



# Peninsula



# Methodist.

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## IS THIS ALL?

Sometimes I catch sweet glimpses of his face,  
But that is all.  
Sometimes he looks on me and seems to smile,  
But that is all.  
Sometimes he speaks a passing word of peace,  
But that is all.  
Sometimes I think I hear his loving voice  
Upon me call.

And is this all he meant when thus he spoke,  
"Come unto me?"  
Is there no deeper, more enduring rest  
In him for thee?  
Is there no steadier light for thee in him?  
Oh, come and see!  
Oh, come and see! Oh, look, and look again!  
All shall be right;  
Oh, taste his love and see that it is good,  
Thou child of night!  
Oh, trust thou, trust thou, in his grace and  
power!  
Then all is bright.

Nay, do not wrong him by thy heavy thoughts;  
But love his love.  
Do thou full justice to his tenderness;  
His mercy prove;  
Take him for what he is, oh, take him all,  
And look above!

Then shall thy tossing soul find anchorage  
And steadfast peace;  
Thy love shall rest on his; thy weary doubts  
Forever cease;  
Thy heart shall find in him, and in his grace  
Its rest and bliss.

Christ and his love shall be thy blessed all,  
For evermore!  
Christ and his light shall shine on all thy ways,  
For evermore!  
Christ and his peace shall keep thy troubled  
soul  
For evermore!

—H. Bonar.

## Remarkable Answers to Prayer.

BY G. W. HUGHEY, D. D.

Among the early Methodist preachers in the western country, we have many incidents given of remarkable answers to prayer; but I believe that I have read or heard of none more remarkable than the following, in the life of Rev. James Axley, who was one of the most remarkable men of the pioneers of Methodism in the West and South. The first of the incidents here given, was told me many years ago by Dr. Pleasant Eaton, a local preacher and physician of Saline county, Ill., who was raised in East Tennessee, near where James Axley spent the last years of his life, and was personally acquainted with him, and with facts of the incidents here narrated. The two last I received from Rev. Dr. McAnally, of St. Louis, editor of the *St. Louis Christian Advocate*, who was also personally acquainted with Axley, and with the incidents he gave me.

When Father Axley was quite old, he had a man living on his farm, who was very wicked, and was abusive to his wife. On one occasion, after he had abused her shamefully, and Axley had heard of it, he went over to the man's house and gave him just such a lecture as none but James Axley could give, telling him how mean and vile he was to treat his wife in such a manner, and what he might expect in the future for his conduct. After Axley returned home, the man kept thinking over the severe things the old man had said to him, until he got into a perfect rage, and swore he would kill him. Seizing a large and sharp butcher knife, he went over to Axley's house where he and his aged wife were sitting by the fire, defenseless and alone; and standing in the door with the gleaming knife in his hand, he said, "Axley, I have come to kill you. No man shall talk to me as you have, and live."

Axley said to him: "Well, if you intend to kill me, you will let pray first, won't you?" The man replied: "Yes, for I think as mean a man as you are, needs to pray before he dies."

The old lady was very much frightened, but Axley quietly knelt down with his face to the door, and his eye on the assassin, and began to tell the Lord about the number of times He had delivered him from danger and death, and how he had led him all his life long, and then he said: "Now Lord, here stands the assassin with his knife drawn, ready to slay thine aged servant; wilt thou permit him to do it?" Then lifting up his voice in his peculiar manner, he began to pour out his soul to God for deliverance, when the man determined to rush upon him and cut short his prayer and life together. Attempting to clutch his knife more firmly for the stroke, his muscles involuntarily relaxed, his hand opened in spite of his effort to more firmly close it, and the knife fell to the floor. In terror he turned to run, but his physical powers gave way and he fell helpless in the yard.

The old lady in the meantime had gotten out in the yard and was screaming for help, while Axley arose from his knees, and went out in the yard and knelt down by the prostrate would-be assassin, and began to pray for him and point him to Christ, in the good old Methodist fashion. By the time the neighbors began to gather in to see what the matter was, the man had recovered the use of his limbs sufficiently to walk, and he got away as rapidly as he could from the scene of his defeat.

In telling the story afterward, he said he still intended to kill Axley, but he would not give him time to pray the next time. But he never made any further attempt to carry his threat into execution.

Not long before Axley's death, he went to hear a brother preach, who had in their earlier years been a most intimate friend. They had not met for a good while, and Axley was very anxious to hear his old friend. The services were held in the grove, and the brother had weak lungs, and the wind was blowing in his face, so that it was very difficult for him to speak; and the probabilities were that he would not be able to get through with his sermon. Axley was sitting with his back against the tree under which the preacher was standing, when he was observed to deeply groan in spirit for a little while, and then standing up with his face against a tree, he appeared to be deeply engaged in silent prayer. In a moment the wind ceased, and there was not the rustle of leaf until the preacher was through with his sermon.

At the dinner table, Axley said to the preacher: "Bro. John, I was very anxious to hear you preach once more, and I thought this would be the last time I would have the privilege, and I saw that if the wind kept blowing, you could not finish your sermon, and I asked my God to stop the wind, that you might be able to preach."

A camp-meeting was held in East Tennessee in the region where Axley lived, one summer in the midst of a fearful drouth, which had been of so long continuance, that the small streams were dried up, and the whole country was almost ruined, and starvation or great suffering was staring the people in the face. On Sunday Axley was appointed to preach. In his opening prayer he prayed earnestly for rain, and while confessing the sins of the people, pleaded earnestly for rain for the sake of those among them

who did fear God. He arose and announced his second hymn, but still seemed deeply troubled in spirit, and at the close of the hymn, he knelt and prayed again. This time he pleaded for rain for the sake of the innocent children who had not sinned, and yet who must suffer, if the Lord did not send rain. He arose the second time and announced another hymn. He still seemed to be troubled in spirit, and at the close of the hymn he knelt the third time and prayed again earnestly for rain. This time he pleaded for the beasts and the birds that must suffer if the Lord did not send rain. This time when he arose from his knees he appeared calm in mind, and announced his text, and preached. When he began there was no more sign of rain, than there had been for weeks. But before he was through with his sermon the clouds were gathering thick and fast, and the rain poured down upon the thirsty land all the afternoon in such quantities that the country was entirely relieved from the drouth.

These are but a very few of the many wonderful incidents told of the remarkable answers to prayer of this man of God, and they show us that the Lord God of Elijah still lives to hear and answer prayer, and that God honors the unwavering faith of His servants to-day as certainly as He did the faith of His servants in the olden time. No wonder such men of faith, though uncultured, had wonderful power in preaching the word.—*Central Christian Advocate*.

## Bishop Thoburn's Tour.

Thursday evening, June 20th, I left Howrah for an extended tour in North India, with a brief visit to Mozafarpur on the way. A slightly tipsy passenger shared my compartment, and the middle door being thrown open, a young man came in, and the two regaled me with tobacco smoke and entertained me with more or less coherent talk till after midnight. The smoker in his best estate is a public nuisance, and many hours of torture has he caused me in railway carriages. We reached Mokameh next morning at seven, when I was met by Mr. Jackson, and after a substantial *chhoti hazri*, we took the train to the Ghat, a few miles away, and crossed the Ganges on a fine steamer which plies between the railway termini of the E. I. R. and Tirhoot State lines. The morning was fine, and the view from the river was extremely beautiful. To the North the river seemed hemmed in with only a narrow outlet, like the mouth of a harbor, while, to the South it spread out like a vast inland lake. The Rajmahal hills stood in the distant back ground, and the white sails of a few boats in front completed a picture which reminded me of views in other lands, although still Indian in many of its features.

Arrived on the Tirhoot side, we at once took train for Somastipur, where I had an appointment to preach in the evening. The railway is a narrow gauge, and does not make very quick time, but it is well managed, and we had a very comfortable journey. This was my first visit to Tirhoot, and I greatly enjoyed my first sight of this rich and beautiful district. The whole country is level as a floor, the soil is black and fertile, the land is well tilled, and not a sand dune, or a swamp, or a waste tract, or a square foot of useless land was to be seen. The village houses were inferior to those seen in Northern

India, and did not seem to be very numerous, but the census makes Tirhoot one of the most populous regions in India. Indigo fields were numerous, and added exceedingly to the beauty of the landscape, but whether they are adding to the prosperity of the people, is a question concerning which testimony differs. The country was well wooded, and the trees represented nearly all the common Indian varieties.

