



# Peninsula



# Methodist.

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ONE DOLLAR A YEAR.  
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## GOD, OUR REFUGE.

It is no dream, Great Comforter,  
But very truth to me,  
That all earth's strengthless, fainting ones  
May be made strong in Thee.

The years have taught me many things,  
But none so sure as this—  
That shelter, solace, joy, and strength,  
Are always where God is.

So now, when hope and courage fail,  
And only fear is strong,  
My heart will sing, as in the past,  
An unforgotten song.

God is my refuge and my strength,  
I will not be afraid;  
And though the night be wild and dark,  
I meet it undismayed.

The strength to bear, or work, or wait,  
Is Thine, O Lord, to give;  
And who shall weak and strengthless be,  
That learns in Thee to live?  
—*Marianna Farmingham.*

## Scriptural Holiness.

In the November issue of *The Treasury*, Bishop John P. Newman discusses "Holiness," from a "Scriptural" standpoint. We quote the paragraphs, which allude to the relation of Methodism to this theme:

But what special fitness is there in Methodist means of grace, to promote scriptural holiness? For more than a hundred years, Methodists have testified to this great truth. Their testimony has been intelligent, conscientious, joyful. The word of their testimony has been, "We speak that we do know, and testify that we have seen." For this purpose, were they called to be a Church. To give prominence to this central, subjective doctrine, was Wesley chosen by Providence to be chief in a religious movement, scarcely second in majesty and importance, to the Reformation under Luther. Rising superior to the ecclesiastical questions over which others had fought, and that triumphantly, Wesley invited the people to their Bibles, to the spirituality of the apostolic Church, to the "kingdom of God, which is not eating and drinking, but righteousness, peace, and joy in the Holy Ghost." And the universal spread of these sentiments, is now esteemed the high mission of a Church, which has survived him nearly one hundred years.

It would, however, be a crime against history, to create the impression, that Wesley was the forerunner of the revival of this cardinal truth. What Wycliff, and Huss, and Savonarola were to Luther, Kempis, and Law, and Taylor, were to Wesley. They called his attention to the necessity of that purity of thought, to that self-abnegation, to that personal crucifixion and resurrection, wherein is the fulness of the divine life in man. But it was for him, to take an advanced step. His "Imitation of Christ" was to be a joyous realization; his "Christian Perfection" was to be a conscious attainment; his "Holy Living and Dying" were to be sublime realities. What they wrote, he translated; what they thought, he experienced; what they prescribed, he practiced.

Intent on his special mission, his marvelous genius for organization was consecrated to the creation of such methods in the formation of his societies, as were most efficient in holy living. From the "Holy Club" at Oxford, to his dying chamber in City Road, he aimed at this one objective point. With the calm courage of a divine conviction, sustained and inspired by a personal experience, he solemnly committed the Wesleyan movement to the entire sanctification of

the believer. Neither controversy, nor misunderstanding, nor persecution diverted him from his high calling. Whatever else he did for Christian education, for Christian civilization, he did, to promote his chief end. As other religious movements had had their providential origin, and that for a definite mission, he and his followers were to be distinctive in spreading scriptural holiness over all lands. Resolved on this, he opened the door to those who desired to flee from the wrath to come, and then organized all who had entered into classes, subject to negative and positive general rules, best adapted to develop the Christian life to maturity. In nothing more is his genius for method to attain sainthood so apparent, as in the class meeting, wherein the life of each week is reviewed, for the correction of errors, for the removal of doubts, and wherein, those who are mature in this grace, become the teachers of those who "hunger and thirst after righteousness;" the class-meeting is the nursery of scriptural holiness. So effective is this means of grace in this regard, that similar gatherings are held in other denominations; not a few of whose ministers and laymen are rejoicing in the light. Through all the decades, since 1791, when Wesley ascended to his reward Methodists have recognized their special mission to promote personal holiness. It is prominent in their discipline, it is conspicuous in their standard works, it is the burden of their noblest hymns. Their theology is essentially that of full salvation, their literature is permeated therewith, their ministers are educated therein, their experience thereof is a sublime fact, and their record of it is in the biographies of their glorified hests. While on one point, there has been an honest difference of opinion on the part of some, whether perfected holiness is a consummation at the time of conversion, or subsequent thereto, and that by an act of faith, yet all are in accord on the essential point; and while the common belief and experience of the church, are in harmony with the views of Mr. Wesley, in his sermon on "Sin in Believers;" with Mr. Watson in his "Institutes;" with Bishop Foster in his "Christian Purity," yet the feeling prevails, that zeal for a holy life is preferable to zeal for a dogma. Fidelity to this great mission will be in the future, as it has been in the past, the secret power of Methodism. That power is not in her doctrines, for they are as old as the Lord. Not in her itinerancy, for it is as old as the Apostles. Not in love-feasts, for they are as old as the primitive Church; but rather in the "word of her testimony." If to-day her people are numbered by millions; if her altars are thronged with penitents; if her schools of learning and houses of mercy bless all lands; if her children are taught of the Lord; if her literature, like the leaves of the tree of life, is for the healing of the nations; if her sons have risen to honor in every department of life; if her missions encircle the globe—these are the fruits of her holy living.

## The Old Tunes.

Give us back the old hymns and old tunes. Nothing like them, outside of the Bible for the uses of conviction, penitence, conversion and edifying the saints. *The Christian* says: "If we can get rid of the light and frivolous rhymes which very few remember, and which nobody thinks

of quoting, and get hold of those deep, solid, devout, and devotional hymns, which the Church of God has loved to sing for generations, we shall find that such hymns will strike down into the hearts of men, and write within them truth which is more precious than gold. And if these hymns can be set to decent tunes—tunes which breathe the pathos of Christian emotion, and the reverence due to Almighty God; tunes which are fitly joined to hymns of praise and worship, hymns which angels might gladly sing, and to which the Saviour might bend to listen—the service of song may then come to be what it should be, the worship of God, rather than the amusement of men.

There is nothing more shocking to a devout ear and a cultured taste, than to hear a sacred hymn, like

"There is a fountain filled with blood," set to the music of some jiggling tune which reminds one of the thumping of a banjo, or the movements of a plantation dance. Such singing is not worship, it is profanation; and the thoughtless souls which delight in it need to sit silent in the presence of the Lord, and pray for grace whereby they "may serve God acceptably, with reverence and with godly fear."—*St. Louis Advocate.*

When Jesus said, "Go ye into all the world and preach the gospel to the whole creation," what did He mean? Did He mean that His disciples could go, if they wanted to, and, if they did not want to, they need not go? If the gospel is the power of God unto salvation (Romans i, 16.) and the disciples have had given to them the work of preaching that gospel to the whole creation, and thus cause that power to apply to men, and this, too, during all time (Mathew xxviii, 19-20), and they do not do it, how is the world to be saved? And, if the world is not saved, at whose door will the responsibility lie in that day when everyone will receive, as his works have been? Can anyone, refusing aid to send the gospel to those who have it not, do so and remain guiltless before the Divine Master? There ought to be a continual remembrance, while men are shaping the course of their lives, that there will be a day when their stewardship here will be overhauled, and they receive, according as their faithfulness has been.—*Indiana Christian Advocate.*

James Russell Lowell made the following defence of Christianity, in reply to some deprecatory remarks at a recent banquet: "The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the Gospel that they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted—a place

where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place, ten miles square, on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundation, and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views. But, as long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

## Answer to Prayer.

V. D. M.

A few instances in my life might not be out of place here. They will not only show that God is interested in the welfare of his children, but may help some discouraged ones to trust in him at all times and under all circumstances.

It was while on my first charge, and during my first and second year's pastorate, that God so wonderfully helped us in our trouble. I had preached several weeks without receiving any compensation, and was beginning to think that perhaps I had made a mistake in entering the work. It was on Saturday afternoon; I was on my way to an outside appointment. I had no conveyance, and no money with which to pay my way on the train; and so started out to walk nine miles through the mud and rain. Our cupboard was in much the same condition as was "Old Mother Hubbard's" when she found it bare, and my mind was disturbed not a little at the condition of affairs in general.

