in the little white cot. That is how he happened to know so much about the very thing my story is about; more even than the dear wise board of managers, for it is one thing to know of a need and another to feel it yourself. Mike felt this need, so he can tell you all about it in his little story, and perhaps some dear friend who reads it can find another hospital, near his own doors where the same little homelike truth is being felt now.

It was all the fault of the preserves? No! it wasn't their fault either, for they stood in neat, papered rows in everybody's closets marked "Currant," "Strawberry," "Peach Jam," and a hundred other ways that made your mouth water. Stood in long soldier like rows in everybody's pantry—except the Hospital's.

Mike found that out one day when he pumped up and down the stairs to the basement kitchen under the ward. The nurses were very kind to Mike, and now and then he hobbled after them as they prepared the little lunch or tea-trays for the patients.

This particular afternoon, he sat watching the big piles of bread being cut into slices for each tray, surveyed with interest the boiling of the milk and flour for the sick babies, until at last his big brown eyes were attracted by a wide, empty space in the closet above his head.

"Miss Deal," said he in the faint little voice that comes to boys often when one little leg has had to be cut off, and it takes all your strength to make the other one move—"Miss Deal."

"Yes, Mike dearie," answered Nurse Deal's cheery voice.

"Why is that closet over there so empty like?"

"Bless your heart," answered the nurse "that's only the preserve closet. It is empty this year, more's the pity," she added, turning to look at the wide space on the wall with only a straggling jar here and there to fill its vacancy.

"And how we are to get through the winter without them I don't know," added she again, turning to the nurse next her. "We never had so short a supply sent in before. And I hate to deny the little children a bit on their bread and butter."

"Yes, and the older ones too miss the spoonful of jelly that gave a relish to meals before. It is too bad that every body seems to have forgotten our preserve closet this year."

The nurses went up with their trays. Mike sat still gazing blankly at the empty close.

"I guess them preserves is givin' out," said he to himself softly. "and there ain't no more. Bread's orful dry without sumthin' sweet. I don't mind for myself much—but all them other fellows. Say! Miss Burt don't put none o' that jelly on my tray—I—I—don't much like it any more."

"Why, Mike, you always begged for it so. Are you tired of sweet things, dear?"

Mike gulped down a tear.

"I aint a pig," said he to himself again. "Nurse said somebody forgot the preserves this year and there ain't enough to go round."

Later in the twilight, after he had swallowed his little supper of bread and milk, without the jelly, much to the nurse's astonishment, Mike's sweet tooth being an accepted fact in the ward, he went over by Pat Mahoney's bed and sat down on the brown rocker. Pat and he were old friends, for Pat had lain many a day on that very bed since the cars had crushed both feet in a cruel way.

"Pat," said Mike, after he had sat a few minutes running his hand through his shock of red hair, "Pat, *perserves* is gettin' orful low down stairs. Somebody forgot 'em. I wouldn't hev knowed it, but I was down in the kitchen at tea time. Somethin' must be done. Them all"—with a little wave of his hands towards the beds in the ward—"can't be gettin' along without *perserves*. Now can they?"

Long into the twilight Pat and Mike discussed the serious question of how those empty shelves could be refilled.

"Ye see, Mike," said Pat, "the nurses said it was only *forgot*—not done a purpose, and mebbe if they were reminded—"

A few days after this, much to the surprise of some visitors to the ward, pinned up in a prominent position, hung a blotted sheet of paper covered with letters half printed, half written. The visitors stopped to read, then questioned about it.

Oure *perserve* klostet is emty.

Sumbody fergot it this year.

PATRICK MAHONEY,

MIKE FARR — Kumitee.

It was near Christmas time, and the visitors' hearts were very soft. One of them begged for the little half sheet to carry away and she showed it to me and asked me to tell the little story for her. The preserve closets are still empty—dear friends, it is true. Are yours full? Up in the country homes where the blackberries and peaches, and currants and plums grow sweet and fresh, are your preserve closets full? I know of a closet that is very empty and there are suffering ones who need it full. At Christmas time our hearts are very tender. Shall we be among those who forget the empty places God means us to fill out of our plenty?

Shall that empty Hospital closet be full this Christmas time?—MARJORIE S HENRY, in *Early Dew*.

Some Thoughts on Presiding Elders' Work.

BY REV. W. B. GREGG.

Committees at Conference are usually nominated by the presiding elder, and confirmed by the conference, without opposition. This may be done in haste, or without much deliberation or wisdom, for we have a stereotyped edition, nearly the same persons being appointed every year.

There are, say one hundred and fifty members, besides probationers, and they run as follows.

Forty-three are on one committee, each nineteen on two, fifteen on three, five on four, three on five, one on seven, and one on eleven; making eighty-seven members and probationers who have some committee work to do, not including the examining committees, and over sixty-three who have none.

This is not all; for some of the brethren are on five, seven, or more committees, indicating that the rest are incompetent; when, as a matter of fact, many of these are better adapted to the work. We are taught that it is best to put all our members, as far as possible, to work; so if every member of conference could be put on some committee, they would feel their responsibility more, and no doubt leave the conference better men, certainly better satisfied. The bishop, who is a stranger, often calls on the secretary to name some brother, and he frequently has his mind on a few of his special favorites, and this is the reason why one man is on so many committees. Let us hope for a change!

Another important work done by the elders, is the apportionment of moneys to be raised for various purposes on each charge. The facts prove, that this is very often done, without much thought or deliberation. Hence charges that can't give much more than half-support are burdened with two hundred dollars or more to be raised for benevolences.