We reached Somastipur at noon, and rested quietly in the afternoon. At seven in the evening, I preached in the railway institute to a very attentive congregation, embracing, I was told nearly all the Europeans of the station. Mr. Jackson maintains a weekly service here, which is highly appreciated by the people. At 2-30 in the night we took the train for Mozafarpur, where we arrived at five, in the midst of a heavy rain which seemed to bring joy and gladness to the people. Tirhoot had for some time been trembling in anticipation of a possible famine, and this rain seemed wholly to dissipate that fear. We drove through the city in the early morning, but the people were already astir. Calcutta has put on European airs, and does not open her sleepy eyes so early as the cities further North. Tirhoot exhibits a strange blending of Bengal and the North-West, but the latter predominates over the former, and the main street of the city was not much unlike that of a town in Rohilkhand.

Mr. Jackson only entered his present field one year ago, and the new mission, has not yet a local habitation, although it has a name. I found him with his family in his "own hired house," one room of which is used for a place of worship. As one important branch of his work is preaching to Europeans on the Railway line, it was found that Mozafarpur would be the best place for his headquarters, but his work is by no means confined to the central city. His most hopeful work at present is far away, near the Nepal frontier, and it is probable that other similar openings will be found in comparatively distant parts of the district. The railways have so radically changed the conditions under which mission work is carried on, that it matters less than formerly, where the missionary lives. He is nearer to an out-station one hundred miles away, than he used to be to one, eight or ten miles distant. Mr. Jackson is very hopeful, and delighted with his field. Mrs. Jackson is actively engaged in work among the women, and has acquired no little fame among the poorer natives, by her skill in medicines. She devotes two hours each morning to her patients, and seems to have as many as she can attend to.

I spent only three days at Mozafarpur, but was able to see a great deal of the place, and to learn a good deal about mission work in the district. This was one of the first fields entered by the missionaries of Gossners' Society, and Mozafarpur has been occupied by them for forty-nine years. They have a small orphanage, a lithographic press, a school, a church, and about one hundred Christians. The missionary in charge was formerly connected with the Ranchee Mission, where such phenomenal success has been achieved among the Koles, but he finds a very different people in Tirhoot. I had a brief but pleasant visit with him and his excellent wife, and gathered some interesting information

about their work, both in Tirhoot and Chota-Nagpore.

J. M. T.

—*Indian Witness*.

## Our Set.

"Who in the world is that you're speaking to?" said one young lady to her companion of the same sex and age, as they walked down one of the avenues the other day.

"That man? He is the man that mends my shoes when they need it," was the reply.

"Well," said the first speaker, "I wouldn't speak to him; don't think it's nice."

"And why not?" queried the other. "He is a kind, faithful, honest, hard-working man. I never pass his window, but I see him on his bench working away, and when I bow to him and give him 'good-morning,' he looks as pleased as can be. Why shouldn't I speak to him?"

"I never speak to that class of people," said the other; "they're not my kind."

"I do," was the rejoinder. "I speak to everybody I know—from Dr. Brown, our minister, to the colored man who blacks our stoves and, shakes our carpets—and I notice that the humbler the one in the social scale to whom I proffer kindly words, the more grateful is the recognition I receive in return. Christ died for them, as much as he did for me, and perhaps if some of them had had the opportunities my birth and rearing have given me, they would be a great deal better than I. That cobbler is really quite an intelligent man. I've lent him books to read, and he likes quite a high style of reading, too."

The two girls were cousins, and they finally agreed to leave the question as to recognizing day laborers, mechanics, and tradesmen, to a young lawyer of whom they had a high opinion. So the first time the three were together, one of the girls asked him:

"If you met Myers, the grocer, on Broadway, would you speak to him?"

"Why, yes, certainly; why do you ask?"

"And would you speak to the man who cobbles your shoes?"

"Certainly, why not?"

"And the janitor of the building where you have your office?"

"Of course."

"And the boy who runs the elevator?"

"Certainly."

"Is there anybody you know that you don't speak to?"

"Well, yes, I don't speak to Jones, who cheated a poor widow out of her house; or to Brown, who grinds down his employes and gives them starvation wages; or to Smith, whom I know to be in private anything but the saint he seems to be in public. I speak to every honest man I know whom I chance to meet. Why do you ask?"

"Because we simply want to know," replied the young lady who had taken her friend to task for speaking to a cobbler. In fact she was ashamed to tell him that he was referee in the discussion on this point, held a day or two before.

It is the privilege of nobility to be gentle and courteous to all. Kindly words hurt no one, least of all him or her who speaks them.—*Selected*.

["In whose eyes a reprobate is despised; but he honoreth them that fear the Lord."]

Youth's Department.

A Lesson for the Boys.

"Can't we have out the boat to-day, papa?" asked Harry. "No; the boat is not ready. The paint is not dry."

"I see," said his father. Old Jimmy Wright, who built and mended boats, came up at this moment. "Didn't have your boat out such a night as last night, did you, sir?" he asked, looking at it; why it blew a hurricane ever since dark."

when we have come here. In homely phrase, we ought to "pray at a mark," and not at random. If prayer is born of our inmost heart, and has a clearly definite object to plead for, it never will be a pointless drudgery or a dreary formality.

Excursion tickets will be sold to Washington, from all stations on the B. & O. R. R., for all trains October 5th, 6th, 7th, and 8th, at rate of one fare for the round trip, valid for the return journey until October 31st, inclusive.

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"No, not for several days, I think." "Dear me," said Tom. "It's dreadfully hard to wait so long."

"I'm sorry, too, on more accounts than one," said the father. "Sorry that I can not trust you, and sorry that you will lose so much of your summer's pleasure."

THE WEED. BY REV. J. T. VANBUKALOW. Tobacco is a poisonous weed, and I will never use it; It tastes so very bad indeed, I'm sure I could not do it.

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"See," said Harry, "the paint's as dry as an old bone. We might take her out just as well as not."

Whether or not their father thought the waiting would be a good lesson for the boys, they never knew, but certain it is that they had a good chance of learning that straightforward, unquestioning obedience is much the best for small boys.—Sydney Dayre in Herald and Presbyter.

Persons seeking new homes, should avail themselves of this opportunity, to examine a country rich in natural resources awaiting development. Farm lands are cheap, manufacturing sites are numerous and obtainable at remarkable low prices.

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## The Sunday School.

LESSON FOR SUNDAY, SEPT. 29th, 1889.

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

The lessons of the past quarter, have been selected from the thirty-one chapters of the First Book of Samuel. The period of time covered, from the call of Samuel (B. C. 1134) to the death of Saul (B. C. 1055), was about eighty years.

### 1. SAMUEL CALLED OF GOD (1 Sam. 3: 1-14).

Samuel "ministered unto the Lord before Eli," in the sanctuary. He was about twelve years old at the date of this lesson. One night when all was still in the house of God, Samuel was awakened, by hearing his name called. Running to Eli's room, he was told by the high priest that he had not been summoned, and was bidden to lie down again. A second and a third time this mysterious voice was heard, calling the youth by name. Then it occurred to Eli, that the voice was a divine one, and he told the youth to return, and when again summoned to reply, "Speak, Lord, thy servant heareth." Samuel obeyed. It proved, indeed, to be the voice of God. It was a stern message that came to the trembling youth—a prophecy of the inevitable doom of the house of Ithamar. Eli and his family were to be "judged forever," because "his sons made themselves vile, and he restrained them not."

### 2. THE SORROWFUL DEATH OF ELI (1 Sam. 4: 1-18).

The first defeat of the Israelites at Aphek by the Philistines, with the loss of 4,000 men; their attempt to retrieve their disaster by sending for the ark; its arrival, accompanied by Eli's sons, Hophni and Phinehas; the loud shout that greeted it, and the dismay, yet determination, of the Philistines; the second defeat of the Israelites, with the loss of 30,000 men, together with the Ark and its priestly defenders; the tidings carried to Shiloh by the Benjamite runner; the loud lamentation, reaching the ears of Eli; the dreadful details told to him; the shock at hearing the fate of the Ark; and his fall and sudden death—were the principal points of the lesson.

### 3. SAMUEL THE REFORMER (1 Sam. 7: 1-12).

The following is an outline: The repentance of the Israelites; their renunciation of "the strange gods and Ashtaroth" at Samuel's bidding; the solemn fast, and libations, and confessions at Mizpeh; Samuel acting as judge of the people; the hostile approach of the Philistines, just at the moment when Samuel was offering the lamb in sacrifice; the terror of the Israelites; Samuel's intercession; the terrible thunder and tempest, and discomfiture of the Philistines, and their defeat and slaughter on the very field, where they had so disastrously defeated the Israelites, twenty years before.

