



REV. T. SYOWDEN THOMAS, A. M. Editor.

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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS Associate Editor.

## WILMINGTON, DELAWARE, SATURDAY, DECEMBER 28, 1889. A WORKER'S PRAYER.

ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet!
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet!

O strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand
To wrestle with the troubled sea!

O teach me, Lord, that I may teach
The precious things thou dost impart
And wing my words that they may reach
The hidden depths of many a heart!

O give thine own sweet rest to me, That I may speak with soothing power A word in season as from thee,
To weary ones in needful hour!

O fill me with thy fullness, Lord, Until my very heart o'erflow, In kindling thought and glowing word, Thy love to tell, thy praise to show!

O use me Lord—use even me,
Just as thou wilt, and when and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share!
—Frances Ridley Havergal.

#### Former Days and Now.

BY THE REV. JEFFERSON LEWIS.

Sixty years ago a camp-meeting was held twelve or fourteen miles 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 meeting was to commence on Monday 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 for conducting the affairs of our camp-meeting family was as follows: The females were formed into companies of five or six; these presided over the culinary matters on alternate days; and the males being divided in like manner were the hewers of wood and carriers of water. A more harmonious company never tented on a camp-meeting ground, each toiling with a single eye to the glory of God; and it now occurs to me that every unconverted person who accompanied us to that meeting professed saving faith in Christ before it closed. In those days it was not a design on the part of those who tented on the ground, whether as churches or families, to unite sporting and mere pleasure taking with religion—the animus of the meeting was spiritual improvement and conversion of the ungodly, hence the services at the stand, the prayer-meeting, in the alter, were all absorbing; these and such like were the "manly recreations as well as manly work foramanly mind" that met the religious wants and wishes of the Methodists of those days. Then there was no huckstering allowed on the ground, nor within three miles, no selling of privileges even to keep a boarding tent, much less a book and daily paper stand, ice cream and confections, When the plain, self-sacrificing Methodists left their homes for the camp-meeting they left their luxuries, their occupations and every thing secular behind, in order to render the meeting a real spiritual feast; and while at the meeting every thing was guarded against that might prove a diversion

ill er-

from this main design. As for bathing and fishing, swinging and croquet and the like, they would have been regarded at that time as utterly out of character at a camp-meeting. But some one will say, "The world moves." Yes, no doubt it moves; but does the Methodist world always move Methodistward? I am fearful it does not, and there is no better evidence of this than that furnished by some of our modern campmeetings. They are located not by and within the limits of any pastoral charge 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 pleasant and profitable speculation in buying and 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 brother thus: "O, you ought to have been at the camp-ground last week during the sale of lots, you could have made something handsome;" another preacher, on returning from another of these lot speculations, boasted that he had bought a lot and sold it for so much in advance.

The present popular style of campmeetings, plausible as it is made to appear by newspaper puffs and otherwise, is decidedly subversive of their original design of camp-meetings, as we have said, was the promotion of the work of God in the conversion of souls and the building up of believers. When a campmeeting was to be located, the first consideration was to make it central and sufficiently distant from the centres of traffic. The place having been fixed upon 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 expense was moderate, and was met by 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 hucksters and sutlers, but the Legislature gave us a law which prohibited selling within a compass of three miles, unless in the case of licensed houses. But now all the huckstering that is calculated to interfere with the original design of camp-meetings is on the camp-ground. Privileges are sold to the highest bidder. Hence there is the bread-and-cake stand, the ice-cream saloon, the barbershop, the boot-black, the book-store, the daily paper stand, and the boarding tent; each pay their tax, and each do their best to make all the money they can. The arrival of the daily papers and the crowd around the paper stand are simultaneous. The merchant sits down to read the price current; the politician wants to know the probabilities with regard to the next election; the stock broker looks for the last quotations; one wants to know if the steamer is in; another who is married, and who has died. And when the papers are all scanned, and the murders and suicides and burglaries are placed away in the memory, the reader is ready for prayers or a good Gospel sermon.—Christian Advocate.

#### Burning and Shining.

A glow-worm shines, lighting up the few blades of grass which form a forest around it, but does not burn. A star is bright as a coal of fire, but cold 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 the sun, but is cold as a globe of ice.

On the other hand a furnace burns, but does not shine; for its glowing and seething fires are shut in by plates of iron. So, though we have stoves in our rooms, we need lighted lamps, else we are still in darkness.

Some souls can shine-O how they can sing and pray and talk! you might think they knew religion through and through! But they have not hearts that burn, with love to God and man. Others have 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 well as warm and welcoming. Yea, let every follower of the Lamb carry s 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 me and I will lead you to your home."

T. M. GRIFFITH.

#### Dickinson and the Log College

· Editor Christian Advocate: Following in the wake of the President and Postmaster-General Thursday, Sept. 5, on their way to the celebration of the founding of the Log College in 1726 by William Tennent at Hartsville, Pa., we noted a suggestive wayside inscription.

Over the gate-way of the cemetery, opposite the Presbyterian chapel at Abington, as appropriate to the day, and in honor of the men whose dust reposes there, were the names of Gilbert and William Tennent and of Samuel Finley, who was a student under the Tennents in the old Log College. From that sprung Princeton and other Presbyterian colleges, as was brought out at the celebration, during which allusion was frequently made to Whitefield, who, in 1739, preached at the seat of the lowly college in Hartsville to a congregation, it is said, of three thousand souls. We may be sure the sermon was Pentecostal, as is the number estimated. But what that same visitation to America, the led to the formation of the new side Nottingham Church, as it was called, in Cecil County, Md., and to the founding, baptized. by its pastor, Samuel Finley, of the Nottingham Academy

Among the many distinguished men, according to the historian of Cecil, who received their early education at the Nottingham school of Mr. Finley, himself a Log College graduate, and his self a Log College graduate, and his school the outcome of Methodistic "Come, Lord Jesus!" preaching, was Dr. Benjamin Rush, cofounder in 1783 of Dickinson College,

the transfer of which to us by our Pres byterian brethren, more than half a contury ago, was therefore only a kind of giving back to Methodism of an institution founded by the offspring of her own ministry in its Whitefieldian effect upon Finley, of Log College fame.

J. H. HARGIS.

Germantown, Pa.

#### From Cawnpore, India.

DEAR BRO. THOMAS: I feel that I should have given you more Missionary letters during the year, and did wish to do so; out being otherwise engaged, I have sent you, in the Witness and other papers, from time to time, what has no doubt served a better purpose.

Our progress in India is not so much of the spasmodic kind, as of a steady onward march. I understand that in the North India Conference for the year ending Oct. 31st, '89, 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 counting the baptisms. 3,500 is a very small number, in comparison to the vast millions yet in heathen darkness; but the number is bound to increase every year, until Christianity becomes popular; then the great question will be, how to organize and instruct the converts. Indeed, this is already a great question. But you will ask how we know, that there is to be a great rush for the king-

1st. Because of the severe persecution 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 many 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 Hindustani). He says that he believes in Christ. but his wife and children are Hindoos. and such is the caste prejudice, that if he should openly confess Christ, he would be driven from home, and hence could not care for his family. Our veteran missionaries tell me that they do not urge such to be baptized, but to remain with their wives, husbands, children, 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 converted.

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 teacher, who in answer to a personal question, produced his Bible and said of Dickinson and the Log College? On | that was his guide; and the care with which he kept it covered showed that he preaching of Whitefield, which was, after loved the book. He said it was his daily all, more Methodistic than Calvanistic, habit, to teach from it, both in his family and elsewhere, and that no one interfered with him as long as he was not

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 increase." It is for us to have the patience to wait for it. The world is getting ready for the coming of

G. F. H. Nov. 27, 1889.

Nov. 27, '89.

P S The mail has just arrived from home, bringing many precious letters from bereaved relatives and friends. In them all there come words of sympathy, and kindly mention of my loved one. I dare not think of her, as dead. She is not dead. She lives more truly, than ever before. Oh how precious is God's Holy Book! One promise after another comes for my comfort. The last one is: "All things are yours, and ye are Christ's, and Christ is God's." "In Christ" we have fellowship with all the good. Please thank my dear friends, for their loving remembrance of me. It is second only, to Jesus and his love.

Yours.

G. F. H.

The N. Y. Herald gives the following list of Chief Justices:

"1. John Jay, of New York, who was confirmed by the Senate April 19th, 1794, and whose resignation took effect July 1st, 1795.

"2. John 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, who was nominated and confirmed March 4th, 1796, and who resigned November 3d, 1799.

"5. John Jay, of New York, who was confirmed December 19th, 1800, but who declined the office.

"6. John Marshall, of Virginia, who was confirmed January 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.

"9. 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 has been adorned by more illustrious

#### A Prayer.

The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this:

"Each morning I seek to give myself to my heavenly Father for the day say-

"'Take me, Lord, and use me to-day as thou wilt.

"'Whatever work thou hast for me to do, give it unto my hands.

