

# Peninsula Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

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## LIFE AND DEATH.

BY JAMES H. FRAZER, M. D.

The love of those we love is death;  
Our life ends when our best loved pass  
To where beyond these shores, alas!  
We cannot go with mortal breath.

We are the dead whose hearts are dead.  
Whose hopes are buried in the grave;  
Whose hopes nor chance, nor change can  
save;

Whose life with the departed fled.  
Their's is not death but sweet release  
From pain and tears and withering care  
Which break the heart, to go to where,  
Beyond these shadows there is peace.

Our life, not their's, went out the hour,  
When trembled upward their last sigh;  
When with soft touch we closed the eye  
Whose latest light proved love's sweet power.

They passed to perfect, fullest life,  
Passed to the Beulah of the blest;  
Passed where the weary ones find rest,  
And surcease from this earthly strife.

The sweet, swift years that they were given,  
To teach us of the pure and good;  
The slow, sad years—not understood,  
Since they have gone from earth to heaven,  
Will end, and some day, "some sweet day,"  
We too will pass from death to life;  
Will pass from scenes with sorrow rife,  
To where all tears are wiped away.  
—Cecil Co. News.

## The Sunday Paper.

BY BISHOP S. M. MERRILL.

On many occasions this writer has spoken freely on the demoralizing influence of Sunday papers, and others have done the same; yet many religious people, and not a few Methodists, patronize them and apologize for them. The situation with reference to them is truly sad. The publishers unblushingly tell us they are here to stay, and appeal to debauched public sentiment to sustain them; bidding defiance to the wishes of the Churches, and to the sensibilities of all who conscientiously believe the Sabbath a Divine institution, made for man, to be religiously observed as a day of rest and worship.

It is a fact not to be denied, that our Sabbath is endangered. The influences tending to destroy it are numerous and powerful, and he who does not see that the peril is imminent, takes a superficial view of what is going on around him. What our civilization would be without the Sabbath, it is needless to inquire. That its character would be transformed and not improved is patent to every one who thinks with any seriousness, and that many of our noblest philanthropies would be impossible, is beyond dispute. We are drifting in sight of disaster with little effort to stem the tide or stay the ruin. What, then, is duty?

Verily, first of all, to awake, and see where lies the blame. It is in the avaricious spirit of the times. Greed for gain blinds men's minds and deadens their moral feelings. They rush for money into the jaws of moral death. They become slaves to business, and business drives them headlong to destruction. In the mad rush they forget God, forget his law, forget death and judgment, and forget their souls. Business demands the Sabbath and the Sabbath goes down, before the demands of business. The voice of conscience is drowned, in the din of business. Respect for parental instruction dies, beneath the tread of business. Regard for the rights of others falls under the advance of business. Business consults popular clamor, and popular clamor calls for Sunday papers, and business responds because money is gained. No matter what God demands, or what civilization needs, or what history teaches, business and popular clam-

or control. The Church is ignored, the pulpit snubbed, the gospel perverted, and conscience outraged, if any voice ventures to rebuke the folly of business. Such is the situation; and, to add to the dismal outlook, every now and then, a preacher crouches to this imperious clamor, and apologizes for the Sunday desecration.

How few really think what the Sunday paper means! It means secularizing the day; but that is less than a tithe of its import. It means defiance to law, human and divine. It means unceasing toil to many who need the Sabbath for home and rest. It means ruinous education, for hundreds of youths growing to manhood and citizenship in ignorance of moral duty. It means an open door for every secular pursuit on the Sabbath with the sanction of those who assume to teach the multitudes and claim the right to dictate moral sentiments to people, Church, and ministry. It means that money is all, that God is out of thought, that business is supreme, that the vulgar want is the highest law. The apologist for the Sunday paper is rich in expedients. His necessities stimulate his inventiveness. He acknowledges that his client is an intruder, needing defense. In the first place, it is not so bad as some other things—as the open saloon, as the house of infamy, or the gambling hell. It may be—so says the apologist—that the Sunday paper will keep some out of these worse places and employments. The people must have mental aliment, and if they have not the Sunday paper, they will resort to the saloon or other evil associations. They must have the news, or go to the bad. Thus this intruder is introduced, as upon a mission of mercy and a reformer! It comes to gratify the wants of the people, and to save the people from their bent to evil! It comes because of human depravity, and owns, that the clamor of human depravity is its lord and master. It comes as a lesser evil than the worst that afflicts our social life, and therefore demands toleration.

