



# Peninsula



# Methodist.

REV. T. SNOWDEN THOMAS, A. M.,  
Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS  
Associate Editor.

VOLUME XIV,  
NUMBER 14.

WILMINGTON, DELAWARE, SATURDAY, APRIL 7, 1888.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS

## A LITTLE TALK WITH JESUS.

BY MARY E. CURRY.

[The following lines were written by a sorely-afflicted disciple of the Lord Jesus, one who is a helpless invalid, confined to her bed all the time.]

A little talk with Jesus—how it helps me on the road,  
When I am weak and weary, and faint beneath my load!  
When my heart is filled with sorrow, and my eyes with tears are dim,  
There is nothing gives me comfort, like a little talk with Him.

I tell Him I am weary, and fain would be at rest.  
I am daily, hourly, longing for a home upon His breast;  
And He answers me so sweetly, in tones of tenderest love,  
"I am coming soon, to take you to My happy home above."

I know the way is dreary to yonder far-off clime,  
But a little talk with Jesus will while away the time;  
And yet the more I know Him and all His grace explore,  
It only sets me longing, to know Him more and more.

I cannot live without Him, nor would I if I could;  
He is my daily portion, my medicine, my food;  
He is altogether lovely, none with Him can compare;  
The chief among ten thousand, the fairest of the fair.

I know He'll keep His promise, for His promises are sure;  
If I continue faithful, and to the end endure,  
He will bear me up to heaven, where many mansions be—  
There I will talk with Jesus, and He will talk with me.—Exchange.

## Apostolic Origin of Methodism.

REV. J. TODD, D. D.

The *Every Evening* of this city, gives the following report of Dr. Todd's Friday evening lecture, in Grace M. E. Church.

Some idea of the huge proportions of the Methodist Church, may be gained from the following figures: In 1876 there were 11,205 traveling preachers; 1,652,291 members; 1,452,946 Sunday-school scholars, and church property valued at \$80,893,181. But this does not represent all the Methodist Episcopal Churches. The M. E. Church South, organized in 1845, had in 1879, 3,549 ministers; 826,259 members, and 421,137 Sunday-school teachers. The M. E. Church of Canada, organized in 1828, had in 1877, 270 ministers; 26,000 members, and 25,000 Sunday-school scholars.

Whence did this church, representing to-day such an immense aggregate of human beings, come from?

In 1845 the Methodist Episcopal Church South, separated from its northern brethren. In 1844 Bishop Andrews married a Georgian lady who was possessed of a number of slaves. In that state there was no law of manumission. The General Conference expressed its judgment, that he should suspend all Episcopal functions, until he had freed his slaves. The southern delegates of the Conference took umbrage at this action, and the split in the Church followed.

In 1828 another branch fell off. Since 1812, there had existed a bad political feeling between the United States and Canada, which developed itself in their Church relations. The Canadians asked for separation, and were granted it. A bishop was ordained, and thus an independent Church was established in Canada.

Back of 1828 there was but one Methodist Church in the whole country. Where did that come from?

The Methodist Episcopal Church was organized in Baltimore in 1784. But thousands of Methodists existed in this country previous to that organization. At that time we were under the personal control of Mr. Wesley who appointed and sent over to us from England our ministers. After the establishment of Independence, in 1783, our people hankered after religious as well as political independence of England. Mr. Wesley sent over Dr. Coke, as superintendent or bishop; at the same time giving him authority to ordain Francis Asbury. At the following conference both were elected bishops.

Before he was made bishop, Francis Asbury dedicated Barrett's Chapel, which is situated one mile from Fredericka, Del. Coke came to the chapel, and met Asbury there for the first time. They afterwards journeyed together to the Christmas conference at Baltimore.

There are older Methodist church buildings in this country than Barrett's Chapel, but there are none of the earliest edifices in such a thorough state of repair, every part of whose walls and structure is identically what it was when first built. It is undoubtedly the finest relic of Methodist church building extant in America. St. Georges in Philadelphia is the oldest denominational edifice in the country; but that can only be said of parts of it. It has been partially rebuilt. The first sermon was preached there, in 1769. Joseph Pillmore was its first Methodist pastor. During the war of Independence, it was used by the British, when they occupied Philadelphia, as a riding school for their cavalry. The building was unfinished at the time, and had only a clay floor. An older site, even than that, exists on John Street New York. It was dedicated in 1768, the first M. E. church in this Country. The building was torn down twice, and the present John Street Church represents the third building erected on that site. Delaware possesses, in Barrett's Chapel, the most unique monumental M. E. church on the Continent, existing as it does in the exact condition in which it was when Coke and Asbury were within the building.

In 1766, Barbara Heck discovered a number of men playing cards in a certain house in New York. She seized the cards and destroyed them. Hastening to a preacher of the neighborhood, named Philip Embury, she implored him to commence to preach the gospel; and telling him, if he failed, the blood of the people would be on his hands. Stirred by her spirited appeals, he commenced preaching in his own house on Barrack street, now Park place. His first congregation was only five people one of whom was "Black Betty." So you see Methodism from the first embraced both the white and colored races. The attendance soon increased, when the congregation had to meet in an upper room, a few doors off on Augusta street, which in turn was so crowded, that Embury found it necessary to hold meetings in more commodious apartments, which were found in a rigging loft on Horse and Cart Lane, now William street.

Then appeared a significant character, Captain Webb, a military officer, who preached in his red coat with his sword dangling at his side. He had lost one of his eyes in battle, and was very eloquent. His vigorous preaching, and

the novel sight of an officer in the pulpit, attracted large numbers. The membership increased so, that subscriptions were taken up for building. The house was pulled down, and a large one erected. This in turn shared the same fate in 1841, to make room for the present John Street Church. Philip Embury was the first pastor of the congregation in the old building, in Horse and Cart Lane. He was a carpenter by trade and made himself architect for the new house.

Mr. Wesley sent two ministers, Boardman and Pillmore, to this country in 1769. They returned to England in 1774, after laboring here for more than four years, but Mr. Pillmore came back to Philadelphia, and became rector of the St. Paul's Protestant Episcopal Church in that city.

Meanwhile Philip Embury had died. His widow and Barbara Heck, accompanied by a son of the deceased minister, went north to Canada, and established Methodism there. Young Embury was the first class-leader in Canada. These two women, prominent figures, as pioneers of Methodism in this country, had come from Ireland in 1760.

Now, you will say, that the Methodist Church is of Irish origin, as Philip Embury also had come from Ireland. Let us see if that be the case.

Did you ever know, anyone Irish, named Barbara or Heck, or an Irishman named Philip?" Embury perhaps has something of an Irish sound. But they were neither Irish, nor English. American Methodism owes its origin to neither of these nationalities. The Emburys and Barbara Heck came from a German settlement in Ireland.

The inhabitants of the Lower Palatinate, were Lutherans, and had been sorely persecuted for many years. In 1685 at the Revocation of the Edict of Nantes by Louis XIV, the Catholics were let loose on their Protestant fellow countrymen. The Lower Palatinate was laid waste. The butchery continued until 1700 when at the appearance of the Duke of Malborough, the hunted people fled by thousands to his camp. He sent 7,000 of them in one batch to Rotterdam; 3,000 of these were sent by the Queen of England to New York, and the remaining 4,000 were sent to Ireland. In after years, Wesley preached to these Lutherans. Numbers were converted, among them Barbara Heck and Philip Embury, both of true German origin. So it was here, American Methodism originated, coming to John street, from Ireland, from Rotterdam, from the Palatinate.

One hundred years before Martin Luther preached, John Huss was bound to the stake, and Jerome of Prague preached the gospel in the Palatinate. They were followers of Huss and Jerome, until Luther preached a clearer gospel to them.

We can trace our origin even farther back, to the Waldenses, the only people on earth who have maintained the gospel of Christ for 1800 years in its purity and simplicity. Although hunted to death, and starved, by the soldiery among their mountain fastnesses, they preferred death by thousands, rather than give up their simple belief.

I attended their worship, on one occasion, at Milan, northern Italy. I shall never forget the impression made upon me at that moment. I felt that I was

on holy ground, where God's persecuted saints had maintained His simple worship uncontaminated or defiled through centuries of persecution, continuously beset by princes and powers. The room where we worshipped was very plain. There were rush bottomed chairs, and the bare floor was sprinkled with water to cool the atmosphere. I remember nothing very different from our custom of church worship, only that at the close of the service, after the benediction, they all bowed their heads in silent prayer; a habit that might be very advantageously added to our custom.

These Waldenses fled by thousands to Bohemia and settled there, became Hussites, and then Lutherans and from thence fled during the religious wars to Rotterdam, and thence to New York, founding the Methodist Episcopal Church, and showing a clear line of Church succession from the time of the Apostles.

## A Horrible Doctrine.

It is said, that Antinomianism is reviving in this country. This is the most subtle heresy, that has harassed the modern Church. It was rife in Wesley's day, and drew forth his most vigorous denunciation. The Plymouth Brethren are keeping it alive now, and some traveling evangelists are reputed, to be tinctured with it.

Antinomianism is the doctrine, which makes void the law through faith. It holds that Christ abolished the moral law, and that therefore Christians are not obliged to observe it. Christian liberty, according to its notion, consists in liberty from obeying the commandments of God. Believers are under no obligations to obey God, or to do good. Preachers are not to exhort to good works. Believers are not required to use the ordinances of God. They are not required to do anything, except to believe. And if they believe, no matter what they do, they are entitled to eternal life. What a horrible, soul-destroying doctrine is this!

Now, nothing is clearer, than that the laws which Christ abolished is not the moral law, but the ceremonial law of the Jews. Christ established the moral law, and made its principles forever binding. Christian liberty is liberty from the ritual law of Moses, and from the law of sin. There is no such thing in Christianity, as liberty from the moral commandments. They who proclaim this doctrine, or live in accordance with it, lift the floodgates to all manner of abominations. The moment a man conceives the idea he has nothing to do with the law of God, that he is not under the law, that moment he cuts himself loose from all restraints. He can imagine, that he has a right to everything in this world, for there is no law to the contrary. Civil law is not binding upon him, because civil law is nothing in substance, but an application of the moral law. He can steal his neighbor's goods, or violate any other commandment, and yet he does not sin; for he is not under the law. In Wesley's time, the teachers of this vile theory confessed to just such extremes of license, and Mr. Wesley very appropriately styled them "wretches," "the first-born children of Satan," "given up to the spirit of pride and blasphemy," surrendered "into the hands of

Satan.' In 1774, he declared that Antinomianism was the great flood, which the dragon in that age was pouring out of his mouth; that it was a greater hindrance to the work of God, than any, or all others put together. We do not say, that all persons who are tinctured with this heresy are as bad, as this doctrine would incline them to be. Many accept the doctrine, without comprehending its true import. There is just enough of truth in its beginnings, to make it plausible, and enough of error in its endings, to make it the foremost doctrine of devils. It is the Christian's duty, to exalt the merit and love of Christ, and to rejoice evermore in freedom from guilt and sin, but not to discountenance the necessity of holy living and strict obedience to the commandments of God. "Show me thy faith without thy works, and I will show thee my faith by my works," is the challenge of St. James, which no man has ever successfully met. True Christian faith is a faith, which manifests itself in a pure life.

Rev. Sia Sek Ong, who will represent the Foochow Conference at the coming General Conference, is unable to speak our language, and Rev. Nathan Sites will accompany him to this country, act as an interpreter, and explain to him our institutions. The admission to the United States under the Chinese act of Mr. Ong, and the lay delegate, Mr. Ti-ong-a-Hok, a distinguished and wealthy merchant and Christian gentleman, makes no little stir. The *California Advocate* says: "A high official said when the matter was proposed to him: 'The law is against them, and we cannot admit them.'"

Mr. Ti-ong-a-Hok is a merchant, wealthy, and a man of large and generous heart. He has a native and an English residence most elegantly furnished, in which he has entertained all the foreigners, mercantile and official, in royal style. Before he united with the Church, he gave \$10,000 to our mission. He has since given \$1,000 to support the mission to Corea. As a heathen man, he supported a founding asylum of 100 girls. His purse is always open in all times of public calamity,—floods, famine, or pestilence. Mr. Ti-ong has solved the labor problem, by giving a certain percentage of his profits to every worker in his establishments, from head clerk to errand boy. He does this every year, whatever the condition of trade. No more sincere, earnest, generous Christian anywhere, than this converted heathen. And yet he has to fairly beg his way into this Christian land to attend a Conference of a great Christian Church. Verily, Dennis Kearney has not blustered and threatened and blasphemed for naught.—*Michigan Christian Advocate*.

The colored Baptist brethren of Tennessee do not propose to stand any ministerial fooling with the prohibition question. The state convention has just adopted this resolution:

Resolved, That no minister be allowed to preach the gospel who fought prohibition during the late canvass. They will not be recognized hereafter by this convention.

By Her Majesty orders no intoxicating liquors are to be in future allowed upon the premises of the People's Palace in London.



