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In the PENINSULA METHODIST of Aug. 4th, we published some beautiful lines, entitled "After Death in Arabia." The following lines are in a similar vein. ED. P. M.

NON OMNIS MORIAR.

Oh, blue and glad the summer skies,
And golden green the widths of plain
Where sun and shadow mingled lay,
As forth we went, with gay intent,
Across the Mesa's flowery rise,
To where the shimmering mountain chain
Beckoned and shone from far away!

The noontide flashed, the noontide sang,
Along the glittering distant track;
The dancing wind made answer brave.
It seemed that all kept festival,
That joy fires burned and joy bells rang;
But still our hearts went hovering back
To sit beside one lonely grave.

It seems so strange, so half unkind,
That till the earth with life should stir,
That still we smile, and still we jest,
And drink our share of sun and air
And joy—and leave her there behind;
Nor share such happy things with her
Who always gave us all her best!

And yet—our love is loyal still;
And yet—she joyed to have us gay;
And yet—the moving world moves on,
And does not wait our sad estate
To soothe our hurt or note our ill,
But, touch by touch, and day by day,
Heals us, and changes every one.

But she? What is her work to do?
For never tell me that she lies
Inactive, lifeless in the mold,
Content to keep a moveless sleep
While worlds revolve in courses new:
Her fiery zeal, her quick empiric,
Could never brook such rest to hold.

That grave but hides her worn-out dress—
One of God's sure-winged messengers
I see her, on swift errand sped,
Glad of the task which strong souls ask,
Earth's sharpest pain grown litteness
In the new tide of life made hers,
Smiling that we should call her dead!

Smile on, dear Heart, until the dawn!
When once the eternal heights are bared,
And the long earthly shadows flit,
And with clear eyes we front the skies,
We, too, shall smile with heavenly scorn
At the dull, human selves who dared
To call life "Death," and pity it!

—SUSAN COOLIDGE in *Congregationalist*.

Pulpit Aids to Unbelief.

BY MARK GUY PEARSE.

The source and strength of the skepticism of the age is in the pulpit. Doubt of the truth, and opposition to it, is mainly created by those who are called "preachers of the gospel," by some of the very best of men who will read this paper, but who would never suppose for a moment that it applies to them. These are among the most diligent and effective sowers of tares.

"But of all men, these, dear sir, are most rigidly, suspiciously unsparingly orthodox."

Precisely—so vehemently orthodox that they spend their whole time in dissecting and denouncing heresies, until simple people begin to sympathize with that which gets so much the worst of it, and so easily; and then they find themselves gradually led to a secret belief in, and even an admiration for, the error which is so contemptible and yet which takes so much killing. Whack! whack! whack! Well, if that thing is not dead yet it must be immortal, and then, of course, it must be true.

"But is not that a very perverse method to adopt?"

Very—and therefore thoroughly human. It is the old, old story, so true to human nature, of the Spanish priest who earnestly desired the conversion of a very wealthy Jew and who thought within himself: "If I can but take this worthy son of Abraham to Rome, all will be well; for then he should see our holy religion in its splendor and magnificence. At last the opportunity came and they set out together. But when the priest beheld all the abominations

of Rome his heart sank in despair, and he dreaded to meet the Jew. But speedily it came to pass that the man of Judah sought the priest and hastened to tell the tidings of his conversion. Now he was a believer in Rome.

"What has led to this happy result?" cried the delighted priest.

"Father," said the Jew, "I have seen the iniquities of Rome—nothing but the truth could survive amidst such sins."

So may our hearers of to-day argue within themselves—only that which is true could withstand such fierce and persistent cudgelings.

"How then shall the error of the times be met?"

Preach the Gospel. Men give up preaching the gospel when they take to proving it. They leave it caged at home whilst they go out with their pop gun proofs to fight its foes. Let Him go forth, and we need not fear for the Lion of the Tribe of Judah. A gospel that needs so much proving must be either very mysterious or very doubtful; or both. If controversy rages in the congregation, St. Paul has taught us how to deal with it; not by making much of the controversy, but by making much of Christ. To make Jesus precious is both to furnish and to fortify the soul; but to be always treating the gospel as doubtful, is to create doubt and to minister to doubt. If darkness fill the chamber, will beating the air mend matters in any wise? Will dissertations, however eloquent or philosophical, on the origin and perils of darkness, save any man's head from being broken, or guide his steps into the day? Open the shutters, let the light in; and the darkness may be left to itself then.

Besides, your proofs do not give me what I want. You may carve a stone into the very image of a loaf, but it is not bread. You may prove to me every clause of the Creed, but I cannot feed on your logic. God is not nearer to me because of your proofs of His being; for myself I can only say that you have put Him farther off, up and away in the colder regions of the intellect, when I long to know Him as my own in the sunny warmth of my love and trust. The infinite is not more to me, but infinitely less, because you have wrapped it evenly and neatly within your definition. There is a peril in proofs

that prove God's Being so definitely that man's doubt grows self-defined the other side the line, Made atheist by suggestion.

We may well doubt whether anything can be proved, except indeed a proposition in Euclid, which is only a puzzle put together for the purpose. Propositions in Euclid do not live and move and have any being. *Life* is gone when you begin to dissect it. The flower is gone when you begin to botanize. Truth is no more truth, but a proposition only when you begin to prove it, a thing dependent upon your logical skill and gifts of utterance. It is an awful thing assuredly to make God, Heaven, Hell, Deity, hang upon your proof.

Take the opinion of two men, representing the two extremes of modern thought, each entitled to speak with authority—Matthew Arnold and Cardinal Newman. In his book, "Essays in Criticism," Arnold commends this wisdom of Joubert: "State truths of sentiment, and do not try to prove them. There is danger in such proofs; for in arguing it is necessary to treat that which is in

question as something problematic; not that which we accustom ourselves to treat as problematic ends by appearing to us as really doubtful. In things that are visible and palpable, never prove what is believed already; in things that are certain and mysterious—mysterious in their greatness and by their nature—make people believe them, and do not prove them in things that are matters of practice and duty, command—do not explain. 'Fear God' has made men pious; the proofs of the existence of God have made many men atheists. From the defense springs the attack; the advocate begets in the hearer a wish to pick holes; and men are almost always led on from a desire to contradict the doctor to the desire to contradict the doctrine. Make truth lovely, and do not try to arm her."

