

# Delaware Peninsula Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## BE PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone  
Beyond earth's weary labor,  
When small shall be our need of grace  
From comrade or from neighbor;  
Passed all the strife, the toil, the care,  
And done with all the sighing,  
What tender truth shall we have gained,  
Alas, by simply dying?

Then lips too chary of their praise,  
Will tell our merits over;  
And eyes, too swift our faults to see,  
Shall no defect discover.  
Then hands that, would not lift a stone,  
Where stones were thick to cumber  
Our steep hill path, will scatter flowers,  
Above our pillowed slumber.

Sweet friend, perchance both thou and I,  
Ere love is past forgiving,  
Should take the earnest lesson home,—  
Be patient with the living.  
To-day's repressed rebuke may save  
Our blinding tears to-morrow;  
Then, patience! e'en when keenest edge,  
May whet a nameless sorrow!

'Tis easy to be gentle, when  
Death's silence shames our clamor;  
And easy to discern the best,  
Through memory's mystic glamor;  
But wise it were for thee and me,  
Ere love is past forgiving,  
To take the tender lesson home;  
Be patient with the living.

—Christian Advocate.

## All for Christ.

The sacrifices the native Christians have to make, and the trials they undergo at the time of embracing Christianity, are generally similar, and, therefore, one instance will suffice to give an idea of the pangs of separation they have to feel, the worldly losses they have to sustain, and the faithfulness they show in passing through the fiery persecutions, when they cast in their lot with the people of God. The thought of leaving the nearest and dearest relations, according to the flesh, was, with the late Rev. B. N. Day, overwhelming. For two years, there was a hard struggle in his mind. From his seriousness and thoughtful appearance, his relations guessed out, that some day or other he would be a convert. His brother took him one night to a solitary place, and asked him directly, if he was going to give up his own father's religion. After this his relations began to write in the newspapers, stating that he was under age, and his ignorance of the religion he was about to embrace, &c. The Missionaries had to request the Archdeacon of the Episcopal Church, and the principal merchants of Calcutta, to examine him and give their opinions. By this time, the news of his joining the Mission, spread all over Calcutta. Some very rich and influential families, to whom he was related, were of one mind in wishing to take him away anyhow from the Missionaries, either by force or artifice. They hired a large number of men unknown to him, a carriage was kept at the head of the lane by the side of which stood Mr. Smith's house, and his aunt who cried with loud lamentations was brought in a close *palkee*. As the aunt would not pollute herself by entering the premises of a Sahib, Mr. Day was urged to go and meet her in the *palkee*. Then Mr. Day was in the care of Dr. Balfour, and Rev. J. D. Bhattacharjee, who were men of tender hearts, allowed him to go. As soon as he had gone near the gate, his brother began to ply him saying, "she is without food two days, go and meet her." Mr. Day seeing none on the road, took one or two steps to speak to his aunt. The hired men came up one by one as if they were passers-by, and stood there as idle spectators. When the number sufficiently increased, they shoved him

into the *palkee* to be borne away to the carriage, and stood to oppose them that came to his rescue. Balfour and Dr. Mr. Bhattacharjee ran after them. Many other gentlemen also went to his rescue, but they would not give up till they were beaten by Mr. Day's brother's party. Soon Mr. Day was sent away 14 miles north of Calcutta, to Chuttra. There save seclusion, he received no ill-treatment. The Missionaries on the other hand, did not leave him to his fate. By the assistance of a Christian barrister, a writ of *Habeas Corpus* was issued against his brother, which compelled him to deliver Mr. Day up. Then Mr. Day declared before all, that he was going to be a Christian. On this his brother rebuked him, abused him and threatened him and plied all sorts of arguments from morning till evening, except a few minutes when he fell to the floor asleep, through perfect exhaustion. At last they yielded to him, and he was baptized by Rev. Thomas Smith, in the evening of the 10th of June, and placed under the care of Rev. L. B. Day and Rev. J. D. Bhattacharjee. Such are the pangs and persecutions, that one suffered in Calcutta, years ago, for accepting Him, who is the Way, the Truth, and the Life.

A. S. DAY.

—From the Indian Witness.

## The McAll Mission and Baptists.

Do Baptists compromise their allegiance to religious convictions, in co-operating with the McAll Mission work in France?

What is the McAll work? In a word to proclaim: "the blood of Jesus Christ God's Son cleanseth from all sin." This is absolute news, to the average Frenchman. Are there no Protestant churches in France to do this work? A retrospect is necessary. The Revocation of the Edict of Nantes, in 1685, not only recalled religious privileges for Protestants, but was a death knell even to civil rights. Romish intolerance triumphed, in a century of relentless and bitter persecutions. Protestantism, however, did not die, though the ranks of Protestants were woefully thinned by executions and wholesale emigration. At the close of this century of cruelty and injustice, in 1787, an Act of Toleration was promulgated, which permitted the return of emigrants, and gave liberty of religious belief. A country and a dominant religion, (Romish) which incited the hundred years of persecution, could have but scant ideas of liberty. Protestant churches were simply tolerated—suspected, watched, repressed, all outside growth sternly denied. It is not strange, though alive, they presented the dreary aspect of a leafless tree in winter? So restricted, is it to be further wondered at, that they lost the power of aggression, the vital "go" of Christian success, sinking into a coldness and formality which severed them from sympathy? A breath of revival blew upon these withering branches, sixty years ago, sending new life through the churches Baptist, Lutheran and other missions were established, and some notable converts were made to the truth. A revival sixty years ago, with everything outside hindering, could hardly make a stalwart Christian church in America to-day. It has not accomplished it in France. So much for the Protestant churches.

In the political situation, the smoke of the Commune had barely passed away, and the retreating tread of the German soldiery was still an echo, when the third French Republic was born, giving France, for the first time, liberty of conscience, of the press, and of speech. Infidelity was rampant, and was the reaction from the priestly usurpations of the past. The Church was, to the French people, the synonym of tyranny and exaction. The Roman Church was hated; the Protestant Church was despised. French infidelity was misunderstanding.

This extremity was God's opportunity, and he wondrously adapted his tool to fit the work required. Mr. McAll, with a wisdom born from above, started no church. He could have had no attendants. The social, bright, *free* conference hall, in which Christ alone is "lifted up," has drawn all men thither. The little one has grown into one hundred and twenty. Dr. A. J. Gordon, of Boston, attributes this success, from its human standpoint, to the political and religious sentiment, which is developing in parallel lines, from form and ceremony to informality and republicanism. The simple Protestant temple is not in as good form, as the plain democratic hall, whose entire simplicity of service is more grateful to a people favoring democratic institutions. Paul "was all things to all men, that he might save some." Mr. McAll has been inspired with sanctified common sense that he might adapt himself to the needs of the time, place, and people.

Now, for the question with which this article began; "Do Baptists compromise convictions?" &c. All Christian thinking stands united on the common and vital point—the atonement of Christ. Christ's own definition of eternal life was, "to know God and Jesus Christ, whom he has sent." This organic truth is publicly proclaimed. The various workers, many of whom are pastors of the French Protestant churches, honestly differ in practice—all seeking to obey the Word. Each Christian minister or lay worker is at perfect liberty—so the writer has been informed—to lead individual converts, as he or she may be able to point the way, through the Word, to the Christian church best expressing the convert's conviction. Are Baptists at a disadvantage here, or is there any sacrifice of principle? This "hand-picking" in the harvest field will depend, with the Spirit's aid, on the number and faithfulness of the harvesters. With a fair chance for work, with a sharper edge (as we think) to the Baptist "Sword of Truth," shall we not be recreant to a large opportunity and a weighty responsibility if we draw back?

The writer has made the attempt to present the need for the McAll work, and the attitude of Baptists toward it, up to the present. What may be the will of God, as shown by the progress of events, the future will reveal. The question asked by Opal—"Is there not need for distinctive Baptist Missions in France?"—seems beyond human ken. "Till more decisively answered than is possible at present, it is urged that sympathy, prayers, and money be not withheld from a work, so emphatically honored of God in its present administration.

ALICE ARMSTRONG.

Baltimore Baptist.

## Heredity.

REV. R. C. JONES.

I have no disposition to reply to Bro. Stars' last article, as he presents nothing that has not been sufficiently discussed. He thinks, of course, that he has demolished me, and I am just as confident, that I have placed him *hors de combat*.

But, as previously intended, I send a brief article on heredity, which was discussed by Bishop Goodsell in *The Methodist Review* for January, and his views being in harmony with my own, I shall quote largely from him.

By Heredity, we mean those traits, tendencies, and proclivities, which we inherit from our ancestors. A certain bias, or trend of nature, that gives intensity to a life of good or evil; the evil to be eliminated only by Divine grace, and years of careful training under Christian influences, which will to a considerable degree, correct the evil tendency, and bring each succeeding generation into a higher moral atmosphere. The Bishop says, "In respect of tendency toward high moral quality, the experienced can point out families, in which it has been manifest for several generations."

If the face, the eyes, the nose, the mental cast, are inherited, why not the moral tendencies also? The *ground* of moral responsibility, as well as character, is largely the natural inheritance of the individual; and there must be degrees of responsibility, as well as character. These inherited tendencies of mind and soul might be graduated, as eccentricities, crankisms, mental, and moral insanity. The grades of responsibility and character would be more difficult to adjust; and only an infinite mind could accurately solve the great problem. But it is argued, that the whole race can be brought up to a higher state; and "Christian hope exercises itself toward the confidence, that *Heredity* may yet prepare a better soil for the gospel seed."

"Beautiful characters are known to all, which are not negative nor passive, but active and positive in good affections and instincts. Such seem to absorb the truth, as the soil the rain, and their children often seem to receive an inheritance of clear and discriminating conscience."

A noble godly soul was heard frequently to exclaim, "next to the grace of God in my heart, I prize my godly ancestry." The Bishop says, "Responsiveness to bad suggestion may be largely determined by hereditary influence."

The history of the descendants of "Mag the mother of criminals," is well known; and while all are evil, the drift of some souls in the downward way, is almost irresistible. To use the language of an old minister, "they are *hell bent*." What kindness, what charity, what tenderness is required, in dealing with such souls! We need the holy sympathy and exhaustless love of Jesus.

But we claim, that Divine grace can enable even such souls to breast the current of their evil tendencies, and by hard struggling and fighting, to gain the blest shore. And to him that "overcometh" shall be given the reward and the glory.

