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J. MILLER THOMAS. Associate Editor.

ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

CHISTMAS. I heard the bells on Christmas day Their own familiar carols play, And wild and sweet The words repeat Of peace on earth, good will to men. -Longfellow.

Chime out, O joyful hells ! All worldly discords drown ! Yield up your green. O trees ! To make a Christmas crown ! Give up your best, O earth ! Make room, O human heart ! That He who comes this day May nevermore depart. - Youth's Companion.

What was the first angelic word That the startled shepherds heard ? Fear not ! hehold, it comes to you, As a Christmas message, most sweet and true; As true for you as it was for them, In the lonely fields of Bethlehem, And as sweet to day as it was that night, When the glory dazzled their mortal sight. —Frances Ridley Havergal.

"Let music break on this blest morn, And sweetly ccho back to heaven, For lo! the promised Son is born, The ong expected One is given. Of old the Prophets wrote of him, Predicting this most glad event, And we in one united hymn Now celebrate the Saviour sent."

Christmas Hints.

-Sel.

If you want true happiness in the expenditure of Christmas money, quietly interrupt that crowd of a dozen boys gazing in at the toy shop window; give them half a dollar apiece ; then stay outside, and see them go in and spend their money. Go about dusk to poor old Mrs. Lonewidow's house; tie a fifteen pound turkey on the door-knob; then ring and run away. Send tons of coal and cords of wood round among your poor friends. Go quietly and pay a bill or two, for which some poor neighbor has been dunned out of all peace of mind, and let the postman carry him the re ceipts. Such receipts will be better than recipes for the most savory pies of mince or puddings of plum, that ever added indigestibility to a sumptuous Christmas feast .- Christian Standard.

Methodism in Newark, Del. BY REV. N. M. BROWNE.

The labors of Whitefield in this immediate neighborhood, was without doubt a period of seed sowing, preparing for the n weekly market." This condition of coming of the early Methodist preachers. Twenty-five years had scarcely clapsed, after the appearance of this highly honored ambassador of Christ, before Captain Webb, Pilmore, Boardman, Asbury, Wright, and others of the first preachers were on the ground. Whitfield's preaching had awakened a deal of agitation among the churches. From the most reliable authority, we learn that Whitfield was here first in 1739; he preached in both the Presbyterian churches: White Clay Creek, and also the Head of Christiana. Rev. Charles Tennent, the second pastor of White Clay Creek congregation, togethet with a large and influential family of that name, cooperated heartily with Mr. Whitefield in his evangelistic labors, and their united efforts were rewarded with an extensive revival of religion, in which many persons were converted and added to the church. This place, lying across the main highway of travel between the north and the south, came naturally in the way of those who sought to work everywhere, in the vast field into which they had entered. Methodism, when it first appeared here, came an uninvited and unwelcome guest. To the advance corps, there was

no door open, nor root to shelter the our church in Newark. He owned a strange intruder, who demanded more large estate near this place, and operatthan her John the Baptist had. How ed a flour mill, besides carrying on a long the first representatives tramped large mercantile trade, and cultivating the only street, of what was then a small a farm. The house where he lived, is

know not. The first preaching by the Methodists in the date of 1747. In this house, the was in the market house, which stood first class was held, and services were in front of the present Academy building. The itinerant, in his rapid move from place to place, halted long enough to deliver his message, and then wended his way to the regions beyond.

The distance was not great in any direction, before he touched a more con genial soil : southward, Richard Basset's elegant home on the Manor was always open to receive him. Hersey's, to the right of this line, offered the warmest hospitality to the men, who had early won him to the cause of the Master; westward, Sheredine at North East, and Howell at Charlestown waited and longed for their presence in their homes. Mrs. Withby's to the north, and Steadham's in Wilmington, and at New Castle to the east, the home of Robert Furness; these places offered a resting place to the often weary workers. Mr. Pilmore in his journal under date, Thursday, April 18th, 1771, says: "On our way to Newark, we called on an old disciple of Jesus, who has fitted up a | place for Itinerant Preachers, that they may turn in and refresh themselves, as they travel after wandering sinners, to bring them to God.

When we got to Newark, the town was all in confusion on account of the Fair; so it was thought advisable not to preach. However, I was glad to join with a few serious people, that I found at the house where I put up. This was made a blessing to ourselves.

The Fair alluded to, was held on the third Thursday and Friday, in the months of April and October; a privilege, granted by charter from George the second, April 13, 1758. This act says, the purpose of the Fair, "shall be for the buying and selling of neat horses, cattle, oxen, cowes, sheep, and hogs, and all other

village unrecognized and unfriended, we still occupied, and in the original building on the inside of one of the stone walls, continued here until 1812, when the first church was built.

Thomas Smith, one of the preachers on Cecil circuit, says, under date January 3rd, 1811: at three o'clock, I preached at Newark; here we had a great revival. The ark is moving on, and the power of God's grace is bearing down all before it. People of all descriptions are coming to God. Young and old, rich and poor, are flocking into the church as doves to their windows. In five weeks ws have taken one hundred new members into the church, and the prospect is as bright as ever. Such a mess of people attend our meetings, that we know not what to do for room. Our brother Tyson, however, is building us a church, and when it is finished we shall be well off. This house was completed this year, and stood within the grounds of the cemetery at the foot of Chapel street, and was used for church purposes for nearly forty years. The deed for this property was not made by brother Tyson himself; but before his death, which was in 1824, he provided by will, that his executor should convey the church by deed to the trustees, which was done in due and legal form by Abram Egbert, his legal representative. This changed condition of affairs was noted by Asbury, under date April 7th, 1813. "Tuesday, I preached at Strasburg. Wednesday, desperate roads to Newark kept us late. We had about two hundred people to hear us, to whom we spoke upon the great salvation. Thursday, I preached at Salem, and went home to dine with Abram Keagy. After dinner went down with Judge Richard Bassett to Bohemia. The third quarterly conference was held at Bethel, December 1st, 1804, and the assistant er Williamson, began the canvass for a preacher was directed to make a plan of new church. A lot was purchased, near who had been ordained a deacon by Bishop Asbury at North East in 1804, the title being raised, and in view of poswas given a list of appointments to serve. Among the eight places named, is Tyson's, for the 24th of January 1805. We feel confident this was the house of Isaac Tyson, the first place, where the Methodists had anything like a permanent location, for holding service at or near This house is on the William Dean estate, and has been enlarged, fitted up, and occupied for years, as a tenement for the workmen employed at the woolen mills, before they were destroyed by fire. In the original structure, there was a large room of unusual size, and well adapted for the accommodation of to and their heart in the work, standing the meetings of the society at the beginning of the work. Isaac Tyson has been represented to me by one who knew him personally, as a man little above ordinary height, slender build, and commanding appearance, with a genial social turn which naturally drew a large circle of friends about him. The wisdom of East in 1799. Levi Tyson lived on the the providence, in the selection of such Bast in the science of such a man to plant Methodism, cannot be Methodist in that neighborhood: the questioned. His prosperous financial Methodist in that height founder of condition greatly helped the church in Waugh, assisted by Dr. J. P. Durbin, she desires it to be known, that the state-

its early struggles with poverty, and at the proper time, enabled the compara- the result of such sacrifice and effort, was tively few to move in the direction of destroyed by fire, July 16th, 1861. The church building, which settled for all following spring the work of re-building time to come, the question, whether Methodism had come to stay. His deep piety, zeal, and activity in the different official positions he held, was necessary to encourage his associates, with the hopeful expectation of final success in their work. He lived to see the close of the first forty years of the history of the Methodist Episcopal church, and the end of the thirty sixth of Cecil circuit. Bro. Tyson was an official member as early as 1807. At a quarterly conference, held in John Williamson's woods, his name appears on the official roll; in 1808 he and his brother Levi, together with Richard Bassett, Nicholas Chambers, William Howell, and five others, were appointed a committee to visit the quarterly conferences of Kent, Talbot, and Queen Anne's circuits to solicit their concurrence and help, in the purchase of a wagon, for the use of the Presiding Elder of the district. He was licensed to preach, June 14, 1813, and in the list ble spirit and purpose, to maintain the of official members of the circuit in 1824, he is marked as a local deacon, and opposite his name in this list, the secretary has written the single word, dead. His regular attendance at the quarterly conferences up to the time of his decease. shows an unabated interest, to the end of life, in the cause he had so heartily espoused. Loving hearts and tender hands laid his body to rest by the side of his wife, in the Methodist cemetery of this town.

ethodist.

This Chapel, having served the purpose of worship for more than a generation, the inconvenient location, the difficulty in reaching it in unfavorable weather over unpaved side-walks, the growing demand, that Methodism deserved something better, induced the membership and congregation to move in the direction of a more eligible site, and a better and more modern house of worship. The friends of the movement under the leadership of Bro. John Fletching, but the question of the legality of siple difficulties which might embarrass the work, another lot was selected and the work pressed forward to the completion of the building. Even as late as 1846, there seemed to be a lingering disposition in the minds of certain persons, to make the Methodists content with a place on the outskirts of the town, and lest this sentiment should find expression in a defeat of plans, the matter of securing the ground upon which to build was done quietly, and somewhat under the cover of secresy; and in utter astonishment to those who waited a favorable opportunity to defeat the project, the work of building began on this, one of the most eligible sites in the town. Dr. Stephen Townsend, the father of the far famed newspaper correspondent "Gath," was the pastor at Newark, when this new enterprise began; and to his untiring efforts the Lord Jesus: "It is more blessed to amid many discouragements, the work give than to receive."-Sunday school was pushed foward, and he was at last rewarded by seeing the church completed and ready for dedication. This service was performed by Bishop Beverly Union, writes to the Associated Press, that

Sunday March 21st, 1852. This building, began ; and after completing the lecture room, work was suspended until 1864, when it was completed, and dedicated January 8th, 1865. Bishop Simpson preached the Friday before the dedication Sabbath; and Bishop Scott and Rev. Pennell Coombe had been engaged to officiate at the dedicatory services. A storm of unusual severity prevailed on Saturday, and Bishop Scott reached Wilmington, but could get no farther. From this place he returned home. Bro. Coombe was equal to the occasion, and taking the work in hand, preached in the morning and evening, to the great delight and satisfaction of the large audience in attendance.

This society has had a good degree of prosperity; though at this time, the congregation and membership are depleted by removals, caused by the destruction of the principal manufacturing interest of the town ; yet there is the same invincicause of the Master.

There is at present a commendable effort to remodel the lecture room, and provide more attractive and comfortable accommodation for the Sunday-school. and other church services. The Centenary services of Cecil circuit, held here the 25th and 26th of November, was an occasion of very great pleasure. The exercises began with a re union of the Sunday morning class under the direction of Rev. George W. Lybrand, followed by a sermon from Rev. J. Hepburn Hargis, D. D., based apon Acts. 15: 28, "For it seemed good to the Holy Ghost and to us." A Sunday-school service, a Centenial love-feast and praise service in the afternoon and evening, was followed at night by a sermon by Jacob Todd, D. D., whose text was II Peter, 3: 4; "where is the promise of his coming ; for since the father fell asleep, all things continue as they were from the beginning of the creation."