## THE WILL OF GOD.

I worship thee, sweet will of God,  
And all thy ways adore;  
And every day I live, I seem  
To love thee more and more.

I love to kiss each print, where thou  
Has set thine unseen feet:  
I cannot fear thee, blessed will,  
Thine empire is so sweet.

When obstacles and trials seem  
Like prison-walls to be,  
I do the little I can do,  
And leave the rest to thee.

Have no cares, O blessed will,  
For all my cares are thine:  
I live in triumph, Lord, for thou  
Hast made thy triumphs mine.

And when it seems, no chance nor change  
From grief can set me free,  
Hope finds its strength in helplessness,  
And patient, waits on thee.

Ride on, ride on triumphantly,  
Thou glorious will, ride on!  
Faith's pilgrim sons behind thee take  
The road that thou hast gone.  
—Frederick W. Faber.

## Temperance.

Wine is a mocker; strong drink is raging  
and whosoever is deceived thereby is not  
wise.—At the last it biteth like a serpent,  
and stingeth like an adder.—Scripture.

Oh! thou invisible spirit of wine, if thou  
hast no name to be known by, let us call  
thee devil.—Shakespeare.

## Make Your Wife Your Bar-keeper.

In a recent address at Maysville, Ky.,  
C. T. Campbell, a temperance orator,  
said:

"Bar-keepers in this city pay, on an  
average, \$2.00 per gallon for whiskey.  
One gallon contains an average of sixty-  
five drinks, and, at ten cents a drink,  
the poor man pays \$6.50 per gallon for  
his whiskey. In other words, he pays  
\$2.00 for his whiskey, and \$4.50 to a  
man for handing it over the bar to him.

"Make your wife your bar-keeper.  
Lend her two dollars to buy a gallon of  
whiskey for a beginning, and every  
time you want a drink, go to her, and  
pay ten cents for it. By the time you  
will have drunk a gallon, she will have  
\$6.50, or enough money to refund the  
\$2.00 borrowed of you, to pay for an-  
other gallon of liquor, and have a bal-  
ance of \$2.50. She will be able to  
conduct future operations on her own  
capital, and when you become an in-  
ebriate, unable to support yourself,  
shunned and despised by all respectable  
persons, your wife will have enough to  
keep you, until you get ready to fill a  
drunkard's grave."—Texas Advocate.

One fatal fact will make strongly for  
this traffic under high license. It has  
purchased a right to be, and the com-  
munity has accepted the price. The  
blood money has been paid, and the  
blood must therefore of right and inter-  
est be spilt. The community has taken  
the price, and must in honor allow the  
sacrifice to proceed. We have sold our  
fellow-men; we have set apart our thirty  
pieces of silver for the potters field, for  
State prisons, asylums and almshouses,  
and now the fearful work must go on.  
We have all struck hands in reference  
to it.—John Bascom.

## The Supreme Court of the United States Sustains Prohibition.

Every rum drinker, rum-seller, and  
rum advertiser in the United States re-  
joiced recently over the little victory  
they achieved in Atlanta through money,  
fraud, falsehood and bloated monopoly  
dictation and intimidation. Now these  
friends of rum and ruin can amuse  
themselves over the announcement by  
the highest legal tribunal of the land,  
that a state has the right without com-  
pensation to prohibit the whole liquor  
and beer business. And in announcing  
this just and wise conclusion in the in-  
terest of common sense, common law,  
common rights, common morals, and com-  
mon Christianity, the Supreme Court is  
not slow—the highest authority and in-  
telligence, of the land, mark you!—to  
say:

"We cannot ignore the fact, within

the knowledge of all, that the public  
health, the public morals, and the pub-  
lic safety may be endangered, by the  
general use of intoxicating drinks; nor  
can we ignore the fact, established  
by statistics accessible to every one that  
the disorder, pauperism, and crime pre-  
valent in the country are in a large mea-  
sure traceable to this evil."

Noble words! May they inspire us  
with new determination, to rid our  
State and every State, of the brewery  
and saloon curse. Noble words! May  
they shame every picaresque newspaper  
scribbler in Baltimore and elsewhere,  
who has been gloating over the defeat  
of prohibitory laws in Atlanta!—Balti-  
more Methodist.

I once heard a man affect an audience  
wonderfully by what he said. Dr. Rich-  
ardson would have put it in much better  
shape; but the man did a good work by  
his method of putting the point. He  
said:

"They tell us that alcohol gives  
strength and nourishment. Now, it  
does not; it gives stimulus."

"But," says his opponent, "there can  
be no stimulus without some nourish-  
ment."

His reply was, "You sit down on a  
hornet's nest, and it's very quickening,  
but it is not nourishing."

When we do not understand the sci-  
ence of the question, we are forced to  
use common illustrations.—Selected.

## Youth's Department.

## TABLE MANNERS FOR CHILDREN.

In silence I must take my seat,  
And give God thanks before I eat,  
Must for my food in patience wait,  
Till I am asked to hand my plate,  
I must not scold, nor whine nor pout,  
Nor move my chair or plate about,  
With knife or fork or napkin ring  
I must not play, nor must I sing;  
I must not speak a useless word,  
For children must be seen, not heard  
I must not talk about my food,  
Nor fret if I don't think it good,  
My mouth with food I must not crowd,  
Nor while I'm eating speak aloud,  
Must turn my head to cough or sneeze;  
And when I ask, say "If you please,"  
The tablecloth I must not spoil,  
Nor with my food my fingers soil;  
Must keep my seat when I have done,  
Nor round the table sport or run,  
When told to rise, then I must put  
My chair away with quiet foot,  
And lift my heart to God above,  
In praise for all His wondrous love.  
—Exchange.

## Princess Katie.

A. S. REDCAR.

Katie was all alone. That in itself  
was not very pleasant, for Katie was a  
sociable little body, and was never hap-  
pier than when she had somebody to  
talk to. She had been reading since  
dinner, for mother had been away all  
the afternoon. It was a very nice story  
about a beautiful princess, and the best  
part of it was, she was just as old as  
Katie, and Katie was only twelve. Now  
anybody would think that, a cheerful  
story with nothing in it to make one  
unhappy; and Katie liked it at first, but  
after a little she let the book fall from  
her lap, and burying her face in her  
hands, cried and cried as if her heart  
would break, just because she was not  
beautiful and a princess, because her  
father was not a king. She did not see  
why her hair should be so straight—  
straight as an Indian's, they called it—  
and so black, while the princess had  
beautiful golden curls. She got up,  
went and looked at herself in the glass,  
then came back to her old place at the  
window more discontented than ever.  
She was beginning to be dissatisfied with  
everybody and everything; she wished  
it would stop raining; she wished it would  
snow; she wished her mother had let her  
go to school, even if her throat was sore;  
and she wished someone would be brave  
enough to come and see her in spite of  
the rain.

She had no more than wished this last  
than, with a happy cry, she ran to the

door, waiting impatiently for the some-  
one whom she saw coming. It was a  
little girl, not much taller than Katie,  
though several years older, with hair as  
golden as that of the princess of whom  
Katie read, and eyes like a piece of  
God's own blue sky. She walked very  
slowly, and it was hard for Katie to keep  
from running out into the rain to help  
her. She often needed help, poor girl!  
Two years ago she was so strong and  
well, but a fall on an icy walk put an  
end to all her dreams and hopes and  
plans. She had said she would be a  
missionary; and as she lay for many weeks  
in a darkened room, it seemed to her  
that she could never give up, and be  
content to be nothing, after the grand,  
useful life she had planned for herself.  
But as time went on she yielded to the  
great Teacher, content to let him have  
his way, and now she was the sunshine  
of the home, and filled many other lives  
with joy; for now she was able to go to  
and fro among her friends, helping and  
comforting them. So to day she came  
to Katie, and her gentle influence was  
just what the rebellious little soul need-  
ed.

They sat down by the fire, Katie on a  
low stool, looking up into Ruth's face.  
It was a face that did one good, to look  
upon, and Katie almost forgot her dis-  
content at not being beautiful and a  
king's daughter, as she saw the peace in  
Ruth's face, but soon it all came back  
to her, and the tears almost fell again as  
she asked Ruth, "if she did not wish her  
father was a king."

If Ruth was surprised at her question,  
she herself was no less surprised when  
Ruth said:

"I am the daughter of a King."

"Why, Ruth Barnes! I don't"—but  
Katie bit her tongue in time to save  
herself saying she did not believe Ruth.

Ruth laughed at Katie's wondering  
look.

"What would you say, Katie, if I  
should tell you, that you too are a prin-  
cess? We don't see our Father; that is  
all the difference. He is only away a  
little while, getting our palace ready for  
us to live in; and he has to be there, to  
see that it is made beautiful enough for  
his children."

Katie was beginning to understand,  
and looked a little disappointed, and said:

"Do you know, Ruth, I thought for a  
moment you were really in earnest, and  
that you were a princess in disguise?"

"I was in earnest, dear; One is our  
Father; is he not the 'King of Glory?'"

Katie knew very well that he was her  
Father, but she never thought of being  
a King's daughter in this way, and she  
began to wish, it seemed as real to her as  
it did to Ruth. But then, people would  
never know she was a princess; she was  
not pretty as a princess ought to be, she  
thought, and her clothes were not half  
nice enough for a princess; so she told  
Ruth, and Ruth wanted to repeat to her  
a little verse she once learned about that  
very thing:

"She wears no jewel upon hand or brow;  
No badge by which she may be known of  
men;

But, though she walk in plain attire now,  
She is the daughter of a King; and when  
Her Father calls her at his throne to wait,  
She shall be clothed as doth befit her state."

So you see, Katie, it does not make any  
difference what kind of dresses you wear,  
if they are only whole and clean. Then  
about being pretty, did you know the  
Lord wants us to be beautiful? I found  
this verse in the Bible once, 'So shall  
the King greatly desire thy beauty,' I  
did not know what to think of that, for  
there are so many homely persons in the  
world, so I read on a little farther, and  
saw, 'The King's daughter is all glorious  
within; her clothing is of wrought gold.'  
Then I saw all at once, that our hearts  
have to be dressed as well as our bodies,  
and we can clothe them in the gold of  
kindly thoughts, and with the precious  
gems of loving words, and with the soft  
raiment of noble deeds, for it is our  
hearts that our King wants beautiful."

"Oh! yes," cried Katie, "and that is  
the reason everyone loves you, and why

you are so happy, because you are all  
glorious within, and it shines right out  
of your face;" and Katie gave her a  
rapturous little hug. "And is that why  
you are never afraid of anything, Ruth?"

"In God have I put my trust; I will  
not be afraid what man can do unto  
me," Ruth said quietly. "Does he love  
us so little, he would let anyone or any-  
thing harm us? Do you not see, Katie,  
that we are his own children, and he  
loves us too well to let any hurt come  
nigh us? You have been leaving him  
only your sins and troubles, when he is  
so interested in all we do, and wants all  
of us; and it is such a comfort to know  
that he is a King and can do anything;  
so all the little things that used to be so  
unpleasant, I know, are only lessons he  
wants me to learn; for he cannot take  
home ignorant children, and only when  
we know him can we see him as he is."

That night before Katie went to bed,  
her good-night talk with her mother  
was a very long one. She told her what  
Ruth had said, and all that she was go-  
ing to try to do and be, that she, too,  
might be beautiful in the sight of the  
King; and as the days went by, and the  
mother saw her little girl grow more  
gentle and more thoughtful, she called  
her, "her little princess," till by and by  
others took up the name, not knowing  
all it meant; and now Katie is always  
called "the princess," and she has led  
many friends to her King, and helped  
to make them members of the one, grand,  
royal family.—Zion's Herald.

## Letter From Laurel.

MR. EDITOR.—The inspiring an-  
nouncement by the presiding elder,  
that a thousand persons were converted  
during the last Conference year on Sal-  
isbury district, in the several congrega-  
tions of the Methodist Episcopal Church,  
prompts me to write, what I would pro-  
claim from every pulpit in the land, in  
the hope of aiding these young Christians  
on their way to heaven. "He that be-  
lieveth on the Son, hath everlasting  
life." The pure life, imparted to them,  
through faith, is the beginning of that  
life which will continue to animate the  
soul here, and in heaven after death.

What can be done to preserve to the  
Church, every member of this regiment  
of Christian soldiers? The Apostle  
Peter declares, that if those who have  
obtained this precious faith, will add to  
their "faith virtue; and to virtue know-  
ledge; and to knowledge temperance;  
and to temperance patience; and to pa-  
tience godliness; and to godliness brotherly  
kindness; and to brotherly kindness  
charity," they shall never fall; but  
when this life is ended, they shall have  
an entrance ministered unto them "abun-  
dantly into the everlasting kingdom of  
our Lord and Savior Jesus Christ." Temptations, and discouragements will  
be encountered by every follower of  
Christ; but not one of them need be  
overcome, and none will be, if they con-  
tinue to look unto Jesus, the author and  
finisher of their faith, and use the ap-  
pointed means of grace. It is indispen-  
sably necessary, in order to become  
strong Christians, that we read and  
study the holy Scriptures, which "are  
able to make us wise unto salvation,  
through faith in Christ Jesus," and that  
we practice their teaching.