"Perfect, Through Suffering."

This sentence is written of the captain of our salvation, Christ Jesus the

Lord. There is in it a depth and mystery of meaning, that humanity cannot fully comprehend. Sometimes, however, the ministry of suffering, in fullest measure, is seen in its sanctifying influence upon the believer. The supreme purpose of God with every soul, is to fashion it into similitude with Himself, as revealed in Jesus Christ. The baptism of suffering is God's crucible, for melting the soul; and when thus melted, the dross is most easily removed. It is not meant, that such a ministry must be cheerfully accepted on its first approach, or always borne without murmur or complaint. Even the Saviour prayed, "If it be possible, let this cup pass from me!" It was said of Paul, at his divine call to the apostleship, "I will show him, how great things he must suffer for my name's sake." Such suffering came to Paul with manifold cumulation. Read again 2 Corinthians 11: 22-30. The great apostle is all the more dear and near to us, in that he is always so intensely human, and resists at first the imposition of every fresh affliction. The "thorn in the flesh," he was most determined not to endure, and thrice he utters his plaintive wail to God for relief. When imprisonment came, he frankly expressed his discontent with such an affliction. It was not until the close of his life, remember, that he was able to say, "I have learned, in whatsoever state I am, therewith to be content." And yet, with all this human shrinking and resistance, Paul was made "perfect through suffering."

This is the mould, in which God fashions His saints; but the suffering ones should not hide themselves, much less should they be chided by others, if the mould seem at first, and perhaps for years a painful and inexplicable restriction. God is gradually bringing out the reserve harmonies of the soul, and we doubt not that He is surprised, that there are so few discordant notes. That is a graciously human, as well as divine word: "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby."

The following fact, from the editorial columns of the *Christian Inquirer*, shows how the soul is perfected through suffering; but let the reader in affliction remember that the chastening even in this instance, must have been at first most distressing, and in moments of weakened trust, must now seem grievous. The most eminent saint is not always, in the holy calm of such gracious submissiveness.

"Recently, we visited a man, who for seven years has been a victim of incurable disease. He is compelled to stay within doors, unable to walk, forced night and day to keep a sitting posture, and is poor in this world's goods. Nevertheless, like Paul, he has learned in whatsoever state, he is to be content. More than that, he is happy. 'My Father,' said he, 'makes no mistakes.' How many who repine at the little trials and vexations of life, might feel rebuked by the self control, and cheerfulness of suffering saints!—*Zion's Herald*."

Bishop C. D. Foss, D. D. LL. D., will preach (D. V.), in Scott M. E. Church, to-morrow, the 3rd inst., a. m., upon the occasion of the annual missionary collection. The Bishop will preach at night in Grace M. E. church.

Temperance.

Wine is a mocker; strong drink is raging and whosoever 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.

That Hotel License.

DEAR SIR:—When I wrote you last on the subject of temperance, my heart was cheered and strengthened with the hope, that Mr. Dayett would not again apply for license; but since that writing, I have learned his application is to come before the court again next month. That writing was mild, and not particularly severe in any point; but why not use strong language and strong efforts for the Lord, when stubborn, relentless efforts are being made for His adversary? If unholy and wicked men persist in their determination to drag down and pollute our community, must God's children stand back and permit it? No! a thousand times No! Every conscientious Christian man and woman in this district should not only feel, that it would be better to have no whiskey here, but they must say, we will not have it. You who are fathers, whatever relation you may bear to the applicant, if you name the name of Jesus, you should honor Him, and respect his cause, by taking a decided stand against whiskey, and in favor of sobriety and the moral elevation of our people. Will your conscience allow you to kneel at night, with none but the eyes of God upon you, and pray, "Thy kingdom come, Thy will be done on earth as it is in Heaven," and yet sit idly by and not raise your voice to further that kingdom, by doing his will in this temperance cause? If so, you will do well to look to that conscience, examine it, and probe its depths, to see if it has not become somewhat seared and deadened. It is not enough, that we would rather not have whiskey here; we must frown upon it, and work against it; and if business makes a plea for not taking an active part in the contest, we should pray God earnestly and daily, to crush out of our hearts the love of any gain, that comes through the dram-shop for even though it bring more dollars into our coffers, it must bring them at the cost of the tears and heartaches of our fellow beings. God's blessing can never rest upon anyone, who is selfish enough to get gain through others misery. Give your Makers cause your first consideration, and He will see to it, that your business is taken care of and prospered. If the fear of offending earthly friends holds us back from doing our duty, how can we stand before the Almighty in the day of judgement? Let us go to our knees in fervent, pleading prayer, that God will bless the efforts put forth by His children here, in this great cause; and as the remonstrance goes its rounds, I pray that every child of God, young and old, every father and every mother that have sons, every citizen that desires the best interests and upbuilding of our community, will see their duty clearly, and be not only ready but eager to sign it. Remember, with "what measure ye meet, it shall be measured to you again."

MARY ALRICH GONCE. Glasgow, Del.

Twenty-five years ago, Edward Everett, long one of the most distinguished statesmen of the nation, said of the whiskey traffic, that in ten years—it has twice the power of mischief now—

- 1. It has cost the nation a direct expense, of six hundred millions of dollars.
2. It has cost the nation an indirect expense, of six hundred millions of dollars.
3. It has destroyed three hundred thousand lives.
4. It has sent one hundred thousand children to the poor-house.
5. It has consigned at least one hun-

dred and fifty thousand persons to the jails and penitentiaries.

- 6. It has made at least one thousand maniacs.
7. It has instigated to the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burned or otherwise destroyed property, to the amount of ten millions of dollars.
10. It has made two hundred thousand widows, and one million orphan children.

At the last meeting of the board of managers of the National Temperance Society in New York City, Nov. 27, it was resolved that arrangements be made at once, and funds solicited, for a forward movement by the National Temperance Society, as a non-partisan, non-sectarian organization, for the promotion and extension of its important general educational work, including the work in the South, and in Congress, in Sabbath schools, public schools, conferences and conventions of religious bodies, jails, hospitals, workshops, in many needy localities in our own and in foreign countries; that an appeal be made for at least fifty thousand dollars for immediate use in the continued prosecution of the Society's missionary work among the colored people of the Southern States, in the employment of an increased number of missionaries, and in a wider dissemination of appropriate temperance literature in that needy field; that we renew, on the reassembling of Congress, the Society's request for appropriate national legislation to suppress the exportation, by American citizens, of intoxicating liquors to the native races of Africa and the islands of the Western Pacific.

The Anti-Saloon Republican National Committee has issued an address including the following platform:

"We condemn the liquor traffic as a commerce of iniquity. It serves no good purpose and supplies no real need. Every saloon it establishes becomes a preparatory school for the asylum and the almshouse, the jail and the gibbet. It degrades the distiller and dealer, and destroys the drinker. It turns industry into idleness, providence into profligacy, and friends into fends. It is the curse of politics—packing primaries promoting bribery in elections, and corrupting the fountain of legislature. For the sake of society and the State its power must be broken.

"We therefore resolve to wage unrelenting war against it, using always and everywhere the most effective weapons, moral and legal, at our command.

- 1. We demand its entire suppression in every State where public sentiment makes suppression possible.
2. We demand legislation in every State providing for its suppression in those minor civil divisions, in which public sentiment makes such suppression possible.
3. We demand the most effective measures of restriction where suppression by State, county, municipality, or town is not possible.

We would close, were it possible, all the saloons; were it not possible to close all, we would close half; were it not possible to close half, we would not disdain to close even one. We would load those that remain with taxes, limit them with restrictions, and compel them to observe every jot and tittle of law.

"Into this fellowship of effort we welcome all, who are friends of the home and foes of the saloon, and all lovers of humanity."

Rev. Charles Garrett stated at the Epworth stone-laying that the Wesleyans hated the three D's—namely, Debt, Dirt, and the Devil. A fourth, he thought, might be added; for if it was not for the Drink there would not be much debt, not much dirt, and very little work for the devil to do.

Massachusetts is beginning to rank high as a beer-drinking State. According to the Internal Revenue Department, the revenue from liquors manufactured in Massachusetts for the fiscal year just ended amounts to \$959,942. The collector at Boston says: "This represents considerably over 1,000,000 barrels of malt liquors containing thirty-one gallons each. The population of the State in round numbers is 2,000,000. This would give every man, woman and child half a barrel apiece. But 600,000 barrels of malt liquors are imported into the State every year. This would raise the amount to twenty-three gallons per capita, or 368 half-pints—a 'schooner' a day for every one."—Nashville Christian Advocate.

Youth's Department.

A Little Band of Mercy.

BY MRS. S. M. READ.

As Millie and Frank were on their way from school, Frank took up a stone, to throw at a robin, that was hopping along on the ground, a little way in front of them.

"Do not throw the stone at the bird; please do not," said Millie. "I will tell you a story that aunty told me, and then I am sure you will not want to. It is a real, true story, that happened up in the country where my Aunt Mary was staying last summer."

Millie came close to her little schoolmate, Frank, who still held the stone in his hand, as though undecided as to what he should do with it. To Millie's relief the bird flew up into a tree, and Frank threw the stone at a rock by the side of the road.

"Now, tell me what you was going to," said Frank.

"Well," said Millie, "up where Aunt Mary was, they were moving a large building. They got it out into the street, and on one side of the street, there were some trees, and on one of them was a robin's nest with some little young birds in it, not near large enough to fly. The old birds were dreadfully frightened, when the great building came crashing along against the tree where their nest was, breaking some of the branches, and bending others. The tree was shaken so, that it seemed as though the little birds would surely fall out. Well, what do you suppose the mother-bird did? Why, she just went and sat on the nest, and held the little birds in. It was a fearful time for the birds, but the little mother stuck to the nest, notwithstanding all the noise and tumult. You see how much the mother-bird loved her little ones. She did not fly away to some place of safety and leave them to die, no more than our mothers would leave us, if danger was coming to us."

"My mother came after Katie and me," said Frank, "when we were playing in the barn, and the wind, all at once, came to blow so hard, that she was afraid the barn would be blown down; and the doctor said she did it at the risk of her life. Baby was only three weeks old, and mother was not strong. Father said, he did not see how she got us into the house, but she did."

Just then, they overtook two more of the school children, James and Willie.

