# IImingrula 

## A WORKER'S PRAYER

Lord, ppeak to mee, that

Thy erring childres, lost and loe lone The wae, Joord, that I may lead
Thadering and the 0 feed mandering and the waverd
Thy hungering that I may feed feet!
0 strengthen ne, that while $I$ gtand
Firm on the rock nud stion I mirm on the rock nut stiong in the with the troabled
O teach me, Lord, that I may tencb
The precious things then And wing mys rords that dost impar The hidden depths of many mas reach
0 give thine own sweet rest to me, A word in season as from thee,
$O$ fill me with thy find O fill me with thy fullness, Lord,
Until my very heart ocerflow, In kindling thought and olflow, Thy love to tell, thy praise to show! O use me Lord-use even we,
Just as thou wilt, and when and where
Until thy blessed face I see Until thy blessed face I see, Thy rest, thy jog. thy glory share!
-Frances Ridley Havergal.

## Former Days and Now.

by the rev. jefferson lewis. Sixty years ago a camp-meeting wa held twelve or fourteen wiles from Westchester, Pa., in what was then called
Talley's Woods, not far from the Delaware River, at Marcus Hook. Two young men of Westchester Charge, which had been made a station the previous spring, being solicitous for the spiritual prosperity of the church,
conceived the idea of procuring a large society tent and taking the entire membership, or at least all who desired to go or any others who would go, for their spiritual good. The weeting was to commence on Mouday and close on Saturday ; and to induce as many as possible to go, the board for the time was fixed at $\$ 1$ for females and $\$ 1.50$ for males, with conveyance for the females to and from the ground included. Our plan tor conducting the affairs of our camp-meeting family was as follows: The females were formed into companies culinary matters on alternate days; and the males being divided in like manver were the hewers of wood and carriers of water. A more harmomous compround never tented on a camp-meeling grow the each toiling with a single eye to the glory of God; and it now occurs tho acthat every unconveried meeting professed saving faith in Christ before it closed. In those days it was not a design on the In those dhose who tented on the ground, part of those who tences or families, to unite whether as churere pleasure taking with sporting and mere ple of the meting was religion-the improvement and conversion of the ungodly, hence the serv the alter stand, the prayer-meeting, in the like were sll absorbing; these and such well as were the "manly recreations that met manly work foramanly mind wishes of the the religious wants and Then there Methodists of those huckstering allowed on the ground, nor within three keep a board ing of privileges even a book and daily ing teni, much leas a and confections paper stand, ice cream self-acrificing pape When the plain, seli-s for the Methodists left their homes luxuries, camp-meeting they lef overy thing secu their occupation order to render the mee lar behind, in order
ing a real spiritual feast; and while at
the meeting every thing was guarded
mor
go
go ing a real spiritual
the meeting every thing was guarded
against that might prove a divaraion
and fishing main design. As for bathing and fishing, swinging and croquet and at that they as utterls have been regarded at a camp-meeting say, "The world. But some one will doule it noves; but does the Methodiet world always mupe Methodistward? I am fearful it does not, and there is no
better erideuce better evideuce of this than that furnished by some of our modern camp. withiu the limits are located not by and for the benefit of those within the charge, rich and poor, as in former days, but at some romantic spot, or where there is bathing, boating, and fishing, etc., or where there may be a ploasant and
profitable speculation in profitable s
selling lots.

A good brother minister well-known to the writer, on descending from the pulpit one Sunday morning all aglow with camp-meeting zeal, accosted a lay hrother thus: "O, you ought to have been at the camp-ground last week during the sale of lots, you could have preacher, on returning from another of these lot speculations, boasted that he had bought a lot and sold it for so much advance
The present popular style of campmeetings, plausible as it is made to appear by newspaper puff and otherwise, is decidedly subversive of their original design of camp-meetings, as we have God in the conversion of souls and the building up of believers. When a campmeeting was to be located, the first conideration was to make it central aud sufficiently distant from the ceatres of
traffic. The place having been fixed upou and the time, the neighboring people assembled to clear the ground see to the water-supply, arrange the
seating, build the stand, etc. The boards required were rough, direct from the lumber-yard, and at the close of the meeting they were sold in parcels to the highest bidders; with this plan the ex voluntary contributions. The cost of a week's sojourn at camp-meeting in those days was so moderate that the poorest of the people could attend it. In those days we were often annoyed by huck ters and suthers, bat the Legislature gave us a lampass of three miles, unless in the case of licensed houses. But now all the huckstering that is calculated interfere with the original desigu camp-meetings is on the camp-ground Privileges are sold to the highest bidder Hence there is the bread-a cane stand, the ice-cream salon, the barbershop, the boot-black, the book-store, the daily paper stand, their best to make all the money they can. The arrival of the daily papers and tha crowd around the paper stand are simultaneous. The merchant sits down to rend the price the probabilities tician wants to the next election; the with regard lonks for the last quotations; stock broker to know if the steamer is in ; one wants to another whd when the papers are all scandied. And the murder's and suicides and ed, and the placed awny in the memory, the reader is reany Christian Advo. good
cate.

Burning and Shinlng.
glow-worm shines, lighting the few blades of grass which form $\{$ forest around it, but does not burn. Ald as a stone. The moon shines full and clear on a wintry night, reflected from the white snow, till it is almost as bright as day; but the traveler's blood is chilled in his veins. The fair moon shines like One sun, but is cold as a globe of ic
On the otheroband a fur On the other"hand a furnace burn but does not shine; for its glowing and
seething fires are slut in by plates of iron. So, though we have stoves in our rooms, we need lighted lamps, else wo are still in darkness.
Some souls can shine-0 how they can sing and pray and talk! you might think they knew religion through and that burn, with love to God and man Others bave warm and glowing hearts, but they emit no light. The world around them does not know they are trying to
be Christians, and no one gets the benefit of their example.
O for churches full of burning and shining lights! Let the altar fires be burning all the year round ; so that when young converts feel the chill of the cold
world, they may come to the church and get warm. Let the golden candlestick be all aflame, day and night, so that
the sanctuary shall be always bright, as the sanctuary shall be always bright, as
well as warm and welcoming. Yea, every follower of the Lamb carry lamp with him, as he goes out into the dark, so that if he finds a fallen brother or an erring sister, or a straying child, he may say, "This is the way, follow
and I will lead you to your home."
ickinson and the Log College
Editor Christion Advocate: Followin the wake of the President and Post master-Geveral Thursday, Sept. 5, ou their way to the celebration of the founding of the Log College in 1726 by noted a suggestive wayside inscription. Over the gate-way of the cenetery, opposite the Presbyterian chapel nt Ab ington, as appropriate to the day, and in ington, as appropriate to the day, and in William Tennent and of Samuel Finley who was a student under the Tennent in the old Log College. From that
sprung Princeton and other Presbyter ut at the celebration, during which allusion was
freçueutly made to Whitefield, who in fregueutly made to Whitefield, who, in 1739, preached at the seat of the lowly
college in Hartsville to a concregation, it is said, of three thousand souls. W may be sure the sermon was Pentecustal, as is the number eatimated. But what of Dickinson and the Log College? On that eame visitation to America, the preaching of Whitelield, which was, after
all, more Methodistic than Calonistic led to the formation of Cavanistic Nottingham Church, as it was called, in Cecil County, Md., and to the founding by its pastor, Samuel Finley, of th Nottinglam Academy.
Among the many distinguished men according to the historian of Cacil, who received their carly education at the Nottiugham school of Mr. Finley, himself a Log College graduate, and his achool the outoome of Methodistic preaching, was Dr. Benjamin Rush, co-
founder in 1783 of Dickinson Collece, founder in 1783 of Dickinson College
the tranger of which to us by our Presbyterian brethren, more than half a contury ago, was therefore only a kind of giving back to Methodiam of an institution founded by the offepring of her own
ministry in its Whitefieldinn effect upon Finley, of Log College fame.