The apologist, like all special pleaders, shifts the issue, and begs the question. He contends, that the Sunday paper has much good reading in it, and is therefore a good thing. He even claims that it is helpful to the Churches, that it notices great preachers, contains Church notices compliments benevolences; that it condemns murders, debaucheries, and prize-fights, while it pictures their disgusting details, and does many meritorious things. He seeks to justify its existence, by defending its contents as not wholly bad. But every man of sense knows, that the issue does not, and ought not to, turn upon the quality of the contents of the paper, but upon the right of the publishers to secularize the day, which the Nation, and the State, and the Christian conscience of the American people, have consecrated to sacred uses, in obedience to the command of God. The apologist's defense, upon the false issue, is not only a failure, but an insult to the intelligence of the people to whom it is offered.

Next comes the flimsy pretext, again and again refuted, that it is the Monday, and not the Sunday paper that is made on Sunday, and causes the violation of the Lord's day. The Monday paper is made on Sunday only when there is a Sunday paper to take the work of Saturday. The Saturday paper is made up on Fri-

day, except the news items inserted Saturday morning, just before going to press; and the work of Saturday will prepare the bulk of the paper for Monday, when there is no Sunday issue, leaving space for late news items, to be put in on Monday morning while preparation is made to start the press. The Monday paper requires no work on the Sabbath. The twenty-four working hours between Saturday morning and Monday morning, afford ample time for getting out the paper, without touching one of the twenty-four Sabbath hours. Let no one be deceived again, by this fallacious statement that it is the Monday paper that breaks the Sabbath. It is a hollow pretense, which a little thought and a little knowledge of the business destroys. Yet good men have been deceived by it, some conscientiously refusing to buy the Monday paper, after paying for the Sunday paper and reading it on the holy day. We need instruction and awakening on this subject. The power of the press is tremendous. It does create sentiment. In many respects, the influence of the great dailies is good. Some of them are worthily conducted. But neither good qualities nor good intentions will sanctify the Sunday paper. It is conceived in avarice, born in contempt of law, and lives as an insult to the Christian consciousness of the nation, a menace to our civilization, an example of lawlessness, an educator in intolerance, and a promoter of disregard for whatever is sacred in the ordinances of God.

It may not intend all this, as the saloon keeper does not intend to murder wives, and starve children; but effects follow causes with relentless certainty, and in spite of intentions, so that he, who disregards his obligation to keep the Sabbath, assumes responsibility for all that follows the desecration.

There is no need for the Sunday paper. No real interest of business, of morals, or good government, would suffer by its absence. There is reading enough without it. People can afford to wait till Monday, for the Saturday night brawls, and be all the better for the waiting. The only demand for the Sunday paper is the demand of the publishers for money, except as appetite for secular reading and the latest sensation has mastered the multitude. That it panders to a perverted taste no one doubts. It keeps as many from the Church, as from the saloon. It creates the appetite it feeds. It originates the want it pleads as excuse for its existence. From beginning to end, it is an intruder in the circles of business and home and society, and every apology for it is a sham.—*Western Christian Advocate.*

Rev. Dr. Parkhurst, of *Zion's Herald*, in an editorial corrects the impression which certain parties seek to make, that our Church has taken action in reference to the proposed Inauguration Ball. He says;

"The Methodist Episcopal Church is receiving from the secular press no little unkindly criticism and ridicule, in connection with the expected recurrence of what is known as the Inauguration Ball. It would be amusing, to witness the confusion of fact and inference, and the spiteful effervescence, if the public were not thereby misinformed and prejudiced against the denomination. The public is given to understand, that the Metho-

dist Episcopal Church, in some representative and official way, has spoken its protest against that social event connected with the inauguration of the President-elect. It is declared, also, that the Bishops of the Church have uttered their protest.