"Make people believe them; and do not prove them." It is easily spoken; but how is it to be done? *By your own conviction of them.* The power of a man to convince is not in his power to argue, but in the force of his own convictions. The realm of these things is the spirit; and the authority in religion is that of the spiritual consciousness. A man cannot prove much, but his power to preach is exactly according to the measure of the *Christ that is in him.* Anybody can preach about Christ; only he who has Christ in the heart can preach *Him.*

But listen to the second extract. It is from Cardinal Newman. "To most men argument makes the point in hand more doubtful and considerably less impressive. After all, man is not a reasoning animal, he is a seeing, feeling, contemplating, acting animal."

"But both these are extreme," objects my reader. True; and because, from each extreme the better able to testify. But take a man who stands midway twixt the two, and having authority to speak—Dr. Martineau—"Those who tell me too much about God who speak as if they knew His motive and His plan in everything; who are never at a loss to name the reason of every structure and show the tender mercy of every agent; who praise the cleverness of the eternal economy and patronize it as a masterpiece of forensic ingenuity; who carry themselves through the solemn glades of Providence with the springy step and jaunty air of a familiar; do but drive me by the very definiteness of their assurance into an indefinite agony of doubt, and impel me to cry, 'Ask of me less and I shall give you all.'"

But, you object, all this only applies to those who do their own thinking. Have we not to explain these difficulties for thousands of simple people who cannot think them out for themselves? Of course you do not quote Arnold, and Newman, and Martineau, as representing the great mass of men.

No, and for these the mischief is infinitely greater. In explaining these difficulties you familiarize people with doubts that will come back to plague them again and again; and worse still, you familiarize them with the thought of religion as a doubtful thing. Can anything be more foolish than to scatter tares in order to show off one's skill in picking them out again; and in the case of such poisonous tares, can anything be more perilous? All men have trouble enough to fight their own devils; why should you collect a host of others

to let loose on them?

Not long since I was talking with a shrewd Scotchman, who had left the church of which he was a member, because the minister had followed the fashion, and was constantly setting forth the most subtle forms of unbelief. The minister called to see after the missing sheep, and inquired as to the reason of his absence. "Well," explained the wanderer, "I don't go to church for controversy but for communion with God. When you preach you put me up to tricks of argument and difficulties that I am all the better for not knowing. You give me on Sunday what I have to get rid of for myself, and it takes me the whole week to do it. It reminds me of an ostler who went to confession. He had gone satisfactorily through the list of questions touching frailties common to humanity; then the priest came to those special to the man's calling: "Do you butter the horses' teeth that they may not eat their corn?" The simple ostler expressed his indignant horror. "Sure and your reverence, such a thing I never heard of in my life." The next time the man came to confession, this sin came out. He had buttered the horses' teeth, etc., etc. The priest was indignant now. The ostler explained: "Well, your reverence, ever since you put me up to it, I have not been able to get it out of my head."

If you don't want to have to drive false notions out of your hearers' heads, take care not to put them there.—*Methodist Times.*

Ezekiel Cooper in Wilmington.

BY REV. G. W. LYBRAND.

Sunday, Oct. 8th, 1797, at 11 a. m. he preached in Wilmington, and was followed by Bishop Asbury, at 3 p. m., and Jesse Lee, at night. The next day, in company with others, these preachers arrived in Smyrna, and Tuesday, the 10th, the Conference session began. "Sunday, 15th," says Mr. Cooper, "we had a happy time in love-feast. The Bishop preached at 11 a. m., I at three o'clock, and Jesse Lee in the evening." It will be seen from this, that E. Cooper, was the peer of his brethren. The Conference adjourned, the 13th, and Bro. Cooper's station was Wilmington, Del., and included the neighboring village of Newport.

He had earnestly desired the Bishop not to place him in charge for that year. He says: "I wanted to be 'as one that serveth,' and not to have rule or authority in discipline or government. Power and authority I never coveted, but wish others to exercise it, who like it better than I. Once I thought that I would be relieved from having the care and charge; but as the Bishop requests it, I merely submit, in compliance with his desire." He found the church in Wilmington in a state of confusion; "scarcely any regularity at all; and rather a general anarchy in the affairs of the society, and a disunity and murmuring one with another, prevail. The number of members had been reported to the annual Conference, to be sixty-one whites, and thirty-seven blacks. He found forty-nine of the former, and thirty-two of the latter. He addressed himself at once to the work of restoring to them the spirit of union and brotherly love.

With Captain Michael Dawson, he had a quiet home, in a small family in

easy circumstances. Here he spent many happy days. His pulpit labors on the Sabbath were preaching, morning and evening in Wilmington, and in the afternoon at Newport. He also preached during the week; generally on Thursday night. His congregations increased, and clergymen of other denominations waited on his ministry. Among the laity, those in the highest circles regarded him with favor. In his journal, under date of Thursday, November 8th, 1797, is the following record: "In the evening I preached with much liberty from Rev. 21: 7. Had a large congregation, among whom were three ministers; and for the first time, the Judge of the Federal Court for this district, and his lady were at our church. February 11, 1798, he says: "I dined at Mr. Lattimore's in Newport. Our society here is small, but I am very much pleased with it. Mrs. Lattimore, Mrs. Robertson, and Mrs. Miller are three excellent souls. There is but one white man in society, that is Mr. Miller. After preaching and class, I returned to Wilmington, and preached again in the evening. Preaching three times a day, and class, and general society meeting are rather too much for me." This is the first record we have found of the Newport society.

It was the custom at this time, for the society in Wilmington to hold a weekly prayer-meeting on Tuesday night; and after the service was ended, a singing meeting, to practice Methodist tunes, was begun, dating from February 13, 1798. The spirit of revival began to manifest itself in March, and as the closing days of the month drew near, several were united to the church; the gay and worldly having put off their splendid attire, and put on garments of such plainness that "some hardly knew them." As Mr. Cooper was a strict observer of the old rule to set apart Easter Sunday for special service, he advised the friends to bring their children to the church to be baptized on that day, which occurred April 8, 1798. After the sermon, ten persons were baptized; the most of them, children. As the time for holding the Philadelphia Annual Conference had been changed to June 5th, Mr. Cooper met his brethren in their annual session in Philadelphia at that time, reporting an increase of eight white members, and eleven blacks; sixty-nine white and forty-eight colored members in all.

(For the data from which the above article has been prepared, Brother Lybrand desires to acknowledge his obligations to Rev. G. A. Phoebus, D. D., of the Wilmington Conference, whose "*Beams of Light on Early Methodism*," is a most valuable contribution to Methodist historical literature. ED. P. M.)

