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J. MILLER THOMAS. Associate Editor.

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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 car 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 beaven 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 moneysinto 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 his-

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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 thou; ht, 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 prizefights, 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.

day, except the news items linserted 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 de-

ceived 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.

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 discounteance to the tendencies, in certain quarters, to imitate the follies displays, pageantry, and extravagance of Europeau 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 Inaugural 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 Michigan Christian Advocate.

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."----

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 con fusion of fact and inference, and the spiteful effervescence, if the public were not thereby misinformed and prejudiced against the denomination. The public tory teaches, business and popular clam- The Saturday paper is made up on Fri- is given to understand, that the Metho-

UARY 26, 1889. PENINSULA METHODIST, JAN

Missionaries for Africa. RICHARD GRANT, ESQ.,

Dear Bro .-- Thirteen missionaries, (one having gone with Bishop Taylor Dec. 1st, making 14 in all under the auspices of the Transit and Building Fund Society of Bishop Taylor's self supporting missions) sailed from New

York for Africa Dec. 13th, 1888. In consequence of sea sickness, they were unable to regularly organize for work until the 17th, when at 9 A. M. they all (B. F. Kephart, Presiding Elder. and wife, Agues McAlister, Barbara Millard, E. H. Greeley, Georgina Dean, Clara Binkley, C. V. Ekman, R. C. Griffith, Earnest O. Harris, C. E. Gunnison, Ann Beynon, and James B. Robertson) assembled in the cabin of the steamer Wieland, appointed Rev. B. F. Kephart, chairman, and Mrs. B. F. Kephart Secretary, and proceeded to carry out the following programme.

1st. Reading, and commenting on 2 Cor. 4, 1-5, and prayer by chairman. 2nd. An instructive letter was read from Richard Grant, Treasurer, embodying the wishes of the Committee, which was well received by the company. The following rules were then adopted :

Company prayer and conference meetng, each day at 9 A. M; meeting for Scripture study at 2 P. M; evening prayer at 9 P. M; two persons to be appointed each day to take charge of a 10 A. M. meeting with the sailors and passengers in steerage. Bro. Robertson and Sister Binkley were appointed to take charge of the first meeting. A sweet spirit prevailed in the company; all pledging their best efforts under God to carry out the wishes of the Committee Dec. 18, several of our members were sick, but all who were able met at 9 A. M., for prayer; Scripture lesson, Eph. 2 and 3. Bro. Ekman and Sister Kephart took charge of the 10 A. M. meeting but owing to a very rough sea little could be done this day. The subject for Bible study at 2 P. M., was Holiness,-1st Holiness commanded ; 2nd, Holiness by faith; 3d, Holiness by the blood; 4th, Sanctification through the truth. Weddesday, Dec. 19, meetings as usual. Thursday, 20th, 9 A. M. Scripture lessons Psalms 103 and 104; 2 P: M., Bible reading, subject Daniel. Friday, Dec. 21st, 9 A. M., lesson from 2 Cor 4, and 5; Brother Griffith and Sister McAlister led the meeting on the forward deck; 2 P. M. Bible reading, subject Ruth. Saturday, Dec. 22, Reading of Heb. 11tb; Bro. Ekman and Sister Dean led the meeting at 10 A. M.; 2 P. M. Faith and Prayer. Sunday, 23d prayer meeting at 9. A. M., Scripture lesson, Isaiab 61; meeting 10 A. M. on forward deck by

he whole company. These meetings have been quite interesting, resulting in the conversion of a 60 years the M. E. church.

MAKE NO MISTAKE.—If you have made up your mind to huy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possess-ing, by virtue of its peculiar combination, prometion and preparation curative power ing, by virtue of its peculiar combination, proportion and preparation curative power superior to any other article of the kind be-fore the people. For all affections arising from impure blood or low state of the system it is unequalled. Be sure to get Hood's.

Obituaries.

Too true ! Life's shores are shifting, Every year; And we are seaward drifting, Every year; Old places, changing, fret us, The living more forget us, There are fewer to regret us, Every year. But the truer life draws nigher, Every year; And its morning star climbs higher, And its morning star climbs higher. Every year; Earth's hold on us grows slighter; And the heavy burthen lighter, And the dawn immortal brighter,

Every year.

"Blessed are the dead who die in the Lord"

John M. Hopkins was born in Sussex coun-ty, Del., near Cool Spring, Sept. 12th, 1825, and was born again, of the Spirit, at a camp-meeting, held near that place in 1839. His father was an elder in the Presbyterian church, but his sen felt that he must units church, but his son felt that he must unite with the people who had been instrumental in his conversion. His father raised no objections, but went with his son to the Methodist church, to see him unite with this oanst enurch, to see him built with this company of the people of God. Young Hop-kins joined what was then known as the Joppa M. E. church. The old church has long since passed away, and Connelly church on Nassau circuit, has taken its place.

From the time of his conversion, until his death, brother Hopkins was a devoted and earnest Methodist; filling the various official positions in the church, for which laymen are eligible. His home was for years the home of the circuit preachers, on old Lewes circuit.

He was known, as singing John Hopkins of Sussex, and was the leader of the singing at camp-meetings, and protracted meet-ings in his county. Religiously, he was all 'sunshine;" even when dark clouds of adversity came over him, he would sing, "December's as pleasant as May." In his affluence, he gave liberally to the

cause of Christ; and when adverse circum-stances came upon him, he still shared what he had, with the church. At the close of one conference year, when his church was considerably behind in its finance, he gave the last dollar he had in the house, to help pay the preacher.

Bro. Hopkins was twice married; his first wife, Miss Hettie Bennaum, dying in 1859; he afterwards married Miss Jeaunette Atkins, who survives him. He passed to his reward, Dec. 19th, 1888, and was buried at St. John's in Sussex. While a home is shadowed on earth, and hearts are in sadness. Heaven is brighter, and one heart is "satisfied." Most of his family are members of the M. E. church, but one san I think, is yet out of Christ; may he scan choose his father's God for his own God

J. WARTHMAN.

J. WARTHMAN. Levin Wright, of Wicomico Co. Md., was born in 1810, and, after a brief illness of about one week, died at his home, three miles from Sharptown, Md., Jan. 3rd, 1889. Other meu have lived in this community as long as Bro. Wright, whose death made no such impression as his. All who knew him, sneak in the highest terms of his life and such impression as me. All who knew min, speak in the highest terms of his life and character. Bro. Wright was not a man of remarkable culture, nor was he blest with a great portion of this world's goods. He never had the advantages of school discipline to any considerable extent, and his means were limited. But he was loved and praised by all, because of his superior qualities of mind beart. He was converted about 1830, and lived an active Christian life, as a de-

Temperance.

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

Oh ! then invisible spirit of wine, if thou hast no name to be known by, let us call three devil. -Shakespeare.

W. C. T. U. Notes.

The men employed in placing the wa ter-works in Newark, Del., have ceased work on the Lord's day. This is doubtless due in a large measure to efforts made by ladies of the W. C. T. U.; a petition asking the town council to prohibit this desecration of the Sabbath, having been circulated by them.

The Loyal Legion of Wilmington gave a dinner Christmas day, to thirty-five poor children of the city.

The boys and girls of the Smyrna Loval Legion celebrated the day, by giv ing toys and books to the children needing such cheer. One little boy expressed great delight in the possession of "a story-book of his own, and all the children were made happier by such kind remembrance.

Rev. Henry S. Thompson has organized a temperance school in Lewes, Del., under the auspices of the W. C. T. U.

The Camden Y's spent a literary evening with their friends in town, Friday evening, Jan. 4. As a part of the entertainment, there were a ten minutes address on Woman's vote by Rev. S. R. Maxwell, a spicy address of welcome by Miss Maggie Lowber, and some very

sweet music by the young ladies. From the National W. C. T. U., Bul-Letin:

The National W. C. T. U. has been accused of using its funds for partisan purposes, but no penny has ever been used, either directly or indirectly, to further the work of any party whatever. This we have on the authority of the National Treasurer, Miss Esther Pugh, whose books are always open to inspection."

WHITE RIBBON.