## Germantown, Pa

From Cawnpore, India
Dear Bro. Thomas: I feel that I should have given you more Missionary Jetters during the year, and did wish to do so; jut being otherwise eugaged, I have aent you, in the Witness and other papers, from time to time, what

## Our progress in India is not

of the spasmodic kind, as of ateady uward march I understand that in the North India Conference for the year ending Oct. 31st, 's9, there have been 3,500 baptisms, as against 2,000 last year. This is surely no mean report; but these have been added almost entirely by ones, twos, and threes. Nor can we judge of the good that has been done, simply by
connting the baptisms. 3,500 is a very connting the baptisms. 3,500 is a very small number, in comparison to the vas he nus yet in heathen darkness; ber year, until Christinnity becomes popular then the great (fuestion will be, how to organize and instruct the converts. In eed, this is already a great question But you will ask how we know, that there is to be a great rash
dor the kiog convert must suffer, when he breaks a convert must suffer, when he breaks
his cast. It is well known, that very many are prevented from becoming Christians openly.
2nd. Because there are already very nany unbaptized persons, who are Christians at heart. I have found three, or rather they have found me. One of them is my Munchi, (teacher in Hindus tani). He says that he believes in Christ, but his wife and children are Hindoos, and such is the caste projudice, that if he should openly confess Christ, he would be driven from home, and heuce could not care for his family. Our not urge such to be baptized, but to remain with their wives, Lusbands, chil dren, brothers, or sisters, as the case may be, if they so prefer; and pray for them
and work with them, until these loved ones are converter
Lastly. Because these heathen men and women are actually at work. Dr. Mansell of this station told me some days ago of a learned native, a religious guestion, produced his Bible and said that was his guide; and the care with which he kot it ; loved the book. He said it was his dail habit, to teach from it, looth in his family and elsewhere, and that no one interfered with him as loug as he was not baptized.
Yes. we must work with our might, but as Bro. Murray told me before leaving home, we are to "believe in God; He will give the inerense." It is for us to lave tho patience to wait for it. The he King getting ready for the e of "Come, Lord Jesus!" Nov. 27, 1889.
G. F. H.
P. 5 The Nov. 27, '89. home, bringing many precious lettera from hereaved relatives and friends. In them all there come words of aympathy and kindly mention of my loved one. I dare not think of her, as dead. She is not dend. She lives more truly, than ever before. Oh how precious is God's Holy Book! One promise after another comes for ny comfort. The last one is "All thiuge are yours, and ye are Christ's, "All things are yours, and ye are Chriat' and Christ is God's" "In Christ we have fcllowship with all the good Please thank my dear friends, for thei loving remembrance of me.
ond only, to Jesus and his love.

Yours.
G. F. H.

The N. Y. Herald gives the following ist of Chief Justices:
"1. John Jay, of New York, who was confirmed by the Senate April 19th, 1794, and whose resiguatiou took effect July 1st, 1795.
"2. Johu Routledge, of South Carolina, who was appointed July 1st, 1795, during the recess of the Senate, and whose nomination was rejected December 15th, 1795 , after presiding on the Supreme Bench for the August term.
"3. William Cushing, who was nominated and confirmed January 29th 1796, but who declined the office.
"4. Oliver Ellsworth, of Connecticut, March whe nominated and confirmed November 3d, 1799.
"5. John Jay, of New lork, who was onfrmed December 19th, 1800, but who declined the office.
"6. John Marshall, of Virginia, who was confirmed Jauuary 31st, 1801, and who died July 6th, 1835.
"7. Robert B. Taney, of Maryland, who was appointed March 15th, 1836, and who died October 12th, 1864
"8. Salmon P. Chase, of Ohio, who was appointed December 6th, 1864, and who died May 7th, 1873.

Morris R. Waite, of Obio, who was appointed January 21st, 1864, and who died March 23d, 1888.
There is no office in the gift of the United States of greater dignity, or that adurned by more illustrious names.

A Prayer.
'The wost beautiful and ellicient fea ture of the order of the King's Daughters is "The Prayer of Consecration, which ench King's Daughter offers every morning upon rising. It is this "Each morning I seek to give mpeelf to my
ing:
a
"'Take me, Lorl, and use me to-day as thou wilt.
"'IVhute
wherer work thou for me to do, give it unto my hands.
"If there are those thou wouldst have me to help in any way, seud them to me.

Take my time and use it as thon
"'Let me be a vessel, close to thy hand, and meet for thy service, to be employed only for thee and for ministry

## ghauth's 졍ㅆyartment.

## The Little Mother's Plan.

"Let me see, there are five of us who must each have a present," said the Little Mother, reflectively. "As we always give one another presents at Christmas, what is the use of being mysterious about it? Why not have everything open and above-board?
What could the Little Mother mean? The children, three of them, Phyllis, Gladys, and Elbert, looked perfectly amazed, and father who knew that "Precious," as he always called his wife, never spoke without thinking, and had good reasons behind both her words and her deede, waited for her to go on. Gladys, the impulsive child of the family, was less patient.
was less patient.
"Little Mother"
maller than any of her the way she was you know that the mystification is the very heart and core and charm of Cluristmas? If it's to be all give and take, and a sort of barter, and wholly commercial from beginning to end, $I$, for one, care nothing about it."
"Well, the truth is, my derlings, I have as much pleasure in Christmas as each of you has, and it's just pure delight to me to tancy that Gladys is knit ting me a great ivory white shawl, in which on cool summer nights, or gray wintry mornings, I can wrap myselt up from head to feet; that Phylls is quilting me a down petticoat, as soft as dove's wing, and as warm as a swan' breast; that Elbert is carving a set of chessmen for me, and planning to give me pleasure for the rest of my life; that father is prowling around the book shops to find the prettiest set of Shakespeare under the sun; that"
"Come, Little Mother, you are witch," eaid father. "What is it you want us to do? Are we to confine our home gifts to pin cushions and Christmas cards, and pass around the contribution box for the poor?'
The Little Mother blushed.
"Not that precisely; but if you'll all be patient with me, I'll tell you what I had thought of. Don't you suppose the combined value of all our gifts to one another-in money I mean, not in worth, that cannot be estimated-frots up to something like $\$ 150$ ? Elbert, you are the mathematical genius of this family. What do you say? Remember last Christmas, dear
"The standing lamp for the piano, the Little Mother's easy-chair, father's dress-ing-gown, sundries here and there," said Elbert, meditatively. "Yes, $\$ 150$ at least."
The family were in easy circumstances, but by no means rich, in which this talk went on.
"Now my plan," said the lady, ber rare blue eyes shining, and her face
wearing an expression so sweet that it poke eloquently of the beautiful sou within, "is to enter, or to coax you all to enter, into a compact, which shall be binding on the Gillettes for this year only. Let us do without Christmas gifts ourselves, and give one large gift, of the kind that goes on repeating itself in blessing, to somebody who will be surprised and gladened and helped heavenward by uur means. Wouldn't it last longer-the joy of it-hecause it would partake of the cup of cold water es sence, and be hallowed by the 'inssmucl -longer even than our gifts to ourselv from ourselves?"
"Proceed, my Precious," said father "we are all atlention; but I warn you if it's coals and blankets, I'l object. For, so to speak, coals and blankets we give away the winter long.
"And boxes to the home missionaries," pouted Phyllis.
"And donations to the Helping Hand," added Gladys.
"And packages of papers and magazines to the hospitals," observed Elbert. "Don't be flippant," said the Little

Mother, severely. "None of these things are in my mind. Did you notice yester
day when Geoffrey's sister-Geoffrey Reeve's sister-was calling here, and I inquired if he were going to college, she said aadly, 'No; it isadream abandone We camnot raise the college fees.
"I did," answered Gladys, "and I thought it odd that she should speak so penly of their poverty.
"I," said Phyllis "thought it brave, for my part."
"Precious," said father, "you know the Reeveses are very proud, that they would never accept charity, nor be undor a sense of obligation."
"Indeed I do know it, which is one reason among others why I want to make them supremely happy this Christmas, by starting Geoffrey on his way toward an education. He will enter college very late, or perhaps not enter till next year; but if he have the money in hand for that particular purpose, it will hearten him in his preparation, and so much may happen in a twelvemonth. Once in college, he may gain a scholarship, or the Reeveses ship may come in, or some thing beautiful happen. However, I take Sydnes Smith's advice. I take
short views. I want to start the lad, and we can't afford to do it unless we all give up a good deal.
"How would you manage it, Little Mother?"
It was Elbert who inquired, the boy with eyes like her own, always his mother's champion on every occasion.
"I would leave it at the door ou Christmas Eve in a letter addressed to him, Mr. Geoffrey Reeves, with these words n type writing: 'A loan for your first year in college, to be passed on by and by to the next fellow.' And I would ign it, 'In His Name.'
IL's bard to improve on the dear Lite Mother," said Gladys. "Of course we'll do as she wishes, but I'm afraid we'll have an awfully stupid Christmas ".But
"But they didn't. The house was like bower with evergreen, the diuner was feast, the hearts of all were over-running with love. And when, toward
evening, Geoffrey Reeves bimself, all unsuspecting, came in and told of his ronderful good fortune, they all kept their countenances, even when he said, I "I I knew from whom the loan came. "It's as well you don't," said Gladys,
"You can pay it back the better when "You can pay it back the better
you pass it along 'In His Name.'
"In His Name,'" said the young man, erently.
Ten years later a poor woman, just aised from death's door in a charity ward in a city infirmary, looked after a young surgeon who had just spoken ber on his daily round
"It's the very angel of God he is,"
he murmured. "God be praised for Dr. Reeves, with the kind heart, and the stiddy band, and the cool head."
So the Little Motber's Christmas gift was going on and doing good, and only heaven itself can tell when the last ripple of that troubling of the waters will
cease. 1 think it may go ou forever.M. E. Sangeter, in Congregationalist.

