



# Peninsula



# Methodist

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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS  
Associate Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## A WORKER'S PRAYER.

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

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

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

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

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

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

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

—Frances Ridley Havergal.

## Former Days and Now.

BY THE REV. JEFFERSON LEWIS.

Sixty years ago a camp-meeting was held twelve or fourteen miles from Westchester, Pa., in what was then called Talley's Woods, not far from the Delaware River, at Marcus Hook. Two young men of Westchester Charge, which had been made a station the previous spring, being solicitous for the spiritual prosperity of the church, conceived the idea of procuring a large society tent and taking the entire membership, or at least all who desired to go, or any others who would go, for their spiritual good. The meeting was to commence on Monday and close on Saturday; and to induce as many as possible to go, the board for the time was fixed at \$1 for females and \$1.50 for males, with conveyance for the females to and from the ground included. Our plan for conducting the affairs of our camp-meeting family was as follows: The females were formed into companies of five or six; these presided over the culinary matters on alternate days; and the males being divided in like manner were the hewers of wood and carriers of water. A more harmonious company never tented on a camp-meeting ground, each toiling with a single eye to the glory of God; and it now occurs to me that every unconverted person who accompanied us to that meeting professed saving faith in Christ before it closed. In those days it was not a design on the part of those who tented on the ground, whether as churches or families, to unite sporting and mere pleasure-taking with religion—the animus of the meeting was spiritual improvement and conversion of the ungodly, hence the services at the stand, the prayer-meeting, in the altar, were all absorbing; these and such like were the "manly recreations" as well as the religious wants and wishes of the Methodists of those days. Then there was no huckstering allowed on the ground, nor within three miles, no selling of privileges even to keep a boarding tent, much less a book and daily paper stand, ice cream and confections, etc. When the plain, self-sacrificing Methodists left their homes for the camp-meeting they left their luxuries, their occupations and every thing secular behind, in order to render the meeting a real spiritual feast; and while at the meeting every thing was guarded against that might prove a diversion

from this main design. As for bathing and fishing, swinging and croquet and the like, they would have been regarded at that time as utterly out of character at a camp-meeting. But some one will say, "The world moves." Yes, no doubt it moves; but does the Methodist world always move Methodistward? I am fearful it does not, and there is no better evidence of this than that furnished by some of our modern camp-meetings. They are located not by and within the limits of any pastoral charge for the benefit of those within the charge, rich and poor, as in former days, but at some romantic spot, or where there is bathing, boating, and fishing, etc., or where there may be a pleasant and profitable speculation in buying and selling lots.

A good brother minister well-known to the writer, on descending from the pulpit one Sunday morning all aglow with camp-meeting zeal, accosted a lay brother thus: "O, you ought to have been at the camp-ground last week during the sale of lots, you could have made something handsome;" another preacher, on returning from another of these lot speculations, boasted that he had bought a lot and sold it for so much in advance.

The present popular style of camp-meetings, plausible as it is made to appear by newspaper puffs and otherwise, is decidedly subversive of their original design of camp-meetings, as we have said, was the promotion of the work of God in the conversion of souls and the building up of believers. When a camp-meeting was to be located, the first consideration was to make it central and sufficiently distant from the centres of traffic. The place having been fixed upon and the time, the neighboring people assembled to clear the ground, see to the water-supply, arrange the seating, build the stand, etc. The boards required were rough, direct from the lumber-yard, and at the close of the meeting they were sold in parcels to the highest bidders; with this plan the expense was moderate, and was met by voluntary contributions. The cost of a week's sojourn at camp-meeting in those days was so moderate that the poorest of the people could attend it. In those days we were often annoyed by hucksters and sutlers, but the Legislature gave us a law which prohibited selling within a compass of three miles, unless in the case of licensed houses. But now all the huckstering that is calculated to interfere with the original design of camp-meetings is on the camp-ground. Privileges are sold to the highest bidder. Hence there is the bread-and-cake stand, the ice-cream saloon, the barber-shop, the boot-black, the book-store, the daily paper stand, and the boarding tent; each pay their tax, and each do their best to make all the money they can. The arrival of the daily papers and the crowd around the paper stand are simultaneous. The merchant sits down to read the price current; the politician wants to know the probabilities with regard to the next election; the stock broker looks for the last quotations; one wants to know if the steamer is in; another who is married, and who has another who is married, and who has another and the murders and suicides and burglaries are placed away in the memory, the reader is ready for prayers or a good Gospel sermon.—*Christian Advocate.*

