

# Peninsula Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS  
Associate Editor

VOLUME XV.  
NUMBER 44.

WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 2, 1889.

ONE DOLLAR A YEAR  
SINGLE NOS. 3 CENTS.

## ABIDE WITH US.

BY REV. F. E. SNOW.

Abide with us: the night is drawing on;  
We know not what it bringeth, and the dawn  
We may not see, unless thy keeping power  
Shall be about us through each darksome  
hour.

Abide with us: the day is waning fast;  
Its light is fading, and its joys are past;  
Its fruitful opportunities have fled,  
And, all unused, are numbered with the dead.

Abide with us that we may quickly learn,  
The lessons thou would'st teach us, and discern

The joys supreme which ever still abound,  
When of thy true disciples thou art found.

Abide with us, and open up thy Word,  
That we may apprehend the truth, O Lord;  
Our eyes our holden now; oh, grant us sight,  
To see thy face with reverent delight.

Abide with us, O Master, e'en with us,  
Until the morning breaks all glorious,  
And give us then some humble, happy place  
Within the heavenly kingdom of thy grace.  
—Golden Rule.

## History of the New Testament Scriptures.

BY REV. M. J. CRAMER, D. D.

The history of the New Testament Scriptures in the Christian Church, sometimes called the history of the N. T. Canon, gives an account of all the facts relating to the collection of the Apostolic Writings considered as a distinct whole, and possessing a special value and dignity for the Church, for the defense of her creed and her theology. It traces the origin of this collection, and its formation and vicissitudes. Much has been written and published on this subject in Germany, France, and England, and to some extent in this country, but generally in support of a dogmatic prepossession, either against or in favor of the Canon, as it now stands in our English Bible. But of all the questions at present under discussion, touching the New Testament documents, the most fundamental in a critical point of view, is that respecting their age and genuineness. Are these documents really as old as the Church has always taken them to be? Were they written in the Apostolic age? and were Apostles and Apostolic men their real authors? It must be felt by all who have duly considered the matter, that if they are spurious in their origin, and of a date so late as the second century, they would lose nearly all their authority and trustworthiness, as histories of Christ and His Apostles. Even Strauss admitted, that his mythological theory would be exploded, if these writings could be proved to be genuine productions of those whose names they bear. Hence the vital importance of the conflict which has been waged respecting the date of the Canon, that is, the recognition as authoritative and inspired of the New Testament records.

Any work, therefore, that reaches up to the "height of the great argument," that stands on the pinnacle of criticism, that really does justice to this all-important subject, is to be hailed as a great blessing to the Church and to the whole world. Such a work is now in process of preparation. Dr. Theodore Zahn, Professor of Theology in the University of Leipzig, an accomplished and profound scholar, already favorably known by his publications of "The Acts of John" "Investigations in to the History of the N. T. Canon and old Christian Literature," "Cyprian of Antioch," &c., has issued the first volume of a most valuable and important work entitled: "History of the New Testament Canon." This first volume bears the special title: "The New Testament before Origen," (octavo pp.

900; Erlangen: A Deichert). In the Introduction, (pp. 5-84), the author discusses, 1), the epoch of the Paraclete; 2), the new Revelation and its documents, and 3), the extra canonical authorities down to Origen: the evidence of Clement, Ignatius, Polycarp, Papias, Irenaeus, Hippolyt, Justin Martyr, &c.; as, also, the Muratorian Canon; origin of the Latin Bible; transition from the "scroll" to the "Codex," &c. Then in his treatment of the New Testament in the second and third centuries, he discusses more minutely and thoroughly, all the testimonies found in the Patriotic literature, concerning the existence and use of the N. T. Scriptures in the Church. He shows clearly that Justin was a reader of our four Gospels; we have a proof, which, under existing circumstances, is highly satisfactory. The N. T. writings are as old as the Church has always regarded them. After a careful study of this part of the work, the whole of which is intended to occupy three rather large volumes, we gladly and emphatically acknowledge, that as a reasoned, historical, and logical treatment of the formation and course of the N. T. Canon, it is unsurpassed; and when the whole is finished, it will be the standard *History of the New Testament Canon* in any language, and will be indispensable to the careful student of the N. T. writings. It is a model of historical insight, mastery of facts, logical arrangement, and calm, dispassionate argumentation.

In this connection may be mentioned a remarkable work, that has recently appeared (Gotha: G. Schlossmann) under the title: *Theologia Sacrosancta, or Outlines of Biblical Theology for Truth-seeking Readers of the Holy Scriptures.* The aim of the author—Dr. C. J. Roemheld—is 1) to give a careful exposition of the *Name of God*, and 2), to show the identity of *Christ with Jehovah*. His position is, that Theology should lead one into the Scriptures, not out of it. The first volume treats of the name of God, as found both in the Old and the New Testament; and in volume second he endeavors to prove that the *Jehovah-service* in the Old Testament was in reality the *Christ-service*; that God made Himself known to man only in and through Jesus Christ. Without entering upon an analysis of the contents of these two volumes, it is sufficient to say, that, while we cannot agree with all of the author's conclusions, they contain much that is new, interesting, and valuable; and the whole breathes a spirit of genuine reverence and love for and faith in the Word of God.

East Orange, N. J., October, 1889.

## Backward Looking.

Remember, that the Christian life is one of new relations and new trusts, therefore he who looks back, and lives regretfully in the mistakes and sins of the past, does himself an injury. It may have been a mistake or a sin for Lot and his wife to have done as they did, when they chose the cities of the plain. But they did it. Shall she now look back and tarry regretfully, thinking what might have been, if they had not gone thither? No. The only way to mend the past, is to get away to the better new. He forgives our follies past. I have known some people who have made themselves unhappy all through their pilgrimage, because they would remember and hold on to the guilt of tor-

given sin. If my boy had committed some offense against me, but had expressed his sorrow, and I had freely forgiven him, would it be best for either him or me, for him to be continually saying: "O, I am such a sinner?" I am sure I should say to him: "My boy, you are forgiven. Our love is as if the wrong had never been." O look not behind thee, so as to carry the burden of forgiven sin.

There is a story told of Luther and his relations to his old sins. One after another was brought to his mind, as a reason why he ought not to be happy in Christ. But in one of his more trusting moods, he said, when the darkest list lay spread out before him: "Now just write underneath them all, 'If we confess our sins, He is faithful and just to forgive us our sins.'" So he went on rejoicing in the divine favor.

Don't carry the burden. Leave it at the cross.—Rev. J. L. Peck

## Christian Testimony.

There is great danger, that the value of our testimony as witnesses for Christ, may be impaired by the manifestation of an undue interest in temporal things. There is danger that we may seem to them that are without, to be more deeply interested in the pleasures and pursuits of the world, than in our relations to Christ and in the reward of his service. The unconverted, and especially the young, imagine that for the present, the religion of Christ will be unfriendly to their happiness. They suppose that for the life that now is, the pleasures of the world are more desirable than an interest in Christ. Satan presents this view, and constantly urges it with great earnestness, and they are confirmed in their inclination to accept, by what they see in the lives of a class who profess godliness. The impression left by the course of these Christians is, that they regard the giving up of the world as a hardship. They seem inclined to go just as far in their devotion to the world and in their indulgence in its sinful pleasures, as they can, without losing their standing in the church. The inference is that, so far as relates to the present life, they regard the world as having a better thing than the church. And because they are anxious to make the most of the present, because they wish to secure the best thing, they continue to reject the Gospel and to pursue the way of sin. It is a serious matter, then, to bear false witness after this manner, in regard to the religion of Christ. So far as we are guilty of this offense, we dishonor God, and imperil the souls of those who are looking to us for an example of Christian living. And these considerations should render us exceedingly watchful, in regard to our walk and conversation.—*The National Presbyterian.*

## Old Age.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered, "The right side of eighty." "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied; "and that is the right side, for I am nearer to my eternal rest."

A man once said to Dr. Rees, "You are whitening fast." The doctor answered him in a sermon, which he preach-

ed immediately after: "There is a wee white flower which comes up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snowdrop, because it proclaims that the winter is over, and that the summer is at hand. A friend reminded me last night, that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over—that I shall have done presently with the cold east winds and the frosts of earth, and that my summer—my eternal summer—is at hand."

To a humble Christian it was remarked, "I fear you are near another world." "Fear it, sir!" he replied, "I know I am; but, blessed be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, "I know whom I have believed, and that He will keep that which I have committed to Him until that day; henceforth there is laid up for me a crown of righteousness."

But for old age to be happy, it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamored wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake, is to be living in a false position, and in all false positions there is weakness and discomfort and misery.

The way to be happy in your old age, is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and therefore in the one which contains blessings for you—its blessings, its own peculiar blessings. Where you meet with disappointment, is in expecting from it what does not belong to it, and what would not be blessing even if it did.—*The Quiver.*

## Praying for What we do not Expect.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer, that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Jesus Christ, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought "What a good kind of a man you must be." But about an hour after I happened to be coming along the farm, and I heard him hallooing and scolding, and going on, finding fault with every body and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and quick-tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for, but to worry and vex one with their idle, slovenly ways."

I did not say anything for a minute or two. And then I said:

"You must be very much disappointed, sir."

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?" and he scratched his head, as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said coolly.

"Heard me speak of a valuable present? Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, but you've talked about it, and I hoped it would come while I was here, for I dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"O, that's what you mean, is it?" and he spoke as if that weren't any thing at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down on you, all patient, and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like? and you'd come in and sit down all in a faint, and reckon as you might be going to die, because you felt so heavenly-minded?"

"He did not like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe; you are right. We should stare very often if the Lord was to answer our prayer."—*Daniel Quorn in his Religious Notions.*

## One-Talented Men.

Character cannot be transferred. The foolish virgins thought the oil could be given them, from the lamps of the wise virgins. Character stood firm, and was not to be given away. The second parable suggested the conduct of life. Life was an opportunity. The whole point was, what were we doing in life, not how much have we of it. The man who said he had no opportunities of doing great things, who said, "If only I had five talents, what should I not accomplish; but what do you expect of me with my poor one talent?" was essentially a conceited man. He was immeasurably conceited. How did he know, that if things had been otherwise arranged for him, he would have accomplished such wonders? Was it the men with many talents who had done the greatest deeds? No; for great opportunities bred great timidity. Look at what the men with one talent did—look at John Howard, with his sole talent of capacity of love; and was it not a proverbial saying, that it was the men who had come to London with half a crown in their pockets, who had carved out for themselves name and fame? Yes, it was the one-talented men who did heroic things, who were the true heroes.—*Bishop of Ripon.*

Our foreign-born citizens who most oppose the Sabbath and support the saloon should consider these things. If their views are allowed place in this country, it will soon be as intolerable as the lauds from which they have fled. Surely they cannot wish such a result. But if they persist in their anti-Sabbath and pro-saloon habits, they will do as much as they are able to bring such a result to pass. If they thus persist, they will force all good citizens to oppose them with vigor, for this country does not propose to foreignize its native population, but to Americanize its foreign citizenry.—*Nashville Christian Advocate.*

**Youth's Department.**

**How John Got an Idea.**

"Mamma mamma!" cried Johnnie, "do you know where my cap is? I can't find it anywhere, and papa wants me to go to the postoffice for him right away."

