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# FOR CHRIST AND HIS CHURCH.

#### J. MILLER THOMAS. Associate Editor.

# WILMINGTON, DELAWARE, SATURDAY, DECEMBER 29, 1888. Reminiscences of Cecil Circuit. if inspired. One of the two, while re-

ONE DOLLAR A YEAR SINGLE NOS. 3 Conts.

It fell to my lot to be born of Methodist parents, within the bounds of Cecil circuit. When I was comparatively young when meeting houses, or chapels as they were usually called, were very few and far between; and when the itinerant traveled on horse-back, carrying his. wardrobe in one end, and his library in the other end of a pair of leather saddle-bags, preaching frequently twice every day in the week, and usually leading a class after each service.

BY JOHN FLETCHER WILLIAMSON.

Many of my earliest and most pleasant recollections are associated with the Methodism of that day.

My father's house being the preaching place for the neighborhood where he lived, the voices of the heralds of the cross, as they proclaimed the simple story of salvation by faith, were among the first sounds that ever greeted my ears; and the triumphant shouts of the faithful few, as they told what God, for Christ's sake, had done for them, were familiar sounds while I was yet an infant on my mother's knee.

When I was four years of age, my father sold his property, and removed to another part of Cecil county; but before he did so, he offered to give the little society all the timber they would need, to build a meeting house in the neighborhood; and I distinctly remember being with him, as he and his men hauled together the logs, out of which was built the first Union church.

A new and haudsome church has been since built, forming with Cherry Hill, a separate pastoral charge. It would thus seem that the Union and myself are twin brother and sister, both having been born in the same house, of the same pareuts, and about the same time.

As there was no church in the neighborhood to which my father removed, he immediately set himself to work to have one provided; and I have a very pleasant recollection of being with him, when about seven years old, as he helped to haul together the stones, to build the first Ebenezer church, now a part of Zion Circuit; a neat and commodious modern building having been subsequently erected on the same ground. A Methodist prayer, or class-meeting. in those days, was usually a scene of great spiritual power ; and a quarterly meeting occasion brought together not only the official members, but many others from distant parts of the circuit; some of them traveling as much as twenty or thirty miles. They had their teward, in seeing the society baptized with the Holy Ghost, and in seeing sinners converted. A quarterly love-feast brought out the talent, and greatly quickened and promoted the piety of those who participated in it. In my childhood and early manbood, I was no stranger to these teenes, and often participated in them. I now recall one of those precious seasons of divine power, as late perhaps <sup>16</sup> 1846 or '47, which occurred at a warterly meeting love-feast, in the little frame church in Christiana, now used as \* school house for colored children. Among those who stood up as witness-<sup>4</sup> for Christ, were two English women, hothers Dean and Powell, who seemed become so filled, with the power of the Holy Ghost, that their words seemed as

lating her experience, compared her to carry to the conference the small journey through life toward the heaven- sum he had collected as quarterage ly Canaan, to her voyage across the Atlantic on a ship of the olden times. After a stormy and tiresome voyage of three months, full of privations and trials the master of the ship, thinking they were near the port, sent a man to the mast-head with a powerful glass, to catch the first glimpse of the desired haven.

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The tardy minutes lengthened into still more tardy hours of intense anxiety, when the man at the mast-head was seen to take the glass from his eye and cry out, at the top of his voice, "Land Ahead! Land Ahead! As she described the scene on the crowded deck, the delighted passengers rejoicing in the prospect of so soon embracing their thing but an inviting appearance. Its loved ones who had preceded them, all hearts, were thrilled; then taking up the idea, that we were all passengers on the old ship of Zion, moving toward the heavenly shore, and the watchman with his glass of faith at the mast-head, she suid we should soon hear the transporting cry, Land ahead! Land ahead! Every one seemed to realize, that the land ahead was Beulah land, with the glittering peaks of the delectable mountains in view. We seemed to be rounding the cape, and entering the harbor of the heavenly city. You may imagine, but I cannot describe the scene which followed; it was simply grand beyond description.

Quarterly meeting love feasts were in those days usually occasions of more or less similar character. Is it not to be regretted, that such scenes have almost entirely disappeared, and these meetings have become comparatively tame and spiritless. The wonderful interest, that attended the Quarterly meetings, in the early history of Cecil circuit, may be accounted for, in the fact that such men as Richard Whatcoat, Thomas Ware, Solomon Sharp, Henry Boehm Joseph Lybrand, Lawrence Lawrenson, Lawrence McCombs and Matthew Sorin, were present as presiding elders for ten days' preaching and exhorting, as only such men could.

John Peri, William and Thomas Mil- en was not regarded as friendly. ler, and my own father, and others, and were leaders of the little band and met in each others' houses or barns, to hold prayer or class meetings; there being no churches in those days. These meetings were often scenes of great spiritual power. Some of them were held in the neighborhood of Rising Sun, Md. in a blacksmith's shop, at which two sisters, by the name of Reynolds, were usually present; one of whom would be so effected, as to fall and become track." stiff and unconscious. I have known her to be carried home, and remain in that rigid and apparently lifeless condition, for two or three days; always recovering consciousness with a song of praise on her lips, the first word usually being Glory. These things so deeply impressed my youthful mind and heart, that I shall never forget them. The preachers in those days received a very meagre support, and it was imshould be promptly paid over. On the met with the assertion, that the noisy should be promptly paid over. On the most should be promptly paid over. On the Methodists had no right to disturb the to preach to the world, those four cardinal peace and quiet of the citizens, by hold-doctrines university of the citizens. distance north of Oxford in Chester ponce and quice of the officens, by non- doctrines, universal redemption, the new ing their boisterous meetings on the birth, the witness of the Spirit, and county, Penn., some sixty years ago, my ing their boisterous meetings on the birth, the witness of the Spirit, and county, Penn., some sixty years ago, my main street. We persisted, however, Christian perfection, he was met with to among the state of a state of a state of the

Spiritually, these feeble societies had great prosperity; but financially, there was a hard struggle for bare existence. This was true, with scarcely an exception. The first meeting houses were small and uncomfortable; but were subsequently replaced by better, and more attractive ones; and Newark was no exception.

The little chapel, when first built in 1812, in the outskirts of the town, was supposed to be ample, for a long time to come. It was indeed better than most of its cotemporaries; but when I became a member of the little society worshipping there in 1842, it presented any enclosed pulpit, high up in one end, the indispensable gallery for the colored people across the other end, its loose and uncomfortable benches, and an old tenplate wood stove in the centre; these were some of the peculiar features of this early sanctuary. One of the trus tees conceived it to be his duty, to always sit near the old stove whenever there was fire in it, and keep the doors open, so that he could constantly punch at the burning chunks. As a consequence, the house was kept well filled with smoke.

Notwithstanding these unfavorable surroundings, many a grand meeting was held, and many precious souls were converted, in that little chapel. There, on the twelfth day of November, 1842, I tried to make a full and complete consecration of myself to God, and his Church; and for forty six years, I have endeavored to keep inviolate the vows I then made.

The sixteenth of the same month, Rev. William Rider, of precious memory received me into the church, and gave me such advice as was of inestimable value to me, and which I have never forgotten.

One of the College students had formed a habit of taking full notes of every sermon preached in the chapel. This became annoying and embarrassing, es-There comes to my mind the names pecially to the young preachers. The of Thomas Warburton, Ebenezer and purpose for which those notes were tak-

On a certain Sabbath afternoon when

until with some difficulty an eligible the fiercest and most uncompromising lot was secured, but had little prospect opposition; but because of their intrinspring of 1851, did we see the way clear to commence the work. Scarcely had we begun, when a notice was served on be procured, on the pretense of a defect in our title to the land. Not wishing to be involved in a law suit, and to risk an indefinite delay, we consulted an eminent lawyer, who advised us to secure another lot, and if possible, sell the old one.

ethodist.

An attempt to act upon this advice, revealed the fact, that every door was closed against us; and no suitable lot could be purchased at any price.

The owner of the lot, on which this church now stands, had refused to sell it to us at a fair price; but had moved away some six miles from the town, and had not been informed of our present difficulty.

As a last resort, I took with me a friend in whom I could confide, who was not a member of any church, and under cover of the night, drove to Glasgow, called the owner of the land out of his bed at the hour of midnight, succeeded in getting him to name a price at which he would sell it. He put the price very high, but I at once closed a bargain with him paying him part of the purchase money and engaging his brother who was a conveyancer, to have the deed ready by the same hour the next night. I was there on time, paid the balance of the money, and brought the deed home with me. Early next morn-

ing, we set men to work on the building, to the utter surprise and consternation of our enemies.

Our pathway has not always been strewn with flowers but, thank God, our victories have been greater than our trials.

During these one hundred years, nothing pertaining to Methodism has under gone a greater change, than the sacred music used by our people; in some respects, a decided improvement, but in some others. I fear, the reverse.

In the olden time, we were familiar with the grand old hymns, and the equally grand old tunes to which they were sung, as only a Methodist congregation | ready and willing to take their lives in could sing them. To have these almost | their hands, and brave the same dangers, entirely pushed aside, to make room for a lot of Yankee-doodle chorusses,-many of them with little sense and less devotion, in our social meetings is something dressed him in language something like to be deeply deplored. Only think of putting one of these fancy pieces, in the can write as fast as I can talk, you are place of that grand old hymn beginning, "All hail the power of Jesus name," ther confuse me, nor throw me off the sung as it use to be to that matchless old tune, "Coronation," or that other one. "O for a thousand tongues to sing," to the tune of Northfield ! The recollection of them fills my soul with rapturous joy to day.

of being able to put a church on it, for sic truth, and the invincible prowess of a long time to come; and not until the | their advocates, these doctrines are now practically admitted to be true, by every evangelical denomination, save one; and although the old opposing creeds us, that if we persisted in building a are still in existence, their Calvinistic church on that lot, an injunction would features seem to have been carefully folded in Arminian wrappers, and laid away upon the upper shelves of theological Seminaries, to be used in the school, but not in the pulpit.

> While these struggles for the truth had to be maintained, the church needed, and God provided men, who were giants in theological controversy. They did this work grandly, and we, to-day, are enjoying the fruits of their labors.

