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Editor.

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ONE DOLLAR A YEAR.
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THE ALPINE SHEEP.

BY JAMES RUSSELL LOWELL.

When on my ear your loss was knelled,
And tender sympathy upburst,
A little rill from memory swelled,
Which once had soothed my bitter thirst.

And I was fain to bear to you
Some portion of its mild relief,
That it might be as healing dew,
To steal some fever from your grief.

After our child's untroubled breath,
Up to the Father took its way,
And on our home, the shade of death
Like a long twilight haunting lay;

And friends came round with us to weep
Her little spirit's swift remove,
The story of the Alpine sheep,
Was told to us by one we love;

They in the valley's sheltering care,
Soon crop the meadows' tender prime;
And when the sod grows brown and bare,
The shepherd strives to make them climb,

The airy shelves of pasture green,
That hang along the mountain's side,
Where grass and flowers together lean,
And down through mist the sunbeams slide.

But nought can tempt the timid things,
That steep and rugged path to try,
Though sweet the shepherd calls and sings,
And seared below the pastures lie;

Till in his arms their lambs he takes,
Along the dizzy verge to go;
Then, heedless of the rifts and breaks,
They follow on o'er rocks and snow.

And in those pastures lifted fair,
More dewy soft than lowland mead,
The shepherd drops his tender care,
And sheep and lambs together feed.

This parable, by nature breathed,
Blew on me as the south wind free
O'er frozen brooks that flow unshathed
From icy thraldom to the sea.

A blissful vision, through the night,
Would all my happy senses sway,
Of the Good Shepherd on the height,
Or climbing up the stony way.

Holding our little lamb asleep;
And, like the burthen of the sea,
Sounded that voice along the steep,
Saying, "Arise and follow me!"

More About "Statistics."

J. P. OTIS.

DEAR BRO. THOMAS.—Your correspondent "Reignat" has opened a vein of truth, not pleasant truth, but decidedly truthful, nevertheless, in his remarks on the strange way, to speak mildly, in which persons are sometimes recorded as probationers. He might have applied his remarks to full members also, though perhaps that style of work is less common in this class of members.

Two instances, of which I have personal knowledge, seem to indicate, however, that there is sometimes looseness in the reception of probationers into full membership. I shall not say where they occurred, any further than this, that they did not both occur in the Wilmington Conference, and that the members of this Conference, so far as I have observed, are usually as careful and conscientious, as in any part of the Church. A case occurred where two young people were on probation, and, whether never converted, or once converted and afterwards back-slidden, I do not know; but they made up their minds not to join as full members, and, if I remember rightly, so signified to their pastor. In addition to this, they were, when the time for reception came, traveling in Europe. Yet, in spite of all this, they were entered and reported as full members.

In another case, a lady thought she was converted, and gave her name as a probationer; and so far all was right. Being of a timid and doubting temperament, however, she afterwards concluded that she had been mistaken, and when the time for reception into full membership drew near, determined to tell her pastor, that she could not take the required vows. But when he came to tell her of the day appointed for the

reception, the haste and jocularity of his call, and her own timidity prevented her from stating what had been on her mind. She did not attend however, and was never publicly, or otherwise received; and yet she figured on the books as a full member, though it was not till her death-sickness, years after, that she obtained a satisfactory assurance of acceptance with God.

A third illustration I may give, of what was perhaps more common years ago, than now. In going over a certain church record with my official Board soon after being appointed, to ascertain the whereabouts of the different members, I was repeatedly "startled," by an exclamation, "That name isn't on the book, is it?" "I don't remember ever seeing that person received into the church;" and to these expressions all would agree.

Now, of course, in some instances, this might be accounted for by forgetfulness, for very few class leaders take sufficient pains, to keep track of all their members, but instances like the first two make it all but certain, that such explanation does not always fully explain. With utmost care we will make mistakes, but such mistakes are quite too "strange."

Take Care of Home.

It is often urged, as an argument against sending money away to convert the heathen, that we ought to "take care of home." And yet, those who thus talk, are not usually the most liberal givers for home use. This argument, (?) is used with a sort of belief, that we send more money away than we retain for the spread of truth in our own land.

Let us look at this matter for a moment, taking our own Wilmington Conference as an illustration. First, it should be borne in mind, that the money sent by us to the foreign missionary field is to cover every sort of religious expense; such as salaries, purchase of property, such as churches and school buildings, repairs etc. Suppose, for the sake of convenience, we say, that one half of the twenty two thousand dollars raised in this conference last year went to the foreign field; that is, eleven thousand dollars. Now turn to the printed Minutes of 1888, and take careful account of all the moneys paid by our conference for the support of the gospel in every way, within our bounds; including salaries, cost of buildings and improvements, Sunday-school expenses, and the various benevolent enterprises we have on hand, and we have an aggregate in round numbers of two hundred and seventy five thousand dollars. It is now a simple process, to learn, that the proportion between two hundred and seventy five thousand, and eleven thousand, is as one to twenty five. In other words, for each dollar the Wilmington Conference sends to foreign countries for the spread of the gospel, we raise and apply twenty five dollars for taking care of home. We do not take into account the two thousand dollars, appropriated to missionary work within our bounds by the General Missionary Committee, nor the fact that the other eleven thousand dollars of our missionary collection are applied to the needs of missions in our own country.

I am trying to be fair in the presentation of the facts in the case, and can see no other way of coming at the real status of the matter. Surely, if we pay

twenty five times as much for "taking care of home," as we give to bring the heathen nations to Christ, the argument that we are careless of home work, falls to the ground.

If we take the gifts of the whole Church in this country for home work, and compare them with our total offering to foreign missions, we shall find that for each dollar we send abroad, we apply well nigh fifty dollars for "taking care of home."

Let those who urge more care of home work, and less anxiety about the heathen, look at the facts in the case, and while not offering less for "the care of home," cultivate broader views of other's needs.

PASTOR.

"The Theological Tension."

An article, bearing the above caption, appears in the *Methodist Review*, for January. There is much in the article to be heartily commended, and not a little that ought, perhaps, to be condemned. Its first reading produced, in one mind at least, doubtless in many, a glow of satisfaction. The tone seemed manly and devout, yet there was a dash and vim in the opening sentences, that betokened the presence of a "free lance," in the theological arena. On a more careful reading, however, the glow of satisfaction gave place, somewhat, to mingled feelings of disappointment and indignation. As it appeared to the writer, the tone that had seemed "manly and devout," gave place to a mixture of egotism error and flippancy that greatly mars an otherwise excellent article. In speaking of the condition of modern theology, Dr. Mendenhall says, "The fact is that modern theology, an acknowledged improvement over the medieval theology, is little more than the truth in silhouette—the merest shadow of the essence, of that which constitutes the concreted will of God." If the foregoing is not an inadequate description of modern theology, the writer stands corrected. Nor is this criticism un mindful of the fact, that the *Review* article makes a distinction between theology and revelation; nor of the further fact that a distinction is made between "Miltonic and Calvinistic theologies," and Revelation. The fact is freely conceded also that the realm of the known is far less in extent, than the realm of the unknown. Yet the criticism is, we think, a just one, for be it remembered that the phrase "modern theology," is a broad one. Its meaning cannot be limited to the standard theologies such as the Institutes of Calvin and the works of Hodge and others. It must be made to include the theological monographs, of which there are many; review and magazine articles, of which there are hundreds, and sermons by our leading divines. Modern theology, then, is a phrase of large meaning. But what of the picture drawn by the facile pen of our new *Review* editor? If so many centuries of toil by the giant minds of the ages; if all the helps, which the science and philosophy of the 19th century, have rendered to the development of theology; if the most devout and patient inquiry—in a word, if all this labor and toil and inquiry have served to produce but the "merest shadow of the essence," what may we hope respecting any future attempts, however well directed they may be? Just here, let it be most em-

phatically understood, that we are not of the number who deny the necessity for a re-statement of the creeds of Christendom. Nor is it held that antiquity is, in itself considered a virtue. On the contrary, we firmly hold to the conviction, that a re-expression of theology is imperative, in order to the full and adequate statement of the truth. But at the same time, it is respectfully submitted that if modern theology is but the merest shadow of the whole body of truth, then who shall assert that it is worthy a re-expression. Who shall be so bold, as to dream of his ability to impart substance to the shadow? If this "arraignment" of theology be just, then cast the old hulk aside, it is fit for little else, than to serve as an evidence of the failures of the past. This extreme conclusion is the legitimate outgrowth of Dr. Mendenhall's position. The lesson to be learned by the humble readers of the *Review*, seems to be about this—"There is such a thing as being so novel in our statement of truth, as to allow one's penchant for novelty to lead him into sensationalism; and sensationalism, when unsupported by strong reasons, is unjustifiable even in the greatest minds." We might learn too, that sensationalism in the putting of truth, is not an evidence either of mental acumen, or the possession of great learning.

True learning always breathes the spirit of humility, and at the same time awards to its predecessors the largest possible credit.

Another statement objected to is, "the thinker must admit that some difficulties grow out of the relations of fore-knowledge and responsibility, sin and eternal retribution for it, atonement and salvation. The scape goat of our failure, correctly, and rationally to interpret truth, is said to be its insolubility; but in that event, on what ground may faith in it be predicted?" It is to the last statement that the most serious exception is taken. The first member of the quoted passage reveals an egotism worthy of Matthew Arnold, were the great Englishman yet alive. And as one reads the second part of the above passage, he instinctively feels, that he is reading the famous discourses of Dr. Channing, especially the two entitled, "Christianity a Rational Religion," and "The Philosophy of Self Denial." It may not be amiss to state here, the leading propositions of Channing's sermons. The first is, that Revelation is founded on the authority of reason, and cannot therefore contain anything to oppose or disparage it (reason) without subverting itself." The second is, that Revelation rests on the authority of reason, because to this faculty it submits the evidence of its truth, and nothing but the approving sentence of reason binds us to receive and obey it." It is not our purpose, to point out the subtle nature of the above reasoning. Suffice it to say, that it is the most refined, and hence the most dangerous form of rationalism. The great Unitarian divine was logically led to the conclusion, that any truth of theology, that baffled the power of reason, or escaped its analysis, was contradictory to reason and hence false. And in keeping with that view, he rejected the doctrine of the "Trinity," and also that of "Original Sin." It caused him also to characterize Methodism, as "a feverish, wild, passionate religion, thoroughly irrational." Why were these doctrines

rejected? Because, since they could not "account for themselves at the bar of reason," and since it was claimed that no truth could transcend reason, there was "no ground on which faith in them could be predicated."

