

# Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## "WHEN YE PRAY SAY FATHER."

(LUKE 11:2.—Revised Version.)

"Say, 'Father' when ye pray!" O joyful thought—

To simply pray were privilege enough,  
To cry out "God!" in trembling utterance,  
Crushed down by manifest unworthiness,  
And feeling, even pardoned, the enormity  
Of sin: rare privilege to lift our hands  
Toward heaven, to bring our burden'd hearts  
To God,

And pray in awe His condescending grace.  
God wills our nearness to Himself; therein  
Is love—His anger gone, our sins forgiven.  
He saith not "Depart!" but draws us near—  
No longer aliens, rebels, servants mean,  
But friends—through Jesus Christ the sons  
Of God—

O, blest relationship with heaven!  
"Say, 'Father!'" 'Tis the Saviour's winsome  
voice:

No angel's whisper, no presuming hint  
Of daring men—the voice is his who came  
From out the Father's bosom, filled with  
love,  
To cheer the race with utterance divine  
And tell the wondrous compact made in  
heaven

Ere time was born. Our Elder Brother speaks  
No stranger in the shining realms above.

"Say, 'Father!'" Thus the errant son, awak-  
ed,

Bespent of all his wealth, his hopes o'er-  
thrown,

While struggling up and down Judean hills,  
Within his heart, with penitence sincere  
His speech did fashion: "Father," will I say  
"In heaven's sight and thine a sinner I,  
No longer son, I plead a servant's place—  
And though he say me Nay, I still will plead"  
But when he, fainting, neared the ancestral  
home

Wherein he sought the lowest menial's task,  
And when he caught his father's loving  
glance,

And read his more than pardon, straightway  
then

His speech was lost, and "Father!" was his  
cry—

A word undid the ruin of the past,  
And brought the ring, the robe, the burst of  
joy!

"Say, 'Father!'"—when the way is rough  
and long,

The burden heavy and thy heart cast down;  
"Say, 'Father!'"—when the night is wrapped  
in gloom,

And all the stars of hope seem blotted out:  
"Say, 'Father!'"—when the path is bright  
and smooth,

And gifts fall countless at thy happy feet:  
And thus, or weak or strong, by night or  
day,

The word shall mount on swiftest wing to  
heaven,  
And bring thee blessings.

O, most precious Lord,  
We hear Thy voice, we learn from Thee to  
pray,

And, nothing doubting, as we press our e-  
ager suit

At heaven's court, we reach Jehovah's heart  
By that dear word which thou hast given to  
us!

B. H. BADLEY, D. D.

—Central Christian Advocate.

Pilmore's Visit to Wilmington,  
Del.

BY REV. GEORGE W. LYBRAND.

"Wednesday, April 17, 1771, hav-  
ing had a pressing invitation, I set off  
in the morning for Wilmington. I had  
not gone far before I overtook a gentle-  
man who was on his way to Maryland:  
so we traveled together with great satis-  
faction all the day, as he was sensible  
and good natured, I found pleasure in  
conversing with him about religion, and  
had good reason to hope my labor was  
not in vain. In the evening I found a  
fine congregation ready to receive the  
word of the Lord, and he enabled me  
to preach with freedom and power."

Mr. Pilmore had been preceded by  
other Methodist preachers. In 1769, the  
first Methodist preacher appeared in  
Wilmington, in the person of Captain  
Thomas Webb. He was a pensioned  
officer in the British army, and had the  
means to travel about and preach, and,  
as the date of Methodist preaching in  
Wilmington, as fixed by Mr. Asbury, is  
nearly synchronous with the rise of Meth-  
odism in Philadelphia in 1768 or 69,  
under the preaching of Mr. Webb, we  
conclude that he was the apostle of

Methodism in Delaware, as well as in  
New Jersey and Pennsylvania. Cap-  
tain Webb, as a declaimer, was little in-  
ferior to Mr. Whitefield. From his  
first visits to Wilmington, there were a  
few souls awakened, who were sincerely  
seeking the Lord. From Pilmore's  
Journal we are able to fix the date of  
Webb's first visit to Wilmington. The  
work being supplied in Philadelphia and  
New York by the arrival of Richard  
Boardman and Joseph Pilmore, October  
21, 1769, the way was opened for Webb  
to extend his labors to other localities;  
hence we are not surprised to find this  
record in Pilmore's Journal: "Saturday,  
November 4, 1769, Captain Webb  
came up from Wilmington where he  
had been for a few days on a visit, and  
brought us tidings that Jesus the great  
Shepherd had blessed his labors in the  
gospel, and made them successful in  
turning men from darkness unto light,  
and from the power of Satan unto God."

Lednum, in his "Rise of Methodism  
in America," published in 1862, records:  
"It has not been many years since, that  
individuals were living in Wilmington,  
who could remember that they heard  
him preach in the woods in the north  
end of the town, on the Brandywine, as  
well as other places."

In fixing the date, I give as confirma-  
tory proof: Bishop Asbury dedicated  
the first Methodist chapel in Wilming-  
ton, (which was named after him) on  
the 16th of October, 1789; and says in  
his journal: "thus far are we come after  
more than twenty years' labor in this  
place."

It is difficult to determine who was  
the preacher next in order, whether it  
was Robert Williams, or John King;  
from Pilmore's Journal, I feel disposed  
to give the priority to Robert Williams.  
Williams arrived in America before  
Boardman and Pilmore. The Treasur-  
er's Book of Philadelphia has a record  
which shows he was in Philadelphia be-  
fore their arrival, September 2, 1769,  
paid to Mr. Williams, traveling expen-  
ses, 12s. 6d. For washing, etc., 7s. 10d.  
The arrival of Boardman in New York  
as pastor of the flock, in the latter part  
of October, 1769, released Mr. Williams  
for work elsewhere. The records of the  
society at New York has the following:  
"30th of October, 1769, To cash paid  
Mr. Williams to pay his expenses 1£  
16s." In Pilmore's Journal, November  
1, 1769, we have this record: "Mr. Rob-  
ert Williams called on me on his way  
from New York to Maryland. He  
came over to America about business,  
and, being a local preacher in England,  
Mr. Wesley gave him a license to preach  
occasionally under the direction of the  
regular preachers. During his stay in  
the city, he preached several times, and  
seemed to have a real desire to do good.  
His gifts are but small, yet he may be  
useful to the country people, who are in  
general 'as sheep without shepherds.'  
Monday, November 6, 1769, After  
preaching at five in the morning, Mr.  
Williams set off for Maryland. As he  
is very sincere and zealous, I trust that  
God will make him a burning and shin-  
ing light in that dark part of the coun-  
try, where the poor people have been so  
long neglected, that they are quite igno-  
rant of the Gospel way of salvation."  
The Treasurer's book has this record:  
"Nov. 6, 1769, To Mr. Williams' travel-  
ing expenses 12s. 6d. Paid for Wil-  
liams' horse, 3s."

It is a reasonable presumption, that,  
on his way to Maryland, he preached in  
Wilmington and vicinity. Next in or-  
der comes John King, as will be seen  
from Pilmore's account of his visit to  
Wilmington, Newark, New Castle, and  
Christiana Bridge; "Thursday, April 18,  
1771, I met with Mr. John King, the  
person that I sent into these parts sever-  
al months ago; and had the happiness to  
find God had made him an instrument  
of abundance of good among the coun-  
try people." Mr. Pilmore had sent him  
in the early part of September, 1770.  
After hearing him preach a trial sermon  
in St. George's Church, Philadelphia,  
Friday, August 31, 1770, he says, "I  
gave him a license to preach, and re-  
commended him to several gentlemen  
in the country, in hopes of advancing  
the Kingdom of God."

"On our way to Newark," says Mr.  
Pilmore, "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. We had but little time to stay;  
however, we joined in praise and prayer,  
and were comforted of the Lord." The  
"old disciple" referred to, I judge was  
Mr. J. Stedham, who at this time lived  
near Wilmington. He was the first  
friend the Methodists had in Wilming-  
ton. He received the preachers, and  
had preaching in his house, it seems, for  
several years; and his family was the  
first Methodist family in the town.

"As our way led through New Castle,  
we called on Mr. Robert Furnace, a  
Publican, (or Innkeeper) whose heart  
has been touched, and made him willing  
to follow the Friend of sinners. Mr.  
Robert Furnace, who kept a public-house  
in New Castle, was the first that received  
the preachers and the preaching, into  
his house in this town. By joining the  
Methodists, he lost his custom; and, as  
the Court House, which was open for  
balls, was closed against Methodist  
preachers, they preached in his tavern."  
Asbury in his Journal refers to him,  
under the date of April 9, 1772: "Rode  
on to Newcastle, and stopped at the  
house of brother F., a tavern keeper,  
but a good man. Preached there to a  
few people, but met with opposition, and  
found the Methodists had done no great  
good."

"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 we put up. This  
was made a blessing to ourselves. We  
felt the softening power and influence of  
the Spirit, and our hearts were refreshed  
in waiting upon the Lord.

"Just as I was going down stairs, a  
gentlewoman called to me, who desired  
to have some conversation. She told  
me she had heard some of our preachers,  
and wished to know what I thought of  
the doctrine of Perfection. I told her  
all the perfection I held, is contained in  
those words of our Lord, 'Thou shalt  
love the Lord thy God with all thy heart,  
and thy neighbor as thyself.' "That is  
not an answer to my question." "Mad-  
am, it is such an answer as I thought  
proper to give; and I am sorry, if you  
don't understand me." "Do you think  
that we can attain unto that in this life?"  
"If not, Jesus Christ has given us too  
hard a task. But wise builders begin

