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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS. Associate Editor.

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Christian Science.

BY JACOB TODD, D. D.

Science, have their origin in spirit. Each affection of the mind produces a corresponding state of the body. Some thoughts result in health, and others in disease. Not only does each one's mind affect his ceaselessly bombarding him with curses from without. Its diseases and sufferings were only the wounds, inflicted by malignant enemies around.

The doctrine of demoniacal possession Christian Science.

not believe in the homeopathic motto, "Similia similibus curantur," but are strictly old school, in neutralizing poison by its antidote. As evil thoughts produce disease, so their effect must be counteracted by good and pure thoughts. Indeed they claim, that they have so thoughts and their consequent diseases, and that they can now prescribe the precise state of mind and kind of thoughts which will cure any given disease. They in that they can eradicate a disease, either by operating upon the patient's mind and causing it to think the thoughts which shall expel the disease, or by antagonizing directly with their own thoughts the malignant influences of other minds which are aggravating the dis ease; while the performer of Mind cures is shut up to the one method, of influencing the mind of the patient.

They differ again from the performers of Faith cures, in that their patients are simply passive, and have nothing to do but to submit, while the Faith cure subject must actively believe, as the indisin anything is of little account in Christian Science cures. The scientist, not you, thinks the thoughts which have healing in their wings, and sets them flying all about you. You may co operate, by thinking along the same lines, and thus reinforce the operator, or you may be purely passive, and do nothing. It is only required, that you do not actively antagonize the operation. The method of procedure is very simple. Usually the patient is placed in a room alone with the operator, and is asked to direct his thoughts to a given subject and remain quiet. The operator also maintains perfect quiet, and simply thinks the disease away. Sometimes it is claimed, that a single sitting of an hour or so, is sufficient, while in other cases, a succession of sittings reaching through several weeks or even months is required.

Testimonials, to these strange cures from persons of unquestionable veracity are not wanting. As in the case of Faith cures and Mind cures, an army of witnesses can be mustered to testify that they were cured in this way. But without questioning the sincerity and veracity of these witnesses in the least, it is still true, that such testimony is of little

of any harmless substance and advertize it as a certain cure for any known disease, and in six months, can obtain certificates from a score of persons to the All diseases, according to Christian effect, that it wrought a marvelous cure in their cases. They all believe, that they are testifying to a fact, and do it from gratitude for their own cure, and in order to benefit others who may be suffering in the same way. They are body, but all minds around him are honest and sincere, but they are mistakeu. Take a thousand cases of the most or blessings. We are distinctly told fatal disease, and without any medicine that a little child, which had no evil at all, a score of them will get well. thoughts of its own, was the target for Again, of the thousand persons supposed the arrows of a thousand evil spirits to have the fatal malady, a more thorough diagnosis would reveal the fact. that a score or more had not the true disease in question, but something far less dangerous, whose symptoms were is tame, compared with this belief, that | similar. Now all who take the nostrum one is beleagured by demons and fiends, and get well, attribute their restoration from the cradle to the grave, yet this is to the medicine, and do not doubt that it wrought their cure. A man who is In the treatment of disease, they do sick, is from that very fact, disqualified to sit in judgment on his own case.

He may be an honest, but he is an

incompetent witness of his condition, or of the causes which produced it. For these reasons, the testimony of persons to their cure by Christian Science must be taken with a great deal of allowance, far discovered the relations of mind and and is therefore far from conclusive. matter that they have catalogued evil | They may in some cases have been hy pochondriacs, and imagined themselves sick when they were not; or they may have been persunded to believe that they were cured when they were not; or differ from the disciples of Mind cures, they may have attributed their cure to Christian Science when they would have recovered just as soon without it. But it is not necessary to repudiate all alleged cures, in order to discredit Christian Science. It is well known, that there is an intimate and inexplicable connection between the mind and the body, and that many diseases of the body are induced or aggravated by mental conditions. If by any means, a person thus afflicted can be brought into a more healthy mental state, his physical recovery will be greatly accelerated. It has not been left for Christian Science, or any other ism to discover this fact to our age. pensable condition of his healing. Faith | Physicians from time immemorial have prescribed a change of scenery or of company or of occupation to their pa tients for the sole purpose of inducing more cheerful and hopeful mental states and thus ultimately effecting a physical cure. If therefore, we grant the genuineness of many alleged Christian Science cures, we do not thereby admit that any new science, or any new religion has been discovered. The same thing is true of Faith and Mind cures. It must be remembered, in this connection, that only their successes are reported, while their failures are studiously kept out of sight, and are buried in dead silence. Could their failures be marshalled side by side with their alleged cures, they would probably so far outnumber them, that the cures would appear contemptiole in comparison. But whatever effects they may have produced in cases of real or imaginary disease, their system is a misnomer; for it is neither Christian nor Science. Its views of God and Christ and the scheme of salvation, are much more atheistic or pantheistic than they are Christian. If the demons which they pretend to exorcise could speak, like those of old, they would exclaim, "Jesus I know, and Paul sons. value. Any man can make a nostrum I know, but who are you?" Its doctrines

concerning human nature and the origin of disease are buldly unscientific. They are pure dogmatism without a shadow of proof or even of probability. They sound more like the vagaries of a disordered mind or the dream of a drunkard, than like scientifically ascertained truth.

Letter from Bishop Foss.

DEAR DR. THOMAS:-It gave me pleasure, to accept the invitation of the pastor of Scott church, Rev. V. S. Collins, to spend last Sunday in Wilmington. My taste of the flavor of the Methodism of "the Peninsula," while holding the Wilmington Conference in that city last Spring, and also the Delaware Conference in Dover, made me quite willing to test its quality still further. I preached in the morning in Scott church, on the subject of Foreign Missions, to a large and encouragingly attentive and impressive audience. The missionary collection was taken; and the pastor says it will be found to be a good advance, on any previous collection in that church. In the evening, I preached in Grace church, to one of the most crowded and inspiring audiences I have found anywhere.

Monday morning, I attended the Preachers' Meeting, and met a large number of our pastors, and several local preachers and laymen. The reports from the churches in Wilmington, and in many other places, were full of good cheer. I was delighted to hear of numerous revivals of religion; several of them of extraordinary scope and power. Epworth church reported more than 350 conversions, in a meeting continued from September till now. Many churches have had from 50 to 100 conversions, each. One pastor, when called on to report, said, "Nothing remarkable; 22 conversions." Happy is that church, in which twenty-two conversions are "nothing remarkable." In the Scott church, the pastor, in a single sentence, and without a word of urgency, invited any who wished to join the church on probation, to come forward, and twenty persons came at once, a part of the fruit of a gracious revival.

As the guest of Job. H. Jackson, Esq., and Dr. Todd, and yourself, I of course enjoyed the amplest social courtesies; and also, what was still more welcome to me, the opportunity of large information concerning the standing and work of our beloved Church. My impression received at the conference last spring was confirmed, that while in some parts of the country, there is need of an occasional raven, to croak out something about "the decline of Methodism," there is no urgent demand for that unsavory bird, on "the Peninsula."

The statistics of the conference would indicate, that the Sunday-school work is faithfully prosecuted. They show an increase last year of 13 schools, 1,089 officers and teachers, and 2,869 scholars. The ratio of Sunday-school scholars, to church members in our entire Church, is 108 to 100; in the Wilmington Conference, it is 138 to 100. Let this ratio be maintained, and let the blessed revival influence, which signalizes the beginning of 1889, brighten all the coming years, and the oft lamented glory of "the fathers," will be muitiplied upon their

Philadelphia, Feb. 5th, 1889.

Greeting to Dr. Reed.

A correspondent sends us the following sprightly report, of "the boys" welcome to their new President.

The students of Dickinson gave the

new President, Geo. E. Reed, D. D., quite an enthusiastic reception, Monday, eve., Feb. 4th. In the afternoon, it was noised that Dr. Reed would arrive in the evening, and spend a couple of days in Carlisle; so the boys, with whom the Dr. had already found great favor, called a meeting and resolved to give him a hearty welcome. Arrangements were perfected, and at 9.15 p.m., the students one hundred and fifty strong, assembled in the chapel, and from there, marched to the Railroad Station, two abreast in the following order: first the Indian Band (25 pieces), next the Co-eds, (our young lady students), then the senior, junior, sophomore and freshmen classes, and following all, came the press-When Dr. Reed stepped from the train, the dissonant clangor of brazen throats gave him his first intimation, of the volume there was in Dickinson's yell. Dr-Reed, Mr. W. C. Allison, (Dickinson's very liberal friend), Judge Sadler, with the members of the faculty, were invited to enter carriages which were in wait ing, and then the procession moved through the principal streets, finally halting at the college chapel. After all had entered, Dr. Reed made a short address, which was characteristically full of wit and humor, making some allusion to the College yell. So when he had finished, he was again favored with a salute, which threatened to take the roof off. Dr. Reed then turned to the co-eds and said, "now I would like to hear the ladies give it." The response was no longer brazen, but silver-toned, and the Dr. expressed his approval very happily, by remarking, that he had no more doubts now, about woman's capacity. Each student then had the privilege of taking the president elect by the hand; after which Dr. Harmon took him in charge; as he was to have the honor of entertaining him, during his stay in

This pleasant affair was exclusively the students' reception. It is rumored, when Dr. Reed settles here permanenty, he will be given the greatest reception ever tendered a President of Dickinson.

Carlisle, Pa., Feb. 25th, 1888.

"Virginia District."

A correspondent from Onancock, Va. brings forward a strong indictment in another column, against the arrangement of our Conference work, by which, the Virginia counties of the Peninsula, are set off with Smith's Island, Md., as a missionary district.