Revert now to the position of our philosophic editor, and it is found to border on rationalism. For the implication is, that in the case of truth that is insoluble, even faith cannot be predicated it cannot be believed. That is, what baffles the reason must be cast aside. This is precisely the conclusion drawn by Dr. Channing. For he says, "mysteries continuing such, cannot, from their very nature be believed. . . . what is mysterious, secret, unknown, cannot be an object of faith. . . . it is a common error, to confound facts which we understand, with the mysteries which lurk under them, and to suppose that in believing the one we accept the other. For example, my hand is moved by the act of my will. This is a plain fact. I believe it without doubt. But the process which connects the will with the hand is a mystery. The fact and the mystery have nothing in common." He then claims, that since he can know nothing directly of the process, since it is hid from reason's ken, it cannot be held by faith, i. e., what we cannot know cannot be believed, in other words, knowing and believing are the same. Such is the outcome of a theory, which constitutes the tribunal of reason the final court of appeal. We venture the opinion, that the boldest Arminian thinker will not care to pin his faith to such a theory.

But it may be said the article in question does not teach that reason is the final court of appeal. It is not contended that it does, but so near alike are the views of the Unitarian and the Arminian, that the main difference between them lies chiefly in the fact, that in the one case, the truth is boldly avowed, while in the other it is only implied. That this may appear, place the two statements together, "That which cannot be known, cannot be believed." "Truth that is insoluble, furnishes no ground on which faith in it can be predicated." Wherein lies the difference between these two views? Will some acute mind point it out? The writer would gladly be set right, if he is wrong. Is, or is not the doctrine of the Trinity an insoluble truth? If it be, then the position of Dr. Mendenhall demands its rejection, at least it must be eliminated from the faith of the Church.

In closing, the writer would suggest that the questions mentioned in the final paragraph of the *Review* article, will furnish ample ground for an interesting and instructive discussion. They are: inspiration, theodicy, Eschatology. Will not some thinker in the Wilmington Conference, elucidate these great questions. Who knows but that the ideal theologian of Dr. Mendenhall, the theologian who "knows as well as believers," may be found among the thinkers of our own Conference? And should such honor chance to light upon us, our great name will be sounded throughout the earth, "from the rising of the sun until the going down of the same." But all pleasantries aside, the writer doubts most seriously, whether eschatology is "unfolded in the Scriptures, or whether a rational theodicy is possible. If wrong, he waits to be convinced.

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Temperance.

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

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

Sam Small on Party Temperance.

The Tribune reports Sam Small's address in Chickering Hall, New York City, Nov. 28. We clip some sentences: When a great battle has been ended the surgeons go forth to search for the quick and the dead. The duty of the third party is to examine that part of the field where it fought, and to search for its quick and its dead. I am glad it was a kind of sham battle, and we had a chance to eliminate the cowards of the party. We had too many fuss, and feathers, and aesthetics. This is an age of practical politics and we must let people see that we can do something. We have been indulging too much in prophetic wind. Those who do so hereafter, might as well go and whistle in a graveyard. When Sam Small goes in to a fight hereafter, he is going to do something. Some one is going to get hit, and some one is going to get hurt. I don't believe in National Prohibition politics. Hereafter I am going to have something practical about my principles about my vote, and about what I do. Principle is worth more to me than all the parties that ever tramped the globe. The liquor dealers don't care for party. They elect the man that will favor their cause of whatever party they may be. I don't believe in letting the devil's crowd get ahead of me on a proposition of common sense.

We prohibitionists have held the balance of power in fifty-two Congressional districts, and we might have used our power to have men put into office favorable to prohibition. But the Prohibition party has constantly run independent tickets, instead of joining with some other party, and as a consequence we have no representation. We have also held the balance of power in several of the States, but we have lost our opportunity because we have placed party above principle. When we begin to do something the newspapers will be talking about it, the politicians will be hustling on account of it, and we will be getting some victories. Nationally, I think all the flowery, roseate ideas of having a Prohibition President, and our marching up to the White House and drinking his health in pure cold water, will not be realized for a long time.

Economic questions, such as immigration, monopolies, strikes and labor, I believe are to be imminent questions for the next dozen years. The pulpit and the press are waking up to the fact that the Government must kill the saloon, or the saloon will kill the Government. The country is becoming Germanized and beerized. If, as Prohibitionists, you can join with other parties, join them, and God will bless the combination. It is better that the saloon should go than that the Prohibition party should come.

At a meeting of brewers in Sandusky, O., recently, the following was posted on the wall as a motto: "Down with the White-livered Clergy and the Sunday-schools." This is a high compliment to the preachers and the Sunday-schools. The saloon men recognize these as their enemies. Any preacher who does not make his influence felt in his community against drinking saloons is of little value to that community.—Western Recorder.

In Belgium, drunkenness is punished by compelling the man or woman guilty of it, to sweep the street for two hours after they get sober. A good thing.

Youth's Department.

A BOY'S HYMN.

"Just as I am," Thine own to be
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve, and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might,
Therefore to thee I come.

"Just as I am," young, strong and free,
Success and joy to make me hold;
For truth, and righteousness, and thee,
Lord of my life, I come.

With many dreams of fame and gold,
But, dearer still, my faith to hold,
For my whole life, I come.

And for thy sake to win renown,
And then to take my victor's crown,
And at thy feet to cast it down,
O Master, Lord, I come.

—Marianne Farningham.

Ned's Lesson.

"Polly wants a cracker! Polly wants sugar! Hurry up! hurry up! Polly is hungry!" screamed the parrot from the top of her perch. Mabel and May fed her with bread and fruit, and filled her cup with fresh water; and while Polly chattered her thanks, the little girls turned to watch Ned at his play.

He was building a fort, out of sticks and stones. "Now, girls, this is the way to make the roof. You lay the sticks so!"—but the pieces of wood dropped, and the fort fell into ruins before his eyes.

Then Ned stamped upon the ground in his anger, and a word, a dreadful word fell from his lips. It was the first time in his life he had ever spoken such a word, and Mabel and May cried out, "Oh, Ned! how could you?"

Quick as a flash Ned caught the word, and in her loud harsh voice sent it ringing out through the garden. It was a dreadful sound when it fell from Ned's lips, but when Ned screamed it out, the girls covered their ears, and Ned, full of grief and shame, ran to the bird. "Oh, Polly! hush, do hush! I'll never say it again! Mabel give her some candy, cake anything to make her forget that dreadful word!"

Ned is a big boy now, but he never forgot Polly's lesson. It was the last time he ever soiled his lips, with an unclean word.—Exchange

The Whole Errand.

There certainly was a mischievous sparkle in grandmother's eyes, as she added the last few words to a note she was writing, folded it up, and put it in an envelope. In spite of her gray hair and feeble steps, grandmother enjoyed a little mischief now and then, quite as well as any of her grandchildren.

"Harry," she said, going to the door, and addressing a boy who was stretched luxuriously in a hammock, swung across the shady porch, "will you take this note down to the apothecary's for me? I forgot to send it by Zed when he went to the store."

"O grandma!" and Harry's face wrinkled up into a perfect snarl of frown. "Need I go now? It's so warm."

"You won't find it very warm riding on your bicycle, on the shady side of the street," grandmother answered.

"Can't Zed go when he comes back? I'm just fixed so comfortably!"

"What's Zed wanted for?" asked a cheery voice, and the flushed, good-humored face of the chore-boy looked around the end of the porch. "Here's the basket of things, Mrs. Lindsay," he added, as he put down a well-filled basket on the steps, and wiped his perspiring face. "Did you want me for any thing, ma'am?" he asked.

"I was asking Harry if he would not go down to the apothecary's for me, but he doesn't seem inclined," Mrs. Lindsay answered.

"I'll go for you," Zed offered promptly. "I'll cool off walking down."

"Well Zed, I will let you go if you will be so kind," grandmother said, after a moment's pause. "Be sure and do all the errand, Zed!" she called after him as he reached the gate.

"Yes'm," Zed answered, with a be-

wildered look on his round, freckled face. Didn't he always do all that he was told to? That caution sounded as if he had been remiss in something.

He understood it twenty minutes later, when, after the clerk had put up the package of spices, he stepped around behind the soda fountain, which Zed had been watching rather wistfully, thinking how refreshing a draught of cool soda would be, and wondering what "Ice Cream Soda" meant.

"What will you have, sir?" asked the clerk.

"Why, I don't want any soda!" stammered Zed. "That is, I'd like some well enough; but I haven't got any money."

"That's all right," answered the clerk. "The order in this letter, is to give the bearer a glass of ice cream soda; so I suppose you won't object?"

A broad smile illumined Zed's face, as he remembered Mrs. Lindsay's injunction to do all the errand. She had meant this treat for him, since Harry had declined to do her errand. "Strawberry!" he said, as promptly as if he had been used to ordering ice-cream soda every day of his life.

Wasn't it good, though, that tall glass of sparkling soda, with that delicious ice-cold lump of strawberry cream floating in it? Zed breathed a sigh of perfect content, as he sat back in his chair, and leisurely dipped out the refreshing mixture with a dainty long-handled spoon.

Zed was glad that the bowl of the spoon was so small, because then the cream would last so much longer.

When he went home, grandmother was sitting on the porch with her knitting, while Harry still rolled about in the hammock, having some pangs of conscience in regard to his disobedience, though grandma uttered never a word of reproach.

"Here's your package, ma'am" Zed said, "and that ice cream soda was prime; I'm ever so much obliged for it," and he beamed all over at the remembrance of his unexpected treat.

"What!" shouted Harry, sitting upright in the hammock. "Has Jenkins got his ice-cream soda in, and did Zed have some, grandma?"

"Yes," grandma answered, placidly, picking up a stitch in her knitting that Harry's exclamation had made her drop. "Part of my order was that the bearer should have some ice-cream soda."

"Oh, why didn't you tell me?" growled Harry. "I'd have gone in a minute, grandma, if I had known that."

"Yes, I have no doubt you would," grandma answered, tranquilly; "but I thought that the boy who was willing to do my errand for the sake of being obliging, deserved the treat."

"Oh, to think what I missed!" Harry mourned as he fell back in the hammock, and I am afraid he regretted the lost ice-cream soda, more than the fact that he had grumbled about doing an errand for dear, patient grandmother, who was always devising pleasures for him.

After that, when he was inclined to grumble over an errand, he remembered what he had missed that day by his unwillingness, and went at once; but he never found ice cream soda waiting for him at the end of his journey, as Zed did that afternoon.