The amount is usually increased every year, without considering the condition

of the town or country, or the charge. Sometimes there is a great stagnation in business, so the people are scarcely able to get enough to support their families, and keep up the expenses of the church; much less, to support the pastor, who depends upon them for a living, and to give to the collections. In the midst of all these adverse circumstances, the apportionment is increased, and the preacher is on a strain all the year, to make a fair showing at Conference. The elders in a time of agitation, or excitement will assume the responsibility of raising a thousand dollars or two, and then apportion it to the charges; and the preachers must raise it or loose caste.

Some charges are able to raise large collections, while others can't give more than half support to the pastor, who is needy. I am willing to do the very best, that can be done, publicly, or by personal effort to raise benevolent collections, but often times the apportionments are very discouraging. At the conclusion of these articles, I will suggest a plan, that I think will work better, and relieve the elder of such great responsibility.

A work of vast importance done, principally by the elders, (not always) is the dividing and rearranging the charges; thus making, as Peter Cartwright told the writer in 1859, "too many one horse appointments." The intention may be good, but past experience shows that many mistakes have been made, and very seldom corrected, so as to place them on a satisfactory paying basis. How often does the taking of an appointment from a charge, and attaching it to another, produce such dissatisfaction, that the members will not submit, and the elder has to recant, which is not pleasant. There are oftentimes a few persons on an appointment, in a small town, who are anxious to have a station, and offer to increase their subscriptions double or treble, if the change is made; and, as the writer knows, after a few years, they have died, or become ruffled at something, or the zeal wore off, and the charge become in a worse condition than before. As the changes were by urgent appeals, it is difficult to rectify it satisfactorily. By such changes great injustice is done to pastor and people. They are both put on a strain, one to support, and the other to get a living. How can ministers do their full duty, when they know that they do not get a sufficiency, to live with any comfort and pay their debts; especially when they know the people they serve, can't possibly support them. In many instances, the charges ought to be enlarged, to give the pastor more work, and a reasonable support. Many of the brethren would sooner have four or five appointments than two or three on a circuit. The writer has conversed with a good many of the brethren on this subject, and they invariably had the same views; and said that some one should write, and agitate the subject. We have urged others to write, because we believed they were more competent; but they said, you write, and we will defend you. I hope, the many brethren who have the same views, will defend and encourage us; if not, we will bear the responsibility for the good of the cause of Christ, which we believe we are serving. The whole work of the districts needs wisely rearranging.

Some appointments are six or seven miles away from each other on the same charge, when there are appointments of another charge, not over four miles off, and better adapted to the work. This work of changing and dividing charges is often done without consulting the official members of the circuit, and consequently when conference is over, they are taken by surprise, to find that they are left without one appointment to aid in the support of their pastor; and oftentimes the pastor is disappointed, not knowing that the change had been made.

This work may be done sometimes, but not very often, without consulting,

and having the consent of the best men on the charge. But there is no people more submissive and patient to be found anywhere, than Methodists. The question comes before us, is it right to treat them so, or should we impose on good nature, sanctified by the grace of God?

The Work Before Us.

FRANCES E. WILLARD.

Over 800 papers printed in foreign languages circulate constantly throughout the nation; a majority of which contain ideas concerning home, and women, temperance and the Sabbath, that are European and revolutionary, not American and Christian.

At Castle Garden eighty-four large steamships land their passengers each month, thirty-two of these steamers being from Great Britain and Ireland. In the First Ward of New York, where Castle Garden stands, are five churches and chapels, and four hundred liquor saloons, "and this is their welcome home."

In May of last year, one hundred and forty-three thousand emigrants landed at Castle Garden. A million feet yearly sound the signal of an ominous invasion on our wharves as these strange people come. Whether this swift tattoo shall prove to be the reveille of hope or the requiem of despair for America, doth not yet appear, and depends decisively upon the amount of Christian endeavor that is put forth in the next quarter of a century.

Twenty-six per cent. of our entire population is either foreign-born or of foreign parentage.

Of one hundred persons in New York City, only twelve are born of American parentage, and in Chicago only nine out of one hundred. You see we women have entered on foreign missionary work without crossing the sea to do so.

In San Francisco, with three hundred and fifty thousand inhabitants, only forty thousand go to church. In "Pilsen," the Bohemian quarter of Chicago, the entire church facilities, would accommodate, sitting and standing, about twenty five hundred persons, but there are not less than forty thousand inhabitants.

The largest missionary work done in this foreign city, that forms a section of Chicago, is by disciples of Robert Ingersoll. His writings the people have in their own language. Indeed his books have been translated into every European tongue, several languages of India, Chinese, Japanese, and others. The man in this country who relishes these books is apt to read them in saloons on Sunday, with a pipe in his mouth, and in his hand a mug of beer. Nearly half a million Chicagoans would be kept out of church for lack of sittings, had they no other reason for remaining absent but even under the magic method of High License, all who wish sittings in the saloon can be accommodated.

There are seven million young men in America to day of whom over five million never darken a church door. Seventy-five out of every one hundred of these young men do not attend church ninety-five out of every hundred do not belong to the church, and ninety-seven out of every hundred do nothing to spread Christianity. But on the other hand, sixty-seven out of every one hundred criminals are young men, and young men are the chief patrons of the saloon, the gambling house, the haunt of infamy. It was noticed recently that into a single saloon of Cincinnati and within a single hour went 252 men, 236 of whom—or all but sixteen—were young men. As a result the death rate steadily increases from 14 to 25 years of age, their evil habits reporting themselves in deteriorated bodies and distempered souls at the age when they should have attained their manly prime.