Mamma was busy sewing, but she laid down her work to look for the missing cap. As Johnnie had said, it was nowhere to be seen.

"Where did you put it when you came home from school, not half an hour ago?"

"On the hat-rack, I know, and now it isn't anywhere. Oh, dear, how provoking!"

After fifteen minutes' diligent search, shared by all the members of the family, the cap was found tucked away in the owner's coat pocket, and Johnnie ran off to do his father's errand, while the others returned to their interrupted work, and tried to make up for lost time.

"Johnnie is growing more careless every day," said his mother. "I don't know what to do with him. It isn't always possible to make him look for his own things, and I'm afraid nothing else will cure him."

"Suppose we try setting a frightful example?" suggested his older sister.

"Perhaps that would do" replied her mother, as the details of a plan presented themselves.

The next afternoon, Johnnie rushed in from school crying, "Mamma, Mr. Harris says the ice is strong enough to bear us, and we are all going skating; but I've just torn my coat. Can you please mend it right away?"

"Yes, if I can find my thimble. See if it is in the basket."

"Why, I don't see where it can be," said Mrs. Blake, feeling in her pocket, and not finding it. Look all around the room."

Johnnie, in too much haste to think how very strange it was, for his orderly mother to mislay anything, hunted diligently, but no thimble came to light.

"Go ask Jennie for hers." Jennie's was also missing. "I think you will have to stay at home; you certainly cannot wear that coat as it is."

So as the disappointment was, Johnnie was obliged to submit. For a week, the very spirit of disorder seemed to rule the house. Every article was left where it was last used, until the once tidy rooms looked fairly cheerless with the accumulated litter. There was one exception. While Johnny was constantly called upon to look for Jennie's gloves, or mamma's scissors, or papa's umbrella, his own cap was more frequently upon the rack, his skates on their hook, his slate and books strapped together. Finally, after an unusually trying experience, he exclaimed one day: "I never saw such a house as this is getting to be. I seem to be the only one that ever puts things where they belong." The shout of laughter that went up at this extraordinary statement, somewhat abashed the speaker, but he sturdily maintained his point; whereupon the others promised, that if he would continue to set such a good example, they would certainly follow it. That week taught Johnnie a lesson, that he never forgot.—*Morning Star.*

**Not a Coward.**

Here is a story for you, boys, who are so splendid and big and brave, about a little girl who, though ever so nice, was so very timid that her brothers called her Mab, the coward.

Yes, Mabel certainly was something of a coward; she didn't try to deny it, but she did try to overcome it.

Horses were her particular terror, to walk through a field where they were, was agony to her; and to ride behind one with any one but her father, in whom she had implicit faith, was anything but a pleasure.

Occasionally the boys, Bob and Frank would persuade her to go out with them

but she was always sorry for it, for they were sure to frighten her in some way. They would whip up old Charlie till he went from his steady old jog-trot into an awkward gallop, and then they would scream that they could not hold him; that he was running away.

It seemed they could not resist a temptation to drive too near the edge of a high bank, too near the steam engine, etc. All of which made poor Mabel most uncomfortable, though she knew the boys loved her too well to let anything happen.

I think they were taking a very mean advantage of her, don't you boys?

She tried hard to make herself brave; for she did not want the boys to despise her, and besides, as she told her mother in confidence, it seemed so wicked to be always afraid something would happen.

Mab was not a bit a "goody-goody" girl, but she did not want to be wicked, so she just asked her Heavenly Father to help her grow brave, and to make her put her trust in Him.

Toward the end of the summer Aunt Jane came to visit our friends, and with her came Bess, her little girl of about Mab's age, and Clarence, a cute little fellow, who was just beginning to walk. Bess just suited the boys. She was equal to any prank they proposed; and, generally wanting to be first in everything, there were some pretty serious tussles as to who should drive. One night after tea, the boys and girls went up to the big barnyard to feed the chickens. Clarence was allowed to go without his nurse, as the four guardians promised the best of care. They mixed the feed and fed the chickens generously, and were all intently watching their little charge, who was vainly trying to catch a most excitable little duck, when they heard furious galloping and saw five horses making for the yard at a wild rate.

The children were right in their path and the horses seemed almost upon them but, quicker than I can write it, Bob, Frank, and Bess, with faces full of terror and screaming for help, ran for the fence, and were over in the twinkling of an eye. Oh, how Bess's white skirts did fly! she seemed to go over in one bound. Of course, I'm not surprised that Bess should have run, for she was "only a girl," you know; but what do you think of our brave boys? And our little coward, what do you think she did? Ron and left Clarence to his fate? That surely would have been just the thing for a cowardly girl to do. But not she. Seeing it was too late for both to run, she seized Clarence and put him between herself and his carriage, from which they had taken him; and then stood with her arms around the poor little frightened fellow and put up a little prayer for help. I don't know what words she used, but she just asked her Heavenly Father to protect her; and he did.

The horses dashed into the barnyard in a mad gallop, raising so tremendous a cloud of dust, that the anxious little trio on the safe side of the fence at first could see nothing of Mab or the baby, but at last caught a glimpse of the horses as they separated and went each side of Mabel, leaving her unharmed.

On they tore to the end of the yard, and in through the open stable to their own stalls. The two mammas and Mab's papa came running into the yard, having heard the screams of the brave three as they scrambled over the fence.

Aunt Janet sprang for her baby, and nearly smothered him with kisses; but she did not forget to praise his faithful little protector.

Papa put his arms around Mab and said: "I am proud of my brave little daughter;" and mamma gave her hand a squeeze that meant lots.

Then the shamefaced trio came into the yard; and, after a few minutes of awkward silence—for somehow they all felt pretty small—Frank said: "I say, let's give three cheers for the coward

who has turned out to be the bravest of the lot."

So the cheers were given—good, hearty ones they were, too; and I wish I had been there to help, don't you?—*Early Dev.*

**From Woodside, Del.**

Canterbury, Viola, and Woodside are the three churches that form Woodside charge. It is a small circuit, the places being but a mile or two apart. Our pastors, since this charge was made a year and a half ago, Bro. McAllister, and our present minister, Bro. S. A. Bender (a student from Drew) can be fitly called circuit walkers, instead of circuit-riders, the cognomen applied to Methodist itinerants in days of yore.

Bros. Thos. Lindale and R. K. Caulk, have removed their membership from Canterbury, the mother church, to Wood side where they are assisting the brethren to build a church, that will be a credit to the village. It will probably be dedicated about New Years. Though few in number, they are building in the belief, that eventually the church can be paid for.

Viola has a neat little church. Bro. Fred Friedel, who is church financier and Sunday-school superintendent, keeps affairs in good condition.

Canterbury church, not a mile distant has been somewhat weakened by these younger churches; but it has resulted in an increased loyalty on the part of the membership and congregation, and an ambition to keep the church up to the standard. It has been repainted, and newly carpeted and furnished, within the last three years; and is now and will be for many years, the leading church in this vicinity. Bros. Graham's and Hargadine's interest in the cause of righteousness does not wane with declining years. Their face greet the minister at church, when bad weather intimidates younger and more vigorous men. Mrs. Margaret Burchinal, an aged member, who has done much work for the Master is very ill; we fear beyond recovery.

A few weeks ago, Prof. Mohler, of the Conference Academy, generously gave an illustrated lecture on Gettysburg, in Canterbury church, for the benefit of the one at Woodside.

Bro. Bender is greatly esteemed and much pastoral visiting has been performed by him, by pedestrian effort. This has made him thoroughly acquainted with his people; and now that the season for extra meetings is at hand, we trust God will graciously bless his devoted labors, with an outpouring of divine grace upon this community.

We feel that we have been highly favored the past week, by the presence among us, of Miss Alverda and Miss Lizzie R. Bender, sisters of our pastor. Miss Lizzie has been called of God, to leave home and friends, and go into a distant land, and teach those who are in darkness, the wondrous way of salvation. Few, if any, can be found more ably fitted for the work; graduated as valedictorian at Dickinson College, possessed of a magnetism that draws hearts to her; fully consecrated to God and his work, she can hardly fail to be successful. The experience gained in teaching Indian children a year at Carlisle, will be very helpful to her.

Miss Bender addressed a large audience at Canterbury, Sunday morning, on the subject of Missions. With wonderful self-possession in one so young, she eloquently did justice to her important subject. Little wonder that it was said of her by an old man above seventy years, a non-church member, who was captivated by her warm appeal and bright and winsome presence, said "I feel as if I had seen and heard an angel."

Miss Bender sails for San Francisco for Tokio, November 23d. Many prayers will follow her, that she may have a quick and pleasant voyage.

She will teach English in the school where Miss Spencer and Miss Pardoe

are, until she learns the Japanese language.

The writer will never forget the pleasant hours spent with her, or the drive in company with her brother and sister, so full of amusing incidents, that called into action the ingenuity of each of us, and conclusively showed, that while living in the age of telephones and phonographs, when necessity compels, much can be done with a piece of string, a knife blade, minus the handle, and woman's great resource, a hair-pin.

C. H.

**Canterbury, Del. Oct.**

**Iowa's Wonderful Lake.**

NOBODY KNOWS WHO BUILT THE MASSIVE WALLS THAT ENCLOSE IT.

The greatest wonder in the State of Iowa, and perhaps in any State, is what is called the "Walled Lake," in Wright county, twelve miles north of the Dubuque and Pacific railway, and 150 miles west of Dubuque City. This lake is from two to three feet higher than the earth's surface. In some places the wall is ten feet high, fifteen feet wide at the bottom, and five feet wide on top. The stones used in its construction vary in weight from three tons down to a hundred pounds. There is an abundance of stones in Wright county, but surrounding the lake to the extent of five or ten miles there are none. No one can form an idea as to the means employed to bring them to the spot, or who constructed it. Around the entire lake is a belt of woodland one half in width, composed of oak. With this exception the country is a rolling prairie. The trees must have been planted there at the time of the building of the wall. In the spring of the year 1856 there was a great storm, and the ice on the lake broke the wall in several places, and the farmers in the vicinity were compelled to repair the damages to prevent inundation. The lake occupies a grand surface of 2,800 acres; depth of water as great as twenty-five feet. The water is clear and cool, soil sandy and loamy.

It is singular that no one has been able to ascertain where the water comes from or where it goes, yet it is always clear and fresh.—*Burlington Hawkeye.*

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**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—THIRD QUARTER. QUAR. CON. PREACHING.