The New York Christian Advocate finds occasion, in certain recent utterances of papers published in that locality, to assert the unchanged and unchangeable hostility of the Methodist Episcopal Church to the liquor traffic. But for such occasion, furnished by papers speaking from partisan inspiration, it would be superfluous to attempt to assure the public that "the Methodist Episcopal Church occupies no doubtful positiou in reference to temperance." As contains "the most concise and compre- lady. hensive statement" of the principles to unanimity." That statement it quotes homes ready made for them." in these words: "We therefore

requires no stretch of charity nor strain of logic to believe that one who subscribes to the Methodist Discipline may vote for a candidate on a High License platform under certain circumstances without

sacrifice of principle or consciousness of inconsistency." That very paragraph of the Discipline

(1276) from which the Advocate quotes recognizes the right of private judgment respecting methods of saving society from the evils of intemperance, and advises the members of the church "to cooperate in all measures which may seem to them wisely adapted to secure that end." This right the General Conference distinctly asserts. The position of the Methodist Episcopal Church is in favor of the complete outlawry of the liquor traffic as speedily as possibleimmediately if possible, progressively if necessary. In States where restrictive measures seem to them to be the next step, in the progress Methodists, if con

sistent, will take that step and then move on- If they cannot prohibit the drink traffic they will restrict it if they can, and then make war on what the restriction leaves. We believe that in this sense nearly all Methodists are prohibitionists.

All this the Voice might have known without going to the trouble to send out inquiries to all members of the last General Conference and to publish their answers. And we see not how these answers can remove the cause of its alarm. Methodists have not changed their views its inferences from their votes to the contrary notwithstanding. Let it quiet its fears about their "sinning" and leave them to their freedom.-Northern Christian Advocate.

Nouth's Department.

A Home-ly Girl.

"What a homely face !" said a lady to her companiou, as an ugly girl stepped into the street car, and took a seat oppo-

The person addressed was a beautiful old lady with white hair. She glanced at the new comer, and saw with pain that the thoughtless criticism had reached her ears and wounded her.

"I think," then answered the old lady that she looks like a homely girl in that sweet, old time sense, of a girl who could make a home."

The face across the aisle brightened so responsively that it almost ceased to be ugly, and when the first speaker left the car, the girl, after an instant's hesithe Advocate shows, the Discipline itself tation, took the vacant seat by the old

"I wish I knew," she said impulsively which "Methodists subscribe and give "just what you meant by a girl's making their practical support, with substantial a home; it seems to me that girls find

"Oh, she's on some high horse or other laughed the girl. "She is away out of

sight of us earthly mortals." And indeed Emily's young heart was overflowing with enthusiastic resolves. "How strange it was for that old lady to pick out the very thing I ought to have been doing all this time," she said to herself; and memory pictured before her all the years that she and her home folks had occupied their luxurious house each one living to himself, and having no real home community of plans and

interests. Emily left square after square behind her rapid feet, all the time planning to do thus and so, with the confidence of youth, nay, with the over confidence of one who says, "Tomorrow I will go into such and such a city, and buy and sell and get gain," when suddenly a bit of slippery pavement brought her down with a sharp cry.

It was quite a serious accident, one of the small bones of her ankle being fractured, and poor Emily suffered intelerably while kind strangers carried her into the nearest apothecary's. A surgeon was at hand, and by the time the hurt ankle was properly set and bandaged, Mr. Vane had answered the telephone call in a carriage.

All through the trying time, though the rasp of the flesh was so sore," Emily was passionately regretting her marred plans.

"I can't begin to be a homely girl." she moaned to herself. "Oh, how hard to bear!"

But on the third day of her imprisonment to the couch, Emily's eyes were suddenly opened.

"Why it's the very thing !" she said. 'I couldn't have managed it better if I had done it on purpose.'

* * 32 "What will you think of me, little sister, if I say I am almost sorry you are

getting well ?" "I think I could find something sweet in that speech," Emily replied, looking up at big brother John from her couch. But the couch was down stairs now,

and she was even beginning to walk a little on Grandfather Vane's stick. Decidedly she was getting well.

"Yes," answered John, somehow this has seemed more like home since we've had your couch to tie to. We reserved people are getting acquainted with each other."

"We were always ready to die for one another," laughed Ned from the other end of the room. "But somehow we never understood fraternal relations. Did you do it on purpose, sis?"

"What, break my ankle?" she asked archly. "No; shake us all up together this

way ?" Then she told him the story of th

	in the moras: we meretore, regard	"But not completely made" said the	all a the story of the	German how when	by years. His extraordipary wift in
	total abstinence from all intoxicants as	"But not completely made," said the sweet old voice. "There is always need	old lady in the street car.	German boy, who was returning to	brought him into note, during the childhood days, of many who are now with
	the true ground of personal temperance	of girl help, I think, in a home; some-	"My homeliness had been a hitton	finitiourg from America, and to whom	days, of many who are now veterans of the cross in the community, and house
	and the complete legal prohibition of	of girl help, I think, in a home; some-	Irial to me until then " Full a		cross in the community, and have reached their three score years and ten
		times the need is for baking and brawing	ut 1 h h h h h h		
	the traffic in alcoholic drinks as the du-		I GOD t think & man can understand	analous to do something for the	
	ty of civil government." This is a dec-	your home?"	what a hard lot it is for a woman to be	Lord, and all are praying that a man	
	laration of the principle on which the	Jour nome:	without any of those personal charms	may be opened for him to go with us to	meetings; first to call for beaven's beletien at meetings; first to call for beaven's blessing up- on the assembly, and to aid in inspiring the might meeting. Whether at
	special rules of newspaper and the	She was looking at the unostentatious	that make any of chose personal charms	Africa.	company of believen to aid in inspiring the
	special rules of personal conduct in re-		I LIAL MAKE & WOMAN LOROL. Dut 11		company of believers. Whether at a week night prayer-meeting, or a Sabhath day special spirit
	spect to temperance, as found in the	WN B	I deal old lady drew out the atime -1	At 2 P. M. preaching in the cabin by	camp, his prayers were usually followed by special spiritual manifestations
	Discipline are based. It mutters and	and the girl shipty.	she told me what common it	Rev. B. F. Kephart, subject Faith,	special spiritual manifestually followed by
	therefore, what other declarations	1. Continued the old	she told me what compensation might	Mark 9, 23. This closed our meetings on	special spiritual manifestations. Perhaps bis prayer more fruitful in good result, and a few weeks be:
	have been made by Ch. C	lady, "a great many times a girl's most	be in store for a 'home-ly girl."	the 1, 25. This closed our meetings on	his prayer more fruitful in more inspiring, and
	nave been made by Conferences, church	is to bring all the membran	"God bless our home-ly girl!" said the	the boat.	his presence was never more inspiring, and a few weeks before his death, while an
	papers, ministers or private members, or	lady, "a great many times, a girl's work is to bring all the members of a family together, and thoroughly interest them in one another "	father, who had come in unperceived.	Monday mounting D	a few weeks before his death, while engaged in an afternoon prayer meeting service at bis children and a support of the service at
	how they may be interpreted, to this declaration the members of the G	together, and thoroughly interest them		Monday morning, Dec. 24, all was	In an alternoon prayer meeting service at Mrs. Bailey's, his daughter's, surrounded by his children, and a few other friends He had the barrier
	declaration the members of the Church	1 one mucher.	"Tell us your old lady's name, sis,"	bustle, preparing to land. This we did	his children, and a few other friends. He had the heroism of a transfer
	automite and hast and the Church		cried John. "I'll go and take her a	at 11 A. M., being transformed to	He had the heroism of a true Christian, of a Knox, and the love of a John. The right hand, theorem was firmly had in the
	subscribe, and by those Disciplinary rules	ed by that blessed Providence who	posy for her happy words."	steamer on which we shall	of a Knor and of a Zwingle the Unristian,
	which are based on the principle it sots	he blessed Providence who	"You can't de their	ar 2 20 D Which we reached Hamburg.	oline he and the love of the principle
	forth they do promise to be governed.	The state blar fore tot	"You can't do that," said Emily,	at 3.30 P. M. We found comfortable	olive branch of peace was firmly held in his right hand, though never at the sacrifice of unhesitatingly did in the sacrifice of
	By this declaration, then, it is proper		I HUVER BOW how L.C.	quarters at the Balmhona & E	principle. He has never at the sporte
	and fain that the state of the is proper	"Thank you" sold it.		TT Elsenbahn	Unhositety whet
	and fair that they should be judged.	"This is my place the young girl.	will have to wait till	orden of there we have carried out our	any acts during his land there were for
	But just here the Christian Advande	"This is my place to get off; good-bye." She bought the yard, good-bye."		order of meetings for worship, as far as possible.	any acts during his long Christian life, that called for explanation. He was blest with of days. He was the strength, as well as her that
	drops a word of qualification, or calls	one bought the yards of ribbon ale	blessed Home, for the grateful thanks of a 'homely girl."-ELIZABETH P. AL-	possible.	unusual physical strongett He was blest with
	attention to a fast which in th	had come for, in an absent minded way, and started home. "I will well?"	a 'homely girl."-Et in and a solution and the solution of	We are very much pleased with the whole company : never see	children are endowerer bim, wide weiter and endowerer binder bind
	attention to a fact which in these times	and started home	LAN, in Congregation It.		
	cannot be too strongly emphasized. It	"I will mail it it	, Congregationalist	vout, earnest sweet and a more de-	followed on outervoring to c 11 may all of high
	says :	walk, she said to herself T			children , as also an in the lag ho
	"But the Methodist Episcopal Church	can think better."	Bishop Walden and wife, and their young- est daughter bave gone to Marin young-	We expect to sail Jan. 1st at 8 A. M., for Cape Palmas, Liberia	house it and of reasons the dis grand
		Acquaintances howed to b		for Change in the state of the	whom a rew rew
	exercises no surveillance over the polit-	as with lifted has a	bishop goes officially, and will be gone some time. He will visit all our mission state	The annual Liberia Africa	their net can be trathe to us us. of
	ical opinions, affiliations or votes of its	as with lifted head and far seeing eyes	and the slave all our mission stations		Teligions and unswerving
	members, and no Christlike Christian			your prayers in our behalf	words une slovency support in Stand
	will judge his brother in this thing. It	"What's the matter with Emily Vane? said one merry girl to spath	lish our work in the near future. The aver- age Methodist bishop does not have much which can very important fact	117.	the new the perfect man - saidlat's
	win judge his brother in this thing. It	said one merry cial to and Emily Vane?		B E E	peace." The funeral services were conduct. Cuddy, in the vasisted by Rev. Market and the services were conduct.
		girl to another.	which few of our people approach fact, but one	B. F. KEPHART, Chairman, MRS B F K	ed by his pastor car services were conduct
			which few of our people appreciate Western		ed by his pastor, assisted by Rev. Mr. Mc- and his remains the M. E. church at Sharnet.
				MRS. B. F. KEPHART, Secretary. HAMBURG, GERMANN, D.	Cuddy, in the M. E. church at Sharptown, etery,
				HAMBURG, GERMANY, Dec. 27, '88.	and his remains laid away in the M. E. Cem-
the second second	and the second s		1	, 00.	