We spend fifteen hundred millions a year for liquor and tobacco—ten times as much as for education and religion.

We have two hundred and fifty thousand saloons, enough to form a line from Chicago to New York, and in making alcoholic beverages we waste enough grain annually to pave a street a thousand miles long with loaves of bread. East of the Mississippi we have one saloon for every 107 voters; west of it, in the eleven mountain States and Territories, one for every forty-three.

Holliness and Giving.

I have often wondered how it is that some, who profess great enjoyment in the possession of this pearl of great price, can do so little for the cause of God. Sum up their entire contributions, and it only amounts to a mere trifle for each week. Perhaps two, or three, or four cents per week would include the entire amount. Now, they talk about all being the Lord's, they sing that hymn, "Take my life," etc., "Take my silver and my gold," etc., and then they can profusely decorate the home, the body, the children, but dole out a mere pittance for Christ and his cause. Where is our zeal for Christ? Where is our self-sacrifice? Where is our surrender of all to him? All lavished on the house, the garden, the farm, the carriage, to say nothing of the pipe, etc., and the merest trifle doled out for God and his cause. When we are wholly the Lord's, and realize that the blood of Jesus cleanseth from all sin, it will come to be reckoned among the hallowed privileges that are ours, to help forward the work of the Lord by our time, talents, gifts and means. It is only when we are all the Lord's that this matter of giving gets to be a precious privilege. When we feel that all we have and are is his, then all work for the Master is blessed, and what was once duty becomes our delight.—*Methodist*, in *Christian Guardian*.

Church Extension.

The annual meeting of the General Committee of Church Extension was held in St. Louis, Mo., Nov. 21-22. The Board reports the past year, "the most prosperous year of our history."

The total receipts for the year ending Oct. 31, 1889, were \$277,779.17, making total receipts from the beginning, \$2,725,899.27; total number of churches to which aid has been given, 6,900. The Loan Fund amounts to \$643,822.63, and the conference collections for the year to \$136,159.81.

The amount apportioned to the Wilmington Conference to raise, the current year is \$4000; with an appropriation of \$2800 to be paid *pro rata* as the apportionment is met.

A Good Appetite

Is essential to good health; but at this season it is often lost owing to the poverty of impurity of the blood derangement of the digestive organs, and the weakening effect of the changing season. Hood's Sarsaparilla is a wonderful medicine for creating an appetite, toning the digestion and giving strength to the whole system. Now is the time to take it. Be sure to get Hood's Sarsaparilla.

ELY'S CATARRH CREAM BALM

is worth \$1,000

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12-17-07

The Sunday School.

LESSON FOR SUNDAY, DEC. 22d, 1889. 1 Kings 11: 26-43.

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

CLOSE OF SOLOMON'S REIGN.

GOLDEN TEXT: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man" (Ecc. 12: 13).

26. Jeroboam.—The name means, "whose people are many." The son of Nebat.—Further on this name appears in the history in odious reiteration, coupled with the words, "which caused Israel to sin." Ephraimite (R. V., "Ephraimite").—Ephraim was always the haughty and fierce rival of Judah, and the jealousy of the former tribe had been greatly excited by the rise of Jerusalem and the building of the temple in the capital of the latter tribe. Of Zereda.—The site is unknown. "Some identify it with Zarthan, or Zaretan, in the Ghor of the Jordan, near the mouth of the Jordan, where the brasses were cast for the temple" (Geikie). Whose mother's name was Zeruiah.—"said to have been a woman of indifferent character, early a widow, but supported afterwards by her son" (Geikie). Eucub.—(R. V., "he also")—as well as Rezon and Hadadzezer, previously mentioned. Lifted up his hand—raised a rebellion; not now, however, and against Solomon; his movement was checked too soon for that; but subsequently towards Solomon's son and successor, Rehoboam.

27, 28. This was the cause.—The writer proceeds to explain in detail the rise of Jeroboam and the encouragement which this servant received to plot against his master. Solomon built Millo—part of the fort of Jerusalem and Mount Zion (2 Sam. 5: 9), "or a row of stone bastions around Mt. Zion, Millo being the great corner tower of that fortified wall" (J., F. and B.). Repaired the breaches closed up the vacant spaces between Zion and Moriah; there had been no hostile incursions to make breaches (So Ewald and Keil). A mighty man of valor—an expression not restricted to warlike prowess; meaning, generally, a leader among men; a man of marked force of character. Industrious.—His activity in some subordinate work upon the fortifications caught the eye of Solomon. Made him ruler over all the charge (R. V., "gave him charge over all the labor of") the house of Joseph—promoted him to the post of overseer over the enforced labor exacted of his own tribe—that of Ephraim, the son of Joseph. For the character of their work, see 5: 13-18.

"The tribe of Ephraim, with its constant envy of Judah, must have been mortified to find themselves employed—though it was but in the modified service of Israelites—on the fortifications of Jerusalem. Their murmurings revealed to Jeroboam the unpopularity of Solomon, and perhaps suggested thoughts of overt rebellion to his mind" (Pulpit Commentary).

29. When Jeroboam went out of Jerusalem.—The prophet probably knew the habits of the overseer, and intercepted him one day as he left the city, perhaps to go to his home in Ephraim. The Shilonite—that is, belonging to Shiloh, which was in Ephraim. Ahijah and Jeroboam were of the same tribe. Had clad himself.—R. V., "Now Ahijah had clad himself." Two were alone.—There were no witnesses to this strange and significant conference.