That was something he had missed!—Minnie E. Kenney, in S. S. Times.

An exchange expresses the conviction that William Taylor is not physically adequate to the episcopal duties placed upon him, by the supervision of our Methodist Episcopal work in Africa. If Bishop Taylor himself is competent to form a judgment of himself, he believes he never was better prepared for gospel work either in America or in foreign lands. During his recent tour through the United States, extending from the 1st of May to the 1st of December, Bishop Taylor traveled almost incessantly, preaching in churches, at camp-

meetings, before annual conferences, etc., and delivering lectures, (nearly always lengthy), in the aggregate perhaps double the service performed by any other bishop in the church. There was an incessant demand everywhere for his services, to which he responded as far as was in his power. He also conducted personally an immense correspondence. On the occasion of one of his visits to Baltimore, 54 letters came to him in one day, more, of the editor of the Baltimore Methodist. So it was everywhere he went. He also managed his missionary finances, and frequently helped in revival work, going among the penitents, into the congregation, etc., like a true evangelist. If a man at 68 can work as he worked, without strain or weariness, every day in the week from daylight to midnight, he has not quite crossed the dead line, whatever our fancies or theories. He is immortal till his work is done. One thing Bishop Taylor asks of his friends—that they daily remember him at a throne of grace; for he believes in God who can, if He so elect, make Moses a leader of Israel at 120, without a dimness of eye or an abatement of natural force.—Baltimore Methodist.

One of the miracles of the present age is the holding of a popular election. Think of the vastness of the undertaking that the American people successfully accomplished in one short November day. In upwards of forty thousand polling places the voters assembled and recorded their wish respecting a multitude of officers to be chosen. All these millions of votes were cast with scarcely an error. They were then counted and the result announced throughout this broad land before we slept. Such a thing would have been impossible a half century ago. Republican government is possible only in a Republican age. Without the printing press to make our ballots for us the merely mechanical feature of an election would be an insurmountable obstacle, to say nothing of the vast work of moulding the will of the people by weeks of agitation.—Northern Christian Advocate.

"I do wish that I knew what to believe," said an aged woman whose mind was all at sea on the subject of religion. "Read the Bible and believe what it says, and then you will find out what to believe," replied the friend to whom her remark was addressed. Every one needs a religious faith, and this is just what the Bible gives to those who properly use it.—Independent.

Peach-blow cheeks and rosy lips, deep blue eyes and curly auburn hair, are possessed by the lovely girl, whose face adorns Hood's Sarsaparilla Calendar for '89. She wears a dainty bonnet, and the head is "cut-out" so as to look quite realistic. Hood's Sarsaparilla is easily the best of its kind, and like the Sarsaparilla it represents is a good thing to have in the house. The pad harmonizes with dates are easily read. Hood's Calendar may be obtained of your druggist, or by sending 6 cents in stamps to C. I. Hood & Co., Lowell, Mass.

Winter Pleasure Tours to Old Point Comfort via Pennsylvania Railroad.

In order to afford the people of New York and vicinity the opportunity of spending a short holiday at the famous winter resort, Old Point Comfort, the Pennsylvania Railroad Company has arranged a series of pleasure tours to be run on January 17th and 31st by special train, leaving Philadelphia, Broad Street Station, about 9.00 A. M., and arriving at Old Point in time for supper. The each party. The round trip tickets will accompany for ten days, and including a day's board at the Hygiene Hotel, will be sold from Wil- or at \$11.00 returning direct, at \$9.00 Washington, with privilege of stopping over tickets. Special will leave at 9.55 A. M.

Stop-Overs on B. & O. R. R. Tickets.

Commencing January 1st, 1889, the conductors on B. & O. R. R. will issue stopover tickets to the holders of first class unlimited between the starting point and destination of their tickets. Stop-over tickets will be valid for 15 days from date of issue.

California Excursions.

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

As the number of passengers for each excursion is limited, those who contemplate going should communicate at once with any of the following Agents, viz: D. BRIDE, Pass. Agent, B. & O. Centl. Bldg., Balto. Md. H. A. MILLER, Pass. Agent, B. & O. Depot, Wilmington, Del. LYMAN MCCARTY, Ticket Agt., 833 Chestnut St., Phila., Pa. P. G. SMITH, Pass. Agent, 1351 Penna. Ave., Wash., D. C.

Quarterly Conference Appointments.

VIRGINIA DISTRICT—FOURTH QUARTER.	Date.	Cont.	Preaching.
Charge.	Jan. 12 13	2	10 3 7
Hallowood,	" 19 20	10	10 3 7
Onancock,	Feb. 2 3	7	10 7
Read's Wharf,	" 9 10	7	10 7
Tangier Island,	" 16 17	2	10 7
Smith's City,	" 23 24	7	10 3 7
Cape Charles Is.	Mar 2 3	7	10 3 7
Chincoteague Is.	Mar 2 3	7	10 3 7

A. D. DAVIS, P. E.

Our Book Table.

In HARPER'S MAGAZINE for January, we have "The Clergy and the Times," by Archibald Mackay-Smith; "Manufacturing Macedonia in Ireland," by Commissioner MacCarthy; Gen. Lew. Wallace's historical drama, "Commodus," illustrated by J. R. Weigelin, and the first installment of Constance Deunimore Woolson's "Jupiter Lights," by F. C. Beach. Ph. B. writes upon "Modern Amateur Photography," "Russian Brouzes," by Clarence Cook, is prefaced by a characterization of Russian art and is illustrated. Charles Dudley Warner writes interesting "Comments on Kentucky." Every one must admire the technique of Grahame R. Tomson's "Ballad of the Bird-bride," illustrated by F. S. Church. H. P. Wells writes of "The Beaver," and A. E. Frost and L. Joutel illustrate the article. Professor A. S. Hill of Harvard, has an essay on "Colloquial English." "Isabel's Story," by Annie Porter, is the short fiction of the number. An illustrated paper on an odd nook in Europe, "The Ancient City of Wisby," by W. W. Thomas, Jr., comes next. In the editorial department, George William Curtis, William Egan Howells, and Charles Dudley Warner make contributions of interest and value. The *Drawer* is particularly piquant.

Obituaries.

"Blessed are the dead who die in the Lord"

Mrs. Sarah B. Brown, departed this life in brief assurance of immortality, September 2nd 1888, at the residence of her son-in-law, C. M. Davis, Hoboken, N. J. She was born near Cambridge, Md., July, 2, 1812. Her parents were Jeremiah and Amelia Pattison, and she was the youngest of six children; Samuel, grandfather of Ex. Gov. Robert and Emory Pattison, being the eldest. Thos. E. Brown of Federalsburg, Md., to whom she was married in 1844, died in May 1844.

During a visit to her sister, Mrs. Ches. Reed, in Federalsburg in 1833, she was happily converted. Those who witnessed this interesting event, will never forget it; her joy was more than she could express. For countenance beamed with unearthly radiance. Her religious course was steadily onward; gaining left a widow when she has now doted the younger an infant, the daughter in had for a time to struggle with not a few of will be a husband to the widow, was verified in her case.

From the first of her illness, she was perfectly resigned; saying she had no wish to and willing, even anxious to go. That God, her in the final hour, did not "desert."

"Her final hour brought glory to her God, as she looked upon the sunlight, she died her daughter." "what a beautiful Sabbath Father's home above!"

Her last moments were peaceful and serene and in the arms of Jesus, she quietly fell asleep. The funeral services were held in Hoboken burg Md., and laid to rest beside the re-urrection of the dead.

An associate of her early days. Federalsburg, Nov. 28th, 1888.

John N. Q. Tull, was born April 26th 1871 Dec. 29th, 1888. He was the son of Bro. John F. Tull, and grandson of Bro. Wm H. Dix, all members of Parkley, M. E. Church. In great bodily suffering, his unclouded faith and bright hope cheered and sustained him. The last Sabbath he spent on earth, his soul was so filled with joy, that he sounded aloud the praises of God. An exceptionally good man, he precedes his father and mother to the blissful shores of heaven, and mother to positive young man in spiritual matters, I ever visited on a sick bed. May his life, experience, and serene death, bring many souls to Jesus.

H. S. DULANEY.

The Sunday School.

LESSON FOR SUNDAY, JANUARY 13th, 1889.
MARK 1: 21-34.

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

A SABBATH IN THE LIFE OF JESUS.

GOLDEN TEXT: "As his custom was, he went into the synagogue on the Sabbath day" (Luke 4: 16).

21. Capernaum—site uncertain; somewhere on the northwest shore of the Sea of Galilee; a populous town in our Lord's day, His home for a season, and the scene of several of his miracles. *On the Sabbath day.*—A fuller sketch than usual is given of this day's proceedings, as we shall see. *Synagogue*—an institution of the Captivity, when the Jews were deprived of their temple, and transported to their own land, as a convenient place for local worship, the reading of the law, etc.; but no sacrifices were offered in them. Every principal town had its synagogue, sometimes more than one; in Jerusalem they numbered between four and five hundred. *Taught.*—Opportunity was usually given to visitors, after the reading of the "eighteen prayers" and the lessons of the day.

22. *Were astonished at his doctrine* (R. V., "teaching").—The tone and spirit, not less than the substance, amazed them. *As one that had authority* (R. V., "as having authority")—as the authority; as the Truth himself. Says Schaff: "Christ is not 'one' among others having authority, but the only One having authority—Himself the personal embodiment of the Truth." *Not as the scribes*—who were the official transcribers, readers and interpreters of the Law, and who indeed spoke "with authority," but not self-derived. They based their authority on what learned rabbis had left on record. Christ spoke with personal authority, prefacing His teaching with the words, "Verily I say unto you"—a formula which the boldest of the Old Testament prophets never dared to use, and, indeed, never had the right to use.

23. *A man with [literally "in"] an unclean spirit*—not a lunatic, or an epileptic but a case of genuine "possession." Luke's language is more expressive: "Having the spirit of an unclean devil" (demon.) Strange that such an one should be in the synagogue! They usually "haunted burial places, and other spots most 'unclean' in the eyes of the Jews" (Geike). *He cried out*—the demon within using the man's organs of speech; showing both his control over the man, and his own personality. It was the presence and words of Jesus, which called forth the cry.