Prominent among the means of grace,  
we mention secret prayer, which we  
should observe as often as we take our  
regular meals. Family prayer should  
be practiced by those who are responsi-  
ble for them, and regular attendance  
upon the preaching of the word. The  
weekly prayer and class services will be  
found very helpful to the religious life.  
Kindness to all, especially to those in  
the home circle, is profitable exercise  
for our Christian graces. Parents  
should be careful not to provoke their  
children to wrath, by apparently harsh  
treatment, but encourage them with  
gentle words of godly counsel, to "grow  
in grace and in the knowledge of our  
Lord and Savior, Jesus Christ. Children

should show their love for their parents,  
by a ready obedience to all commands,  
not inconsistent with the word of God.  
Class leaders should lovingly watch  
over the young and inexperienced, and  
if any of them should go astray, tenderly  
lead them back to the fold.

In conclusion we would say to all  
Christians, especially to those who are  
young in the way, do not imagine that  
if you should stumble and fall into sin,  
you have backslidden beyond recovery;  
for there are scarce any Christians who  
have not had some such sad experience;  
but go immediately to the Lord your  
Savior, remembering, "if any man sin,  
we have an Advocate with the Father,  
Jesus Christ the righteous;" and never  
cease praying, until you have the evi-  
dence of forgiveness. Such experience  
will make you more cautious, and pre-  
pare you for the next conflict with Satan,  
in which by the help of the Lord, you  
may gain the victory. "He that endur-  
eth unto the end, the same shall be  
saved."

J. HUBBARD.

March 26th, 1888.

## Salisbury District.

Bro. Baker at Delmar has started  
out on the work of the new year, with  
bright prospects. A big slice of mission-  
ary money has been cut from the loaf,  
and laid aside for Conference. Brother  
Baker is one of the men who starts in  
time, and runs on time, and gets in on  
time.

Crisfield is moving on the much need-  
ed work of church improvement. A  
meeting has been called to consider the  
question of remodeling, or building  
anew. We found the whole of the lect-  
ure and class rooms, crowded to the  
overflow with the Sunday-school and sev-  
eral classes up stairs. The music consist-  
ed of vocal, organ, and four horns.  
Well, it was a free concert, and no won-  
der it draws. The officials said, that  
they raised their finances easier last year  
than ever before. *This is the result of system.*  
Why don't all of our brethren use sys-  
tem? There is success, in the point of a  
lead pencil. Use it brethren.

Asbury is on the war path, and will  
have success. Bro. Corkran is one of  
the best workers, and never gets left.  
He is planning to pay balance of parson-  
age debt this year. His Sunday-school  
is booming. He has a good choir; vocal,  
organ, and horn music.

Bro. McFarlane has reached his new  
home at Hopewell. The people are  
much pleased with him. He and they  
are moving, to build a new church at  
Marion. Bro. Whittington will donate  
a lot in the village. This is a move  
that is much needed; indeed it should  
have been made long ago.

The curators met at Delmar, the 27th  
ult, and made out the programme for  
the Salisbury district Preachers Asso-  
ciation which will meet May 1st at  
Pocomoke City.

The programme is full of good prac-  
tical points, and contains several new  
features, one of which is an address by  
Dr. M. Cauly, president of Dickinson Col-  
lege, on "Our Educational Work."

The out-look for the year is all right,  
and we are all up and at it.

The work on the church in Salisbury  
is progressing, and the end is in view.

The revival at Powellville is still in  
progress, and is helping on the work of  
building the church, which is to take the  
place of old St. John's. We ask all  
good people to pray for us, that the  
word and work of the Lord may abound  
this year.

We take occasion, to thank the noble  
band of men women and children, who  
helped us last year; and exhort them to  
be courageous and continue to help us.  
Brethren, we may not have more than  
a year to live; not so long, it may be;  
let us all do our best for Christ and hu-  
manity. We did the best we could for  
both pastors and people; now let people  
and pastors go to God in prayer, and work  
together this year, and the Lord will  
give the increase.

Your brother in work,  
T. O. AYRES, P. E.



## The Sunday School.

LESSON FOR SUNDAY, APRIL 8th, 1888;  
Matt. 23: 27-39.

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

### Christ's Last Warning.

GOLDEN TEXT: "Create in me a clean heart, O God, and renew a right spirit within me" (Psa 51: 10).

27, 28. *Woe unto you*—an expression of the righteous "wrath of the Lamb," condemnatory, and yet not without sorrow, the word "woe," being rendered "alas" in Rev. 18: 10, 16, 19. Our Lord here, in the consummation of His ministry, gave free vent to His passionate abhorrence against sham religion. *Scribes and Pharisees, hypocrites*.—The word "hypocrites" says Morison, "is Greek and graphic. It means stage-players, persons who acted a part at a spectacle, and who consequently, in what they said and did, personated a character not really their own." *Like unto whitened sepulchres*—"graves that appear not" (Luke). The allusion is to the custom of whitewashing the tombs annually, before the Passover, so that Jews might not unconsciously contract defilement by touching them (Num. 19: 16; Ezek. 39: 15). *Beautiful outward*—fresh, bright and attractive in the sunshine. *Full of dead men's bones*—rottenness and pestilence, covered with a thin veneer of grace and beauty. *Appear righteous unto men*.—That was all they tried to do—to get up a reputation for a righteousness which they never possessed, indifferent to the all-seeing Eye which looked through their mask, and read the "hypocrisy and iniquity," or lawlessness, which constituted their real character.

29. *Woe unto you*.—For every repeated "woe," the reason is given. *Build the tombs*—a pretended veneration for departed worth, while they persecuted living goodness. Thus it was that that monster of iniquity, Herod the Great, rebuilt David's sepulchre. Some writers think that our Lord was gazing at, and perhaps pointing to the four tombs still to be seen at the base of the Mount of Olives, which bear the names now of Absalom, Zechariah, Jehoshaphat, and St. James. *Garnish the sepulchres*—adorn them with columns, cornices, paintings, etc.

30, 31. *And say*.—It was merely "say." *Not have been partakers*—"an instance of the unconscious hypocrisy, of which every generation has more or less been guilty, when it has condemned the wrong doing of the past—its bigotry, or luxury, or greed—and then has yielded to the same sins itself" (Plumptre). *Ye be witnesses*—self-condemned by your own spirit and acts. *That ye are the children*—the true descendants of your persecuting fathers, reproducing their very temper and moral lineaments.

"Ask in Moses time, who were the good people, they will be Abraham, Isaac, and Jacob, but not Moses—he should be stoned. Ask in Samuel's time, who were the good people, they will be Moses and Joshua, but not Samuel. Ask in the time of Christ, who were such, they will be all former prophets with Samuel, but not Christ and His apostles" (Berlenberger Bible).

32. *Fill ye up then*.—"Ye" is emphatic. As though He would say, Ye are bent upon it, determined in spite of all warnings and convictions of your own consciences, to murder Me as your fathers murdered the prophets, and there is no help for it. "You must go on and fill to the brim the vessel, into which your fathers poured their iniquities" (Morison). The underlying thought is the awful freedom which a man has to do evil if he chooses evil.

33. *Ye serpents*—"forever hissing at the heels of the holy" (Morison). *Generation of vipers* (R. V., "offspring of vipers")—Similar epithets had been used by John the Baptist (3: 7). The Pharisees called themselves the children of Abraham; they were more truly the children of "the serpent," being both deceitful and malicious. *How can ye* (R. V., "shall ye") *escape the damnation* (R. V., "judgment") *of hell?*—Says Morison: "It is as if He had said, There is really no how in this case at all. There is no way of escape for those determined to go on in the highway of iniquity. It would be inconsistent and wrong, and a blunder in moral government, to let them escape the judgment of Gehenna, or the judicial sentence that adjudges to the endurance of the final and irretrievable woe."

34, 35. *Wherefore*—R. V., "therefore;" because ye will not change from your determined course. *I send unto you prophets*, etc.—New Testament prophets, etc. In Luke (11: 49) we find this expression, "Therefore also said the wisdom of God, I will send unto them prophets and apostles." Later, in one of the epistles, Christ is called "the wisdom of God." *Some . . . kill and crucify . . . scourge . . . persecute*—a prediction doubtless

fulfilled to a greater extent than we have any record, in the persecutions of the early Church. *That—so that, or in order that*. *Upon you may come all the righteous blood shed upon earth*—that you may be punished for it all; since in shedding the blood of the Son of God they displayed the spirit and practically took upon themselves the guilt of those who murdered all His preceding messengers, the nation being regarded as a unit. *From Abel*—who was the first to fall, by persecution for righteousness' sake. *Unto . . . Zacharias the son of Barachias*.—Says Plumptre: "A very memorable martyrdom is recorded in 2 Chron. 24: 20-22, in which a prophet named Zachariah was stoned 'in the court of the house of the Lord, at the commandment of the king.' That Zachariah was, however, the son of Jehoiada; and the only 'Zacharian the son of Barachias' in the Old Testament is the minor prophet whose writings occupy the last place but one among the prophetic books of the Old Testament. Zech. 1: 1. Of his death we know nothing, and it is not probable, had he been slain in the manner here described, that it would have passed unrecorded. The death of the son of Jehoiada, on the other hand, is not only recorded, as above, in 2 Chron. 24, but had become the subject of popular legends. The blood of the prophet, it was said in the Talmud, would not dry up. It was still bubbling up when Nebuzaradan, the Chaldean commander (Jer. 39: 9), took the temple. No sacrifices availed to stay it, not even the blood of thousands of slaughtered priests. Wild as the story is, it shows, as does the so-called tomb of Zacharias, the impression which that death had made on the minds of men, and explains why it was chosen by our Lord as a representative example. The substitution of Barachias for Jehoiada may be accounted for as the mistake of a transcriber, led by the association of the two names, like that of Jeremiah for Zechariah, in chapter 27: 9." *Whom ye slew*—"ye, in your other selves that were living of old" (Morison).

36. *All these things shall come*—the punishment of all these things—this hatred, rejection, and murder of the righteous. The fulfillment of this prediction was at the destruction of Jerusalem, a scene unparalleled in its "unutterable horrors."

"Men make the guilt of past ages their own, reproduce its atrocities, identify themselves with it; and so, what seems at first an arbitrary decree, visiting on the children the sins of the fathers, becomes in such cases a righteous judgment" (Plumptre).

37. *O Jerusalem, Jerusalem*.—In all this intense heat of righteous indignation and abhorrence, there was not a trace of vindictiveness. Else how could this sudden change to melting tenderness and grieving love be explained? These same words were spoken at an earlier period in His ministry (Luke 13: 34). *Killest the prophets*, etc.—"habitually does so" (Sehaff). *How often would I have gathered thee*.—No arithmetic could tell "how often." There was never a break in His constancy. He would have shielded them, protected them, saved them but for their inveterate self-will. *As a hen gathereth her chickens*.—"Was ever imagery so homely, invested with such grace and such sublimity as this, at our Lord's touch? And yet how exquisite the figure itself—of protection, rest, warmth, and all manner of conscious well-being, in those poor, defenseless, dependent little creatures, as they creep under and feel themselves overshadowed by the capacious and kindly wing of the mother-bird!" (J. F. and B.) *Ye would not*.—"I would," but "ye would not;" in these words we learn the awful power of the human will to resist even the Divine and commit moral suicide.

38, 39. *Behold, your house*—either the Temple or the whole polity which it represented. *Left unto you desolate*—a final and solemn abandonment of the theocracy and the house of God. Our Lord had exhausted every effort to bring the rulers to repentance and to acknowledge of Himself as the Messiah. He gave them up now, to work out their murderous and self-destructive purpose. *Shall not see me henceforth*—in the Temple, teaching and pleading, as was His custom. *Till ye . . . say*—a prediction that the time would come, when they would say it; when they would hail Him, as the children in the Temple had lately done, as the Messiah, with hosannas. The words point to a future conversion of the Jews.

"The words of Jesus, and the place, and the anger of the scribes, may have recalled to some the scene in which Jeremiah, on the same spot, denounced the sin of Israel, called them to repentance, and foretold the destruction of the Temple: 'Then will I make this house like Shiloh.' . . . 'And all the people took him, saying, Thou shalt surely die' (Jer. 26: 1-8)" (Cambridge Bible).

### "As Ithers See Us."

From the *Ocean Grove Record* of March 24th, we clip the following pen picture of our late session, as drawn by

its genial editor, Dr. Adam Wallace.