As I walked along, sometimes in the road, and occasionally on fence rails or in the field, I thought the matter over. Coming to a strip of woods and seeing a convenient seat upon a log, I sat down and looked the situation squarely in the face. Here I was alone with my thoughts and God. Surely here and now is the place and time to settle this question. Down upon my knees I went, and pouring out my soul in prayer to God, I reviewed my past life, and asked God to show me my duty. A temptation similar to that which was presented to Christ in the wilderness, came before me: I could have at least a comfortable support, in some other calling. Why not abandon the ministry at once and forever? But, thanks be to God, I gained the victory over self and the devil. I cried to God, and he heard me. A peace that flowed as a river came to my troubled soul. I arose from my knees, and started forth from this "Bethel," with a clearer brow and a lighter step than ever before. The rain had ceased to fall and the wind to blow, the birds were singing, and God had answered my prayer by giving me a greater blessing than I had asked for. I had received no money, but what was better, the burden of my heart had rolled away. How I reached my destination I never knew. Everything was changed; even the mud in the road seemed to have disappeared. Praise his holy name, he had delivered me out of all my trouble.

I was now ready to go forward in the cause of Christ.

On the next morning this peace was yet with me. I went to my appointment. The house was full to overflowing. The singing was inspiring, the devotional exercises full of spirit and power. I took for my subject, "Trusting in God," and among other things, I spoke of Christ's temptation in the wilderness, and his triumphant victory. The exhortation was ended, the closing prayer had been offered, the closing hymn had been sung and the benediction about to be pronounced, when some one arose in the congregation, and with a few appropriate remarks, presented me with a beautiful watch and a well filled purse of money. Here was the answer to my prayer. The proof was overwhelming. How could I doubt the divine command, "Go ye, and preach the gospel, and lo, I am with you always, even unto the end of the world."

Again: It was near Christmas. Winter had set in, in earnest. It was a cold, blustery morning. The snow was falling and the wind shrieking outside, while within we were breakfasting on faith, hope, and potatoes. At a throne of grace we related our trouble to Him who careth even for the sparrows.

Sometime during the day a load of provisions stopped at our door, and in short notice potatoes, apples, flour, meat, etc., found their way to the cellar, while upon the table came a shower of silver, the sight of which brought tears to our eyes.

One more case, and I am done with this letter. One of the appointments which had promised and was expected to pay at least one hundred dollars, had paid but a few cents on the dollar. Our finances were at a low ebb. How to procure the necessary means of support was the vital question. How we were to subsist on a small salary and a third of that not forthcoming, puzzled us not a little. Our supply of faith, hope, and potatoes was about exhausted, our wardrobe empty, and we were solicitous as to where it would all end. We saw that this people did not intend to aid us; so we took it to the Lord in prayer. An answer came at once. I rose from my knees feeling confident that God in some way would help us. So confident was I, that I at once started for the morning train. At the first town I alighted from the train, and wending my way up the principal street, found myself after a twenty minutes walk in front of the office of a well-known business man of the town. He was coming up the street. We met for the third time in our lives. He knew I was a preacher; I knew he was a business man. That was all we knew about each other. A few commonplace remarks were made, when bidding me remain where I was until his return, he ascended the steps leading to his office. After five minutes he returned, and we started up the street together. We had not gone far when, handing me a slip of paper, he said, "Here is a little present for you; sometime I will do more." What was my astonishment upon opening the slip, to find a check made payable to myself for one hundred dollars!—*Pittsburg Christian Advocate.*

It is stated that all over Scotland, Presbyterian ministers and congregations are adopting Methodist ideas, and carrying them out in practice with marked success.



Temperance.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.  
Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Death in the Cup.

The following in an article from the *Christian Sun*, entitled "Death in the Cup," by Rev. James Maple, are startling suggestions. Among the practical lessons to be learned from them are:

1. That the \$900,000,000 annual retail drink bill of the American people as claimed by Temperance speakers and writers, is vastly underestimated, instead of overestimated, as maintained by the liquor interest. The \$900,000,000 estimate is based on moderate analysis of pure liquors, referred to in United States Treasury reports of home-made and imported, distilled, fermented and malt liquors. Mr. Maple's facts and figures have long been well known, and by them it will be seen that not one-quarter of the total retail drink bill is for genuine liquor. Therefore, that bill is more likely to be four times \$900,000,000.

2. Let all men individually, and all corporations doing an honest business in farming, mechanical or commercial, or other lines, candidly ask this question: "What would be the increase of my business, individually or collectively, if this waste was stopped, and a share of it was spent by those who wasted it, in dealing with me?" The mechanic with a business of \$1,000 would find his income jump to \$1,500.

The \$10,000 annual sales of a merchant to \$15,000. The farmer and the professional man would find his receipts acted on in like manner through the general prosperity.

The United States excels all other nations in the use of champagne wine, consuming 1,000,000 baskets. How much of this is genuine? The whole champagne district exports 802,000 baskets. Russia takes 160,000; France 162,000; Germany 146,000; England 220,000; other countries 100,000, leaving only 12,000 baskets for the United States. This leaves 988,000 baskets to be supplied in some other way. There is only one pure basket in 88 1/2. A slim chance to stake your money on.

Maderia produces 80,000 barrels of wine, and America drinks \$50,000. If other countries drink of this in the same ratio as ours, he must be a lucky dog who gets a genuine drink in an American city.

In 1866 four firms in New York reported to the Commissioner of Internal Revenue 225,000 gallons of pure spirits for the manufacture of bogus wines. And as this spirit composed only one-tenth to one-fifth of the new liquor, from two to four gallons of this vile stuff are palmed off on unsuspecting vendors and drinkers. This would make, at an increase of two gallons, 450,000, or at an increase of four gallons, 1,000,000 gallons. There are 400 such establishments in our country.

There is a dispatch in this manufacturing of wine worthy of a better business. The whisky comes in under the cover of darkness, and five or ten times the quantity transmuted into wine comes to the light of day next morning. Some of these experts own to the buying of a barrel of whisky of a countryman, and, before night, selling him back a barrel of wine made from a part of it, at a profit of five hundred per cent. A French merchant boasted that from two barrels in his cellar he could produce any kind of wine desired in six hours. This is the rule, not the exception.

Thousands of dollars have been found invested in wine dealers' cellars for articles used in making wines, but not one dollar for the grapes or grape juice. The frauds in bogus wines are recorded at \$88,000,000 annually in New York.

How is it with our brandy drinks? Those who drink brandy, flatter themselves that they are drinking the product of distilled grapes, but not one per cent. of it is from the grape. Brandy dealers' recipe books show that their brandy is a vile compound, with no more relation to pure wine than man to monkey, and not so much if Mr. Darwin's theory is correct. Dr. Cox says that the best brands of brandy, fresh from the custom house, when subjected to chemical tests, show a basis of whisky and fusel oil, mixed up with sulphur, nitric ether, prussic acid, copper, chloroform, guinea-pepper, tannin, sometimes a little brandy, but often not a drop. He examined rare specimens brought to Cincinnati for pure articles of the best quality, and what was the result? Blue litmus immersed became scarlet, a polished spatula in fifteen minutes was as black as ink, rapidly corroded, and when the rust was wiped off the instrument was copper-plated. What claimed to be pure brandy from a reputable house in New York contained fifty-five per cent. of alcoholic spirits, and the balance nitric ether, prussic acid, guinea pepper, fusel oil, whisky, but not a drop of brandy. If a cautious, experienced and honest druggist gets taken in in this way, what chance is there for the common drinker? When he swallows a "brandy mash," there is likely to be "smash-up."

A pure article of beer is as hard to find as pure wine or brandy. Sugar, honey, molasses and licorice are used for malt, alum, opium, gentian, quassia, gloses, Cocculus Indicus, amaranth, tobacco and nut for hops; salt-peter, jalap salt, maranta, green coppers, marble dust, oyster shells, egg-shells, sulphate of lime, hartshorn, shavings, nut galls, notash, soda, etc., to prevent souring. The beautiful cauliflower head often comes from green vitrol, alum and salt. The smack of age and the tingle of the palate often comes from alum, and new beer is made old in a few hours by the oil of vitrol. My friend, whenever you take your mug of ale or beer, remember that its strength or intoxicating qualities may be due to the presence of the Cocculus Indicus, fox glove, henbane, multum nux vomica, and the narcotic power to opium, tobacco and grains of paradise. Smack your lips at the tingle of lime and pepper, and exult in the foam of coppers and lime, but remember that there is death in the cup; yes, in the beer mug.

Youth's Department.

The Faithful Boy Witness.