"Say," said Frank, "don't let us boys throw any more stones at the birds, because we might hit and kill a mother-bird, and then the little birds would suffer and die."

The boys agreed with Frank, that they would not, and thus there was a little Band of Mercy, formed right there on the way home from school. So Millie's influence was good, not only for the birds, but for the boys; because they will grow up to be better men, for learning to be merciful to God's creatures.—Watchman.

Not Needed.

"There! I guess that will do," said John, as he took a shovelful of ashes out of the stove. "The pan isn't empty, but it's near enough; nobody will see it. If I can get the store swept in about five minutes, I can finish the story in the Fireside Companion, before any one comes."

The store was swept very much as the stove had been cleaned. The open spaces presented a good appearance, but underneath the way corners, and underneath boxes and barrels told a different story. However, John said it was good enough. The story was finished, and the paper hidden out of sight before the clerks arrived. Then, Mr. Willis, the proprietor, came in, bade them all "good morning," glanced around the store, and went into his private office. Presently, he called John. "Take these letters to the office as soon as you can. They will be just in time for the nine o'clock mail. Come right back."

John hurried to the office, as he had been bidden, but, having deposited the letters safely, saw no reason for haste. Indeed, he indulged even in a game of marbles, before returning to his work.

When he entered the store again, Mr. Willis made no comment on his tardiness, but remarked, "Well, John, I've almost learned my lesson."

John stared. "What lesson, sir?"

"Why, the one you've been teaching me lately."

John was more puzzled than ever, and all day long he wondered what lesson he could possibly teach Mr. Willis.

The next morning, John's work was done as speedily, and no better, than the day before.

Mr. Willis came before the clerks, and sent John out on an errand. While he was gone, the gentleman, with a quiet smile, began to investigate the corners that John thought nobody would see. When he returned, Mr. Willis said, "John, I told you yesterday that I had almost learned my lesson. To-day I know it thoroughly. Would you like to hear it?"

"Yes, sir." "You have been teaching me how well I could get along without you. I thought the stove needed cleaning, and the store sweeping every morning, but it seems they don't; so I shall not need you longer than this week."—Selected.

Salt Rheum

With its intense itching, dry, hot skin, often broken into painful cracks, and the little watery pimples, often causes indescribable suffering. Hood's Sarsaparilla has wonderful power over this disease. It purifies the blood and expels the humor, and the skin heals without a scar. Send for book containing many statements of cures, to C. I. HOOD & CO., Apothecaries, Lowell, Mass.

Quarterly Conference Appointments.

Table with columns: VIRGINIA DISTRICT—FOURTH QUARTER, Charge, Date, cont. Preaching. Rows include Read's Wharf, Tangier Island, Smith's Island, Cape Charles City, Chinoteague Is.

Our Book Table.

Susan Coolidge's "Who ate the Queen's Luncheon?" opens the February WIDE AWAKE, with a beautiful frontispiece by Garrett. The other contents are "The Age of Discord," by Georgiana Washington; "Princess Mayblossom" by Annette Lyster; "Children in Italian Scripture," by Mabel Tupper; "Phronies 'dragons,'" by Mabel Tupper; "The Forty-eight Hours a Day," by Miss A. G. Plympton; "An Old-Fashioned Boat," by Ernest Ingersoll; Mrs. Sallie Joy White, in are baked in the Boston public schools. Mrs. Goddard gives the history of the Spanish crown pearl, the Pelagrona. Prof. Starr describes "The Tooth of Time." In the sort of original anecdotes, and breezy "short talk." The poems are many; the R. sections are full and entertaining. Only \$2.40 a year. D. Lothrop Company, Boston.

tunity to look at other quarters of the globe. P. F. McClure writes of Dakota; Bjornstjerne Bjornson begins a series on "Norway and its People;" and Henry Ballantine relates a trip to "Nepaul, the land of the Goorkhas." These papers are all illustrated intrinsically valuable is "The Work of John Ruskin," by Dr. Charles Waldstein. The dore Child collectors; John Habberton and Mecca of art collectors; "Bull Gardens In-doors," and Emille Christina Curtis pleads for a wiser training of children's voices in public schools. Annie Fields, Annie Kent, Coates Kinney, and Amelie Rives are the poets. Edward Bellamy writes "To Whom this may Come." Constantine Fenimore Woolson continues "Jupiter Lights." W. D. Howells, in the Edith Bjornstjerne Bjornson; and George William Curtis and Charles Dudley Warner via with him in their respective departments.

Obituaries.

"Blessed are the dead who die in the Lord"

Alice Maude, daughter of Theodore and Eliza A. Brickley, died in Farmington, Del., January 14th, 1889, aged 18 years. Death bath cast its shadow upon our household; and we mourn with saddened hearts and all most inconsolable grief, the loss of our dearly loved one, who was suddenly and unexpectedly taken away from us. But we mourn not as those without hope. She grew up with a love for the Church as an innate principle, and early identified herself with religious interests. In childhood she listened to the voice of Jesus, saying "Come unto Me" and received the signet of adoption. Kind, gentle, and unassuming, she was an obedient and affectionate daughter, a loving sister, and a favorite with all. Her loss is deeply felt; but God graciously sustains us with the hope of re-union in heaven. J. E. M.

SOLID COMFORT.

After a hard day's work in the office, the store, the counting room or the study, nothing is so instrumental in resting one in the evening as a comfortable, easy chair. We do not mean a chair which simply looks comfortable, but one that is really comfortable. We have been the fortunate possessor of one of the latter class for some weeks, and have taken solid comfort in it many an evening. It is a chair finely upholstered, with exceedingly comfortable springs, a high back always waiting to rest the head, a reading attachment for holding a book, and a foot-rest which can be adjusted to many positions. By a simple movement the back of this chair can be changed to almost any angle, from an upright to a very reclining position. It is thus a perfect chair, a willing servant to every mood or whim of the occupant; and under all circumstances will be made comfortable. Did you ask where you may get one? They are manufactured by the Luburg Manufacturing Co., 145 North 8th Street, Philadelphia, Penna., who will send catalogues upon application, enclosing stamp.

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 will be furnished free accommodations in Reclining Chair Sleeping Car to Kansas City and in 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. Centrl. 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. 2-2m

CLUB LIST.

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## The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 3rd, 1889.  
MARK 4: 10-20.

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

[Adapted from Zion's Herald.]

### THE PARABLE OF THE SOWER.

GOLDEN TEXT: "If any man have ears to hear, let him hear" (Mark 4: 23).

10. *When he was alone*—after He had finished His discourse to the multitude (which did not end with this parable), and the crowd had dispersed; or it may refer to a temporary withdrawal at this time (Andrews). *They that were about him*—"the disciples," according to Matthew and Luke, as well as the twelve. *Asked of him the parable* (R. V., "the parables")—In Matthew, "Why speakest thou unto them in parables?" They inquired why He used this novel mode of teaching, and what was the meaning of this particular parable.

11. *Unto you it is given to know the mystery*—in R. V., "Unto you is given the mystery." Christ used the parable to conceal "the mystery," or "mysteries," of the new kingdom; not incomprehensible or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). The "mystery," says Morison, is "that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled, when it was spoken of in their presence." See Paul's explication of "the mystery of godliness" in 1 Tim. 3: 16. *Them who are without*—a common expression, frequently used by Paul also, to denote those who were not disciples. *Are done in parables*—The reason is given in the next verse. Dr. Lyman Abbott defines the parable as "a fictitious narrative, true to nature, yet nudeceptive, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent." Says Dr. Peloubet: "This world, with all its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world."

"Sacred mysteries" is a term applied to the doctrines of Christianity of which the chief is the incarnation of Christ. "Profane mysteries" were the secret ceremonies, performed by a select few in honor of some deity. They originated in Egypt, and were an institution of the priesthood to extend their own influence, so that all maxims of morality, tenets in theology, and dogmas in philosophy, were wrapped up in a veil of allegory and mystery. From the Egyptian mysteries of Isis and Osiris, sprang those of Bacchus and Ceres among the Greeks. The Eleusinian Mysteries were introduced at Athens by Emolpus, B. C. 1356. The laws were, 1, to honor parents; 2, to honor the gods with the fruits of the earth; 3, not to treat brutes with cruelty. Cicero makes the civilization of mankind, one of the beneficial results of the Eleusinian Mysteries. They were abolished by the Emperor Theodosius, A. D. 389 (Biblical Museum).

12. *That*—in order that; the parabolic style was chosen for a purpose. *Seeing they may see and not perceive*—Mark uses Isaiah's prophecy (6: 9, 10) without directly quoting it. As applied, the meaning is that parables were used with the design not to produce blindness, but to leave those blind, who chose to remain so; they could "see" the outside, but could not "perceive" the inner meaning, because they willfully ignored it. *May hear and not understand*—a change to another organ of perception merely, with the same idea. *Lest at any time*—R. V., "lest haply." *They should be converted* (R. V., "should turn again")—The "lest" refers to the sinner, not to the Saviour. The reason why they would "not perceive" was lest they should turn and be forgiven.

Their moral unwillingness preceded their moral inability, and the latter was a divine judgment on the former (Schaff)—He was aware that in consequence of the inveteracy of their prepossessions, they could not, in the first instance "see" the secret of the kingdom, without being repelled in spirit and confirmed in their dissent and dislike. He wished, therefore, that they should not "see." But at the same time He wished that they should look, and keep looking, so that they might, if possible, get such a glimpse of the inner glory as might fascinate their interest and attention, and by and by disarm their prejudices, so that they might with safety be permitted to "see" (Morison).—They willfully shut their eyes against the light, and therefore justly did Christ put it into the dark lantern of a parable, which had a bright side towards those who applied it to themselves, and were willing to be guided by it;

but to those who were only willing for a season to play with it, it only gave a flash of light now and then, but sent them away in the dark (Henry).

13. *Know ye not this parable?*—so plain a one, too! Not spoken harshly, however—*Know all parables?*—not all possible parables, but others following and based on this.

14. *The sower*—the preacher, including our Lord, who first preached the word of the Gospel, the apostles who followed Him in the proclamation of the same word, and their successors to the end. All may be sowers. *Soweth the word*—scatters broadcast in the soil of human hearts, the seed of Gospel truth. The "seed" is the same for all who sow, and contains the principle of life and propagation. It is "quick and powerful." "The life of the seed depends on, 1, receiving it; 2, rooting it; 3, cultivating it" (Abbott).