NOV.	2	7.30	3	10.30
Red Lion,	2	7.30	3	10.30
Salem	2	2	3	3
New Castle.	4	7.30	3	7.30
Del. City.	9	7.30	10	7.30
Port Penn.	9	10.30	10	3
St. George's.	9	3	10	10.30
Kingswood.	15	7.30	17	10.30
Cookman	20	7.30	17	7.30
Swedish Mission	19	7.30	17	3
Asbury (Wil)	23	7.30	24	7.30
St. Paul's.	25	7.30	2	10.30

W. L. S. MURRAY, P. E.

DOVER DISTRICT—THIRD QUARTER. Charge. Date. S. Service. Quar. Conf.

Houston,	2	3	9	S. 10
Milford,	1	3	11	F. 7
Lincoln,	2	3	7	S. 2
Ellendale,	3	4	2	M. 9
Millsboro,	9	10	10	S. 2
Georgetown,	8	10	7	F. 7
Lewis,	15	17	10	F. 7
Nassau,	16	17	2	S. 10
Milton,	17	18	7	M. 7
Harbeson,	17	18	3	M. 10

JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—THIRD QUARTER. CHARGES. QUAR. CON. QUAR. MEETING.

NOVEMBER.	1	3	3	10
Halwood,	1	3	3	10
New Church,	2	3	3	10
Barren Creed,	5	3	5	3
Sharptown,	5	7	5	8
Bethel,	7	3	3	10
Laurel,	8	7	3	10
Concord,	9	3	10	10
Annamessex,	18	10	17	10 C
Asbury,	16	7	17	10 M
Crisfield,	18	2	17	10 A
Holland's Island,	23	7	24	10
Delmar,	20	10	24	10
Fruitland,	19	10	24	10
Quantico,	22	10	24	10
Salisbury,	30	7	Dec. 1	10
Tangier Island,	27	10	27	7
Smith's Island,	28	10	27	7

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## The Sunday School.

LESSON FOR SUNDAY, NOV. 3rd, 1889.  
2 Sam. 15: 1-12.

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

### DAVID'S REBELLIOUS SON.

**GOLDEN TEXT:** "Honor thy father and thy mother; that thy days may be long upon the land, which the Lord thy God giveth thee" (Exodus 20: 12).

1. After this—after the public reconciliation of David with Absalom (see Connection above). Absalom—the third, and oldest surviving son of David, of remarkable personal beauty, but selfish, vain, ambitious, and unprincipled. His mother's name was Maacah, daughter of Talmai, king of Geshur, a kingdom on the northeast of Palestine. Absalom at this time was about thirty years old, and had three sons and a daughter. Prepared him chariots (R. V., "a chariot")—studiously brought himself before the public eye by an extravagant and princely equipage. Fifty men to run—the well-known *syces*, still common in the East. The writer has seen in Cairo, a private carriage, before which ran four Nubians, in white liveries embroidered with gold, and bearing poles or wands. The carriages of officials, are generally preceded by numerous *syces*, or outriders.

2. Absalom rose up early—following the universal custom in tropical countries. The Parsees in Bombay, for example, who manage the bulk of the business in that city of 800,000 people, rise generally at 4 or 5 o'clock in the morning, and despatch the chief part of their day's work, before a Western merchant would reach his office. *Stood beside the way of the gate*—the gate of the palace, where the king had been accustomed to hear causes and dispense justice, until his increasing age (he was now about 62), or some other cause, led him to neglect this duty. The Cambridge Bible says: "From this practice, the Sultan's government is still popularly called in Turkey, 'the sultan's gate,' and the Sublime Porte, which is the French equivalent of *Bab i-Humayoon* (the high gate), the name of the principal gate of the palace at Constantinople, is used by us, as a synonym for the Turkish government." *Controversy*—R. V., "suit." *One of the tribes*—specifying, probably, the tribe and city. Sympathy with a litigant, was a speedy and sure way of carrying favor.

"The majority of those who go to law are eager, self-seeking, enterprising persons, and natural tools for a conspirator to practice with. And, of course, if they lost their suit, in the fury of their disappointed self-will, they would be ripe for an attempt on David's government. Even so every man that was in debt, or discontented, turned in with David against Saul (Hanna)."

3. *Thy matters are good and right.*—Whether they were or not, Absalom pronounced them so; in this insidious way, he could easily turn the popular favor toward himself, and away from the king who absented himself from his duty. *No man deputed of the king.*—David was neither present himself, nor had he appointed a substitute. It is difficult to account for this fatal neglect, unless we charitably suppose, with Ewald, that the task of judgment had outgrown the king's ability to perform it.

4, 5. *Oh, that I were made judge.*—He is too politic to say "king." Had he not been dealing with men blinded by self-interest, they would have seen through this hypocritical ejaculation. *I would do him justice.*—He had been an intriguer and a murderer; he was acting now the part of an ingrate and a traitor; and he would fain make the people think, that he would be pre-eminently a righteous judge! *Took and kissed him*—acknowledging tokens of respect with embraces; displaying a flattering condescension, which lifted a man to the plane of familiarity with himself.

6. *So Absalom stole the hearts*—gained their affection and support by fraud. Other things, of course, conspired, and fanned the discontent—such as the reviving rivalry of the tribes; the disappearance of the king from the public eye; the jealousies springing up at court relative to the succession; the gradual uprising of worldly and idolatrous elements in the kingdom, in opposition to the pure worship and rule of Jehovah, etc.

"Dr. Wm. Smith adds to these causes of Absalom's success, 'the common love of change and impatience at long-continued prosperity; and the affair of Bathsheba, though only known in part.'"

7. After (R. V., "at the end") forty years—an evident error in the text. The Syriac and Arabic versions read, "after four years," and with this last chronology Josephus agrees. Absalom probably made his first public move, four years after David received him and restored him. *Pay my vow.*—He had cheated the people; he must now cheat his

father and his king. Nothing would so readily blind David as a religious pretext. So he pretends to have made a vow during his exile, which thus far he had not fulfilled. *Hebron*—in Judah, the first capital of David's kingdom, and the birthplace of Absalom.

"It was a natural centre, had probably many inhabitants discontented, at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth. As the place of Absalom's birth, it afforded a plausible pretext, for holding there the great sacrificial feast which Absalom pretended to have vowed to hold to the glory of God (Cook)."

8. *While I abide at Geshur*—at his grandfather's. The place has been identified with what is now known as El Ledjah. It was east of the Jordan, north of Bashan, and not far from Damascus. *Then I will serve the Lord*—referring probably not to a life service, but simply to a special sacrifice. See verses 11, 12.

"Nothing wants now but a cloak of religion, to perfect the treachery of that ungracious son, who carried peace in his name, war in his heart; and how easily is that put on (Bishop Hall)."

9. *Go in peace.*—David evidently entertained no suspicion of Absalom's duplicity. He had mourned for him during his absence, mourned for him even while he refused to see his face, after his return to Jerusalem; and now that a reconciliation had been effected, and his wayward son showed a pious inclination, David had no room in his noble heart for anything but lively hope.

"That David observed nothing till the startling news reached him of open revolt (verse 13), cannot be reckoned to his disadvantage; it is rather a mark of the noble-minded security, that we elsewhere see in him, that he gives so free scope to his beloved son (Ewald)."

10. *Absalom sent spies*—secret and swift emissaries to sound the feelings of the people in various parts, and incite them to his support. *Sound of the trumpet.*—Trumpeters were to be stationed at appropriate points, to catch the signal and give the notice, in order that the proclamation of Absalom's usurpation, might be made as nearly simultaneous as possible over all the land. *Absalom reigneth in Hebron.*—Having paved the way so carefully, Absalom reckoned upon his *coup d'etat*, having the effect of rallying and uniting the people at once in his support.

11. *Two hundred men out of Jerusalem*—another stroke of policy. Absalom invited two hundred chosen guests, men doubtless of position and reputation, to accompany him to Hebron, and assist in the performance of his vow; he had no fear but that, when he got them there, he could win them by his beauty, or by his plausible arguments, or by promises of position, or by playing on their fears of being compromised, to transfer their allegiance to himself. *In their simplicity.*—So secret had been the conspiracy, that these public men had no knowledge of it—never dreamed that the sacrifice in which they were to assist, was but a pretext for a political revolution.

"In all probability, they were men of distinction, and would naturally be regarded, both at Jerusalem and at Hebron, as accomplices in the conspiracy. No doubt Absalom hoped that many of them, finding themselves thus compromised, and seeing the numbers of his supporters, would decide to join him; or, failing this, they might be held as hostages (Cambridge Bible)."

12. *Sent for Ahithophel*—who had been David's chief counselor, and whose reputation for wisdom was such, that his advice was "like the oracles of God." He appears to have early sided with Absalom, and the diplomacy shown by the latter, may have been the result of his instruction. Some suppose that his defection from David, was occasioned by the king's conduct towards Bathsheba, who was his grand-daughter (chap. 11: 3). Next to the treachery of Absalom, nothing excited such grief and dismay in David's mind, as the behavior of Ahithophel—"his own familiar friend, whom he had trusted, and who ate of his bread," but had now "lifted up his heel" against him. *Gilead*—in Judah, not far away, either south or southwest of Hebron. *While he offered sacrifices.*—He wanted Ahithophel present during the sacrifices, which he intended to divert, apparently, from a mere thank-offering to a compact of friends and supporters. *The conspiracy was strong.*—Numbers joined it daily, among them Amasa, David's nephew.

"Ahithophel has justly been regarded as a type of the archtraitor Judas. Even if the words, 'Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me' (Psa. 41: 9, quoted in John 13: 18), were not written of Ahithophel, the parallel between his treachery and suicide, and the treachery and suicide of Judas, is too striking to be neglected (Cambridge Bible)."

### Historic.

The article of Bro. C. H. B. Day, in the PENINSULA METHODIST, suggests the idea, that the church on Marydel circuit, known as St. Thomas' Chapel, once called Forest Church, may possibly be the appointment on Cecil circuit, known in 1799 as "The Society at the Forest", (Nashe's), the latter being the name of a school-house.

I have made inquiry as to the locality of this appointment, but have been unable to obtain any light until I read the article, "An old Deed," and am led to believe that this place is identical with the appointment on Cecil circuit. If it is not, I hope some one will give the facts in reference to this historical spot.

I am under the impression, that in some special services held at St. Thomas' a few years ago, a sketch of the history of this church was published. But am not able now to call up the name of the pastor, nor the facts of the history.

Lednum says (page 221) that "Mr. Turner, a local preacher, from New Jersey, came to New Castle in 1778, and was the first Methodist preacher in Appoquinimink above Duck Creek. Among others that were awakened under him, was Lewis Alfree, who from a great sinner, came out a useful Methodist preacher. At his house near Field's Corner, there was preaching, and a society was formed; from here Methodism spread to Blackiston's, Thoroughfare Neck, Duck Creek cross roads, Seversens, and Dickinson's."