PASTOR.

PENINSULA METHODIST, JANUARY 26, 1889.

The Sunday School. (Morison). Reasoning in their hearts—not speaking aloud, but holding a sort of men-

LESSON FOR SUNDAY, JANUABY 27th, 1889. MARK 2: 1-12.

BY BEV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

FORGIVENESS AND HEALING.

GOLDEN TEXT: "Who forgiveth thine iniquities; who healeth all thy diseases' (Psalm 103: 3).

1. Again he entered-R. V., "when be entered again." Capernaum-"His own city" (Matthew). He made this city His place of residence for the time. Noised-reported. His return had probably been quiet, unheralded. The excitement which had followed the healing of the leper had driven Him into a temporary seclusion. On His return "home," He avoided notoriety. In the house-"at home," probably in Peter's house, but some think with His mother and brethren (Matt. 4: 13).

2. Straightway-omitted in R. V. Insomuch that-R. V., "so that." No room to receive them-R. V., "no longer room for them." Not so much as-R. V., "not even." So great was the crowd that not mere'y the rooms, but the entrance also, was blocked. Among the company, as we learn subsequently, were "Pharisees, doctors of the law, and scribes," who had gathered "from Galilee, Judea, and Jerusalem," attracted by His fame and watching to detect in Him imposture or double-dealing The occasion was, therefore, a notable one. He preached (R. V., "spake") -talked, probably, in a familiar way, about the kingdom of God. and the conditions of membership in it. From Luke's expression, "the power of the Lord was present to heal," it has been conjectured that our Lord had already wrought some miracles of healing before or during His discourse.

3. They come unto him-in the R. V., "and they come, bringing unto him a man sick of the palsy." "Palsy,' a contradiction of "paralysis," is a disease of the nervous system, sometimes local, sometimes effecting the whole body, frequently spoken of in the New Testament, and regarded as incurable. Bornc of four-utterly belpless, lying on a hammock or mattress slung between them.

4. For the press-R. V., "for the crowd." They uncovered the roof .- Luke says: "They went upon the housetop," and "let him down through the tiling;" a successful expedient, and not a difficult one, considering the way Eastern houses are built-low, flat-roofed, with outside staircases leading up. Blocked by the crowd that thronged the entrance and were too interested in the words of the Speaker to give way, they conveyed their infirm friend to the house-top, and then finding that Jesus was teaching within the house and idea is: The more difficult assertion to you, not within the open court (which was also though by no means the easier in itself, is to probably filled with people), they picked out order this helpless man to rise and walk. I the room where He was, tore up the tiling, and lowered the pallet and its burden "into the midst, before Jesus.'

"They had only to scrape back the earth from a portion of the roof over the lewan, put to the proof, 1 will vindicate My right take up the thorns and short sticks, and let and power to do that which in its very nadown the couch between the beams (Thom- ture is incapable of being proved. From son).-If four men are needed to help one this which I will now do openly and before man to the Saviour, let four men take hold you all, you may conclude that it is no 'roband do it. You are less than a fourth of a bery' upon My part, to claim also the power

tal dialogue. "The law knew no such form as an official forgiving of sins, or absolution. The leper might be pronounced clean by the priest, and a transgressor might present his sin-

offering at the temple, and transfer his guilt to it by laying his hand on its head and own ing his fault before God, and the blood sprinkled by the priest on the horns of the altar, and toward the holy of holies, was an atonement that 'covered' his sins from the eyes of Jebovah, and pledged His forgiveness. But that forgiveness was the direct act of God; no human lips dared pronounce it. . . . Jesus had spoken in his own name. He had not hinted at being empowered by God to act for Him. The scribes were greatly ex cited; whispers, ominous head-shakings, dark looks, and pious gesticulations showed that they were ill at ease" (Geikie).

7. Why doth this man thus speak blasphemies? (R. V., "Why doth this man thus speak? He blasphemeth") .- They were right in their theology, but wrong in their application. Only God, against whom sin is committed, can forgive transgression. Any mere man who presumes authoritatively to forgive sins, is a blasphemer. This "man" had done so-had done what no prophet however holy ever assumed to do-and was therefore condemned. But their error consisted in not seeing that Jesus was more than humansuperhuman. He took occasion, therefore to confirm His divine claims by working a miracle. "This man" was uttered contemptuously. But God only-R. V., "but one, even God."

"It was the turning point in the life of Jesus; for the accusation of blasphemy, now muttered in the hearts of the rabbis present, was the beginning of the process which end ed after a time on Calvary; and He knew it" (Geikie).

8. Immediately when Jesus perceived (R. V. 'straightway Jesus perceiving'') .- They had not spoken; they had no need to speak. Jesus knew what wasin man, and was in the habit of answering the very thoughts of the heart. What new evidence must this have furnished of His divinity ! Says Whedon: "To know the bearts of men was, with the Jews, a test of the true Messiah's claims. When Bar Cocav declared himself the Messiah, the rabbis quoted Isaiah 11: 3, and examined him to see if he could reveal the secrets of their hearts. He failed and they slew him." Why reason ye?-in Matthew, Wherefore think ye evil?' Christ's claim is a bold one, but consistent. If He were what He claimed, it was evil, sinful, for them to misjudge Him as they had done, or question His power to forgive.

9 Whether is it easier? (R. V., "which is easier ?)-Both are impossible to a mere man. To say - with accompanying power. The will do this visible, but less difficult thing dist Protestant Church). We are credias a proof that I can do also the invisible thing, viz., forgive sins.

