

# Peninsula Methodist

REV. T. SNOWDEN THOMAS, A. M.,  
Editor.

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FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## CHRISTMAS.

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

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

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

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

## Christmas Hints.

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

## Methodism in Newark, Del.

BY REV. N. M. BROWNE.

The labors of Whitefield in this immediate neighborhood, was without doubt a period of seed sowing, preparing for the coming of the early Methodist preachers. Twenty-five years had scarcely elapsed, after the appearance of this highly honored ambassador of Christ, before Captain Webb, Pilmore, Boardman, Asbury, Wright, and others of the first preachers were on the ground.

Whitefield's preaching had awakened a deal of agitation among the churches. From the most reliable authority, we learn that Whitefield was here first in 1739; he preached in both the Presbyterian churches: White Clay Creek, and also the Head of Christiana. Rev. Charles Tennent, the second pastor of White Clay Creek congregation, together with a large and influential family of that name, cooperated heartily with Mr. Whitefield in his evangelistic labors, and their united efforts were rewarded with an extensive revival of religion, in which many persons were converted and added to the church.

This place, lying across the main highway of travel between the north and the south, came naturally in the way of those who sought to work everywhere, in the vast field into which they had entered. Methodism, when it first appeared here, came an uninvited and unwelcome guest. To the advance corps, there was

no door open, nor roof to shelter the strange intruder, who demanded more than her John the Baptist had. How long the first representatives tramped the only street, of what was then a small village unrecognized and unfriended, we know not.

The first preaching by the Methodists was in the market house, which stood in front of the present Academy building. The itinerant, in his rapid move from place to place, halted long enough to deliver his message, and then wended his way to the regions beyond.

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

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

The Fair alluded to, was held on the third Thursday and Friday, in the months of April and October; a privilege, granted by charter from George the second, April 13, 1758. This act says, for the purpose of the Fair, "shall be for the buying and selling of neat horses, cattle, oxen, cows, sheep, and hogs, and all other goods, wares, and commodities, and also a weekly market." This condition of things of course, prevented Mr. Pilmore from holding service at the place, viz., the market house, where the Methodist preachers had previously preached in this town.

The doctrines of Methodism and her peculiar methods of work were so out of harmony with the doctrinal standards and all preconceived notions of church work, that while her gospellers attracted attention, because they departed so far from prevalent church customs, yet the suspicion of a disorderly fanaticism withheld from her laborers the sympathy to which the cause they advocated entitled them. The same thing came to pass here, as in almost every other place. There were raised up those, who put their hand to and their heart in the work, standing like the stake driven by the side of a tender plant, until it became rooted.

The Tyson's, a large and influential family, at a very early date in the history of the work identified themselves with the Methodists. Benjamin Tyson's name is in the list of members at North East in 1799. Levi Tyson lived on the Big Elk Creek, and was a prominent Methodist in that neighborhood: the third brother Isaac was the founder of

our church in Newark. He owned a large estate near this place, and operated a flour mill, besides carrying on a large mercantile trade, and cultivating a farm. The house where he lived, is still occupied, and in the original building on the inside of one of the stone walls, in the date of 1747. In this house, the first class was held, and services were continued here until 1812, when the first church was built.

Thomas Smith, one of the preachers on Cecil circuit, says, under date January 3rd, 1811: at three o'clock, I preached at Newark; here we had a great revival. The ark is moving on, and the power of God's grace is bearing down all before it. People of all descriptions are coming to God. Young and old, rich and poor, are flocking into the church as doves to their windows. In five weeks we have taken one hundred new members into the church, and the prospect is as bright as ever. Such a mass of people attend our meetings, that we know not what to do for room. Our brother Tyson, however, is building us a church, and when it is finished we shall be well off. This house was completed this year, and stood within the grounds of the cemetery at the foot of Chapel street, and was used for church purposes for nearly forty years. The deed for this property was not made by brother Tyson himself; but before his death, which was in 1824, he provided by will, that his executor should convey the church by deed to the trustees, which was done in due and legal form by Abram Egbert, his legal representative.