Let us devoutly thank God, that there is no further need for controversy over these doctrines, and rejoice in the growing tendency towards barmony and brotherly kindness, in all evangelical denominations of Christians. There was a time, when the church needed champions in the arena of theological discussion. Now she wants in her pulpits. men whose hearts are all aglow, with the sweet spirit of brotherly kindness, supreme love to God, and compassion for the perishing.

Those who have gone before us, have succeeded by God's blessing, in laying the foundations of the church, so deep and broad and so securely, that the gates of hell shall not prevail against it; and if we and they who shall come after us shall be able to wisely build the spiritual temple of the Kingdom of Christ upon these foundations, the end of another century shall witness her spires pointing Heavenwards, from every land beneath the sun, and her songs of praise and shouts of victory shall fill the whole earth, and Heaven shall be vocal with the glad hallelujahs of the millions, who shall have been saved through her instrumentality.

Tell me not that the days of spiritual heroism are past, or that the church of to-day does not furnish such men, as those who carried forward to victory, the standard of the cross in the years that have passed; for I verily believe, that if the exigencies of the church required it, there are men, who are both

Father Rider was in the pulpit to preach, soon after he began he espied the young man, with paper and pencil, busy writing as fast as he could.

The preacher stopped short, and adthis: "Young man, if you think you mistaken ; but write away, you can nei-

The paper was quickly folded up, and the pencil put away, and thus ended the taking notes of our preachers' sermons, by that student.

Upon joining the church at Newark, I at once set myself about the work of securing better accommodations for the society worshiping in the old Chapel.

No review of Methodism in these parts during its first century would be complete, without some reference to her bat. tle with the old creeds and confessions of The inconvenient location we occupied faith. It is certainly not too much to say, made it very desirable, that when a new that this battle has been heroically and church was built, it should be on the successfully fought, and a victory has main street of the town; but we were been won which is scarcely less than complete. When the immortal Wesley began

endure the same hardships, make the same sacrifices, and heroically perform the same labors as did the dauntless heroes of Methodism a hundred years ago.

I believe, too, there are men here lo day, who would willingly offer their lives at the stake or gibbet, if the well-being of the cause of Christ demanded it. When God needs men for any special work, he calls and qualifies them for that work.

Let us all, ministers and laymen, engage with one heart and mind in the glorious work, of striving to promote the interests of the Kingdom of Christ, and in humble dependence on Divine wisdom and grace, press torward to higher attainments, and grander conquests for Christ and His church, until the redeemed of the Lord shall be brought, where,

Triumphant glories deck their brow; Immortal songs their triumphs tell; Where with fresh ardor they shall glow; With truth immortal dwell; No tyrant death molest the smiling plain, But boundless freedom hold an endless reign.

Temperance.

2

Where a mocker; strong drink is raging and whose ver is deceived thereby is not whose with the last is blueb like a serpent, and stiggeth like an order.—Scripture. Out them invisible spirit of wine, if them has no name to be known by, let us call thee devil. -Slabopenn.

"For the Br-t time in its history, the Wesleyan Mission House was thrown youthful country-women. open, Tuesday, Nov. 27, for an address on Temperance. Rev. Mark Guy Pearse was chosen to lead the van by an address os 'lfow I Came to Sign the Pierlge. He said: 'The only sacrifice he had to make on the question was to own himself a great fool for having opposed total abstinesce. He had always boasted that to be with Jesus in Cana of Galilee proaching to "female swearing"-as rather than with John the Baptist in the wilderness. But now he solemnly said that whatever influence he possessed in the Church of Christ he would give it all up so that he might begin his ministry as a total abstainer. He had at first urged workingmen to be moderate, looking at the question through a glass of sherry. His next step was to urge total abstinence on them; the next was that he felt it was a good thing for some persons besides workingmen. A visit to a gentleman suffering from delirium tremens, at whose table he had drunk wine led him to decide that in future he would only drink it at home. But his last point they do for you. that total abstinence was the best and only thing for him, was the result of a visit of sympathy and comfort to an abstainer whose little boy he had buried that afternoon. He passed a sleepless night afterwards, and then Christ revealed to him that it was not Cana of Galilce but the Cross which was to be his resting place, and that he ought to give his life for the sake of his brethren."- Chrisuan World.

"Temperance advocates have been charged with exaggeration in depicting the evils wrought by the drink. We wish the charge were a true one, but the fact is that these evils are so vast that it is beyond the capacity of any human mind to conceive them, or of any human tongue to depict them. When we remember that the expenditure of the United Kingdom upon drink is about £125,000,000 per annum, while its bread bill is only somewhere about £70,000,000 and while it devotes less than a million and a half to Christian missions; we are compelled to feel that the most pathetic and urgent appeal must fall far short of the necessities of the case."-London Methodist Recorder.

The following is from a circular issued by the Y. M. C. A., of Baitimore, Md. "There are 75.000 young men in this city. Who caters to them?' There are

Youth's Department. Good Rules for Girls.

The principles which underlie good manners are the same the world over, and it will do no harm for American girls to give heed to the tollowing rules, written by an English lady of rank, for her own

WHAT TO AVOID.

A loud, weak, affected, whining, harsh or shrill tone of voice.

Extravagance in conversation, such phrases as "awfully this," "beastly that," "loads of time," "don't you know," "hate" for "dislike," etc.

Sudden exclamations of annoyance, he was a moderate man, and was willing surprise, and joy-often dangerously ap-

Yawning, when listening to any one Talking on family matters, even to bosom friends.

Attempting any vocal or instrumental piece of music, that you cannot execute with ease.

Crossing your letters.

Making a short, sharp nod with the head, intended to do duty as a bow. WHAT TO CULTIVATE.

An unaffected, low, distinct, silver toned voice.

The art of pleasing those around you and seeming pleased with them and all

The charm of making little sacrifices quite naturally, as if of no account to yourself.

The habit of making allowances for the opinions, feelings, or prejudices of others.

An erect carriage-that is, a sound odv.

A good memory for faces and, facts connected with them, thus avoiding giving offense, through not recognizing or bowing to people, or saying to them what had best been left unsaid.

The art of listening without impatience to prosy talkers and smiling at the twice told tale or joke .- St. Louis Advocate.

## Story of a Little Girl Who Built a Church.

There was a new church needed in a certain place; so a good man who loved to work for the Lord went about among the people, asking them to give the money with which to buy the materials and pay the workmen. But one man said : "No !" Another said : "I cannot." Another said : "I am too poor." Somehow or other every one found some excuse for himself, and not one cent was raised. At last he applied to a member of the church who was poor purse, but large of heart; possibly he might

help him. "No," said the church member; "I in our city, 819 ordinary saloons not open have my wife and children to support, on Sunday : 1.172 ordinary seloon

PENINSULA METHODIST, "Natural Goodness," Again. Instead of attempting to answer the arguments advanced in "brother Stars" article, brother Jones introduces irrelevant questions, and on them endeavors to build a new argument. Suppose we settle one thing at a time, and not dodge about, like boys playing "hide and seek." The main proposition, in the article which the writer criticised, was this: "there are high-born naturally good souls. ... that may go on from the high plane on which nature placed them to heights of goodness and glory, that those less mor ally endowed can never reach." Instead of the nature indicated by the phrase, "less morally endowed," he now uses far stronger terms, and says that Jno. Bunyan was not a malignant or treacherous character. This introduces an entirely distinct question, and it must be put aside, as foreign to this phase of the discussion. The thing to settle is, was Bunyan one of the class "less morally endowed," or was he not? Let him speak for himself. In the account of his life written by himself, he says: "My be limited and crippled by nature; if father's house was of that rank, that is meanest and most despised of all the grace; let it be clearly understood, that

families of the land. Wherefore I have such views are inconsistent with both the Word of God, and a sound theology. not, as others, to boast of noble blood, or of any high born state, according to the facts in the fourth section of brother flesh." Again he says: "From a child," I had but few equals, both for cursing, Jones' reply? Who wants to dispute lying, swearing, and blaspheming God's them? What object could be gained by disputing them? The writer freely holy name.". As was the boy Bunyan, concedes them. What then? Does the so was the man. Surely he was not one concession sanction the theory under disof the naturally good, high born souls. cussion? Scarcely! What is clauned is, And yet how few have reached the that these facts form no insuperable barheight of spiritual development, attainrier in the way of grace as a transformed by him. God's grace seems not to have been limited in Bunyan's case.

But now for the pith of the matter. The doctrine, taught by brother Jones, denies to such depraved moral specimens, as high a state of spiritual attainments, as is possible to those less depraved and naturally good. The writer would utter no word derogatory to such "high-born souls; they have their place in the divine economy; but at the same time, he vigorously denies that they are, lev.

because of their natural superiority, capable of a higher measure of spiritual development, than their less highly favored companions. Can the denial be evil tendencies, grace cannot be frusunade good? Let us see: Jno. Wesley was a "high-born, naturally good soul," was he not? He had a long line of noble ancestors? Surely if ever there was less of struggle than the transformation a fair specimen of the "morally endow- of the evil-disposed, but simply, that be" ed" class, he will serve as an example. cause of natural moral defects, the soul Grace did its work in his heart too. must not be shut out from the highest What was the result! A character

radiant in Christlikeness and heavenly beauty. Yet who shall say, that the ic in the theological world, that "the character of the transformed tinker loses highest achievement of modern culture anything, by comparison with the character of the polished scholar and cul- elements of manhood, it can finely temtured theologian? Yet one was a per them, and build them together, so

"born devil," the other a "born saint." that they shall be a very tower and ref-But lest brother Jones should think uge to humanity." But the glory of that his question,-what constituted the God's grace is, that it is not thus limited difference between Judas and John-is as to its choice of qualities. It can, out a knock down argument, let us direct of the meanest, lowest, and crudest natattention to a plain answer. First we ural qualities, create and refine into take his own answer; viz, that the ex- strength and beauty. In a word, grace planation of the difference, lies wholly is a miracle-working power, under the in the fact of "natural endowment." guidance of the Holy Spirit, and asks This answer credits nature, and discounts neither a basis in nature, nor the "finer qualities of manhood," in order to its The writer asserts, that the true ex- highest success. What it does demand, planation lies in the following facts: these are "repentance, faith, and a loving, conmen made choice respectively of certain stant abiding in Christ; and then there principles, and in each instance, the life are no heights of spiritual excellence in corresponded thereto; in the one case, accessible to the child of the Father's

DECEMBER 29, 1888. It seems as if the probationers of '87 must have been of a very doubtful character, and indicate more for numbers than for the real benefit of the church. How would it answer to have a column for back sliders in the Minutes, with the names inserted? It would thus be seen that John Smith and Susan Pickerton and many others were in an annual gathering in revival meetings. These deciduous plants occasion deep mortification to all true friends of Methodism.

sence of a natural endowment, on which

grace can build, there cannot be the

highest attainments of which grace is

possible. Very good ; what then is the

legitimate outcome of this theory ? Di-

vine grace is limited by natural condi-

tions. That is, when it finds material iu

a fair condition, it can do the highest

possible work; but when forced to deal

with material that is rough, and crude,

and broken, the best it can hope to do,

is to patch it up and declare a more per-

fect process impossible. When the soul

is originally (?) noble and "high-born,"

grace can lead to sublime attitudes of

spiritual development; but when the

soul is dwarfed in its inception, grace

must leave it on the lowland slopes of

spiritual perfection, more exalted heights

being out of the question. How does

the brother like the looks of his logic?