The church record of Cecil circuit for 1799, gives the list of members at the Forest, (Nashe's) as follows, Lewis Alfree, Rebecca Alfree, Benjamin Hallett, Elizabeth Hallett, Charles Mitchel, Hester Mitcel, Elizabeth Snow, Benjamin Garland, Rebecca Garland, Rebecca Slack, Christian Lee, Elizabeth Thomas, Susanna Lincoln, Mary Jones, Elanor Budd, Jacob Alfree, Susanna Edwards, Sarah Griffin, and Elizabeth Freeman.

Lewis Alfree, in the above list, is marked as an ordained local preacher among the official members of Cecil circuit, in 1779. In the General Minutes of 1779, he is named among those who remain on trial.

At this same Conference, his name is in a list of sixteen preachers at the head of which is Francis Asbury, who answered affirmatively to the question of the Conference,

"Who of the preachers are willing to take the station this Conference shall place them in, and continue till next Conference?" He is appointed to Delaware, with Asbury, Garretson, Peddicord, and Debuter. At the Conference in 1780, with twenty-four others, "He agrees to sit in Conference on the original plan as Methodists. From this date his name is not found in the Minutes of the Conference. Lednum says, (page 246) "Mr. Lewis Alfree, whose name also appears as a fellow-laborer with Asbury and others, (was a local preacher acting as a supply) lived in the lower end of New Castle county. He was awakened the previous year, 1778, and was the chief instrument in raising up the society at Blackiston's. He also labored much in Thoroughfare Neck, and was useful in establishing Methodism there, and at Dickinson's where some of his brothers and a number of his relations belonged. This church is known now as Union. He was intimate with Mr. Asbury, while the latter made Delaware his home. Mr. Alfree ended his days among the Methodists in the latter end of the last century. He seems to have been the third Methodist preacher raised up in the State of Delaware."

We are under the impression from the statement as given that Nashe's School-house, Forest Meeting-house, and Thomas Chapel, are three different names of the same place, and that Lewis Alfree, an intimate friend of Bishop Asbury, was prominent, or at least was one of the founders of this historic

church. As Bro. Day intimates, Mr. Asbury was at this point in 1779. In his journal Friday, August 20th "Went to Forest Chapel and spoke to a large congregation. The next Tuesday, I preached at brother Alfree's."

N. M. BROWNE.

### Capturing The Family.

George Paul, a young civil engineer, while surveying a railway in Pennsylvania hills, met a plain, lovable little country girl and married her. After a few weeks, he brought her home to his family in New York, and left her there while he returned to camp.

Marian had laid many plans to win the affections of her new kinsfolk. She had practiced diligently at her music; she was sure they would be pleased to hear her stories of her beautiful sister and her brother; she imagined their admiration of her new blue silk gown and winter bonnet.

But the Pauls, one and all, were indifferent to her music, her family, and her gowns. They gave "George's wife" a friendly welcome, and then each went on his or her way, and paid no more attention to her.

After the first shock of disappointment, Marian summoned her courage.

"If I have nothing to give them," they have much to give me," she thought, cheerfully.

She listened eagerly when Isabel sang, and her smiles and tears, showed how keenly she appreciated the music. She examined Louisa's paintings every day with unflinching interest, discussed every effect, and was happy if she could help mix the colors or prepare the canvass. She questioned grandma about her neuralgia, advised new remedies, or listened unweariedly to the account of old ones day after day.

When uncle John, just returned from Japan, began to describe his adventures Marian was the only auditor who never grew tired, nor interrupted him. After a two hours' lecture, in which her part had been that of a dumb, bright-faced listener, uncle John declared that George's wife was the most intelligent woman he had ever met.

When George came home, the whole family was loud in her praises. She was a fine musician; she had unerring taste in art; she was charming, witty, and lovable. But George soon saw that she had won them unconsciously; not by displaying her own merits, but by appreciating theirs.—*Exchange.*

### CHRISTIAN WARFARE.

Ehp. 6-11-19.

'Tis not with flesh and blood alone,  
That Christians have to fight,  
But powers, and principalities,  
And spirits dark as night.  
But in the strength that God supplies,  
Through His eternal Son,  
The hosts of spiritual wickedness,  
We'll meet and overcome.

But that our victory be more sure,  
And we these foes defeat;  
We'll gird ourselves with holy truth,  
With sandals on our feet;  
Prepared of gracious gospel peace,  
That God the Son has given,  
To sustain our weary footsteps,  
On the way from earth to heaven.

Upon our heads, salvation  
For a helmet we will wear;  
The Spirits sword in our right hand;  
With never ceasing prayer;  
A breastplate of true righteousness,  
For our secure defence,  
And on our arm the shield of faith,  
All fiery darts to quench.

Thus clothed in God's whole armour,  
With our faces toward the foe;  
We will march to heavenly music,  
Shouting victory, as we go;  
For with Jesus for our leader,  
We shall never be dismayed,  
Though Satan's host before us stand,  
In serried ranks arrayed.

Then when the fearful conflict's o'er,  
And all our foes have fled,  
With joyful songs upon our lips,  
And crowns upon our heads,  
We will gather with our leader,  
In our glorious home above,  
And throughout eternal ages,  
Sing of His redeeming love.

E. PEIRCE.

Sudlersville, Md., Oct. 23, 1889.



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The PENINSULA METHODIST will be sent from now until January 1, 1891 to all new subscribers for only *One Dollar*. The Pastors of the Wilmington Conference are our authorized agents.

### Wanted, Old Minutes.

The editor desires to complete his file of *Philadelphia Conference Minutes*.

He lacks copies for the following years and earlier, 1845, '46, '48, and '49; also 1853, '55, and '62.

Any one having any of these copies will confer a favor by communicating with this office.

### Asbury.

1789-1889.

We conclude our report of proceedings, in celebration of the centennial anniversary of this church.

Wednesday, Oct. 16th, was the anniversary proper of the original dedication, and three services were held, all having special reference to the mother church. In the morning, Presiding Elder, W. L. S. Murray, Ph. D., read a paper contrasting the Methodism of a hundred years ago, with that of the present. After this, a layman's re-union was held, presided over by George W. Todd, Esq. Interesting reminiscences were given; and a resolution was adopted, looking to co-operation between the stronger churches in aid of new enterprises.

George S. Hagany presided in the afternoon, and the "History of Asbury M. E. Church" was read by the pastor, John D. C. Hanna. Dr. Roche followed in some interesting references, to his early memories of the church, its pastors and leading members. Charles F. Bordner, Esq., read a paper on the History of the Sunday school; and the chair man, one on "Our local Preachers." This was followed by the reading of an original poem on "Old Asbury," by Solomon Hersey, Esq.

An interesting feature of the evening service was the reception of members, previous to the sermon, when six joined by letter and five on probation.

Rev. Wm. C. Robinson, of Philadelphia, who had been pastor of Asbury, from 1863 to 1865, preached a very enjoyable discourse on religious thought, from the words, "My meditation of him shall be sweet; I will be glad in the Lord," Ps. 104-34. As usual, the evening congregation packed the building.

THURSDAY, OCT. 17.

The fifth day, the afternoon service was presided over by G. W. Joseph, Esq., of Union M. E. Church, with James C. Pickels, as secretary. Interesting sketches were read at Zion M. E. Church, the eldest born of Asbury's daughters, by the pastor, J. R. Waters; of Union, the fourth daughter, and second largest of our churches in the city, by the pastor, Adam Stengle; of Wesley, the youngest of Asbury's daughters. The vener-

able Samuel Hance, a local preacher of Siloam, Pa., now in his 92nd year, was present, and made a short address.

The evening sermon was by John A. B. Wilson, D. D., presiding elder of Dover district. The words of his text were, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe," Gal. 3-22.

FRIDAY, OCT. 18.

Lewis T. Grubb, Esq., of Scott M. E. Church, presided over the afternoon meeting, and interesting historic sketches were read of Brandywine, by the pastor, C. A. Grise, Ph. D.; of Scott, by the pastor, V. S. Collins; and of Cookman, by the pastor, A. T. Scott.

An immense audience crowded the church in the evening, to hear Bishop C. D. Foss, D. D., LL. D. His text was, "And we are his witnesses of these things; and so also is the Holy Ghost, which God hath given to them that obey him," Acts 5-32.

SATURDAY, OCT. 19.

The only service this day was held in the afternoon, when interesting historical sketches were read of Silverbrook, by Rev. C. K. Morris; of Mt. Salem, by Rev. W. E. Avery; of Whittington, by Rev. J. A. Richardson; and also of the Swedish Mission.

SUNDAY, OCT. 20.

The morning love-feast, under direction of the pastor, was an occasion of much interest; and was followed by a sermon, from Rev. Enoch Stubbs, of Philadelphia, who had been pastor from 1872 to 1875. His text was, "We have heard with our ears, O God; our fathers have told us, what work thou didst in their days, in the times of old," Ps. 44-1.

At the afternoon Sunday-school re-union, Bro. Stubbs presided. After devotional exercises, and singing, "Bless the Lord, my Soul," by the school.

Paul Blore, a member of the infant school, read an opening address, and the infant school sang, "There is a Happy Land." Then followed short talks by Sunday-school superintendents of the M. E. churches of this city; Zion church by W. B. Waters; St. Paul's, Joseph Pyle; Brandywine, A. Poinsett; Union, A. V. Hysore; Silverbrook, A. Briley; Scott, M. A. Pierce; Cookman, Rev. A. T. Scott. Singing by the school was followed by a recitation by Sallie Sullivan of the infant school, which sang "The Century's Outlook." Anna McClure, a little girl of the same department, recited "Do your Best." A quartette, Misses Chalfant, and Barnhill and Messrs. Lowry and Adams sang a selection, which was followed by a recitation, "A Life Worth Living," by Edith Shaw. The infant school sang "I want to be an Angel," and this was followed by a collection.

A quartette, Mrs. Alfred Willing, Miss Josephine Carver, C. M. Leitch, and Anderson Fielding sang "A Hundred Years to come." Rev. A. J. Bulding of Wycoping, Sweden, made an address, telling of the church work in his native country. C. M. Leitch of Old Asbury, sang a centennial hymn, the audience joining in the chorus.

Bessie Johnson gave a good recitation entitled "Asbury's Coronation." The exercises closed, by the school singing, "God be with you till we meet again."

At night, the church was again crowded, and Presiding Elder W. L. S. Murray, Ph. D., preached in his usual earnest and interesting style.

This closed the ten day's meetings, under very pleasing auspices. Besides all other good results, there were six persons who professed to find Christ, during the exercises.

### That Editorial.

How easy it is to be mistaken, and how easily one may misapprehend both a writer's motives and his expressions!

On page 7 of this issue, our readers will find a letter to the editor, from our esteemed friend and brother, Rev. Geo.