This changed condition of affairs was noted by Asbury, under date April 7th, 1813. "Tuesday, I preached at Strasburg. Wednesday, desperate roads to Newark kept us late. We had about two hundred people to hear us, to whom we spoke upon the great salvation. Thursday, I preached at Salem, and went home to dine with Abram Keagy. After dinner went down with Judge Richard Bassett to Bohemia. The third quarterly conference was held at Bethel, December 1st, 1804, and the assistant preacher was directed to make a plan of appointments for the local preachers. In harmony with this action, James Cook, who had been ordained a deacon by Bishop Asbury at North East in 1804, was given a list of appointments to serve. Among the eight places named, is Tyson's, for the 24th of January 1805. We feel confident this was the house of Isaac Tyson, the first place, where the Methodists had anything like a permanent location, for holding service at or near Newark.

This house is on the William Dean estate, and has been enlarged, fitted up, and occupied for years, as a tenement for the workmen employed at the woolen mills, before they were destroyed by fire. In the original structure, there was a large room of unusual size, and well adapted for the accommodation of the meetings of the society at the beginning of the work. Isaac Tyson has been represented to me by one who knew him personally, as a man little above ordinary height, slender build, and commanding appearance, with a genial social turn which naturally drew a large circle of friends about him. The wisdom of the providence, in the selection of such a man to plant Methodism, cannot be questioned. His prosperous financial condition greatly helped the church in

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

This Chapel, having served the purpose of worship for more than a generation, the inconvenient location, the difficulty in reaching it in unfavorable weather over unpaved side walks, the growing demand, that Methodism deserved something better, induced the membership and congregation to move in the direction of a more eligible site, and a better and more modern house of worship. The friends of the movement under the leadership of Bro. John Fletcher Williamson, began the canvass for a new church. A lot was purchased, near where the present church is located; initiatory steps were taken toward building, but the question of the legality of the title being raised, and in view of possible difficulties which might embarrass the work, another lot was selected and the work pressed forward to the completion of the building.

Even as late as 1846, there seemed to be a lingering disposition in the minds of certain persons, to make the Methodists content with a place on the outskirts of the town, and lest this sentiment should find expression in a defeat of plans, the matter of securing the ground upon which to build was done quietly, and somewhat under the cover of secrecy; and in utter astonishment to those who waited a favorable opportunity to defeat the project, the work of building began on this, one of the most eligible sites in the town. Dr. Stephen Townsend, the father of the far famed newspaper correspondent "Gath," was the pastor at Newark, when this new enterprise began; and to his untiring efforts amid many discouragements, the work was pushed forward, and he was at last rewarded by seeing the church completed and ready for dedication. This service was performed by Bishop Beverly Waugh, assisted by Dr. J. P. Durbin,

Sunday March 21st, 1852. This building, the result of such sacrifice and effort, was destroyed by fire, July 16th, 1861. The following spring the work of re-building began; and after completing the lecture room, work was suspended until 1864, when it was completed, and dedicated January 8th, 1865. Bishop Simpson preached the Friday before the dedication Sabbath; and Bishop Scott and Rev. Pennell Coombe had been engaged to officiate at the dedicatory services. A storm of unusual severity prevailed on Saturday, and Bishop Scott reached Wilmington, but could get no farther. From this place he returned home. Bro. Coombe was equal to the occasion, and taking the work in hand, preached in the morning and evening, to the great delight and satisfaction of the large audience in attendance.

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

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

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

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

Miss Frances E. Willard, president of the National Women's Christian Temperance Union, writes to the Associated Press, that she desires it to be known, that the state-

Temperance.

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

Total Abstinence.

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

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

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

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

W. C. T. U. Notes.

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

The ladies begin with a few books in their library, and hope to have additions made to their number from time to time. A clock and games have been presented; and one of the members of the Union generously donated the furniture.

Local Option and Mount Union College.

REV. T. H. ARMSTRONG, PH. D.

It is generally known, that Alliance is the largest city in Ohio that has enacted and persisted in enforcing the prohibitory ordinance under the Dow law. There were at least half a hundred saloons at first, which were sapping the vitals of the community. Nearly all of these have been dislodged, and many of the men engaged in the nefarious traffic, together with their families, are now pursuing honorable vocations. Large numbers of moderate drinkers have been rescued. While it is true, that confirmed drunkards still find something to drink, it is true also, that temptation has been almost completely removed from

the young. It is no wonder, that great prosperity has attended this little city, all through this prolonged battle.

A like sentiment has run out into the surrounding communities; and four townships, comprising an area of twelve miles square, have risen and voted out the saloon. There are at least 15,000 people, among whom the grogshop is outlawed. This is certainly one of the grandest victories, ever won on Buckeye soil. Our own Methodist Church has taken a prominent part, and there is no one leader who deserves more credit than the Rev. L. H. Stewart, pastor of our church at Alliance.

