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ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

John Bunyan's Bi-Centennial.

This evangelist, hero, and genius, died in the latter part of August, just two hundred years ago. From 1688 to 1888, the world has made its greatest advance. The gospel of Christ, under the teachings of Luther, and his coadjutors and followers, has been the prime cause of the new inspiration of the new world. John Bunyan, as a preacher of righteousness, and a writer, has been one of the great factors in the world's generation. It is a cause of rejoicing, now, that Bunyan was thrown into Bedford jail. That was a deed of very great meanness and wickedness, but God made it a means of salvation, to many thousands of souls. Bunyan's preaching was not of the kind to cause people to slumber in their sins. It was purely Biblical, and abounded in forceful representations of sin and redemption. The miserable bigots, who put Bunyan in jail and kept him there, were lifted out of obscurity to an immortality of infamy, by being connected with the name of Bunyan, as his persecutors.

Bunyan had but few books in his cell at the jail. He wrote in the vernacular English, and his inspiration was the Bible, and his style was that of the good Anglo-Saxon of that blessed book. His experience was human, and hence reaches all who are human. Bunyan had no idea of the far-reaching consequences of his literary work. Had he been left free to preach, he would have built up a few churches; but, compelled to write, he moved the whole world toward God. During Bunyan's time, the infamous George Jeffries flourished as a judge—as Lord *Hategood*; we believe, perhaps, the worst man, on the whole, that England has produced. Bunyan may have escaped martyrdom, by the quiet imprisonment of the jail, which he made a Bethel, and a beacon for the world. The Bedford tinker has a fame that each century increases, and two hundred years only begin to tell his worth to the world.

We read the "Pilgrim's Progress" in childhood, when every one of its characters seemed real, and its vivid lines of light never faded from our mind. It almost keeps pace with the Bible, in its rapid multiplication, and is now read in nearly all the languages of the earth.

W. Morley Punshon, in his lecture on Bunyan, describes one scene in the Bedford jail thus:

"And now it is nightfall. They have had their evening worship, and, as in another dungeon, the prisoners heard them. The blind child receives the father's benediction. The last good night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table. A solitary lamp relieves the darkness. But there is fire in his eye, and there is passion in his soul. 'He writes, as if joy did make him write.' He has felt all the fulness of his story. The pen moves too slowly for the rush of feeling, as he graves his own heart upon the page. There is beating over him a storm of inspiration; great thoughts are striking on his brain and flushing all his cheek. Cloudy and shapeless in their earliest rise within his mind, they darken into the gigantic, or brighten into the beautiful, until at length he flings them into bold and burning words. He is in a dungeon no longer. He is in the Palace Beautiful, with

its sights of renown and songs of melody with its virgins of comeliness and of discretion, and with its windows opening for the first kiss of the sun. His soul swells beyond the measure of his cell. It is not a rude lamp that glimmers on his table. It is no longer the dark Ouse that rolls its sluggish waters at his feet. His spirit has no sense of bondage. No iron has entered his soul. Chainless and swift, he has soared to the Delectable Mountains; the light of heaven is around him; the river is the one, clear as crystal, which floweth from the throne of God and of the Lamb; breezes of Paradise blow freshly across it, fanning his temples and stirring his hair. From the summit of the hill Clear, he catches rarer splendors—the new Jerusalem sleeps in its eternal noon; the shining ones are there, each one a crowned harper unto God; this is the land that is afar off, and that is the King in his beauty; until, prostrate beneath the insufferable splendor, the dreamer falls upon his knees, and sobs away his agony of gladness, in an ecstasy of prayer and praise."—*California Christian Advocate*.

Influence of Despair.

Bunyan's unflinching instinct showed itself nowhere more clearly than in the introduction of Giant Despair into his immortal allegory of man's progress through life. Many of the giants with whom men have to contend select as their victims the weakest and the meanest, and are satisfied if these alone become their prey; but Giant Despair is not content with inferior men; he lays his hand quite as often upon the most noble and aspiring, finding in these a sensitiveness, or refinement, or tenderness of feeling, which make them susceptible to his power. Many a man has been slain by Despair, who would never have succumbed to any other enemy. And the most singular thing about the power of this giant is that it lies mainly in an illusion skillfully thrown over its victims. Often a little longer fight, a little more courageous resistance, would have placed the strugglers forever beyond the reach of Despair.

Nothing is ever accomplished by despair. It means always and only rout and defeat. No man was ever spurred by it to attempt to change the fortunes of the day or to recover a lost position; no man was ever inspired by it to raise himself out of the mire into which he had fallen and renew a struggle in which he had been beaten; its one word is surrender; its only end, final defeat. Many have borne up in the midst of their despair, and while under the shadow of it recovered that which they had lost; but this swift reversal of fortune has always been due to some ray of hope which has bid the wounded heart pluck courage out of danger and light out of darkness. For despair is, at bottom, cowardly; a brave man dies, but never surrenders; a brave ship sinks, but never strikes her colors. The surrender of despair has always a cowardly element in it. It is not a question of the odds against one; it is simply a question of having courage enough to hold out to the end, whatever that end may be. In most cases despair is an illusion, and not a reality; in other words, it bases its demand for surrender on a preponderance of forces which do not exist, or which further resistance may scatter

into thin air. Many a man has turned in the midst of his despair to make one struggle more, and has suddenly found himself a final victor in a field which he had supposed hopelessly lost. Many a man looks back in his life to some experience which held for him the bitterness of despair, and sees that it was the beginning of his great prosperity. There is a truth in the old adage, that it is darkest just before the dawn, and a greater truth in the still more ancient adage, that man's necessity is God's opportunity.

In all great struggles an hour of something like despair inevitably comes, and that is the decisive hour in the whole conflict; if they who fight yield to the illusion of defeat, then the battle is permanently lost; but, if in that moment the pressure of what appears to be final disaster makes their purpose all the clearer, and their will the more resolute, then despair itself becomes the forerunner of success. Its dark and terrible lessons are seen to be the inevitable preparation through which the soul of a man or a nation wins its hardest triumphs. The world has nothing to learn from the gospel of despair, except to shun it. To listen to it debilitates, demoralizes and defeats. It is the song of the siren which has a certain pathetic and appealing note, but which leads always to wreck and death. The greatest natures are never preachers of despair. There is a sanity in them which saves them from the touch of this disease, and which makes them always the teachers of hope. A world which has a God over it, and a life which has a God in it, has no place for despair. Loss, calamity, grief, are not excluded, but these do not bring the message of despair. Despair comes only when there is no longer any hope, and no possible issue out of adversity but permanent and eternal loss. Despair may be the necessity of atheism; Christianity, which makes the cross of shame and death the symbol of triumphant immortality, has no place for it. "For sudden the worst turns the best to the brave,"—*Christian Union*.

A Man in a Boat.

A certain man started across the Atlantic ocean, in a boat. And it came to pass before he had gone many leagues, a fishing smack came up to him, and the fisherman offered to take him aboard, saying, "you will perish if you stay in your boat much longer." But he said, "nay, I will even go on, as I have begun." When he had gone a few miles further, a *sail-ship* swept by, and the captain cried, "Boat ahoy! Do you want to come on board?" "By no means," said the plucky little man. "Whither bound?" cried the captain, and he answered, "to Liverpool." Then did the captain and his crew forewarn him of all the dangers of the voyage; the storms, the white-toothed waves, the monsters of the deep, to say nothing of his failing strength, and the giving out of his provisions. But he would have none of their advice.