We deem it very important, that all parties bear in mind, that no reflection is cast upon the workers in this field; both the earnest, energetic and devoted presiding elder, Rev. A. D. Davis, and his self-sacrificing co-laborers, the pastors have faithfully attended to the work assigned them; and with a zeal and success, equal to what was possible to any brethren, laboring in such embarrassing circumstances.

We hope, therefore, this question will be considered and discussed, solely on its merits, without involving these parties who have simply done the best they could in obedience to the powers that

The Discipline, ¶161, §2, says, it is religion, making about forty in all.

the duty of a bishop, "to form the Districts according to his judgment." "His judgment," in this matter, as in fixing the appointments" must necessarily depend largely upon the information he receives from his advisers.

If Bishop Warren did an unwise thing in creating the Virginia district, at the Crisfield Conference, "his judgment" must have been the result of insufficient information, or unwise counsel.

Our correspondent alleges four very damaging facts; (1) the exceedingly narrow limits of the district, seven feeble charges with only 833 members, (2) the impossibility of development, as every point with any promise is already occupied, (3) the abundant supply of churches on this territory, by six evangelical denominations, there being in Accomac county, one church to every 268 white inhabitants, (4) the injustice of collecting \$763 from this people for the pressing demands of Home and Foreign Missions, and then appropriating \$600 of missionary money, for keeping up this district.

We are confident, if these points are well taken, and our columns are open to all parties interested, and that means the Conference, ministers and laymen, that Bishop Foster will not continue any such arrangement of districts.

The Treasurer's Report.

J. P. OTIS.

The appearance of Bro. Rigg's note simultaneously with my own in the Methodist of Feb. 1st, moves me to write once more, on this knotty subject. At first reading, I agreed with him, and thought his suggestions an improvement on my own, but further thought convinced me that he and I were mistaken in this. In the first place, how can the Board of Stewards, or the Missionary Treasurer either safely proceed upon a "transcript" from "statistical table No. 2," until that table has been compared with the figures on the outside, and the cash, &c., on the inside, of the treasurer's envelope? I could refer to past years, when the apparent discrepancies were quite large, through hasty figuring. These officers, then, must in some way get their figures from the treasurer, and not from the statistical secretary.

Again, I do not see what there is in the law, to prevent our sealing money separately, providing we put them all into the big envelope, and providing the treasurer is made esponsible for all, and finally repo

All that bears upon this point in the Discipline is, "Each Annual Conference shall appoint a Conference Treasurer, who shall receive and account for, all moneys raised for the Church Benevolences, and such other moneys as the Conference may direct." Now, if the stewards, missionary treasurer, and finance committee are appointed the assistants of the Conference Treasurer, what he does by the a will be his act. Moreover, it is at least a question in my mind, whether all the items, set down on the outside of the treasurer's envelope, are "Church Benevolences' within the meaning of the Discipline. Certainly the Discipline does not say, nor imply anything as to how the money shall be put in the envelope, except that it must be so that all the collections are in even dollars. Why would it not be a good idea, for that new institution which is beginning to take its place among the rest, the meeting of Presiding Elders previous to Conference, to consider the matter, and recommend something through the columns of the Peninsula METHODIST.

The revival services at the M. E. church, Georgetown, Del., J. D. Kemp, pastor, are increasing in interest. The altar, Wednesday evening, Jan. 30th, was crowded with penitents; and about twenty persons professed

Youth's Department.

Helen's Temptation.

"I must! I must!" Helen said to herself, clasping her hands tightly together. She was sitting alone in her room bending over a piece of paper upon the table, though the hands of the clock on the mantel-piece pointed to the hour of ten, and her mother had long ago thought her in bed and asleep.

She had been working with her feverish energy over an essay, which she intended for the prize competition, and the harder she worked the more dissatisfied she was with the result of her labors.

Helen was a very ambitious girl, and as she really possessed considerable talent, and also a goodly amount of energy and perseverence, she usually stood at the head of her classes, and easily carried off the prizes.

Competition was her one week point, however, and she realized keenly that | principle. she could hardly hope to excel in this, when she had so little natural gift in the expression of her thoughts. A special prize had been offered to the junior class of the school which Helen attended, by an old gentleman who was much interested in the progress of the girls, and Helen had set her heart upon winning

"If it wasn't for Natalie Russell, there at all events. might be some chance of succeeding,' she said to herself, as she wearily put added with sudden energy, as she thought of Natalie's winning the coveted honor. her eyes with tears. She wearily read over her essay once more before she prepared herself for bed, and tears of hopelessness filled her eyes. Notwithstanding all her work, it seemed very stilted in expression and commonplace in thought, and she could not hope that it would surpass Natalie's, if indeed it should excel any of the others.

The next morning she arose early, though her head ached and her eves till school time, that her other lessons might not suffer by her devotion to her

"Oh, Helen, have you heard about Natalie?" exclaimed the girls, crowding around her as she entered the school-

"No, what about her?" Helen asked. "Why, her mother has to go South for her health you know, and just now, at the last moment, she has decided to take Natalie with her, so she goes tomorrow. Don't I wish it was me, though. Fancy, traveling around, instead of being shut up in school, instead of slaving away at lessons.

Helen's face grew bright, though she did not express her pleasure at Natalie's sudden departure.

nestly than ever, now that there was a better prospect of success.

A few days after, the teacher asked her if she would take out the books that a new-comer. Helen had nearly finished her task when she saw a folded paper, lying half concealed beneath the brown paper which lined the bottom of the never forgot.—Presbylerian Observer. desk. Drawing it out, she opened it, and saw that it was a rough draft of an essay, headed at the top "For the prize competition."

Helen was about to place it with the rest of Natalie's belongings, when a sudden impulse led her to slip it into her pocket. That night when she went up to her room, she took it out, and read it. the writer; and what shall here be said, over. There was no question as to the great superiority of Natalie's composition, and grave doubts began to rise in Helen's mind, whether many of the oth- satisfy the most exacting. er girls might not prove more formidable competitors than she had imagined, since Natalie so far outstripped her.

A sudden temptation assailed her-

knew even the subject, for Natalie had refused to tell them, and no one would know but what it was her own produc-

It was a dishonorable action, from which a girl as high-minded and honorable as Helen, naturally shrank; but her desire to win the prize was so keen, that by degrees she lost her repugnance to winning it by dishonor, and stooped to dally with the temptation.

The more she entertained the thought. the harder it became to determine to repel it once for all, and at last, the evening before the prizes were to be handed in, Helen, with a burning face and unsteady hands, yielded to the temptation, and copied the essay.

A dozen times before she dropped it into the box which was the receptacle for the prize essays, she hesitated about irrevocably committing such a dishonorable action, but ambition stifled the voice of conscience, and triumphed over

Just before the close of the morning session, Natalie's aunts came in, and with a beating heart Helen listened to hear what their errand might be.

"Natalie wanted me to hand you her essay, Miss Lane. She did not know whether she might still compete for the prize or not, but she had worked hard on her essay, and wanted you to see it,

Helen heard no more. She bent her head low over her desk, to hide the agoaside her pen. "But I must win," she | ny of humiliation and self-reproach which burned in her face and suffused

It was [all in vain, then! She bad stooped to this contemptible action, and instead of winning the prize, had lost not only her own self-respect, but the esteem of all who should know of her sin. How the long hours were away, Helen never knew. She failed in every lesson. and when the teacher, thinking that her usually attentive and well-prepared pupil had failed from illness, advised her were heavy from her vigil, and studied to bathe her flushed face and go out into the air for a little while, her kind tone brought swift tears to Helen's eyes, as she thought how soon it would grow stern and reproachful when she should know the truth.

> Poor Helen! She was reaping the bitter harvest she had sown, and she realized how dangerous a thing ambition may be, when it becomes the ruling pas-

She lingered after school, and with the teacher's kind, "Well, Helen?" the whole sad story was sobbed out.

The teacher was a wise, loving woman. and Helen never forgot the tender words of counsel which followed. A contemptuous rebuke might have made the broken hearted girl feel that she had irretrievably ruined her character, and for-Now there was a chance for her to ever lost her own and her teacher's remake her ambition her servant, instead of her master. She lost the prize, but that was the smallest part of her punishwere in Natalie's desk, and prepare it for ment. The reproaches of her own conscience, and the feeling that she had yet to prove that she merited her teacher's trust, taught her a lesson which she

Virginia District.

Goethe said, "I can promise to be sincere; but impartial, not." We must remember, however, that partiality is fathered of motives, either good or bad.

To oppose what is called the Virginia District is a matter of principle with will, I trust, be free from any spirit of croaking. If we can establish our objection, by data sufficient, this should

1. The Virginia District includes, Accomac and Northampton counties in the state of Virginia, which cover the extremity of the Peninsula, south of the why not use Natalie's essay, as her Maryland line. It also includes Smith's

PENINSULA METHODI own? She knew that none of the girls Island, Md. The population of Accoored; that of Northampton, 3.889 white and 5,263 colored. This shows that the northern part of this territory furnishes the places for establishing our churches, for the white people, other things being equal.

This District has seven charges, with a total membership of 833; thirteen churches, valued at \$15,000; average salary to pastors, less house rent, \$432. The Missionary Society pays \$1000 of the sum total for pastors salaries. Two other churches are not mentioned, as they are not yet out of their swaddling clothes.