### 4. ISRAEL ASKING FOR A KING (1 Sam. 8: 4-20).

The growing desire for a king in place of a judge, strengthened by Samuel's infirmities, and the venality of his sons; the visit of the elders to Samuel at Ramah, and their request that he would select a king to rule over the people like "all the nations;" Samuel's displeasure at this request; his prayer; the Divine message to grant their request, with the explanation that God recognized it as the rejection of Himself from being king over them; the injunction to Samuel to explain to the people, the dangers and inconveniences which the monarchy would surely bring; and Samuel's compliance—is an outline of the lesson.

### 5. SAUL CHOSEN OF THE LORD (1 Sam. 9: 15-27).

The man whom the Lord chose to be captain over His people, was informed of his high destiny while trying, with a servant, to find his father's asses which had strayed from home. His search drew him to the neighborhood of Ramah, and its ill-success led him to consult the famous seer. He met the latter as he was going to a festival. Having been divinely notified, that he would this day see "the chosen of the Lord," Samuel was a second time informed, that the tall stranger who accosted him was the future king. He therefore told Saul that he was the seer, relieved his mind about the asses, hinted that on him was "the desire of Israel," and making no reply to the young man's protest, that he belonged to one of the smallest of the tribes, and that his family was one of the least in Benjamin, took him and his servant to the feast, gave him the chief place and the honorable portion, and afterwards entertained him at his house over night. The next morning, he privately anointed him.

### 6. SAMUEL'S FAREWELL ADDRESS (1 Sam. 12: 1-15).

The principal points were: The gathering of the people at Gilgal, after Saul's rescue of

Jabesh-Gilead from the Ammonites; his official anointment and confirmation as king, none now dissenting; Samuel's formal resignation of the rulership of the nation; his vindication of the integrity of his administration; his review of the divine dealings and deliverances; and his promise of God's favor towards them if they obeyed, and of their destruction if they rebelled.

### 7. SAUL REJECTED BY THE LORD (1 Sam. 15: 10-23).

Saul had been ordered to execute the divine vengeance upon the Amalekites—consume them utterly, man and beast. He saw fit, however, to spare King Agag, and permitted the people to save the choicest of the cattle under the pretence of reserving them for sacrifice. Samuel was therefore directed to inform Saul, that the Lord had rejected him from being king because of disobedience, and the prophet very reluctantly obeyed. Piercing through the king's evasions and excuses, Samuel announced the great truth, that "to obey is better than sacrifice," while rebellion belongs to the same category as witchcraft and idolatry. In vain, Saul confessed that he had sinned—the fatal sentence of his rejection, was twice repeated.

### 8. THE ANOINTING OF DAVID (1 Sam. 16: 1-13).

Samuel's bitter grief for the rejected Saul was rebuked, and he was bidden to fill his horn with oil and go to Bethlehem, and there anoint one of the sons of Jesse. Expressing fear of the king's wrath, he was told to take a heifer, and invite the family of Jesse to a sacrifice. The alarm of the elders at his arrival in Bethlehem, was quieted by his announcement, and they with Jesse's family were invited. Neither of the sons of Jesse satisfied the divine inspection, which looked not to stature, but to the heart. David, the youngest, the "ruddy" shepherd lad, was then sent for from the field, and Samuel, following the divine intimation, anointed him among his brethren, none present probably, excepting Samuel, understanding the significance of the act. Samuel returned to Ramah, and "the Spirit of Jehovah came upon David."

### 9. DAVID AND GOLIATH (1 Sam. 17: 32-51).

Goliath's challenge and the terror inspired by his immense size and armor; David's visit to the camp, and acceptance of the challenge; Saul's attempt to clothe him in his own armor, and the ill-success of the attempt; David's choice of his familiar sling and stones, and staff; Goliath's contempt for David's youth and unwarlike guise; his threats and curses; David's confident retort, that he came as the champion of the God who had been defied, and his warning, that he would smite the giant and defeat the Philistine host; David's successful aim; the fall and decapitation of Goliath; and the defeat and slaughter of the Philistines—were the principal points of the lesson.

### 10. DAVID AND JONATHAN (1 Sam. 20: 1-13).

Pursued by Saul to Ramah, David takes advantage of Saul's frenzy and stupor, to hasten back to Gibeon, and confer with Jonathan as to what course to take. David was sure that his life was in danger. Jonathan could not believe that his father, except during his fits of melancholy, had any deadly purpose against David. The two friends arranged a test of the king's intentions: David would absent himself from an approaching festival, on the pretense of a family festival at Bethlehem. If Saul should be indifferent, David who meantime would be concealed near by, would resume his attendance at court; if Saul should be angry, then they would know that "evil was determined," and David could flee. David's suspicions proved to be well-grounded.

### 11. DAVID SPARING SAUL (1 Sam. 24: 4-17).

David with his followers, had taken refuge in the caves of Engedi. Saul hunted for him with a force of 3,000 men. The king turned aside one day into a cavern for privacy—the same cavern in which David lay concealed. Urged to use his opportunity and slay the king who had, seemingly providentially, been put in his power, David refused on the ground that Saul was "the Lord's anointed," and contented himself with quietly severing a portion of the king's robe. Following Saul from the cave he cried after him, showed him the danger he had escaped, protested his innocence of all desire to injure him, expostulated with him for pursuing so insignificant an enemy, and called upon God to avenge his cause. Saul was deeply moved by this appeal, acknowledged his own sin, and David's excellence and magnanimity, and retired from the field.

### 12. DEATH OF SAUL AND HIS SONS (1 Sam. 31: 1-13).

The principal points were: The battle of Gilboa; the defeat of the Israelites; the death of Saul's sons, including Jonathan; the suicide of Saul and of his armor-bearer; the exultation of the Philistines at their discovery

the next day, of the bodies of Saul and his sons; their treatment of the corpses; and the brave act of the men of Jabesh-Gilead.

### Daily Submission.

"Why not carry that same spirit of submission into little things?"

"For instance?"

"For instance, in the case of worry this morning."

"What! say 'Thy will be done,' when John forgets to post a letter, putting me in a most annoying predicament?"

"Why not? It was a trial that cost you a day's serenity. You were unkind to John, he reacted in 'bearishness' to you; just when the 'little rift' will be as before, no one can tell. You think a little kiss will make it up, but every such scene injures the delicate bond we call love."

"And would you have me say 'Thy will be done,' when Bridget burns the bread, or little Jack plays truant?"

"I would, indeed."

"Why, it seems almost wicked."

"Does it seem wicked to use the rain to wash our common household vessels? the lightning to carry an unimportant message—concerning the retailing of a few quarts of peanuts, we will say?"

"Why, no; of course not. But that is different."

"Not as different as you suppose. Our Father gives Himself in every form for our use. If we should use Him in our daily life to procure patience, long suffering, endurance of little trials, would not that be legitimate?"

The conversation between Mrs. Loomis and Mrs. Osgood had been concerning an experience which Mrs. Loomis had been relating to her friend. She had, years before, lost a beloved child, had submitted heartily to God as to a father, and had found unspeakable peace and up lifting. That wondrous heavenliness of feeling she had lost, and never expected to regain.

As the talk went on, Mrs. Osgood said:—

"Why not make our lives a perpetual surrender in the thousand little ways in which our wills are crossed, a perpetual yielding to God? There is no doubt we should then perpetually receive of His inflowing."

"But," said Mrs. Loomis, "there are so many things that are wrong, unjust, unfair. Ought we to submit to the wrong?"

"We ought to let God work in us toward adjusting and healing the wrong. By submission we allow Him to come into our hearts, and work thence outwardly; but by anger and opposition we let badness in, the evil (the Evil One), and adjustment ever becomes more and more remote and impossible. Our weapons are not carnal,' the Apostle says. In reality the weapons we use are carnal; and only some great trial that threatens to crush us if we do not submit, brings us to the use of the spiritual weapons that we might use every day, nay, every minute of our lives."—M. F. BUTTS, in *S. S. Times*.

The luxurious appointments of the Pullman Palace cars add very much to the comfort and pleasure of those travelers who can afford to ride in them. In furnishing the dining cars and the buffet of the sleepers, the company has added one striking feature that is a source of constant regret to a very large number of travelers. This is the serving of intoxicating liquors. So far as their personal pleasure is concerned, many good people rather ride in a smoking-car than in a sleeper or parlor car in which wine, beer, or other liquors are publicly drank; and the same persons regard the use of intoxicants under such respectable surroundings as a more dangerous temptation to their children than the presence of the lowest-class saloon. The Pullman Company should banish liquors from their cars, or have a special compartment labeled "Wine and Beer Saloon."—*Western Christian Advocate*.