Then, behold, a great steamer came up to him, and the man at the helm, looking down, saw him, pale and sickly, but resolute, still rowing away. Seeing his hopeless plight, the helmsman gave the signal for the great steam-ship to stop, and they threw a rope to the boatman, thinking of course, he would grasp

it eagerly; but he flung it from him. Then they left him to his fate.

Now the interpretation of the parable is this. There are people in the world who say, "We do not need the Church; we can live a religious life at home." So they steer their own course toward the heavenly shore; nor will they get aboard the strongest and swiftest ship that passes by them on their way.

He that hath ears to hear, let him hear!

T. M. GRIFFITH.

Family Government.

The end of all family government ought to be the best intellectual and religious development of the children. We omit the word moral in this connection, because included in the term religious; for there is no religion without morality, nor is there any pure morality without religion. The salvation of the soul should be the ultimate end in all the concern of parents about their children. The modes of government should always aim to so educate the child, that the conscience will be the severest corrector for all neglect of duty or wrongdoing. When the point is reached in the education of the child, that he carries in his conscience the punishment for disobedience, the use of the rod may be wisely replaced with quickening, the energies of that monitor by presenting to its views the evils of wrongdoing. The invariable aim of the parents ought also to be, to make the children understand that the pardon of God must be sought for every offense.

The great difficulty in training children, is that parents fail to form any government at all. Most any sort of government is better than anarchy. There is no greater responsibility in this life than the proper training of children, and nothing is more vital to the interests of the country than good family government. Greater than State or Church is the Christian family. Parents ought to settle on some general principles at least, and apply them as circumstances demand. Above all, they ought themselves to be agreed, and conform their own conduct strictly to the principles by which they expect to govern. A king who expects the obedience of his subjects, ought himself also to respect the laws of his country. A division between husband and wife on principles and methods will prove fatal. Every well-regulated government must have a head. While the children must be taught to respect the authority of both mother and father, the natural head of the family is admitted by all authority, both divine and human, to be the husband and father, except by some few who have advanced beyond the teachings of both Bible and nature. The hen-pecked husband can only be surpassed as an object of pity, by the one who is both hen-pecked and chicken-pecked.—*Texas Advocate*.

Rev. Ezekiel Cooper.

BY REV. G. W. LYBRAND.

At the Conference of 1798, Mr. Cooper was returned to Wilmington and Newport. He arranged to preach in Newport, once in two weeks, and spend three days in pastoral visitation in that neighborhood.

Toward the last of August the yellow fever appeared in Wilmington, and so alarmed the people that as many as could, prepared to remove from the town. In September it increased so rapidly in Wilmington, that by the middle of the month, as Mr. Cooper tells us, the place seems almost desolated; the people have moved out. We, the Methodists have only about twenty white friends left in town. I have still to be alone in friend Dawson's house. Here, I read, write, pray, meditate and sleep; but have to go among the few remaining friends, to get refreshments, etc." The congregations were greatly reduced, and these were sometimes led to bewail the solemn state into which the whole population had entered. Under date of September 16, 1798, he says, "to day while we were in church, there came three corpses in one cart to our churchyard, all of them daughters of Mr. Osborn. It very much affected me to see the old parents attending their three children to the grave. Two of them were married women, the other not quite a woman grown. They died last night, within about one hour of each other, and certain I am, that they are much lamented. The old people have lost four children with this fever; their only son died some days ago. There have ten persons died in this little town, during the last twenty-four hours. While I was with them my heart overflowed, and I was constrained to vent my emotions of soul, by weeping and mourning, with those who wept under the great and almost unspeakable distress."

The Society and friends at Newport, realizing the great danger to which Mr. Cooper was exposed, joined in an invitation, to him to make his home with them, and would accept no denial. He consented on this condition; "I told them provided they would agree for me to come into Wilmington and preach every week, I would stay principally with them, as so many of our friends were now there. They wanted me to give up the idea of coming to Wilmington at all while the pestilence continued, but I told them I could not; I had a charge here, and could not relinquish it, in time of their distress; it would not do to forsake the flock, in time of their affliction and danger. However they agreed to my proposition, and I came out to spend the week with them. I have three miles to ride in to town and then to return here to lodge and eat."

The fever continued in its violence through the months of September and October.

Friday, the 28th of September, Mr. Cooper received intelligence of the death of Rev. John Dickins, superintendent of the printing and book business. He had died of yellow fever, two days before. By the appointment of Bishop Asbury, Mr. Cooper took his place. Sunday, October 28, he preached in Wilmington and Newport, his last sermon, as pastor, for that Conference year.

A correspondent asks: "What kind of people are they who take a paper for two or three years without paying for it, and then get angry when a bill is sent to them, and decline to pay a cent? What do you call them, Messrs. Editors?"

We regret to say that we know of such, and really do not understand how they can act in that manner and yet profess to be worthy disciples of Christ and members of his church.—Eds.—*Baltimore Baptist*.

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.

The Third Annual Convention of the W. C. T. U. of Worcester Co. Md., held a public meeting Thursday evening September 6th, in the Snow Hill Court House which was prettily dressed with flowers, and filled with a large audience. The meeting was called to order by Mr. Geo. T. Brattan, and Rev. J. J. Devereaux was appointed chairman. After music, prayer was offered by Rev. B. F. Jester of the M. P. Church. Rev. J. H. Willey of the M. E. Church of Milford, Del. spoke with much enthusiasm, paying a high tribute to women; especially to the work of the W. C. T. U. all over the world. He said the 'Mene, Mene, Tekel Upharsin' of the liquor saloons was written, by the hand of woman. A collection was taken up, and after the circulation of the pledge cards, the exercises closed by singing the Temperance Doxology.

Friday at 9 A. M. the Convention assembled in the M. E. Church. Mrs. R. S. Townsend, the President, delivered an impressive address of welcome. The reply, by Mrs. James F. Brittingham of Pocomoke admirably suited to the occasion, was read by Miss Venie G. Hearn. A letter of greeting from Rev. R. Watt, pastor of the M. E. Church, was read. From the reports it was evident that marked progress had been made in the Temperance work of the county during the past year. At 2.30 P. M. the devotional exercises were conducted by Mrs. Rev. J. D. Long, of Pocomoke.

Resolutions on the death of Mrs. Dr. J. C. Thomas, the late State President and of Mrs. Dr. J. T. Parker, of Stockton, were offered by the Committee.

Miss Julia Brattan of Snow Hill was elected delegate to the State Convention, which meets in Baltimore October 3rd and 4th; Miss Nettie Crisp of Pocomoke alternate. It was voted that the next convention be held in Pocomoke. After a solemn consecration meeting, and singing "Nearer my God to thee," the convention adjourned sine die.

In the evening, the Loyal Legion, under the judicious instruction of Miss Priscie Cottingham, supt. of juvenile work, gave a very interesting entertainment in the M. E. Church, which was tastefully decorated with flowers. A large congregation was present. The recitations and dialogues were interspersed with music, which was well rendered by the children of the Legion. The pledge was circulated by the boys and girls, and several new signatures obtained.

MARY G. JONES, Rec. Sec.

An address, signed by a number of representative men in Massachusetts, and among others by Rev. Dr. Daniel Dorchester, has been issued. "The liquor traffic in Massachusetts," it says, "has felt the advance movement, in favor of temperance. The laws enacted at the last session of the legislature, are particularly obnoxious to the persons engaged in the liquor business; and the prospect that the next session will endorse the action of the last, and submit the prohibitory amendment to the people, gives them alarm and anxiety. It is therefore not surprising, that the opponents of temperance legislation are unusually active just now. It is stated, that paid emissaries of the liquor dealers at work in every legislative and senatorial district in the State, to control nominations in the interest of their nefarious traffic. It is their aim and hope to secure the election of a governor, a Senate and House of Representatives sufficiently favorable to their interest to repeal the excellent laws enacted at the two last sessions; and failing in that,

to insure the choice of a sufficient number of senators and representatives, to prevent the submission of the constitutional amendment." The address then goes on to urge all friends of the temperance cause to organize, attend the caucuses, and insure the choice of delegates who will nominate candidates, who are known to be right upon this question.—Western Christian Advocate.