15. *They by the wayside*—He takes this class first—the unresponsive; those whose hearts, like the road or footpath, were hardened, beaten down; into which the seed could not enter; "idle spectators, curious, critical, caviling hearers" (Gray); hearers who never allow the word to get under the surface of their thoughts (Morison); "duty recognized in word, not felt" (Robertson). *Satan cometh immediately* (R. V., "straightway")—in Matthew, "the wicked one"; in Luke, "the devil," in all three the personality and activity of the great adversary is taught. Satan goes to church. *Taketh away the word*—"snatcheth away," according to Matthew; by means of birds (passing thoughts and worldly desires), according to Mark and Luke. The soil was too hard to receive it, and it became the prey of the birds. "It is done in a moment—by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are 'the fowls of the air' whom the evil one uses in his task" (Farrar). *The word that was sown in their hearts*—in R. V., "the word which hath been sown in them."

Insensibility is the speedy heritage of cherished sin. Habitual deception, or unclean imaginations, or profane and passionate speech, or secret vice, or drinking, act but as a red-hot roller on the virgin soil to parch and blister it, so that nothing good can get root (Clark).—Pharaoh and Festus are Scripture examples of wayside bearers (Stock).

16. *Sown on stony ground* (R. V., "sown upon the rocky places")—susceptible, emotional hearers, but superficial and shallow, and therefore transient. *Immediately receive it with gladness* (R. V., "immediately receive it with joy")—the quick response of mere sensibilities. "The effect is immediate and apparently good, but beneath the surface, easily stirred, is a heart harder than the trodden path" (Schaff). "Perhaps because it is a new thing; perhaps because it is a good thing, good in particular for objects that terminate on self, good for getting safety and everlasting glory" (Morison).

17. *No root in themselves*—only a thin receptivity, and then the rock, "the heart of stone." *Endure but for a time* (R. V., "but endure for a while")—Another translation is, "is the creature of circumstances." *Afterward when affliction* (R. V., "then when tribulation")—Of course, such rootless professors will not stand the heat of oppression and storms of persecution, which will inevitably beat upon them, because of their stand "for the word's sake." They have no stability. Those who have root, are strengthened by such experiences. "A sneer from some leading spirit in a literary club, or a laugh raised by a gay circle of pleasure-seekers in a fashionable drawing-room, or the rude jests of scoffing artisans in a workshop, may do as much as the fagot and the stake, to make a fair but false disciple deny his Lord" (Arnot). *Immediately they are offended* (R. V., "straightway they stumble")—"Literally, they are scandalized." They are tripped up, and cease to walk in the path of life. "King Herod Antipas, King Saul, and the Galatians (Gal. 5: 7) proved themselves stony-ground bearers" (Stock).

18, 19. *These are they*—R. V., "others are they." *Sown among thorns*—hence unfruitful because of a divided heart, in which evil gains the mastery at last. *Such as hear*—R. V., "These are they that have heard." *Cares of this world* (R. V., "the world")—anxious, distracting cares. "Some men allow them to twine and twist themselves, like the serpents of Laocoon, around every energy and susceptibility of their being" (Morison). *Deceitfulness of riches*—"the pitiful passion for accumulation," luring the victim on, and which he does not himself suspect; "a false expectation, or a false confidence in regard to wealth" (Schaff). "The love of money is the root of all evil." *Lusts of other things*—besides money lust; inordinate desires after such engrossing objects as, possibly, dress, sylisness of living, etc. *Choke the word*—There is not room in the soil of the heart, even though the soil be soft and deep, for both thorns and good seed. The former stifles the latter. "The church at Laodicea was thus

'choked' with thorns, Rev. 3: 17" (Abbott). *Becometh unfruitful*—The fruit does not mature. "It does nothing for the propagation of the word in the world."

Balaam, Judas, and Ananias were thorny-ground hearers. Lot and Martha were in danger of belonging to this class. Simon Magus and Demas combined the features of these thorny and stony-ground bearers. Of the thorny-ground hearer, the man of divided mind and double heart, we have an example in him who came to Jesus and said, "Lord, I will follow Thee, but let me first go and bid them farewell, which are at home at my house" (Bruce).

20. *Sown on good ground*—referring to hearts tender, receptive, consenting, and not preoccupied. *Receive it*—R. V., "accept it," meditate upon it. *Bring forth fruit*—R. V., "bear fruit." They translate the word into obedience. *Thirty-fold, sixty, etc.*—They are all fruitful, but in different ratios, some eminently so. They bear fruit "with patience," according to Luke, "enduring to the end." "Herein is My Father glorified, that ye bring forth much fruit." "The fruit of the Spirit is love, joy, peace, long-suffering," etc.

The great lesson of this parable is, that, to get all the good out of the hearing of the word that we possibly can, we must bring to it an honest heart, that will attend to, meditate on, and act out the truth which is presented to it. And we must be on our guard against a heart that is hardened into imperiousness, or characterized by superficial impulsiveness, or foul with the germs of care or covetousness, or ambition, or pleasure. And if you want to know where to get such a heart, go home, and ponder and pray over these words of the sacred historian, regarding the first Christian convert at Philippi: "whose heart the Lord opened, that she attended to the things that were spoken of Paul" (Wm. M. Taylor).

### "Eternal Punishment," or "Annihilation of the Wicked."

This is an age of thought: an age when every doctrinal system must be proof against assault, or somebody will find its weak point. Every "new theology," however, is not a better theology; very frequently the new patch on the old garment, makes the rent worse.

A great many theological tinkers have been trying to patch up the doctrine of eternal punishment, as taught in Scripture, and as held by the fathers. We are not surprised at this. The doctrine is too strong for the emasculated teaching of many pulpits. Such a doctrine, in connection with their teaching on sin, repentance, and regeneration, would be like a cannon-ball in a pile of chaff. Besides, the sinner is not in sympathy with his doom.

No attempt to explain away eternal punishment has succeeded so well, as the dogma of the "Annihilation of the Wicked." Its advocates appeal to reason, to nature, and to revelation. The number of persons in what we call our orthodox churches, who are inclined to adopt this heresy, is alarming. It is stated on good authority, that J. B. Walker, author of the "Plan of Salvation," is an advocate of this theory. Our standards of doctrine help us but little in combating it. Pope's treatment of the subject, in his Systematic Theology, is to my mind very imperfect, and gives the advantage to the errorists.

I read, several months since, J. H. Pettingell's "Theological Tri-lemma," in which he advocates the doctrine of the annihilation of the wicked. It is a well written work, scholarly and bold. His argument from reason was so sharp, and his Scripture proof so weighty, that I confess, I was stunned. Grant his definitions of eternal life, and immortality each equal to endless existence, and therefore equal to each other, and his argument we think, is conclusive. I went to the standards, but found nothing satisfactory. I went to my older brethren in the ministry, but they had nothing to relieve the situation. My faith wavered.

The doctrine of eternal punishment has been one of the distinguishing doctrines of Methodism. To have it demolished, cast a shadow of doubt upon other doctrines as well.

The doctrine of Mr. Pettingell's book is about this: life means existence, death means extinction of life, or ceas-

ing to be; all men have life by nature, but not eternal life; this is possessed only by the believer. "He that believeth on the Son, hath eternal life," is a passage cited in proof, and many others of like import. They who neglect to believe, fail of this boon of eternal life, and as a consequence, the first death means their extinction of being. Nevertheless, our author finds place for the resurrection of the wicked; in this case it should be called a re-creation. They are condemned at the judgment to the second death, and destroyed by fire, to be regulated in hotness and continuance according to the deeds done in the body; but all are finally, to be put out of being. This doctrine seems to be supported, by all those passages of Scripture which pronounce "death," "destruction," "perishing" etc., as the penalty of the finally impenitent; as for example, Psalm 37: 10; 20; Obadiah, 16; Malachi, 4; 1; Psalm 1; 6; Rom. 6; 23; 2 Thes. 1; 9.

I had been for three years, under the teaching of one of our best Professors of Systematic Theology; had passed examination on "Wakefield;" had studied "Pope's three volumes; and yet had found nothing, which to my mind answered these arguments. I had come to the conclusion, that if life meant existence and death non-existence, then there was only one doctrine on this subject, possible to him who believes the Scriptures, and that was the annihilation and not the eternal punishment of the wicked. If the premises were true, the conclusion was inevitable. I began to search the premises. Does life mean existence, does death mean extinction? I had begun to search the books of science, where they treat of life and death, the definitions of the dictionaries, and the use of the original words, both in Hebrew and Greek. The light began to dawn.

This article is written, to recommend to all who have been troubled like myself on this doctrine, a little book which I have lately read, called "Endless Being, or Man Made for Eternity," by Rev. J. L. Barlow. It is clear, crisp, and conclusive; and may be had at the Methodist Book Store, 604 Market St. Wilmington, Del. I have little doubt, if Rev. Geo. R. Kramer could have read this little book, when he was first unsettled, it would have saved him from falling into such theological mists, and from the barren course which he has since pursued; saved him to orthodoxy and the Methodist Church. I think also, that this little book will be an antidote in the minds of all those in whom his Theological poison has taken effect. While the style is logical and scientific, it is yet easily within the grasp of the popular mind. The keynote of the book, is the wise saying of the great Boston Lecturer,—"Look well to your definitions."

The author quotes very largely, and we think fairly from Pettingell, White, and other leading advocates of Annihilationism. In every case, the arguments are well met. He denies, that we have immortality by nature. He asserts that Christ only hath immortality,—"who only (that is Christ) hath immortality," 1 Tim. 6-16. He does not, however, deny the endless existence of man, as will be seen farther on. He asserts that immortality is a boon, which the resurrected Christ now has, and which will be conferred upon believers only, at the resurrection, when this "mortal shall put on immortality." 1 Cor. 15, 53. He asserts, that life and existence are not synonymous terms, and cannot be used interchangeably; as some things, material objects for instance, have existence, but no life. He reduces the opposite doctrine to absurdity, by changing the word "life" to "existence," in the familiar passage of Scripture, 1 John 5, 12; making it read, "He that hath the Son hath existence, and he that hath not the Son hath not existence;" and then slyly remarks "a peculiar 'he,' that has no existence." To further establish this position, the definitions of life, as laid down by such scientists as Herbert Spencer

and Henry Drummond, are cited in proof.