But once more the question must be

pressed, where is the scripture warrant

for the doctrine? if the various types of

character, are to be explained by an ap-

peal to a misleading term ; if grace is to

nature is to be exalted at the expense of

But what of the array of indisputable

ing developing power in the life. What

is denied is, that the child who is from

childhood, "noble and generous," can be

more highly developed by grace, than

one of opposite tendencies. The process

in the one case, may be harder than in

the other, but granted the facts already

cited, grace can develop the one as high

ly as the other. For illustration of this,

revert to the case of Bunyan and Wes-

For can it be objected, that this puts

a premium on a vicious disposition. The

claim made, does not imply that. It

simply asserts, that because of naturally

trated. It is not denied, that the trans-

formation of the well disposed involves

It has been aptly said by a keen crit-

is this-that taking for itself the finer

possibilities of grace.

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I never could see why the probationers should be reported to Conference : they are not members of the church. until they have been six months under the care of faithful leaders. I have in my mind one revival where the probationers reachednearly1 00, and after six months trial not one half responded ; but the rest are still members, and that church is taxed with those dead heads, hands and hearts. I am not willing to think that Methodist ministers are pursuing "the methods of Wall street tricksters" nor do I feel competent to advise how to get rid of this "surplus" membership. If however, we publish their names it will be plain that the 5081 probationers were not so many different persons, but a certain number backsliding many times, and counted each time as a new recruit. The reports of the condition of any society, too often appear better on paper, than any where else.

I hope some of our preachers will shed further light on these "Startling Statistics."

LAY MEMBER. Elkton, Bld., Dec. 17th, 1888.

#### Obituaries.

An Acrostic on the Death of Father Taylor of Asbury M. E Church, Wil., Del.

Far from a world of care and toil and strife, And more a conflict in this uncertain life, Triumphantly be is gone to live in Heaven Happy is he, but we have lost a gift God had y veni

Ever faith of, diffeot and true, and always at inst no-t. Regardless or observerons, the path of daty

1 forth hin as Tender and sympatietic his heart was filled with lave

And many it we heard, come on children to you, nome above. Yes he's gone On neav we not forget the

W Se SWEET COMPLET Long to us an gave: but like him, take God's

hely Word and will. Our dear old Father Tay or has gained the

DINEV SHOLM Ready may we be to meet him where part-Died Dec. 1st, 1888.

ANN G. PERKINS.

Charles Emory Huston, son of Irvin R. and Louisa L. Huston, was born Dec. 30th, 1876, and died Dec. 11th, 1898. He was con-verted and joined Sailor's Bethel M. E. church on probation, Feb. 5th, 1883, and was re-ceived into full membership Sept. 9th, of the same year. He loved the church and Sundayschool, and was always regular in his attend-ance upon all the means of grace, starling in the way to Heaven, he made rapid progress in his religous life. In his last illues, he read his testament while lying in bed, till his mother feared it would affect his eves. when he calmly submitted, although it was a great den dying, from the first of his affliction. He massiid, "I don't want you to die, I can't spare you "He replied. "I had better die now for I am ready; for if I lived, I do not know what might here know what might happen. It is better for me to go before you mother. I don't want to leave you, but it is better for me to go He was a good boy-always good to his mother, never giving her a cross word, or saying, "I won't do it." When sent on an errand, or away for pleasure, he always came back at the time appointed. As Capt. Has-ton, his father, was away from home the most of the time. Charles was a great help and and comfort to his motive. and comfort to his mother. He was a great sufferer, but never morthe was a great sufferer, but never man-mured or manifested impatience. He loved singing, and during his affliction, sang about the Bridegroom coming, and Jeans receiving his own. My pastoral visits were very pleas-ant to me, as his room seemed an anti-cham-ber of Heaven. ber of Heaven. His uniform testimony, was, that all we well, and he was resting in the will of God. the ever wore a pleasing, smiling countenance, free from all gloon. When unable to open his eyes, his ma lifted his eye-lids, and said do you see me?" A little dimly, he replied "but we will see each other when we meet May the parents meet him with joy, and is thus exhibited in the sufferings and death of a Christian boy, not twelve years old. Mother and father, will miss him, but the same grace that supported him, will sustain Von His pastor preached his funeral sermon to a large congregation, from Prov 8: 17. Bethel Dec. 17. W. B. GREGG, pastor. Bethel, Dec. 17, 1888.

and this year I can do no more on Sunday (and that in defiance of the "But," urged the good man, "if you law;) 429 low groggeries; 99 gambling put down your name, others may, perdens; 329 houses of ill fame; 15 dives haps, follow your example ; if you refuse total, 2,859 saloons and worse places. me, I must give up, discouraged." These figures do not include the bell, "Father," said a little voice by his where are some of the largest and worst. side, and the bright eyes of his little Sat., Nov. 34, in one hour, between 9 daughter looked up into his face and 10 p. m., 331 young men entered "father, if you will only put down your three saloous in the city. Sunday mornname, I will earn the money, by picking ing, Nov. 4th, the total attendance of berries and selling them. Honest and young men, in three of our largest Prottrue I will. Please don't say 'No,' estant churches was 290. There are in father." The bright eyes were very Baltimore, about 250 churches against 2,800 saloons; 15 saloons for every pubearnest. The father could not resist his little

lic school; 8 saloon keepers for every girl's pleading, so he promised to pay a public school teacher; 11 saloous for certain sum. The discouraged worker every meat market; 1 saloon to every again took heart and went once more thirty voters." among the people, telling them of the

#### "We Point With Pride"

love and zeal of this little girl. Many were touched by the story, and one after To the "Good name at home," won by another put his name on the paper, till Mod's Sarasparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold, than of all other medicines, there was an abundance of money. Then the brick-layers came, and the carpenand it has given the best of satisfaction and it has given the best of satisfaction, since its introduction ten years ago This could not be, if the medicine did not possess merit. If yon suffer from impure blood, try Heod's Sarsaparilla, and realize its peculiar ters, and the masons, and after a time s beautiful new church was built; and the people always said, that it was all owing curative power. to one little girl .- Selected.

we see a righteous choice and a cheer- love. ful conformity to the requirements of Christs' truth; in the other, there was first the opposite course. This it was determined the characters of these men,

ter are confounded, confusion and error are the outcome. But brother Jones re-asserts his origi-

\*\*\* Those "Startling Statistics." The subject presented in an article in the PENINSULA METHODIST of Dec. 8, and not any original defect in the nat- entitled "Some Startling Statistics," ural endowment of the one, rather than should be kept before the people. I am

the other. Character is the personal glad that one brain has been at work, creation of each man for himself, and and hope that an investigation will be not the result of a "natural endowment." made, and such ventilation will be given Whenever the terms nature and charac- to the matter, that something nearer the truth may appear in our Minutes. "Observer" we presume, knows what he is writing about, and if his method is faulty ual proposition, and says that in the ab- be shown up. "let it be shown," "if dishonest" let that 411 The Sunday School.

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# PENINSULA METHODIST, DECEMBER 29, 1888.

LESSON FOR SUNDAY, DECEMBER 30th, 1888.

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

## FOURTH QUARTERLY REVIEW.

1. The topic of LESSON I (Joshua 1: 1-9) was the "Commission of Joshua." The call of Joshua, the son of Nun, to succeed Moses; and the divine commission to him to arise and go up and possess the land, whose boundaries were defined-from Lebanon on the porth to the "wilderness" on the south, and and from the Euphrates on the cast to the Mediterranean ou the west; the divine assurance, that no man should successfully withstand him; and that God would be with him as He had been with Moses; and the divine injunction, to be "strong, and of good courage," to keep inflexibly the law of Moses, not to let it depart out of his mouth, but to meditate therein day and night-were the chief points of the lesson.

2. In LESSON 11 (Joshua 3: 5-17) our subject was, "Crossing the Jordan." The principal points were: The favorable reports of the spies who had been sent to find out the status of the Canaanites; the command to the Israelites to "sanctify" themselves in preparation for a coming miracle; the march on the pext day to the swollen Jordan, the priests in the van bearing the ark; the miraculous arrest and heaping up of the waters about thirty miles above, converting the channel even to the Dead Sea into a ford; the descent of the priests into the middle of the channel and their pause there till all the people had passed over: the ascent of the priests to the opposite bank; and the immediate return of the waters.