We mentioned how the Baptists of Currituck opened doors to the Methodist District Conference. The Virginia Methodists have done likewise. The *Herald* says: "Stephen Poindexter, a Methodist, gave a tenth of a big collection for a Baptist church. And he and Brother Pettit and other Methodist friends were very zealous in entertaining the great multitude." When you come to open hospitality or open communion, the Methodists swing the door off the hinges.—*Richmond Christian Advocate*

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.*

Popular Instruction and Prohibitory Laws.

DANIEL WISE, D. D.

The crusade against the use of intoxicating liquors, which began some three quarters of a century ago, is culminating in a wide-spread conviction that the manufacture and sale of such drinks must be prohibited by law. Its first weapon was a pledge of abstinence from distilled liquors; next it drew the more effectual sword of total abstinence from all intoxicating drinks; and then perceiving that the traffic is a great social curse and the bulwark of the drinking usages, it adopted as its battle cry the declaration that the liquor traffic shall be legally prohibited as a social immorality.

That the moral judgment of Christian men generally approves this declaration, is scarcely to be doubted, albeit there is not perfect agreement at present, as to the best method of getting a prohibitory law on the statute books of the States. But the pressure of the temperance sentiment is so strong, that one may predict the attainment of unanimity on that point, without being charged with over sanguine optimism. The spirit of Christianity is behind the demand for prohibition, and it will surely prevail sooner or later.

But while temperance people are absolutely sure that the liquor traffic ought to be legally suppressed, they must not forget that there are thousands of voters in the land, who are not only without that conviction, but are equally confident that its suppression would be an unjust restraint on their liberty of action. And where popular opinion succeeds in putting prohibition into law, these men being citizens, constitute a powerful political minority, constantly working against its enforcement and for its repeal. Aided by the immense wealth of brewers, distillers and saloon keepers, whom they foolishly regard as their friends, these dissatisfied citizens encourage and practice all sorts of expedients to obtain the prohibited beverages, and to break down the public opinion on which the maintenance and enforcement of the law depends.

Nor must it be forgotten that while many opponents of prohibition are made such, mainly if not solely, by their habit of using intoxicating drinks, moderately or immoderately, thousands of them base their hostility on a belief, that a prohibitory law is an unjust restriction of their natural rights, imposed by what they are pleased to call a tyrannical and fanatical majority. Intelligent prohibitionists know this belief to be absolutely false. Nevertheless it is sincerely held by thousands who, having been taught from childhood, that intoxicating drinks are not harmful but beneficial, and even necessary to health and strength, are both amazed and angry when told the contrary. This is especially true of beer-drinking Germans and English, and of whiskey-loving Irishmen. To Americans, trained from their youth in the facts and principles, which constitute the moral basis of prohibitory law, this stubborn belief sometimes appears astounding. We do well, however, to recollect that our fathers held it quite as stubbornly at the beginning of the current century. In those days a total abstinence was a *rara avis* even among clergymen, and the public opinion which now demands prohibition, had its origin in a conflict which was sharp, bitter and long continued. These are facts pertinent to the present

endeavor to abolish the liquor traffic, because they teach us not to be either uncharitable or unwise, in dealing with the millions who, having been reared in other lands, or in the homes of parents who brought their anti-temperance notions from foreign birthplaces, are utterly ignorant of those principles which are the moral foundations of prohibitory law.

What then? Does charity or practical wisdom require us to postpone effort to prohibit the traffic in strong drink, until those mis-educated millions are duly instructed? By no means. The traffic is to them and their children, what tigers are to many a district in India, where the people are too apathetic or too cowardly to attempt their destruction. Would their indifference justify the Indian government, in refusing to take measures for destroying those ferocious beasts? By no means. Neither does the ignorance of the uneducated in temperance principles, justify Christian and philanthropic citizens, in refusing to put an end to a traffic more pestiferous and deadly, than the tiger of Oriental forests. It is rather their duty to do good to those who through ignorance, desire the continuance of an evil which is destroying them and their children.

But, as already remarked, thousands of those drinkers are voters, and they are all rational beings whose adhesion to right practice, must needs be permanently won, not by legal force, but by moral conviction secured by instruction. Is it not therefore obvious, that the presentation of the first principles of temperance, should be systematically associated with the advocacy of prohibition? It is true that he who argues for prohibition, does so with facts which illustrate the corrupting and destructive effects of the liquor traffic. Thus far he is an educator of the people in temperance principles. But back of his facts and reasonings, there lie other facts which are unrecognized, by the great mass of those who are arrayed against the prohibition movement. These, need it be said, are the simple, and to old temperance men commonplace, demonstrations that intoxicating drinks as beverages are never necessary, but invariably injurious to human health and strength; that because of their tendency to create an almost uncontrollable appetite which leads to sickness, financial ruin, social degradation and premature death it is always a dangerous thing to use them even in moderation, and that therefore it is every man's duty to wholly abstain from them. Now this instruction can only be incidentally given in meetings to promote the political aims of the cause. And since few besides temperance men attend such meetings, it would be profitless to give it in them. What then is needed to secure and permanently maintain prohibitory laws? What, indeed, but a revival of old fashioned temperance lectures? What, but a host of qualified speakers sent among the masses, especially among people of foreign birth, to so indoctrinate them as to convince their judgments, that a prohibitory law is neither tyrannical, unjust nor hurtful to their interests, but a righteous, merciful and equal measure from which they and their children would inherit unnumbered blessings?

Napoleon, the master of military science, while keeping his armies in the field, was always very attentive to his recruiting depots at home. What his recruiting depots were to his armies, a corps of lecturers on the first principles of the temperance cause, would be to the war for prohibition. Let the friends of temperance, therefore ask themselves, "Can prohibition be long and fully sustained in any State, without being sustained by such a system of lecturing, as will instruct our untaught and mistaught masses, in the principles which lie beneath prohibitory law?"—*Northern Christian Advocate.*

Youth's Department.

A Club for Working Girls.

A party of sweet faced girls, in dainty gowns, were clustered together on the deck of the ferry-boat.

"Well, girls," said Gladys Johnson, "I hope Miss Hamilton will be satisfied. We have been good, and attended the missionary meeting. I wonder if she saw us?"

"She did, my dear," laughed her Cousin Katie, "and smiled serenely in our direction. I suppose she thinks we will all start early Monday morning, and some distant lands explore. I am sure Grace means to go. Did you ever see such a face? A yard long by actual measurement! Tell us is it Africa or India?"

"Neither, thank you," replied Grace gravely. "To finish your quotation: 'We can find the heathen nearer; We can find them at our door.'