at the foundation; and it is necessary to  
enquire whether we have begun there.  
If we have, then we must go forward  
with the superstructure as fast as we can,  
and the sooner the top stone is brought  
forth with shoutings crying grace, grace  
unto it, the better." So we parted in  
peace. In the evening, I preached at  
Christeen Bridge, and was greatly favor-  
ed with the blessing of God. Friday,  
April 19, I preached again both morn-  
ing and afternoon, and the people were  
so attentive and devout, that I thought  
myself well rewarded in coming from  
Philadelphia to visit them. Rode to  
New Castle, and had a time of refresh-  
ing in the evening, while I preached  
Christ Jesus the Lord. I was much  
fatigued when I began, but the happiness  
I felt in my mind, soon made me forget  
all my toil and pain. Saturday, April  
20, I expounded part of the first Psalm,  
which was made a special blessing to the  
people. When I had done, I hastened  
on to Wilmington, where I preached at  
noon, on 'Not by works of righteous-  
ness which we have done, but according  
to his mercy he saved us, by the wash-  
ing of regeneration, and renewing of  
the Holy Ghost,' Titus 3:5. Afterwards  
hastening forward pretty swiftly, about  
nine o'clock I returned safe to Philadel-  
phia. In this little excursion, I have  
preached seven times, and with some  
freedom of mind, but not with that satis-  
faction to myself that I preach in the  
city; my province seems to be where  
there are many to hear, as I have al-  
ways the most liberty in great congrega-  
tions, and among sensible people. From  
his Journal, I ascertain that Mr. Pilmore  
visited Wilmington again on his return  
from the South. "Monday, May 31st,  
1773, as the day was likely to be very  
hot, I set off early in the morning with  
my dear friend, Mr. Henry Johns, who  
is an Israelite indeed, and our hearts are  
united in God." (They had left Mr.  
Giles at Rock Run. My opinion is,  
this was in Harford county, Md., not  
far from the ferry, at the Susquehanna  
River.) The road was very bad, and  
the country very close, so that we found  
it difficult to get forward; but at length  
we reached Christiana Bridge, where I  
found a vast congregation, and the Lord  
was present with me in preaching his  
word. Tuesday, June 1, 1773, as I set  
forward betimes, in the morning, I reach-  
ed New Castle in time, and preached at  
eleven o'clock. The word was clothed  
with the power of God, and found its  
way to the hearts of the people, who re-  
ceived it with gladness. I then went to  
Mr. Stedham's, a native of Sweden, who  
is mindful to entertain strangers, and  
encourages the people and messengers of  
God. In the evening, he took me with  
him and his family in the boat to Wil-  
mington, where I preached to a large  
congregation of very attentive hearers,  
with great tenderness of spirit and large-  
ness of heart. The next morning, I set  
forward for Chester, where I preached  
at eleven o'clock; and then went forward  
to Kingsess, where many of the dear  
Philadelphians met me. I preached in  
the Swedes' Church, to a congregation  
of various denominations, who all agree  
very well in that essential point, "With-  
out holiness no man shall see the Lord."  
About six o'clock I arrived safe at Phil-  
adelphia.

\*Rock Run is the old name of the  
northern port of Port Deposit, in Cecil  
Co., Md., just across the Susquehanna  
from Harford. (Ed. P. M.)

## A Personal Reminiscence.

BY FRANCES E. WILLARD.

I can but think of the first recollec-  
tion, that has come to me along the  
years, concerning my Christian endeav-  
or. Go back in your thoughts, as I do  
in mine, to the very first remembrance  
of a time, when the blessedness of Chris-  
tianity came to be something to you, no  
matter how dim, no matter how shadowy,  
no matter how little organized it was.  
With me, it was a Sunday morning in  
Oberlin, O., and mother had gone to  
church, and left the little ones at home  
with father. We were a very democrat-  
ic household in the enjoyment of our  
privileges, and the performance of our  
duties, and so it was that father and  
mother took turns in going to church.  
On this Sunday morning he got down  
his hymn-book, and took me upon his  
knee, and said, "My little daughter, I  
am going to teach you a hymn. You  
won't know much about it now, but  
some day you will understand it." And  
so, to please my father, I said over after  
him,

"A charge to keep I have,  
A God to glorify."

That has always been to me a hymn  
filled with meaning, and often, when I  
come forward to speak to an assembly,  
I wonder what my father thinks to see  
me—he was a conservative Vermonter,  
with a good deal of the granite and the  
iron, of his native State in the make-up  
of his character—I often wonder what  
he thinks, to see his daughter go about  
talking to anybody who would listen. I  
am afraid he would shake his head wise-  
ly; but I can't but think that in the  
high, heavenly place, he knows about it,  
and says: "It was I who taught her that  
verse,

"Oh, may it all my powers engage  
To do my Master's will."

I can but think of the first time I  
tried to stand up and speak in prayer-  
meeting. Go back in your thought to  
when first you did that thing. Reared  
a Methodist, it yet was so hard for me,  
that my heart beat like a trip-hammer,  
but a voice sweet and holy said to me,  
"My child, he that confesseth me before  
men, him will I confess before my  
Father and the holy angels," and I want-  
ed to be of that company, and so I con-  
fessed. Sweet and sacred those early  
memories to you and me.

The first time, too, when the kind  
Christian people asked me to read an  
essay for the Sunday-school, when I rose  
in the school—I was then a student at  
Evanston—the paper trembled in my  
hand, as I tried to tell a little something  
about foreign missions, and my mouth  
so dry and hard, I so scared; and now  
not a bit scared by all these people.  
Not a bit, just thinking that it's like  
reaching out my hands, knowing that a  
thousand hands would clasp them.

Some people say it isn't womanly.  
But the age is kind—so kind—and it's  
so homelike here, and a woman may go  
anywhere that it's homelike; that's the  
touch-stone. An age of force wouldn't  
have been appropriate to woman's pres-  
ence and woman's voice. She can come  
forth after the clouds have broken, and  
the sunshine of Christ's righteousness  
has made the world so kind; woman  
can come forth like the singing bird  
after the sunshine.—Golden Rule.

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.

License—The Result.

There is no greater or more delusive fiction, than that a license law will diminish the sale of intoxicants. The word itself carries the result. It is confessedly, liberty that is granted, to do a wicked and injurious act. The common public so grasp it. The saloonist is under the sanction and support of the law, in his nefarious business. The result in the end, is the legalized sale of liquor in increasing degree. We do not say that all temperance men so believe. We do not question the purity of motive, of many of those who advocate high license. We learned better, years ago, than to misinterpret the motive of the co-worker who differed with us only as to the best methods to reach a reform. We ask the considerate attention of any who are inclined to favor license, to the following authentic statement of the result of the experiment in Minnesota:—“Number of saloons before high license 1,243; number of saloons after high license had been in effect one year, 1,170. This covers seventy-six towns and cities of Minnesota. Nothing can more completely refute the claims of high license people. High license has been tried for a year, and here is the result. High license has been in force for a year, and the internal revenue department issued in one day last week 30 liquor licenses, and for the month the number will be 100 or more. Allowing for the dropping out of saloons, the average will be for 1888 over 150 a month, or more than was ever before issued in the State.”—Zion's Herald.

Can any one give a good reason why the sellers of beer and whiskey should be given special trade privileges, not enjoyed nor demanded by the sellers of dry goods, groceries, hardware, or other commodities? The wholesale and retail merchants, the brokers and other business men do not complain, because they are prohibited from opening their stores and offices, and transacting business on Sundays. Why should the saloon-keepers complain? What special claim can they present for favorable discrimination, that the ordinary merchant could not put forward with equal plausibility?—Toledo Blade.

The “Personal rights league,” recently organized in Chicago, will be expanded into a national organization. This will help the cause of Prohibition. The great difficulty has been to get the question before the country as a political issue. This new tack of the saloon will force it there. Wherever the “league” shows itself, prohibitionists will be aroused to organization and aggressive action. If the friends of the saloon were wise, they would engineer their diabolical work, from the dark corners of their corrupt dens, as they have done heretofore.—Michigan Christian Advocate.

Col. Sidney D. Maxwell, Superintendent of the Cincinnati Chamber of Commerce, in his annual report recently made, says the consumption of beer for the year ending August 31st, 1887, in Cincinnati, Covington and Newport, aggregated 726,112 barrels, or the equivalent of 290,444,800 glasses. In commenting upon this report the Liquor Dealer, a saloon paper, speaks as follows: “At five cents per glass the total amount therefore paid over the counter for beer alone in these cities during the past year was the enormous sum of \$14,522,240. Add to this the amounts paid for vinous and distilled liquors, and the total becomes appalling.” Even the advocates of the saloons are “appalled,” at the rapid increase of the liquor traffic.

Youth's Department.

THE DEAR LITTLE HEADS IN THE PEW.

MRS. M. E. SANGSTER.

In the morn of the holy Sabbath, I like in the church to see The dear little children clustered, Worshipping there with me. I am sure that the gentle pastor, Whose words are like Summer dew, Is cheered as he gazes over The dear little heads in the pew. Faces earnest and thoughtful, Innocent, grave, and sweet, They look in the congregation Like lilies among the wheat. And I think that the tender Master, Whose mercies are ever new, Has a special benediction For dear little heads in the pew. When they hear “The Lord is my shepherd,” Or “Suffer the babes to come,” They are glad that the loving Jesus Has given the lambs a home— A place of their own with his people; He cares for me and for you, But close in his arms he gathers The dear little heads in the pew. So I love in the great assembly, On the Sabbath morn, to see The dear little children clustered, And worshipping there with me; For I know that my precious Saviour, Whose mercies are ever new, Has a special benediction For the dear little heads in the pew.

The Other Singer.

No bracelets nor necklaces had she; no white silk dresses had she ever seen, and a common white muslin, even, she had never worn; she was barefooted, and though the morning was warm, she had wrapped an old shawl around her, to hide the holes in her dress. A neat little girl was Mandy, or, at least, she would have been if she had known how; she always washed her feet in the fast running gutter puddles, after a hard rain, just because she liked to see them look clean; but she had no needle and thread at home, nor patches, and her work among the barrels picking for rags, was not the cleanest in the world. Yet on this very afternoon, in which Miss Cecilia was getting ready for the concert, and frowning over her white silk, because the trail did not hang quite as she liked, did this little girl Mandy give a concert. Her audience was an organ-grinder who stopped to rest a bit, and an old woman who was going by with a baby, and a little boy with a load of chips. The words she sang were; “There is a fountain filled with blood, Drawn from Immanuel's veins.” And the chorus repeated as many times as Miss Cecilia's: “I've been redeemed, I've been redeemed, I've been redeemed.”

“Where did you get that?” asked the organ-grinder. “What?” said Mandy, startled, and turning quickly. “That; that you are singing.” “Oh, I got it to Sunday-school.” And she rolled out the wonderful news, “I've been redeemed, I've been redeemed—been washed in the blood of the Lamb.” “I don't s'pose you understand what you are singing about?” said the organ-grinder. “Don't I though?” said Mandy, with an emphatic little nod of her head. “I know all about it, and it's all true. I belong to Him; He is going to make me clean inside, and dress me in white some day, to stay with Him forever and ever. I've been redeemed, I've been redeemed—been washed in the blood of the Lamb.”

Away down the street, as far as the organ-grinder could hear, as he trudged on, there came back to him the faint sound of that chorus, “I've been redeemed.” Nobody threw bouquets to Mandy; nobody said she had a sweet voice. But the organ-grinder kept saying the words over and over to himself; they were not new words to him. Years ago his dear mother used to sing those first ones, “There is a fountain.” He had never heard the chorus before, but he knew it fitted, he knew all about it, his mother had taught him; and away back when he was a little boy, a minister had

said to him once, “My boy you must be sure to find the fountain and get washed. He never had. He was almost an old man; and it was years since he had thought about it, but Mandy's song brought it all back. Was that the end of it? Oh, no. The organ grinder kept thinking and thinking, until by and by he resolved to do. He sought the Fountain and found it, and now, if he knew the tune, could sing, “I've been redeemed.” Many and many a time he says the words over and over. Is that the end? Oh, dear, no! It will never end. When Mandy and the organ grinder stand up yonder, and she hears all about the song that she sang as she picked over rags, it will not, even then, be at the end. Nothing ever ends.—Pansy.