## Burning and Shining.

A glow-worm shines, lighting up the few blades of grass which form a forest around it, but does not burn. A star is bright as a coal of fire, but cold as a stone. The moon shines full and clear on a wintry night, reflected from the white snow, till it is almost as bright as day; but the traveler's blood is chilled in his veins. The fair moon shines like the sun, but is cold as a globe of ice.

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

Some souls can shine—O how they can sing and pray and talk! you might think they knew religion through and through! But they have not hearts that burn, with love to God and man. Others have warm and glowing hearts, but they emit no light. The world around them does not know they are trying to be Christians, and no one gets the benefit of their example.

O for churches full of burning and shining lights! Let the altar fires be burning all the year round; so that when young converts feel the chill of the cold world, they may come to the church and get warm. Let the golden candlestick be all aflame, day and night, so that the sanctuary shall be always bright, as well as warm and welcoming. Yea, let every follower of the Lamb carry a lamp with him, as he goes out into the dark, so that if he finds a fallen brother or an erring sister, or a straying child, he may say, "This is the way, follow me, and I will lead you to your home."

T. M. GRIFFITH.

## Dickinson and the Log College

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

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

Among the many distinguished men, according to the historian of Cecil, who received their early education at the Nottingham school of Mr. Finley, himself a Log College graduate, and his school the outcome of Methodist preaching, was Dr. Benjamin Rush, co-founder in 1783 of Dickinson College,

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

J. H. HARGIS.

Germantown, Pa.

## From Cawnpore, India.

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

Our progress in India is not so much of the spasmodic kind, as of a steady onward march. I understand that in the North India Conference for the year ending Oct. 31st, '89, there have been 3,500 baptisms, as against 2,000 last year. This is surely no mean report; but these have been added almost entirely by ones, twos, and threes. Nor can we judge of the good that has been done, simply by counting the baptisms. 3,500 is a very small number, in comparison to the vast millions yet in heathen darkness; but the number is bound to increase every year, until Christianity becomes popular; then the great question will be, how to organize and instruct the converts. Indeed, this is already a great question. But you will ask how we know, that there is to be a great rush for the kingdom.

1st. Because of the severe persecution a convert must suffer, when he breaks his cast. It is well known, that very many are prevented from becoming Christians openly.

2nd. Because there are already very many unbaptized persons, who are Christians at heart. I have found three, or rather they have found me. One of them is my Munchi, (teacher in Hindustani). He says that he believes in Christ, but his wife and children are Hindoos, and such is the caste prejudice, that if he should openly confess Christ, he would be driven from home, and hence could not care for his family. Our veteran missionaries tell me that they do not urge such to be baptized, but to remain with their wives, husbands, children, brothers, or sisters, as the case may be, if they so prefer; and pray for them and work with them, until these loved ones are converted.

Lastly. Because these heathen men and women are actually at work. Dr. Mansell of this station told me some days ago of a learned native, a religious teacher, who in answer to a personal question, produced his Bible and said that was his guide; and the care with which he kept it covered showed that he loved the book. He said it was his daily habit, to teach from it, both in his family and elsewhere, and that no one interfered with him as long as he was not baptized.

Yes, we must work with our might, but as Bro. Murray told me before leaving home, we are to "believe in God; He will give the increase." It is for us to have the patience to wait for it. The world is getting ready for the coming of the King of Kings, and Lord of Lords. "Come, Lord Jesus!"

G. F. H.

Nov. 27, 1889.

Nov. 27, '89.

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

Yours.

G. F. H.

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

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

"2. John Rutledge, of South Carolina, who was appointed July 1st, 1795, during the recess of the Senate, and whose nomination was rejected December 15th, 1795, after presiding on the Supreme Bench for the August term.

"3. William Cushing, who was nominated and confirmed January 29th, 1796, but who declined the office.

"4. Oliver Ellsworth, of Connecticut, who was nominated and confirmed March 4th, 1796, and who resigned November 3d, 1799.