The Presiding Elders' Work, Continued.
by rev. w. b. gregg.
The presiding elder often manifests reater interest in the benevolent collecthons, than in aaving souls; for we are
more frequently reminded of our duty in this respect, than the other. Sometimes, when the elder reads his report before the conference, and collections make a good showing on the district, it is greatly emphasized, while the number of souls saved, or probationers reported does not generally receive the attention that the subject demands. There is also considerable applause from some on nounced, but silence when the latter is read.
We do not under-value the importance
duty of overy brother to do his very best to bring them up to the very ligh if possible; but do not think it well
if aportionmen make a hobby of them, to ride into better appointment next time. It is not a very hard task, to put burdens on the charges and preachers, but it is a very luborious work, for the preachers to do
the begging and collecting for the many the begging and collecting for the many collections now asked for by the
ference; especially on poor charges.
The presiding elders have missionary appropriations, and the colleclections in their hands, and the distribution of them, to the amount of over two thousand dollars. This is another re spousible work to be done, by one man judgment; not the whole amount, bu what is taken for each district. Ther ruight be some influence brought to bea upou one brother, that he could not well resist, in appropriatiug a larger amount to one charge than is really necessary while others ought to have a part of the same. For some years no appropri ations were given, which no dotubt wai bution was adopted.

For the apportionment of the benevo lences and missionary furds, the best methods of raising moneys, and arrang ing charges, and taking iuto considera tion the general and special interests and work of the district, let the preachers of the district be called together, with committee of wise laymen, as soou after
conference as possible, to spend some conference as possible, to spend some
time in prayer and deliberation on these me in prayer
Let the annual conference pass a resolution making it obligatory on presiding elders to make such a call for the above they are responsible for this work, and no doubt will do it well, in the fear of God, and relieve each elder of duties
too onerous for one man to perform. Besides this work, they may have a pro gramme of subjects to discuss, questions solve, sermons to preach, and essays work, to make their meeting interesting and profitable. If this will not mee the demand, or if it is too large, le there be a committee of ten or more gether with the elders, to take this work in hand. The presiding elder is the
proper person, according to the law of the Church, to apportion the amoun
asked by the conference for Church Ex asked by the conference for Church Ex
tension; but at this uriting, I am not cer tain that the lavo of the church requires him to apportion all the collections to the charges. If it does, will some on give us the information? It bas been a
custom among them; or the annual con ference expects them to do it . It woul no doubt be better, to have the preach ers and laymen to assist in this arduous work.

I have written these articles in good faith, and with no feelings of ani mosity against any one, or for the pur pose of attacking any brother, but for the good of the church. If I have made
any mistake in any torm, I am willing to be corrected. We certainly ough not to be afraid to give our opinions, on topics so important to the interests of the Church. Let us hear from others even if they widely differ from us
The Human Part in Holiness. The buman part in the work of grace is especially liable to be overlooked in reflections and discussions on the subject of holiness. In all other doctrines of grace a human agency is recognized and defended; and in the religious life gen erally all Cbristians agree that grace is given us to be used by us. This doc trine of personally-applied grace is con stantly taught and believed. We are told and believe that we may have grace losses. If we tall under burdens, it is because we have neglected to use the
freely given grace of God. But whe freely given grace of God. But when

## are apt to assume unconsciously tha

 holivess comes to us without a pesonal agency beyond a simpie act of vis viewCbrist's cleanging power. This large Cbrist's cleanging powhich is writ large leaves out sonk. We are commanded
in the Book. cleanse ourselves from We are told that the flesh and spirit. We abeying the re pufh,
ufh, doctrine of self-purification is pecially cleared in the passage: "He especially cleared in him qurifieth him that hath this hope in "." It does not self even as he is pure. Th him and here concern us whase refer back to the he in the last binct to "when the first he, or farther the expression, "purifieth himself", is pertectly clear in its alion to believer who has in im the hope of being like Christ when Christ shall appear. And it means a continuous personal labor in the task of elf purification. Dr. Adaun Clarke Christ has made the believer pure' now let the believer keep himself pure. The first statement is not in the text, aud the second act-lieeping himself pure-is not any small task to be handed over to is hecause it is small. Peter and agency in holy living. Peter telly how
t is exercised, "in obeying the truth;"
Paul points to the strong motive-power
the hope of likeness to our Lord.
Now let us assume that there is a thorough in the cluansing which it breaks the hondage to the sinfil and il life. Then the ransomed (by power) believer is at liberty to build up the new life in bimself by usiag the grace of God in his daily life. This purifying upork a purifying work. For the believer has a
complete supply of habits of feeling and hought, all fortified by previous living and all to be changed by continuous ef fort. That man is a bundle of habits, is he truest of cur proverbs. The simfor example-is built up from infancy by repeated effurts. The eye does no
see; the soul sees by using the eye and performing various acts of judgment so swiftly by force of habit that we take no note of the reasoning acts which enter into perceiving a printed page. All our
inner life is a complex of habits slowly built up in us. Now the grace of God never gives any man a new set of hahits. just as it never gives him a field of
wheat rearly for the reaper. The san tified man has the new habits acquire, as he acquired the old habits, hy repeated acts of resistance to the old
and of struggle to gain the new habits. and of struggle to gain the new habits.
In this task of self-purification there will he twn great forces at work in the likeness to Christ ; Obeylessed hope of likeness to Christ; Obeying the truth, a of God. an unceasing struggle upward into habitual obedience. Purifuinghind self under the stimulus of a orifying himBelow and inspiring all is love for the Master, whose likeness we seek tor the when He shall annear. This love near to he perfect to drive the great engines of obedience and hope. No divided af
fection, no incomplete attachmen fection, no incomplete attachment, will
do this great work. An all conquering do this great work. An all conquering way to self-purification by using daily and hourly the free grame of Gord.
The task of the bel The task of the believer engaged in purifying himself is an immense one,
because the breadth of because the breadth of habit is the
whole breadth of our Whole breadth of our being. Old habits ally overcome, and they only graduonly by direct and patient effercome press them. Coarse habits like to rewearing, may drop off easily; brofane tempers, uncharitablenees and dishond bad ties may reassert themselves with force. What is called loss of "the secnd blessing" is due to the recurrence of Love retires from another until divine Love retires from a sonl oontentedily imepure. We have only hinted at the field of labor open before the at the field
soul. It is a wide one faithfulsness in self-purification the utmost in the soul of the believer; and the grent goal of likeness to the reappearing spiration to heroic work inht as an inald.



## WE ARE PREPARED

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Magazines or Pamphlets Bound,

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lasson fin sunday, died. 29lli, 1889
ny bev, w. o. holway, o. a. n.
[Adapter' from Zion's Horald].
The I'rides Unitrin Under Davio 2 Sam. 5: 1-12).
The principal points were: David's noiuted by Samuel, during seven of which he was king of Juduh; the gathering of the elders and tribes at Hebron, after the murder of Ishboshuth; the formal nuointing of David ns king over all Israci, and the com. pact ngreed upon; the march upou the Jebu-
site atronghold, which Dnvid had fixed upon site stronghold, which David bad fixed upon
ns his new capital; the derisive manning of ns his new enpital; the derisise manning of
the battlements by "the lame and the blind" the capture of the citadel; the ropairs and ing of David's palace of upon it; tho build. and labor aupplied by Hiram, king of Tyre; and Davio's genteful recognition of God's hand iu his elevation aud prosperity. 6. The Abk Brouget to Zion (2 Sam 6: $1-12$ ).
The gatl
30,000, at Kirijath-jearim by David's com mand, to bring the ark to Jerusalem; the great mistake of putting it on $n$ new cart,
affer the example of the Philistiues, instend of conveging it by staves on the shoulders of the Kobathites; the joyfnl procession and of the ark was jeopardized; Uzzab's impulsive but sacrilegions attempt to stendy it; his instant death at the hand of God; David's vexation and dismay; the ark entrusted to
the care of Obed-edom, and the consequent the cate of Obed-edom, and the conseqnont
prosperity to hien and bis family during its prosperity to hio and bis family during its
three monthe sojourn in his house; Darid's second attenpt to bring the ark to Jernsalem this time fulflling the appointed order; the
glad procession, and the triumphant recepglad procession, and the triumphant recep.
tion of the ark under the new tabernacle line of the lesson Hine or Dhe lesson
3. David's Tit
Snmuel 7: 18- ${ }^{29}$ ).
Samuel 7: $18-29$ ).
David could not he happy while the Lord's bouse was ouly a tent. He spoke of it to Nathan, a ad the latter encouraged bim to do what was in his heart; but that same night
the prophet was told to recall his advice. Jehovah's tabarnacle had been a tent since the Exode, and He bad never complained to the tribes because they had not built for
Him a house of cedar. Nathan was instrucHim a house of cedar. Nathan was instruc-
ted to inform Dapid of the magnificent future which a waited him and bis seed -a glorious prediction in which the Messinh was
included. Hastening to the tabernacle after this intervies with Nathan, David poured out bis soul before the Lord.
4. Sin, Forgiveness and Peace (Psalm 32: $1-11$ ).
David's joy at his restoration atter his terrible fall fonud vent in ejaculations at the don and to whom the Lord no longer imput. ed iniguity. He recalls the former days of wretcledness and wandering, days in which his soul was parched with fever heat, his
groanings were irrepressible, and the Lord's groanings were irrepresshime, In confession he found relief; and hence the godly have
the highest encourggement to offer prayer. Very beautifal is David's fresh confidence in the God of mercy. He regards Him as the rery refoge and hiding place of his soul. Through all his future progress he is certain
of tenching and guidace. The wicked shall of teaching and guidace. The wicked shall
multiply sorrows; the trasting soal shall be multiply sorrows; the trasigg, horted