A Shepherd Boy's Prayer.

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say for he had never learned any prayer. So he knelt down and commenced the alphabet—A, B, C, and so on, to Z. A gentleman happened to be passing on the other side of the hedge, heard the lad's voice, and looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying, “A, B, C.”

“What are you doing, my little man?” The lad looked up. “Please, sir, I was praying.”

“But what were you saying your letters for?”

“Why, I didn't know any prayer, only I felt that I wanted God to take care of me, and help me take care of the sheep. So I thought if I said all I knew, he would put it together and spell all I want.”

“Bless your heart, my little man! He will, he will, he will. When the heart speaks right, the lips can't say wrong.”—The Sunday Hour.

The African Methodist Episcopal Church reports a membership of 403,351, and the amount of money raised for all purposes during the year 1887 as \$1,061,569. There are 3,394 churches and 660 parsonages, valued at \$5,340,889. There are 17,009 stewards, 14,190 stewardesses, and 14,778 class-leaders.

An Important Element

Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar headline “100 Doses One Dollar,” stolen by imitators, is original with, and true only of Hood's Sarsaparilla. This can easily be proven by anyone who desires to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

Our Book Table.

The frontispiece of GODEY'S LADY'S BOOK for September, is a gem of the newest style of phototypic art, and is worth framing. The colored design for table-scarf for ladies' work, is worth more than the subscription price of the magazine for a year. Then there is an architectural page. The stories, continued and otherwise, are first-class; and the home hints, Jennie June's Paris Letter, and other interesting matters fill up a charming bill of fare. Only two dollars a year. Address, Publishers of GODEY'S LADY'S BOOK, 1224 Arch St., Phila., Pa.

“The New Gallery of Tapestry at Florence will attract admirers of Tapestry. Mr. Edward Roberts describes Helena and Butte under the head of “Two Montana Cities.”

Lafacadio Hearn's “Midsummer trip to the West Indies” is finished.

The fiction consists of a love story, “At Pyram,” by Mrs. Lucy C. Lillie, and additional portions of Mr. Black's “In Far Lochaber” and W. D. Howell's “Annie Kilburn.”

Mr. G. W. Curtis's points are all in behalf of a decent political campaign; Mr. Howells encourages native poets, and Charles Lindley Warner remarks about American fondness for Uniforms. The “skits” in the Drauer are amusing.

In the frontispiece of the September CENTURY, is the face of Edward Thring, late Head-Master of the Uppingham Grammar School, England. Since Arnold of Rugby, he has been one of the most highly esteemed educators of England. George R. Parkin's illustrated article describes “an ancient school worked on modern ideas.” The pictures are by Joseph Pennell and Irving R. Wiles. “The industrial Idea in Education,” by Charles M. Carter; “The University and the Bible,” by J. T. Munger; “Women who go to College,” by Arthur Gil-

man; a profusely illustrated paper on “College Fraternities,” by John Addison Porter; an “Open Letter” by President Scelye of Amherst on the subject of “College Fraternities”; also an “Open Letter” on “Art Education,” by W. J. Stillman, and two editorials have to do with teaching.

Other articles are, a continuation of the Life of Lincoln; George Kennan on “Exile by Administrative Process”; A. C. Gordon on “Hard Times in the Confederacy”; Professor Holden's concluding article on “Sideral Astronomy”; an illustrated article by Mrs. E. S. Starr on “Doves”; and “Bird Music,” by S. P. Cheney, father of the poet. The ex-Confederate General Colston writes of “Gettysburg Twenty-five Years After”; Minister Romero explains his relations with General Grant during the time of Grant's failure; and John Banvard and General Fremont tell about “The Canal at Island No. 10. There is a continuation of Mr. Janvier's “A Mexican Campaign”; an illustrated story by James Lane Allen; and Mrs. Roseboro's “The Mountaineers about Mont-eagle.”

HARPER'S MAGAZINE FOR SEPTEMBER.—The frontispiece is an illustration by E. A. Abbey for the old song, “Harvest-Home.”

Mrs. Elizabeth Robins Pennell, in “Our Journey to the Hebrides,” begins a description of a tramp by herself and her husband through Scotland. Mr. Pennell furnishes the illustrations.

There are five poems in this number, three of which are original, and the other two, illustrated by E. A. Abbey and Alfred Parsons.

Mr. H. P. Wells describes the Woodland Caribou.

The truth about “Old Satsuma” is told by Prof. E. S. Morse in an illustrated article.

Mr. Warner describes the cities of Memphis and Little Rock and the country round about.

The September WIDE AWAKE opens with a story of the Harrison campaign of 1840, by Mrs. S. A. Humphrey, illustrated by Smedley. “Ned's Base Ball Club” by Mary C. Crowley; “Jermicky's Sacrifice,” by Mrs. Catharine B. Foot; “A Little Lombard Hero” by Edmond de Amicis and a brace of stories by Mrs. Margaret Storer Warner, entitled “Two Opportunities.” Miss Risley Seward has a paper, “Abyssinian Monkey,” Edward Everett Hale writes of some of the visitors who have “received” on Boston Common. Rev. H. O. Ladd, president of the University of New Mexico, describes the Ramona Industrial School for Indian Girls, and asks for help to build a Memorial Hall for Indian Girls. The WIDE AWAKE boys and girls are invited to build the diningroom which is to be known as the “WIDE AWAKE Refectory.” There is an art-article for young painters, “Summer Lanes,” by Miss Mabel Robinson, illustrated by famous landscapes. In Mrs. Crowninshield's “Plucky” and “Pandy” have a rather damp experience with the life buoy; and in Mrs. Sherwood's “Double Roses” both Phyllis and Wilhelmina show their best qualities. There is an article on Daniel Defoe by Oscar Fay Adams, and another on the odd people of Corea by Mrs. Leouwen. WIDE AWAKE is \$2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

In the September issue of the American Magazine are two articles that will attract special attention. “The President's Error,” by James G. Blaine, and “Tariff and Labor” by Governor Foraker. The Magazine opens with an illustrated article “The American Navy of To-day,” by Lieutenant Wm. F. Fullam, U. S. N. “Rambles about Naples,” is illustrated with views of Italian scenery. Charles Burr Todd contributes “Hiawatha Country,” which is rendered the more valuable by illustrations of “Pictured Rocks,” and other scenes in Longfellow's fine poem.

William Wilfred Campbell furnishes a poem on “Dead Man's Lake.” Ex-Governor Rodman M. Price's “A Moonlight Duel on the San Juan,” describes an incident of the War with Mexico.

In The Quiver for September Rev. T. F. Thistelton Dyer, has an interesting “Story of the Spanish Armada.” “How big the sky is,” precedes the serial “In Her Own Right.” “Out of a Horrible Pit,” is a thrilling tale told at a Miner's “Class-Meeting.” “Hemikranionism” by Rev. P. E. Power, is followed by “Help to Doubters Through the Faith of Others,” by Rev. Boyd Carpenter. “Companionships,” is a fervid appeal to young men. “Edith's Green Dress,” is a story of self-denial. “The Tragedies of Madagascar,” is Prof. Blaikie's contribution to the serial, “In Perils Oft.” “The Boys of Formidable,” describes life on a school-ship. Rev. Tyron Edwards writes of “The Happiest Life,” and Rev. Hugh Macmillan of the “Inspiration of Rivers.” “Pastoral Life in Cities,” describes the work of Rev. F. B. Meyer in London. There are other stories, poetry, plenty of pictures, and a stock of “Short Arrows.”—Cassell & Co., New York, 15 cents a number, \$1.50 a year in advance.

Quarterly Conference Appointments.

Table with columns: Charge, Q. Conf., Preaching, and dates for Wilmington District—Third Quarter, September, October, and November.

EASTON DISTRICT—THIRD QUARTER.

Table with columns: Charge, Q. Conf., Preaching, and dates for Easton District—Third Quarter, September, October, and November.

SALISBURY DISTRICT—THIRD QUARTER.

Table with columns: Charge, Q. Conf., Preaching, and dates for Salisbury District—Third Quarter, Sept., Oct., and Nov.

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

Commencing Thursday, June 3, 1888, leave Hillen Station as follows: DAILY. 4:00 A.M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechaunestown, Blue Ridge, Hagerstown, and except Saturdays, Chambersburg, Waynesboro, and points on B & C V & P. 9:00 P.M.—Accommodation for Glyndon and Emory Grove Wednesdays and Saturdays only. DAILY EXCEPT SUNDAY. 8:05 A.M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections. 9:45 A.M.—Pen Mar Express. 9:45 A.M.—Accommodation for Union Bridge, Div., (through cars). 2:25 P.M.—Accom. for Emory Grove. 3:25 Blue Mountain Express. 4:00 P.M.—Express for Arlington, Mt. Hope, Pikesville, Owings, Mills, St. George, Glyndon, Glenn Meadows, Flukburg, Patapsco, Carrollton, Westminster, New Windsor, Union Bridge, Liawood, Union Bridge and on B & J Division, (through cars.) Emmitsburg, Waynesboro, Chambersburg and Shippensburg. 5:15 P.M.—Accommodation for Emory Grove. 6:27 P.M.—Accommodation for Union Bridge. TRAINS ARRIVE AT HILLEN. Daily—2:50 and 11:15 P.M. Daily except Sunday—7:30, 8:2, 9:30 11:20 A.M., 2:40, 5:10 and 6:45 8:30 P.M. Ticket and Baggage Office 217 East Baltimore St. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. 3. H. GRISWOLD, Gen'l Pass. Ag't.

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## The Sunday School.

LESSON FOR SUNDAY, SEPTEMBER 16th 1888;  
NUMBERS 20: 1-13.

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

### THE SMITTEN ROCK.

GOLDEN TEXT: "They drank of that spiritual Rock that followed them; and that Rock was Christ" (1 Cor. 10: 4).