2. While it is true, that the Railroad has made new centres for church building, it is also true, that there remains not one point, with any promise for such work, unoccupied; we having already built or placed under construction, a church at every desirable point. The western side of the Peninsula had, heretofore, offered about all the inducements for such building; the population collecting on that side in consequence of the Bay trade. Many of the creeks or inlets from the Chesapeake are navigable, and subdividing this territory regulate the location of churches. There is not a single eligible location for a church in the county of Accomac between the creeks that is not occupied. Were I to say that it would be an insane expenditure of money, to open new work in these parts, judicious testimony could be obtained to prove the truthfulness of the statement.

Our Crowsontown church has three Methodist churches within 11 miles of it; Ayre's Chapel, has four; and the village, within the compass of these, is Leemont, with about 300 inhabitants.

The development of a part of the work we have established is problematical. Cape Charles City, now in its fourth year, with the brightest prospect of any has a membership of but sixteen; Hallwood, in its third year, numbers eighteen and this, if I mistake not, includes the membership at Modestown; Parksley, with the environments of the Crowsontown Church, where the greater part of the membership of this weak charge centres, cannot calculate on self support in the near future. Reed's Wharf and New Church must continue to draw on our Conference charity, for a decade at least, unless they are assigned to other

Self-support in the case of these weaklings cannot be, for a good while to come if ever; hence, as a Conference, we must take them under our protection, clothe and feed them, until they can care for themselves.

3. Churches of six evangelical denominations, occupying this field, adequately meet all the spiritual demands of this people; and it is a reflection upon these words made her resolve never, as long send missionaries into their church ciras she lived, to stoop to dishonor, but to cles, as we send them to Roman Cathoics and Jews.

In proof that there are enough churches here, we have only to state, that in Accomac county there are 56 churches to 15016 whites, or one church to every 268 of this population. There is abundant territory in Maryland, where the supply of church accommodations is far less adequate than here. It is plain, therefore, our Church's money is not needed in these parts; especially, so long as the Macedonian cry from the North-west is so urgent and can be answered to so limited a degree.

4. To style an office a parasite is to reflect very severely upon it. In the case of an individual, we would use the term vagrant; and perhaps a warrant for his arrest could be taken out, and the case be adjudicated. But who can do anything with an office? It is so abstract. Who, of the 150 men of our

no more importance than the presiding eldership of the Virginia district, calling for such expenditure, from our exchequer, an act of excision or absorption, would long since have been Int forth, by some one of our lynx-eyed financiers.

It is not hard to prove, that this office is parasitical. The seven churches of the district pay \$260 for the presiding elder's support. The Missionary Society appropriates, or rather, there is disbursed, \$600 out of their appropriation, on the same account; but in reality this is only the swallowing up of the Missionary money which the district itself contributes. The district contributes \$763 for missions; deducting from this, the \$600 drawn from the parent Board, we find that this parasitic office has left us a credit of only \$163, as our contrioution for Home and Foreign Missions.

This is certainly a grave injustice to the churches contributing. The money is raised on the plea, that the nations who know not God are dying without hope; and it should not be lavished upon people, supplied with churches whose appointments have been unbroken for 104 years; where there has never been any recession of spiritual life, and where there is a church for every 268 of the population. This seems more than common sense, free from bias, can approve. If we must build here and occupy this territory and have this office and this district must be retained, let the money be raised in our own Conference for this specific purpose; then we will be dealing honorably with those who contribute to our benevolences, and be just before God.

Onancock, Va., Jan. 10th.

Love Feast Fragments. No. 3.

What a difference between the Lovefeasts as reported one hundred years ago, and at present. Then, tickets were issued, and none but those who held them could enter; now all are welcome and often the unsaved avail themselves of the opportunity, not always however, we are sorry to say, for good. We have heard of persons having been denied admission, who were so impressed with such refusal, that they have gone away to seek God's pardon, lest heaven's door should be closed against them. It was so with Dr. Jabez. Bunting. One hundred years ago women were refused ad mission, because of a feather or a piece of ribbon on their bonnets, now they are left to their own judgment and taste, as to how they shall dress. Then the ministers, who led our Love feasts were men of clean faces, as well as men of clean hands and clean hearts, and whiskers, after the fashion of to-day, would not have been tolerated; for did not the Wesleys, Coke, Asbury and the fathers win the prize, and she shook off her de spect; but Miss Lane's loving, sorrowful denominations to say, that we need to adornments of the face by shaving close and clean, even until death? If we follow their theology, shall we not follow their tonsorial fashion? The sound judgment of Dr. Franklin, which did much to correct erroneous notions, was never more apparent than when he wrote,

Who can say with common sense,
A smooth shaved chin gives God offense;
Or that a whisker has a charm, Eternal justice to disarm."

Would it not be well, for us to carefully consider, whether we have gained or lost, by throwing open our love-feast doors to the world?

No one however, will question the fact that the old time power is still among us, in spite of the world. How many of the testimonies, full of truth and pathos should fail to reach lookers on, we cannot tell. The following are only a few of the many impressively uttered.

"This is a damp, cloudy morning, but thanks be unto God, my religious experience does not depend on my surround-Conference, can be expected to serve a ings, but upon my faith in God. If

better because of the crowd, nor am I worse for the few. I have learned, that the cheering and helping presence of Christ depends on my relation to him, and not on my surroundings."

"And when I am happy in him December's as pleasant as May." While blest with a sense of his love,

While blest with a sense of his love,
A palace a toy would appear,
And prisons would palaces prove,
If Jesus would dwell mith me there. "I have recently given my heart to God; I am traveling in a new harness. I'm as happy as a man can be."

"I'm not as other men; I'm burdened; cares depress. The waves and billows go over me." "Come on board the old ship Zion, she will lift you above the billows, and you can get clear of your burdens by throwing them overboard." I was convicted in Asbury Church Wilmington, Del., and converted in a rum hole, the old Indian Queen Hotel." Where, in the name of Satan, are you going, said an unsaved man to me. Sir, I replied, I don't travel in that person's name, but in the name of the Lord. I'm going to church, will you go along? In his name I have blessing after blessing, and feast after feast."

Tis so sweet to trust in Jesus, Just to take him at his word, Just to lean upon his promise Just to know thus saith the Lord."

"I have had just two weeks of rest." I helped to capture that young man. In time of the war, if we could capture a battery before the guns had been spiked, we would turn and fire them against the enemy. So in capturing the young, they can be turned and used with great effectiveness against the adversary of souls."

"I feel that I am but playing at religion, if he permits us to do so much for him with so little religion, what could we do, if we were entirely consecrated and filled with his spirit.

W. L. S. MURRAY.

The Drexel Building Philadelphia, is one of the most prominent features among the many fine business buildings of the country. It reaches to a height of 135 feet above the sidewalk, embracing 10 full stories, with the addition of a cellar, basement and attic, and contains over 400 rooms, covering upwards of 190,000 square feet of floor surface.

"We Point with Pride"

To the "Good name at home," won by Hood's Sarsaparill. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla, and realize its peculiar curative

Ten Thousand Dollars a Year.

Robert Burdette the humorist who has recently, so we learn, become a parson, once said to a young boy, "There's nothing like knowing your business clean through my boy Whether you know anything else or not."

Vanderbilt pays his cook \$10,000 a year.

He might have known how to cook fairly well, and known a little of a thousand and one other useful employments, but he could not have gotten ten thousand a year salary for all of them

He gets that just because he knows thoroughly how to cook, and it wouldn't make a cent's difference in his salary, if he thought the world was flat, and went around its orbit on wheels. The cream always rises to the top and stays.

As with individual avocations, so it is with every branch of business, or every class of every branch of business, or every class of goods or article of use or necessity, they live he life of the bu tterfly, and are forgotten as soon as something else appears that is new, or else they become so firmly fixed in the minds of thousands that they become a part of life itself.

We were forcibly impressed with the above idea from a remark make by a gentleman in our office a few days since. He said, "Any article of merchandise that has been on the article of merchandise that has been on the market since 1810, and still sells like the old Johnson's Anodyne Liniment, must have extraordinary merit." The manufacturers, I. S. Johnson & Co., Boston, Mass., have in their office and will sell to any one, testimonials from old people who have used it in their oince and will sell to any one, resulta-nials from old people who have used it in their family, when young, and whose chil-dren's children have used it very many years This is not at all remarkeble when we think of the amount of good this remedy will do; thousands of cases of pneumoeia and conthousands of cases of pneumoeia and con-sumption have been prevented bysusing this remedy for internal inflammation, such as colds, coughs, catarrh bronchitis as well as cramps and pains innumerable. It is totally unlike any other remedy used and called Conference, can be expected to serve a ings, but upon my matter in God.

writ? I don't know of any, unless it there are few at the Love Feast, my needs are just as great as though there family. Johnson & Co send a pamphlet free to any one, containing much valuable inforcramps and pains innumerable. It is totally unlike any other remedy used, and called liniment. It was a great mistake ever calling it anything but Johnson's Anodyne. The information on the large four page wrapper around each bottle is worth much to every Had there been any other matter, of were a thousand present. I am not mation upon diseases and their cure. to any one, containing much valuable infor-

The Sunday School.

LESSON FOR SUNDAY, FEBUARY 10th, 1889. MARK 5: 1-20.

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

THE FIERCE DEMONIAC.

GOLDEN TEXT: "Go home to thy friends, and tell them how great things the Lord bath done for thee, and bath had compassion on thee" (Mark 5: 19).

1. Country of the Gadarenes (R. V., "Gerasenes")-in Matthew, "Gergesenes." Various explanations have been offered for this confusion of names. The simplest solution is the following: Gadara was the capital of Perea, and was situated southeast of the southern end of the Lake, on a mountain near the river Hieromax. It gave its name to a eastern shore of the Lake, the remains of an old city. - Gergesa, or Chersa, or Gersa, be called "Gergesenes," or "Gerasenes." not to be confounded with Gerasa, the famous Arabian city southeast of Gadara. Origen was afraid that it would be so confounded, and therefore changed the text from "Gerasenes" to "Gergesenes" He did not know, the text by Erasmus.