"The furious storm found us at the home of an old friend in Wilmington, which city appeared to be pretty well crowded at the time, with Peninsula preachers and members of the Lay Electoral Conference, all entertained with a degree of enthusiasm which is getting to be less demonstrative in some more pretentious cities of the land. Indeed the wives of ministers and laymen who accompanied them to the session were made as welcome to the homes of the people as it seemed possible for the Bishop himself to be, or the present Governor of the Diamond State, who has the additional honor to be a member of the Methodist Church, as were several of his illustrious predecessors in that office. One of them, we remember, when Alfred Cookman was pastor of Grace Church, greatly pleased that ardent soul, when in his Thanksgiving Proclamation he called for the whole commonwealth to join in praise to God for a "full and free salvation!" That was Gov. Saulsbury.

The Wilmington Conference is a growing ecclesiastical body, which every new Bishop who happens along, if he admires manly character and fiery devotion, takes at once to his heart. Like Mallalieu in '86, or the illustrious Simpson in former years, Bishop Foss, the presiding officer, of '88 has found it good and pleasant to dwell for a busy week among such lovable, not to say heroic spirits as compose this body. They come up every year with "Excelsior" on their banner, and take more time for spiritual exercise during the progress of routine duty than our General Superintendents find prevailing in some of the older Conferences. Their usual Sunday morning love-feast is a grand realization of what they expect, for in this means of grace they always expect a great blessing.

Indeed, before the Sabbath arrived, the Lay Conference, deliberating in the lecture room of Union Church, having finished their business, and waiting to share in Sunday's privileges, started up a lively experience meeting among themselves, on Saturday, and became shouting happy over the remembrance that they were led to Christ by the very men among whom they were now permitted to mingle in appreciated fellowship, bearing the burdens and extending the saving agencies of the Zion which had become their chief joy.

The Conference love-feast was a glorious gale of rapturous, emotional experience. Rev. T. E. Martindale, the leader, was not above taking a hint, as he said, from Ocean Grove, when he called the crowded assembly to their feet to shake hands together in the fellowship of faith and love. "Forty years ago," said one of the Nestors of the Conference, whose hoary hair was a "crown of glory," referring to the writer of these lines—"Forty years ago I knew Adam Wallace in our itinerant ranks, and we are journeying still on the same King's highway to Heaven."

The touching tones of consecrated women and tearful testimonies of laymen young and old, swept along with the sententious exclamations of the pastors, and Bishop Foss, standing up and waiting his turn to speak for Jesus, filled up the hour in an indescribable ebullition of joy and praise. The bishop's sermon begun on the high tide of this memorable season of communion, carried the people out into fathomless depths of divine contemplation, until it became difficult for him to speak amid the shoutings of those whose apprehensions of gospel grace and salvation became clearer under his tender and masterly exposition of the "truth as it is in Jesus."

The Conference did themselves special honor in the disinterested act which put Dr. Jacob Todd at the head of their General Conference delegation. Associated with him are, the stirring and untiring Dr. J. A. B. Wilson, one of the most active presiding elders we ever knew, and Rev. N. M. Browne, a choice

representative of the pastorate. The lay delegates, Messrs. Cannon and Melson, we knew and loved, when years ago as boys, they fed our itinerant horse and helped us at the neighborhood camp-meetings. One is a son of our former friend, Hon. Wm. Cannon, the war Governor of his State, and the other a Methodist of royal stock, who takes pleasure in the acknowledgment, that his early association with the circuit preachers was an incentive to character which is now in the forefront of churchly zeal and business integrity.

It made the Bishop smile all over his face to witness the hot contest carried on by claimants, for the honor and privilege of entertaining the Conference at its next session. In most places the people have begun to show a disinclination to assume the trouble involved in such an occasion, and invitations are getting as rare as angels' visits. Not so the Peninsula. Its towns almost fight for the distinction of feeding and lodging, for at least a week, two or three hundred visitors, who dine on roast turkey, and become familiar with fried chicken and "oysters in every style." Milford, Del., and Easton, Md., were the contestants that Monday, and Easton won the privilege, not however, without a square pledge that Milford should be accommodated the following year. We hope such an example will not be lost on Pennsylvania, New York and all the New England States. New Jersey, we believe, has not entirely lost its prestige in the matter of Conference hospitality, but even here invitations are not as numerous as they used to be when people were poorer, and towns smaller than they are at present."

Rev. J. M. Thoburn, D. D., delivered a series of lectures, on Missions, before the students of the School of Theology of Boston University.

The one on "The Beggars at Our Gates" had so much in it to make every American grateful, as well as to touch him to more generous pity for those less highly favored, that we present to our readers the excellent report of the *Boston Journal*:—*Zion's Herald*.

"The speaker said that the parable of the rich man and Lazarus, from which he took his theme, had largely molded our thought on the responsibility of the rich to the poor and our conceptions of the future state. The beggars at our gates are the heathen nations. The responsibility of our nation to these beggars whom God has placed at our gates is great. It is the devil's doctrine that a man who deserts God will prosper. The wealth of the world is passing into the hands of the meek servants of God. Heathen nations are impoverished. The wealth of India is a myth. To us who have lived in China and India the word 'poverty' has a meaning you cannot understand. Millions of families never have meat. Whole families are clothed for 25 cents a year. I believe there is more suffering from the cold in Calcutta than in Boston. To-night a hundred millions of people will lie down to sleep with only the earth for a bed, with a thin piece of cotton cloth, a few leaves or a bamboo matting for protection from the weather. There are two hundred millions of people, whose average annual income is \$25 for a whole family. They have but two meals a day, consisting of coarse millet and rice. An American State wastes enough to support a whole province in India.

"The moral state of the heathen is a deep and horrible poverty. There is a great deal that is sweet and lovable, even in the darkest corners of the world. But there is no Christian fellowship, no prayer, no spiritual hope. To me the city of God is a reality. Take this hope out of my life and I am poor. The Hindus have no clear idea of what comes after death, only vague traditions. There is no prayer outside of Christian influence. The Mohammedan mumbles Arabic words that he does not know the

meaning of. He does not talk to his God face to face.

"The American people are the palace dwellers of the earth. Her assessed valuation could buy up two-thirds of the world, and \$1,000,000 is added daily to this assessed valuation. The fact of being rich brings responsibilities. By increased facilities the heathen nations are brought to our very gates. We cannot get rid of this responsibility. Sight of suffering is a sufficient claim upon us, if we can relieve it. Every minister should be able to lift up his voice against every vice, but there is no need of going into the haunts of vice. If you do your duty it will cross your path often enough. The most unspeakable vices in New York, Paris and London are the vices of the wealthy idle classes. They are the most dangerous lepers. America is in peril if she has wealth and does not use it in God's service."

### Italy and the Temporal Power.

The above is the title of a very interesting and encouraging article to Protestants, in the *Christian Register* of Feb. 16. The author is a "trained writer and observer," so says the editor, "who has had opportunity to observe the political condition of Italy." The attitude of the Roman people to the Papacy is clearly put in this closing paragraph:—

"From the prevailing tone of many of the telegrams to American journals during the jubilee celebration, one might suppose, that at least three-fourths of the Roman population would welcome the Pope back to his temporal throne with open arms and hearts. Never was there a more absurd supposition. Outside of the papal court, and the necessarily rather large circle of relatives, friends, and beneficiaries of the members of that court, I think the number of Romans who favor a restoration of the temporal power, is so small as to be contemptible. The vast majority of the Roman people not only do not want papal rule, but will not have it at any price, or in any shape. They have had enough of it, and will have no more. They would—if I can judge the popular temper—blow St. Peter's and the Vatican into the air, and float Rome in blood, rather than bow their necks again beneath that hated and hateful yoke. Rose-colored reports to the contrary are manufactured for the English and American market. They are simply laughed at in Italy; and the laugh, I may say in conclusion, is extended to all those English and Americans, who are ignorant or obstinate enough to believe that Italians, and Romans will ever voluntarily return, or by force can be driven back to the house of bondage. Rome and Italy are free—not for a day, but for all time."

Rev. L. B. Bates, D. D., is pressed with calls to preach week-night evenings in revival services in Baptist and Congregational as well as Methodist churches. The old-time theology, aglow with vital warmth, is current still in evangelical circles, and produces gracious results.

### Godey for April.

The leading article, by Mrs. Croly, "The Business Outlook for Women," is full of suggestions as to how women who mean business can get along in the world. Other valuable articles are "The First Woman Editor," and "Out-Door Athletics for American Women." "My Millennial Club," by Kate Sanborn, will call forth the approval of many a woman whose husband has been kept out late, by the stuffy abomination known as a "course dinner." Lillian Rice's story, "How Easter Came to Milligan's," is of novel interest. Aunt Amanda continues her "Home and Society Manners." "Some American Magazine Writers" carries us back to sundry writers of half a century ago. The Fashion Notes and Illustrations, tell what to wear for spring. The minor departments are full of sparkle and snap. "Boulanger's March," will be played with delight by every lady who has a piano. The continued stories prove to be of merit. The price of GODEY is only two dollars a year, with attractions in the premium line and in offers to clubs. Write to the publishers of GODEY'S LADY'S BOOK, 1224 Arch Street, Philadelphia, Pa.



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

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION. Three Months, in Advance, 35 Cents; Six Months, 60; One Year, \$1.00. If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 25 Cents per line, each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price. Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

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

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

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

Extraordinary Offer.

ALL FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," for \$2. to new subscribers, and to all old subscribers, who renew their subscriptions for 1888; in each case the cash must accompany the order.

Latest news from Brother Hopkins reports him at his post, in the city of Cawnpore, 565 miles north west of Calcutta, India, and about 15 miles from the city of Lucknow. His note comes on a postal card of the "Universal Postal Union," of "British India." It is stamped, "Cawnpore," "Bombay Mar. 2," "New York, Mar. 31," and Wilmington same date; thus making the journey from Bombay to this city, via Brindisi, in 29 days. The card has the British coat-of-arms, the Lion and the Unicorn; and the stamp is adorned with the head of Queen Victoria, Empress of India.

We are glad to inform our patrons that our corps of regular contributors is to be increased by the addition of Rev. Dr. George John Stevenson, the eminent Wesleyan minister, who is so widely known as an historical writer, and as the English correspondent of the Christian Advocate under the nom de plume, "Albion." Dr. Stevenson will continue in the PENINSULA METHODIST, his "Historical notes on the Early Conferences," of which a few numbers appeared in Zion's Herald. Next week we shall publish his notes on the Conferences of '84, '85, and '86.

One interesting fact, stated by Dr. Todd in his Historical lecture, is omitted from the report given upon our first page. Not only has Delaware the honor of having upon its soil, near Frederica, the most "unique relic" of Methodist Church architecture in the New World, in what is known as Barrett's Chapel, but in the graveyard of the Dover M. E. Church have rested, since 1806, the mortal remains of the bishop who was the first to be elected after the organization of the Church and the first of all our bishops to die, the saintly Richard Whatcoat.

Chaplain McCabe and Bishop Taylor.

The day Conference closed, Tuesday, March 13th, was memorable for a number of occurrences. None, however, were more interesting than the episode of an impromptu session of outsiders during the morning, while the conference were holding a private session in the lecture room. Joseph Pyle of St. Paul's, was called to preside, a brother from Old Virginia made an appeal for light upon better methods in Sunday-school work, and brother Harman from Centerville, Md., told us what grand successes attended the Sunday-school work in that place. In the midst of his earnest address, who should appear but the singing Chaplain, whose clarion call

for "a million for missions," so stirred our militant hosts, that they responded with the full amount and more; and are now moving forward to the music of one thousand dollars for missions, every calendar month of the year.

Of course a speech and a song were in order, and the amiable brother, though tired and disappointed, was unwilling to deny us the favor so much desired. It seems the blizzard had laid a complete embargo upon almost all kinds of connections, and such suburban villages as Philadelphia and New York, were entirely cut off from the metropolis of Delaware. Consequently Dr. McCabe could not get to New York to see his wife, nor beyond it to fulfill an engagement in the interior. Their loss, however, was our gain; and the crowded congregation waiting to hear the appointments, had the pleasure of a few earnest words from our indefatigable missionary secretary, and a few of his touchingly rendered songs. By way of parenthesis, we suggest a conundrum for the wise interpreters of the amended Restrictive Rule; if the prefix "missionary" so qualifies the character, status, and functions of a "bishop," as to make him something else than a bishop or no bishop at all, what becomes of Dr. McCabe's secretarial office, under the incubus of a similar prefix? Logically, as Bishop Taylor is no bishop, because he is a missionary bishop, Dr. McCabe can be no secretary because he is a missionary secretary. We are glad he can fall back upon laurels earlier won, and claim his right to the title of Chaplain; just as to William Taylor may be awarded the title, won on many a spiritual battle-field in almost all lands by the victories achieved in the name of Christ,—that of the great evangelist of the nineteenth century.

The chaplain was very happy over the grand advance our Conference reported over last year's missionary collections, of more than two thousand dollars. He was glad that in this case, "the spasm holds." He seemed to think it is better to do something by spasms, than to do nothing at all. His allusions to the heroic devotion and noble fidelity exhibited by the converted pagans in Africa, when they submitted to death by burning, rather than deny their new found Savior, were thrilling; as was also his story of the Chinese convert, Ling Ching Ting, who after being beaten with stripes, almost to death, returned, as soon as he was able to walk, to the scene of the outrage, to preach to his persecutors, the blessed gospel which he had found to be the "power of God unto his salvation." As the result of his faithful labors, he gathered a church of 500 members with 700 probationers, and sent out 21 young men to preach the same glorious truth.