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

"6. John Marshall, of Virginia, who was confirmed January 31st, 1801, and who died July 6th, 1835.

"7. Robert B. Taney, of Maryland, who was appointed March 15th, 1836, and who died October 12th, 1864.

"8. Salmon P. Chase, of Ohio, who was appointed December 6th, 1864, and who died May 7th, 1873.

"9. Morris R. Waite, of Ohio, who was appointed January 21st, 1864, and who died March 23d, 1888.

There is no office in the gift of the United States of greater dignity, or that has been adorned by more illustrious names.

## A Prayer.

The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this: "Each morning I seek to give myself to my heavenly Father for the day saying:

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

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

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

"Take my time and use it as thou wilt.

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

## Youth's Department.

### The Little Mother's Plan.

"Let me see, there are five of us who must each have a present," said the Little Mother, reflectively. "As we always give one another presents at Christmas, what is the use of being mysterious about it? Why not have everything open and above-board?"

What could the Little Mother mean? The children, three of them, Phyllis, Gladys, and Elbert, looked perfectly amazed, and father who knew that "Precious," as he always called his wife, never spoke without thinking, and had good reasons behind both her words and her deeds, waited for her to go on. Gladys, the impulsive child of the family, was less patient.

"Little Mother"—by the way she was smaller than any of her tall trio—"don't you know that the mystification is the very heart and core and charm of Christmas? If it's to be all give and take, and a sort of barter, and wholly commercial from beginning to end, I, for one, care nothing about it."

"Well, the truth is, my darlings, I have as much pleasure in Christmas as each of you has, and it's just pure delight to me to fancy that Gladys is knitting me a great ivory white shawl, in which on cool summer nights, or gray wintry mornings, I can wrap myself up from head to feet; that Phyllis is quilting me a down petticoat, as soft as a dove's wing, and as warm as a swan's breast; that Elbert is carving a set of chessmen for me, and planning to give me pleasure for the rest of my life; that father is prowling around the book shops to find the prettiest set of Shakespeare under the sun; that—"

"Come, Little Mother, you are a witch," said father. "What is it you want us to do? Are we to confuse our home gifts to pin cushions and Christmas cards, and pass around the contribution box for the poor?"

The Little Mother blushed.

"Not that precisely; but if you'll all be patient with me, I'll tell you what I had thought of. Don't you suppose the combined value of all our gifts to one another—in money I mean, not in worth, that cannot be estimated—adds up to something like \$150? Elbert, you are the mathematical genius of this family. What do you say? Remember last Christmas, dear."

"The standing lamp for the piano, the Little Mother's easy-chair, father's dressing-gown, sundries here and there," said Elbert, meditatively. "Yes, \$150 at least."

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

"Now my plan," said the lady, her rare blue eyes shining, and her face wearing an expression so sweet that it spoke eloquently of the beautiful soul within, "is to enter, or to coax you all to enter, into a compact, which shall be binding on the Gillettes for this year only. Let us do without Christmas gifts ourselves, and give one large gift, of the kind that goes on repeating itself in blessing, to somebody who will be surprised and gladdened and helped heavenward by our means. Wouldn't it last longer—the joy of it—because it would partake of the cup of cold water essence, and be hallowed by the 'inasmuch,—longer even than our gifts to ourselves from ourselves?"

"Proceed, my Precious," said father, "we are all attention; but I warn you, if it's coals and blankets, I'll object. For, so to speak, coals and blankets we give away the winter long."

"And boxes to the home missionaries," pouted Phyllis.

"And donations to the Helping Hand," added Gladys.

"And packages of papers and magazines to the hospitals," observed Elbert.

"Don't be flippant," said the Little

Mother, severely. "None of these things are in my mind. Did you notice yesterday when Geoffrey's sister—Geoffrey Reeve's sister—was calling here, and I inquired if he were going to college, she said sadly, 'No; it is a dream abandoned. We cannot raise the college fees.'"

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

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

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

"Indeed I do know it, which is one reason among others why I want to make them supremely happy this Christmas, by starting Geoffrey on his way toward an education. He will enter college very late, or perhaps not enter till next year; but if he have the money in hand for that particular purpose, it will hearten him in his preparation, and so much may happen in a twelvemonth. Once in college, he may gain a scholarship, or the Reeveses' ship may come in, or something beautiful happen. However, I take Sydney Smith's advice. I take short views. I want to start the lad, and we can't afford to do it unless we all give up a good deal."