Some time ago there was living, in a country town in Scotland, a pious couple who had an only son. For this son they daily prayed to God that he would enable them to lay in his young heart among the first lessons he should learn, the love of all things honest and good. So the foundations of an upright life were laid in the boy's heart, and among these especially a regard for uprightness and truth.

In the course of years the boy's school days were ended, and also his apprenticeship to a business life in the country town; and, as there was no prospect for him there, he went to England, to one of the great sea-ports, and by and by he got a position in a merchant's office. He was greatly pleased with his new office, and wrote to his father and mother that Providence had been very kind to him.

But he was not long in this excellent place before he was put to the test in a very painful way with respect to the lesson he had received about truth. It was part of the business of that office to have ships coming and going; and it was the rule when a ship came into the port that its captain send word to the office that he had arrived, and was now waiting instructions where to discharge the cargo; and it was the duty of the manager of the office to send back such instructions to the captain. A few months after this little lad came to the office, a ship laden with coal arrived, and the usual message from the captain came; but, somehow or other, no answer was sent back. The captain waited, and still no answer came. Now this was very hard on the captain. Until his ship got free of its cargo it had to lie idle in the dock, and all who belonged to the ship

were kept idle too. So at the end of a week the captain send word to the office that his ship had been kept so long waiting for instructions that it had missed a good offer of a new cargo, and that the office would have to pay him for the loss. This payment is called "demurrage."

When the manager of the office got this message from the captain he was very angry. He thought he had sent instructions where to discharge the cargo, or he made himself believe he had sent them; at any rate, he sent for the lad from the North, and said to him: "Didn't I send you down to Captain Smith with instructions to discharge his coal?"

The boy said: "No, sir; I do not remember being sent down."  
"O, but I did," answered the manager "You have forgotten." And there, for a time, so far as the office is concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, and his word that he had received no instruction was disbelieved, he took the master of the office to law. And by and by his complaint came before the judges in the court.

The day before the trial the manager came to the little lad from the North, and said to him: "Mind, I sent you to the dock with those instructions."

But I assure you, I cannot remember your doing so," said the lad.

"O yes, but I did. You have forgotten."  
It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent, and he foresaw that he would have to say before the judges what would offend the manager and lead to the loss of his place. On the morning of the trial he went to the court. The manager came up to him, and said: "Now, our case depends on you. Remember, I sent you to the dock with instructions to discharge the coal."

The poor boy tried once more to assure the manager that he was mistaken, but he would not listen.

"It's all right," he said, hastily. "I sent you on such a day, and you have got to bear witness that I did."

In a little while he was called into the witness box, and almost the first question put to him was whether he remembered the day when Captain Smith's ship came in. And then this: "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?"

"No, sir."  
"Were you not sent to the coal ship on that day?"

"I was not, sir."  
"Nor the next day?"  
"No."  
"Nor any other day?"  
"No."

The gentleman who put the questions was a barrister. He had been engaged by the manager to win the case for them. But when he heard the lad's replies he saw that the manager was in the wrong, and he turned to the judge, and said: "My lord, I give up this case. My instructions were that this witness would prove that a message had been sent to Captain Smith, and it is plain no such proof is to be got from him."

So the case ended in the captain's favor, and against the office in which the little lad worked.

He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk, and in the morning, expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped a moment at the little lad's desk, and said: "We lost our case yesterday."

"Yes, sir," answered the lad, "and I am very sorry I had to say that I did."

By and by the manager came in, and after a little time, he was sent for to the

master's room. Then the little lad was sent for. "I am going to be dismissed," he thought to himself. But the master said to him; "I was sorry yesterday, but not with you. You did right to speak the truth, and, to mark my approval of what you said, I am going to put you in charge of all the workings and sales of our Glenfardle mine." Then he sent for the manager and told him what he had said; and added, "And the young man will make his reports direct to me."

In six months after the manager left the office, and, young though he was, the lad was appointed to his place. And before as many years had passed he was admitted as junior partner in the firm, and is now at the head of the entire business—the managing partner.

In his case truth was the best. But I want to say that if things had turned out other than they did, and he had been dismissed, it would still have been the best for him to speak the truth.—*Sunday Magazine*.

Enormous Demand for Eggs.

An egg merchant, who goes from house to house buying eggs, told us a few days since, that he expected to have to pay 50 cents a dozen for eggs before Christmas.

This is remarkable, when we reflect that the poultry interest of this country last year amounted to nearly seven hundred million dollars; and even then, we had to import several million dollars worth of foreign eggs. Our own egg raisers ought to have this money. The demand for fresh eggs for food alone far exceeds the supply. At fifty cents per dozen eggs are as cheap as beefsteak for food. Many persons who keep hens will probably not have an egg to sell when they reach fifty cents. Some one may ask, "what can a body do, when the pesky old hens stop laying, and the pullets refuse to begin until spring?" Why! do as Wm. H. Yeomans, of Columbia, Conn., Editor of the Germantown Telegraph did last winter. He says: "Last fall I made an experiment worth giving our readers. Until about Dec. 1st, I was getting from twenty common hens, only one or two eggs a day. I decided to try Sheridan's Condition Powder. I confess I had but little faith in its value to make hens lay. Commenced feeding, and for nine days saw very little effect. Then the hens began laying and in three months laid 855 eggs. Part of the time the thermometer was 12° below zero, and my hens were laying a dozen eggs a day, while my neighbors (who did not use the powder) were getting none. I now, without hesitation, believe it is a valuable aid to farmer's for egg production. Well might he believe for nearly 72 dozen eggs, in three months, from twenty common hens, with eggs worth 50 cents, is worth having. I. S. Johnson & Co., 22 Custom House St., Boston, Mass., (the only makers of Sheridan's Condition Powder to make hens lay). Will send, post-paid, to any person; 25 cents packs of powder, and a new Poultry Raising Guide, for 60 cents. The book alone costs 25 cents. For \$1.00 five packs of powder and a book; for \$1.20 a large 2 1/2 pound can and book; six cans for \$5.00, express prepaid. Send stamps or cash. Interesting testimonials sent free.

Rheumatism

Is undoubtedly caused by lactic acid in the blood. This acid attacks the fibrous tissues, and causes the pains and aches in the back, shoulders, knees, ankles, hips, and wrists. Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

Obituaries.

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

For the second time within two weeks, our church in Snow Hill, has been called to mourn the death of one of its members. In each case, the messenger came suddenly, but in neither, was his coming unwelcome.

In the case of brother *Alfred Townsend*, who passed away very suddenly, Tuesday morning the 20th, death was a welcome guest. For several months prior to his death, he was in failing health, and late in the summer, his physician advised him to seek rest among the mountains of the North. He did so, and with apparent gain; for on his return in the fall, he seemed much improved. But it was only temporary. He had a return of the health trouble, which terminated in his death.

To speak of his virtues, is a task of love. He was a unique character, combining as he did great strength, with almost childlike tenderness. But when we consider his convictions of right and wrong, we see him in the best light. Naturally of a retiring disposition, and being no lover of convention, yet where principle was concerned he would contend to the death. With him fealty to principle, was no blind adhesion to prejudice, but a manly, intelligent espousal of the truth, and this it was that prompted him to sever the political ties of a lifetime, and cast in his lot with the party whose object is the utter destruction of the rum power. He was open to conviction, but to dissuade him from obedience to conscience, on the ground of policy, was impossible.

The memory of his home life, is sunshine in the hearts of those he loved. Home to him was more than "roof and room;" it was

a sacred place. It possessed for him a peculiar charm, and no labor was deemed a hardship which provided for its comfort. In his church life, he manifested thoroughness and zeal. For years he was both steward and trustee, and the work which these offices imposed upon him, was done cheerfully and well. His religious experience was clear. His trust in God abiding and sure. His communion with God and with his companions in the class meeting was sweet, and a source of much comfort to him.

Brother Townsend is survived by a large circle of relatives, among whom are his widow and three sons; three brothers, one of whom is an official in the Snow Hill Church; the remaining two residing in Baltimore; one sister, Mrs. J. B. Quigg, and his uncle the Rev. Dr. Porter of New York. Besides these, he leaves a large number of nephews, and nieces, and a host of friends. The deceased was sixty-two years of age. The funeral services were conducted by his pastor. His body was laid to rest in the cemetery of Snow Hill M. E. Church.

