



# Peninsula Methodist



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Editor.

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Associate Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## Our Missionary Bishop for Africa.

Bishop Taylor was a most welcome visitor at the San Francisco Methodist Preachers' Meeting week, before last and being invited to address the meeting, he gave a very interesting talk concerning his work. He said: "I am the representative of a new departure, toward an old way. I am really working in the old lines. It has been said, that my work is irregular and irresponsible. This is a mistake.

I am right in line with the Church. The power to create a Bishop and to give him his status, is in the General Conference. The General Conference also has power to appoint a Missionary Bishop. Of course, the Missionary Bishop must be a man whom they can trust out of sight for four years at a time. We have to adapt ourselves to our work. When I went to Chili to found missions, I went straight to the Governor and laid my plans before him.

So, when I went to Brazil, I visited the Emperor, and stated my plans and purposes to him, and he was deeply interested, and asked me to put it in writing. I had the document in my pocket. I had no idea of going to see him, without being prepared to fully represent my case. In less than a year, as the result of that interview, a Methodist preacher might perform the marriage ceremony anywhere in the Empire of Brazil. So in Angola, a powerful and popular native kingdom on the west coast of Africa belonging to Portugal. I wanted to see the King; I inquired of the proper authorities if I could see him, and was informed that I could, but it would take ten days to bring about an interview. But I was in a hurry. I couldn't wait ten days for red tape, so I hired a man to take me over to the King's palace, about two miles, and there I was told that I could see him, if accompanied by the American Minister. So off I went to the American representative, and told him that I had secured permission to see the King the next day, provided he would accompany me. He expressed himself very willing to do so, and added, that it would have taken him ten days to accomplish what I had effected in a day. You see that a Bishop of the Methodist Episcopal Church was a greater personage in their estimation. We went according to arrangement, and had a very pleasant interview with His Majesty. Then when I was working the Congo missions, I interviewed the King. When being conducted into his presence, I passed along a line of sentinels, and they seemed to be expecting the Missionary Bishop, and saluted me most courteously. The King met me with expressions of profound respect, and gave me great attention. He listened to me for an hour. Thus, you see, a Missionary Bishop has time and opportunity to reach the sources of power and influence as no General Superintendent can have, in passing rapidly through a great country on a tour of inspection of the work. Bishop Harris, on his tour around the world, had time to preach but twice in all my territory in India, which now comprises two conferences. It was difficult to get any one to take hold of the work in Africa; no one wanted to. Finally they gave me the chance to go; and when they struck me, they struck a man who never refused anything, no matter what they called it. I wrote to the Book Committee about my salary;

not that I cared anything about it myself, but I was looking out for the next fellow who should come in my place. I am naturally one of the most unobtrusive men in the world, but I am true to my King. I am the representative and supporter and founder of self-supporting Missions. My work was among the Eurasians, half-blood Europeans and Asiatics. You take the first three letters of Europe, and add to them "Asians," and you have the word Eurasians, which means a people of both Asiatic and European descent. They are a mixed race, speaking the English language. They are a kind of go-between race, and a neglected class. Our missionaries utterly ignored them. A woman of this class was accidentally converted, and they did not know what to do with her; so they sent to the English Wesleyans for a chaplain for this woman, and he came and took charge of our religious training; and others were converted, and they soon had a number of converts gathered. Our missionaries were not sent to those people. The missionaries did not want me to preach to them. But Dr. Thoburn, a progressive man, was Presiding Elder, and he stood by me; and in four years from that time, our Sabbath school children paraded the streets with a procession nine hundred strong. While working in Lucknow, I received a call to go down to Cawnpore, but I was busy, and declined. But I was sent for again, and finally went. I took a man along as interpreter. We called at the home of a Roman Catholic, and asked if there were any sick people around. He told us, there was one just across the street. We went and quoted Scripture, and sang and prayed. I inquired for a place in which we might hold a meeting; the Roman Catholic referred to said I could hold a meeting in his house; it was small, but would hold a few. We held a meeting the next night, and had about twenty. I first got them all to singing. I said 'You think you can't sing, but you can, and I will have you all singing in ten minutes.' They laughed; I wanted them to laugh; it won't do, to go to such people with a glum face. If you are going among the lowly, you must not put on style, but if you are going to visit the King, you must put on dignity. Well, they laughed, and I repeated the song over a few times, and they were all singing, singing within ten minutes. I prayed and quoted Scripture and preached, but they didn't know it was preaching, and in two weeks we had two churches and twenty members. One argument against this work was, that we had no money to carry it on. I said: 'What do you want of money? If I cannot get men converted, who can take care of themselves, I'll give up. I laid the foundation, of what is now two conferences. These missions did not ask for help, for ten years. They do not ask help now for their own self-supporting work, but they take subsidies to carry on the work among pauper peoples, of whom there are many millions, too poor to sustain the missionaries in their work. This is no new principle, but the old and uniform plan on which the Methodist Episcopal Church has gone, in developing all the years of her history. We do not put our churches in this country, under the control of the Missionary Society. Why should I put my churches under the control of the Missionary Committee? Your churches are put into the hands of

suitable trustees, to be held in trust for the use of the Church. The same rule applies to the churches in my work. I could have gone on in the old line, and have reported many converts, but that was not my business. Our missions in Africa are of the poor kind; the people have no resources. They must be taught if they were to be taught the refinements of civilization, they would become duds at once, and like it. They would like to be gentlemen as soon as possible; but they would not like to work. I went out prepared to organize industrial schools. It has been said that our men have to turn aside to serve tables. It is not so. Their manual labor is their legitimate work. The three essentials to success in our work are mind, muscle and money. We must have help, for we have no resources. Money is not wanted to establish dependencies, but independency. They must have help now, and bye and bye, the converted heathen will help you paddle your canoe. Adaptation is the law by which we are controlled. In 1872 I memorialized the General Conference, for the establishment of an Annual Conference in Bombay. But no action was taken. My work was supposed to have no relation to the Church. The late General Conference has settled that matter, and settled it as it should be. Near the close of the General Conference it was reported, and published broadcast, that my missions were \$70,000 in debt, which was untrue. We are not in debt, a dollar. When I got the floor, I knocked those misrepresentations out. If all my missionaries were paid salaries out of the funds of the Parent Society, there would be a large indebtedness, but they forego their rights to have salaries from the General Missionary Society. They ask no help from the Missionary Committee. I want them to let us alone; this is all we ask. We say, 'Hands off; you have nothing to do with self-supporting missions. I do not reflect upon the Missionary Committee; they are doing their work and I am doing mine. We have Church Extension work to do also, but when I apply to our Church Extension Society for funds to help us, they say they cannot go outside of the United States with their benefactions. My work is not limited to any particular place or country: we are free to do work anywhere in the wide world.'

Question—Do your missionaries take collections for the General Missionary Society?

Answer—Yes, they do.

Q.—How about the Missionary ship?  
A.—We are doing the best we can. We have had great difficulty in getting carriers. Stanley's men had taken all the carriers. My men are pegging away at the work. It is very difficult, for all the material has to be carried on the heads of naked natives for hundreds of miles over rugged mountains. I have here a letter from one of my men, Brother White. He says, "Our Pilot, (Jesus Christ) is taking us through the narrows, and we are going all right."

Q.—It is reported, that you have expressed a hopeful opinion concerning Stanley's safety; is that report correct?

A.—Yes, I think it quite probable, that Stanley has gone off on some great expedition into the heart of Africa, and that he may not be heard from in two or three years; in the mean time, the most will be made of the uncertainty to send

out searching parties, and thus open up the Dark Continent all the more extensively.—*California Christian Advocate.*

## A Notice.

Our centenary services promise to be an occasion of great interest, to the Methodist people in all this section of country. I have received numerous letters from persons at distant points, who were in the years gone by on this territory; persons scarcely known to the present generation, who were born and trained in the Sunday-schools and churches of Cecil Circuit. They send greetings with expressions of their appreciation of the church, by whose influence they were led into the light.

The ladies of the church here, are making ample arrangements to entertain the preachers, their wives, and friends. They will provide a luncheon to be served in the lecture room of the church, on Monday at noon, and in the evening.

There is no financial interest to be served on this occasion; the time will not therefore be occupied with money-raising, but devoted exclusively to the celebration of this important point, in the history of our Methodism in this section. The exercises will begin on Monday, precisely at 9 o'clock, and the entire day be given to the matter in hand.

Persons coming south on the Pennsylvania line of railroad, will purchase round tickets to Newark Center. The trains for this point, leave Broad Street Station, 6.25, 11.35 A. M. 5.22 P. M. Leave Wilmington, 7.40 A. M., 12.58, 6.21 P. M.

Coming north, leave Perryville, 7 o'clock A. M., 7.59 A. M. From Delaware Division, leave Porters Station 8.14, 9.20 A. M. The schedule may make some change, in these hours. Visitors will please note this possibility.

N. M. BROWNE.

## "Two Barrels of Oysters."

Tuesday, Jan. 19th 1885 in Grace Church Sunday-school room, I heard Mr. English, a temperance worker associated with Mr. Maybee, relate the following incident: "When I was converted," said he, "for three days or more, I was happy, full of joy. But after this period, I was not so happy. My joy left me. I thought I was a Christian, but somehow the happiness was all gone. So I fell on my knees before God in prayer, and called on him for help, but there came before my mind two barrels of oysters. I prayed, but there were the two barrels. I arose and retired, but the two barrels of oysters were still before me. I slept but little during the night, for the two barrels of oysters. When I arose in the morning, the two barrels of oysters were before me. The explanation is this: I had previously had business transactions with an oyster dealer, and when I went out of the oyster business, I wrote him to send me his bill receipted, and I would pay him. He did so. When the bill was delivered, I asked the one who brought it, if it contained the whole account. He replied, yes, in full to date. I knew there were two barrels of oysters not on that bill, but as this was a business transaction, I said to the man, if this is the whole account I will settle it, and I did so. I was a temperance man then, but when I was converted, after my first joy, these two barrels of oysters stood before my mind; and I said, Lord, I will be free;

so I sent the man a letter and the \$11.63, requesting him to search the account, and he would find that he had omitted two barrels of oysters, in his bill. I am a temperance man, and a Christian, and I must be honest. Then the joy came back to my heart."

If many, who pray restore unto me the joy of thy salvation, would pay for the two barrels of oysters, it would soon be restored in its fullness. But "if I regard iniquity in my heart, the Lord will not hear me."

W. L. S. MURRAY.

## Episcopal Plan.

The Semi-Annual meeting of the Bishops of the M. E. Church, began in Boston, Mass, the 9th inst. and continued several days. Among other matters, the assignment of jurisdiction over the Spring Conferences was then made.

According to the plan, as published in the New York Advocate, this week, the Wilmington Conference will meet in Easton, Md., Wednesday, March 20th, 1889, Bishop Randolph S. Foster, presiding.