"How would you manage it, Little Mother?"

It was Elbert who inquired, the boy with eyes like her own, always his mother's champion on every occasion.

"I would leave it at the door on Christmas Eve in a letter addressed to him, Mr. Geoffrey Reeves, with these words in type writing: 'A loan for your first year in college, to be passed on by and by to the next fellow.' And I would sign it, 'In His Name.'"

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

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

"It's as well you don't," said Gladys. "You can pay it back the better when you pass it along 'In His Name.'"

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

Ten years later a poor woman, just raised from death's door in a charity ward in a city infirmary, looked after a young surgeon who had just spoken to her on his daily round.

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

So the Little Mother's Christmas gift was going on and doing good, and only heaven itself can tell when the last ripple of that troubling of the waters will cease. I think it may go on forever.—M. E. SANGSTER, in *Congregationalist*.

### The Presiding Elders' Work, Continued.

BY REV. W. B. GREGG.

The presiding elder often manifests greater interest in the benevolent collections, than in saving souls; for we are more frequently reminded of our duty in this respect, than the other. Sometimes, when the elder reads his report before the conference, and collections make a good showing on the district, it is greatly emphasized, while the number of souls saved, or probationers reported does not generally receive the attention that the subject demands. There is also considerable applause from some on the district, when the former is announced, but silence when the latter is read.

We do not under-value the importance of the collections, but consider it the

duty of every brother to do his very best to bring them up to the very highest amount, far above the apportionment if possible; but do not think it well to make a hobby of them, to ride into a better appointment next time. It is not a very hard task, to put burdens on the charges and preachers, but it is a very laborious work, for the preachers to do the begging and collecting for the many collections now asked for by the conference; especially on poor charges.

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

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

Let the annual conference pass a resolution making it obligatory on presiding elders to make such a call for the above purpose; then the brethren will feel that they are responsible for this work, and no doubt will do it well, in the fear of God, and relieve each elder of duties too onerous for one man to perform. Beside this work, they may have a programme of subjects to discuss, questions to solve, sermons to preach, and essays to read; something besides the special work, to make their meeting interesting and profitable. If this will not meet the demand, or if it is too large, let there be a committee of ten or more preachers, and some layman to meet together with the elders, to take this work in hand. The presiding elder is the proper person, according to the law of the Church, to apportion the amount asked by the conference for Church Extension; but at this writing, I am not certain that the law of the church requires him to apportion all the collections to the charges. If it does, will some one give us the information? It has been a custom among them; or the annual conference expects them to do it. It would no doubt be better, to have the preachers and laymen to assist in this arduous work.

I have written these articles in good faith, and with no feelings of animosity against any one, or for the purpose of attacking any brother, but for the good of the church. If I have made any mistake in any form, I am willing to be corrected. We certainly ought not to be afraid to give our opinions, on topics so important to the interests of the Church. Let us hear from others, even if they widely differ from us.

### The Human Part in Holiness.

The human part in the work of grace is especially liable to be overlooked in reflections and discussions on the subject of holiness. In all other doctrines of grace a human agency is recognized and defended; and in the religious life generally all Christians agree that grace is given us to be used by us. This doctrine of personally-applied grace is constantly taught and believed. We are told and believe that we may have grace to assist us in trials and sorrows and losses. If we fall under burdens, it is because we have neglected to use the freely given grace of God. But when we come to the doctrines of holiness, we

are apt to assume unconsciously that holiness comes to us without a personal agency beyond a simple act of faith in Christ's cleansing power. This view leaves out something which is writ large in the Book. We are commanded to cleanse ourselves from all filthiness of the flesh and spirit. We are told that we purify ourselves in obeying the truth.

