

THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

REV. T. SNOWDEN THOMAS, A. M., Editor.
J. MILLER THOMAS, Associate Editor.

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District Reports.

In his paper, read before the Wilmington Preachers' Meeting, last Monday, on "Presiding Elders' Reports; when did they originate, and what should they contain?" Dr. Murray stated, that so far as he had been able to learn, the first formal report of his district, by a presiding elder that was published in the annual minutes, was that of Wilmington District, by Rev. John B. Quigg, to the Conference of 1871, one year before any such reports were published in the minutes of the Philadelphia Conference.

If any one knows of the appearance of such reports in Conference minutes, at an earlier date than 1871, we shall be glad to have the facts.

Ecumenical Conference.

The first Conference of universal Methodism was held in London, in 1881; the now lamented Bishop Matthew Simpson, of the M. E. Church, presiding. Arrangements are now in progress for another similar gathering of "the people called Methodists," of every name and of every land, which is to be held in the city of Washington, our national capital, Oct. 21-Nov. 3, 1891.

At a meeting of the General Committee in Philadelphia, the 29th ult., distinguished representatives were present, besides those from our own Church, from the M. E. Church, South, the Methodist Church of Canada, the African M. E. Church, the Colored Methodist Church, the Evangelical Association, and the African M. E. Zion Church.

An apportionment of delegates was agreed upon for these Churches, and also for the Union American M. E. Church, Union American Protestant Church, the Methodist Protestant Church, American Wesleyan Church, Free Methodist Church, Independent Methodist Church, Congregational Methodist Church, United Brethren, Primitive Methodist Church in the United States and Canada, Bible Christian Church, and British M. E. Church; making in all, nineteen several branches of the Methodist family in this country, besides the various bodies connected with Wesleyan

Methodism across the waters. Of the entire number of 500 delegates agreed upon, 300 are to represent the Western section, including the United States and Canada, and the 200 the Eastern section, including Europe, Asia, Africa and Australia.

A guarantee fund of \$15,000 is to be raised for the entertainment of delegates from abroad, and necessary expenses of various committees. Of this, \$6,200 are apportioned to our own Church, \$2,850, to the M. E. Church, South, and lesser sums to the other bodies.

Our Church has 124 delegates, the M. E. Church, South 67, and the other churches proportional numbers. Bishop Cyrus D. Foss of the M. E. Church, was elected chairman of the Commission, and Bishop Robert K. Hargrove of the M. E. Church, South, General Superintendent A. Carman of the Methodist Church of Canada, Bishop B. W. Arnett of the African M. E. Church, Bishop Thomas Bowman of the Evangelical Association, and Rev. Dr. C. H. Phillips of the Colored Methodist Church, Vice-Chairmen; Rev. Dr. D. S. Monroe of the M. E. Church, Secretary, and Rev. Dr. B. F. Lee of the African M. E. Church, assistant secretary.

An Executive Committee of nineteen was appointed, to which were delegated all the powers committed to the Joint Committee, in the interim of its meetings; Bishop John F. Hurst, chairman, and D. S. Monroe, secretary.

A committee on programme and correspondence, was appointed, to which all papers and correspondence is referred, with instructions to fix the time of essays and addresses, limiting essays to 30 minutes, and addresses to 15 minutes.

The Wilmington Conference is included with eleven other conferences in the sixth General Conference District; and the delegates from this District, as appointed, are Drs. L. F. Morgan and John Lunahan, and G. H. Hunt and M. E. Emery, Esqs., of Baltimore; Dr. J. Todd of Wilmington; Dr. J. W. E. Bowen of Washington; Dr. C. O. Fisher of Savannah; R. N. Grandison of North Carolina; R. H. Robb of Georgia; and S. Walker of Holston.

Another Call.

GRACE M. E. CHURCH, this city, has invited Rev. John Young Dobbins, D. D., of the New Jersey Conference, now pastor of State St. Church, Trenton, to become the successor of Rev. Dr. Jacob Todd, next March, on the expiration of his term of five years in the Grace pastorate.

Dr. Dobbins is a native of Camden, N. J., and will be 41 years old, the 22nd of next month. After preparing in Pennington Seminary, he became a student in Dickinson College, and graduated in 1875, under the presidency of Dr. James A. McCauley. Admitted on trial, in the New Jersey Conference, in 1876, the spring following his graduation, Mr. Dobbins served with eminent success, in three charges in his native city. From 1886 to 1888, he served in Covington, Ky., and on his return was appointed to his present charge.

At the commencement of 1889, Mr. Dobbins received from his alma mater, the honorary degree of *Doctor Divinitatis*.

We think our brethren of Grace have made no mistake, in the man of their choice, and that Dr. Dobbins will prove to be a valuable acquisition to the Wilmington Conference.

Rev. John Allen.

By a letter received in this office, Wednesday Morning, the 24th from Mr. J. L. Killgore, son-in-law of our departed brother, in response to our card of inquiry, we learn some particulars attending the death of Bro. Allen which we are sure, his many friends among our readers will learn with mournful interest. Mr. Killgore says:

His health had been very good, up to Nov. 22nd, when he was taken sick, suffering intense pain across the breast; but after an illness of a few days, he recovered sufficiently to be about the house. Dec. 10th, he was again taken ill, suffering as in the previous attack; this sickness lasted until Saturday morning, the 13th, when he died.

No special alarm had been excited, as the Doctor stated Friday evening, that he thought his patient was much better, and would not need his services any longer. The next morning, however, about 6 o'clock, his wife sleeping by his side, was awakened, by hearing him cry out, "Oh! Oh!" and noticed him lift his hands. Supposing he was dreaming, she placed her hand upon him to wake him,

but he made no response. Failing in a renewed attempt to rouse him, she called to my wife, sleeping in an adjoining room, who found on reaching his bedside, that her father was dead. He seems to have been called away while still asleep, as he never opened his eyes, or uttered a word save the exclamation stated above.

Funeral services were held at his home, Monday evening, December 15th; Rev. Dr. Griffin pastor of Grace M. E. Church Brooklyn, with which Mr. Allen and his family were connected, officiating; and the interment was made in Greenwood Cemetery, Tuesday morning, the 16th, inst.

The attendance at the funeral service was very large, and the tokens of sympathy and respect many. His physician pronounces the cause of death, to have been neuralgia of the stomach and heart, with heart failure.

The family are in deep grief, under this most severe affliction, and have found friends, both in and out of the Church, who have been, and are very kind.

J. L. KILLGORE.

We deeply sympathize with Bro. Allen's family, in their great loss, and earnestly commend them to the love and favor of that great and all sufficient Savior, whom our dear brother served so long and so faithfully, and whose farewell words to his surviving disciples assured them "I will not leave you comfortless, I will come to you." May each one of these bereaved ones be consoled with the realization of this unspeakably precious assurance!

We are obliged to defer our sketch of brother Allen's life until next week.

Ring out The Old—Ring in the New.

Before another issue of THE PENINSULA METHODIST, the year 1890 will have passed away, and 1891 will have begun its course.

The record of 1890 closes; what that of 1891 shall be rests with us. May every one who reads these lines resolve to make it bright with devotion to the claims of duty, and with diligent service for God and humanity! First giving ourselves to him, who gave himself for us, and then gladly doing his commandments, we shall enjoy the conscious testimony, that "our ways please God;" and it may be, at the end of 1891, or whenever the end of life comes, we shall receive the divine plaudit, "Well-done thou good and faithful servant, enter thou into the joy of thy Lord."

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Communications.

A Wider Intellectual Horizon.

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

The tendency of our age, strange as it may seem, is to a certain intellectual narrowness. The way to succeed in scientific investigations, indeed in almost every calling in life, seems to be, to keep on in some single line, and to concentrate every energy and almost every thought upon it. Art, literature, criticism, and all forms of learning, have yielded to the modern tendency to the division of labor, with the inevitable consequence of a tendency to one-sidedness. The artist looks upon every other calling, as of a "Philistine" nature; the man of science laughs at the metaphysician; and the devotee of literary studies considers the strife of politics ignoble. It is the function of a liberal education, to correct this tendency; but there is a danger, that it may less and less tend to do so. Each student is tempted to think, that there is enough for him in his own special field, and to leave the large world alone. They cannot be too often or too authoritatively reminded, that the grand tour of a scheme of study, which embraces all the great subjects of human interest, must be made by all who really desire the best form of culture. There is a tendency among politicians to become exclusively political. The older race of statesmen have kept up the tradition, which associates scholarship with statesmanship; but such classical and literary scholars among statesmen as Gladstone, Sumner, Disraeli, etc., are becoming rarer every year. The old custom of quoting passages from the ancient classics in congressional or parliamentary speeches is passing away, and even literary allusions and illustrations from the fine arts are becoming less frequent. Mr. Gladstone's Homeric studies, the late Lord Derby's and W. C. Bryant's translations of the "Iliad" will scarcely be repeated by modern statesmen and politicians, because the pressure of political life is daily increasing, and because classic and scientific scholarship is no longer so extensively cultivated as formerly. Why? Because in this hard materialistic age "it does not pay". And where do we now find among our bankers and business men the production of such works, as Grote's critical studies in Plato? It may be true that not all business men have received a classical education, and yet they may widen their intellectual horizon by devoting their leisure hours to careful reading of works that fall within the line of their respective business. Thus manufacturers of and dealers in silks, woolen and cotton goods, may read

with interest and profit Prof. Hermann Weiss's "History of the Costumes and Ornamented Vessels of the Peoples of Antiquity." This is rich in valuable historical information. It contains a most interesting description of how the peoples of antiquity (up to the fourth century of our era, and from that epoch to the fourteenth century) lived, dressed, furnished and ornamented their houses, etc. It is acknowledged to be the best work, that has been written and published on this subject. It is the result of seventeen years of careful study and extensive research on the part of its author.

A fair knowledge of the history of the literature of one's native language, and of the fine arts, is another means of widening our intellectual horizon. It is well that young men just entering upon their respective professions or business should continue to keep up their interest in what is going on in the world of letters and of fine arts. There is much misdirected energy and untempered zeal; but it is well to remind young and middle-aged men that there are "higher goods" to be acquired than mere dollars and cents. To know what other men and women have thought and felt on various subjects, and under different circumstances, is not only a matter of intense interest, but proves often a guide through the labyrinths of one's own life. George P. Marsh's work, "The Origin and History of the English Language and of the Early Literature it Embodies," is an excellent guide; so too are Craik's "History of the English Language and Literature," and "Taine's "History of English Literature;" to say nothing of editions of such classics as Milton's Carlyle's, De Quincy's, etc.

In this connection, a reading of works on the "Evidences of Christianity" is strongly advisable, as a means both of widening our intellectual horizon, and of strengthening our faith. Bishop Foster's works: I, "Prolegomena," II, "The Supernatural Book" III, "Theism;" and Rev. H. H. Moore's (D. D.) work: "The Anatomy of Atheism, as demonstrated in the Light of the Constitution and Laws of Nature" (Cincinnati: Cranston and Stowe), are some of the latest and best in this line of literature. At the present time, there is a sad prevalence of doubt and skepticism; and what is worse, they have crept into the Christian Church. And this skepticism and infidelity are brought forward and defended, in the name of science. Now, from true science the Bible and true religion have nothing to fear. This thought is clearly brought out, in the works of these two Methodist authors. But it is otherwise, when results newly obtained, and at present, from the very circumstances of the case, imperfectly verified

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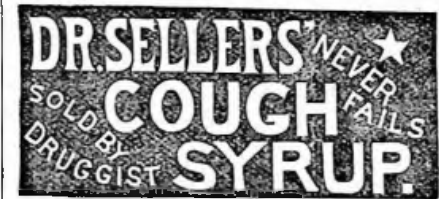
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and tested, are confidently put forward and when influences of perhaps doubtful validity, are set in actual opposition to the statements of Divine Revelation; and thus many an early conviction is weakened and faith in this Revelation undermined.

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To those who are unable to purchase Bishop Foster's works, I would recommend Dr. Moore's "Anatomy of Atheism," a work of 365 pages and costing \$1.50, but worth its weight in gold, so far as showing, in the light of logic and of nature, the utter contradiction, and hence, the untenableness of our modern theories of infidelity and atheism. Col. Ingersoll's vulgar skepticisms and atheism are riddled through and through, and the existence of the God of Revelation and the reasonableness of Revelation itself triumphantly demonstrated. Bishop Foster and Dr. Moore lead the reader to an elevation of thought from which his intellectual and spiritual horizon is continually extending; affording him magnificent prospects of glorious truths in the realms of mind, of matter, and religion. Let the members of the Epworth League procure and carefully study these works, or, at least, Dr. Moore's "Anatomy of Atheism."