In justice to the facts, it needs to be said that neither of the above statements are true. The only basis for such declarations rests in the following facts. The Methodist ministers of Columbus, O., in preachers' meeting assembled, did discuss the Inauguration Ball, and finally put their convictions into this resolution:—

"We, the Methodist preachers of Columbus, in view of the elevation of a Christian man to the Presidency, do feel, that this is a fitting time for high official discountenance to the tendencies, in certain quarters, to imitate the follies, displays, pageantry, and extravagance of European courts. We therefore respectfully protest against the proposed expenditure of nearly \$100,000, for the purpose of imitating those follies, corrupting the simplicity of republican principles, encouraging the tendencies to extravagance, and perpetuating that relic of barbarism, the inaugural ball, on the occasion of his inauguration."

It is understood that the Methodist ministers of Philadelphia have expressed themselves in a similar manner. The Methodist Episcopal Church has something more than 12,000 ministers. It is probable, therefore, that one per cent of the number have thus far expressed themselves publicly, on this momentous subject.

So much for the ministers. What about the Bishops? The subject has not been considered by the Episcopal Board of our Church, and therefore no official action has been sought or taken. The foundation for the statement relative to action by the Bishops rests, so far as can be ascertained, upon the utterance of Bishop S. M. Merrill, of Chicago, who said, in response to an interview:—

"It is not for me to say, what the President ought to do in the event that the Inauguration Ball is persisted in, as something so related to the inauguration proper as to imply an obligation on the part of the President to give his countenance to it. I am sure that if he does so, it will be an act of sacrifice upon his part, and such a sacrifice, as it is both unwise and improper—immoral, I was about to say—to require him to make, in deference to the wishes of what is technically known as 'society.' In ordinary circumstances the judgment and conscience of Gen. Harrison would be a safe guide in such matters; but under the present circumstances he may feel it his duty to respond to the invitation, and to give it his bodily presence. But if he shall do so, it will undoubtedly be under protest, and—well, with a feeling of humiliation."

Bishop Merrill speaks with his accustomed frankness, candor and incisiveness but it is noticeable, that he assumes to speak only for himself. Our readers will notice, also, with what generous consideration he speaks of General Harrison, and the peculiar pressure brought to bear upon him. The press has charged that the "Methodists were greatly embarrassing the President-elect." There is nothing of this in fact; but the rather, if anything, would they make it easier for him to act wisely and heroically.

Although, as a denomination, Methodism has not expressed itself in this specific matter, yet as a Church, in its Discipline, dancing is prohibited as an amusement, "obviously of misleading or questionable moral tendency." The

membership of the church are restricted in this particular for the reason so clearly and forcibly given. The Methodist minister or layman, therefore, who opposes the Inauguration Ball as baneful in its influence upon the public, is entirely consistent with his creed and church government. Indeed, it is the very genius of Methodism to strike at anything either wrong in itself or in its influence upon others, without regard to environment or association. The Apostle Paul was evidently of the same opinion in regard to morally doubtful or questionable practices and amusements, when he penned these words to the *Christian*: "Abstain from all appearance of evil." And he marks, forever, the exalted principle of self-sacrifice and restraint, for the *Christian*, when he exclaims in a kindred text: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

It may be well to add that, in emphatic deliverances against dancing, the Methodist Episcopal Church is not singular; but from high authority in the Protestant Episcopal Church and among our Presbyterian brethren, equally vigorous, if not stronger, expressions of condemnation have been given.—Ed. P. M.

Bishop Thoburn is admittedly one of the foremost of modern missionaries. He has done self-sacrificing, and altogether splendid service. His labors have been mainly devoted to the foreign field, and one would suppose, that he would measure the importance of the work in the foreign field at its maximum. His estimate of the pressing demand for home mission work, is therefore valuable. He believes, that a separate society should care for mission interests in this country. Writing to the *Western* he says: "In the popular mind there is, and always will be, a clear distinction drawn between the home and foreign work. The two essentially differ, and will differ to the end. The only safe, righteous, and permanent adjustment of the question that can be made, is to create two missionary organizations—one home, and the other foreign. A great stride was made in the direction of such a division, at the recent meeting of the general committee, although not many perceived it, and every year will bring it nearer, and make it more inevitable. Our people have a right to give their money according to their individual convictions. Many of them are beginning to demand a more liberal provision for home evangelization, and they will press their demand until they get a hearing. No six-penny appropriation will meet their wishes, and no raid upon the revenue of our foreign work, will ever yield enough to carry on the gigantic enterprise, which God is setting before the Church. Those who begin to insist on a reduction abroad, for the sake of meeting such a crisis as this at home, manifestly do not comprehend the crisis, and do not perceive what they are doing. A man cannot give vigor to his left hand, by crippling his right. A powerful home missionary society is the demand of the hour. It would be immensely popular, and would hold its own against all the men from abroad who could be imported. It is very probable, that for a few years at least, the foreign work would suffer by the change; but the loss would be but temporary, and with a sound basis on which to build, the Missionary Society of our Church would speedily advance to the leading position of all the great missionary societies of the age."—*Michigan Christian Advocate.*