"And say, girls, let us look for them." "The child is mad," commenced May Stary, in a tragic tone.

Grace looked at her almost angrily. "I think I have been mad with selfishness," she said, "and I am going to try and think of others, and find some corner in which to work."

"Do something for somebody, quick," sang May, the irrepressible, softly.

"Yes, that is just what I mean to do; and, girls, please help me. We have had such nice times together, so much fun, let us work together now."

"What shall we do?" inquired Alice, the practical.

"Start a club for working girls," replied Grace, seriously. "I have been thinking of it for some time, and after the talk on 'consecration' we heard this morning, I, for one, am going to try."

"How?" "When?" "Where?" cried as many voices.

"Silence! let Grace appoint a time and place for meeting, and we can then consider ways and means. The boat is in, and I cannot sail back and forth, indefinitely discussing philanthropy," exclaimed May.

Some way, in spite of May's nonsense she always organized and made possible the plans of the more serious Grace.

"Good-by," she called, a few minutes later. "Remember, at my house to-morrow afternoon at three o'clock." Then taking the arm of Grace, she said, anxiously, "Grace, what do you mean, any way? Is it a joke, or are you going to abandon your former vicious companions (myself included), and join the more virtuous classes of society?"

The girls, in spite of, or rather because of, the difference in their dispositions, were devoted to each other. In school they were called "the kite and the string" Grace served as a balance to May's flightiness, and then, as Gladys Johnson said, "Grace would be too serious a dose taken without May's vitality and enthusiasm."

The result of the talk on the way home was an unwonted quietness on the part of May, and a bright, hopeful expression on Grace's usually solemn face.

The next afternoon, nine girls assembled in Mrs. Stary's handsome parlors. After a few minutes spent in practising the last college song, and feasting that pampered animal, May's pug dog, Punch with chocolate drops, the meeting quieted down.

From a slip of paper, carried for greater safety in her bonbonniere, May read as follows:—

"The object of this meeting is to determine how, when and where we can best help working girls of our own ages. When we say *help*, we mean making their bodies, stronger, their minds brighter, and their souls purer."

"An eminent philanthropist" (with a sly glance at Grace) suggests, in answer to the first question, How? that each girl here present shall pledge herself to find a girl who earns her living, and invite her to join the club. That the girl

thus invited shall not be patronized, but liked by all. That is, it shall be the duty of the nine charter members of this society to cultivate a feeling of personal interest in, and affection for, the associate members, and that the expression of these feelings be the object for which we shall work.

"In answer to the next question, When? circumstances, that is, working hours, decide that it must be eight o'clock in the evening and on Monday, because," here May abandoned her notes, and spoke extemporaneously, "you know, girls, what a blue day Monday always was in school, and how long the week looked from that end of it."

"Where?" May's face flushed as she waved her pretty hands around, "Here, mother says. You know, girls, mother is so good. She says all the pictures and the pretty things are the Lord's and are for His service; and she is perfectly willing that we have the parlors for our club one evening every week."

Gladys looked perplexed. "Wouldn't it be better to meet in some hall or church?" she asked.

"No," said Grace, decidedly. "I thought it would at first, but here we have all the influences of this beautiful room. We always like to have our meetings here, and I suppose girls are a great deal alike, if they do earn their living. Then there is the piano, and again, no one can object to our coming to Mrs. Stary's, and there might be some opposition from our friends if we chose a public place, and—" May interrupted with, "How would you like some one to invite you to visit her in the church, because her home was too good for you to enter? If we are going to take hold of these girls with tongs, they will slip off, just like coal or sugar. Haven't you in sheer desperation had to use your fingers with both?"

Gladys said slowly, "I believe you are right, May. I never thought of it before in that light. 'Put yourself in her place.' Say!" (with sudden inspiration) "let us take that for our motto!"

Janey Gray added softly, "And, What would Jesus Christ do if he were in my place? Let us have the two."

It was not difficult to find nine girls to join the club. In fact, May said it seemed that they were waiting to be asked.

The girl whom Madame Bradshaw employed to carry home the lovely gowns which Gladys wore, became the first member. The little hairdresser who once a month shampooed May's golden curls, cried for joy, that beautiful Miss Stary should actually invite her to pass one evening every week in her lovely home. Grace's friend worked in a laundry. One girl sold candy in a store frequented by the nine, and another was learning the upholsterer's trade where Janey's lovely fancy work was mounted. So, naturally, just where the lives touched, the work was done.

I suppose some might smile at the methods employed; they were so truly girlish.

May played on the violin, and taught the girls new songs. Grace, who was an excellent elocutionist, recited and read, to their unbounded delight. Janey showed them how she made the lovely roses on the table scarf they admired so much, and often the evening passed as it does when any company of young girls are together in social chat.

It was wonderful how all the girls improved. While the girl from the factory was learning harmony of color from Janey's embroidery, Janey was learning gratitude and contentment from her. The expression of Gladys' face became softer and sweeter, and May used her power of fascination more to bless than please.

One Monday, as the girls stood in the hall, saying "good-night," the little upholsterer said, "I just live on Monday nights. I look forward to them all the week." "So do I," said the laundress, and when anything goes wrong, I say,

"Never mind. There's the club to live for."

"Why," said Grace, somewhat shocked, "what do you mean?"

"I was always wishing I was dead before I came here. Everything was so ugly, and nobody cared."

May's little hand was slipped into the rough one near her. Impulsively it was taken and kissed, while the girl continued: "But now I sing at my work, and I want to live for His sake." "So do I," cried nine happy voices.

The work did not end here. One evening the little hair-dresser approached May almost beseechingly. "Miss Stary," she said, "would you be willing, could we take another girl into our club. Her name is Kitty Dare. She is sick, and the doctor says she can't live long. She used to work in the factory, but she got so weak they discharged her. Her father drinks, and oh, Miss Stary her home is awful. How did she know about our club? I told her, and some of the flowers you gave me I took to her, because she needed them more than I."

Impulsive May decided on the moment, and said, "Tell her to come next week."

I wish you could have seen her face when she came into the parlor, bright and fragrant with flowers. The music, reading, and social chat which followed, were like fresh springs in the desert of her life.

The girls always sang a hymn before separating, and as Mrs. Stary passed through the hall one evening six months after the club was formed, she paused, arrested by the sweetness of the melody, and gazed with fast filling eyes upon the beautiful picture before her. Fifty girls were grouped about the piano. Gladys Johnson, with her strong, resolute face, was intent upon the notes before her. Grace was sharing her book with the laundress, May was leaning over the chair in which sat the wasted form of Kitty Dare, and together the sweet young voices were singing, "Crown Him Lord of all."