24. *Let us alone* (omitted in R. V.)—rather a howl or yell than an intelligible expression. In the margin it reads, "Away!" Geike translates it simply, "Ha!" *What have we to do with thee?*—literally "What to us and to Thee?"—a resentment of interference, based on a consciousness of hostility. He felt the spell of the holy Presence, but raved against it. The Gadarene demons used the same language (Matt. 8: 29). *Come to destroy us?*—to cast us "into the deep." These demons seemed to live in fearful anticipation of being expelled from their human habitations and consigned to the abyss, or place of torment. The plural "us" may mean that there were more than one possessing the man, or that "this one spoke for the entire circle of kindred spirits." *I know thee.*—The spectators did not know Him; even His disciples did not recognize Him fully; but the devils knew Him at once, and felt compelled to acknowledge that this Jesus of Nazareth was "the Holy One of God." *The Holy One of God*—"The" is emphatic. Jesus was essentially the Holy One. An unclean spirit would especially be sensitive to this quality of holiness in Christ, and recoil from it—not His wisdom, or His power, but His holiness. The expression also is an acknowledgment of the Messiahship of Jesus (Dan. 9: 44).

25. *Jesus rebuked him*—rebuked the demon. The man himself appears to have no part at all in the colloquy or transaction, except to suffer in the process of exorcism. The word "rebuked" may be rendered "chid." Says Farrar: "Jesus never accepted or tolerated this ghastly testimony to His origin and office." *Hold thy peace*—literally, "be thou muzzled" or "silenced"—the term used for muzzling oxen. Says Trench: "It was to bring the truth itself into discredit and suspicion, when it was borne witness to by the spirit of lies." *Come out of him.*—The double personality is distinctly recognized in this command.

26. *Had torn him* (R. V., "tearing him").—The evil spirit was not dispossessed without a final clutch of his victim, which revealed itself in a paroxysm. The demoniac fell to the ground, convulsed and screaming with

anguish, the demon yielding at last "with a wild howl," says Geike, yet not hurting him, according to Luke's account. Only a word from our Lord was sufficient.

27. *Amazed*—at the miracle itself, the ease of its performance, and the evident superiority of the Exorcist. *Questioned.*—Wonder leads to inquiry. The synagogue became a babel, the spectators talking and arguing among themselves. *What thing . . . what doctrine* (R. V., "What is this? A new teaching!")—In these abrupt sentences, we see how intense was the astonishment of the people, and how quick their perception of "the new and unexampled power" shown by Jesus. To control the invisible world, and especially rebellious, fallen spirits, by His mere word, were enough to excite something more than amazement—to invest Him with superhuman dignity.

28. *Immediately his fame spread abroad* (R. V., "the report of him went out straightway").—From lip to lip passed the tidings of this strange and wonderful scene, till all Galilee learned of it, and talked about the new Prophet.

29, 30. *Forthwith*—R. V., "straightway" *They*—Jesus, and the four disciples—Andrew and Peter, James and John. *House of Simon* (Peter)—who was now living at Capernaum. John (1: 45) mentions Bethsaida as "the city of Andrew and Peter." They must have removed to Capernaum early in the gospel history. *Simon's wife's mother.*—Marriage, then, was no hindrance to the call of this apostle. "The first pope was a married man" (Whedon). The celibacy of the clergy is a purely papal invention. The inference of Jerome and other Roman expositors that Peter's wife was dead, because her mother "ministered" unto the guests when she was healed, is disproved by Paul's defence, in 1 Cor. 9: 5, where Cephas (Peter) is especially mentioned as "leading about" a wife as his companion in apostolic travels. Her name, according to tradition, was Perpetua or Concordia. *Sick of a fever*—"a great fever" (Luke) which confined her to her bed (Matthew). The marshy suburbs of the town, caused a malarial fever of a violent and sometimes malignant type. Says Geike: "The physicians would not allow Josephus, when hurt by his horse sinking into the neighboring marsh, to sleep even a single night in Capernaum, but hurried him on to Tarichea." *Anon*—R. V., "straightway." *Tell him of her.*—So the disciples of the Baptist, after his death, buried him and "went and told Jesus." In sickness, in sorrow, there is none other to whom to go.

31. *Came*—to her bedside. Notice the brevity and vividness of Mark's account—nothing omitted, and yet the whole condensed into a single verse. *Took her by the hand*—"touched her hand" (Matthew); not necessary, for He could have healed her by a word without going to her bedside, but showing His sympathy and willingness. *Lifted her up* (R. V., raised her up).—Others might have lifted her without result; but simultaneously with Christ's "lifting" was the exercise of His omnipotent will, which healed the sick woman at once. Luke says that He "rebuked" the fever. *Immediately*—omitted in R. V. *Ministered unto them*—"unto Him" (Matthew). The cure was plainly "miraculous, for the recovery was immediate—no languor or tedious convalescence intervening.

32, 33. *At even*—Jewish scrupulousness would not permit the carrying of the sick through the streets, until after sunset, when the Sabbath ended; the heat of the day might also have hindered. *All that were diseased* (R. V., "sick")—a glimpse at the unspecialized miracles of our Lord. He cured so many, and cured so rapidly, that no detailed account was possible. How numerous they would have been had all been recorded! *Possessed with devils*—always classed by themselves in the Gospels, and distinguished from the sick. *All the city*—both sick and well, drawn by the fame of His great miracle in the synagogue. *At the door*—of Peter's house; "peculiar to Mark," says Schaff, "and suggesting the impression made on Peter looking out from the house." All Capernaum was at his door. Christ draws all men to Himself—all that need help, either for body, or soul, or mind. He is the Healer, Teacher, Regenerator of the race.

34. *Healed many*—healed "all" (Matthew), the "all" being "many." No disease of whatever kind or degree, failed to yield at once to His word or touch. *Suffered not the devils to speak.*—Their confession of His Messiahship was untimely (too premature for His present ministry) and unworthy, considering its source. "The devils believe and tremble," but they remain devils. A man may believe in every doctrine of Christianity, and remain a sinner. Ryle quotes Luther as saying: "The life of Christianity consists in possessive pronouns;" and adds, "It is one thing to say, 'Christ is a Saviour;' it is quite another thing to say, 'Christ is my Saviour and my Lord.' The devil can say

the first; the true Christian alone can say the second."

"Matthew quotes in this connection, as fulfilled the beautiful prophecy of Isaiah: 'Himself took our infirmities, and bare our sicknesses.' Whedon comments as follows: 'Sickness, mortality, temporal death, are as truly a part of the great penalty of sin, as the very pains of hell itself. All these were borne by the Saviour, in the form of atoning sufferings on the cross. It was by this substantial offering in our stead, that the man Christ Jesus was entitled to redeem us from hell, and relieve us from even the earthly part of our woes. He healed sicknesses, therefore, by bearing even them in His own body on the tree.'"

An Appeal on Behalf of Self-Supporting Missions.

Who then is willing to consecrate his service this day unto the Lord! Chron. 29 5.

The work of missions is progressing successfully on all lines. A deal has been done, and yet the call for more men and means is loud and beseeching. God is in it. Trace his foot prints. Africa stretched forth her hands and Livingstone, the Explorer, responded at the sacrifice of his life. Again she called, and Stanley the Explorer, and the founder of a State answers at the risk of his life. Still again she stretches forth imploring hands, not so much for civilization, as for the Gospel, and Bishop Taylor springs to his feet when others declined, and says, "Here am I, send me." And now after four years of toil and danger, he goes back with impaired health, but undaunted.

The Transit and Building Fund Committee send fifteen missionaries to accompany him and to share his labors and perils. And since about May last the Committee have sent ten missionaries to Chili and still the call comes with much entreaty for more. We have promised more, and that too, at the earliest possible moment. The needs of this work in Chili, Brazil, and other South American States are even greater just now than in Africa. Romanism, which in those countries is nothing more than heathenized Christianity, has reigned there for three hundred years. The true light is just breaking in, and a powerful reaction in favor of liberty, intelligence and religion has commenced. Hence the serious question recurs "Who then is willing to consecrate his service this day unto the Lord." Do you not hear as Isaiah did, the voice of the Lord saying "Whom shall I send, and who will go for us?" Who answers as he did "Here am I, send me." We say to such, as David said to Solomon; "Arise and be doing, and the Lord be with thee."

Those who cannot go, can do the next best thing. They can contribute to send some efficient person. Though we pay no salaries, yet to send twenty five missionaries in so short a time to distant fields, and surround them there with facilities to work, has cost us no inconsiderable sum.

Let those who contribute, send their offerings direct to Richard Grant, Treasurer, No. 181 Hudson Street, New York City, or through the Editor of any responsible paper, official or unofficial, who shall be willing to receive such funds.

As the General Conference has put its sanction upon self-supporting missions, we claim all the papers of the church, and all independent periodicals as our organs, who have shown themselves friendly to this cause, or shall hereafter do so. And we are glad and grateful to know that the official Editors kindly open their columns for intelligence on this subject.

We need fifteen missionaries at once for Chili. Ten teachers, an art teacher, a music teacher, and two or three preachers.

We want men and women of education and culture, who are full of faith and the Holy Ghost. We want persons who can readily acquire the Spanish language, the language of the country.

Send your communications to Rev.

Bidwell Lane, No. 336 West 45th street New York City, N. Y.

Contributions sent to the publisher of this paper will be acknowledged in the paper, and sent to the treasurer.

Those "Startling Statistics" Again.

There is indeed "something rotten in Denmark." It is high time that we, as Methodists, clear ourselves of the stains upon our garments. I fear we have been more anxious to obtain probationers, than to have them true Christians; more desirous to report members, than to train those already committed to our care.

The two articles lately published in the PENINSULA METHODIST, one by T. O. Ayres, the other by "Observer," have been startling and solemn notes of warning.

I think "Observer," in his zeal, has somewhat overestimated the evil, and like all reformers, has given us a black picture with little or no light to relieve its gloom. In his righteous indignation, he has over-looked a few facts, that I will bring to his notice.

In the first place, he has made a mistake in his arithmetic. On Salisbury District he places the loss of probationers at 1050. In the Minutes of '87, there are reported 7107 members, and probationers 1336, total 8,443. In forming Virginia District they took 735 members, 192 probationers—total 927. We lost by death that year 104. We have the following total of losses, 1,031. This deducted from 8,443 leaves 7,412. The Minutes of '88 gives us a membership of 6,741, showing a loss not as "Observer" says of 1,050, but 671. Yet this is a sad, sad loss. On Salisbury District in the Conference year ending '88, there must have been 665 of the probationers received out of the 1,336, about one half. According to the Minutes of '88, there was a decrease of membership on Dover District of 445; on Wilmington a decrease of 129; on Easton an increase of 143. The greatest decrease has been on Dover—the least on Salisbury.