Our faith and the Church are so close linked together, that if the former falls, the latter will fall too. Whoever attacks the Bible, attacks the Church also. Hence, the questions are often raised: "In what does true visible Churchhood consist?" "And what is the Apostolic pattern for the same, as learned from the facts of history and the precepts and principles of the New Testament?" To the consideration of these important questions Dr. J. C. Magee has devoted careful thought and study, and embodied the results in a little volume entitled, "Apostolic Organism," (Cincinnati, Cranston & Stowe; New York, Hunt & Eaton; 1890; 12mo., pp. 261; \$1.) This little, but rich volume, is dedicated "To the Young People of our Pastoral Care, and is introduced by J. C. W. Coxe, Ph. D., D. D. There is a lamentable ignorance found among many Church-members, young and old, as to the real na-

ture and object of the Christian Church. The Roman Catholic Church as well as the Protestant Episcopal Church, carefully teach their young people *what the Christian* (meaning thereby their own sect) *Church is and contemplates*. We seldom find a Roman Catholic or an Episcopalian, who is unable to state what *the Church* is; but he invariably understands by the term "*the Church*", his own denomination. But a *Catholic* (not a Roman Catholic) view of the Church, our view of the *Catholic Church*, is seldom met with among Church members; hence in a discussion with infidels, such people are often defeated. Dr. Magee has given us a lucid exposition of what true Church-hood consists in, and of what the Apostolic pattern is, as learned from the New Testament, and from the facts of history; and, having ascertained the principles, he applies them. He succeeded admirably in the elaboration into a readable whole, of a vast mass of material; and the reader will have gained, after a careful perusal, a clear idea of the genesis, nature, and object of the Christian Church and her ministry. It will greatly widen his intellectual and spiritual horizon, and enlarge his conception of what God has done, and is still doing for the world, to lift it to himself and thus to save it. Every member of our Church ought to be in possession of this little volume, and give it a careful reading.

Another means for extending our intellectual horizon is the study of the history of art. One of the most instructive and most beautiful text-book, in this line of study is the one published by Messrs. Barnes & Company, of New York & Chicago, under the title: "A History of Art for Classes, Art-Students, and Tourists in Europe," By William Henry Goodyear, B. A., lecturer by appointment in the Cooper Institute, N. Y., and in various Educational Institutions, lately Curator in the Metropolitan Museum of Art." (second edition, revised, with new illustrations; 8vo., Pp 357). This magnificent volume contains 272 illustrations (besides 43 text-illustrations, such as vignettes etc.) representing the leading master-pieces, in Europe and America, of the Arts of Architecture, Sculpture, and Painting. No other work of its size, either in English or German, or French, (and we have examined scores of such works) contains as many illustrations of exquisite finish and so much matter well-digested chronologically and historically arranged, as Mr. Goodyear's volume. A careful study of this text-book (for such I consider it, and so far as I know, the best one, too), will make the student feel as if he had visited the various galleries and museums of art in Europe and America, and as if he had

gazed upon the great churches, palaces, public and private buildings of note in these countries. No one merely human book will, in our judgment, broaden and extend the student's views and intellectual horizon, as Mr. Goodyear's "History of Art." It contains the gist of what is known in, or of the arts of Architecture, Sculpture, and Painting; or it is a library of the history of art, as it were, in a nutshell.

East Orange, N. J.

Christmas Morning Reverie.

BY MISS HAN-LIZZIE RIALE.

It is early on Christmas morning,
And all around me are sleeping;
As I see from my chamber-window,
The stars their night-watch keeping.

Then I look toward the eastern horizon,
And think of the star, that shone,
And heralded the birth of our Savior,
Nearly two thousand years ago.

The shepherds, their sheep have been
watching

All through the long, lonely night,
When behold—in the clear air above them
Comes a vision of heaven's own light.

"Fear not, for I bring you good tidings,"—
Hark! 'tis an angel's voice is heard:
"This day, in the city of David,
Is born to you Christ the Lord.

'Tis true; for in Bethl'hems low manger,
Mary's arms, God's great gift enfold;
And the Wise men are kneeling before him,
With gifts of frankincense, myrrh and gold.

The *Lion* of the tribe of Judah,
Only Son of the Father above,
Becomes the *Lamb*, slain for our pardon,—
Precious gift of our God of Love.

And so we keep in remembrance
The Father's great gift of his Son,
By giving and receiving presents,
As emblems of that great One.

Help us, dear Savior, to love Thee,
To rest with Thy cleansing blood;
And then, when temptations assail us,
We'll fly to the arms of our God.

Williamsport, Pa., Dec. 1890.

Mrs. Van Cott, during the year, has worked three hundred days, and spent forty-six days on the cars, resting a home only nineteen days. She has held six hundred and one meetings, traveled ten thousand one hundred and twenty-five miles, and taken two thousand two hundred converts into the church, besides seeing large numbers of church members reclaimed and sanctified.—
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Orthodoxy.

Orthodoxy and Compulsion.

The heathen's side of the question of admitting women into the lay membership of the church, is now closed. For the present. The discussion was well and ably conducted, and the advocates for their admission have won.

The next step in the development of the case is the ministerial debate and Dr. Buckley says he would like to keep the women out, "because she is a woman," and that is just what the heathen men would, for centuries, and that is just the thing Christianity has washed, and is now existing in all heathen fields. "The most pathetic and moving subject of speech or essay, in the missionary appeals to the degraded condition into which heathenism has forced its women." I have in my library the December number of *The Gospel in All Lands*, and on page 631 I read: "For all these women occupy a most miserable position, their life is largely one of drudgery." The strong and striking point in the missionary spirit is the appeal, "let us go and lift up the down-trodden women of heathen lands."

Heathenism has veiled its women, and shutting them in, has shut the christian man minister out; so that we are compelled to send women doctors and women preachers to carry them the gospel, for they alone are admitted, "and that because they are women."

A sober look at the question will show, we think, that it is one of degree. The heathen ought to treat their women better, but how much better? Well, a little better. Do as we do. Don't deprive her of all her God-given rights. Let her be in subjection to her husband. The only difference between Dr. Buckley and his heathen brethren is a difference of degree. Dr. Buckley is a little more liberal than is his heathen brethren; that's all. The heathen's reason for her complete degradation is, "because she is a woman," and Dr. Buckley's reason for her partial degradation is the same, "because she is a woman."

The difference between them is one of degree; that's all.

We take our stand just here, and say we ask for *privilege* not *compulsion*. We say give the women the privilege to go in or stay out just as the voters way determine. Take off all the disability that we men have put on, and the women will take care not to disregard any of her God-given disabilities.

Let the women alone, and they will take care of themselves and their babies; and they will know when it is proper for them to accept and when to decline an election to the Electoral and General conferences.

77 F. M. 35.

CHINA, HONG KONG. I have heard a lot of talk about the missionaries in China, and their difficulties. The missionaries in general in their work in China, growing out of superstition on the part of the natives. It also holds two contrasting pictures, related to make thoughtful women in this Christian land ask again, "What shall I consider into the land for all his benediction toward me?" As Rev. Dr. S. L. Gracey, now Consul of the United States in Foochow, was formerly a member of the Wilmington Conference, I think the letter will have additional interest for your readers. (E. B. STEVENS.)

The officials have stopped the erection of a native hospital in Foochow, and declare the building must come down; because, as they say, the foreigners have not built according to contract. The hospital was to be built after Chinese style, yet they say it is a foreign house, although it looks to us quite Chinese. They declare the walls are too high, and will interfere with the course of the Dragon's veins. The missionaries want to have some red trimmings on the wall, but this the Chinese will not allow; as they say red would draw fire, as it faces toward the south, and the neighboring buildings would be in danger. They may, however, paint the walls blue, if they want to—so blue it must be. The magistrate was over to see Mr. Gracey, and he went in official state to visit the Tonti, to see if there could be some concessions on either side, which would conciliate both parties and allow the building to proceed.

Then we have been greatly concerned about two of the girls in our boarding-school here. The father of one of them is a Christian, and is gate-keeper at the mission. His daughter was betrothed in infancy, to the son of a friend of this gentleman. The father of the young man died, and since then the son has been very reckless and wicked. He abused his young wife, beating her cruelly; and the girl was abused by her mother-in-law. So the girl ran away and took refuge with her father—the gate-man who placed her in our school, our boarding-school. She is a pretty, bright girl, made great progress in her studies, was a general favorite, and is an earnest Christian. She has been in the school about a year. Her husband found out where she was, and demanded her return to his home but she refused to go. The magistrate then sent for the father, and the old man was thrown into prison until he should promise to bring his daughter to her husband. They refused all bail for him, and the poor old father was in prison several weeks. Finally, the girl said, rather than her father should be imprisoned she would go back to her husband. She appeared before the authorities, and the missionaries greatly feared she would be beaten, as this is a common thing when a woman is summoned. Dr. Sites did all in his

power to get the father released, but the magistrate refused to see him or have any communication with him. Dr. Sites wrote to Mr. Gracey the facts; and he sent a special messenger to the Tonti, asking his clemency and protection for the girl. The girl appeared before the magistrate, and made her plea, somewhat I imagine as Esther did before the king. She plead her case on her knees, weeping and wringing her hands, and begging him to protect her. The magistrate was much moved, treated her kindly, would not allow her to be beaten; but told her she must go back to her husband, saying, when told how cruel he was to her, "But, he is your husband, you must go back to him." However, he said he would protect her, and neither the husband nor mother-in-law should beat her or be cruel to her. Then the husband came from an adjoining room, and took her forcibly away. He allowed a native Christian woman who was with her, to go home with her and spend several days. The woman reports them as treating the girl very kindly; so we are hoping the poor girl may not have such a hard time, and that grace may be given her to lead in that heathen home a sweet Christian life, and so make her the means of salvation to the family; and for this we are praying. And now I will give you a more cheerful chapter.

We have had a beautiful wedding at the Chinese Chapel; Rev. Mr. Brewster and our own Miss Fisher, a charming couple. Not able to endure the climate, Mr. Brewster has recently been transferred from Singapore. He is a young man of great promise; an excellent preacher, affable in his manners, and I am sure will be a great acquisition to the mission band here.

Miss Fisher you know so well, I need say nothing of her. She is a lovely woman. The mission chapel was handsomely decorated with flags, palms, and blooming plants and a beautiful wedding bell, formed of white chrysanthemums, the gift of Miss Hartford. Dr. Sites performed the ceremony, assisted by Rev. Mr. Plumb, while the bride was given away by Consul Gracey, her adopted father for the day.

The bridal party and guests then repaired to Dr. Sites' home, where a delightful wedding breakfast was served at 12:30 o'clock; after which, a number of toasts were responded to by different friends.

I think Mrs. Brewster enters upon an enlarged field for mission work, as they go to their home in Hingwa, the only foreign missionaries in all that city and surrounding district. But to return to the wedding; in the afternoon, at 3:30 they gave a reception to the Chinese, in the parlors of the W. F. M. S's

Home. The College students were all invited, also the girls from the Boarding-school. It was a great day for them. They were all present, also in the church, to witness the ceremony. They were a bright, interested company; and I doubt, if they ever saw a foreign wedding before.

The young couple took their honeymoon on the new mission houseboat, which was nicely fitted up for their comfort, in a trip up the river, which is in the midst of charming scenery, and a favorite trip.

Our boy young missionaries spent but a few days away, though the moonlight nights were enticing, and though we urged the pleasure of their company for an evening in our Consulate Home, they could not spare the time, but must haste away to their work at Hingwa, carrying with them, an earnest "God bless you!" from all the workers here.

LILLIE T. GRACEY.

(Mrs. Gracey is a sister of Rev. H. S. Thompson now pastor of our church in Denton, Md., and a daughter of the late Dr. Thomas Jefferson Thompson, so long and so favorably known as a model presiding elder in the old Philadelphia Conference, and also in the Wilmington Conference.—Ed.)

Marriage Bells.

Wednesday, the 17th inst., Mr. Henry Cav Downward of Philadelphia, and Miss Annie Wescott Hill, second daughter of Rev. Charles Hill, of the Wilmington Conference, now pastor of the M. E. Church in Elkton, Md., were united in holy wedlock; the bride's father officiating. The ceremony was performed in the church, which had been tastefully decorated with flowers and evergreens for the occasion; a floral horse-shoe being suspended above the bridal pair.

A large number of invited guests were present; and a handsome collation was served in the parlors, after the company returned from the church.

Many handsome presents, both useful and ornamental, were received by the bride. Mr. and Mrs. Downward took the 8 p. m. train for Washington and Norfolk.

The Northwest Texas Conference is in the lead. It reports a net increase of eight thousand in the membership for the current year. The annual session, which was held at Abilene, was a season of great joy and power.—*Nashville Christian Advocate*.