... Whether men will accept or reject the Gospel of Christ, when it is presented to them, is not simply a question of evidence relating only to their intellectual powers. The result depends quite as much upon the state of their hearts, as it does upon that of their heads, and generally more so. Men often disbelieve that for which there is ample evidence, simply because they are determined not to believe. Our moral probation in this life involves not only what we shall do, but also what we shall think in the light of the evidence set before us; and our responsibility is real in both respects.—*Independent*.

—The well-known poem, "Curfew Shall Not Ring To-night," was composed by Rose Hartwick, of Litchfield, Mich., at the age of sixteen. After arranging and altering it several times she finally threw it aside as unsatisfactory. Three years afterwards, being ill and pressed for "copy" by the *Detroit Commercial Advertiser*, she sent the cast-off "Curfew," with an apology for its inferiority. It immediately became famous, greatly to her surprise, but not one cent to her pecuniary advantage.

... The great importance of this life depends on its relation to the future life, as made known in the Bible. Dissevered from this relation as a state of probation for the life to come, it is but a passing hour that with our last breath loses all its significance. He who lives here solely for what he here gains, will soon be a complete bankrupt, losing all that he has here gained, and having gained nothing for the life to come.—*Independent*.

Miss Carter, of Japan, tells of a kindly Christian Japanese woman who came to her with a girl-baby which she had found in a ditch, where it had been left by its father, as thousands of others have been thrown, because it was "only a girl." In begging the Christian lady to take and care for the naked child, covered with mud, the poor woman said: "Please do take little baby; your God is the only God that teaches to be good to little children."

Bishop Vincent has a magnificent painting of John Potter, D. D., Archbishop of Canterbury, who ordained John Wesley deacon and presbyter.



A FIERCE WAR.

So fierce has been the war among dealers, and so great the desire among soap manufacturers to produce goods at a lower price than their competitors, that to-day fully nineteen-twentieths of the soap sold from groceries is made from inferior and impure materials, and is also greatly adulterated with harmful substances. Some of these soaps are dangerous to use, as they may breed skin diseases or ruin clothing washed with them. But "Sweet Home" Soap is pure, made for the consumer, and can not be had of grocers. Sold only to those who buy it for their own home use. It is the best soap manufactured. It is thoroughly seasoned before being packed. It is sent on thirty days' trial, thus giving ample opportunity to prove that it is all that can be desired for a family home soap. Send J. D. Larkin & Co., Buffalo, N. Y., your name and post-office address on a postal card they will send you (freight charges prepaid) on thirty days' trial, a box of their soap, and in addition to the 100 Cakes Sweet Home Soap you get all the Boraxine, toilet soap, perfumery and shaving soap you need for a year, free. Price of entire box, only six dollars.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

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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.

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### The Methodist Review.

This bi-monthly magazine is justly the pride of our Church. The highest culture and ripest scholarship among ministers and laymen, find here an arena for intellectual exercise. Since the "new and enlarged series" began in 1844, *The Review* has had but four editors chosen by the General Conference, until the election of Dr. Mendenhall, in 1888; Dr. George Peck, and Dr. John McClintock, each serving two terms of four years; Dr. D. D. Whedon, seven quadrenniums; and Dr. Daniel Curry, from 1884 to his death in 1887; Dr. Daniel Wise being chosen by the Book Committee to serve his unexpired term.

Not only do these men stand *principi inter pares*, chief among their equals, in their own Church, but are entitled to a similarly distinguished rank among scholars in other Churches.

It is therefore no mean honor to be called to the editorship of *The Review*, and with the honor comes a corresponding responsibility.

Judging from its issues under the present editor, we think Dr. Mendenhall will not only sustain its past reputation, but as a worthy successor of his illustrious predecessors, will add to that honorable fame, and make *The Review* more than ever a credit to our Church.

The current number (September and October), is replete with interesting matter on timely and important topics. Bishop Hurst leads off with an able paper, (his second article) on Hinduism; Dr. Yeakel, of Cleveland, O., discourses on "The Providential design of German Methodism;" next follows a Symposium on "The American Republic," by the editor, Dr. Trusdell of Chicago, Ill., and Dr. Martin of Greencastle, Ind. Articles fourth and fifth are appreciative monographs; one on Jacob Sleeper, one of the three founders of Boston University, and the other on John Ruskin, the eminent literary artist and sociologist; the former, by Dr. Warren, President of the University, the latter by Dr. Mc Elroy of Springfield, Ill. Dr. Horner of Pittsburgh, Pa., contributes a paper on "The chronology of Israel and Assyria;" and the editor closes this department with a reprint of "A discussion on immorality literature," delivered before the French Senate by M. de Passense, a statesman, as well as theologian and Christian Minister.

"Editorial notes and discourses" follow, in which Dr. Mendenhall shows his "opinion," in clean cut, epigrammatic, and pellucid sentences, on the theological peculiarities of Professor Ritschl, Scripture Inspiration, "Christian Science," "the Problem of Evil, English criticism of American writers, and Romanizing tendencies in the Church of England. He follows these notes with characteristically vigorous and sprightly discourses on "The Pentateuchal Question," "Wounded Rationalists," and "The Downfall of the Decrees."

His "Foreign Resume," Progress of

Civilization," "Spirit of the Reviews and Magazines," "Critiques and Notices of Books," occupy twenty pages, and are as instructive and interesting as any part of the volume.

Our new editor has demonstrated his ability, and we are glad to learn his work receives substantial appreciation in a large increase of subscribers to *The Review*. No Methodist minister or layman, who wishes to keep abreast of current thought on theological, scientific and philosophical subjects can well afford to be without it; subscription price \$2.50, postage included; J. Miller Thomas, Wilmington, Del.; Hunt & Eaton, Y. N.

### Sudlersville, Md.

This pleasant little hamlet in the north eastern part of Queen Anne's County, is situated on the Kent and Queen Anne's branch of the Delaware Railroad, about midway between Townsend, Del., where it starts, and Centreville, Md., its terminus. The population is about four hundred, with a populous and prosperous farming neighborhood. There are three places of worship in use in the village,—a small chapel for Protestant Episcopalians, another for our brethren of the M. E. Church South, and a very neat and attractive building of modern style and finish, in which our own people worship. This structure is a monument to the zeal and liberal enterprise, of the members and friends of the M. E. Church in this place, under the energetic and wise leadership of Rev. J. Owen Sypherd, their pastor at the time, and now doing excellent work in Laurel, Del. It is built of wood, neatly painted, of artistic proportions, has a tower and bell, and a roof of slate. The windows are of beautifully stained glass, the floor covered with carpet, and the heat supplied from a cellar furnace. Besides the main audience room, there is a Sunday-school room, and also a class room, all of which may be thrown into a single room by sliding partitions. The cost of the structure was \$7,000.

It is certainly a little gem of a church, and what is best of all, the spiritual condition of the worshipers is in happy correspondence, with their material habitation.

### A BLESSED REVIVAL.

When Bro. Haynes was appointed to the charge, in the spring of 1888, the religious state of his flock was indicated, by a very meagre attendance upon the prayer and class meetings, while very few of the members were willing to lead either in singing or prayer. The cosy little class room was large enough and to spare, for the accommodation of all who prized that means of grace. Now the Sunday-school room has supplanted the class room; and last Monday night, though many were detained who would otherwise have been present, we counted twenty-three in the class, besides the leader and the writer. So also with all other meetings, there is a spirit and an interest manifested, most cheering to the pastor's heart.

This change was brought about by faithful preaching of the gospel, and diligent pastoral work, converged to focal force in special revival meetings, which brother Haynes held last winter, with the most efficient aid of Sisters Lida Kenney and Nettie VanName.

Of the hundred persons who were brought to an experience of converting grace in that revival, about sixty joined our Church in Sudlersville, ten or twelve our Church at Dudley's, some he M. E. Church South, and a few the Protestant Episcopal Church; the rest, at other points. At the end of six months' probation, not one of the sixty were dropped from the roll, but all were recommended for church membership, except a few who desired to continue a while longer as probationers. This is a remarkable showing, and argues well for the genuineness of the work. We trust they will all stand as well, the probation of the rest of life's experiences, and at its end, each one hear the Master say, "Well

done, thou good and faithful servant; enter thou into the joy of thy Lord."