## 5. DA

 1-15).om's attempt to dazzle the the people by surroundiag bimesli with horses and chariots and ruunerg; his bebavior toward litigants who came tound no one deputed to hear their canse-pronouncing cheir matters just and expressing the wish that he were judge that justice might not fail; his kiss in return for bomage; his success in stening the which he the people; bis pretended vow by which the gained Davids bundred whom he took unsuspicious esignal to his adherents to prowith him; the signal trumpet sounded; Ahiclaim bel's defection; the growti of the conthophels detidings reaching David at last,
spiracy; the tidin apiracy; his fight from Jerusale

## principal points of the lesson,

## 6. DAvi). 18: $18-33$.

18: The principal points were: The hattle in tha "Wood of Ephruim," in which the traitor was defeated with the loss of 20,000 men; his attempted escape, and death by the hand of Joab, while caught by the hair in the
burial uuder $n$ henp of stoues; the tidings sent by Joab to David who had been prevail
ed upon to remain at Mahannim; the two ed upon to remain at Mahannim; the two
ruaners-Ahtrasz aud the Cushite; David's rumerb-Ahimazand the Cushite; David's
anxious inquiry conecraing Absulomen and Ahimanz's prevarication; the Cushites aig. nillentut reply; and David's overwhelming grief. 7. David's Last Words (2 Sam. 23; 1-7). David's closing vision, ns might have beeu
expected, was prophetic; his expiring hrenth confident aud praiseful of the Messinuic reign The prophees of Nathan, "Thine house nud thy kingdom shall be estallished forover be-
fore thee," had been for many years the baCore thee," had been for many years the ba-
ais of David's holiest hopes and jog; and it sis of David's holiest hopes and joy; and it
wns but natural that bis laet dnys nad words wns but natural that bis last days nad words
should be full of memory and song of that "everlasting covennot."
"ledge" saya Dr. Terry
"edge" says Dr. Terry, "that his throne into a rapt visiou of a righteous kingdom, Whose glory and beveficence would be like he brilliant sunrise of the orient, and conand true, but the terror and destruction of he wicked and worthless. 8-15). The principnl points were: The great snc rificinl testival held by Solomon at Gibeon
the choice suibmitted to hin "in the vigio the choice sulumited to bim "In the visions
of the night," by the Lord-"Ask what I slall give thee;" Solomon's contession of his
youth and inexperience, his recognition of the divine goodness to his father David and to himself, and his prayer for wisdom to judge tive people; the Lord a approval of this
unsel lish choice, His promise to beatow it and to add to it what Solomou might have askedfand yet did not-long life, riches, and
sictory over his enemies; Solomon's return sictory over his enemies; Solomion's return
to Jerusalem, his additional onierings before the art ants.
9.
54-63).
4-63).
The ch
the people; Solomon's sacerdotal blessing his ascription of praise to Him who had giv en rest unto His people and whose promises
bad not failed; bis prayer for God's perpetual bad not failed; bis prayer for God's perpetual
presence. and that He would incline the hearts of all to keep their covenant with
Him, that all might come to know "God and walk before Him with a perfect heart; and the offering of an immense number of sacrifices during solemmities whicl were pro
tracted during one week at least bly two.
10. SoL
1 Kings 10: 1-13)
The journey made by the Queen of Shebr, with camels, spices, gold and precious stones with hard questions;" ber recention by the king, who solved all her problems for he the impression produced upon her by the wisdom of her host and the rogal magnifi
cence in which he lived-an impression so vivid that "there was no more spirit left in her;"' ber admission that "the balf had not
been told," her ackuowledguent geen told; her ncknowledgwent
goodness of Jehoval to Solowon, goodness of Jehovah to Solowon, and the
blesseduess of the latter's servants who could
listen to his wisdom; isten to his wisdom; and her departure after
a mutual exchange of presenta-constitute an ontline of the lessou.
11. Solonon's FALl (I Kings 11: 4-13)
The principal points were: The principal points were: Solomon's ex
traordinary barem, composed of 700 prin raordinary barem, composed of 700 princess
es bolding the rank of "wives," and 300 as holding the rank of "wipes," and 300
concubines, drawn from the surrounding nations with whom intermarriages had been
forbidden; his own perversion to idulatry under the infuence of these 'strange women ech, Chemot ennctuaries to $A$ shtoreth, Mo vab's anger with the king whom He had so specially favored, and whom He bad twice
fisited and warned; and His sentence that visited and warned; and His sentence that and given to his "servant" (Jerohoom)-a
sentance surpended during Solomon's life sentance suppended during Solomon's life
time because of God's covenant with David, and so far mitighted ass to perwit Sol 12. The Cluse of Solomon's Reige Kiugs 11: 26-43).
Jeroboam's promotion by Solomon, and the story of his designation to the kingship over the ton tribes iy Abijah the prophet, who tore his own yaw wantle into twelve strips and gave ten to the youthful Ephraim-
ite, together with the statement of Solomon's ite, together with the statement of Solomou's death and length
line of the lesson.

## Impersonating Chris

by Rev. o. w. scort, it
In reading the various epistles of St. Paul, one readily discovers that "Impersonation" was a favorite metaphor with him. He never failed to appropriate and apiritualize those thinge which an grossed the public mind, whether it w
the foot race, the wrestling match, the militnry conflict, or the drama. These were all made to contribute to the point and power to his appeals.
In dramatic art, the highest success only attanined, whon the chief characters in the drama, are happily and effectually peroonated; und, in order to do this, one rule, at lesat, must be followed namoly, "the actor, for the time being, must be the character he seeks to per gonate."
But we suggest, no such literal personation as the "Passion Play" contemplated; not the putting on the "characfeeling show; no posiug, no playing of a practiced part; but a pulting on the characteristics of Christ, copying his vi tues, imitating his example,- a going as His disciples, through a "well ordered life and a godly conversation
In order to properly and fully personate Clrist before men, we must add to the "new birth," the contemplation of virtues, by dailyadded grace and graces the imbuing our own spirit with His , so hat it will become our delight, ou love his precepts, to follow His example to become like Christ, and thus to "put on Christ," we must study His life, His vords, his character, daily
The gospel is kaleidoscopic, many
ided. Cbrist is himself the gospel. H sided. Cbrist is himself the gospel. He ome virtue, some quality, which brings Him before us in a new light.
In devoutly studying that transceadent life, we shall find, that there will attend usa transforming, aye, a transfigurng power, which will urge us, by a lov ing compulsion, to do as He would do n our stead.
Was he pure in heart? That will be our desire. Wав He meek and mercihibit forbearance and compassion. Was He a spiritual light for humanity, "lighting every oue that cometh into the light so shine before men, that they may see our good works, and glorify our FaThus
Thus atudying the great Exemplar, and seeking to interpret Him to the
world, we shall, not unconsciously, but world, we ahall, not unconsciously, but
consciously, purposely, gladly, do as the character we personate would do, in so far as it is possible for the finite to copy our spirit will be compnssion; our purpose, the glory of the ever blessed Mas es the dying of the Lord Jesus." The student of hatrionic art puts on character at set times for his own adantage. He is known as an "actor;" the disguise is easily penefrated. That may do for him, but not for that man
who personates his Lord. For a disciple to do that, would be vain; for his
disguise would be discovered and he would come under the condennation oot only of God and the Chureh, but even of the men of the world.
So, again, the actor may, perchance, put on a character, without being made. and takes it off, as a garinent; and lays it aside when the hour for use is past. It has not materially effected him, as it has had relation particularly to his mind
and imagination. Not so the derout and imagination. Not so the derout
putting on of Christ. This commences with the heart, and so effecte and regulates, all else. The "robe of righteous iess camnet he laid aside, except to the
irreparable injury of the individual dis rrepa
ciple.

Have I intimated, that the Christian opersonation is not to perform a pra ticed part? And so I mean; looking at the matter superficially, яв simply round of familiar action. But on the other hand it is a practiced part, or ought to be, a daily devout exercise, or drill, in the things that we are taught to heed

In auch a manver, we may practice and perfect our personation and our piety. nd on these characteristics of Christ, Everywhere: on. St. Paul did. Where the arena at Ephesus, the prison at Phillippi, the dungeon at Rome, and on the scalfold of Nero. Paul was Paul through it all; but Paul, personating hie Lord ad possessed by his spirit.
Reader, this is a personal matter. "Pvt ye on the Lord Jesus Christ." At tead to it now. This duty, let mo rather oay privilege, cannot be neglected without great spiritual harm. Count it the higheat honor, to bear in your body the "marks" of the Lord Jesus.