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

The license law of Arkansas may serve as a model for the high license advocates in New York. Every two years the question of license is submitted to the voters in every county, and it is voted for the sale, then licenses may be procured on the payment of \$400 as a county tax, and \$300 as a State tax; with no discrimination in favor of beer. Besides the \$700 taxes, the liquor seller must give a bond in the sum of \$2,000, that he "will pay all damages, that may be occasioned by reason of liquor sold at his house of business." There are many other strongly restrictive provisions. Will New York State be outdone by Arkansas? We commend the provisions of this law, to the advocates of high license in this State who desire to palm off their hundred dollar low license, and call it "high." We do not see where the "high" comes in.—Ex.

Youth's Department.

THAT DREADFUL BOY.

I'm looking for a dreadful boy, (Does anybody know him?) Who's leading all the other boys The way they shouldn't go in. I think, if I could find that boy, I'd stop what he's a-doing— A bringin' all the other boys To certain moral ruin. There's Tommy Green, a growin' lad, His mother does inform me, The way that he is getting bad Would certainly alarm me. She feels the blame should rest upon John Brown—a recent comer— For Tommy was a lovely lad A year ago this summer. But when I spoke to Mrs. Brown, Her innocent soul was shaken To think that Mrs. Green should be So very much mistaken. She did assure me Johnny was As good a child as any, Except for learning naughty things From Mrs. Whiting's Benny. And Mrs. Whiting frets, because Of Mrs. Blackman's Freddy; She fears he's taught young Benjamin Some wicked tricks already. Yet Fred is such an innocent (I have it from his mother). He wouldn't think of doing wrong, Utters not a word by another.

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

"Me and Dotty."

Dick and Dotty were at play in the backyard, while their father wheeled wood into the shed, and piled it up. He had wheeled in nearly all of it, when he was called away, but before starting, he spoke to the children: "I feel anxious to have the rest of this wood in, for it looks like rain; but I can not stop to get it in. There is so little of it, you might carry it in your arms."

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

Dotty worked like a little woman, loading down her short, fat arms with as many sticks as she could carry, and moving back and forth with a very business air. Dick carried in one armful, and then tried the wheelbarrow.

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

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

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

Their mother came out just then. "O mother," cried Dick, "just see this little pile of wood here! Me and Dotty got it in. Didn't we do well?"

His mother smiled as she sat down on the wheelbarrow. "Let me tell you a story," she said.

"One day a woman, who lived in a log-cabin in a deep wild-wood, was busy at work, when the door was suddenly thrown open, and in rushed her husband. Without stopping to shut the door after him, he ran up the ladder to the loft overhead, and just then a bear that had been chasing him, came in at the open door. For fear that the bear would climb the ladder, the man drew it up after him as quick as a wink, and left his wife to fight it out with the bear.

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

"The next day he went to town, and told everybody he met: 'I tell you what, me and Betsy killed an awful big bear, yesterday?'"

Dick listened very carefully, and looked rather sober, as his mother went on with the story, and he didn't seem to think it had a very nice ending.

As she finished, he looked up wisely, and said: "Dotty got in most all of the wood, mamma."—Youth's Companion.

The first Presidential election occurred in 1789, just one hundred years ago. There was then no controversy as to the head of the ticket, for though Washington was a Federalist, both parties gave him their support. There was then no national convention, and no canvassing of the people for votes, as in nearly every State the Presidential electors were chosen by the Legislature. Only ten States voted at all, New York not being able to choose electors, as the State Senate was controlled by one party and the Assembly by the other, and they could not be brought together in joint ballot. Rhode Island had not yet come into the Union, so they had no share in the honor of elevating Washington to the Chief Magistracy. Neither did North Carolina participate in the voting, though she had ratified the constitution. When the electoral college

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

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

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

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

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: SALISBURY DISTRICT—FOURTH QUARTER, Charge, Dec. 22, 3, 23, 10, Mt. Vernon, 22, 10, 23, 3, Princess Anne, 24, 10, 23, 7, Fairmount, 31, 10, 30, 7, Westover, 29, 2, 30, 10. T. O. AYRES, P. E.

Hammond Type Writer IS THE BEST.

ADDRESS: AUBREY VANDEVER, AGENT, CLAYTON, DEL., FOR CIRCULARS.