"By doing that which is capable of being of forgiving men and their sins' (Trench).

seeing their good works men should "glorify"

"Christs works were without precedent

their Father in heaven. Never saw it, etc -

Methodist Episcopal Church, Chincoteague Island, Va.

BY J. T. K.

No records of the early history of Methodism on Chincoteague Island are known to exist. Our reliance must be on tradition; and even that fails to preserve the names and dates. From such sources I learn, that after the close of the war of 1812, two young men, who claimed to be Wesleyan Methodists, visited the Island, and held a series of meetings organizing a Methodist Episcopal Church, the first religious society known to have existed among this people. That this was a missionary work is indicated by the fact, that after organizing the church these young men bade the islanders farewell, because their work called them to other and distant fields of labor.

This was afterwards an appointment on Snow Hill circuit; the early records of which were lost about the year 1850, by the removal from Snow Hill to Cambridge Md., of Brother Williams, who was at the time Secretary or Recording Steward of this circuit, and took the official records with him. Diligent search has failed thus far, to recover these papers, so valuable to us.

The young society having no house of worship, their meetings were held in the homes of the members; and in warm weather, beneath the shade of the large pines that grew to the waters' edge. The Snow Hill circuit, of which they were a part, included parts of the three States of Delaware, Maryland, and Virginia; and when we consider the extent of this territory, and the smallness and crudeness of the crafts that in those early days navigated our bays, it is not surprising, that the visits of the "circuit-rider," were like angels' visits, few and far between, or that this little society in the wilderness fell and easy prey to the new Methodism as championed by the Rev. Avery Melvin, who went out from among us, and while a member of our church, preached to this people. To him the Methodist Protestant Church is indebted, more than to any other, for its existence on the lower Peninsula.

Among the prominent members of our first society here, were Joshua Whealton and wife, (brother Whealton being the local preacher and class leader.), and Parker Bowdin and wife, (brother Bowden dying a local preacher of the Methobly informed, that the wife of Littleton Williams was also a member, and though she joined the Baptist Society after the light of Methodism went out, so strong was her faith in the doctrines of our Church that her large family of children were baptized in infancy.

The supplanting of our Church by the Methodist Protestant Church, through the instrumentality of the Rev. Avery Melvin, and our non-existence as a society, dates from early in the thirties, to the year 1869. This last date finds our population largely augmented by immigration; several states being represented among our people, and many of the new comers having been reared in the cradle of Methodism. During the month of January of this year the Rev. J. M. McCarter, pastor of Federalsburg circuit, in Maryland, and Rev. J. L. Kenney of the same place were guests of Dr. N. S. Smith, and J. T. Kenny. They found here the Bap-12. Immediately he arose, took up (R. V., "be tist, and Methodist Protestant Churches, arose, and straightway took up") .- "The neither of which had an employed pascouch had borne the man; now the man bore the couch" (Bengel). Amazed .- It does not tor, and meetings were only occasionally say that they believed. Wonder is not faith. held by local preachers. Glorified God .- In Luke's account the man Religion and society were in a demorhimself also "glorified God." The impresalized state. The saloon was on top. At sion produced was a powerful one. The feelthat time, no less than seven drinking ings of the multitude were mingled-fear places cursed our island homes. The (or awe), amazement, gratitude, praise. Our Lord requires of His disciples that their Trustees of the Methodist Protestant "light" should "so shine before men." that Church granted these men of God, the use of their house of worship; and on Saturday night after their arrival, in a rousing temperance meeting, they open-When we see what He doeth in healing souls, ed the fight against the "Devil's best we must own that we never saw the like" friend and God's worst enemy," the sa- ship, and since that time have been wor-

loon. Thus commenced this warfare by the Methodist Episcopal Church, which, reinforced by our sister Churches, in less than twenty years, has resulted in victory for home and God, and has rid us of this sum of villanies, the legalized liquortraffic. The next morning, (Sunday), commenced a revival service, which continued several weeks, and resulted in about fifty conversion. Assistance in this work was rendered by a number of Godly men and women from Snow Hill and Girdletree, Md. Among these we recall the names of Rev. T. E. Murtindale. Mrs. McAllen, Mrs. McKee, Mr. Nelson Captain Peter Truitt, and Wm. Truitt. As the fruit of this revival, a class of twenty was organized, (should we not say, reorganized) with Dr. N. S. Smith as leader. Having no house of worship, this second organization, following in the footsteps of the first, held their class and prayer-meetings services in the homes of the members. The Wilmington Conference at its session March 1869, sent Rev. Geo. W. Remsen as supply to Stockton circuit, Chincoteague Island being made one of its appointments. Upon the ar rival of Bro. Remson, steps were taken towards building a house of worship, and through the liberality of the membership, led by Captain Wm. Risley, before the close of the year, a church was

Of the twenty members admitted on probation in February 1869, sixteen served faithfully; and during the month of August of that year, beneath the shade of the tall pines, they took upon themselves the solemn obligations of our Methodism, and were admitted by Rev. Geo W. Remsen, into full membership; their names are,-William Risley, Cornelia Caulk, Samuel J. Mumford, Eliza Mumford, Charles H. Smith, Mary M. Smith, Timothy Hill, Zipporah Hill, Emory Maffitt, Mary Maffitt, D. N. S. Smith, Juliet Smith, J. T. Kenny, Sarah C. Kenny, David Lewis, and Elizabeth Clark.

enclosed and ready for occupancy.

The two last named, died in the faith years ago. Charles H. Smith and wife severed their connection by removal; and the remaining twelve are still leading, faithful members of our church; and to them under God, we are greatly indebted for the exalted position our Methodism holds to day in this community.

With the commencement of the conference year of 1870, we were an appointment on Accomac circuit, supplied by Rev. Jas. Carroll, Rev. Adam Stengle as junior. A division of the circuit made us a station, with the junior preacher as our supply, who served us for two years, ending March 1872. Following bro. Stengle, our pastors have been, Rev. Wm. M. Green, 1872 to '73, Rev. Joseph Lewis, 1873, to '75, Rev.

shiping in Temperance Hall.

During the year 1888, steps were taken towards building a new house of worship. Application to the Church Extension Society, secured for us a liberal donation. In July the foundation was laid ; and Sunday, Dec. 10th, 1888, this new temple was dedicated.

J. T. KENNY, EMORY MAFFITT, C. O. DISBROW,	Building Com.
EMORY MAFFITT, Dr. NATHANIEL S.S.	SMITH.
CHARLES O. DISBI	ROW,) Trustees.
JOSEPH T. KENNY	1
OSWALD M. JONES	

With the rearing of this new and elegant temple of worship, Methodism takes on a new lease of life, and in the ages to come, our children, and the generations that are to follow, will rise up and call her blessed.

Our New Senator.

MR. EDITOR.-The Hon. Anthony Higgins, U. S. Senator elect from Delaware, has been a strong "friend of the temperance cause" in St. George's. For the last three years, he has been our attorney before the Court, in supporting our remonstrances; and our success is largely due to him. He has, moreover, positively refused to receive any compensation for his services. He has been in deep sympathy, with the temperance people of his own native hundred, in their efforts to rid themselves of the rum-traffic nuisance. You will find him on the side of right, all the time.

WARTHMAN,

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite a faint, "all gone" feeling, bad taste, coated

Distress the bowels. Dyspepsia does After not get well of itself. It Eating requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good ap-Sick Petite, banishes headache, SICK and refreshes the mind, Headache "I have been troubled with dyspepsia. I

had but little appetite, and what I did eat distressed me, or did me Heartlittle good. After eating I

burn would have a faint or tired. all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sar-Sour saparilla, which did me an Stomach immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla Sold by all druggists. S1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

A Personally Conducted Tour to Florida, via Pennsylvania Railroad. Following up the policy so successfully inaugurated last winter, the l'eonsylvania Railroad Company announces, that a series of tours will be arranged this season for points in Florida and Georgia. The first is fixed for Monday, January 28th. On that date, a special train of Pullman drawingroom sleeping cars, under the superintendence of the Tourist Agent and Chaperon, will leave New York 630 P. M., Newark, 6.5¹⁹, Elizabeth, 7.08, Trenton, 8.05, Phila-delphia, 9.20, Witmington, 10.04, Baltimore, 11.40 Washington, 12.50, A. M., and run through via the Atlantic Coast Line to Jacksonville and Thomasville, arriving at the former on the morning, and the latter early in the afternoon of the second day. The round-trip tickets, which will admit of a week s visit in the South, including Pullman accomodations, and meals en route in both directions, will be sold from New York at \$48.-00, Philadelphia, \$46.00, and at rates in proportion from other principal stations on the system The rates to both Thomasville and Jacksonville are the same, but the tickets are distinct. This trip will undoubledly prove a most delignitul one, as the return limit of the tickets, enables the tourist to visit all the important points in this attractive section. For detailed information, consult ticket agents of the Company, or address S. W. F. Draper, Tourist Agent, 849 Broadway, New York, or 205 Washington Street, Boston.