R. WATT.  
Snow Hill, Md., Nov. 26th, 1888.

Mrs. Sarah W. Orem died Oct. 17th, 1888, at the residence of her son-in-law, Dr. James Seth, in St. Michael's Md. She was converted when fourteen years of age, and at once joined the Methodist Episcopal Church, of which she continued a faithful member for sixty years. The promise of her early life was fully realized in the rich fruitage of later years.

Her religious experience was calm, yet clear and satisfactory. She possessed a gentle spirit, and being a "keeper at home," her life was a beautiful illustration of Christian duty well and quietly performed.

Aware of the importance of knowledge, as a factor in building up character and meeting obligations, she not only carefully perused the Bible, but also for a number of years took the *Christian Standard* and *PENINSULA METHODIST*; these she read with pleasure and profit; and as she became acquainted with our benevolent Church work, she gave freely of her means to sustain it.

Bishop Taylor's Missions especially interested her sympathy, and received her support. Among the last requests she made of her daughter, was one relating to charitable contributions.

The faith embraced in childhood was fully tested by the varied incidents of her long life; in the experience of bereavement, her trial had been severe: she had seen the grave close over the loved forms of nearly all her near kindred; father and mother, four sisters and three brothers, had been taken; her husband too had preceded her to the spirit world; and of her six daughters and three sons, but one of each was spared to follow her to her burial. Yet amid all this rending of earthly ties, she could say, "It is the Lord" let him do what seemeth him good."

As she approached the end of her own life, her bodily sufferings became very great, until her agony seemed almost unendurable; but her faith in God became truly sublime. She said: "I know not how long I shall suffer this pain; but one thing I know, I shall rest at home." "On former occasions of suffering, I have had strength to bear it, but now I am so weak;" then looking up she added, "But I am thy child still; do with me as thou wilt." In this spirit of complete resignation to the Divine will, and with a blessed assurance of life beyond, she passed over, to join the friends who had long since gone to

That land upon whose blissful shore  
There rests no shadow, falls no stain;  
Where those who meet, shall part no more,  
And those long parted meet again.

W. B. WALTON.

St. Michael's, Md., Nov. 9.

Quarterly Conference Appointments.

SALISBURY DISTRICT—FOURTH QUARTER.		
Charge.	Q. Conf.	Preaching.
Asbury,	Dec. 1 7	2 10
Annamesset,	" 1 10	2 7
Crisfield,	Nov. 30 7	2 10
Pocomoke City,	Dec. 7 7	9 10
Pocomoke Circuit,	" 8 10	9 3
St. Peter's,	" 15 3	16 10
Somerset,	" 15 10	16 3
Deal's Island,	" 14 8	16 7
Nanticoke,	" 22 3	23 10
Mt. Vernon,	" 22 10	23 3
Princess Anne,	" 24 10	23 7
Fairmount,	" 31 10	30 7
Westover,	" 29 2	30 10

T. O. AYRES, P. E.

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

Commencing Thursday, June 3, 1888, leave Hillen Station as follows:

DAILY.	
4:00 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sun- day, Chambersburg, Waynesboro, and points on B & O V. 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.	
11:5 A. M.—Pen Mar Express.	
9:45 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. Div., (through cars.)	
2:25 P. M.—Accom. for Emory Grove.	
3:25 P. M.—Mountain Express.	
4:50 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings, Mt. St. George's, Glyndon, Green Falls, Fluksbury, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west; also Hanover, Gettysburg and stations on B. & O. Division, (through cars.)	
5:15 P. M.—Accommodation for Emory Grove.	
6:27 P. M.—Accommodation for Union Bridge.	
TRAINS ARRIVE AT HILLEN.	
Daily—2:50 and 11:15 P. M. Daily except Sunday— 7:30, 8:2, 9:50, 11:20 A. M., 2:40, 5:10 and 6:45 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.	







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**Peninsula Methodist**

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

OFFICE, 604 MARKET STREET.

**TERMS OF SUBSCRIPTION.**

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One Year, " " 1.00  
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter of year.

No advertisements of an improper character published at any price.

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

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

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

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

**LIBERAL OFFER.**

**"The Peninsula Methodist"**

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

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

**Our Districts—Shall there be Five or Three?**

Among the "duties of a bishop" we find, that he is "to form the districts according to his judgment." Disc., ¶161, sec. 2. In this matter, however, as well as in "fixing the appointments," the bishop has need of counsel. It is therefore, entirely proper, that the subject have free discussion; and we invite our brethren to interchange their views as to the best arrangement of the work in our Conference, in the columns of the PENINSULA METHODIST.

It has been suggested, that district work might be reduced, to advantage, if the presiding elders limited their official visits to the several charges, to the first and last quarters, in view of the fact, that the Conference business of the second and third quarters is usually mostly routine. If this were done, it is thought by some, that three brethren might be sufficient, for the district work of our Conference. Indeed, the Discipline already contemplates such an arrangement; see ¶177, sec. 4.

One result of such a change would be, to give some of our phenomenal sub-bishops a chance to show themselves phenomenal pastors.

We forbear further remarks, and shall be glad to hear from our brethren, clerical and lay, on this live topic. Our correspondents may write under their own names, or otherwise.

Rev. Anthony Atwood's funeral took place in Green St. Church, Philadelphia, Monday morning, Nov. 19th in the presence of a large congregation, in which were many of his ministerial brethren. Presiding Elders Swindells, Meredith, Crouch, and Thomas, Revs. T. A. Fernley, J. T. Satchel, G. W. F. Graeff, James Neill, James Morrow and J. Walker Jackson participated in the solemn services.

The Pall bearers were Revs. W. H. Elliott, J. Dickerson, J. B. McCullough, J. W. Jackson, A. Wallace and G. K. Morris.

The interment was in Laurel Hill Cemetery.

A correspondent sends us the following note from our Theological Seminary at Madison, N. J., which we insert with pleasure:

Drew Theological Seminary opened its new Library and Historical Building, Nov. 20. Addresses were made by

Bishops Bowman, Andrews, and Foster, William White, Esq., Dr. Ridgaway, of Garrett Biblical Institute, Mrs. Gen'l Fisk, and the members of the faculty. The new building was opened, free of debt. Its cost was \$80,000. The shelves have at present nearly 35,000 volumes. The attendance of students is the largest in its history.

**Rev. F. M. Morgan.**

In the PENINSULA METHODIST of the 17th ult., appeared a clipping from the *Smyrna Times*, announcing it to be the intention of brother Morgan, to devote himself to the study of law.

A correspondent writes us, this is in correct. "Such a thing had not occurred to his mind," until the newspapers alluded to it.

Had his health been such as to enable him to study law, he would most certainly not have left the ministry, the field he loves so well."

We take pleasure in making this correction. In our last issue we made reference to the faithfulness and success of brother Morgan, as pastor of Greenwood charge; and we most earnestly pray, it may please our Heavenly Father soon to restore his health, so that he may be able to resume the blessed work of preaching the everlasting gospel.

Rev. P. M. Buck and family sailed from Brooklyn, N. Y., last Saturday afternoon, on their return to India; and Rev. J. E. Robinson, Wednesday of this week.

**An Appeal.** By direction of the General Missionary Committee, an appeal to the Church, in behalf of our Missionary Society, has been prepared, by a special committee. It is desired that every member of our church shall carefully read it, and make its counsels as to our duty, a subject of earnest prayer. We shall publish it next week. We understand it is from the pen of Bishop Hurst.

Rev. B. F. Price, made us a pleasant call, Wednesday of this week. He has recuperated surprisingly; resuming his work and preaching three times on the Sabbath. He is gaining in flesh; the scales marking an increase, of a pound a day in one week.

Bishop Taylor sailed from the port of New York, last Saturday afternoon, in the steamer *Gallia* of the Cunard line, for Liverpool, en route for Africa. Drs. McCabe, Peck, and Baldwin, of the Mission rooms, Richard Grant, Drs. Asbury Lowrey and John Parker, Rev. Stephen Merritt, and many other friends were present to give him a hearty farewell, and bid him God-speed.

The *Year Book* for 1889, is announced. It is a manual that will be found serviceable in every family. It is filled with valuable facts, illustrating the history and present condition of our own Church and others, besides the usual matter that the ordinary almanac contains.

**1788—1888.**

One hundred years have passed since Charles Wesley, the poet of Methodism, exchanged the service of song on earth, for the higher harmonies of heaven. As one of the foremost hymn-writers of the world, he has been a favorite among Christians of all denominations, and even Romanists have learned to sing "Jesus lover of my soul."