A protracted meeting has been in progress several weeks, in Cordova M. E. Church. There have been about twenty conversions, and the interest is increasing. The pastor, Rev. J. A. Brindle, is assisted by Mrs. Lida Kenney, of Philadelphia, and Miss Nettie Van Name, of Orange, N. J.

Obituaries.

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

Miss Della W. Wimbrow, daughter of J. W. Wimbrow, a prominent official member of the Parsonburg M. E. Church departed this life Saturday, Dec. 6, 1890, after a comparatively short illness. She was a member of the church and Sabbath school, lived a consistent Christian life, and died in the conscious assurance of a better life beyond.

In about two and a half years, our dear only children. In 1888, he buried Lossie, and now he has been called to lay away his Della.

The week was drawing to a close, The clock had just told seven; Our darling girl was sinking fast, So quietly, so peacefully, She seemed to dream of heaven; We wept as we saw the end draw nigh; Death's dew was on her brow, But I think an angel whispered then, "Child, thy crown is waiting for thee now."

She sweetly bade each loved one good by; Then, with a beautiful smile of peace, Passed away to her home beyond, Where all sickness and care shall cease. Dear parents! look up! O, be not cast down,

Tho' the golden chain be riven; For thou shalt find each broken link Awaiting thee in heaven. When life's battles and toils are over, Thy Father shall say "well done!" And Della and Lossie will greet thee, As ye enter that heavenly home.

MRS. GEORGE W. BOWMAN.

Rev. William Kershaw was born in Lancashire, England, Jan 2d 1817 and died in his home near Baldwin's Md, Tue-day Dec. 9, 1890, in the 74th year of his age.

He came to this country at the age of sixteen, and settled in Germantown, Pa. Having great mechanical ability, he made many improvements in machinery used for manufacturing cotton goods and held many important positions in the mills with which he was connected. In 1847, he removed to Cecil county, Maryland, to superintend the cotton mills of Mr. Daniel Lord, on the Elk and continued in this relation till 1868.

Bro. Kershaw was originally a member of the Protestant Episcopal Church; taking a deep interest and active part in the Sunday and parochial schools of his church; but when he came to Maryland, he united with the M. E. Church at Cherry Hill, and at once took an active part in the work of that church.

He was a faithful man in all his relations, as class leader, steward, trustee, exhorter and local preacher. With zeal and fidelity he labored many years, in the neighborhood, and many miles around; ever ready to do a kind act for any one in need, and ever ready to make any sacrifice to help others.

Bro. Kershaw was a useful and influential man in this community, universally respected and esteemed. He was a good, earnest, and acceptable preacher of the Gospel, and his services were in demand not only in his own Church but in others. No doubt "in that great day" many will rise up and call him blessed, for he will surely have many stars in his crown of rejoicing.

In 1833, he was married to Marian Crozier; with whom in loving and devoted fellowship, he journeyed through life, until six years ago, when his companion passed away to her heavenly home. Eleven children were born to them; and of these, three with and one daughter survive. These with sixteen grand children are left to mourn his departure.

Appropriate religious services were held Thursday, Dec 11th conducted by Rev. Dr. Vallandigham of the Presbyterian Church who was a life-long friend of Bro. Kershaw; Rev. T. B. Hunter, his pastor, and Rev. Samuel Logan an aged fellow laborer, participating. A large congregation assembled to pay their tribute of love and respect. After the services, we laid his body to rest, beside that of his wife and children, in the cemetery at Cherry Hill, to await the resurrection of the just.

In Memoriam.

Charles P. Crouch, second son of Elijah and Mary Crouch, died in Senayler, Colfax county, Nebraska, Saturday, Dec. 6th, at the age of 51 years.

He was born in Dover, Del., where he lived, the most of his life. About five years ago, with his family he removed to Nebraska, where his son, A. D. Crouch, was established in business. Here he passed away, surrounded by his family. His end was peace.

At an early age he joined the Methodist Episcopal Church, and was a worthy and devoted member at the time of his death; filling the office of a class leader in the church at his new home, and held in high esteem among the people.

He leaves a widow, son and two daughters, his aged mother and a brother and sister, besides numerous other friends, to mourn his departure. But we sorrow, not as those with out hope; for we shall see him again in the better land.

Dover Del.

[The surviving brother, referred to is Rev. John F. Crouch, now pastor of Union M. E. Church, Philadelphia, after serving five years as presiding elder of West Philadelphia District Ed.]

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

TOLEDO, O., Jan 10, 1887.

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

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CHRISTMAS WITH MY OLD MOTHER.

Lu B. Cake, in Harper's Bazaar.

Oh! I never felt so happy as upon last Christmas night, Coming near the little home where mother lives,

The familiar scenes of boyhood, and the window with the light,

And the joy anticipation ever gives; Eager fingers tingled gladly, as I opened the old gate,

And my feet, impatient, hurried to the door;

But her ear had caught my footsteps, and her love remembered well;

On the threshold mother met me as of yore.

Oh! I clasped her to my bosom, as she used to clasp her boy,

While her tears and loving kisses answered mine.

Then she led me to the table, where the good things kept for me

Were all waiting with the chair of auld langsyne

She remembered ev'rything I liked, and how to make it best,

Serving me as though my place were still a child's;

Cakes and jellies, home-made candy, and ev'ry choicest thing.

Heaped before me with caresses and her smiles.

Oh! I seemed a very boy again, as we sat talking there,

And she told me how she had thought of, pray'd for me;

How I'd been a joy and comfort to her all her widowed life;

And her spirit, like an angel's I could see

How in ev'ry whistling boy that passed, she heard me coming home, So she had love-waited for me all the years;

Then, arising from the table, she would stand caressing me, As she breathed on me a blessing through her tears.

When I went to bed, she came to me and tucked the covers round, In the dear old way that only mothers know.

Oh I felt so blissful, peaceful, and so full of tender love, That all silent came my glad heart's overflow;

Happy, grateful, joyful tears I shed; my, cried myself to sleep, Dreaming of a heav'nly dream-land, free from cares;

In my boyhood home and bed again, the covers tucked around, Safely guarded by my dear old mother's pray'rs.

Daniel Salisbury celebrated his 103d birthday at his home in Lac qui Parle, Minnesota, Sunday Dec. 14. His wife will be 101 years old Christmas day. January 12, they will have been married 80 years. Until quite recently, they lived alone in a comfortable log-house on Yellow Bank river Mrs. Salisbury doing the cooking and general house work, while Mr. Salisbury chopped the wood and attended to the chores about the house.

A collection was taken up in the M. E. Church last Sunday to pay off the debt on the Sunday School, and \$154 was raised. —Clayton Call.

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CHOICE PIANO COLLECTIONS. Piano Classics, Vol. 1, 44 pieces. Piano Classics, Vol. 2, 31 " Classical Pianist, 42 " Popular Dance Collection, 66 " Popular Piano Collection, 68 " Operatic Piano Collection, 19 operas. Price of each book, \$1. Cloth gilt, \$2. All are valuable collections of the best music. Churchill's BIRTHDAY BOOK of eminent Composers. A handsome and useful book, \$1. Any book mailed post-paid for Retail price.

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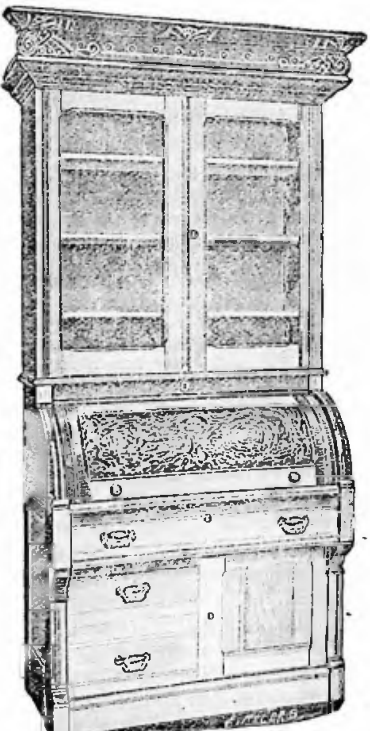
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We have others for \$27, \$28, \$30, \$32, \$35, \$40 and \$45. Antique Oak, Walnut, XVI Century Oak and Cherry.

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The Sunday School.

LESSON FOR SUNDAY, DECEMBER 23, 1890.

BY REV. W. C. HOLWAY, D. D. N.

[Adapted from Zion's Herald.]

The lessons of the past quarter have been taken from St. Luke's gospel, the last four chapters. They include the narrative from the instruction given in the Temple on the Tuesday before the Crucifixion, to the last day of our Lord's sojourn on earth after the Resurrection.

1. LESSON I. PARABLE OF THE VINEYARD. (Luke 20: 9-10.)

The lesson depicted a man planting a vineyard and equipping it for successful cultivation; and then, in view of his own absence, letting it out to husbandmen. At the proper season he sent a servant to receive the fruits, but the latter was beaten and sent away empty. Succeeding messengers fared the same, or even worse. Finally, the lord sent his son, expecting that he, being more than a messenger, would be treated with reverence. But though the husbandmen recognized him, they conspired to slay him and seize the inheritance—a plot which they carried out. "What will the lord of the vineyard do?" the speaker inquired; and the rulers, though clearly seeing the drift of the teaching, were compelled to admit that the lord could do nothing else than destroy the husbandmen, and commit the vineyard to others. As they retired, angry but impotent, He reminded them of the stone rejected by the builders which was finally made the head-stone of the corner.

2. LESSON II. THE LORD'S SUPPER. (Luke 22: 7-20.)

The principal points were: The sending of Peter and John from Bethany to Jerusalem on "the first day of unleavened bread," to find a man bearing a pitcher of water, whom they were to follow home, and then to ask "the goodman" for the use of the guest chamber for the Master and His disciples; their successful mission and preparations; the evening walk to Jerusalem; the expression of "desire" on the Master's part to partake of this last earthly meal; the distribution of the cup; the breaking and division of the bread; the simple ritual—"This is My body which is given for you; this do in remembrance of Me; this cup is the new testament in My blood, which is shed for you; and the solemn declaration that He would not drink henceforth of the fruit of the vine until He should drink it new with them in the heavenly kingdom.

3. LESSON III. THE SPIRIT OF TRUE SERVICE. (Luke 22: 24-37.)

The strife for priority, with its consequent lessons that the greatest should be the servant, even as He the Master was among them "as he that serveth;" the appointment to them of a kingdom and seats at His table and judicial enthronement—"judging the twelve tribes of Israel;" the warning to Peter of Satan's desire to "sift" him, and the assurance that He had prayed that his faith might not fail, with the significant hint, "When thou art converted, strengthen thy brethren;" Peter's protest, followed by the prediction of speedy and thrice denial; a warning of coming trouble, and the need of purse and scrip and sword—forms an outline of the lesson.

4. LESSON IV. JESUS IN GETHSEMANE. (Luke 22: 39-53.)

In this lesson we followed our Lord and His disciples to Gethsemane; heard His warning to them to pray lest they should enter into temptation; saw Him withdraw, kneel, and beseech the Father, yet submissively, that the "cup" might be removed; noticed the recoil of His whole being as evinced by the crimson sweat, and the angel sent to strengthen Him; watched His frequent return to the drowsy disciples; observed the approach of the armed multitude with Judas, the traitorous kiss, the smiting off the ear of Malchus by Peter, the rebuke of the act and the healing of the ear, and listened to our Lord's protest against being arrested like a thief, coupled with the declaration, "This is your hour, and the power of darkness."

5. LESSON V. JESUS ACCUSED. (Luke 22: 54-71.)

In this lesson we visited Caiaphas' judgment hall in the night, and saw Jesus arraigned and condemned; noticed Peter in the court; and heard him thrice deny his Lord; saw our Lord's glance at Peter, and the departure of the latter "weeping bitterly;" witnessed the mocking and cruelty to which our Lord as a condemned criminal was exposed; beheld Him at the bar of the Sanhedrin in the early morning; heard Him confess Himself the Son of God; and listened to the verdict of the council, that He was "worthy of death."

6. LESSON VI. JESUS BEFORE PILATE AND HEROD. (Luke 23: 1-12.)

The principal points were: The procession of the Sanhedrin conducting their Prisoner to Pilate's judgment seat; the charge that He professed to be the King of the Jews, and perverted the nation, and forbade the people to give tribute to Caesar; Pilate's examination and acquittal—"I find no fault in this man;" the turbulent reiteration of the charges, and Jesus' silence; the sending of the Prisoner to Herod Antipas, who had long desired to see Him, and "hoped to have seen some miracle done by Him;" the silence of Jesus before Herod; the mockery and indignities on the part of the latter; the return of the Prisoner to Pilate; and the friendship between Pilate and Herod renewed after a period of mutual enmity.