Christian if you are not willing to be one of 10, 11. That ye may know-have convincfour to bring a palsied one to the presence of Jesus'' (Trumbull). ing, palpable evidence. The Son of Man-a

5. When Jesus saw their faith -Others saw title borrowed from Daniel 7: 13, and undercleverness, or determination; He saw stood by the Jews to be Messianic. Power on earth-authority brought from heaven, "faith"-the sufferer's as well as that of his friends. Son-an affectionate term, equiva- and a prerogative of My divine nature. Says lent to "my child." Thy sins be forgiven thee Alford: "The Son of Man, as God manifest (R. V., "thy sins are forgiven") .- Before he in man's flesh, has on man's earth that powor his friends had asked audibly, for even er which in its fountain and essence belongs cure, the highest of all blessings was granted. | to God in heaven." I say unto thee, etc -Our Lord is more ready to give than we to The forgiveness had already taken place. It ask. Many commentators find a connection was independent of the healing, which might, between this man's sins and his sufferings or might not, have been added. It was add-(Meyer and others; also Rev. F. W. Roberted in this case, primarily, to establish Christ's claims. Priestly claims to absolve sins son, in his well-known sermon on this case). Schaff questions this. In Matthew, our when submitted to a test like this, ingloriously fail. Lord's salutation to the sick man is, "Son, be

of good cheer." The Saviour's words show at once His own sinlessness and His kingly dignity as the Messiah.

"He read in that sufferer's heart a deeper wish than appeared in the outward act, the consequences of a burden worse than palsy, the longing for a rest more profound than release from pain-the desire to be healed of guilt. It was in reply to this tacit application that the words, 'Thy sins be forgiven thee,' were spoken'' (F. W. Robertson).

6. Scribes-rabbis, many of them belong ing to the Pharisaic order; "the theologians, the jurists, the legislators, the politicians, and, indeed, the soul of Israel." "They had scented heresy from afar, and had come to pry censoriously and inquisitorially into the teaching of the wonderful upstart rabbi' | (M. Henry). James M. McCarter, 1875 to '77. In March 1877, we were attached to Stockton circuit, and supplied by Rev. Jas. M. McCarter and Rev. J. M. K. Brewington, 1877 to '78.

In 1878 we became a separate station, and were supplied by Rev. Chas. H. Williams, 1878 to '79; Rev. T. A. H. O'Brien, 1879 to '81; Rev. Ohn S. Walton, 1881 to '83; Rev. E. H. Miller, 1883. to '84; Rev. J. D. Reese, 1884 to '86.

Aug. 24th, 1884, Rev. J. D. Reese organized a class at "Good Will," and with it our station became a circuit. Good-Will has an excellent house of worship, has grown rapidly to a membership of 131, and is an acknowledged power for good on Chincoteague.

Rev. W. R. Mowbray, was pastor from March 1886 to July 1886.; Rev. Clinton T. Wyatt, July 1886, to March 1887; Rev. R. J. Watkins, 1887. The following have been our Presiding Elders, in the order named :-- Revs. Vaughan Smith, J. L. Taft, N. M. Browne, T. S. Williams, J. A. B. Wilson, and A. D. Davis.

During the year 1885, we presented Good Will society with our house of wor-

Quarterly Conference Appointments. VIRGINIADISTRICT—FOURTH QUARTER. Charge. Date. Q. coni. Preaching Read's Wharf, Feb. 2 3 7 10 7 10 7 Tangier Island, 9 10 . 16 17 Smitu's Island, 10 Cape Charles City "23 24 Chincoteague Is. Mar 2 3 10 10 3 7 7

A. D. DAVIS, P.

PENINSULA METHODIST, JANUARY 26, 1889.

Beninsula Methodist, PUBLISHED WEEKLY. BY J. MILLER THOMAS, PUBLICER AND PROPRIETOR, WILMINGTON. DEL.

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by the quarter or year. No advertisements of an improper character put No enverses, and hashed at any price. Ar Ministers and laymen on the Peninsula at Ar Ministers and laymen of interest connected

with the work of the Church for insertion. All communications intended for publication to t erson to the PENINSULA METHODIST, Wilmington

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

Entered at the post-office, at Wilmington, Del. a econd-class matter.

Dr. Todd reports a very pleasant visit the spirit that would seek to accomplish 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 Mr. Small says, "of the daily press," and 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. Bracq 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, nce, 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. Maun, (late of this Conference) an alumnus of Syracuse this time was not with "malice prepense" University, was married in the home of If it can feel easy, in perpetrating such 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 Advo. cate editor thinks him a "righteous example" to some municipal rulers" in his not well taken. Dr. Potts' head is level

party pledged to the passage and enforcement of Prohibitory laws. The great victory gained by the Prohibitionists in the last campaign is the national-ization of their issue Never till this camization of their issue Never till this cam-paign 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 peedy correction, through the kindly offices of a brother, whose letter is re ceived 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 invaryingly 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 cor-

rect 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

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 correct.

We exercise all reasonable care, yet to add, a licensed bar. 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 of the place. 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 a breach of manliness and honorable fair-play, we don't envy its stolidity.

There is a "hitch" in the negotiations among Presbyterians and Congregationa'ists 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. -Pillsburg Advocate. Dr. Smith's point, we must decide is

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 spriug, and was ordained deacon by Bishop Foss. He and his wife are natives of Sussex, and were for a time mem-

bers 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, until denied by him, was accepted as the post office, the store, and the blacksmith shop; and we are sorry to have

> 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 cultivaed. A phosphase mill and a canning house are the manufactories

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 spatching 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 slanderous misrepresentations, will that | like calling on some one to come to his paper be honest enough with its readers, aid, if but for a day; and we were glad to let them know, that our offending to be able to serve him and his people. Our brosher 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 evident emotion, and with a present and The Voice labors hard to divert atconscious 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 Methodistic 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

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 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 service 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 Black-

iston'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 Marydel. He reports about forty conversions thus far, with a meeting yet to be held in Marydel. 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 mis-

understood; 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 im-

practicable 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 afur, 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 presence of the Lord." "They that the conduct of Party Prohibitionists in feared the Lord spake" promptly, with the late political contest is very evident,

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

The order of the day was then taken blanks. 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 reflemption 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 happinese 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. Worrilow and D: H. Corkran.

Rev. W. P. Tilden, at present supply, ing the Unitarian church in this citywas 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 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 unan-inous vote of the trustees on the first ballot, desire to express to him our cordial concratdesire to express to him our cordial congrat-ulations 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 the place may involve, we will remember him as a gentleman of honor, a minister of ability, a pastor of marked success, and as a brother whose fraternal spirit has endeared

neighborhood. We think the example as usual. Webster defines a "hitch," an might be followed to advantage in other "impediment." Try again, bro. Smith. regions as well.

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

"Sam Small and Party Temper-ance," again.