To-morrow, the 9th inst., is to be observed as the Centennial Anniversary of his death; and the day is to be devoted to a celebration of the triumphs of Christian song.

Our Protestant Episcopal brethren claim Charles Wesley as their poet; and both he and his brother John find monumental recognition in Westminster Abbey, to day, although the pulpits of the Established Church were often denied them, a little more than a hundred years ago.

We regret to learn that Rev. W. R. Summers, M. D., one of Bishop Taylor's pioneer missionaries in Africa, is dead. He landed at Loanda in February, 1885; and as soon as the first installment of forty were fairly settled at Loanda, the Doctor struck into the country 400 miles, to Melange. There he did excellent work as a physician, till June, 1886, when he started for the further side of the Congo, 1000 miles toward the centre of the continent; making the most of the journey on foot. After encountering numerous obstacles, and enduring almost indescribable hardships and sufferings, he reached Lulua-burg, in the Bashilunge country, in December, 1886. Since then he has been studying the language of the people, and practicing among them the healing art for his support.

Some of our readers will remember, Dr. Summers visited the Brandywine Summit Camp Meeting in 1884, in company with Bishop Taylor. No doubt, could his dying words have reached our ears, they would have been in harmony with those of our first missionary to that dark Continent, "Let a thousand fall, but let not Africa be given up." Our friends will see by brother Grant's note, that other volunteers are heroically offering themselves, to fill the gaps in the ranks of Bishop Taylor's devoted band.

Now that the General Conference has endorsed his grand enterprise, and renewed his commission, to plant the standard of the Cross among the benighted millions of Africa, this veteran hero of so many spiritual battles, will surely have the prayers, the sympathies, and the liberal aid of all who desire to see Methodism accomplish her grand mission of spreading scriptural holiness over all lands. We trust his sublime faith in God will be vindicated by grand success in this quadrennium, and by his safe return to make his report to the General Conference of 1892.

But, if he fall, it will be all right as regards him. In the corridor of the Opera House, last May, he said to the writer, that while he expected to be at work for Jesus, twenty years longer, he thought it was right, to keep packed up, all ready for the final journey. God bless Bishop Taylor! and let all the people say, Amen.

**Appropriations.**

The entire amount appropriated for missionary work, within our Conference is \$2100; of this, \$300 are, to aid our Swedish Mission in this city; \$400, "for Dorchester Co., Md.," and \$1400, "for work in Virginia." Besides this, an appropriation of \$850 was made to the Delaware Conference, which covers a part of our territory.

The Wilmington Conference contributed last year, \$22,691.75; the Delaware \$2,461.19; so that the latter receives for home use, a little over 34 per cent of its collections, and the former, about 9 1/2 per cent.

Of the entire receipts for the year, \$1,000,581.24, more than half, \$566,139 were appropriated to foreign missions; and of the balance, \$263,064 to missions among English speaking people in our own country, and \$197,116, among our people who still speak in foreign tongues. \$77,691 were appropriated to meet outstanding drafts, \$10,000 for disseminating missionary intelligence, \$25,000 as a contingent fund, and \$6,000 for a claim as ordered by the General Conference; leaving \$30,000 for incidental expenses, and \$25,000 for Office expenses.

This shows that the total charges, on account of expenses, are but a fraction over four and a half cents in every dollar. Every contributor may be certain that more than 95 cts., in every dollar he gives to our Missionary Society, goes to the object for which it is given.

In view of the wise and faithful management of these funds, and the pressing demands of the work, let every one respond generously to the call, and secure the master's commendation, "She hath done what she could."

Both houses of Congress convened at noon last Monday, for the session closing March 4th, 1889.

The President's message was read, but no business was done.

**Church Extension.**

Receipts from Conference collections for the year, \$125,448.25  
From other sources, \$38,208.46

Loan Fund, \$168,657.51  
\$103,238.76

Total, \$266,895.97

The amount which the Conferences are requested to raise the ensuing year is \$245,000, of which Wilmington Conference is asked to contribute \$4000. 70 per cent of this may be retained, for church extension within our own territories.

Through the attention of our dear brother, Rev. Geo. F. Hopkins, we are in receipt of the *Indian Witness* of Oct. 6th, published in Calcutta, India; and also of the *Bombay Guardian* of Oct. 20th, published in Bombay, India. We shall give our readers interesting selections from these papers.

The presence of a Hindoo ascetic, in Calcutta Town Hall, drew a large concourse of Hindus, Mahomedans and Christians to hear a fiery speech, in English, on the cow questions. Some of the agitator's ideas were as indifferently clad as his own person. Yet he professed to be mathematically correct, and quoted figures to show that a cow yielded six seers of milk per day, or 54 maunds per annum. A cow then gives Rs. 1,350 worth of milk in ten years, and this would feed 2,600 men. Enlarging on the value of ten calves from that cow, the speaker grew eloquent and said, 141,600 men derived their support from one cow, ergo it was a sin and a blunder to kill cows. Many people will think this a good showing for one cow and certainly the faithful animal ought to have a holiday before the expiry of ten years. Does not merciful nature give her an annual respite? The speaker said that British soldiers ate 569 cows daily, and the Mahomedans of India, 18,250 per diem. The religious and vital side of the issue was not discussed. An unseemly wrangle, between the Hindus and Mahomedans, led to the withdrawal of the latter, en masse. The Government was asked, to prohibit cow killing. Even Christians, who think an alien Government must not interfere to raise any burdens off the women in India, think that Government ought to protect cows!

The *Indian Mirror* says, the present cow agitation is the result of the decision of the Allahabad High Court, that killing cows in a public place, in sight of Hindus, does not constitute an offense. There are now 150 Societies for the protection of the cow in North India alone, and it is expected that the memorial, which will soon be presented to the Indian and British Governments on the question, will contain sixty large volumes of signatures. The *Mirror* says;—

Sixteen years ago, then, a demonstration such as that took place on Saturday last, would have been impossible. Today it is a wonderful reality. The fact is that a change has come over the spirit of India's dream, and we have for some time past been witnessing the beginning of the revival of Hinduism, and though the majority of educated Hindus are as above religion or beyond it as ever, yet in their ranks will be found earnest enquirers who want to know the truth, and will receive it in time.

Opinions will differ about the real animus of this agitation. It seems to be quite as rational to believe that the agitation has a political origin as a religious one.—*Indian Witness*.

**Off for Africa.**

DEAR BRO.—The Bishop sails this day, Dec. 1st, 3 p. m., for Africa, accompanied by Rev. Henley Wright, one of our missionaries who had returned from Africa during the summer, to transact necessary business, and now goes out to resume his labor for God.

A company of about fifteen or sixteen will sail for Africa, Dec. 15th inst.

Very truly yours,  
RICHARD GRANT, Treas.

**GENERAL CHURCH.**

There are 50,000 Methodists in Ireland. They are very poor, yet they raise annually, for Church work and benevolences £50,000, an average of \$5 each!

North Avenue Church, Alleghany, Pa., is said to have the third largest congregation of any Methodist Episcopal Church in the United States. Its membership is over 1000.

About thirty of the members of our Church in San Francisco, have been shut out by the Chinese-exclusion Act.

Mrs. Sarah Bovard died Oct. 31st, 1888. She was the mother of nine sons, now living. Six of these are in the ministry of the Methodist Episcopal Church.

*Zion's Herald* publishes a synopsis of fourteen sermons preached by as many Bishops in Boston and vicinity, Nov. 11th. Some of these sermons will be recognized everywhere as good old "stand-byes."—*Inland Christian Advocate*.

At the late session of the New York Conference, one of its members, who had already consecrated \$30,000 to the Syracuse University, went a step further and pledged \$10,000 more, to help endow the Conference Chair in that institution. This good brother is on the Supernumerary list, but he seems to be very "effective."—*Inland Christian Advocate*.

Bishop Taylor preached in the Rev. Dr. Talmage's church in Brooklyn. It was a very impressive discourse, holding an audience, which packed the house to its doors, for nearly an hour.

At last accounts, the Methodist Hospital Fund (this city) footed up \$53,489.73.

The ages of our Bishops, respectively, are as follows: Bowman, 71; Foster, 69; Merrill 64; Warren 57; Foss, 56; Hurst, 54; Ninde, 56; Walden, 57; Mallalieu, 60; Fowler, 51; Vincent, 57; Fitzgerald, 50; Joyce, 52; Newman, 62; Goodsell, 48; Taylor, 68; Thoburn, 52. Their average age is 53.