The fruits of this revival, appear also among the members generally.

### RECEIVING MEMBERS.

Last Sunday, Sept. 22nd, was the time appointed, for the formal reception of the approved candidates, into the goodly fellowship of members of the Methodist Episcopal Church.

Six months' time had been afforded for reflection, for study, for exercise in religious duty, so that both parties might be able to come to an intelligent decision, upon this most important question of mutual and reciprocal religious obligation; the one to assume the solemn vows of church membership, and the other to receive these new members into their fellowship, with the obligations of sympathy and care, which such relations involve. It is a serious matter, and the occasion cannot well be made too impressive. Our Ritual is very happily conceived, and if possible, every approved candidate should personally respond to the questions before the Church.

By invitation of the pastor, Rev. T. H. Haynes, the editor spent the day in Sudlersville, preaching for him, morning and night. At the close of the morning service, brother Haynes read a list of fifty-seven names of probationers, who had been recommended by their respective leaders, and approved by the pastor and his official members, as worthy to become members of the Church. Twenty-eight responded, and took their places in front of the pulpit. It was an impressive scene, and deeply were all hearts stirred, as the service progressed. After the examination and welcome, most of the members present, followed the pastor with a hearty personal greeting, as the choir sang appropriate stanzas. Happy will it be, if every one present, give earnest heed to the exhortation of the morning text,—"Be thou faithful unto death, and I will give unto thee a crown of life."

A shade of sadness was thrown over the occasion, by the sudden death in Philadelphia, the evening before, of Mr. William Sudler, a highly esteemed young gentleman of the place, and a brother of Dr. A. E. Sudler, who is a class leader and a Sunday-school superintendent in this charge.

### INCIDENTAL.

During our visit we enjoyed the refined hospitality of Rev. T. H. Haynes and lady, who are native Virginians, and whose earlier ministry was within the Virginia Conference of the M. E. Church South. After the war, brother Haynes became a member of our Conference in Virginia, serving as secretary of the body; and in 1872, he was transferred to the Wilmington Conference, in which he has done excellent service in East NewMarket, Dorchester, Milford, Smyrna, Chestertown, Newark and Frederica charges, and, as we see, is having good success now in Sudlersville.

We had the pleasure of meeting with a number of brother Haynes' members; among them, brother Elijah Pierce, a member of the Maryland legislature, from Cecil in 1864, now a class-leader, brothers Joseph B. Hazel, a recent recruit in Immanuel's army, and principal of the public school, and Wm. C. Thomas, his assistant and fellow disciple.

We also had a pleasant brief interview with Rev. Bro. Wood, assistant pastor with Rev. Bro. Wharten, of the M. E. Church, South, who are in charge of a circuit of which their chapel here is our appointment.

Bro. Haynes has an afternoon service on alternate Sundays, at Dudley's, within walking distance of his home.

Dr. Sudler's only son, Foster, is a student in Dickinson College.

We enjoyed our sojourn in Sudlersville greatly, making pleasant acquaintances; adding to the goodly fellowship of readers of the PENINSULA METHODIST, and we trust, rendering our good brethren some service, in preaching the word.

In the cemetery near the village lie

the remains of one of our honored ministers, Rev. Elijah Miller of the Wilmington Conference, who died in this place, April 15th, 1881, "in the 71st year of his age and the 49th of his itinerant ministry." He was a native of Baltimore County, Md.; was converted and joined the M. E. church in early youth, and at the age of nineteen, received license to preach at a quarterly conference in old Light St., Baltimore. Three years later he joined the Baltimore Conference. In 1838, he was transferred to the Phila. Conf., and in 1869 was one of the original members of the Wilmington Conference. Besides many successful pastorates in prominent churches, he was presiding elder in the Philadelphia Conference for one term, during which he served as a delegate to the General Conference at its session in 1852. Twenty years he served churches on the Peninsula; and in 1877 he retired as a supernumerary, making his home for four years in Sudlersville, until his translation to his "home above."

We cherish a very pleasant memory of brother Miller, who was esteemed very highly, as a cultured Christian gentleman, and an impressive gospel minister. One of his sons sleeps beside his father.

Our evening subject was the parable of the rich man and Lazarus; contracting the "crown of life" with the hopeless and ruin of the unbeliever, whose good things are limited to this life.

### Bridgeville, Del.

On our return from Sudlersville, last Tuesday, we had the pleasure of meeting on the train, Hon. H. P. Cannon, one of our lay delegates to the last General Conference. From him we were glad to learn, the work on the new church in Bridgeville, is progressing satisfactorily, and a large part of the money needed is already assured.

It is expected to have all things ready for dedication, by the first Sunday in November, when Rev. Geo. E. Reed, D. D., LL. D., President of Dickinson College, and other distinguished ministers will take part in the services.

### Cecilton Probationers.

The statement of our correspondent in last week's PENINSULA METHODIST, that "a class of twenty-eight probationers were received into full membership last Sunday afternoon (the 15th), a part of the fruit of last winter's revival," we are informed, has been construed to imply, that there were "only twenty-eight who came to be received into full membership, out of the many who professed to find Christ last winter." This is certainly the fault of the careless readers, and not of our careful correspondent, who expressly said, this class was "a part" of the fruits; and most people know that "a part" is not equal to the whole.

The facts, giving us all parts of this blessed fruitage, are furnished us as follows:—"whole number of probationers, 80; received last Sunday, 29; 21 more are recommended by their leaders; 19 have not yet been reported on; the probation of 5 is not yet out, and only 6 have been dropped out of the 80."

### Asbury Centennial.

Wilmington Methodism traces its origin, to the labors of Capt. Thomas Webb, Robert Strawbridge, Richard Boardman, Joseph Pilmore, and other itinerant pioneers, which took permanent form in the organization of a society in this city, for which a church was built a hundred years ago. Bishop Asbury was in the city the 30th of September, 1789. He says in his Journal, "At Wilmington I was warm in spirit." On his return from a tour through Jersey, he preached in Philadelphia, the evening of election day, Oct. 15th, and the next day says, "I preached at Wilmington, on the dedication of our new chapel; thus far are we come after more than twenty year's labor in this place."

Preparations have been making for some time, for commemorating this notable anniversary, the first dedication of

a Methodist Episcopal Church in our city. Appropriate services will be held through eight days, including two Sundays. Bishop John F. Hurst, D. D., will preach Sunday morning, Oct. 13th, and Rev. John A. Roche, D. D., pastor of Asbury in 1851-'53 at night. The other former pastors, who are expected to preach on the occasion, are, Revs. Chas. Hill, Joseph Mason, W. C. Robinson, Enoch Stubbs, and John A. B. Wilson. Bishop Cyrus D. Foss, we understand is engaged to preach Wednesday, the 18th.

An interesting historic sketch has been prepared, and will be read by the pastor, Rev. John D. C. Hanna; and several laymen will furnish brief papers.

This event, we are confident, will not only awaken deep interest in our city, where "Old Asbury" is so truly "the mother of us all," but also will throw out the territory of the "Old Philadelphia Conference," and many pilgrims will find it a joy and a profit, to revisit the old shrine.

We are in receipt of a card from Bro. Alfred Smith, pastor of our church in Cambridge, Md., announcing "a ten days' meeting for the promotion of Higher Christian Life, to be held in the lecture room of Zion M. E. church "from Sept. 20th, to Sept. 29th." "All Christians of every name, who desire a more satisfactory experience, and are longing for the 'baptism of power,' are invited to attend."

We should have been glad to have had this card in time to make the notice available, and shall be pleased to report the result. We are in heartiest sympathy with every wise, prudent, and earnest effort to promote Scriptural holiness, by instructing believers in their religious privileges, and encouraging them to cultivate the mind that was in Christ, and to follow his example. We trust, that upon all Christians, who wait upon the Lord in these ten day's services, the Holy Ghost will so come, that they shall receive "power."

### A Shadow on the Parsonage.

The many friends of Rev. Dr. Hargis, a native of our Peninsula, and son of the revered James Hargis, whose itinerant life was spent within the limit of the Wilmington Conference, will learn with sadness of the death of his eldest daughter, Miss Sara Hargis, in the fifteenth year of her age, Sunday morning, the 15th inst. From the Germantown Independent, published where Dr. Hargis resides, we learn that his daughter contracted rheumatic fever, during her residence in Rome, while her father was connected with our mission in Italy, to which he was appointed in 1883. Since their return, her health has continued feeble; her heart being seriously affected.