In our issue of the 12th inst., we printed excerpts from the New York Tribune's Philadelphia Conference, whom we report of Sam Small's speech, delivered found on his way to spend the Sabbath in that city, Nov. 25. We clipped it in Dover, with his honored mother, a from one of our exchanges, as we only venerable saint of eighty-three years, the 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. Bishop Dr. Foss is making himself an This week our attention has been influential factor in the developement called by a correspondent to a subsequent of Methodism in that city. address by Mr. Small, in which he de-

clares, "I did not say, as reported by the we diverged from the Main Line to the daily press, that I did not believe in southwest, and by the Delaware and

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, 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

At Clayton, one mile west of Smyrna,

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

work.

acquaintance. The doctor is a successful practitioner, as well as a large land holddaily press, that I did not total and belf miles to our destination. Kenton Kenton and a official members. His youngest son has National Frontoction pointed. lieve in them. I believe in total and half miles to our destination, Kenton, recently graduated in the same profes-

tention 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. Stengle 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; iudications favorable for additional ingatherings. Bro. Sanderson reported having preached at the Swedish Mission. A. C. Cox, Esq., of Middletown, Del., reported revival meet-

biother whose fraterant spirit has entitated bim to the members of this body, and we will pray that a gracious Providence may influence and bless his conclusion. — Christian

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

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 Dickin son" will

be gratified to read these indications of the quality of the new President elect. We bespeak for him, if he accepts, as ings in progress with fair results. Pre- the cordial, and earnest support of all siding Elder Murray reported latest, friends of Christian education, especialintelligence of Rev. E. L. Hubbard, whe ly of those within our own territory.

PENINSULA METHODIST, JANUARY 26, 1889.

Conference Rews.

Rev. B. Wheatley, of Dorchester charge, had a pleasant surprise party, Wednesday night, Jan. 2. A large number of his congregation from Linkwood and vicinity, constituting a donation party, came to his house, and left behind liberal testimonials of their regard for their pastor; supplying his pantry with many good things, including necessary groceries, besides a purse of money The party postponed their visit from Christmas until the New Year, on account of sickness in Mr. Wheatley's family.-Courier.

Liberty M. P. church, about two miles east of Federalsburg, Md., is being blessed with a grand revival of religion, and many converts are being made.

The celebration of the fifty-eighth wedding anniversary of Edward R. and Elizabeth W. Watson, was an exceptionally interesting event in our county.

A large number of relatives and friends, met at the home of the late J. E. T. Window, Jan. 4th, to congratulate this aged couple, who have shared life's burdens together, for so many years.

Mr. Watson is eighty-four, and for his age is vigorous in health, with mental faculties as strong as in earlier days. Mrs. Watson is seventy-five, and shows few marks of care. Time has dealt gently with her.

Mrs Window and Mrs. Dr. Geo D. Watson, daughters of the venerable pair, received the guests, in a manner that gave zest to the occasion. After dinner and enjoyable social intercourse, a hymn of praise and thanksgiving was sung, and Rev. Mr. Eliot, of Locust Mount, read the 19th Psalm, and invoked the divine blessing. The friends, on retiring, left kindly tokens of their affection and good wishes for this worthy couple.

Onancok, Va., Jan. 14th, '89.

Revival services are now being held in the M. E. church, Wyoming, Del. During the past week. considerable interest has been manifested; six penitents at the altar, and four conversions.

CAMBBIDGE, MD., A. Smith, pastor.-The members and congregation of Zion M. E. church, have reason to rejoice over the arrangements which have been made for the extinguishment of the debt of that church a month hence. Sunday, Jan. 13th, the pastor obtained \$900 in subscriptions, payable in 30 days. This is sufficient to wipe out Lord. To our friends' wish, that we suspend the remaining indebtednese. -The Courier.

The Scott Literary Society of Dover gave an entertainment in the academy hall, Saturday night, Jan. 19th; the interesting part of which was a debate: 'Resolved, That the negro should be educated, and should be made socially equal with the white man." Affirmative, G. W. Shipley and J. T. VanBurkalow; negative, F. B. Short and E. L. Kidney. The judges were the Rev. E. S. J. McAllister, Prof. Elisha Conover, and Prof. Mohler. After a protracted discussion, the judges decided in favor of the affirmative .--Every Evening.

FEDERALSBURG, MD., G. W. Burke, pastor,-Mrs. E. B. Stevens, of the Woman's Foreign Missionary Society of the M. E. church, addressed the people of Federalsburg, Tuesday evening, Jan. 15th, in the M. E. church, on the need of such a society, and Two of those interesting cases at the altar touched directly by our Church methods, the work that it is accomplishing. At the conclusion of the address, the audience was can- night there were 12 penitents and 4 converts. in personal contact, to show an increase of a ciety's roll .- The Courier.

At 7 p. m., Rev. J. H. Howard of Bridgeville, gave us a good sermon; the pastor taking charge of the finances, and raising a conthe debt.

The church is well located, on an elevated ot one hundred and twenty feet quare, in the principal part of the town. It is 30x42 feet, with recess pulpit, and porch over the door; also a steeple and a first class bell, of very good tone, and an ornament to the town. The ceiling is finished nicely, about eight feet above the square, producing a long steep teen converts reported. Sunday Schools roof, and adding greatly to the attractiveness of the building. The pulpit platform, altar railing, and altar platform extending across the church, present a fine appearance. The acoustic properties are as near perfect, as possible. The whole cost of the church, bell, furnish-

ing and lot, is \$1400. Rev. W. E. England took part in the evening meeting. The pastor performed the dedicatory services at night, at the close of the day's work. Thanks to all the brethren, for their efficient help. W. B. GREGG.

DOVER, DEL,, T. E. Terry, pastor,-The revival meetings, which begun here about a gracious revival in which about fifty bave two weeks ago, have been very delightful. professed faith in Christ. Though not many have as yet been found at the altar, the interest seems to be growing, and many conversions are looked for. There were three conversions last week; two of them young girls in the Sunday-school. Thursday evening of each week is devoted to the children. Our pastor gives blackboard chairman.

lessons, which are interesting and helpful. Last Sunday, Rev. John F. Crouch, a presiding elder of the Philadelphia Conference, preached two very powerful sermons. Tuesday evening, another very delightful service was had. Rev. T. E. Martindale, of Salisbury, preached, taking for his subject, the "Widow of Nain." The spirit of the forward for prayer; two of them Sundayschool scholars, and all happily converted. Rev. John F. Crouch preaches again this evening. The attendance at the meetings has been unusually good.

NEW CHURCH, VA., J. E. Graham, pastor, writes:-Our extra meeting in the new church continues with unabated interest; our Baptist and Methodist Protestant friends helping us right nobly. We have had a season of refreshing, from the presence of the the meeting Monday night, we felt obliged to object, but in view of a change in the weather, and our house being unplastered, we had toconsent. About eight o'clock that evening

Jan. 23rd, 1889.

we were greeted by a company of friends who were intent on pounding their pastor and a more complete one we never had. They brought liberal supplies of groceries, meats, fruits, and vegetables; not over looking Dollie, the parson's horse. These tokens of regard were a glad surprise and very opportune. Jan. 22nd, 1889.

CECILTON, MD., E. C. Atkins, pastor, writes;-The people of God in Cecilton, Md., are in the midst of a gracious revival of religion; 36 have been saved, and the interest is deepening.

The brethren in town expect to be able to of what is known as "Hustlers" in politics, increase the salary by \$100.

I am trying to hold everything to the old siderable amount additional, toward paying lines of Methodism, and feel hopeful about the future.

Your brother, C. T. WYATT.

but never enter the fold.

to sav.

To "Observer," and "X".

for the reason, that I have no means of know-

ing what manner of creatures you are. You

may be men or you may be women; you may

be ministers or you may be laymen; but I do

not know which One thing, however, it

has occurred to me, I might safely assume,

viz. that you are citizens of the United

States. Well, I have just one or two things

The first is, that I am now convinced that

you are very much more anxious to pick a

flaw, than to get at the facts in the case; and

second, your case, so far as I am concerned,

is based on a false assumption. That the

pruning was done by unlawful methods is

purely an assumption, upon your part. Pre-

siding Elder Wilson, in his report for '88,

distinctly states, that 1500 names had been

pruned from the records, by lawful methods !

I had no idea that any one would be so

rash, at to jump at the conclusion, that I

had pruned my record by unlawful methods.

Did I not say in my first article, that a new

record was purchased, and a personal canvas

of every name made? Was not this enough,

to lead every reasonable person to conclude,

that we had proceeded by lawful methods?

If we had cut names off without authority,

why this personal canvass? No, fellow cit-

izens; you presented a problem, and when a

partial solution was offered, you spurned it;

and for the reason, that it punctured your

bubble. And now in conclusion, I desire to

say, that I hope if you have anything more

to say upon this question, you will have the

courage and manliness, to say it over your

own names. It is cowardly, to say the least

of it, to make such flings while you remain

Most Respectfully,

Rev. W. C. Alexander has resigned

the pastorate of the Forest Presbyterian

Church, Middletown, Del., and accepted

Cambridge, Md., Jan. 21st, 1889.