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

Now let us assume that there is a work of divine cleansing which is thorough in the practical sense—that is, it breaks the bondage to the sinful and evil life. Then the ransomed (by power) believer is at liberty to build up the new life in himself by using the grace of God in his daily life. This building upon a renewed nature is a purifying work. For the believer has a complete supply of habits of feeling and thought, all fortified by previous living, and all to be changed by continuous effort. That man is a bundle of habits, is the truest of our proverbs. The simplest intellectual act—seeing this print, for example—is built up from infancy by repeated efforts. The eye does not see; the soul sees by using the eye and performing various acts of judgment so swiftly by force of habit that we take no note of the reasoning acts which enter into perceiving a printed page. All our inner life is a complex of habits slowly built up in us. Now the grace of God never gives any man a new set of habits, just as it never gives him a field of wheat ready for the reaper. The sanctified man has the new habits to acquire, as he acquired the old habits, by repeated acts of resistance to the old and of struggle to gain the new habits.

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

The task of the believer engaged in purifying himself is an immense one, because the breadth of habit is the whole breadth of our being. Old habits of thought and feeling are only gradually overcome, and they are overcome only by direct and patient effort to repress them. Coarse habits, like profane swearing, may drop off easily; but bad tempers, uncharitableness and dishonesties may reassert themselves with great force. What is called loss of "the second blessing" is due to the recurrence of old habits one after another until divine Love retires from a soul contentedly impure. We have only hinted at the field of labor open before the consecrated soul. It is a wide one, and the utmost faithfulness in self-purification is needed in the soul of the believer; and the great goal of likeness to the reappearing Master must be kept in sight as an inspiration to heroic work.—*Zion's Herald*.

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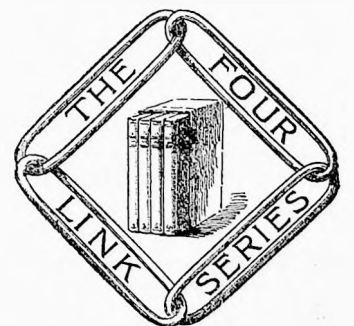
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12-ly-ow





Conference News.

WYE and HALL'S: Rev. J. D. Lecates writes: Our revival meetings resulted in over fifty conversions; nearly all the converts joining this charge as probationers.

New stoves have been placed in Hall's and in the parsonage, by the Ladies' Aid Societies of Wye and Hall's.

Preachers' Meeting met in Fletcher Hall at 10.20 a. m., Monday, Dec. 23d, Vice-President W. G. Koons in the chair. Reports were made by brothers J. T. Van Burkalow, H. W. Ewing, W. L. S. Murray, and A. W. Holt.

Bro. J. L. Houston, followed in some comments on the subject. Curators reported a paper by J. T. Van Burkalow, for Monday next, Dec. 30.

ASBURY, WIL.—In the absence of the pastor, John D. C. Hanna, holding service at Whittington chapel, last Sunday morning, Rev. David Dodd preached a very effective sermon from the words, "God was manifest in the flesh," 1 Tim. 3-16.

Centennial church, an auxiliary of Asbury held its first school service last Sunday afternoon in a rented store-room S. W. corner 11th and Walnut.

Whitesville, Del. The work on this circuit is making good progress. Since the beginning of special revival efforts, seventy of our people have been converted, and sixty-one of these, we have received on probation.

Donations are still coming in. The good people of Bethesda church came to the parsonage, Thursday morning, Dec. 19, bringing gifts of various kinds for their pastor and his family.

The Independent says: "From a little child, and from the hands of the poor, a penny may have some significance as an act of worship; but from the hands of an able-bodied man, a well-dressed woman, a young man with a silver-headed cane and a gold watch, who has just thrown away the stub of a cigar, or the end of a cigarette, a penny dropped into the offering plate at a church service, is an abomination in the sight of God and man."

Letter From Laurel.

Daniel Hoarn, a leading member of the church for more than 30 years, left his office for the last time, nearly two months ago. After being confined to the house for two or three weeks, chiefly by shortness of breath and feebleness.

Our pastor, Rev. J. Owen Sypherd, now nearing the close of his third year, is quite popular, and is expected by his people to be returned to them at the next Conference for a fourth year.

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

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From Quindocqua Annamessex.

This charge is in the midst of a most wonderful work of grace. Night after night our altars are crowded with strong men, anxious to be saved.

This work is the more remarkable, as the membership was small; the older brethren, who had loyally borne the burden and heat of the day, were unequal to an aggressive effort by reason of the infirmities of age; and the younger brethren were backward in assuming their duties.