3. The topic of LESSON III (Josh. 4: 10-24) was, "The Stones of Memorial." The priests occupied their position in the middle of Jordan, until all the people had passed over, then the ark passed over, borne by the priests, at the command of Joshua, whom the Lord magnified that day, so that all Israel "feared him as they feared Moses, all the days of his life." As soon as the priests had reached the dry land of the bank, the restrained waters returned to their channel. It was on the tenth day of the tenth month that the passage was made, and that they encamped in Gilgal. And it was in Gilgal that Joshna "did pitch" the twelve memorial stones taken from the bed of the river, which God designed to stand as a visible and enduring monument of the miracle. 4. In LESSON IV (Joshua 6: 1-16) the sub-

ject was. "The Fall of Jericho." The terror of the Jerichoites; the specific directions concerning the capture of the city; the daily silent compassing of the walls for six days; and seven times on the seventh day, the warriors leading, seven priests carrying trumpets of ram's horns following, with the ark and the people in the rear; the blast of trumpets and mighty shout at the final circuit; the falling of the walls; the extermination of the people except Rahab and her family; the burning of the city, and Joshua's solemn imprecation upon whomsoever should rebuild Jericho-constitute an outline of the lesson.

5. "Defeat of Ai" was the topic of LESSON V (Josh. 7: 1-12). The following is an outline: The unexpected and inglorious repulse of the 3,000 sent to capture Ai, with the

fulfilled their promise to help their brethren in couquering the land, commended their fidelity, and mustered them out of servicedirecting them to return, with their booty, to their families and kinsfolk across the Jordan, to keep the commandments of Moses. and to share their gains by war with those who had remained at home.

8 The subject of LESSON VIII (Josh. 24: 19-28) was, "The Covenant Renewed." The assembling of the tribes at Shechem; the exhortation of Joshna to choose between the gods of the Amorites and the God of Israel; his own noble decision on the part of him self and house to serve the Lord; the protestations of the people that they, too, would serve the Lord; Joshua's reminder that God was "holy" and "jealous," and would not forgive their transgressions; the reply of the people-"We will serve the Lord; the solemn renewal of the covenant; the rolling of the great stone under the oak at Shechem, as the stone of witness-constitutes an outline of the lesson.

9 "Israel under Judges" was the topic of LESSON IN (Judges 2: 11-23). The points noted were: The faithfulness of the Israelites to their covenant during the rule of Joshua and of "the elders that outlived Joshua;" the rise of a new generation which "knew not Jehovah," and had not seen His mighty works; their departure from the God of their fathers who had delivered, preserved and blessed them as a nation; their worship of Baalim and Ashteroth; God's onger and their punishment-"sold into the hands of their enemies;" their distress; and the raising up of "judges" from time to time who delivered them from the hand of the oppressor.

10. In Lesson X (Judges 7: 1-8) "Gideon's Army" was our subject. We learned about the Midianite oppression which had lasted seven years, during which the whole country was annually overrun and impoverished, and the Israelites driven for refuge to dens, and caves, and mountain fastnesses about Gideon's call, his destruction of Baal's altar, his new name of Jerubbaal given him because of this deed, his army of 32,000 arrayed against the Midianites, its first depletion which reduced it to 22,000, and its second reduction, at "Coward's Creek," to only 300; God's promise that with these 300 Gidcon should triumph; and the strange equipment of a torch, a pitcher, and a trumpet for each man.

11. In LESSON XI (Judges 16: 21-31) our subject was, "The Death of Samson," The principal points were: Samson's great bodily strength and its connection with his Nazarite yow and unshorn hair; his exploits against the Philistines; his infatuation for Delilah; the confession of the secret of his strength his capture by his enemies; the loss of his eyes; his hard inhor in the prison house at Gaza; the festival to Dagon; the call for Samson to "make sport;" his feigned weariness; his prayer for strength; his overthrow of the temple, causing great slaughter; and his own death and burial.

12. LESSON XII (Ruth 1: 16-22) was devoted to the story of "Ruth's Choice." We learned about Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion, driven by famine from their home in Bethle hem and finding a home in Moab; about the death of the father, the marriage of the two sons to Moabite wives, and subsequent deaths of the husbands, leaving three widows; Naomi's decision to return to Bethlehem after a ten years' sojourn in Moab; the determination of her daughters in-law to go with her; her advice to them to remain in their own land; Orpah's acceptance of the advice; Ruth's beautiful determination to go with Naomi and cast in her lot with the people of God; their arrival in Bethlehem; the astonishment of the townspeople; Naomi's grief; and the subsequent fortunes of Ruth.

Wesley; and yet we find large bodies of Christians, who will have none of such modern ditties as these, but insist on singing only the Psalms of David, and other authors of the Praise Songs of benefit of others, in a similar state of Israel. Yet, alas! when we turn to our health. One of them is in proof of the Psalm book, every now and then we correctness of the hydropathic throat read, "Come, let us sing unto the Lord a cure, recommended by Rev. T. O. Ayres, new song;" and there is little doubt, that at the same time somebody was protesting against the "new-fangled" songs, and tion, and preservation of the general demanding that nothing newer than Miriam or Deborah should be sung.

2. All such utterances are so sweeping and indiscriminative, as to be unworthy of respect. It is simply not true, that there are no hymns which anybody thinks of quoting, except those in use the habit of wearing around her throat, for generations. How many generations she abandoned; and on rising in the have "Nearer my God, to Thee," "What morning, wet her head with cold water. a friend we have in Jesus," "I love to tell the story," and many others, been in the world? It is equally untrue, that all the "solid" old hymns and tunes are invulnerable to criticism, and sure to promote true worship. The very line quoted from one of the dearest and grandest of our hymns in my own judgment, "There is a fountain filled with blood," has been made the target for just such squeamish criticisms, on the part of those who did not occupy the proper spiritual standpoint to understand it. as that to which the writer subjects those "frivolous rhymes." Never in all my somewhat varied experience of devotional services, have I known the spirit of devotion so utterly quenched, as by a dear, good brother, in a prayer meeting in my boyhood, striking up China,-oh! it was linked dolefulness, long drawn out.

It is not charity or modesty, for any of us to set up our own individual tastes and preferences in such matters, as the absolute criterion, call every thing solid and devotional that suits us, and cry, "frivolous rhymes," "jigging tunes," "thumbing a banjo," and "thoughtless souls," against everything and everybody that may vary from our standard. Plain sanctified, common sense is needed in such matters, Where the habits and previous associations of people are such as to make them recognize the semblance of a jig in any lively tune and to be barshly affected by it, let great care be exercised, but let the bounding pulses of youth have some recognition also, by using such new and old tunes as have music and life in them, written by devout and godly masters of the art. In some cases we sing tunes which we devoutly suppose have no frivolous associations, but which have really in a bygone day been rescued from the opera, and hallowed by being laid on God's altar, till their secuorigin has been forgotten.

Does the writer of that article seriously mean to include all the "Gospel Hymns" and such as those of the "Trio." 'Glad Hallelujahs' etc., in one general denunciation, and all in our Hymnal in one general approbation? Some chaff in the former is freely granted, and in the latter, plenty of hymns, excellent perhaps, as religious poetry, but which no ordinary congregation ever will or can sing. What is possibly still more to the point, our excellent Hymnal contains a number of such modern "rhymes" as "More love to thee," "Take the name of Jesus with you," "I need thee every hour." and has the signature of Dr. Buckley as one of the committee who prepared it, and of my old pastor, Dr. Payne, late a college President, and now Secretary of the Board of Education. "When Doctors disagree !" Let us in these matters give heed to the demands of true refinement, but also to the varying phases of human feeling and the spirit of the age. Let us not run after every lively tune, simply because it has a lively jingle, assuredly let us not neglect the hymns which from master-souls in bygone ages have swayed a lasting mastery over other souls as the year, I had received on probation, 40 generations have passed ; and, first, last, and all the time, let us pray for plain,

#### Health Hints.

There are two experiences in hygiene which have come to my notice, and which I would like to publish, for the our Presiding Elder, in your issue of Dec. 8th. The other, is on the restorahealth.

The first experience is that of my wife, who in her younger days, was subject to sore throat. She followed strictly the directions of a Baltimore physician. The warm wraps she had been in bathing her throat and neck and ears with the same. Soon after commencing this practice over 40 years ago, her throat became strong and healthy; and her hearing also is now very acute.

The other experience is that of the Rev. James Allen, late of the Philadelphia Conference, with whom I travelled on Salisbury circuit in 1847. When he entered the itinerancy, his health was poor, his complexion sallow, and he was quite thin in flesh. About that time he began the practice of throwing off all the clothing he wore in the day time. before going to bed at night, and puting on a fresh night-dress in which to sleep. At the time he related his experience to me, he was stout, and his complexion was as fair as that of a healthy child. He attributed his uniformly good health, to the course he had persued as above indicated.

#### J. HUBBARD. Laurel, Dec. 17th, 1888.

#### Those "Startling Statistics."

The PENINSULA METHODIST, of Dec. Sth. brought to us some statistics that may well be characterized as startling. But a careful investigation will reveal the fact, that in some cases, at least, they can be easily explained. Let it be understood, however, that I do not propose to attempt an explanation for the whole but so far as Dover District is concerned, I propose a partial explanation, and for Cambridge charge, Dover District, I propose to present an explanation which will vindicate me, at least from the charge of dishonesty. Observer's table shows that Dover District reported members and probationers in '87, 9.367. members reported in '88, 7,417 a decrease of 1950. It will be remembered that Rev. John A. B. Wilson, was put in charge of this District in the spring of '87. During his first round, he gave the order all along the line, "Prune the records" "cut off all the dead timber." This was done; and my recollection is. that he told me 1000 names had been

in '88 was 33 less than in '86 according to the minutes. But this is accounted for by pruning the record, by death, by removals, and the loss of about the average per cent of probationers.

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Let us go a step further. At the Conference of '87 I reported 251 members and 84 probationers. We have now got down upon a solid basis. Let "Observor" make his test on the figures of the Conference of '89, and Cambridge will show a solid gain of not less than 75 members and 100 probationers.

Of the 84 probationers reported in '88 at least 75 per cent have been received into fuil connection; and the proportion was nearly the same the year that "Observer" makes his test. Thus it will be seen, that figures sometimes lie, or at least they do not tell the whole truth. Now, dear brethren, is their anything crooked or dishonest in all this? It is true that we do sometimes allow our church records to be loaded down with dead timber. But there is no intention-

al dishonesty in that. Some of us have an aversion to using the knife; but still we do not mean to be dishonest. So far then, as I am concerned, Bro. Observer I repudiate the charge of crookedness or dishonesty.