7. LESSON VII. JESUS CONDEMNED. (Luke 23: 13-25.)

Pilate's second declaration that he found no fault in Jesus—"no, nor yet Herod;" his offer to "chastise" Jesus, and release Him in accordance with the usual act of grace at this feast; the rage of the priests, and of the multitude; their demand that Barabbas should be the one to be released; Pilate's vain attempts to pacify them and to free Jesus; the cry, "Crucify him! Crucify him!" The third protest on Pilate's part, that he "found no cause of death in Him;" the final yielding of the procurator to the pressure, and the formal sentence that Jesus should be crucified—constitute an outline of the lesson.

8. LESSON VIII. JESUS CRUCIFIED. (Luke 23: 33-47.)

The principal points were: The method of this brutal punishment; the prayer "Father, forgive them," etc.; the insults of the priests, rulers, soldiers and populace; the inscription over the cross; the rebuke by the penitent thief of his companion in wickedness for persisting in the common blasphemy; the prayer to Jesus that he might be remembered when He came into His kingdom; the sublime assurance, in reply: "This day shalt thou be with Me in paradise;" the supernatural darkness; the com-

mending of His departing spirit into the Father's hands; the death of Jesus; and the effect produced upon the centurion who, "glorified God, saying, Certainly this was a righteous man."

9. LESSON IX. JESUS RISEN. (Luk 24: 1-12.)

The visit of the spice-laden women to the sepulchre early in the morning on the first day of the week; their discovery of the stone rolled away and of the empty tomb; the appearance of the two angels, who asked them why they sought the living among the dead, declared that He had risen, and reminded them of His words "when He was yet in Galilee—"The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again;" the return of the women from the sepulchre with their strange tidings; the unbelief of the disciples; and Peter's visit to the empty tomb and departure, "wondering at that which was come to pass—constitutes an epitome of the lesson.

10. LESSON X. THE WALK TO EMMAUS. (Luke 24: 13-27.)

The points to be recalled especially are: The journey of two of the disciples to Emmaus on the day of the Resurrection; the approach of Jesus in the guise of a traveler, who asked the cause of their evident distress; their surprise at the question, and recital of the story of their Lord—His death, the death of their own hope, and the vague rumors about His having risen; the remonstrance on the part of the Stranger at their foolish incredulity and His citation of Scripture to prove that the sufferings and death of Jesus were the predicted and necessary preparation for His Messiahship.

11. LESSON XI. JESUS MADE KNOWN. (Luke 24: 28-43.)

Jesus allowed Himself to be constrained by the two disciples at Emmaus to abide with them; at the evening meal, in blessing the bread and breaking it, "their eyes were opened, and at the very moment of recognition "He vanished out of their sight;" they hastened to Jerusalem and were greeted by the eleven with the tidings, "The Lord is risen indeed, and hath appeared unto Simon;" while telling their own story Jesus suddenly stood in their midst, saying, "Peace be unto you;" He dissipated their fear that it was His ghost and not Himself, by offering His hands and feet for their inspection and handling," and by eating before them.

12. LESSON XII. JESUS' PARTING WORDS. (Luke 24: 44-53.)

Jesus occupied his closing interviews with the disciples by opening their understandings, showing them that all written concerning Him in Moses, the prophets and the psalms had been fulfilled, explaining that it had been predicted that the Christ should suffer, and that remission of sins in His name might now be preached among all nations, beginning at Jerusalem. He bade them be witnesses but to tarry at Jerusalem till clothed with power from on high. Then at Bethany He was parted from them and visibly ascended to the Father. They returned to the Holy City and spent the days preceding Pentecost—a part of the time at least—in the temple praising God.

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Temperance.

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

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

License in Cecil County.

After an interval of nearly ten years a license law for the sale of intoxicating liquors went into effect in this county, on Monday Dec. 1st. Eight hotels and three saloons have thus far been licensed, five of which are located in Elkton. The others are divided as follows: Port Deposit, one hotel and one saloon; Conowingo, one hotel; Chesapeake City, two hotels.

The license fees paid into the county treasury amounts to \$1,333 34 for the five months ending on the first day of May, 1891. Owing to the ambiguity of the local law, it is uncertain whether a State license, which costs about \$100 for a first-class hotel, is also necessary; and that matter has been referred to Attorney General Whyte for an interpretation.—*Elkton Appeal.*

Insurance companies aim to conduct their business on a safe basis. Tables are prepared with care showing accurately the death-rate in various callings. The facts are indisputable. They leave the saloon-keepers among the unsafe risks. Rum blights all it touches. Railroad companies also find themselves compelled to distinguish against those who use liquor. Some of the leading companies have taken definite action excluding from their employ men who use strong drink, and other companies are acting on the same principle. Merchants, bankers, and manufacturers find it necessary to prohibit the use of liquor in their establishments, and to inquire into the habits of applicants who come to them for positions. Such facts are significant. They show the demoralizing and destructive tendency of the saloon. The progress of business, the security of life, require its suppression. If the State of the future is to be one in which commerce, manufacture, and agriculture shall reach their best condition, and human life be scrupulously protected, it will be a State without a saloon.—*New York Advocate.*

It is sometimes said that men in public positions, who must mingle more or less with all classes, cannot decline to drink; but Gov. McKinney, of Virginia, gives positive testimony to the contrary. In his political campaigns many a time has he met persons who wish to "treat," but on being told, courteously and firmly, that he never drinks, it is not an un- common reply for him to be told, "I thi all the better of you." It is non-

THE PENINSULA METHODIST.

sense for any full-grown man who is not a baby to say that in certain society he must drink.—*Congregationalist.*

The greatest objection to beer, if it be not the only one, as a popular drink, is that people keep at it all the time. The quantities that a real votary consumes in the day, and especially in a hot day, are enormous, and the reason is, perhaps, that it really does little or nothing toward quenching thirst. On the contrary, there is much reason for believing that it steadily excites thirst, or, in other words, provides for its own increased consumption. It bids fair, however, to conquer the world. The product in America is enormous, and it makes steady strides in supplanting light wine in France. But nearly all the arguments in its favor are based on the assumption that it is consumed in moderation; whereas, as a matter of fact, it is consumed immoderately, and when so consumed is an undoubted deadener of some of the faculties, although it may not produce what is called intoxication.—*N. Y. Post.*

The Devil's Kindling Wood.

This is what Rev. C. M. Southgate of Worcester, calls cigarettes. In one of his sermons, entitled "A Plain Talk with the Boys," he says:

Do you want to know where a boy usually begins to be fast? With a cigarette. It is the lad's first step in bravado, resistance of sober morality, and a bold step in disobedience. Just now take the matter on the scientific side. Tobacco blights a boy's finest powers; his wit, muscle, conscience, will. Nations are legislating against it. Germany, with all her smoke, says, "No tobacco in the schools." It spoils their brains and makes them too small for soldiers. Knock at the door of the great military institutions of France; "No tobacco" is the response. Try West point and Annapolis; "Drop that cigarette" is the word. Indeed, smoking boys are not likely to get so far as that. Major Houston of the Marine Corps, who is in charge of Washington Navy yard barracks, says that one fifth of all the boys examined are rejected, for of all the boys examined are rejected, for heart disease, of which ninety-nine cases in one hundred come from cigarettes. His first question is, "Do you smoke?" "No, sir," is the invariable reply. But the record is stamped on the very body of the lad, and out he goes. Apply for a position in a bank. If you use tobacco, beer, cards, the bank has no use for you.

Business life demands five brain, steady nerve, firm conscience. Watch the boys. See one sixteen years in age, twelve in size, twenty in sin; and he smokes; probably, chews and drinks. Babes of seven and eight are at it. The vice increases. I could pile up statistics

by the hour, testimony from the highest medical authority, of the misery preparing and already come. The use of cigarettes increases enormously, but only increases the use of stronger tobacco. In August, 1889, 16,000,000 more cigars were made in this country, than in the year before; and the firm that made this statement credits the increase to the cigarette, and the fault to careless parents.

Tobacco is murdering many a lad. Where they do not fairly kill, cigarettes are the devil's kindling wood. They start a craving for stimulants, that liquor is quickest to meet. And why is it that "fancy" pictures go with them as prizes, unless licentiousness comes next? But can't a man smoke and be good; be a Christian? I suppose so. But by the time tobacco has killed a few more generals like Grant, and a few more emperors like Frederick the Noble, and a few more business men and bright boys, a smart boy may get it through his head, that it doesn't pay. And not till the smart boys quit, will the poor and dull let it alone. The highest style of man does not smoke, will not submit to its slavery, nor be responsible for the example.

Preachers have their jokes as well as other people. The usual question in meeting at camp meeting in the summer, "how are you and how is your work," was varied the past summer with, "how are you, and are you publishing a paper?"—*Smyrna Times.*

The "Methodist Review."

During 1890 this periodical has given full attention to fundamental Old Testament questions, during 1891 it proposes the discussion of various New Testament problems that are of vital importance. The *Review* will also undertake the discussion of the moral and sociological questions which are now at the front. The opening article in the January-February number on "The Gospel of John," by Professor G. R. Crooks of Drew Theological Seminary, is an unanswerable argument for the early origin of the fourth gospel. G. M. Steele, D. D., writes ably on "Industrial Reconstruction." A symposium on "The Temperance Movement" is contributed by G. P. Mains, D. D., Henry Graham, D. D., and T. P. Marsh, D. D. "The Holy Spirit as a Factor in our Intellectual Life" is from the pen of J. A. Roche, D. D. Rev. J. S. Breckinridge writes of "Hospitals, Ancient and Modern," J. E. Price, Ph. D., of "The Modern Sunday-school," and Rev. Henry Mansell sends from the far missionary field an article on "The New Mohammedan School of Thought."

The editorial departments combine carefulness, vigor, and adaptation to the times. Much will be found in "Progress of Civilization," "The Arena," "The Itinerants' Club," "Foreign Resume," "Spirit of the Reviews and Magazines," and Critiques and Notices" to please the tastes of the many readers of the *Review*. The leading editorials are, "Is the New Testament Safe?" "The Demand of Socialism for the Reconstruction of Society," and "The Human Element in the Missionary movement. The *Review* is indispensable, we think, to all who wish to keep up with modern thought. The New Year number is issued Dec. 20.

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



"LITTLE BO PEEP"

had lost her sheep and couldn't tell where to find them." So the old nursery rhyme says, and it goes on to bid her "Leave them alone and they'll come home and bring their tails behind them." All this may be true of lost sheep, but if you have lost your health you cannot afford to leave that alone. It will not come back of its own accord. Some people brag that they never bother about colds. They "let them go the way they came." Alas! too often the victims go—to a consumptive's grave. Until very recently a cure for Consumption, which is universally acknowledged to be serious, affecting the lungs, would have been looked upon as miraculous, but now people are beginning to realize that the disease is not incurable. Dr. Pierce's Golden Medical Discovery will cure it if taken in time and given a fair trial. This world-renowned remedy will not make new lungs, but it will restore diseased ones to a healthy state when other means have failed. It is the most potent tonic, or strength restorer, alterative, or blood-cleanser, and nutritive, or flesh builder known to medical science. For lingering Coughs, Weak Lungs, Spitting of Blood, "Liver Complaint" and Dyspepsia or Indigestion, it is an unequalled remedy.

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Peninsula Methodist,

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PUBLISHER AND PROPRIETOR
WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

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Three Months, in Advance, - - - 35 Cents
Six Months, " " " " " 60 "
One Year, " " " " " \$1.00
If not paid in Advance, \$1.50 per Year.

WILMINGTON, DECEMBER 27, 1890.

Appreciative Resolutions.

(Our friends will please bear in mind we have not space for complimentary resolutions, except as they are sent us at advertising rates. The only exceptions, are in cases, where our PREACHERS' MEETING, or the CONFERENCE makes a special request. ED.)

I. We are glad to learn, that the quarterly conference of Smyrna circuit R. K. Stephenson pastor, at its last session, adopted a minute expressing their high esteem and warm affection for their presiding elder, Rev. John France, and their regret, that the disciplinary limit of six years will make necessary the severance of relations with him, which have been so pleasant and in which he has so uniformly shown himself to be an impartial and efficient officer of the Church, and a kind and wise counsellor. The resolutions are signed by R. M. Cooper, secretary.

II. Similarly complimentary resolutions are sent us from Hockessin, in relation to our estimable brother, Rev. Julius Dodd, who has just been transferred to the New York Conference, and who leaves this week, to be present at the re-opening services of his church to-morrow, the 21st inst.