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

49-111 Commencing Sunday, June 3, 1888, leave Hillen Station as follows: DAILY. 4 10 A. M. Fast Mail for Shenandoah Valley and southern and southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O R. R. 9 00 P. M. Accommodation for Glyndon and Emory Grove Wednesdays and Saturdays only. DAILY EXCEPT SUNDAY. 8 00 A. M. Accommodation for Hagerstown, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections. 8 45 A. M. Accommodation for Union Bridge, Hagerstown, Gettysburg, and all points on B. & O. Div. (through cars.) 2 25 P. M. Accom. for Emory Grove. 3 30 P. M. Express for Arlington, Mt. Hope, Pikesville, Owings, Mills, St. Georges, Glyndon, Glendon Falls, Pikesburg, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and various west also Hanover, Gettysburg and stations on B & O Division, (through cars.) Emmitsburg, Waynesboro, Chambersburg and Shippensburg. 6 35 P. M. Accommodation for Emory Grove. 8 20 P. M. Accommodation for Union Bridge. 11 35 P. M. Accommodation for Glyndon (Reisterstown). TRAINS ARRIVE AT HILLEN. Daily—5 59 P. M. Daily except Sunday—7 30, 8.2, 11 20 A. M., 2-0, 5.10 and 6.27 P. M. Ticket and baggage Office 217 East Baltimore st. All train stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. H. L. GRISWOLD, Gen'l Pass. Ag't.

1889. HARPER'S BAZAR. ILLUSTRATED.

Harper's Bazar will continue to maintain its reputation as an unquailed family journal. Its illustrations are of the highest order, its literature is of the choicest kind, and its fashion and household departments of the most practical and economical character. Its pattern-sheet, supplements and fashion plates alone will save its readers ten times the cost of subscription and its articles on decorative art, social etiquette, house-keeping, etc., make it indispensable to every household. Its bright short stories and timely essays are among the best published, and the new volume will add to its contentment and interest. Harper's Bazar is managed by Mrs. Frances Thomas Hardy and a series of papers on nursery management by Mrs. Christine Terhune Herrick.

Table listing prices for Harper's Weekly, Magazine, Bazar, and Young People, including postage fees for subscribers in the United States, Canada, or Mexico.

J. MILLER THOMAS, Washington, Del.

1889. HARPER'S YOUNG PEOPLE. AN ILLUSTRATED WEEKLY.

Harper's Young People begins its tenth volume with the first number in November. During the year it will contain five serial stories, including 'Dormant' by Kirk Munroe; 'The Red Mustang' by W. O. Stoddard; and 'A Day in Waxland' by K. Munkittrick. 'The Tiger's Trail' by J. Fowler; 'The Tiger's Trail' by J. Fowler; 'The Tiger's Trail' by J. Fowler.

TERMS: Postage Prepaid, \$2.00 Per Year. Specimen copy sent on receipt of a two cent stamp. Single numbers, five cents each. Remittances should be made by Post Office Money Order or Draft, to avoid chance of loss. Newspaper agents are not to copy this advertisement without the express order of Harper & Brothers.

J. MILLER THOMAS, Washington, Del.



PENINSULA METHODIST, DECEMBER 22, 1888.

**Peninsula Methodist**  
PUBLISHED WEEKLY BY  
**J. MILLER THOMAS,**  
PUBLISHER AND PROPRIETOR,  
WILMINGTON, DEL.  
OFFICE, 604 MARKET STREET.

**TERMS OF SUBSCRIPTION.**  
Three Months, in Advance, 35 Cents  
Six Months, " " 60 "  
One Year, " " 1.00  
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line.  
Liberal arrangements made with persons advertising by the quarter or year.  
No advertisements of an improper character published at any price.  
Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for publication 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.

**LIBERAL OFFER.**  
*"The Peninsula Methodist"*

wants more subscribers, and we will send it to all new subscribers from date up to January 1, 1890, for only \$1.00, or to January 1889 for only ten (10) cents.

Pastors and friends will please act on this now. Why wait until Winter to begin the canvass?

**Dickinson College.**

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

Rev. Alfred T. Scott has been appointed by Presiding Elder Murray, as supply at Cookman M. E. Church, this city, at the request of that Church.

**Who is to Blame.**

The trustees of Dickinson College, in accepting the resignation of Dr. McCauley last summer, unanimously and heartily agreed, that Dr. McCauley's salary should be paid until his Conference meets next Spring. These who disburse the fund for payment of salaries have, however, disregarded this request, and have refused payment. Considerable indignation is felt and expressed, at this arbitrary procedure.