Can there be any sweeter trophy to lay at Jesus' feet than the life of a young girl consecrated to her Saviour's service?—*Helen Jay, in Golden Rule.*

At one of the colored schools of the South the girls learn housekeeping by being placed four at time for a month in a cottage, where they live and have complete control, under the oversight of a matron. They keep strict account of their expenditure, practice economy, sweep, cook, wash and iron.

Peculiar

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SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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100 Doses One Dollar

The Sunday School.

LESSON FOR SUNDAY, SEPTEMBER 30TH 1888; THIRD QUARTERLY REVIEW.

GOLDEN TEXT FOR THE QUARTER: Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.—Josh. 1: 7.

LESSON 1.—Superintendent: And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off; and Moses alone shall come near unto the Lord; but they shall not come near; neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath spoken will we do (Exod. 24: 1-3).

Scholars: I will be to them a God, and they shall be to me a people (Lev. 24: 10).

Teachers: Blessed is . . . the people whom he hath chosen (Psa. 33: 12).

All: Let thy mercy, O Lord, be upon us (Psa. 23: 22).

LESSON 2.—Superintendent: And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it (Exod. 32: 19, 20).

Scholars: Little children, keep yourselves from idols (1 John 5: 21).

Teachers: Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth (Exod. 20: 4).

All: The Lord our God will we serve, and unto his voice will we hearken (Josh. 24: 21).

LESSON 3.—Superintendent: And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy ways, that I may know thee, to the end that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest (Exod. 33: 12-14).

Scholars: Lo, I am with you always, even unto the end of the world (Matt. 28: 20).

Teachers: And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed (Mark 16: 20).

All: Cast me not off, neither forsake me, O God of my salvation (Psa. 27: 9).

LESSON 4.—Superintendent: And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the Lord's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments (Exod. 35: 20, 21).

Scholars: God loveth a cheerful giver (2 Cor. 9: 7).

Teachers: Freely ye received, freely give (Matt. 10: 8).

All: It is more blessed to give than to receive (Acts 20: 35).

LESSON 5.—Superintendent: And the Lord spake unto Moses, saying, On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting. Thus did Moses: according to all that the Lord commanded him, so did he (Exod. 40: 1, 2, 16).

Scholars: Behold, the tabernacle of God is with men: and he will dwell with them (Lev. 21: 3).

Teachers: If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him (John 14: 23).

All: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3: 20).

LESSON 6.—Superintendent: When any man of you offereth an oblation unto the Lord, ye shall offer your oblation of the cattle, even of the herd and of the flock. If his oblation be a burnt offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before the Lord. And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him (Lev. 1: 2-4).

Scholars: The Lord hath laid on him the iniquity of us all (Isa. 53: 6).

Teachers: The blood of Jesus his Son cleanseth us from all sin (1 John 1: 7).

All: Wash me, and I shall be whiter than snow (Psa. 51: 7).

LESSON 7.—Superintendent: And Aaron shall present the bullock of the sin offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make atonement for the holy place, because of the uncleanness of the children of Israel (Lev. 16: 11, 15, 16).

Scholars: Without shedding of blood is no remission (Heb. 9: 22).

Teachers: This is my blood of the covenant, which is shed for many unto remission of sins (Matt. 26: 28).

All: Every one that believeth on him shall receive remission of sins (Acts 10: 43).

LESSON 8.—Superintendent: And ye shall take you on the first day, the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year: it is a statute for ever in your generations: ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are homeborn in Israel shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God (Lev. 23: 40-43).

Scholars: The voice of rejoicing and salvation is in the tabernacles of the righteous (Psa. 118: 15).

Teachers: We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (Rom. 5: 11).

All: Rejoice in the Lord always: again I will say, Rejoice (Phil. 4: 4).

LESSON 9.—Superintendent: And on the day that the tabernacle was reared up, the cloud covered the tabernacle, even the tent of the testimony; and at even it was upon the tabernacle as it were the appearance of fire, until morning. So it was always: the cloud covered it, and the appearance of fire by night. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel encamped (Num. 9: 15-17).

Scholars: O send out thy light and thy truth: let them lead me (Psa. 43: 3).

Teachers: Behold, I have given him for a leader and commander to the peoples (Isa. 55: 4).

All: For thy name's sake lead me and guide me (Psa. 31: 3).

LESSON 10.—Superintendent: And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great: and moreover we saw the children of Anak there (Num. 13: 26-28).

Scholars: Let us go up at once, and possess it; for we are well able to overcome it (Num. 13: 30).

Teachers: Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest (Josh. 1: 7).

All: I will fear no evil; for thou art with me (Psa. 23: 4).

LESSON 11.—Superintendent: And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore doth the Lord bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey: were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt (Num. 14: 2-4).

Scholars: So we see that they could not enter in because of unbelief (Heb. 3: 19).

Teachers: Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it (Heb. 4: 1).

All: Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee (Psa. 116: 7).

LESSON 12.—Superintendent: And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye

rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle [Num 20: 9-11].

Scholars: They drank of that spiritual Rock that followed them: and that Rock was Christ [1 Cor. 10: 4].

Teachers: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price [Isa. 55: 1].

All: Give me this water, that I thirst not [John 4: 15].

LESSON 13.—Superintendent: And the Lord shewed him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea; and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord, died there in the land of Moab, according to the word of the Lord [Deut. 34: 1-5].

Scholars: The path of the just is as the shining light, that shineth more and more unto the perfect day [Prov. 4: 18].

Teachers: Thou shalt guide me with thy counsel, and afterward receive me to glory [Psa. 73: 21].

All: Let me die the death of the righteous, and let my last end be like his! [Num. 23: 10].—Sunday-School Times.

Begin Right.

As the churches begin the work of the new year, hundreds of them are forming Christian Endeavor Societies to aid the young people. It is exceedingly important that these Societies should begin right. If the Prayer Meeting Pledge is left out, if there is no provision for dropping unfaithful members, if the Consecration Meeting is ignored, the Society will probably be inefficient and short lived. These are a few essential things which seem very simple, but which are vastly important in a Christian Endeavor Society. These little matters make all the difference between success and failure. Though the Society is very flexible, and can be adapted to the wants of any church, yet there can be no true Society of Christian Endeavor if these vital features are left out.