2. Met him out of the tombs-his chosen dwelling-place. The tombs were natural caves, or artificial excavations in the chalky cliffs. Whoever took shelter in them became ceremonially unclean (Num. 19: 11-16). There were no asylums for the insane in those days. All such charitable institutions are the offspring of Christianity. It may be noted, that "the present inhabitants of Um Keis (Gadara) are all Troglodytes, or dwellers in tombs' (Smith). A man - He had a companion, according to Matthew, who was also possessed. But the one mentioned here was probably the leader, and the more violent of the two. With an unclean spirit-"in an unclean spirit;" "the same idiom," says Morison, "that we employ when we speak of a man being 'in a passion,' or 'in drink.' "

3. 4. No man could bind him, etc.-In R. V., "No man could any more bind him, no, not with a chain;" implying that such attempts had been made, but had proved unsuccessful. His case was a notorious one, and long-standing. Confinement was no longer attempted. Because that, - Mark describes the case with a peculiar vividness and detail. Fetters and chains .- "Fetters" were feet chains, not necessarily iron, probably of cords; "chains" were ropes or straps for any part of the body. Chains plucked (R. V. "rent") asunder-showing the fury of his paroxysms, and the superhuman strength which accompanied his frenzy. Neither could any man tame him-in R. V., "no man had strength to tame him." According to Matthew, "he was exceeding fierce, so that no man might pass that way." He was the terror of the country.

5. Night and day, etc .- The devil within, gave him no rest. The picture is a fearful down the steep,' in R. V. Affrighted and one, of a human being degraded to a lower maddened by the bellish powers, which had level than the brute-naked, sleepless, selflacerated, driven hither and thither, from no reasoning power, to govern them, they tomb to mountain and mountain to tomb, rushed pell-mell into the lake, and there per-

niac possession is unknown now, the answer is, that it is not unknown; that, on the contrary, demoniacal possession is the most natural explanation of certain forms of so-called 'moral insanity.' That it should exist in less degree, and extent is just what we should expect from the declarations of Scripture. Zech. 13: 2; 1 John 3; 8. How far the its parallel in the cursing of the fig tree; and victim was responsible for his conditionhow far he is to be regarded as guilty, and how far as simply unfortunate-is a difficult, if not an insoluble, question (Abbott).

6, 7. When he saw Jesus afar off (R. V., "from afar"). - The first act, according to the parallel accounts, was to make a furious rush, with loud yells, upon Jesus and His disciples as they landed. As he drew near, Jesus commanded the spirit to come out of him; and therefore, instead of an assault, the where the people would be at work. They demon within, was compelled to an act of shout aloud, that the whole herd has rushed worship. The man fell down before Jesus, into the sea and is drowned, and that the and then the demon, who used the vocal organs of the man, began to expostulate with went out-in Matthew, "the whole city." Jesus. What have I to do with thee?-"What See him - R. V., "behold him;" gaze upon concern have we in common now," before him. Sitting .- He had been a ceaseless wanthe final judgment? The phrase was a com- derer. Clothed -He had gone naked. In his mon one, used to deprecate interference right mind-sane, restored, with all the Son of the Most High God. - The Deity and au- change in looks, manner, etc., which the exthority of Jesus, were instantly recognized orcism produced. And had the legion-in R. by these evil spirits, while the Jewish nation | V., "even him that had the legion." The at large, failed to recognize either. I adjure sentence in R. V, is put after "right mind." thee, by God .- "Nothing is more common, They saw that this was the very man. They than swearing by God on the part of the un- were afraid-awe-struck.

upon, beg or entreat. The demon does this, not the man. Torment me not-by sending me into the place of torment. Alexander paraphrases as follows: "We implore Thee to deal with us as God himself does, that is, not to precipitate our final doom, but to prolong the respite which we now enjoy." In Matthew, the reading is, "Art Thou come to torment us before the time?"

"Herein the true devilish spirit speaks out, which counts it a torment not to be suffered to torment others. 'Before the time,' is the confession on their part of a time coming-a time, too, not to be averted-when there shall be an entire victory of the kingdom of light over that of darkness, and when all that belongs to the latter shall be shut up in the abyss, Rev. 20: 10 (Trench)."

8, 9. For he said-was saying, or had said. Come out-abandon, cease to control. Thou unclean spirit .- There were many, according large district. Within that district, on the to the next verse, but among them one who claimed authority. What is thy name?-a question seemingly put for the information have been discovered. Its inhabitants would of the disciples and the multitude, not for His own. The commentators agree pretty and they lived within or on the horders of generally, that this question was asked of the Gadarenes. This Gergesa, or Gersa, is the man, and not of the demon, but that the latter answered it The man was addressed in order to recall him "to a distinct feeling of his own personality" (Godet). My name is Legion-The Roman legion numbered from three to six thousand men. The word came apparently, that the two names were the to be used, however, in an indefinite sense. same. The word "Gadarenes" was put into implying a great number. "I am one, yet more than one, nay, many, an embattled host, a legion, sworn to the same cause, and serving under one commander', (Alexander).

10. He besought him much-the prayer of a demon, and Christ answers it, but only to the demon's discomfiture Would not send them away-"into the deep," according to Luke, meaning not the sea, but the abyss of torment. Out of the country - Says Morison: They had become localized in their associations And why not? All human spirits are. All spirits but the Infinite, to a greater or less degree, are."

"The intolerableness of life in hell! The petition of the devils, may be regarded as equivalent to, 'Send us anywhere, anywhere but to perdition; send us to the most shattered man; send us to the lowest creature, into man, or beast, bird, or reptile, anywhere, but into hell" (J. Parker.)

11, 12. Great herd of swine-owned probably by the heathen, but possibly by the Jews, who were torbidden to keep them by rabbinical law, or, by the Mosaic law, to use their flesh for food. The liability to leprosy or cutaneous diseases in hot countries (Abbott) or, "something exceedingly disgusting and morally contaminating, connected with the use made of the animal in Egypt" (Morison) probably led to this prohibition. All the devils besought him-a chorus of demoniac prayers, all agreed as touching one thing. I they must be expelled from the man, they would incarnate themselves in the beasts.

13. Gave them leave-in Matthew, "He said. Go." "The devil is not able, with all his might and malice, to burt even swine without God's sufferance" (Sanderson). Entered into the swine. - The fact is distinctly stated. Ran violently down a steep place-"rushed suddenly seized them, and having no higher, emitting from time to time, unearthly yells. ished. Choked in the sea-"a vivid mirroring "If the question is asked, why this demo. of the lamentable wrecking of things, the would speedily be realized, if the demonic powers that are in the world, had full and unfettered scope" (Morison).

> "The destruction of the swine, is not to be thought of for a moment, in the matter as if that act were repugnant, to the merciful character of our Lord's miracles. It finds we may well think that, if God has appointed so many animals to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life, when He sees fit, for the liberation or instruction of their souls (Alford)."

> 14, 15. Fled-in fear and astonishment. Says Morison: "The moment that they recover from the first stun, they flee, first into the city, then into the surrounding fields. wild man of the tombs is in his senses. They

godly, the infidel, and even the atheist" "Those who forsake their sins, always

(Morison). To "adjure" is to solemnly call come into their right mind, andsee things as they are. When we see Jesus literally 'casting out demons by a word,' effecting deliverance to their captives the evidence of Christ's sufficiency is complete. All things are in His hand. Lord over nature, providence, death, the grave, the world of spirits ! expect to raise before conference, God He can protect the soul, also, from its most helping us. We intend holding annisubtle adversaries; can comfort it, train it, perfect it, save it. In this faith we can rest; in this find perfect repose (Hopkins)."

16, 17. They that saw it-the swineherds probably. Concerning the swinc .- This capped the climax-touched their pockets. They could not afford a repitition of such a miracle. Pray him to depart-a prayer which He ans-

"Carnal hearts prefer their swine before their Saviour, and had rather lose Christ's presence than their worldly profit (Burkitt). -Skeptics at the present day agree with the Gadarenes, and repudiate Jesus, because the demons destroyed the swine (Whedon)."

from personal gratitude, or fear of relapse, or from a disclination to remain longer, with those who thought so much of their swine, and were so eager to dismiss his Deliverer. Suffered him not .- Of the three prayers mentioned in this connection, this is the only one not answered. It was best answered, however, by being refused. A missionary was needed in this region, and what better one could be found, than the restored demoniac? Go home-the first sphere of duty for the convert. Some men Jesus called from home; this man was sent to his home. Tell them .-There was no injunction of silence in this case, simply because there would be no danger of tumult, or a crowd of mere curiositymongers. How great things.—No tongue could tell how great. The Lord-in Luke, "God." Hath had compassion-R. V., "mercy;" a hint of a spiritual blessing.

20. Departed-R. V., "went his way." Began to publish in Decapolis-literally, "in the Decapolis," that is, in the region or district of the ten cities east of the Jordan (only one of them, Scythopolis, being on the west side).

Letter from Rock Hall, Md.