"'If there are those thou wouldst have me to help in any way, send them to

"'Take my time and use it as thou

"Let me be a vessel, close to thy hand, and meet for thy service, to be employed only for thee and for ministry to others "in his name." "- Youth's

## Youth's Department.

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? 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 them supremely happy this Christmas, her deeds, waited for her to go on. by starting Geoffrey on his way toward Gladys, the impulsive child of the family, was less patient.

"Little Mother"-by the way she was very heart and core and charm of Christa sort of barter, and wholly commercial from beginning to end, I, for one, care nothing about it."

"Well, the truth is, my darlings, I have as much pleasure in Christmas as each of you has, and it's just pure delight to me to fancy that Gladys is knitting me a great ivory white shawl, in which on cool summer nights, or gray wintry mornings, I can wrap myself up from head to feet; that Phylls is quilting me a down petticoat, as soft as a dove's wing, and as warm as a swan's to find the prettiest set of Shakespeare sign it, 'In His Name.'" under the sun: that"-

"Come, Little Mother, you are a witch," said 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—foots 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 dressing-gown, sundries here and there," said Elbert, meditatively. "Yes, \$150 at

The family were in easy circumstances, but by no means rich, in which this talk

rare blue eyes shining, and her face wearing an expression so sweet that it spoke eloquently of the beautiful soul 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 our means. Wouldn't it last longer-the joy of it-because it would partake of the cup of cold water es tions, than in saving souls; for we are from ourselves?"

"Proceed, my Precious," said father, 'we are all attention; but I warn you, if it's coals and blankets, I'll 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. are in my mind. Did you notice yesterday when Geoffrey's sister-Geoffrey Reeve's sister-was calling here, and I inquired if he were going to college, she said sadly, 'No; it is a dream abandoned We cannot raise the college fees."

"I did," answered Gladys, "and I thought it odd that she should speak so openly of their poverty."

"I," said Phyllis "thought it brave, for my part."

"Precious," said father, "you know The children, three of them, Phyllis, the Reeveses are very proud, that they would never accept charity, nor be under a sense of obligation."

"Indeed I do know it, which is one reason among others why I want to make an education. He will enter college very late, or perhaps not enter till next year; but if he have the money in hand smaller than any of her tall trio-"don't for that particular purpose, it will heartyou know that the mystification is the en him in his preparation, and so much may happen in a twelvemonth. Once mas? If it's to be all give and take, and in college, he may gain a scholarship, or the Reeveses' ship may come in, or something beautiful happen. However, I take Sydney 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 eves like her own, always his mother's champion on every occasion.

"I would leave it at the door on Christmas Eve in a letter addressed to him, breast; that Elbert is carving a set of Mr. Geoffrey Reeves, with these words chessmen for me, and planning to give in type writing: A loan for your first me pleasure for the rest of my life; that year in college, to be passed on by and father is prowling around the book shops by to the next fellow.' And I would

It's hard to improve on the dear Little Mother," said Gladys. "Of course we'll do as she wishes, but I'm afraid we'll have an awfully stupid Christmas ourselves."

"But they didn't. The house was like bower with evergreen, the dinner was a feast, the hearts of all were over-running with love. And when, toward evening, Geoffrey Reeves himself, all unsuspecting, came in and told of his wonderful good fortune, they all kept their countenances, even when he said, I wish 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 pass it along 'In His Name.' "

"'In His Name," said the young man, reverently.

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 to her on his daily round.

"It's the very angel of God he is," she murmured. "God be praised for "Now my plan," said the lady, her Dr. Reeves, with the kind heart, and the stiddy hand, and the cool head."

So the Little Mother'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. I think it may go on forever. M. E. SANGSTER, in Congregationalist.

The Presiding Elders' Work, Continued.

BY REV. W. B. GREGG.

The presiding elder often manifests greater interest in the benevolent collec--longer even than our gifts to ourselves in this respect, than the other. Somebefore the conference, and collections of souls saved, or probationers reported

Mother, severely. "None of these things duty of every brother to do his very best to bring them up to the very highest amount, far above the apportionment if possible; but do not think it well to a very hard task, to put burdens on the laborious work, for the preachers to do the begging and collections. The nesh and spirit. We purify ourselves in obeying the the begging and collecting for the many collections now asked for by the conference; especially on poor charges.

The presiding elders have mis sionary appropriations, and the colleclections in their hands, and the distribution of them, to the amount of over two thousand dollars. This is another responsible work to be done, by one man's judgment: not the whole amount, but what is taken for each district. There might be some influence brought to bear upon one brother, that he could not well resist, in appropriating a larger amount to one charge than is really necessary, while others ought to have a part of the same. For some years no appropriations were given, which no doubt was better, unless some other plan of distribution was adopted.

For the apportionment of the benevolences and missionary funds, the best methods of raising moneys, and arranging charges, and taking into consideration the general and special interests and work of the district, let the preachers of the district be called together, with a committee of wise laymen, as soon after conference as possible, to spend some time in prayer and deliberation on these special subjects.

Let the annual conference pass a resolution making it obligatory on presiding elders to make such a call for the above purpose; then the brethren will feel that they are responsible for this work, and God, and relieve each elder of duties too onerous for one man to perform. Besides this work, they may have a programme of subjects to discuss, questions to read; something besides the special work to make their meeting interesting and profitable. If this will not meet the demand, or if it is too large, let gether with the elders, to take this work tain that the law of the church requires him to apportion all the collections to the charges. If it does, will some one give us the imformation? It has been a custom among them; or the annual conference expects them to do it. It would no doubt be better, to have the preachers and laymen to assist in this arduous

I have written these articles in good faith, and with no feelings of animosity against any one, or for the purany mistake in any torm, I am willing to be corrected. We certainly ought 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.

We do not under-value the importance freely given grace of God. But when spiration to heroic work.—Zion's Her-"Don't be flippant," said the Little of the collections, but consider it the we come to the doctrines of holiness, we ald.

are apt to assume unconsciously that holiness comes to us without a pesonal agency beyond a simple act of faith in Christ's cleansing power. This view leaves out something which is writ large better appointment next time. It is not a leaves out sometimes where commanded to a very hard task to not. the flesh and spirit. We are told that

This doctrine of self-purification is especially cleared in the passage: "He that hath this hope in him purifieth him. self even as he is pure." It does not here concern us whether the him and the he in the last clause refer back to the first he, or farther back to "when He shall appear." The expression, "purifieth himself," is perfectly clear in its application to a believer who has in him the hope of being like Christ when Christ shall appear. And it means a continuous personal labor in the task of self purification. Dr. Adam Clarke misses the sense when he suggests that Christ has made the believer pure; now let the believer keep himself pure. The first statement is not in the text, and the second act-keeping himself pure-is not any small task to be handed over to us because it is small. Peter and Paul agree that there is a continuous personal agency in holy living. Peter tells how it is exercised, "in obeying the truth;" Paul points to the strong motive-powerthe hope of likeness to our Lord.

Now let us assume that there is a work of divine cleansing which is thorough in the practical sense—that is, it breaks the bondage to the sinful and evil life. Then the ransomed (by power) believer is at liberty to build up the new life in himself by using the grace of God in his daily life. This building upon a renewed nature is a no doubt will do it well, in the fear of purifying work. For the believer has a complete supply of habits of feeling and thought, all fortified by previous living, and all to be changed by continuous effort. That man is a bundle of habits, is to solve, sermons to preach, and essays the truest of our proverbs. The simplest intellectual act-seeing this print, for example-is built up from infancy by repeated efforts. The eye does not see; the soul sees by using the eye and there be a committee of ten or more performing various acts of judgment so preachers, and some layman to meet to- swiftly by force of habit that we take no note of the reasoning acts which enter in hand. The presiding elder is the proper person, according to the law of built up in us. Now the grace of God the Church, to apportion the amount never gives any man a new set of habits, asked by the conference for Church Exjust as it never gives him a field of tension; but at this writing, I am not cerusion; but the law of the church requires tified man has the new habits to acquire as he acquired the old habits, by repeated acts of resistance to the old and of struggle to gain the new habits.

In this task of self-purification there will be two great forces at work in the soul—obedience and the blessed hope of likeness to Christ; Obeying the truth, a continuous conforming of life to the law of God, an unceasing struggle upward into habitual obedience. Purifying himself under the stimulus of a great hope. Below and inspiring all is love for the Master, whose likeness we seek to bear when He shall appear. This love needs pose of attacking any brother, but for to be perfect to drive the great engines the good of the church. If I have made of obedience and hope. No divided af fection, no incomplete attachment, will fection, no incomplete attachment, will do this great work. An all conquering love must be in the soul that wins its way to self-purification by using daily and hourly the free grace of God.