Many Societies which at the beginning were afraid of the Prayer Meeting Pledge, finding how essential it is, have reorganized on the stricter basis, greatly to their advantage. New life is at once put into the meetings and into all branches of the work. This experience has been so universal, that it is safe to say where there is any lack of interest manifested in a Christian Endeavor Society, that it is because the Pledge is left out of the constitution, or is practically ignored by the members.

Model Constitutions, leaflets etc., can be obtained free by any pastor or other person who desires to establish a Society by addressing the United Society of Christian Endeavor, 50 Bromfield St., Boston.

Our Bishop for Africa.

Bishop Taylor spent Sabbath, September 2, in Philadelphia, preaching morning and evening in the Bethany Presbyterian Church, and speaking in the afternoon to a large audience of young men in Association Hall. The Inquirer of Monday morning, referring to the latter address, reports as follows;

He said that there were several giants who had to be overcome in dealing with the heathen in benighted lands; the principal being alcohol, slavery and polygamy. The natives of Africa have an intoxicating drink of home manufacture made from a saccharine matter taken from a species of palm tree, and it is almost as intoxicating as hard cider. In addition there is the importation of rum and gin, principally from Germany and Holland. The bishop spoke of the attempt which had been made to exclude liquor from the Congo Free State and how the American and English repre-

sentatives had been outvoted by the Germans and Dutch.

In Monrovia and Liberia temperance has been very much promoted through noble efforts of that Christian woman, Mrs. Hannah Smith, of this city. In one trail of the Congo Free State there is a prohibition law, but it relates to guns. There is a tract of country 240 miles long in which there are several market places. The goods are carried to and from these markets by porters and soldiers on their heads, as there are neither cattle nor horses. When the men attend market they are forbidden to carry guns. A chief who disobeyed this injunction was warned that he must not do it again, but he did, and was taken into the market place with a rope around his neck and buried in the ground to his chin and then shot. The idea is that the men get intoxicated and would shoot each other. At an execution such as described the people are allowed to retain their arms, as no liquor is permitted to be drunk on such occasions.

The question of slavery is so interwoven with polygamous habits of the people that they have great difficulty in dealing with both these evils. Bishop Taylor related how the children are sold to the chiefs when quite young, and the transaction is a binding one, for when the girls are of a marriageable age, they become the wives of the chief who has bought them. The Episcopal missionaries of Cape Palmas, have tried to solve the problem by going into the open market and outbidding the slavers, and thus gaining possession of the children, and educating them as Christians. This is, of course, an expensive proceeding, and can only be carried out where the funds are sufficient. The dangers of making a business affair of such matters was shown by the bishop, who related the affecting story, of how a beautiful young girl had been taken into a missionary's family, educated and brought up by them until she was quite accomplished. Finally her parents sent for her to return home, but meanwhile she had become attached to a Christian young man who had asked her in marriage, and by dint of bribes the parents were finally induced to allow her to remain and marry the man of her choice. All seemed going on very happily, when the parents invited the couple to visit them. This is an evil hour they consented to do. The sequel was horrible. The husband was actually hewn in pieces before his agonized wife's eyes, and she was tied to a tree, and flogged until she consented to become one of the wives of the old chief, who had bought her while she was a child. "Imagine," said Bishop Taylor, his eyes sparkling with indignation, and his long flowing beard quivering with emotion, "imagine this young and beautiful Christian girl, an accomplished English scholar and musician, being tied to a tree, and flogged until she consented to become a slave." She must have been a heroic woman, however, for she held out for twelve hours under the severe whipping, before she consented to forswear her religious principles. Other incidents of a like nature, showed how very much needed was the light of the gospel, to send its refulgent rays through the dark continent.—Philadelphia Methodist.

The completed portion of the Methodist Episcopal hospital, Brooklyn, is now taxed to its utmost capacity, the sixty beds which it contains being all occupied by patients.

Miss Thoburn, sister of the Bishop, delivers soulful and practical addresses in the interest of the new order or deaconesses.

Mrs. Ada M. Bittenbender was the author of the Nebraska law which makes mothers joint guardians of their children with the father.

The U. S. Senate's Committee recommend the submission of a Federal Prohibition Amendment to the States.

Obituaries.

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

IN MEMORY OF SUSIE FENIMORE.

Free from the toils and cares of life, Free from the pangs of mortal strife, Free far above the earth to rise, And walk mid the bowers of Paradise.

As the rose is plucked, to deck the breast, Of our loved ones, as they lie at rest, So thou hast been gathered to deck the skies, A flower to bloom in Paradise.

Much will thy loved ones miss thee here, For thee will they shed full many a tear, But who would wish it, or e'en surmise That thou would'st come back from Paradise.

When, at the close of the Sabbath day, In our Endeavor we sing and pray, Our souls above the earth will rise, And think of thee in Paradise.

And when like thine, our race is run, And our days decline like the setting sun, To the throne of God we'll all arise, And meet thee again in Paradise.

A. S. C. E.

The society of which she was a member.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—THIRD QUARTER, Charge, Q. Conf., Preaching. Lists churches like North East, Elk Neck, Elkton, etc.

EASTON DISTRICT—THIRD QUARTER.

Table with columns: Charge, Q. Conf., Preaching. Lists churches like Marydel, Ingleside, Still Pond, etc.

ALBURY DISTRICT—THIRD QUARTER.

Table with columns: Charge, Q. Conf., Preaching. Lists churches like Fairmount, Westover, Berlin, etc.

VIRGINIA DISTRICT—THIRD QUARTER.

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

Peninsula Methodist

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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.

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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 canvass?

Baltimore.

To the casual observer who walks the streets of Baltimore it is very evident, that there is great improvement, in the way of many handsome business houses being erected. Lexington street, one of the great thoroughfares of the city has of late years been attracting the attention of enterprising business men, and is being greatly improved by quite a number of handsome and commodious stores. The average Eastern Shore man is of the opinion that it would be difficult to find a more delightful city in which to make a brief sojourn, while on a shopping expedition, than Baltimore, and we are glad to know that she is "lengthening her cords and strengthening her stakes." — *Talbot Times*.

Of Wilmington, the metropolitan city of our Peninsula, similar words may be truthfully spoken. A number of fine improvements have been made on Market Street, and others are in progress. While in the suburbs are found most ornate and imposing residences.

The *London Methodist Recorder* of Aug. 23d announces the decease of George John Stephenson, of England, whose contributions to the British and American press have made his name familiar to its multitude of readers. He was in the seventieth year of his age, and no man was more conversant with Methodist history than he. He was also the author of a number of useful books. He was a life long member of the Wesleyan connection. — *Methodist Protestant*.