30, 31. Ahijah caught (R. V., "laid hold of") the new garment—stripped himself of his mantle which was whole and new, and represented therefore the undivided and youthful monarchy. Rent it in twelve pieces—significant of the twelve tribes. Take thee ten pieces—that is, ten tribes. "Observe that he only had nine tribes and a share of Levi" (Gray). Thus saith the Lord.—Solomon had himself received the same message (see verse 11,) and probably from the same prophet. Ten tribes to thee—all but Judah and Benjamin.

32. Shall have one tribe—either "one" beside his own tribe of Judah; or "one" which reckoned Benjamin as a part of Judah. The reckoned Benjamin as a part of Judah. The former was intimately connected with, in a former sense merged into, the latter. For my servant David's sake.—2 Sam. 7: 15. God remembers David's promises He had made to David. Solomon himself is entitled to no consideration for his own sake. He had forfeited everything by his idolatry. For Jerusalem's sake—the chosen place for worship.

33, 34. Astoreth, etc.—see last lesson. It appears from verse 23 that the people had followed their king's example and joined in the idolatry; the punishment inflicted on him and his posterity would involve them also in various and severe calamities. Will not take the whole kingdom, etc.—These words are regarded as an admonition to Jeroboam not to incite rebellion against Solomon in his life time, and not to clutch at the whole when God was disposed to give him only a part.

35, 36. Out of his son's hand—Rehoboam's That David . . . may have a light (R. V. "lamp") always before me—that is, that his family may not become extinct. It was God's purpose that David's family should be the instrument of preserving the light of true religion down the ages until "the true light that lighteth every man" should come. In Jerusalem—Says Peloubet: "David's family never was extinct, for it lives forever in his 'Greater Son,' Jesus, the eternal King. And Jerusalem still exists, and will be completed and rendered eternal in the New Jerusalem, the city of our God."

37. Thou shalt reign according to all thy soul desireth.—Says Pool: "He secretly taxeth him for his ambitious and aspiring mind." "As Ahijah afterwards rebuked Jeroboam for his sins (1 Kings 14: 6-16), he cannot be regarded as in any way conniving at the means which Jeroboam took for the attainment of the end which the prophet foretold" (Woodsworth). "David, long after he had been anointed to the kingdom, was faithful to Saul, and was not driven by persecution to attempt aught against him; nor would he even seize the vacant throne till called to it by the people" (Scott)

38, 39. If thou wilt hearken, etc.—Jeroboam is placed under the same conditions with reference to the continuance of the Divine blessing as was the case with his royal predecessors. He had a model also in David. Build thee a sure house—firmly settle thee and thy posterity on the throne of Israel. Distrusting this express conditional promise Jeroboam endeavored to establish his authority by disobedience, and thus he forfeited the kingdom for his posterity, and brought ruin upon them and incalculable mischief upon Israel (12: 26-31; 14: 5-16; 2 Chr. 13: 4-12). I will for this—for this failure on Solomon's part to keep the covenant. But not for ever.—"There shall a time come when the seed of David shall not be thus molested by the kingdom of Israel, but that kingdom shall be destroyed, and the kings of the house of David shall be uppermost, as it was in the days of Asa, Hezekiah and Josiah. And at last the Messiah shall come, who shall unite together the broken sticks of Judah and Joseph, and rule over all the Jews and Gentiles too" (Pool).

40. Solomon sought therefore.—This verse resumes the historical connection with verse 26, which was broken in order to interject the story of Jeroboam. Jeroboam . . . fled into Egypt.—His attempt to "lift up his hand against the king" was premature and disobedient, and forced him into temporary exile. Solomon had married the daughter of the king of Egypt, but a new dynasty may have come to the throne, or Shishak's greed may have been sharpened by Solomon's fabulous wealth, upon which he subsequently laid violent hands (2 Chron. 12: 9). In either case the professed rival of Solomon might count on protection.

Shishak is, beyond doubt, the Sheshonk I of the monuments, and is the first of the Pharaohs who can be identified with certainty. The date of his accession appears to be somewhere between B. C. 988 and 980" (Pulpit Commentary).

41-43. Are they not written? etc.—We learn from 2 Cor. 9: 29, that annals or histories of Solomon's reign were prepared by the prophets Nathan, Ahijah and Iddo; it is probable that from these the sacred history which we possess was compiled. Reigned . . . forty years.—It has been noted that each of the first three kings of Israel reigned forty years. Solomon is supposed to have died at the age of 60. Slept with his fathers—the usual form of expression for death. No hint is here given as to whether he repented before death. "This silence," says Scott, "is a warning to every one of us not to yield to temptations, lest we should leave the world in uncertainty, and be condemned as hypocrites in the consciences of God's people. But this silence in the book of Kings no more proves that Solomon did not repent, than the silence of the book of Chronicles proves that he did not commit idolatry. I would not indeed decide upon so controverted a point with unhesitating confidence; yet the book of Ecclesiastes seems fully to show that he repented, and publicly declared that repentance before his death."

From Smyrna, Del.

Since the announcement that Rev. W. S. Robinson, D. D., had been transferred to the Dakota Conference, a gloom has spread over the town of Smyrna; and the tears of old and young mingle at the thought of the long separation that must soon take place.

Many testimonials of friendship and esteem have been tendered our beloved pastor and friend, expressing the feeling of regret, with which his people part with him,

Members of the Young People's So-

ciety of Christian Endeavor, share this sorrow.