The martyrdom of these thirty-two converted African young men and boys, in June 1866, is scarce paralleled by that of Cranmer and Ridley in the days of bloody Mary. Nor can we find any more noble and heroic persistence in the discharge of duty in the face of persecution, than that which this Chinese convert displayed.

As to our Missionary Bishop, the Chaplain said, "keep steady, and pray mightily," while Bishop Taylor is trying his grand experiment for the redemption of Africa's millions of heathen. He is bound to succeed. God is in the movement, and there can be no failure. It's all a mistake to think there is any collision between the Missionary Society and Bishop Taylor's self-supporting missions. The large and liberal givers to the Missionary treasury, are the friends of Bishop Taylor and contributors to his Transit Fund."

The Chaplain then sang several beautiful songs; after which, the announcement was made that the appointments would not be read until the close of the afternoon session and the people's session adjourned with the benediction.

Preachers' Meeting.

Last Monday morning, the Methodist preachers of this city and vicinity, met for their weekly conference; president Todd in the chair, and C. A. Grice, secretary. After singing, "Am I a Soldier of the Cross," and prayer by Rev. J. L. Houston, reports were made by several brethren, as to their first impressions of their new charges. Rev. J. T. VanBurkalow referred to his mishaps by the way, in his journey from Zion to Mt. Pleasant; which resulted providentially in no serious bodily damage to himself or his son, and only slight damage to his carriage. His first two Sundays have passed pleasantly, and the outlook is favorable. Rev. V. S. Collins reported finding Scott in most admirable condition, showing that thorough work had been done by his predecessor, and on solid foundations.

Rev. R. C. Jones gave a favorable report of his new field, Odessa, Del., an attractive, neat, and well-kept town. The music, vocal and instrumental, impressed him very favorably, especially in the fact that all the people joined in this part of the service. Rev. W. E. Tomkinson reported a good day, hearing a sermon in the morning on the Resurrection, and participating at night in a praise service in Union, A. Stengle, pastor; Revs. H. Sanderson, and T. S. Thomas making addresses, and the choir singing most charmingly a number of choice selections appropriate for the season. Tasteful floral decorations of the pulpit platform symbolized the joy and gladness felt by all, as the anniversary recalled the empty grave, and the risen Lord. Matthew's narrative of Jesus' resurrection was read by the pastor, and a fervent prayer offered by Bro. Tomkinson.

Rev. T. S. Thomas made a brief address on Usury giving the Scripture references to the subject, showing that the Mosaic statutes forbade any Hebrew to exact any interest, for any kind of loan to his poor brethren; while it expressly provided that they might loan upon interest to foreigners. The term usury being used in the Scriptures as the equivalent for increase, or interest, without any reference to rate.

Brothers Houston, Hanna, VanBurkalow, Stengle, and Todd followed, in remarks upon the bearing of the Jewish statutes and their underlying principles, on the usury or interest question of modern times.

Dr. Todd claimed that these specific statutes applied only to the community, the Jewish people, for whom they were enacted; and as their business was almost entirely agricultural, with little commerce or manufacturing, these statutes had no reference to the conditions of our modern business life. But the underlying principles, the obligation to help our needy brother with a gift, or with a loan without interest, and to do so cheerfully, according to our ability, are of lasting force, and as applicable to our dealings to-day, as at the time these statutes were enacted. The Doctor argued that statute Law, fixing a rate of interest, instead of protecting the borrower, inevitably worked to his injury; as no money lender would grant a loan at a less rate of interest than it was really worth. Except in cases in which there was no contract between the parties, he thought any interference by law was unwise.

Next Monday morning Dr. Todd is to read an essay, on The Atonement.

Easter, in Some of the Wilmington Churches.

The genial atmosphere, the bright and beautiful skies of last Sunday, in suggestive harmony with the associations of the season, invited the people to the sanctuary, to join in worship to the risen Christ. Large congregations greeted most, if not all our city pastors; and in most of the churches floral decorations were arranged in tasteful display.

In Grace Memorial, the brief services

preceding the Holy Communion, were very interesting. Matthew's record of Christ's resurrection culminating in his ascension, was read as the Scripture lesson, and beautiful songs were effectively rendered by the choir and congregation. Twelve persons were received into the membership of the Church by certificate, and one on probation. A very large number availed themselves of the opportunity to commemorate the dying of the Lord Jesus.

Dr. Todd announced a series of sermons on the resurrection of the human body, beginning Easter evening; and also a series of lectures, on Friday evenings, upon Methodist Church polity.

At Union, Rev. A. Stengle, pastor, we learn the morning congregation was large, and the communicants exceptionally numerous. The evening service is referred to in our report of the Preachers' Meeting. Rev. W. E. Tomkinson preached an excellent sermon in this church, Sunday morning, March 25th. Bro. Stengle announced a special sermon next Sunday morning, the 8th inst., for the benefit of the new converts.

At St. Paul's, the Communion service was postponed, and the new pastor, Rev. Louis E. Barrett, preached a sermon upon the Resurrection.

We learn with regret, that brother Barrett was summoned by telegraph to the home of his mother, on account of her serious illness. We trust later intelligence will prove more favorable as to her recovery.

In Asbury, Scott, and our other city churches, the services were interesting, and appropriate to Easter day. In Scott, Rev. V. S. Collins, pastor, we learn, the morning was devoted to an Easter celebration by the Sunday-school; the new pastor preaching at night.

The last session of our Conference, in many respects, was, perhaps, the most pleasant and satisfactory, of any in our history. It was not rushed through with undue haste, but sufficient time was given by Bishop Foss, who proved to be a first-class presiding officer, to properly dispose of every matter of interest that was presented for consideration. There seemed to be but little disposition on the part of the brethren, to indulge in long-winded speech-making, or to waste precious time in unnecessary discussions. The appointments gave more general satisfaction to preachers and congregations; it is thought, than usual. The pastors have all, by this time no doubt, reached their respective fields of labor, and have earnestly entered upon the work of another year.

The "Fifth District" question, over which there were some honest differences of opinion, was fully considered by the bishop and his advisers, and should now be considered settled, at least for the present. Especially should nothing be said or written that could be construed as to disparage or hinder in the important work in that field. Notwithstanding all the hindrances in the way, no part of our Conference made more substantial and encouraging progress last year than our Virginia work. As Bro. Davis has been reinforced with some good workers, we anticipate greater results the coming year. We trust we shall have the joy of spreading before our readers reports of similar enlargement on all the districts, and that the returns from the whole Conference, upon the attainment of its majority next spring will show the most successful year in its history.

Salisbury District.

Presiding elder Ayres sends us an interesting report of the opening of his work for the new year. It will be found on our second page. We shall be glad to receive similar reports from all our presiding elders, keeping our people posted on the progress of Church work from their standpoint. The pastors will be able to advise us of matters of interest occurring in the intervals of these

official visits, and more in detail. The PENINSULA METHODIST aspires to faithfully reflect the workers and their work fully in every part of our territory. If there ever appears to be a failure in respect to any part of the field, or any one of the laborers, it is simply and solely because we are not able to get the facts. Beyond what we may find in our exchanges, and in our personal observation, we are dependent upon the preachers and their people for all our information as to what is going on in their respective localities. Now, brethren, (including our sisters) if you like to read church news, and items illustrating the Lord's doings among men, send us the facts promptly, and continuously. Thanking those who have done so well heretofore, we beg the rest, to "go and do likewise."

Dr. Potts of the Michigan Christian Advocate, evidently appreciates a good thing, when he sees it. From an editorial in the PENINSULA METHODIST of March 24th, he appropriates the following:

"When the Wilmington Conference lay delegates were introduced to the clerical body, centre blocks of pews were appropriated to them, so they were completely surrounded by their ministerial brethren. "As we have seated you, dear brethren," said the bishop, "in the centre of this building, so have we placed you in the core of our hearts." Most fittingly was this sentiment responded to as all joined in singing,

Together let us sweetly live, Together let us die; And each a starry crown receive, And reign above the sky."

We are always pleased when our exchanges find occasion to grace their pages with selections from our columns; yet the ecstasy of that pleasure is always measurably enhanced, when our conferees do not fail to give us due credit. Our brother of the Peninsula State is entirely welcome to cull our choicest flowers, as are others, only let our readers know in whose garden you find them.

Death Of Mrs. Urie.

Saturday, March 31st, Mrs. Ann M. Urie, widow of the late Rev. William Urie, died in Philadelphia in the 74th year of her age. She was a Miss Stevens of Talbot Co. Md., and was married to Mr. Urie, fifty-two years ago. Her husband was born near Rock Hall, Kent Co. Md., and died Nov. 13th, 1880, aged 70 years less four days. From 1832 to 1868, he was a member of the Philadelphia Conference; his Peninsula appointments being Talbot, Queen Anne's, and Milford circuits, four years presiding elder of Wilmington district, from 1857 to 1861, and three years, from 1865 to 1868, pastor of our church in Middletown, Del., at the close of which he retired from the effective ranks, and became a supernumerary member of the Wilmington Conference upon its institution in 1868. He subsequently resumed his itinerant work, and served the church, on Smyrna circuit, in Seaford, and in Salisbury. At the end of his second year in Salisbury, his failing health obliged him to take the relation of a superannuate. He retired to Smyrna, where his eminently useful life closed in perfect peace and holy triumph, just upon the eve of his completing the allotted span of three score years and ten.

"His ministrations were attractive and a blessing." "Crowds thronged his churches, and many souls were born again." After a few years' waiting, the partner of his joys and sorrows has now rejoined him, in the home over which no shadows ever fall.

"The memory of the just is blessed." The Methodists in Southern California are building churches and dedicating churches at a rate never known before in the history of this country. At San Diego they dedicated four churches recently, and how many more they have under way we do not know.—California Christian Advocate.



## Conference News.

Rev. W. E. England will preach at Trinity, on Greenwood circuit, at 10 A. M., and at Wesley, on Cannon's circuit, at 3 P. M., on Sunday, April 15th.

The district stewards of Dover district, will meet in the Chapel, in Dover, on Thursday, April 17th, at 3 P. M. A full attendance is requested.

The post office address of Rev. W. W. Chairs, will be Georgetown, Del.

The quarterly conferences of Harrington, Seaford, Bridgeville and Federalsburg charges, have all advanced the pastors' salary. Harrington, Seaford and Federalsburg going up to \$800.

Bro. THOMAS:—Will you please say in next week's paper, that I will mail a map to each purchaser of 25 copies of the Minutes just as soon as I get my boxes unpacked. If you have rec'd any orders for 25 or more, please let me know from whom, so that I can comply with my agreement.

Yours &c.,

J. D. RIGG.

WANTED:—A young man without family, to take work as pastor at Selbyville Del. Address

T. O. AYRES, P. E.  
Salisbury, Md.

Rev. Brother Isaac Jewell sends us a tender note in reference to his departed mother. "Those that sleep in Jesus, will God bring with him"

DEAR BRO. THOMAS.—We arrived home on Thursday morning after the adjournment of Conference, and found my precious mother quite poorly with a bad cold. This rapidly developed into pneumonia; and Sunday night, March 18 she passed away to her heavenly home, saying, "all is bright and clear" She was sixty years old, and had spent nearly thirty years in God's Church. Our hearts are very sad, but God is with us. *Rising Sun, Md., March 27th, 1888.*

SEAFORD, DEL.—W. J. DuHadway, pastor. This charge gave its pastor an enthusiastic reception, and is showing a readiness to co-operate with him in every good work. A new church and parsonage are both greatly needed, and both seem to be within the range of possibility to say the least. Sunday April 1st, the church was beautifully decorated; an Easter sermon was preached in the morning, and at night the large Sunday-school gave an Easter and Missionary concert, and contributed \$20.00 for missions. It was an overflowing and joyous meeting. This single offering was more than half of the whole amount contributed by the school last year.

Rev. J. D. Kemp, the new pastor of the M. E. Church, Georgetown, Del., preached twice Sabbath March 25, most acceptably to large congregations. A protracted donation and greeting, from Saturday afternoon until Monday, kept the occupants of the parsonage answering the door bell. Because of the changes and improvements in the rooms and furniture, it was not known when it would be ready for occupancy, hence the successive visits of the callers, instead of going in a body.—*Sussex Journal.*

Rev. W. W. Sharp, the new preacher for the new charge of which Kenton is the centre, was at his post Sunday, the 25 ult., preaching in Kenton both morning and night. He gave general satisfaction both as a preacher and a man, and the people are delighted with the new order of things.—*Smyrna Times.*

Mr. Sharp is a native of Sussex county, and a brother to Mr. Theophilus Sharp of Georgetown, Del.