W. Townsend, in which he complains of our editorial on "Prohibition," published two weeks ago.

As to the "several" similar offences we can say nothing, except to utter a disclaimer, and to hint, that if they are no more vulnerable to criticism than this one, we think our brother's patience has not been very severely taxed.

Unwilling as we are to impute mental blindness, or even strabismic perversity of vision, to any one, especially to our respected and clear-headed correspondent, we must join issue with him as to the partisan character of the editorial alluded to. "The purpose of its writing" was not, either "to decry the Prohibition party," or "to advocate the Republican party," but to state what we believe to be important facts bearing upon the progress of Prohibitory legislation. If we mis-state the facts, we shall be glad to be corrected.

So far from decrying the Prohibition party, that party is neither named nor referred to in the article. The Republican states, in which constitutional prohibition obtains, are named; but it is also stated that "other solidly Republican states" are without such provisions in their constitutions; thus demonstrating the truth, that in no proper sense, is such legislation a party measure with that party. It is also stated, that statutory prohibition obtains in states in which the Democratic party is dominant; these party references, not one to the Prohibition party, closing with the inference that "so far as we have Prohibition, we have it under Republican or Democratic domination just as the people determine by their votes."

Our "purpose" was to state the facts, and our brother certainly would not have us suppress them or hold us responsible for them.

Bro. Townsend has entirely missed his way, in his attempts to read between the lines; and we would suggest, it is a delicate and difficult task, to judge motives and to read into another's writings what he has not written.

In writing, "you have a most perfect contempt for the Prohibition party," had our brother substituted *The Voice* for "the Prohibition party," he would have come very near striking the nail squarely on the head; and yet even this we would have to qualify; for it is only the "bad morals and bad manners" of *The Voice* we reprobate, not its zeal in advocating Prohibition, nor the many merits and excellencies in its conduct, we are free to recognize.

A good cause may have an able advocate, and yet that advocacy be justly liable to condemnation in its "morals and manners." We have not a word to say, and have not said a word, against *The Voice* as the organ of the Prohibition party; we can but admire its zeal, enterprise and pluck, in advocating its cause, but when it assails our Church and our chief men, by impugning their motives and misrepresenting their words and actions, we claim the right to denounce such outrages. We would pursue the same course, if the attack came from a Republican or Democratic paper. The party relations of the offender has nothing to do with our criticisms.

All the commendatory things our brother says respecting the comparative intelligence and piety of "the personnel of the Prohibition party" we can cheerfully endorse. We had no thought of "whipping" anybody, much less of approvingly characterizing our good friends, who see in the Prohibition party the direct road to the triumph of true Temperance Reform.

Yet even intelligent, pious men may be "misled" by wild "partisanism." *The Voice* seems to think, that every friend of sobriety and good morals is wofully "misled," by the "wild partisanism" of the other parties.

We simply called the attention of *The Voice*, and "those who are misled by its wild partisanism," to certain facts. If our judgment was at fault, and no-

body had been "misled," our call was unnecessary, and like the priest's address on the duties of married life before a congregation of nuns, it was certainly lacking in adaptation.

We made no charge of disloyalty against any one. We only expressed our amazement, "that loyal Methodists would allow it (*The Voice*) to enter their homes," in view of its "reckless and vindictive assaults upon some of our bishops and leading men." We were, and are "amazed" that our "loyal Methodists" can stomach such pabulum. This is not a question of loyalty, but of digestion.

Bro. Townsend and the editor are agreed on two points,—1, *The Voice* "makes mistakes," and 2, is "unreliable in its facts and figures." Our correspondent qualifies the former, as of occasional occurrence while we are inclined to regard them as frequent. As to its being "unreliable," our brother of course has his standard, and can tell how "much more unreliable" he thinks, *The Voice* must get to be, before he will cease taking it; as we look at it, there is no need for further development in that direction.

Our church officials and leading men are proper subjects for honest criticism. Neither they nor any others have a right to complain of fair, manly, and respectful animadversion, either as to their personal or official words and actions. No one despises more than the writer, a caittif, obsequious sycophancy, that never protests against wrong doing, so long as the wrong-doer is an official.

We believe in criticising men, whether bishops or other officials, whenever they are fairly liable to criticism; and as the readers of the PENINSULA METHODIST know, we have shown our faith by our works. It is not because *The Voice* has criticised our dignitaries, that we complain, but for its "morals and manners" in making its criticisms.

As to putting "the Prohibition party where the Republican party is to-day," there's the rub. Our correspondent is better able than we, to throw light on this point, as well as to indicate how "the methods proposed by the *Voice* may have a chance to operate."

Our faith in the future triumph of the principle of Prohibition, rests on a more solid basis than the action of any political party. The leaven of the gospel spreading through all grades of society, and Christianizing the millions of heathen dom will show its power in just laws, and hearty respect for their authority; the wickedness of the wicked will be brought to an end, and righteousness shall cover the earth: as the waters fill the sea.

As to the future conduct of the PENINSULA METHODIST, we need only say, we expect to continue as heretofore, not "giving the Republican party a boom, and the Prohibition party a gouge" at any time, but as fairly and faithfully as we are capable of doing, pursuing a non-partisan course, steering clear of all party politics, while giving all proper information that our readers are entitled to receive.

Such kindly critical letters as this one which Bro. Townsend has written, will aid us materially.

### Asleep In Jesus.

Rev. William Merrill of the Wilmington Conference, died in Fairmount, Md., Thursday morning, Oct. 24th, after a short illness.

Brother Merrill spent twenty-two years of earnest and successful labor, in the itinerant field on this Peninsula, as follows,—1849-'50, he was junior preacher with Goldsmith D. Carrow, on Doveret; 1850-'51, with James Hargis, on Seaford ct.; 1851-'53, with D. L. Patterson, on Annameessex ct.; in 1853, he was ordained Elder by Bishop T. A. Morris, and appointed to Newtown, Mission with Wm. Quinn, supernumerary, remaining in charge a second year; 1855-'57, Berlin ct.; with J. C. Gregg, and G. W. Fisse, as his assis-

tants successively; 1857-'59, Laurel ct., with E. G. Irwin and W. H. Ware his assistants successively; 1859-'61, Atlantic ct., with C. F. Sheppard; 1861-'62, Willow Grove, with J. E. Elliott; 1862-'64; Kent Island, with T. E. Skinner; 1864-'66, Fairmount; 1866-'68, Georgetown; 1768-'69, Dorchester; 1869-'71, Milton. The next two years he was principal of Laurel Classical Institute; and for five years following, he was principal of Fairmount Academy. In 1878, the Conference granted him a supernumerary relation.

Bro. Merrill was a graduate of Wesleyan University, Conn., and joined the Philadelphia Conference in 1849, twenty years before its division. He was a fine specimen of the Christian gentleman and the devoted gospel minister.

He rests from his labors.

### Dr. Buckley Versus "The Voice."

EDITOR PENINSULA METHODIST:

Dear Brother,—For one, I am not willing to be understood as accepting your view of Dr. Buckley's controversy with *The Voice*. Perhaps it will be found, that many of your readers think the "proved misrepresentations" of *The Voice* are in doubt. If it is not careful of the truth, it may be, that an examination will show, that Dr. Buckley is also lacking in carefulness.

What is his exact charge made against *The Voice*? I answer, Dr. Buckley says, *The Voice* accuses us of being silent in *The Christian Advocate*, concerning Mr. James A. Bradley's utterance favorable to the substitution in Asbury Park of High License for Prohibition. Did *The Voice* accuse Dr. Buckley of silence? No, it did not. In its issue of Sept. 19th, *The Voice* asks, "Why does not Dr. Buckley flame out against the advocacy of High License, as a remedy by that prominent Methodist? James A. Bradley of Asbury Park?"

Now, care for the truth would have required Dr. Buckley to say, we are not prepared to speak louder. We have spoken loud enough. *The Voice* urges us in vain. But it appears he preferred to interpret *The Voice* as having misrepresented him. Is the misrepresentation proved? certainly not. If *The Voice* honestly believed Dr. Buckley's utterance lacked emphasis, it was entirely justified in its inquiry. No man has a right to assume, that *The Voice* did not honestly believe the Doctor could "flame out," but had not.

Bishop Foster said in his great sermon before the centennial conference, "If ever the pulpit had the right, the duty to flame with unsparing rebuke, it is here." He may have thought the pulpit and official press a little tame in its testimony against what he calls a "gigantic atrocity," a "diabolical conspiracy." He did not say it was silent. If he had, he might have been proven guilty of misrepresentation. *The Voice* did not say Dr. Buckley was silent, and it has not been proven guilty of this offense.

Now the future can be judged by the past. Unfortunately our Church has varied somewhat in its testimony. Will it lower its flag? I hope not. But one thing will happen; either it will recede from its testimony against this "diabolical conspiracy," or it will repudiate some of its conservative leaders. One of the ablest editors of the *Advocate*, failed of a re-election at a critical time in the great slavery conflict, because he was too conservative.

JOHN B. QUIGG.

### From Gumboro, Del.

DEAR BRO. THOMAS.—Praise the Lord for what he is doing for us. Thus far, twenty-one persons have accepted Christ as their blessed Saviour, at our Gumboro meeting; and several others are seeking an interest in the blood, the precious blood of Christ.

I think my people are doing remarkably well, under the circumstances, and deserve credit. They will come up with the conference benevolences, I am sure, as near as they reasonably can.

I have sold between twenty and thirty copies of the *Great Awakening* singing book; and want you to send me, by return mail, six more.

I would like my people to take the PENINSULA METHODIST more generally than they do, and if this circuit is properly arranged at Conference, I think the people will climb to higher attainments than ever before. We sympathize with the people, and have learned to love them. Pray for us.

Yours in the work,

W. W. JOHNSON.

Oct. 28, '89.



Conference News.

The friends of brother Kidney, who was transferred from the Wilmington to the Pittsburgh Conference last Spring, will read with pleasure the following items:

Elmer L. Kidney, who graduated at the Wilmington Conference Academy last June, has been selected Principal of Allegheny Academy, Freeport, Pa., to fill the vacancy made by the transfer of Rev. J. E. Wright, Ph. D., to another field of labor.

James' Methodist Episcopal Church, Creighton, Pa., J. E. Kidney, pastor, has been re-fitted, and beautifully frescoed by J. Beauchamp, of Hillsboro, Md. The re-opening services took place Sunday, Oct. 20th.

The PREACHER'S MEETING met in Fletcher Hall, Oct. 23th, at 10 a. m. Rev. B. F. Price led the devotional exercises. On motion of the secretary, Rev. R. I. Watkins was elected president pro tem. Bros. Avery, Smoot, Price, Koons, and Corkran reported the progress of his revival work. The order of the day was a discussion on a paper read by Bro. Price at a previous meeting on the subject, 'The of Sanctification Adjusted.' The following brethren took part in the discussion: Collins, Grise, Price, Todd, VanBurk-alow, and Stengle. The curators reported for the following meetings.

Adjourned with benediction by Bro. Barrett.