The above item appeared in the *Baltimore Methodist* of Dec. 8th. We wrote at once to Dr. C. F. Himes, Acting-President of the College, upon whose order the Treasurer of the College pays out College moneys, to inquire if these allegations were correct, so that we might not do him injustice, in commenting upon this most discreditable affair.

In his reply, Dr. Himes makes no attempt at explanation, but earnestly deprecates any public discussion of the matter.

We don't see occasion for much discussion, on a question so one-sided as this. In our view, it looks like a contemptibly small piece of spite-work, against an honorable Christian gentleman, who deserves well of all friends of liberal Christian education, especially of those who are enjoying the fruits of his long and arduous labors, and it is certainly very disrespectful to the Board of Trustees, whose orders have thus been disregarded.

**Another Veteran Promoted.**

Rev. W. S. Edwards, D. D., senior member of the Baltimore Annual Conference, fell asleep in Jesus, Friday evening, Dec. 12th. He joined Conference in 1830, and only retired in 1887, after fifty-seven years of active and most effective service, in successive pastorates.

**Editing the Discipline.**

In our issue of Nov. 10th, we called attention to a new departure in this important work; making two points which seemed to us of great importance (1.) "The jealous care with which the integrity of our Book of Discipline has been guarded," and (2.) "the almost absolute withholding of all discretionary power from the editor."

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

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

We judge, the committee on Revisals would have framed "paragraph 166," had their attention been called to it; but the necessity to guard against editing into the Discipline, what the Conference did not put there, is important."

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

"If, however, all reports, resolutions, etc., adopted by the General Conference, are laws of the Church, and if the editor of the Discipline may exercise discretion, in collating them and incorporating them into the Discipline, [a very extraordinary privilege, if it exists at all:] then the whole matter is simply a question of the size of the book."

The whole matter turns upon this question of discretion, "if it exists at all."

Rev. Dr. Potts, in the *Michigan Christian Advocate* of Dec. 8th, after quoting from our editorial, says:

We have waited some time, since the above criticisms appeared, before giving it further publicity, for two reasons:

1. We thought possibly the general conference may have authorized the insertion of the chapter on missionary bishops, and the fact had escaped the notice of our Delaware friend. But the "General Conference Journal" has come to hand, and so far as we can find, it contains no record of any such authorization.
2. It occurred to us, that Bishop Merrill might wish to explain his position, and thus make clear his action, but he has not done so. Perhaps he will not. Perhaps he cannot. If he can and will, we will be only too glad, to extend to him the courtesy of our columns for that purpose.

And so does the **PENINSULA METHODIST** most cheerfully extend to our honored Bishop Editor the same courtesy.

Our *Michigan confere* thus endorses the points we make:

We have repeatedly been taught by bishops, official editors, and other Church functionaries, that the Appendix to the Discipline is no part of the Discipline itself, and that the rules and regulations therein contained are not obligatory upon preachers or members, further than their moral influence, as expressions of the highest legislative body of the Church. Large discretion has been allowed to the editor of the Discipline, as to what matter should be incorporated into the Appendix; and under this regulation, several important expressions by various general conferences have been carried along from edition to edition. But no discretion of this sort, respecting the Discipline itself, has ever been extended to the editor. Ever since the organization of the Church, every precaution has been taken, to preserve the text of the Discipline proper from unauthorized changes, and to exclude all *ab extra* matter.

A further examination of the records furnishes abundant confirmation of the correctness of our position—that there is no discretion allowed the editor of the Discipline in anything, except in preparing the Appendix; and that so far as the Discipline itself is concerned, editorial duty is purely clerical, so that the published volume corresponds precisely with the action of the General Conference.

May 20th, 1800, it was resolved by the General Conference, that the "Form of Discipline" be printed by itself, and

the "notes and references be printed distinctly out," so as to be bound up with the Form; but the preachers were to have "liberty to order as many as they please, with notes or without them."

This is the earliest record we have found of the careful elimination of *ab extra* matter from Discipline, which has been characteristic of every General Conference since.

At the session of 1804, George Roberts moved a "revision of the Discipline, chapter by chapter and section by section," but this was not agreed to. May 11, it was decided that the Discipline be published in one volume of two parts; one including spiritual matters, and the other temporal. May 21, George Roberts, George Daugherty, and Daniel Hill were appointed a committee, "to determine what parts belong to the temporal economy; it was also ordered that a number of copies of the spiritual part be printed separately for the use of the Christian slaves in the south. May 22, this committee reported nine sections for the part on temporal economy; and on motion of Dr. Coke, the title of the first part was ordered to be—"The Doctrine and Discipline of the Methodist Episcopal Church," and that of the second part, "The Temporal Economy of the M. E. Church."