1. Then came the children of Israel . . . the first month—supposed to have been the first month of the fortieth year, at the close of the punitive period, when the scattered tribes united, to take up the long-postponed march to the promised land. *Desert* (R. V., "wilderness") of Zin—a part—the north-eastern part—of the wilderness of Paran. Kadesh was located in it. *People abode in Kadesh*—congregated there, doubtless in obedience to the Divine order. It was at this point, thirty-eight years before, that their fathers had been turned back, on account of their unbelief and rebellion. *Miriam died there*.—She must have been 130 years old, or more. Josephus supplies the tradition, that Moses and the Israelites mourned for her there thirty days. Says Dr. Wm. Smith: "We have seen her as a young girl, watching the cradle of Moses, and aiding in his deliverance. She is spoken of, as sharing in the sacred mission of her brothers. When she leads off the song of triumph on the shores of the Red Sea, she is expressly called 'Miriam the prophetess,' and the ground on which she and Aaron rebelled against Moses, implies their possession of the prophetic gift: 'Hath Jehovah spoken by Moses? Hath He not also spoken by us?' The delay of the march, till she was free from the defilement of leprosy, proves her high consideration. Lastly, she bore the name of the mother of our Lord. Tradition makes her the wife of Hur, and the grandmother of the artist Bezaleel."

"The long thirty-eight years which intervene, are almost a blank; they can hardly be said to form a portion of the history of God's people at all, for the covenant, though not canceled, was in obedience. A veil is accordingly thrown by Moses over this dreary interval, during which the rebellious generation was wasting away. But the words before us seem to hint, what is in itself natural, that the "congregation" was during these years broken up. No doubt, round the tabernacle, there continued an organized camp, consisting of the Levites and others, which was moved from time to time up and down the country. But there was no longer any reason for the coherence of the whole people in mass, and we may accordingly believe, that they were scattered over the face of the wilderness of Paran, and led a nomadic life as best suited the pasturage of cattle. It is thus that the modern Bedouin maintain very large flocks and herds in these same deserts" (Cook).

2, 3. *No water*—no adequate supply, now that the people were drawn together. The fountain of Kadesh was probably insufficient for the needs of so great a host. The Rephidim supply, which "followed them" may have long before given out, or have been left behind, and God may have mercifully granted this miraculous bounty, from time to time as need required (Psa. 68: 7; Judges 5: 4). *Gathered themselves . . . against Moses and Aaron*.—"Twas ever thus with this impatient, distrustful people. The children behaved as their fathers had done. *Chode* (R. V., "strove") with Moses—assailed him with angry complaints; made him responsible for their privations; and forgot in their exaggerated sense of discomfort, all the goodness of the Lord to them in the past. *Would God, we had died when our brethren died*.—This language "has the air of a traditional remonstrance, handed down from the last generation." (Cook). Possibly it refers to those who were swallowed up (Num. 16: 31-33) because of the insurrection of Korah. Keil, however, thinks it refers simply to the gradual death, one by one, of the doomed generation.

4, 5. *Why have ye brought up the congregation . . . into this wilderness?*—Forty years before, Moses had listened to similar murmuring at Rephidim. *Wherefore . . . made us come up out of Egypt?*—It should be noted that this generation knew nothing by experience, of the Lord's deliverance from Egypt. They had not personally tasted its bitter bondage. This sort of grumbling, therefore, came with better grace from their lips, than from their fathers. *No place of seed . . . figs vines . . . pomegranates*.—They were right. The desert was barren, almost verdureless and treeless; there was scanty pasturage for the cattle, and the water supply frequently failed. But they seemed to forget, whose fault it was that they were here, and that they were exhibiting the same sinful dis-

trust and mutiny, which had kept the congregation for forty years out of the land which flowed with milk and honey.

6-8. *Moses and Aaron . . . went unto the door of the tabernacle*—their only refuge from the wrath of their followers, their only retreat in times of trouble. *Fell upon their faces*—in deprecation of the Divine wrath, which the behavior of the people was invoking; in invocation of the Divine help to relieve the thirst of the people and the cattle. *The glory of the Lord appeared*—the special radiant manifestation in the cloud, which seemed reserved for occasions like this, which showed God's presence and His readiness to protect His servants, and which terrified evil-doers, and thwarted their purposes. *Take the rod*—the rod which had been used in bringing water at Rephidim, the rod with which the miracles in Egypt had been wrought, and which was kept in the tabernacle. The rod of Aaron which "budded" (see chap. 17) is not to be confounded with this rod. *Speak ye unto the rock*.—No command was given to smite it; and yet it is difficult to understand, why the rod was required at all, unless to strike with. The emphasis, however, is evidently on the words of command, and not on the stroke. The rock was to be spoken to, "that it give forth" (see Revised Version) water; the striking, if necessary at all, was merely incidental.

"It has been shown that the waters from the rock in Horeb, typified the sanctifying and comforting influences of the Holy Spirit, communicated to us through the atonement of Christ, when smitten for our sins. The smiting of the rock needed not to be repeated; for though it was not the same rock, it was the outward sign of the same spiritual benefit. It was, therefore, only requisite to speak to it. And thus Christ, having been once smitten and "wounded for our transgressions," needs not to be smitten any more; but only to be spoken to, by the prayer of faith accompanying the preaching of the Gospel, and the waters will flow forth."

9, 10. *Moses took the rod from before the Lord*—from His immediate presence in the Holy of Holies. *Hear now, ye rebels*—addressing the people, instead of the rock, and using a style of speech quite out of character with the speaker's usual style. *Must we fetch you* (R. V., "shall we bring you forth") *water out of this rock?*—words so offensively egotistic and presumptuous, so forgetful of the honor of Jehovah, so churlish, that they seem utterly incredible. It is difficult to account for them on any principle, whether of momentary unbelief, or sudden reaction, or weak yielding to irritability. The latter, however, is the explanation of the Psalmist (106: 33): "They angered him also, at the waters of strife . . . so that he spake unadvisedly with his lips."

11. *Moses . . . smote . . . twice*—his actions corresponding with his words, and both betraying a sad lapse. Says Dr. William Taylor: "He smote the rock with blows, which manifested a spirit of vindictiveness, strangely out of harmony with his later disposition, and calculated to bring dishonor on the name of the Master whom he served." *Water came . . . abundantly*.—God was true to His word, notwithstanding the misbehavior of His servant. *Congregation drank*.—Paul comments, and interprets the spiritual meaning, as follows (1 Cor. 10: 4): "And they did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" Christ is the true, abiding, and abundant water of life.

"It cannot be doubted that the hosts of Israel, had water through all their journeyings; they could not have subsisted long without it. The natural supply must have been vastly greater in that age than in this, if it sufficed for this great host at all points in their journey, save at Rephidim and Kadesh. The fact of a constant supply of bread by miracles, favors the assumption of water miraculously provided, whenever the supply from natural sources failed to meet their necessities" (Cowles).

12. *Because ye believed me not* (R. V., "believed not in me") *to sanctify me*.—God is jealous of His honor. He will not give His glory unto another, or submit another to take it; for that would be to reverse positions—to give to the creature, the glory due to the Creator's name. Moses and Aaron had signally and publicly failed to honor God's power and goodness. They "rebelled" against His "commandment," to "sanctify God" (see Num. 27: 14). This flagrant sin required rectification and punishment. God must be "sanctified"—hallowed—before the people, by His judgment upon the leaders; seeing that they had failed to sanctify Him in His mercy to the people. *Ye shall not bring this congregation unto the land*—a terrible punishment for a hasty word, but God was inflexible: "Speak no more unto me of this matter."

"For eight and thirty years he had been looking forward to the time, when he and

the people should enter the land of the covenant; and now, after all that has happened, they manifest the same old mutinous spirit as their fathers had shown, and he sees nothing before them, but a prolongation of the ban which had kept them so long in the wilderness. It seems to him useless to strive longer against their perversity; he gives up all expectation, for the time at least, of ever settling them in the promised inheritance. God's covenant is forgotten in the presence of the people's disaffection, and, even as he lifts his rod to strike the rock, he is thinking less of Jehovah than of them, and saying within himself, "If this is to be their spirit, then we may as well give up the hope of Canaan" (Dr. Wm. Taylor).

13. *Meribah*—"strife." The Meribah of Exod. 17: 2 is another Meribah. *He was sanctified in them*—"by the demonstration of His omnipotency, veracity, and clemency toward the Israelites, and of His impartial holiness and severity against sin, even in His greatest friends and favorites, as Moses was" (M. Poole).

### Letter from Barren Creek, Md.

DEAR EDITOR.—The care of the M. E. Church here was assigned to me last June. On our arrival we were greeted with a splendid reception,—house full of our kind people who have generously protracted their donations ever since.

This is a neat and handsome little town, with about four hundred inhabitants, with a daily mail, a graded school, two physicians, and a shipyard with two vessels now ready to launch. The route of the new railroad from Baltimore to Salisbury, Md., (as the survey now stands) will be by this town.

Our campmeeting commenced August 17th and closed on 24th. The number of converts was small, but the spiritual interest increased all the time, closing with eleven penitents at the altar. The camp was a success financially, paying all necessary expenses, and yielding enough to pay for a church lot, with a surplus of nearly one hundred dollars, to be applied to pastor's salary. Rumor says, that the State of Maryland never produced better preaching at a campmeeting. The following brethren rendered excellent service: Presiding Elder T. O. Ayres, Revs. W. F. Corkran, A. S. Mowbray, C. S. Baker, W. W. Johnson and Z. H. Webster. Rev. Dr. English of Grace Baptist Church, Baltimore preached a most excellent sermon Sunday, the 19th. Revs. A. D. Dick and Darcy of the Methodist Protestant Church, and Rev. Mr. Toy, Baptist Missionary, also rendered service. The last sermon was by Rev. E. H. Derrickson, and was accompanied by the Holy Ghost. Yours fraternally,  
S. F. BAKER.

### Letter from Dover, Del.

DEAR BROTHER THOMAS;—I rise, from a careful perusal of your paper. It is a necessity in my business life, to have this class or kind of a refreshment, or let up. I commence early Monday morning attending day by day to Caesar's affairs, early and late; take three daily papers that fill me *ad nauseam* with the misfortunes and crimes of the world for the previous twenty-four hours, until I feel I am a blue pessimist, and that the world is going headlong to the bad. I walk out into the street, and am confirmed in it, as its crowds utter their low, vulgar language, and oaths, and see the poor pressing into our two home destroying bar-rooms, and meet their victims on our thoroughfares.

Along comes your bright, cheery paper Saturday morning, and before the business of the day commences I pick it up. The poetry gives me a thought and a vow,

"We have careful thought for the stranger,  
And smiles for the sometime guest;  
But oft for "our own"  
The bitter tone,  
Though we love "our own" the best."

Then the ringing letter from that grandest living exponent of "Christianity in Earnest," Bishop Taylor, whose every word is a Pauline inspiration to the Church. I am glad you do two things, scissors well, and give credit. The first gives your readers the best thoughts of the best writers, and the second is honesty exemplified, not too common in your profession.

Then the news from the churches of the Conference brings back the many manly men I am accustomed to annually meet at Conference. I want to hear from them oftener than once a year. I part with them at the close of the session with a "God bless you and your new

field of labor." Your paper is the only medium, by the which I can learn of their welfare and success. The grand official, grand as it is, cannot do it. The oak has its mission, and so has the rose.