The task of the believer engaged in purifying himself is an immense one, because the breadth of habit is the whole breadth of our being. Old behits

whole breadth of our being. Old habits of thought and feeling are only gradusence, and be hallowed by the 'inasmuch, more frequently reminded of our duty is especially liable to be overlooked in only by direct and patient effort to reovercome, and they are evercome reflections and discussions on the subject press them. Coarse habits, like profane times, when the elder reads his report of holiness. In all other doctrines of swearing, may drop off easily; but bad tempers, uncharitableness and dishones grace a human agency is recognized and tempers, uncharitableness and dishonesties may reassert themselves with great make a good showing on the district, it is greatly emphasized, while the number is greatly emphasized, while the number of the second of the s given us to be used by us. This doc. old habits one after another until divine Love retires from a soul contentedly imdoes not generally receive the attention that the subject demands. There is also stantly taught and believed. We are considerable applause from some on told and believe that we may have grace soul. It is a wide one, and the utmost the district, when the former is announced, but silence when the latter is losses. If we fall under burdens, it is in the soul of the believer; and the losses. If we fall under burdens, it is because we have neglected to use the Master must be kept in sight as an in-

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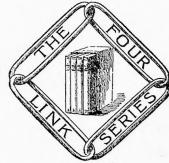
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## The Sunday School.

LESSON FOR SUNDAY, DEC. 29th, 1889

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

1. THE TRIBES UNITED UNDER DAVID

The principal points were: David's patience for eighteen years after being annointed by Samuel, during seven of which he was king of Judah; the gathering of the elders and tribes at Hebron, after the murder of Ishbosheth; the formal anointing of David as king over all Israel, and the compact agreed upon; the march upon the Jebu-site stronghold, which David had fixed upon as his new capital; the derisive manning of the battlements by "the lame and the blind" the capture of the citadel; the repairs and fortifications undertaken upon it; the building of David's palace of cedar with material and labor supplied by Hiram, king of Tyre; and David's grateful recognition of God's hand in his elevation and prosperity.

2. THE ARK BROUGHT TO ZION (2 Sam 6: 1-12).

The gathering of Israel, to the number of 30,000, at Kirjath-jearim by David's command, to bring the ark to Jerusalem; the great mistake of putting it on a new cart after the example of the Philistines, instead of conveying it by staves on the shoulders of the Kohathites; the joyful procession and festivities; the accident by which the safety of the ark was jeopardized; Uzzah's impulsive but sacrilegious attempt to steady 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 prosperity to him and his family during its three months sojourn in his house; David's second attempt to bring the ark to Jerusalem this time fulfilling the appointed order; the glad procession, and the triumphant reception of the ark under the new tabernacle built for it in Jerusalem-constitute an outline of the lesson

3. DAVID'S THANKSGIVING PRAYER (2 Samuel 7: 18-29).

David could not be happy while the Lord's bouse was only a tent. He spoke of it to Nathan, and the latter encouraged him 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 had never complained to the tribes because they had not built for Him a house of cedar. Nathan was instructed to inform David of the magnificent future which awaited him and his seed-a glo rious prediction in which the Messiah was included. Hastening to the tabernacle after this interview with Nathan, David poured out his soul before the Lord.

4. SIN, FORGIVENESS AND PEACE (Psalm 32: 1-11).

rible fall found vent in ejaculations at the blessedness of those who enjoyed a like pardon and to whom the Lord no longer imputed iniquity. He recalls the former days of wretchedness and wandering, days in which his soul was parched with fever heat, his groanings were irrepressible, and the Lord's hand was heavy upon him. In confession he found relief; and hence the godly have the highest encouragement to offer prayer Very beautiful is David's fresh confidence in the God of mercy. He regards Him as the very refuge and hiding place of his soul. Through all his future progress he is certain of teaching and guidance. The wicked shall multiply sorrows; the trusting soul shall be sphered in mercies. The righteous are exhorted to be "glad in the Lord," and "shout

5. DAVID'S REBELLIOUS SON (2 Sam. 15: 1-15).

Absalom's attempt to dazzle the eyes of the people by surrounding himself with horses and chariots and runners; his behavior toward litigants who came to the palace gate and found no one deputed to hear their cause-pronouncing their matters just and expressing the wish that he were judge that justice might not fail; his kiss in return for homage; his success in stealing the hearts of the people; his pretended vov gained David's consent to go to Hebron; the unsuspicious two hundred whom he took with him; the signal to his adherents to proclaim him when the trumpet sounded; Ahithophel's defection; the growth of the conspiracy; the tidings reaching David at last, and his flight from Jerusalem-were the principal points of the lesson,

6. DAVID'S GRIEF FOR ABSALOM (2 Sam.

18: 18-33).

The principal points were: The hattle in the "Wood of Ephraim," in which the traitor was defeated with the loss of 20,000 men; attempted escape, and death by the hand his attempted escape, and death of Josh, while caught by the hair in the of Josh, while caught by the hair in the branches of the terebinth tree; his ignoble grossed the public mind, whether it was in the things that we are taught to heed

burial under a heap of stones; the tidings sent by Joab to David who had been prevail ed upon to remain at Mahanaim; the two runners-Ahimaaz and the Cushite; David's anxious inquiry concerning Absalom and Ahimanz's prevarication; the Cushite's significant reply; and David's overwhelming

 DAVID'S LAST WORDS (2 Sam. 23; 1-7). David's closing vision, as might have been expected, was prophetic; his expiring breath confident and praiseful of the Messianic reign The prophecy of Nathan, "Thine house and thy kingdom shall be established forever before thee," had been for many years the basis of David's holiest hopes and joy; and it was but natural that his last days and words should be full of memory and song of that "everlasting covenant." "The gracious "everlasting covenant." "The graciou pledge" says Dr. Terry, "that his thron should be established forever, now expands into a rapt vision of a righteous kingdom, whose glory and beneficence would be like the brilliant sunrise of the orient, and continue forever the blessing and joy of the good and true, but the terror and destruction of he wicked and worthless.'

8. SOLOMON'S WISE CHOICE (1 Kings 3: 5-15).

The principal points were: The great sad rificial testival held by Solomon at Gibeon: the choice submitted to him "in the visions of the night," by the Lord-"Ask what I shall give thee;" Solomon's confession 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 the people; the Lord's approval of this unselfish choice, His promise to bestow it, and to add to it what Solomon might have asked and yet did not-long life, riches, and victory over his enemies; Solomon's return to Jerusalem, his additional offerings before the ark, and his great feast to all his serv

9. THE TEMPLE DEDICATED (1 Kings 8

The chief points were: The gathering of the people; Solomon's sacerdotal blessing his ascription of praise to Him who had giv en rest unto His people and whose promise bad not failed; his 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 and walk before Him with a perfect heart and the offering of an immense number of sacrifices during solemnities which were protracted during one week at least, and possibly two.

10. SOLOMON AND THE QUEEN OF SHEBA (1 Kings 10: 1-13).

The journey made by the Queen of Sheba vith camels, spices, gold and precious stones to Jerusalem, to test "Solomon's wisdom with hard questions;" her reception by the king, who solved all her problems for her; the impression produced upon her by the wisdom of her host and the royal magnificence in which he lived—an impression so vivid that "there was no more spirit left in her;" her admission that "the half had not been told;" her acknowledgment of the goodness of Jehovah to Solomon, and the blessedness of the latter's servants who could listen to his wisdom; and her departure after a mutual exchange of presents-constitute an outline of the lesson.

11. Solomon's Fall (1 Kings 11: 4-13). The principal points were: Solomon's ex raordinary harem, composed of 700 princess es holding the rank of "wives," concubines, drawn from the surrounding nations with whom intermarriages had been forbidden; his own perversion to idolatry under the influence of these 'strange women the erection of sanctuaries to Ashtoreth, Mo lech, Chemosh, and other false gods; Jehovah's anger with the king whom He had so specially favored, and whom He had twice visited and warned; and His sentence that the kingdom should be rent from Solomon and given to his "servant" (Jeroboam)sentance suspended during Solomon's lifetime because of God's covenant with David, and so far mitigated as to permit Solomon's son to inherit Judah and Benjamin.

12. THE CLOSE OF SOLOMON'S REIGN (1 Kings 11: 26-43).

Jerobeam's promotion by Solomon, and the story of his designation to the kingship over the ten tribes by Ahijah the prophet who tore his own new mantle into twelve strips and gave ten to the youthful Ephraimite, together with the statement of Solomon's death and length of reign, constitute an outline of the lesson.

#### Impersonating Christ. BY REV. O. W. SCOTT, A. M.

In reading the various epistles of St. Paul, one readily discovers that "Impersonation" was a favorite metaphor with him. He never failed to appropriate

the foot race, the wrestling match, the military conflict, or the drama. These were all made to contribute to the illustration of his argument, and to give point and power to his appeals.

In dramatic art, the highest success is only attained, when the chief characters in the drama, are happily and effectually personated; and, in order to do this, one rule, at least, must be followed, namely, "the actor, for the time being, must be the character he seeks to personate."

But we suggest, no such literal personation as the "Passion Play" contemplated; not the putting on the "character of Christ, in outward, formal, unfeeling show; no posing, no playing of a practiced part; but a putting on the characteristics of Christ, copying his virtues, imitating his example,-a going forth to be known and read of all men as His disciples, through a "well ordered life and a godly conversation."