DEAR BROTHER,— The past quarter has been one of great spiritual comfort, marked by high er spirituality on the part of the church There have been some, who having but a name to live, have not taken their place among the Spartan band, so bravely standing in defense of the cause of Christ; consequently, the contrast between the real and the nominal has been more sharply drawn. The classes have not been as well attended, at any time during my pastoral term, as in the last quarter. Glowing testimony, earnest prayer, and more faithful living, with other agencies for dispensing light, have been efficient instruments with God's blessing, in convicting sinners and bringing them to Christ. A good number have been converted, without special revival efforts outside of the ordinary means of grace; and these are giving good promise of permanency and usefulness. Our congregations are large. Meetings have been held, mainly under the auspices of the W. C. T. U., for inculcating and developing temperance principles, and social purity. Mothers' meetings have been very helpful in the far reaching work of training the olive plants, "round about our tables." A number of families in impoverished circumstances have been helped, and spiritual counsel and encouragement, baptized in prayer, have accompanied these material blessings. The missionary cause has received earnest attention; and responses to calls for contributions, especially in the Sunday-school at Rock Hall, have been very encouraging. Sunday evening during Christmas, this splendid branch of our bevolent work was brought impressively to the front, in a scripture responsive service, in which the Sunday-school teachers and others took part. Select readings, appropriate music, (Miss Maggie Hersch presiding at the organ) and an address by Gussie Ayers on the best use of a penny, all combined to bring forward more forcibly the great missionary idea. An envelope collection, received from the Sunday-school scholars, amounted to

amount received for home and foreign missionary work thus far from all sources, is 79.41; leaving \$11.59, yet to be raised to meet our apportionment. This we versary services in Piney Neck, and may secure the needed amount there, without any other effort.

I think the other benevolent collections will be up to apportionment, except that for "Ladies Hall." This deficiency will not be surprising, when all the circumstances are known, but the surprise will rather be, that the others are all up so well. I suppose this has been the hardest year in the oyster trade, (almost our only means of support). known in the history of Rock Hall. 18, 19. That he might be with him-either The dredgers have become desperadoes and have driven the tongers from the bar, compelling them to work on almost barren ground. Judging from the great numbers of these pirates, who have been at work on Swan Point bar, I suppose the apparently inexhaustable oyster beds have been nearly broken up. The necessity of moving away from their snug little homes by the sea, is already engaging the thought of our people.

> The stewards, a noble little band, seem to be doing their very best, to bring up their part of the finances. They are about as near up, as they were this time last year. Piney Neck has paid \$80.97; and I believe intends making it \$100.

During Christmas week we held a series of special services at Rock Hall. Monday night, we had a Christmas lovefeast. Christmas morning at 6 o'clock a good number met, and an impressive service was held. Tuesday evening, the annual Christmas treat was given to the school. Wednesday evening, the coming of Christ was appropriately commemorated, in a responsive service interspersed with songs, recitations, and dialogues, all pointing to the great central idea, the incarnation. Friday evening the W. C. T. U., aided by the Sunday-school, came to the front, and in a beautifully impressive service, commemorated the same great event. Many of the scholars added to the interest by appropriate recitations, and other exer cises. Crowded houses showed popular interest. Many pages of tracts, and other literature have been distributed.

The trustees will show the best financial report, for a long time. Old debts have been liquidated; improvements made in church property; and all liabilities met; so that they can close the year with a clean record. The Rock Hall Mite Society, our committee on parsonage and furniture, can present an excellent report; various improvements on the exterior, important additions to furniture, etc., and all paid for, with a balance in treasury.

A very helpful feature of our progress has been a revival among our sisters, who are doing a grand work.

The superintendent, officers and teachers, in our Sunday-school at Rock Hall, deserve commendation for their fidelity and efficiency.

The church at Rock Hall was beautifully decorated for Christmas; appropriate mottoes adorning the walls, pulpit, and gallery. There were nine small trees and two large ones, and a platform for the organ and singers, and speakers. We have enjoyed many seasons of sweet fellowship with our people, not only in the public means of grace and the class room, but also in social gatherings; and as years go by, memory will weave this blessed christian fellowship into garlands that will never wither.

January 9th, 1889.

"Suffer the Little Ones."

N. McQuay.

BRO. THOMAS:-- I have many times been impressed with the importance of praying for individuals; mentioning \$16.78; making a total of \$62.34, from persons by name, when specially drawn the Rock Hall Sunday-school during out in fervent, effectual prayer; but rethe year; from this, only 75 cents is to cently I was doubly so impressed. Be-

be deducted for expenses. The entire fore leaving the home of friends, with whom my wife and I had taken tea. we had prayer with the family; and I felt led by the Spirit, and the attending circumstances to pray for the father and mother, and another person present, by name; --- and also to mention the little daughter, about seven years old. As soon as we had arisen from our knees, the child ran to my wife, exclaiming, "He said, Lord bless Myra." Her child heart was delighted, that her pastor had talked to the Lord about her, by name.

It may not be best to do so on all occasions, but I think that sometimes it will benefit both parents and children. to mention them by name in our prayers. Brethren, let us talk to the children, and let us talk to the Lord about them. by name. Yours,

W. M. GREEN.

To "Charity,"—An Open Letter.

Poor Charity! Poor Charity! Evidently you are a dyspeptic; physically, mentally, and morally. Perhaps an ocean voyage might recuperate your fast failing powers.

Poor fellow! you appear to have a spite against some brother, and think "Peters" is the man; therefore you wade in, and show yourself to be, what the Bible terms, "a шan of tongue,"

How many pastors, dear "Charity," use Garrison's, or any other Hand-book? Not many have come under my notice. Besides, it has only been eight years since it was published; you say the church has been using this book for an "age" So I suppose they had the use of it, prior to its publication.

You challenge me, dear friend, to show proof, of ministerial neglect of probationers. Had you been reading the PENINSULA METHODIST lately, or our Conference Minutes, you would hardly make such a demand Excuse me: I forgot that you and statistics are avowed enemies. That is natural, however; for hard mental exercise would likely subject your mind to too great a strain. But will you explain, how in three years we have lost over a thousand probationers? Had I known you resided in the glass house,-that you neglect your probationers, I should not have thrown those stones. I sincerely hope yours are not mortal wounds.

Your Brother,

PETERS. P. S. Please define your "nom de plume." Do you mean to indicate that you are an object of charity, or that you are charity personified. The latter idea is too funny.

Obituaries.

"Blessed are the dead who die in the Lord"

Mary, daughter of Jeshua R, and Emma Jarrell, deported this life after a lingering illness, January 10, 1889, in the teuth year of her age. She was mature for her years, and being an only daughter, was foully caressed by her parents, who cherished large hope for her future.

About two months before her death, while on a visit to ber Uneic, near Church Hill, she was taken with her fatal sickness, and died there. Her funeral was preached by her pastor in Busick's Church, Sunday morning. January 13; and her body was buried in the family barying-ground near

As death approached, she told her friends not to worry about her; she was in the hands of God, and He never does anything wrong.' "Is well with the child."

SCROFU

unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases. and very few persons are entirely free from it.

How Can It Be

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

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

W. B. ATHERTON, Passaic City, N. J. Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Beninsula Methodist,

PUBLISHED WEEKLY, BY

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OFFICE, 604 MARKET STREET.

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Three Months, in Advance, If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter of year.

No advertisements of an improper character pub-

lished at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected

requested to furnish items of interest connection with the work of the Church for Insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the new items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

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

OUR VISITOR .- We are in receipt of Nos. 1 and 2 of this new venture in the journalistic field. Rev. T. L. Tomkinson, pastor of the Thirteenth St. M. E. church, Harrisburg, Pa., is the editor, and Mrs. Tomkinson and Miss Sadie Richardson form the business committee. It is proposed to publish it monthly in the interest of his charge, at 25 cts. a year. The issues for December and January, are neat and well filled with selections and items of local interest. We bid our brother good speed in this effort, to diffuse information among his people, and hope "Our Visitor" will prove a welcome guest in the homes of the people of his charge, and serve as an efficient help in building up the

Henry White.

church.

"The memory of the just is blessed."

At the time of his death, in Christiana, Del., Oct. 17th, 1856, Rev. Henry White was the oldest member of the Philadelphia Conference, having been born in Accomac county, Virginia, Sept. 17th 1777, and received on trial in that con ference in March, 1803.

He was converted in 1800, and was ordained deacon at the Chestertown conference of 1805, and elder at the session of 1808; iu both cases, received session orders at the hands of Bishop Asbury.

After traveling Somerset, Lewistown, Carolina, Dover, and Smyrna, circuits, he located in 1810; and engaged in merchandising in Snow Hill, Md.

Thirteen years later, he re entered the conference, serving two years at Union, Philadelphia, and one year, 1825-6, at Asbury Wilmington. The next four year she served as presiding elder of Delaware district; and the next three years, Philadelphia; in 1835-36, at Burlington N. J. The next four years, 1836-'40, he was presiding elder again on Delaware district. In 1840, the Wilmington district was formed, and Henry White was placed in charge of it, four years. The two following years 1844-'46, he was presiding elder on Easton district; and at the session of 1846, he took a superannuated relation. He was a member of four successive General

This record shows an itinerant ministry of thirty years; thirteen of them in circuits and statoins, and seventeen, as presiding elder.

The thirteen years of his location were fruitful in abundant ministerial labors; and during the nine years and more of his superannuation, he preached the blessed gospel, as often as he was able, and usually, with great impressiveness and power.

We give a few sentences from the Conference Memoir, descriptive of the man and his ministry.

"Impelled by a deep sense of obligation to God, and his fellow men, he devoted his time and talents to saving souls, with a directness, and zeal, and constancy, that are rarely equaled. With an intimate acquaintance with the higher attainments of Scriptural holiness, and with an ambition to accomplish all in his power, as an instrument for God, he seemed absorbed with the interests of eternity, and to make known the savor of Divine knowledge in every place. His mind took strong hold of truth, and grappled with the mightiest the contributors, as may be preferred. questions in Christian theology. As a preacher, he was elevated in his conceptions, faithful in his delineations of character, and powerful in his appeals to the conscience and the heart.