There is still a loss in the Conference of 4,644 probationers. Now, let me ask, "Who are responsible for this loss? We, the ministers. Let us place the blame where it belongs. I have many facts in proof, that a large portion of the ministry neglect the probationers. They labor with much zeal for their conversion, and then seem to think that the work is all done. In my opinion, the after-training is as important as the conversion itself; especially in this the case with the younger probationers. Until the minister becomes a "pastor," in the literal signification of the word feeding, watching over, and leading his flock, our church will continue to lose the lambs of the fold, i. e., the probationers.

Allow me to offer a practical, and at the same time practicable, solution to this problem. Let the minister form a class of the probationers alone, and he, himself, with an assistant if need be, take charge of them. They should meet weekly, and besides religious training, should be instructed in the doctrines, rules, and regulations of the Methodist Episcopal Church. No better book for a class of this kind can be used, than "Garrison's Handbook for probationers." I have used it, and know whereof I speak.

Brethren, shall we be behind other churches in the systematic instruction of our candidates for membership? God forbid!

But you say it will increase our work. Yes, but large will be the returns for the little sacrifices we may make.

The next General Conference would supply a long felt want, if it would prescribe a course of study for probationers; so simple that all could understand; yet so full, as to establish them in the history and doctrines of the Church, and stimulate a greater growth in grace. This very surely, would remedy the defect in our statistics.

"PETERS."

One Fact

Is worth a column of rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling creates a good appetite, and gives strength to every part of the system. Try it.

Our Missionary secretaries offer the following suggestions, to each pastor in the connection:

1. Fix upon the amount you are willing to add to your collection of last year, in order to help make up the increase of \$264,878,62, (the advance necessary).

2. Please use our "Willing Worker" cards to raise this sum, whatever it may be. Many hands make light work. An army of 265,000 gleaners, armed with these "Willing Worker" cards, might in a single week lift a load of anxiety from the heart of the Church, and send a thrill of hope and gladness into the home of every missionary in Methodism. These cards are printed, waiting for your order. We will send them on your promise to use them. We sell them at forty cents per hundred, but if you wish them free, you can have them upon application.

3. We earnestly ask you to heed the request of the General Committee with reference to Easter Sabbath. Give us the spectacle, this year, of twenty-four thousand Sabbath-schools celebrating the resurrection of Jesus, and then planning, and praying, and giving, as in very presence of their Risen Lord, for the conquest of the world to him. Think of it! There are 250,000 Sabbath-school classes! One "Willing Worker" card filled up with subscriptions, as an extra contribution by each class, would more than make the increase asked for by General Committee. What a victory! What an assurance it would be to the world, lying in sin and wickedness, that the Church has not forgotten her Lord's last command, but is girding herself to mightier efforts to obey it to the letter, and preach his Gospel to every creature! May we not hope that this vision will be realized, and that an extra collection to make up this increase for our Missionary Society will be taken up in every school on Easter Sabbath?

What "Peculiar" Means.

Applied to Hood's Sarsaparilla, the word Peculiar is of great importance. It means that Hood's Sarsaparilla is different from other preparations in many vital points, which make it a thoroughly honest and reliable medicine. It is Peculiar, in a strictly medical sense; first, in the combinations of remedial agents used; second, in the proportion in which they are prepared; third, in the process by which the active curative properties of the medicine are secured. Study these points well. They mean volumes. They make Hood's Sarsaparilla Peculiar in its curative powers, as it accomplishes wonderful cures hitherto unknown, and which give to Hood's Sarsaparilla a clear right to the title of "The greatest blood purifier ever discovered."



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

Peninsula Methodist,

PUBLISHED WEEKLY BY
J. MILLER THOMAS,
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TERMS OF SUBSCRIPTION.

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 One Year, " " 1.00 "
 If not paid in Advance, \$1.50 per Year.

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

No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

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

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

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

The Gospel in All Lands for December, has a handsome resume for our entire missionary work at home and abroad, that ought to be widely circulated. Do our people generally know what an excellent periodical, and how cheap this is?

So says Dr. Gracey in the Northern. We take pleasure in endorsing this commendation, in the interest of all our readers. As a repository of fresh and comprehensive missionary intelligence, this monthly magazine is of great value. The full reports in this number of the late session of the General Missionary Committee, from the minutes of that body, afford most interesting and instructive reading, in reference to the great work, which our ascended Lord has committed to those who bear his name.

Forty-eight quarto pages a month, at 15 cents a month, or \$1.50 a year; five copies and over to one address, \$1.00 a year; to different addresses, each \$1.25. Do not send orders for *Missionary Periodicals* to Phillips & Hunt, and do not enclose such orders, in letters sent to Phillips & Hunt. All checks and postoffice orders should be made payable to "Gospel in All Lands," and all orders addressed to Gospel in All Lands, 805 Broadway, New York.

The *Conference News*, Harrisburg, Pa., transfers to its columns, Dr. Murray's article, entitled "Love feast Fragments," as published in the PENINSULA METHODIST of Dec. 15th. Brother Wilcox knows a good thing when he sees it, and his readers are correspondingly edified.

Our *Youth* is a very attractive weekly paper of sixteen pages, published by our Church for "Young People and their Teachers," Rev. J. L. Hurlbut, editor, and is worthy a place in every family. Its contents are fresh, entertaining, and instructive, with a healthful, moral, and religious tone. Our "Young People and their Teachers" will be wiser and better, for its regular perusal. \$1.50 per year; J. Miller Thomas, 604 Market St., Wilmington, Del.

Dr. McCauley's Salary.

In the PENINSULA METHODIST of Dec. 25th, we referred to Dr. Himes' refusal to carry out the orders of the Trustees in reference to the salary of the retiring President. At their recent meeting, this recusancy was properly rebuked, and by a vote of the Board, the treasurer was instructed to pay at once, all that was due Dr. McCauley to date; and hereafter to pay him regularly, as the other salaries were paid. The Board also directed, that the loans which Dr. McCauley had made on account of College improvements, should be promptly paid.

Harrisburg (Pa.) District Record makes its second annual appearance with the close of 1888. Ten of its twelve pages are filled with interesting, original articles on church work, which are illustrated with attractive wood-cuts. It is published by Rev. H. C. Pardoe, presiding elder of that district.

Delaware Bible Society.

At a meeting of the managers of this organization, held in FLETCHER HALL, Friday the 4th inst., it was resolved to undertake a thorough canvass of New Castle County including the city of Wilmington, with a view of securing for every family willing to have it, a copy of the Word of God.

Rev. Wm. E. Tomkinson of the Wilmington Conference, and Rev. W. W. Campbell of the New Castle Presbytery, were selected as colporters. These gentlemen will promptly begin their work, and prosecute it with all reasonable diligence. The last canvass in the county was made some three years ago.

We record the following with sincere regret. The infamous and soul and body destroying business of dram-selling should never have the sanction of law. We are glad to see Tangier, Va., stand firm for the right in this contest, as she did so nobly in the war of the rebellion.

The local option election in the Third district of Accomac county, Va., took place on Saturday, and resulted in a victory for license. Onancock and Accomac Court House gave 203 majority in favor of license. Tangier Island, the remaining precinct of the district, it is thought, will give about 75 majority against license. A heavy rain storm prevailed all day, and prevented a very full vote. The district voted against license three years ago by a large majority. The prohibitionists are surprised at their defeat.

Rev. Fielder Israel.

Last Saturday morning's papers brought to the many friends of this gentleman, the painfully sad intelligence of his death by his own hand, the previous day.

He was on board the steamer Maryland when she was burned a few months ago, and the nervous shock attendant upon his narrow escape, it is conjectured, precipitated a mental condition in which so deplorable an act was possible.

Mr. Israel's father was a member of the Baltimore Conference, and his wife a daughter of Rev. James Cadden, of the same body. In the spring of 1845, he was received on trial in that Conference, and served with acceptance and success in the itinerant work until 1861, when he located. He subsequently became a minister among the Unitarians, and we understand, took high rank among them, as he had among us. He was pastor of the Unitarian church in this city for a number of years, and since 1876, has served the First Unitarian Church in Salem, Mass. He was born in Baltimore, Md., in 1827, and in the late civil war was a staunch supporter of the National cause.

He was a prominent member of the Masonic order, being Grand Chaplain of the Grand Lodge of Massachusetts.

After funeral services at his late residence, the 7th inst., his body was removed to Baltimore, for interment in his native city.

Dickinson College.

Thursday morning of last week, the Trustees of this Institution met in Philadelphia, Pa., in special session, to receive and act upon the report of a committee, to whom had been referred last July, the selection of a suitable candidate for the presidency of the college. This committee consisted of the following members of the Board of Trustees, Clinton B. Fiske, representing the New Jersey Conference, John B. Storm, Philadelphia, John A. J. Creswell, Wilmington, D. H. Carroll, Baltimore, and Thompson Mitchell, Central Pennsylvania. At their meeting the previous evening, they agreed *nem. con.*, to recommend Rev. George E. Reed, D. D., pastor of Trinity Methodist Episcopal Church, New Haven, Conn., as a suitable person to fill this responsible position. This nomination was duly considered at the meeting of the Board the next day, and Dr. Reed was elected without dissent.

Of the forty members of the Board thirty-three were present, and the unanimity with which this action was taken, argues well for its wisdom. Bishops Andrews, Hurst, and Foss were present,

and spoke in commendation of the character, and abilities of the candidate.

Dr. Reed was born in Brownsville, Maine, March 29, 1846. Removing to Massachusetts in early life with his widowed mother, he grew up to manhood under the discipline of straitened circumstances. Yet he managed to complete a course of study in Wesleyan University, graduating in—, at the head of his class. At the age of twenty-four, he was received on trial in the Providence (now the New England Southern) Conference, and was at once appointed to Willimantic, Conn. After three years in this important charge, he was assigned to Danielsonville, a charge of similar rank in the same state; and at the end of another three years' term, he was transferred to the New York East Conference, and stationed at Hanson Place Church, Brooklyn, with perhaps the largest membership of any church in that Conference. Here he had a most successful pastorate of three years, from 1875 to 1878, and a second one of similar success from 1884 to 1887, having been reappointed to that charge after two terms of three years each, in Stamford, Conn., and Nostrand Avenue, Brooklyn, successively. He is now in the second year of his pastorate over Trinity charge in the city of New Haven, Conn. Of these nineteen years of itinerant service, Dr. Reed has spent nine years with two of the prominent churches in the city of Brooklyn, and the other years with three churches of corresponding rank in Connecticut towns.