In order to properly and fully personate Christ before men, we must add to the "new birth," the contemplation of His character, the putting on of His virtues, by daily added grace and graces; the imbuing our own spirit with His, so that it will become our delight, our "meat and drink", to do His will, to love his precepts, to follow His example to become like Christ, and thus to "put on Christ," we must study His life, His words, his character, daily.

The gospel is kaleidoscopic, many sided. Christ is himself the gospel. He has many names, and each one suggests some virtue, some quality, which brings Him before us in a new light.

In devoutly studying that transcendent life, we shall find, that there will attend usa transforming, aye, a transfiguring power, which will urge us, by a loving compulsion, to do as He would do in our stead.

Was he pure in heart? That will be our desire. Was He meek and merciful? So will we seek to exercise and ex hibit forbearance and compassion. Was He a spiritual light for humanity, "lighting every one that cometh into the world?" So will we desire to "let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven.'

Thus studying the great Exemplar, and seeking to interpret Him to the world, we shall, 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 the infinite. Our motive will be love; our spirit will be compassion; our purpose, the glory of the ever blessed Mas ter; "always bearing about in our bodies the dying of the Lord Jesus."

The student of histrionic art puts on a character at set times for his own advantage. He is known as an "actor;" the disguise is easily penetrated. 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 condemnation, not only of God and the Church, but even of the men of the world.

So, again, the actor may, perchance, put on a character, without being made better or worse by it. He puts it on, and takes it off, as a garment; 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 devout putting on of Christ. This commences with the heart, and so effects and regulates all else. The "robe of righteousness" cannot be laid aside, except to the irreparable injury of the individual dis-

Have I intimated, that the Christian impersonation is not to perform a practiced part? And so I mean; looking at the matter superficially, as simply a 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 such a manner, we may practice and perfect our personation and our piety.

Put on these characteristics of Christ and keep them on. St. Paul did. Where Everywhere: in the palace of Agrippa the arena at Ephesus, the prison at Phillippi, the dungeon at Rome, and on the scaffold of Nero. Paul was Paul through it all; but Paul, personating his Lord and possessed by his spirit.

Reader, this is a personal matter. 'Pvt ye on the Lord Jesus Christ." At tend to it now. This duty, let me rather say privilege, cannot be neglected with out great spiritual harm. Count it the highest honor, to bear in your body the marks" of the Lord Jesus.

Rockville, Conn.

#### The Great Missionary Advance.

Our heartiest congratulations are extended to the Missionary Society of the Methodist Episcopal church, on the encouraging advance in the annual income. In 1884 the income was \$731,000; 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 over last year of \$129,556. A greater success could not be desired. The advance 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, and last week made an appropriation for next year of \$1,225,775. Of this sum forty-five per cent. is for home missions, \$31,775 for annuities and incidental expenses, \$25,000 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 conference very properly ordered paid, and \$2,000 for Upper Sandusky. The advance in the appropriations over last year nets \$25,774 Some persons felt that no advance should be made until we had reached the twelve hundred thousand dollar line, but the claims were so urgent that some advance appeared unavoidable. We must gird up our loins for a stronger effort. Giving to missions is the financial test of loyalty to Christ. What we pay for current church expenses is for our own comfort and profit, but our contributions to the missionary treasury are for God and humanity. None of us have ever given enough to hurt us, And it will not hurt us to give a little more than we have done. - Michigan Christian Advocate.

#### From Rising Sun, Md.

The Young Ladies Home Missionary Circle of this place, celebrated their first anni versary, Friday evening, Dec. 6th, with a most delightful parlor entertainment, consis ting of music, readings, recitations, and refreshments. A happier company never gathered at the parsonage; and more than fifty bright, intelligent young people are enrolled in this society. The president, Mrs. Ada Jewell, is untiring in her efforts to interest them in the great work of Home Missions. Under her wise management success is sure Mrs. N. M. Browne who was present, after congratulating them upon their work for the year, directed their attention to the need of increased activity on the part of all auxiliaries, in view of the fact that \$180,000 had been appropriated for Home Missionary work the coming year.

The Woman's Home Missionary Society of Newark, celebrated their first anniversary in the lecture room of the Church, Friday ev ening, Dec 13th. The programme prepared was interesting and instructive. The report of the treasurer, Miss Annie Pilling, gave a most creditable showing for the year; and that of the Conference secretary, Mrs. Emma L. Weldin, was listened to with the closest interest. Mrs. N. M. Browne reported the annual meeting at Indianapolis; and the facts and figures given, proved conclusively, that the W. H. M. Society, is an important factor in the work of evangelization in our land. The large audience present, and the liberal collection taken, gave evidence of in creasing interest in the work of Home Mis-

Refreshments were served at the close of the exercises, and a most delightful social hour enjoyed. Membership 40; subscribers to "Woman's Home Missions" 17; to Mother Jewels, 6; amount contributed for the year,

## SCROFULA

Is that impurity of the blood which produces is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, cars, or nose, often causing blindness or deafness; which is the origin of pimples, can-cerous growths, or "humors;" which, fasten-ing upon the lumps, causes consumntion and ing upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for 1. disease. If you suffer from serodula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with serodula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passale City, N. J.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

## Straightening Out.

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 large for the season and you have this advantage for selection and that of lower prices for waiting until this late. Plenty of goods in in our Custom Department for suits, overcoats and pantaloons all at reduced prices and best work, Trimmings and Fit Guaranteed.

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# Heninsula Methodist,

PUBLISHED WEEKLY, BY J. MILLER THOMAS,

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lished at any price.

All Ministers and laymen on the Peninsula are requested to firmish items of interest connected with the work of the Church for insertion. amunications intended for publication to be

sed to the PENINSULA METHODIST, Wilmington Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as

HENRY W. GRADY, the brilliant editor of The Constitution, Atlanta, Georgia, died last Monday, the 23d inst., of typhoid pneumonia, the result of illness contracted during his recent visit to Boston. Born in Athens, Ga., in 1851, he was but 38 years of age, and yet had already reached the front rank in journal-

His vigorous advocacy of prohibition enlisted the sympathies, and excited the admiration of all friends of this great reform throughout the country He leaves a widow and two children.

#### A Jubilee.

Grace M. E. Church, this city, is twenty-five years old. In celebration of its Sunday, January 26th, when Bishop Cyrus 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 as 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

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 ju-

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

The Peninsula in Dickinson.

Through the courtesy of our young brothers William P. Taylor, and Henry who have entered her classic halls from place. the Peninsula.

Seniors; Wm. Prettyman Taylor, Dover, Del., and Samuel Stewart Wallace, Deal's Island, Md.: Juniors, Henry E. Budd, Smyrna, Del., William C. Prettyman, Upper Fairmount, Md, Wilhelmina Scarborough, Girdletree Md., Foster Sudler, Sudlersville, Md., and Henry C. Turner, Nanticoke, Md. Cambridge, Md., Edwin and Frank ister, Dover, Del., and V. P. Northrup, Hurlock's, Md.; Freshman, F. B. Harvey, Child's, Md., E. V. Hinchliffe, Elk ton, Md., J. H. Baker, Pomona, Md. Preparatory school, F. M. Jones, George town, Del., and E. K. Copper, Worten,

The brothers Prettyman are sons of Rev. C. W. Prettyman, of the Wilmington Conference; and the brothers Gardner are sons of Rev. S. T. Gardner, of the same conference. F. B. Harvey is a nephew of Rev. Francis B. Harvey of the Philadelphia Conference, and E. V. Hinchliffe is a nephew of Rev. John France, presiding elder of Easton District. 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 omissions in this list, we shall be glad to be informed, so as to make it complete.

The entire number of accessions to the college during the year, we understand, is about one hundred.

Dr. Reed is making a very fine impression upon the public, wherever he appears. We trust he will be encouraged with both students and money.

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 issue, will greatly interest our readers.

It is an attractive eight-page paper, nearly as large as Our Youth; and judging 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 Emquarter centenary special services are tallewales, and her grand son, Prince Albert | with the meeting house closed, got per-Victor, and a wood cut representing the Memorial Well at Cawnpore, marking the scene of the memorable Massacre in the Sepoy Rebellion, more than thirty years

> RE-OPENING AT MILFORD.—Our correspondent reports these interesting exercises. Dr. Willey, in a personal note says, "We had a high day, got all our money, \$2000, and everybody is happy in possessing what Dr. Reed calls, an 'exquisite audience room.'

> We are sorry to learn that the health of Rev. R. H. Adams, pastor of our church in Middletown, Del., is so much impaired, that it is not considered prudent for him to attempt to preach for some weeks to come. Last Sunday, Rev. W.G. Koons supplied his pulpit for him, 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 saving the children of the community." He had made forty pastoral visits, and preached three times every Sunday, with but two exceptions; leaning a class, and sometimes teaching a Sunday school class. The temperance society at Christiana is not worthy of the name it bears, G. Budd, we are able to give the follow- if it does not remonstrate against the ing list of students in old Dickinson, application to open another hotel in that

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 Massachusetts' mud! Let not my Peninsula friends picture me as muffed in furs, breathing icicles, and walking on snow shoes. The mer-Sophomores, Frederick H. Fletcher, cury has not touched zero this season. Last Saturday we had our first snow Gardner, Bethel, Md., Virgil I. Pretty- storm, lasting about twelve hours. This man, Upper Fairmount, Md., W. A. H. week it is warm again, with so much Hutchinson, Townsend, Del., A. C. T. rain that the snow has all disappeared. McCrea, Wilmington, Del., J. L. Hyn- Yesterday it rained all day. To-day is

suit any Virginian or Marylander. Our pedagogue says the Gulf Stream must be washing in shore. "So mote it be."