A TEMPERANCE LECTURE.

They drank their whisky and beer; To Bacchus they bended a knee, And often they said with a sneer, "A lemonade drinker is he." He never would with them "go round," He left them to frolic at will; They're all of them under the ground; He's drinking his lemonade still. —Boston Courier.

According to latest reports, no provision of the constitution of Kansas is more fully observed than the prohibition of the sale or use of the intoxicants in that state, and this glorious achievement is the result of the united and persistent efforts of conscientious prohibitionists.

The annual State Convention of the Woman's Christian Temperance Union, will meet in Middletown, October 10th, 11th and 12th. Mrs. Emily McLaughlin, of Boston, and Miss McDowell, of Chicago, prominent speakers, will be present, and address the Convention. There will be one hundred and twenty-five delegates to be entertained.

Hon. David I. Robinson, the ex-mayor of Gloucester, Mass., who, being unable to dissuade the board of aldermen from granting liquor licenses, resigned his office rather than sign the licenses issued by that body, was tendered a complimentary banquet in Boston recently.

In leaving life annuities to a number of his servants, the late Lord Northwich coupled with his bequests the condition that if any annuitant should be either directly or indirectly concerned in keeping a public-house, cider house, or beer-house, his or her annuity is to be discontinued.

The unusual sight of a youth, so much under the influence of liquor, as to cause him to stagger from one side of the pavement to the other, was seen by a Times reporter, in Easton, Md., Tuesday of last week. If that unfortunate youth has paid the initiation fee, and is in possession of a key to one of the club rooms, he is giving evidence of the fact, that he is an apt scholar, provided drunkard making is the ulterior object of such organizations. The clubs don't admit that, but that is the work they do. But may be that boy had never seen the interior of a club room. Who knows?—Talbot Md., Times.

The mayor of Newcastle, England, is a teetotaler, and carries his principles into his mayoralty. The Christian Commonwealth reports, that since he has been mayor, nobody has had a drop of intoxicating drink at his expense. Brave man! We wish he were mayor of Cincinnati.—Western Christian Advocate.

The Wesleyan Methodist bands of hope number 3,344 bands, and 339,065 enrolled members.

The Supreme Court of Washington Territory has decided, somewhat after the style of our last General Conference, that the Territorial legislature had no power to give women the right to vote. That is, that Congress, in granting the legislature power to grant suffrage, must have meant male suffrage only, as no other kind is mentioned in the Constitution of the United States. The women have taken an appeal to the United States Supreme Court. Women have been voting for five years in Washington Territory, but their recent activity in favor of local option has procured the ill-will of the liquor sellers, and their servants, the managing politicians.

Youth's Department.

About the Children's Evenings.

The seductive, alluring influence of the summer evenings, makes restraint particularly irksome to such children, as remain in city homes during the warm months. The young people neither wish to go to bed as early as usual, or to be obliged to go into the house at the usual time. By all means let parents make the children comfortable as possible, especially if the vacation is to bring no change of scene. The very atmosphere invites to protracted recreation, and the play in the garden or the frolic, if needs be, on the sidewalk, may well be extended until the dusky shades of the tardy evening are beginning to creep on apace. But children can easily be made to understand, that indulgence is not license, and that restraint must come in somehow, even on summer evenings. It seems to us that parents living in the city can hardly be too cautious, as to the matter of knowing just where each child of the family is after supper. It constantly happens that a child given permission "to play in front of the house," will stroll off to the corner, and there attracted by the lights in the next street, which perhaps is a business thoroughfare, will stroll farther on, until it has reached the next corner, where the young rowdies who are sure to be found in such places are ranged or grouped in convenient numbers, dealing out their coarse jokes, flinging out silly allusions designed to catch the ear of the passer by, and handling their cigars with all the practiced ease of old smokers. Sad to say, there is an immense attraction to the well-bred, carefully reared child, in all this swagger and low, senseless talk. Not that the contamination ensues at once, but it is a fortunate child who escapes the sights and sounds of the town after dark, except when in the company of parents or older friends. It may seem a little matter to fear, having children hear an occasional oath, or catching a glimpse now and then of the corner loafer, but we happen to know something of a child's shrewd aptitude for imitation, also something of its too retentive memory upon occasion. More than one refined, religious mother, has been shocked at hearing an oath roll glibly from the tongue of a child too young to talk plainly. And we have seen a little fellow of only a few years, sit holding a chip between his first and second fingers occasionally taking a puff at its imaginary cigar, with all the peculiar deftness of movement, that might pertain to some "tar that ploughs the water." As long as such words and actions fall directly under a mother's eye, no great harm need be apprehended, it is comparatively easy to nip in the bud the known faults of children. What we wish to emphasize here, is the fact that mere children need constant watchfulness on the part of the parents, especially when the witching influence of evening comes creeping on. A young mother became so interested in benevolent and philanthropic organizations, that she was often away from home until late in the evening. Doubtless, she instructed her children to be in the house in good season, but until long after dark, her little girl was continually running about the streets, particularly fascinated with the vicinity of a skating rink, where she mingled with certain children no more fit to be her companions, than little street gamins ever are to associate with the children of refined and cultivated parents. The quick contagion of wild, unrestrained manners and words will soon creep in and defile the heart and mind of ever so carefully trained a child, once it is subjected to the baleful influence. A gentleman recently applied to a prominent merchant for a place in his office for his son.

Expulsive Power of a New Affection

The only effectual cure for the love of the world and the love of the creature, is the greater love of Christ. The soul can never become a vacuum; one set of feelings can be displaced, only by the introduction of another. The world will stay until Christ comes, and will move out only when evicted by the Divine Landlord. We are told that "Dennecker, the German sculptor, spent eight years in producing a face of Christ, and at last wrought out one, in which the emotions of love and sorrow were so perfectly blended, that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on a statue of Venus, he replied, 'After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?' " Some people spend much breath in trying to get the world out, in emptying themselves of self and sin; the true method is to get Christ in. After His admittance, you will have no trouble with the old occupant, who is a mere tenant at will, with no rights and no power to stay, when the owner comes into authority.—Zion's Herald.

Woman's Foreign Missionary Society.

The annual meeting of Baltimore Branch W. F. M. S., will be held (D. V.) in Waugh Church, Third St., Washington D. C., Oct. 11 and 12.

Auxiliaries in Maryland are entitled to representation in this meeting, and it is greatly desired that there should be a large attendance from Wilmington Conference. Delegates and visitors can obtain orders for excursion tickets (2 cents per mile) over the Northern Central, Baltimore & Potomac, and Philadelphia Wilmington & Baltimore Roads, on application to Mrs. E. B. Stevens, 227 E. Boundary Ave., Baltimore. All orders unused must be returned. Washington ladies will provide entertainment, and cordially welcome all that will come. These annual gatherings are always occasions of spiritual profit as well as social enjoyment; a time of bringing in the sheaves; a time when the weary

"Where has he usually spent his evenings?" was the merchant's leading

question. On being told that all the way up, the boy had been under the watchful eyes of his parents, especially after nightfall, he was promptly admitted for trial in the coveted office. Let vigilance be unremitting, and prove a sure safeguard for the children especially at the dangerous hour when "a hawk is hovering in the sky."—The Christian at Work.