## The Great Missionary Advance

Our heartjest congratulations are exended to the Missionary Society of the courugiag advance in the annunl income. In 188.4 the income was 8731,000 ; in $1888, \$ 1,000,581$, and in $1889, \$ 1,130$, 137. Here is an actual increase within five years of $\$ 399,137$, and an advance ver last year of $\$ 129,556$.
uccess could not be desired. The ad rance will be steadily maintained. The church is aroused upon the subject as never before, and there will be no backward step. The committee realizes this, ed last week made an appropriation for ext year of $\$ 1,225,775$. Of this sum frty-five per cent. is for home missions,
31,775 for aunuities and incidental expenses, 825,000 for the contingent fund, $\$ 25,000$ for office expenses, $\$ 10,000$ for publications, $\$ 8,000$ for the Dallas (Ore.) defective land claims which the last general conterence very properly rdered paid, and \$2,000 for Upper Sandusky. The advance in the appre Some persons felt that no advance should be made until we had reached the twelve be made until we had reached the twelve
hundred thousand dollar line, but the laims were so urgent that some advance appeared unavoidable. We must gird
up our loins for a stronger effort. Gir. up our loins for a stronger effort. Giv-
ing to missions is the financial test of loyalty to Clurist. What we pay tor current church expeuses is for our own comthe missionary treasury are for God and humanity. None of us have ever given enough to hurt us, And it will nothurt us to give a little more than we have done.-Michigan Christian Advocate.

From Rising Sun, Md
he Young Ladies Home Missionary Cirle of this place, celelrated their first anuiversary, Friday evening, Dec. 6th, with a
most delightful parlor entertainment, consis ting of music, readings, recitations, and re freshments. A happier company never gath-
ered at the parsonage; and more than fifty ered at the parsonage; and more than fifty
bright, intelligent young people are enrolled in this society. The president, Mrs. Ada ewell, is untiring in her offiorts to interest
them in the great work of Eome Nissions Under her wise management success is sure. congratulating them apon their work for the year, directed their attention to the need of
increased activity on the part of all nuxiliar. ies, in view of the fact that $\$ 180,000$ had been appropriated for Home Missionary work the coming sear
Newark celebmone Missionary Society of Whe lecture room of the Church, Fridny evWis interestiug and instuctive Tured of the trensurer, Miss Anuie Pilling, rave a most creditable showing for the year; and that of the Conference secretary, Mrs. Emma L. Weldin, was listeved to with the closest

nterest. Mrs. N. M. Browne reported the nnual meetiug at Indianapolis; aud the hats and figures giveu, proved conclueively, | factor in the work of evangolization in our |
| :--- | and. The large audience present, and the beral collection taken, gave evidence of in crensing

sions.
Refreahments were served at the close of ho exercises, and $n$ most delightiol socina "Woman's Home Missious"' 17; to Mother Jewels,
$\$ 50$.

## SCROFULA

 egg, or feet; whill develops uleers in tho

 cerous growths, or "Humors;" whel, fasten lig upon the lumgr, causes comsumption and
dnath. It is the most :niclent or ald digeases,

## ${ }_{\substack{\text { mom } \\ \text { moon } \\ \text { can }}}$ CURED


 "Every sprtug my wifo aud children have
been treulided with serotula, my nlule boy,
 heal tofect. Weall trok Ho Houl's surrsaparilla, and all havo been eured of the serofula. My
ittle bay la cullerty free frum sores. and all
fionto Sarsaparilla 100 Doses One Dollar

Sturidithaing Mut. After the most successful season we have ever had we are getting into shape preparatory to taking stock; We propose to take the goods at just what they will bring and are so re-marking them, plenty of gar ments are marked away down because they are the only ones left of large lots and we want to clean them up. Our stock is unusually

Reninsula dethoulist,
PUBLISHED WEEKLY, BY
MILLER THOOMAS,
J. MILLLER THIOMAS,


Henry W. Grady, the brilliant edi tor of The Constitution, Atlanta, Geor gin, died last Monday, the 23d inst., of typhoid pneumonia, the result of illnees contracted during his recent visit to Boston. Born in Athens, Ga., in 1851, he mas but 38 years of age, and yet had al. ready reached the front rank in journal${ }_{\mathrm{H}}^{\mathrm{ism}} \mathrm{is}$
enlisted gorous advocacy of prohibition admiration of all friends of this great reform throughout the country $\mathrm{H}_{e}$ leaves a widow and two children.

## A Jubilee.

Grace M. E. Church, this city, is twen-ts-five years old. In celebration of its quarter centenary special services are $h$, be held for eight days, beginning wiCyrus D. Foss, D.D., LL. D., will preach in the morning. Rev. Dr. W. J. Stevenson, of Reading' Pa., during whose pastorate, the beautiful edifice was built a8 a memorial of the centennial anniversary of American Methodism, and Rev. Dr. J. Richards Boyle, the last pastor preceeding Dr. Todd, will be present during the exercises, and will preach on Sunday. Interesting evening services will be held during the week,
in which historical papers will be read, and addresses made by ministers and laymen.
It is expected that $\$ 6,500$, the remaining indebtedness will be cancelled before the celebration begins, and $\$ 5,500$ for contemplated repairs, will be contributed as a thank offering, during the $j$ bilee.

Among many articles of special interest, this week, we call attention to an page, entitled "Impersouating Christ," by our esteemed friead and brother, Rev. Orange W. Scott, of the New England
Southern Conference. It Southern Conference. It can scarcely be, that one ehall read it, and not feel apiritually refreshed. Certainly, it will stimulate Christians to walk, even as Christ walked.

## The Peninsula in Dickinson.

Throngh the courlesy of our young brothers William P. Taylor, and Henry G. Budd, we are able to give the following list of students in old Dickinson, Who have entered her classic halls froun
the Peninsula the Peninsula.
Seniors; Win. Prettyman Taylor,
Dover, Del., aud Samuel Stewart Wal. lace, Deal's Island, Md.: Juniors, Henry E. Budd, Smyrna, Del., William C Pretyman, Upper Fairmount, Md, Wilhelmina Scarborough, Girdletree, Md., Foster Sudler, Sudlersville, Ma., and Henry C. Turner, Nanticoke, Md. Sophomores, Frederick H. Fletcher,
Cambridge, Md., Edwin and Frank Cambridge, Md., Edwin and Frank
Gardner, Bethel, Md., Virgil I. Prettyman, Upper Fairmount, Md., W. A. H. Hutchinson, Townsend, Del., A. C. T.
MoCrea, Wilmington, Del., J. L. Hyn-
son, Church Hill, Md., E. S. J. McAll-
iater, Dover, Del., and V. P. Northrup, Hurlock's, Ma.; Freshman, F. B. Har
vey, Child's, Md., E. V. Hiuchliffe, Elk vey, Child's, Md.. E. V. Hischliffe, Elk
ton, Md., J. H. Baker, Pomona, Md., Preparatory school, F. M. Jones, George town, Del., and E. K. Copper, Worten, Md.

The brothers Prettyman are sons of
Rev. C. W. Prettyman, of the Wilming Rev. C. W. Prettyman, of the Kilming ner are sons of Rev. S. 'T. Gardner, of ne anme conference. F. B. Harvey a nephew of Rev. Francis B. Harvey of a nephow of Rev. Francis B. Harvey of
the Philadelphia Conference, and E. V Hinchliffe is a nephew of Rev. John France, presiding elder of Easton Dis
trict. If we miatake not, H. G. Budd trict. If we mistake not, H. G. Budd,
is a nephew of the late Rev. G. F. Kettell, D. D., of the New York Conference
If there are any errors or omission in this list, we shall be glad to be
The evtire number of accessions the college during the year, we understand, is about one hundred.
Dr. Reed is making a very fine inpression upon the public, wherever he appears. We trust he will be encour aged with both students and mones.
India's Young Folks comes to us through the attention of our esteemed brother, Rev. George F. Hopkins of the North India Conference, whose letter in this week's
our readers.
It is an attractive eight-pnge paper, nearly as large as Our Youth; and judg. ing by this number, furnishes a choice diet of most interesting and instructive matter for India's "Young Folks" and her "Little Folks." The illustrations in this number, are likenesses of the Empress of India, her son, the Prince of
qWales, and her grand son, Prince Albert Wictor; and a wood cut representing the Memorial Wellat Cawnpore, mark ing the scene of the memorable Massacre in the Sepoy Rebellion, more than thirty years ago.
Re-opening at Milford.-Our correspondent repurts these interesting exercises. Dr. Willey, in a persunal note
says. "We had a high day, got all our says, "We had a high day, got all our
money, 82000 , and everybody is happy in possessiug what Dr. Reed calls, an "exquistte audience room.

We are sorry to learn that the health of Rev. R. H. Adams, pastor of our church in Middletown, Del., is sn much impaired, that it is not considered prudent for him to attempt to preach for
some weeks to come. Last Sunday, Rev. some weeks to come. Last Sunday, Rev.
W. G. Koons supplied his pulpit for bin, and to-morrow Rev. W. E. Avery is to render him like service. We trust his rest from pulpit effort will prove salutary and that his health will be restored.