Mr. Stephenson was an occasional contributor to the PENINSULA METHODIST. His "Notes on Early Conferences" had reviewed those of 1792, as appears in our issue of Aug. 11th, and we were looking for later installments, when the intelligence comes of his death; he was an authority in matters of Wesleyan lore.

This is the way Dr. Potts of the *Michigan* puts it,

The pledge taken by members of the Christian Endeavor Society reads: "Trusting in the Lord Jesus Christ for strength, I promise Him, that I will try to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and that just so far as I know how, throughout my whole life, I will try to lead a Christian life. As an active member I also promise to attend every weekly prayer meeting, and to take some part, aside from singing, in every meeting, unless prevented by some reason which I can conscientiously

give to my Master, Jesus Christ. If I am obliged to be absent from any monthly consecration meeting, I will, if possible, send an excuse for such absence to the society."

This is very good; but does not every one who joins the Methodist Episcopal Church take a solemn pledge, to do the very same things? It is well to renew our vows, if however thereby we are aided in paying them.

We are glad to learn from the *Philadelphia Methodist*, that our afflicted brother, Rev. J. O. Wilson of Tabernacle M. E. Church, Philadelphia, is recovering from his painful injuries. Dr. McCullough says,—"Mr. Wilson's arm and shoulder are improving as rapidly as could be expected. He hopes to be able to resume his labors by the first of October—a hope which we trust will be realized, though we think it hardly possible that it can be."

Dr. Vernon of Seventh St. M. E. Church, Philadelphia, heard Rev. Dr. W. H. Milburn, the blind chaplain to Congress, preach recently at Ocean Grove, and pronounces the sermon one of the finest pulpit efforts he ever listened to.

We call attention to the advertisement on our seventh page of the *Military Institute*, Bordentown, N. J. Of the principal, Rev. T. H. Landon, A. M., of the Newark Conference, Dr. Buckley says, "If any man were fitted by nature, to awaken minds and set them to thinking, to rouse energy, and create an abhorrence for everything base or mean, he is one of these men." This is high eulogy, and Dr. Buckley speaks from personal experience. A very neat catalogue is sent us; from which we take great pleasure in appropriating the following paragraph, from Principal Landon's report,

"The worst foe to strength of body and mind, we have to contend with, is tobacco. And we take this placet, to declare our undying hostility to it. Both by all reasonable "moral suasion" and by persistent discipline, we seek to prevent or eradicate this baneful habit. Hence no parent, that wishes his son to use this poisonous drug in any form, need send him to this school."

The many friends of our venerable brother, Rev. B. F. Price, will be glad to have favorable intelligence of the present state of his health. In a note to the writer, dated the 25th inst., he says:

"I am thankful to say, I am improving. I come down stairs, stay all day, and walk about the house and garden. I expect to go to Church next Sabbath, but shall not attempt to preach."

The Methodist Episcopal General Conferences, 1884 and 1888, put forth this declaration: "We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages." See Discipline 1884, appendix 554.

So far as the judgment of these two General Conferences goes, this "declaration" commits the Church to opposition to all attempts to "regulate the drink traffic" by license laws. But as neither of these Conferences embodied this judgment in law, every loyal Methodist is at liberty to approve or disapprove of said "judgment." Hence Hon. Warner Miller, Republican candidate for Governor of New York, himself a distinguished member of the last General Conference, has declared himself in favor of the restrictive features of High License, as a practical measure in that State. On the other hand, Gen'l C. B. Fisk, the Presidential candidate of the Prohibition Party, another distinguished lay member of the same General Conference with Mr. Miller, declares against license in any form, and in favor of Prohibition all the time, and everywhere. Great minds will differ, and the judgment of even a General Conference is occasion-

ally reversed by the judgment of another; not to make a point of the fact, that not a few individual members of the Church, sometimes decline to accept the opinions of this august body, as of final authority in the court of conscience, and yet claim to be as loyal to the Church, as any who accept such dicta.

The editor of the PENINSULA METHODIST refused to make his paper a Prohibition organ, and says it is a paper "for Christ and His Church."

The above paragraph, which has appeared in many of our exchanges, misrepresents the facts in the case, and may be misleading.

1. We have not "refused," to make the PENINSULA METHODIST "a Prohibition organ;" nor have we "refused," to make it the organ of any other political party; for the very sufficient reason, that we have never been requested to make it a party organ.

Having decided to pursue a non-partisan course, we have declined a few contributions, which we thought would involve us in partisan debates; these contributions coming from more than one of the three leading parties. This is all the "refusing" we have found it necessary for us to do; the well-nigh universal judgment of our patrons approving our course.

2. Our allusion to the motto of the PENINSULA METHODIST, "For Christ and His Church," was not made, as this paragraph implies, with reference to the Prohibition party, more than to any other political party. It was simply in vindication of our non-partisan position with respect to all parties.

To abolish the drink-traffic, and thus remove one of the chief agencies, of the Devil and wicked men who bear their father's image, to thwart the gracious purposes of God for the restoration of mankind to holiness and happiness, is an end that is earnestly desired, and zealously sought after, by every intelligent Christian; as well as by many, who, though not counting themselves in this class, are wise and patriotic and humanitarian enough to appreciate the magnitude of this evil, as a most dangerous foe to the morals and material prosperity of the people.

As to this end, the abolition of the drink traffic, all temperance people are agreed; but when we come to the question by what means can this desired end be attained, we find various and widely divergent opinions. So far as legislation is concerned, some place but little reliance upon it as an effective remedy; others recognizing the wholesome influence of good laws in the education of the people, as well as in restraining offenders, regard it as of great importance, to have our legislation unequivocally against the traffic. But among these, there are some, who, recognizing what has been accomplished in various parts of our country for the suppression of the saloon, and the abolition of the traffic, under the dominance of the Republican and Democratic parties respectively, consider their party allegiance to be in perfect harmony, with their fidelity to their obligations as temperance men; while others are just as honest in their convictions, that the drink-traffic never can, and never will be abolished until a political party succeeds to the government, which is explicitly committed to the suppression of the saloon. The PENINSULA METHODIST does not assume to judge between these friends of the common cause, but earnestly counsels, zeal, perseverance, hearty co-operation, and charity. In the terrible fight against this gigantic foe, let every gun be trained upon him and his forces; and let us see to it, that no ammunition be worse than wasted, by firing upon our friends.

Preachers' Meeting.