At the close of his second term in Hanson Place, Dr. Reed was tendered a reception in Dr. Talmage Tabernacle by the people of the city, irrespective of denominational affiliations. Among the many distinguished clergymen, who complimented him by attending this levee, were Drs. Cuyler and Storrs of the Presbyterian church.

Dr. Reed is large of stature, and of fine physique; dignified and courteous in manner. His pulpit and platform abilities are regarded as very superior. He is represented as a man of fine executive talents and of great energy.

It is said, he could only be prevailed on to entertain the proposition of the committee favorably, upon their assurance, that he would receive the moral and material support of the Trustees. We think this is a wise stipulation upon his part. With such support, a successful administration is possible; without it, or with obstructive and antagonizing influences at work in the Board or in the Faculty, failure is almost, if not quite inevitable. We hope for the sake of the college, the malcontents will not attempt to hinder Dr. Reed, as they have so persistently sought to handicap his worthy predecessor.

When Dr. Reed joined the Providence Conference in 1870, the writer was a member of that body, and formed a very pleasant acquaintance with him.

We take great pleasure in commending him to the favor of our people throughout the Peninsula, and trust that his great success in the pastorate, shall be exceeded by his success as President of Dickinson College. The salary of the President was increased from \$2,500 to \$3,000.

World-wide Missions.

The versatility of our genial and enthusiastic chaplain McCabe, in devising methods of unsealing the fountains of benevolence, seems equal to any reasonable exigency. His latest move upon the fortifications of indifference, ignorance, and stinginess, under the banner of the Great Commission, and with the bugle blast, "\$1,200,000 for missions by collections only," is the monthly issue from New York and Chicago, of an eight page tract crammed full of facts, and figures, and exhortations, that one would think ought to hear down all opposition, and insure such a grand triumph, as could not fail to inspire our singing secretary with new powers of jubilant song.

The December number is embellished with a group picture, representing the General Assembly of the Evangelical Missions in Mexico, which met in the capital of that Republic, in January a year ago. Among the faces we recognized the benignant countenance of our senior bishop, Dr. Thomas Bowman, and the genial phiz of our veteran missionary, Dr. William Butler, the founder of our Mission in Mexico, and that in India.

As we understand the case, *World-wide Missions* is an un-official publication; but like the rest of this class of Methodist papers, it is loyal, zealous, and enterprising for Christ and Methodism. It will be sent to subscribers at 25cts. per annum, or any pastor may get a copy free gratis, for sending on one dollar with the addresses of four subscribers. If every pastor will secure a copy, and use its salient points in his monthly missionary prayer-meeting, we are confident he will find greater interest awakened in the cause, and larger and more cheerful contributions for its support.

If the Church is to raise \$100,000 each month of 1889, "by collections only," there must be an average monthly advance of \$2,208 on last year's collections.

The comparative statement of the Treasurer at New York, shows, that the receipts for November 1888, were \$3,710,26 less than for the corresponding month of 1887. We trust the receipts for December, will show a large difference in favor of the current year. Last year the Wilmington Conference contributed about 82 cts. per capita; estimating our full numbers at 28,000. If this high standard is maintained this year, it will be well; if we can advance, it will be better.

Preachers' Meetings.

BY OUR SPECIAL REPORTER.

The session of the Preachers' meeting held at Fletcher Hall, Dec. 31st, 1888, was of more than usual interest.

The meeting was called to order at 10.15 a. m., by the president, Bro. Bryan. Bro. Given led in devotional service. Bro. Stengle was appointed general critic.

After reading the minutes, reports were heard. Bro. Given reported 39 conversions; Bro. Hanna told of the successful re-opening at Hurlock's, and highly praised a lecture delivered in his church by Rev. E. L. Hubbard, Ph. D.; Bro. Corkran reported his meeting at Epworth still in progress.

The order of the day was then taken up. An essay on "Original Sin," by E. L. Hubbard. The author handled his subject as though familiar with it. The essay was discussed by Bros. VanBurklow and Stengle.

On motion of Dr. Todd, the Rev. J. C. Bracq, representative secretary of the McAll Missions, of Paris, was introduced, and was allowed to address the meeting. Mr. Bracq proved quite an entertaining speaker. His statement of the Mission work in Paris, was thrilling. Sixteen years ago, Mr. McAll and his wife commenced work in a saloon, with only two sentences of French at their command. Last year they had 1,140,000 attendants at their various services, held in 45 different places of worship. He also said that France now has 250,000 members of Protestant churches, a following of 700,000 nominal Protestants, and these contributed \$1,000,000 to the cause of Christ last year.

Mr. Bracq was unanimously requested to address the meeting for a half hour, Jan. 28th.

Revs. Albert Chandler and F. F. Carpenter were introduced to the meeting. Curators reported for Jan. 7th, Pruning Church Records, to be opened by Adam Stengle.

Adjourned on time; benediction by Bro. Chandler.

The Methodist Episcopal ministers

met as usual at Fletcher Hall, Jan. 7th, 1889.

Called to order by President Bryan, promptly at 10 o'clock. After singing "O for a heart to praise my God," Bro. Stengle led in prayer. Bro. Koons was appointed general critic.

After minutes were read, reports were heard. Bro. Collins reported five conversions; Bro. Stengle seven or eight; Bro. Corkran over 300 to date; 215 received on probation, and meeting still in progress; also reports from Bros. Given, Scott, Ewing, Hanna, and Grieve. A question asked by Bro. Collins, evoked a most interesting and profitable discussion: "How to direct a penitent, when they have reached the point of confession, repentance, and a faith that Jesus is willing to save, but not just now?" Answers were given by Bros. Scott, Thatcher, Grise, Corkran, Avery, Hanna, and Stengle. From the answers given, it is plainly evident, that the teachings of Wesley are still believed and maintained.

On motion, the order of the day was taken up: "Pruning our church records," to be opened by W. G. Koons. The paper proved to be a live setting forth of facts; and so pleased the meeting, that it was unanimously resolved to request its publication in the PENINSULA METHODIST. The subject was discussed by Bros. Stengle, Ewing, Thatcher, Corkran, Collins, VanBurklow and Bryan.

Bro. Scott speaking to a question of privilege, mentioned the fact that a meeting for the promotion of holiness would be held in Fletcher Hall, every Friday afternoon.

Rev. H. G. Budd, Jr., a student of Dickinson College, was introduced to the meeting.

Curators reported for Jan. 14th, a sermon by Adam Stengle.

Adjourned on time; benediction by Rev. H. G. Budd, Jr.

Bulgaria—Where is the Man?

I desire to secure, immediately, a Superintendent for our work in Bulgaria. I wish a graduate of a Methodist College, and of a Methodist Theological School. He must not be more than thirty-five years old. He ought to be able to speak German or French, or both; and have a natural aptitude to acquire languages. He must be healthy and strong in mind and body. He must be a man fertile in resources, with tact and business ability. He must be a good preacher, with a gift for winning souls to Christ. He must have a clear, definite and pronounced experience of personal salvation. If married, I desire that the wife should be like him, in gifts and graces, and in perfect health. Somewhere in the Church there must be the man who can go to Bulgaria, and, in the office of Superintendent, lead on our toilers in that field to a glorious ingathering of precious souls. The fields there are white to the harvest. Write me at 1428 St. Charles Avenue, New Orleans, La.

BISHOP W. F. MALLABEU.

The address of Bishop Cyrus D. Foss, our nearest resident Bishop, is 1813 Vine St., Philadelphia, Pa.

Richard Grant, Bishop Taylor's Treasurer, writes January 1, I have spent the day writing to the missionaries on the field, mostly in South America. They think of home, no doubt, at this season of the year; natural enough that they should, especially those in Africa. Bishop left England on the 22nd, and is now on his way to the Liberia Conference in February. He has taken some cattle with him from Liverpool, on the way out, and may purchase more and I have great fear that it will result in breaking him down; but I have taken that cough to God, the God-manna, who healed the body while on earth; and I believe he is as willing now, as then, through the Holy Spirit, to do the same. I have hope and trust that it will be re-moved.

Conference News.

To Whom It May Concern.

Will the ministers who are supplying charges under their respective presiding elders, and any members of the Conference, whose post office addresses have been changed, during the year from that printed in the Conference directory, please advise me of present address, so that all possible correctness may be observed in mailing to each his package of Conference blanks?

J. D. RIGG.

Still Pond, Md.

LENDALE, DEL., Robert Roe, pastor.—Our Sunday-school gave an entertainment December 27th, to raise funds for a new library, which yielded eighteen dollars and eighty cents. We have bought thirty dollars worth of books, and placed them in our school.

MILFORD, DEL., J. H. Willey, pastor.—One hundred probationers were received into full connection last Sunday, Jan. 6th. Revival services have begun.

Rev. J. E. Kidney, has been elected chaplain of the Delaware Legislature which met Tuesday, Jan. 1, '89.

CORDOVA, MD., J. A. Brindle, pastor, writes:—At the beginning of 1889, the good people of this charge give gratifying proofs of their remembering the words of the Lord Jesus, how he said "It is more blessed to give than to receive." While the pastor and his family were conversing in their home, a knock was heard at the door, and on opening it, there stood many of our friends from King's Creek, with their hands full of blessings. Passing in to the dining room, they deposited their supplies upon the table; after which we all repaired to the parlor, and devoted the afternoon to pleasant social converse, intermingled with prayer and songs of praise.

NEWARK, DEL., N. M. Browne, pastor.—One of the most pleasant social events of the Christmas season was a gathering at the home of Rev. J. Fletcher Williamson, in Newark, Del., Thursday of last week. The members of Wesley Church, in which Bro. Williamson holds his membership, came in large numbers bringing with them choice supplies with which to spread a most elegant dinner. These were kindly admitted to the dining room where after due preparations, our brother and his wife were invited to partake with the company, of what had been so nicely provided.

In the afternoon, the company gathered in the parlor, and a selection of Scripture was read, followed by singing "Jesus, Lover of my soul," and the offering of prayer.

Bro. Williamson spoke of his appreciation of this friendly visit, on the part of those to whom he felt so strongly attached; and while he had no expectation of ever being permitted to join them again in active church work, as he had in the past, he hoped to meet them all in the land beyond. Bro. Wm. H. Smith, responded in behalf of the visitors and spoke most impressively of the Christian bonds, that united the hearts of Christ's followers.