Eternal life is made to mean the life which is received at the new birth. "He that believeth on the Son hath everlasting life, and he that believeth not, the Son shall not see life, but the wrath of God abideth on him," John 3, 36, John 17, 3, Rom. 6, 23.

Death is defined as "separation," and not "extinction." It will be remembered, that the annihilationists make this latter definition the foundation stone of their doctrine. Now death is the opposite of life, but not necessarily the opposite of existence. According to the Bible, we are "dead," between death and the resurrection, because they are "dead" who are to rise, 1 Thess. 4, 16. "The dead in Christ shall rise first," also "the resurrection of the dead," Phil. 3, 2, but we are not out of existence; there is no destruction of the personality, or of the consciousness; otherwise the so-called resurrection would be a new creation; and the person rising would be a new being, to reap the reward of another's faithfulness, or suffer the punishment of another's sin. But, as the foundation of "life," "eternal life," "immortality," and "eternal punishment," and beyond the reach of the monster Death, is *existence*, stretching from Eden to the most distant moment of eternity. Thus it is made clear, that death, in its most familiar sense, cannot mean extinction of being; and as we exist in death, which is the opposite of life, it follows that *existence* and *life* cannot be the same thing. Further the whole race is "dead in trespasses and sins;" are they therefore annihilated? Does death always mean destruction of being? It never means that Bodily death is the separation of the soul from the body; spiritual death is the separation of the soul from God.

The application of these principles to the doctrine in hand is very easy. Eternal punishment rests on the same basis as eternal blessedness, i. e., man's eternal existence, as created in the image of God.

W. G. KOONS.

### From India.

DEAR BRO. THOMAS:—Your paper comes to us regularly, a most welcome visitor; the temperance department is much appreciated, as well as the missionary part; for missionaries must be temperate (*total abstainers*).

Mr. W. S. Caine, M. P., just from England, is in the station; and what is better, he is lecturing everywhere on strong drink. I heard him last night. He showed us clearly, how every one in connection with the government, in trying to raise the revenue of India, is interested in selling just as much strong drink as possible. He is organizing societies in opposition, and promises all the assistance possible in the House of Commons.

Yours in Christ,

G. F. H.

Cawnpore, Dec. 19, 1888.

## Be Sure

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

## To Get

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

## Hood's

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

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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.

### Bible Distribution.

As already stated, the managers of the Delaware Bible Society, have arranged for a thorough canvass of New Castle county, including the city of Wilmington, with a view to securing a place for a copy of the Word of God, in every family so far as is practicable. Rev. W. W. Campbell, of the Baltimore Presbytery of the Presbyterian church, and Rev. W. E. Tomkinson of the Wilmington Conference of the M. E. church, have been appointed colporters, and have been at work, since the first week in January. We bespeak for them the confidence and hearty co-operation of all who are interested in the circulation of the Scriptures, in the territory they are canvassing.

To those persons who are either unable or unwilling to buy these Bibles, at the small cost at which the American Bible Society offers them, our colporters are authorized to make devotions. If persons are willing to pay part of the price, or are willing to contribute to the Society, these gentlemen are authorized to receive such moneys.

They will also fill orders for Bibles of any quality and style that may be desired.

We trust, with the Divine blessing upon this agency, "the word of the Lord may run and be glorified," throughout this territory.

### A New Book Agent.

The Book Committee, whose annual session begins in New York, next Wednesday week, the 13th inst., will have before them the question of supplying the vacancy in our Book Agency caused by the death of Mr. John M. Phillips. The Discipline (§ 416) says, "in case a vacancy occurs in any of the agencies, and editorial departments, authorized by the General Conference, it shall be the duty of the Book Committee and the General Superintendents, two at least of the Superintendents being present, and a majority of those present concurring, as soon as practicable to provide for such vacancy, until the next General Conference."

This Committee consists of fourteen members, one from each of the districts, into which the entire church is divided, with three members in New York, and three in Cincinnati, composing the respective local committees.

We presume, a layman will be chosen to succeed Mr. Phillips, if a suitable one can be found. The salary, though comparatively large for a minister, is small, compared with what first class lay talent will command in the business world. It is to be hoped that a first-class layman may be found, whose ability and devotion to the Church, will be equal to any sacrifice that may be involved in accepting such a post of service.

### A Munificent Benefaction.

Hon. Jacob Tome, the successful financier of Cecil county, Maryland, took

the public by surprise last week, by unfolding in part, his carefully considered plans for the utilization of his large wealth.

From the daily papers, we gather the following items:

A certificate of incorporation of the Tome Male and Female Seminary of Port Deposit, Cecil county, Md., was received in the office of the clerk of the Circuit Court, Tuesday, Jan 22nd, and recorded the same day.

According to the terms of this instrument, the objects and purposes of the corporation shall be, the creation and maintenance in the town of Port Deposit of a Seminary for the free education of white children, both males and females, between the ages of ten and eighteen; furnishing buildings, books, apparatus, implements, and everything else needed for this purpose, except board and clothing; and including manual training.

Preference is to be given, 1, to the orphan children of residents of Port Deposit; 2, to the children of those who are residents of the same town; 3, to orphans of residents of Cecil county; 4, to children of residents of Cecil county. It is proposed to provide accommodations for 500 children. Mr. Tome estimates the cost of the buildings at \$500,000, and intends to endow the school with at least \$2,000,000.

The incorporators, nine in number, are to be self-perpetuating by annual elections. The original board, as named by Mr. Tome, are his wife, his two nephews, John A. J. Craswell and Peter E. Tome, his father-in-law, Henry C. Nesbit, Wm. J. Jones of Elkton, and Samuel H. Rowland, John M. McClenahan, Thomas C. Bond, and Robert C. Hopkins of Port Deposit.

Among the liberal benefactions previously made by Mr. Tome, are the Tome Memorial church, a fine granite edifice erected in Port Deposit, in memory of his wife, and the Tome Scientific Building, presented to Dickinson College, Carlisle, Pa., at a cost of over \$25,000. Mr. Tome, has been when at home, a regular attendant upon Divine worship in the Methodist Episcopal church.

We copy the following personal sketch from the *Every Evening*:

Mr. Tome was born August 13th, 1810, in Manheim Township, York county, Pennsylvania, of German parents. His early educational advantages, consisted of a few short winter sessions, at a district school. For several years he hired out at farm work, in Pennsylvania. His first step upward was as a school teacher. He fitted himself for the place by private study; and for two years had charge of a school near Elizabethtown, Lancaster county, Pa. In 1833, he went to Port Deposit, and at first got employment in a hotel; afterward securing a clerkship with lumber dealers in that town. His activity and earnestness attracted attention; and David Rinehart, a banker and lumber merchant of Marietta, Pa., proposed a business connection, putting up \$5,000 against young Tome's service. The firm of Tome & Rinehart was thus started, and for sixteen years, its success was uninterrupted. In 1851 Mr. Rinehart died, and the accounts showed a capital of \$100,000. Since that time, Mr. Tome has been one of the most active and enterprising capitalists in Maryland; and his business connections extend over several states. Now he is many times a millionaire.

Mr. Tome was a strong Union man during the war. He has always been a sturdy Republican. He was a member of the state legislature in 1864, and was the Republican candidate for governor of Maryland in 1871, but was defeated by William Pinckney Whyte.

### Dickinson College.

From a note in the *Christian Advocate* of this week, we learn, that harmony prevails "between students, professors and college authorities," and that the choice of Dr. George E. Reed for President gives great satisfaction.

The U. P. Society will celebrate its centennial anniversary, the evening of March 8th. Hon. Rufus E. Shapley, class of '60 will speak as representation of the general society, and Mr. Oliver Mordorf, class of '89, the active society.

The Belles Lettres Society will soon celebrate their 103 anniversary. At their special meeting, Jan. 3, the trustees appointed a committee, to apply to the Court for certain changes in the provisions of the charter.

### Revising the Discipline.

The exercise of editorial discretion, in preparing for publication the Discipline of 1888, having been shown to be not only without authorization, but contrary to unvarying usage for a hundred years, it is not a little significant, that there seems to be a general confession of judgment; not only is the editor himself silent, but but no word of defense is heard from the official press. We may therefore conclude, that our points are well taken.

As promised in our issue of the 19th ult., we now call attention to the incongruity of the interpolation made by Bishop Merrill, in the exercise of his assumed discretionary authority. In the first place, neither the fragment he selects, nor the entire report is either in form or substance, statutory. It is simply and solely declarative of certain principles, in formal response to special inquiries; only this and nothing more.

Not more in appositewould have been our Bishop Editor to have incorporated as additional sections, the deliverances of the General Conference, by which Bishop Taylor's Self-supporting Missions received the formal endorsement of the Conference. These reports, as well as the report on Temperance, might have been published in the *Appendix*, for the information of our people; but they have no place in the *Discipline*. Take two specimens; paragraph 170 says, "A Missionary Bishop should receive his support from the Episcopal Fund." Should? what kind of law, or statute is ever enacted in the subjunctive mood?

Just so, in the next paragraph, we are told how a Missionary Bishop should cooperate with the Missionary Society.

But the incongruity of this editorial arrangement is still more apparent when we notice the relative position of this interpolation. It follows "The Election of Bishops and their Duty," and precedes "Presiding Elders and their Duty." Now, if the General Conference had designed to do, as was in certain quarters so industriously attempted to be done during the last quadrennium, differentiate between our bishops, and constitute a new class of church officers, a kind of hybrid between a bishop and a presiding elder, then Editor Merrill could have found no more fitting place in the *Discipline* in which to interpolate those paragraphs.

But when that august body sat down with such determinative ponderosity, upon all such schemes, flattening out to an extreme tenuity, all the cherished theories of invidious discrimination, the proper thing for a loyal editor to have done, was to accept the situation; and if these deliverances must go in the book, place them under their appropriate head, "The Elections of Bishops and their Duty."

It is a very significant fact along this line, that if missionary bishops are excluded from the category of bishops as that term is applied generally to our chief pastors, then we shall search in vain in our law book for any rules or regulations applicable to their duties or prerogatives; except so far as the last General Conference gave its judgment on some mooted points.