The great Methodist city of this part of Massachusetts, the great shoe city of the State, is slowly rising from theashes of its destruction. No doubt, the Lynn that shall be, will be an improvement upon the Lynn that was before its recont baptism of fire, but the result of the conflagration is great present distress to many.

Preachers from the Wilmington Conference make warm places for themselves, when coming to "Cold New England."

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 pastors in our New England ministry.

Bro. Hutchin, at Tilton, N. H., is considered a great success, both in his church and in his relation to the N. H. Conference Seminary. The writer occasionally meets Dr. Knowles, principal of the seminary, and always carefully in. quires about Bro. Hutchin. Dr. K. is not only among the finest of our New England preachers and educators, but his observation and judgment of men and church affairs are of the best. He constantly testifies, that the appointment of Bro. H. to Tilton is most happy and successful.

The death of Rev. Wm. Merrill, of your Conference, touches tender cords in this town. Bro. Merrill was a native of Salisbury, and 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 mission 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 Elder Geo. Pickering also preached here. In 1799, Mr. Pickering arranged this as an appointment upon one of the circuits, and Rev. Ralph Williston was preacher-in-charge. He organized two classes with thirtyfive members. 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 calumnious prosecution in 1809, the Methodists, when contemplating a needed enlargement 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 1834 on the site of the old parish church. The government is still that of the old colonial town parish, 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 lives at Amesbury, four miles up the river from us, has this week completed his 82d year. 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 atracting so much attention on the part of the engineers and capitalists. There is doubtless money in the invention. The question now seems to be, who will get the money, Boynton or Jay Gould? The chances seem rather in favor of the latter.

Living near Newburyport, I occasionally preach in some of its pulpits. Recently I preached in the Old South Church (Presbyterian). This is the church, under whose pulpit repose the bones of Whitefield. There is also at the right of the pulpit a marble cenotaph erected to his memory. Visiting this church a few weeks ago with a friend from Rhode Island, I copied the entire son, Church Hill, Md., E. S. J. McAll- bright and warm, and muddy enough to copy of which follows: inscription upon the monument, a true

"This cenotaph is erected with affectionate veneration to the memory of the Rev. George Whitefield, born at Gloucester, Eng., Dec. 16, 1714. Educated at Oxford University, ordained 1736. IL a ministry of 34 years, he crossed the Atlantic 13 times, and preached more than 18,000 sermons. As a soldier of the cross, humble, devout, ardent, 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 utterauces; bold, fluent, 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 his hearers.

"He died of Asthma, September 30, 1777, suddenly exchanging his life of unparalled labors for his eternal rest."

L. P. CAUSEY.

Salisbury, Mass., Dec. 19, 1889

#### Those Committees. EDITOR PENINSULA METHODIST:

Dear Bro .- In your last week's issue, Rev. W. B. Gregg expressed great dissatisfaction with a good many things 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 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."

I have this reply to make to Brother Gregg:-Bishop Foster requested me to give him 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 the names of Adam Stengle, J. D. Kemp. C. W. Prettyman, Jacob Todd, and J. B. Quigg. The bishop appointed them, and their report on the case, was deem-

Later in the session, when a motion was made to appoint five brethren to as sist the presiding elders in making nominations of Standing Committees, with a request that the bishop appoint, he again requested me to select for him. I named T. E. Martindale, W. S. Robinson, H. S. Thompson, Vaughan S. Collins, and Geo. W. Townsend, and they were appointed. The committee on the 5th district, was composed of the above two committees, with two names added from the Virginia District; but it was so constituted by the Chair, without deferring to anybody, so far as I know.

Of the more than fifty other committees named in the Minutes, I had no part nor lot in making a single one of them. My observation is, that bishops rarely ask a secretary to name commit tees; and in nine years secretarial work, Bishop Fostor is the only bishop who sought assistance of me in that line.

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

J. D. Rigg.

#### Cherry Hill, Md.

The Cherry Hill Church was founded in 1800. For twenty three years the society 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-furnishing, just completed, at a cost of \$1,676 .-92, necessitated a re-opening, and this occurred Dec. 22d, 1889. A parsonage was built in 1872, costing \$3,450; making 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 latest improvements, so vigorously prosecuted, and so successfully comple-

ted by the pastor and his board of trustees, consist of a new brick recess-addition; a redipped tin roof substituted for the old-sheet-iron one; the interior studded, lathed, plastered, and frescoed in most beautiful designs; a new carpet; new stoves and new chandeliers; a bonnet over the front door, and the whole building painted within and without. All the windows 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 presented 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., Edwin, and Hoffman, 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 Alexander H. McFaden of Philadelphia;

No. 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 society 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 presented by Company K. of the Loyal Legion of Cecil Co., a Temperance So-

No. 2, in memory of J. H. L., and Maria Drummond, presented by their children, Mrs. Elizabeth Kelley, John H., Louis, and Alexander Drummond;

No. 3, in memory of Thomas Peterson, presented by his widow, Mrs. Sarah Peterson.

Captain Charles H. Smith, of Wilmington, Del., father of the pastor's wife, through the captain of Mr. Vanderbilt's yacht, presented an Alva Rubber Rug.

The present board of trustees are I. D. Carter, pres't., Thos. Fryer, sec'y., D. C. Work, treas., H. R. Carter, James Spence, Joseph Cantwell, S. K. Miller, David Devlin, Thomas Scarborough.

Building Committee-Rev. T. A. H. Brien, D. C. Work, Rev. Thos. Fryer. Before the day of re-opening, \$1,167,-36 had been raised; leaving a balance of \$509,56, to be provided for during the day.

Programme—Love-feast 9 a. m.; preaching at 10.30 a.m., by the presiding elder of the district, W. L. S. Murray, text, 1 Thes. 5: 23; 3 p. m., preaching by Rev. Chas. Hill, of Elkton, from the words "Christ is all and in all," Col. 3: 11; 7.30 p. m., preaching by Rev. Jacob Todd, D. D., of Wilmington.

Bros. D. C. Work, Joseph T. Cantwell, and David T. Devlin, canvassed the congregation. A black board representing the amount needed, by squares, which were marked off by Rev. Thomas Fryer, as soon as reported taken, by the collectors. A. Harvey acted as secre-

The choir rendered good service; organist, Miss Mary E. Miller; cornetist, John M. Dunbar, of Elkton, Mrs. Margaret Peacock, led the soprano. The choir was assisted by Edwin V. Hinchcliffe and Francis B. Harvey, students in Dickinson College.

The pastor, Rev. T. A. H. O'Brien, and wife, with all who have so heartily co-operated in this good work, deserve highest commendation.

W. L. S. MURRAY.

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H.

the end of a cigarette, a penny dropped into the offering plate at a church ser-vice, is an abomination in the sight of God and man.

Conference Rows.

WYE and HALL'S: Rev. J. D. Lecates writes: Our revival meetings resulted in over fifty conversions; nearly all the converts join-

ing this charge as probationers. New stoves have been placed in Hall's and in the parsonage, by the Ladies' Aid Socie-

ties of Wye and Hall's. Wye looks nice in its new cont of French gray paint trimmed with brown; R J. Tudor,

A weekly prayer meeting has been established at Hall's. Christmas tree at Wye the evening of Dec.