Rev. B. F. Price of Christiana said, in his report to quarterly conference, "The chief object of the Sabbath-school, is to assist the church and family, in savhad made forty pastoral visits, He preached three times every Sunday,with but two exceptions; leaning a class, and sonetimes teaching a Sunday school
class. The temperance society at Chrisiana is not worthy of the name it bears, if it does not remonstrate against the application to open another hotel in that place.
W. L. S. Murray.

## New England Items.

Years ago, I heard Yankee ex-soldiers complain of Virginia mud. But what shall we say now of Massachusette' mud! Let not my Peninsula friends picture me as muffed in furs, breathing icieles, and walking on snow shoes. The mercury has not touched zero this season. Last Saturday we bad our first snow storm, lasting about twelve hours. This week it is warm again, with so much rain that the snow has all dizappeared.
Yesterday it rained all day. To-day is Yesterday it rained all day. To-day is
bright and warm, and muddy enough to
suit any Virgivian or Marylander. Our pedagogue says the Gulf Strenm nust The great Methodist city ot this past The great Methodist city of this par the State, is slowly rising from the ashos of its destruction. No doubt, the Lynn of its destruction. No doubt, the Lyn
that slall be, will be au inprovement upon the Lynu that was before ita re cont baptisn of fire, but the resuli of the conflagration is great present distress many.
Preachers from the Wilmington Conference make warm places for thenselves,
sel
gland."
Dr.
Dr.

Williams, at Portland, Me., then at Manchester, N. H., and now at Fall River, Mass, has made his record, as one of the foremost
New Eugland ministry
Bro. Hutchin, at Tiltou, N. I., is cousidered a great success, both in his Conference Seminary. The writer occaConference Seminary. The writer neca-
sionally meets Dr. Knowles, principal of the seminary, und al ways carefully in. quires about Bro. Hutchin. Dr. K. i not only among the finest of our Neu
England preachers and educators, bu his observation and judgment of men and church affairs are of the best. He constantly testifies, that the appointment of Bro. H.
succeseful.
The death of Rev. Ww. Merrill, of your Conference, touches tevder cords in
this town. Bro. Merrill was a native of this town. Bro. Merrill was a native of
Salisbury, aud has a sister and several other relatives who are members of the Methodist Church in this place.
The Methodist situation in Salisbury is quite unique. Jesse Lee came here in
1795 , and finding an old colonial parish with the meeting house closed, got permission to preach in the parish church. Mr . Lee preached here several times after this. In 1798, Bishop Asbury visited the town, and preached. The
same year, Presiding Eder sanne year, Presiding Elder Geo. Picker-
ing also preached here. In 1799 , Mr. Pickeriog arranged this as an appoint ment upon one of the circuits, and Rev.
Ralph Williston was preacher-in-charge He organized two classes with thirty five menbers. Since then, Methodism has held the field. The unique feature is that after using the parish meeting house two years by vote of the parish
meeting, and then being driven out under a storm of calumuious prosecution in 1809, the Methodists, when contem-
plating a needed enlargeneut of their own house of worship, in 1833 ,were invited by the parish to unite and take the church and parsonage property of the latter. This they did, building a new church in The government is still that of the old colonial town pariṡ, but the Methodists have now had undisputed occupancy of
the church and parsonage, with about 70 acres of land, during the past 55

The Bard of the Merrimack, who ives at Anesbury, four miles up the his 82 drou ueas. has this week completed
Long live this venerable friend of humanity.
Just across the river from Amesbury, lives the Hon. E. Moody Boynton, whose bicycle railroad is just now attracting so much attention on the part of the engineers and capitalists. There is
doubtless money in the invention. The question now seens to be, who will get the money, Boynton or Jay Gould? The chances seem rather in favor of the
latter-
Living near Newburyport, I occasion-
ally preach in some of its pulpits. Recently I preached in the Old South Church (Preshyterian). This is the church, under whose pulpit repose the bones of Whitefield. There is also at taph erected to his memory Visiting this church a few weeks ago with a friend from Rhode Island, I copied the entire inscription upon the monument, a true
copy of which follows:
"This cenotaph is prected with affectionate veneration to the memory of the
Rev. George Whitefield, born at GloucesRev. George Whitefield, born at Gloucester, Eng., Dec. 16, 1714. Educated at Oxford University, ordained 1736. It a ministry of 34 years, he crobsed the Atlantic 13 times, and preached more than 18,000 sermons. As a soldier of the cross, humble, devout, ardeut, he put on the whole armor of God, prefering the honor of Christ to his own interest, repose, reputation, or life. As a Christian orator his deep piety, distinguished zeal, and vivid imagination gave unexampled energy to his looks, action, and witterances; bold, flueut, pungent and popular, in his eloquence, no other uninspired man ever preached to so large assemblies or enforced the simple truths of the
Gospel by motives so persuasive and awful, and with an influence so powerful on the hearts of bis hearers.
"He died of Asthma, September 30, 777, suddeuly exchanging his life of L. P. Causey.

Salisburey, Mass
Dec. 19. 1889
Those Committees.
Editor Peninsula Methodist: Dear Bro--In your last week's is-
Rev. W. B. Greyg expressed great dissatisfaction with a good mave thing that are done at conference, and pays his respects to me in the following language: "The Bishop who is a stranger, often calls on the secretary to name some brother; and be frequently has his mind on a few of his special favorites, and many committees", ", I have this reply to make to Brother Gregg:-Bishop Foster requested me to
give bin the names of five judicious men, to constitute the committee in the case of a brother in reference to whom an investigation was ordered. I wrote he names of Adan Stengle, J. D. Kemp B. Quigg. The bishop appointed them, and their report on the case, was deem ed wise.
Later in the session, when a motion was made to appoint five brethren to assist the presiding elders in making nom iuations of Standing Committees, with a requested me to select for him. I named T. E. Martiodale, W. S. Robinson, H S. Thompson, Vaughan S. Collins, and Geo. W. Townsend, and they were ap-
pointed. The committee on the 5 th pointed. The committee on the 5th committeas composed of the above two the Virginia District; but it was so constituted by the Chair, without deferring anyborly, so far as I know.
Ot the more than fifty other committees named in the Minutes, I had no part nor lot in naking a single one of them. My observation is, that bishops rarely ask a secretary to name commit Bishop Fostor is the only bishop who sought assistance of me in that line.

I was disposed to felicitate myself o the proper thing I had done, until my Bro. Gregg called me to account.
J. D. Rigg.

## Cherry Hill, Md.

The Cherry Hill Ciurch was found ed in 1800 . For twenty three years the gociety worshipped in private houses; the first church being built in 1823, at a cost of $\$ 544.28$. It was rebuilt in 1858 , at an expense of $\$ 4149.50$; and repaired in 1881 , at a cost of $\$ 770.72$ The repairing, re-frescoing, re-furnish ing, just completed, at a cost of $\$ 1,676$.occurred Dec. 22d, 1889 necesing, and this was built in 1872 , costing $\$ 3$ paronage ing a total expenditure, on church aud parsonage property account, in 66 years of $\$ 10,591,43$. There is neither mortgage or other debt on the property The lateat improvements, so vigorous prosecuted, and so suucessfully comple
ted by the pastor and his board of trug. tees, consist of a new brick recess-addi tion; a redipped tin roof subatituted for the old-sheet-iron one; the interior stud ded, lathed, plastered, and frescoed in most beautiful designs; a new carpet net owves and new chandeliers, whole building painted within and without. All the windowe are memorial, and add greatly to the beauty of the audience and Sunday-school room.
Window No. 1, in memory of Bro. Joseph Miller, a local preacher, was pre sented by his son, S. K. Miller, and his son-in-law, Col. I. D. Davis of Elkton;

No. 2, in memory of Mary Stroud Smith, presented by her son, James Stroud Smith of Cherry Hill:

No. 3, in memory of Mrs. Sallie B. Burnett, presented by her sons, Wm. Edrwin, and Hoffmen, of Philadelphia; No. 4, in memory of Rev. Wm. L. Grant, a local preacher, twenty-five years superintendent of Cherry Hill Sunday-school, presented by his son, Clark S. Grant
No. 5, in memory of Dr. R. C. and Martha J. Carter, presented by their daughter, Miss Sallie E. Carter

## No. 6, in memory of Rev. Joseph T.

 Brown, Chaplain of the 6th Md., Vol's., under Col. Horn, presented by Alexan der H. McFaden of PhiladelphiaNo. 7, in memory of Robert Carter, who donated the lot on which to build the first Church in 1823, presented by his sons, Henry and I. D. Carter, of Cherry Hill;
No. 8, in memory of John Spence, in whose house this suciety was organized in 1800, presented by Ruth A Garrett Joseph Thomas, and Mary A. wife of James Spence, his grand-children, and George, Wm. and Charles B. Spence and John Drummond, his great-grand children;
No. 1, in Sunday-school room, was resented by Company K. of the Loyal Legion of Cecil Co., a Temperance So ciety.
No.
Maria Drummenory of J. H. L., and children, Mrs. Elizabeth Kelley, John H., Louis, and Alexander Drummond; No. 3, in memory of Thomas Peteron, presented by his widow, Mrs. Sarah Peterson.
Captain Cbarles H. Smitb, of Wib mington, Del., father of the pustor's wife,