Monday was devoted to the reading of historical sketches of churches, on the territory formerly embraced in Cecil circuit. This interesting gathering adjourned at night after an address by Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST, and a review of the work at present, by Rev. W. L. S. Murray, Presiding Elder of Wilmington District.

things of course, prevented Mr. Pilmore from holding service at the place, viz., the market house, where the Methodist preachers had previously preached in this town.

The doctrines of Methodism and her peculiar methods of work were so out of harmony with the doctrinal standards and all preconceived notions of church work, that while her gospellers attracted Newark. attention, because they deported so far from prevalent church customs, yet the suspicion of a disorderly fanaticism withheld from her laborers the sympathy to which the cause they advocated entitled them. The same thing came to pass here, as in almost every other place. There were raised up those, who put their hand like the stake driven by the side of a tender plant, until it became rooted. The Tyson's, a large and influential family. at a very early date in the history of the work identified themselves with the Methodists. Benjamin Tyson's name is in the list of members at North

Giving to the children, at Christmas estivals, has been succeeded in some churches, by the better plan of having the children give to others. In a suburban school near Philadelphia, a little girl brought as her offering four eggs, and another brought a whole lamb. Flour, coal, brooms, clothing, and other useful articles, were received for distribution among the needy poor. In another school, though the Christmas boxes were given as usual, the children were asked to bring an offering for the Foreign Missionary Board, and they responded generously. Thus the little people had brought to them the words of World.

Miss Frances E. Willard, president of the National Women's Christian Temperance

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PENINSULA METHODIST, DECEMBER 22, 1888.

Salt Rheum

Temperance.

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Wine is a mocker; strong drink is raging and whospever is deceived thereby is not wise.—At the last it biteth like a surpent, and stingeth like an adder.—Scriptere. Ob : thou invisible pirit of wine, if thou ast nonarze to be known by, let us call

thee devil.-Shakespeare. Total Abstinence.

Rev. Joseph Cook, in the North American Review for September, writes:

"If total abstinence from intoxicating drinks were not a wise policy for the individual, it would be impossible to show that prohibition of the liquor traffic is a wise policy for the State. The life assurance societies, however, have demonstrated, that the total abstainer has at least a third better chance for long life, than the moderate drinker. The question as to the advisability of total abstinence, is a closed issue. It is no longer in debate, among enlightened men. For nearly half a century, life assurance societies in Great Britain, Australia, Canada, and the United States, have many of them been accustomed to insure total abstainers in one section, and moderate drinkers in the other. The result has been that a bonas, a premium of 15, 20, and sometimes 23 and 25 per cent. has been, paid to the total-abstinence class in contrast with the other. Recent laws, in a majority of the States of the Repubhe, require that instruction in the latest inculcations of science in regard to temperance, shall be given in the common schools, on penalty of a withdrawal of the public funds. All the approved text books for this instruction inculcate total abstinence."

Prohibition laws are more easily and effectively enforced, than license laws. Read the following from the Baltimore County Union:

"We hear a great deal of talk about having laws passed to restrict the liquor traffic, but it does not seem to have occurred to any one, that if the present liconse law was properly enforced many of the low grogeries which now infest almost every community would not exist. Let us have the law rigidly enforc ed by the authorities, and the result would be, that many of the vile dens would be obliged to close because their proprietors could not obtain a license."

W. C. T. U. Notes.

After two years of planning, and faithful work, the members of the Newport (Del.) W. C. T. U., were rewarded by the dedication of their free reading room, Monday, Dec. 3. The services, in which Revs. J. D. C. Hanna and Daniel Green participated, are said to have been very impressive. Our State President, Miss Margaret Hillis, and Mrs. Whiteley, made addresses also. The building was presented for dedication, by Mrs. Pierce in behalf of the trustees.

The ladies begin with a few books in their library, and hope to have additions made to their number from time to time. A clock and games have been presented; and one of the members of the Union generously donated the furniture. Local Option and Mount Un-ion College. REV. T. H. ARMSTRONG, PH. D. It is generally known, that Alliance is the largest city in Ohio that has enacted and persisted in enforcing the prohibitory ordinance under the Dow law. There were at least half a hundred saloons at first, which were sapping the vitals of the community. Nearly all of these have been dislodged, and many of the men engaged in the netarious traffic, together with their families, are now pursuing honorable vocations. Large nnmbers of moderate drinkers have been rescued. While it is true, that confirmthe young. It is no wonder, that great prosperity has attended this little city, all through this prolonged battle.

A like sentiment has run out into the surrounding communities; and four miles square, have risen and voted out the saloon. There are at least 15,000 people, among whom the grogshop is and then tried the wheelbarrow. outlawed. This is certainly one of the

grandest victories, ever wou on Buckeye soil. Our own Methodist Cnurch has taken a prominent part, and there is no one leader who deserves more credit than the Rev. L. H. Stewart, pastor of our

church at Alhance. It is in the midst of this consecrated territory, that Mount Union College is situated, and surely every parent will consider this carefully, when selecting a college for his children. There are few places on the faces of the globe, where the temptation to use intoxicants is less than it is here. The Rev. T. P. Marsh, D. D., one of the best men in Methodism, assumed the presidency of this institution November 1st .- Philadelphia and piled up. Methodist.

The license law of Arkansas may serve as a model for the high license advocates in New York. Every two years the question of Leense is submitted to the voters in every county, and if it votes for the sale, then licenses may be procured on the payment of \$400 as a county tax, and \$300 as a State tax; with no discrimination in favor of beer. Besides the \$700 taxes, the liquor seller must give a bond in the sum of \$2,000, that he "will pay all damages, that may be occasioned by reason of liquor sold at his house of business." There are many other strongly restrictive provisions. Will New York State be outdone

by Arkansas? We commend the provisions of this law, to the advocates of high license in this State who desire to palm off their hundred dollar low license, and call it "high." We do not see where the "high" comes in, -- Ex.

youth's Department.

THAT DREADFUL BOY

I'm looking for a dreadful boy, (Does anybody know him ?) Who's leading all the other boys who s leading all the other boys The way they shouldn't go in. I think, if I could find that boy, I'd stop what he's a doin'— A bringin' all the other boys To certain moral ruin. There's Tommy Green, a growin' lad. His mother does inform me. The way that he is getting bad Would certainly alarm me. She feels the blame should rest upon John Brown—a recent comer-For Tommy was a lovely lad A year ago this summer.

But when I spoke to Mrs. Brown, Her innost soul was shaken To think that Mrs Green should be So very much mistaken. She did assure me Johnny was As good a child as any,

The children went to work, and their mother, sewing at her chamber window, watched them.

Dotty worked like a little woman, loading down her short, fat arms with townships, comprising an area of twelve as many sticks as she could carry, and moving back and forth with a very bu siness air. Dick carried in one armful

"I'm going to get it in faster than you can !" he said, boastingly, to Dotty ; but it was an empty boast. The wheelbarrow was quite too big for him to haudle, and he spilled the wood one side and the other. So he gave up the wheelbarrow, and went for his sled.

"Oh," laughed Dotty. "Sledding on bare ground !"

"You'll see what I'll do !" cried Dick, loading up his sled. Then he took hold to draw it, and made believe it was a horse; and he pranced, and kicked, and squealed, and finally dragged the sled into the wood-shed, with two sticks that hadn't rolled off. By that time, Dotty had the rest of the wood all carried in,

Their mother came out just then. "O mother," cried Dick, "just see this little pile of wood here! Me and Dotty

got it m. Didn't we do well ?" His mother smiled as she sat down on the wheelbarrow. "Let me tell you a story," she said.

"One day a woman, who lived in a log-cabin in a deep wild-wood, was busy at work, when the door was suddenly thrown open, and in rushed her husband-Without stopping to shut the door after him, he ran up the ladder to the lot't overhead, and just then a bear that had been chasing him, came in at the open door. For fear that the bear would climb the ladder, the man drew it up after him as quick as a wink, and left his wife to fight it out with the bear.

"She had a dipper of hot water in her hand, and she threw it square in the bear's face, nearly putting his eyes out. He rushed at her, and she seized the great iron poker, and pounded him over the head. So they flew around the room, she pounding him with the poker, and dashing hot water on him, and the man up above doing all he could to encourage her, by shouting, 'That's right, Betsey! Give it to him! Hit him over the head ! Good for you, Betsey !' and so on. By and by, Betsey managed to seize the big butcher-knife and stick it into the bear, and he soon fell down and died. When the man was sure the bear was dead, he came down the ladder and looked him over. 'Aiu't he a big one, Betsey?' he said. 'I tell you, I'm glad we killed him !" "The next day he went to town, and

told everybody he met: 'I tell you what, me and Betsey killed an awful big bear, yesterday ?' '

Dick listened very carefully, and looked rather sober, as his mother went on with the story, and he didn't seem to think it had a very nice ending. As she finished, he looked up wisely, and said: "Dotty got in most all of the wood, mamma."- Youth's Companion.

Washington as the first President. For Vice President there was a bitter contest, as there were several candidates, chief of whom were John Adams, and George Clinton, of New York. Though the Clinton votes were finally cast mostly for the other candidate, Mr. Adams had 34 votes out of 69, one less than a majority, but was declared elected because he had the "next highest" number. Had New York voted at all, her support would have been to Clinton, and the Adamses would probably never have resided in the White House. The history of those times shows, that there was, as much bitterness of feeling, even if not more than, as exists on such occasions in our day. Hamilton, Clinton and Jay were bitterly opposed to Adams, and did everything in their power to defeat him. Hard names were called, and intrigues were entered upon, which were far from being creditable to the patriots whose names we delight to honor. On the whole we think there has been an improvement in modern elections, rather than a retrograde, though with a hundred years between, it is somewhat difficult to institute comparisons.-Ex.

The following is from the N.Y. Times of recent date :

The Methodist Episcopal Church, which, with all its branches and kindred organizations, ranks first in size, aloong the Protestant churches of the United States of America; having 32,071 church edifices, 27,542 ministers, 37,379 local preachers, and 4,601,416 communicants. s the youngest among the larger denominations, not only in this country, but in the entire world. Originating with John and Charles Wesley in England 149 years ago, it did not reach America, until Philip Embury came to New York from Ireland, and began to preach the new doctrine in 1766. In that year he organized the Society this afterward became the John-Street Society, and built the first church in America, for the Methodists, on the site of the present John Street Church, which is the third structure to occupy the site. The first Conference was held in Philadelphia in July, 1773; and at that time there were but 10 preachers and 1,160 members, in America. The societies suffered greatly from religious intolerance previous to the Revolution, and from political disturbances during its continuance. The societies were erected with an independent organization in 1784; Dr. Thomas Coke coming from England to New York, with Episcopal authority from John Wesley in November of that year. John Wesley died March 2d, 1791. His brother Charles preceded him just three years.