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

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

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

May 25, 1808, an order was taken, that the name of the General Editor and Book Steward, should be left out of the Discipline, and printed in the annual minutes. The next day 1000 copies of the Discipline were ordered to be printed for South Carolina, with the section and rule on slavery left out; "each Conference being authorized, "to form its own regulations relative to buying and selling slaves."

May 22nd, 1812, (the first delegated Conference) Joshua Soule, Nathan Bangs, and Daniel Ostrander were appointed a committee, to assist the bishops "to revise the form of Discipline and conform it to the regulations and resolutions of this Conference.

Our next reference is to the Conference of 1828, in which the Book Committee at New York, and the Book Agents, with a bishop or bishops who may be present are appointed, May 23d, a committee to prepare the Discipline for publication, "in conformity to the amendments made at this General Conference."

May 27th, 1832, Daniel Ostrander, Nathan Bangs, and Beverly Waugh (afterwards bishop), were appointed a committee "to examine the Journals and make proper selections for the Discipline, the Annual Conferences, and the *Advocates*."

May 27th, 1836, a committee of three, with a bishop, was appointed "to prepare a revised copy of the Discipline for publication."

In the session of 1844, the last held before the Southern defection, it was ordered June 10th, that the report of a committee, proposing a new plan for raising missionary money, if adopted, should be placed in the Discipline; and directions were given the committee, Drs. Peck, Bangs and Bond precisely where to place these additions, in the new Book.

**"Gain or Loss."**

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

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

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

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

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

We think this "rule of faith" will justify our assertion that, "in no sense are we gainers by the fall."

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

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

Our critic himself seems to concede this; for while he avows the monstrous dogma, that "Adam and his descendants" who are "finally saved," do find a recompense through redemption, above what they would have received had they never sinned, he adds, "sin is not the cause of gain;" and what more does our "bold assertion" claim? The fall includes the primal sin and its results, and by it, in neither respect are we "gainers," as we read the word.

But we turn to our brother's questions, whose "logical and philosophic analysis" may require a large degree of tenacity on our part to attempt, yet will do so, in our "feeble way and manner."

Ques. 1. "Is't not probation under grace better, than probation under law?"

Ans. We don't know; does brother Price? And will he tell us how any probation is possible, except under law?

Ques. 2. "Does't grace secure, to the millions of Adam's descendants who die in infancy, exemption from all the risks of personal guilt, and the certain indemnity of eternal life, while probation under law, would make them ever liable to sin, without any assurance of mercy to the transgressor?"

Ans. We don't see how "infants" are probationers, either "under law," or "under grace." Will our critic enlighten us? How are they responsible at all?

Ques. 3. "By what authority do you limit the resources and sufficiency of God, to so "destroy the works of the devil," as to reward the believer in Christ, above what unfallen Adam would have received?"

Ans. The same authority our brother

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

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

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

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

**Christmas.**

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

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

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

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

**Centennial Sketches of "Old Cecil Circuit."**

The committee, to whom was assigned the duty of procuring paper for these historical sketches have procured an article which we believe to be especially suitable for the purpose. It is of fine grade, wide ruled, 9 $\frac{1}{2}$  by 12 inches, and gives it an inch and a half margin. For sale by J. Miller Thomas at 18 cts. per quire; or 22 cts., postage prepaid.

The committee request the brethren to order the paper as soon as possible, to copy their essays in their very best handwriting, and forward them to us at 604 Market St., Wilmington, Del., at their very earliest convenience. We want to be able to have it bound, and our work completed, in time to take it to Conference.

N. M. BROWNE.  
V. S. COLLINS.  
T. SNOWDEN THOMAS.

N. B. It is thought best that both sides of each page shall be written upon.

Bishop Thoburn and party arrived safely in Liverpool, Nov. 27th, experiencing severe weather in the latter part of the voyage. All his party, with those who sailed on the steamer of the 10th inst., have proceeded on their voyage to Bombay, while the Bishop and his wife will go overland to Brindisi, and thence by mail steamer to Bombay.—*Christian Advocate*.

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

Conference News.

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

Rev. A. P. Prettyman, is now, (Dec. 12) in the fourth week of a revival at Boling-broke, where he has had several conversions and accessions to the church.