ALFRED SMITH. Cambridge, Md., Dec. 17th 1888.

Rev. Horace Waller, at the World's Conference on Foreign Missions, held in London recently, says that "the degradation of the wretched tribes of West Africa, has reached a depth that is appalling," and testifies to having seen hundreds of native girls lying in a state of intoxication, round the wagons of spirit-sellers. Dr. Clarke, speaking of South Africa, corroborated the statement, but used the word thousands instead of hundreds. Mr. Moir, of the African Lake Trading Company, wrote: "I have seen boys and girls of fourteen and fifteen, getting their wages in rum; 'in fact, there are parts of the country, in which there is practically no other currency. It is enough to arouse the most placid spirit, to read that the morchants of Mauritius send their refuse rum, worthless in any other market, to the recentlyconverted island of Madagascar, and, despite the entreaties of rulers and people, force upon them a trade which has done much to nullify the work of the Christian missionaries."

The new chief-justice is the smallest man of the Supreme Court of the United States, weighing one hundred and twenty-five pounds, and being five feet six inches in height.

Bishop Bowman of the Evangelical Asso ciation, and family have removed from Allentown, Pa., to Chicago, Ill., where they will make their future home, near the residence of their only child.

General Louis E. F. Solomon, the fugitive President of Hayti, who has been spending some time in New York City, is six feet four inches tall, and is perfectly proportioned. He is of pure African blood and his skin is almost jet black, while his hair - white with his charm of manner and brilliancy of colversation -- Central.

loss of thirty-six men; the dismay of the Israclites; the self-humiliation of the elders before the ark; Joshua's expostulations with Jehovah; the reply, that Israel had sinned in taking of "the accursed thing" from the spoils of Jericho, and the command to sanctify the people, and detect and punish the offender; the casting of the lot; the detection of Achan; and his confession and punishment.

6. The topic of LESSON VI (Josh. 14. 5-15) was "Caleb's inheritance." The place was Gilgal, the occasion, the division of the land. Accompanied by the elders of Judah, the venerable Caleb appears before Joshua, reminds him of a promise made forty years before when, as one of the spies, he had brought back a good report, that he should have Hebron for his inheritance, declares that though fourscore and five years old his strength is unimpaired, and expresses his firm conviction that by God's help he will be able to expel the Anakin. And Hebron was given to Caleb for his inheritance, "be cause that he wholly followed the Lord God of Israel." 7. "Helping One Another" was the sub-

ject of LESSON VII (Josh. 21: 43-45; 22: 1-9). The conquest of the land was effected, and "the Lord gave the people rest round about." Naught had failed of any good thing which the Lord had spoken. The time the half tribe of Manasseh, who had nobly one will say, the hymns of Watts and common sense.

What are "The Old Tunes." J. P. OTIS.

On the first page of the PENINSULA METHODIST of Dec. 8th, appeared an article under the title, "The Old Tunes', quoted from the St. Louis Advocate. It contains scraps of wholesome truth, but against its tenor and spirit as a whole, I for one, earnestly protest. 1. It is vague and indefinite, "the light and frivolous rhymes which nobody thinks of quoting," "those deep, solid, devout and devotional hymns which the

church of God has loved to sing for generations." All this sounds very taking, but there is not one thing in it, that will bear analysis. How many generations does he mean? Is there in fact any body of hymnology, produced at one single period, to which the description last quoted could be applied ? Perhaps, some

dropped from the Records in that way. This will account for the loss of 1000 age. He is finely educated, and is noted for of the 1950. Then there are always losses by death and removals.

By reference to the minutes of '86, it will be seen that my predecessor in Can.bridge, reported 234 members and 18 probationers. For '88 they show that I reported 251 members and 84 probationers. Thus it will be seen, that after a lapse of two years, the membership of the church has been reduced from 284 to 251. How is this to be accounted for? Not by the claim that we have no probationers, or have lost all we had, but by the fact, that in my first years, the record was superficially pruned, while in my second year, which was Bro. Wilson's first year, in obedience to his command, the record was thoroughly pruned -cut to the quick. A new book was purchased; a personal canvass of every name on the record was made, and no names were entered in the new record, except those that represented a living, breathing Christian. During my first persons, 26 of whom were received into full membership in my second year. Notwithstanding this, the membership

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#### Sure Be

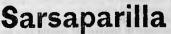
If you have made up your mind to buy Hood's Sarsaparilla do not bo induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

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days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Ifood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

# Hood's

stand. I looked like a person in consump-Hood's Sarsaparilla did me so much tion. good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.



Sold by all druggists. \$1; six for \$5. Propared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, PUBLISHER AND PROPRIETCH,

WILMINGTON, DEL. OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION. TERMS OF SUBSCIES. 35 Certs Months, in Advance, 60 81.00 Yesr. If not paid in Advance, \$1.60 per Yesr.

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No advertisements of an improper timescale Rehed at any price. Aff Ministers and inymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PININKILA METHODIAT, Wilmington, bel. These designed for any particular number must be in hand, the tonger ones by Saturday, and the news liems not later than Tue-day mortung. All subscribers changing their post-office address should give both the ofd as well as the new.

Entered at the post-office, at Wilmington, Del. as second-class matter.

#### Those "Old Tunes."

We exercise very careful supervision over what goes into the PENINSULA METHODIST, and were not a little startled to receive so severe criticism by our good brother, Rev. J. P Otis, in reference to a selection we had made from the St. Louis Advocate. Upon turning to the article, however, and comparing it with the criticism. we were re-assured; for what is condennued does not appear in the article, as we read; it and we can heartily endorse all the criticism and still feel satisfied with our clipping. Neither of us want "the light and frivolous rhymes," nor do we wish to have our sacred laymus "set to the music of some thumping of a banjo, or the movements of a plantation dance." Bro. Otis delivers an excellent discourse, only he has taken the wrong text. He must allow us, however, to protest

against his disparagement of "China." For solemn occasions, and sung with true expression, we think its plaintive notes are most tenderly impressive. It need not be selected, to give recognition to "the bounding pulses of youth," or for any jubilant service ; but it seems to us, it will often be in sweet harmony with "the pulses of youth," or of those beyond that roseate domain, when those pulses are slackened by sorrow or weighted with care. Our recollections of "China" are in broad contrast with those of brother Otis.

#### The Social Club Iniquity.

"Can't do Without it." So say our good brother and sister Dempsey, away out in Washington Terthe PENINSULA METHODIST.

Bro. Dempsey says a friend sent it to as a part of the Discipline. take the paper? him for one year; and now he wants it at his own cost. This kind of a Christmas gift is fresh, fifty-two times a year, while most every otherkind soon grows stale.

Your Name, Please.

Correspondents will bear in mind, that no anonynous articles can be published in the PENINSULA METHODIST. The Editor must know who writes;

but he will keep the name a secret, if the writer desires him to do so. It is not necessary for the public to know who writes what they read, but the Editor

We have an article on hand, entitled, must. "Those Startling Statistic's, again"-with nose out the pseudonym, "Peters." shall hold Love-feasts quarterly, and If the author will send us his name, we will let him speak his piece.

#### Editing the Discipline.

Last week our historical review closed with the General Conference of 1844. At the session, of 1852, the work of preparing the Discipline for publication was assigned, June 1st, to the New York Editors and Book Agents. As the action of subsequent General Conferences in this matter was reviewed in our first artijigging tunes, which remind one of cle, Nov. 10, it is not necessary for us now to follow the history further.

We feel confident that the candid judgment of our readers, will conceder to be that the record demonstrates our points well taken; (1) The integrity of our Book of Discipline has been sedulously guarded with jealous care, against all changes whatever, expect such as have been specifically authorized by action of the General Conference; and (2) That editorial discretion has been limited to the faithful publishing of what the Conference directs to be incorporated in

its Book of Discipline. In 1860, an Appendix was authorized, and its contents, specified. In 1872, Bishop Harris and Secretary Woodruff, as editors, assumed discretionary au thority, to make a few changes in phraseology; and the ensuing Confer ence, 1876, took special action in reference to the same, referring said "changes,"

editorial discretion. More than this, for

'76 respecting "verbal changes," was re-In contravention of these precedents adopted. of a hundred years, and without even when they speak their mind respecting the extremely limited discretion specifithat editor Merrill has assumed to recast bill for a year's subscription, (only one the entire Book, as to him seemed best, dollar) in an envelope, and send it as a and to incorporate in the Discipline, a Christmas gift to some one who does not part of one committee's report, which

This matter of assumed authority, we think worthy of careful attention. It is conceded, that the office of a bishop in our Church confers almost unlimited authority upon its incumbent. Bishop Merrill himself says, in his "Digest of Methodist Law," "The Methodist Episcopacy is unique. \* \* \* The bishops are invested with an authority that would be amazing, but for the guards and checks and amenability that accompany the office." Surely there would seem to be little justification, for transcendin g so vast prerogatives.

#### Love Feast Fragments. NUMBER II.

Our Discipline provides, that those who have charge of circuits or stations,

shall not suffer any Love feast to last above an hour and a half. In these feasis, we do not eat because we are hungry, or drink because we are thirsty; but in token of our fellowship one with

another. If you eat an Arab's salt, he he is your friend, and will defend you; so it should be with all Methodists, who partake of the Love feast. This simple meal is followed with testimonies, often touching and inspiring.

"I think I have more to praise God for than others, because after I had spent much more than half of my life in sin, he called me, and forgave me; and now I have nothing against any person in this world."

"When I look at the drunkard, and listen to the profane, I am led to inquire what makes me to differ from them. We have descended from the same human pair. Then I think of what the Apostle has said, 'by grace are ye saved through faith and that not of yourselves, it is the gift of God."

"My trials are numerous, and many of them are great; but God gives me grace for each one."

"My faith is stronger than when I first believed; then, I wondered if God would keep me, but as I have been kept for twenty years, my experience strengthens my faith, and brightens my hope." "God's word says, if we believe on the Son we shall have life; we test the truth of the word of faith I was dead in tres passes and sins; I believed on the Son, and I am alive unto God."