Jesus Christ is the Christian's only

complete and perfect model. Other men may be, humanly speaking, perfect; they may be, locally, models of benevolence, piety, and humility; but compared to Christ, they are as the shadow to the substance, darkness to light. Christ belongs to all people, and to every age. They belong to particular time and places. David never rose above the Jewish type of character Luther was a German in all of his modes of writing and thinking, and can best be understood as a German, and Washington can never mean to other people and lands, what he means to us, and to our country. But Christ stands above all limitation of age, nation, or people. He was not affected by the bigotries and superstitions of His time, but towers above all local and national significance, as the pyramids, above the plains of Egypt. All His words and all His actions, while they were fully adapted to the occasion which called them forth. retain their force and application, undiminished to our own time. His command, "Follow me," means just as complete consecration on the part of all His professed followers to-day, as it did to His disciples when He walked and talked with them, over the hills of Palestine, or through the streets of Jerusalem,-

With its intense itching, dry, hot skin, often broken into painful cracks, and the little watery pimples, often causes indescribable suffering. Hood's Sarsaparilla has wondersuffering. Hood's Sarsaparilla has wonder-ful power over this disease. It purifies the blood and expels the humor, and the skin heals without a scar. Send for book contain-ing many statements of cures, to C. I Hood & Co., Apothecarics, Lowell, Muss.

Quarterly Conference Appoint-

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THE Hammond Type Writer IS THE BEST. ADDRESS AUBREY VANDEVER, AGENT. CLAYTON, DEL.,

FOR CIRCULARS.

49-11n

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

Formencing Studay, June 3, 1889, leave Hiller Station as follows:

Station as follows: DAILY. 410 A M Fast Mail for Shenandoah Valley and southern and Southwestern poil: is. Also Glyndon, Westminster, New Windsor, Unioo Bridge, Mechan-estown, Blue Ridge, Hagerstown, and except Sun-lay, Chambersburg, Waynesboro, and points on B & C lay, Cl 7 R R V R R 9 00 P M—Accomodation for Glyndon and Emory trove Wednesdayss and Saturdays only.

Grove Wednessayss and Saturdays only. DAILY EXCOPT SUNDAY. 6,00 A M-Accountedation for Honover, Frederick Emaittsburg, Waynesboro, Chambersburg Sbippens-ours, Hagerstown, Withamsport and intermediate attents. Also, points on S. V. B. R. and connec-tion.

tions. Also, points off S. Y. E. R. and connec-tions. 9.45 A M-Accouncidation for Union Bridge, Hanover, Gettysburg, and all point: on B. & H.

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Div, (through cars.)
25 P M—Accou. for Emory Grove,
4.00 P M -Express for Artington, Mt, Hope, Pikes-cille, Owings' Mills, St. George's, Glyndon, Glenn Fails, Finksburg, Patapseo, Carrollon, Westminster,
Mcelford, New Windev, Linwood, Union Bridge and tations west: also Innover, Gettysburg and stations on B & H Division, (through cars.) Emmittaburg,
Waynestoro, Chambersburg and Shippensburg,
5.15 P M—Accommodation for Emory G ove,
20 P M—Accommodation for Gl, udon (Relster-town)

TRAINS ARRIVE AT HILLEN.

TRAINS ARRIVE AF HILLEN. Daily = 2:50 P M. Daily except Sunday = 7:30, 8:2, 1:20 A. M., 2:-0, 5:10 and 6:27 P. M. Ficket and "ragging" Office 2:17 East Baltimore st. All train stop at Union Station, Pennsylvania Vienue and Futuro Stations. J. H. GRISWOLD, Gou'l Pass, Ag't.

1889. HARPER'S BAZAR.

Harper's Bazar will continue to maintain its rend " tation as an un qualled family journal. Its et illus" trations will oblight other the fibrature is of the childest kind, and its fashion and bousehold de-martueous of the most practical and economical ehar-acter. Its pattern-sheet supplements and fashion plates afone will save its readers ten times the erst of subscription and its articles on decorative art, social etiquette, house-keeping cookery, etc. make it indis-and tamely essa s, are among the best published; and the e-ost fastidious taste. Among the attra-tions of the new volume will be serial stories by Mrs. Frances Hodgson Burnett Mrs. Alexander, William Black and Thomas Harity, and a series of papers on nursery management by Mrs. Christine Terhung Herrick. HARPER'S WEEKLY. "er Year:

LARPER'S WEDREN CT LOAP		
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Except for learning naughty things From Mrs. Whiting's Benny. And Mrs. Whiting frets, because Of Mrs. Blackbam's Freddy; She fears be's taught young Benjamin

Some wicked tricks already. Yet Fred is such an innocent (I have it from his mother). He wouldn't think of doing wrong, Untempted by another.

Oh ! when I think I've found the boy Whose ways are so disgracin', I always learn he's some one else, And lives some other place in, And if we cannot search him out, He will (most dreadful pity !) Spoil all the boys who otherwise Would ornament our city. -Babyhood.

----"Me and Dotty."

Dick and Dotty were at play in the backyard, while their father wheeled wood into the shed, and piled it up. He had wheeled in nearly all of it, when he

The first Presidential election occurred in 1789. just one hundred years ago. There was then no controversy as to the head of the ticket, for though Washington was a Federalist, both parties gave him their support. There was then no national convention, and no canvassing of the people for votes, as in nearly every State the Presidential electors were chosen by the Legislature. Only ten States voted at all, New York not being able to choose electors, as the State Senate was controlled by one party and the Assembly by the other, and they was called away, but before starting, he ballot. Rhode Island had not yet come "I feel anxious to have the rest of this in the honor of elevating Washinged drunkards still find something to can not stop to get it in. There is so did North Carolina participate in the drink, it is true also, that temptation has little of it, you might carry it in your voting, though she had ratified the constitution. When the electoral college Christian Inquirer.

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PENINSULA METHODIST, DECEMBER 22, 1888. The Sunday School. "Naomi's return was an uncommon occur-

LESSON FOR SUNDAY, DECEMBER 23d, 1888. RUTH 1: 16-22

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

RUTH'S CHOICE.

GOLDEN TEXT: "Tby people shall be my people, and thy God my God" (Ruth 1: 16).

THE BOOK OF RUTH. The name is derived from the central character, Ruth the Moabitess, who was afterwards married to Boaz. Its purpose is to preserve the genealogy of David; to supplement the Book of Judges, and introduce the Books of Samuel; to show us glimpses of a life different from that depicted in Judges; a life apart from scenes of violence and war, in which the gentler affections and virtues flourished. Its date is the earlier days of the Judges; probably Gideon's time. Says Dr. Cassel: "This little book consists of only eighty-five verses; but these enclose a garden of roses, as fragrant and full of mystic calyxes as those which the modern traveler still finds blooming and twining about the solitary ruins of Israel and Moab, this side the Jordan and beyond. The significance and beauty of the brief narrative cannot be highly enough estimated, whether regard be had to the thought which fills it. the historical value which marks it, or the pure and charming form in which it is set forth."

16. And Ruth said-in reply to Naomi's repeated entreaty that she would follow her retreating sister-in-law, and return to her people and gods. The principal deity of the Moabites was Chemosh. Entreat me not to leave thee-one of the tenderest and most pathetic utterances to be found in human language. Kuth had seen so much of what was pure and lovable in the Israelite family to which she had been admitted, that she cannot endure to be sevred from it, so long as a member of it survives Naomi's poverty, advancing age, and friendlessness attach her Moabite daughter-in-law the more strongly to her fortunes. Whither thou goest, etc.-a willing expatriation. Says Cook: "Compare the very similar entreaties of Elijah, and the steadfast determination of Elisha not to leave him (2 Kings 2: 2-6). In Elisha's case, as in Ruth's, the reward was very great." Thy people . . . my people-a noble resolution, which finds its parallel in the decision of one who, takes God's people to be his people, or, as it is sometimes expressed, "casts in his lot with the people of God." Thy God, my God. -Was ever human choice more feelingly or fitly expressed? So hearty an adoption of Jehovah and His people separated her forever from her own race. Henceforth there were no backward glances, towards Moab or its gods.

"Ruth is a prophecy, than which none could be more beautiful and engaging, of the entrance of the heathen into the kingdom of God. She comes forth out of Moab, an idolatrous people full of wantonness and sin, aud is herself so tender and pure. In a land where dissolute sensuality formed one of the elements of idol worship, a woman appears, as wife and daughter, chaste as the rose of spring, and unsurpassed in these relations, by any other character in Holy Writ. Without living in Israel, she is first elevated, then won, by the life of Israel, as displayed in a foreign land" (Cassel). 17, 18. Diest buried.-Ruth carries her resolution beyond life's end. Her devotion to Naomi is so entire and indissoluble, that even death shall not part them. Their dust shall mingle in burial. She renounces Moab even as a place of sepulture. The Lord do so to me, etc. -- With this imprecation, whereby she invoked a divine judgment upon herself if she failed in her vow, Ruth solemply confirms her covenant of constancy to Naomi. This is the first recorded use of this imprecation, which we find so frequently in the books of Samuel and the Kings. She left speaking-Naomi had nothing further to say, after such a firm and loving asseveration 19. They came to Bethlehem-the home which Naomi had left ten years before, when, with her bushand and two sons, she had been driven forth by famine, and found a home in Moab. Bethlehein was the birthplace of David, and of "David's great Son." The journey thither was some sixty or seventy miles prohably, and occupied several days. All the city was mored. - The arrival of Naomi, widowed, attended by Ruth only who was a stranger, and hearing, doubtless, in her face and garb and demeanor, traces of her deep affliction, would naturally excite commotion in a rural hamlet where occurrences of any kind were rare. Is this Naomi? - Can it be possible that this stricken, prematurely-aged woman is the Naomi whom we remember in the prime and vigor of wifely and maternal beauty? So said the women of Betblehem, for the "they," of "they said," is feminine.

rence. The city, and especially the women, were thrown into peaceable uproar. Everybody ran, told the news, and wondered. For more than ten years had passed, since she had left Bethlehem. Her husband, we know, belonged to a prominent family in the city. All this renders it natural, that the news that Naomi had returned, poor and sorrowing, spread like wildfire, and created what was to her an unpleasant sensation" (Cassel). 20, 21. Call me not Naomi- that is, "pleasant," "lovable," as that nome signified. Call me Mara-that is, "bitter." The Almighty -the name of God peculiar to the Pentateuch and the Book of Job, occurring but twice in the Psalms, and four times in the Prophets' (Cook). Hath dealt bitterly .- The "intense religiousness" of the narrative comes out here incidentally. It is the "Almighty," who hath "dealt bitterly" with Naomi, and "affleted" her; it is "the Lord," that "brought her. After centuries of moral and political degradation, it is remarkable indeed, to find such vital faith in the dispensations of Jeho-I went out full-not in wealth, but in vah. possession of a husband and children. Emply -bereft of both. Why call ye me, Naomi?-Her name in its meaning is so sadly out of accord with her condition, that she deprecates its use. The Lord hath testified against me?-She complains that God had been a 'swift witness" against her in thus afflicting herpossibly, because she had gone to an alien

land. "She says, 'I went away, and Jehovah has brought me home again. I went because it was my will to go, not God's; now God's judgment has sent me back.' With that one word she gives vent to her sorrow, that in those times of famine she forsook her people, although she herself was happy. What an evil thing it is to follow one's own will when that will is not directed by the commandhome'' (Cassel),

22. In the beginning of barley harvest-usually in the middle of April. This fact connects the story, with Ruths after fortunes. The right of gleaning in the field behind the reapers was a provision made by the laws of Israel in behalf of the poor. Ruth was taken late husband. Here she attracted the attention of Boaz, and being her nearest of kin save one, (who declined to perform his levirate duty), was be subsequently married to her, and she became the mother of Obed, the grandfather of David.