This testimonial expresses the high esteem and love his people feel for him as their pastor, as a man of pure life, and an able minister, with sincere regret at his removal from them. The minute is signed by Edwin Golding, Jos. H. Polk, and A. J. Whiteman, as the Committee.

A High Day in Newport

As announced in last week's PENINSULA METHODIST, our church in Newport, Del. was re-opened for divine worship, with appropriate religious services, last Sunday.

A deeply interesting love-feast, was held in the morning, before public services.

Rev. T. A. Fernley, D. D., of the Philadelphia Conference, secretary of the Philadelphia Sabbath Association, preached at 10:30 from the words, "Come now, therefore, and I will send thee," Ex. 3-10; using the text as a suggestive of Church work, including a voluntary personal response to the call

and a divine commission.

At 3 p. m., Rev. E. L. Hubbard, Ph. D., of New Castle, discoursed on the words "With the same measure that ye mete withal, it shall be measured to you again," Luke 6-38; maintaining that it was the believer's privilege to secure large returns, by large devotion, zeal, and liberality, in honest service for Christ.

A lively meeting was held by the young people, at 6 p. m., under the lead of brother Quigley, of Wilmington; after which Rev. L. E. Barrett, preached from the text, "Be thou faithful unto death, and I will give unto thee a crown of life," Rev 2-10.

Each of these services were attended by large congregations, who listened with deep interest, and high appreciation to the brethren, who preached both ably and appropriately.

The total cost of the extensive improvements was \$2,030; of which over \$300 had been previously arranged for; leaving \$1,700 yet to be provided, to meet all claims. Dr. Fernley showed himself to be a most efficient minister of finance, and in about an hour, after the sermon, under his management, the secretaries were able to report the sum of \$900 in cash and subscriptions; \$100 were added in the afternoon, and over \$200 at night; making a total of \$1,217.72 for the day.

When it is considered, that it is not long, since this society raised a large amount on parsonage account, and that in view of the money stringency of the times, the pastor and his officials scarcely dared to hope the effort would result in more than \$500, the success of the day, and the joy of the people over it, may be in some measure appreciated.

There was generous giving, and giving by about every body.

Mr. Watson, president of the Newport Bank, who was present at the morning service, though of Quaker stock, showed his appreciation of the enterprise, and his practical sympathy with the church, by a liberal contribution, as did also another gentleman, connected with the Protestant Episcopal Church. These friendly gifts greatly encouraged our people, and stimulated others. An aged widow, Mother Bryan, from Asbury, Wilmington, who depends for her living upon a pension, granted her for the loss of her son in the service of his country, showed her love for the cause and for this church, by a contribution of silver dollars. Mr. Solomon Hensley of this city, whose grandfather was one of the original trustees of Newport church, and who represents the Hensley family who received Fenwick Asbury on his first visit to Bohemia Manor in 1772, was among the cheerful givers, taking part also in the spiritual exercises.

H. C. Conrad, Esq., of this city was also among the visitors, who gave generously, to aid these Newport friends.

Another lift was given when Dr. Fernley read a letter from Rev. John D. Rigg, pastor of this church, two terms, now of Still Pond, Md., tendering the congratulations of himself and wife, and enclosing a check as their contribution toward the improvements.

Other gifts were reported from absent members, and friends; all participants seeming to esteem it a privilege, to do what they could.

Great credit is due pastor Bryan and his people for the grand achievement, which secures for this community one of the neatest and most attractive audience rooms to be found in the Conference. We cordially join Bro. Bryan and his people in the prayer, that their material success may be crowned with a gracious revival of religion.

The editor enjoyed the hospitality of Rev. Daniel Green and family and found it very pleasant, to greet a few of those to whom, as junior preacher, on old Cecil Circuit, he ministered in holy things, forty years ago. Mother Killgore, an aged widow of over four score years, he was glad to find with a sunny spirit, in comfortable health, lingering on the shores of time, in blessed hope of an abundant entrance into the heavenly kingdom.

It was a real pleasure, to meet the children and grand children of those who were active and faithful in church work, in 1850-51, and 1852-53; and to find them walking in the way of their fathers. Among them were some who dated their conversion, from the revivals that occurred in those years.

"Manning the Districts" Once More.

The friends of Rev. W. J. DuHadway, pastor of our Church in Seaford, Del., who read the PENINSULA METHODIST, will be glad to know that he still survives, and still finds something of interest in the editor of this journal about which to expatiate.

In writing up a five-district arrangement of our Conference territory, the following reference is made to us: "Should the presiding elders be unwilling to serve the Church at the reduced salaries, we have no doubt but what our next bishop can secure five men, who will effectively 'man the districts,' especially with Bro. Thomas of the PENINSULA METHODIST, to help him select them." This time he hits the nail squarely on the head; the arrow pierces the bull's eye.

It is a genuine pleasure with us, to "help" the brethren, including the bishops, in any way and to any extent in our power; and though, as Dr. Buckley might say, by reason, of our native modesty, we would feel some re-

luctance to hand in our list of names, until the bishop presiding calls for help; yet we shall certainly do our best to be in readiness to give him all possible information, to prevent any failure in properly 'manning the districts,' whether there be five, or less.

It is true, there might be some delicacy of feeling, making us hesitate to interfere in any way; in as much as, since the Peninsula has been separated from the territory of the old Philadelphia Conference, we have not had the honor of being included within the lines of the new Conference; and though we have spent nearly seven years of hard work in the Wilmington Conference, as editor of a paper, which, the last Electoral Conference declared, "receives our hearty commendation for the valuable service it is rendering in our local church work, proving itself an aid to our pastors, and a source of healthful religious information and influence to our people, and as a church paper, admirably adapted to our local needs," yet some good people, may possibly think of us as an outsider, because our name does not appear on the roll of this Conference. Still we must confess to the force of example, especially in high places; and when we understand, that among our honored dignitaries of the official order, are to be found those, who having neither drawn their natal breath on this Peninsula, nor done much work on the same historic territory, unless it be in the line of tax-collecting, are entirely willing, not only to help the bishop in "manning the districts," but have shown not a little anxiety to effect changes in the existing personnel, it will not be wondered at, if our hesitation should give way, "for the good of the cause."

Yes, my good brother, you may count on the PENINSULA METHODIST and its editor every time, "to help" in every good work, to the extent of ability and opportunity.

It may be, we shall hereafter outline the kind of men we would recommend, and do so, after the style in which the old-fashioned preachers used to treat their subjects; to wit, "first, we shall tell you what our text does not mean and secondly, what it does mean."

HIGH ENDORSEMENT.—Dr. Heber Newton of New York, was very prominent in the recent attempt at political reform in that city. Rt. Rev. Bishop Potter of the Protestant Episcopal Diocese of New York, preaching in his church Sunday, December 6th, publicly commended Dr. Newton's action in the recent municipal campaign. "The hands of the church should never be too fine, for any kind of reform. This pulpit has been eminent among New York pulpits in many good causes; and I trust it will maintain that eminence."

Conference News.

There were 73 conversions at Wye M. E. Church during the last protracted meeting, and 22 at Hall's.

The revival on Kent Island, W. W. Sharp, resulted in 164 conversions.

Rev. W. M. Green, of Williston, Md., has had revivals at two of his churches, and added 51 members.

At the last quarterly conference, the return of Bro. Fosnocht, as pastor to our church in Chesapeake City, Md., was unanimously requested.

On the occasion of Dr. Leonard's recent visit to our Peninsula, he made an address in Milton M. E. Church, T. R. Creamer, pastor, when \$10 were contributed for mission work among the Narvajo Indians. This will be credited on the apportionment for that charge.

There will be a missionary anniversary at Zion M. E. Church, Cambridge, Md., Sunday, Jan. 11th. Rev. Dr. Rudisill, formerly a missionary to India, will be present and deliver an address.

The new M. E. Church, South, at Madison, Md., O. P. Moorham, pastor, will be (D. V.) dedicated to the worship of Almighty God, Dec. 28th. Bishop Granberry has been engaged to conduct the services. Rev. J. D. Hank, P. E., and other ministers, will be present.

The congregation of the M. E. Church responded liberally, Sunday morning, the 14th inst., in helping the Sunday-school meet its liabilities; \$115 was asked to put the school square with the world, and the money was forthwith subscribed, and the officers of the school made happy. This is the right kind of co-operation.—*Smyrna Times*.

The revival at Zion M. E. Church still continues with unabating interest. There have been 108 conversions, and others are inquiring the way of salvation. It is probable that Cambridge has not experienced such an awakening for years, if ever. There have been 75 received on probation, and others are yet to be received. The church, though the largest in Cambridge, is not large enough to accommodate the crowds who come; many leaving every Sunday for want of accommodation. The church should be enlarged by at least 300 sittings. This will have to be done in the near future, if Zion expects to extend its work.—*Religious Herald*.

CHRISTMAS REMEMBRANCE.—The zealous and efficient pastor of Scott M. E. Church, this city, Rev. Vaughan S. Collins, is the happy recipient of an elegant copy of the Holy Scriptures, in circuit binding, with the St. James and the Revised Versions in parallel columns, presented by members of his church and other friends, in testimony of their respect and affection.

The leader of Scott choir, Mr. Joseph B. Aldred, has also been remembered appreciatively, by his friends in the church and congregation. A beautiful Hymnal, with tunes, in circuit binding, is the testimonial presented.

THE PENINSULA METHODIST.

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Wilmington District.

The quarterly conferences of CLAYMONT, MADELEY, EPWORTH, AND SCOTT, have been postponed until after the holidays, when a larger attendance may be expected, and fuller reports made.

The growth of Epworth, Madeley, and Silverbrook, astonishes me. The revival spirit and Sunday-school work have been the main factors in their development.

I visited Madeley, Sunday afternoon, and found John S. Mullin, of J. T. Mullin & Son, superintending the main school, in which about two hundred were present; his wife effectively aiding him in the infant department, where there were ninety-seven present. Sister Atkins, the pastor's wife, has built up a class from four to twenty-four. This school has a good choir, led by Bro. John Magee. I have not heard more hearty, or better singing, for a long time, than I heard last Sunday afternoon.

All our churches are preparing to make the children happy during the Christmas season; and it is surprising how little will accomplish the purpose. If all could become as little children, what a merry Xmas and happy New Year, we would all have!

I earnestly disapprove of the practices described by "Alpha," in his article on "Modern Jesuitism," in THE PENINSULA METHODIST of Nov. 22nd, and declare that such things have not occurred in the present administration of Wilmington District.
W. L. S. MURRAY.

From Delmar, Del.

DEAR BRO. THOMAS:—It is just wonderful what the Lord is doing for us here at this place. Nearly 200 souls have been converted since the last Sunday in August, and the spiritual interest is kept up at fever heat all the time. Our prayer and class-meetings are largely attended, and prove to be seasons of great interest and amazing power. The converts are faithful; many of them already zealous and successful workers in the church.

Our church accommodations becoming too limited for our increasing congregations, I announced for a meeting of the congregation, which convened five weeks ago last Saturday evening; and the unanimous decision was, "let us rise up and build." Yesterday we re-opened our enlarged, remodeled, and greatly improved edifice. The day was pleasant, congregations large, services intensely spiritual, and all the money, needed to pay expenses to date, \$732 was raised. It was the most religious money raising occasion I ever witnessed. Bro. W. K. Galloway was with us, and rendered valuable help. The brethren showed their appreciation of his services by giving him the basket collection, amounting to nearly \$12, after all the money to pay expenses of rebuilding had been raised.

The music, led by the choir supported by the organ and two cornets, was an inspiration. All the members of the choir, and but one, are members of our church, and the leader, Frazier G. Elliott, is one of our class leaders. They sing with the spirit, and with the understanding also. The choir only leads the people, so we have congregational singing.

We have contracted with the Globe Furniture Co. of Northville, Michigan, for elegant pews to be put in about the first of February; and the ladies of our congregation are to give a supper the last three evenings of this week to raise money to carpet the church. When everything is

completed, we will have a church that will be a credit to the town and the congregation.

A. D. DAVIS.

QUARTERLY MEETINGS.—For the information of our readers on Dover District, we make out a schedule from the *Every Evening* of this city. Quarterly conferences, will be held, at the following places on the dates specified:

December 27th, at Willow Grove and Little Creek; December 29th, Leipsic; January 2d, Frederica; January 3d, Felton; January 5th, Magnolia, Camden and Woodside; January 17th, Farmington; January 19th, Houston and Harrington; March 2d, Camden and Woodside; March 7th, Little Creek; March 12th, Dover. The presiding elder will preach as follows: December 28th, at Willow Grove, Little Creek, and Leipsic; January 4th, (himself and substitute,) Felton, Magnolia, Frederica, Camden and Woodside; January 18th, Farmington and Harrington; March 1st, Camden and Woodside; March 8th, Dover and Little Creek.