H. W. EWING, Sec.

CRCILTON, MD.—Revival meetings began at St. Paul's this charge, Oct. 20th, and continue with increasing interest. God's blessing has rested upon the meeting from the beginning, as it always does when His people enter into the work with such a spirit of consecration as they have done in this case. The church is fully alive to her duty, and unitedly praying, working and believing, for the salvation of the people. This means victory. There have been eight conversions, all of whom have uni.ed with the church.

M.

A glorious revival is in progress at Bethel, Smyrna circuit, R. K. Stephenson, pastor. In the last eight services, forty-nine have been converted; forty of them adults, and twenty-three heads of families. There are now fifteen to twenty at the altar nightly, and the interest is growing.

Oct. 24, '89.

BRANDYWINE.—Our extra meetings will be continued during the week; so far twenty five have been converted and joined the church.

Our pastor has labored very earnestly, and continuously for the salvation of these people. This is his third year, and he has been asked to return for the full limit of time.

A chapter of the Epworth League was organized last Sunday, with good prospects, and with the following officers: Pres., Rev. C. A. Grise; 1st Vice-pres., Mrs. Emma Foster; 2d. Vice-Pres., Joseph Nolan; 3d Vice-Pres., Mrs. Grise; Secretary, Miss Florence Milbourne; Treasurer, Mrs. Laura Reynolds. Ground has been broken for a chapel, on a lot adjoining the church; and we hope to have the building completed before Christmas. We are going forward in His name.

F.

MARYDEL, MD.—Revival meetings at Thomas' Chapel, closed last week with eight conversions; and four earnest seekers, and is said to have been the best held there for years. This is one of the oldest places of worship on the Peninsula, and is almost as old as Methodism itself. But it had almost become a thing of the past. About the most encouraging accounts given me at Conference by my predecessor, were that they were a fine people; and so we have found them, second to none. The old members have nearly all gone, and the membership is very small. The entire neighborhood had become a non-church going people, and the congregations of course were very small. The faithful little remnant seemed to have lost all hope of a revival or a better state of things.

On my first visit to this church, which was my first on the charge after Conference, though the congregation was small. I thought this was the very place for a revival, and believed that it would come. The members have worked faithfully, attending punctually, despite the cloud, darkness, and the rain, Saturday evening not excepted; and have been ready to linger for the conversion of earnest seekers, until near eleven o'clock at night; not even then wanting to go home.

Could we have continued the meeting longer, still more good would have been accomplished, and the membership would have willingly worked with pastor. But with the accessions we have, which are of the principal families of the neighborhood, and promise much for the church, we believe further results will follow. The membership has

been wonderfully built up, and, with their pastor, believe that Thomas' Chapel can again become a strong flourishing society.

Revival services are now in progress at Hartley, with encouraging prospects.

The net gains of the festival held by the ladies of Marydel were forty dollars, which have been applied to the parsonage debt.

G. S. C.

The Home Missionary Society of Scott M. E. Church, this city, will hold a bazaar in the parsonage, Nov. 14th, the second Thursday in this month. Every body is invited.

COUNTY CONFERENCES.—On Dover district it has been proposed to hold preachers' meetings within the several counties, once a quarter, in order that brethren may have favorable opportunities to meet each other, and discuss matters of interest pertaining to their work.

The first was held in Cambridge, in September last, Revs. L. W. Layfield, of East New Market, and F. F. Tabler, preaching on successive evenings.

Another was appointed to meet in Denton Oct. 28-29. Rev. E. Freeman and Rev. S. J. Morris were to preach the first day and Rev. W. L. P. Bowen the second day. Among the speakers and essayists were Revs. J. W. Fogle, J. A. B. Wilson, I. N. Foreman and J. W. Easley.

Another meeting is in contemplation, on Taylor's Island next month.

Sunday, Oct. 20th, was Good Tidings Day at Ebenezer M. E. Church, Easton, Md. The day was beautiful, and the spacious audience room, beautifully trimmed for the occasion, was filled at both services. The day was observed in the interest of The Conference Claimants, Church Extension, Freedman's Aid and Southern Educational Society, Domestic Missions, Bible, Tract, and Sunday-school Union. The aggregate amount asked for was \$215. To raise it, large envelopes, with about 1000 smaller ones in them, had been distributed. One half of them were handed in. The collection aggregated more than usual. So that, with what will be returned yet, the full amount will be realized.

Wilmington District.

MT. PLEASANT & R.—have the third pastor since Conference in Rev. Geo. R. Donaldson, an ex-student of the Conference Academy from Pivot Bridge. Bro. Donaldson begins where Bro. Eiswald left off. The Glad Tidings Day services were quite a success, and the work of the charge is being carefully looked after.

RISEING SUN. Four probationers received into full membership, 105 pastoral visits, church painted and other repairs made. protracted services in progress, and the W. C. T. U., work carried forward with earnestness and zeal. Mrs. Woodbridge, through sister Jewell's solicitation, was present at our quarterly meeting occasion, and although a Presbyterian, adapts herself to a revival service like a Methodist. Bro. Jewell is a tireless worker, and his whole church has caught his spirit.

UNION. The pastor in his report said, "during my seven years pastorate among this people, I have wept with nearly every family in the church; at last the stroke has fallen on me, in the death of my little daughter, Alice and I believe every family has truly sympathized with us in our affliction." Little Alice was full of sunshine. While there will be no night in her habitation, may sustaining grace be given to the bereaved ones. Nineteen had been received into full membership, increased attention to prayer and class meetings, and one hundred and sixty pastoral visits were reported. Another item in the pastor's report is especially worthy of notice, namely, "Absence on the part of the officers and teachers is of the rarest occurrence."

GRACE. Love feast was well attended, and gave evidence of much good received from Asbury centennial. Three attempts were made to close the service before it was successfully accomplished.

Bro. Curry, the Sunday-school superintendent reported increased interest in the school. Three new classes had been organized, seventeen new scholars and a bright outlook. The pastor leads two classes, one a children's class the other an elderly ladies class. Dr. Todd has made twenty-seven visits to the sick, and had also visited one hundred and sixty-two of his members in their homes.

STANTON & MARSHALLTON Sunday-schools enlarging, seventy-five pastoral visits, and the pastor, Rev. T. C. Smoot leading his people at Stanton in a blessed revival; twenty-one conversions, fifteen have joined, and the meeting continues. Benevolent collections up to high water mark. Glad Tidings day was observed with special interest at both churches.

At NEWPORT, the work is progressing. Bro. Bryan reported one hundred pastoral visits, and \$90 paid this quarter on parsonage

debt making \$175, paid during the present conference year; leaving but a small debt on one of our best and most convenient parsonages, which the society proposes to cancel at an early date.

The temperance work is progressing finely as is the Christian Endeavor a strong arm of power on which the pastor can depend.

HOCKESSIN & EBENEZER quarterly conference was held at Hockessin Monday 27th. Protracted meeting is now in progress at Ebenezer, with a good attendance, and a good outlook for success. The committee appointed at the first quarterly conference on parsonage reported a lot had been purchased adjoining Hockessin church. The quarterly conference appointed a building committee of seven, the pastor, Rev. Julius Dadd chairman to secure subscriptions and erect the parsonage. With a parsonage in the town of Hockessin, situated among the hills of upper New Castle county, on the railroad, ten miles from Wilmington, this charge paying \$700 with only two churches, with room for development and consequent increase in support, will become one of the most desirable in our country work. The pastor has traveled over two hundred miles to attend to his pastoral work during this quarter.

Salisbury District.

The editor's scissors made me tell a "whopper" in my last letter, but as some of my friends are glad the editor has scissors, I'll let it pass by saying to the smiling party of Smith's Island, that the editor cut out a whole statement. Well, its his province to sit in judgment, and there have been times, when I thought he would have done well, if he had left out all of some articles, not mine however.

The addition to the Somerset parsonage is complete and the whole property in better condition than ever before.

On to St. Peter's where we found Bro. Mace and lady in good health and fine spirits, pushing their work with a vim; collections still advancing; the people taking and reading the finance literature of the church. How much growling a few dollars worth of literature will stop! Bro. Mace is building a front porch to the parsonage. A live Methodist preacher will do something, or die in the trial.

Pocomoke City is well up in church work; they love Bro. Mowbray so well that they have invited him to stay a fourth year, prohibition and all.

Bro. McLaine is alive and pushing his work. The salary is behind, because his stewards don't attend to the business of their office. Here all the trouble lies. There is plenty of money to support the house of God but so many would rather sell the "precious ointment" than pour it on the head of Jesus.

We visited "The Furnace", where we have a church, and took a walk about the old ruins. There are "millions" in the ore, but, for some reason, the furnace lies in ruins. We laid down on our backs, and worked ourselves into the mouth of the furnace and looked up and out at the top; the valve being lifted. The bed of "the sow and pigs" is no more, and the place is all overgrown with grass.

The foundry cupola is on its side, a fallen monument of its past glory. The site of the foundry, like the bed of "the sow and pigs" is now a grassy space, overgrown of trees. The blowers and waterwheel are fallen apart and the race is filled with earth.

The wheel is still,  
The voices hushed,  
The male is dead,  
And the furnace crushed.

So said one of our number. On the old dam we met Sampson Harmon, an old colored man of eighty-six, who is one of the characters of George Alfred Townsend's "Entailed Hat." We interviewed the spry old man, and tried to borrow a quarter; we failed, but he did not. There are about two dozen of the old homes still standing, including the tavern, store, and mansion. The store has "the iron room" as it is called, which means a clumsy effort at a vault and safe. The whole place is in ruins, with every house deserted long, long ago. If the statements about the value of the ore be true, the song of the furnace will be heard again by and by.

The parsonage at Princess Anne, looks well in its new coat of paint; and the baby is a strong and pretty little boy.

We found Trinity church on Nanticoke charge, as clean as a pin, and not a spittoon nor the mark of tobacco to be seen. The finances are in a fair condition.

Supposing that your readers have enough of water for present use, I'll cross the river in silence, and go on to John Wesley on Mt. Vernon charge, where we found another clean church, but, pastor's salary so far behind, that it has a poor show to ever catch up. Asbury, the lower church has paid the sum of \$15 on pastor's salary, this conference year. And John Wesley has paid enough more, to

bring the whole amount up to less than \$90. Is it not a pity to have John Wesley and Frances Asbury join hands to starve a preacher? Bro. Haunmitt is loved to death, and is in a fair way to be starved to death. Less love, and more salary, would be better for his material well being. This is no fault of Bro. Haunmitt's. They all say he is a Christian gentleman, and the finest preacher they have ever had. If he were a halloon, he might get fat on gas; but alas! he is a man, and not a halloon, and needs more food and less gas.

Berlin has put in a five hundred pound McShane bell, which is full of Sabbath song. We held a delightful service, in a clean church there, Sunday morning; and moved on to Newark, and found Bro. Boston happy with his babies; happy and pretty babies they are.