Last Monday morning, in accordance with a resolution adopted the 17th inst., the preachers of Wilmington and vicin-

ity, assembled in our new Hall over the Methodist Book Store, 604 Market St. Rev. L. E. Barrett, president, called the meeting to order, and Rev. A. Stengle, secretary, conducted the devotional exercises, which consisted of reading the forty sixth Psalm, singing a hymn, and prayer.

Brothers Stengle, Grise, and Hanna were appointed a committee, to prepare a suitable expression of appreciation, for the courtesy and attention of the pastor and trustees of Asbury M. E. Church, this city, extended so long to the preachers' meeting, in furnishing so pleasant a room in which it has been held. A collection of \$5 was taken in behalf of the sexton, who has acted as janitor for the meeting.

The order of the day being taken up, Rev. J. D. C. Hanna read a carefully prepared paper in advocacy of Prohibition, as the only true policy of temperance men.

Quite an animated discussion ensued in which the following brethren participated, A. Stengle, H. Sanderson, W. L. S. Murray, J. L. Houston, J. Todd, and C. A. Grise. Rev. O. G. Buddington, pastor of the Bethany Baptist church this city, was present, and being by vote accorded the privilege of the floor, made a brief address on the topic under discussion.

Besides the nine already named, there were present, Revs J. E. Bryan, W. E. Tomkinson, N. M. Browne, J. Dodd, H. W. Ewing, W. G. Koons, D. H. Corkran, W. E. Avery, A. Thatcher, T. S. Thomas, Dr. Simms, and Brothers Pickels, Bruce and Morris, of the laity.

The Curators reported the following programme for the next three weeks:

Oct. 1st. The best method of securing the prohibition of the liquor traffic; Rev. W. G. Koons to open the discussion.

Oct. 8th. A sermon by Rev. C. A. Grise; Revs. W. E. Avery, and H. W. Ewing, critics.

Oct. 15th. The perils from Immigration, and the Remedy; Rev. D. H. Corkran to open the discussion.

Meeting adjourned on time, and Rev. W. E. Tomkinson pronounced the benediction.

Other Bishops Heard From.

In *Zion's Herald* of the 19th inst., we find the following data as to "the political preferences of our Bishops." Of the sixteen Bishops who are technically General Superintendents, two, Bishops Hurst and FitzGerald are for Fisk and Brooks; one, Bishop Goodsell, is said to have voted the Prohibition ticket formerly, on one occasion; another, Bishop Mallaieu, now on an Episcopal visitation of our European churches, "is not known about;" the remaining twelve, Bishops Bowman, Foster, Merrill, Andrews, Warren, Foss, Ninde, Walden, Fowler, Vincent, Joyce, and Newman are all for Harrison and Morton.

The Ballot.

In our issue of the 15th inst., we quoted from Mr. Cleveland's letter of acceptance, his statement of the duty of "those who administer our government," to "jealously protect and maintain the rights of American citizens," and making special reference to "our colored citizens."

We now add an excerpt on the same subject, from General Harrison's letter, accepting the Republican nomination for the same high office. He says:

"Our civil compact is a government by majorities, and the law loses its sanction and the magistrate our respect, when the compact is broken. The evil results of election frauds do not expend themselves upon the voters, who are robbed of their rightful influence in public affairs. The individual, or community, or party, that practices or connives at election frauds has suffered irreparable injury, and will sooner or later realize, that to exchange the American system of majority rule for minority control is not only unlawful and unpatriotic, but very unsafe for those who promote it. The disfranchisement of a single legal elector by

fraud or intimidation is a crime, too grave to be regarded lightly. The right of every qualified elector to cast one free ballot, and to have it honestly counted, must not be questioned. Every constitutional power should be used to make this right secure, to punish frauds upon the ballot."

As we chatted with Rev. D. Sherman, D. D., he volunteered to say to us, that the exposition of the Sunday-school lesson by Chaplain Holway, was superior to any help which he was acquainted. We should quote such words more frequently, but for the shock to the excessive modesty of the Chaplain.

The PENINSULA METHODIST takes pleasure, in making the above editorial note from *Zion's Herald*, the occasion for similar commendation of Chaplain Holway's admirable expositions. Of all the Lessons we have seen, and we see those of the leading religious weeklies in the country, we consider his the best, and for this reason, during the last four years, we have given our readers the advantage of their perusal.

Notice.

Will our friends please bear in mind that as we go to press Thursday, all communications should be in by the latest on Wednesday, and as early that day as possible.

Will our correspondents please be careful to write plainly, only on one side of the sheet, and as tersely as they can. The dictionary defines terse, as "elegantly concise."

Send us the items; they answer the universal cry, "What of the night?"

Hearty thanks to our friends who do, and earnest prayers to the others.

Dr. Mendenhall, the new editor of the *Review*, has inaugurated another good thing. For the first time within our recollection, the *Review* is to be represented at the Conferences in the person of its editor.—*Indiana Christian Advocate*.

Our worthy confere, Dr. Goodwin can't be posing as a callow youth, nor yet is it supposable that so sprightly and vigorous an editor as he, can be suffering from a failing memory.

How about the scholarly McClintock, and his classic eloquence, that enthused the Conferences from 1848 to 1867? His successor, Dr. Whedon allowed this "good thing" to fall into desuetude, doubtless because of the life-long disability he suffered, in not being able to hear. Dr. Mendenhall, we think with our Indiana brother, does well, in resuming this good practice.

September Elections, 1888.

In Oregon, Rhode Island, and Vermont, the Republicans and Democrats, each polled a larger vote than in 1886; while the Prohibition vote was reduced.

As to Maine, we give figures from the *Voice*:

The total vote in '88 was 15,636 larger than in '86: the Republican vote being 10,710 larger: the Democratic, 4,866 larger; the Prohibition vote, 902 smaller; making the Republican majority in '88, 5,788 more than it was at the previous election in '86.

It is rumored that the members and friends of the North M. E. Church of Cape Charles, will soon build a new house of worship.—*Record and Gazette*.

We know there is the M. E. Church, and the M. E. Church, South, but who will enlighten us about the North M. E. Church? If there is a third member of the M. E. family of churches, it is about time it was recognized. Who will answer for the North M. E. Church?

There are said to be fully two hundred women employed in editorial capacities on the various newspapers and journals published in New York.

Rev. Jesse Higgins, who has been pastor of Old Swede's Church for the past five years, has tendered his resignation. The resignation is to take effect on December 1.

A plot of ground and \$750 have been presented to Mrs. Bishop Newman at Round Lake, N. Y., for her proposed missionary home.

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