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Wre and Hachi's: Rev. J. D. Lecates
writes: Our revival meetigge resulted in over writes conversions; nearly all the converts joining this charge as probationors. in the parsonage, hy the Laadies' Aid Societies of Wye nud Hall's.
Wye looks uice in its new cont of French gray paint trimmed with brown; R J. Tudor painter.
A weekly prayer meeting bas boou estab liebed nt Eall's.
266t, und one at Holl's with an entertain ment, the eveniug of Dec. 3lst.
Prencherg' Mceting met in Fletcher Hall a $10.20 \mathrm{a} . \mathrm{m} .$, Monday, Dec. 23d, Vice-Presi deut W. G. Koons in the chair. Reports
were made by brothers J. T. Van Barkalow, Here made by brothers J. T. Van Barkalow. H. Wolt. In the absence of Bro. D. H. Cork
H. man, Bro. A. W. Holt was requested to give
ns an ndirows, on the "Reasons why the Li quor Trancicabounds'. In response he made the following points as accounting for the
prevnlence of this great evil: -1 . The drink provnlence of this great evil:- 1 . The drink
nppetite; 2. Hereditary infuences; 3. Large pecuniary profits; 4. Exaggeration of the of partisan attachments; 6 . The strength proper aggressiveness on the part of the proper
Churcb.
Bra. Bro. J. L. Houston
Burkalow, for Mouday next Dee 30. Othe present were C. A. Grise, Vaughan Smith, T. C. Smoot, H. A. Greaves, Henry Sander-
gon, V. S. Collins, W. E. Avery, A. T. Scott son, V. S. Collins, W. E. Avery,
L. E. Barrett, and Adnm Stengle. R. Irving Watkins, Sec. Asbury, WIL.-In the absence of the pas-
tor, John D. C. Hanna, holding service at Whittington chapel, last Sunday morning, Rev. David Dodd preachod a very effective in the flesb,'" 1 Tim. 3-16.
honse, on the disesse of the tongne. Sunday evening, be is to discourse o.
cure of this disesse.
Centennial charch, nn auxiliary of Asbury
held its first school service last Sonday after noon in a rented store-room S. W. corner 11 th and Walnut.
Bro. C. A. Foster, is superintendent, and held an interesting experience meeting at the close of the school. Dr. J. B. Simms preach
od at 7.30 p . m., on regeneration. Regular ed at 7.30 p . m ., on regeneration. Regular
servicea hereafter wollows School at 2.30 p. m., Sunday; experience meeting at 3.30 , p. m., Sunday; oxperience meeting at 3.30 ;
and preaching at 7.30 ; claes meeting 7.30 p . m., Tuesda
Thursday.

Whitesville, Del.
The work on this circuit is making good progress. Since the beginning of specisl revival efforts, seventy of our people have been converted, and sixtyone of these, we bave received on pro-
bation. As the people are busy in preparing for Christmas and its entertainparing for Christmas and its entertain-
ments, the protracted meetinge bave ments, the protracted meetings have
been suspended until the holidays are past.

New furniture has been purchased for the parsonage, and other improvements are being made. Benevolent collections are all up at one of the churches, and at the other two places, the people are diaposed to bring them up before confer-

Donationeareatill coming in. The good people of Betheada church came to the parsonage. Thureday morning, Dec. 19, bringing gifts of various kinds for their pastor and his family. All seemed to
be happy, the visitors and the viaited; the latter would here express their thanks to the good people of the cbarge, not only for these donations, but also for their many other acta of consideration and kindness.

## Zack H. Webster.

Dec. 24th, 1889.
The Independent agys: "Trom a little
child, and from the bauds of the poot, a child, and from the bauds of the poor, a
penny may bave anme significance as an penny may bave onme significance as an
act of worship; but from the hands of
an able-bodied man, a well-dressed
woman, a young man with a silverWoman, a young man with a silver-
hended cane and a gold watch, who has
just thrown away the stub of a cigar, or
the end of a cigarette, a penny droped the end of a cigarette, a penny dropped into the offering
vice, is an abo

## Letter From Laurel.

Daniel Hoarn, a lending member of the
church for nore than 30 years, left his onice tor the lnat time, uearly two months ayo. Atter heing conflined to the house for two or three weeks, chielly hy shortness of brent to bis bed, to which be has been confined ever aince. The probabilities are that his
henlth will never be restored, nh he is now 77 henlth will never be restored, ns he is now 77
years of ngo. He lins been a director of the years of ngo. He has bean a director of them
First Nationnl Bank of Senford, Del., from the time of

## presideat. Our pas

Our pastor, Rov. J. Onou Sypherd, now popular, and is expected by his people to b returued to them at the yext Conference for a fourth year. There bave beeu quite number of accossions to tho church siuce he
has been with as, both by conversion nad has been with us, both by conversion an
certiflcate, and the collections are coming in certiflcate, and the collections are coming in
finely, considering the great dopression in our anmual protracted meating will begin
suln. (Providence permitting), with the New Year, and we are praying nad hoping for
great revival, both in and out of the clurch. We would say to God's people, "pray for the $W_{\theta}$ read with interest, the sensible nu rensoanable letter written by Rev. W
Gregg, and published in your last issue would be well that every point touched, have attention at next Conference. In regard to
committees, such neglect as he speaks of must committees, such neglect as he speaks of must
he very mortifying to the bretliren who are from year to sear left without angthing to do. Bro. Gregg is very popalar with his
people on Bethel Charge. He his been incesgant in labors aud has been instramental in doing n good work for the Lord, in the
conversion of many souls. during bis pasto rate.

From Qulndocqua Annamessex This charge is in the midst of a wost wo derful work of grace. Nigbt after aight our
altars are crowded with strong men, anxions

The pastor, W. R. McFarlane, labored for four weeks, apparently in vain; rain, politics, the apathy of the church, and other causes, barriers gave way, penitents flocked as doves to the window, and the church rejoiced. So
far, thirty-five bave been received on proba. tion, others are waitin
joined other churches.
joined other churches.
This work is the mo
memborship we suall; temarkable, as the
Who tad loyally borne the burden and heat of the day, were unequal to an aggressive
effort by reason of the infrmities of age; and the gounger brethrea were back ward in as Metbodism, the prayer and class meetings were neglected, and thas, like Samson, with
his locks shorn, the church way devoid of strength. Bat the spitit of the Lord has
taken hold of these young men, and they say to us, they have found out that the only way to be a live Cbristian, is to work for
others. They bave gone to work, for they get it is high time, they should be fitting
themselvea to worthily wear the nantles that these Elijahs will soon drop upon them. With such conrictiong, we may expect eaconraged in his work of faith; and his
gentor people rejoice, that they are connted worthy to have
them.

## From Stanton. Del

Dear bro. Thomas.-Ab I always read, plished in other churchee, I think it mas ncceptable to your other readers, to have some information as to
Mareballton, with
getle, and spiritual people is moving stendily onward. There is a small nortgnge on the charch, which must be lifted before confer ence. This would bave been paid on' long
ago, but here, as in some other places, names were given for certain amounts, which so far bave remained nupaid.
tle. Our rerival effort resulted in the a lit
est number of conversions, that have been secured here for several years, The praye
and class meetings are but thinly attended hat the Sunday-school is quite promising. Two weeks ago, the Sanday-school held an
Oyster Sapper and Bazaar, which netted $\$ 135$ This was in the interest of a new Sunday 100 volomes, bas been parchesed at the Meth
school odist Book Store in Wilmington. We bope
the school will be as earnest with it, as they
were for it.
Onr revival meetings, which
ar revival meetinge, which continued
throngh ten wemks in the two churches, nud resulted in forty converions, have cloged
With the Lorils blessink we have gatbered this barecsi, aud the burden of onr praye converis, to keep them in the narrow way In both churches, onr people are busy pre Suaday-schools; nud the litlle ones nre mucb aterestell, anticipating a variety of good thilg
them.