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**J. MILLER THOMAS,**  
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 No advertisements of an improper character published at any price.  
 Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.  
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 All subscribers changing their post-office address should give both the old as well as the new.  
 Entered at the post-office, at Wilmington, Del., as second-class matter.

Dr. Todd reports a very pleasant visit to Philadelphia. Quite a large congregation was present in Green St. church, Sunday morning, and the annual missionary collection was a little in advance of last year's. At night, notwithstanding the driving rain, the church was well filled, with a slight overflow in the galleries. He was the guest of Dr. John E. James.

In Grace, Wilmington, Rev. J. T. Satchell gave the people excellent sermons, morning and evening, and was heard with great pleasure. To-morrow the 27th inst., Presiding Elder W. L. S. Murray will preach in Grace in the morning, and Rev. J. C. Bracy of the McAll Mission in France, will preach at night.

**HYMENEAL.**—Rev. C. T. Wyatt, pastor of our church in Berlin, Md., passed through this city, Tuesday last, with his newly wedded bride, *nee*, Miss Ella Atkins, of that town. We learn, they were married that morning, by Rev. T. O. Ayres, Presiding Elder of Salisbury District.

The *Advocate* of this week, announces that James P. Mann, M. D., of Philadelphia, son of Rev. J. B. Mann, (late of this Conference) an alumnus of Syracuse University, was married in the home of his parents, Williamsport, Pa., Jan. 1st, 1889.

The mayor of Anniston, Alabama, by his casting vote defeated a resolution pending in the town council, asking the legislature to authorize the council to grant liquor licenses. The *Pittsburg Advocate* editor thinks him a "righteous example" to some municipal rulers in his neighborhood. We think the example might be followed to advantage in other regions as well.

Rev. Dr. Jacob Todd will preach to-morrow, the 27th inst., morning and evening, in the M. E. church, New Castle, Del.

**"Sam Small and Party Temperance,"** again.

In our issue of the 12th inst., we printed excerpts from the *New York Tribune's* report of Sam Small's speech, delivered in that city, Nov. 25. We clipped it from one of our exchanges, as we only see the *Tribune* occasionally; and as the date suggests, this article had been on hand some time.

We printed it in good faith, as fairly representing the views of a decided partisan, on a question of general interest.

This week our attention has been called by a correspondent to a subsequent address by Mr. Small, in which he declares, "I did not say, as reported by the daily press, that I did not believe in National Prohibition politics. I do believe in them. I believe in total and absolute National Prohibition, and in a

party pledged to the passage and enforcement of Prohibitory laws.

The great victory gained by the Prohibitionists in the last campaign is the nationalization of their issue. Never till this campaign has the liquor question been a leading national issue. I am firm for the Prohibition party that must be, before Prohibition can be a success in town, state, or nation."

We are glad to be able to make so speedy correction, through the kindly offices of a brother, whose letter is received this day, (Jan. 22). Otherwise, the matter might have escaped our notice for some time to come, as we don't indulge much in so highly spiced diet as *The Voice* is wont so liberally and so unvaryingly to spread before its readers.

What we find in it, we prefer to have confirmed from other sources. This fact may assist in the apprehension of some other matters, in connection with the recent political campaign.

We are always, not only ready to correct an error, but feel obliged to any one who will call our attention to what may escape our notice.

We value truth above price, and scorn the spirit that would seek to accomplish its purpose by misrepresentation.