During her summer sojourn in Ocean Grove, N. J., she greatly improved, and her sudden death is the more painfully afflicting. May the bereaved parents be graciously sustained by the Divine Comforter. Sara's suffering is ended; her bright, gentle, loving spirit, released from material disabilities, now mingles in blissful companionship with the spirits of "the just made perfect;" and finds, we doubt not, a peculiar joy, in the welcome with which she is greeted by loved ones, who preceded her to Paradise.

Our tender sympathies are with our brother and sister in their sorrow; and we are sure, they are prayerfully remembered by many who read these lines.

The record of her impressions while abroad, made by one of so tender age, will prove a precious memorial volume, and in association with the early demise of its author, should be admonitory to all, to work while the day lasts.

### Re-opening.

The M. E. church, Newark, Del., will be re-opened for Divine worship, to-morrow, the 29th inst. Presiding Elder, W. L. S. Murray, will hold the quarterly love-feast at 9 a. m., Rev. J. Willis, will preach at 10.30 a. m., Sunday-school Jubilee at 2 p. m. Rev. Jacob Todd D. D., will preach at 7.30 p. m.



## Conference News.

**PREACHERS' MEETING** in Fletcher Hall, was called to order at 10.15 last Monday, by President Dodd; devotional exercises were led by the secretary, H. W. Ewing.

The minutes of the previous meeting were read and approved. Reports of work were made, by Dr. W. L. S. Murray, and Bro. J. L. Houston. Rev. A. D. Shields, of Philadelphia Conference, stationed in Jenkintown, Pa., was introduced.

The order of the day was taken up, and a paper on "The Inspiration of the Scriptures" was read, by Bro. J. T. VanBurkalow. Remarks were made by Bros. Koons, Todd, and Murray.

On motion, the time was extended. Further remarks were made by Bros. Koons, Houston, VanBurkalow and Todd. Adjourned with benediction by Rev. A. P. Shields.

In Epworth, after passing through the summer, and a season of repairs on the church, making it commodious and beautiful, the revival fires kindled one year ago, continue to burn. Ten have been received on probation this quarter; two elderly men among them, wonderfully saved. Of the two hundred and twenty-eight probationers converted in the great revival, one hundred and fifty have been received, seven have removed by letter, one has died, fifty stand recommended for reception, and only twenty have been dropped. The classes are seasons of great power; as many as one hundred and seventy-five being present at a meeting. The pastor, Rev. D. H. Corkran, has done a great work, and gives due credit to his co-laborers.

Prayer-meeting is held every Thursday evening, in East Lake Park in private houses, and quite an interest is being manifested. The meeting is in the care of Bro. Newton Genn, who sees well to the spiritual interests of his people. The prospect is very encouraging. The people of that place want to build a chapel, just as soon as possible. The Children's Home being situated near the park, it is quite likely, that those interested in the Home, will help the good work along. We feel encouraged to go on, and believe God's precious promises will be verified to us.

Meetings for the promotion of holiness will be resumed at the house of brother Henry C. Webb, 501 West Front St., this city next Thursday evening Oct. 3rd., brother Charles A. Foster, leader. The topic for the evening, will be the prophet Isaiah's declaration, "And a highway shall be there, and a way, and it shall be called the way of holiness;" the unclean shall not pass over it; but it shall be for these, the wayfaring men, though fools, shall not err therein, Is 35-8.

**KENTON DEL.**—The W. C. T. U. of Kenton, celebrated their first anniversary in the M. E. Church, Friday evening, 20th inst. It was organized with ten members, by Mrs. Major Scott of New Jersey, and at the celebration, there were thirty-four; showing an increase of twenty-four, during the year. Sister Julia E. Tomkinson of Wilmington was with us, and delivered an excellent address, to a good audience, though the night was unfavorable. The Church was tastefully decorated with flowers in front of the pulpit, and over it were the words, "Kenton W. C. T. U. Anniversary," in gilt letters; In front of the pulpit was the motto, "For God, and home, and native land." Eight new members joined the union.

Yours,  
W. W. Sharp.

Fletcher E. Marine, aged 69 years, died of heart and stomach troubles, at his residence in Baltimore, Md., Thursday night, Sept. 19th. He was an earnest local preacher of the Methodist Episcopal Church, and since 1854, a commission merchant. He was well known in this county, and highly respected by all who enjoyed his acquaintance. He was born in Somerset (now Wicomico) county. At the time of his death, he was vice-president of the National Association of Local Preachers of the United States. For several years he published a Methodist monthly called *The Pioneer*, and wrote the memoirs of the Rev. John Hersey. A wife and four children survive him. Wm. M. Marine, Esq., the well-known lawyer, is his eldest son.—*Apprentice, Cecil Co. Md.*

**BRANDYWINE, WIL.**—Bro. Grise preached two good, searching sermons last Sunday. Our extra meeting will begin to-morrow, the 29th inst. The church is in good condition spiritually, and we hope to see many sinners brought into the fold of Christ.

An effort is being made, to build a chapel in the rear of the church, to be used principally for Sunday-school purposes; the present room being too small to allow proper accommodation for the school. This project, we hope, will go forward, and be completed in the near future.

E.

The third quarterly conference of Scott M. E. church was held, Sept 23rd, with a good attendance and good reports. The pastor, Rev. V. S. Collins, said the church and schools had been open every Sunday, and he had been at his work during the whole of the heated term. He teaches a normal class, and takes special interest in the Epworth League, besides attending to his regular work. He had received eight into full membership. Eighty-one probationers have been recommended for full membership, who have received special instruction. On the parsonage debt, \$120 have been raised, and two hundred pastoral visits were made during the quarter. The presiding elder visited the afternoon Sunday-school, opened it with prayer, and made a few remarks, prior to the study of the lesson.

**UPPER FAIRMOUNT MD.**—Our Special Service at Fairmount, closing last Sunday night, proved to be a meeting of great spiritual good, both to Christians, and to sinners. Thirty-six professed to find Christ; thirty-one of whom have joined on probation, and the others will. Our congregations have been very large; though we can seat 600, it was with great difficulty, several times, that the people could get in.

The Church has been very much quickened; if the Lord ever helped the preacher, he did so during this meeting. But after the church and the preacher had done their best, we closed with the sad reflection, that there were many going away unsaved. I shall continue to give invitation, Sunday nights.

Our Young People's Meeting, is doing great good, in drilling them for church work. They are among our best workers, now. Much credit is due to brother Wm. Fisher, the principle of our Public Schools, who, working hard to cultivate the head, has been as anxious to cultivate the heart.

Brother Wm. Merrill, who was burnt out last week, is making arrangements to build at once. He continues in his usual health, though he is now 75 years old.

C. W. PRETTYMAN.

Sept. 24th 1889.

### Local and Connectional Work.

Connectional organization, with its conferences and conventions, is of very great value in promoting the work of God; but, after all, the work itself must be done by the local church. Such conferences are of value chiefly in enabling workers to exchange views and plans; and some to obtain views who would otherwise do nothing, for the simple reason that they do not know how to do anything. With few exceptions there is very little study of methods; and yet this is one of the first conditions of success in everything. Many persons have both the capacity and willingness to achieve good results, but, as in many instances, these results cannot be obtained by the usual methods, they abandon the hope of obtaining them at all. If a flowing fountain, (the proper symbol of religious earnestness) is dammed up in one direction, it will cut a new channel; for it is bound to move. Without making such changes as would amount to a revolution, the local church can add some freshness to its routine of duty, and at the same time increase its usefulness. At present there is an unprecedented movement among the young people of the churches, and a strong effort to secure concerted action by the different denominations. This connectional work can be of very little value, beyond promoting a kind of rivalry between the societies,—a rivalry, which we may sincerely hope, will always be wholesome. The elaborate machinery required in this continental organization seems superfluous, and apparently has a tendency to make in every church where it is introduced, a clique, separate from the church itself. But the design of the movement is in the highest degree commendable. Every church should desire some means of utilizing its young and vital forces. To see that this work is done, is the natural function of the local church. Sunday School work is also to be distinctively prosecuted by the local church. While in Methodism, its legal status is determined by the General Conference, its efficiency depends, not upon its connection with other schools, but upon its own officers and members. Acting on this idea, I recently planned a Local Sunday School Institute, which was held on the evening of the 17th inst.

The following is the program, except the devotional exercises, and the music which was excellent.

Some qualities of a good Sunday School Teacher, by G. W. Phelps.

On the use of the Blackboard in Sunday School work, by Miss Minnie Brown.