The law, with its Divine authority and penal sanctions, became the schoolmaster to bring men to Christ. Sinai uttered its thunders, and Calvary its accents of love. Total depravity, a full atonement for sin, justification by faith the renewal of the soul in righteousness, the witness of the Spirit, and perfect holiness of heart, these moving verities of the Christian religion, which were the great themes of our fathers, formed the body of those discourses, that made him one of the most able ministers of the New Testament. Often hundreds of people were bathed in tears, while his own soul expanded with the ardors of Divine love; the heart of the sinner became like wax to receive the Spirit's seal, and the devout worshipper rose to an ecstacy, that words could not express.

On quarterly occasions, and at camp meetings, he often proclaimed the gospel to many thousands at a time, with an energy of thought, a force of diction, a depths of pathos, and a power of illustration, that made him an almost incomparable preacher."

His last sermon was preached at the Red Lion (Del) camp meeting, Aug. 17th, 1856, just two months before his death. His text was, "For God hath not appointed us to wrath, but to obtain salvation by our Lord, Jesus Christ.' preached as though neither his mental,

moral or physical force were abated. In his eightieth year, on the morning of the seventeenth day of the following October, it was found, upon entering his room, that his spirit had left the cans voted for it. tenement of clay, to be forever with the

The venerable Bishop Beverly Wugh preached his funeral discourse from the text "Therefore, be ye also ready, for in such an hour as ve think not, the Son of Mun cometh;" Mut. 24-44; and his re- ite State and in the Keystone State, mains were deposited in the burying the honest vote of the people can't fail ground of Asbury M. E. Church, Wilmington, Del.

By some oversight upon the part of mark, save the little billock of earth that is raised over it.

There are, doubtless, not a few surviving, who cherish the memory of this ance. faithful servant of the Church, and who in the spirit of grateful love, and pious reverence for departed worth, will esteem it a privilege, to assist in placing a suitable monument over the grave of Henry

At its last session, the Wilmington Conference adopted a resolution, "recommending the erection of a suitable monument over the grave of our venerable father, Henry White;" and also reof our brethren of all the Conferences, which he traveled, from Canada, on the North, to Cape Charles, Va., on the

tion of the Philadelphia, New Jersey, and Newark Conferences, last spring, and resolution of approval were adopted.

It is very desirable that the committee shall receive, at the earliest convenience of the donors, all contributions to this object. They may be hauded to either member of the committee, or forwarded to the Methodist Book Stere, 604 Market St., Wilmington, Del.; and as they are received, they will be acknowledged in the PENINSULA METHODIST, either with the real or assumed name of

important Elections.

The constitutional convention of New Hampshire, has decided to submit to a vote of the people, on the 12th day of March next, the following amendment:

"That the sale or keeping for sale, or man-ufacture, of alcoholic or intoxicating liquors, except cider, or any compound of which such liquor is a part, to be used as a beverage, is a misdemeanor, and is hereby prohibited."

The Voice says the vote stood,-for adoption, 141 Republicans, 24 Democrats, and 1 Independent; against it, 108 Democrats, and 23 Republicans; not voting, 15 Republicans and 9 Dem-

The 18th of next June, is the day appointed for the voters of Pennsylvania to pass upon a similar measure...

The following is the text of the proposed Amendment:

"The manufacture, sale, or keeping for sale, of any intoxicating liquors whatso-ever, to be used as a beverage, is forever pro-hibited in this Commonwealth; and the General Assembly shall, without delay, enact such laws with sufficient penalties, as shall be necessary to enforce this Prohibition. The manufacture, sale, or keeping for sale, of interior in linears. intoxicating liquors, for other purposes than as a beverage, shall be regulated by law under sufficient penalties and securities."

In the House the question of submission was carried by the following vote, according to The Voice; for it, 125 Republicans and 7 Democrats; against it, 8 Republicans, and 46 Democrats; not voting, 11 Republicans and 7 Democrats.

In the Senate, the bill was passed Wednesday the 30th ult., 31 Republicaus and 2 Democrats voting for it, and 1 These, 5-9. He seemed to be baptized 12 Republicans against it; not voting, 1 with the Holy Ghost and with fire, and | Republican, and all the Democratic Senators but two.

> In New Hampshire, the measure would have failed, but for the aid of Democratic votes; as 149 votes were necessury to carry it, and only 141 Republi-

> We trust in both states, the question will be decided on its merits, without any partizan complications. Let it be kept before the people, as a question of Home-protection, against its ruin by the drink traffic; and in both the Old Granto proscribe the saloon iniquity.

> It will be seen, that the only thing prohibited is providing intoxicants, to

> "a prime condition for a successful campaign will be harmonious action," among all friends of sobriety and true temper-

It seems to us, therefore, to be regreted, that the chairman of the executive committee of the Prohibition party of the state of Pennsylvania, should have assumed to take the initiative in calling a conference of all the friends of this measure. Already has this action called forth a protest, and it cannot but prejudice the cause, as an attempt on the part of that committee, whether designed or not, to make capital for their political

must be overwhelmingly defeated; and there will be little more in this campaign, than "the windy and the sentimen. al, which so disgusted Sam Jones in a re-

Unless the contest is strictly non-parcent one. tisan, success for the amendment, we think, is impossible. Both Republicans and Democrats will divide on this issue, if it is not a party one; and there is good reason to expect, with wise management, and diligent effort to enlighten the people as to the real interests involved, that an emphatic endorsement of the measure will be secured; and the Waterloo of 1889 will prove to be a defeat, not of the temperance forces, but of their op-

of Pennsylvania were pledged to submit such an amendment to a popular vote; they have redeemed their pledge, and are entitled to due credit for the same; but in the present canvas, we don't understand, that it is a party question at all. If the people adopt the amendment, irrespective of party, both Republicans and Democrats will be bound to abide by the will of the people.

Bishop Foss at Dickinson.

The last Thursday in January was designated, as the "Day of Prayer for Colleges," throughout our Church, by action of the General Conference, of 1872, and has been observed with increasing interest ever since. By invitation of the authorities of Dickinson College, Bishop C. D. Foss, D. D., LL.D., exceptionally successful President of Wesleyan University for five years previous to his election to the Episcopacy, visited Carlisle, last week, and preached a remarkably impressive discourse in Bosler Hall, Thursday morning, the 31st ult.

The spacious and beautiful auditorium of that memorial building was filled, with as large a congregation as has ever convened within it. All the Protestant clergymen of the town, except our brother of the Protestant Episcopal Church availed themselves of the rare privilege of hearing our accomplished and profoundly spiritual Bishop, and several participated in the services. Capt. Pratt of the U.S. Army, brought about a hundred of his older Indian pupils. The schools of the town were largely represented, and many of the prominent citizens attended; these, with the stu dents and faculty, and Methodist ministers from the country around as far as Harrisburg, constituted an exceptionally inspiring audience, in an exceptionally admirable place, for an exceptionally able and inspiring sermon; to say

under the inspiration of Bish op Foss' sermon, five young men, among the best of the students, have been happily converted. We trust this good work will develope in revival interest throughout the college, and throughout the town.

Bishop Foss was waited upon by the town pastors, the previous evening, and made a most favorable impression, which cannot fail to tell for the good of the college. The students were delighted with the Bishop, and some have written

We bespeak for condition of affairs. the new president the most cordial supthe new present liberal patronage of all port, and most liberal patronage of all port, and investigan education on the

Bishop Foss visits Wilmington.

In other columns references are made to the recent visit of this distinguished and beloved minister of our Church to this city. The pleasant impression made by him upon our people and the public, during his presidency of the conference, last Spring, was much enhanced by his late brief sojourn among us. His sermone at Scott and Grace were masterly, and profoundly impressed the large congregations which crowded each edifice.

Saturday evening, the Bishop enjoyed The Republicans the hospitality of Rev. Dr. Todd, and

Sunday afternoon he made a call on Capt. Alexander Kelley, whose impaired health deprives him of the privilege of regularly attending the sanctuary, as so long has been his delight.

Monday, the editor's family had the pleasure of having the Bishop to lunch with them.

It will be noticed, that Bishop Foss still exercises the prerogative of conterring degrees. And why may not such honorary titles come from the Episcopal chair, or the editorial tripod, with as much propriety, as from a board of school trustees? One advantage would be that modest merit, that never applies or a title, might not be always overlooked, in the search for worthy subjects.

With our similarly favored brethren, we shall bear our blushing honors, with all possible humility.

A Charge Withdrawn.

In our issue of Dec. 15th, 1888, we published, with an editorial note, an excerpt from the Baltimore Baptist, in which a correspondent reflected upon the pastor of East New Market charge, Rev. L. W. Layfield, as going to work, to get all the converts in a recent union revival service, into his own church. This charge of proselytising, we regarded as a huge joke, and quoted from in the Baptist, only to show up its disgruntled correspondent. In the PENINSULA Метнорізт of Jan. 12th, Bro. Layfield has a note, stating that the author had written to the Baptist, confessing that the charge was false, and apologizing for the wrong.

The following note from Bro. Layfield shows that the Baptist did publish such a retraction; thus making the amende honorable, as far as possible:

"A few weeks ago, the Baltimore Baptist acknowledged in an editorial, that nothing of the exceptionally excellent the author of the letter from which you copied had written to that paper, with-We are more than pleased, we are dedrawing this charge. As your readers 1830-'33, he was presiding elder of West father White's executor, no tomostone was erected to mark the place of his indication alcoholic liquors are left without interference by this amendment.