Bishop Merrill is to preside over the Philadelphia Conference, which will meet in Lancaster, Pa., March 13th; Bishop Foss, over the Baltimore, March 6th; Bishop Bowman over the New Jersey, March 6th, and the Central Pennsylvania, March 20th.

Bishop Taylor holds the Africa Conference in Greenville, Liberia, Jan. 10th, 1889; Bishop Thoburn, the North India Conference, in Bareilly, India, Jan. 9th, the Bengal, in Allahabad, India, Jan. 17th, and the South India, in Bombay, India, Jan. 31st. Our Missionary Bishops have their assignments direct from the General Conference.

We clip the following from the *California Advocate*: "Bishop William Taylor is with his family at Alameda, and will remain a week or two. Bishop Taylor longs to be at work in his diocese—the Dark Continent. He is in his sixty eighth year, and yet is willing, like Caleb, to do his full share in missionary work. We admire such heroism, and think it wonderful and admirable that the Bishop, at his age, is willing to plunge into the jungles of Africa, to save the people of that great moral desert." Also the following: "Bishop Fowler visited Nagoya, Nagasaki, Osaka, Kobe and Kyoto, in Japan, and seemed much impressed with the possibilities of the mission, and was delighted with Japan. He impressed the mission, and left benedictions on the work."

If one doubts whether he is a Christian, then the best solution of his doubts is to come to Christ again, and keep coming by faith in him; and whether we doubt or not, faith in Christ is always in order. An intimate, loving, believing and oft repeated communion with him will be sure to take good care of our hopes. It will place us on the Rock of Ages, and make hope the natural and necessary result. Try the experiment of such communion, ye doubters about your own salvation; and, ere you are aware of it, and without your special bidding, your doubts will disappear. There will be so much in your minds better than doubts, that you will really have no room for the latter. They will of their own accord take the hint and leave you.—*Independent.*

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.

"I Want to Vote for my Pa."

"Good-morning, my little man, and who will you vote for to-day?" So said a neighbor to little Jimmie Lambert, a brave five-year-old. It was village election day, and the neighbor was on his way to the polls. Jimmie straightened himself up, and was puzzled but for a moment—a bright thought struck him.

"I—I'm goin' to vote for my pa," he said, as if there could be doubt about the propriety of that.

"I guess you are hardly big enough," replied the man, laughing, "but you might try."

Jimmie's old plays suddenly grew stale. Here was a new thing that men were doing, and he wanted to do the same; for all play is but an imitation of real life, whether it be the play of children in the nursery, or of grown-up people on the stage. But he was sorely puzzled how to do it, and after trying several things, and calling them voting, he said to his little sister, fourteen months younger than himself:—

"Mamie, let's go an' vote down town," and off they went.

But mamma saw them. Now Mrs. Lambert was somewhat out of temper that day; for Mr. Lambert, while fuddled with beer at the saloon, had just made a peculiarly unfortunate bargain. He had traded his cow, one main support of his family, for a washing-machine, which some smooth-tongued guzzler assured him would do their washing before breakfast—meaning, of course, if they commenced early enough. Mrs. Lambert was kneading bread and brooding over the matter, when she spied her two children just turning into the street. "Jimmie!" she cried. "James Henry! Do you hear me? Come into the house?"

James Henry obeyed, but reluctantly. "I'm goin' to vote for pa," he said, by way of apology.

"I wish you would vote for him," retorted Mrs. Lambert, as she went into the pantry after some flour, "that he wouldn't have any saloon to go to."

This was taken at once by Jimmie, as his mother's permission to do the voting forthwith, and slipping out of the door, he was soon on his way to the hall, carefully leading Mamie by the hand.

The usual question of License or No-License was before the people, and as the contest was expected to be very close, the excitement ran high. Each side had computed its forces, and was seeing that their last man was brought in. The large room was full of men looking on, passing tickets, keeping tally of voters, or discussing the situation in loud tones. Jimmie still holding Mamie's hand, timidly twitched a man's coat, and looked up in his face.

"I want to vote for my pa," he said. "You're too small, my little man, to

"Who is it?" cried a second.

"Sam Lambert's children," responded some one.

"Lobbying for a new candidate?" "Give him a vote!"

"Give the boy a chance!"

So ran the exclamations around the room.

"Give us a speech," said the brawny gun-smith. "What office does your pa want?"

And so saying, he stood the children side by side upon the judge's table. All were hushed for a moment, in expectation of something to cause fresh merriment. Some who had just come in stood, with their ballots in their hands, enjoying the diversion with the rest.

"Poor little things!" said one, in a sympathetic whisper, as if to suggest that the play had gone far enough. Jimmie's lips trembled, but he managed to say:

"I want to vote for my pa."

"Shimmie's doin to fote for our pa," repeated Mamie, in a prompt, clear voice, "so'e won't do to s'loon!"

The merriment was over. An almost painful awe crept over that assembly of men, as if in the voice of helpless childhood, they had heard the voice of God.

"Won't none of yez help these babies?" cried an Irishman. "Sure an' I've a moind to help 'em meself."

"Give 'em some tickets!" shouted a voice.

It was a happy thought, and no sooner said than done.

"I'll count for, yez, me little man," continued the Irishman, and he took a ballot from Jimmie's hand, folded and voted it. Then what a wild hurrah went up from that crowd. An officer rapped for order.

"The boy has voted now; who'll vote for the little girl?" cried the gunsmith. "That's me!"

"I'm another!"

"I'm your man, little one!" And three hands were outstretched for ballots, drawing them from Mamie's closed fist.

Another cheer went up. "You must remove the children, gentlemen, and stand back a little," commanded one of the judges, rising. As they were lifted down, another cheer arose, with cries of "Good!" "That's it!" and all eyes were turned to the cornet band teacher's black-board, on which a local artist was sketching in outline the two children, with an inscription over and under like this:

VOTERS, ATTENTION!  
PLEASE VOTE FOR OUR PA, "SO'E WON'T GO TO S'LOON."

In vain did the other side try to dampen the enthusiasm. The children triumphed, and the Prohibition board was elected by thirty one majority. And so Jimmie did vote for his pa, and won.—The Christian Woman.

Youth's Department.

Mary Rudolph's Hallow Eve.

FROM REAL LIFE.

BY BELLE V. CRISHOLM.

Mary Randolph was a bright, winsome girl, her father's pride, her mother's joy, and a favorite with old and young. Though the only daughter, in a family of seven children, she was not the least bit boisterous or discourteous, as girls are so apt to be under similar circumstances.

In order to give his boys room to grow, Mr. Randolph exchanged his modest home in the East, for one among the rolling prairies, where neighbors were not in danger of jostling against each other. The boys enjoyed the wild freedom to which the West introduced them, and soon succeeded in forming new friendships, but it was many a day before Mary became reconciled to the lonely life of a squatter's daughter. Her brothers laughed at her timidity, for with the exception of the occasional howl of a hungry wolf in the distance, or the appearance of a friendly Indian now and then, nothing occurred to change the monotony of the new life.

In those days, stores were not dotted thickly over the country as they are now, and twice a year, in the spring and autumn, the settlers were accustomed to go to the nearest town and lay in their supplies of dry-goods, groceries, and other necessary articles. It was during the Randolphs' second fall in the West, that the sad incident, I am about to relate, occurred.

Among the last days of October, Mr. and Mrs. Randolph started for the coun-

ty-sent, twenty miles distant, for the purpose of exchanging their load of produce for winter supplies. Dick and Robbie, the two little fellows just older than baby Fred, accompanied their parents, while Mary, then about fifteen, was left in charge of the house and baby.

The first night they got along first-rate and Mary felt so brave in the morning, that she told the boys they might all go to school, as she was not in the least afraid to stay alone. There was a spelling-bee at the school-house that night, and as they expected their parents home soon after dark, Mary did not object to being left alone again. So the three boys—Reed, a year his sister's senior, and the twins, Dan and Bruce, two years her junior—after making everything ready for the night, hurried away to join some neighbor lads, who were waiting for them at the crossing half a mile below.

When the darkness came on, Mary felt her courage wavering, but as she was looking for her father's wagon every moment, she kept up a brave heart, and went on cheerfully with her preparations for the supper. Little Fred was as bright as a dollar, and after she had given the finishing touches to the daintily laid table, he kept her busy listening to his baby prattle for some time. At last, however, the little chap began to nod, and she was obliged to rock him to sleep. When he was snugly tucked away in his crib, she took up an interesting book, determined to pass the time away as profitably as possible.

Eight, eight and a half, nine o'clock, went slowly by, and then a slight noise among the dry grass outside startled her. Thinking the boys had returned earlier than usual, she opened the door right in the face of half-a-dozen fiery faces, with staring eyes and grinning teeth. Screaming with terror, she rushed to the crib, and snatching up the baby, started to flee from the house.

Hearing her terrified shrieks, the young Hallow-evers threw aside their lighted pumpkins, and hurried into the house, but in their fright they forgot to remove the hideous masks which they wore. This only made matters worse, and before they could remove the false faces and make her understand that they were her own brothers and friends, poor Mary had escaped from the back door, and was fast flying across the open prairie. The boys had a long chase before they overtook her, and it required a great deal of persuasion to induce her to return with them.

When they reached home, they found their parents waiting anxiously, to hear the cause of the confusion that had greeted them. Mary seemed very much excited and her eyes had a strange look in them that troubled her mother, but hoping that a night's rest might restore her shattered nerves, a physician was not summoned until morning.

Days and weeks of anxious care and watching followed, but the light of reason never again shone in poor Mary's eyes. Nothing that love or skill could suggest for her recovery remained untried. For many years, at great expense she was kept in an asylum, from which she was finally discharged as incurable. Since that sad day, when hope died out entirely in the hearts of her kindred, she has been an inmate of the home where she once reigned queen. The score of years, that have brought so many changes to the family, have silvered her dark hair and dimmed her once lustrous eyes, making her an old woman before her time. To-day she may be seen wandering aimlessly about the place, harmless as an infant, indeed, but with no more than a child's intelligence.

Through the criminal thoughtlessness of her own brothers, her life, that should have wielded such a fragrant influence, has been a pitiful failure—a complete wreck.

Though such disastrous results do not always follow heartless jokes so speedily, it is neither safe nor courteous to perpe-

trate them. You may be sure that these brothers, after laying up a whole lifetime of remorse for themselves, and spoiling the happiness of the entire family, never attempted to celebrate another Hallow Eve in such a cruel fashion.—Zion's Herald.

The editor of the "Herald and Press-byter" has this to say to some of his correspondents, which we reprint as a hint to some of our own valued contributors and correspondents: "A correspondent asks 'what right we have to mutilate a carefully-prepared article by cutting out the best of three logical conclusions.' The same right that a cook has to cut the superfluous fat from a roast of beef, or the decayed part from a potato. She cannot allow the grocer or butcher to decide what is best for her table. So we cannot allow contributors to say what is best for our intellectual and spiritual board."—Evangelical Messenger.