Then the Lesson notes I find are very helpful to the teachers, and also to the young. My little tacker gets up on my knee, and out of it learns his Golden Text, and I read him many of the plain explanations of the text.

I agree with you perfectly in this issue, as to the mission of your paper, as to the political parties of the day.

Yours truly,  
ALBERT COWGILL.  
Dover, Del., Sept. 1, 1888.

### Bishop Taylor in Detroit.

It was a representative Methodist congregation that gathered at Central church, Detroit, Thursday night to listen to a lecture by William Taylor, missionary bishop for Africa. All the Detroit churches were represented, and several ministerial brethren were present from near by points outside the city. There was a general curiosity to see and here from the veteran missionary, and judging from the response which occasionally greeted the bishop's remarks, the people were very much pleased. The effort could hardly be called a lecture as that term is usually interpreted. Nor was it a sermon. It consisted in about equal parts of both.

The bishop began by giving an exposition of the self supporting missionary principle, illustrating it by the history of his missions in South India. This principle he contended was right and practicable—always successful where it had been given a fair trial. He then entered upon a description of Africa—its topography, resources, climate, and people. He contended that the climate was for the most part healthful, and that there was little danger of fever, if people would live much out of doors, observe the ordinary rules of health, and work hard. The pores of the body, he said, are the sewers of the physical system, and the sewers must be sluiced—to perspire freely is a condition of good health. Missionaries, who are careful not to exercise, and stay indoors to avoid malaria, get sick. I love to sleep out under the sky, when I can look up, through the dazzling stars, to where Father lives. The two hundred millions of people are as a rule, strongly built, of different shades, and with striking similarity of features. The women have great physical strength, because they do most of the work. The people are mentally acute. Any one who takes them for numb-skulls will soon discover his mistake. Many are anxious to know what are the chances, of lifting up these people spiritually: I have often heard it said that the heathen has no conscience—no emotional nature. He has. The Bishop then went into a discussion of the question of "natural religion," and explained most clearly, and with telling force, Paul's words touching this point: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." This was followed by two or three remarkable incidents from personal experience, that were truly thrilling.

Before closing, Bishop Taylor said, "The General Conference is all right; and it said, I am all right. The statement that has been published abroad, that we are in debt is not true. We have planted thirty-six mission stations, manned by thirty-one missionaries, and owe nothing. We are pushing on into the interior, and will plant many more stations, God willing. We will not go into debt. We cannot afford to. We cannot afford to break down our credit, and forfeit public confidence. The parent

Missionary Society is all right; it is doing its work, and should be sustained. If, however, you feel moved of God to render aid to our lines of work, it will be thankfully received."

On Friday morning Bishop Taylor made THE ADVOCATE a pleasant call; and this scribe was delegated, to see him off on the train for the east. He preferred to walk. So taking his large grip between us, we started for the depot. Expressing the fear that we were moving along at a pretty lively rate for so warm a day, he laughed and replied that it was a fine thing to "sluice the sewerage." "Why," said the bishop, "we keep up this gait all day long, in our journeyings in Africa. How fast do you think we are going? This is exactly a three mile an hour gait. They talk about the old days of horse-back and saddle-bags. We in Africa are centuries back of that. We belong to the patriarchal dispensation, when men journeyed days and weeks on foot." Then, to aid in keeping better time, the bishop began to whistle the tune, "We're going home to-morrow." To this music we stepped briskly along Jefferson avenue, people turning around to look in wonder at the stalwart form and flowing beard of our Pauline missionary.—*Michigan Christian Advocate.*

A correspondent in the *Christian Intelligencer* makes the following reference to one of our great schools:

Boston University rests on a foundation only about twenty years old, but Methodist money, and Methodist energy have pushed it to a front place. Its headquarters are on Beacon Hill. Its policy has been to put its money into its professorships and apparatus for study, rather than dormitories. Its students are consequently scattered all about the city and suburbs, meeting only for recitation or society purposes. It has its college of Liberal Arts, Music and Agriculture, its Schools of Theology, Law and Medicine, and its School for all Sciences. It is a true university in its aims and equipments. One of its pet ideas has been to educate both sexes in its classes, and it is a favorite collegiate resort for young ladies in this vicinity. Glancing at a partial list of graduates, this year, I could but notice how often the feminine gender occurred. The school grows from year to year in its achievements. Its Commencement occurred recently.

COMPARISON SOLICITED.—A wise discrimination should be exercised by all who take medicine. The proprietors of Hood's Sarsaparilla solicit a careful comparison of this medicine with other blood-purifiers and medicines, being confident that the peculiar merits of Hood's Sarsaparilla are so apparent that the people will unhesitatingly prefer it to any other preparation. Hood's Sarsaparilla is not a mixture of molasses and a few inert roots and herbs, but it is a peculiar concentrated extract of the best alterative and blood purifying remedies of the vegetable kingdom. The enormous sales of Hood's Sarsaparilla, and the wonderful cures effected, prove even more than has been claimed for this medicine. If you are sick the best medicine is none to good. Therefore, take Hood's Sarsaparilla.

### Free Transfer Coach at Havre-de-Grace.

Commencing Monday, September the 3rd inst., the Baltimore & Ohio R. R. Co. will run a Free Bus, for the accommodation of patrons between their Depot and Hall's Hotel, Washington St. The Bus will meet all trains arriving and departing.

## Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

### Distress After Eating

Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

### Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

### Heart-burn

GEORGE A. PAGE, Watertown, Mass.

### Hood's Sarsaparilla

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

**Peninsula Methodist,**

PUBLISHED WEEKLY, BY  
**J. MILLER THOMAS,**  
PUBLISHER AND PROPRIETOR,  
WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

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No advertisements of an improper character published at any price.

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

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

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

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

**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 canvas?

**General Conference and Prohibition.**

The report on "Temperance and Legal Prohibition," as adopted by the General Conference, Thursday evening, May 24th, reaffirms "all our former deliverances" on the subject, and makes the following additional declarations, in reference to the liquor traffic:

**OUR RELATION TO THE LIQUOR TRAFFIC.**

We reiterate the language of the Episcopal Address to this body:

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it, for Christians, is that of relentless hostility. It can never be legalized without sin." And we, furthermore, emphatically declare that men engaged in the manufacture and sale of alcoholic beverages, ought not to receive the suffrages of Christian people, for any political office; or any position of influence on educational boards.

**PRACTICAL POLITICAL ACTION.**

One of the dark reproaches of our times, is that the saloon has been allowed to become a political gambler, and to do brokerage business with the ballot-box, as a part of its stock in trade. Saloons and corrupt politicians constitute an equation, both members of which have a ballot-box value, and are easily transferred. We urge it as an imperative duty of Christian men to attend the primaries, to wrest the sovereignty of the caucus from the grip of the saloon, to purify and elevate the caucus by their presence, and make it a promoter of morals and good order. Beginning with the caucus, let us work upward, through all the departments of legitimate civil action, until our entire citizenship is emancipated from this bondage. We must supplant the five or six thousand legislators, and the tens of thousands of municipal officers, who have long stood as the body-guard of the saloon, in its ravages upon the home.

**ENFORCEMENT OF LIQUOR LAWS.**

\* \* \* \* \*  
We hold in profound veneration, the heroic example of our martyred brother, the Rev. George C. Haddock, struck down by an assassin's bullet, while pro-

tecting society against saloon lawlessness; and, believing that one of the most important methods for promoting temperance, is to enforce law, we call upon our people everywhere, without distinction of party, to lend their efforts for the faithful administration of the restrictive, suppressive, and prohibitory features of existing liquor laws.

**THE LEGAL STATUS OF THE LIQUOR TRAFFIC.**

We rejoice in the decision of the Supreme Court, at Washington, D. C., in December last, fully vindicating the most radical legislation against the liquor traffic, in our most advanced prohibitory States. Fully realizing the difficulty of protecting society, by merely moral forces, against evils sanctioned under the broad seal of the commonwealth, we call upon all our people to assist in securing in all the States, as rapidly as possible, such legislation that liquor dealers "shall no longer have a law-book as a pillow, nor quiet their consciences with the opiate of a court license." The absolute suppression of the saloon, is our objective point. Some States and some localities cannot advance as rapidly as others. We will often find the means for securing our objects, dependent upon conditions we cannot easily, or at once control, and the judgment and conscience of every citizen, must be left free to determine for himself, what course he will pursue. While, however, we concentrate everywhere upon the best practicable measures, let us see to it that all our movements are real advances, and that we never trail our banner.

**CONSTITUTIONAL AMENDMENTS.**

We call for the aid of State and National constitutional amendments, for the suppression of the manufacture and sale of alcoholic beverages. Confident that a very considerable and respectable portion of American citizens desire to take their cause against the saloon for adjudication, before the great tribunal of the sovereign people, whose prerogative it is, in a country like ours, to decide fundamental issues in the last resort, we believe it to be the wisest policy, and the supreme duty of all legislative bodies, to enact such legislation that, under the forms of the Constitution, the people may protect the home against the saloon, by no-license votes, under a local option regimen, and, as soon as possible, by constitutional prohibitory amendments. "To deny the people this privilege," said a committee of United States' Senators, "is the very essence of despotism; and to unreasonably refuse such a hearing, is just cause for a revolution."

We call special attention to the following points; 1. "The absolute suppression of the saloon is our objective point;" 2. While it is declared, the liquor traffic "can never be legalized without sin," and "men engaged in the manufacture and sale of alcoholic beverages ought not to receive the suffrages of Christian people for any political office, or any position of influence on educational boards," the methods by which these results are to be reached are left to the "judgment and conscience of every citizen", who "must be left free to determine for himself, what course he will pursue." 3. An appeal is explicitly made to our people every where, without distinction of party to lend their efforts for the faithful administration of the restrictive, suppressive, and prohibitory features of existing liquor laws.

A fair construction of this remarkable report will fully vindicate this noble body of intelligent clerical and lay representatives of our great Church from the stupendous folly of committing it to any political party.

Our friends will therefore understand, that as loyal Methodists they are at liberty, to vote for candidates of the Republican, Democratic, Prohibition, or other party, according to their individual "judgment and conscience," without in the slightest degree compromising their church obligations.

Let every one, whether minister or layman, do all he can in good conscience on the stump or in the press, to advance the cause in the way that he judges most effectual; but let him be careful to do so on his own responsibility, and not compromise the Church.

It is with extreme reluctance, we find ourselves obliged to decline communications, sent us by friends whom we highly esteem, and whose kind interest in us personally, and in the PENINSULA METHODIST, we are glad to acknowledge most heartily. But we appeal with confidence to their sense of justice, and brotherly consideration in our efforts to keep our columns free from partisanship.