DIRTY CHURCHES.

We don't like to use the word dirty, nor do we want to fib. We visited two churches of late, that are in a shocking filthy condition. Old wooden boxes, full of quids and saliva in various stages of decomposition, were found under the pews, and the altars and pulpits draped with cobwebs, and covered with dust. There is no excuse for such a state of things; and it is a shame for the children of God to keep their Father's house in such a condition.

The dedication at Pittsville failed in part. The rain fell all day. Dr. Reed preached grandly, and to the joy of the people. The revival fires broke out at night; and about forty have since professed conversion. The meeting is still in progress, and the community stirred as it has not been for a long time.

Dr. Reed preached at Salisbury at night. His effort was highly appreciated, and much talked about for days following. We know it is no part of a district letter, but we rejoice in the new outlook for "Old Dickinson." Long live Dickinson, and long preside President Reed! All aboard, cried Conductor Messick, and all aboard we are, and off for Chincoteague. "Chew, chew, chew, chew," says the steam escape of the steamer *Wideopen*, as she pulls out from the wharf at Franklin City, and heads for Chincoteague. The hay is not much disturbed; just a little chopped up with now and then a white cap. The screw gives the ship that little short nervous jerk, which once felt, is long remembered.

And now we meet happy Ham, Miller, with his smiling face and good jokes, which are always against himself. He is not married yet, but "it's coming bye and bye." Bro. Ham has bought a five hundred pound bell for his church, and is in need of a hundred and twenty pound *belle* and a parsonage. We found sober Dr. Smith and jolly Joe Kenny still on deck, and heading for the ever-green shore; with Bro. Kenny Jr., presiding at the piano, and all the ladies of the house making the home ring with christian song and joyous laughter. Some homes are a benediction. The church at Chincoteague was clean.

Stockton met us with rain, and shortage on salary; brother Williams having received to date only about \$90.

At Giridrewe we found the salary nearer up. The church was clean and is pretty, but has a broken window that should have attention. Here comes a young friend with her album for me to write something in it. I hate albums about as badly as old Ben Wade hated photographers; but I wrote.

Another pulpit has been found containing two jars, a glass, a pitcher, two bells, and a lot of lesson leaves. The spittoon was not there, but the glass and pitcher of water are a positive disadvantage to a public speaker. The fans are a little belated in going into winter quarters.

At Snow Hill we attended prayer meeting and held quarterly conference. Bro. Watt is invited to return for the third year.

Bro. Burr has had a big donation. There are fifteen preachers on the district that have not had a donation this season.

T. O. AYRES

An Efficient Evangelist

DEAR BRO. THOMAS.—I write to endorse what Bro. Ayres has said in your columns, concerning Bro. W. K. Galloway, as an evangelist. I have been intimately associated with him for over fourteen years; have spent a great deal of time with him, in revival work; and regard him as the most successful man in this line, I have ever known. One of the best things the Wilmington Conference could do, would be to raise a fund for his support, and turn him loose to go into the weak and waste places, to build up the Lord's cause, as has recently been done at Pittsville, Md., with his aid. Bro. Galloway can go into any community, and awaken a religious interest in less than forty-eight hours. If I had as much money, as some of our lay brethren, I would send him out myself, and see that his temporal wants, and those of his family were provided for.

A. D. DAVIS.

A Point Well Taken.

Rev. J. B. Quigg, in his communication in another column, makes a point on Dr. Buckley. Like too many disputants, the sprightly editor was not sufficiently careful to identify his quotations. *The Voice*, it seems, did not accuse Dr. Buckley of being "silent," but pressed the inquiry, why does he not "flame out".

We think, however, our correspondent will admit, that "for substance," Dr. Buckley's arraignment of *The Voice* is sustained.

From Galena, Md.

DEAR BRO. THOMAS;—Bro. E. L. Hubbard was with us, Sunday the 20th, and captured everybody who heard him, with his "talk," as he called it. We raised \$250 on church debt, which, with good subscriptions yet unpaid, reduce the debt to about \$350. I do not think it will be a very difficult task to secure the balance, provided next year's harvest is a moderate one. These people have certainly done grandly, during my three years' stay, in a financial way. They have paid \$3200 on their church, nearly \$600 on chapel, and about \$1200 salary, and benevolences, besides this year; making a total of about \$5000.

Our meeting is in now progress, and we are working for victory.

Truly,

I. G. F.

Oct. 24, '89.

Prepared by a combination, proportion and process peculiar to itself, Hood's Sarsaparilla accomplishes cures hitherto unknown.

New Cars for the B. & O.

The Baltimore and Ohio R. R. Co., have recently given an order for four additional trains of Vestibuled Cars, which will be placed in service between New York and Chicago before the close of the present year. The Baltimore and Ohio now operates a daily Vestibuled service between Chicago and New York, and Cincinnati and New York, this new equipment will give them a double, daily Vestibuled service on their Chicago line. The constant improvement being made in its roadway, motive power and car equipment by the present management of the B. & O. is rapidly bringing the pioneer railroad of America into popular favor as a passenger route between the East and West.

Half-rates to the Catholic Congress at Baltimore, via the Pennsylvania Railroad.

The Catholic Congress, to be held in Baltimore November 10th to 13th, promises to bring together a very large assemblage of the clergy, the laity, and the church organizations from the entire Union. The scope of the meeting has far outgrown the original indications, and in view of these considerations the Pennsylvania Railroad Company has arranged to sell excursion tickets to all visitors to Baltimore on this occasion at a single fare for the round trip. The tickets will be sold from all stations on the Pennsylvania system November 7th to 12th, valid for return until November 16th, 1889.

Marriages.

LANKFORD.—LANKFORD.—In Princess Anne, Oct. 24th, 1889, at the residence of the bride, by Rev. R. Watt, assisted by Rev. W. P. Compton, Geo. W. Lankford of Marshall, Md., and S. Ella Lankford.

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburgh, who had suffered long from impure or mottled blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith Kleine & Co., Arch street. Sold by dealers in medicines.

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29-tt



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.

Injurious to workmen as open saloons are, they work the largest damage when they are arrayed against the workman's Sabbath. It is then they begin to pull down his home on earth and to close the gates of the heavenly home against him.

LIMA, Ohio, Oct. 10.—Several weeks ago, the town of Lafayette passed a prohibition ordinance, and all of the saloons were closed. A few days ago a saloon-keeper of this city, went to Lafayette and opened a liquor-store.

A recent article in the Bombay Guardian over the nom de plume "A Christian Englishman," furnishes an alarming tabulated list of excisable articles in the presidency of Bengal, and the amount of revenues derived from each during the revenue years of 1886-7 and 1887-8 by the British India government.

New York State has sixty millions of dollars invested in prisons, hospitals, asylums and almshouses. New York City alone, has ten thousand dramshops to help to provide the inmates.

A meeting of a large number of prominent temperance men of Indiana, was held Oct. 6th, in Indianapolis, and steps were taken to organize a movement, to arouse non-partisan sentiment in favor of a local option law.

Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted.

In Memoriam.

A few weeks ago, as the clock tolled the hour of ten, the spirit of our precious Angie took its flight, to the region that knows no pain or sorrow, suffering, or death.

FROM HER MOTHER.

Cut this Out for Reference.

HYMNAL

OF THE Methodist Episcopal Church.

Sent by mail on receipt of price by the undersigned.

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BOOKS HELPFUL IN CHRISTIAN WORK.

CHILDREN'S MEETINGS AND HOW TO CONDUCT THEM, by Lucy J. Rider and Nellie M. Carman, with contributions of plans, methods and outline talks to children by nearly forty others, including the best known and most successful workers among children in this country.

Advertisement for ATARRH HAY FEVER CATARRHAL DEAFNESS, featuring a large graphic and text describing a new treatment.

Advertisement for CINCINNATI BELL FOUNDRY CO, listing their products and contact information.

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O. P. O.

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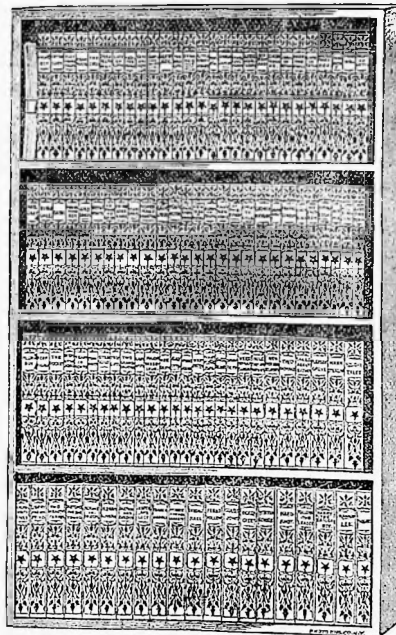
P. S.—We want everybody to be a customer. Come and see the goods we speak of, and see if it will not pay for you to be a customer.

J. M. C. C.

TERMS CASH.

A. C. C.

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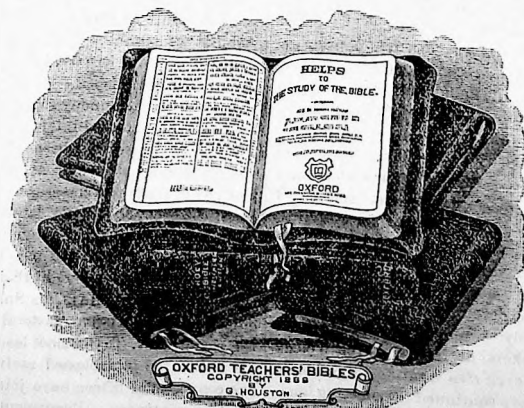
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**Letter from Hillsboro, Md.**  
**MR. EDITOR.**—I have no desire to enter into a political controversy with the PENINSULA METHODIST; but I was not at all pleased with your editorial in last week's issue, under the caption "Prohibition," for several reasons. It had been the first offense of the kind, I would bear it patiently, but it is only one of several that have from time to time appeared. In the first place, you claim to be nonpartisan in the conduct of the paper, and have refused to publish articles of a partisan character, yet he must indeed be blind, who cannot see the partisan character of the editorial alluded to. If the purpose of its writing was not to decry the Prohibition party, and to advocate the Republican party, then I am at a loss to understand what its purpose was. While you claim to be nonpartisan, yet if I have not made a mistake in reading between the lines of your utterances, from time to time, you have a most perfect contempt for the Prohibition party.

I did not like your appeal to those who, as you term it, are "being misled by the wild partisanship" of *The Voice*. That was a whipping of those who accept the Prohibition party, of which *The Voice* is an advocate, over *The Voice's* shoulders. It looks to me like a reflection upon the intelligence and integrity of those who thus follow *The Voice* in this respect. Now sir, as far as my acquaintance with the personnel of the Prohibition party goes, I think that the average of its intelligence and piety will compare quite favorably with that of either of the other leading parties.