Rev. R. C. Jones and family, arrived in town Thursday, March 22. The members of the church tendered them a reception that evening, at their residence. Sunday following, Mr. Jones preached two very interesting and touching sermons.—*Middletown Era.*

POWELLVILLE, MD.—L. T. McLain, pastor. Brother Z. W. Richardson writes us of the joy of this people, at the return of their beloved pastor for another year's work; for which, he assures us, they had earnestly prayed. The revival meetings at old St. John's continue, and the flames seem to be spreading.

A new church is in contemplation, as the old one is too small to accommodate the people who desire to attend. The debt on the parsonage, it is expected, will be paid off this year. "Pray for us that we may succeed."

Federalsburg has added another hundred on salary; some desiring to advance still further. This charge the last year reached the "million dollar" line for missions, and the "roll of honor" for the other benevolences. While, as the presiding elder says, the "district has reached 97 cents per capita, Federalsburg contributed \$1.63, being 60 cents above the average." Our people very much appreciate this record, and mean to maintain it, God helping. No man need feel aggrieved at an appointment to this work, the coming session at Easton, no matter how fortunately the lines may have fallen to him in the past; but will rather have reasons for the heartiest self-gratulation.

Rev. W. E. Avery was cordially received by the members and friends of Mt. Salem M. E. Church, at the parsonage, on Wednesday March 27th. After every one present had been bountifully supplied with a good supper, the evening was spent in social conversation, while a number of the vocalists present, led by Mrs. Avery and Miss Campbell, regaled the company with some good music. The reception closed with prayer by Bro. Avery, and all went to their homes favorably impressed with our new pastor and his wife; and with the feeling, that he was the right man in the right place.

B.

A NEW PASTOR.—Rev. R. W. Todd, the new pastor of the M. E. Church, Chestertown preached his first sermons Sunday April 1st, his new charge, and was attentively listened to by large audiences. "Christianity, an aggressive force" was the theme discussed both morning and evening. Christianity, he said, never had so strong a hold upon the masses of mankind as at present; that the evangelical denominations had ceased fighting each other, and were making an aggressive warfare against the common enemy. Mr. Todd is a minister of marked literary ability, and one of the best preachers in his conference; and his first sermons were in every respect satisfactory to his new auditors. He will no doubt be popular and useful in Chestertown.—*Kent News.*

The Rev. E. C. Maenichol, writing from his new charge, Felton, Del., says: "I have a nice church, and a beautiful home; and had a handsome reception."

KENT ISLAND, MD.—Rev. J. Robinson closed his pastorate at Milton, with the most cordial feeling, among the membership and friends.

After meeting all the apportionments, they presented his niece, Miss Maggio Ford, with a roll of green-backs, in acknowledgment of her services at the organ. His reception on Kent Island was most gratifying; the friends proving how well they know how, to make their pastor and family feel at home.

TOWNSEND, DEL.—Rev. S. M. Morgan Jr., the pastor, has returned to his flock, and resumed his work for another year. He calls attention to an omission in the Conference Minutes of a credit due his people, of \$3, being the amount apportioned to them for the American Bible Society, which was contributed by them and reported by their pastor.

In expressing his appreciation of the services rendered by his "supply," Sunday, March 25th, he adds, "the people were delighted with him." The "supply" begs the privilege to say, he greatly enjoyed his visit with these good people.

### Bro. Hopkins on Duty.

DEAR BRO. THOMAS.—Our P. E., Dr. Johnson, and Dr. Badley, and Revs. F. Foote and J. I. Schively, and others have given us a most hearty welcome to India; also the good people of Cawnpore church to whom we are sent, I trust, under Divine guidance. We met the people on Sunday morning and evening. The Lord was with us, and we are delighted with our home and work.

G. F. H.

Feb. 25th, 1888.

ED. METHODIST.—Dear Bro: Bro. Watt's graceful note in acknowledgment of the generous reception accorded him and his wife by the people so dear to us, gave us a real pleasure. We know what a Snow Hill welcome means, it is anything but Snowy,—and we can inform Bro. Watt that it will most probably be protracted for three years. If anything could make us forget the kindnesses of our "old" friends, surely it would be our generous, and cordial reception, on the part of our new friends in Chestertown. Thus, by the law of compensation, the regrets and sorrows, incident to the abrupt changes necessitated by the itinerant ministry, are

largely atoned for, in the multiplication of the pleasant friendships it occasions. No minister makes so many and valuable acquaintances and friends, as the Methodist itinerant.

Furthermore, in the pleasant associations of the present, we need not cease to cherish those of the past; for God has made the Christian heart so nearly infinite, and so like His own, that there is ample room in it, for a whole world full of friendships. May the seal of the Divine approval be impressed upon all the recently arranged relations of pastors and peoples, throughout our Conference.

ROBT. W. TODD.

### ITEMS.

Dr. Nathan Sites and Rev. Sia Sek Ong are here in quarantine. We are glad to inform our readers, that the Rev. Sia Sek Ong will be landed without difficulty; as he has procured papers in Foochow from Chinese authorities, that will establish his right to come ashore. The Port Collector had said, that it would be impossible to procure these papers, as the Chinese Government had again and again refused such applications. Brother Sia Sek Ong is the author of one of the best tracts in our whole list of tract publications, entitled "Who is Jesus?" It is a powerful plea for Christianity.—*California Christian Advocate.*

Rev. W. S. Turner of the Columbia River Conference, is first reserve delegate, and will take the place of Rev. J. H. Wilbur, deceased, in the General Conference.

Rev. M. M. Bovard, D. D., President of the University of Southern California, succeeds Rev. R. W. C. Farnsworth, deceased, as delegate to the General Conference.

The Book of the Acts is simply a missionary journal. Just in proportion as one fails to have the missionary spirit, does he fail to have the Christian spirit. An anti-mission Church is an anti-Christian Church.—*Pulpit Treasury.*

At the recent commencement of Meharry Medical College, Nashville, Tenn., eighteen young colored men were graduated, representing eight States of the Union, and the Island of Jamaica. The Commencement exercises were held in connection with the Dental Department of the Central Tennessee College, which sent out two graduates in dentistry.

I tell you, my people, a belief in Foreign Missions is not a luxury, nor an ornament of a Christian life, but a necessary element, because the genuine sign and mark of a true, real faith in Christ, his promises, and his commands. Any talk against Missions, any plea of home needs, from layman, or priest, or Bishop, show a lack of faith in the very fundamental of the Christian religion.—*Osborne.*

Of a circuit rider in Georgia it is reported, he took so many people into the Church last year, that he had to dig, or construct, four pools.

It is a striking fact, with which the student of the four gospels is always impressed as he reads, that the quality in Christ which the self-righteous Pharisee hated most, was His generous catholicity for Gentile as well as Jew, His pervasive and tender love and compassion for the sinning and suffering. The Christ Himself was too large in His thought, too loving and charitable, for the Pharisee.—*Ex.*

Notwithstanding the terrible fire which Dr. John Lauahan created when agent of the book concern at New York, he has been appointed by the Baltimore conference, agent of the Methodist book depository in that city. He also leads his delegation to general conference. Those brethren have faith in him.—*Michigan Christian Advocate.*

Among the resolutions adopted in Philadelphia lay and clerical conferences, was one which endorsed the claim of Bishop Taylor, "to receive a salary out of the Episcopal fund."

Metropolitan church, Washington, is thronged as never before. Dr. Newman is recognized as a prince in the pulpit. He is a very poor pastor, but his wife makes up for his lack here, by visiting, constantly, and thoroughly.—*Ex.*

Mrs. Elizabeth W. Hendrickson, of Duquoin, Ill., is 101 years old, and has been a member of, the Methodist church for ninety years. She has probably been a member of our church longer than any other person now living.

Mrs. Anderson Fowler is a daughter of Rev. William Arthur, of England, and is spoken of as the Lady Huntington of New York Methodism. Her husband is one of Bishop Taylor's "Committee."

Last Sunday the Methodist church Sabbath-school introduced orchestral music into the services, consisting of a violin and cornet. This is a delightful addition—one that will be enjoyed by all. We hope to see this in all the churches. Rev. J. L. Mann is the pastor.—*Santa Cruz Sentinel.*

Senator Stanford has promised \$5,000 to the Dakota Methodist University, providing they raise \$20,000 more. We hope it will be done.

Philadelphia conference, one of the very strongest and most conservative in the connection, memorializes the general conference to so amend the Discipline, that the members of the annual conference shall select the presiding elders. There will be many advocates of this modification in the general conference.

The bishop could not reach Kansas conference till the second day of the session. The brethren elected a president and things went along just as usual.

Our ever-busy and enterprising Bishop Mallalieu has just established a new M. E. Church in Pensacola, Florida, for our colored people. He has bought a church property of the Presbyterians, for \$13,000. Special services have been held in this (St. Paul's) church. The opening services commenced Thursday, March 15, at 4 P. M. and 7.30 P. M., and continued ten days at the same hours. Special services were held on Sunday.

After a sermon from Rev. William Swindells, at Tabernacle M. E. Church, Sunday morning, March 25, two men came forward to the altar, announcing their intention to lead a religious life. The congregation was deeply moved, as one of these men was well known in the church and community, where he is highly appreciated.—*Ex.*

Monday morning March 12th, the soul of Henry Bergh, the distinguished friend of dumb animals, went forth to meet its God. He had made for himself a reputation, that few men have obtained, and made it by organizing in all our large towns and cities, societies for the prevention of cruelty to dumb animals. He also secured the organization of a society for the prevention of cruelty to children, which has befriended many of the neglected little ones.

Rev. J. R. Bailey, of the Philadelphia Conference, now of Crozer, Pa., we regret to learn, was stricken with paralysis of his right side recently. He was not able to attend the session of his Conference, but was obliged to ask for a supernumerary relation. His brethren expressed great sympathy for him in his affliction, and generously made up a purse to provide for his comfort in this unexpected exigency.

The latest instance of Church consolidation is the organization of the "United Congregational Conference of Georgia." It consists of the Congregational Methodist Churches of that State, about 60, several Methodist Protestant Churches, and a few Congregational Churches of the old type. It is understood that it will apply for recognition by the national council of the Congregational Churches of the United States.

Queen Victoria, if she lives till next May will be seventy years of age. She is now one of the oldest sovereigns in Europe, and has for more than half a century so conducted her reign as on the whole to command the affection and respect of the English people.

The *Missionary Outlook* says, "The first Malagasy who ever learned the alphabet, died in January, 1883, at the age of 72. He lived to see 50,000 of his countrymen taught to read, and over 70,000 profess their faith in Christ." The Queen is an earnest Christian, and the entire government and the people are largely under Christian influence. Who can say the Gospel has lost its power, and is doing nothing to save the world."

### Distinguished Dead.

William I, emperor of Germany, died in Berlin, Friday, March 9th, ninety-one years of age, less thirteen days. He became Regent of Prussia, October 9th, 1858, and King January 2, 1861, and was crowned Emperor of Germany January 18, 1871.

His son, Frederick William succeeds him, under the title of Frederick III. But as he is suffering with an incurable disease of the throat, the probabilities are, that his reign will be short, and that his eldest son, Prince William, will soon be called to preside over the great Empire which the deceased monarch built up.

More than 2,200 students in the colleges and theological seminaries of our land have promised their lives to foreign missionary services.—*Many Exchanges.*

This paragraph has been on the road for more than a year. The fact which it is supposed to state, is not a fact at all. It is true, that some enthusiastic young students who went through the country a while ago visiting many of the colleges, reported that a couple of thousand students were all ready for foreign mission service. When, however Dr. Thoburn and other missionary generals visited the colleges to look into the matter, they found that a very small fraction of those who were physically, intellectually, and religiously adapted to missionary work, were willing to go.

And even some of those who were best qualified had very indefinite ideas about when they would be willing to go. These missionary pledges were no doubt secured after the manner of some evangelists, who call upon all who wish to go to heaven, to stand up. About everybody stands up, of course, and the rejoicing evangelist goes out straightway, and reports so many dozens or hundreds of converts. After the most patient canvass extending over many thousands of miles and months of time, Dr. Thoburn has secured but a handful of volunteers for service in India. The leaders in other churches have done no better. But the standard of qualification has been kept high, and the class of missionaries accepted is unusually good. Better a few solid, devoted, and thoroughly qualified volunteers, than a multitude of sentimentalists who possess neither grace, grip, nor staying qualities.—*Michigan Christian Advocate.*

The idea of assigning the bishops to the supervision of a certain number of conferences during a term of four years, seems to have struck a popular chord. The motion is seconded in many quarters. And the plan is really a most reasonable one. It would be of immense advantage to the bishops, the pastors, and the churches. But, if it is found that such a scheme can not be arranged, then our general superintendents should somehow manage, to spend more time within the bounds of the conferences in which they have official jurisdiction. The careful study of the men, their peculiar abilities and adaptation to certain kinds of work, and also the examination of the critical and strategic points in the field, are of vital importance. The churches and preachers both need the inspiration, which comes from personal contact with the chief pastors. In no other way can blunders in making the appointments be avoided.