The young people of the M. E. Church of Seaford, W. J. DuHadway, pastor, have formed a "Young People's Aid Society," and at their first entertainment, their receipts amounted to \$100.

ZION, Rev. I. L. Wood, pastor. We are glad to hear of great revival interest in this charge. A brother reports 119 converts at St. John's, and a growing religious concern manifesting itself at Zion. Brother Wood is highly appreciated, and his labors greatly blessed to the people.

RISING SUN, MD. Rev. T. Snowden Thomas, editor of PENINSULA METHODIST, will preach (D. V.) morning and evening, in the M. E. Church of this place, in the absence of Rev. Isaac Jewell, the pastor.

GIRDLEBREE, MD. "Our extra meetings continue to be successful.

Our Ladies' Aid will give an oyster supper, with ice cream and other refreshments, the 26th and 27th inst., to raise money for the benefit of the church.

We are urging Christians to discontinue taking any newspaper, in whose columns appear liquor advertisements. Who will help us?
E. H. D.

[About the best way to accomplish our brother's object, we think, is to circulate such papers, as are true to "God and Home and native land," and firm in opposing the saloon. THE PENINSULA METHODIST will be found to stand this test, and will prove a blessing in every home it enters. No time better, to do effectively this kind of pastoral work, than in these "seasons of refreshing from the presence of the Lord."

If our new converts become regular readers of our church papers, very few of them, if any, will fail to make good and useful members in the church. Put THE PENINSULA METHODIST, or some similarly good religious weekly in every family. Ed.]

Horsford's Acid Phosphate
FOR ABUSE OF ALCOHOL.

It relieves the depression therefrom.

The right way to cure catarrh is to eradicate the poisonous taint which causes the disease, by taking Hood's Sarsaparilla.

Sunday morning, the 14th inst., Rev. Dr. Riddick, pastor of Zion M. E. Church, this city, preached for Rev. J. D. C. Hanna, who was unable to preach, owing to a slight illness. Dr. Riddick did good and acceptable service.

A Series of Winter Tours to Florida via Pennsylvania Railroad.

Last year many people fled from the intolerable humidity of the Northern climate to that of the South, where uniformity of temperature and bright sunlight together put a new phase on life. This winter the Pennsylvania Railroad Company, in pursuance of a policy inaugurated several years ago, and with many additional incidental improvements, has arranged a series of five tours, to be run from New York to Jacksonville, as follows: January 20th, February 3rd and 17th, March 3rd and 17th. Tourists will travel in Pullman Palace Cars in charge of a Tourist Agent and Chaperon. A limit must necessarily be made in order to allow each passenger a double berth, and this limit has been made one hundred and fifty.

The round-trip rate, including Pullman accommodations and meals en route in dining car attached to the train, is \$50.00 from New York, \$48.00 from Philadelphia, Baltimore, and Washington. Tickets will be sold from all principal stations on the Pennsylvania Railroad system to a connecting point with the special. For detailed information application should be made to ticket offices.

ANOTHER Sixth RUN.

is having a great run on Christmas Goods, but the surplus is great enough to stand it. It is surprising the amount of sales we have made even in our first season, and the goods and prices appear to be just what the buyers want. The weather is coming for Storm Coats and Ulsters, and we have a splendid assortment, as we have just made up several lots of the kind which is very hard to find ready made, and which we recommend as being first class in every way, and just as Low in Price as you will be asked for ordinary made garments. We have drawn on our entire establishment for salesmen and will try and wait on you cheerfully, politely and quickly, even if you do not wish to buy and are only looking.

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1874

As published by J. Miller Thomas.

OUR NEW SERIAL.

Fetters Broken;

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE

CHAPTER XXVIII.—DAY BREAK.

This was a new experience for Lillian Arnold, who from the time she could think at all upon these things, until this day, the first in all her life she had spent in listening to the truths of the gospel, had been an Atheist; but now a new light had crossed her path, and new truths had found a place in her thoughts.

She was, however, by no means ready to accept as truth, all she had heard; but while still unwilling to believe, she found herself unable to shake off the deep impressions that had been made upon her mind. "I should like to know more of these strange things," she said to herself, as she mused upon what she had listened to, the day before.

"Let me see; it was a Bible from which Mr. Goodman read; and in it he seems to have found his subject of discourse. I will get a copy of that tomorrow, and see for myself what there is in it."

This resolution she carried out the next day; though it was a feeling of curiosity, rather than any real interest in its contents, that led her to buy and read a Bible.

With praiseworthy honesty, she determined to read it through, and began with the first chapter of Genesis.

After perusing three chapters, she paused, and at last laying the book aside, leaned back in her chair, and sat for some time in deep thought; then, as if speaking to some one present, she said, "Well, this is the most peculiar book I ever saw; it assumes, that there is a God, that he created the heavens and the earth, man, and every living thing; but I see no attempt to prove these assumptions. Did it tell, who made this wonderful God, I might more easily believe he made what I behold; but since he is set forth as existing without any first cause, I see no reason why all things else may not exist without a first cause. It may be, however, that further on I may find this matter explained; at any rate, I am determined to see what this strange book has to say; and as I have little else to do, I will amuse myself with it."

Taking it up again, and beginning where she had left off, she read for an hour, continuously; and when she again laid it aside, she said:

"If there be a God, and if his hatred of sin caused the destruction of the

world by the Flood, and the overthrow of Sodom and Gomorrah, he must indeed be a being to be dreaded. But does he not love those who are good? Did he not save Noah and his family, and rescue righteous Lot?

She thought a long time over these things, and finally said: "It seems to me that a God, who intends to reward the righteous and punish the wicked, ought to have given man some laws by which he may govern his actions."

Late in the afternoon of the next day, she reached the twentieth chapter of Exodus, and read it over several times, weighting every word, and trying to comprehend its full import.

She was now intensely interested. Here was something so positive, so practical, so far-reaching, so decisive, that it could not fail to impress her profoundly. She read the first verse over, and over again, "And God spake all these words." "Can it be possible, after all, that there is a God, that this book contains a revelation of himself, to man; and that these are indeed divine precepts?"

"It must be true; for here is a code of laws, a list of commandments, uttered in a tone of authority, 'thou shalt' and 'thou shalt not,' by an unseen being, in the midst of most awful manifestations of power.

"How terrible it must have been, to those who witnessed the awful scene and listened to the words. Were they not expecting this revelation, and had they not prepared themselves for it, and was it not to them a blessing? For these people it could not have been so terrible after all, for had they not obeyed God; and are not those safe, who obey him?"

Again she read the sixth verse, "showing mercy unto thousands of them that love me, and keep my commandments."

"It is plain," she said, "that only those who disobey God, have reason to fear him; if indeed all this be true."

Thus day after day, did Lillian Arnold read the wonderful book, and meditate upon its teaching; wondering at the strange religious rites enjoined; sympathizing with the sufferings of Job; amazed at the deliverance of Israel, at the escape of Daniel, and the three Hebrew captives who refused to bow before the golden image; fascinated with the beautiful stories of Ruth and Esther; charmed with the poetry of the Psalms, awed by the wisdom of Proverbs, and confounded with the mysterious utterances of the Prophets.

As she came near the end of Malachi, she read, "For behold the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, at his the Lord of Hosts; it shall leave them

neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings."

"Yes," she said, "it ends as it began, with threatened destruction to the wicked, and promises of salvation to those who obey the commandments. It does seem to be a very consistent book; and, if I could believe there really is a God, and this is indeed his word, I would prize it above all other books; I find myself half inclined to believe it is true; but it all seems so strange; the God it speaks of seems to be a being who hides himself; I can only think of him as afar off, clothed with darkness and mystery. He seems to have only partly revealed himself; stepping out a moment from behind the veil, to speak to some pilgrim on his way, or to some solitary servant on a hillside, or in the sanctuary; and then going back again to his unrevealed habitation. I know not where to find him; I know not how to approach him. I have no sacrifice to offer; I have no incense to burn; I have no High-priest to intercede.

"What was it Earnest Goodman said about, 'God being manifested in the flesh,' and about one Jesus Christ, who, he said, was the Son of God?"

"I see! here is another book, or rather another part of the same work, called the *New Testament*. It may be, this will enable me to better understand these things." With these thoughts, Lillian Arnold began to read the first chapter of Matthew's Gospel.

"The book of the generation of Jesus Christ." "Ah, here it is," she said; "this will tell me about that wonderful being, of whom I have heard so much in the church meetings."

She read of the birth of Mary's Son; of that strange prophecy in Isaiah: "Behold a virgin shall conceive, and bear a child;" of the burning words of the bold preacher who called the people to repentance, and became the herald of Messiah's advent; and as she read, she deeply pondered.

"How wonderful all this seems," she said; "what I read in the Old Testament must have been prophecies, for here is a record of their fulfillment. But how could Isaiah have known this? Can it be, that this God of the Jews revealed it to him?"

As she resumed, she soon came to the Beatitudes.

"How beautiful!" she said, "blessing upon blessing! Surely this teacher in Israel must have found out much about the God of his people, the Jehovah of his fathers, to be able to utter such declarations."

She read on, with increasing wonder and admiration, until she reached the end of the seventh chapter, when she was ready to exclaim, with the soldiers

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who were sent to arrest Jesus, "surely never man spake like this man."

She wondered, who this strange prophet of Galilee could be; for although she knew him only as Joseph's son, there was a wisdom in his words, a beauty in his life, and a grandeur in his character, that won her highest respect and admiration.

Thus day by day Lillian Arnold followed the Nazarean in his journeys, as he went about doing good through the towns and villages and desert places of Judea, Samaria, Galilee, and Idumea.

By river and lake, on highways and in the fields, on mountains and by the sea; at the marriage festival and the friendly banquet, beside the sepulchre and the bier; in the mansion of the ruler, and in the humble home of the peasant, before the Sanhedrin and in the market place; in midnight converse with Nicodemus, the proud ruler of the Jews, and in noonday counsel with the sinning woman of Samaria; through all the scenes of this wonderful life, the reader walked, in thought, by his side; and when she came to the final hour, and stood with the weeping women looking upon the tragedy from afar, while Judea was shaken to its centre, and the sun veiled his face, and all nature was convulsed, as the crucified Christ endured his death agony, she felt constrained to say with the centurion, "truly this was the Son of God."

To be continued.

The Message of the Bells.

Notwithstanding the world's restlessness and the dark record of its daily sin, never before did earth hear with such responsive heart as now, the Christmas chimes of "peace, good will." Eighteen hundred years ago, the angels sang to a little company of shepherds. The stars upon this Christmas night look down upon millions, who send back to heaven the glad refrain. Everybody catches the spirit of the hour—the Christ-spirit more than all—pervading every year; the spirit, "not to be ministered unto, but to minister." We may say there is much selfishness in the lavish giving of the season; much "hoping to receive something again;" but we believe the impulse, which sets us thinking how to remember everybody with a gift, however small, has in it far more of the heavenly than the earthly.

See the brilliant streets and shops on Christmas Eve. Lights ablaze; enticing windows, displaying the products of months of thought and skill; men, women, and children tramping by with arms piled up with bundles; hear the merry voices, the laughter, and the conversation full of Christmas plans and presents. One can but feel good-natured, in such a throng. Here is a woman clad in soft furs, with a full purse, able to buy what she will, to please or

flatter her friends. Close by is one who has only a dollar to spare from the necessities of life, but how sweet the secret of happy surprise that dollar holds for some one she loves. Here is a man who all the year has been bent upon selfish getting; to-night he catches the contagion in the air, and spends a pocket full of money to make a houseful of little ones happy. And, lo, the crust of selfishness, frosted over his heart, yields to the kindly warmth; and memory sings the old refrain of "peace, good-will," as he used to hear it when he was a boy. Here is a mother, whose faded face and garments tell of work and wear and want; but for once her face lights up with a suggestion of the brightness it might have worn years ago, as she enters into the pleasures of the boy and girl by her side, so happy in the disposal of their few prized pennies. Every heart will be better and broader and more open heavenward, because of the touch of the Christmas angel.

Never before were there so many sweet charities, like the Master, going about doing good, as at this Christmas time. Little stockings will be filled, that would have hung limp and empty but for the Christ-love; hungry mouths will be "satisfied with good things;" empty hearts will be filled with comfort, and hungry souls will be fed with good cheer; giver and receiver will share a mutual joy.

Blessed chimes of Peace! Blessed chimes of Joy! Hear them, as they ring over Western plains and echo from Eastern hill-tops their song of hope for all the race:

"Out of the night,
Into the light,
Babe of Bethlehem, lead!"