Bishop Fowler remains abroad another year to preside over our European Conferences and missions.

Rev. S. M. Vernon, D. D., Philadelphia Conference, sails to day for a four months' tour in Europe and Palestine.

Revs. D. L. Patterson, and W. C. Robinson, of the Philadelphia Conference, and formerly serving churches on our Peninsula, we regret to learn, are seriously ill.

"A friend of missions" sends from Antwerp, O., \$10, one-third of the amount necessary to send a heathen child to school for one year. No name is signed to the letter. The money has been applied as requested.

Mrs. Stevens, widow of the late Rev. J. Stevens, of the Upper Iowa Conference, sent Bishop Thoburn \$500, for the Orphanage at Pakour, India.

The general committee of the Board of Church Extension has completed its session in Philadelphia, adjourning to meet a year hence in St. Louis. For the ensuing year the board appropriated \$196,350 to the several conferences, and \$20,300 to the contingent fund, emergency fund, and office expenses. For the Delaware Conference \$900 were appropriated, and \$2,800 for the Wilmington Conference.

**"A Sore Throat."**

The *Philadelphia Methodist* says, "a sore throat is soon relieved by Dr. Jayne's Expectorant." This may be true; but if a preacher would have a throat like "jerked beef, always ready," let him throw off his under-shirt when he gets out of the bed in the morning, and bathe his breast and throat in cold water, for two or three minutes; then rub dry, and dress himself. If he will do this just three hundred and sixty-five times a year, he will have a throat that is well, strong, and elastic. While we are at it, let us say that many public speakers still keep up the ruinous habit of drinking water at intervals, while speaking. During the late political campaign, the pitcher and glass were always "set up," where the speaker could have access to them, for the frequent "wetting of his whistle." One man who was a candidate for Congress, said in our hearing, "Give me some water, and a plenty of it;" and he used "a plenty of it," too. Public speakers should let water alone while speaking; they should "begin low; proceed slow; rise higher, and take fire;" and then the throat will be ready, every time.

T. O. AYRES.



## Conference News.

The Rev. A. T. Melvin, of Roxanna circuit, Wilmington Conference, who has been ill with typhoid fever; for about eight weeks, at the residence of his brother, Fletcher, in Morgan's Creek Neck, in this county, is slowly convalescing, but it will be several weeks before he will be strong enough, to resume his pastoral labors.—*Kent News.*

The Women's Christian Temperance Union cleared \$4,500, on the bazaar recently held in Baltimore, for a memorial building to Mrs. James Carey Thomas.

The Seaford Methodist Episcopalians have purchased a very eligible site, upon which they expect at no distant day to erect a handsome church. They are now negotiating for the purchase of the adjoining property for a parsonage.—*Breakwater Light.*

The protracted meeting at St. John's M. E. Church, J. D. Kemp, pastor, has closed. Fifty-one persons professed conversion, and forty-three joined church on probation.

Wesley Chapel, near Edesville in this county, is enjoying a rich season of revival, under the pastorate of Rev. B. F. Benson. The meeting has been in progress for several weeks, and there have been fifteen or twenty conversions. Rev. W. S. Hammond, the president of the conference, and Rev. F. T. Benson, of West Washington, were present also several evenings.—*Kent News.*

The new M. E. Church at Lebanon, will be dedicated on Sunday, December 9 (D. V.). Rev. Enoch Stubbs of Philadelphia, and other prominent ministers, will be present and officiate.

Bro. W. K. Galloway, writes cheerily from Greenwood, Del. "The work of the Lord is progressing on Greenwood circuit. We have held our extra meeting at 'Chaplain's Chapel,' and as a result, we have twenty-five new members.

At Trinity, the work has begun, and already there have been six conversions.

My family joined me here to day, Nov. 23; and we were met by a number of the friends, who had prepared dinner for us, and gave us a very cordial reception. May the Lord bless this people!"

Rev. G. P. Smith writes us good news from Wye, Md. "A meeting of unusual interest has just closed in Wye M. E. Church; twenty persons have professed conversion, and eighteen of them have joined on probation. With two exceptions, these converts are adults, and we have good hope they will be faithful and useful.

The church itself, is greatly quickened, and the outlook for Wye is very promising. The members of the church have nobly stood by their pastor this year. They are a noble people; faithful to God and the Church."

EASTON, MD., W. W. Wilson pastor.—The balance of debt on the M. E. Church in this town, was raised Sunday, Oct. 14. The amount was \$1875. The pastor was assisted by his brother, the presiding elder, of Dover District; and large credit is given to Walter H. Thompson, Esq., whose efficient management facilitated the result.

The M. E. Sunday-school, Denton, Md., will give a Christmas Cantata, "The New Santa Claus, or the Good Old Candy Man."—*American Union.*

The "Cheerful Helpers" are having the M. E. parsonage, St. Michael's, Md., repainted.

Rev. W. A. Sadtler will be installed as pastor of the new English Lutheran Church, Sunday, 9th inst. His father, Rev. Dr. A. Sadtler, of Baltimore, will preach the sermon, and Rev. W. Ashmead Schaeffer of Philadelphia, will conduct the services. The church now numbers about 75 active communicants, with 95 in the Sunday-school. The installation services are to take place in Fletcher Hall, 604 Market St.

Scott Church was crowded Sunday evening. In a sermon on the seventh commandment, the Rev. Vaughan S. Collins said: "Were I asked to-night, the most fruitful cause of sin, sorrow and suffering in our land to-day, I should unhesitatingly say intoxicating drink. Were I asked what is the second on the list, I would answer, lust. Intoxicating drink I would call the king of evils, and he finds a fitting consort in his hellish work, in lust. These two tyrants, king and queen, are to my mind, Satan's vicegerents in this world. They sit high on their throne of power. At their joint command there goes forth a plague worse than the ten plagues of Egypt."—*Every Evening.*

"Father" William W. Taylor, a member of Asbury M. E. Church, and for upwards of 30 years a local preacher of the Wilmington M. E. Conference, died Saturday evening, Dec. 1st, at his home in this city, of pneumonia, at the age of 69 years.

He was born in Fruitland, Md., and for some years lived in Chesapeake City. For 16 years, he was a citizen of Wilmington. By trade he was a blacksmith, and of late had been employed by the Lobdell Car Wheel Company.

In early life he was a sailor. Joining the Methodist Episcopal Church at the age of 20 years, he continued a consistent member thereof the remainder of his life. As a local preacher he was active, and because of his age and venerable appearance, he was called "father."

He was twice married; a widow and six children survive him. Two daughters and a son reside in Denver. One of these daughters is the wife of Alonzo R. Fell, past grand master of the Grand Lodge of Delaware, I. O. O. F. "Father" Taylor was buried Wednesday afternoon; services in Asbury Church Rev. J. E. Bryan officiating; interment in Mt. Salem cemetery.

EPWORTH.—The revival continues with unabated interest; 225 conversions up to Sunday night.

QUANTICO, Wic. Co., Md., Dec. 3d, 1888. DEAR BRO. THOMAS.—Our extra meetings are over, and not very extra either; for the tools, with some exceptions, seemed dull, and the material that we had to work seemed very indifferent. So we are compelled to say, "The harvest is passed, the summer is ended," and but one soul saved. May God bless that one!

We are trying to come up with our collections. Mill's Chapel, with a membership of about twenty-eight, have raised \$27 for the benevolences. The other churches, Quantico and Messicks, have part of their amounts and will have the balance soon, I trust. With less than 100 members, we have \$108. This is nearly double the apportionment to some other charges. We are staying here, and fighting for the right. Pray for us.

Yours in the work,  
W. W. JOHNSON.

FARMINGTON, DEL.—DEAR BRO. THOMAS.—Thanksgiving Day, the pastor and his family, Rev. J. W. Poole and family, Mr. Jas. Prettyman and wife, Prof. Jno. Hopkins and Mr. Robt. Reynolds of Frederica, were the guests of Mr. and Mrs. Zebulon Hopkins, uncle to Rev. Geo. F. Hopkins of India. After helping them in the usual way, to dispose of a large turkey, and other choice edibles, we spent a season in songs of praise, thanksgiving, and prayer, the music being beautifully rendered by Mrs. Anna Hopkins. Socially and religiously, we had a delightful time. In the evening, we met in the church, where we spent an hour in earnest prayer, and spiritual devotion to the Giver of every good gift. We are praying, for a glorious revival. One esteemed friend near Prospect church, presented us with a large turkey for Thanksgiving, another at Farmington, with chickens. Such kindly remembrances we heartily appreciate, and hope we may be able to make returns, in dispensing to them, the Word of life.