After serving refreshments, the company retired, with a hearty "God bless you," on their dear brother, whom they hold in the highest esteem, for his faithful Christian work.

SHORTLEY, DEL., W. W. Chaires, pastor.—This people deserve great credit, for the sympathy and support they have given us, during the year. Last spring we were welcomed at each appointment; and as the months have passed, we have received many tokens of the kind regard of our people. An appreciative pounding of the preacher has not been neglected on all proper occasions; while he has been cordially supported in all his church enterprises; not once being allowed to feel, that he was alone in pushing forward the Master's work.

A house was rented as a parsonage, in Georgetown, in which we lived very comfortably; my family remaining there, while I was absent in pastoral work, about four fifths of the time.

A house has since been bought in Concord, as a parsonage for this charge, and we now occupy it. Of the money raised for Church purposes, a report will be given at Conference.

Revival meetings have been held some fifteen weeks, with gratifying results. Between ninety and one hundred persons have professed conversion; many of whom have joined our church, and others have gone to neighboring charges.

Our benevolences are in fair shape, and will be in advance of former years. Shortly charge promises to take rank with the better appointments, at no distant day.

We are thankful for the past, happy in the present, and trustful for the future.

The teachers and scholars of the M. E. Sunday school, Chestertown Md., R. W. Todd, pastor, Sunday afternoon, Dec. 30th, presented their superintendent; Prof. T. N. Williams, with a beautiful cut-glass-berry dish mounted on a silver stand, with spoon to match. The presentation was made by the pastor, and the professor responded. The same afternoon, the Loyal Legion, a juvenile temperance organization, presented its president, Mrs. Todd, wife of the pastor, with a large and handsomely bound photograph album. The presentation was made through Mrs. Mary E. Brown, and it was received by the pastor, on behalf of his wife, with appropriate remarks.—*Kent News.*

During the expiring hours of 1888, while Rev. J. A. Arters and family were attending church at Church Hill, Md., the front door of his house was opened by a skeleton key, and the pantry filled with a bountiful supply of groceries and many other staple articles. Among the presents was a handsome overcoat for the parson. The joke upon the parson was, that he actually thought burglars had broken into his house, as on his return from church he discovered two or three persons passing in and out of the front door. He was about to give the alarm, when he recognized one of the parties, as a faithful member of his flock, and the enigma was solved.—*Centreville Record.*

The Rev. J. D. Reese, reports 35 conversions, at Salem, 28 of whom were received by him on probation; the other seven joining other churches.

Rev. J. D. Kemp and wife of Georgetown, Del., spent the Christmas holidays with their son-in-law, Capt. T. S. Bordley, Chestertown Md. Mr. Kemp preached in the M. E. Church, Sunday evening, Dec. 30. He has recently closed a protracted meeting at an appointment four miles from Georgetown, which resulted in fifty one conversions.—*Kent News.*

The Preston, Md. Methodist Episcopal Church was reopened Sunday, Dec. 30, after having undergone extensive repairs. \$400, the amount remaining due, were raised in a very few minutes.—*Sussex Journal.*

Soon after the beginning of service at the M. E. Church, Chestertown, Md., Sunday evening, Dec. 30th, Rev. A. T. Melvin, who was seated in the congregation, was seized with nervous prostration. Dr. Perkins was called, and the patient was taken in a carriage to the residence of his brother-in-law, Mr. Wm. S. Culp, near Washington College, where he was visiting. He grew worse until Monday night, when he was supposed to be dying. He rallied however, Tuesday, but did not fully regain consciousness until Wednesday. He is now much improved, with indications of speedy recovery. Mr. Melvin has but recently recovered from a long and serious illness of typhoid fever, and has probably overtaxed his physical strength, as it was his first venture out at night.—*Kent News.*

BETHEL & GLASGOW, A. BURKE, pastor, DEAR BRO.—The kind friends of Bethel, Md., remembered their pastor, Rev. A. Burke and his family, with some of the good things of this life, Wednesday, eve., Dec. 19th, while they were attending prayer service in the church. Besides supplies of coffee, sugar, meat, flour, &c., there was a purse of \$18 presented to Mrs. Burke.

A few weeks ago, some friends presented her with a beautiful lamp, which gives light to all in the house. Other bright and substantial tokens of regard have been received from these kind friends all through the year. The pastor was presented with a pair of fine overshoes from the Glasgow friends during the meetings there. The Lord was with us in mighty power at Glasgow; 16 conversions, several reclaimed, and the church quickened. They are standing by the preacher nobly. Dr. Hubbard lectured for us at Glasgow, New Year's evening. He is very popular at Glasgow, as also his wife.

Sunday morning, Jan. 6th, Rev. I. Jewell preached in Stead's Chapel, at Colora, Md., to a large and interested congregation. He also preached in the same place Wednesday evening, 2nd inst., and baptized several who have professed conversion. Watch meeting was held in the chapel on New Year's eve.

The watch night service at the Elkton M. E. Church, New Year's eve was well attended. Rev. Charles Hill, pastor, preached a forcible sermon, which was followed by a prayer meeting. The bell of the Presbyterian Church, was rung to welcome in the New Year.—*Cecil Whig.*

The choir of Cecilton M. E. Church, E. C. Atkins, pastor, gave an entertainment on New Year's evening in the Opera House at Middletown, for the benefit of the proposed new church.

R. Day Cantwell, formerly of *The Cecil Whig* typographical corps, Wednesday of last week, left for Dover, Del., where he entered the Conference Academy. He is preparing to enter the Methodist Episcopal ministry.—*Whig.*

EAST NEW MARKET, MD., L. W. Layfield writes.—In the PENINSULA METHODIST of Dec. 15th, there appeared an extract from an article in the *Baltimore Baptist*, by a correspondent from East New Market signed "Friend," the author I have found to be as you opined, a "disgruntled" individual, very much dissatisfied with the result of our Union meeting. I was not aware of such a letter, for some time after it was printed. As to the charge of proselyting, every member of the Baptist church, including the author, knows and acknowledges its falsity. The author says she wrote to the *Baptist*, acknowledging the wrong, and apologizing for what she had done. This letter, however, has not appeared in print; and possibly it was never sent, as its author refused to acknowledge the former, one until the editor informed me who wrote it. So my brother, I am saved all occasion to plead my innocence of the charge. I asked no one to join my church; but when I took the names of the converts, I asked before the congregation, what church they wished to join; leaving them to make their own choice; and being men and women, with one or two exceptions, they were able to do their own thinking. All but two children and one man did join the Methodist Episcopal Church.

I have nothing to say about Bro. Toy's work; except that while he was present, he did all he could; but before there was a single convert, he left us, to fill an engagement in Virginia, and the ingathering was during his absence. Yet I claimed nothing on that account, but I told the converts to join which church they pleased. Such are the facts in the case; and I would politely advise the "Friend" who sent this letter to the *Baltimore Baptist*, to be a little more careful as to facts, and not to misrepresent the real state of affairs.

The watch night service was held in the Methodist Episcopal Church, Port Deposit, Md., J. P. Otis pastor, Dec. 31st, commencing at 10.30 P. M., with singing, and prayer by Rev. E. V. Hinchliffe. Appropriate addresses were made by Mr. Meares of the Protestant Episcopal Church, Rev. Jas. Conway, of the Presbyterian Church, and Mr. Otis. The church bell tolled out the old year, and rang in the new.

A correspondent of the *Appeal* Elkton, Md writes from North East:—The return of Rev. J. B. Quigg to this charge is a foregone conclusion. This is as it should be—a well deserved compliment. He is the right man for the place. Keep him there to the end of the limit—five years. He is one of those who wear well.

Brother Quigg is closing his second year with this people, with his usual success. As noted in another column, the Quarterly Conference voted for his return for a third year.

Letter from Kenton, Del.

Thanksgiving, we had preaching in the morning in Kenton, and at night a lecture by Rev. E. L. Hubbard, Ph. D., on "The tough and funny in the experience of our itinerant fathers." Friday night following, he lectured for us at Blackiston's, on "The triumph over foes and fools;" both audiences were well pleased.

Christmas was a happy time. Central M. E. church held its first Christmas entertainment. The church was nicely decorated; a Christmas tree on either side of the platform beautifully trimmed, and hung with candy and other gifts for the little folks; while the big folks were not forgotten. The pastor too, though not very big, was remembered with a big cake and a lot of oranges to take home. The exercises consisted of songs of praise by the choir, a solo by Bro. Geo. Moore, "Only remembered by what I have done," recitations and dialogues by the children; all acquitted themselves well. The church would not accommodate all the people, even with standing room.

Kenton Sunday-school held their entertainment Thursday night, 27th inst., and notwithstanding the storm and the wet roads, a large audience was present to enjoy the very interesting entertainment. A Christmas tree, trimmed very beautifully, was placed at each end of a platform. The exercises opened with "Coronation" by the choir and congregation, and prayer by the pastor. The choir sang during the services, "Hail! Hail! Hail!" "Proclaim the Story." "Ring, Ring ye bells," "Glad Christmas time," and "The song of the Angels." A number of appropriate recitations were given by the scholars; after which came old Santa Claus, unloading basket of candy.

The stewards have secured a good house for the pastor; and the Ladies' Mite Society have

added carpets, furniture, etc., for the comfort of the family. Thanksgiving, a nice turkey, apples, etc., were sent in to the parsonage, and another specimen of this bird was sent in to grace the Christmas table. Christmas morning the pastor and his wife were presented with a beautiful lamp, for the parlor; and the little ones were also remembered. Mrs. Sharp was presented with a pair of knit slippers by a young lady of the church.

The 29th ult., a number of church members and friends came in the evening, to remind the pastor and his wife that it was the 14th anniversary of their wedding; leaving behind substantial proofs of their kindly regard.

A watch night service was held for the first time in this church; the pastor preaching from the words, "He thanked God and took courage," Acts 28: 15.

New Year's night we began our revival effort, and Thursday night following, a husband and wife came forward together. Friday night he was saved through faith in Jesus Christ, and last night his wife also was gloriously converted; and another married lady came forward, earnestly seeking God. Pray for us, that the Lord may graciously revive his work at this place.

W. W. SHARP.

Letter from Beckwith, Md.

MR. EDITOR: I read the locals in your paper with much zest, and now I send you a line or two in reference to this charge. During this year, I have been about as busy as a bee. My work is in pretty good shape. At our 4th quarterly conference, the brethren said they were nearer being "up" in finances for support of the gospel, than for years past at the same date; although they estimated a \$100 increase of salary. The benevolent collections are all taken, except for missions, which has been taken in part. All will be much in advance of last year.