A brother sends us a well-written article in excellent temper, and spirit, but it is distinctly partisan. If this goes in, of course an answer must be admitted, and thus the PENINSULA METHODIST becomes the arena for political debate. Had we published Bishop Hurst's letter, we would now feel obliged in good faith to publish Bishop Newman's; and the latter is fully as pronounced as the former.

An intimation that our Conference Luminary like the Sun, should "shine for all," we are glad to say, is happily realized, by the course we are pursuing; we shine for all the parties, for Peninsula Republicans, for Peninsula Democrats, for Peninsula Prohibitionists, and for all other parties. Were we to espouse either one, we should be given to understand very soon, that we were not wanted in the families of the others. So long as we don't attempt to tell our readers for what party they should vote, we are at liberty to tell all, what principles should govern them in choice of candidates, and in the enactment and administration of laws.

Just as our Church, in reference to the Liquor traffic declares it must be prohibited by law, and yet leaves to the individual voter to determine how he can best secure that law, so we unequivocally and emphatically declare for total abstinence, and the legal prohibition of the traffic, but don't presume to dictate how a man shall vote to secure such prohibition.

If we were to help our friends of one party who are candidates, what could we say to our friends of the other parties? In less than two months these turmoils will be over; let us see to it in the meanwhile, that we all keep sweet, and accord every man the same freedom we claim for ourselves.

**Our Bishops' Politics.**

We agree with our correspondent as to the unwisdom of an inquisition upon the party affiliations of our Chief Pastors. This is largely a matter of their own, and if they deem it best, they have a perfect right to cast their ballots according to their best judgment without any mortal knowing how they vote. What has been published in the PENINSULA METHODIST in reference to Bishops Vincent, FitzGerald, Hurst, and Merrill and also Rev. Bros. R. C. Jones and E. L. Hubbard, was simply the current news, as to their personal attitude toward the political parties named. If, as we intimated last week, we shall have reliable information, that others of our Chief pastors have seen fit to make public their party preferences, we shall try to keep our readers posted, in matters in which they are all interested.

Our attentive readers will have noticed, that in reporting these items we have been careful to avoid any personal responsibility for the truthfulness of the same, and only give them as we find them. Of our own knowledge, we know little on the subject. Brothers Jones and Hubbard made their deliverances in our hearing; as to Bishops Vincent and FitzGerald, they are currently reported to have declared their views as stated; and as to Bishop Hurst, a letter, purporting to have been written by him to General Fisk, was published in the

voice. Such are the facts: and in the absence of contradiction by the parties themselves, the public will accept them as faithfully representing the respective views of those gentlemen.

This editorial note is from *The Indiana Christian Advocate*, an unofficial Methodist paper, edited by Rev. T. A. Goodwin, D. D., of Indianapolis.

Bishop Hurst is said to have declared in favor of the Prohibition candidates. If anybody wants to bet a quarter, that Bishop Hurst will not vote for Fisk and Brooks, we are sure he will win. We are authorized to say he will not, neither will any other Methodist Bishop that we know of.

It is evident our sprightly confrere is perpetrating a joke. We are not in the secret, but venture the suggestion, that Dr. Goodwin has assumed the role of the pedagogue, and as such gives us all a lesson, in our peculiar process of President making. In as much, as no candidate, Democratic, Republican, or Prohibitionist, can possibly receive a single vote directly from the people, but all receive the suffrages of their supporters through the Electoral College, of course neither Bishop Hurst, nor "any other Methodist Bishop," will "vote for Fisk and Brooks," nor for any one else, except for the Electors of their respective parties.

This calls to mind how differently our fathers builded, from what they knew. In their mind, the popular choice was to be exercised in selecting Electors, and to these Electors thus chosen, was entrusted the selection of the best men to fill these high offices. But in point of fact, the Electors have nothing to do but to report and ratify the results of the popular voting. So that while it is literally true, no man votes for a Presidential candidate, his vote for the Elector, is virtually a vote for the candidate.

Our readers may feel interested in knowing this smart editor's "party preferences." We quote from his issue of the 16th inst.

We are trying to get the Methodists of Indiana to march to the music of the late General Conference, for local option, that is all. This means Republicanism in Indiana, Democracy in Georgia.

**The Duty of Our Rulers.**

President Cleveland, in his letter accepting his nomination for a second term specifies some of the more important home interests, which it is the duty of Government, to "jealously protect and maintain." He says,

"It is of the highest importance that those who administer our government should jealously protect and maintain the rights of American citizens at home and abroad, and should strive to achieve for our country her proper place among the nations of the earth; but there is no people whose home interests are so great, and whose numerous objects of domestic concern deserve so much watchfulness and care."

After referring to various economic matters, he names as among these home interests "to be jealously protected and maintained."

"The guaranty to our colored citizens of all their rights of citizenship, and their just recognition and encouragement in all things pertaining to that relation; a firm, patient, and humane Indian policy, so that in peaceful relations with the government the civilization of the Indian may be promoted, with resulting quiet and safety to the settlers on our frontiers."

We trust these sacred trusts will be faithfully administered, whoever may occupy the seat of authority; and that every citizen of whatever race, or previous condition, or whatever political party, shall be "jealously protected" in the free exercise of his right to vote, and have that vote faithfully counted in determining the result. In a recent election in Ohio, it is alleged, the temperance vote was not faithfully counted; so that the result was announced in violation of the actual vote of the citizens of that State.

It is reported, that at the recent election in Arkansas, the boxes containing the votes of the Prohibition Party were surreptitiously removed.

And credible testimony is published in some of our Church papers, of a reign of brutal persecution, and persistent intimidation in many parts of Louisiana. The integrity of the ballot-box and

the free vote of the citizen lie at the foundation of republican institutions; and every true patriot, as he prizes the liberties of his country, will insist that these fundamental rights be "jealously protected and maintained."

However variant our views on social questions, we must be a unit, on citizenship, equality before the law and at the ballot box. Withhold citizenship from the unworthy and incompetent, but don't give the franchise, and refuse its exercise.

Rev. G. D. Watson, D. D. and family made a brief visit to Wilmington, this week. They were the guests of the family of Presiding Elder W. L. S. Murray. Dr. Watson preached Monday and Tuesday evenings in Asbury M. E. Church, to the great pleasure of his many friends. He is looking quite well, and attributes his improved health, under the Divine blessing, to a vigorous use of Bishop Taylor's "Liver Regulator." We doubt not, many of us would find beneficial results in our own cases, from following the use of the same remedy. Unhappily, the Dark Continent is not the only locality, where a man's liver needs regulating.

Dr. Watson reports favorably of the progress of fraternity.

**Youthful College Presidents.**

Robert Emory, son of Bishop John Emory, was President of Dickinson College, in the place of Dr. John Durbin, at the age of twenty eight.

Dr. Matthew Simpson (afterward bishop) was president of Indiana Asbury University at the age of twenty-nine.

Rev. Warren A. Candler, the new president of Emory and Henry College Georgia, is said to be thirty-two.

Rev. H. W. Bolton, D. D., of the First M. E. Church, Chicago, Ill., made us a pleasant call, Wednesday of this week. During the summer he has been abundant in evangelistic labors in several campmeetings; being at this work thirty-six days; the last seven preaching, and exhorting three times a day. With very proper consideration for their pastors health, his people have given him leave of absence, so long as he may need it for rest and recuperation. Last Sunday, he attended worship in the Metropolitan M. E. Church, Washington, D. C., and heard Dr. Geo. H. Corey, the recently appointed successor of Bishop Newman in that pastorate. Notwithstanding the stormy weather, a good sized congregation gathered to hear their new pastor's first sermon. His text was the very appropriate words of St. Paul, "I determined to know nothing among you, save Jesus Christ, and Him crucified," 1 Cor. 2-2, and his sermon made a fine impression.

Dr. Bolton is visiting his married daughter, Mrs. Elwell, who resides in this vicinity.

**Preachers' Meeting.**

Last Monday morning, Rev. Dr. Jacob Todd read an interesting essay on Inspiration and Revelation. The discussion which followed, was participated in by Revs. Brothers Houston, Van Burkalow, Sanderson, Stengle, and Collins.

The subject was then made the order of the day for next Monday, the 17th inst., Rev. V. S. Collins to open the debate.

Two more Bishops are reported to have made public their party preferences. In *The Press*, Philadelphia, Sept. 11th, is a letter from Bishop John P. Newman, declaring his purpose to vote the Republican ticket this fall; there is also given a similar expression of purpose, on the part of Bishop Isaac W. Joyce.

Bishop Taylor, *Zion's Herald* says, is to sail for Africa, Wednesday, Dec. 12.

Conference News.

The pastor of the M. E. Church of Kenton, Md., hurt his large toe, at Woodlawn, Wednesday, Aug. 9, so much that he had to have the nail removed by a physician: He has been unable to wear a shoe since.—State Sentinel.

The woods meeting which was held near Franklin City, Va., was largely attended. Rev. C. H. Williams was the minister in charge. He was assisted Sunday by Revs. A. S. Mowbray and W. K. Galloway, the former of Pocomoke City and the latter of New Church.—Pocomoke Record.

Nathan R. Went, father-in-law to Rev. E. H. Hynson, a member of the Wilmington M. E. Conference, died suddenly, at his home, near Redden, on Saturday evening, Set. 2. He had gotten into his dearborn to drive to town, when he complained of feeling dizzy, fell forward to the floor, and died before he could be gotten to the house. His death was due to paralysis, having suffered from an attack two weeks since, from which he had not entirely recovered.—Delawarean.

Rev. F. T. Tagg, Missionary Secretary of the Methodist Protestant Church, made an official visit to Trappe, Md., Sunday, Aug. 26th, and preached an interesting sermon. Rev. J. M. Holmes the pastor, lifted a collection amounting to \$40, for missions. The many friends of Bro. Tagg are glad to know that he has removed his family to Easton, and will make that pleasant town his home.—Talbot Times.

Mrs. N. M. Browne, Conference President of the Woman's Home Missionary Society, addressed the congregation of New Castle M. E. Church, both morning and evening Sabbath, Sept. 9th, in the interest of Home Missions.

An Auxiliary was organized with fifty members. The following officers were elected: Pres., Mrs. M. P. Challenge, Cor. Secretary, Mrs. Simpson, Rec. Secretary, Miss Stella Deakne, Treasurer, Mrs. Annie Cannon, Vice Pres., Mrs. Vandegrift, Agent for "Home Missions," Miss Miriam Davidson.

The third quarterly meeting of the W. F. M. S. was held in Mt. Salem Church, Thursday afternoon Sept. 6th. Sixty ladies were present. The receipts for the quarter were \$124.51. A bequest of fifty dollars had been left the Society, by a member of Union Church recently deceased. Miss Carrie Brown was elected delegate to represent the Wilmington Auxiliaries at the Phila. Branch Meeting, to be held next month in Scranton, Pa. Rev. Mr. Campbell of the Presbyterian Church, and Rev. W. E. Avery, pastor of Mt. Salem Church, addressed the meeting to the profit of all present.