"Too Muchee By and By."

"What is your complaint against this young man, John?" said the magistrate to the Chinese laundryman, who had summoned a young gentleman whose laundry bill was in arrears.

"He too muchee by and by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other youngsters who are troubled with the same complaint—"too muchee by and by." The boy who has to be called four times in the morning, and then is late to breakfast; the boy who says, "In a minute," when his mother calls him to do chores or run errands; the young man who forgets his promise to bring wood or draw water, the young lady, who always meant to do things and have them in order, but who never, never carried out her intentions; the legions of folks who always have to be waited for—all these have "too muchee by and by."

People are likely to sing themselves into perdition, with the "sweet by and by." What they need is the sweet now, which is the accepted time and the day of salvation.—Little Christian.

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and perhaps faint and discouraged sister gathers fresh courage to continue her work, as she finds that her labor has not been in vain in the Lord.

An excellent programme has been prepared, and each hour will be full of interest. There will be addresses by Miss Fisher from Foo-chow, and others.

Come sisters, share in this annual feast, and encourage us with your presence.

E. B. STEVENS.

Quarterly Conference Appointments.

Table with columns: Charge, Q. Conf. OCTOBER, Preach. Log. Lists churches like Cherry Hill, Newark, Hockessin, etc.

EASTON DISTRICT—THIRD QUARTER.

Table with columns: Charge, Q. Conf. OCTOBER, Preach. Log. Lists churches like Still Pond, Galena, Massey's, etc.

DOVER DISTRICT—THIRD QUARTER.

Table with columns: Charge, Date, Q. C., Preaching. Lists churches like Milford, Lincoln, Ellendale, etc.

ALSBURY DISTRICT—THIRD QUARTER.

Table with columns: Charge, Q. Conf. OCTOBER, Preaching. Lists churches like Berlin, Bishopville, Selbyville, etc.

VIRGINIA DISTRICT—THIRD QUARTER.

Table with columns: Charge, Date, Preaching, Q. Conf. Lists churches like Smith's Island, Acco. & Nor., etc.

A. D. DAVIS, P. E.

The Sunday School.

LESSON FOR SUNDAY, OCTOBER 7th, 1888.

JOSHUA 1: 1-9.

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

THE COMMISSION OF JOSHUA.

GOLDEN TEXT: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Eph. 6: 14).

1. Now—more exactly. "and it came to pass." The "now" marks the historical continuation. Quite likely, the last chapter of Deuteronomy was originally the first chapter of Joshua, and was appended to the former book, in order to complete the biography of Moses. After the death of Moses—after the event, and the thirty days' mourning that followed it. The servant of the Lord—like "man of God" (Deut. 33: 1), a sort of official title (see Deut. 34: 5); but also applied to prophets, patriarchs, kings, and even to the Messiah. The word "Lord" is the translation of "Jehovah," the Self-existent One. The Lord spoke unto Joshua.—His birth is put at about B. C. 1524, in Egypt. He was a descendant of Joseph, in the eighteenth generation from Ephraim (1 Chron. 7: 20-27). His grandfather, Elishama, was the head of the tribe of Ephraim, which numbered forty thousand five hundred. He combined remarkable military qualities with sincere humility, and a simple-hearted trust in God. The son of Nun.—Says Dr. D. Steele: "Nun was of the tribe of Ephraim; beyond this fact nothing more is known of him. But his son, by his valor and piety, rescued his father's servile name from oblivion. So the poet Horace, by his genius, immortalized the Roman bondman who begat him." Moses' minister—his official attendant.

"He who had been their leader, their lawgiver, their oracle, as far back as their memory could reach, was taken from them at the very moment when they seemed most to need him. It was to fill up this blank that Joshua was called. The narrative labors to impress on us the sense, that the continuity of the nation and of its high purpose, was not broken by the change of person and situation (Stanley?)."

2. Moses . . . is dead.—The fact of his death needed a divine certification. Says Dr. Parker: "Who knows what wonderings and speculations, what rash conjectures; what foolish imaginings, and vain hopes and dreamings might have come out of the disappearance of Moses, but for this plain and undeniable declaration of his decease." Now, therefore, arise—assume the command. Go over this Jordan.—They were encamped before it. Across it, enemies were ready to dispute their occupancy. The river itself at this season, would be well nigh impassable. Says Dr. Cowles: "Usually at this point the Jordan is 100 feet wide, and eight or ten feet deep. But at this season it overflowed its banks, and was probably 1,200 feet wide, and correspondingly deep." All this people, numbering over 800,000 (Num. 26: 51). The land which I do give.—Hebrew, "am giving."

"Moses, representing the law, is dead; Joshua, or, as that name is written in Greek, Jesus, is now bidden by God to do what Moses could not do—lead the people into the promised land. Joshua was "Moses' minister," as Christ was "made under the law;" but it was Joshua, not Moses, who wrought out the accomplishment of the blessings which the law promised (T. E. Espin)."

3. Every place—within the limits prescribed in this and the next verse. That the soul of your foot shall tread upon.—Only so much was actually given, as they had the faith and courage to occupy. Says Dr. J. J. Lias: "It was God's purpose, that the whole land should belong to the children of Israel; a purpose, which, as usual in Hebrew prophecy, is signified by the use of the perfect tense here. The conquest was intended to be complete. Not a foot's breadth was to rest in the hands of its former owners. But here, as elsewhere in Holy Writ, we may mark the way in which man's sin and want of faith have marred the purposes of God. In the Book of Judges we read that the Canaanites were not only not driven out, but that the children made marriages with them, worshipped their gods, and practiced their abominations. Jerusalem remained in the hands of the Jebusites until the time of David, while the Philistines remained in possession of their portion of Palestine, until it was reduced under the power of the king of Babylon." As I said unto Moses.—In Dent. 11: 24.

"It was no savage or unoccupied region, that was to be conquered by Joshua, but a land strongly defended, full of people, full of people, and provided with all appliances for resistance. Nor was it without marked culture, for its libraries gave a name to

some of its cities (Geie)."

4. From the wilderness—the Arabian desert, or Desert of El Tih, where they had wandered. This was the southern boundary. This Lebanon—the conspicuous range on the north; its highest peaks towered above 10,000 feet high. The great river . . . Euphrates—the eastern boundary. The Euphrates is called "the great river" because it is the largest and longest of the rivers of western Asia; it being, according to Whitney, 1,780 miles in length. All the land of the Hittites—the children of Heth strictly, but applied, in this connection, to the Canaanites generally, who now occupied the promised land. Unto the great sea—the western boundary, the Mediterranean. The Israelites knew of no greater sea.

"These boundaries included a larger territory than the Hebrews ever possessed, except for a short time during the reigns of David and Solomon. The breadth from Lebanon on the north to the desert on the south, is 140 miles; the length, from the Mediterranean to the Euphrates, is about 400 miles; making an area of 56,000 square miles, equal to the States of New York and Vermont. But Canaan proper, or Palestine, was only 140 miles by 40, an area smaller than the State of New Jersey (D. Steele)."

5. Shall not any man be able to stand before thee.—All difficulties and dangers should yield, no matter how threatening. Joshua should encounter, in his career of conquest, no successful opposition from foes without. I will be with thee—a specific and inspiring promise, carrying with it the most substantial encouragement Joshua had seen how God had been with Moses, and would derive support from that experience. Will not fail thee, nor forsake thee.—Compare Deut. 31: 6, 8; 1 Chron. 28; 20. The words are cited in Heb. 13: 5: "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

6. Be strong and of a good courage.—Be strong to grasp and hold, and firm-kneed to withstand hostile assault, appears to be the meaning hid in the original. It is four times repeated in this chapter. For unto this people shall thou divide (R. V., "for thou shalt cause this people to inherit the land").—Says Dr. Steele: "The Lord would inspire Joshua with strength of soul, by disclosing to him the grandeur of his mission. He reveals to him, that his agency is the last link in the chain which unites prophecy and fulfillment, hope and fruition; that all the glorious possibilities of his nation hinge upon his personal valor and fidelity."