We believe the approaching elections should be based upon this idea, of episcopal service. The board of bishops should be large enough to allow for much more personal supervision of our work, than has ever been bestowed. Give us men enough to work the field thoroughly, and there will be no trouble about financial support.—*Michigan Christian Advocate.*

### PRESCONING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.



ITEMS.

Rev. S. A. Steel, D. D., pastor of the Walnut Street M. E. Church South, Louisville, Ky., has been appointed by the Bishops of the Methodist Episcopal Church South, their fraternal delegate to the General Conference of the Methodist Episcopal Church.

Some one has been prowling around in Scotland, and has discovered on a marble slab in the Auld Kirk of Brechin, this inscription: "Mr. David Blair, about 1760, instituted a Sabbath-school in Brechin, the first, it is believed, in Scotland."

In a Monday lecture Joseph Cook complimented the Methodist Episcopal Church, by calling it "the foremost religious denomination in America."

Oberlin College has recently come into possession of about \$113,000 from donations.

In Ireland there are 80,000 Wesleyan Methodists; and 106,000 teachers and scholars in Methodist Sunday-schools, 7,000 of whom were converted last year.

The Rust University, at Holly Springs, Miss., one of the institutions of the Freedmen's Aid Society, was recently destroyed by fire; all three of the buildings being consumed. The University was insured for \$17,000.

They don't encourage infidel publications much, in Canada. The secular publishing company, of Toronto, recently applied to the provincial legislature for a charter. Inquiry was made into the character of the literature published by the concern, and the request promptly denied. The reason assigned was, that the government did not propose to clothe infidel principles with the dignity of legal recognition.

There are one hundred and sixty African students, matriculated in Berlin University this winter.

In the Grand Avenue Church, Kansas City, Mo., recently, the pastor, Rev. Dr. Parsons, electrified the audience, and produced an instantaneous but unexpected response, when he said: "I am not a know-nothing. I do not voice the cry of America for Americans. But I do believe in America for American ideas, and American morals, and the American Sunday, and the American conscience."

Miss Ann E. L. Ardis, an old member of the Ebenezer M. E. Church, Philadelphia, remembered several of our benevolences in her last will and testament. The will provides, after specifying some bequests to relatives, that the residue of her estate shall be divided into five equal parts, and distributed to the Preachers' Aid Society of the Philadelphia Conference; the Missionary Society of the Methodist Episcopal Church; the Board of Church Extension; the Bible Society, and the Provident Society of the Ebenezer M. E. Church.

The Pennsylvania Seamen's Friend Society, of which our brother, Rev. G. W. Maclaughlin, is Corresponding Secretary, has also been remembered with a bequest of one thousand dollars, from the estate of Henry Seybert, and one thousand dollars also from the estate of Joseph Kiddoo—Philadelphia Methodist.

As to avoiding idle words, our Savior does not mean that we shall always talk about religion, but that our motive in all we say shall be to, use the wondrous faculty of vocal expression which he has given us, for his glory. He did not mean that we should be gloomy, reserved, uncommunicative, afraid to open our lips, lest we should say something wrong, but that the intention of our lives should be by our words to please Him, and advance His kingdom.—Christian at Work.

James A. Garfield, one of the sons of the late President, has been admitted to the bar in Ohio. He has just finished a course at the Columbia College Law School, New York. He expects to hang out his shingle in Cleveland, Ohio, near his father's old home.

An Arab, when one day the question was put, "How do you know there is a God?" turned with apparent indignation upon the questioner, and replied: "How do I know whether a man or a camel passed my tent last night? I can tell that from the foot-marks; there can be no mistake about them." His own footprints are the best evidence of the existence and character of Jehovah.—Friendly Greeting.

The late Bishop G. F. Pierce of the M. E. Church South, is to have a monument of white Italian marble, costing \$1000.

IT'S COMING

Spring weather is with us, and you will want new clothing. Where better or cheaper can you get it than at 6th & Market? New Goods, Latest Styles, Best Makes, and Lowest Prices in Men and Boys' Clothing.

Our Custom Department grows better and larger every season, and we can make to your order the Finest Clothing, guaranteed to be satisfactory. Give us a call; make a personal inspection of our Goods and prices. Ten per cent. discount to ministers.

J. T. MULLIN & SON, TAILORS. CLOTHIERS. 6TH AND MARKET, WILMINGTON, DEL.

MoShano Bell Foundry, Finest Grade of Bells, Casts and Repairs for Churches, etc. Send for Price and Catalogue. Address H. MESTANE & CO., Baltimore, Md.

THE CHAUTAUGA LITERARY AND SCIENTIFIC CIRCLE.

C. L. S. C.

COURSE OF STUDY FOR 1887-88.

Required Readings,

PRICES TO MEMBERS.

BOUND IN CLOTH.

American History. By Edward Everett Hale, D.D. \$1 00

American Literature. By Prof. H. A. B. ers, A.M. of Yale College. 60

Physiology and Hygiene. By Dr. M. P. Hatfield, 1 00

Philosophy of the Plan of Salvation. By J. B. Walker, LL.D. 60

Readings from Washington Irving 40

Classical German Course in English. By Dr. W. C. Wilkinson, 1 00

History of the Medieval Church By J. F. Hurst, D.D., LL.D. 40

Required Readings in "The Chautaugau." 1.50

Sent by mail on receipt of price.

J. MILLER THOMAS, Wilmington, Del.

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. 208 pages, fine cloth, \$1.00.

THE PRAYER MEETING AND ITS IMPROVEMENT, by Rev. L. O. Thompson. 12 mo. 256 pages, cloth, \$1.25.

"This is so good a book that we wish we could give a copy to every young minister."—C. H. Spurgeon.

"A very suggestive book."—Sunday School Times.

THUS SAITH THE LORD, by Major D. W. Whittle. A handbook for Christian workers. 134 pages, flexible cloth, 50 cts.

"A manual of Scripture texts arranged to present the leading subjects met with in dealing with enquirers.

SECRET POWER; or, the Secret of Success in Christian Life and Work, by D. L. Moody. 116 pages, 12mo, cloth, 60 cts., paper, 30 cts.

"Every page is full of stimulating thought."—Christian Commonwealth.

\*Sent by mail, postpaid, on receipt of price.

J. MILLER THOMAS, WILMINGTON, DEL.

MARVELS OF THE NEW WEST.

A vivid portrayal of the stupendous marvels in the vast wonder-land west of the Missouri River. Six Books in one Vol., comprising Marvels of Nature, Marvels of Race, Marvels of Enterprise, Marvels of Mining, Marvels of Stock Raising, Marvels of Agriculture. Over 350 original fine Engravings. A perfect Picture Gallery. It has more selling qualities than any other book.

AGENTS WANTED A rare chance for live agents to make money. Apply at once. Terms very liberal.

THE HENRY BILL PUBLISHING CO., Norwien, 48-101

Dobbin's Electric Soap.

THE BEST FAMILY SOAP —IN THE WORLD.— It is Strictly Pure. Uniform in Quality.

THE original formula for which we paid \$30,000 twenty years ago has never been modified or changed in the slightest. This soap is identical in quality today with that made twenty years ago. It contains nothing that can injure the finest fabric. It brightens colors and bleaches whites. It washes flannels and blankets as no other soap in the world does—without shrinking—leaving them soft and white and like new.

READ THIS TWICE.

There is a great saving of time, of labor, of soap of fuel and of the fabric, where Dobbin's electric soap is used according to directions. One trial will demonstrate its great merit. It will pay you to make that trial. Like all best things, it is extensively imitated and counterfeited.

Beware of Imitations

In fast upon Dobbin's electric. Don't take Magnetic Electro Mag. Philadelphia Electric, or any other brand, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for DOBBIN'S ELECTRIC

and take no other. Nearly every grocer from Maine to Mexico keeps it in stock. If yours hasn't it, he will order from his nearest wholesale grocer. Read carefully the inside wrapper around each bar and be careful to follow direction on each outside wrapper. You cannot afford to wait longer before trying for yourself this old, reliable, and truly wonderful

DOBBIN'S ELECTRIC SOAP.

A New Book,

By the Author of 'The Christian's Secret of a Happy Life.'

The Open Secret;

OR The Bible Explaining Itself.

BY HANNAH WHITALL SMITH.

PRICE \$1 00.

Sent by mail on receipt of price.

J. MILLER THOMAS, Wilmington, Del.

DR. WELCH'S

Communion Wine, unfermented, for sale at this office.

Quart Bottles, per doz. \$10.00  
Pint " " 6.00  
Half Pint " " 2.77

H. ARTHUR STUMP

ATTORNEY AT LAW,

35 ST. PAUL STREET,

BALTIMORE, MD.

Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

STORY

OF THE BIBLE.

BY CHARLES FOSTER.

PRICE \$1.

Sent by mail on receipt of price.

Address

J. MILLER THOMAS,

Fourth & Shipley Sts.,

WILMINGTON, DEL.

MILLINERY.

Crape, Bonnets and Veils constantly on hand. Corsets, Bustles, Paniers, Skirts, and sole agent for Ladies Patented Rubber Underwear.

SALLIE D. BREAR,

219 WEST SECOND STREET,

WILMINGTON, DELAWARE.

13-17

13-17



Oxford Teachers' BIBLES.

From \$1.25 to \$12.50.

For sale by J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

Sunday School Libraries.

MODEL NO. 2.

This Library, of which we give names, pages, and prices below, has 50 18mo books; of them 11 retail at 70 cents, or over, 14 at 60 cents to 70 cents, 18 at 40 cents to 60 cents.

The books are in good type, on fine paper, handsomely bound, and the library has nearly 9,000 pages of reading, and almost 200 cuts. The books, by the best writers, are bright and sparkling, and cannot fail to please and instruct.

Each Library has 50 Catalogues, and is put in a nice chestnut case.

PRICE \$15 NET.

Table with 4 columns: TITLES, PP., PRICE, PAGES, PRICES. Lists various books like 'Jerry and his Friends', 'Kelly Nash', 'Kenny Carree's Uniform', etc.

MODEL NO. 4.

We invite the attention of teachers of Infant Classes, parents, and others, to the following list of 50 books in a new library specially intended for small children.

The books are in good large type, on fine paper, handsomely bound, and the library has nearly 4,000 pages of reading, and over 800 cuts. The books, by the best writers, are bright and sparkling, and cannot fail to please and instruct the little folks.

Each Library has 50 catalogues, and is put in a nice chestnut case.

PRICE, \$10 NET.

Table with 4 columns: TITLES, PAGES, PRICES, TITLES, PAGES, PRICES. Lists various children's books like 'Laughing Kittle', 'Little Dot', 'Little Folks' Picture Book', etc.

BRADLEY'S (formerly Hoyt's)

CHEAP

Sunday School Library, No. 6.

COMPRISING

64 BOOKS BOUND IN 50 VOLS.

Former Retail Price \$61.75.

Publisher's Net Price \$25.

Bound in uniform style, in extra cloth.

Table with 2 columns: TITLES, PAGES. Lists various books like 'Secret of the Lord—Louis Michaud', 'Blind John Netherway—Tom Green', 'Brother's Choice', etc.

FOR SALE BY

J. MILLER THOMAS,

Methodist Book Store,

WILMINGTON, DELAWARE.



Preach the Gospel.—the Gospel, containing what every person needs in every condition of life.

The disciple of Christ who succeeds best in photographing in his daily conduct the life which his Master lived—pure, patient, unselfish, lovable, helpful—is the best reply to doubt, the most potent argument for the truth of Christianity.—Zions Herald.

Quarterly Conference Appointments.

Table with columns for District, Charge, Q. Conf., and Preaching dates (April, May, June).

Table for DOVER DISTRICT—FIRST QUARTER, listing charges and dates for April, May, and June.

Table for SALISBURY DISTRICT—FIRST QUARTER, listing charges and dates for April, May, and June.

Table for VIRGINIA DISTRICT—FIRST QUARTER, listing charges and dates for April, May, and June.

PLEASE NOTICE that this is the only Commentary upon the whole Bible published at a moderate price.



NEW AND COMPLETE Bible Commentary. Critical, Explanatory and Practical.

It is far in advance of the Older Works. It is Critical, Practical and Explanatory. It is Compendious and Comprehensive in its character.

CLUB LIST. The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named.

- List of periodicals for sale: Independent, Godet's Lady's Book, Cottage Hearth, Wide Awake, Our Little Men and Women, The Pansy, Cultivator & Country, Century Magazine, St. Nicholas, Harper's Magazine, Harper's Weekly, Harper's Bazaar, Harper's Young People, American Agriculturalist, Frank Leslie's Illustrated Newspaper, Sunday Magazine, Popular Monthly, Pleasant Hours, The Golden Rule, Christian Thought, Babyhood, Peterson's Magazine, Lippincott's Magazine, Dorcas Magazine, Atlantic Monthly, Littell's Living Age, Homeletic Review, Quiver, Youth's Companion.