If any of our readers feel indignant at the publication of the *Tribune's* report, we would remind them, that this was not the report of that paper alone, but as Mr. Small says, "of the daily press," and until denied by him, was accepted as correct.

We exercise all reasonable care, yet a few times, in the last four and a half years, something has slipped in, we had rather had been left out.

In conclusion, will not our friends, who are Third Party Prohibitionists combine with other Prohibitionists, and all true friends of Temperance reform in Delaware, in a resolute and persistent effort, to obtain from the Legislature now in session, a local option law for each of the counties? If we can't unite on this really Democratic proposition, to submit the question to the vote of the majority, where can we find common ground?

Where is the State Alliance?

N. B. Will the *paper*, which allows contributors under assumed names, to assail the PENINSULA METHODIST and its editor, in its columns, and then refuses to publish a refutation of such slanderous misrepresentations, will that paper be honest enough with its readers, to let them know, that our offending this time was not with "malice prepense"? If it can feel easy, in perpetrating such a breach of manliness and honorable fair-play, we don't envy its stolidity.

There is a "hitch" in the negotiations among Presbyterians and Congregationalists for a united church in Japan.—*Michigan Advocate*.

We should say that the trouble is owing to the lack of a hitch, rather than its presence.—*Pittsburg Advocate*.

Dr. Smith's point, we must decide is not well taken. Dr. Potts' head is level as usual. Webster defines a "hitch," an "impediment." Try again, bro. Smith.

**Helping A Brother.**

Last Saturday, we took the express train from Wilmington, at 5.50 p. m., and in one hour and a quarter, made Clayton, thirty-seven miles to the southward. This time passed the more pleasantly and rapidly, by reason of the company of Rev. J. F. Crouch, Presiding Elder of West Philadelphia District, Philadelphia Conference, whom we found on his way to spend the Sabbath in Dover, with his honored mother, a venerable saint of eighty-three years, the widow of the late Elijah Crouch.

Brother Crouch reports gratifying progress all along the line, especially in church and parsonage building and improvements. He says, our resident Bishop Dr. Foss is making himself an influential factor in the development of Methodism in that city.

At Clayton, one mile west of Smyrna, we diverged from the Main Line to the southwest, and by the Delaware and Chesapeake branch, traveled four and a half miles to our destination, Kenton, Md. Here the sprightly, genial, and

popular young pastor, Rev. W. W. Sharp, met us, and escorted us to his parsonage home, in which we made the acquaintance of his interesting family, whose thoughtful hospitality added much to the pleasure of our brief sojourn in this place. Brother and sister Sharp are blessed with three bright and promising children; their first born having already passed into the blissful beyond.

Brother Sharp was admitted into full connection in the Conference last spring, and was ordained deacon by Bishop Foss. He and his wife are natives of Sussex, and were for a time members of Asbury in this city.

This charge is a fragment of what was Smyrna circuit; Kenton, Central, and Blackiston being set off at the last Conference, as Kenton circuit, with brother Sharp as pastor. The brethren made the best arrangements in their power at the time, to provide a home for brother Sharp and his family; and have recently secured more eligible quarters, though at the cost of a double rent for a few months. This is a practical proof of appreciation, which is as much to their credit, as to that of their zealous and faithful pastor.

Kenton is a pleasant hamlet of about 300 people, with the usual furnishing of a country village, the church, the school, the post office, the store, and the blacksmith shop; and we are sorry to have to add, a licensed bar.

It was once known by the disreputable cognomen of "grogtown," but it has for some years past largely redeemed its reputation, and now compares favorably with other towns, which like it suffer from the legalized traffic in intoxicants. Its location, ten miles from Dover, is in the midst of a fine farming territory, in which peaches are largely and successfully cultivated. A phosphate mill and a cannery house are the manufactories of the place.

Two weeks of continuous revival services, in which the pastor had to preach and pray, and exhort and sing, and counsel penitents, and visit special cases, besides snatching up fragments of time, for work on his Conference studies, to say nothing of household affairs, and *collections*, two weeks of such experiences without help, made brother Sharp feel like calling on some one to come to his aid, if but for a day; and we were glad to be able to serve him and his people. Our brother had laid out a full day's work for us.—Love-feast at 9:30; preaching morning, afternoon, and night; with a ride of ten miles and a prayer-meeting of indefinite continuance thrown in, to fill up.