In the third place, I did not like your half insinuation, that those who allow *The Voice* to come into their homes are not loyal Methodists. That, it seems to me, is a grave charge. I am one of those, into whose home *The Voice* has been coming for five years, and I am frank to say, that I look for no paper I take, more eagerly, and read none with more avidity, than I do it. While occasionally, it makes mistakes, yet it is at least consistent. It is partisan, but it claims to be. The brother who said, "I shall vote the Prohibition party ticket, but I shall not take *The Voice* any longer," expressed my sentiments only half-way. I shall vote the Prohibition party ticket, and I shall continue to take the *Voice*, unless it gets to be much more unreliable in its facts and figures than it has yet seemed to be to me. I claim to be a loyal Methodist, and I respect most highly our Church officials and bishops; but several of them are not in accord with me on this question of Prohibition, and like the *Voice*, I think their attitude is open to criticism. They express themselves publicly, and they thus invite public criticism. Your proposition to the *Voice*, to the intent that you will follow its counsels, when it can show you any substantial gains in the enactment and enforcement of Prohibitory laws by doing so, has no force; for the methods proposed by the *Voice* have had no chance to operate. Put the Prohibition party where the Republican party is to-day, viz in power, and if it does not then show an improvement in both the things spoken of, it will deserve ridicule and denunciation.

If you have faith to believe, that the Republican party will, as a party measure, ever adopt the principle of Prohibition, and if you have patience enough to wait for it to do so, you certainly are entitled to take the cake, for marvelous faith and an exhaustless patience. I confess that I have neither such faith nor patience.

In conclusion, I would say, that if you continue to conduct the PENINSULA METHODIST, in the future, as you have been doing in the past, by giving the Republican party a boom and the Prohibition party a gouge, whenever you desire, you may do so for those who like it.

Yours respectfully,  
 GEO. W. TOWNSEND.  
 Oct. 22d, 1889.

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He took the heavy jobs of housework off her hands, put on his big apron, and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on the table—did anything and everything that he could coax her to let him do, and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer or cards. They kept at work, and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy, than to be praised by good girls, nor anything that boys like better. They all married noble and true women, and to-day, one of those boys is president of a college, goes to Europe every year, almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my own 'beloved physician'; while a third is a well-to-do wholesale grocer in Pueblo, Colorado, and a member of the city council."

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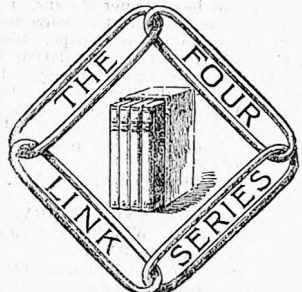
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Trains will leave Wilmington as follows:  
For Philadelphia and intermediate stations,  
4:40, 7:00, 7:50, 8:40, 9:10, 10:50, 11:30 a. m., 12:30, 2:30, 4:40, 7:40, 9:50, 10:30 p. m.  
Philadelphia, (express), 2:52, 4:40, 6:30, 7:50, 8:50, 10:07, 11:30, 11:51 a. m., 12:28, 1:30, 2:27, 5:22, 6:28, 7:06, 8:00 p. m.  
New York, 3:00, 3:52, 4:00, 4:30, 7:00, 10:07, 11:30, 11:51 a. m., 12:28, 1:30, 2:27, 4:00, 5:22, 6:28, 7:06, 8:00 p. m.  
For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.  
Baltimore and intermediate stations, 10:08 a. m. 5:57, 11:58 p. m.  
Baltimore and Washington, 1:28, 4:46, 8:04, 10:08, 11:00 a. m., 12:06, 1:17, 2:52, 4:44, 5:10, 6:30, 7:48 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 5:50, 6:24, 8:12, 10:05 a. m.  
Harrington, Delmar and intermediate stations, 8:30 a. m.; 12:55 p. m.  
Harrington and way stations, 8:30 a. m., 12:55, 6:25 p. m.  
For Seaford 8:50 p. m.  
For Norfolk 12:08 a. m.

**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT MAY 12, 1889.  
Trains leave Delaware Avenue Depot:  
EAST BOUND.  
Express trains.  
NEW YORK, week days, \*2:18, 6:05 \*7:05 \*10:26 a. m., \*12:08, \*2:38 \*5:08, \*6:46 p. m.  
PHILADELPHIA, week days \*2:18, \*7:05, 6:05, 6:50, 7:55, \*8:50, 9:00, \*10:26, 10:26 a. m., \*12:08, 1:00, \*2:58, 8:00, 10:40, \*10:55, 5:10, \*6:46, 7:05, 8:35, \*9:52 p. m.  
CHESTER, week days, \*2:11, 6:05, \*7:05, 6:50, 7:55, 8:50, \*10:26, 10:26 a. m., \*12:08, 1:00, 2:38, 3:00, 4:10, \*6:08, 5:22, 6:10, 6:46, 7:05, 8:35, \*9:52 p. m.  
ATLANTIC CITY, N. J., week days, 6:40, \*7:05 a. m., \*2:58 (8:00 p. m.)  
WEST BOUND.  
BALTIMORE AND WASHINGTON, \*4:50, \*8:46, \*11:45 a. m.; \*2:45, \*4:46, \*5:40, \*8:45. All daily; 6:40 a. m. 2:08 p. m. daily except Sunday.  
PITTSBURG, \*8:46 a. m., \*5:40 p. m. both daily.  
CHICAGO, \*8:46 a. m., \*5:40 p. m. both daily.  
CINCINNATI AND ST. LOUIS, \*11:45 a. m., and \*8:05 p. m.; both daily.  
SINGLERLY ACCOMMODATION 7:30 p. m. and 11:10 p. m. daily.  
LA DENBERG ACCOMMODATION, week days, 6:40 11:45 a. m.; 2:45, and 5:40 p. m.  
Trains leave Market Street Station:  
For Philadelphia 5:50, 6:35, 8:30 a. m., 12:43, 2:35, 3:55 p. m.  
For Baltimore 5:50, 6:35, 8:30, \*11:35 a. m., 2:35, 3:55 p. m.  
For Landenberg 6:30, 9:20 and 11:35 a. m. daily except Sunday, 2:35, 3:30 p. m. daily.  
Cincinnati and St. Louis, \*11:35 a. m. daily except Sunday.  
Chicago \*8:30 a. m. daily except Sunday; \*5:30 p. m. daily.  
Pittsburg \*8:30 a. m. a. d \*5:30 p. m. daily.  
Trains for Wilmington leave Philadelphia \*1:10, 8:15, 10:00, \*11:10 a. m., 12:00 noon, \*1:35, 1:40, 2:35, 3:15, \*4:30, \*5:05, 6:30, \*7:30, 8:10, 10:10, 11:30 p. m.  
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**Wilmington & Northern R. R.**  
Time Table in effect, June 23d, 1889.  
GOING NORTH.  
Daily except Sunday.  
Stations a. m. p. m. p. m. p. m.  
Wilmington, French St. 7:00 2:10 4:00 4:40  
B & O Junction 7:09 2:22 5:06 5:55  
Dupont 7:21 2:33 5:17 6:08  
Chad's Ford Jc 7:46 2:54 5:38 6:37  
Lenape 8:01 3:04 5:51 6:48  
Ar. West Chester Stage 8:29 3:30 6:19 7:10  
Lv. West Chester Stage 7:00 2:15 4:50 5:00  
Coatesville 8:37 3:40 6:28 7:25  
Waynesburg Jc 9:13 4:15 7:01 8:03  
St. Peter's 6:50 12:25  
Warwick 7:15 12:50  
Springfield 7:27 1:05 4:33 7:15 8:18  
Joana 7:33 9:33 1:15 4:38 7:20  
Birdsboro 7:58 9:56 1:55 5:02 7:45  
Ar. Reading P & R Sta. 8:28 10:25 2:25 5:3 8:15

ADDITIONAL TRAINS.  
Daily except Saturday and Sunday, leave Wilmington 6:17 p. m. B & O Junction 6:25 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:59 p. m.  
On Saturday only, will leave Wilmington at 5:17 p. m. arrive at Newbridge 5:41 p. m. Leave Wilmington 10:15 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:35 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.  
GOING SOUTH.  
Daily except Sunday.  
Stations a. m. a. m. a. m. p. m. p. m.  
Lv. Reading P. & R. } Daily 5:50 8:25 9:25 8:15 5:18  
" B. Station }  
" Birdsboro, 6:17 9:06 10:10 8:45 5:50  
" Joana, 6:38 9:33 10:50 4:10 6:16  
" Springfield, 5:10 6:48 9:38 10:58 4:15 6:23  
Ar. Warwick, 11:12 6:35  
" St. Peter's, 11:30 6:50  
Lv. Waynesburg Jc. 5:28 6:55 9:55 4:32  
" Coatesville, 6:05 7:23 10:29 5:08  
" Lenape, 6:47 7:55 11:04 5:44  
Ar. West Chester Stage 8:05 6:20  
Lv. West Chester Stage 6:00 7:00 10:15 4:50  
" Chad's Ford Jc, 7:01 8:06 11:15 5:02  
" Dupont, 7:31 8:28 11:45 5:21  
" B & O Junction 7:46 8:40 11:45 5:36  
Ar. Wilmington, 7:56 8:51 11:55 5:45  
French St.

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Commencing Monday, Oct. 21, 1889, leave Hillen Station as follows:  
DAILY.  
4:10 A. M. Fast Mail for Shenandoah Valley and southern and southwestern parts. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V R.  
DAILY EXCEPT SUNDAY.  
7:15 A. M. - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B & H Div.  
8:00 A. M. - Mail for Williamsport, Hagerstown, Shippenburg, and intermediate points on Main Line and B & C V R. also, Frederick, Emmittsburg, S. V. R. R. and connections.  
10:00 A. M. - Accommodation for Union Bridge and Gettysburg.  
2:25 P. M. - Accom. for Glyndon  
8:21 P. M. - Express for Arlington, Howardville, Pikeville, Owings Mills, Glyndon and all points on Band H Division  
1:00 P. M. - Express for Arlington, Mt. Hope, Pikeville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Bedford, New Windsor, Linwood, Union Bridge and stations west also Emmittsburg, B & C V R.  
5:15 P. M. - Accommodation for Glyndon  
4:25 P. M. - Accommodation for Union Bridge  
11:25 P. M. - Accommodation for Hillen (Relietown)  
TRAINS ARRIVE AT HILLEN.  
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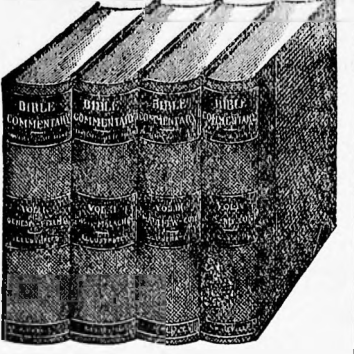
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