C. CRISTONIA BROWNE, Rec. Secretary.

A Mr. Joskins of Cape Charles City, Va., has presented the Trustees of the M. E. Church at that place, with a beautiful new clock for their new church.

The third quarterly meeting, Hallwood, Va., Rev. G. E. Wood, pastor, will be held to-morrow, Sabbath, Sept. 16th. The Presiding Elder Rev. A. D. Davis, will preach morning and night. A young peoples meeting will be held in the afternoon. The services will be protracted, and a wide spread revival of religion is earnestly prayed for by those interested in this work.

Rev. E. L. Hubbard, Ph. D., will lecture in Wesley M. E. Church on Monday, Sept. 17th at 8 P. M. on "Tough and Funny Experiences of the Early Itinerants." Proceeds for the benefit of Ladies' Aid Society.

REOPENING.—The M. E. Church in Slaughter Neck, Lincoln circuit will be reopened, September 30th.

The old structure has been thoroughly improved, and enlarged by the addition of sixteen feet to the length, with recess pulpit. The structure has been repainted, handsomely frescoed, and furnished with new pews and pulpit suit.

The reopening services will be as follows: preaching at 10 A. M., by Dr. Chas. P. Madden of Madison Av., N. Y., who, it is said, preached his first sermon in the old church.

At 3 P. M. Sabbath-school service, with addresses by Revs. J. S. Willis and J. H. Willey of Milford, and Rev. I. N. Foreman of Denton, Md., a former pastor.

Preaching at 7 P. M. by Dr. Jas. Hepburn Hargis, of Phila. Pa.

I. L. WOOD, pastor.

Rev. D. S. Toy has been re-elected pastor of the Vienna and East New Market Baptist churches for another year, which re-election he accepts.—Reformer.

We have been requested by Bro. Wise to publish the following list of contributors to the new church at Cape Charles City, Va.: A. Bacharach & Co., 10.00; Young, Smith, Field & Co., 10.00; A. L. Allen, 5.00; J. Miller Thomas, 5.00; Greenwald & Co., 5.00; Zellespie & Co., 5.00; C. H. Gardner 5.00; Phila. C. & S. Co., 5.00; Pfulzer Bros. & Co., 5.00; C. C. Hancock & Co., 2.00; Joseph Pyle 1.00; H. Holschumaker, 1.00; A Friend 1.00; Peter Cleaver, 1.00; Prof. W. L. Gooding, 1.00; Aubrey Vandever, 1.00; Rev. C. F. Nettleship, 1.00; J. T. Kenney, 1.00; J. T. Mullin, 1.00; S. H. Baynard, 1.00; Lebrandt, McDowell & Co., 16.00; Sinclair & Laughlin, 10.00; Hill Bros., 5.00; M. NewBurger & Son, 5.00; A Friend, 5.00; T. A. Williams, 2.00; Rev. E. L. Hubbard, 1.00; James M. Wise Sr., 1.00; Mrs. Sarah Wise, 1.00; Geo. W. Dickerson, 1.00; J. B. Manlove, 1.00; Abe Moore, 1.00; E. P. Wise, 1.00; Henry Tetlow, 1.00; Miss Annie Sherwood, 1.00; Miss Elmira Sherwood, 1.00; J. M. Wise Jr., 1.00; Loomis Wise, 1.00; Rev. J. H. Willey, 1.00; A Friend 1.00; P. A. Leatherbury, 1.00; total, \$125.00.

President Raub, of Delaware College, says that the prospect for that college is brighter than it has been for several years, and that the institution will open for the fall term, with an increased attendance of students. The laboratory of the college is nearly completed, and will be ready to receive the apparatus in a short time. The building is an ornament to the college.

Anniversary services were held in the old Rehoboth P. E. Church on Thursday, Aug. 23. The occasion was the one hundred and sixth anniversary of its erection. A large number of people spent the day there under the shade of large oaks in the church yard. Two services were held, one in the morning and one in the afternoon.—Pocomoke Times.

Our Protestant Episcopal friends have selected a site for their church in this town, and the corner stone will be laid early in the Fall. We welcome them to our midst. There is plenty of room in Crisfield for denominations other than those now here, and the prospect of the denomination named for building here is good, without in any way weakening the other denominations. There is a large number of persons here, who do not attend any church, and we hope the P. E. Church will do what the other churches have failed to do—attract them to it.—Crisfield, (Md.) Leader.

KENTON, DEL.—Mrs. E. T. Scott of New Jersey, one of the National Organizers of the W. C. T. U., delivered a temperance lecture in Kenton M. E. Church, on the evening of the 11th inst., and organized a Union of ten members; the attempt was made a few years ago but failed. That an organization is now affected, shows the growth of public sentiment on the temperance question. We hope and pray that this union may stir up such an interest in temperance work, that the foe in our midst may be driven out. Mrs. W. W. Sharp was elected Pres., Vice Pres., Mrs. L. Moore, Rec. Sec., Miss Annie Frazer, Cor. Sec., Miss Ida M. Walker, Treasurer, Mrs. Steven Walker.

W. W. SHARP.

The Rev. George D. Watson, D. D., of Jacksonville, Fla., preached at Asbury M. E. Church, Wilmington, last Monday and Tuesday evenings.

The Rev. George M. Hickman of Marietta, Pa., has accepted the call to the pastorate of the First Presbyterian Church of this city. He has notified the trustees of his acceptance and will begin his work here October 7.

The Presbytery of New Castle will meet at Rock Presbyterian Church, Cecil Co. Md., in October. The ladies of the church will furnish it with a new carpet and otherwise improve its appearance for the occasion.

A meeting of the Woman's Christian Temperance Union, of Dorchester county, Md., was held at the court house, in Snow Hill, Thursday night, September 6th, and was largely attended. The Rev. J. H. Willey of Milford made an address.

Rev. T. E. Martindale, wife and daughters stopped over in Smyrna for a day's rest on their way home from Clifton Springs, N. Y., to Salisbury. Mrs. M. and daughter May went there in June for medical treatment, and returned improved in health.

At the Quarterly Meeting, Dover, Del., September 24, Rev. R. C. Jones, of Odessa, preached Sunday morning.

Rev. Vaughn Smith of Wilmington, was in town this week. About forty years ago, he was pastor of the M. E. Church here.—Record and Gazette, Pocomoke City, Md.

The W. C. T. Union, Cecil Co. Md.

About one hundred ladies of Cecil County met, Friday the 7th inst., in the Presbyterian Church at Zion Md., at 10 A. M., in the annual convention of the county Union. After religious exercises conducted by the president, Mrs. J. B. Milligan, the convention was called to order, and the usual routine of organization followed; after which, Miss E. F. Oldham read an address of welcome, responded to by Mrs. J. H. Quigg. The report of Mrs. L. M. Haines, Cor. Sec., bristled with points of interest. Eight hundred and forty-five members, of the order and its adjuncts within the county, were reported. The superintendents of various departments of labor all made reports, which showed that the temperance women of this county are astir, with determination to drive out the saloon.

The complete organization of the W. C. T. U. is a striking feature in all their business meetings, and an indication of the certainty of future results. Two or three hundred thousand Christian women thus organized, and united in effort, cannot fail to accomplish the substantial results which they seek.

It is also manifest, that the ladies are at a disadvantage, from lack of parliamentary habit, in making their meetings as effective as they might be. To the president and a few of the officers is remitted, almost exclusively, the work of deliberating and apparently determining every question. It has occurred to an observer, that this is singular in a body of intelligent ladies, who, as soon as formal proceedings are laid aside, are free to make comments, as to how each question ought to have been settled.

A bountiful lunch was served at noon in the adjacent chapel, and again in the evening.

Despite the inclement weather, the attendance was large, and the meeting was a success. The taste and skill displayed by the ladies of Zion in so beautifully decorating the church deserves special mention. Seldom if ever have we observed any thing finer in such ornamentation.

Is It Wise?

A number of references have been made in the PENINSULA METHODIST recently, to the religious press and the Christian ministry maintaining a "non-partisan" attitude. With Bro. Warthman, we say, Amen.

No class of men have a better right to personal political preferences, and certainly none ought to have clearer or more just convictions on political topics, than the editors of such journals, and the ministry in general. Yet it is just as evidently unwise, for them publicly and prominently to take partisan issue in favor of any one political organization, while among the supporters of such papers, and the membership of every church and congregation, there are adherents of each of such parties.

We ask, therefore, is it wise for the religious press to advise their "readers of the party preferences of our chief pastors" as soon as they can be ascertained? Why arraign our "chief pastors" before the church and the world, because of their partisan preferences? Certainly these cultured, well-read men of God are entitled to their personal convictions. We have no right to anticipate a renunciation of long settled convictions on political questions, because they have been elevated to the position of chief pastors. To do so, they must not only sacrifice self-respect, but the respect and confidence of every intelligent and thoughtful Christian man. Is it wise, therefore, we ask again, to place them in a partisan attitude before the public? We utter an emphatic No! whether they be Democratic, Republican or Prohibitionist. Let them have their political preferences in peace, without "advising" the public on the subject, and, as we think you will do them, as well as the Master's cause a favor.

Sept. 7, 1888.

From Parksley, Va.

MR. EDITOR,—Enclosed please find fourteen names of new subscribers, to the PENINSULA METHODIST, from now until Jan. '89; think I can get 25 additional to these above.

We are to have a supper and festival at Crowsontown, Justiceville P. O., Sept. 19th and 20th. The Bush meeting there has closed; there having been about 32 or 33 conversions, with 10 or 12 penitents still seeking.

July 29th, at Mason's Corner, Thomas Bailey and Annie C. Leatherberry were united in marriage, by Rev. Henry S. Dulaney.

Mr. Geo. B. Callen and wife have moved

to their new residence in our village of Parksley.

The quantity of sweet potatoes shipped from this point, has been enormous. Our pleasant town continues to improve.

Yours,  
H. S. DULANY.

The Claim that Wesley Changed his Views, Disproved.

Many Methodists, both ministerial and laical, are under the false impression that Mr. Wesley in his old age renounced the long cherished doctrine of entire sanctification, instantaneously received by faith, and adopted the prevailing theory that it is gradually approached, and finally attained in a life of faith by growth in grace.

How that impression obtained it is hard to ascertain; for it is not to be derived from any of his writings, and he was never represented as having made such a change by any of his contemporaries, whose productions are now extant.

A Methodist minister recently asserted this change of views to be a fact, in conversation with several brother ministers, at one of our camps; but upon the truth of the statement being denied, no attempt was made to substantiate it.