"The old Jewish marriage customs required the nearest relation of a dead husband to become his goel, or redeemer, buying back his inheritance if estranged, and marrying his widow of childless; to raise up a son to him, "that his name should not cease in dia. Israel." Naomi bethinks herself that Boaz, "the Active," one of the rich men of the village, is a goel of Ruth's dead husband, and lays her kindly plans accordingly. Ruth must go to his fields and glean; for harvest is begun, the barley is being cut. He will see her there, and perhaps she may find favor in his eyes. Nor is she wrong, for Boaz presently notices her, and falls in love with her at first sight. Then the relationship is disclosed, with its claim on him to marry her, which he will only be too happy to honor, if he can do so legally. But there is another goel nearer than he, who must first be asked. Should that kinsmap decline, he himself will He is able to save to the uttermost all be a husband to Ruth, and Naomi shall have that come unto God by Him. And, back her inheritance. The end, as might have been expected, is that Boaz and Ruth become man and wife" (Geikie). The Revival Ship-a Parable. There was once a ship, that waited in the harbor for favorable winds. Aud it came to pass, that when the breezes blew and all things were propitious, the mariners spread the sails, and said to one another, "Now is our time." But the captain said, "Let all the people on shore he invited to get on board." So heralds were sent out in every direction, urging the people to come speedily, ere the ship should depart. And, behold, they came in great numbers; some from flowery paths, others from happy valleys and others still from mountains bleak and bare; yea, some did come from dismal gorges and dark defiles, all eager to the good reports of progress in the cause go, "For," said they, "we are weary of of our Redeemer, in many places in go, For, and wherein we live, and the your Peninsula, with which we have country to which we go is a goodly land. been familiar, in years gone by. In the Let us hasten ere the ship sets sail!" But there were many more who said, many preachers and other persons, whom "Nay, we will not go," or, "not now, it we have once known but since have lost "Nay, we will not go, shall come again sight of. It maybe, that some who have nuty be when the ship shall come again sight of. It maybe, that some who have we will go with us, and so we will stay from us in this remote land. will not go with us, and so we will we will be a sub remote rand. book of exp with them, even if we perish;" or "We Old St. Paul's (near Earlville, where Home Life.

do love this land too well to leave it for | nearly all my wife's family now reside), another, however blissful it may be." Some had one excuse, and some another, and though they were entreated they stubbornly refused. So the ship departed without them.

Now it came to pass, that many stood pon the shore looking after the still receding ship, whose white sails grew less, till they were hid in the misty miles that stretched far out to sea. And, lo, there were some who wept, and said, "How foolish were we to let the ship depart; for now it may be many a year, before its prow shall touch our shores again; and then it may be too late." But all alike went their way, and soon forgot the ship and the heralds' call. And when the ship came thither once again, her home empty," and "testified" against some were dead, and others said, "We have no inclination now to go; our hearts are bent on other things." And whether they could not, or would not, they never went. He that hath ears to hear, let him hear!

T. M. GRIFFITH.

From India.

DEAR BRO. THOMAS :- Perhaps it will do some good, to tell what our church in Cawnpore is doing for the mission work. Our Missionary day was Sunday, Nov. 4th. I prevailed on an old missionary, (Rev. H. Mansell, D. D., of our Society, engaged in the native work here) to preach the sermon, and so well did he accomplish his task, that we were all enthused, and filled with praise and the spirit of giving. About \$40 were raised ments of God ! Man goes, but God brings at once; \$10 more have come in since, and we expect to have it still increased by \$15 or \$20. Besides this, one of our members is supporting a native preacher, at \$100 a year, and another is running a native Sunday-school at \$35 a year, and another is holding a service every Sunto the fields of Bonz, a kinsman of Naomi's day for the poor, and distributing about \$20 per year. Total, besides many smaller gifts, \$120. This proves something for the cause, when you remember that this church also supports its pastor, pays from \$300 to \$400 current expenses and repairs, and gives nearly \$40 to the Children's Day Collection. It fills my heart with praise to God, for his wondrous blessings on poor, fettered In-

Yes, fettered India! Satan has been running the business here for hundreds of years, and is determined to hold on as long as possible. A good brother told me before leaving America, that God moves slowly in saving the world; that was somewhat discouraging; now I understand it better. Man moves slowly doubt is the insurmountable wall. Israel refused to take possession of Canaan. God has uttermost salvation, for the uttermost sinner, from the uttermost sin. (II Chron. 16-9), The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him. G. F. H.

is our parent church. Here we joined | lished a page of statistics, of the Chrisunder Bro. Bryan as pastor, and J. H. Benson was our class-leader. His niemory we revere, while we hope to meet him in Heaven.

Since those days we have wandered about, not a little; but we can thank our Master to-day, that in no place where we tarried any time, have we failed to find the Lord's House as our home, and good, true, and dear Christian triends to welcome and help us. We have lived in Texas, Colorado, New Mexico, and are now here-way off in the extreme northwest of our country.

When our settlement here first began, the Sunday-school and church services were held in our house for some time; and we bless God, that we have found him as near to us in Washington Territory, as in the past in the more older the public-school house. We have an excellent minister, on this circuit of four charges. Our congregations are small, seldom exceeding thirty, including children; but our neighborhood is prosperous, and we are happy. Last Sunday there were ten received into the church on probation, including our three oldest boys, and all the largest boys and girls of our charge. With their parents these are now standing for Christ, and are we resolved to do what little we can, as pioneers for Christianity. Our house is a preacher's house, for all denominations; and we have many seasons of rejoicing together. Continue to send us the METHODIST; we love to hear from you

Yours fraternally, T. & M. E. DEMPSEY. Nov. 30th, 1888.

Reading that Helps.

"Oh, dear! how I hate, to come back to this every-day world. Oh, dear! why could I not be born rich and handsome, and have a fate, instead of delving away here?" and Maggie Dalling closed her book, "Emmeline's Fate," with a sigh. She had spent her whole morning reading it, and had neglected her dishes, just to see how it would "come out," as girls will.

Maggie's dishes lay in the pan, waiting to be washed. The kitchen fire was out, but the work had to be done, and Maggie reluctantly left her seat at the sunny window to do her work. It seemed to Maggie, that the dishes were never so greasy, and the water never cooling so quickly, and during all the time she was bemoaning her fate, just because she was plain Maggie Dalling, with a good comfortable home and kind parents, and not the beautiful Lady Emmeline.

What caused Maggie's discontent? A book-just a romantic, impossible A book—just a romantic, impossible and the storms mean renewed suffering from story, such as often changes the tenor of rheumatic back or limbs. It is not claimed a girl's whole life, and makes her to look down upon the simple home life, be such a remedy. But the rem skable sucand the little homely duties, that are as heroic in their small way, as all the dashing deeds of the pictured people in the books. Now, if Maggie had given her morning to "Little Women," how different a picture life would present! Dear 'Little Women," "Faith Gartney," "Dr Gilbert's Daughter," and numerous others, that would show Maggie the sweet of every-day life! If the girls would give their spare moments to books of that kind, they would find the time well spent; and not only that, but unconsciously, perhaps, they would learn to take their lives, and make them as fruitful, as dear "Jo" and 'Meg" and all the others did theirs. Leave the highly-spiced romantic storics of runaway marriages, impossible heroines, and thrilling experiences, until you are older, until you have become better acquainted with life, and you will find that the tales which would thrill you in your school days, appear absurd, when you compare them with the higher, nobler lessons you learned in the great book of experience .- Rose B. Kane, in

The Independent of July 26th, pubtian Churches in the United States, gathered mostly from official returns, and based on estimates, where such returns are not made. The exhibit includes the Roman Catholic Church, in which the entire Roman Catholic population 7,200,000, is reckoned in the church membership. The summary shows that there are 138,885 churches, 94,457 ministers, and 19,790,323 members in this country. The net gains for the year 1887 were 6,434 churches, 4,-505 ministers, and 774, 861 communicants-an increase of 2.129 communicants, twelve ministers, and seventcen churches for every day in the year. Leaving out the Roman Catholics, the increase in the number of communicants was 574,861. The Independent is justified in the observation, that these totals and populous places. We now meet in are "big with meaning." One must dwell on these facts, in order to understand how eloquent they are. And there are facts quite as eloquent, which the statistics do not show. We have to take account of the increase of practical benevolence, of missionary enterprise, of educational institutions under the patronage of the churches, of the number and strength of various organizations, closely associated with the work of the Church, and of the facilities for travel and international communication, if we would have a just conception of what Christiauity is, as an active agency and effective force in the civilization of the age. Those who imagine that the decline of Christianity is at hand, evidently do not understand the signs of the times .- Northern Christian Advocate.

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The editor of the Western Christian Advocate, Rev. Dr. Bayliss, who was a neighbor of President-elect Harrison for several years, gives a glimpes of his personal character, and private life: "He is a devout man, and an earnest and faithful officer in the Presbyterian Church. We are certain there will be a family altar in the White House, the benediction of which will reach the remotest corners of our national domain. ... There has occasionally been some sucering at Sunday-school presidents, and it may as well be understood now as later, that President-elect Harrison believes in Sunday schools, and has done much and effective work in the Sunday-school of his own church; and so rooted and grounded is he in his religious convictions, that no amount of sneering at piety in public officers, will have any effect upon him."

The Holidays

And the colder winter weather are now rap-idly approaching. The joyful season is eagerly anticipated by young tolks in thousan's of homes: but in nearly all, there are one or more older ones to whom the cold wases, that Hood's Sarsaparilla is a problev specific for rheumatism; we doubt if there is or can cess flood's Sarsaparilla has had in curing this affection, is sufficient reason for those who are suffering to try this peculiar medicine.

Cawnpore, Nov. 13, 1888.

From Bay City, Washington Territory.

DEAR BROTHER :- Please find enclosed one dollar for the PENINSULA METHODIST. The paper was donated to us last year, by a kind relative of Earlville, Md., to whom we hereby express our thanks. We think now, we could scarcely do without it. Though we are taking ten papers, we do not esteem any of them above our weekly visitor from Wilmington, Del. We often rejoice over

Dyspepsia

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

tongue, and irregularity of **Distress** the bowels. Dyspepsia does After not get well of itself. It Eating requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good ap- Sick petite, banishes headache, SICK and refreshes the mind. Headache "I have been troubled with dyspepsia. I had but little appetite, and what I did eat Heart- distressed me, or did me little good. After eating I burn would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last Sour saparilla, which did me an Stomach

immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecarles, Lowell, Mass. 100 Doses One Dollar

DECEMBER 22, 1888.