It seems strange to us, that a simple resolution of the whole difficulty should be so persistently opposed. Why not admit, that there is but one episcopal office among us, and that the incumbents of that office, as they are elected, have their jurisdiction, general or local, assigned to them by the Conference? Who would be hurt? And what frightful cataclysm would involve our constitution in irretrievable ruin?

It seems to us, that editor Merrill should have a foot-note appended to this section, advising the reader, that it is misplaced, and should appear in the appendix.

While he is perfecting his revision, we respectfully request, that he have published in the appendix, the General Conference endorsement of Bishop

Taylor's plan of self-supporting missions.

Last Sunday morning the editor worshipped in FLETCHER HALL, with the congregation of St. Stephen's Lutheran Church, Rev. W. A. Sadtler, pastor, who read an earnest, thoughtful discourse upon the challenge of Phillip to Nathaniel, "Come, and see;" or, as the new version has it, "Come, and thou shalt see," John 1-49. The minister wears a black gown and uses a simple ritual.

On our way home, we stepped into the Unitarian church, and were in time to hear the closing sentences of what, we presume, was an interesting discourse on "the pictorial account of creation," as found in Gen. 1, 2.

The preacher, Rev. W. P. Tilden, of Boston, is a fine looking old gentleman, whose snowy locks and impressive mien and manner, are suggestive of patriarchal times.

As we took our seat, the speaker was emphasizing the sacredness of the marriage bond, and deprecating in severe terms the desecration of this holy institution, so prevalent in these times.

Over the archway in the rear of the pulpit, is inscribed that comforting benediction, "Blessed are the pure in heart, for they shall see God." On the wall, to the right of the pulpit, is the text, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah. 6-8; and to the left, the summary of all duty as given by our Lord, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10-27.

In the evening we went to Union, and heard an impressively awakening sermon by Presiding Elder, W. L. S. Murray, on the solemn text, "It is a fearful thing, to fall into the hands of the living God." Heb. 10-31. In the prayer meeting which followed, there were three penitents forward for prayers two of whom professed to find the Saviour.

The church was well filled, notwithstanding the unfavorable weather. The revival services continue through the week.

Chesapeake City, Md., E. H. Nelson pastor. We are glad to learn this charge is sharing in "showers of blessing." Special meetings have been held through January, with large attendance and growing interest. There have been a number of conversions; last Monday night there were eight penitents forward and several converted. Revs. Charles Hill of Elkton, and Asbury Burke of Bethel, have been assisting brother Nelson.

### Those Sketches.

It may save our brethren some time, and our volume some unnecessary bulk, if repetition of names and facts is avoided, so far as practicable. The History of old Cecil Circuit, will give the full list of all the preachers who labored within its bounds, and a separate list for each charge composing the circuit and subsequently developed out of it, need only to be made out for the time during original circuit. Cherry Hill, for example was a part of Cecil circuit, as long as that name was retained, and then became a part of Newark circuit. It is therefore, only necessary to make a note of reference, to the list of preachers of those two circuits, as the Cherry Hill preachers for that time; adding the names of those, who were appointed after Cherry Hill became a separate charge; and so general history.

As our Conference is to convene in six weeks from next Wednesday, and pastoral duties are many in these closing periods of the ecclesiastical year, it is desirable that these sketches be sent

in, as soon as brethren can conveniently do so.

### The New Statistics.

J. P. OTIS.

I do not wish to intimate that the readers of the PENINSULA METHODIST, are weary of the discussion concerning our statistics; though it may be well, to be a little careful to avoid personalities, and to seek the real merits of the case. But whether they are tired of this discussion or not, the sending round of our conference blanks discloses the need of considering, what we are to do with some of them. It occurs to me, that if we could discuss this subject a little in the columns of the METHODIST, before Conference, we might by that time, be in a position to delect intelligently, and not waste time in a debate as to what we shall do, when we ought to be doing it.

I refer especially to the big manilla envelope, the endorsement of which is headed, "Treasurer's Financial Report." What kind of a report the Treasurer would be likely to make, if not a financial one, is not clear to our untutored mind; but we have been saved our trouble of settling at least that point. So far as we pastors are concerned, this arrangement saves a good deal of bother,—at least it looks that way on the surface (of the envelope), and all we have to do, is to fill up the blanks with the proper figures, and dump all our benevolent and "other" collections, cash, vouchers, and all into that one envelope, and hand it to the Treasurer, and then sit back in Conference, and "sing ourselves away, to everlasting bliss." But there will not be much "bliss" for that Treasurer, and a decided reduction in the limited amount of happiness, hitherto apportioned to the Board of Stewards. By the time the Treasurer has disentangled the Sussex Co., Kent Co., and New Castle Co., the Maryland and other Bible Societies, and has fixed up things, so that the Treasurer of the Missionary Society can report at the Anniversary, and so that the Board of Stewards can report and make distribution to claimants at the usual time,—well, in the first place, he can't do it in the usual time; and in the second place, he will be one of the worst used-up brethren ever seen, at the end of a conference session.

The truth is, this new arrangement is an admirable thing, for conferences that have hitherto had no systematic and long settled way of conducting their finances, but for a Conference like ours, where a somewhat complex, but pretty well understood system has long prevailed, and many other things have become adjusted to that system, there seems to be more danger of confusing, than of helping in the transaction of business.

Yet paragraphs 81 and 82 of the new Discipline, seem to make all this obligatory. Moreover, to make the Treasurer's comfort and happiness complete, paragraph 76 requires, virtually, that he shall compare his report, item by item, with that of the Statistical Secretary, if not before the adjournment of Conference, at least before the publication of the Minutes.

Can we not help matters a little by the following plan,—1, Let the pastors all put three small envelopes within the big one, one with Missionary money and vouchers in it, one for Conference Claimants, and one for all the other collections named; each of these endorsed on the outside, with name of the charge, object, and amount in cash and in vouchers. 2, Let the Treasurers of the Missionary Society, the Board of Stewards, and the Finance Committee be appointed assistants to the Conference Treasurer, and let among them for audit, such as heretofore. 3, Let the big envelope be retained by the Finance Committee, and the Treasurer meet with them. 4, Let the Missionary Treasurer Committee, and a final comparison be made. Now will some one else propose something better?

MILLINGTON, MD., R. K. Stephenson pastor, writes.—Our meeting here has been in progress since the first of the new year, and grows in interest. There are now eight to thirteen at the altar nightly; many Sunday-school children have been brought to Christ in prayer meetings held at the close of the school. We have received on probation, thus far, about seventy. Thirteen adults were at the altar last Tuesday night. Our work generally, is in good condition.

A brother has kindly handed us this note. The meeting at Frederica, Rev. J. H. Caldwell, D. D. pastor, has continued four weeks, and is still in progress. Twenty-six conversions to date. A new class has been formed of probationers, to be led by the pastor. The church is considerably quickened.

## Conference News.

The revival meeting in the Methodist Episcopal church, North East, Md., continue with increasing interest. Several nights during the present week, the altar was filled with penitents. The meetings are held in the auditorium; the lecture room not being large enough to accommodate the congregations. There have been about twenty conversions. The pastor, Rev. J. B. Quigg, is working with great earnestness, and has the assistance of Rev. Wm. T. Hammond, who has several times filled the pulpit.—*Cecil Star*.

The protracted services in the Methodist Episcopal Church Chestertown, Md., Rev. E. W. Todd, pastor, have been very successful, and the pastor reported thirty-four conversions up to Thursday evening of last week. Sixteen were received on probation Sunday, the 20th ult. Bro. Todd was assisted by Mr. Goehegan, a student of Washington College, Monday evening, the 21st ult; and by Rev. J. D. Reese, of Pomona Tuesday following. The services will be continued every evening, except Saturday, so long as they are attended with success.

Revival services in the M. E. Church, Dover, Del., have been well attended, the lecture room being filled. Revs. J. F. Crouch and T. E. Martindale have assisted the pastor, Rev. T. E. Terry. There have been some conversions. The religious interest is deepening and widening, and the outlook is for a great outpouring of the Holy Spirit.

The extra meetings in Crumpton M. E. Church continue with increased interest. Rev. Eben Welsh preached Tuesday and Thursday nights of last week. There have been about twenty conversions; fifteen having joined the church. Among the converts are an aged couple—man and wife—whose ages are respectively 65 and 70 years.

MILLINGTON.—A protracted meeting is in progress at the M. E. Church, about thirty have joined the church. At an official meeting the pastor, the Rev. R. K. Stephenson, informed them, that after consultation with the Elder it was judged best for him not to return for the fourth year as invited.—*Smyrna Times*.

SHORTLEY, DEL., W. W. Chairs, pastor.—A new society has been organized on this charge at Barris' school house, near Sycamore Sussex county. The new class starts out with 27 members; and a revival meeting in progress.

A subscription has been opened for a new church; which is receiving much encouragement. There will likely be a new church built by this people in the near future. For the present, through the kindness of Mr. Benjamin Elliott, who gives us permission to do so, we will worship in his building, which is to be known as Elliott's Chapel.

The protracted meeting in the M. E. Church Georgetown, Del., is growing in interest and power. The congregations are full, and 12 persons have professed conversion. The great success that attended Mr. Kemp in his meetings at St. John's, is about to crown his efforts here.—*Journal*.

A successful revival is in progress at Frankford, Del., M. E. Church, Rev. S. N. Pilchard pastor. At last accounts there had been twenty-nine conversions.

ST. GEORGE'S DEL.—"While showers of blessing have been falling" on churches, far and near, God has been visiting us with the gracious influences of his Spirit. We are now in the third week of our meeting. The church has been wonderfully quickened; sinners have been earnestly seeking Christ, and up to date seventeen have been converted. Our pastor has had no outside help, but his people have stood by him in the great work. A deep feeling of seriousness pervades the congregation, and we are looking for a large ingathering of souls. *The Summit*, his afternoon appointment has also been visited with revival influences, and souls were converted. There will be no blanks in the column for probationers for St. George's, next Conference.

S.

John Warthman, who died in Philadelphia the early part of the present century with the yellow fever, made investments in the wild woods of Pennsylvania, in what is now known as Centre county, Pa. The tract is known as the "Warthman Tract" containing thousands of acres of timber and coal land, and is estimated to be worth several millions of dollars. The heirs feel confident that they can establish their claim to their fortune. Rev. John Warthman, of the Wilmington M. E. Conference is one of the heirs.—*Harrington Enterprise*.