PENINSULA METHODIST, DECEMBER 29, 1888. had received pardon for all his sins. Soou after, I was taken ill, and one day, I cannot tell whether I was in the body or not, this strange scene appeared to me. I saw the bright hills of glory beyond me; separating me from them was a dark and deep river, with forms moving along the opposite shore. I saw a light, gleaming before me, and out of that light I heard a familiar voice, saying, 'papa.' I looked, and behold it was my boy. Said he, 'papa, do not fall into that river, for none who full therein ever escape.' 'How shall I cross the river, my son? It is dark and deep? 'Pa, Jesus, takes all over who are ready to come. When I came to myself I felt

greatly encouraged." "Sweet fields beyond the swelling flood Stand dressed in living green; So to the Jews old Canaan stood, While Jordan rolled between.

Could we but climb where Moses stood,

And view the landscape o'er, Not Jordan's stream, nor death's Should fright us from the shore."

In less than two years the grave has opened again and again for members of our family, and time after time have we been called to see loved ones enter the open tomb; but it has been a source of great comfort to me, to feel assured, that all have crossed in safety. The other world seems to be drawing very near. So many of my dear ones have recently gone that

"I fancy but thinly the veil intervenes, Between that fair city and me."

These experiences afford great encouragement to pilgrims journeying to Zion as they meet with the various trials and afflictions of this probationary state. W. L. S. MURRAY.

### Letter from Connecticut.

DEAR MR. EDITOR,-That chatty letter of Bro. Williams, printed in yourfissue of Dec. 15th, has started a train of memories; and I am "moved" to transcribe them. I well remember, in the spring of 1880, spending a Sabbath with the Union church people in your goodly city, at the re-opening service, following quite extensive repairs. Among the pleasant things recalled, is the fact of a hearty "call" to that pulpit, a few days later. This invitation, though highly appreciated, it was quite impossible for me to accept at that day and date.

It was at the same time, that I first had the pleasure of meeting Dr. Williams, and dining with him at the Weslevan College. I have followed his very promising career, these eight years, with great interest. After serving a church in Portland, Me., he was appointed to a church in Concord, N. H., where the undersigned had been pastor, six years granite state, and St. Paul's, Manchester, is unexcelled, except (perhaps) by St. John's in Dover. The name "Dover" started pleasant trains of thought in his mind; so also, in mine. Dover, N. H., (not Del.,) was to me a delightful home; and the church-the ex-pastor's lips are full of praises of that dear people. We enjoyed the pleasure, of leaving that charge, with a new church edifice, and a chime of nine bells in its ample steeple.

cellent church property (parsonage included) free from debt; with a salary of \$1400, and a furnished parsonage. I think it is in order, to congratulate both pastor and people.

This idea, of brethren finding fields of labor and usefulness in other conferences, is not a bad one. I well remember, when I entertained the New Hampshire Conference in Dover in 1877, hearing Bishop Peck remark, "I believe in transfers. If I could have my way, I would have twenty men transfered from one conference to another, every year throughout the connection. It would be a blessing to both conferences and men; giving to preachers a new lease of life and usefulness." Who doubts? Send up some more Wilmington Conference men to New England. They may not find Methodism quite so numerous and wealthy, as in Delaware, Maryland, and Virginia ; but they will find work enough to do; and will enjoy an invigorating atmosphere, "all the year round." You, Mr. editor, can testify to the truth of this statement, as you tasted and tested, for nearly six years, the qualities of New England environments.

Allow me to congratulate the editor and the proprietor of the PENINSULA METHODIST, on the present stalwart proportions of their paper. Nine years ago, a triend and former New England parishioner, then, and possibly now, a memher of the Union church, sent me for a year or more, the Conference Worker. That was a good little Conference paper, but how marked the change with passing years; with enlarged borders, more capital, new enterprise, and a sheet that meets local demands, we now enjoy each week, a paper which does not need to apologize for its appearance or existence. May its size and strength, its interest and enterprise never be less!

O. W. SCOTT. Rockville, Conn., Dec. 19th, 1888.

#### From India.

DEAR BRO. THOMAS: Some one has said, that the Roman Catholic Church had so many festival days and holidays of her own during the dark ages, that she had no time to keep the Lord's day. This is still true to some some extent, no doubt; but it is abundantly true of Indian Heathenism. We have been having our house (abungalow) white washed inside, and color-washed (stone) outside; thus far one month has passed, and there have been six or seven holidays.

I went to the last festival myself-the "annual Great Bithur Mela " 16 miles away. The report says that "thousands and thousands of Hindoo devotees from all parts of India kept swarming into Bithur for ten days," by rail, bullock-carts, and on foot; special trains being run from Cawnpore. I went to see and learn. I couldn't preach in the native tongue, as I saw others doing. Bro. before. Dr. Williams stands high in the Mansell was there with seven of his native preachers, tented on the banks of the Ganges, and going out into the crowds, two and two, proclaiming the glorious gospel; telling the poor blind wanderers, how the waters of the Ganges can only cleanse the outside, but the blood of Jesus can make the soul every whit whole. My heart swelled with thankfulness, and I longed to preach the Word myself. Well, I went to see the great centre of attraction while at the Mela, and your readers will be surprised to learn, that it was an iron bolt, said to have been driven into the ground. by the blacksmith who shod the horse of the great god Creator. He had finished the world, and was just riding around to see the work he had accomplished. This bolt is simply a nail, which the blacksmith didn't need for shoeing the majestic horse; so he drove it into the ground to mark the spot. The place is inclosed with an iron railing, and a priest waits within the enclosure (4 ft. square), while devoted worshipers make their offerings of money, flowers, etc. ; or bathe in the waters of the Gauges, just in front. The special time for the bathing was about 4 o'clock last Sunday morning, exactly at the full of the moon, the time set by the priest. At the proper moment these misguided thousands rush into the water, while it is cold enough for heavy clothing. Bro. Murray remarked to me, before I left America, that missionaries need especially faith and patience; so we do, but the Lord gives us much cause for rejoicing. Praise His name.

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Last week the Morning News called to their Committee on Revisals, with public at ention to the gross immoralities instructions to inquire, "if our authoritathat were perpetrated in many of the sotive meaning has been thereby impaired called Social Clubs in this city. and essentially modified." Not much editorial discretion approved in this! In

It is alleged that instead of being associations for promoting the mental and 1872, there was action taken especially moral culture of their members, or for significant in this matter. The secretary they are, in fact, dens of vice, where was formally authorized, to use his discretion in selecting "acts and resolutions drinking, gambling, and prostitution are practical. whose publication would be of general

We are glad our cotemporary speaks interest to our pastors and people," for out so holdly and so unequivocally in insertion in the Appendix; and at the behalf of the interests of our youth, and same time, a proposition to transfer cerin denunciation of these Satanie schemes, tain items from the Appendix to the for their demoralization and ruin. Discipline was formally approved, after a favorable report from the Committee on

These disclosures emphasize the neces sity for stricter home discipline and Revisals; the items themselves and their more careful and wisely-directed home location being specifically described. training. Father Flynn of St. Mary's This is certainly a case in point, and is R. C. Church, in addressing a large conconclusive as to editorial discretion. gregation last Sunday evening, on "The In 1876, authority was expressly giv-Home and The Club," is reported to en the editor, (Bishop Harris) to make have said :

"If we would seek a cause for most of the glaring and dangerous disorders which con-front society to-day, we will find it in the front society to day, we will non it in the partial or total neglect of home training. The home is the Christian sanctnary, the high priest of which is the father. In it the children should be trained, in the practice of every moral and civic virtue. The true home is fashioned after and reflects the harmony of the home in Heaven. It should in a measure reproduce its harmony and love. God should be its foundation and sustaining principle.

The Christian home is the bulwark appendix, was the subject of formal auof social purity and virtue. thorization ; and in '84, the resolution of

"I am so in love with Christ who has saved me, that if I thought he might finally cast me off, I would cling to him anyhow."

"I have realized some of the promises; Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God;" this word is precious to me; for I have his spirit, assuring me that I am a child of God." "I have read somewhere, that the reason we do not receive answers to our prayers is, that we do not wait for them. I often have communion with Christ. Last night in communion with him, this hymn, composed on the death of Bishop McKendree, came to my mind, and I thought, I would see how much of it I could recall.

"What is this, that steals upon my frame? Is it death? Is it death? such verbal changes as "were necessary to harmony, and propriety of expression, That soon will quench, will quench this vital without changing the meaning." Here flame-Is it death? Is it death? we see, that not even "the harmony and propriety of expression" was subject to

If this be death, I soon shall be From every pain and sorrow free; I shall the King of Glory see; All is well ! All is well !

editorial discretion. Flore than this, for publishing General Conference resolu-tions in the appendix, the editor receiv-ed authority by formal vote. In 1880, All is well ! All is well !

the insertion of a Form of Trial in the There's not a cloud that doth arise To hide my Saviour from my eyes; I coon shall mount the upper skies; All is well ! All is well !''

While recreating in the Granite state a few months since, I too had the opportunity of meeting and forming the acquaintance of Rev. W. H. Hutchin ; and all his friend Williams has said of him, I heard affirmed by others.

But though Wilmington Conference men seem naturally to drift to New Hampshire, nevertheless, not all. "We learn" that Rev. Henry S. Thompson, (at one period a member of N. H. Conference) is about to take an appointment in this (the New England Southern) Conference, at Stafford Springs. Rev. A. E. Drew, on account of illness, will surrender his charge in January, and it is expected, that Bro. Thompson will succeed him. He will thus be pleasantly situated, in one of the most desirable charges on Norwich district, with an ex-

G. F. H. Caumpore, Nov. 21, 1888.

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# PENINSULA METHODIST, DECEMBER 29, 1888.

# Conference Rews.

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The union class-meeting services, held in the M. E. Church, Middletown, Del., are growing in interest. The attendance is inpressing, and numbers have publicly express. ad their desire and intention of leading a christian life. The indications point to a revival of religion in our community in the pear futare. Rev. R. H. Adams, assisted by the working members-mostly ladiesof the church, is doing all in his power to bring about such a result. The other denominstions also are using their endeavors to the same end.-Era.