"Gain or Loss."

In an editorial, on the Methodist Review for November, in our issue of the 24th ult., we expressed our sympathy with Dr. Mendenhall in repudiating "the doctrine of the gain of sin," which he alleges is "openly taught in the sixtyfourth of Mr. Wesley's published sermons."

Last week we published an article from Rev. B. F. Price, animad verting upon our criticism. Our assertion, that "in no sense are we gainers by the fall," he thinks a very bold one, inasmuch as it is contradictory of Mr. Wesley's teaching on this subject, as Bro. Price understands that teaching.

In making our statement, and endorsing Dr. Mendenhall, we were careful to say, "provided any such doctrine is taught in said sermon."

While it is true, that the editor of the Review and brother Price agree that Mr. Wesley does teach such a theory of sin, we have not expressed any opinion on

We defer to none, in veneration and respect for the matchless man, who was under God the founder, and largely the moulder of Methodism to the present day, yet as he never claimed for himself, infallibility in the expression of his opinions, but claimed that it was the singular glory of the people called Methodists, that they allowed the largest liberty of opinion among those who by love were cemented in one communion. so we understand ourselves to be at liberty, to bring what he says, or what any other fallible mortal may say, to the one test, the Divine Word, "which," says Mr. Wesley, "is the only rule, and the sufficient rule, both of our faith and practice.'

justify our assertion that, "in no sense are we gainers by the fall."

nothing of the vast treasures of grace, we receive through the "unspeakable gift" of God's dear Son; but what we do say is that such "gain," such great gain, is in no sense "by sin."

The ransomed of the Lord as they 'return and come to Zion, with songs and everlasting joy upon their heads," will never strike their golden lyres in praise of Adam's transgression, nor sing hallelujahs over the success of a tempting Devil.

Our critic himself seems to concede and rule on slavery left out ;" each Conthis; for while he avows the monstrous meets next Spring. Those who disourse purpose. ference being authorized, "to term its And so does the PENINSULA METHOdogma, that "Adam and his descendthe fund for payment of salaries have, however, disregarded this request, and DIST most cheerfully extend to our honor own regulations relative to buying and ants" who are "finally saved," do find a have refused payment. Considerable ed Bishop Editor the same courtesy. selling slaves." recompense through redemption, above indignation is felt and expressed, at this May 22nd, 1812, (the first delegated Our Michigan confrere thus endorses what they would have received had they arbitrary procedure. Conference) Joshua Soule, Nathan never sinned, he adds, "sin is not the he points we make: The above item appeared in the Bal-We have repeatedly been taught by Bange, and Daniel Ostrander were apcause of gain ;" and what more does our ticle which we believe to be especially timore Methodist of Dec. 8th. We wrote bishops, official editors, and other Church | pointed a committee, to assist the bishat once to Dr. C. F. Himes, Acting-Presi-"bold assertion" claim? The fall infunctionaries, that the Appendix to the ops "to revise the form of Discipline and dent of the College, upon whose order the Discipline is no part of the Discipline conform it to the regulations and resocludes the primal sin and its results, and of the College pays out Col. itself, and that the rules and regulations by it, in neither respect are we "gainlutions of this Conference. lege moneys, to inquire if these allegatherein contained are not obligatory lege moneys, to inquire if these allega-tions were correct, so that we might not their moral influence, as expressions of ers," as we read the word. Our next reference is to the Confer-But we turn to our brother's quesdo him injustice, in commenting upon the highest legislative body of the ence of 1828, in which the Book Comtions, whose "logical and philosophic mittee at New York, and the Book analysis" may require a large degree of Church. Large discretion has been al-In his reply, Dr. Himes makes no Agents, with a bishop or bishops who lowed to the editor of the Discipline, as temerity on our part to attempt, yet will may be present are appointed, May 23d, attempt at explanation, but earnestly to what matter should be incorporated do so, in our "feeble way and manner." deprecates any public discussion of the into the Appendix ; and under this regua committee to prepare the Discipline Ques. 1. "Is'nt probation under grace lation, several important expressions by matter. for publication, "in conformity to the better, than probation under law?" various general conferences have been We don't see occasion for much disamendments made at this General Concarried along from edition to edition. Ans. We don't know; does brother cussion, on a question so one sided as But no discretion of this sort, respecting ference." Price? And will he tell us how any prothis. In our view, it looks like a conthe Discipline itself, has ever been ex-May 27th, 1832, Daniel Ostrander, bation is possible, except under law? temptibly small piece of spite-work, tended to the editor. Ever since the Nathan Bangs, and Beverly Waugh Ques. 2. "Does'nt grace secure, to the organization of the Church, every preagainst an honorable Christian gentle-(afterwards bishop), were appointed a caution has been taken, to preserve the millions of Adam's descendants who man, who deserves well of all friends committee "to examine the Journals and text of the Discipline proper from unof liberal Christian education, especially die in infancy, exemption from all the authorized changes, and to exclude all make proper selections for the Discirisks of personal guilt, and the certain of those who are enjoying the fruits of ab extra matter. pline, the Annual Conferences, and the indemnity of eternal life, while probahis long and arduous labors, and it is A further examination of the records Advocates. certainly very disrespectful to the Board tion under law, would make them ever furnishes abundant confirmation of the May 27th, 1836, a committee of three, of Trustees, whose orders have thus been liable to sin, without any assurance of correctness of our position-that there with a bishop, was appointed "to prepare is no discretion allowed the editor of the disregarded. mercy to the transgressor ?" a revised copy of the Discipline for pub-Discipline in anything, except in pre-Ans. We don't see how "infants" are lication. paring the Appendix ; and that so far as Another Veteran Promoted. probationers, either "under law," or "un-In the session of 1844, the last held the Discipline itself is concerned, editor-Rev. W. S. Edwards, D. D., senior der grace." Will our critic enlighten before the Southern defection, it was orial duty is purely clerical, to see that the member of the Bahimore Annual Conus? How are they responsible at all? dered June 10th, that the report of a published volume corresponds precisely ference, fell asleep in Jesus, Friday eve-Ques. 3. "By what authority do you by mail steamer to Bombay.-- Christian committee, proposing a new plan for raisning, Dec. 12th. He joined Conference ence. with the action of the General Conferlimit the resources and sufficiency of ing missionary money, if adopted, should in 1830, and only retired in 1887, after fifty-seven years of active and most ef-the General Conference, that the "Form in 1830, and only retired in 1887, after God, to so "destroy the works of the be placed in the Discipline; and directdevil," as to reward the believer in Christ, ons were given the committee, Drs. Peck, fective service, in successive pastorates. of Discipline" be printed by itself, and these additions, in the new Book. above what unfallen Adam would have Bangs and Bond precisely where to place Ans. The same authority our brother the church.

has, "to limit the resources and sufficiency of God" to reward his chosen ones, without the help of the Devil.

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How can we compare the rewards of "unfallen Adam" with those which he graciously beetows upon the apostate race?

We trust this "analysis," whether its logic and philosophy appear or not, will be satisfactory,

The truth in the case, as we understand it, is, that the fall of man was a dire calamity, in contravention of the Divine purpose, and that whatever riches of grace in Christ Jesus might come to the race in this world or in the next, come through the love of God in his blessed Son, to retrieve the ruin, gloriously to retrieve it, and that, without any direct or indirect advantage to man by the sin of Adam. "In no sense are we gainers by the fall."

Christmas.

Next Tuesday will be the twenty fifth day of December, 1888. Throughout Christendom, and among all peoples who have ever heard the story of Bethlehem's manger, this date is recognized as the anniversary of the birth of Christ.

In the twenty centuries that have fol. lowed the advent of our Lord, the tributes of loving praise, with which his nativity has been celebrated at its annual return, have steadily swelled in volume, as multiplied thousands have welcomed his advent into their hearts; until now could we hear them all in one grand chorus, it would be "as the voice of many waters," if not indeed, "as the voice of mighty thunderings."

It is eminently fitting, in celebrating this illustrious anniversary to make ourselves happy, by doing all in our power to make others happy; remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." While we bestow gifts upon our friends and relations, who may be abundantly able to reciprocate our favors, let us not forget to distribute generously to the des. olate and the needy, in his name, who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich."

To our readers, one and all, young and old, from the far Northwest to India's coral strand and Africa's sunny fountains, the PENINSULA METHODIST extends most heartily, the compliments of the season, wishing each one "a merry Christmas and a happy new year."

Centennial Sketches of "Old Cecil Circuit."

The committee, to whom was assigned the duty of procuring paper for these historical sketches have procured an arsuitable for the purpose. It is of fine grade, wide ruled, 91 by 12 inches, and gives it an inch and a half margin. For sale by J. Miller Thomas at 18 cts. per quire ; or 22 cts., postage prepaid. The committee request the brethren to order the paper as soon as possible, to copy their essays in their very best handwriting, and forward them to us at 604 Market St., Wilmington, Del., at their very earliest convenience. We want to be able to have it bound, and our work completed, in time to take it to Conference.

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

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

Months, in Advance, 35 Cents One Year, If not paid in Advance, \$1.50 per Year

Transient alivertisements, first insertion, 20 Cents of line; each subsequent insertion, 10 Cents per line. Liberal arrangements mude with persons advertising e quarter or year.

No advertisements of an improper customer Baked as any price. Baked as any price. Baked as any price. Baked to furnish items of interest connected with the work of the Church for Insertion. All communications intended for publication to be addressed to the PENINSCLA MERITORS, Wilnington, Del. Those deviced for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Toe-day morning. All subscribers changing their post-office address about give both the old as well as the new.

Entered at the post-office, at Wiimington, Del., as moord-class matter.

LIBERAL OFFER. "The Peninsula Methodist" wants more subscribers, and we did not put there, is important." will send it to all new subscribers from date up to January 1, 1890, for only \$1.00, or to January 1889 for only ten (10) cents.

Pastors and friends will please Winter to begin the canvas?

Dickinson College.

The committee, appointed by the trustees, to make a nomination of some minister to fill the vacant Presidency of this institution, met in Philadelphia last week, but failed to agece upon a nominee. The newspaper reports, naming Grneral C. B. Fisk for the post, are without any warrant. The President must be a clergyman.

Rev. Alfred T. Scott has been appointed by Presiding Elder Murray, "General Conference Journal" has come as supply at Cookman M. E. Church, to hand, and so far as we can find, it this city, at the request of that Church. zation.

Who is to Blame.

The trustees of Dickinson College, in accepting the resignation of Dr. McCanlast summer, unanimously and heartily agreed, that Dr. McCauley's salary should be paid until his Conference

attention to a new departure in this important work ; making two points which seemed to us of great importance (1.) "The jealous care with which the integrity of our Book of Discipline has been guarded," and (2.) "the almost absolute withholding of all discretionary power

from the editor." In the edition of 1888, there is not only a very thorough re-arrangement of the whole Book, but considerable matter has been incorporated, the insertion of which the General Conference did not order; notably, nine sections on missionary hishops, being a part of one of the reports of the committee on Episco-Dacy.