Into the soul of the weary worker they sing, as to one whom his mother comforteth:

"Out of the soil,
Out of the toil,
Babe of Bethlehem, lead."

Into the homes where luxury and selfishness enchain the soul, their sweet call floats:

"Out of the sin,
Out of the din,
Babe of Bethlehem, lead."

Down the streets where human garments are trailed in dishonor, comes their heavenly appeal:

"Out of the dust,
Out of the lust,
Babe of Bethlehem, lead."

For the throng, wildly rushing after gold or success they plead:

"Out of the chase,
Out of the race,
Babe of Bethlehem, lead."

To the hopeless heart, they murmur softly:

"Out of the fears,
Out of the tears,
Out of the gloom,
Out of the tomb,
Babe of Bethlehem, lead."

For all the wistful, weary, waiting world, they ring in tones of certainty and hope:

"Up, up above,
To heaven and love,
Christ of Bethlehem, lead."
The Christian Advocate, N.Y.

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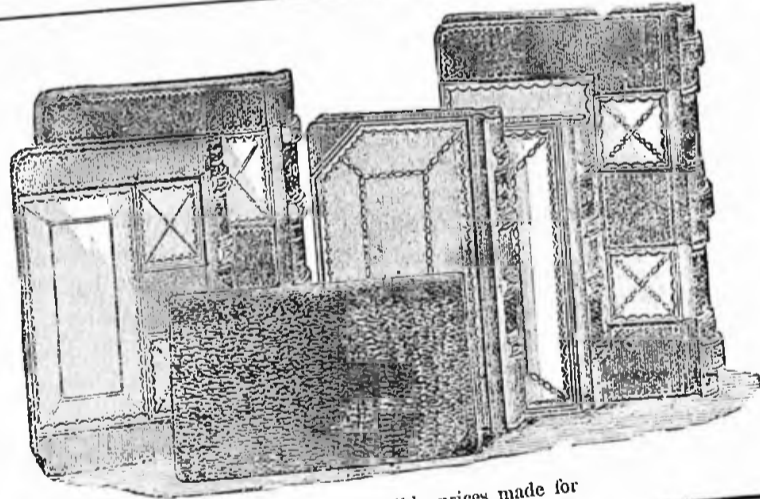
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Death's Department.

"Born to Vex us"

It is supposed today that Born-to-vex-us is not her name. Her father doubted her that once in a fit of exasperation, after a young lady whom he thought a good deal of trouble to her father also. Her real name was Alice Thorne, Ellsworth, and when her Aunt Alice Thorne came to visit them, her niece and namesake was glad; for though she had not seen her Aunt Alice since she was a baby, she was sure she would like her as soon as she looked at her; for Aunt Alice was an ideal aunt, young and pretty and gentle and bright, and with hands full of things, which she brought home from Europe on purpose for her niece and her nephew.

"Now," said Ally to herself, "Aunt Alice will appreciate me; she will see how papa laughs at me, and Tom teases me, and mamma misunderstands me. I am sure she will see how it is, and I shall have a friend at last."

The first morning after Aunt Alice's arrival, she came down to breakfast, looking cheerful and bright. She gave Ally a kiss and Tom a small pinch in the ear, and she began to make them guess what she had brought them from Europe, and they were presently wrought up to such a height of expectation that Ally forgot to put on her usual expression; and for several days Aunt Alice's own cheerful ways were so infectious; and every one was full of such delightful talk and so many beautiful plans were proposed, that Ally forgot her usual woes, and acted, as Tom said, "quite like other girls." And papa privately inquired of mamma where Born-to-vex-us had gone to.

But one rainy morning she appeared. The minute Ally came into the room Tom saw that she wore what he called her "Early Christian Martyr" expression.

"What's the matter, Ladybird?" asked Aunt Alice.

"Isn't it mean that it rains so?" said the Ladybird in an injured manner.

"Why, no," responded Aunt Alice. "This rain is greatly needed, I am sure."

"I don't care," went on Ally. "I didn't want it to rain to-day, a bit."

Aunt Alice eyed her niece observantly.

"Have some oatmeal," she said, in a cheerful tone.

"No, thank you," responded Ally, discontentedly. "Mamma," she went on, "I think this is a horrid breakfast. I am so tired of chops that I don't know what to do."

"Ally," said her father, "stop fretting, and eat your breakfast quietly, if you have nothing pleasant to say."

After this, Ally maintained an injured silence. Her mother looked pained, her father annoyed, and Tom anxiously inquired at what hour she expected to be thrown to the lions.

After breakfast Ally had the parlors to dust and her own room to put in order, and then, after an hour or so, her Aunt Alice found her.

"What is the matter, little girl?" said she, peering in the doorway. "Have you a headache?"

"Not exactly," answered Ally, sighing.

"Pain anywhere?" continued Aunt Alice.

"No, but I feel so miserable."

"You look as though you did," admitted Aunt Alice, as she vanished.

Later, mamma came hastily into the sitting-room with a handful of white linen in her hand.

"Here are these four napkins," said she, looking at Ally doubtfully. "They ought to be hemmed so as to go into the wash on Monday."

"I was just going to practice," said Ally, gloomily, "but I'll hem them for you, mamma."

"I wish you would," answered mamma, "for really I haven't the time. Cut them by a thread and hem them neatly, for they are handsome material," and she went away again.

"It is always the way," said Ally. "If I want to do anything, mamma is sure to want me to do something else." She settled herself in a low rocker and began her work.

"I would rather do anything than hem napkins," she presently complained. "They are so stiff."

At last they were done, and she took them to her mother. "There," said she, "they are finished at last, and I have just about broken my back over them, and pricked my finger until it bleeds, besides."

"Mamma never noticed whether the napkins were nicely done or not," she complained as she went back to her Aunt Alice. She just said: "Very well, dear, put them in the hamper," and went right on with what she was doing."

"What was she doing?" inquired Aunt Alice.

"Well," hesitated Ally, "she is trying to get my new dress done so I can wear it to church to-morrow."

"And did you thank her for all the dainty stitches that she is taking for you?" asked Aunt Alice, "and for all the thought and care which she is putting upon that dress that it may please and become you?"

Ally did not answer; but I am sorry to say that she flung herself out of the doorway in a fret, and ran up to her own room and had what she called a "good cry," and by and by she came down-stairs, acting more injured and

distressed than ever.

That night, after Ally had gone to bed, her father said, with a smile and a sigh:

"Well, mamma, Born-to-vex-us has come back again, hasn't she? I was really in hopes Alice had exorcised her, but it seems not."

"Poor child!" sighed mamma; "she has a very unhappy disposition."

"Is she often this way?" asked Aunt Alice.

"Yes," answered her mother, "I am sorry to say that she is, and the whole family dreads the mood so much that we will do anything rather than bring it on; but it grows more frequent every year."

"Have you tried giving her a plain talk on the subject?" said Aunt Alice.

"O yes," answered papa, "I have given her more than one."

"How does she take them?"

"Weeps," answered papa, laconically.

"Well," said Aunt Alice, "you can not let her grow up like that. May I try my influence with her?"

"I shall only be too glad to have you," replied mamma, and there the subject was dropped.

A few days after, Alice noticed that her aunt made an entry every now and then in a little note book; but knowing that she was preparing for a shopping expedition, she did not think it strange. But when evening came Aunt Alice took Ally up into her own room, and then showed her what she had written. It was the list of every complaining and fretful word which Ally had spoken during the day. She had said "O dear!" fifteen times. Eleven times things had been "horrid;" seven times they were "mean;" and Tom had been "hateful" every time he came into the house that day. Mamma had been very "unkind" three times, and papa had "scolded" twice, while Bridget had been "impertinent" once. Ally had done seven things that she "couldn't bear" to do. She had one "frightful" pain and one "dreadful" one. She had "despised" her music-teacher. She had cried "because her new dress was not as pretty as Alice Cary's," and she had wished for five things which she did not possess, and had fretted because she could not have them.

"Now, Ally," said Aunt Alice, "this is an accurate account of your behavior for one day, and it is just an average day—no worse than many others, and better than some. Take it and look at it, and think it over." And, without one more word, Aunt Alice left the room.

This list was a very hard blow to Ally. There were all her faults spread out in black and white and, she could neither deny them nor excuse them. She cried, of course, but no tears could

wash away that awful list.

The family said nothing, but they watched Ally very closely during the following week, and they saw that she was really trying to be pleasant and unselfish; but it was a great task, and it will take many a hard struggle before Ally can conquer this evil habit. But all her friends are trying to help her, and, best of all, she has learned to call upon a Heavenly Friend for aid, and since she has turned to Him, I am sure she will win the victory over self at last.

Christmas Kindness.

Is it any different from any other sort of kindness? Well, yes; I think as Christmas draws near people who are too busy to be kind at other times find their hearts warming in the genial air of general happiness and good will, and become more Christ-like.

Not long ago the New York papers told of a little circumstance that happened in one of the elevated trains, which shows how "catching" an act of kindness is, especially at this time of year.

A little newsboy got on the train at Park Place, and slipping into one of the cross-seats, was soon asleep. Presently two young ladies came in and took the seat opposite. The child's feet were bare, his clothes ragged, and his face looked pinched and drawn, as if he were hungry. His face was dirty, but seeing that his cheek rested against the hard window sill, one of the young ladies slipped her muff under his head. An old gentleman in the next seat smiled at the act, and without saying anything held out a quarter to her with a nod toward the boy. She hesitated a moment and then took it; as she did so, the next man as silently offered a dime, a woman across the car held out some pennies, and almost before the young lady realized that she was taking a collection, every one in that end of the car had given her something for the poor boy. She added something herself, and quietly sliding the money into the pocket of his ragged coat, took her muff gently from under his head without waking him, and giving to the passengers who were in the secret, a nod of thanks, left the car at Twenty-third Street.

If the little newsboy had ever read fairy stories, he doubtless thought some good fairy had visited him in his sleep when he found the money in his pocket. Well, the young lady was a good fairy, and the best of it is, there are many such flitting about in all our great cities, bringing happiness to wretched hearts, and Christmas cheer to homes darkened by poverty and sin.—*Selected.*

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WILMINGTON DISTRICT—FOURTH QUARTER

Quarterly Conference.	Preaching.
JANUARY.	
North East, 5 9.00	4 7.30
Hart's, 3 2.00	4 10.30
Rising Sun, 10 7.30	11 10.30
Mt. Pleasant, 10 1.00	11 2.30
Fort Deposit, 9 7.30	11 7.30
Hopewell, 17 7.00	18 10.30
Zion, 17 10.00	17 10.00
Cherry Hill, 20 2.00	20 7.30
Principio, 19 10.00	20 7.30
Elkton, 26 2.00	25 7.30
Christiana, 24 7.00	25 10.30
Newark, 26 7.00	
Red Lion, 31 7.00	Feb 1 10.30

FEBRUARY.

New Castle, 2 7.00	1 7.30
Kirkwood, 3 7.30	1 2.00
Brandywine, 7 7.00	8 10.30
Delaware City, 7 8	8 2.00
Port Penn, 7 2.00	8 7.30
St. Georges, 9 7.00	15 10.30
Madely, 16 7.00	15 7.30
Kingswood, 17 8.00	15 3.00
Swedish Mission, 18 7.30	17 7.30
Cookman, 18 7.30	
Scott, 21 7.00	22 10.30
Asbury, 19 7.30	22 7.30
Union, 23 7.00	22 2.30
Marshallton, 25 7.00	
Claymont, 26 7.30	Mar 1 10.30
St. Paul's, 26 7.30	Mar 1 10.30

MARCH.

Grace, 6 9.00	1 7.30
Hockessin, 9 7.00	8 10.30
Newport, 9 7.00	8 7.30

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

SALISBURY DISTRICT.—FOURTH QUARTER.

Q. Conf.	Q. Meeting.
Fairmount, 20 4	21 10
Westover, 22 10	21 7
Deal's Island, 26 8	28 7
Somerset, 27 10	28 7
St. Peter's, 27 3	28 10
Holland's Island, 29 7	29 7

MT. VERNON, JANUARY.

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

FEBRUARY.

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

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

EASTON DISTRICT.—FOURTH QUARTER.

Q. Conf.	Preaching.
Millington, 27	28
Crumpton, 27	28
Sudlersville, 28	29

JANUARY.

Marydel, 3 4	4 4
Ingliside, 3 3	4 4
Church Hill, 10 10	11 11
Centreville, 11 11	12 12
Queenstown, 17 18	18 18
Kent Island, 17 18	18 19
Wye & Hall's, 18 19	19 20
Still Pond, 24 25	25 26
Chestertown, 25 26	30 31
Pomona, 31	Feb. 1
Union & Salem, 31	Feb. 1

FEBRUARY.