ALERED SMITH.

FELLOW CITIZENS:-I address you thus

YODE.

Wilmington District.

MT. PLEASANT AND ROWLANDSVILLE, Fred E. McKinsey, pastor, held their fourth quarterly Conference, January 19. Sevenclosed for the winter ; but against the protest of the pastor, who says it seems impossible to continue the school, after the leaves begin to fall. A new and beautiful organ has been purchased for Mt. Pleasant; some improvements have been made on the church; benevolences are well up; and pastoral work has been carefully attended to, as is shown by two hundred visits in ten months in a country place. The people thoroughly appreciate Bro. McKinsey and his work, and showed this by presenting him with a wellfilled purse, during Christmas Holidays.

COLORA, near Mt. Pleasant, where Brother Charles E. Stead, has been laboring, has had

In Mt. Pleasant quarterly conference, a board of trustees was appointed to purchase the Barrager Chapel. The members of the board are, John W. McCullough, E. T. Browne, Frank Foster, and John Watson; Bro. John W. McCullough was appointed

On motion of Wm. Weldon, our Conference authorities were requested to associate Colora with Rowlandsville and Mt. Pleasant charge, next year.

RISING SUN, Isaac Jewell, pastor, has had three years of unprecedented success. The membership has almost doubled; a new parsonage has been built and almost entirely Lord was with us. Three penitents came paid for; new seats have been put in the Sunday School room; benevolences all greatly advanced, and the sum of \$5927, has been raised by him during the three years.

> The Conference showed a high apprecia tion of Bro. Jewell's work by asking for his return the fourth year.

> This closes my quarterly visits in Cecil county, for this Conference year; and I take this occasion to bear testimony, to the faithfulness of pastors and people in church work and also to the liberal provisions for the pastors and the benevolent enterprises of the Church.

W. L. S. MURBAY.

"Statistics Again."

We hope the discussion raised by Presiding Elder Ayres's article, will be productive of permanent good. Who can note the following figures, without the deepest humiliation. Received on probation during the first decade of our Conference,-1869 to 1879,-39, 481, increase of membership for the same period, -5,244. Received on probation during the second decade,-1879 to 1889-40.-55, increase of membership,-2,129. In the twenty years of the history of our Conference, there have been 80,000 probationers received. From this large number, the church has increased her membership-7,373. With an unparalleled tide of prosperity in the business interests of the people of our Peninsula for the last ten years, and a phenomenal advance in every financial interest Bro. Sharp writes from Konton, Del.- of the dhurch, and with 40,000 persons came into the light, Monday night. Last with whom presumably the pastors have come little more than 2,000, (but five per cent. of all probationers reported) is a fearful comment upon the ecclesiastical administration. of Methodism. Assuming a loss of 5000 by death, and 1000 by removals before the six months of probation expired, and making due allowances for legitimate losses, there are at least 30,000 probationers unaccounted for, in the last ten years During the same time, the increase in Sunday-school scholars has been 12,000, an average annual increase of 1200, while our church membership has not been 201 per year; less than ten persons for each pastor, added each year to the permanent membership of the church. With such a showing, need any one be surprised, that the Presiding Bishop at our Crisfield session, ceased his doxological compliments, when one of the districts reported 1600 probationers? His power of keen analysis, after a careful study of the figures in the Minutes, with the tabulations furnished him, gave grounds sufficient for the belief, that the whetted blade of a skillful pruper could in a single year, cause the 1600 to disappear, like the mist under a bright sun. How could he then do otherwise, than put a money valuation on the work of his brethren? Let this matter he probed to the bottom, and the reason be shown for such a condition of things; that our ministers may be relieved of the imputation of using questionable

all stations between Philadelphia and Readand stations between Philadelphis and recal-ing. In all cases two-day tickets will be sold where the one-day tickets are now sold, and the five-day limit will prevail in the territory described. This arrangement is made in the interest let all such unsavory doings be repudiated, and let there be fair dealing with the church, and also with those who are led to her doors,

of those patrons who, in making short trips to points on the Pennsylvania lines, find a return restricted to one day too short a peri-od for their convenience. It will undoubt-edly meet with favor, at the hands of the traveling public.

Marriages.

JONES—TAYLOR.—Dec. 25th, 1888, by Rev. Wm. Harris, James B. Jones and Alice Taylor both of Sussex county, Del.

HEARN-PARKER.-Dec. 26th, 1888, by Rev. G. W. Bowman, E. John Hearn and Hester C. Parker.

PARKER-SMITH.-Dec. 27th, 1888, by Rev. G. W. Bowman, J. W. Parker and Jennie F. Smith.

TAYLOR-EASt.-Jan. 1st, 1889, at Hunting Creek, Accomac Co. Va., by Rev. H. S. Dulaney, Webster J. Taylor and Maggie J. East.

JUSTIS-SHRIEVERS.-Jan. 2d. 1889, at the Parksley, Va., M. E. parsonage, by Rev. H. S. Dulaney, Judson Justis and Maggie Shrievers.

COLE-JONES-At the M. E. parsonage, Wyoming, Del., Jan. 2nd, 1888, by Rev. J. E. Kidney, James N. Cole and Elvia Jones, all of Kent County, Del.

COOPER-COOK-In Willow Grove M E. church, Jan. 8th, 1889, by Rev. J. E. Kidney, Martin D. Cooper and Sallie H. Cook, both of Willow Grove, Kent Co., Del. CULVER-GOODEN .-- In Willow Grove M. E. church, Jan. 9th, 1889, by Rev. J. E. Kidvey, Charles R. Culver and Annie E.

Gooden, both of Willow Grove, Kent Co., Del. COFFIN-STEPHENS.-Jan 9th, 1889, at the residence of the bride in Berlin, Md.,

by Rev. C. T. Wyatt, Asher Coffin and Lucinda Stephens.

LITTLETON-HEARN.-Jan. 13, 1889. by Rev. Wm. Harris, Wm. D. Littleton and Georgianna Hearn both of Sussex county, Del

DENNIS-BISHOP,-Jan. 14th, 1889, in the Presbyterian Church, Libertytown, Md., by Rev C. T. Wyatt, James Dennis and Sallie Bishop.

THOMAS-CUBBAGE. -At the M. E. Parsonage, Wyoming, Del., Jan. 15th, 1889, by Rev. J. E. Kidney, Wm. Thomas and Levi Cubbage, both of Kent Co., Del.

GERMAN-HADDOCK .- Jan. 15th, '89 by Rev. G. W. Bowman, G. C. German and Lillie Haddock.

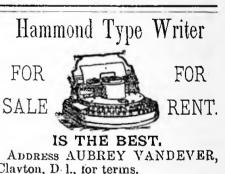
WROTEN-BOOTH.-Jan. 16th 1889, by Rev. Wm. Harris, Wm. H. Wroten and Hes-ter A. Booth both of Sussex county.

PARKER-HAMBLIN.-Jan. 16th, 1889, by Rev. G. W. Bowman, E. M. S. Parker and Priscilla E. Hamblin.

RASH-PYLE.-At the M. E. Parsonage, Wyoming, Del., Jan. 17th, 1889, by Rev. J. E. Kidney, Joseph Rash and Mattie Pyle, both of Dover, Del.

MORRIS-BRITTINGHAM. - Jan. 17th, 1889, by Rev. G. W. Bowman, Isaac B. Morris and Mary E. Brittingham.

SMITH-DRISCOLL -Jan. 20th, 1889. by Rev. G. W. Bowman, John H. Smith and Ida B. Driscoll



a call to a church in Matawan, N. J. Wanted. 1. A complete synopsis, of the books re-

under cover.

quired to be studied in the first year of the annual conference course; such synopsis to he compressed into about ten paragraphs, the longest not exceeding 1000 words, and the shortest not exceeding 200 words.

2. Twenty short definitions to be committed to memory, embodying the essentials of the course of study, doctrinal statements, principal tacts, etc., no definition to exceed fifty words.

3. A list of 100 questions, which will form a good basis for examination on the first year's course.

For the best paper containing the above paragraphs, definitions and questions, I will pay fifty dollars.