Rev. Mr. Warthman was a few years ago

stationed at Federalsburg, Md., and was very popular with all who knew him; and his many friends will be glad to learn of the good fortune which seems to be in store for him.—*American Union*

ST. PAUL'S, L. E. Barrett, pastor.—Revival services continue; there have been forty converts, and thirty of them have already joined on probation.

MADLEY, H. W. Ewing, pastor.—Communion to-morrow, the 3rd inst. Rev. W. E. Tomkinson will preach at 10.30 a. m., and administer the Lord's supper.

KINGSWOOD, W. L. White, pastor.—The editor of the PENINSULA METHODIST will preach to-morrow at 10.30 a. m., and administer the Lord's Supper.

A meeting of much interest is in progress at the Franklin City M. E. church, Rev. C. H. Williams, pastor.

Rev. T. S. Williams and wife have left North East for the West. Mr. Williams has received an appointment at Bellsville, Minnesota.—*Cecil Democrat*.

Brother Williams was pastor of our church in North East, Md., two years; and the last two years he has been a superannuary, and engaged in mercantile business, in that place.

The Methodist Book Concern will celebrate its centennial anniversary this year. During the century, it has expended over \$2,000,000, in benevolent work.

TOWNSEND, DEL., S. M. Morgan, jr., pastor.—Bro. J. M. D. Hart favored us with a brief call, Tuesday last, and brought us the pleasing intelligence of a most interesting revival in progress in our church in Townsend. The meetings have been held about three weeks, and there have been twenty conversions. Monday night there were eight penitents forward for prayers, and four of them, happily converted.

Bro. G. S. Conoway from Blackbird, and Bro. W. Sheers from Sassafras, have rendered efficient help; but most of the work has devolved upon Bro. Morgan, who is hard at work, day and night. Large congregations attest the general interest, and the prospect for an extended work is most encouraging.

ELKTON, MD., C. Hill, pastor.—The parsonage has been completed, the walls tastefully papered. At a meeting of the Ladies Aid Society, a committee was appointed to select carpets. Fifteen persons have recently joined on probation.

GALENA, MD.—A few weeks ago, Bro. W. A. Hyland, our Sunday-school superintendent was presented with a handsome cane, by the officers and teachers of the school. A presentation speech was made by the pastor at the close of the morning sermon; and was responded to by the recipient, in fitly chosen words.

The revival services began a couple of weeks ago, and still continue. It is to be hoped that many souls will be saved before they close. Sunday night a brother received a "knock down" blessing.

The church is waking up, and special prayer is being made for a number of unconverted persons in our town and community.

Saturday last, about 7 P. M., the occupants of the parsonage were raided by a number of their friends. Word was sent to the pastor, who was busy in his study, "that the White Caps had come to pay him a visit." But it proved to be, not men in disguise of the "baser sort," but men unmasked, with noble, honest faces, and women and children, beautiful and harmless. They came with bundles and packages of good things, to wish the pastor and his wife "many returns" of their marriage anniversary. Among the gifts was one, the best and costliest the pastor has ever received, a handsome Elgin Standard gold watch, stem winder and setter, full jeweled. In elegance of design, it cannot be easily excelled. On the outside of the case appears the pastor's monogram, beautifully engraved. It was so complete a surprise that up to this writing, it appears like some pleasant dream. So frequent have been the monetary demands made upon this people, for various objects, especially for church improvements, for the past two years, that it seemed hardly possible they should add any thing more in this line of work. They certainly deserve the very best pastoral service. We shall never forget them. The writer preached his first sermon here, twenty one years ago. We have found "it good to be here." The years of this term have been years of hard toil and good success; and the kindest feelings prevail between the pastor and his official board, and the church.

A HAPPY PREACHER.

EPWORTH, D. H. Corkran, pastor.—Revival services, which began Sept. 12, are still continued. For more than five months, the

people have gathered and filled the chapel every night, Saturdays excepted. About three hundred and twenty-five or thirty have professed pardon. One evening, a young brother conducted the prayer service in the audience room, while the quarterly conference was held in a cla s-room; six penitents bowed at the altar, and one professed to find peace. Near the close of the meeting, a fine looking young married man, whose wife had been saved, deliberately arose and came forward for prayers. Two hundred and twenty five have been received by Bro. Corkran on probation, and others will join.

The revival has touched and quickened every interest of the church. The Sunday-school is furnished with teachers, without difficulty; financial contributions in school and church are greatly increased. The pastor stated, he had been absent from his pulpit only twice in three years. No wonder the quarterly conference unanimously requested his return.

UNION, Adam Stengle, pastor, has been rejoicing in an out-pouring of the Spirit; about forty have sought and found Christ. The good work continues. Over twenty have joined on probation. Union has a Sunday-school enrollment of 800, average attendance 559. This is the sixth year in nine, that Bro. Stengle has served this people, and as has been previously announced, early in this Conference year, an official request was made for his return.

GRACE, Jacob Todd, pastor, leads the District in subscribers to *The Christian Advocate*. Seventy three homes are regularly visited by this one of the greatest, if not the greatest of religious weeklies. In a thorough canvass, Dr. Todd not only secured a renewal of the old list, but added nine new names. With a goodly number of subscribers also for the PENINSULA METHODIST, and some other religious journals, Grace seems well furnished in this line. Do we all consider how much good we may accomplish, by securing a subscriber for a good religious paper? Every family should be in possession of one such paper. Grace Sunday-school numbers 715; and is most complete in all its appointments. The church work is well attended to; pastoral visiting receives due attention, as is shown by one hundred and seventeen pastoral calls during the last quarter, besides regular visits to the sick. This part of a pastor's work is thoroughly believed in by the pastor of Grace and carefully and religiously attended to.

Rev. James S. Chadwick, D. D., has been appointed assistant Secretary of the Freedman's Aid Society.

KENTON, DEL., W. W. Sharp.—The revival interest is still on the flood tide; there have been over sixty conversions, and last Tuesday night there were twelve at the altar, and six conversions besides one, who, found the Saviour as he sat on his seat in the audience. This was our post master. Praise the Lord, for saving grace.

NEWARK, DEL., N. M. Browne, pastor.—Protracted meetings have been held in this charge, since the last Sunday in the old year; large and interested congregations, and few conversions. The membership has been greatly reduced by removals from town; only about 125 members in all.

SCOOT, V. S. Collins, pastor.—Revival services still in progress; sixty conversions to last Monday; and fifty six have joined on probation. Knights of the Golden Eagle attended last Sunday morning.

MT. PLEASANT & EDGEWOOD, J. T. VanBurkalow, pastor.—Special services at Edgewood the last two weeks and some conversions.

ASBURY, J. E. Bryan, pastor.—Revival meetings continue, with growing interest; twelve or fifteen conversions during the week. Last Sunday evening, at the young peoples' meeting before the preaching service, there were eighteen penitents at the altar, four of whom were converted; the meeting was adjourned to the upper room, and the whole evening given to altar work; over a dozen being brought out into the light of the Divine favor.

Brother Bryan has succeeded in paying off another thousand dollars of the debt on Asbury, leaving but one more thousand to be raised to set her free. To-morrow two weeks; Feb. 17th, will be Asbury's Missionary Day, Rev. S. L. Baldwin, D. D., Secretary of the Parent Missionary Board, is to be present to preach.

NEWPORT, DEL., J. D. C. Hanna, pastor, has succeeded during the year, in reducing the parsonage debt some \$1200; leaving a balance of \$300.

NEW CASTLE, DEL., E. L. Hubbard, pastor.—Rev. Jacob Todd, D. D., who was to

have preached in the morning, did not arrive, owing to a failure in the arrangement for his conveyance from Wilmington. In the evening, Rev. Adam Stengle preached an interesting sermon on the "Power and influence of the Kingdom of Christ." Rev. O. S. Walton of Red Lion, will fill the pulpit next Sunday morning, and Rev. W. L. S. Murray in the evening.

The supplies till Conference, are as follows: February 10th, Rev. Julius Dodd; February 27th, Rev. J. D. C. Hanna; February 24th, Rev. C. A. Grise, March 3rd, Rev. N. M. Browne; March 10th, Rev. W. L. S. Murray.

POCOMOKE, CITY, MD., A. S. Mowbray, pastor.—Very deep and widespread religious interest has been awakened in this place during the last month. Union meetings were held during the week of prayer. These meetings were continued in daily noon day services in the different churches, which were attended by large numbers.

At night the meetings were held in each of the four churches in the town. Sixty conversions were reported week before last, and about as many, last week. The whole community are represented as seriously impressed; the spirit of harmony manifested among the several denominations of Christians, and the spirit of earnest prayer, are potent factors in the work.

BRANDYWINE, C. A. Grise, pastor.—Special attention is being given to training the young converts in religious duties, and in church obligations. Thirty-five copies of the new Discipline have been disposed of among the members; and great interest, awakened in our Church order.

### Preachers' Meeting.

The brethren met in FLETCHER HALL, last Monday at 10 A. M. J. E. Bryan in the chair; V. S. Collins, secretary. Devotions were led by Rev. N. M. Browne, of Newark, Del. W. L. S. Murray was appointed general critic. Reports from the churches were made by Bros. Stengle, Murray, Collins, Van Burkalow, Bryan, Browne, and Barrett.

The Secretary presented and read the following letter from Rev. E. L. Hubbard, written on the eve of his sailing for Europe, last Saturday. Brother Hubbard goes out in company with J. T. Mullin, Esq., of this city.

BRETHREN BELOVED.—By accident an account of your meeting came to me. Please accept my thanks for your kind words for me. I am waiting for my turn to go aboard the ship. I am much better than when I came up to Brooklyn, but the lesson of the quick response my system made to the demands of a well seated disease, is too forcible to forget easily. I may come back. I may not. I hope to return master of my disease. If I do, nothing for me the rest of my days but toil, ceaseless toil, in the ranks of such noble men as compose the Wilmington Preachers' Meeting.

When I felt so weak that I was quite well assured death was hunting me close, I had no thought of fear, no dream of dread.

Pray God, brethren, that His hand to heal to guide, to point out my work may be especially mine.

Yours in Hope,

E. L. HUBBARD.

Jersey City, Jan. 24, '89.