Monday evening, Dec. 2d, they gathered in the parsonage, and the following paper was read:

DEAR PASTOR:—The Young People's Society of Christian Endeavor of Asbury Methodist Episcopal Church, desires to give expression to the feeling which has been aroused among its members by the knowledge that you are about to depart for a distant field of labor. This feeling has in it so much more of personal regret, than is usually expressed in formal resolutions, that we have chosen this mode of free and unrestrained expression.

Our society is the child of your planting, and we doubt not has often been lifted upon your prayers to the throne of grace. From you came its initial impulse. Because of this you must be held by us, in peculiar affection, so long as it continues to live and work in the Master's vineyard.

We are indebted to you, not only as our founder, but also as our constant and sympathetic friend and helper. Never have we called upon you in vain, for help and counsel.

It is, therefore, with a sense of personal bereavement, that we face the future, in which you are no longer to be with us, as pastor and friend; but we assure you, we do so with unwavering determination and courage, relying upon our Ever Present Help, to do all that we can, to advance our holy cause.

When in far off Dakota, you may have the satisfaction of knowing, that this society is persevering in the work which you began among us.

With so many personal reasons to regret your departure, it is a satisfaction for us to know, that you are going to a large field of usefulness, which we trust may grow wider and wider until it may be the full measure of your ability; and when your life's work is done, may you return to the harvest home of our hopes with many souls garnered to eternal bliss.

EMMA WELDON, J. E. DEFORD, T. L. MASON, LILLIE H. PRATT, LAURA A. BELL, LIZZIE McDOWELL. Executive Committee.

Dr. Robinson replied in words of tender regard, urging the society to be true to the purpose for which it was created, and loyal to the new pastor, as it had been to him.

LIZZIE McDOWELL, Cor. Sec. C. E. S. Smyrna, Del., Dec. 9, 1889.

Resolutions of the Chautauqua Circle.

During Dr. Robinson's pastorate of the Smyrna M. E. Church, he has been at the head of an interesting Chautauqua Literary and Scientific Circle, composed of those who fully appreciate his scholarly command of all the topics that came before them, and in the loss they sustain by his removal, its members naturally desire to give expression to their feelings, which are embodied in the following resolutions:

Whereas, our church authorities have in their wisdom seen fit to transfer our beloved leader, Rev. Dr. Robinson, to another field of labor, where we trust the pastures are greener and the still waters sweeter, therefore, be it

Resolved, that the Chautauqua Literary and Scientific Circle of Smyrna, Delaware, individually and collectively, while deploring his loss, with regret akin to pain, recognize the necessity of bowing submissively to the decree which will only too soon separate us from one of the truest of friends, the wisest of counsellors, and most affable of companions. In severing the ties that have so pleasantly bound us, we commend him, not only to the members of the church over which he is called to preside as pastor, but to all good people and especially to those who prefer wisdom to ignorance, charity to malice, and virtue

to vice. His upright walk, his chaste and intelligent conversation, have ever been a menace to the ungodly, while his gentle and loving disposition has challenged the admiration of all.

Resolved, that this Circle, owing its existence to him, will strive to live, if for no other purpose, than to show our love, admiration and allegiance to him; and will endeavor to emulate the noble example of self-sacrifice, he has ever set us.

Resolved, that Mrs. Robinson, is a suitable companion for such a man.

By order of the Circle, BEULAH C. JEFFERSON, Sec.

Reflections.

EDITOR PENINSULA METHODIST:

Dear Bro.—If you will admit my reflections to a place in your paper, I may, now and then, furnish them, giving you no promise, with reference to their quality or continuance, except that I hold myself subject to your wishes when not conflicting with a personal duty, both with regard to the points above referred to, and any others coming under the role specified. I can, and do also promise to be loyal to the PENINSULA METHODIST, that is, to its attitude and declarations, as an advocate of the doctrine and polity of the Methodist Episcopal Church, allowing such liberty only in private interpretation as shall have the support of Scripture teaching; with the further promise, that a jealousy of the honor of the paper and its various contributors, as well as that of the editor, will be maintained. The privilege is asked, that the writer be allowed to express himself under an assumed name; his actual name being kept as a privacy with the editor, which in this case, is a mere fancy of the writer; nor is it a novelty in the department of authorship. While it may, in some cases excite curiosity, it may also seem to give greater freedom to the writer in the range of his topics, and be a barrier to personality in criticism.

Just here, as the New Year is near at hand, when the new field I have undertaken to explore will be entered, the initiation is now taken before the old year expires, by wishing for yourself, Mr. Editor, and your readers, a happy Christmas.

SURE.

Help the Boys and Girls to Help Themselves.

If the young people of to day are to succeed in life, as well even as their parents have, they must have an entirely different preparation. Never in the history of this country has there been such radical, rapid, and numerous changes in the conduct of all commercial enterprises as in the past decade. The time was when it was possible, for the youth to learn much in actual business life which it is now absolutely necessary to learn in special training schools. To day the margin of profit in all business is so small, that a much greater volume of business must be done to make an enterprise pay. Consequently the business man's time is so fully occupied in the conduct and development of his business, that he has little time to teach young people coming into his service. In addition to general scholastic instruction, young people must therefore receive special training. Were it not for certain institutions which undertake this work, young men and women would be embarrassed in entering upon the practical duties of life with their unskilled hands and practically uneducated heads. The commercial college gives just such special training. It practically educates the head and trains the hand, in the things which young people will inevitably have to do.