One of the political papers has a sentence worthy the dignity of a proverb: "The man who will suffer a private grudge to lead him into a breach of faith is a man not to be trusted by any one." It may seem harsh, but, in many instances, it would be the simple truth to apply that to some of the members of the church who neglect their duty because they do not like the minister, or refuse to pay for the support of the gospel, or oppose everything which is supported by a person whom they do not like.—Christian Standard.

Ringin' Noises

In the ears, sometimes a roaring buzzing sound are caused by cataract, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from cataract. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from cataract, try Hood's Sarsaparilla, the peculiar medicine.

Obituaries.

"Blessed are the dead who die in the Lord."

As the Spirit of the Lord was the power in the days of the Judges, so it is the power at this day, to do successful work for God.

May that Spirit help us now to honor one, whom the Lord delighted to honor. This person is Mrs. Emily Warthman, the wife of Hon. S. S. Warthman of Haddonfield, New Jersey, late of Chew's Landing. The funeral services of Mrs. Warthman were unique, and may well be termed, a model funeral. Said a lady on her return home, "When I die, I want my funeral to be conducted just like that;" and this may have been the thought of many; but alas! how few furnish such noble data. There was no funeral sermon, but many sermons from overflowing hearts, that made up one beautiful whole.

First, singing by the choir, led by a devoted friend, who so felt her responsibility, that a few days before she said in a praying circle, "Pray for me," and we did, and they were so helped, that the sweet old hymn Rock of Ages was most pathetically rendered. Then the beautiful Psalm, the 90th, beginning, "Lord thou hast been our dwelling place in all generations;" and closing with the very secret of our sister's life, "let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it." This was what the Lord did for our sister; and this was her beauty; and "it was perfect." Then devout prayer and singing; and then the tribute of an aged pastor was given in the words of Jonathan to David, "Thou shalt be missed because thy seat will be empty." This went to every heart. Then the word of sympathy to the family, from the Woman's Christian Temperance Union, by special request was read, from which we extract, "In the death of our beloved sister, we feel that Christianity has lost one of its brightest ornaments; Temperance, a most able advocate, and the afflicted, a loving and active sympathizer. "Be still, and know that I am God." Ps. 46:10. In the hope of meeting her at the resurrection of the just we subscribe ourselves among her most appreciative friends."

The Chew's Landing M. E. Church gave a most worthy tribute; for they were the favored ones, to enjoy the meridian labors of our beloved Sister Warthman. She was a burning and a shining light among them; and she is "missed" for her seat is "empty." A young man, her Sabbath-school scholar, who had been converted through her faithfulness, even to a mother's interest, gave a most touching testimony calculated to encourage the Sunday-school teacher, and gospel laborers everywhere. But it remained for Mr. Warthman's brother, as he begged the privilege to add one more flower to this bouquet, to place upon her bier, the one that gave the sweetest fragrance, because he had known her the longest and the best. From a girl of 17, when she became the wife of his brother, a period of 38 years, he had known her, and known nothing but good of her. Then turning to his bereaved brother, who had not yet yielded to the claims of the gos-

pel, he took up the prayers and entreaties of the deceased wife, and urged them upon him with a pathos that was overpowering. Strong men seemed to feel it a privilege, to relieve their swelling emotions in groans and tears. It was the Spirit of God, that gave him such utterance. May it have converting power upon his brother, for Jesus' sake!

Now the privilege was given to the Ladies Aid Society of Chew's Landing, of which Mrs. Warthman had been President, to take their leave; each one placing a rose and a sprig of green upon the casket. This was a silent testimony that did us all good.

One more touching incident, for the honor of God, I cannot withhold, which was the sustaining power from above upon the eldest daughter in this, the greatest trial of her life. As I entered the parlors, she took me by the hand and led me to the casket, and, with a serene countenance said: "It is all right, I am triumphant. My mother is asleep."

Mrs. Warthman departed this life, Lord's day, October 21st, and was buried from her home, Thursday, October 25th 1888. Five ministers were present, one of whom had been her Sabbath school scholar, and had been helped by her to rise to this honor.

Mrs. E. S. WILLARD.

"Precious in the sight of the Lord is the death of his saints."

Benton Sharp was born in Sussex Co. Del., Feb. 7th, 1814, and died Nov. 2d, 1888. He was a farmer all his days; taking great delight in that business, and industries from manhood to old age. He was a liberal Christian, a faithful husband, a loving father, an honorable citizen, and beloved by all who knew him. He was converted about 1835, at a camp meeting in Short's woods. His Christian life was not one of loud profession, but of consistent "quietness and assurance," which is "the effect of righteousness." With a living experience of divine grace, he was not ashamed to testify of it, in the class room and elsewhere. Though confined to his bed about seven weeks, not a murmur escaped his lips; but many were the lessons of patient endurance and cheerful submission to the will of God which he taught. It was the privilege of the writer, to visit him twice before his death. On the entering his room the first time, he said, with a pleasing smile, "God bless you, Willie; I am so glad to see you." As I seated myself beside him, he said, "I do not suppose I shall get out again." "Father," I replied, "you are all right, if you do not." "Yes," said he; "I have not much fear. The second visit, at his request, my mother and I sang, "Jesus lover of my soul," "Jesus is good to me," and some other hymns, during which he praised the Lord, saying, "Glory to God." The next morning after prayer with him, the writer said good-bye; to see him no more, alive.

Rev. W. K. Galloway was with him a number of times before he passed away; and the day of his death with rejoicing he exclaimed, "It is well." As the final hour drew on, his hope, as an anchor to the soul," was "sure and steadfast," his mind was clear; and at last he fell asleep in Jesus like a weary child in the arms of its mother.

The 4th inst. his remains were carried to Chaplain's M. E. Church, where he had held his membership. His funeral sermon was preached to a crowded house of sorrowing friends, by Rev. W. K. Galloway, from the words, "It is well." 2 Kings, 4-26, after which his body was laid away in the family graveyard near the place where he was born.

"O may I triumph so,  
When all my warfare's past,  
And dying, find my latest foe,  
Under my feet at last."  
W. W. SHARP.

Quarterly Conference Appointments.

Table with columns: EASTON DISTRICT—THIRD QUARTER, NOVEMBER, Middletown, 25 26, Odessa, 25 26, Townsend, 24 25.

Table with columns: SALISBURY DISTRICT—THIRD QUARTER, Charge, Q. Conf., Preaching, Salisbury, 26 4, 25 10.

Table with columns: VIRGINIA DISTRICT—THIRD QUARTER, Charge, Date, Preaching, Cape Charles City, 25 10, S. 7.

Preaching before Quarterly Conference, where desired. A. D. DAVIS, P. E.

Western Maryland Railroad, connecting with P. W. & B. R. 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, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O R. R. 9.00 P M—Accommodation for Glyndon and Emory Grove Wednesdays and Saturdays only. DAILY EXCEPT SUNDAY: 8.05 A M—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections. 9.15 A. M. Pon Mar Express. 9.45 A M—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. Div. (through cars). 3.25 P M—Accom. for Emory Grove. 4.00 P M—Express for Arlington, Mt. Hope, Pikesville, Owings' Mills, St. George's, Glyndon, Glen Falls, Flukesburg, Patapsco, Carrollton, Westminister, New Windsor, Linwood, Union Bridge and stations west also Hanover, Gettysburg and stations on B & O 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—8.30, 8.2, 9.30, 11.20 A. M., 2.40, 5.10 and 6.45 3.30 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. B. H. GRISWOLD, Gen'l Pass. Ag't.

## The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 25th, 1888.  
JOSHUA 24: 19-23.

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

### THE COVENANT RENEWED.

GOLDEN TEXT: "The Lord our God will we serve, and His voice will we obey" (Josh. 24: 24.)

19. *Joshua said unto the people*—who, in a burst of enthusiasm, had just declared that they would take their stand with him, in choosing God as their God. They were startled at the idea, that their great leader should think that, after what God had done for them, and with the memory of His gracious dealings fresh in their minds, they could forsake Him, and relapse into idolatry. They utter an emphatic "God forbid" that they should do such an ungrateful, dishonorable thing. *Ye cannot serve the Lord—i. e., it is morally impossible.* Not to discourage, but to warn, perhaps to strengthen their purpose, does Joshua interpose this check to their enthusiastic choice of Jehovah as their God. "He would have them count the cost" (Bush). *He is an holy God*—and therefore cannot look upon sin, with the least degree of allowance. Says Dr. Maclaur: "Holiness is the principle that guards the eternal distinction between Creator and creature, between God and man; it preserves the Divine dignity and majesty, from being infringed by the Divine love; it eternally excludes everything evil and impure from the Divine nature." *He is a jealous God*—and therefore will not tolerate a divided allegiance. Other gods must be put away—especially the old idolatries which they had brought with them and secretly cherished, the *teraphim* of Mesopotamia. God expected of His people, the fidelity of the marriage relation. Joshua dwells upon those attributes of the divine character, which would make it difficult for any but the most determined to serve Him acceptably. *Will not forgive your transgressions*—Hebrew, "will not bear," "will not tolerate." They could not disobey Him with impunity. God is not implacable, but just. He will not clear the guilty. "While God is forgiving to the truly penitent, He vigorously punishes all incorrigible sinners" (D. Steele).

"It deserves very serious deliberation, whether there is not danger, of representing the sincere services of God as a matter of very little difficulty, provided only there be evidence of a *present vigorous resolution*; and whether it be not better in such cases, wisely to repress, chasten, and even dampen the warmth of present zeal, by considerations like those which Joshua now pressed upon the children of Israel. The same infallible authority, which assures us that the yoke of Christ is easy and His burden light, assures us, that the gate is strait, the way narrow that leads to life, and that there is need of *striving* as well as *seeking* to enter in (Bush)."

20. *He will turn and do you hurt.*—He makes them understand perfectly the conditions. While it is true that there is no variability, neither shadow of turning in God, this truth has a twofold meaning. He is unchangeably faithful, to those who keep His covenant; He is unchangeably opposed to and angry with those who break it. *After he hath done you good.*—Mercies would not hinder judgments, if the latter were deserved.

"Nothing so embitters the judgments of God, as the reflection that they have been incurred after the experience of His tender mercies. The fact, that we have made Him to repent of His past kindnesses to us, and forget all the good He had wrought in our behalf, bars and envenoms the arrow of remorse, beyond the power of language to describe (Bush)."

21, 22. *Nay, but we will serve the Lord.*—The people, put on their mettle by Joshua's reminders, repeat their vow of fidelity with great earnestness. *Ye are witnesses against yourselves.*—This public and deliberate avowal, of serving Jehovah exclusively and sincerely, would stand as a witness or testimony against them, in case they themselves ever swerved from their covenant; and the people accepted it as such. *We are witnesses* "By voluntarily engaging to be witnesses against themselves, provided they turned aside from God, they did in effect affix their name and seal to that solemn covenant, and bind themselves, under fearful sanctions, to its faithful observance" (Bush).