Rev. Dr. Hammond President of the Maryland Annual Conference, Methodist Protestant Church, made an official visit to our town Sunday afternoon, and preached an excellent sermon to a large congregation.

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

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

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

The new Temperance hotel, at Hockessin, was formally opened to the public, by a meeting of the W. C. T. U., in the parlor of the house, the afternoon of Dec. 1. A spirit of thanksgiving found expression in the prayers offered, and in the earnest words spoken by Miss Hillis and others.

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

Ezion M. E. Church, J. R. Waters, pastor. This is the oldest of our city churches next to "old Asbury." Under the earnest and successful labors of brother Waters, there has been very gratifying success.

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

At the close of the evening services, the sum of \$1000 was reported; all in cash, except about \$60 in pledges which are regarded as equivalent to cash.

This has been done, while charges to the amount of \$73, have been paid every month on account of the funded debt; and while the pastor's salary of \$1000, and all other current expenses have been paid; besides the apportionments for the benevolent enterprises of the Church.

MILLINGTON, MD.—Last Saturday the official board of the M. E. Church, of this place invited their pastor, R. K. Stephenson, to serve them a fourth year.

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

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

A very interesting service was held in the M. E. Church, Pocomoke City, Md., Sunday evening Dec. 9th; the occasion being, the celebration of the centenary of Rev. Chas. Wesley's death.

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

The Rev. E. L. Hubbard, Ph. D., preached at Downingtown, Pa., Sunday, 16th inst. His pulpit was filled by Rev. Henry Sanderson, of Wilmington, who preached to large congregations both morning and evening.

RISING SUN, MD., I. Jewell, pastor.—Five adults joined the M. E. Church Sunday, Dec. 16, on probation. The Sunday-school gave an entertainment in the Town Hall, 15th inst., realizing about \$50.

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

MOUNT VERNON, MD., C. J. Hammitt, pastor.—There are two churches on this charge; John Wesley, and Asbury. Protracted meetings of unusual interest have been held at both of them.

A W. C. T. U., was organized at Asbury several months ago, and is in a flourishing condition. Recently, a Y. P. S. C. E. was organized at John Wesley, with eighteen active members.

The new church at John Wesley will be dedicated, Sunday, Dec. 30th. This will be one of the finest churches on Salisbury district.

On account of the very dull times, which the Mount Vernon people are experiencing, the church finances are in an unfavorable condition; but the hope is entertained that a pull through will be effected before Conference.

Wesley M. E. Church, Burrsville, Md., is being repaired, and nearly finished inside.

The personal, in a recent issue, in regard to Rev. H. S. Thompson's removal to a church in Connecticut, was a little premature. The facts are, that Mr. Thompson has received a unanimous invitation from the church, and has received a letter from the Presiding Elder of that District asking his consent.

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

BECKWITH.—W. M. Green, pastor; reports from this charge are very gratifying; 64 probationers; the collection well forward, and the pastor's salary paid up to within \$268 for the whole year.

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

DORCHESTER, MD., Bayard Wheatley, pastor.—The new church enterprise in Griffith's Neck is thus described by a recent visitor. "There is the church—no windows, no doors, and the building full of lumber to keep it dry."

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

NORTH EAST, MD., J. B. Quigg, pastor.—The young ladies of this charge, under the lead of the daughters of the late R. L. Thomas, Esq., and Mrs. J. C. Davis and Miss Rebecca Browne, held a Kaffee Klatch recently, in the interest of parsonage furnishing.

SCOTT, V. S. Collins, pastor.—Large congregations have gathered in this church, Sunday evenings, to hear a series of discourses on the ten commandments.

Thoughtless marriages, too early marriages and clandestine marriages are almost sure to result in unhappy marriages. The need of legislation, in the interest of purity and the integrity of the marriage bond was urged, and the opinion expressed, that woman should be allowed to vote in a government of the people, by the people, and for the people.

ELK NECK, Rev. E. H. Miller, pastor, is moving forward. The church has been greatly blessed these two years of his ministry; forty probationers received into full connection, this quarter.

ELKTON & CROUCH'S; Rev. Chas. Hill, pastor, is holding revival services. The church is greatly quickened. Fourteen conversions reported at Jones' Chapel.

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

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

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

A revival is in progress at Salem M. E. Church, Pomona, Md., J. D. Reese pastor. These meetings are conducted by Sisters Kenney and Van Name.