In the Northern Christian Advocate. Rev. J. Talbot Gracey, D. D., who has editorial charge of the missionary department of that excellent paper, and manages it so admirably, makes this reference to our criticism.

We judge, the committee on Revisals would have framed "paragraph 166," had their attention been called to it; but the necessity to guard against editing into the Disciplin, e what the Conference

The Ballimore Methodist of the 17th ult., after quoting part of our article, says:

"If, however all reports, resolutions, etc., adopted by the General Conference, are laws of the Church, and if the editor of the Discipline may exercise discretion, act on this now. Why wait until in collating them and incorporating them into the Discipline, [a very extra-ordinary privilege, if it exists at all:] tained then, all such work would have then the whole matter is simply a ques-

tion of the size of the book. The whole matter turns upon this question of discretion, "if it exists at all." Rev. Dr. Potts, in the Michigan Christian Advocate of Dec. 8th, after quoting

from our editorial, says: We have waited some time, since the above criticism appeared, before giving t further publicity, for two reasonst 1. We thought possibly the general conference may have authorized the in-

sertion of the chapter on missionary bishops, and the fact had escaped the potice of our Delaware friend. But the

contains no record of any such authori-

2. It occurred to us, that Bishop Merrill might wish to explain his position, and thus make clear his action, but he has not done so. Perhaps he will not.

Perhaps he cannot. If he can and will, we will be only too glad, to extend to him the courtesy of our columns for that

PENINSULA METHODIST, the "notes and references be printed dis-Editing the Discipline. the moles and references of printer with In our issue of Nov. 10th, we called tinctly out," so as to be bound up with have "liberty to order as many as they please, with notes or without them." This is the carliest record we have found of the careful elimination of ab extra matter from Discipline, which has been characteristic of every General

Conference since. At the session of 1804, George Roberts moved a "revision of the Discipline, chapter by chapter and section by section," but this was not agreed to. May 11, it was decided that the Discipline be published in one volume of two parts; one including spiritual matters, and the other temporal. May 21, George Roberts, George Daugherty, and Daniel This were appointed a committee, "to determine what parts belong to the temporal economy; it was also ordered that a number of copies of the spiritual part be printed separately for the use of the Christian slaves in the south. May 22, this committee reported nine sections for

the part on temporal aconomy; and on motion of Dr. Coke, the title of the first part was ordered to be-"The Doctrine and Discipline of the Methodist Episcopal Church," and that of the second part, "The Temporal Economy of the M. E. Church."

It will be noted, how all these details of arrangement, and title, and publication were specific acts of the General Conference itself. Had our Bishop-Edtained then, all such work would have been entirely unnecessary.

On motion of George Dougherty, 2000 copies of the 1st part were ordered printed for the use of the South. The question, of printing the bishops notes on the Discipline, was postponed, on motion of Dr. Coke until the next General Conference

May 23, on motion of Dr. Coke, the secretary was instructed, "to incorporate General Conference decisions concerning the assistant to the Book Steward and General Editor, in the section on Books ;" an the Doctrinal Tracts were ordered to be omitted.

May 25, 1808, an order was taken, that the name of the General Editor and Book Steward, should he left out of the Discipline, and printed in the annual minutes. The next day 1000 copies of the Discipline were ordered to be printed for South Carolina, with the section

that point.

We think this "rule of faith" will

It must be borne in mind, that we say

N. M. BROWNE. V. S. Collins. T. SNOWDEN THOMAS. N. B. It is thought best that both sides of each page shall be written upon.

Bishop Thoburn and party arrived safely in Liverpeol, Nov. 27th, experiencing severe weatherin the latter part of the voyage. All his party, with those who sailed on the steamer of the 10th inst., have proceeded on their voyage to Bombay, while the Bishop and his wife

The result of the series of meetings re-cently held at the Rehoboth Presbyterian Charch by the pastor, Rev. J. S. Howk, has been the conversion of nineteen persons; eighteen of whom have become members of

PENINSULA METHODIST, DECEMBER 22, 1888.

Conference Rews.

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For the following items, we are indebted to our brother, Rev. B. S. Highly of the Talbot Times, Trappe Md.

Rev. A. P. Prettyman, is now, (Dec. 12) in the fourth week of a revival at Bolingbroke, where he has had several conversious and accessions to the church. Bro. Prettyman is closing the third year of his pastorate here. (Trappe, Md) and is held in high esteem as a good preacher and an earnest, faithful pastor.

Rev. Dr. Hammond President of the Mary-Iand Annual Conference, Methodist Protestant Church, made an official visit to our town Sunday afternoon, and preached an excellent sermon to a large congregation. He preached a very instructive and impressive sermon in the M. P. Church Sunday morning, 9th inst., in Oxford Md.

Rev. J. M. Holmes was very pleasantly 'surprised by his Trappe and Oxford neck friends last Wednesday afternoon who left his pantry well filled with the substantials of life.

Bishop W. F. Adams, of the diocese of Easton, who arrived in town on Saturday, 8th inst., as the guest of Rev. J. E. Jackson, preached au able sermon, to a large congregation at St. Paul's church Sunday morning.

The Easton Gazette, of last week, in a bold and fearless manner, pays its compliments to the Musical, Literary and Social Clubs, and says that their tendency is not to elevate the morals of a community in which they are located. The Democrat also opposes them, in a strong and sensible editorial.

The new Temperance hotel, at Hockessin, was formally opened to the public, by a meeting of the W. C. T. U., in the parlor of the house, the afternoon of Dec. 1. A spirit of thanksgiving found expression in the prayers offered, and in the earnest words spoken by Miss Hilles and others. Both the reading room and the hotel are intended to present attractions, counter to the saloons; in which worthy purpose, all who are interested in the best welfare of society will heartily wish them success.

The hotel, which is a comfortable and commodious building, is in charge of Mrs. John Williamson, an excellent and capable lady. WHITE RIBBON.

Ezion M. E. Church, J. R. Waters, pastor. This is the oldest of our city churches next to "old Asbury." Under the carnest and successful labors of brother Waters, there has been very gratifying success. Last Sunday there was a grand financial rally. Three sermons were preached to crowded congregations; Rev. J. N. Richardson in the morning, Rov. E. E. Parker, of Philadelphia, in the afternoon, and Dr. J. H. Riddick, of the same city, at night.

The respective choirs of the three churches of which these preachers are pastors, furnished most excellent music during the day.

At the close of the evening services, the sum of \$1000 was reported; all in cash, except about \$60 in pledges which are regarded as equivalent to cash fbis makes a total of \$2500 raised since Dec. 18th of last year. This has been applied to the payment of a floating debt of \$3000, which Bro. Waters found against the church, when he came a

He may rest assured his church stands ready to extend to him, a cordial welcome, should he be sent as heir pastor for a fourth

H. A very interesting service was held in the M. E. Church, Pocomoke City, Md., Sunday evening Dec. 9th; the occasion heing, the celebration of the centenary of Rev. Chas. Wesley's death. The pastor, A. S. Mowbray preached a sermon on Christmas Song. Rev. T. O. Ayres, P E. assisted in the service. Several of Chas. Wesley's hypins were sung, without the organ accompaniment.-Record and Gazette.

Cookman M. E. Sunday-school, A. T. Scott, pastor, will celebrate Christmas, Wednesday, the 26th inst.

The Rev. E. L. Hubbard, Ph. D , preached at Downingtown, Pa., Sunday, 16th inst. His pulpit was filled by Rev. Henry Sanderson, of Wilmington, who preached to large congregations both morning and evening His evening subject was: "Strive to enter inat the Straight Gate." Revival service followed, during which there was one conversion.

RISING SUN, MD., I. Jewell, pastor -- Five adults joined the M. E. Church Sunday, Dec. 16, on probation. The Sunday-school gave an entertainment in the Town Hall, 15th inst., realizing about \$50. Our people are rejoiced at their success. The pastor's Historical sketch of Methodism has been printed in our county papers, and is preserved as a souvenir by many Methodists. Congregations are excellent, Sunday-school fine, spirituality high.

CHINCOTEAGUE, VA., R. Irving Watkins, pastor.-To the credit of our brethren on this Island, we take pleasure in announcing, that the Church Extension Society Loan of \$200, will soon be paid off; \$150 having been paid already, and the remaining \$50 will be paid in a few weeks. Revival services are in progress

Presiding Elder Davis is assisting the pastor. Sunday night the new church was too small to accommodate the people who desired to attend. Five conversions are reported up to Monday.

MOUNT VERNON, MD., C. J. Hammitt, pastor .- There are two churches on this charge; John Wesley, and Asbury. Protracted meetings of unusual interest have been held at both of them. Forty-one conversions, and thirty-six accessions, are reported. The class-meetings are well attended, and grand spiritual times are enjoyed by those who participate.

A W. C. T. U., was organized at Asbury several months ago, and is in a flourishing condition. Recently, a Y. P. S. C. E. was organized at John Wesley, with eighteen active members. It is carrying on its important work very successfully.

The new church at John Wesley will be dedicated, Sunday, Dec. 30th. This will be one of the finest churches on Salisbury district. It is thought, that the trustees will retain the old building, and fit it up for Sunday-school, prayer, and class-meetings. A very fine organ has been placed in Asbury church.

On account of the very dull times, which the Mount Vernon people are experiencing, the church finances are in an unfavorable

DORCHESTER, MD., Baynard Wheatley, pastor .- The new church enterprise in Grifvisitor. "There is the church - no windows, no doors, and the building full of lumber to keep it dry.

The corner stone has been laid with appropriate ceremonies by Rev. Alfred Smith, B. D. It is laid over the door, and hears on its face this strange device; John A. B. Wilson M. E. Church." There is certainly some originality in locating a corner-stone in such a position.

NORTH EAST, MD., J. B Quigg, pastor .-The young ladies of this charge, under the lead of the daughters of the late R. L. Thomas, Esq., and Mrs. J. C. Davis and Miss Rebecca Browne, held a Kaffee Klatch recently, in the interest of pursonage furnishing. Some fifty six dollars were realized; and the pastor's family how rejoice, in the genial influence of a new Feater in the parlor, and new paper on its walls.

The pastor reported one hundred and sixtyfive pastoral visits, total for the year, to the present, six hundred and thirty three. The work is well sustained in all departments. Thirteen subscribers obtained for the Christian Advocate. Collections are being attended to, and it was the unanimous request of the Quarterly Conference, that the appointing power return Bro. Quigg next year.

SCOTT, V. S. Collins, pastor,-Large congregations have gathered in this church, Sunday evenings, to hear a series of discourses on the ten commandments. Last Sunday evening the subject of Divorce was treated, and the lamentably multiplied facilities for legal divorce and re-marriage in most of the States, were clearly set forth. South Carolina alone, of the 38 states of the Union, has repealed all laws that sanction divorce, for any cause, but that which the Scriptures sanction.