The order of the day was then taken up, and Dr. Jacob Todd read an essay on *Christian Science*. An animated discussion followed; participated in by Brothers Van Burkalow, Holt, Houston, Corkran, Bryan, Sanderson, Stengle, Koons, Murray, Collins, and Thomas.

The visit of Bishop Foss to this city, Saturday and Sunday, the 2d and 3d inst., was announced, and the president and secretary were appointed a committee to invite the Bishop to visit the Preacher's Meeting, Monday morning the 4th inst.

Curators announced, as the order for the day, next Monday, a sermon by Rev. J. E. Bryan; critics, Revs. J. Todd, and N. M. Browne.

Brethren present, whose names have not been given, were W. E. Avery, J. D. C. Hanna, K. R. Hartwig, T. N. Given, J. Dodd, H. W. Ewing, A. T. Scott, J. T. McLaughlin, Wm. Hamilton, C. K. Morris, J. H. Simms, A. P. Bailey, James Hendrickson, J. L. Vandyke, J. C. Pickles, and W. T. Tull.

Meeting adjourned with benediction by Dr. Todd.

### A Card.

DEAR BROTHERS:—The blanks for Conference reports were sent, the latter part of last week. If any package has failed to reach its destination, I will send duplicates, if notified. You will notice the absence of three envelopes heretofore used, viz: For the Missionary money, for the Conference Claimants

and for the Finance Committee; also the form for the statement of our finances, accompanying the finance envelope. These are no longer needed nor allowable, according to the new regime, as stated in Par. 82, as we are there instructed to put "all money raised for the Church benevolences" in the large envelope marked "Treasurer's Financial Report." The best construction of the law I have been able to obtain, does not permit us to seal separately any of the money for any special object. The money is to be sealed in bulk, and the Treasurer alone will have power to disburse the funds, according to the statement on the back of the envelope. The difficulty the Board of Conference Stewards will meet with in regard to the apportionments and receipts for Conference Claimants, can be obviated by having the Statistical Secretary furnish them a transcript of the Conference Claimants column on statistical table no. 2. The Missionary Treasurer can obtain all needed facts for his report from the Conference Treasurer.

J. D. RIGG.

The blood is the source of health. Keep it pure by taking Hood's Sarsaparilla, which is peculiar in its curative power.

### Low Rate Excursion to Washington, D. C.

The B & O. R. Co. announce a popular excursion to the National Capitol on Thursday, February 7th, the tickets will be good three days, allowing time to see the sights at the Capitol, and visit Mt. Vernon and the tomb of George Washington, reached by Steamer in a short ride down the Potomac.

We give below a list of the stations, showing the time of special trains and rates of fare:

	A. M.	A. M.	RATE
Chester	7 00	8 50	3.65
Felton	7 05		3.60
Village Green	7 08		3.55
Boothwyn	7 11		3.50
Carpenter	7 14		3.45
Carrerott	7 22		3.35
Wilmington	7 30	9 05	3.25
Landenberg	6 55		3.55
Southwood	7 04		3.50
Hockessin	7 08		3.40
Yorklyn	7 13		3.35
Ashland	7 16		3.35
Mount Cuba	7 20		3.30
Wooddale	7 24		3.25
Faulkland	7 27		3.20
Greenbank	7 29		3.25
Marshallton	7 32		3.15
W. & N. June	7 34		3.25
Kiamensi	7 40		3.10
Newark	7 55	9 20	2.90

The tickets are good going only on trains named above, and are valid for return trip on all regular trains, scheduled to stop at return destination of the ticket, until Saturday the 9th, inclusive.

Returning the special train will leave Washington for all stations, except Landenberg Branch at 6.30 p. m.

For time table showing returning trains, and guide to points of interest in and around Washington, call upon or address agents B. & O. R. R.

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## Marriages.

NEWLEE-SANDERS.—In Pippin's M. E. church, Oct. 17th, 1888, by Rev. A. Chandler, Chas. E. Newlee and Emma C. Sanders.

JONES-MELVIN.—Dec 19th, 1888, by Rev. A. Chandler, Samuel T. Jones and Della R. Melvin.

JACKSON-LEAGUE.—In Ingleside M. E. church, Jan. 9th, 1889, by Rev. A. Chandler, Charles W. Jackson and Emma T. League.

HALL-WHITELEY.—Jan. 10th, 1889, by Rev. A. Chandler, Alex Hall and Jennie S. Whiteley.

FOXWELL-MURPHY.—At the residence of the bride, Jan. 22nd, 1889, by Rev. J. M. Mitchell, Francis Foxwell and Mrs. Rebecca A. Murphy.

TURNER-PERCY.—At the Wainright M. E. church, Jan. 23rd, 1889, by Rev. J. M. Mitchell, John W. Turner and Berdie A. Percy.

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The Electric Organ is now on Exhibition. Farrand & Votey Organ is the only perfect reed organ made.

If you have not been one of hundreds who have called to see this wonder, we cordially say come. To those who have been here and have gone away wondering, we say come again. We are always glad to show this triumph of mechanical skill.

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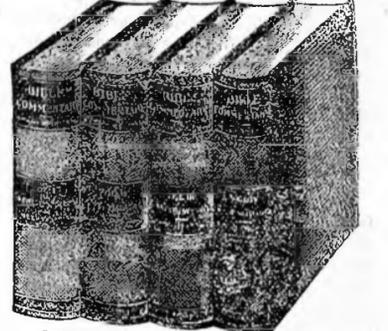
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11:00 a. m.; 12:36, 1:17, 2:37, 4:44, 5:10, 6:30, 7:45 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:40, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,  
8 p. m. 12:55 a. m.  
Harrington, Delmar and intermediate stations, 8:30  
a. m.; 12:55 p. m.  
Harrington and way stations, 8:30 a. m.; 12:55, 6:25  
p. m.  
For Seaford 2:50 p. m.  
For Norfolk 12:05 a. m.

**Wilmington & Northern R. R.**  
Time Table in effect, December 9th, 1888.

**GOING NORTH.**

Stations	a. m.	a. m.	p. m.	p. m.
Wilmington, French St.	7:00	7:00	4:40	4:40
R & O Junction	7:09	7:09	4:48	4:48
Dupont	7:21	7:21	4:58	4:58
Chad's Ford Jc	7:46	7:46	5:13	5:13
Leopold	7:58	7:58	5:21	5:21
Ar. West Chester Stage	8:29	8:29	5:43	5:43
Ar. West Chester Stage	8:40	8:40	5:50	5:50
Waynesburg Jc	8:57	8:57	6:08	6:08
St. Peter's	9:15	9:15	6:25	6:25
Warwick	9:28	9:28	6:38	6:38
Birdsboro	9:33	9:33	6:43	6:43
Leopold	9:38	9:38	6:48	6:48
Birdsboro	9:58	9:58	7:08	7:08
Ar. Reading P & R Sta.	10:25	10:25	7:35	7:35
Ar. Reading 1:40 p. m.				

**ADDITIONAL TRAINS.**

Daily except Sunday and Sunday, leave Wilmington 6:17 p. m. R & O Junction 6:28 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:50 p. m.

On Saturday only, will leave Wilmington at 5:30 p. m. Newbridge 5:45 p. m. Arrive at Dupont 6:03 p. m. Leave Wilmington 11:15 p. m. Newbridge 11:30 p. m. Arrive Dupont 11:55 p. m. Leave Birdsboro 11:10 p. m. Arrive Reading 1:40 p. m.

**GOING SOUTH.**

Stations	a. m.	a. m.	p. m.	p. m.
Ar. Reading P & R	8:00	8:00	9:25	9:25
R. Station	8:32	8:32	10:10	10:10
Birdsboro	8:55	8:55	10:50	10:50
Joist	9:05	9:05	10:58	10:58
Springfield	9:12	9:12	11:12	11:12
Ar. Warwick	9:25	9:25	11:25	11:25
St. Peter's	9:35	9:35	11:35	11:35
Waynesburg Jc	9:50	9:50	11:50	11:50
Leopold	10:02	10:02	12:02	12:02
Ar. West Chester Stage	10:10	10:10	12:10	12:10
Ar. West Chester Stage	10:20	10:20	12:20	12:20
Dupont	10:30	10:30	12:30	12:30
R & O Junction	10:40	10:40	12:40	12:40
Ar. Wilmington	11:15	11:15	1:15	1:15
French St.				

**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT DEC. 9, 1888.  
Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
\*Express trains.  
PHILADELPHIA, week days, 8:20, 6:10, 7:00, 7:55, 8:45, 9:30, 10:41, 11:15 a. m.; 12:40, 1:00, 2:00, 3:55, 5:20, 5:35, 6:10, 6:46, 7:45, 8:50 p. m.  
CHESTER, week days, 8:20, 6:10, 7:00, 7:55, 8:50, 9:00, 11:15 a. m.; 12:40, 1:10, 2:00, 3:55, 5:20, 6:10, 7:05, 8:50 p. m.  
**WEST BOUND.**  
BALTIMORE AND WASHINGTON, 9:00, 11:37 a. m.; 2:45, 4:15 p. m.; 7:15 night. All daily, 7:30 a. m. daily except Sunday.  
CHICAGO AND PITTSBURG, 12:46 night, 8:28 p. m. both daily.  
CINCINNATI AND ST. LOUIS, 11:37 a. m., and 7:40 p. m. both daily.  
SINGLERLY ACCOMMODATION, 7:30 p. m. and 11:30 p. m. daily.  
LA WENBERG ACCOMMODATION, week days, 11:00 a. m.; 2:45, and 5:25 p. m.  
Trains leave Market Street Station:  
For Philadelphia 2:30 p. m. daily except Sunday.  
For Baltimore 5:35 a. m., 5:15, 6:10, 7:00, 7:55, 8:50, 9:00, 11:15 a. m.; 12:40, 1:10, 2:00, 3:55, 5:20, 6:10, 7:05, 8:50 p. m.  
For Landenberg 6:50 and 10:50 a. m. daily except Sunday, 6:15 p. m. daily.  
Chicago and St. Louis Express daily, 5:15 p. m.  
Trains for Wilmington leave Philadelphia 12:05, 8:30, 10:05, 11:00 a. m.; 12:00 noon, 1:40, 3:00, 4:30, 6:50, 7:00, 9:10, 10:10, 11:00 p. m.  
Daily except Sunday, 6:50 and 7:35 a. m., 4:25, and 5:30 p. m.  
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