23, 24. *Put away the strange gods*—the *teraphim*; they were to show their sincerity, by giving up the images and their secret attachment to the Chaldaic idolatries. The words import, that there really were, among the people, even in Joshua's days, those who were idolaters in secret, as there were in the days of Jacob before him, and of Samuel after him. *The people said, etc.*—reiterating

for the third time their promise, and binding themselves with the added and stronger promise, to obey God's voice.

25. *So Joshua made a covenant*—probably a renewal of the old covenant of Sinai, with ceremonies similar to those which Moes had observed in the ratification of the same covenant in the "field of Moab" (Deut. 29: 1). Joshua had been present at both these covenants, and doubtless took care that the present ceremonial should be an impressive one. *Set them a statute and ordinance.*—He clearly set before them the Mosaic statutes, probably by causing them to be read, as on the previous occasion, and they covenanted to obey them. *In Shechem*—between Ebal and Gerizim, where the people had listened to the curses and blessings, after the passage of the Jordan and the capture of Jericho, and Ai. "The spot itself suggested the allusion to Abraham, Isaac, and Jacob, in Joshua's address; and its associations could not but give peculiar force and moving effect to his appeals" (Speaker's Commentary).

26. *Joshua wrote these words*—an account of this renewal of the covenant. "This chapter probably contains the substance of that ancient document" (Steele). *In the book of the law*—"inserted it on some blank space of the great roll, on which the sacred canon was originally inscribed" (Bush). *A great stone*—the usual monument of such a transaction. See a subsequent allusion to this pillar in Judges 9: 6. *Under an oak* (R. V., "the oak") *by the sanctuary*—The sanctuary, properly speaking, was at Shiloh, where the ark and tabernacle were located; but the "oak" (Genesis 12: 6; 35: 4), under which Abraham and Jacob had worshiped, might well be regarded as hallowed; quite likely, too, the remains of a patriarchal altar identified the spot.

27, 28. *This stone shall be a witness.*—"So in Genesis 31: 48, 52, Laban says to Jacob: 'This heap is a witness between me and thee this day'" (Maclaur). *It hath heard all the words of the Lord*—not literally, of course; but practically it would stand as a "witness," to remind the people of their obligations, and to silently "testify" against them, in case they broke their covenant and apostatized from Jehovah. *Let the people depart* (R. V., "send the people away").—Says Keil: "With the renewal of the covenant, Joshua had ended his vocation. He did not formally lay down his office, because there was no immediate successor who had been appointed by God. The ordinary rulers were enough, when once they had settled in Canaan; namely, the elders, as heads and judges of the nation, together with the high priest, who represented the nation in its relation to God, and could obtain for it the revelation of the will of God, through the right of the Urim and Thummim."

"Williams cites from Livy the following: 'The general of the Æqui informed the Roman ambassadors, [sent to complain of a plundering excursion] that they might deliver their message to an oak which shaded his tent. On this, one of the ambassadors, turning away, said: 'This venerable oak, and all the gods shall know, that you have violated the peace; they shall now hear our complaints; and may they soon be witnesses, when we revenge with our arms the violation of divine and human rights.'" By a like usage of speech, the sacred writers frequently call upon the heavens and the earth, to bear their addresses to the people of Israel (Bush)."

### That "Natural Goodness."

The discussion which has appeared in the PENINSULA METHODIST, on the above named subject, prompts me to venture a few observations.

It is well understood among theologians, as the article under consideration shows, that the term "Natural Goodness" is apt to be misleading; and hence the mild criticisms of brother Price. As it seemed to him, and as it seems to the present writer, brother Jones makes too much of the term in question, and as a consequence, he has been partially misled, and both his argument and illustrations are faulty. Let us see. What is the legitimate meaning of the term under discussion? Simply this: That there are certain characters, which seem us to the outward life, more circumspect even, than professing Christians. They are honest and honorable. They scorn to do a mean, ignoble act. They are benevolent and kind hearted, to a fault. Such cases exist. Rare they are to be sure; but they exist.

I have no fault to find with this delineation. But I have serious fault to find with the use made of it. By magnifying unduly this, so called "Natural

Goodness," we attach to it personal merit, and at the same time, impliedly at least, discount the souls that lack this "natural endowment." Let us examine further, and see if this objection be correct.

Brother Jones' article teaches, that in order to the highest possibilities of grace, nature must furnish a good basis on which grace can begin. For he says: "Therefore, in order to the highest types of exalted manhood, we should seek to bring all *high born, naturally good* souls, under the developing, beautifying power of the spiritual life; that they may go on from the high plane on which *nature* has placed them, to heights of goodness and glory, that those less morally-endowed can never reach." (Italics mine).

In the above view, nature is an equal partner with grace; and further, it puts upon grace "natural limitations." But how does this view accord with stubborn facts? But poorly. Let us see. Was the Bedford Tinker one of those high-born *naturally good* souls, or was he one of those who struggled against tendencies to viciousness and sin? The latter if his own words are to be taken in proof.

Well, what of the development of his Christian manhood? The annals of the Church of Christ contain but few, whose vision was more beatific, or purer, than the Immortal Dreamers. Again is not the life of the apostle Peter a case in point? No disrespect is meant to the memory of one of the noblest of the apostolic band. But see him, in weakness and human frailty, forgetting for a time his fealty to his Lord, and again, the truest of the true, the bravest of the brave. In both these cases the grace of God found crude material, and out of it created characters, radiant with Christ-like beauty and purity. Are we to be told then, that because nature has bestowed her treasures upon us with stinted hand, the highest mountains of spiritual vision, and the widest, richest fields of spiritual treasure are beyond our attainment? Poor encouragement this, for those whom nature has naimed; scant comfort, for those whom God "in nature" has passed by. Poorly does this teaching magnify the grace of God in Jesus Christ. We are not greatly surprised when the skilled musician brings melody and harmony from an instrument comparatively new and perfect. But greatly does it magnify his skill, when from an instrument old and cracked and useless, he brings strains that ravish the soul. There must be no undue exaltation of the natural, at the expense of the spiritual. Given repentance and faith, and a loving, constant abiding in Christ, and there are no heights of spiritual excellence inaccessible to the child of the Father's love. Indeed the chief glory of God's grace is, that out of the roughest crudest material, it has created and refined into Christlikeness. What a soul would do, not what it does, is the test of character. Well would it be for the ministry of today to remember, that there is enough pride of self in men; enough to the full, of the self conceit of morality; enough of trusting in good works, that we have done; and far too slow an apprehension of the truth, that apart from Christ, we "can do nothing." While we gladly and freely recognize all that is noble and pure in men, who make no profession of Christ's name; while in our preaching we make justifiable concessions to such characters, yet must we lovingly and firmly keep before them the truth, "that they who are in the flesh cannot please God." There must be no toning down of the Gospel message; no letting down of the high claims of the kingly Christ. With what startling abruptness, did the Master answer the princely scholar of the Pharisees, "You must be born anew." No attempt here, to disguise or tone down the truth, but a direct, plain putting of the truth. And the facts are, that the two men, with whom the Master dealt most plainly

were this cultured, refined theologian and the polished youth, who desired to inherit eternal life.

But the article of brother Jones seems to imply, that the ordinary presentation of the Gospel message is not enough. For he says in effect, that we have not been accustomed to labor as persistently and as earnestly for the conversion of these high, noble, generous souls, as we should. Well, let us take a case in point. A faithful minister of Jesus Christ is declaring, in time of revival, or in the ordinary ministrations of the pulpit, the whole counsel of God. He addresses an audience, containing one or two of the class described by brother Jones. What is the servant of God to do? Make class distinctions? Intimate that some are outrageous sinners, and others pretty good sort of people already? That the one class must pass through a process different from the other? Scarcely! He must present the message plainly, lovingly, but the same to all classes. That course, if persisted in, will honor God and be instrumental in the salvation of souls. The call to repentance, to the forsaking of sin, to the acceptance of Christ as a personal Saviour, must be extended to all, apart from class distinctions.

I cannot in this paper discuss fully, brother Jones' doctrine of Depravity, but simply suggest, that it is somewhat misty. The Scriptures nowhere speak of the "womb of nature," as producing moral or spiritual purity; nor do they speak of any spiritual "diamonds amidst the general rubbish" except as these gems are the creation of the new birth. In conclusion, his attention is directed to Rom. 7: 18. 8: 7-8. Eph. 2: 3, and other passages of like import. Also I would advise him, to read carefully Mr. Wesley's sermon on "Original Sin." As a result, the writer feels fully assured, that the term "Natural Goodness" will be more luminous and less misleading.

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### "Whose are the Fathers."

Among the ministerial characters associated with the early history of Cecil circuit, the name of Fredus Aldridge is somewhat prominent. His name is enrolled as a member of the quarterly conference of Cecil circuit, in 1800, as an ordained local preacher. He was a member of the class in 1799 at Manly's, an appointment in a school house on the road leading from North East to Hart's in Elk Neck. In 1800 and 1801, his name is on the list of members at Bethel.

He was admitted on trial in the annual conference 1790, and appointed to Dover circuit with Christopher Spry; 1791, Talbot circuit; 1792, he was ordained deacon and sent to Hartford, Conn., with Hope Hull and George Roberts; 1793, New London; 1794, ordained elder and sent to North Litchfield; 1795 Wilmington, Del.; 1797, Cecil circuit. In 1796 he located and settled in Elk Neck, within the bounds of Cecil circuit. Rev. J. Lybrand gives the following facts, in regard to him during the time of his location:

He had his regular Sabbath work, and was called to attend funerals far and near. He was small in stature, of slender build, and neat in person. He was a remarkable singer, possessing a voice of sweetness and power. He selected his texts with a desire for appropriateness. Being called to attend the funeral of a man who had died with mania-potu, he chose the following passage of scripture,—"But the end of all things is at hand; be ye therefore sober, and watch unto prayer." At the funeral of one who had been killed by a stroke of lightning, he preached from the text, "This is the Lords doing; it is marvelous in our eyes." He was accustomed to sing on his way to the grave, as he headed the procession, leading in the following words:—"My friends, I am going a long and tedious journey.

Nay, never to return;  
God grant we may meet together again  
In that bright world above,  
Where troubles shall close and harmony  
abound.

Farewell, my loving friends, farewell."  
He regarded his location, as the error of his life, nothing prospered with him afterward. When sick, his mind would become faint and discouraged, and he would almost resolve, to offer himself again for the itinerant work. He was a man of strong feelings, and ardently attached to his family; and when it came to this, that he must leave them for so much of his time, he faltered and failed. His last sermon was from the words, "And I said, oh that I had wings like a dove, for then would I fly away and be at rest."