We have in our city an institution that is doing this work, and doing it well. Its reputation has extended over the Peninsula, and its halls are filled with young people of both sexes coming from upwards of forty places. We refer to Goldey's Wilmington Commercial College and School of Short-hand and Type-writing, whose special announcement appears on the second page of our cover. Parents and guardians will make no mistake in placing their children and wards in this institution.

Be Sure

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

To Get

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

Hood's

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

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Conference News.

STOCKTON, MD., Rev. C. H. Williams writes us under date of Dec. 12th.—"A flaming revival at Franklin City; three conversions to date; four penitents at the altar, last night; the church very much quickened."

GALENA, MD.—"We are getting on slowly with our work and are looking toward January 1st 1890, the time for our regular revival services, with a good deal of interest, and earnest prayer."

EZION, the pastor, Revs. J. R. Waters has been seriously ill for five weeks, during which time, James H. Smith, his local deacon, has had charge of his work. Bro. Smith is a native of Frederick Co. Va., has been a member of the Methodist Episcopal Church, for 52 years; came to this city and joined Ezion 25 years ago. He was ordained deacon by Bishop Thomas Bowman in 1880.

We are glad to learn Bro. Waters has been able to attend service in his church, the last two Sundays.

Last Sunday was the time for their annual financial rally. Rev. Willis Dickerson of Still Pond, preached morning and evening, and Rev. Vaughan S. Collins in the afternoon.

The collections reported amounted to \$800. This will clear off the balance of the floating debt, against the church, which was \$3000, when Bro. Waters was appointed here three years ago.

Port Penn Letter.

The revival service closed in the M. E. Church at Port Penn, on Sunday evening, Nov. 24th; having extended through seven weeks, during which time the pastor has labored zealously night and day for the salvation of souls. Fifty were brought to Christ; among them, some sixteen heads of families. Since the first of the year our members have increased from fourteen to seventy. Unto God belongs the praise.

During the week after the revival Rev. Fred E. McKinsey visited his former charge, where he performed the last sad rites over a son of sister S. B. Gillespie, who is a member of Mt. Pleasant Church, and served as steward during Bro. McKinsey's pastorate there.

Mr. Harry Bendler, the eldest son of Bro. and Sister Albert and Kate B. Bendler, of our Church was agreeably surprised the evening of the 9th inst., by a visit of some fifty or more of his many friends, who came to celebrate his 22nd birthday. Refreshments were served, and a pleasant evening was spent in games and social converse.

An oyster and poultry supper, in the M. E. Church, is to be served the 19th and 20th inst., and a Christmas tree for the Sabbath School children, some time during the holidays.

The members and congregation want Presiding Elder Murray, to arrange for the re-appointment of Bro. McKinsey for another year.

Peace and good will reigns within the borders of our Zion. This appointment, twig withereth not, on the vine of our beloved Methodism.

Correspondent.

Dec. 17, 1889.

PREACHERS MEETING was held in FLETCHER HALL, Monday morning, Dec. 16th, Vice-Pres., W. G. Koons in the chair; devotions led by bro. A. T. Scott. Reports from churches by bros. Dodd, Scott, Ewing, Murray and Koons. Order of the day was taken up, and a sermon was preached by Bro. A. T. Scott from the text, "For he was a good man, and full of the Holy Ghost, and of faith; and much people was added to the Lord," Acts 11-24.

The time was extended.—Curator's reported for Dec. 23d, a paper by D. H. Corkran. Adjourned with benediction by A. P. Prettyman.

Other brethren present: Bros. Given, Hanna, Hubbard, Avery, VanBurkalow, Gollie, Thomas, Stengle, Sanderson, Col-

lins, Grise, Houston, Campbell, Barrett, and Tomkinsou.

SALISBURY, MD.: Brother Martindale nerved himself to duty, and preached to his people the Sunday following the interment of his lamented wife. The hymns selected were appropriately suggestive of the sorrowful circumstances and the Christian consolations attending his recent bereavement:

"God moves in a mysterious way,
His wonders to perform."

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

"Oh! for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

Great sympathy and grief were manifested in the congregation.

CHESTER-BETHEL, A. P. Prettyman, pastor.—This charge is the northern most in the Wilmington Conferences, a few hundred yards south of the border line between the States of Pennsylvania and Delaware; the pastor's post office being Booth's Corner, in Delaware County, Penna.

For some years past, the spiritual heavens have seemed to withhold "the early and the latter rain," but Bro. Prettyman now rejoices we are glad to learn, in most refreshing showers. After toiling for weeks, despite bad weather and worse roads, with scarce any encouragement, the drops of mercy began to fall. Up to last Sunday, thirty-eight conversions were reported; and at the evening service, thirty penitents were bowed at the altar, earnestly calling on God for his pardoning mercy. We trust the work will continue and a still larger ingathering be secured. Thus "One soweth and another reapeth; that both he that soweth and he that reapeth may rejoice together."

MARYDEL, MD.—Revival services at Templeville are progressing finely. Thirty have been received on probation, and others who have professed, will unite with us. The number of probationers received to date, on Marydel charge, is seventy. Every meeting so far has been a success. We are hoping for a revival at Marydel, after the Christmas holidays.

G. S. CONOWAY.

Dec. 17, 1889.

Academy Notes.

The enrollment for the current fall term is 115

Richard C. Leaverton, of Chestertown, Md., finishes his course this term, and will enter the Sophomore Class of Dickinson College.

Foot ball has been the leading athletic sport at the Academy, for the past two or three months. Match games have been played with Friends School of Wilmington, Washington College and Delaware College. The interest in athletics has been increased, and a plan is on foot to secure the beginnings of a gymnasium. The chief drawback, however, is the lack of a suitable room, which will be supplied when the LADIES' HALL is built.