The early meeting was a most delightful one,—a season of refreshing from the presence of the Lord. "They that feared the Lord spake" promptly, with evident emotion, and with a present conscious experience of the Divine favor. Veterans and new recruits, and re-claimed backsliders, intermingled their testimonies to the power of saving grace, and the joy of a present salvation. One gentleman, a Presbyterian brother, gave such a genuinely Methodist testimony, that we looked upon him as one of the pillars in brother Sharp's church, until informed otherwise; and yet, we take pleasure in adding, he is not only very frequent in attending our services, but is a substantial friend of the pastor and his work.

Among the witnesses, were boys and girls of twelve years and over, young men and women, as well as the more mature. As to the preaching services, we need only say, the people gave very gratifying attention, and the preacher had considerable "liberty."

At the invitation of Dr. J. A. Goodwin, we had the pleasure of dining with him and his family, and making their acquaintance. The doctor is a successful practitioner, as well as a large land holder. He is in full sympathy with brother Sharp and his work, and is one of his official members. His youngest son has recently graduated in the same profes-

There is another physician in the town, we understand, a son of the late Dr. Ignatius T. Cooper, but we did not have the pleasure of meeting him. After the pleasure of meeting him. After dinner, we drove five miles southeastwardly to Central, just half way to Dover; a vigorous snow storm driving in our faces. Here we had a pleasant serenade with a congregation of five males, including the pastor; realizing the truth of the Master's promise, of his presence with the few who meet "in his name."

At the close of the Love feast in the morning, a class of nineteen probationers were received by brother Sharp; making an aggregate of thirty-three as the result of his two weeks' meeting.

At Central, there have been about thirty conversions, and as many at Blackiston's.

Notwithstanding the rain, we had the house about half filled at night, and with three penitents at the altar; the meeting was one of much interest.

We enjoyed greatly our visit to Kenton, and shall find an added zest to our editorial work, in the thought of so pleasant personal acquaintance with so many of our readers in that place.

On our return Monday morning, we met Rev. W. M. Warner from Maryland. He reports about forty conversions thus far, with a meeting yet to be held in Maryland. Of the sixty-five persons he received on probation last year, all but ten were admitted to full membership.

Since writing our note on "Sam Small and Party Temperance," we have turned to the *Voice* of Nov. 29th ult., in which on page 4, will be found a very labored effort to explain, what it is admitted Mr. Small did say. We give a few sentences.

"Mr. Small was evidently much misunderstood; being in ill-health, he did not express himself with his usual clearness."

The only statement in our clipping from the *Tribune*, which Mr. Small explicitly repudiates is this one, "I don't believe in National Prohibition politics."

All his severe arraignment, of the impracticable methods of the Third Party Prohibitionists in the last campaign, stands as reported, and as published by us from the *Tribune*.

His letter of explanation (see the *Voice* of the same date page 6, closes with these significant words.

"My conscience approves my course; my mind is clear as to the future policy of our party; my faith sees, even if afar, the triumph of our principles and our party, if we are wise, rather than windy; if we are sensible rather than sentimental. These italics are our own. That Sam Small doesn't enjoy the retrospect of what was "windy" and "sentimental" in the conduct of Party Prohibitionists in the late political contest is very evident, and *The Voice* labors hard to divert attention from that vital issue.

The prospects for Prohibition as contrasted in New Jersey and Pennsylvania are a strong endorsement of Mr. Small's hard common sense; to say nothing of the triumph of the saloon candidate in New York.

Preachers met in Fletcher Hall last Monday, at 10 a. m., President. J. E. Bryan in the chair; V. S. Collins, Secretary; devotions led by J. Dodd. Bro. Stenge reported thirty-one conversions in Union to this date, and some fifteen received on probation. Bro. Collins reported over forty conversions in Scott, and about the same number received on probation. Bro. Bryan reported, Rev. A. W. Holt, of Mass., had preached in Asbury last Sunday, morning and night; revival meetings continue. Bro. Barrett reported twenty-five conversions; indications favorable for additional ingatherings. Bro. Sanderson reported having preached at the Swedish Mission. A. C. Cox, Esq., of Middletown, Del., reported revival meetings in progress with fair results. Presiding Elder Murray reported latest intelligence of Rev. E. L. Hubbard, who

on the advice of friends, delayed starting on his tour for a week, that he might complete his preparations, and recruit some by a few days' rest. Bro. Murray also reported finishing up his work on the district, outside of the city of Wilmington. Bro. Rigg and other brethren discussed the matter of Conference blanks.