Zebulon Kankey's name is in the list of ordained local preachers of Cecil circuit in 1800. The first mention of his name is by Benjamin Abbott, whose son, David Abbott, was one of the preachers on Kent circuit, in 1781. In the summer of this year he visited his home in New Jersey, and during his absence his father, Benjamin Abbott, took his place; and while there, some of the most remarkable meetings were held on Bohemia Manor, and in Sassafras Neck. Abbott says, "In the morning I met the black class in the barn; many fell like dead men, while others cried aloud for mercy." On his next appointment, he preached in the woods, and he says, "the Lord preached from heaven in His Spirit's power; the people fell on the right and left. I told them to stand still, for God Almighty was come into the camp. They kept their stations, while I continued to invite them to fly to Jesus. It was a great day to many souls." "After preaching, a gentleman, whom he afterwards calls Mr. K., invited him to his house, and said to him, 'If what he had heard and seen that day was religion, he must confess he knew nothing of the matter,' although he professed to be a good Churchman." This Mr. Kankey followed Abbott across the Sassafras to Georgetown Cross Roads (now Galena, Md.) when he left him, and returned to his home in Cecil. Lednum says of him, "nine years after this, he became a preacher.

He was admitted on trial into the annual conference 1792, and was appointed with Thomas Everard to Duchess circuit, New York; Freeborn Garretson, presiding elder. The next year he was sent with Moses Crane to Otsego, New York; and in 1794, he was ordained deacon, and sent to Fairfield, Conn., with Nicholas Snethen. The following year he was appointed to Granville circuit, New England, with Lemuel Smith; Jesse Lee, presiding elder; in 1796 he was ordained elder, and sent to Kent circuit with David Stevens; 1797, he was sent to Cecil circuit with William Hunter.

In 1798 he located, and with his wife, he was enrolled as a member of the church in Elk Neck; remaining here several years. He was a trustee of Hart's church, and a member of the board, to whom the lot on which the church was built, was deeded in 1801, by Samuel Aldridge and Miltcent his wife, in consideration of a "great desire to encourage and promote the religious worship of God." The maternal grand-mother of the writer, was a sister of Zebulon Kankey, whose brother, Charles Kankey, was the maternal grand father of Charles Kankey Morris, at present preaching at Silverbrook Mission, Wilmington.

N. M. BROWNE.

### What is Catarrh

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it is a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with

### Impure Blood

Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease becomes chronic it is liable to develop into consumption. The eyes become inflamed and red, there is throbbing in the temples, ringing noises in the ears, headache, and sometimes loss of sense of smell and hearing.

### Hood's Sarsaparilla

Is the true remedy for catarrh. It attacks the source of the disease by purifying and enriching the blood, which, as it reaches the delicate passages of the mucous membrane, soothes and rebuilds the tissues, and ultimately cures the affection. At the same time Hood's Sarsaparilla builds up the whole system and makes one feel as if made anew.

### Hood's Sarsaparilla

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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.

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### 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?

### Temperance—What Next.

It is very desirable, that all friends of true Temperance reform find as much common ground as possible, upon which to stand, in an unbroken line of opposition to the saloon and its multiplied evils.

In parts of our territory, the drink traffic is prohibited under local option laws, more or less effective; in others, stringent restrictive provisions are included in their license laws. In either case, the removal or abatement of the evil depends upon the vigor and fidelity with which the laws are enforced in deference to public opinion, and upon the hearty co-operation of citizens with the officers of the law.

In Cecil county, Maryland, the traffic is almost entirely suppressed. Unprincipled druggists may, at the risk of detection, surreptitiously furnish liquors to applicants, under the plea of medicinal prescriptions; and clubs may secure some for their members; but every infraction of the law is at the risk of fines, and a term in the House of Correction. There are no open bars.

In Delaware, so large discretion is given the Judges, and so severe are the restrictions, that, a wise and faithful administration of the law, will at least greatly mitigate some of the evils of the drink-traffic nuisance.

Can there not be an alliance offensive and defensive, of all the friends of sobriety and good morals, for the faithful enforcement of existing laws, within our Conference territory; as well as concerted action, with a view to securing something better?

The friends of the saloon are united, let there be no division among the friends of temperance and good morals.

The Cecil law was secured, by the votes of citizens irrespective of party, and the triumph of prohibition by local option votes in New Jersey was achieved on the same non-partisan basis.

We shall be glad to have this practical aspect of temperance work ventilated in our columns.

Rev. E. L. Hubbard is doing sturdy work in New Castle.

### The Methodist Review.

Last week we gave the table of contents of the November number of this bi-monthly periodical of our Church.

In said number, the new editor, Dr. J. W. Mendenhall, shows himself an adept in his work. As with his distin-

guished predecessors, Drs. Whedon, and Curry we turn first to the "Editorial Miscellany," and our anticipations of a rich literary repast are not disappointed. His "Paragraphic" department is crisp, sententious, terse, and suggestive. His independence in the expression of his views of the truth, may be inferred from this sentence, "John Wesley's theodicy is a theological heresy; an unconscious variation from the truth." The error condemned is in the doctrine of the gain of sin, which, he says is openly taught in Wesley's sermon No. 64.

We think Dr. Mendenhall's point is well taken, provided any such doctrine is taught in said sermon. In no sense are we gainers by the fall; however much grace may abound in retrieving our ruin.

Another Paragraph tells us that Hebrew "threatens to become a living language again."

As to the notorious Dr. McGlynn, he tells us; "the courses open to him are, a drift into infelicity, which is not probable, an acceptance of Protestantism of which there are no indications, and a return to Rome, with all that term implies, which may sooner occur than he himself now imagines possible."

Another doctrine, our sprightly editor thinks, needs re-construction. He says, "The commercial equality of souls is a monstrous error, having no support in history, none in the Scriptures, and is without sanction in experimental relations and conditions."

On pensioning, the worthy Dr. Mendenhall has an utterance, that ought to find universal endorsement. He says, "the American Government should pension the successful scientific investigator, and the Church should pension its original theologians and thinkers." We would add, pension also the faithful pastors, who have served the churches for a bare support, all their lives.

In a graceful note of acknowledgment, the editor offers his thanks for "the congratulations, good wishes, and various suggestions offered him." We quote a line or two. "Instead of the Review suffering because a minister does not read it, the minister should be made to feel his loss by its absence." "Is it not a stigma on our boasted educational character, that not one half our ministry patronize the highest theological, literary, and philosophical periodical the Church furnishes. Let every preacher examine his brains, and draw conclusions from what he discovers."

If the new editor has sufficient vigor in his spinal column, to carry out the following deliverances, we predict a large measure of success for the Review, under his care; "It should be stated, that the Review publishes, not men, but articles, and these must be obtained from the best sources. Like Mohammed's camel, the editor must have perfect freedom, going where he will in search of the hidden treasures of wisdom and knowledge, if he would minister variety, scholarship, intellectual inspiration, theological manna, to those asking for these things."

These excerpts will introduce our new editor, and, we think, excite interest in the man as well as his work. We will only add that Dr. Mendenhall recommends in this number for purchase by ministers for immediate use, the following, "The First Epistle of St. John" by Rev. J. J. Lias; "The Epistle to the Hebrews" by Dr. T. C. Edwards; and "History of the Christian Church," by Prof. G. P. Fisher."

These, as well as any other books our readers may wish to buy, can be had on application to the Methodist Book Store, 604 Market St., Wilmington, Del.

### Preachers' Meeting.

The brethren met at 10 a. m.; J. E. Bryan, president; V. S. Collins, secretary. Devotions were led by E. L. Hubbard. After approval of minutes, a note was read from William E. Tomkinson, stating his inability to be pres-

ent. Reports from the churches were made by Presiding Elders Davis and Murray, and pastors D. H. Corkran and C. A. Grise. J. D. C. Hanna gave an interesting account of the opening exercises of the Woman's College in Baltimore, Md., which he attended last week. There was a large audience in the spacious auditorium of the First M. E. Church, and able addresses were made by Dr. Goucher, President Gilman of Johns Hopkins University, and Bishop Warren. The College opens with 106 students.

W. E. Avery gave an account of his recent visit to Fairmount, Md.

C. A. Grise offered resolutions, providing for the appointment of a critic on matters of elocution, grammar, pronunciation, and etc., as suggested by the proceedings; and also for a committee on rules of order. These were adopted and J. Todd, A. Stengle, and C. A. Grise were appointed on the committee, with instructions to report in two weeks.

The rest of the session was taken up with a discussion of the editorial work on the new Discipline; brothers Hubbard, Murray, Todd, Hanna, Grise, Collins and Thomas participating.

Next Monday, Nov. 26th, the preachers purpose to attend the Cecil circuit Centennial in Newark, Del. At the first meeting in December, L. E. Barrett is to preach a sermon before the meeting; critics, J. T. VanBurkalow, and V. S. Collins.

Brethren present, not named as taking part in the proceedings, were, T. N. Given, L. E. Barrett, H. W. Ewing, A. Stengle, K. R. Hartwig, J. Dodd.

### Rev. Anthony Atwood.

This venerable minister of the gospel, fell asleep in Jesus, in the home of his son-in-law, Andrew Zane, Esq., in Philadelphia, Thursday afternoon, Nov. 15th, in the 88th year of his age, having been born in Burlington Co., New Jersey, June 27th, 1801. Having joined the Methodist Episcopal Church when about seventeen years old, his Christian life spanned a period of three score years and ten, while his career, as a minister of the gospel, was of but little less duration. He joined the Philadelphia Conference in 1825, and with the exception of Dr. Joseph Holdich, now of the New York Conference, he was the senior survivor on that sacred roll. For forty-four years Bro. Atwood did effective service, in various pastoral charges in New Jersey, Pennsylvania, Delaware, and Maryland. He stood in the front rank of the strong men of his day, and seldom, if ever failed to have successful revival work wherever he labored. He was pastor of Asbury in this city 1845-'47, and presiding elder of Wilmington district, 1852-'55. In 1869, he became a supernumerary, but continued to preach, till increasing bodily infirmities obliged him, six years ago, to retire to the superannuate ranks.

He was in many respects a typical Methodist preacher. Most ardent in his devotion to the church of his choice, his genial spirit made him friends among all Christians. Always interested in the religious culture of youth, as he grew older, his solicitude for the rising generation seemed to increase.

He was a large contributor to our church periodicals. Among the works written by him were, "The Abiding Comforter," "The Pastor's Legacy," "The Young Man's Way to Honor," and a work on Baptism. The last book which he wrote is entitled "Causes of the Marvelous Success of Methodism in this Country Within its First Century."

His companion of many years, passed to the glory land a few years before him.

### A President Elected.

The trustees of Wesleyan University, Middletown, Conn., have unanimously elected to the presidency of that Institution, Rev. Bradford P. Raymond, Ph. D., for the last three years president of Lawrence University, Appleton, Wis.

He is a native of Connecticut, and served several years as pastor in the New England Southern Conference. He is about forty years of age.