7. Only—introducing the condition upon which God would prosper Joshua. Observe to do.—Courage would be required to obey. According to all the law—the Mosaic law, of law, comprising the moral, ceremonial, and political precepts recorded in the five preceding books. Prof. Bush prefers to restrict the words to the particular commands given in Dent. 5: 32; 28: 14; 31: 7, 8. Turn not from it.—The path of obedience is conceived of as a straight line, which permits of not the slightest deviation. Crooked ways are ways of disobedience. That thou mayest prosper—R. V., "that thou mayest have good success." Says Johnson: "The strongest temptation to deviate from the commands of God, is presented by pleas of expediency or policy. God would teach Joshua that these pleas are always foolish, and that not only duty, but also wisdom is manifested in a strict obedience to the divine law."

"This same lesson we may learn, not only from the history of Joshua, but from that of Joseph; from that of Moses; from that of Saul; from that of Uzziah; and from that of Hezekiah. Nay, it is the great lesson which runs through the pages of inspiration, and which is enforced by universal observation and experience (T. Smith)."

8. This book of the law—the Pentateuch. It was probably laid up in the Holy of Holies of the Tabernacle (Dent. 31: 9-26)—the original copy; but Joshua either had access to it, or a copy of his own. Shall not depart out of thy mouth.—It was to dwell upon his lips and form the staple of his utterances, teachings and decisions. Shall meditate therein day and night.—Joshua was to be steeped in the Law; he was to know it familiarly, reflect upon it deeply, and become imbued with its spirit and meaning. He was to hide the word in his heart.

9. Have not I commanded thee?—an emphatic form of affirmation—"Behold, I have commanded," etc. It was the Omnipotent who commanded, who knew all the dangers, and was able to make His servant more than a match for them all. Dismayed.—From a human standpoint, there would be danger of it. The Lord thy God is with thee.—Says Prof. Bush: "Imagine a soldier with his commander-in-chief always at his side, cheering and encouraging him, and how naturally would he thereby be stirred up to deeds of valor, which he would not otherwise be able to exhibit."

Letter from Mr. Mossback to Mrs. Younghusband.

MY DEAR MADAM:—Last week I sent a communication to your good husband, through the editor of the Golden Rule, but I was not unmindful of the fact, that to you as much as to him, was due the rare blessing which came to our church with your arrival. That first evening that you were in our village, you did not say: "Now, John Younghusband, you shall not go to that pokey old prayer-meeting. Here we are strangers, with the dust of moving hardly washed off our faces. Besides, we have been married scarcely two weeks, and we ought to stay at home to receive callers." But you said (for your good husband told me all about it afterward): "Come, John, let us go to prayer-meeting, and show our colors the first day we are in town, and get acquainted with the good people of the church."

Then when Sunday came, John was half inclined to wait until somebody invited you both to go to Sunday-school; but in your cheery, common-sense way, you started off as though there was but one possible thing to do on Sunday afternoon, and that was to go to Sunday-school. John was ashamed to enter a demurrer, but went with you as a good husband should.

Then, when the first baby came, instead of keeping Mr. Younghusband at home from Sunday-school and prayer-meeting to sit with you, you used to say: "Now, John, I want to hear all about the prayer-meeting and my Sunday-school class every week, and you must never miss a meeting until I can leave the baby and go with you again."

Oh, I have found you out, Mrs. Younghusband, and though you are inclined to lay all the credit for the help, that has recently come to the church from your family at John's door, he knows better, and so do I.

Your friend, A. MOSSBACK.

—Golden Rule.

The Concord Camp.

This camp, in charge of the writer, began Aug. 3d. and closed Aug. 13th. My brother ministers who kindly and ably assisted, were as follows: J. A. B. Wilson, P. E., J. Warthman, P. H. Rawlins, S. M. Morgan, J. T. Prouse, L. P. Corkran, Wm. K. Galloway, A. Manship, I. G. Fosnocht, W. R. Mowbray, S. T. Gardner, Wm. J. Dubadway, and E. Dixon. The prayer meetings were in charge of Wm. K. Galloway, who was very efficient in that work. He was faithfully assisted by Clarence Wilson, son of Dr. J. A. B. Wilson, and also by Bros. J. T. Prouse, and L. P. Corkran, and others.

Bros. I. N. Foreman, W. W. Wilson were present a short time, but too unwell to preach. This was true also of Bro. Lucas, of the M. P. Church. Bros. A. A. Fisher, J. W. Poole, Robt. Roe, G. W. Wilcox, Jos. Kenney, E. Burke, and Smoot of our own church, and Arnett of the M. P. Church, were present, but not in time to take their turn in preaching.

Tuesday was on the programme as Temperance day, and the programme was successfully carried out.

Dr. Wilson delivered two powerful discourses, bristling with facts and figures; one on Sabbath and one on Temperance day; besides some positive remarks toward the close. He argued the necessity of the prohibition party, as the only remedy for the hopeless aspect in which the old parties have placed the temperance cause. Excellent addresses were delivered in the afternoon on the general subject, by Clarence Wilson, Jos. Kenney, G. W. Wilcox, G. W. Burke, and Wm. Toaft. I believe the cause of God was greatly advanced by the efforts of that day. Contrary to many predictions, the work of saving souls went right on, in connection with this Temperance rally. Several souls

were gloriously saved, and it will not be unpleasant for them to remember, that they found Jesus, when and where great national and political sins were bravely exposed. The leading feature of the camp was the salvation of souls. 100 saved.

Yours, W. W. REDMAN. Potter's Landing, Md., Sept. 24th, '88.

Letter from Port Deposit, Md.

DEAR BRO. THOMAS.—In the PENINSULA METHODIST of the 15th inst., appears an allusion to the locality in this vicinity, known as Rock Run, which is correct as far as it goes, but is not complete. The northern part of this town is still commonly called Rock Run, from a small brook which dashes down a rocky gully into the river. Not far from this once started a bridge, which connected the Cecil and Harford shores; portions of the piers are still visible. Nearly opposite, on the Harford side, I am told, is another Rock Run, and about three miles back, in former years there was a noted camp ground, known as Rock Run, holding much the same position in this section, that Woodlawn now does. Which of these twin Rock Runs the article alludes to does not seem clear, but as Methodism was established in the upper part of Harford much earlier than here, it seems more likely that the Harford Rock Run is meant. Methodism here dates from about 1814, though not firmly till 1821: Cokesbury, at Abingdon in Harford was dedicated in 1785.

The "ferry" must, then, as now, have been farther down the river. There has been a "Rock Run" M. E. Church, on or near the old camp ground.

Fraternally, J. P. OTIS.

From an examination of Pilmore's and Ashbury's journals, we think it probable that the Rock Run, at which Mr. Pilmore and his friend left Mr. Giles, was the camp-meeting locality in Harford, now the site of one of our churches. There were two "ferries," the lower one at Havre de Grace, and the upper one called McCall's ferry, some distance above Port Deposit. Over the lower ferry Mr. Ashbury usually crossed; over the upper Mr. Pilmore crossed, Thursday, June 4, 1772, on his way to Baltimore, where he formed a Methodist Society, Monday, June 22d. This was probably the first Society of the people called Methodists that was organized in Baltimore Town.