Very truly,  
Geo. W. WILCOX.

A Woman's Home Missionary Society was organized in the church at Newark last Wednesday evening. A good list of names had been secured, which at this meeting was increased to forty. The following officers were elected: President, Miss Sue Hill, Vice-President, Mrs. Elizabeth Constantine, Recording Secretary, Miss Bertie Gamble, Treasurer, Miss Annie E. Pilling, Literary Committee, Mrs. Emma Ewing, Mrs. Sarah A. Grime, Mrs. Dr. Butler.

Next Sunday afternoon a Mission Band will be organized, and the young people enlisted in the good work.

The publication committee of the Centennial of Cecil M. E. Church, has reported in favor of preserving the minutes and essays of the recent celebration at Newark, in an unique manuscript volume. The report of the committee recommends that the minutes of the meeting, and each of the essays be written by the secretary and author, on uniform paper and signed, and that the copies so prepared be bound and presented to the Methodist Historical Society for preservation.

Captain Nathaniel B. Benson of the Harlan & Hollingsworth Company died at his home in this city, a few minutes before noon Monday. The deceased was born in Dagsboro, Sussex county, April 20th, 1820.

The Standard says: "Sisters L. H. Kenney and Nettle Van Name, evangelists, went to Fairlee, Md., to assist Pastor J. D. Reese, December 1.

ROWLANDVILLE & Mt. PLEASANT, Fred. E. McKinsey, pastor.—Three weeks' revival services closed the 25th ult.; resulting in five conversions. Brothers Bonnes, Stead, and Cantwell assisted the pastor.

Special services were begun last Sunday, in a Chapel recently bought by bro. Stead in Colora, Md.; in this effort, brother McKinsey and his people at Rowlandville are assisting bro. Stead, and are hoping for good success.

The organ, lately bought by the Mt. Pleasant congregation, gives much satisfaction. We are working upon the benevolent collections, and hope to be able to meet our apportionments.

GEORGETOWN, DEL. Brother Kemp writes,—"Our meeting at St. John's Chapel yielded over 50 conversions; 43 of whom have joined us on probation. Our work is in good condition, and our congregations are large. We read your paper, and eye what is sent forth therein.

TRAPPE, MD., A. P. Prettyman, pastor, is conducting a largely attended protracted meeting at Bolingbroke.—*News.*

EASTON, MD., W. W. Wilson pastor.—The W. C. T. U., have inaugurated a crusade against the numerous clubs in Easton, where there are eight clubs in which liquors are kept.

UNION, WIL., A. Stengle, pastor.—To-morrow, the 9th inst., the editor of the PENINSULA METHODIST will preach at 10.30 A. M.; and Rev. A. T. Scott, at 7.30 P. M.

CHINCOTEAGUE, VA., W. I. Watkins, pastor.—To-morrow, the 9th inst., the new M. E. Church, on this Island, will be dedicated to the worship of God, by appropriate services. Rev. Adam Stengle of Wilmington, and Presiding Elder, A. D. Davis, will officiate.

### Corner Stone Laying.

On Wednesday evening, Nov. 28th, the corner stone of the "Ayer's" Methodist Episcopal church was laid with imposing ceremony, according to the order and usage of the M. E. Church. Rev. T. E. Martindale of Salisbury, preached a sermon, from the text, 2 Kings, 3rd chap., 16, 17, verses; an exceedingly appropriate and practical discourse. A good congregation greeted the speaker. After the sermon, subscriptions were called for, when two hundred and fifty eight dollars was given in a few minutes. The following articles were deposited in the corner stone: "Methodist Discipline of 1888," "Methodist Hymnal," "Christian Advocate," "PENINSULA METHODIST," "Pocomoke Record and Gazette," "Baltimore Sun," also names of pastor of church, Trustees, building committee, and of subscribers to building fund.

This new enterprise is situated in Pittsville, Md., a thriving, prosperous village on the line of the W. & P. R. R. We formerly had a church here, but it was abandoned and sold some years ago; cause of decline, removals from neighborhood, and deaths; since which time things have changed, the village has grown and prospered; our Methodist people have re-occupied the ground, and demand a church home. A church, according to a Church Extension plan, 28x47, is in process of erection. The lot, which is in an eligible part of the place, is paid for, society incorporated, and the future of the church insured. It now forms a part of Parsonsburg circuit, under the pastoral care of Rev. G. W. Bowman. This charge has had a year of success. A gracious revival at Melson's; also at Pittsville, where we worshipped in a temporary board tabernacle, resulted in the conversions of a large number; over seventy have joined on probation, some fifteen by certificate. Melson's has doubled her membership. Collections will all be up to the apportionments.

The church at Parsonsburg has been supplied with a new Sunday-school library, and a bell for the church, from the Cinn. Bell Foundry Co., weighing 525 lbs.; cost \$5 dollars complete; it has a good tone, and can be heard distinctly over five miles away. Parsonsburg, Md., Dec. 1888.

### Wilmington District.

The Chesapeake City Quarterly Conference was unusual in numbers and interest. Members of the church were invited to be present with the officiating, and about thirty or forty listened to the proceedings with interest. Reports were full, nearly all written, and thus gave accurate information, such as could not have been given by mere verbal ones. Good Tidings Day was observed in both the churches, with interest and success.

At Bethesda on the Manor, an organ has been purchased for the school and church. Pastoral visits, sixty; and new church enterprise, within \$750 of the disciplinary three fourths. It will doubtless be carried forward to completion, in the near future.

Bethel and Glasgow are fully alive, and the pastor, Ashby Burke, has just closed a successful meeting at Bethel, and is now in the midst of protracted services at Glasgow. Two professed conversions, Sunday evening, and the house was crowded to its utmost capacity. At this small country church, Bro Burke says, there are eleven sisters who pray in public. The work on this charge, is in fine condition. People earnest, and pastor enthusiastic.

W. L. S. MURRAY.

### Salisbury District.

Revs. C. S. Baker, S. N. Pilchard, and W. F. Corkran are closing the third year of their pastoral service, at Delmar, Frankford, and Asbury near Crisfield. They all stand in the front rank of successful workmen, and will carry full sheaves to the Conference.

Rev. G. W. Bowman of Parsonsburg, is engaged in the building of a new church at Pittsville. He is blessed in the help of a noble set of men at this point, who are pushing the enterprise on to completion. This is the place where our church property was surrendered, a few years ago. Bro. Bowman has held a meeting there, resulting in conversions, and up building. He is also having a belfry put on the church at Parsonsburg, to hold the new 500 lbs. bell.

Bro. S. J. Baker, at Barren Creek, is still holding the fort, and has paid balance on the lot, and is getting out the frame for a new church. If the new rail-road crosses the line at Barren Creek, the town will boom into importance, as a commercial point.

Asbury, on Mt. Vernon charge, is being pushed on to completion. We hope to dedicate about Christmas.

Crisfield now has one of the handsome churches; and Girdletree has a little gem.

In addition to these, we need new churches at Marion, Whaleyville, and one in a country place northeast of Pittsville, which we hope to build soon.

The people in this territory are paying out one dollar for the Gospel, and five dollars for tobacco.

Now is the time to remember the pastors, and make them donations. Bro. McLain at Powellville, is in the midst of a revival, and fifteen have been converted up to date, and many are still seeking.

T. O. AYRES, P. E.

### Preachers' Meeting.

BY OUR SPECIAL REPORTER.

The Preachers' Meeting in Fletcher Hall seems to grow in interest, judging by the attendance. Twenty-two members of the association met last Monday morning, and three visitors.

Rev. J. E. Bryan, president, called the meeting to order promptly at ten o'clock, presiding elder Murray leading in prayer.

After the reading of the minutes, brother Hanna was appointed general critic for the session.