NEWARK, DEL., N. M. Browne, pastor. The young ladies of Miss Maggie Lumb's Sunday-school class held a Kaffee Klatch in Caskey Hall, Friday and Saturday of last week.

KINGSWOOD CHAPEL. This mission of St Paul's M. E. church, in east Wilmington, is making good progress, under the pastoral care of Rev. William L. White.

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

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

The Union meeting of the W. F. M. S., of Dover and Salisbury Districts met in the M. E. Church, Dover, Del., Dec. 13th and 14th. Georgetown, Bridgeville, Frederica, and Camden were represented by delegates.

The Preachers' Meeting convened in Fletcher Hall, Monday, 17th inst., at 10 A. M., Vice-President T. S. Thomas, in the chair; V. S. Collins, Secretary; devotions by J. R. Dill. H. W. Ewing was appointed general critic.

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

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

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

On motion of Bro. Hanna, a committee of three was appointed to draft resolutions expressive of our appreciation of the action of the Morning News, in exposing the evils of social clubs in this city.

Bro. Stengle called attention to the fact, that the Court had fixed 2 o'clock to-day as the time for disposing of applications for liquor licenses and suggested the propriety of the brethren attending, as far as possible.

Brief comments were made on the essay, by brothers Sanderson and Stengle. Brothers Collins, Stengle, and Barrett, committee on resolutions made a report which was adopted, commending the Morning News, for exposing and denouncing the vicious practices of certain social clubs.

After the general critic's report, the curators announced the following program: Monday, Dec. 24, The Presiding Eldership; discussion to be opened by V. S. Collins.

Dec. 31st, An essay on Original Sin, by E. L. Hubbard. Jan. 7, 1889, A sermon by Adam Stengle. Jan. 14, Has man gained or lost by the Fall? Affirmative, B. F. Price; negative, T. S. Thomas.

Jan. 21st, Christian Science, by Jacob Todd. Jan. 28, Best Methods of Revival work, by D. H. Corkran.

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

Adjourned with benediction by H. Sanderson.

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

Quarterly Conference Appointments.

Table with columns: VIRGINIA DISTRICT—FOURTH QUARTER, Charge, Date, a. conf., Preaching. Includes entries for Parkley, New Church, Hallwood, Onancock, Read's Wharf, Tangier Island, Smith's Island, Cape Charles City, and Chincoteague Is.

Marriages.

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

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

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

BULLOCK—STARR.—Dec. 13th, 1888, at the Mt. Pleasant M. E. Parsonage, Brandywine Hundred, by Rev. J. T. Van Burkalow, William S. Bullock and Florence Starr both of Wilmington Del.

PIANOS. ORGANS.

At Last

We are able to say "Come and see us" without treating you to a mixture of all kinds of dirt. Our mechanics have behaved nobly. The electric light men, especially "Tim," have rushed our work along with wonderful haste and we thank them all sincerely.

We will stick to our assertion that a Piano even fairly good, cannot be sold on long time at \$50. If you desire we will give you the details of the actual cost of a piano. The action, frame, plates, keys, case, pedals, regulating, tuning, etc., etc., and those of you who are mechanics will readily understand how large the proportion of labor must be.

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

In the hospital we had our surgeons working until 10 o'clock every night this week, but the patients keep coming so rapidly that we are away behind. We have sold a number of fine organs for Christmas delivery, and among other exchanges to come in are three South American, two Mason & Hamlin, and one Estey.

Those three makes seem to have had a monopoly in Wilmington trade, but then there's no reason why they should not they are all first-class organs, and until we appeared with the Farrand & Votey Organ you could not do any better. Comparing them with the Farrand & Votey, however, is like comparing the Beat organ with the Mason & Hamlin.

You talk by electricity. The Age You light by electricity. of You ride by electricity. Electricity You sew by electricity. Electricity

FIRST AND ONLY ELECTRIC ORGAN ON THE MARKET.

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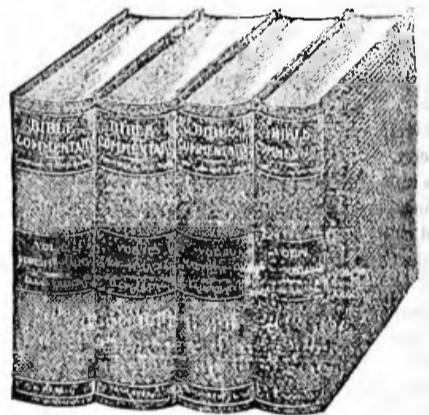
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