The Presiding Eldership.

Methodism is the child of circumstances. Those who are familiar with her history will admit this. She has always adapted herself to the new circumstances, as they have presented themselves. This has been one secret of her success.

Has not the time come, when there should be some modification of the office of presiding elder; especially now that the time limit has been extended? There should be, we think, at least a change in the method of appointment. No one who is familiar with the Church will deny that the Church is chafing under this office. This is seen in the tendency to reduce the number of districts in the older conferences; although our own conference is an exception. A few years ago the number of her districts was increased; but this was done at the Crisfield conference, a session less memorable for what was done, than for what it did not do.

The laity should have a voice in the selection of this officer, as their support comes from them. If the same rule of ministerial efficiency was applied in this case, as is applied in that of the pastorate, more than one of such sub-bishops would be referred to the committee on ministerial qualifications. Especially should no man be appointed to the office for a second term. If no church in the conference is willing to receive the retiring brother, or if his official record as

presiding elder has unfitted him for the pastorate, the conference had better locate him, rather than make the Eldership, a lumber room for this kind of dead wood. The laymen should have a voice, in selecting the men who are to preside over their quarterly conferences.

The time has come, we think, when the selection of presiding elders should be left with the ministers and laymen of the Conference.

What the Church needs is laymen in the Annual Conferences, one term for presiding elders, and an elective eldership.

RIGHT.

ATalk by The Wayside.

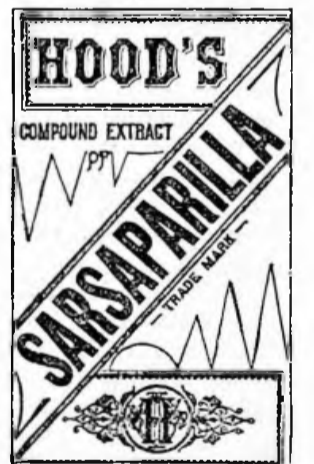
Do you like your pastor? Yes, very much. Can he preach much? Oh! he is just grand in his pulpit work. Are you helped by his ministry? Helped? why I feel in his sermons, Christ and the Holy Spirit are very near. Glorified kindred seem near, and my soul is filled with joy and peace.

Do you ever apprise him of the fact? Oh, no. Well, don't you think you should do it? Perhaps I ought, but I don't like to do such a thing; he might think strange. Oh, no, I think not; for perhaps the good man is discouraged and thinks his ministry unproductive. The better the man, in the sacred office, the more liable he is to be disheartened, because he is the more solicitous about the results. For this reason, you should lift up his weary hands, if you are benefited from his labor. How can I do this? 1st. By speaking a word of appreciation from a warm and honest heart; 2nd. By breathing a prayer to heaven in his behalf; 3d. By telling others what a profitable pastor he is to you, and how faithfully he delivers the message of salvation to poor sinners. As the old Methodists used to say, do not eat your morsel alone: try to induce others to share with you. Let him that heareth say, Come.

L. T. McLAIN. Powellville, Md.

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"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?

New subscriptions are coming in with very gratifying rapidity. Last week there was such a rush, we run short of papers; but shall hereafter see to it, that even larger demands do not exhaust our supply. Send on the names, brethren, and friends; only ten cents, for the rest of 1888, and only a dollar, from now till the end of 1889. We covet the privilege of making a pastoral call once a week in every family, through the year. May not the PENINSULA METHODIST be favored with a general canvas throughout our territory. Our excellent co-temporaries, the Philadelphia Methodist, the Baltimore Methodist, and The Ocean Grove Record diffuse their radiance at a higher figure than we charge for our paper. Our Philadelphia neighbor's terms are \$1.25 per annum; each of the others \$1.50 per annum; and ours, only a dollar. Like the merchant who made his fortune at selling his goods below cost, by selling so many, our only way to wealth must be in getting so great a multitude of subscribers.

With many thanks for what has been done, we hope for continued occasions of thanksgiving.

We print five hundred additional copies this week.

Rev. Robert N. Baer, a brother-in-law of Rev. W. J. Stevenson formerly of this conference, and one of the most able and excellent among the ministers of the Baltimore Conference died, of typhoid malaria very unexpectedly, Friday of last week, the 28th ult. Dr. Baer was the son of Rev. John Baer an honored member of the same Conference, and an alumnus of Dickinson College of the class of 1858. He had served our Metropolitan Church in Washington one term, and was doing a fine work in Fayette st. Church, Baltimore. He was in the 49th year of his age.

Rev. R. C. Jones, Odessa, Del., writes; "I am in entire sympathy with your non-partisan course. It is the only proper course for either editors or pastors. I suppose we are all in favor of the prohibition of the liquor traffic, either by local option or constitutional amendment but differ as to the quickest and best methods to secure it."

Rev. B. F. Price continues to improve. Under date of the 29th ult., he writes us, of his purpose to go to Ocean Grove the following week.

We looked in on the Philadelphia Preachers' Meeting last Monday, and enjoyed with them a most inspiring and tenderly consolatory sermon from Dr. H. A. Cleveland, on the words of Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, the prize of the high calling of God in Christ Jesus." It was in the beautiful diction for which the Doctor is so much admired, and replete with apt and pleasing tropes and similes. But best of all, his own heart was thrilled with his theme, and his delighted hearers felt their hearts responding to his impassioned appeals. Dr. Cleveland is appointed to our leading church in Indianapolis, Indiana, and expects to remove thither in two weeks.

Dr. C. P. Masden, on his return from his trip to his old home on the Peninsula, was introduced to the meeting, and cordially greeted by his quondam Conference associates. We understand, he is to return to St. Louis, to serve a second term, as pastor of Union M. E. Church, in that city. Rev. J. O. Wilson was affectionately greeted by the brethren. He shows the fearful strain to which he has been subjected by the sad experiences of sorrow and suffering that came to him, at the close of his delightful vacation. With a view to rest and recuperation, he sailed Wednesday of this week, for a six weeks' tour abroad.

Rev. Dr. E. D. Huntley, of the Baltimore Conference, made us a very pleasant call Tuesday last, on his return from Clifton Springs, N. Y., to his home in Annapolis Md. We were glad to find him looking very well and vigorous after his summer's rest.

Notice.

Sunday, Oct. 14th, having been set apart as a day of fasting and prayer for the success of the Temperance Cause throughout the world, by the World's Christian Temperance Union, it is earnestly desired that all Christian ministers, and Churches will observe the day with appropriate exercises, and that from all Christian hearts there shall, on that day, go up to Heaven special prayer for Divine help, that the devastations of intemperance may be arrested, and sobriety supplant drunkenness among all peoples.

CORRECTIONS.—In our issue of the 15th ult., Rev. R. C. Jones is reported as preaching in Dover, Del., Sunday, Sept. 2d. The place was Middletown, and not Dover.

Last week, we located the Band of Hope picnic, at which, Mrs. W. E. Tomkinson made an address, in Odessa. It was held in St. George's, Del., Rev. John Warthman pastor.

The brother appointed to preach before the Preacher's Meeting, Monday morning, Oct. 8th, is Rev. T. N. Given, and not Rev. C. A. Grise as stated in our issue of Sept. 22nd.

The Editor of the PENINSULA METHODIST will supply the St. Paul's pulpit, (D. V.) to-morrow, the 7th inst., in the absence of the pastor, Rev. L. E. Barrett. The Lord's Supper will be administered in the morning; preaching at 7.45 in the evening.

Two Pastoral Charges become One.

At the session of the Philadelphia Conference, held in 1887, Nazareth and Central Churches, Philadelphia, were united in one charge to be known henceforth, as the Thirteenth St. M. E. Church.