The papers to be received at 445 Franklin St., Buffalo, N. Y., on or before the 20th day of February, 1889.

JOHN H. VINCENT.

Centennial Sketches of old

29

Of the four thousand dollars, needed to rebuild the M. E. church at Cecilton, E. C. Atkins, pastor, which was destroyed by the cyclone last August, two thousand have al. ready been taken in.-Smyrna Times.

The protracted meeting in the M. E. church at Clayton, has been fruitful of good results. Rev. Mr. White, the pastor, took in nine members on probation, Sunday, the 13th inst., and has received three others by on." certificate. The meeting continues, with a large attendance on the services. Rev. Mr. Blades of the M. P. church, commenced re vival services Sunday night, Jan. 13th, four penitents presenting themselves at the altar the first night .-- Smyrna Times.

The Gregg Methodist Ediscopal Church, my.

at Bladesville, Sussex Co. Del., was dedicated, Jan. 13th, as previously announced. The weather was fine, and the people came early not incapacitate us for work; and on the to hear the word of God, and help pay for the church.

Rev. C. W. Prettyman of Fairmount, Md., preached an effective sermon at 10.30 a.m., and managed the finances. Rev. W. J. Du hadway of Seaford, preached ably, at 2.30

p. m.; Bro. Prettyman, in charge of the finances, showing his adaption to this kind deavor," which is developing our young peoof work.

The work goes on, praise the Lord !

Berlin Letter.

DEAR BRO. THOMAS :--- I am glad to say that my people have made my stay among them the past year, a very agreeable one. I came to this work with no little apprehension; but the sympathy of the people was soon won

and it can be said of most of them, "Every one with one of his hands wrought in the work, and with the other hand held a weap-

We have had a most precious revival all over the charge; resulting in eighty conversions. Many who stood upon their morality, as well as the most wicked sinners are among the converts. The spirit of revival has spread through the town and we anticipate a still wider breach in the lines of the ene-

Last fall Berlin and Friendship gave us two heavy poundings, which however, did evening of Jan. 11th, many of the town people gave us a liberal donation. My mother was presented with a splendid dress

ly helpful to a minister. We have organized a "Christian En-

and the parson with a purse of \$18. These expressions of kindly appreciation are greatCecil Circult.

BRETHBEN,-Where are your sketches? The committee are anxiously waiting for them. Only three have been received-from Bros. Murray, Hunter, and Miller. Please copy on the special paper, and send at once, so that we can complete our work before Conference. THE COMMITTEE.

Sick headache is readily cured by Hood's Sarsaparilla, which tones and regulates the digestion, and creates an appetite.

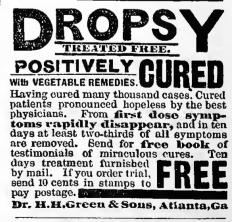
Extension of the Limit of Excursion Tickets on the Pennsylvania R. R.

On and after February 1, 1889, all excursion tickets on the Pennsylvania Railroad, Phila-delphia and Schuylkill Divisions, Amboy and New York Divisions, including the Germantown and Chestnut Hill Branch, the Philadelphia, Wilmington and Baltimore Rail road, including the Central Division, the West Jersey and Camden and Atlantic Rail roads, bearing a return limit of one day, will be extended so as to cover two days. That is to say, that the excursion tickets will be good for return passage until midnight of the day next succeeding the date of sale, or if sold on Saturday or Sunday, until midnight of the Monday following. On the Main Line, five day excursion tickets will be sold between Philadelphia and Lancaster, and stations intermediate between Lancaster and stations intermediate between Lancaster and Harrisburg, the latter included, and two-day tickets between Philadelphia and statious east of Lancaster. On the Schuylkill Division five-day tickets

will be sold between Philadelphia, Reading, and Pottsville, and stations between Pottsmethods. If we have been acting the part, ville and Reading, and two day tickets to

Javton, D. I., for terms. 49-1 m

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Startling Statistics. BY JAY EYE SEE.

That article by Bro. Ayres sent many pastors and laymen to examine the minutes, and look up some startling facts. We have recently had an opportunity to look at one of Chaplain McCabe's charts, as sent out to the presiding elders, and note a few points :

1. The chart shows \$289 less receipts, than is shown in our treasurer's report. Bro. Cox says in his report, that the Conference raised \$22,852. The chart says, the Conference raised \$22, 563.

2. The million dollar column is printed in heavy black type, so as to attract attention.

There is also a column, showing "amounts reported to conferences, in 1888; and in this column also the figures are in heavy black type, where the charge is over the "million line."

By this chart, we find the Wilmington Conference stands as follows:

Raised, 1888.	Million Line.
\$8,649	11,568
4,636	5,058
4,607	4,151
3,908	3,144
763	750
	\$8,649 4,636 4,607 3,908

A careful look at these figures will show-First. That Salisbury district is farther ahead on the "Million dollar line," than any other district in the Wilmington Conference. Second. That it is discriminated against on the chart, by being put in small pale figures. More-over, it is the only district on the chart, that is so put down.

An accident, of course.

California Excursions. Excursions to Colorado and Pacific Coast Points will be ran January 15th and 29th, and February 12th and 26th, via B. & O. R. R Passengers purchasing second class tickets will be furnished free accommodations in Reclining Chair Sleeping Car to Kansas City and in Sleeping Car from thence to destina-

tion. As the number of passengers for each ex-carsion is limited, those who contemplate going should communicate at once with any of the following Agents, viz:

D. BRIDE, Pass. Agent, B. & O. Centl. Bldg, Balto. Md. H. A. MILLER, Pass. Agent, B. & O. De-

pot, Wilmington, Del. LYMAN MCCARTY, Ticket Agt, 833 Chestnut St., Phila., Pa.

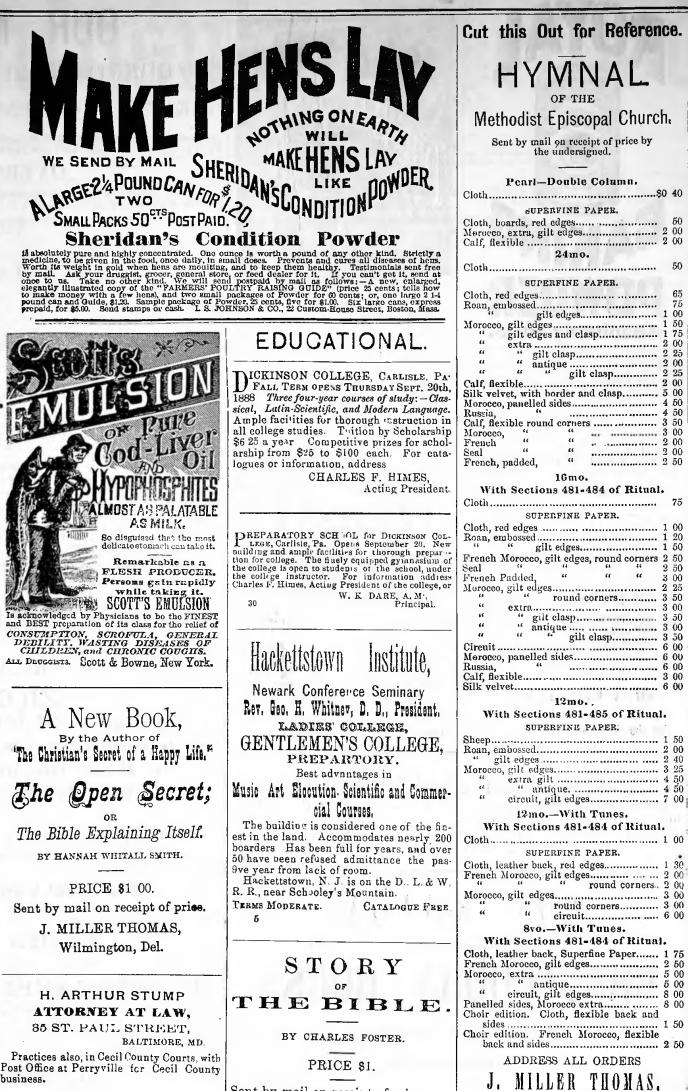
P. G. SMITH, Pass. Agent, 1351 Penna. Ave., Wash., D. C.

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