26th, and one at Hall's with an entertainment, the evening of Dec. 31st. Preachers' Meeting met in Fletcher Hall at 10.20 a. m., Monday, Dec. 23d, Vice-President W. G. Koons in the chair. Reports were made by brothers J. T. Van Burkalow, H. W. Ewing, W. L. S. Murray, and A. W. Holt. In the absence of Bro. D. H. Corkran, Bro. A. W. Holt was requested to give us an address, on the "Reasons why the Liquor Traftic abounds''. In response he made the following points as accounting for the prevalence of this great evil:-1. The drink appetite; 2. Hereditary influences; 3. Large pecuniary profits; 4. Exaggeration of the medicinal value of alcohol; 5. The strength

of partisan attachments; 6. The lack of proper aggressiveness on the part of the

Bro. J. L. Houston, followed in some comments on the subject. Curators reported a paper by J. T. Van Burkalow, for Monday next, Dec 30. Others present were C. A. Grise, Vaughan Smith, T. C. Smoot, H. A. Greaves, Henry Sander-

son, V. S. Collins, W. E. Avery, A. T. Scott

L. E. Barrett, and Adam Stengle. R. IRVING WATKINS, Sec. ASRURY. WIL.-In the absence of the pas tor, John D. C. Hanna, holding service at Whittington chapel, last Sunday morning,

At night, the pastor preached to a full house, on the disease of the tongue. Sunday evening, he is to discourse or cure of this disease Centennial church, an auxiliary of Asbury

Rev. David Dodd preached a very effective

sermon from the words, "God was manifest

in the flesh," 1 Tim. 3-16.

held its first school service last Sunday after noon in a rented store-room S. W. corner 11th Bro. C. A. Foster, is superintendent, and held an interesting experience meeting at the close of the school. Dr. J. H. Simms preach ed at 7.30 p. m., on regeneration. Regular services hereafter as follows: School at 2.30 p. m., Sunday; experience meeting at 3.30;

#### and preaching at 7.30; class meeting 7.30 p. m., Tuesday, and prayermeeting 7.30 p. m.,

Thursday. Whitesville, Del. The work on this circuit is making good progress. Since the beginning of special revival efforts, seventy of our people have been converted, and sixtyone of these, we have received on probation. As the people are busy in preparing for Christmas and its entertainments, 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 dis-

posed to bring them up before confer-Donations are still coming in. The good people of Bethesda church came to the parsonage, Thursday morning, Dec. 19, bringing gifts of various kinds for their pastor and his family. All seemed to be happy, the visitors and the visited; the latter would here express their thanks people of the chi only for these donations, but also for their many other acts of consideration

and kindness. ZACK H. WEBSTER. Dec. 24th, 1889.

The Independent says: "From a little child, and from the hands of the poor, a "From a little penny may have some significance as an act of worship; but from the hands of an able-bodied man, a well-dressed woman, a young man with a silverheaded cane and a gold watch, who has just thrown away the stub of a cigar, or the end of a cigarette a penny dropped Letter From Laurel

Daniel Hearn, a leading member of the church for more than 30 years, left his office for the last time, nearly two months ago. After being confined to the house for two or three weeks, chiefly by shortness of breath and feebleness. He has been obliged to take to his bed, to which he has been confined ever since. The probabilities are that his health will never be restored, as he is now 77 years of ago. He has been a director of the First National Bank of Seaford, Del., from the time of its organization, and is now its

president. Our pastor, Rev. J. Owen Sypherd, now nearing the close of his third year, is quite popular, and is expected by his people to be returned to them at the next Conference for a fourth year. There have been quite a number of accessions to the church since he has been with us, both by conversion and certificate, and the collections are coming in finely, considering the great depression in

business throughout this part of the Penin-Our annual protracted meeting will begin Providence permitting), with the New Year, and we are praying and hoping for a great revival, both in and out of the church.

We would say to God's people, "pray for the peace of Jerusalem," even in our midst. We read with interest, the sensible and reasonable letter written by Rev. W. B. Gregg, and published in your last issue. It would be well that every point touched, have attention at next Conference. In regard to committees, such neglect as he speaks of must be very mortifying to the brethren who are from year to year left without anything to do. Bro. Gregg is very popular with his people on Bethel Charge. He has been incessant in labors and has been instrumental

in doing a good work for the Lord, in the conversion of many souls, during his pasto-

J. HUBBARD. From Quindocqua Annamessex,

This charge is in the midst of a most wonlerful work of grace. Night after night our altars are crowded with strong men, anxious to be saved. The pastor, W. R. McFarlane, labored for four weeks, apparently in vain; rain, politics, the apathy of the church, and other causes,

operated against the work; but at last the

barriers gave way, penitents flocked as doves

to the window, and the church rejoiced. So far, thirty-five have been received on probation, others are waiting, and some have joined other churches. This work is the more remarkable, as the membership was small; the older brethren, who had loyally borne the burden and heat of the day, were unequal to an aggressive effort by reason of the infirmities of age; and the younger brethren were backward in assuming their duties. The old land marks of Methodism, the prayer and class meetings were neglected, and thus, like Samson, with his locks shorn, the church was devoid of strength. But the spirit of the Lord has taken hold of these young men, and they say to us, they have found out that the only

others. They have gone to work, for they see it is high time, they should be fitting themselves to worthily wear the mantles, that these Elijahs will soon drop upon them. With such convictions, we may expect great things of Quindocqua. The pastor is encouraged in his work of faith; and his

way to be a live Christian, is to work for

people rejoice, that they are counted worthy to have the ark of the Lord tarry among

From Stanton, Del. DEAR BRO. THOMAS.—As I always read, with much interest, the good work accom-

plished in other churches, I think it may be

acceptable to your other readers, to have some

information as to the work on Marshallton and Stanton charge. Marshallton, with her wide-awake, energetic, and spiritual people is moving steadily onward. There is a small mortgage on the church, which must be lifted before conference. This would have been paid off long ago, but here, as in some other places, names were given for certain amounts, which so far

have remained unpaid. Stantou seems to be lifting her head a little. Our revival effort resulted in the greatest number of conversions, that have been secured here for several years. The prayer and class meetings are but thinly attended; hut the Sunday-school is quite promising. Two weeks ago, the Sunday-school held an Oyster Supper and Bazaar, which netted \$135. This was in the interest of a new Sunday school library; and this week, a library of 100 volumes, has been purchased at the Methodist Book Store in Wilmington. We hope the school will be as earnest with it, as they

were for it.

resulted in forty conversions, have closed. With the Lord's blessing we have gathered this harvest, and the burden of our prayer is, that His arms may always be about these

converts, to keep them in the narrow way. In both churches, our people are busy pre paring for Christmas entertainments in the Suaday-schools; and the little ones are much interested, anticipating a variety of good things. They say there will be candy in

them.

### T. C. SMOOT, Pastor.

From Kenton, Del. DEAR BRO. THOMAS:-It has been some time, since I have reported how the work is progressing ou Kenton circuit Well, I have been waiting, for it to clear off. The W. C. T. U., had another battle in court with the saloon, and "Victory" is their song. That this town, which has been soaked with rum. (so they say,) for the last 25 years, may ever-

more be free from a licensed saloon, is the prayer of the writer. I can say, in the language of Bishop Foss, "As a Christian minister, I oppose drink, because it opposes me." The work I try to do, it undoes. My charge against it is single and simple. It is an obstacle to the spread of the gospel. Nay, it is an enemy, which

assails the gospel, and whose complete success would drive the gospel from the earth." The PENINSULA METHODIST is a welcome weekly visitor to my home; and for one, I do not propose to stop its visits. I take "The Voice' too, and consider it a valuable paper.

The new parsonage is being erected, and

will soon have the roof on; but it does not look as though it would be ready for the I am now holding my second protracted meeting; the first was at Blackiston's, early in the fall, and though there were but four conversions, the church was quickened; the second is in progress at Central, where the editor of the PENINSULA METHODIST once preached for the pastor one snowy Sunday to about as many persons as were in Noah's Ark. Here the Lord is graciously reviving his work, and thus far we have about twenty conversions. Last Friday night, there seem ed to be a window opened in beaven; fourteen were at the altar, and five were converted. Sunday night, ten came forward, but none came into the light. Monday night, there were thirteen penitents, and ten conversions. Most of the conversions and accessions are adults and heads of families. We have de cided to begin in Kenton, New Year's night.

but do not propose to close at Central, if the present interest continues. The Lord be praised for what he has done.

An entertainment will be given in the Kenton M. E. Church, Dec. 31st, at 8 P. M.

W. W. SHARP.

Dec. 23, 1889. From Taylor's Island, Md. DEAR RRO THOMAS.-After two weeks of lmost incessant rain, from Oct. 27 to Nov. 10, we succeeded in reopening old St. John's on that date. We had arranged to have Bro. Alfred Smith, of Cambridge preach the morn ing sermon, and manage finances; and his church choir had promised to furnish the music; but continuous rain made it almost impossible for Bro. Smith and his choir to

reach us. After waiting for them until 11 30 A. M., I had to do the preaching, myself, and begin on the finances At 3.30 P; M., Bro. Asbury Burke of Craoo, came to our help, preached a very eloquent and forcible sermon. After this, we contin ued our financial effort, and soon received in cash and reliable subscriptions, \$200; all we asked for. We hope soon to raise the remain-

der of the debt; and have this old church free, as well as renovated. We are greatly indebted to Mrs. Kerwin, Miss Robinson, and others of Lakesville, for their kindness in furnishing music during the afternoon. May the Lord bless them! It fell to the pastor's lot to preach again at night; and oh! how I wished for the editor of the Peninsula Methodist.

Our work is moving on gloriously. God blesses us daily. Just so soon as we had fined St. John's, we commenced cutting and hauling (the pastor shouldering his axe, and driving an ox team) the timber for a new church to take the place of old Bethesda, at Beaver Dam. We now have it closed in, and the carpenters are rushing their work. To this new chapel we give the name of Hargis Memorial, in memory of that earnest, spiritual and successful minister of the Gospel, the late Rev. James Hargis, father of the brilliant and popular Rev. Dr. J. Hepburn Hargis, of Philadelphia. We expect to dedcate the church before conference, and have the promise of Dr. Hargis and Rov. Geo. W. Brodhead, the late Rev. Dr. Chaplain's sonin-law, to be present and assist. Yon, Mr. Editor, have a standing invitation.