A course of lectures, by the Protestant ministers of the town, is being given before the class in Medieval and Modern history, upon the origin and doctrines of the respective denominations.

Rev. John R. Todd, who was elected last June, to the position of teacher of Greek and history, is proving himself a successful teacher.

Mr. J. F. Mohler, teacher of the Sciences and Mathematics, is an expert in the making of apparatus. His most recent pieces are a dynamo and a stereopticon.

The following children of ministers are in attendance: James T. Burkalow, George Conner, John S. Wilcox, Susie N. Fisher, Millicent Burke, and Edith Weston. The sister of Rev. S. A. Bender is also in attendance.

W. C. Caball, M. D., formerly of Bridgeville, at present of Philadelphia, a member of the class of 1876, has an article in the "Popular Science Monthly," on "The Royal Society."

L. P. Powell, of the class of 1884, a student of John Hopkins University, is preparing for the "Bureau of Education," a monogram, on the "History of Education in Delaware," one of the series of "Histories of Education" in the different States. This series is one of the most important works as yet undertaken by the "Bureau of Education," and it is an earnest that the "Bureau" will no longer limit its function to that of collecting and collating statistics, but will become a positive, formative and directive influence.

There has been a great deal of hard intellectual work done, and the conduct of the students has been very satisfactory.

From Camden, Del.

DEAR BROTHER: Our meetings at St. Jones', closed four weeks ago. The church was greatly quickened, and five probationers were added to our list.

Our meeting at Lebanon is now in its fourth week. It is impossible to accommodate, even with standing room, the crowds which are in attendance. Some evenings over thirty have professed faith in Christ, and twenty have joined on probation at Lebanon, and five on Magnolia charge. Last night seventeen were at the altar and six conversions. To God be the glory.

Yours,

P. H. RAWLINS.

Dec. 13, 1889.

Conference Items.

Rev. W. S. Robinson, D. D., left for Wattertown, South Dakota, Friday last, the 13 inst. The Sunday previous was devoted to an extended farewell service in the Smyrna M. E. Church, and amid many regrets the good-byes were tenderly spoken. May success ever attend him!

Rev. W. W. Wilson succeeds him, and has been cordially received, and accepted with unanimous approval by the church.

The church at Easton has asked, that Rev. Thos. E. Martindale be sent to them; but the Salisbury congregation is disposed to hold on to him, and Presiding Elder France may have to make some other arrangements. The probabilities are, if Bro. Martindale cannot come, that Rev. S. M. Morgan, A. M., of Townsend will be sent to Easton; and if Bro. Martindale goes to Easton, Bro. Morgan will take his place at Salisbury.

We may add, that Bro. Morgan was very strongly and prominently spoken of, by the Smyrna officials, as Dr. Robinson's successor.

Rev. R. K. Stephenson of Smyrna circuit, is having an excellent meeting at Sevenson's. He has been asked by his quarterly conference, to return next year.

Rev. W. W. Sharp, of Kenton, has also been invited to return next year.

The Middletown friends have not yet fixed upon a successor to Bro. Adams, but are carefully looking over the field, and will soon extend an invitation to some earnest brother and he will not say nay.

A REGULAR CONTRIBUTOR.

From Bridgeville, Del.

DEAR BRO. THOMAS:—I have intended to send you an item before this, but have been so busy that I have neglected it.

Bishop Foss preached grandly for us, Sunday Dec. 8th. His text was Heb. xi-i, "Now faith is the substance of things hoped for, the evidence of things not seen" and his sermon was the most complete exegesis of this passage I have ever heard. Our people think they have not heard such preaching for a long time, if ever.

The church was crowded to its utmost capacity; probably six hundred persons being present.

The Bishop's visit gave Methodism a grand "send off." The Methodists were proud of him; and all the people thought he preached well enough for any bishop, even though he makes no claim to the tactical succession.

Our meeting has just closed with twenty-seven conversions; the same number we had two years ago, and a good number to follow the sweeping revival of last year.

Notwithstanding the large amount of money our people have paid for church building, and the general financial depression, they have not let the missionary collection fall below that of last year; responding last Sunday with \$100

Your brother,

J. H. HOWARD.

Dec. 12, 1889.

From Cawnpore, India.

DEAR BRO. THOMAS: I write you a Missionary sermon on a postal card. I have taken up my Missionary collection, and am ready to report 200 Rs., or about \$60, and with little effort. You may add to this about \$300 more, which has been given direct to the work in this city and other places, by the Cawnpore Church; all during the past year, besides paying my salary, and the current expenses. Surely, if mission work were a failure, it would not be thus supported where the people are thoroughly informed in regard to it.

Yours,

G. F. H.

Nov. 13, 1889.

Holiday Excursion Rates.

The Baltimore and Ohio R. R. Co. in pursuance of its usual liberal policy, will sell excursion tickets at reduced rates during the holiday season. Tickets will be sold to and from all stations on its lines east of the Ohio River from December 21st to January 1st inclusive, good for return trip until January 4th, inclusive.

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IMPORTANT TO SHOPPERS.

Patrons shopping in Philadelphia, can have their packages forwarded FREE OF CHARGE to Wilmington, by sending them in care of the Baggage Agent at the Depot, 24th and Chesnut Streets. See time table in this paper for fast trains.

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburgh, who had suffered long from impure or muffled blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Care applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith Klein & Co., Arch street. Sold by dealers in medicines.