A new house of worship has been erected upon the Nazareth site, and was dedicated, the 30th ult.; Rev. Dr. Buttz of Drew Seminary, preaching in the morning, and Rev. J. F. Crouch, presiding elder, at night.

Nazareth dates back to 1818, and Central to 1855. The previous Sunday,

Sept. 23d, very interesting farewell services were held in Central; in which the united congregation had worshipped, while the new edifice was building. Rev. James Neill, a veteran, yet vigorous member of the Philadelphia Conference, preached an admirably appropriate sermon, from the words, "The Lord loveth the gates of Zion more than all the dwellings of Jacob," Psa. 87-2. Just thirty years previous to this, Brother Neill had organized the Central M. E. Church; and it was his peculiar honor, as he had preached the first sermon to the new society, to preach for them also the last time they were to occupy their church home. Interesting experience meetings preceded and followed the morning sermon. Revs. E. I. D. Pepper, Editor of the Christian Standard, who had been pastor of Central for two terms, and Rev. Joseph H. Smith, converted in Central, and recommended by its quarterly conference for the traveling ministry, and the writer were present and participated in the exercises.

Rev. Enoch Stubbs, who had already served Central one term, is now in the second year of his term, as pastor of the united churches. His programme for the evening service had the interesting feature of a dozen brief historical sketches, read in succession by as many different persons in the congregation; appropriate stanzas of hymns being sung, as interludes.

Among these reminiscences sketches, was one in poetic measure, by our esteemed brother and occasional contributor to the PENINSULA METHODIST, Rev. Louis Eisenbeis, of West Chester, Pa., whose "Parson's Vacation," "Old-time Religion," and "Amen Corner," have attracted so wide and so favorable attention. Brother Eisenbeis was a member thirty years ago, and embalmed in these lines his precious memories of "Old Central."

We had a delightful day with this people, among whom it was a great pleasure to greet a few who were members here during our own pastorate, thirty years ago. In 1856, Rev. C. I. Thompson, was appointed to the charge, and at the expiration of his term in 1858 Bishop E. R. Ames appointed the writer, to succeed him.

Brother Eisenbeis' highly appreciative references to the lending actors in that early pastorate, were tender and touching; specially so was his allusion to his pastor, whose character and ministry he delineated with the heart of a loving friend, in colors too strong we fear to be recognized as a faithful portraiture of the original. If we mistake not, it was during the writers term at Central, that brother Eisenbeis, then a youth joined the Church.

To-morrow, 7th inst., there will be especially interesting services in Wesley M. E. Church, this city, Rev. W. G. Koons, pastor; reception of a large number of probationers, and the administration of the rite of baptism. Revival meetings to begin in the evening.

Our Church, Non-Partisan.

There are at least six political parties now before the people, soliciting their suffrages that they may succeed to the administration of the government. The Methodist Episcopal Church does not assume to say, how any one of their members shall vote. True to her high mission "to spread scriptural holiness over all lands," she knows no political or national distinctions, but like the great apostle to the Gentiles, she becomes all things to all men, that by all means she may save some. Her work is to teach truth honestly, temperance, charity, and all other virtues and Christian graces, and to teach them to all people, whether Jews or Gentiles, Republicans, Democrats, Prohibitionists, or of any other class; leaving each man free to vote for political officers, according to his best judgment as to the their fitness, and the special issues involved. Even in the

terrible strain of the late civil war, when the life of the nation was in peril, our Church never dictated how one of her members should vote, and as a matter of fact, there were men, both ministers and laymen, claiming to be as loyal to the Church and true to their country, as the most enthusiastic Republicans, who voted the Democratic ticket whenever they had a chance, to do so.

The recent deliverances of the General Conference in favor of the Prohibition of the liquor-traffic, and denouncing the licensing of it, as impossible to be done "without sin," are construed into an endorsement of what is known as the Prohibition party, and efforts are industriously made to impeach the loyalty and consistency of any Methodist, who asserts his right to vote for any other than the Third party. It is certainly strange, that those who denounce the Roman Church, for interfering with the political action of its adherents, don't see the inconsistency of claiming that our Church has told its members how to vote.

In our issue of the 8th ult., we quoted from the Christian Advocate, part of Dr. Dorchester's statement, in reference to the non-partisan character of the action of the last General Conference on Temperance. We reprint a portion of the same; "There was nothing in the report which favored the Third or Prohibition party, either directly, or by any possible honest construction. General Fisk, (himself a member of the Conference and of this Committee) said to me, 'I hope no one will be so unwise, as to endeavor to commit this General Conference in favor of a third party. We do not want to attempt to bind the Church to any partisan action.' The most conservative Republicans, as well as men of other parties, voted for the report, and it was adopted with little dissent."

Were the question of prohibiting the liquor-traffic or licensing it, squarely before the people for a popular decision by ballot, not only every loyal Methodist, but the most of Christian voters of all churches, would, we are confident, give their vote for prohibition.

But unhappily such is not the case, and the present election instead of meeting this issue as the sole and simple question to be settled, involves all the questions of party politics that have divided the people for thirty years, with female suffrage included; and the voter has to determine how he shall cast his ballot in view of not one, but all the grave issues involved.

We trust every friend of the Methodist Episcopal Church, will repel the imputation, that she assumes to dictate to any one for whom he shall vote. Her members, whether in the Episcopacy, ministry or laity, (all except women laymen) are at liberty to vote for Cleveland, Harrison, Fisk, or anybody else, who they think will worthily fill the high office of Presidency of these United States. Our Church has not yet got down to dragging her white robes in the dust of political contentions. Like that stern and faithful old reformer, Nehemiah, she says, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it."

A Serious Mishap to Rev. J. Warthman.

EDITOR PENINSULA METHODIST:—

A very sad accident befell our pastor, Brother John Warthman, a few days since. While out riding with his son, for the purpose of visiting some of the members of his charge, his horse became frightened at a flock of sheep feeding on the highway. The carriage was overturned, and he was very seriously injured. His collar bone was broken in two places, and he received a painful injury in the side. His son was uninjured. Nothing was broken about the carriage, except the top.

Friends soon appeared upon the scene, and the carriage was righted, and Brother Warthman was placed in it, and driven home to St. George's. Under the care of Dr. Dewitt, he is improving rapidly; and we hope to see him resume his duties, in the course of three or four weeks. The injury is a serious one,

and the people sympathize with him for his affliction, and regret the temporary loss of the services of a friend and companion. Bro. Townsend of Hillsboro circuit, will preach next Sunday the 7th inst.

Very truly,
THOS. J. SMITH.

Rev. J. H. Willey.

Editor Peninsula Methodist:—In answer to your letter, asking for latest facts from the sick room of Rev. J. H. Willey, Ph. D., I am glad to be able to report that the Doctor states he is approaching a favorable crisis, which will probably be passed, before this reaches the readers of your paper. A trained nurse from the Philadelphia College of Physicians is attending him, with the greatest watchfulness and skill.

Will write later.

S. W. S.

Milford, Del., Sept. 26, 1888.

Revisiting Deal's.

DEAR EDITOR,—Enclosed please find cash for fifty-one subscribers to PENINSULA METHODIST, with perhaps more to follow. We have concluded to commence our revival service at Parksley, Sunday evening next.

Tuesday last we boarded one of our largest, and I reckon fastest sailing Bugeyes, Capt. Trader, and started for our old parish, Holland's Island; but having to contend with a heavy contrary wind, we cracked our mainmast, and had to put in to Crisfield harbor. There we found another good sailing craft, called J. D. C. Hanna, Capt. Henry Jones, master, which took us safely to our destination, Wednesday about noon. We landed at what is known as the Back Cove, where we had in days gone by found good grub, plenty of it, and a hearty welcome. We were greeted with smiles, and an invitation to dinner, by the hospitable family of our Bro. Capt. Geo. Todd.