From Stanton, Del. DEAR BRO. THOMAS.—As I always read, with much interest, the good work accomplished in other churches, I think it may be acceptable to your other readers, to have some information as to the work on Marshallton and Stanton charge.

From Kenton, Del.

DEAR BRO. THOMAS.—It has been some time, since I have reported how the work is progressing on Kenton circuit. Well, I have been waiting, for it to clear off.

From Taylor's Island, Md. DEAR BRO THOMAS.—After two weeks of almost incessant rain, from Oct. 27 to Nov. 10, we succeeded in reopening old St. John's on that date.

From Milford, Del. MR. EDITOR: Sunday, the 22d, was a memorable day with us, on account of the re-opening exercises of the Avenue M. E. Church.

through ten weeks in the two churches, and resulted in forty conversions, have closed. With the Lord's blessing we have gathered this harvest, and the burden of our prayer is, that His arms may always be about these converts, to keep them in the narrow way.

In both churches, our people are busy preparing for Christmas entertainments in the Sunday-schools; and the little ones are much interested, anticipating a variety of good things. They say there will be candy in them.

From Milford, Del.

MR. EDITOR: Sunday, the 22d, was a memorable day with us, on account of the re-opening exercises of the Avenue M. E. Church. We have a very handsomely decorated audience room, newly carpeted all over, the steeple repaired, new heaters, and some minor repairs.

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lain Memorial M. E. Church," Taylor's Island. Dr. John A. B. Wilson, preached Sunday afternoon, Dec. 15, a very clear and powerful sermon, from the text, "Be ye filled with the Spirit."

Monday night, Rev. C. P. Swain, of Hooper's Island, preached from the text, "Father glorify thy name." John 12-27; the sermon showing careful preparation, and considerable depth of thought; was delivered in an earnest and impressive style.

Last, but not least, was the sermon by Rev. Asbury Burke of Crapo, Tuesday night from the text, "I am the Way, the Truth, and the Life," John. 14-6.

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Two Weeks in Florida.

Two weeks in Florida is about the average time the ordinary traveler can devote to a visit for pleasure or recreation, and with this idea in view the Pennsylvania Railroad Company arranged its personally-conducted winter pleasure tours to cover that period.

Marriages.

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

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

THOMAS-JONES.—Nov. 27th, 1889, at the Kent Island M. E. parsonage, by Rev. J. Robinson, John Thomas and Clara Jones.

LECATES-JERMAN.—At Bethesda M. E. Church, Sussex Co., Del., Dec. 12th, 1889, by Rev. Zack H. Webster, Stanford J. Lecates and Olivia A. Jerman.

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

RHODES-JOHNSON.—Dec. 18th, 1889, at the Kent Island M. E. parsonage, by Rev. J. Robinson, James B. Rhodes and Mamie Johnson.

DELLAHAY-LOWE.—Dec. 18th, 1889, at the Kent Island M. E. parsonage, by Rev. J. Robinson, Wm. S. Dellahay and Bertie J. Lowe.

PRINCE-LARRIMORE.—Dec. 18th, 1889, at the Kent Island M. E. parsonage, by Rev. J. Robinson, William Prince and Josephine Larrimore.

Dr. Simms' Blood Purifier.

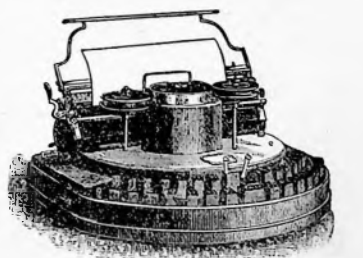
The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburgh, who had suffered long from impure or muced blood, causing pimples, boils, ulcers, etc.

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Hammond Type-Writer.

The best machine on the market, on account of its perfect alignment, interchangeable type and durability. Record: 170 Words Per Minute.



Temperance.

Wine is a mocker; strong drink is raging; whosoever is deceived thereby is not so. — At the last it biteth like a serpent, and ingeth 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.

Non-Enforcement of Law.

Having noticed the statement that there were in Pittsburg, Pa., over 400 places where liquor was sold illegally, we addressed a letter to the Inspector of Police of that city asking if the statement were true.