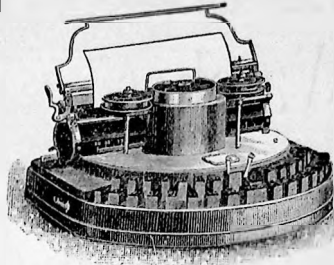
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J. MILLER THOMAS,

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We try to strike the Happy Medium in Clothing. No Trash. No fancy prices; giving you Full Value for every dollar spent with us and selling you nothing we cannot guarantee in every respect. Our years of business experience; Our immense trade; A careful and personal management; and the purchasing of all Goods for Cash, enable us to meet you on the Ground Floor of Low Prices. Our Trade has grown marvelously and we want it to still continue. Come in and take a Look at Our Establishment. Examine carefully the goods. Note the prices. Will make you welcome even if you are not ready to purchase. One Lowest Price Marked on Every Garment, with a 10 per cent. discount to Clergymen.

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White Shirts 50, 65, 75, \$1.00.

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1889.

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The oldest established stand in the county. Established 1849,
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Preparing and Keeping Bodies WITHOUT ICE a Specialty

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First class Peach Trees 4c, best selection for profit; Dwarf Pear 12c.
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Write for particulars.

WM. V. HARPER, General Agent, Maryland, Delaware, District of Columbia, and Virginia. 239 E. German street, Baltimore, Md.

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Opening The Heart.

I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him when she noticed that he was anxious: "Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?" He answered: "I'd say, 'Come in.'" She then said to him: "Then say to the Lord Jesus, 'Come in.'"

Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted.

Sister Leonora Tubbs, the widow of Rev. W. R. Tubbs, a well known local preacher of Roxanna, Del., died Dec. 5th. Her pastor, Rev. A. D. Davis, preached her funeral sermon to a large and sorrowing congregation. Sister Tubbs was a woman of more than ordinary intelligence, and was remarkably gifted in prayer. She was constant in all the means of grace; being especially faithful in attending her class meetings. Her death was caused by a tumor, from which she had been suffering for a number of years, but which at last developed very rapidly. Drs. Hearn and Fisher of Philadelphia, assisted by Dr. McCabe of Roxanna, and others, successfully removed the tumor, the 4th inst.; but she was so far reduced in strength, that she never aroused to consciousness after the operation.

Quarterly Conference Appointments.

Table with columns for District, Quarter, Date, and various church names like Epworth, Madely, Silverbrook, etc.

W. L. S. MURRAY, P. E. DOVER DISTRICT—FOURTH QUARTER

Table listing church names and dates for the Dover District, Fourth Quarter.

SALISBURY DISTRICT—FOURTH QUARTER

Table listing church names and dates for the Salisbury District, Fourth Quarter.

Table with columns for Month (JAN, FEB, MAR), Church Name, and numerical values.

DAILEY'S COMPOUND REFLECTORS advertisement with an illustration of a lamp.

ASTHMA CURED SCHIFFMANN'S ASTHMA CURE advertisement.

CINCINNATI BELL FOUNDRY CO. advertisement.

NEW INVENTION NO BACKACHE advertisement with an illustration of a person using a device.

There is some satisfaction in FARMING advertisement.

Best cure for colds, cough, consumption advertisement.

Dr. LINDSEY'S BLOOD SEARCHER advertisement.

Don't you remember, 'tis almost December And soon will the holidays come!

CANTATAS FOR CHILDREN advertisement.

FOUR CHRISTMAS SERVICES advertisement.

CAROLS AND SONGS advertisement.

ANY BOOK OR PICTURE MAILED FOR RETAIL PRICE. OLIVER DITSON CO., BOSTON.

ATTRACTIVE HOLIDAY NOVELTIES of all kinds suitable for THE GIFT SEASON. FINE FARINA COLOGNE, AND VIOLET WATER. Z. JAMES BELT, Apothecary, Wilmington, Del.

A CHRISTMAS GIFT advertisement for a printing outfit.

LAWTON'S China Bazaar advertisement.

WM. LAWTON, 611 Market St., WILMINGTON, DEL. advertisement.

J. P. ALLMOND & CO., FANCY GROCERS. advertisement.

COFFEES, MARACAIBO, RIO, ROASTED. JAVA, and GREEN and ROASTED. CHEESE, NEW YORK FULL CREAM, ENGLISH DAIRY, EDAM, PINE APPLE, and ROQUEFORT.

We have the reputation of buying as fine Teas as are imported and our selections are made with great care, our 50 cent, of which we made special mention, can not be excelled. Send for a sample. Less in 5lb lots.

J. P. ALLMOND & CO. 8th & Market St. Wilmington, Del.

Education Business advertisement.

Golday's Wilmington Commercial College advertisement.

DR. WELCH'S Communion Wine, unfermented, for sale at this office. Quart Bottles, per doz. \$10.00. Pint " " 6.00. Half Pint " " 2.75.

JOHN M. SIMPERS, UNDERTAKING PARLORS, 200 W. 7TH ST. ENBALMING A SPECIALTY. RESIDENCE 709 MARKET STREET.

GEO. W. GOODLEY, 511 MARKET ST., 411 MADISON ST. WALL PAPERS & WINDOW SHADES. Workmen sent to all parts of the country. WILMINGTON, DELAWARE.

10,000 AMERICAN STEM WINDING WATCHES FREE TO BE GIVEN advertisement with an illustration of a watch.

POSITIVELY THE FIRST AND ONLY FILLED-GOLD Engine-Case American Movement Watch advertisement with an illustration of a watch.

S. H. BAYNARD, Fifth and Market Street.



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