Rev. C. P. Swain writes from Fishing Creek, Md. : The Lord has greatly blessed us this year, helping us to raise over \$1000, on account of church and parsonage building. We have completed one new church, and built a parsonage since Conference; besides other improvements. The Lord has also been with us in saving souls; and we are now in the midst of a gracious revival, in which the church has been blessed, and twenty-four persons have come out on the Lord's side. The people have voted to put liquor under ban by 108 votes against license, to 50 for it.

CAMDEN, DEL., P. H. Rawlins, pastor. writes: Our meeting at Lebanon began with the opening of the new church. Up to Dec. 20th, there have been thirteen conversions; house crowded every night, and religious in. terest increasing. Sunday afternoon, Dec. 16th, the holy communion was administered. I have seldom witnessed such a scene. The power of the Highest came down upon the congregation; and long after they were dismissed, the people lingered, singing and rejoicing together.

Additional subscriptions in aid of the new Cape Charles M. E. Church.

Thes. Carrick & Co., \$5.00; Tucker Smith. 5.00; G. A. Loden & Co., 10.00; W. H. Bixler & Co., 5.00; B. F. Woolley, 300; Clevenger & Co., 5.00; A. F. & J. W. Horner, 1.00; G. 5. Palmer; 5.00; J. J. Haines & Co., 2.50; Nahm & Bro. 5.00; Mr. Stevenson, 5.00; Cash, 2.00; Mr. Feddeman, 1.00; Mrs. Biddle, 1.00; A. Z. Chair, 1.00; David Elkinton, 1.00; Alex. Davidson, 1.00; Mrs. Thos. Massey, 1.00; G. W. Vandegrift, 1.00; E. T. Deakyne, 1.00; Jas. Cannon, 1.00; E. Sterling, 100; A. J. Davidson, 1.00; total, \$65.50. Previously announced, \$173.00. Total to date \$238.56.

Rev. C. T. Wyatt writes from Berlin, Md.: Our revival is still in progress, with interest unabated. Rum-sellers complain that their business is falling off. Some of their best customers have been converted. I want every person to get a living; but I do not believe that God means that any man shall do so, by dealing out that which ruins men, body and soul. Twenty-three conversions up to Dec. 27th.

MT. SALEM, WIL., W. E. Avery, pastor. -Lust Sunday morning, Rev. W. L. Boswell of Philadelphia preached a most excellent sermon to Brother Avery's congregation, on the words of our Lord, "I say unto you, that same wood. The while rests on a pedestal likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repe tance;" Luke 15-7. The house was well filled, and the discourse greatly enjoyed by the people. Prof. Boswell was the first pastor appointed to Mt. Salem, having been assigned to that charge in the spring of 1850. Among the survivors of his flock, who greeted him with great pleasure. last Sunday, was the sister, in whose family the young preacher made his home thirty eight years ago; and also, Mrs. Hannah Riddle, widow of the late Rev. James Riddle, to whose energy and liberality so much is due, for the founding and growth of this church.

ed C. A. Grise critic for the day. W. L. S. Murray reported revival interest still pre-

vailing in Epworth charge. A. W. Holt, a local preacher of Springfield, Mass., and agent of the Massachusetta Total Abstinence Society, was introduced, and made a brief address on present outlook of Methodism in New England. Bro Holt passed one year, 1883-'84 as a probationer in the Wilmington Conference; retiring in 1884, to devote his time to study in Wesleyau University.

H. Sanderson reported having preached for J. D C. Hanna, three times last Sunday. W. E. Avery reported that Prof. W. L. Boswell of Philadelphia, preached at Mt. Salem, Sunday morning. Brother Boswell was pastor of Mt. Salem in the year 1850-'51. T. S. Thomas reported preaching at Townsend, in the absence of the pastor, Rev. S. M. Morgan, Jr. C. A. Grise reported that A. W. Holt preached for him Sunday morning. By request, Bro. Grise made some statements in reference to recent Court proceedings in granting liquor licenses; also bros. Murray, Bryan, and Thomas.

Prof. S. T. Ford, the genial elocutionist was introduced, and made a few remarks as to the growth and prosperity of Western Methodism.

The order of the day was then taken up, and V. S. Collins offered some remarks upon the Presiding Eldership; after which J. Todd, W. L. S. Murray, A. T. Scott, and J. T. VanBurkalow. Critic Grise made his report calling attention to certain grammatical and orthepic errors, made by some of the speakers. Brothers Corkran, Murray, Thomas, and John White, made some remarks respecting the work now in progress in Epworth charge. Rev. S. T. Gardner of Magnolia, Del., J. Edgar Franklin, a student in Drew Theological Seminary, and A. C. T. McCren, a student in our Conference Academy at Dover, were introduced.

Other brethren present, were A. Stengle, W. L. White, H. W. Ewing, K. R Hartwig, Solomon Hersey, J. C. Pickels, and F. A. Roup, M. D. Meeting adjourned, with benediction by Dr. Todd.

POMONA, MD., -J. D. Reese, pastor writes: Our meeting at Salem closed with thirty five conversions, and the church greatly revived. For several years, no class or prayer meetings were held in this church; but now there is great delight in such meetings here. As many as forty attend class A bright day has dawned upon this people. Praise the Lord !

#### Dec. 22nd., 1888.

The pastor of Cecilton, Rev. E. C. Atkins. is constantly receiving from his kind people some token of their love and appreciation. A few nights ago, Mr. John W. Taylor of Cecilton, called at the parsonage, and presented his pastor with a beautiful cross, crown, sword, and shield, which he had made out of a part of the mahogany altar, rail of the old church, that was destroyed by the cyclone of Aug. 21st.

Mr. Taylor displayed much ingenuity in constructing this little souvenir. The cross is 81 inches long, and 51 inches across the arm. On the top is gracefully hung a nearly carved crown, while at the foot of the cross lie a sword and shield, all carved out of the 2 inches high.

This unique little present will doubtless be to his pastor a perpetual sermon; reminding him, that when he shall at last lay down the sword and shield at the foot of the cross, he will find "the crown of life" awaiting

James Conner, W. B. Gregg, and G. E. Wood. Warner, G. W. Wilcox, Julius Dodd and W. L. P. Bowen.

Mussionary Statistics-G. W. Bowmon, W. R. Mowhray, Wilmer Jaggard, W. G. Koons, and W. K. Galloway.

Finance-C. A. Grice, R. K. Stephenson, V.S. Collins, L. A. C. Gerry, B. C. Warren Board. and W. M. Green.

Local Preachers' Address--C. T. Wyatt, S. M. Morgan, Robert Roe, James Ayres, and T. N. Given.

Post Office and Express Offices-W. Sheers, Asbury Burke, Z. H. Webster, Jas. T. Prouse, and G. E. Wood.

Sabbath-Joseph Robinson, J. W. Easley, C. T. Wyatt, T. R. Creamer, and Chas. Hill. Missions-The presiding elders. Necessitous Cases-The board of stewards.

#### Parksley, Va.

DEAR BRO.,-Our Christmas entertainment was a grand success. The friends trimmed the church beautifully. An appro- Nugent, of Germantown, Pa., left over \$250, priate service was well rendered by the Sunday-school, before an overflowing house; in which very good order was observed. The evening, we think, will be long remembered; and to crown the interest, a lady and gentleman became members of the Parksley church. Our last quarterly conference will be held. to-morrow the 30th inst, at Crowson church. It will be an all day meeting. We are expecting the genial presence of our prompt presiding elder, and a good time, generally. Joseph R. Riggs, Esq., and Miss Campsey D. Russell were united in the bonds of holy wedlock, Dec. 9th, near Crowsontown. The groom is one of our Accomac merchants.

Sunday, Dec. 23rd, in Crowsontown church. Elijah W. Hickman and Mary J. Wessels were made one, and we doubt not, went on their way rejoicing. Rumor says, there are more of such interesting events to follow 600n.

I was invited to Crowson's some few evenings since, and received the heaviest kind of pounding, at the hands of a crowd of generous, happy friends, met for the purpose. These people of Crowsontown and its neighborhood, are warm and large hearted. May they live long and prosper ! Parksley people are continually sending in kindly remembrances; hardly a day passing, without some practical exhibition of their thoughtful consideration.

#### Your Bro., H. S. DULANEY.

The couples above reported were married by the pastor of Parksley charge.

The State Christian Endeavor Convention of Vermont, was a successful gathering. Delegates were present from all parts of the state. During the year the number of Societies has doubled, and a number of small churches, which were almost given up to die, have been revived and quickened by the zeal of the young people.

The United Society of Christian Endeavor is simply "a bureau of information." It imposes no taxes upon the local societies and exercises no authority over them. Every society is free to make its own rules and regulate its own affairs, and is responsible, like every Sunday-school, only to the church with which it is connected.

Utah, has just been held in Salt Lake City. and this meeting surpassed expectations in the numbers brought together, and in the interest shown. In connection with the work Commission among the Mormous, these societies have found a most useful place. A vigorous society exists in connection with the Mission Sunday-school of London, in the notorious Whitechapel neighborhood. From Umzumbi, South Africa, the Missionaries report, that most excellent work has been done by the Society of Christian Endeavor.

Some one made a motion in the General hard, to appreciate truly the inestimable Freedmen's Aid-C. W. Prettyman, W. M Missionary Committee, looking toward the abandonment of the work in Korea. Chaplain McCabe moved the following as a substitute: "Resolved, that we will stand at the gates of Korea, until her gates are open to the Gospel." The substitute was adopted, and the money placed at the disposal of the

> Bishop Joyce is setting the example of some old-fashioned Holy Ghost preaching, and the people are responding in old time style, with cchoing "Amens."-Inland Christian Advocate.

> Rishop Fowler writing from China, says, Superstition in this land, is forty centuries deep, and forty miles high. Heialso says: W. H. Vanderbilt could have given each of bis children \$5,000,000, and with the surplus have made China a Christian nation in thirty years. Many covet his money, while few covet his accountability.

> In Philadelphia a home for Baptist ministers is ready for occupation. Deacon George 000 to found the home.

The completed portion of the Methodist Episcopal hospital, Brooklyn, is now taxed to its utmost capacity, the sixty beds which it contains being all occupied by patients.