The Dorchester County Prenchers Confer-Our revival meetings, which continued ence has just completed its session in "Chap-

through ten weeks in the two churches, and lain Memorial M. E. Church," Taylor's Jaland. Dr. John A. B. Wilson, preached Sunday afternoon, Dec. 15, a very clear and powerful sermon, from the text, "Be ye filled with the Spirit." Rev. J. W. Hammersley, of Church Creek, preached same evening, from the text, 'If ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give the Holy Spirit to them that ask him," Luke xi-13 The sermon was certainly backed by the Holy Ghost; for we all felt its power. Bro. Hammersley is a

speaker of considerable force. Monday night, Rev. C. P Swain, of Hooper's Island, preached from the text, "Father glorify thy name." John 12-27; the sermon showing careful preparation, and considerable dopth of thought; was delivered in an earnest and impressive style. This brother, who is doing such heroic work for God and Methodism, will no doubt make his mark in the

world. Last, but not least, was the sermon by Rev. Asbury Burke of Crapo, Tuesday night from the text, "I am the Way, the Truth, and the Life," John. 14-6. The speaker dwelt upon the lost and benighted condition of the world without the light of Christ. Hisstyle

was earnest, and his bearing forceful. Some passages of his sermon were truly eloquent. Miss Augusta Travers, the talented and ac complished daughter of Judge L. D. Travers led the music, and was ably assisted by Miss Hattie Spilman, Mrs. Jeremiah Spicer, and

Messrs. Travers S. Thompson, James Smith and Cator Spilman.

G. W. Bounds.

Our genial friend, Judge Travers, was pres ent, and took part in the discussions.

With kindest regards, I am yours frater nally,

## Dec. 17, 189.

From Milford, Del. MR. EDITOR: Sunday, the 22d, was a memorable day with us, on account of the re-opening exercises of the Avenue M. E. Church. We have a very handsomely decorated audience room, newly carpeted all over, the steeple repaired, new heaters, and some minor repairs. With the prospect of a pipe organ in the near future, the trustees thought it wise to ask for about \$2000. This amount with \$80 additional was secured in cash and

pledges before the close of the evening ser In the morning, Rev. Geo. E. Reed, D. D. L.L. D., the new president of Dickinson College, preached graudly a grand sermon, from the text, "He was worthy for whom he should do this," Luke 7-4; and many who went to church feeling they were not able to give even one dollar toward liquidating the indebtedness, went away feeling that, though they could not, as the Centurion, build a synagogue, they could and would help, to beautify our Church, and make it more fit

were constrained to make! The afternoon was given to the united Sunday schools of our church; and addresses were made by Revs. J. S. Willis, I. L. Woods Dr. Reed, and N. L. Bunstein of the Presby terian Church; all of which were pleasing and

for the worship of our Lord. May they be

spiritually benefited, by the sacrifice they

The evening sermon by Rev. T. E. Terry, of Dover, was excellent, and is highly spoken Dr. Reed engineered the finances, winning reat credit by the pleasing way in which he showed the people their duty to God, to them selves as Christians, to their children, and to

the community. There will ever be a warm place in our hearts for Dr. Reed. The music rendered by our talented choir, assisted by Rev. J. H Willey our pastor and C. E. Treidler of Dover, a former mem ber of our choir, was very much appreciated. We think we have reason to be very proud, that, notwithstanding the general financial depression, our people have done so nobly, and that we are able to re dedicate our beauti-

ful church, to the Lord our Saviour, free from Yours truly. (MRS.) W. P. CULLEN.

Envy is the reverse of charity; and as this is the supreme source of pleasure so that is of pain. Fuller's prayer against 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 exceed me in parts. Let me feed and foster and nourish and cherish graces in others, honoring their persons, praising their gifts, and glorifying thy name who hath given such gifts to them."- Nashville Christian Advocate.

A peculiarity of Hood's Sarsaparilla is that while it purifies the blood, it imparts new vigor to every function of the body.

## Two Weeks in Florida.

Two weeks in Florida is about the average I wo weekell I fortule is done the order to a visit for pleasure or recreation, and with this idea in view the Pennsylvania Railroad Comwisit for pleasure or recreation, and with this idea in view the Pennsylvania Railroad Company arranged its personally-conducted winter pleasure tours to cover that period. Iter pleasure tours to cover that period. The first of the series of tours is fixed for Tuesday, January 7th. The special train of Pullman sleeping and dining cars will leave New York on that date at 9.20 A. M., Philadelphia, Broad Street, at 11.52 A. M., and run through to Jacksonville on fast time. All the meals will be served on the dining car, and will be included in the price of the ticket. Excursion tickets, including meals caroute and Pullman accommodations, will be sold from New York at \$50.00, Philadelphia \$48.06, and at proportionate rates from other principal stations on the system. The tickets will be good only on the special trains except that tourists from stations where the specials do not stop may take regular trains to the nearest connecting point.

For itineraries and detailed information apply to ticket agents or address S. W. E. Draper, Tourist Agent Pennsylvania Railroad 849 Broadway, New York

## 849 Broadway, New York

Marriages. GEIS—TIMMS.—Nov. 15th, 1889, in the Kingsley M. E. Church, Kent Island, Md., by Rev. J. Robinson, Frank Geis and Susie

. Timms. LEGG-ERICKSON.—Nov. 27th, 1889, in the First M. E. Church, Kent Island, Md., by Rev. J. Robinson, Henry C. Legg and by Rev. J. Robins Annie L. Erickson.

THOMAS—JONES,—Nov. 27th, 1889, at the Kent Island M. E. parsonage, by Rev. J. Robinson, John Thomas and Clara Jones. LECATES—JERMAN.—At Bethesda M. E. Church, Sussex Co., Del., Dec. 12th, 1889, by Rev Zack. H. Webster, Stanford J. Lecates and Olivia A. Jerman.

WHITE—HADDOCK.—At the bride's home, Wicomico, Md., Dec. 18th, 1889, by Rev. Zuck. H. Webster, Matthias White and Ella Haddock. RHODES-JOHNSON.-Dec. 18th, 1889,

at the Kent Island M. E. parsonage, by Rev. J. Robinson, James B. Rhodes and Mamie

DELLAHAY-LOWE.-Dec. 18th, 1899, at the Kent Island M. E. parsonage, by Rev. J. Robinson, Wm. S. Dellahay and Bertie PRINCE- LARRIMORE. - Dec. 18th,

## .859, at the Kent Island M. E. parsonage, by Rev. J. Robinson, William Prince and Jos-ephine Larrimore.

Dr. Simms' Blood Purifier. The Great Blood Cure, for all diseases aris-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 Pitteburg, who had suffered long from impure or mucified 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 scrotilous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrotula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr J. Simms & Son, Wilmington, Del Philadelphia depot, Smith Kleine & Co, Arch street. Sold by dealers in medicines.

### out extra charge, to Nicholas F. Goldberg, 415 King St., Wilmington, Del.

FRESCOING CHURCHES.

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## Temperance.

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

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

#### Non-Enforcement of Law.

Having noticed the statement that there ere in Pittsburg, Pa., over 400 places where liquor was sold illegally, we addressed a letter to the Inspector of Police of that city asking if the statement were true. He writes in reply that the statement is correct, and adds: "Furthermore the police authorities are acquainted with the fact that there are a good many more than 400 illegal liquor sellers." This is a singular confession. Pittsburgh

nas but 93 saloons licensed under the Brooks' law, and it was the purpose of Judge White, who restricted the licenses to that number, that only so many should exist, and to serve the public good by such restriction. Since that time we have seen frequent references to the number of arrests for drunkennes and those offenses which are generally incident to intemperance, to prove that "high license" had not lessened the amount of drinking. Of course no law accomplishes its purpos if it is not enforced. Even a prohibitory law unenforced does not lessen the amount of intemperance, and no argument can be drawn from the situation in Pittsburgh except that the non-enforcement of the law gives the city the results of a free liquor traffic.

What folly to compare laws where such state of things exists! The statement of the Inspector of Police is equivalent to the confession that that branch of the municipal administration over which he presides, though bound by eath to a faithful performance of its duties, permits the law to be violated with impunity. Is there any excuse for this? If the law were strictly probibitory the plea would be made that prohibition cannot be enforced; that the regarde ments of the law are too extreme too and popular approval and support: the on would be for license, and many would dount-less be made to believe that an efficient license system would be better than free whis ky through an inoperative prohibitory system. So the liquor dealers would argue and so the politicians who seek the saloon vote would tell you. But it is clearly enough proven that it is not high license, after all, that these liquor dealers want, but a law which will give to everybody that desires it legal and formal permission to engage in the drink traffic; and they propose to violate any law that forbids such permission It is further evident that the public sentiment of Pittsburgh, as in other cities, is not sufficiently aroused to resist this defiant

The enforcement of law is, in the lan age of the last General Conference of the Methodist Episcopal Church "one of the most important methods of promoting temperance," and "the habitual non-enforcement of law is an impediment in the way of all true moral and social reforms. What educators of public sentiment the officers of the law in Pittsburg might be if they would proceed to the suppression of every one of those "more than 100" illegal dram shops! But then, it will be said that the function of office holders is not to educate. Very well but their function is to administer the law in harmony with its spirit and intent; the incidental benefit of education will result as a matter of course

We do not point to Pittsburgh as a sinner above all other cities, but it seems just now to enjoy the unenviable distinction affording a most striking illustration of the need of a moral renovation as a necessary preliminary to an effective administration of either restrictive or prohibitory anti-liquor laws .-Northern Christian Advocate.