From Kenton, Del.
Dear Bro. Thomas:-It has heen some time, since I bave reported how the work is
progressing ou Keuton circuit Well, I haye progressing ou Keuton circuit Well, I have
been waiting, tor it to clear off. The W. C a. U., had another bnetle in court with th saloon, and "Yictory' is their soug. That
this town, which lias been soaked with rum. (so they gay.) for the last 25 years, mas ever wore be frce from a
prayer of the writer
I can eny, in the language of Bishop Foss, "As a Christiau minister, I oppose driuk, be it undoes. My charge agnanst it is single and simple. It is an obstacle to the spread assails the gospel. and whoso couplete succes rould drive the gospel from the osrth
The Peninsula Metioniss is a welcome
eekls visitor to my home; and for one, I do weekls visitor to my home; and for one, I d
oot propose to stop its visits. I take "Th The new warsonace is being erected, and
The and will soou hare the roof on, but it does no preacher by March.
I aw now holding my second protracted I aw now holding my second protracted
meeting; the first was at Blackistou's, enrly in the fall, and though there were hat four
conversions, the church was quickened; the gecound is in progress at Central, where th
editor of the Penrwsula editor of the Penissula Merhonist once
preached for the pastor one snowy Sunday to about as many persons as were in Noah's
Ark. Here the Lord is gracionsly reciving bis work, and thus far we have nbout twenty ed to be a winduw opened in beaven; fourteen Sunday night ar, and five were converted. came into the light. Monday night, there
were thirteen penitents, and ten conversions. Yost of the consersions and accessions ar dults aud beads of families. We have de cided to begin in Keuton, New Year's night,
but do not propose to close at Central, if the present interest continues. The Lord b praised for what be bas done.
An entertuiument will be
Dec. 23, 1889.
From Taylor's Island, Md
Dear rro Thomas. - After two weeks of almost incessant rain, from Oct. 27 to Nor 10, we succeeded in reopening old St. Jobn' Alfred Smith, of Cambridge presch the morn ing sermon, and manage foances; and his
church choir had promised to furnish the music; but con impossible for Bro. Smith and bis choir to A. M., I bad to do the preaching, myself, At $3.30 \mathrm{P} ; \mathrm{M}$., Bro. Asbary Burke of Cra po, came to oar help, preached a very eloquen ued our financial effort, nud soon receivod in
cash and reliable subscriptions, cash and reliable subscriptions, \$200: nll we der of the debt; and bave this old church free, ne well as renovated.
We are grently indelted to Mrs. Kerwio Miber Robin their kindneas in furnishing music during the
afternoon. May the Lord bless them! I night; and oh! how I wished for the editor of the Peningula Methodist.
Our work is moving on gloriously. God
bleases ue diily. Just ished St. John's, we commenced cutting na hauling (the pastor shouldering his axe, nad
driviag an ox tean) the tiwber for a nem church to take the place of old Bothegda, a Beaver Dana. We now have it closed in, and
the carpentera are rushing their work the carpenters are rushing their work. To
this new clapel wo give the name of Hargis Memorial, in memory of that enrnest, spirit. ual aud succesglul minister of the Gospel, brillinat and popular Rev, Dr. J. Hepburn Hargis, of lliladelphia. We expect to ded icate the church before conference, and bave the promise of Dr. Hargis nud Rov. Geo. W.
Brodheal, the late Rov. Dr. Chaplain's sou Brodhend, the late Rev. Dr. Chaplain's sou-
inthw, to bo present and assist. Yon, Mr. Editor, have a atanding invitation
The Dorchester County Prenchers Confer-
ence has just completed its session in "Chap.
lain Menorial M. E. Chureh," Taylor's la land. Dr. John A. B. Wilson, preached
Sunday nfternoon, Dec. 15, a very clear nod powerful sermon, from the text. "Be ge filled powerful sermon, from the with the Spirit," Rev. J. W. Hammersley, of Church Creek, prenched sume evening, to give good gifts unto your children, how wnoh nure shall your liather which, is in
Heaven, give the Holy Spirit to them that Heaven, give the Holy Spirit to them that
ask him," J,ukn xi-13 The sermon was certainly hacked by the Holy Ghost; for wo all felt its po wer, Bro. Hammersleg is a
spenker of consideralle force. speaker of conaideralle Corce.
Mondny vight, Rev. C. P Swaia, of Hoop r's Island, preached soun 12-27, the sember blorify thy nnmo." Jobu 12-27; tho gernon
sbowing careful proparation, and considerable dopth of thought; wats delivered in au enrnest nd inpressive style. This brother, who is doing sueb heroic work for God and Methoisworld.
Last, but not lenst, was the acrmon by
Rev. Ashury Burke of Crapo, Tuesday night Hom the text, "I am the Way, the Truth and the Life, John. 14-6. The spenker dwelt upon the lost and beuight en condition of the
world without the light of Christ. Hisstyle was earoest, aud his bearing forceful. Som passuges of his sermon were truly eloquent.
Miss Augusta Travers, the taleuted and accomplished daughter of Judge L. D. Traver Hattie Spilwan, Mrs. Jereminh Spicer, nud and Cator Spilman.
Our genial friend, Judge Travers, was pre
ant, and took part in the discussions,
With kiedest regards, I an yours frater

## Dec. 17, 189

W. Bounds.

## From Milford, Del

Mr. Editor: Sunday, the 2id,
e-opening exercises of the Avenue M. E E
hurch. We bave a very haddsomely deco he steeple repaired, new heaters, and some minor repairs. With the prospect of a pipe
rgan in the near future, the trustees though wise to ask for ahout $\$ 2000$. This amount pledges before the close of the eveniug ser

In the moruiug, Rev. Geo, E. Reed, D. D.,
ege, preached graudly a grand sermon, fron the text, "He wns worthy for whom h hould do this, Luke 74 ; and many who give even one dollar toward liquidating the they conld not, as the Centurion, baild synagogne, they could aud would belp, to
beantify onr Church, and make it more fi of our Lord May they piritually henefited, by
The afternoon was given to the united San.
The ny. ccluols of our church; and addresse Dr. Reed, and N. L. Bunstein of tho Presby erian Chur
The evening sermon by Rev. T. E. Terry

Dr. Reed engineered the finances, winning bowed the people their duty to God, to them the community. There will ever be a warm lace in oar hearts for Dr. Reed.
sasisted by Rev, J H Will and C. E. Treidler of Dover a former ber of our choir. was very much appreciated We think we have reason to lee very proud epression, nod that we are able to re dedicnte our beauti ful church, to the Lord our Savioar, free from
debt.
$\qquad$
(Mrs.) W. P. Cullen.
Envy is the reverso of charity; an shis is the supreme source of plensure so that is of pain. Fuller's prayer
agaiust envy was beautiful: "Dispossess me, O Lord, of this bad spirit, and turn my envy into holy emulation. Let me labor to exceed those in pains who exer and nourish and cherish uraces in others, honoring their persons, praising their gifte, and gloritying thy name who hath given such gitts to them." - Nash ville Christicns Advocate.

A pecaliurity of Hood's Sarsaparills is that vigor to every fanction of the body.

Two Weeks in Fiorida. Two weeks in Floridn is nhout the average tine the ordinary traveler can devole this idea in view the Pennsylvania Railroad Com pany arranged ite personally conducted win er plensure lours to cover that period. The day, Jnuary 7th. Thespecial train of Pultman gleceping and dining cars will lenve Now York on that date at 9, 20 A. M. Mhila-
delphin, Brond Street, at 11.52 A. M., and run through to Jacksouville on fast time car, and will be includicd in the price of the
ticket. Excursion tickels, including meals co route and Pullman ncommodations, will be sold from New York at wion.00, Philadel
phin $\$ 15.06$ and at proportionate rates from other principul stationopor one syate rantes. The
lickets will be good ouly on the enecial traing tickets will be grod ouly on the special trains
except that tourists from stations where the specinls do nol stop may take regnlar traius Lo the nearest connecting point.
For itineraries and detailed information
pply to ticket agents or address S. W. F apply to ticket agents or address S. W. F. M. 9 Broal way, New York

## detlaringes.

 hy Rev. J.
LEGG-ERICKSON. - Nog 27th, 1889 Litac FirstM. M. Chureh, Keat Istland, Md,
in
by Rev. J. Robintur, Hewry C. Legg and THOMLS-JONES.-Nov. 27th, 1889, a
the Kent Island M. E. parsonage, by Rev. J. ander
 $=4$ 2manem RHODES-JOHNSON.-Dec. 18th, 1889, the Kent Island M. E. parsonage, by Rey
Robinson, James B. Rhodes nod Mamie DELLAHAY-LOWE.-Dec. 18th, 1899, re. 2RINCE-LARRIMORE.-Dec. 18th mev, at the Kent Island M. E parsonage, by
Rev. J. Robinson, Willian Prince and Job-
ehiue Larrimore.

Dr. Simms' Blood Purifier. The Great Blood Cure, tor all diseases ariss
iy from an impure state of the hlood. We
refer to the Rev. J. E. Kidney, late of the refer to the Rev. J. E. Kidney, late of the
Filmington Confereuce, now of the Pitta-
burg who had suftered loug fron Wilmington Confereuce, now of the Pitta-
burg, who had suffered long from impure or
mucified blood, causing pimples, boils, ulcers, mucifed blood, causing pimples, boils, ulcers,
etc. Three botiles curred bin sonndly; be
has gained thirty pounds. It is splendid for has gained thirty pounds. It is splendid for
weak and sore eyte, especially where there
is scrofulous sympathy. With our Eye Cure is scrofulous syapathy. With our Eye Cure
applied to the eyas the eges will speedily get
better. For scrotula, sores, lired feelings,
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in medicines.
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