We challenge the merest semblance and meagerest shadow of proof, and until good evidence can be adduced, good Christians ought to cease to make the declaration.

Here is positive disproof from Mr. Tyerman, Mr. Wesley's latest, most voluminous, and most thorough and painstaking biographer. He says: "The doctrine of Christian perfection, attainable in an instant by a simple act of faith, was made prominent in Methodist congregations in 1762, and ever after it was the chief topic of Mr. Wesley's ministry, and that of his itinerant preachers."

J. T. VANBURKALOW.

From our India Correspondent.

Cawnpore, August 11th, 1888.

THE BOYS' HIGH SCHOOL OF CAWNPORE is a Methodist institution, under the management of the Mission, but receiving from the Missionary Society only the Principal's salary. The other three teachers, and matron, together with all the running expenses of the School, are paid from the income, viz: the tuition, and "grant in aid" from the government, \$400,—yearly; more or less, according to the number of boys, who reach a certain standard in the University examination.

The great purpose of the school is to reach that large class of European, and Eurasian boys, who cannot afford an expensive education. \$5 per month or \$60 per year will support a boy in this school. But there is quite a number, who cannot afford even so little; and some who belong to us, are now being educated in Catholic Schools, without cost, while we are doing all we can on the same line. The Missionaries are constantly giving, to aid in such cases. The school building is rectangular in shape, 66x120 ft.; two story brick; verandas all round, above and below; school rooms below, and a dormitory above, large enough to accommodate one hundred, not divided into rooms, for such is not the custom here as at home, but a large hall 36x50 ft. This is used also as an oratorium. There are also three teacher's rooms in the same building. The principal and first assistant live in another Bungalow, 100 yards distant, and the matron in a third forming a triangle, with room enough for the small boys, about twenty in number. The dining hall is in the centre of the triangle. Value of buildings with servants' gheras (houses), from 20 to 25 thousand dollars, much of which has been paid here, and no debt now rests on the property. Grounds about 13 acres, have been given by the government; likewise church and parsonage grounds, all adjoining: total about 17 acres.

In the revival of which I spoke in my last note, about 20 of these young men and boys were converted; so that out of the 60 now in the school, more than one half are members or probationers of our church, 12 or 15 were already converted. The importance of the work will thus be seen. Our churches and schools must go hand in hand, and let no one say aught against them. We must educate, not only because other denominations are doing so, but because the people demand it, and because it is the Lord's work.

I am paying for a boy and girl at school, also trying to purchase an organ for the boys'

school, which is very necessary to refinement. Would like to have about \$100 more just now. I wonder if some of my friends wouldn't like to help me raise it, or take a boy to educate, if so, address my agent, William Sharp, Esq., Farmington, Kent Co. Del. He will start it for me with one fifth of the amount. Yours in Christ,  
G. F. H.

Four states have recently held important elections. In Arkansas, there was a large Democratic majority; in Oregon, Vermont and Maine, the Republicans carried the day, and we understand, in each case with largely increased majorities.

Railway Passenger Travel. ILLUSTRATED BY THE PENNSYLVANIA'S VESTIBULE LIMITED. [Scribner's for September].

General Horace Porter's very interesting article on "Railway Passenger Travel," in Scribner's for September, discusses the development of railway travel in a most entertaining style. He regards the vestibule train as the highest point reached in securing the perfection of comfort and safety to the passenger. After detailing the progressive steps by which the vestibule was reached, he says:

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4:40, 7:09, 7:55, 8:15, 9:10, 10:30, 11:35 a. m.; 12:39, 2:30,  
4:40, 7:40, 9:50, 10:25 p. m.  
Philadelphia (express), 2:25, 4:40, 6:50, 7:50, 8:50,  
10:35, 11:35, 11:55 a. m.; 12:25, 1:25, 2:27, 5:21, 6:25,  
7:05.  
New York, 2:00, 2:52, 4:50, 6:50, 7:50, 10:07, 11:35  
11:51 a. m.; 12:25, 1:25, 2:27, 4:50, 5:22, 6:28, 7:03, 7:40,  
9:50 p. m.  
For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.  
Baltimore and intermediate stations, 10:08 a. m. 5:57,  
11:38 p. m.  
Baltimore and Washington, 1:25, 4:45, 8:04, 10:08,  
11:00 a. m.; 12:05, 1:15, 2:32, 4:44, 5:10, 6:30, 7:45 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:00, 8:50 a. m.; 12:55, 2:50, 5:53, 6:25,  
p. m. 12:05 a. m.  
Harrington, Delaware and intermediate stations, 8:30  
a. m.; 12:57 p. m.  
Harrington and way stations, 3:30 a. m. - 12:53, 6:25  
p. m.  
For Seaford 3:50 p. m.  
For Norfolk 12:05 a. m.

**Wilmington & Northern R. R.**  
Time Table, in effect July 8, 1888.

**GOING NORTH.**  
Daily except Sunday.

Stations	a. m.	p. m.	p. m.
Lv. Phila. B. & O. R. R.	5:50	1:45	
" Chester B. & O. R. R.	6:15	2:15	
" Wilmington, French St.	7:09	2:40	7:00
" B. & O. Junction	7:09	2:45	8:15
" Dupont	7:21	2:58	8:27
" Chadd's Ford Jc.	7:44	3:18	8:50
" Lenape	7:54	3:28	9:02
Lv. West Chester Stage	8:29	4:03	9:37
Ar. West Chester Stage	7:00	2:40	8:00
" Coatesville	8:32	4:06	9:43
" Waynesburg Jc.	9:15	4:42	7:19
" St. Peter's	6:50	12:25	
" Warwick	7:15	12:50	
" Springfield	7:27	9:28	4:47
" Joana	7:33	9:33	5:01
" Birdsboro	7:56	9:56	5:26
Ar. Reading P. & B. Sta.	2:30	10:25	.25

**ADDITIONAL TRAINS.**  
Daily except Saturday and Sunday, leave Philadel-  
phia (B. and O. R. R.) 4:30, 5:30 p. m., Chester (B. &  
O. R. R.) 5:01, 5:20 p. m., Wilmington 6:15 p. m., B. &  
O. Junction 6:25 p. m., Newbridge 6:39 p. m., Arrive  
Dupont 6:57 p. m.  
On Saturdays only, will leave Wilmington at 5:20 p.  
m., Newbridge 5:45 p. m., Arrive at Dupont 6:05 p. m.,  
Leave Wilmington 11:15 p. m., Newbridge 11:35 p. m.,  
Arrive Dupont 11:55 p. m., Leave Birdsboro 1:10 p. m.,  
Arrive Reading 1:40 p. m.

**GOING SOUTH.**  
Daily except Sunday.

Stations	a. m.	a. m.	p. m.
Lv. Reading P. & B. Sta.	8:09	9:25	3:15
" R. Station	8:22	10:10	3:45
" Birdsboro	8:52	10:50	4:10
" Joana	9:00	11:02	4:14
" Springfield	5:50	8:00	4:14
Ar. Warwick	11:12		6:35
" St. Peter's	11:31		6:50
Lv. Waynesburg Jc.	6:43	9:15	4:29
" Coatesville	6:41	9:50	5:02
" Lenape	7:23	10:24	5:45
Ar. West Ches- ter Stage	8:05	10:59	6:21
Lv. West Chester Stage	6:16	9:40	6:00
" Chadd's Ford Jc.	7:44	10:43	6:02
" Dupont	8:08	10:53	6:21
" B. & O. Junction	8:19	11:03	6:33
Ar. Wilmington	8:30	11:15	6:43
" French St.	8:48	11:37	7:04
" Chester B. & O. R. R.	9:10	12:09	7:35
" Phila. B. & O. R. R.	9:10	12:09	7:35

**ADDITIONAL TRAINS.**  
Daily, Except Sunday.  
Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. &  
O. Junction 6:31 a. m., Arrive Wilmington 6:42 a. m.,  
Saturday only.  
Leave Reading 12:00 p. m., Arrive at Birdsboro 12:20  
p. m., Leave Dupont 1:20 p. m., Newbridge 1:30 p. m.,  
Arrive Wilmington 2:30 p. m., Leave Newbridge 7:00  
p. m., Arrive Wilmington 7:28 p. m.

For connections at Wilmington, B. & O.  
Junction, Chadd's Ford Junction, Lenape,  
Coatesville, Waynesburg Junction, Birdsboro  
and Reading, see time-tables at all stations.  
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**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT APRIL 29, 1888.  
Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
Philadelphia Accommodation, daily, 6:15 a. m.  
Philadelphia Accommodation, daily, 7:30 a. m.  
Philadelphia Accommodation, daily, 7:55 a. m.  
Philadelphia and Chester Express, daily, 8:30 a. m.  
except Sunday.  
Philadelphia Accommodation, daily except Sunday, 9:00 a. m.  
Philadelphia Accommodation, daily, 10:30 a. m.  
Philadelphia and Chester Express, daily, 11:14 a. m.  
Philadelphia Accommodation, daily, 1:00 p. m.  
Phil. accommo. daily, 3:00 p. m.  
Philadelphia Accommodation, daily, 3:55 p. m.  
Philadelphia and Chester express, daily, 5:20 p. m.  
Philadelphia Accommodation, daily, 5:25 p. m.  
Philadelphia Accommodation, daily, 6:40 p. m.  
Phil. accom. daily except Sunday, 7:30 p. m.  
Philadelphia and Chester Express, daily, 8:48 p. m.  
Philadelphia Accommodation, daily, 8:55 p. m.  
**WEST BOUND.**  
Singular Accommodation, daily, 12:30 a. m.  
Baltimore Accommodation daily except Sunday, 6:45 a. m.  
Chicago and Pittsburg Limited, daily, 7:58 a. m.  
Cincinnati and St. Louis Express, daily, 11:38 a. m.  
Baltimore Accommodation, daily, 2:45 p. m.  
Chicago and St. Louis Express, daily, 6:40 p. m.  
Singular Accommodation, daily, 7:30 p. m.  
For Landenberg, 9:10 a. m., 2:45, 5:50 and 5:40 p. m.  
daily except Sunday, 2:45, 6:50 and 5:40 p. m. daily.  
Trains leave Market Street Station:  
For Philadelphia 2:35, p. m. daily except Sunday.  
For Baltimore 2:45 p. m. daily. For Landenberg 6:50  
and 11:00 a. m. daily except Sunday, 2:35, 5:30, p. m. daily.  
Chicago and St. Louis Express daily, 5:30 p. m.  
Trains for Wilmington leave Philadelphia 7:00  
10:00, 5:10 a. m., 12:50 noon, 1:45, 3:30, 4:30, 4:50,  
6:30, 8:10, 10:10, 11:20 p. m.  
Daily except Sunday, 5:50 and 7:50 a. m., 4:25, and  
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