Thoughtless marriages, too early marriages and clandestine marriages are almost sure to result in unhappy marriages.

The need of legislation, in the interest of purity and the integrity of the marriage bond was urged, and the opinion expressed. that woman should be allowed to vote in a government of the people, by the people, and for the people.

ELK NECK, Rev. E. H. Miller, pastor, is moving forward. The church has been greatly blessed these two years of his ministry; forty probationers received into full connection, this quarter. Bro. Miller's centennial paper was not read at the appointed time at Newark, because of the storm, and as they have a tri-weekly mail, he could not send it in time. It is one of the best, and as the in due timewill appear in priut. Our bachelor brother has a splendid parsonage, and is happy in his work.

ELKTON & CROUCH'S; Rev. Chas. Hill, pastor, is holding revival services. The church is greatly quickened. Fourteen conversions reported at Jones' Chapel. Collections all taken except Missionary, and within a few dollars of every apportionment. which will all be met. The new Parsonage, a large two story brick, will soon be ready for occupancy, and will be second to noue on the District. It was unanimously resolved, to request the return of Bro. Hill for another year.

KINGSWOOD CHAPEL. This mission of St. Paul's M. E. church, in east Wilmington, is fith's Neck is thus described by a recent making good progress, under the pastorate care of Rev. William L. White. Last Sunday we had the pleasure of preaching to his people, and enjoying with them a most delightfully refreshing communion service. One of the saints was so overjoyed with the spiritual food, that for a time she was unable to partake of the material symbols.

> ODESSA, DEL.-At an entertainment and supper, given at the Town Hall, by the M. E. Sunday-febool, the 29th and 30th ult. the sum of \$175 was secured, for the use of the school.

A Christian Endeavor Society was organ ized last Sunday evening; president. Gove S. Harrington; vice-president, Frank Tyson; secretary, Miss Kate Baker; treasurer, Glenna Jones.

The Union meeting of the W. F. M. S., of Dover and Salisbury Districts met in the M. E. Church, Dover, Del., Dec. 13th and 14th. Georgetown, Bridgeville, Frederica, and Camden were represented by delegates. Reports were read from other auxiliaries. Fairmount was accorded the honor of being the banner auxiliary. Mrs. E. B. Stevens, Conference Secretary, had the meeting in charge. She displayed executive ability, sweetness of spirit, and zeal for the work. Mrs. Keen, of Philadelphia, Miss Hart of Baltimore, Mrs. Tompkinson of Wilmington, Mrs. Shaefer, Superintendent of Band Work in Philadelphia Conference, and Miss Davis a returned Missionary from Japan, rendered efficient aid. A beautiful address of welcome, from the President of Dover auxiliary, Mrs. Hannah Davís, was read; pastoral greeting from Rev. T. E. Terry, fraternal greetings from Presbyterian and Baptist auxiliaries were given by Mrs. Anna Wharton, and Mrs. Knight. The sessions were fall of interest; and many questions pertaining to work in foreign lands were discussed. Res olutions of thanks, to those who kindly contributed to the success of the meeting, were adopted. Dover hospitality was extended to all delegates; and it was much regretted, that more did not respond. It was decided to hold a district meeting next year. Let us look forward to the next session, with a determination to do our part toward the snccess of the work.

The Preachers' Meeting convened in Fletcher Hall, Monday, 17th inst., at 10 A. M., Vice-President T. S. Thomas, in the chair; V. S. Collins, Secretary; devotions by J R. Dill. H. W. Ewing was appointed general critic. Bro. Stengle made reference to his late visit to Chincoteague Island, and the pleasant incidents attending the dedication of the new M. E. Church there.

Bro. Corkran reported over 270 conversions in Epworth charge, during the meeting; 20 of which occurred last week; meeting still in progress.

Bro. Sanderson preached in New Castle, last Sunday; at the evening service, there was one conversion. Rro. Barrett reported three penitents forward for prayers in St. Paul's, last Sunday evening; and one of them converted.

Bro. Given reported six converts during the week, and four penitents still seeking.

On motion of Bro. Hanna, a committee of three was appointed to draft resolutions expressive of our appreciation of the action of

the Morning News. in exposing the evils of social clubs in this city. Bro, Stengle called attention to the fact.

After diphtheria, scarlet fever, or pneumonia, Hood's Sarsaparilla will give strength to the system, and expel all poison from the blood

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Quarterly Conference Appoint-

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VIRGINIADIS	TRICE	r—1	FOU	BTH Q	UAR	TEB	
Charge.				conf.	Pret	achi	ng
Parksley,	Dec.	30	31	10		10	7
New Church,	Jar	1. 5	6	2		10	7
Hallwood,	**	12	13	2	10	3	7
Onancock.	41	19	20	10	10	3	7
Read's Wharf,	Feb	. 2	3	7		10	7
Tangier Island,	4.6	9	10	7		10	7
Smith's Island,	**	16	17	2		10	7
Cape Charles Ci	ty "	23	24	7		10	7
Chincoleague Is	. Mai	r. 2	3	7	10	3	7
			A. 1	D. ĐAY	718, 1	P. E.	

Marriages.

PEARCE-BOYLES. Dec. 11tb, 1888, at the M. E. parsonage, in Cecilton, Md., by Rev. E. C. Atkins, Henry C. Pearce and Sarah E. Boyles.

WELDIN-PHILLIPS .- Dec. 13th, 1888, WELDIN-PHILLIPS.-Dec. 13th, 1888, at the Mt. Pleasant M. E. Parsonage, by Rev. J. T. Van Burkalow, Isaac S. Wel-din and Ella Phillips, both near Tallyville, Brandywine Hundred.

TAYLOR-GIFFORD.-At the bride's residence. Dec. 12th. 1888, by Rev. E. H. Hynson, George W. Taylor of Baltimore. and Susie Gifford of Principio, Cecil Co., Md.

BULLOCK-STARR.-Dec. 13th, 1888, at the M^t. Pleasant M. E. Parsonage, Brandywine Hundred, by Rev. J. T. Van Burka-low, William S. Bullock and Florence Starr both of Wilmington Del.



We are able to say "Come and see us" without treating you to a mixture of all kinds of dirt Our mechanics have behaved nobly. The electric light men, especially 'Tim,' have rushed our work along with wonderful haste and we thank them all since ely. We promised blarvey a present, and he'll get it.

We will stick to our asser tion that a Fiar o even fairly bood, cannot be sold on long Α time at \$.00. If you desir we will give you the detai PIANO of the actual cost of a piano The action, frame, plate keys, case pedals, regulat-ing, mning, etc., etc., and those of you who are me-chanics will readily understand how large the propor tion of labor must be

FOR \$200

THE Had any number of calls to see our \$28 Organ. \$36.00 Somehow it won't sell and we really can't wonder at

ORGAN it. It ought not to sell. In the hospital we've had our surgeons working natif 10 o clock every night this week, but the patients OUR that we are away behind HOSPITAL We have sold a number of fine organs for Christmas FOR delivery, and among other exchanges to come in are ORGANS three Smith American, two Mason & Humlin, and one

Estey.

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C. V E. J

Those three makes seem have had a monopoly in Wilmington trade, but then there's no reason why FARRAND lev should not they are all first class organs, and until we appeared with the Farrand & Votey Organ Ŀ

year ago, last Spring. We noted a year ago the raising of \$1000; and last July \$500 more were raised.

This has been done, while charges to the amount of \$73, have been paid every month on account of the funded debt; and while the pastor's salary of \$1000, and all other current expenses have been paid; besides the apportionments for the benevolent enterprises of the Church. We think our brethren of Ezion, under the lead of their energetic pastor, deserve commendation for such welldoing.

MILLINGTON, MD. -Last Saturday the official board of the M. E. Church, of this place invited their pastor, R. K. Stephenson, to serve them a fourth year. He is liked by all in bis church, and is popular with outsiders. He has certainly done much good work among us, as may be seen from the ubstruct we take from his report to the last Quarterly Conference. Thirty-four weeks of protracted meetings have been held, in which 217 have professed conversion, and one hundred and seventy five of them have united with churches on this circuit, and others have joined neighboring churches. One hundred and two have been received into full membership, and thirty six remain on probation. Of the rest, some have died, some moved away, and some have been dropped.

Bra. Stephenson has not yet informed his people whether he will accept their invitation or not, but we all hope he will return, and prosecute his work, with as much zeal in the future, as he has heretofore.

condition; but the hope is entertained that a pull through will be effected before Conference.

Wesley M. E. Church, Burrsville, Md., is being repaired, and neatly frescoed inside.

The personal, in a recent issue, in regard to Rev. H. S. Thompson's removal to a church in Connecticut, was a little premature. The facts are, that Mr. Thompson has received a unanimous invitation from the church, and has received a letter from the Presiding Elder of that District asking his consent, but the question of a transfer to that Conference remains to be decided by Bishops and Presiding Elders - Breakwater Light.

Revival services, Bethel circuit, are being held at Mt. Zion Church, W. B. Gregg, pastor. Seven were at the altar, Sunday and Tuesday nights of last week, and three professed religion.

BECKWITH.-W. M. Green, pastor; reports from this charge are very gratifying; 64 probationers; the collection well forward, and the pastor's salary paid up to within \$268 for the whole year. Bro. Green's first year here has been one of good success.

WASHINGTON M. E. Church, R T. Coursey, pustor.-Hurlock will be re-opened for Divine service (D. V.) tomorrow 23d inst. Preaching at 10.30 A. M. by Rev. C. A. Hill, of Centreville, at 3 P. M. by Rev. J. D. C. Hanna, of Newport, and at 7 P. M. by Rev. C. A. Hill. The Federalsburg choir will furnish the music on the occasion.

At the M. E. Church, St. Michael's Md., W. B. Walton, pastor, nineteen persons were received into full connection, Sunday 9th inst.

Smyrna circit, E. E. White, pastor, is having a revival in Bethel Church, near Cheswold. Fourteen persons have professed conversion, and the meeting continues with interest.-Smyrna Times.

At the 4th Quarterly Conference of the M. E. Church, Smyrna, Del., a resolution was passed unanimously, asking for the return of Rev. W. S. Robinson, as pastor for the next Conference year.

A revival is in progress at Salem M. E. Church, Pomona, Md., J. D. Reese pastor. These meetings are conducted by Sisters Kenney and Van Name. The audiences are large, attentive and appreciative. Nightly the altar is thronged with sinners seeking to be saved and Christians praying for a deeper work of grace. Sunday afternoou, 9th inst. six young people were converted.

NEWARK, DEL., N. M. Browne, pastor. The young ladies of Miss Maggie Lumb's Sunday-school classs held a Kaffee Klatch in Caskey Hall, Friday and Saturday of last week. There was a large attendance, and a delightful time. Proceeds over \$100, toward improvement of the Sunday-school room.

that the Court had fixed 2 o'clock to-day as the time for disposing of applications for liquor licenses and suggested the propriety of the brethren attending, as far as possible. The order of the day was then taken up, and Bro. Van Burkalow read an interesting and able paper on "Progress." During the reading, the President, Bro. J E. Bryan,

came in, and the Vice President relinquished the chair to him.