Rock Hall, 1 2	2 3
Easton, 6 6	8 8
King's Creek, 7 7	8 8
Hillsboro, 14 15	16 16
Greensboro, 15 15	16 16
Oxford, 21 22	22 23
Trappe, 22 22	23 23
St. Michael's, 27	Mar. 1
Royal Oak, 27	" 1
Bay Side, 28	" 1

Townsend, 7 8
Odessa, 7 8
Middletown, 8 9
JOHN FRANCE, P. E.

Pennsylvania Tours to the Golden Gate.

The rapidity with which names are being registered for the Pennsylvania Railroad's personally-conducted pleasure tours to the Pacific Coast demonstrates clearly the popularity of the tours presented by this company, and at the same time proves that just such tours were demanded. The number of reservations for the first tour is nearer the limit, while applications for space on the later ones are being registered daily. There can be no doubt that these tours will surpass in desirability and the manner in which they are conducted any similar undertakings in this field. No tourists ever dertakings in this field. No tourists ever crossed the continent in the same style and comfort, and none ever enjoyed the benefits of the enormous facilities of the Pennsylvania Railroad in so full a measure. The rates are exceedingly liberal, the time allowed in California amply sufficient for a pleasure trip, and the arrangements for enjoyment en route will relieve the long journey of any of the tedium of travel. The tours are fixed for February 7th, March 3rd and 26 and April 14th, 1891. Illustrated itineraries giving all detailed information may be procured by addressing Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

DR. TALMAGE'S SERMON.

HE PREACHES ON THE WATERS OF MEROM.

Continuation of His Series Descriptive of His Trip Through the Holy Land—A Beautiful Series of Word Paintings—A Discourse That Will Be Remembered.

BROOKLYN, Dec. 21.—Dr. Talmage preached the following sermon this morning in the Academy of Music in this city, and again in the evening at The Christian Herald service in New York. His text was Joshua xi, 5: "And when all these kings were met together they came and pitched together at the waters of Merom to fight against Israel."

We are encamped to-night in Palestine by the waters of Merom. After a long march we have found our tents pitched, our fires kindled, and though far away from civilization a variety of food that would not compromise a first class American hotel, for the most of our caravan starts an hour and a half earlier in the morning. We detain only two mules carrying so much of our baggage as we might accidentally need, and a tent for the noonday luncheon. The malarias around this Lake Merom are so poisonous that at any other season of the year encampment here is perilous, but this winter night the air is tonic and healthful. In this neighborhood Joshua fought his last great battle. The nations had banded themselves together to crush this Joshua, but along the banks of these waters Joshua left their carcasses. Indeed it is time that we more minutely examine this Joshua, of whom we have in these discourses caught only a momentary glimpse, although he crossed and recrossed Palestine, and next to Jesus is the most stirring and mighty character whose foot ever touched the Holy Land.

A TRADITION OF THE DEATH OF MOSES.

Moses was dead. A beautiful tradition says the Lord kissed him, and in that act drew forth the soul of the dying lawgiver. He had been buried, only one Person at the funeral, the same One who kissed him. But God never takes a man away from any place of usefulness but he has some one ready. The Lord does not go looking around amid a great variety of candidates to find some one especially fitted for the vacated position. He makes a man for that place. Moses has passed off the stage, and Joshua, the hero, puts his foot on the platform of history so solidly that all the ages echo with the tread. He was a magnificent fighter, but he always fought on the right side, and he never fought unless God told him to fight. He got his military equipment from God, who gave him the promise at the start, "There shall not any man be able to stand before thee all the days of thy life." God fulfilled this promise, although Joshua's first battle was with the spring freshet, and the next with a stone wall, and the next leading on a regiment of the next leading on a regiment of whipped cowards, and the next battle against darkness, wheeling the sun and the moon into his battalion, and the last against the king of terrors, Death—five great victories.

For the most part, when the general of an army starts out in a conflict he would like to have a small battle in or-

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battle opens with great slaughter, but the Canaanites soon discover something. They say: "That is Joshua; that is the man who conquered the spring freshet, and knocked down the stone wall and destroyed the city of Ai. There is no use fighting." And they sound a retreat, and as they begin to retreat Joshua and his host spring upon them like a panther, pursuing them over the rocks, and as these Canaanites with sprained ankles and gashed foreheads retreat the catapults of the sky pour a volley of hailstones into the valley, and all the artillery of the heavens with bullets of iron pound the Canaanites against the ledges of Beth-heron.

"Oh!" says Joshua, "this is surely a victory. But do you not see the sun is going down? Those Amorites are going to get away after all, and then they will come up some other time and bother us, and perhaps destroy us." See, the sun is going down! Oh, for a longer day than has ever been seen in this climate! What is the matter with Joshua? Has he fallen in an apoplectic fit? No. He is in prayer. Look out when a good man makes the Lord his ally. Joshua raises his face, radiant with prayer, and looks at the descending sun over Gibeon and at the faint crescent of the moon, for you know the queen of the night sometimes will linger around the palaces of the day. Pointing one hand at the descending sun and the other hand at the faint crescent of the moon, in the name of that God who shaped the worlds and moves the worlds he cries, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon." They halted.

Whether it was by refraction of the sun's rays or by the stopping of the whole planetary system I do not know and do not care. I leave it to the Christian scientists and the infidel scientists to settle that question, while I tell you I have seen the same thing. "What!" say you, "not the sun standing still?" Yes. The same miracle is performed nowadays. The wicked do not live out half their day, and the sun sets at noon. But let a man start out in battle for God and the truth and against sin, and the day of his usefulness is prolonged and prolonged and prolonged.

THOUGH DEAD THEIR WORKS DO FOLLOW THEM.

John Summerfield was a consumptive Methodist. He looked fearfully white. I am told, as he stood in old Sands Street church, in Brooklyn, preaching Christ, and when he stood on the anniversary platform in New York pleading for the Bible until unusual and unknown glories rolled forth from that book. When he was dying his pillow was brushed with the wings of the angel from the skies, the messenger that God sent down. Did John Summerfield's sun set? Did John Summerfield's day end? Oh, no. He lives on in his burning utterances in behalf of the Christian church.

Robert McCheyne was a consumptive Presbyterian. It was said when he preached he coughed so it seemed as if he would never preach again. His name is fragrant in all Christendom, that name mightier today than was ever his living presence. He lived to preach the gospel in Aberdeen, Edinburgh and Dundee, but he went away very early. He preached himself into

the grave. Has Robert McCheyne's sun set? Is Robert McCheyne's day ended? Oh, no. His dying delirium lifted his hand to pronounce the benediction upon his family and the benediction upon his country he seemed to live on and on. I want to start an influence for the church that will never cease. I am only 30 years of age. Sun of my Christian ministry, stand still over Scotland." And it stood still.

A long time ago there was a Christian woman, very consecrated, and she had a drunken husband, and so on came the night of domestic trouble. She lost her children, and there came the night of bereavement. She was very ill, and there came the night of sickness. Her soul departed, and there came the night of death. But all these nights of trouble and darkness and sorrow and sickness were illumined by the grace of the gospel, and people came many miles to see how cheerfully a Christian could be sick and how cheerfully a Christian could die. The moon that illumined that night of trouble was a reflection from the Sun of righteousness. In the last hour of that night—that night of darkness and sickness and misfortune, as she lifted her hand toward heaven, those who stood nearest her pillow could hear the whisper—for she wanted to live on in the generations that were to follow, consecrated to God; she wanted to have an influence long after she had entered upon her eternal reward, and while her hand was lifted and her lips were moving those who stood nearest her pillow could hear her say, "Thou moon, stand still in the valley of Ajalon!"

FIVE MORE KINGS TO BE BEHEADED.

But Joshua was not quite through. There was time for five funerals before the sun of that prolonged day set. Who will preach their funeral sermon? Massillon preached the funeral sermon over Louis XVI. Who will preach the funeral sermon of those five dead kings—king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, king of Eglon? Let it be by Joshua. What is his text? What shall be the epitaph put on the door of the tomb? "There shall not any man be able to stand before thee all the days of thy life."

But before you fasten up the door I want five more kings beheaded and thrust in: King Alcohol, King Fraud, King Lust, King Superstition, King Infidelity. Let them be beheaded and hurl them in. Then fasten up the door forever. What shall the inscription be? For all Christian philanthropists of all ages are going to come and look at it. What shall the inscription be? "There shall not any man be able to stand before thee all the days of thy life."

But it is time for Joshua to go home. He is 110 years old. Washington went down the Potomac, and at Mount Vernon closed his days. Wellington died peacefully at Apsley House. Now, peacefully at Apsley House. Now, where shall Joshua rest? Why, he is to have his greatest battle now. After to have his greatest battle now, who 110 years he has to meet a king, who has more subjects than all the present population of the earth, his throne a pyramid of skulls, his parterre the grave yards and the cemeteries of the world, his chariot the world's hearse—the king of terrors. But if this is Joshua's greatest battle it is going to be

Joshua's greatest victory. He gathers his friends around him and gives his valedictory, and it is full of reminiscence.

Young men tell what they are going to do; old men tell what they have done. And as you have heard a grandfather or great-grandfather, seated by the evening fire, tell of Monmouth or Yorktown, and then lift the crutch or staff, as though it were a musket, to fight, and show how the old battles were won, so Joshua gathers his friends around his dying couch, and he tells them the story of what he has been through, and as he lies there, his white locks snowing down on his wrinkled forehead, I wonder if God has kept his promise all the way through. As he lies there he tells the story one, two or three times—you have heard old people tell a story two or three times over—and he answers, "I go the way of all the earth, and not one word of the promise has failed, not one word thereof has failed; all has come to pass, not one word thereof has failed." And then he turns to his family, as a dying parent will, and says: "Choose now whom you will serve, the God of Israel or the God of the Amorites. As for me and my house, we will serve the Lord."

A dying parent cannot be reckless or thoughtless in regard to his children. Consent to part with them forever at the door of the tomb we cannot. By the cradle in which their infancy was rocked, by the bosom on which they first lay, by the blood of the covenant, by the God of Joshua, it shall not be. We will not part, we cannot part. Jehovah Jireh, we take thee at thy promise. "I will be a God to thee and thy seed after thee."

JOSHUA'S DAYS NUMBERED.

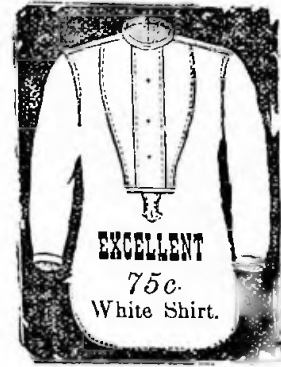
Dead, the old chieftain must be laid out. Handle him very gently; that sacred body is over a hundred and ten years of age. Lay him out, stretch out those feet that walked dry shod the parted Jordan. Close those lips which helped blow the blast at which the walls of Jericho fell. Fold the arm that lifted the spear toward the doomed city of Ai. Fold it right over the heart that exalted when the five kings fell. But where shall we get the burnished granite for the headstone and the footstone? I bethink myself now. I imagine that for the head it shall be the sun that stood still upon Gibeon, and for the foot the moon that stood still in the valley of Ajalon.

People must be allowed to pronounce their own name and the name of the town in which they live as they choose, and the rest of the world must bow to their decision. Therefore we must say "Spo-kann." "Don't say Spo-kan; it sounds so green," the enterprising citizens of that great city are accustomed to say to their visiting friends from the east.

That gallant old boy Gen. Sherman still thinks the war ended with Vicksburg and Gettysburg, and should have been stopped after Gettysburg, without carrying it into the last ditch.

It would be better to open the basements of churches and let the children attend school there than to turn the little ones away without any education at all.

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WILMINGTON AND NORTHERN RAILROAD COMPANY.

Time Table in effect November 16, 1890. Trains leave Wilmington (French Street Station) for B. and O. Junction, Montchanin, Guyencourt, Granoque, Cossart, Chadds' Ford Junction, Pocopson, West Chester, Embreeville, Mortonville, Coatesville, Waynesburg Junction, Springfield, Joanna, Birdsboro, Reading and Intermediate stations.

N. Y., PHILA., AND NORFOLK R.R. The direct rail line between New York, Philadelphia, Old Point Comfort, Norfolk and Portsmouth. In effect, November 5th 1890.

Table with columns for Southward (Read Down) and Northward (Read Up), showing departure and arrival times for various stations like Newark, Trenton, and Balto. (Union Station).

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Take effect June 14, 1890. Leave Hillen Station as follows: DAILY. 4:10 A.M.—Fast Mail for Shenandoah Valley and southern and southwestern points.

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