### Historic Pictures.

At the request of Bro. Browne, Rev. C. A. Grise, of this city, who is an amateur artist, has taken a most admirable photograph of the Soudersburg M. E. Church, in Lancaster Co. Pa., some nine miles east of the city of Lancaster, in which was held the Philadelphia Conference, May 28,—June 2, 1804, Bishops Asbury and Whatcoat presiding; also equally good ones, of the old stone barn, in which the preachers bunked, and the brick parsonage occupied by Solomon Sharp, who was presiding elder of Chesapeake district, on which was Cecil Circuit, 1805, '6, and '7.

Copies may be had on application to Rev. N. M. Browne, Newark, Del., at cost price.

THE GENERAL MISSIONARY COMMITTEE met in St. Paul's M. E. Church, New York City, Wednesday, Nov. 14th, at 10 a. m., Bishop Bowman presiding. After singing, Bishop Taylor offered prayer. Bishops Taylor and Thoburn were invited to participate in the discussions.

The Treasurer reported cash receipts for the year, \$1,000,581.24; of this \$41,983.67 are from legacies, and \$23,476.19 from sundry sources other than collections; leaving the sum of \$935,121.38 as receipts from "Collections only." All things considered, we think this a grand result, and a cause for congratulations to our secretaries, and all who have shared in its achievement, as well as a cause for special thanksgiving to Him, who giveth that, of which we have the privilege of consecrating a part.

The Wilmington Conference is credited with \$22,691.75; an increase over its contribution the previous year, of \$2,191.98. All honor to our self-denying pastors and their loyal and generous people.

It is worthy of note, that the collections from Conferences aggregate \$3,000 more than last year, and are the best ever known in the history of our Missionary Society; and yet, the total receipts showing a decrease of \$44,214.67 in those of last year, and the appropriations for the year having been increased, the treasury is \$159,086.74 worse off, than it was at the same date one year ago; the net indebtedness, Nov. 1, 1888, being \$78,340.13.

Appropriations for the year to come were made, with the understanding that they were to be 15 per cent. less than last year's. The Advocate does not give the appropriations for the home work, but from the Philadelphia Ledger, we learn, that \$300 is the amount appropriated to the Wilmington Conference, to aid in its mission work.

### The Peninsula Vote.

In Delaware, the Democratic electors received 8463 votes in New Castle County, 3,949 in Kent, and 3,983 in Sussex; the Republican electors, 6,131 in New Castle, 2,797 in Kent, and 4,022 in Sussex; showing a popular majority for Messrs. Cleveland and Thurman, of 3,455 votes; Sussex County giving a majority of 39 votes for the Republican electors. Mr. John B. Pennington, Democrat, was re-elected to Congress by a majority of 1,801 over Mr. Chas. H. Treat, Republican, of Georgetown, Del.

Two Republican State Senators were elected in Kent and Sussex counties and one Democrat in New Castle. In Kent and Sussex Republican Representatives were elected, and Democratic, in New Castle County.

This gives the Republican members of the Legislature a majority or joint ballot; so that they can choose a United States Senator, to succeed Hon. Eli Salisbury, whose term expires March 4, 1889.

On the Eastern shore of Maryland, the First Congressional district of the State, Mr. Charles H. Gibson, Democrat, was re-elected, over Mr. Thos. S. Hodson, Republican, by a plurality of 402 votes.

The votes for Prohibition Electors in Delaware were, 176 in New Castle, 95 in Kent, and 104 in Sussex.

Mr. Walter F. Harman, Prohibition candidate for Congress, for the First district in Maryland, polled 1621 votes.

In twenty of the thirty-nine states, Republican electors are chosen, thereby securing for Messrs. Harrison and Morton, 233 votes in the Electoral College.

Eighteen states give Messrs. Cleveland and Thurman 162 votes. This omits West Virginia's six votes; as it is still undecided, which party is entitled to these votes.

In Accomac, and Northampton counties, Virginia, the Republican candidate for Congress was re-elected.

### Supplemental.

In the obituary of Brother Frank Purnell, published in the PENINSULA METHODIST of the 17th inst., there were two omissions, which we desire to supply. Brother Purnell was a native of Snow Hill, Md., and this appreciative tribute was written by his pastor, Rev. R. Watt.

### Letter from Parksley, Va.

DEAR EDITOR: Revival services in Parkley Church closed Nov. 4th, with eleven converts. Friday evening previous to closing, a father, mother, and daughter were converted; a glorious refreshing was it for our society. Ten of the eleven have joined our church on probation; and Sunday evening a sister joined by certificate, making eleven accessions.

Crowson Church presents an improved appearance with her white dress and green shutters. Our work here is encouraging, and inspiring, because of the large and attentive congregations we have. With our church edifices outwardly improved, and our membership inwardly renewed, we feel strengthened to battle against the hosts of sin, although the conflict at times is severe.

We are looking for a special blessing from the "King of Glory," because of a false report doubtlessly circulated, to prevent our progress, and to raise prejudice against our heroic band. We feel sure, this is the work only of those of the "baser sort," as we have found the people in general, very kind and hospitable. The report was, that we had colored persons in our congregation at Parksley, Sunday, Nov. 4th. This was without foundation, and instead of doing us harm, we had the next Sunday, a larger congregation, than for some time before. Persecution of the Lord's people is the precursor of advancement and strength.

We rejoice in the presence and assistance of Christians of other denominations; as also of those, who are not identified with any Christian denomination, but who, we trust will be ere long.

Mr. L. F. Richie, our station master here, has resigned his position, and accepted what he thinks, a more promising position on the Chesapeake & Ohio Railroad. He is a gentleman, and was a friend of our church. Though not a professor of religion, he cherishes the memory of his Christian mother, and assists the church in which she lived. He is succeeded by a native of Accomac, Mr. John Scott, whom we shall be pleased to see take the place of his predecessor among us; and still more, if we can persuade him to accept Christ as his personal Saviour.

We were summoned Thursday, 15th inst., to conduct funeral service over the remains of sister Laura V. Kent, wife of one of our most useful and influential laymen, Bro. T. I. Kent. She died at her old home in Fruitland, Md., after years of great suffering. She assured Bro. Webster, pastor of Fruitland circuit, that she expected a "home in Heaven," and the writer knows she was doing her part. She was our host for three months, after coming to this work; and to say, she was kind and attentive, would be saying only a little; she would do, even more than her strength would allow. We tender Bro. Kent, as we believe do all his friends, our hearty sympathies in his sad bereavement. Sister Kent is the first member of Parksley church, to depart this life. May the rich blessings of God our Father, rest on this bereaved brother, and draw him still closer to Jesus.

Yours,  
H. S. DULANEY.

Conference News.

The new M. P. Church at Medford's Wharf, will be dedicated (D. V.) Sunday, December 2nd, instead of November 18th.

The ladies of the Clayton M. E. Church, will give a Thanksgiving supper on the evening of that day.

The high close board fence enclosing the yard at the Smyrna M. E. Parsonage, has been removed, and a four foot open fence is being put in its place.

Mrs. W. Taylor, of Middletown, has presented the Clayton M. E. Church with a beautiful communion service consisting of five pieces.

The revival services at Sheppard's Chapel, Barroville circuit are progressing successfully. The number of conversions is nearing 50, and the meetings are very interesting.

The service of song of the Young People's Society of Christian Endeavor, Smyrna M. E. Church, filled a larger place Sunday evening, 11th inst., than was originally mapped out.

ZION CIRCUIT, E. H. Hynson, pastor.—Missionary Day at St. John's Sunday-school was held recently, and made a gratifying report.

The protracted meeting in St. John's church closed recently, with four conversions. We hoped and prayed for a larger measure of success; but the public mind was largely diverted by political excitement, and the current seemed too strong to stem.

Leoville, Pa., Nov. 20th, 1888.

ROYAL OAK, MD., W. R. Mowbray, pastor.—Our meeting closed Friday night last, after being held nightly except Saturday for four weeks; and resulting in twenty conversions; among them some old men, heads of families.

We have made quite a number of improvements about the parsonage; painting the house and the iron fence that surrounds it, and grading the grounds on which we have a fine sod of grass.

Collections so far, are in advance of last year.

Brother K. R. Hartwig, pastor of our Swedish Mission in this city, preached to a congregation of his countrymen in Wesley Hall, Philadelphia, Thursday of last week, and again last Friday.

WESLEY, WIL., W. G. Koons, pastor.—Sunday Nov. 11, there were thirty-one accessions to this young and flourishing charge; fifteen into full membership, fifteen on probation, and one by letter.

There will be a Sunday-school entertainment, consisting of recitations, dialogues and music, held at Ebenezer M. E. Church, Zion circuit, E. H. Hynson, pastor, Thursday evening, November 29th. Proceeds for the benefit of the Church. If Thursday evening should prove stormy, the entertainment will be held Tuesday evening, December 1th.

The Home Social Circle of Scott M. E. Church, V. S. Collins, pastor, will celebrate its third anniversary, Thanksgiving evening, in the lecture room of the church.

GEORGETOWN, DEL.—The meeting at St. John's Chapel, Georgetown charge, is still going on. Up to this time, thirty-seven have joined the church on probation, and over forty have professed faith, saving faith in the blessed Savior. The Chapel is crowded nightly. Last night eighteen were for-

ward for prayers, and several professed conversion. The whole church is baptized with the power of the gospel of Christ, and members, who have been lukewarm for years, are now actively working, and rejoicing in the Lord. Several families have been converted. At present, we can't tell when we will close our special services at this place. All agree that the like has not been seen, and enjoyed in this Chapel, for years. All praise to the Shepherd and Bishop of souls!

We hope for a good report for this charge, at our next Conference session. Georgetown will sing to the breeze, our Methodist standard as never before, if we can only have a general revival.

KEMP.

Cecil Circuit Centennial. 1788-1888.

Sunday, Nov. 25, 9 a. m., Reunion o Sunday morning Class.

10.30 a. m., Sermon, Rev. J. Hepburn Hargis, D. D.

1.30 p. m., Children's Meeting, H. S. Goldey.

2.30 p. m., Love Feast, led by Revs. A. K. Street, and G. W. Lybrand.

6.00 p. m., Prayer and Praise service.

7.30 p. m., Sermon, Rev. Jacob Todd, D. D.

Monday, 26th, 9 a. m., Devotional exercises, Rev. J. L. Houston.

9.30 a. m., HISTORICAL SKETCHES:—Cecil Circuit, Rev. N. M. Browne; 10.00 a. m., Bethel Church, Rev. A. Burke; 10.10 a. m., Christiana Circuit, Rev. B. F. Price; 10.20 a. m., New Castle, Rev. E. L. Hubbard; 10.30 a. m., North East, Rev. J. B. Quigg; 10.40 a. m., Delaware City, Rev. C. F. Sheppard; 10.50 a. m., Elkton, Rev. C. Hill; 11.00 a. m., Cecilton, Rev. E. C. Atkins; 11.10 a. m., Hopewell, Rev. J. Jones; 11.20 a. m., Port Deposit, Rev. J. P. Otis; 11.30 a. m., St. George's, Rev. J. Warthman; 11.40 a. m., Newport, Rev. J. D. C. Hanna; 11.50 a. m., Elk Neck, Rev. E. H. Miller.