Brief comments were made on the essay, by brothers Sanderson and Stengle. Brothers Collins, Steugle, and Barrett, committee on resolutions made a report which was adopted, commending the Morning News, for exposing and denouncing the vicious practices of certain social clubs. After the general critic's report, the curators announced the following program: Monday, Dec 24, The Presiding Eldership;

discussion to be opened by V S. Collins. Dec. 31st, An essay on Original Sin, by E. L. Hubbard.

Jan. 7, 1889, A sermon by Adam Stengle. Jan. 14, Has man gained or lost by the Fall? Affirmative, B. F. Price; negative, T. S. Thomas.

Jan. 21st, Christian Science, by Jacob Todd.

Jan. 28, Best Methods of Revival work, by D. H. Corkran.

Brethren present, not named above were, K. R. Hartwig, J. H. Simms, C. K. Morris, W. G. Koons, and J. L. Houston. Adjourned with benediction by H. Sanderson.

VOTEY	you could not do any better.
ORGAN	Comparing them with the Farrand & Votey, how- ever is like comparing the Beatt organ with the Mason & Hamlin.
You talk by e You light by e You ride by e You sew by el We blow by e	lectricity. Dectricity. Of Lectricity
	ILY ELECTRIC ORGAN THE MARKET.
FARRA	ND & VOTEY
improvement. the	ed leaders in all matters of erefore it is perfectly nat- very first to introduce an a worked by electricity.
We take orders for tuning. We polish old pianos. We move pianos, and our stock	struments. We guarantee what we
	ENNEDY & CO., rket street,
WIL	INGTON, DEL.
C. W. Kenuedy. E. J. Mublhausen.	



In the Tabernacle. Bishop Taylor preached a most excellent sermon Sabbath evening, the 18th ult., in the Rev. Dr. Talmage's church in Brooklyn. It was a solemn and very impressive discourse, holding au audience which packed the house to its doors, in simost breathless stillness, for nearly an hour. He showed clearly what Christian men aud women and Christian ministers should do, for the extension of Christ's cause in foreign lands. He spoke of the readiness of the heathen in Africa to listen to Christian teachings, and of the remarkable evidence given by this unenlightened race, of the prevailing belief among all the tribes there, in a "great ruler" and "creator" to whom they must give an account at death. These poor heathen, he declared, had sufficient light, to teach them that right living would meet with a reward in the future, and wrong doing, with severe punishment. He gave some remarkable instances, illustrating the correctness of this assertion. He denounced the doctriue of future probation, and declared there was no Scripture foundation for it. We thought the trustces of Andover Semivary would do well to invite him to give a lecture or two before the students of that institution, embracing all the points presented in his remarkable discourse on Sabbath evening .- The Independent, Nov. 22.

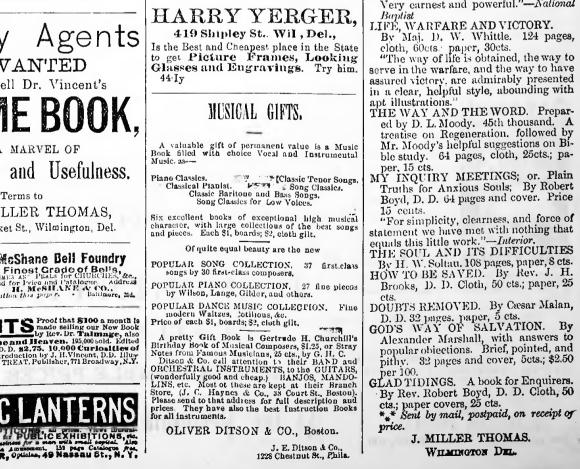
That great spiritual changes are being wrought every day, in almost every part of the world in men aud women of various degrees of intelligence and culture, by simple faith in the Lord Jesus Christ, will not be called in question. They become better persons in all social and private relations, of more value to the communities in which they live, fitter for all the duties of life. Where they constitute the majority, the common vices and evil doing of society nearly disappear, and better opportunities for right living are afforded to all. The regeneration of the individual becomes the regeneration of society, and a kingdom of heaven among men is in the way of realization. This is the end towards which all who have faith in Christ are instructed to labor; we are taught to make it the first object of our thoughts and prayers. Every Christian can contribute something towards its accomplishment, and it ought to be his highest ambition, to win souls. Soul-saving is not the duty of a class, but of all who have themselves been brought into the kingdom of Christ. It opens before them the highest degree of usefulness and happiness .- Central Christian Advocate.

A few weeks ago, a sati occurred about thirty miles from Cawnpore, on the banks of the river Senga. A Brahman widow threw herself upon the burning pyre of her deceased husband, and was consumed. On the first intimation, the energetic District Superintendent of Police hastened to the spot, and after the most searching inquiry found that it was not abetted by the villages, as no one but a little niece of nine years of age, saw her do the deed, after the funeral cortege had left the body of the husband consumed, and while the pyre was still burning. The widow was about thirty-two years of age, the husband about eighty, and they had no son to perform the funeral rites. We have withheld the information for three weeks until a second investigation, by the Government, should have been completed, which has been, but without results. The only decision is : infant marriage is to blame. It may bear fruit. Strange that the last two satis, that have happened in British India, occurred in Cawnpore, District, the first was more than twenty years ago. but it led to about eighty convictions. Some were hanged, others transported; the village had a fine of a lakh of rupes, imposed upon it, and the Magistrate was degraded for not having prevented it .---Indian Witness.



Luthcran Observer. Very carnest and powerful."-National





408PENINSULA METHODIST, DECEMBER 22, 1888. Cheap Because It's Good. We shall make our name a tower of trust P. W. & B. Railroad. F. W. & B. REALFORM. Trains will leave Wilmington as follows: For Philadelphin and intermediate stations, 6 67 56, 724 - 18, 9 10, 10,30, 11 85 a. m.: 12 29, 230, 6 46, 749, 749, 920 10,30 s. m. Philadelphia, expression, 2, 2, 52 4.40, 6.90, 7.60, 859, 107 11,30, 11 85 a. m. 1203* 1.50, 227, 5,22, 6,28, 76. among you for clothing you can rely on, and unequaled low Prices. It is our own good make that has gone through our careful work people's hands from the first cut of the cloth to the last handling of it, with diligent and faithful eyes on it at We can't afford to let the bars go down on every step. quality, and offer you shoddy and sham to GOING NORTH. make a low price. You can't afford to buy-Daily Oally except Sunday. $\begin{array}{c} {\rm except Snaday.} \qquad p_{\rm duy.} \\ {\rm h.cn.} \quad {\rm s.m.} \quad p_{\rm om.} \quad p_{\rm em.} \quad p_{\rm em.} \quad p_{\rm em.} \\ {\rm isi} \quad 7,0 \qquad 2,46 \qquad 7,00 \\ 1.69 \qquad 2,43 \qquad 5,25 \\ 7,24 \qquad 3,0 \qquad 5,25 \\ 7,24 \qquad 3,0 \qquad 5,25 \\ 7,24 \qquad 3,21 \qquad 5,5 \\ 7,24 \qquad 5,14 \qquad 5,14 \\ 3,14 \qquad 5,14 \\ 4,45 \qquad 7,19 \\ 5,14 \qquad 5,14 \\ 5,14 \\ 5,14 \qquad 5,14 \\ 5$ Professional man, business man or work-man. FAMILY BIBLES When we say our clothing is the cheapest you Absolutely Pure. FROM \$2.00 TO \$35.00. This powder never carles. A marvel of purity, Strength and wholesomenrss. More economical that the ordinary kinds, and cannot be sold in competi-tion with the multitude of low test, short we is hit tions or phosphate powders. Sold onto in cans. Roy-all, BAKINO POWDER Co., 166 WallSt., N. Y. can buy, we mean that the quality is right too. FOR SALE BY J. MILLER THOMAS, Trash isn't cheap at any price. Look to us to Wilmington, Del. sell reliable clothing however low our prices. Would you use steel that hadn't the true temper? You'll miss it if vor buy clothing without seeing our stock. You needn't be atraid; our guaran-tee go's with it. It will give the longest service of any and turn out cheap-My Poor Back! est. A discount of ten per eent, to the clergy H. CLAY WARD, | Managers. HAMBURGER & SONS, That "poor back" is held responsible for more than its share of the sufferings of J. H. WRIGHT, reankind. If your dog bites a man who kicks it, do you brame the dog? On the same reakind. If your dog bites a man who kicks it, do you biane the dog? On the same inneiple the kidaeys uter their protest against nervousness, impure blood, and resulting constipation. These force them to do extraordinary work in ridding the result of effect matter retained in the blood. Then the sufferer says the cloud, "Not yet;" but they will the blood purified, and the constipation of kidney troubles, and Paine's Celery Compound removes them quickly. Wilmington's Leading One Price Cash Clothiers and Merchant Tailors. 18891888. Announcement 8,03 10.59 6.21 4,50 6.02 Solution of the second 6.24 6.06 6.45 CARHART & CO., ADDITIONAL TRAINS. wund; it gives perfect health to all who complain of "their poor backs." Price \$1.00. SOLD BY DRUGGISTS. SEND FOR ILLUSTRATED PAPER. ZION, MD. WELLS, RICHARDSON & CO., Proprietors, The largest and best assortment of Dress BURLINGTON, VERMONT. Goods, consisting of Silk warp Henriettas and all wool Henriettas, and Cloths, Habit Cloths, GRAND SUPERB PIANOS & ORGANS we have ever shown. Most woud rful Pianos and Organs in use; for brialiant tone; elastic touch, magnificent siyles, and low prices, they excell. All persons desirous of tiese most modern Instruments, and full particulars, address Black Silk warp Henrietta, 49 inches wide, 1.00 regular price 1.25; 40 inch wide 1.25; reg-ula: price 1.50; 5-4 Wool Habet Cloth 98, regular price, 1.12; 40 inch Havit Cloths 48, regular price 50c. Domestic Goods, at specie bargains; Red and Grey Twilled Flannel; Horse and Bed Blankets. Wm. K. JUDEFIND & Co., Edesville, Md., Clothing! Clothing! Clothing! NOW READY! Men and Boys' suits from 2.00 up to 18.00. Men and Boys' Overcoats from 2.50 to 20.00. WEST BOUND. LADIES' JACKETS. CHAUTAUQUA BOOKS. One of largest stocks we have ever before shown. Prices from 2.25 up to 15 00. HANGING LAMPS AND HALL LAMPS! 20 different styles and prices. A 10.00 lamp for 7 95 and 8 00 lamp for 6 95, etc. Every purchase made of the above goods was with the cash and every discount known to the trade was taken, bence we are satisfied that the prices marked are beyond competition. The adjantage is in the customers favor. So all you have to do is to avail yourself of Studies for 1888-89. Outline History of Greece. Vincent. J.M.C.C. TERMS CASH. \$0.50

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