Is the custom of giving Christmas Treats to Sunday Schools to be commended? by Miss Mame Hopkins.

The Best Method of Teaching the Catechism in the School, by Walter Sparklin.

Discussion followed each essay; and an hour and a half was delightfully spent; and interest in our own work was manifestly quickened.

W. J. DuHADWAY.

Seaford, Del. Sept. 23, '89.

### District Convention.

DEAR BRETHREN,—I have received from the Headquarters of the Epworth League, 805 Broadway, N. Y., a circular letter, requesting me to call a District Convention, to organize the work, and to elect two delegates to attend a convention, to be held in Knoxville, Tenn., Nov. 5th and 6th.

As Rev. V. S. Collins had already secured Rev. R. R. Dougherty, D. D., Cor. Sec. of the Epworth League, to address the Epworth League of Scott M. E. church, Oct. 3rd, it has been thought best, to have the first convention meet in Scott church, Oct. 3rd, 1889, at 7.30 p. m., when we may hear Dr. Dougherty, and attend to such business as may properly come before us. For this purpose, I have filled out the blanks sent me by Dr. Hurlbut, and mailed them to all the pastors on the district, and hope all will show their interest in this important movement, by attending this first convention.

W. L. S. MURRAY.

### From Sharptown, Md.

Dr. L. P. Mitchell is dangerously sick, Dr. Ellegood, of Laurel, Del., attends to most of his patients.

Mortality seems to be prevalent among the young. Charles Griffith, lost a small child, Friday night last, and George Gootee, one, Sunday afternoon.

John H. Smith, postmaster here, is serving on the jury this week, and Levin T. Cooper is attending to the postoffice.

Fletcher E. Marine, who died in Baltimore last week, had two sisters here, both of which are members of our Church. He also owned valuable real estate here.

The real estate of Capt. John W. Selby, was sold here last Thursday, by Graham and Graham, trustees; Charles W. Selby buying the home residence, and Samuel J. Cooper the "Pot" and wharf.

Since last May, a daily line of steamers, has run from Seaford, Del., to Baltimore, adding much to the trade along the river. Last week the Str. Conahy, one of the boats operated by the Choptank Co., was taken off, leaving only one boat, which makes three trips a week.

Not having any preaching in the M. E. church here last Sunday, many of our congregation went over to Galestown, to hear Bro. Hardesty. They were highly gratified with the sermon, and were very kindly treated by pastor and people. Bro. Hardesty preached several times during our camp-meeting, making a good impression on our people.

### Silverbrook's Re-opening.

MR. EDROK,—Sunday, Sept. 22nd, was our re-opening day. Our church, which has been closed for repairs for four weeks, has been beautifully painted; the altar railing set farther out, and lowered three or four inches, a new kneeling cushion placed around the altar, and new window curtains put up. The old smoky stoves have been taken out, a cellar dug, and a new heater put in. The church now presents quite an attractive appearance, and will be much more comfortable in cold weather. The whole cost of these improvements will be about \$350. And in addition to this, the trustees desire to purchase the adjoining lot, which will be about \$350 more, making a total of \$700; which amount was all provided for Sunday. Much credit is due Bro. Joseph Coley, the president of the board of trustees, for leading in this work, and the noble few who aided him in pressing this enterprise to such a successful completion.

Rev. W. L. S. Murray, presiding elder, was present, and at 9.30 a. m., conducted the love-feast, at the close of which, he preached from Gen. 15-1. The sermon was followed by a special collection. The \$700 were divided into 700 shares, of one dollar each, with the privilege of taking as many as they chose; and while some took more than others, all did their part. One good brother, who does not wish his name used, took quite a large number of shares, as did also the Ladies Aid Society. Three hundred and fifty-six shares were taken in the morning.

At 2 p. m., a session of the Sunday-school was held. Bro. W. E. Morris addressed the school; after which, Rev. L. E. Barrett preached from Acts 26-19; then another financial appeal was made. Bro. Joseph Pyle being present, and having a deep interest in Silverbrook's success, took a good round pile of shares; one hundred shares were taken in the afternoon.

At 6.30, Bro. Smedley conducted a prayer and testimony meeting; at 7.30, Rev. J. D. C. Hanna preached from St. John 6:16-20. After the sermon, Bro. Coley made a statement of the repairs made, and what had been raised during the day; when Bro. Hanna took the finances in hand, and asked for the remaining two hundred and fifty shares. Bro. Pyle being again present, and anxious that the whole amount should be secured, made a proposition, that if the congregation

would raise two hundred shares, he would take the last fifty. Bro. Coley then read a list of the names of those who had previously contributed, amounting to one hundred and ten shares, leaving ninety-five shares yet to be provided for, which were soon taken; and the grand total of \$700 raised in one day. The choir, under the leadership of Bro. F. R. Wilde, with Sister Brilely as organist, furnished delightful music for the occasion, excelling all former efforts. The people here are loyal to Methodism; and all seemed pleased with the work done, but were impressed with the fact, that we now need a Sunday-school room in addition.

C. K. MORRIS, Pastor.

**CHERRY HILL & UNION.**—Our visit to this charge, Sunday Sept. 16, was pleasant, not only as serving our brother, the pastor, but also as reviving interesting associations of our early ministry.

Brother O'Brien is away on a well-earned vacation, re-visiting the home of his youth in Greenville, Tenn., after a continuous absence of some ten years. It was a great joy to his parents and friends, as to himself, to greet each other, after so long a separation. He purposes to return in time to occupy his pulpit, Sunday, Sept. 29th.

Thirty-nine years ago, the twenty-first of last April, the writer preached for the first time, to the Cherry Hill and Union congregations. The twelve months passed rapidly by, but not so fast as to preclude the formation of very choice friendships, and the accomplishment of some hopeful work, for the building up of Zion.

In each church, a revival attended the preaching of the word, and permanent additions were made to the working force of each society.

In the years following, each church building has been replaced by a new one, which has been located on the opposite side of the road, on which the original houses stood. Instead of constituting one fourth of a circuit of eight appointments, with preaching by the pastors, once a day on alternate Sundays, they are now a separate charge, and have a pastor, who serves them exclusively.

Union, as our readers are aware, has been put in admirable repair, and similar work is in progress on the Cherry Hill structure. We were greeted by a fair congregation in the "upper room," occupied by the Sunday-school, and enjoyed very much preaching, to such attentive and appreciative hearers.

In the class meeting, which followed, (and this always followed in our early days), it was evident the saints had appropriated the lessons of the sermon. Fifteen men and three women formed the company, and all but two gave ready and glowing testimony to the power of grace; while shouts of joy and hearty (Mr. Wesley would say, lusty) singing expressed the happy experience of these disciples.

"I believe," said a brother, "in the power of prayer; for when I called upon the Lord, he heard my prayer, and I am saved." Another said, "I was a poor drunkard, but through my wife's prayers, and those of my pious parents, I was led to seek deliverance at the hands of the mighty Savior, and I found salvation. I can't talk or do as others can, but I can show by my daily walk, what religion can do for a man, even a poor drunkard."

Brother Fredus Aldridge, son of Rev. Fredus Aldridge, one of Jesse Lee's young preachers, now in his 78th year, said, "I can't tell how much I love Jesus, but I know he loves me." A recent convert said, "I think the best place for a young man to be in, who is striving to lead a Christian life, is the classroom." Another said, "no such thought as turning back to the world ever enters my mind." The preacher had to respond, "Nor in mine either, since I started for heaven, when a lad of twelve years."

It was inspiring, to hear the old time hymns and tunes sung with a will,—

"We'll cross the river of Jordan,  
Happy, Happy,  
We'll cross the river of Jordan,  
Happy in the Lord.

Again,

I'm on my way to Zion,  
To the new Jerusalem,  
Where the wicked cease from troubling,  
And the weary are at rest."

And,

"I'm going home, I'm going home,  
I'm going home to die no more,  
My suffering time will be soon be o'er;  
Then shall I sigh and weep no more."

In the afternoon, we drove out to Big Elk Chapel, but the rain kept most of the people away.

We drove over to Union at night, but there was no service. We spent the night very pleasantly, as the guest of our friend and brother, Rev. William T. Miller, one of the most diligent and acceptable of our ministers in the local ranks. His father, Thomas Miller was one of the earliest friends of the writer, when he came to the circuit, and his grandfather, Rev. Thomas Miller was one

of the noted men among the early itinerants on this Peninsula.

While in Cherry Hill, we enjoyed the hospitality of Rev. Thomas Fryer, who in his long local ministry, has served the church most efficiently; occasionally acting as an assistant on a circuit.