De used as beverages, an outcome of the was attended with gracious maniferstations of the presence of the Holy know, that the authors to the presence of the Holy know, the presence of the Holy kn voutly thankful to learn, that the ser- and my friends have only had my word festations of the presence of the Holy know, that the author has acknowledged Spirit, and at the evening meetings in the

L. W. LAYFIELD. East New Market, Md.

A SILVER WEDDING.—The twentyfifth wedding anniversary of Bishop and Mrs. J. N. FitzGerald, was celebrated in the city of Newark, N. J., Monday, January 14th, by the presentation of a beautiful tea set, as a testimonial of appreciative esteem, upon the part of their friends in the Newark Conference, Dr. him in acknowledgement of a debt of made an address, to which the Bishop

sfather, Henry White;" and also rememeding this purpose to honor the mending the purpose to honor the mending this purpose to honor the mending this purpose to honor the mending this purpose to honor the mending the portion of the secure of health; the force of this protest, by charging that the protestors are "all Republicans of the readers will find an account of Dr. the word our Peninsula boys, from matters of college interest.

Is the source of health; the blood by taking Hood Sar-when the state of harmony and kindly feeling provided to act with the writer.

The Voice tell us, what other kind of Republicans of the auteurs of college interest.

Is the source of health; the four this week, when we may expect

Conserence Rews.

Revival services in the M. E. church, Frankford, Del, Rev. S. N. Pilchard, pastor, have been going on since the first of the year, with very encouraging results. The number of converts up to the middle of week before last, was twenty-one. The people would like to have Bro. Pilchard another year; he is now closing his third year.

Rev. John France, presiding elder of the Easton district, visited his sister, Mrs. Joseph Hinchliffe, in Elkton, Thursday of last

A revival has been in progress in Cecilton M. E. church for some weeks. Nearly half a hundred persons have professed conversion.

ASBURY, WIL.-Revival interest is increasing in this charge, under the faithful labors of Rev. J. E. Bryan, pastor. There have been over 70 conversions up to last Sunday; 20 probationers were received that morning; a communion service followed, in which some 500 participated; the large audience room was crowded at night, and more than a dozen penitents were at the altar.

We learn that Ralph Wilson, the son of Presiding Elder John A. B. Wilson, of Dover district, has had an attack of diptheria; but, as we are informed, it proved to be of a mild type, and we are glad to report the young man convalescent.

Mrs. E. L. Hubbard, two children and nurse, have left New Castle for Frederica, Del. Miss Sallie Hubbard will go to Cambridge, Md.

EASTON, MD., W. W. W. Wilson, pastor; church work progressing satisfactorily; over a hundred conversions, we learn, during their recent revival services. It is the wish of Bro. Wilson's people that he return for a third year. Preparations for entertaining conference are receiving attention.

The extra meeting in the M. E. church, Sudlersville, Md., began Sunday night, of last week, and will continue several weeks. There will be with us for two weeks or so. two evangelists-Mrs. Kenney and "Sister Nettie." They are successful workers, and we hope they will accomplish great good here. There are successful revivals in progress at Millington and Crumpton.

CHESTERTOWN MD., R. W. Todd, pastor; thirty-five conversions reported last week.

The protracted meeting in the Crumpton M. E. church, closed Tuesday night, Jan. 29th. It resulted in about twenty conversions, and as many accessions to the church.

In the absence of the pastor, Rev. James H. Orem filled his appointments at Chesterville and Crumpton, Sunday afternoon and night, Feb. 3d.

Rev. Jas. B. Merritt, was visited by a donation party Saturday night, Jan, 26th; and Rev. G. J. Smith, of the M. P. church, was treated likewise, by the members of his flock, Tuesday night, Jan. 29th.

Dr. Wm. Butler, the Indian missionary, serived in Greensboro, Tuesday, Jan. 29th, and lectured to a large audience in the M. E. church in the evening. The lectures were continued Wednesday and Thursday nights. All who heard him, speak very highly of his ability and eloquence. Dr. Butler founded the India Mission of the M. E. church, during the terrible scenes of the Sepoy rebellion. -Free Press.

A subscriber writes from Crumpton Md. A precious revival meeting in this church continued for twenty-seven successive nights, except Saturdays, has just closed. The church was often filled to its utmost capacity. There have been between twenty and thirty converte; eighteen of whom have joined on probation.

Among the converts are a gentleman of seventy-two years, and his wife, their sons and daughters, their sons-in-law, and daughters-in-law, and their grand-children .The old gentleman is hale and hearty, supporting himself and his wife by his own daily labor.

The church members also have been rewived. Bro. Merritt, by the help of the Lord, is doing a good work here. He has two other appointments; each about two and a half miles distant. He preaches three times every Sunday, weather permitting; and it takes quite a storm, to keep him from his appointments; some times he goes when the weather prevents a congregation. I think he is the right man in the right place. About a year and a half ago, he secured a parsonage, and has nearly paid for it. He is a great walker, as well as worker. He keeps no house.

Jan. 30th, '89.

Revival services in the M. E. church, Preston, Md., L. P. Corkran, pastor, closed Friday of last week. About fifteen were converted during the meeting.

official visit, for the present conference year, to the M. E. church Trappe, Md., last Sunday, preaching an eminently practical sermon at the evening service, and holding quarterly conference, Monday .- Talbot Times.

Bro. R. Watt has had a successful meeting at Snow Hill, Md. His work has been intertered with some, by his temporary illness induced by a severe cold. He is now able to

Both Berlin and Frankford are having blessed revivals. Such awakenings have not been witnessed for years.

The Milton M. E. church, T. R. Creamer, pastor, is enjoying a great revival. All the stores in the town close at 7 p. m., to allow people to go to the meetings.

The people of Cecilton and St. Paul's, are petitioning for the return of their pastor, E. C. Atkins, for the fourth year.

The revival at Cecilton continues with unabated interest. 57 sonls have been led to Christ; and the work is spreading daily. Nearly all who have been converted are adults and the majority, heads of families.

At Bridgeville, Del., an extensive revival has just closed; and Rev. J. H. Howard and his people are arranging for a new church, which will soon be begun. Quite a large portion of the money has been subscribed.

A revival resulting in over 100 conversions, has blessed Pocomoke City, Md. All the churches of the town, except the Protestant Episcopal, co-operated in union services for ject of personal salvation. Afterwards, by mutual agreement, each church held its own are joining the several churches, as their preferences determine. New stores and dwellings are springing up from the ash piles of the recent fire; displaying the roused energies of this bee hive town. It is generally conceeded, that the fire was a blessing. Pocomoke is soon to have a bank.

A Double Bereavement.

DEAR BRO. THOMAS: -Mrs. Prettyman and I were suddenly summoned to Galena, Md., last Saturday, to attend the funeral of her uncle and aunt, Mr. J. Medford Armstrong, and Miss Araminta Armstrong, brother and sister; both of whom died the same day, Thursday 31st.

I was absent from my quarterly conference

A. P. PRETTYMAN. Trappe, Md., Feb. 5th, '89.

Preachers' meeting met in Fletcher Hall, last Monday, at 10 A. M. In the absence of the President, James E. Bryan, the Vice-President, T. Snowden Thomas, presided. W. G. Koons led the devotions, Rev. Bishop C. D. Foss leading in prayer. After reading of minutes by the Secretary, V. S Collins, and their approval, W. G. Koons was approinted Critic, and reports from the church es were called for, when the following responses were made: Union, A. Stengle, 48 conversions to date; Edge Moor, J. T. VanBurkalow, three conversions; Newport, J. D. C. Hanna, an interesting children's service, Sunday morning, with an illustrated sermon by the pastor; Swedish Mission, K. R. Hartwig, large congregations, presence of the Master in the services, preaching every two weeks to the Swedes in Philadelphia; where there are now 3000; Presiding Elder W. L. S. Murray reported his visit to Red Lion and New Castle, with a missionary service in a school house, in the afternoon; Wesley, W. G. Koons, meetings full of interest, work progressing satisfactorily; St. Paul's, L. E. Barrett, 50 conversions to date, with good promise of still larger results; Newark, N. M. Browne, 5 received on probation yesterday, large congregation at night; Kingswood, W. L. White, over 40 conversions, 11 received on probation yesterday, 11 penitents forward last night, and a refreshing communion service Sunday morning; Scott, V. S. Collins, Missionary Sunday, Bishop Foss preached, the largest missionary collection for the day (\$10%) ever taken in that church, revival meetings in progress, 75 conversions to date; Grace, J. Todd, large communion in the morning, a crowded congregation at night, and a grand sermon by Bishop Foss; Epworth, John White reported meetings still continue with interest, number of converts about 350, the pastor D. H. Corkran has been gress, 22 conversions to date. C. A. Grice revival in many of our churches, with large ville, Pocomoke City, Franklin City, Berlin, and Frankford. Some 120 conversions at Bridgeville, inducing an attempt to build a new church.

As Bro. Bryan was obliged to be absent to attend a funeral, out of the city, the order of the day was postponed and Bishop Foss, the guest of the meeting, was invited to occupy the time. Though entirely surprised at this turn of affairs, the Bishop was equal to the occasion, and in an informal, but very interesting style, delivered a most instructive and stimulating address on the Provideatial responsibilities of Methodism. At the close of the address, Dr. Todd offered I am yours in the bonds of the Gospel. prayer, and a stanza of "All hail the power of Jesus name," was sung.

On motion of Bro. Browne, the Presiding Elders were requested to act as a committee to negotiate with the Rail Road Company for reduced fares to the seat of Conference.

General Critic reported; Curators announced a sermon by Rev. J. E. Bryan, for next Monday, Feb. 11; critics, J. Todd and N. M.