AFTERNOON.

1.30 p. m., Devotional Exercises, Rev. W. L. Boswell.

2.00 p. m., Re-union of Former Pastors, Rev. W. W. McMichael.

3.00 p. m., Reminiscences, Rev. J. F. Williamson.

3.20 p. m., HISTORICAL SKETCHES:—Charlestown Circuit, Rev. T. B. Hunter; 3.30 p. m., Wesley Church, W. H. Smith, Esq.; 3.40 p. m., Rising Sun Circuit, Rev. I. Jewell; 3.50 p. m., Zion Circuit, Rev. E. H. Hynson; 4.00 p. m., Mt. Pleasant, Rev. F. E. McKinsey; 4.10 p. m., Cherry Hill, Rev. T. A. H. O'Brien; 4.20 p. m., Hockessin, Rev. J. Dodd; 4.30 p. m., Red Lion, Rev. O. S. Walton; 4.40 p. m., Chesapeake City, Rev. E. H. Nelson; 4.50 p. m., Sassafras, Rev. W. Sheers.

EVENING.

7.00 p. m., Devotional Exercises, Rev. T. H. Haynes.

7.30 p. m., The Junior Preacher of Cecil Circuit, Rev. T. Snowden Thomas.

8.00 p. m., Cecil Circuit, 1849, Rev. W. L. Boswell.

8.30 p. m., Methodism to-day, within the bounds of Cecil Circuit, Rev. W. L. S. Murray.

KENT ISLAND, MD., J. Robinson, pastor.—The Conference year so far has been a successful one. We have found the people generous and kind. Liberal presents are continually coming. Debts on each of the churches are being paid off, as fast as we can expect; and we are now in the midst of a good revival. Our church at Kingsley, has been quickened and unified. Fourteen have been received into the church, and the work is going on; that it may continue, is our fervent prayer.

A revival of much interest is now in progress at Wesley Chapel, Elk Neck Circuit, E. H. Miller, pastor. Last year Hart's Chapel doubled its membership. The church pleads for the same success at this point.

Among the delegates to the meeting of the Homoeopathic Society of Wilmington, were Dr. W. C. Karsner, of Chesapeake City, and Dr. John W. Cooper, of Elkton. Dr. Karsner was elected secretary, and Dr. Cooper was chosen, as a delegate to the American Institute.

The competitive examination before the School Commissioners of Cecil Co., Md., for the scholarship of St. Mary's Female Seminary, resulted in the selection of Miss Hardcastle, of Cecilton. The scholarship entitles her to three years' tuition and board, at the expense of the State.

We are told that Grace church, Cambridge, Md., has been unable to extricate itself from its financial difficulties, and that the property will have to be sold, to satisfy liens upon it.—The Courier.

We hope that this is not the case, but that

the herculean efforts of the pastor and his people, to pull through will not fail. Our brethren of the M. E. Church South, can do good work for our common Lord, in fraternal co-operation with our people.—Ed. P. M.

Interesting revival services are in progress at Sheppard's Chapel, east of Greensborough about forty-seven persons having professed conversion, and the meetings continue with unabated interest.—Er.

Revival services have been held the last two weeks in Grace M. E. Church, J. Todd, pastor, with growing interest.

The regular meeting of the Women's Indian Association, was held in Grace M. E. Church parlors, Tuesday afternoon, Nov. 13th. There was a large attendance, and Mrs. Leonard Kittenger presided. The reports showed good work had been done, by holding public meetings, sending missionary boxes to the Indians, and writing letters to influence legislation in favor of Indian bills. The treasury is not as full at present as is desirable, yet the association had more money to use, than for several years before.

A most interesting report of the National Association in Philadelphia, was read by Mrs. J. P. Satterthwait, one of the delegates of the Wilmington Association to that body. Mrs. Charles W. Howland, chairman of the lecture committee, reported that the Association had not lost money on the lectures by Dr. Young, although but little money had been made. The main object this year will be, as last year, the building of a cottage for James and Minnie Hamilton, now at the Indian school, but who will go to housekeeping next year. The Indians will pay back the money advanced to them, in small yearly payments.

A proposition from the National Association, to join them in building a mission home for Indians in southern California, was laid on the table for the present; this Association not feeling justified in shouldering any more responsibilities. The next meeting will be held Monday, December 3d, at the residence of Mrs. George S. Capelle.

Union services will be held by the Baptist, M. P. and M. E. Churches, Chincoteague, Va., the morning of Thanksgiving day.

The new Southern Methodist Church at Pungotague, was dedicated Sunday morning week; Rev. Adam C. Bledsoe preaching the dedicatory sermon. A debt of \$600 on the church was paid off by the congregation.—Eastville Herald.

The new Methodist Church, Cape Charles, Va., is progressing rapidly, and when completed, will be a credit to the town. The Baptist Church, a beautiful structure, attracting attention on entering the town by rail, will be completed as soon as a sufficient sum of money can be raised.—Eastville Herald.

A Christmas entertainment has already been announced, for the M. E. Church, Chincoteague, Va., for the purpose of raising funds to buy a bell for the church.

Presiding Elder Murray preached an effective and eloquent sermon in the M. E. Church, Middletown, Del., Sunday morning, Nov. 11th. There was no service in the evening, owing to the revival at Summit Bridge.

The union protracted meeting, conducted by Rev. Mr. Merritt and Rev. Mr. Saunders, in the M. E. Church South, in Chesterville, Md., has resulted in a number of conversions, and accessions to the church. The congregations have been large, and the church has been strengthened. We praise the Lord for this success, and pray that many more may be brought into the kingdom of grace.—Chestertown Transcript.

The ladies of the M. E. Church, Middletown, Del., will give their usual Thanksgiving entertainment, in the Opera House, the 29th inst.

Gov. Jackson was a lay delegate to the Virginia Annual Conference, M. E. Church South, which met in Portsmouth, week before last.

GUMBORO, MD., F. J. Cochran, pastor. At our "Line" meeting there have been about 40 conversions; 30 of whom have joined, and others will soon. The meeting is still going on with much interest. Last Sunday evening we commenced a meeting at Bethel, and had three seekers. During this week there have been several seekers, much interest, and some conversions. The indications are favorable for a good work at this point.

The Saturday afternoon primary class of the M. E. Church, New Castle, Del., will give a concert in the church at an early date. The programme will consist of singing, recitations, etc.

For the first time in many months the jail is without an occupant; unless some one secures board there very soon, the jailer will be short of Christmas money.—Eastville (Va.) Herald.

Rev. C. A. Hill, of Centreville, is at present holding a revival service at Ebenezer. The church in Centreville, is bravely holding its own, and the outlook is favorable for future progress.

Bro. Walter F. Harman, one of our official members at this place, was a candidate for Congress on the Prohibition ticket, and though not elected, he has the satisfaction of knowing, that the Prohibition vote was largely increased in the first Congressional district of Maryland.

Wilmington District.

The great revival at Epworth, D. H. Corkran, pastor, with more than one hundred and fifty conversions, continues.

Rev. W. G. Koons has closed his protracted meeting at Wesley, with seventy-six conversions.

Extra services are in progress in Grace Church, Dr. Jacob Todd, pastor.

W. E. Avery, pastor of Mt. Salem, whose meeting closed with about fifty conversions, has for a time suffered with an ulcerated throat, because of extra work, but is again in his pulpit.

Brandywine, C. A. Grise, pastor, is having success in the meetings; many are anxiously inquiring the way of salvation. Rev. A. D. Davis, presiding elder of Virginia district, has been assisting brother Grise this week.

Silverbrook Mission, C. K. Morris, pastor, is rejoicing in the salvation of souls.

Madeley, H. W. Ewing, pastor; the protracted meeting closed with thirty-eight conversions; six have professed since, and last Sunday evening, a song service led by the pastor, and greatly enjoyed by the people, was so impressive, that five stood up for prayers. Thus the revival fires are burning; pastors are rejoicing, and no abatement because of the election, but greater emphasis is given to making the heavenly calling and election sure.

Asbury church, Rev. J. E. Bryan, pastor, continues her good reputation for having the largest and most enthusiastic love feast on the district. For one hour and a half, testimonies and songs of praise, in hearty, old Methodist style, continued, to the joy of all present. The debt paying plan, inaugurated by the pastor, has already yielded two thousand, of the four thousand dollars. This has been applied on account, and the third thousand is coming in with encouraging rapidity. The pastor and people expect to report Asbury out of debt, at the next session of the Conference, so that the mother of Methodism in this city, at her Centennial celebration may rejoice in being free from all financial incumbrance.

The pastor's report was full of work performed, and results accomplished. Rev. C. K. Morris, assistant pastor at Silverbrook, spoke encouragingly of his work, also of the work of sister W. E. Tomkinson in the Sunday-school, where she reviews the lesson from the black board with great acceptability. The superintendent of Cookman Chapel Sunday-school, bro. W. L. Buck, under the charge of Asbury, reported that their school had grown from seven to seventy-eight. They have secured a library and an organ, and are preparing to have a Cookman Methodist Episcopal Church in the near future, and to make it one greatly to be desired. A collection for Father Taylor, a local preacher at Asbury, was taken, in honor of his originating the Cookman enterprise.

Rev. A. D. Davis, presiding elder of Virginia district, is doing good work among us, in protracted meetings.

Newport charge, J. D. C. Hanna, pastor; ten received on probation, and one hundred and thirty pastoral visits. Glad Tidings Day was observed; and the pastor will this year as last, unless there is advance at other places, make this the banner charge, for Sunday-school Union and Tract collections. Rev. W. H. Hendrickson, a local preacher, has been appointed Bro. Hanna's assistant, in place of Rev. Harry Graves, who resigned his work to attend school. Bro. Hendrickson is greatly beloved, and the work with these two popular pastors is well provided for.

W. L. S. MURRAY.

Easton District Items.

During the past quarter, 28 probationers have been received into full membership at Greensboro. The pastor, T. L. Price, reported 117 pastoral visits. It is in contemplation to repair the church building at an early date.

At Hillsboro, Rev. G. W. Townsend is completing his third year; and it will not be the fault of the people, if he is not re-

tained there, the full term allowed by the Discipline. A meeting has been held at Hills' which resulted in the conversion of 10 persons; and a meeting was commenced at Ridgley, Nov. 11th. Repairs have recently been made at Ridgley church, costing \$140; all of which have been paid. At Hillsboro, a very interesting Chautauqua Circle has been recently organized.

The Minutes of the Spring Conferences of the Methodist Episcopal Church of 1888, make a volume of 235 pages. They contain a large amount of valuable information that can be obtained from no other source. \$1.00 a copy; they may be ordered, at the Methodist Book Store, Wilmington, Del.