Dec. 23d, we had a grand Missionary day. Bro. G. W. Burke, a former pastor, spent the day with us; and his smiling face and earnest sermons were a delight and benediction to all. With what Mrs. Green had previously solicited, we reached about \$84; we will make it at least \$100, away from home.

At Beckwith church, Dec. 26th, we had a very delightful Christmas literary and musical entertainment. On the tree were presents for all the Sunday-school children; all paid for, and money left over. The children spoke well; Miss Edith North and Miss Addie L. Robinson reciting interesting selections. The music by the school was beautiful. Mrs. Green sang several solos, by request.

Since we came here, our friends have kept up a kind of protracted donation. It seems as if our kind people think it hardly right to pass the parsonage without leaving with its inmates, some substantial token of affection. In the Christmas season they grew in this grace very fast indeed; as indicated by gifts of turkeys, chickens, silk handkerchiefs, slippers, and various other articles of wearing apparel. New Year's eve, they came by agreement; bringing smiles, kind words, and many other valuables. "The lines have fallen unto us in pleasant places, yea, we have a goodly heritage." Splendid bivalvular animals are abundantly furnished us without money and without price.

W. M. GREEN.

Wilmington District Notes.

Quarterly meeting at Brandywine, Rev. C. A. Grise, pastor, was of special interest, and being held at the close of the love feast, some fifty or sixty members of the church accepted our invitation to remain. The reading of the written reports, showing advances all along the line, were listened to with great interest. When the pastor nominated the standing committees, the Quarterly Conference not only approved, but requested them to report each quarter. The pastor had brought some two dozen Disciplines to the Conference and stated that he desired each member to have a copy. If any did not feel able to pay thirty cents for one, a half dozen copies would be kept on hand in the parsonage to loan to such as would apply so that they all might learn what is the law of the Church, and their duties as official members of the same.

CHRISTIANA AND SALEM, the pastor, Rev. B. F. Pice, who was ill for two months in the Fall, has entirely recovered, that his avoirdupois is greater than at any previous period in his whole life. He has his work well in hand; and the Quarterly Conference unanimously requested his return.

HOCKESSIN AND EBENEZER, Rev. Julius Dodd, pastor is in a fine condition; salaries and collections all in advance of previous years, and the work looked after with commendable zeal and fidelity.

The Quarterly Conference, by formal motion requested their president and secretary to sign a petition for them requesting the Congress of the United States to pass the Blair Sunday-Rest Bill.

The Methodist Year Book.

How many of our people know, that the Methodist Episcopal Church publishes every year, a Manual which contains a carefully prepared almanac, with an addendum of statistical and historical information in reference to our own and other churches, that is indispensable to an intelligent apprehension of the year's doings in religious enterprise? Of those who know, how many provide their families with it?

The issue for 1889, as for several years past, comes out under the editorial supervision of Rev. W. H. DePuy, at one time, assistant editor of the *New York Advocate*.

The astronomical information is interesting, and we presume, accurate. We note with pleasure, that Dr. DePuy seems to have heard from the people, and pays deference to the judgment of the late General Conference, in its vindication of the status of missionary bishops.

Instead of constructing a separate table, in which to place Bishops Taylor and Thoburn with the two ebony non-descripts, who were elected by the Liberatorian Mission Conference, and styled Bishops by courtesy, editor DePuy constructs one table for the "Bishops of the Methodist Episcopal Church," making out a full list from the beginning in 1784, and entering each name in the order of election. Of these forty-six chief pastors, eighteen survive, and are at work; two of them assigned to the supervision of our Church work in Africa and India respectively, and the remaining sixteen, to the supervision of our Church work in the rest of the world.

In the list of editors and publishers of Weekly Periodicals, we note another departure from the custom of years past. The list stops abruptly with the *official* papers; and the *unofficial* editors and publishers of Methodist weeklies, including *Zion's Herald*, *The Michigan Christian Advocate*, *The Buffalo Christian Advocate*, the goodly company of *Methodists*, and other *Advocates*, are omitted; the public being informed in a foot-note, that "there are many other papers published in the interest of the *Methodist Episcopal Church*; some of them strongly sustained by specific annual conference action." This is certainly a serious omission, which we hope will be supplied in the next issue.

In the General Conference of 1832, on motion of Samuel Williams of Connecticut, the publication of a Methodist Almanac, was first ordered. At 10 cts. a copy, no Methodist family ought to be without this useful little manual. Send on your orders and your dimes, to the Methodist Book Store, Wilmington, Del.

Some people do strangely; talk of getting over a great sorrow—overleaping it, passing it by, thrusting it into oblivion. Not so. No one ever does that—at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.—*Dinah Mulock Craik.*

Rheumatism is caused by lactic acid in the blood, which Hood's Sarsaparilla neutralizes, and thus cures rheumatism.

Marriages.

WEAVER—BREDEMEIR.—Dec. 27th, 1888, by Rev. C. F. Sheppard, Wm. J. Weaver and Mary Bredemeir, both of Delaware City, Del.

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 5:40, 7:40, 9:50, 11:30 a. m.; 12:30, 2:30, 4:30, 6:30,
 8:30, 10:30, 11:30 p. m.
 For Newark Centre, Del. 7:42 a. m.; 12:53, 6:21 p. m.
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 11:35 p. m.
 Baltimore and Washington, 1:25, 4:45, 8:04, 10:05
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 Trains for Delaware Division leave for:
 New Castle, 6:50, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,
 8:25, 10:05 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:30 a. m.; 12:55, 6:25
 p. m.
 For Seaford 3:30 p. m.
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 Stations a. m. a. m. p. m. p. m.
 *Wilmington, French St. 7:00 7:40 2:40 3:00
 *B & O Junction 7:09 7:48 2:48 3:10
 *Dupont 7:21 8:01 3:01 3:25
 *Chad's Ford Jc. 7:45 8:25 3:25 3:50
 *Lenape 7:55 8:35 3:35 4:00
 *West Chester Stage 8:29 9:09 4:09 4:30
 *West Chester Stage 8:40 9:20 4:20 4:50
 *Jonestown 8:57 9:37 4:37 5:00
 *Waynesburg Jc. 9:18 9:58 4:58 5:25
 *St. Peter's 6:50 7:30 12:25 12:50
 *Warwick 7:15 7:55 12:50 1:15
 *Springfield 7:27 8:07 1:05 1:30
 *Joans 7:43 8:23 1:15 1:40
 *Birdsboro 7:56 8:36 1:35 2:00
 *Harrington 8:11 8:51 1:50 2:15
 Ar. Seaford P & B Sta. 8:30 10:25 2:25 6:00

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 6:41 p. m. Arrive Dupont 6:55 p. m.
 On Saturday only, will leave Wilmington at 6:30 p. m.
 Arrive Dupont 6:45 p. m. Arrive at Harrington 8:30 p. m.
 Leave Wilmington 11:55 p. m. Newbridge 12:35 p. m.
 Arrive Dupont 11:55 p. m. Leave Birdsboro 1:10 p. m.
 Arrive Reading 1:40 p. m.
 GOING SOUTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m.
 Lv. Reading P. & B. 8:00 9:25 3:16 5:18
 *B. Station 8:10 9:35 3:25 5:25
 *Birdsboro 8:22 10:10 3:45 5:50
 *Joans 8:35 10:30 4:10 6:15
 *Springfield 8:45 10:50 4:15 6:25
 Ar. Warwick 11:12 6:35
 *St. Peter's 11:30 6:50
 Lv. Waynesburg Jc. 6:25 9:15 4:32
 *Jonestown 7:00 9:50 5:05
 *Lenape 7:12 10:24 5:14
 Ar. West Chester Stage 8:05 10:59 6:26
 *West Chester Stage 8:40 9:40 4:50
 *West Chester Stage 8:55 10:55 6:02
 *Dupont 9:24 10:53 6:24
 *B & O Junction 9:40 11:03 6:39
 Ar. Wilmington 9:51 11:15 6:45

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 Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30
 p. m. Leave Dupont 1:10 p. m. Newbridge 1:30 p. m.
 Avenue Wilmington 2:05 p. m. Leave Newbridge 2:00
 p. m. Arrive Wilmington 7:23 p. m.
 For connections at Wilmington, B. & O
 Junction, Chad's Ford Junction, Lenape,
 Coatsville, Waynesburg Junction, Birdsboro
 and Reading, see time-tables at all stations.
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 Trains leave Delaware Avenue Depot:
 EAST BOUND.
 *Express Trains.
 PHILADELPHIA, week days, 7:20, 10:00, 11:00, 1:00, 3:00,
 5:00, 7:00, 10:41, 11:15 a. m.; 12:40, 1:00, 3:00, 5:00,
 7:20, 9:20, 11:10, 11:45, 1:00, 3:00, 5:00 p. m.
 CHESTER, week days, 7:20, 10:00, 11:00, 1:00, 3:00,
 5:00 a. m.; 12:40, 1:00, 3:00, 5:00, 7:20, 9:20, 11:00, 1:00,
 3:00 p. m.
 WEST BOUND.
 BALTIMORE AND WASHINGTON, 7:00, 11:37
 a. m.; 2:45, 7:40 p. m.; *2:45 night. All daily; 7:50 a. m.
 daily except Sunday.
 CHICAGO AND ST. LOUIS, 12:45 night, 8:25
 p. m. both daily.
 CINCINNATI AND ST. LOUIS, 11:37 a. m., and
 7:45 p. m. both daily.
 SINGLERLY ACCOMMODATION 7:30 p. m. and
 11:30 p. m. daily.
 LA HABENBERG ACCOMMODATION, week days,
 11:00 a. m.; 2:45, and 8:25 p. m.
 Trains leave Market Street Station:
 For Philadelphia 2:35 p. m. daily except Sunday.
 For Baltimore 8:35 a. m., 5:15, 2:35 p. m. daily. For
 Lancaster 6:50 and 10:55 a. m. daily except Sunday,
 5:15 p. m. daily.
 Chicago and St. Louis Express daily, 5:15 p. m.
 Trains for Wilmington leave Philadelphia 12:05
 8:30, 10:00, 11:00, 1:00, 3:00, 5:00, 7:00, 9:00, 11:00,
 1:00, 3:00, 5:00, 7:00, 9:00, 11:00 p. m.
 Daily except Sunday, 6:30 and 12:25 a. m., 4:25, and
 8:30 p. m.
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