Adjourned, with benediction by Bishop

Letter from Kenton, Del.

DEAR BRO. THOMAS, -The good work at this place continues. Friday evening the usual exhortation or sermon was substituted with a general experience meeting, and joyous testimonies were given, by Christians long in the way, and by those but lately born into the Kingdom. After this an invitation was given, and several penitents came to the altar. Soon the glad shout of salvation was one week, during which the interest of the heard. The next Sunday twenty-nine were whole community was awakened in the sub- received on probation; making sixty up to

The good people here rally around their evening services; union meetings continuing pastor, holding up his hands in these evefor some time, at noonday. The converts ning meetings, and in the day time, sending or bringing substantial tokens of regard; so we have an almost continuous donation.

Thursday of last week, was the crowning demonstration of the year. Some seventyfive of our members and friends filed into the parsonage about 1 p. m., and brought supplies for the poultry yard, and corn-crib, and abundantly stocked the larder with table comforts.

The young men gave the pastor, a box of very nice handerchiefs, and his wife received several useful articles from a member of a sister church, and other dear friends.

W. W. SHARP.

Letter from Elkton, Md.

Mr. Thomas:

DEAR SIR; -- As you have expressed a desire for items, I send you one, which to us, is of great interest. The new brick M. E. in the morning for conference claimants, the parsonage, begun last summer, stands completed, a "thing of beauty" and a marvel of convenience and comfort.

The trustees have expended with a liberal hand, and spared neither labor nor funds; there is nothing shabby or mean in the whole

The house is a double one, (parlor on one side of the hall, library and dining-room on the other) three stories, surmounted by a tower; the rooms are all high and cheery, furnished with double windows, besides a two story bay window, all lighted through stained glass; the wood work is finished in oil, and varnished, adding much to the beauty and brightness of the interior. The gas fixtures, throughout the house, were a donation by a gentleman, who, though not a member of the church, is its warm friend and

The ladies are following in the footsteps of the trustees, in furnishing; their first consideration being our comfort. The pastor had placed in his hands, by Wilmington friends. the sum of \$40, which he handed over to the ladies, to aid in purchasing a parlor suit. New carpets and bed-room furniture have already been bought.

We took possession last Wednesday. We serve a noble people; "the lines have fallen to us in pleasant places; yea, we have a goodly heritage. Very truly yours,

> From Dr. Phoebus. 51 Third Place, Brooklyn, N. Y. Jan. 31st. 1889.

MAGGIE S. HILL.

REV. T. S. THOMAS, A. M.

Elkton, Md., Feb. 4th, 1889.

DEAR BROTHER, -By an accident which has prostrated me, I am confined to my room and for the most part, to my couch. Sunday, the 20th ult., in passing from the Sunday-school room in First Place M. E. church called away by the illness of a near relative

Odessa, R. C. Jones, revival meetings in pro- my left side; it was snowing, and I had my umbrella raised over me; the pavement was reported a visit down the Peninsula, in which slippery, by reason of the hoys having been he learned of the prevalence of the spirit of sliding on the streets; and I was without protection. The Sunday-school Superintendent, Presiding Elder John France made his 4th numbers of conversions; specially in Bridge | Bro. H. S. Christian, and a brother Shann, who were with me, took me up and brought me to my home. Our physician was imme-Pocomoke City, and a similar work at diately summoned, who with the assistance of my sons, hore me to my hed-room, took off my garments attired me in my sleeping apparel, and put me in bed. The doctor thought at first, that there had been a dislocation of the hip; but, on his next visit, concluded that there had been a severe strain of the limb, but no bone had been broken.

I apprehend, that I shall not be able to attend our Annual Conference at Easton, Md.,

I shall do so, however, if I can. The Lord is my stay and support. Glory be to His name. With love to the brethren,

GEO. A. PHOEBUS.

Wilmington District.

RED LION, DEL., Rev. O. S. Walton, pastor, continues to go forward. The people are much pleased with Bro. Walton's services, and the quarterly conference unanimously requested his return.

Kirkwood responded, Sunday last, with a iberal contribution to the missionary cause. Although we have no church in this place, and hold a Sunday-school in a school house, with public services Sunday afternoons, yet this people are always ready to respond.

A goodly company from Kirkwood resolved to surprise Bro. Walton, and accomplished their purpose most surprisingly; calling to their assistance, a few of the good people of Red Lion, they presented their pastor with a well-filled purse, and spent a pleasant evenng with his family. NEW CASTLE, DEL.,-Notwithstanding

the absence of their pastor, Dr. E. L. Hubbard, this charge is enthusiastic to keep every thing in good shape; especially all the benevolent collections. They have resolved, that none shall fall below what they would have been, had their pastor not been afflicted. The plan to supply the pulpit, has thus far given great satisfaction. It is surprising and refreshing, to hear expressions of their appreciation of the services of the brethren, who have so cheerfully come to their help. Last Sunday evening was set apart for taking the conference claimant's collection. The official brethren, after canvassing the matter, resolved to begin in the morning, and if necessary, finish up at night. Bro. James Wise was appointed to speak for the board, in presenting the cause before the morning congregation; in a very few minutes, they were within \$8 of the apportionment; and lest the Elder should think they had taken the work out of his hands, they requested Bro. O. S. Walton to give them a sermon, which he did in a masterly maner. At night the house was filled to overflowing, and chairs in the isles. As Bro. Wise had done so well Elder turned him loose on the evening congregation. The full amount was soon raised; and all are confident, that not only this, but all other collections will be equal to, if not surpass those of last year.

"The New Statistics"

REV. V. S. COLLINS.

The article with the above caption in last calculated to mix matters, instead of disentangling them. The trouble that apparently looms up for our conference treasurer, whoever he may be, is more imaginary than real while the new plan, as I take it, is the very best that could have been devised, for the members of the Conference at large.

It certainly must be evident, that it is easier for the brethren to make one report, than three. What brother has not felt the imperative demand for a change in our conference machinery, as he has stood in line about our overworked conference missionary Treasurer? What need have we, for the usual "call of the stewards?" Why is it necessary for the stewards to know, how much the individual charges have contributed to their fund? Where is the necessity of taxing the patience of the conference, and of visiting friends, to hear the names called and the amounts reported as given by a hundred and fifty appointments? Would it not be much easier for the stewards to say, 'received from the conference treasurer \$5000;" and then tell us what they have done with the money?

As to our missionary anniversary, why is it essential, to have that same long list of appointments read off, year after year? Would it not be far better, for the missionary treasurer to report, "received from the conference treasurer, \$22,000; stating the increase or decrease? Every brother is required to report his missionary collection, before to my residence, I fell on the pavement on his character is passed. This informs the

conference, as to the contributions from each appointment. Then where is the need of the missionary treasurer being compelled to repeat verbatim a string of names and figures, we have already heard?

Now instead of all this cumbersome machinery, which we have heretofore used, the Discipline shows us a far "more excellent way:" it is this, "put all the cash in one envelope, and hand it to one man;" and then you are done bothering with those bothersome 'benevolent collections," for that conference

As to the impossibility of working this system, it can be done, and done with less labor to those upon whom the burden falls, than our present system. Those who have served on the old "finance committee" know only too well, how much trouble they have had with brethren getting money and vouch ers mixed. Three lots of money, to be paid to three different parties, confuse a great many and the trouble falls on the committee, But to put all the money into one envelope, is such a simple process, that certainly "a wayfaring man * * * need not err there-

Will not this be an intolerable burden upon the conference treasurer? Not at all. Of course the conference will allow him as many assistants as he needs; but there will be no need of all that host, mentioned in suggestion 2 of last week's article. Three men will be ample for the whole work-two ministers and a layman. Let these be business men, accurate in computing figures, with a facility in managing accounts; let the brethren all report their collections, Wednesday morning; and there need be no trouble in having the whole thing in shape, so as to report by Saturday morning.

The Disciplinary plan for me, just as it stands, to the very letter.

Our Conference Treasurer.

DEAR BRO. THOMAS:-Brother Otis' article in last week's PENINSULA METHODIST, on "New Statistics," recalls memories of my work on the Finance Committee. To me, the new arrangement appears entirely different from what it appears to Bro. Otis. I can not conceive of a more complete plan for both preacher and treasurer than this one adopted by the last General Conference.

With the aid of efficient assistants, the reasurer can arrange the financial report much more easily and sooner, than it could be done before. Our system was a very complicated one.

As to the several Bible societies to which Bro. Otis refers; we have always had more or less trouble, and no General Conference arcangement can obviate this difficulty.

The plan Bro Otis suggests would only make matters more complex. It seems to me, the simplest and quickest work will be done, in following the plan as given in the Discipline. Let us appoint a treasurer, and allow him to select a corps of assistants, who are known to be rapid and accurate accountants, and the stewards and missionary treasurer will be able to get all of their money as soon as heretofore, provided the brethren will promptly report. Most of our delay in the past, has been due to the carelessness of pastors in preparing their reports for Conference, and to lack of promptness in presenting them.

If the brethren will be sure to get their accounts straight, as the Discipline directs; put all the money and the vouchers into the large envelope, all in one check if possible, and where this cannot be done, use notes of the largest denomination; and then, promptly report at Conference; the work of the treasurer, with his chosen helpers, will be easy, as compared with the work of the finance committee, heretofore, because much more simple.

What Bro. Otis says of the ease which the new plan will afford the preachers, may in a modified sense be said of the Treasurer.

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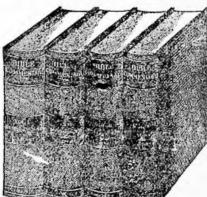
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