By YOUR LEAVE.—Every Evening, one of the wide awake dailies of this city showed its appreciation of a good thing, by transferring to its columns last Saturday, the original poem, published in the PENINSULA METHODIST of the 10th inst., and written by Rev. L. E. Barrett, pastor of the St. Paul's M. E. Church in this city, on the occasion of the opening of Fletcher Hall.

We are glad to have our co-temporaries enrich their pages, with what they find worthy of favorable attention in our paper; only it enhances such pleasure, to have them give us due credit.

Hood's Sarsaparilla cures catarrh by expelling impurity from the blood, which is the cause of the complaint. Give it a trial.

WANTED.

A first class job printer. A steady situation will be given to a good man. Address Printer, care of drawer 6, Wilmington P. O. Del.

Another Virginia Excursion.

No person ever visited the famous Shenandoah Valley, Virginia and West Virginia but he admired the country, its people and appreciated the vast resources awaiting development. During the past few months a very heavy immigration has gone into these states. It is a grand country, has an excellent climate, is rich in natural resources, lands are cheap, and persons seeking new locations should look it over immediately.

December 4th, the Baltimore & Ohio Railroad Co., will sell round trip land excursion tickets good for 30 days from Philadelphia, Wilmington, Del., Newark, Del., and Chester, Pa., to various points in Virginia and West Virginia, at one fare for the round trip.

For particulars about this excursion apply to ticket agents B & O. R. R., at points named above, or C. R. Mackenzie, 833 Chestnut St., Philadelphia, Pa.

M. V. Richards, Land Agent B. & O. Baltimore, Md., will give you full information about lands.

Winter Excursion Tickets to Thomasville, Ga., Asheville and Hot Springs, N. C., via Pennsylvania Railroad.

In the interest of Southern travelers the Pennsylvania Railroad Company has placed on sale, at all of its principal ticket offices, regular winter excursion tickets to Thomasville, Ga., Asheville and Hot Springs, N. C. These tickets are valid for return passage until May 31st, 1889, and are to be used for the south-bound trip within fifteen days from date of purchase, as stamped on the back. Stop-over may be made at any point named on the ticket.

The universally acknowledged healthfulness of these resorts, their fine winter climate, and the excellent facilities of transportation offered by the Pennsylvania Railroad and its Southern connections will attract a large number of visitors in search of health, or pleasure to the Georgia pines and the mountains of the Old North State.

Marriages.

ZENKER-PAYNE.—In Salem M. E. Church, Oct. 24th, 1888, by Rev. J. D. Reese, Joseph F. Zenker and Willie May Payne.

DAVIS-WEST.—At the home of the bride's parents in Georgetown, Del., Nov. 13th, 1888, by Rev. Jno. D. Kemp, William S. Davis to Lida West, both of Georgetown.

HURTT-SCOTT.—In the Galena M. E. Church, Nov. 14th, by Rev. I. G. Fosuoct, Julien Hurtt and Sophie C. Scott, both of Kent Co. Md.

DANIEL-HICKMAN.—In Salem M. E. Church, Nov. 14, 1888, by Rev. J. D. Reese, William A. Daniel and Mary E. Hickman, all of Kent Co., Md.

GLASCOCK-ROUSE.—In Salem M. E. Church, Nov. 14th 1888, by Rev. J. D. Reese, Dr. A. B. Glascock of Tighman's Island, Md., and Annie L. Rouse of Fairlee, Kent Co., Md.

MARSHALL-VIRDEN.—In the M. E. Church, Lewes, Del., Thursday, Nov. 15th, 1888, by Rev. Jno. D. Kemp, William F. Marshall to Clara Virden, both of Lewes.

WINGATE-ROBINSON.—At the M. E. Parsonage, Georgetown, Del., Nov. 18, 1888, by Rev. Jno. D. Kemp, Jno. F. Wingate to Martha R. Robinson, both of Georgetown, Del.

WHO GOT STUCK?



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St. Nicholas for 1889.

PEOPLE who have the idea that St. Nicholas Magazine is only for little children should look over the prospectus of that magazine for 1889, and they will discover that it is for children of all ages, "from five to eighty-five," as some one recently said of it. Indeed, while St. Nicholas is designed for girls and boys, it might almost be called a "family magazine," for the grown-up members of a household will find much to interest them in every number.

The editor, Mrs. Mary Mapes Dodge, calls the next volume an "all-round-the-world year," because it is to contain so many illustrated papers about the world in general—not dry geographical papers, but stories and sketches and tales of travel and adventure by land and sea—and all illustrated by the best artists. The features will include a serial story, "How We Made the Farthest North," by Gen. A. W. Greeley, the well-known commander of the Greeley Expedition; a serial about Canada, by Mrs. Catherwood, who is writing a serial story for The Century this year; "Indians of the Amazon," by Mrs. Frank R. Stockton. There are many papers about Europe, including a Christmas story of life in Norway, by H. H. Boysson; articles on Holland and the Dutch, by Mrs. Mary Mapes Dodge; "The Queen's Navy," by Lieut. F. Harrison Smith, R. N., with illustrations of many of England's finest war ships; "The Winchester School," illustrated by Joseph Pennell; "English Railway Trains," by Wm. H. Rideing, etc., etc. The French papers include "Ferdinand de Lesseps and his two Ship Canals," and there are several interesting contributions on German, Italian and Russian subjects.

Under "Asia," comes "Boys and Girls in China," by Yan Phou Lee (a recent graduate of Yale); "Home Life in the East," by Mrs. Holman Hunt, and a number of papers about Japan. Under "Africa" there is a sketch of Henry M. Stanley, by Noah Brooks, and several stories about Egypt. Australia is not forgotten, nor the islands of the sea, and there are even to be stories of under the sea.

Of course the bulk of the contents will relate to American subjects, as usual. Mrs. Burnett, the author of "Little Lord Fauntleroy," contributes a story of New York called "Little Saint Elizabeth;" there will be papers describing how the government offices are conducted, papers about athletics, amateur photography, etc. The full prospectus will be sent to any one who wishes to see it by the publishers, The Century Co., of New York. The Graphic recently said of St. Nicholas, "the family without it is only half-blessed."



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Notes from Bishop Fowler.

We take the following from a letter by Bishop Fowler on board steamship Higo Maru, near Chemulpo, Corea, under date of September 22d.—

"We are approaching the port of Corea, the land stretches to our right, the island and sharp rocks dot the sea to our left. The weather is delightful. We found the weather very warm, and much to do in Japan. It is a wonderful land. If Methodism could see her opportunity she would put one hundred good workers, with the necessary munitions of books and buildings, into Japan this year. In ten years it will be too late. We have the ripe harvest; the need is men and property.

"I am too weary with work to write much by way of articles. I hope to live to blow the trumpet. May God wake up Methodism! God will raise up the men, and we must wait.

In a few hours we shall land in Corea; then another problem. We spent a day in Fusan, a port of Corea. It was our first touch of the soil of Asia. I felt five thousand years old. These Coreans resemble our North American Indians; with more development, however, in national spirit and commerce. They are tall, straight, large headed, brown, and dress in white shirts and white pants (or bags). They are magnificent eaters; not so particular concerning quality; anxious more about the quantity. The women have no names, and are not of much account, and not seen on the streets or in the homes. Dog meat is sold in the markets like beef. Rings and clans control everything. They are sharp in trade, and often beat both Jew and Japanese.

We are all well. Remember me kindly to all the preachers and friends. All send love to all."—California Christian Advocate.

The inviting of the stewards, leaders and officers of the church to commune separately is not the general practice of Methodism, not provided for in the Discipline, and must be, where it occurs, a peculiarity of one or two ministers. It has no foundation in reason, and is not to be encouraged. The liturgical forms of our Church were furnished us by Mr. Wesley, and have been but little modified since his time, so far as they relate to the sacraments. The Methodist custom is for the ordained ministers to commune together, and then to administer the communion at the altar to the laity without distinction.—The Christian Advocate.

"Is it ever Right to be Angry?"

It is. But there must be no malice in it. Anger without malice is a just indignation at outrage or sin. From it, may spring a needed rebuke. In case of attack, or attempted robbery or violence, the impulse of self-preservation arises, in the general arousing of the system to anger. "Be ye angry and sin not." "Let not the sun go down upon your wrath." The man, who cannot be angry in this sense, lacks either principle or moral force; but it is an exceedingly sinful kind of anger, which desires to do injury for injuries sake.—The Christian Advocate.

Religious office should be a sacred trust. It should be filled to the best ability of the incumbent. This is true of the smallest responsibility. If you are appointed upon a committee, do the best you can. If you cannot do the work, don't allow yourself to be appointed. God smiles upon us when doing little things "in His name," as well as when doing great ones. The pastor who neglects details will measurably fail. The church or Sunday-school, whose officials shirk responsibility, or neglect duties imposed, will not flourish. "Whatever thy hand findeth to do, do it with thy might."—Manchester (N. H.) Methodist.

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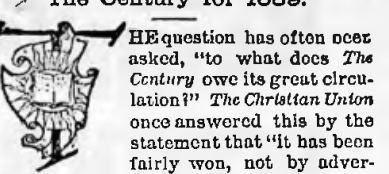
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A GREAT MAGAZINE.

The Century for 1889.



The question has often been asked, "to what does The Century owe its great circulation?" The Christian Union once answered this by the statement that "it has been fairly won, not by advertising schemes, but by the excellence which characterizes it in every department." In their announcements for the coming year the publishers state that it has always been their desire to make The Century the one indispensable periodical of its class, so that whatever other publication might be desirable in the family, The Century could not be neglected by those who wish to keep abreast of the times in all matters pertaining to culture. And the unprecedented circulation of the magazine would seem to be the response of the public to this intention.

With the November number The Century begins its thirty-seventh volume. Two great features of the magazine which are to continue throughout the new volume are already well known to the public, the Lincoln history and the papers on "Siberia and the Exile System." The first of these, written by Messrs. Nicolay and Hay, President Lincoln's private secretaries, contains the inside history of the dark days of the war, as seen from the White House.

THE SIBERIAN PAPERS, by George Kennan, are attracting the attention of the civilized world. The Chicago Tribune says that "no other magazine articles printed in the English language just now touch upon a subject which so vitally interests all thoughtful people in Europe and America and Asia." As is already known, copies of The Century entering Russia have these articles torn out by the customs officials on the frontier.

During 1889 The Century will publish the most important art feature that has yet found place in its pages. It is the result of four years' work of Mr. Timothy Cole, the leading magazine engraver of the world, in the galleries of Europe, engraving from the originals the greatest pictures by the old masters. A series of papers on Ireland, its customs, landscapes, etc., will appear, and there are to be illustrated articles on Bible scenes, treating especially the subjects of the International Sunday-School Lessons. George W. Cable will write "Strange, True Stories of Louisiana." There will be novelettes and short stories by leading writers, occasional articles on war subjects (supplemental to the famous "War Papers" by General Grant and others, which have been appearing in The Century), etc., etc.

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