#### From Mt. Salem, Wilmington.

Our fourth quarterly conference, was held Tuesday night, Dec. 17. Rev. W. L. S. Murray, Ph. D., presiding. The attendance was large, and the pastor's report showed the financial and spiritual condition of the church to be excellent. Reports of local preachers, exhorters and Sunday-school superintendents, make a good showing.

The following were elected stewards for the following year, Robert Buck, John Mearns, Frank Magaw, John F. McLaughlin, Thomas Haley, William Haley, William H. Whiteman, Ellis Chalfant, John S. Miller, Samuel J. Staats and William Mayne, Robert Buck being Recording Steward, and John F. McLaughlin, District Stweard.

John F. McLaughlin and William Hamil ton were licensed as local preachers, and

John Mearns, John W. Haley, Norris S. Lutton, Richard W. Brown, and William Wier, as exhorters.

The trustees gave a musical and literary entertainment, Friday evening, Dec. 13th. The singing by the choir and solos by Miss Miriam Miller, Mrs. W. E. Avery, and Miss Mary Berkmire of Philadelphia, were excell. ent and much enjoyed by the audience.

Miss Sallie R. Shaw, of Asbury Wilming-

ton, gave three readings. She is a great favorite with the people of Mt. Salem, and is always listened to with great interest. This entertainment netted about \$25. Efforts are making to clear off some arrears of about \$400, which have accumulated from repairs,

made during the year.

The quarterly conference unanimously requested the presiding elder, to have the Rev. W. E. Avery, returned for another year.
Our Sunday school will have a Christmas

entertainment, Friday evening, Dec. 27th. Riddle's Chapel Sunday-school also is making preparations for its Christmas entertainment. These entertainments are always highly enjoyed, and the chapel is always crowded. This year's entertainment will no doubt be more enjoyable than others, as new features are to be introduced, and a company of boys belonging to a temperance organiza tion, are being drilled for the occasion. Riddle's Chapel always has good singing.

#### From Farmington, Del.

DEAR BRO:—Our church was re-opened December 15. The day opened beautifully and by two o'clock the church was filled. Rev. J. S. Willis, from Milford, Rev. W. J. Duhadaway, from Seaford, and Rev. T. L. Price, from Harrington, were present. Bro. Willis preached in the morning on breaking the box of ointment of Spikenard, John 12, 3-5. It was a masterly, eloquent and apropriate sermon for the occasion and delighted many hearers. At its close, he said he was disappointed in not having any collection to take, all the money having been previously raised and all bills paid. Bro. Price offered closing prayer, after which Bro. Willis made a few complimentary remarks on the beautiful work done by Mr. J. Beauchamp, and also in reference to those who had made such a grand success. With the doxology and benediction by Rev. J. Duhadaway, our morning service closed.

At night, the church was filled to overflowing, and the people listened with deep interest to a most excellent sermon by Bro. Duhadaway, from the text, "Is not this the Carpenter's Son?" Closing prayer by the pastor. The choir gave us most excellent music and all the services were duly appreciated and will be long remembered.

We now have a beautiful church, inside and out, free of debt, an honor to the community and a credit to all who have broken the alabaster box of precious ointment. May the odor of their offerings ascend as a sweet smelling sacrifice Him who has inspired their hearts with the purpose to beautify and adorn the Lord's Temple. To Him alone be all the glory

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1890

Gov. Jackson, of Maryla elected one of the lay delegs Virginia Conference of Church, South, to the Gene ence, which is to meet at May 1890.

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ware, District of Md.

Gov. Jackson, of Maryland, has been elected one of the lay delegates from the Virginia Conference of the M. E. Church, South, to the General Conference, which is to meet at St. Louis in May 1890.

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2t.

The Pennsylvania Railroad's Holiday Rates.

Holiday Rates.

Holiday excursion tickets will be sold between stations on the Pennsylvania Railroad December 21st, 1889, to January 1st, 1890, valid for return until January 4th, 1890, inclusive, at 2 cents per mile. Between New York and Washington, and Baltimore, and between Philadelphia and Washington and Baltimore, and between Philadelphia and New York the ordinary excursion tickets only will be sold at the usual rates and limits.

Quarterly Conference Appointments.

WILMINGTON				ARTER.
		R. CON.	PREA	CHING.
	DEC			
Harts,	28	3	28	2
North East,	27	7.30	29	7.30
	JAN.			
Hopewell,	4	7	5	10.30
Zion,	4	10.30	5	3
Principio,	6	9	5	7
Port Deposit,	10	7.30	12	10.30
Mt. Pleasant,	11	1	11	3
Rising Sun,	13	9	12	3 7 2
Cherry Hill,	20	9	19	2
Newark.	18	2	19	10.30
Union,	25	7	26	7.30
Grace,	24	9	26	10.03
Wesley,	27	7	26	3
Newport,	25	7	26	10.30
z	FEB.		~0	10.00
Marshallton,	1	7	2	10.30
Ebenezer,	ŝ	i	$\tilde{\tilde{2}}$	2
Christiana,	ĭ	i	2	7.30
Red Lion,	8	2	9	10.30
New Castle,	10	7.30	9	10.30
Summit.	10	7.30	9	70.30
Kirkwood,	10	7.30	9	
Del. City,	15	7.30	16	10 2
Port Penn,	15	10	16	$10.3_{0}^{2}$ $7.3^{0}$
St. Georges,	15	2	16	~ 20
Asbury.	22			10.00
	24	7.30	23	10.30
St. Paul's,		7.30	23	7 30
Swedish Missi		7.30	23	3
Kingswood,	26	7.30	23	10.30
Cookman,				
	W. L.	S. MURI	BAY,	P. K.
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Charge.		S. Service.	Quar.	Conf.
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Woodside,	27 29	9	F. 10
Felton.	28 29	11	S. 10
Magnolia,	27 29	2	F. 2
Frederica,	27 29	7	F. 7
	JAN		
Wyoming,	4 5	10	S. 10
Leipsic.	5 6	2	M. 2
Little Creek,	5 6	7	M. 9
Preston,	11 12	10	S. 2
Federalsburg,	10 12	3 7	S. 2 F. 2 M. 2 F. 9
Galestown,	12 13	10	M. 2
Harrington,	17 19	10	
Houston	18 19	2	S. 10
Farmington,	19 20	7	M. 9
Bridgeville,	24 26	10	F. 7
Green wood,	25 26	3	S. 10
	FEB.		
Seaford,			
Dec. 31	2	10	F. 7
Cannon,	1 2	2 7	S. 10
Milford,	9 10	10	M. 7
Ellendale,	8 9	2	M. 7 S. 2 M. 9
Lincoln,	9 10	7	M. 9
Georgetown,	15 16	7	F. 7
Harbeson	15 16	2	S. 10
Millsborough,	15 l6	7	S. 2
Lewew,	21 23	10	F. 7
Nassau,	22 23	2 7	S. 10
Milton,	23 24	7	M. 7
	MARCH		
Dover,	2	10	Th. 7
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'	JOHN A	. B. WILSON,	P. E.

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Chincotengue,	30	7	29	1
Stockton,	31	10	29	
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Girdletree,	1	10	5	
Snow Hill,	2	7	5	1
Newark,	4	3	5	1
Berlin,	6	3 3 3	5	1
Bishopville,	7	3	5	1
Selbyville,	8	3	5	1
Roxanna,	11	3	12	1
Frankford,	10	3	12	
KLRHRIOIT,	16	10	12	1
Whiteaville,	16	3	12	1
Gumboro,	17	10	19	1
Parsonsburg,	23	3	19	10
Powell ville,	27	10	26	10
Cape Charles	29	3	26	10
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1	Fruitland,	26		3	2	10
		MA	n.			
	Salisbury,	3		7	2	10
	Smith's Is.	6		3	2	10
8	Tangier Is.	5		7	2	10
r	Holland's Is.	4		3	2	10
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	" extra	2
_	" " gilt clasp	2
-	" " antique	2
	gilt clasp	-2
₹.	Calf, flexible Silk velvet, with horder and clasp	2
3.	Silk velvet, with border and clasp	õ
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9	Russia. "	4
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v	Morocco, " "	3
_	French " "	2
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A. m. Wilmington 1.35 p. m. Leave Norbridge 1.30

A. m. Wilmington 1.35 p. m. Leave Norbridge 1.30

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