It is certainly a surprise to learn that in South Africa, there are two hundred and twenty-three Presbyterian congregations, and 54,000 church members.

Trinity church, Chicago, has a choir of 100 voices, and no one will be surprised to learn that the Sunday evening congregations have grown from 100 to over 800.

Texas Baptists appoint a woman mission ary at San Antonia, to labor especially among the Mexican women at that place.

The Swedes of this country number about ,300,000. They are a powerful element for Prohibition. In Iowa and Kansas it is generally admitted that the Swedes did very much to carry the Prohibitory amendments.

A brother out in Colorado has given forty, cows, most of them having calves, to southern Methodist church. Proceeds from sale. to go to supplement salaries of half paid preachers.

The new general superannuated preachers' aid society has organized, with Bishop Merrill, president, and H. S. Towle, secretary.

The pastor of our Red River circuit, La., has had a hard time of it. He says he was horse-whipped, his life threatened, his house broken open at night, and his wife whipped.

The loss of Church members by Ceath to the Primitive Methodists last year, was just under 3,000-an average of about eight every day.

There are added nearly 1,000 souls a week to the churches connected with the Presbyterian General Assembly North.

The Christian Register says: "We need never forget that, if matters should come to an issue and a free fight, the Methodists alone in this country outnumber the Catholics; and we can offset the Methodist vote against the Catholic vote, and leave all other religious denominations as a superfluous majority."

The Christian Endeavor Convention of Practical Blessings of Sunday. If one day of rest in every seven were the only blessing that could be traced to the Christian religion, we would still of the teachers of the New-West Education owe it a great debt of gratitude. What would the innumerable army of "common people" the world over do, without Sunday? The rest, the change, the recreation even, that characterize the universal observance of Sunday in all Christian countries, is the salt that saves them from decay. They who work in mines come up that day into the blessed sunlight, and breathe for a time the sweet air of the outdoor world. Tired women and little children, who stand the other six days in noisy factories or noisy shops, working for their daily bread, throw off their burdens on the seventh, and rest or play as suits them best. Clerks, seamstresses, school teachers, farm laborers, all the rank and file of wage workers, go home on Saturday night rejoicing in the freedom and leisure of the coming day. Even "dumb driven cattle," horses that draw after them the heavy loads of commerce, oxen who drag the reluctant plow through the tough and stubborn furrows, mules who strain painfully up steep mountain sides under unwieldy packs, love and need the regularly recurring rest of the quiet seventh day. It is

value of this precious Sunday, to the world at large. The French, after the reign of terror had turned their brains, tried to abolish it, but in vain. They could not live without it. It is an imperative physical necessity as well as an invaluable moral and religious help .----Exchange.

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#### Sorrow not an Accident.

Sorrow is not an accident, occurring now and then; it is the very woof, of which is woven into the warp of life. God has created the nerves to agonize, and the heart to bleed, and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of our life, which represents it as probation is inadequate; so is that, which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be, that it is intended for the development of the soul's life, for which sorrow is indispersable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we be perfect through suffering. And he who has not discerned the divine sacredness of sorrow. and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it.-F. W. Robertson.

#### A CHRISTMAS CAROL. [BY BESSIE B. CHITTENDEN.]

Hail ! glorious morn ! the earth resounds With joyous notes of praise; From east to west, a chain of song Salutes the day of days. Let princes bring the richest gems, That monarchs' brows adorn, 

Sound forth, glad Christmas bells ! Proclaim the Saviour come to earth; Let hearts rejoice, and voices wake To celebrate his birth !

Lo, heaven itself, with gates flung wide, To earth its glory lends, And o'er the Saviour's lowly bed, A host angelic hends. Celestial homage greets the babe, The world shall dare to scorn, And heavenly strains of praise arise,-"The Lord of lords is born !"

Sound forth, etc.

No princes, we, to offer him, Rich incense, myrrh, or gold. No power of angel soug have we, His praises to unfold; But loving hearts and willing hands, We bring this happy morn, And sing, as only mortals can, "The sinner's Friend is born !"

Sound forth, etc. -Sel. Resumption of Through Car Line between Washington, Philadelphia, and Boston, via Pennsylvania Railroad.

The Passenger Department of the Pennsylvania Railroad Company announces that, commencing December 23d, the through line of Pullman Buffet Sleeping Cars heretofore run between Washington, Baltimore, Phila-delphia, and Boston, via the steamer "Mary-land" route, will be re-established via Marion, Newburgh, Fishkill, and New York and New England Railroad. The cars will be run from Jersey City Station via Erie Railway to Newburgh, and there transferred over the Hudson, by ferry to Fishkill, thence to proceed to Boston, thus completely re-estabproceed to Boston, thus completely re-estab-hisbing the through service. The train car-rying the through sleeping cars will run on the present schedule, leaving Weshington daily at 2.00 P. M., Baltimore 3.10 P. M., Wilmington 5.24 P. M., and Philadelphia, Broad Street Station, 6.35 P. M. It will ar-rive, however, in Boston at 8.00 A. M., and leave for the South from New York and New leave for the South, from New York and New England Station, at 6.00 P. M.

From one of our city dailies, we clip the following:

"Professor Boswell was graduated from Dickinson College in 1848, and in the spring, following joined the Philadelphia M. E. Conference, which at that time embraced the territory of the Wilmington Conference. In 1853 he accepted the chair of ancient han-Buages in Williamsport seminary, and short-ly afterwards the same position in Delaware College College. In 1855 he accepted the same chair in Genessee College. In 1857 he became professor of mathematics in Dickinson Col-lege, and three years later, professor of lan-guages in the same institution. In 1865 he resigned to prove in the Logarance business resigned, to engage in the Insurance business in Philadelphia, where he has since resided. He is a member of the M. E. Church at Twenty of the M. E. Durch Twentieth and Spring Garden streets. Dur-ing his stay here he is the guest of the Rev. T. Snowden Thomas."

PREACHERS' MEETING met in Fletcher Hall Last Monday at 10 a. m.; President, J. E. Bryan; V. S. Collins, Secretary; devotions, by H. Sanderson. The president appointhim above. Dec. 25th, 1888.

Conference Committees.

The following list of standing committees for next year, nominated by the presiding elders, will be submitted to the Wilmington M. E. Conference at its next session, in Easton, Md., next March, for confirmation: Public Worship-John France and W. W.

Publication of Minutes-The secretaries. W. Wilson. Education-L. E. Barrett, R. H. Adams, W. J. Dubadway, T. E. Martindale, J. W. Easley, George W. Todd, Dr. J. E. Sudler James E. Ellegood, J. T. Kenney, and Ed-

Bible-R. W. Todd, J. W. Hammersly, ward Stephenson. L. P. Corkran, W. B. McFarlane, and W. A.

Sunday-School Union-W. H. Hutchin, Wise. V. S. Collins, T. H. Harding and W. S. Du-

Temperance-G. L. Hardesty. John Jones, R. C. Jones, C. T. Hummitt, and John H.

Women's Foreign Missionary Society-J. Howard. H. Caldwell, J. P. Otis, J. A. Brindle, D. F. Waddell, and R. I. Watkins. Women's Home Missionary Society-W. E. Avery, T. H. Haynes, S. T. Gardner, and

Tracts -E. H. Hypson, E. P. Roberts, W. G. McFarlane.

#### ITEMS.

"Mrs. Fisk, wife of Gen. Clinton B. Fisk says the Woman's Journal "organized the first relief society in war times, opened the lirst school for freedmen in the Mississippi Valley, and taught it herself in Arkansas, dividingher time between hospital and school She worked, and journeyed, and nursed the sick and wonnded all through the war. She was one of the chief spirits in organizing the Fisk School, at Nashville, which grew into the Fisk University."

Dr. Edwards in the Northwestern says: 'Our missionary treasury needs half a million dollars more than it received last year: we must give more, or pray less. Since we dare not decide to pray less, we must open our purses, and fill up the Lord's treasury." Lots of good sense in that last remark .- Inland Christian Advocate.

Marriages.

WAINRIGHT-DUNOPHON.-Dec. 16, 1888, by Rev. Wm. Harris, Geo. E. Wain-right and Maggie Dunophon, all of Sussex Co., Del.

REYNOLDS-FRAME. - Dec. 20th, 1888, y Rev. Wm. Harris, James Reynolds and Mollie Frame.

BYRD-McCULLOUGH.-At Orkney, BYRD-MCCULLOUGH. At Orkney, the residence of Enoch McCullogh, Esq., near Port Deposit, Md., on the evening of December 20th, by Rev. Louis E. Barrett, pastor of St. Paul's M. E. charch, Wilmington, Del., Lynn Chaplain Byrd, of Baltimore and Ella Wakeman McCullough of Cecil Co. Md.





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#### Node of Baptism. Maria i

When the verb to baptize is properly interpreted in its definite signification, the mode will be readily understood. An almost universal misapprehension has occasioned the diversity of opinion upon this question. All that the verb primarily predicates of baptism is position. What it affirms, of the baptizing element, is motion downward. When the subject to be baptized is placed in such relative position to the baptizing element that the element may descend upon the subject, then, the element having fallen upon the subject. a baptism is accomplished. It matters nothing what may be the position of the subject relative to other things, if it occupy a proper position for the element to descend upon it, nor does it matter if the element be in the form of mist, or drops, or a stream, or a flood in mass, if it descend upon the subject, a baptism is accomplished. The motion of a vessel sinking in a lake is preliminary, and precedes the baptism. For although the vessel reach a position at the bottom of the lake, it is in no proper sense baptized, until the waters come over and down upon it. In a burial; lowering of the body into the vault is not a motion defined by the verb to baptize, but is preparatory to the action of baptism which is only accomplished by the earth falling upon the body while in position at the bottom of the grave

And this is the only sense, in which a burial is a baptism. In fact the interpretation here given will apply in every instance, where the verb to baptize is employed, in either profane or sacred literature. Any specific mode of baptism, other than that here given, can have no other authority, than use or custom. I have not discussed the design of baptism as that is to be determined, not by the mode, but by the intent of its appointment.

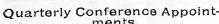
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