The order of the day was then taken up, and Bro. B. F. Price read an elaborate essay in support of the proposition, that the human race has gained, through the provisions of redemption in Christ Jesus, privileges of happiness and exaltation, that were impossible to be attained, had not Adam fallen into sin. Bro. T. S. Thomas responded in a few remarks, dissenting from this proposition, as involving the necessity of disobedience in order to man's highest good, and as limiting the Divine ability to reward the faithful who never sin. Bro. Thomas maintained, that however complete the scheme of recovery, and however exalted in holiness and happiness the finally saved might be, through the provisions of grace, the gain to man was not "by the fall," but despite that fall; and to claim; that God could do more for man in the event of his disobedience, than he could, if he retained his integrity, was to set a premium upon sin, and to limit the resources of the Holy One of Israel. "In no sense is man a gainer by the fall."

Other brethren present were, J. D. C. Hanna, W. E. Avery, H. W. Ewing, T. N. Given, W. G. Koons, A. W. Holt, J. C. Pickels, J. F. McLaughlin, Olof Cronham, Thos. Worrirow and D. H. Corkran.

Rev. W. P. Tilden, at present supplying the Unitarian church in this city, was introduced to the meeting.

Bro. Hanna, critic for the day, made his report.

Resolutions of sympathy with Rev. E. L. Hubbard were presented by Bro. Collins, and unanimously adopted.

Curators announced for next Monday, the 28th inst., an essay by Rev. J. Todd, D. D., on "Christian Science." Adjourned with benediction by Rev. J. D. Rigg.

**The Dickinson Presidency.**

The following resolutions were adopted at the New York Preachers' Meeting last week: The New York Preachers' Meeting of the Methodist Episcopal Church, having heard of the election of the Rev. George E. Reed, D. D., late president of this meeting, to the presidency of Dickinson College, by the unanimous vote of the trustees on the first ballot, desire to express to him our cordial congratulations on such election, to one of our oldest institutions of learning.

And we assure Dr. Reed that, while we regret the separation that the acceptance of him as a gentleman of honor, a minister of brother whose fraternal spirit has endeared we will pray that a gracious Providence may influence and bless his conclusion.—*Christian Advocate*.

Dr. Reed writes, to us under date of Jan. 17,—

"The illness and decease of my dear mother, during the past few days, have prevented consideration of the question of accepting the Presidency of Dickinson College, to any extent. I shall, however, send in definite word in a day or so."

My venerated mother, Ann Reed, died Saturday, Jan. 12th, and was buried in Lowell, Mass., Tuesday, Jan. 15th. She was 83 years of age; blind for ten years past, but otherwise, in possession of all her powers.

My conviction, and the expressed conviction of hundreds more, assure me that I should give affirmative answer. Yet, I hesitate to leave the work in which I am content and glad to labor, and in which God has been pleased to grant large success."

The friends of "Old Dickinson" will be gratified to read these indications of the quality of the new President elect. We bespeak for him, if he accepts, as we presume he has already, or soon will, the cordial, and earnest support of all friends of Christian education, especially of those within our own territory.



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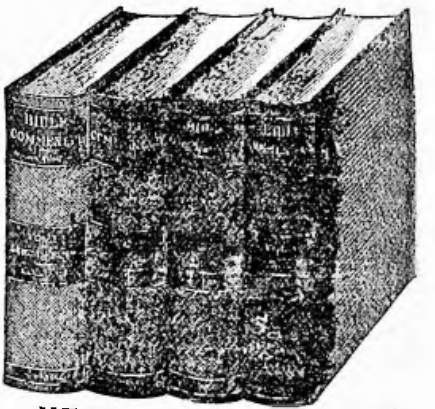
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