This is a singular confession. Pittsburg has but 93 saloons licensed under the Brooks' law, and it was the purpose of Judge White, who restricted the licenses to that number, that only so many should exist, and to serve the public good by such restriction.

What folly to compare laws where such a state of things exists! The statement of the Inspector of Police is equivalent to the confession that that branch of the municipal administration over which he presides, though bound by oath to a faithful performance of its duties, permits the law to be violated with impunity.

The enforcement of law is, in the language of the last General Conference of the Methodist Episcopal Church "one of the most important methods of promoting temperance," and "the habitual non-enforcement of law is an impediment in the way of all true moral and social reforms."

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

From Mt. Salem, Wilmington.

Our fourth quarterly conference, was held Tuesday night, Dec. 17. Rev. W. L. S. Murray, Ph.D., presiding. The attendance was large, and the pastor's report showed the financial and spiritual condition of the church to be excellent.

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

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

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

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

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

The quarterly conference unanimously requested the presiding elder, to have the Rev. W. E. Avery, returned for another year.

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

From Farmington, Del.

DEAR BRO:—Our church was reopened December 15. The day opened beautifully and by two o'clock the church was filled. Rev. J. S. Willis, from Milford, Rev. W. J. Duhadaway, from Seaford, and Rev. T. L. Price, from Harrington, were present. Bro. Willis preached in the morning on breaking the box of ointment of Spike-nard, John 12, 3—5. It was a masterly, eloquent and appropriate sermon for the occasion and delighted many hearers.

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

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

Very truly yours,

GEO. W. WILCOX.

Advertisement for Solid Gold Stem-Winding Accurate Timekeeper. Features include: Solid Gold, Stem-Winding, Accurate, Timekeeper, American Movement, 5 Years Warranty. Price \$3.50.

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Advertisement for \$225.00 CASH, 70 Diamond Rings, 100 Pairs Genuine Diamond Screw Ear Rings, 26 Solid Gold and Silver Watches Given Away. Includes an image of a watch.

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DELAWARE OFFICE, 824 Market street, Wilmington, Del.

Gov. Jackson, of Maryland elected one of the lay delegates Virginia Conference of Church, South, to the General Conference, which is to meet at May 1890. An Important Element

Table with 3 columns: Name, Amount, Total. Includes entries for New Church, Barren Creek, Sharptown, Bethel, Laurel, Concord.

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

An Important Element

Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar head line "100 Doses One Dollar," stolen by imitators, is original with and true only of Hood's Sarsaparilla. This can easily be proven by those who desire to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

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

The Pennsylvania Railroad's Holiday Rates.

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

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—FOURTH QUARTER, DEC., JAN., FEB., MAR. and names of churches like Harts, North East, Hopewell, etc.

Table with columns: DOVER DISTRICT—FOURTH QUARTER, DEC., JAN., FEB., MAR. and names of churches like Woodside, Felton, Magnolia, etc.

Table with columns: SALISBURY DISTRICT—FOURTH QUARTER, DEC., JAN., FEB., MAR. and names of churches like Chincoctague, Stockton, Girdletree, etc.

Table with columns: SALISBURY DISTRICT—FOURTH QUARTER, DEC., JAN., FEB., MAR. and names of churches like Dover, Camden, Seaford, etc.

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Table listing names and numbers: Anamessex, Asbury, Crisfield, Delmar, Quantico, Fruitland, Salisbury, Smith's Is., Tangier Is., Holland's Is.

Cut this Out for Reference.

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Table listing items and prices: Cloth, leather back, red edges, French Morocco, gilt edges, round corners, Morocco, gilt edges, round corners, antique, circuit, gilt edges, etc.

Table listing items and prices: Cloth, leather back, Superfine Paper, French Morocco, gilt edges, Morocco, extra, antique, circuit, gilt edges, etc.

Table listing items and prices: Panelled sides, Morocco extra, Choir edition, Cloth, flexible back and sides, French Morocco, flexible back and sides, etc.

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ADDITIONAL TRAINS. Daily, Except Sunday. Leave Montchanin 6.05 a. m. Newbridge 6.20 a. m. B & O Junction 6.31 a. m. Arrive Wilmington 6.42 a. m.

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