Among reports of special interest were those of brother Murray, representing the work of brothers Burke and Nelson; of brother Dill, representing Sassafras; of Dr. Todd reporting five conversions; and of brothers Bryan, Given, and Barrett, reporting one conversion, each. The most wonderful of all was that of brother Corkran of Epworth, 225 conversions to date, and meeting still in progress with interest unabated. The committee on "rules of order" reported presenting in substance the rules of the Wilmington Annual Conference, changed to suit the needs of the association. After some discussion, they were adopted as a whole.

This discussion brought out the fact, that the roll of membership was not sufficiently accurate; for nearly all had forfeited right of membership by failing to comply with the constitutional requirement of paying the annual fee. A resolution was offered by brother Hanna to cover this point. Carried.

The order of the day was then taken up; "a sermon by Rev. L. E. Barrett, of St. Paul's."

His text was 2 Cor. 3: 18: "But we all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." The sermon was pronounced "good" by the brethren; and even the keen eared VanBurklow, who is so quick to detect a fault, could only find "mixed figures" as a basis for adverse criticism. Bros. Collins, Todd, Koons and Murray criticised the sermon in the order named. All praised; none condemned.

The "New Discipline" again came up for a little informal discussion; after which brother Hanna read his criticism of the session. Curators reported for next Monday, a discussion, on The New Discipline. To be opened by Rev. C. A. Grise.

Adjourned, brother Barrett pronouncing the benediction.

### Thanksgiving.

Scott, Wil., The Home Social circle gave a very interesting musical and literary entertainment in the evening. Rev. V. S. Collins, pastor, preached in the morning.

Union, Wil., presiding elder W. J. S. Murray, preached in this church in the morning, to a large congregation, on the words "Blessed is the nation, whose God is the Lord." Ps. 33-12. The Mite Society gave a pink tea in the evening. Quite a large number sat down to a table, loaded with the delicacies of the season.

One of the most pleasant features in the observance of Thanksgiving, was the giving of a dinner to a large number of poor children by the ladies of the Harover Presbyterian Church. It was an act of unselfish generosity, and a practical way of returning thanks for the many blessings enjoyed by the givers.

A very pleasant musical and literary entertainment was given in the lecture room of Grace M. E. Church. The room was crowded, and the exercises were greatly enjoyed. After the entertainment, a bountiful supply of refreshments were served.

In Asbury, Rev. W. W. Ewing preached an appropriate discourse.

The Thanksgiving supper given at Riddle's chapel for the benefit of the Sunday-school, was a success.

The Woman's Auxiliary, of the Board of Missions of the Protestant Episcopal Diocese of Delaware, has founded a Bishop Lee scholarship in Mexico, under the supervision of the Rev. William B. Gordon, late rector of St. Peter's Church, Smyrna.

It's only a question of time," and a short time, too, as to when your rheumatism will yield to Hood's Sarsaparilla. Try it.

### Half Rates to Washington for the Inauguration via Penn. R. R.

The inauguration of President-elect Harrison, promises to be the most largely attended, as well as the most interesting occasion of the kind, ever held in the National Capital. Political clubs and civic organizations from a majority of the States, as well as the militia of all the neighboring States, will take part in the inaugural parade, while vast throngs of visitors from all parts of the country, will swell the assemblage. The inaugural ball will be the finest ever given in honor of a new President. To accommodate the host of visitors, the Pennsylvania Railroad Company will arrange a complete service of through trains to Washington. Besides the special movement, all regular trains will be run in as many sections as the demands of travel require, so that one may leave any principal station of the system on Friday, Saturday, or Sunday previous to the inauguration, and arrive in Washington without delay. The handsome and commodious station of the company, is situated in the very heart of the city, on Pennsylvania Avenue, on the line of the inaugural procession, a few squares from the capitol, and within a few minutes' walk of the principal hotels and public buildings.

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In order to enable the overflow of Washington, to go to Baltimore for hotel accommodations, the Pennsylvania Railroad Company, will, on March 1st, 2d, 3d, and 4th, place on sale excursion tickets to Baltimore, good for return trip until March 7th at \$1.20.

Excursion tickets at half rates, will be sold from all ticket stations on the Pennsylvania Railroad System, March 1st, 2d, 3d, and 4th, valid for return passage until the 7th.

The round-trip rate from Wilmington will be \$3.25.

### Marriages.

COLLISON—RACER.—On Nov. 11th, 1888, by Rev. Wm. Harris, Abraham B. Collison and Ella Racer.

MCCAULEY—TRUIT.—On Nov. 27th, 1888, by Rev. Wm. Harris, Chas. H. McCauley and Ann Truit, both of Sussex Co., Del.

STOCKLEY—SMITH.—At the home of the bride's parents near Georgetown, Del., Nov. 28th, 1887, by Rev. Jno. D. Kemp, John M. Stockley and Eunice Smith, both of Sussex Co., Del.

DIED.—Oct. 26th, 1888, at her home in Cecilton, Md., Mrs. Kate Shallcross, wife of Robert A. Shallcross, and daughter of Thos. P. Jones. She was a devoted Christian woman, and died in the triumphs of a living faith in Jesus. She leaves a husband, and two bright little boys, who mourn the loss of a devoted wife and mother.

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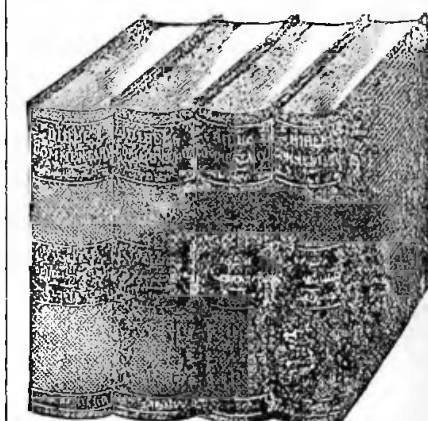
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The Michigan Christian Advocate, always foremost in good words and works, in a well-considered editorial, urges the immediate formation of prohibition leagues. Nothing is more needed in every State. We like the proposed platform—"a pledge to vote only for such candidates, no matter to what party belonging, as are known to be in sympathy with temperance principles and measures." That is it exactly. It does not, as do some platforms, require a candidate to belong to this party or that, but being "in sympathy with temperance principles and measures," is enough. Let the details be settled when the time to act comes. It makes a very limited organization when every one must believe in everything that every other member does.

The same mail brings us the New York Mail and Express, urging the organization of anti-saloon Republican leagues. This does not strike us favorably. We are not looking after the welfare of the Republican party. We want a league of honest, tried men, that will go into any party to seek temperance workers. We want Republicans who will vote for a Democrat if he be sounder on the temperance question than the opposing Republicans, or vice versa. We care but little for the party's platform. Some men are much better than the platform; some much worse. Let this league be formed, and let it be formed at once. Such a league in good working order, would have carried Indiana this year for local option. Already there is an organization with substantially that purpose, called the Indiana State Temperance Union. Let that be pushed into every county and every township. Let us unite against the common enemy.—Indiana Christian Advocate.

Temperance Arithmetic.

1. There are 175,000 saloons in the United States and 164,000 public schools; how many more saloons than schools?
2. The people of the United States pay \$80,000,000 yearly for the support of the public schools, and \$1,484,000,000 for the support of saloons; how much more do the saloons cost than the schools?
3. The value of food products of our country for a single year is about \$600,000,000; the cost of all the clothing about \$400,000,000; the cost of alcoholic drinks about \$1,484,000,000; how much more does the liquor cost than the food and clothing?
4. The 4,000 saloons of San Francisco take in daily an average of \$10 each; how many dollars are paid daily in that city for liquor?
5. There are about 600,000 drunkards in the United States. How many cities of 40,000 inhabitants each would these drunkards form?
6. In the city of Oakland, "the Athens of California," there are 200 saloons. If every saloonist sells 40 drinks a day, how many drinks are drunk daily?
7. If a family spends 15 cents a day for beer, how much is expended in four weeks? How many loaves of bread at 10 cents a loaf could be bought for the same money?
8. A smoker spends 20 cents a day for cigars; how many dollars will he spend in one half year? How many at \$2 a piece could he buy with this money?—Oskaloosa (Ia.) Herald.

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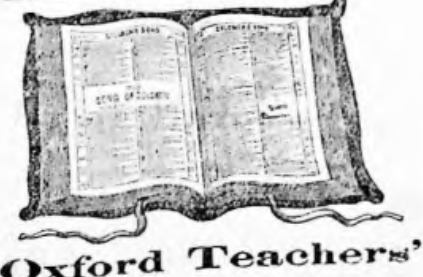
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