A peculiarity of Hood's Sarsaparilla is that while it purifies the blood, it imparts new vigor to every function of the body.

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## Marriages.

**MURRAY—GODFREY.**—September 8th, 1889, near Stockley, Del., by Rev. C. F. Sheppard, Millard F. Murray and Anna M. Godfrey, all of Sussex Co., Delaware.

**VANDEGRIF—CHASE.**—The 19th inst., at the residence of the bride, in Sassafras, Md., by Rev. E. C. Atkins, Philip J. Vandegrif and Lottie W. Chase.

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**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.

**"Prohibitory, or Restrictive Laws," Which?**

We think it will be conceded that fifteen or sixteen hundred thousand of the citizens of the United States are prohibitionists, in their views of the liquor question, however they may differ on party lines, and in respect to practicable measures for securing prohibition. It will also be admitted, that if this body of citizens were united in respect to some direct and positive measure to secure it, success could not be long delayed. Perhaps it is also true, that if some of those who desire prohibition were convinced it could be enforced, they would not hesitate to use their influence in every way to secure its statutory enactments to that end. They believe that restrictive laws are better enforced, and secure better results, than prohibitory statutes, because, as they think, the latter are seldom, or never well enforced. We presume this statement is a just representation of the attitude of many friends of temperance throughout the country.

The question then arises, are restrictive laws better enforced than prohibitory ones? Does "prohibition prohibit?" Or is it true, that under restrictive laws, better results are secured for temperance?

Restrictive laws do not aim at the prohibition of the traffic. They seek to reduce the evils of the traffic to a minimum. They assume that there is a use of intoxicating drinks as a beverage which cannot be prohibited successfully; and that it is therefore wiser to provide for this, under restrictions which will hold the trade responsible for the damage it inflicts upon society, which will limit the profits derived, and make the business in every way less desirable. Some who favor this treatment of the trade, do it under the impression and with the hope, that the way to prohibition is thus being prepared.

On the contrary, prohibition proposes to say at once, that the traffic in intoxicants as beverages shall cease; the liquor saloon shall be abolished; the sale and use of intoxicants shall be relegated to the sphere to which they belong, as medicines and for mechanical use. The laborer, going to his home at the close of the week, with his hard earned wages in his pocket, shall no longer find traps on the street corners where he will be induced to drink and spend his money, depriving his family of the comforts of life. Prohibition assumes, that there is no condition which makes the use of these drinks as a beverage necessary.

The restrictions embodied in license laws, are, as follows, a heavy tax or license fee; a damage clause, by which some remuneration may be secured for losses in life or property resulting from the sale of intoxicating drinks to habitual drunkards; a limitation of the number of licensed places; and very strict conditions upon which license may be given. These and other restrictive measures have been resorted to, in the hope that they would prove effectual in limiting the trade and the use of intoxicating drinks.

What are the results? If it can be affirmed truthfully, that under such restrictions, allowing the trade a legal status, less drunkenness is found, than where prohibitory laws exist, with equal fidelity on the part of the authorities in their enforcement, it may be admitted we have a case where a restrictive law is better in its results than prohibition. But it will not do to assume that prohibition is a failure, and restriction a success, when those who are charged with the duty of enforcement ignore their obligations in the one case, and respect them in the other. No one is quite willing to say,

that a law cannot be enforced, when the responsible authorities assume the task.

But it may be admitted, that interested parties do sometimes consent to enforcement of restrictive measures, when they would resist the enforcement of prohibition. It is affirmed that in Philadelphia, before the late vote on the prohibitory amendment to the constitution, there appeared to be very general respect for the restrictions of the Brook's law. It is certain on the other hand, that in Rhode Island there was at the same time little or no respect shown for the prohibitory clause in the constitution of that state. But is the conduct of the criminal classes, their respect or disrespect for a law to be taken as a criticism by which to determine what is expedient or right? Would it not be more accordant with public duty, to enact laws which are most obnoxious to the criminal? If then, legal prohibition, respected and enforced by the authorities, is the policy most obnoxious to the trade, it would seem clear, that there is an indication of public duty, to be considered and respected by temperance men. Can any body doubt, that prohibition is hated and resisted by the liquor dealers, as a body? Is it not reasonable to believe, that a trade with such a revenue would concede respect for any restriction, in preference to prohibition? An appeal to statistics shows that prohibition partially enforced, secures better results than any restrictive law. Yet it is well known that every conceivable device is resorted to for hindering the execution of either restrictive or prohibitory laws. Mr. Reuter of Boston, afterward elected President of the Beer Brewers Association, said at their 12th congress, "To those of you, who represent states that are threatened by the introduction of prohibitory measures, I can speak words of encouragement from experience, these laws will never destroy, or even materially or permanently impair your business." Mr. Reuter is a valuable witness. What does he mean by "prohibitory measures?" Perhaps he means such restrictions as Sunday closing laws, or those forbidding sales to minors, habitual drunkards, and others. These restrictions he may regard as prohibitory. But it may be, he means that all laws, restrictive or prohibitory, are subject alike to the pleasure of liquor leagues, and are sure to be ignored whenever these leagues dictate their will to the authorities. He says, "I can speak words of encouragement from experience." He has lived in a state where prohibitory measures had been put on the statute books, but his "business had not been materially impaired." He had continued to sell liquors all the same, in defiance of law, when necessary. What difference did it make to Mr. Reuter? He does not give us any information, as to the methods pursued by the trade in defying these "prohibitory measures."

What reason is there then, to conclude that any really restrictive measures will be better enforced, than prohibition? Any serious restriction will encounter the hostility of the trade. Such measures are too prohibitory, to be tolerated by people who seek their own profit at the expense of the public welfare. Again, has not a law, which tolerates the trade, less chance of successful enforcement, by reason of the difficulty of securing legal evidence of its violation, inasmuch as it is only certain conditions of sale which the restrictive measure forbids, and not the sale itself irrespective of any specified conditions? Prohibition forbids any sale of intoxicants as beverages; so that the presence of an intoxicated person furnishes a presumption that the illegal traffic is going on, and puts the authorities on the alert to discover the offender. Under prohibitory statutes, the circumstances make their enforcement easier than they can be when the trade has a legal status, and the sale is forbidden only under certain special conditions.

One condition in all license laws is, that the dealer shall be a respectable

person. Yet we have been informed by the courts, that the law has no standard of respectability, and the people engaged in the trade are not generally "respectable" in the opinion of their fellow men. So we have this difficulty at the start in all legal proceedings, that the offender is without the ordinary motives to stand well with his fellow men, and is not subject to the ordinary influences and constraints of self-respecting people. Legal steps to ascertain facts in reference to such offenders are more direct, as the crime is a simple and not a complex offense; and there is, therefore more probability of enforcement.

We do not take into account any reluctance of the authorities to enforce the law. The simple question is what the 1,600,000 prohibitionists ought to secure in reference to this traffic; because they can secure what they resolve to have. If these people were determined, that no man should hold office in this country who, by their vote, ignored the law, in the interests of an illegal trade, the enforcement of prohibition would be certain and complete. So too, would any restrictive measure, placed upon the statute books, be enforced. Then, a just comparison as to the result of enforcement in the two cases might be made.

But the saloon is in politics; and so long as the political parties seek its support, and at the same time retain the support of prohibitionists' neither practicable restrictive measures, nor prohibition will be either enacted, or thoroughly enforced. When either of the great parties learns that it cannot retain both the prohibitionists and the saloon's vote, and will be defeated in the attempt, it will have to choose between them, and prohibition will then be enacted and enforced throughout our land, in the great cities of our country, as well as the little hamlets.

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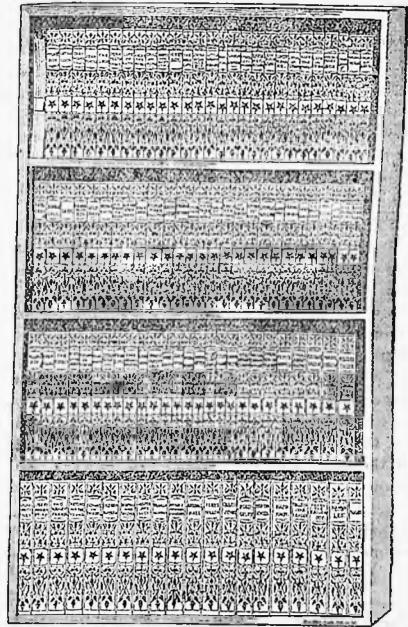
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