About a day and a half we spent among our old friends, visiting some twenty families, and accompanied by their appreciated pastor, Rev. W. B. Guthrie. Thursday evening found us within the walls of that little structure, whose walls have echoed the voices of many preachers of the Wilmington Conference, and those also of such brethren as Brothers Thomas, Peter H. Parks, and many others we might mention. It was good to be there. Bro. Guthrie is happy in his cozy parsonage, and the people are being fed with wholesome food, as we infer from what the brethren told us.

The Island shows marks of improvement in the way of new buildings, and fine babies. A new boat has been launched by Parks and Son, which is judged to be a fine sailer. She is certainly good looking. An attractive feature we noticed is the tasteful manner in which the buildings are painted. We failed to see all the faces we desired to look upon; this was so because of our confinement to our work, and a number having to leave for the oyster business up the bay.

Friday morning we boarded the Finback, Capt. Thomas, and sailed to Crisfield in about an hour and three quarters. It was amusing to see a craft leave Holland's Straits, which we supposed had been dredging against the Law, and sail before us some ten or twelve miles. We were reminded of that Scripture which says, "the wicked flee when no man pursueth." Landing at Crisfield, we met many dear friends; quite a number from Smith and Deal's Islands, after which we took train for our old home.

Saturday afternoon found us at our post. Sunday we learned that Capt. Thaddeus Shreeves had lost his eldest and only son, about fourteen years of age. The youngest children of three brothers were laid out in a brother's parlor, all having died within twelve hours of each other. The writer conducted the funeral service, assisted by Rev. Bro. Walter of the M. P. Church. This day we buried the young man referred to above. A heavy stroke is this on the parents; let them have our prayers, that God will strengthen them for this trying ordeal.

Your Brother,
H. S. DULANEY.

We learn from Mrs. Taylor, that the Bishop's delay in coming to California is owing to the fact, that his work in Africa is dearer to him than aught besides. He met a part of his family in New York last May. Mrs. Taylor fully shares with him, in his anxiety for his work. He will not be here this month, and his visit will be very brief, at best; and he cannot now make engagements with the churches. We join his family and friends in the hope, that he will postpone the meeting of the Liberia Conference, and stay awhile in California. He is working night and day for his great mission, but he might afford to rest a few days out here, and visit his old friends.—California Christian Advocate

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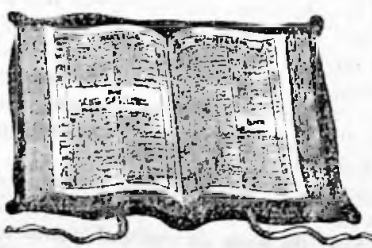
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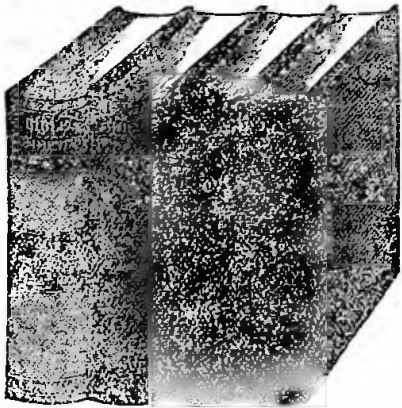
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 For Philadelphia and intermediate stations,
 6:40, 7:00, 7:05, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
 4:40, 7:40, 9:50, 10:55 p. m.
 Philadelphia (express), 2:52, 4:40, 6:30, 7:50, 8:50,
 10:07, 11:35, 11:55 a. m.; 12:25, 1:39, 2:27, 5:22, 6:28,
 7:06,
 New York, 2:00, 2:52, 4:00, 6:30, 7:50, 10:07, 11:35,
 11:51 a. m.; 12:25, 1:39, 2:27, 4:50, 6:22, 6:28, 7:05, 7:40,
 9:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:55, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m. 6:57,
 11:38 p. m.
 Baltimore and Washington, 1:28, 4:46, 8:04, 10:08,
 11:00 a. m.; 12:06, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,
 p. m. 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:30 a. m. 12:55, 6:25
 p. m.
 For Seaford 3:50 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. a. m. p. m. p. m.
 Lv. Phila. B & O R R 5:59 1:45
 " Chester B & O R R 6:15 2:15
 " Wilmington, French St 7:00 2:40 7:00
 " B & O Junction 7:09 2:48 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
 Ar. West Chester Stage 8:29 4:03 9:37
 Lv. West Chester Stage 7:00 2:40 5:00
 " Coatesville 8:32 4:05 6:43
 " 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 1:05 4:57 7:35
 " Joana 7:33 9:33 1:15 5:01
 " Birdsboro 7:56 9:56 1:55 5:26
 Ar. Reading P & R Sta. 8:30 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 Saturday only, will leave Wilmington at 5:20 p. m.
 Newbridge 5:45 p. m. Arrive at Dupont 6:03 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. p. m.
 Lv. Reading P & R Sta. 8:00 9:25 3:15 5:18
 " R. Station Daily 8:00 9:25 3:15 5:18
 " Birdsboro 8:32 10:10 3:45 5:50
 " Joana 8:55 10:50 4:10 6:16
 " Springfield 9:00 11:02 4:14 6:25
 Ar. Warwick 11:12 6:35
 " St. Peter's 11:30 6:50
 Lv. Waynesburg Jc. 6:08 9:15 4:28
 " Coatesville, 6:14 9:50 5:02
 " Lenape, 7:26 10:24 5:46
 Ar. West Ches-
 ter Stage 8:05 10:59 6:21
 Lv. West Chester Stag 6:46 9:40 6:00
 " Chadd's Fd Jc, 7:44 10:35 6:02
 " Dupont, 8:08 10:53 6:21
 " B. & O. Junction 8:19 11:03 6:33
 Ar. Wilmington, 8:30 11:16 6:43
 " French St. 8:36 11:16 6:43
 " Chester B & O R R 8:48 11:37 7:04
 " Phila. B & O R R 9:10 12:00 7:35

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT APRIL 29, 1888.
 Trains leave Delaware Avenue Depot:
 EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 except Sunday.
 Philadelphia Accommodation, daily, 7:30 a. m.,
 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. accom. daily 3:50 p. m.
 Philadelphia Accommodation, daily, 3:55 p. m.
 Philadelphia & Chester Express, daily, 5:20 p. m.
 Philadelphia Accommodation, daily, 5:35 p. m.
 Philadelphia Accommodation, daily, 6:40 p. m.
 Phila. acc. m'n 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.
 Singery Accommodation, daily, 12:30 a. m.
 Balt. or accommodation daily except
 Sunday, 6:45 a. m.
 Chicago and Pittsburg Limited, daily, 7:38 a. m.
 Cincinnati and St. Louis Express, daily, 11:35 a. m.
 Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Singery Accommodation, daily, 7:30 p. m.
 For Landenberg 9:10 a. m., 2:45, 5:30 and 5:40 p. m.
 daily except Sunday, 2:45, 5:30 and 5:40 p. m. daily.
 Trains leave Market Street Station:
 For Philadelphia 2:35 p. m. daily except Sunday.
 For Baltimore 2:35 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, 11:00 a. m., 12:00 noon, 1:45, 3:00, 4:30, 5:00,
 6:30, 8:10, 10:10, 11:30 p. m.
 Daily except Sunday, 5:50 and 7:30 a. m., 4:25, and
 5:30 p. m.
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