A Call for Young Men. I want a half dozen or more first class young men, for work in the St. John's River Conference, Florida.

BOOKS FOR ENQUIRERS, And for those dealing with Enquirers.

GRACE AND TRUTH. By W. P. Mackay, M.A. 52d thousand (over 200,000 sold in England).

THE SOUL AND ITS DIFFICULTIES. By H. W. Spang. 108 pages, paper, 8 cts.

PERFECT TOILET SOAP. L.M. ELKINTON'S PALM. A true and perfect Soap for Babies, Children or Persons of Delicate Skin.

EDUCATIONAL. DICKINSON COLLEGE, CARLISLE, PA.—FALL TERM OPENS SEPTEMBER 15.

Haekettstown Institute. Newark Conference Seminary. Rev. Geo. H. Whitman, D. D., President.

Centenary Biblical Institute. ENDOWMENT SUBSCRIPTIONS. (Conditioned on \$25,000 being subscribed by Sept. 1, 1888.)

Cut this Out for Reference.

HYMNAL OF THE Methodist Episcopal Church.

Pearl—Double Column. Cloth, boards, red edges. Morocco, extra, gilt edges. Calf, flexible.

With Sections 481-484 of Ritual. Cloth, red edges. Roan, embossed. Morocco, gilt edges.

With Sections 481-484 of Ritual. Cloth, leather back, red edges. French Morocco, gilt edges.

J. MILLER THOMAS, WILMINGTON, DEL.

HARRY YERGER, 419 Shipley St. Wil., Del.

CATARRH ELY'S CREAM BALM. ELY'S CREAM BALM CURES GOLDEN RHEUMATISM, HEADACHE, BRUISES, HAY-FEVER, COLIC, CHOLERA, DIARRHOEA, SICKNESS, AND ALL AFFECTIONS OF THE HEAD AND FACE.

MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler.

WYATT & CO.

MADE TO ORDER FOR \$1.50. 603 Market Street WILMINGTON, DEL. White Shirts 75, \$1.00, \$1.25.

-A LARGE STOCK OF- HATS AND CAPS. Just received from New York, also the best DOLLAR WHITE SHIRT.

Wanted Agents to Sell the HISTORY of THE BLACK PHALANX.

DICTIONARY OF THE BIBLE. REV. PHILIP SCHAFF, D. D. Reduced in price from \$2.50 to 2.00.

BIBLICAL LIGHTS AND SIDE LIGHTS. A Cyclopedic of TEN THOUSAND ILLUSTRATIONS.

A Most Appropriate Gift for "THE OLD FOLKS AT HOME." Fifty Years Beyond OR OLD AGE AND HOW TO ENJOY IT.

Compiled by Rev. S. G. Lathrop. REV. ARTHUR EDWARDS, D. D., Editor of N. W. Christian Advocate.

ALSO FOR THE DWELLING. FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE.



1888.

**P. W. & B. Railroad.**  
Trains will leave Wilmington as follows:  
For Philadelphia and intermediate stations, 6:40, 7:00, 7:55, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30, 4:40, 7:45, 9:50, 10:55 p. m.  
Philadelphia direct, 7:30, 8:40, 9:30, 10:40, 11:50 a. m.; 12:35, 1:35, 2:25, 3:25, 4:25, 5:25, 6:25, 7:25, 8:25, 9:25, 10:25, 11:25 p. m.  
For Newark Centre, Del. 7:45 a. m., 12:55, 6:21 p. m.  
Baltimore and intermediate stations, 10:55 a. m., 3:57, 11:55 p. m.  
Baltimore and Washington, 1:28, 4:46, 8:04, 10:08, 11:00 a. m.; 12:05, 4:17, 7:32, 4:41, 5:10, 6:39, 7:45 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:10, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25, 8:25, 10:25 a. m.; 12:55 p. 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 12:05 a. m.

**Wilmington & Northern R. R.**  
Time Table, in effect Nov. 20, 1887.  
GOING NORTH.  
Daily except Sunday.  
Stations a. m. a. m. p. m. p. m. p. m. p. m.  
Wilmington } 7:00 2:45 4:55 6:15  
French St }  
Newbridge }  
Dapont } 7:21 3:03 5:24 6:41  
Chad's Ford Jc } 7:43 3:23 5:42 6:57  
Lenape } 7:54 3:33 5:51 7:06  
West Chester Stage } 8:09 3:48 6:05 7:20  
Coatesville } 8:22 4:01 6:17 7:31  
Waynesburg Jc } 8:34 4:17 6:32 7:45  
Springfield } 8:54 4:37 6:51 8:04  
Birdsboro } 9:06 4:50 7:03 8:15  
Reading P & R } 10:40 6:00  
Station }  
Additional Trains, on Saturday only, will leave Wilmington at 5:20 and 11:15 p. m. for Newbridge, Dapont, and all intermediate points.  
French Creek Branch Trains.  
Leave St Peter's 6:50 a. m., 12:55 p. m.  
Arrive Springfield 7:25 a. m., 1:00 p. m.  
\* Daily except Saturday and Sunday.

GOING SOUTH.  
Daily except Sunday.  
Stations a. m. a. m. a. m. p. m. p. m. a. m.  
Reading P & R } 6:00 8:00 10:00 11:15  
Station }  
Birdsboro } 6:11 8:11 10:11 11:26  
Newbridge } 6:25 8:25 10:25 11:40  
Dapont } 6:37 8:37 10:37 11:51  
Chad's Ford Jc } 6:48 8:48 10:48 12:03  
Lenape } 7:01 9:01 11:01 12:16  
West Chester Stage } 7:16 9:16 11:16 12:30  
Coatesville } 7:31 9:31 11:31 12:45  
Waynesburg Jc } 7:43 9:43 11:43 12:58  
Springfield } 8:03 10:03 12:03 1:17  
Birdsboro } 8:15 10:15 12:15 1:29  
Wilmington } 8:27 10:27 12:27 1:41

Additional Trains, on Saturday only, will leave Dapont Station at 1:50, 7:02 p. m., Newbridge at 1:20 and 7:15 p. m., for Wilmington and intermediate points.  
French Creek Branch Trains.  
Leave Springfield 11:40 a. m., 6:20 p. m.  
Arrive at St Peter's 11:40 a. m., 6:50 p. m.  
For connections at Wilmington, B. & O. Junction, Chad's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.  
F. B. HIBBARD, Gen'l Passenger Ag't.  
A. G. McCAUSLAND, Superintendent.

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

Commencing Thursday, Dec. 11, 1887, leave Hillen Station as follows:  
DAILY.  
4:40 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesburg, and points on B. & O. W. R. R.  
11:25 P. M. Accommodation for Glyndon and Emory Grove weekdays and Saturdays only.

DAILY EXCEPT SUNDAY.  
8:00 A. M. Accommodation for Hanover, Frederick, Emmitsburg, Waynesburg, Chambersburg, Shippenburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.  
9:55 A. M. Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. R. R. (through cars).  
2:25 P. M. Accommodation for Emory Grove.  
4:00 P. M. Express for Arlington, Mt. Hope, Pikesville, Oriskany, Mt. St. George's, Glyndon, Glena Falls, Pikesburg, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west also Hanover, Gettysburg and stations on B. & O. Division, (through cars.) Emmitsburg, Waynesburg, Chambersburg and Shippenburg.  
6:15 P. M. Accommodation for Emory Grove.  
6:27 P. M. Accommodation for Union Bridge.  
TRAINS ARRIVE AT HILLEN.  
Daily—2:40 and 10:40 P. M. Daily except Sunday—7:00, 8:50, 11:40 A. M., 3:45, 5:10 and 6:55 P. M.  
Ticket and baggage Office 217 East Baltimore st.  
All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.  
J. M. HOOD, General Manager.  
B. H. GRISWOLD, Gen'l Pass. Ag't.

**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT NOVEMBER 20, 1887.  
Trains leave Delaware Avenue Depot:

**EAST BOUND.**  
Philadelphia Accommodation, daily, 6:15 a. m. except Sunday.  
Philadelphia Accommodation, daily, 7:00 a. m.  
Philadelphia Accommodation, daily, 7:55 a. m.  
Philadelphia Accommodation, daily, 8:40 a. m.  
Philadelphia Accommodation, daily, 10:15 a. m.  
Philadelphia and Chester Express, daily, 11:14 a. m.  
Philadelphia Accommodation, daily, 1:00 p. m.  
Phil. accommo. daily except Sunday, 2:00 p. m.  
Philadelphia Accommodation, daily, 3:40 p. m.  
Philadelphia and Chester Express, daily, except Sunday, 4:55 p. m.  
Philadelphia Accommodation, daily, 5:10 p. m.  
Philadelphia & Chester Express, daily, 5:41 p. m.  
Philadelphia Accommodation, daily, 6:30 p. m.  
Philadelphia Accommodation, daily except Sunday, 7:30 p. m.  
Philadelphia and Chester Express, daily, 9:18 p. m.  
Philadelphia Accommodation, daily, 8:40 p. m.

**WEST BOUND.**  
Chicago and Pittsburg limited, daily, 7:40 a. m.  
Arrives Chicago 11:10 next morning.  
Baltimore accommodation daily except Sunday, 8:15 a. m.  
Cincinnati and St. Louis limited, daily, 11:10 a. m.  
Arrives Cincinnati 7:45 a. m., St. Louis 6:30 p. m., next day.  
Baltimore Accommodation, daily, 2:45 p. m.  
Chicago and St. Louis Express, daily, 6:40 p. m.  
Slippery Accommodation, daily, 7:30 p. m.  
Slippery Accommodation, daily except Monday, 12:30 p. m.  
For Lansberg, 10:50 a. m. and 2:45 p. m. daily except Sunday, 3:00 p. m. daily.  
Trains leave Market Street Station:  
For Philadelphia 2:30 p. m. daily except Sunday.  
For Baltimore 2:55 p. m. daily except Sunday.  
For Lansberg 6:50, 10:50 and 2:55 p. m. daily except Sunday, 8:30 p. m. daily.  
The 10:50 a. m. train connects at East Junction with Cincinnati and St. Louis through express daily except Sunday. The 6:30 p. m. connects with Chicago and St. Louis Express.

Trains for Wilmington leave Philadelphia 7:00, 8:15, 9:30, 10:50 a. m., 1:45, 3:00, 4:30, 5:00, 6:30, 8:30, 10:00 p. m.  
Daily except Sunday, 7:15 a. m., 12:00 noon, 4:15, 11:30 p. m.  
\* Express Trains.  
C. K. LOEB,  
Gen'l Pass Agent.  
Wm. McClements,  
Manager.  
Telephone call No. 106.

**ROYAL BAKING POWDER**  
Absolutely Pure.

**FAMILY BIBLES**  
FROM \$2.00 TO \$35.00.  
FOR SALE BY  
J. MILLER THOMAS,  
4th & Shipley Sts., Wilmington, Del.

**Christ Before Pilate.**

A fine Photo-Etching of this Wonderful Picture.

Given to every new subscriber after this date to the PENINSULA METHODIST and to every old subscriber who renew his subscription and sends the name of one new subscriber with two dollars. The original of this picture is too well-known to need a lengthy description. It is one of the grandest paintings that has been given to the world in modern times. It covers about twenty feet of canvas, the figures all being life size. Everybody is familiar with the story. The scene is early morning in the Praetorium or official residence of the Roman Governor at Jerusalem. The picture is drawn from descriptions given in the New Testament of the appearance and trial of Christ before Pilate. It is there related that "when he was accused of the priests and elders he answered nothing." "And Pilate answered and said again unto them: 'What will ye that I shall do unto Him whom ye call King of the Jews?' and they cried out again, 'Crucify him!'" In the center of the picture is the figure of the Savior with His hands bound, erect, composed, gazing steadfastly on the face of Pilate. Around and behind Him crowd the rabble of Jerusalem, some frantic, others attracted by idle curiosity, others apparently bent merely on killing time. In the immediate foreground is a Roman soldier holding the mob in check with the shaft of his spear. Pontius Pilate sits as the representative of Caesar on the judgment throne. He is meditating and is greatly perplexed. He knows nothing against Christ, but dare not resist the clamor of the people. On the right of Pilate stands Caiaphas, the chief accuser of Christ, with his arms extended toward the excited populace. The figure pressing forward in the crowd with uplifted arms, is a ruffian of the lowest type. He is shouting "Crucify him! Crucify him!" On the left of Pilate sit two elders watching the proceedings with deep interest. Between Christ and Caiaphas, sitting on a bench, is a rich banker looking on with contemptuous curiosity. Near him is a young rowdy leaning over the railing and scolding in the face of Jesus. Perched on a high stool by the side of the judgment seat and resting his head against the wall is a scribe who views the scene with an air of wry indifference. A knot of old men is seated in the angle on the room to the left of the banker. They are apparently a group of Christ's claimants that he is the promised Messiah. Conspicuously raised above the heads of the crowd is seen a young mother with a beautiful face, holding a child in her arms, and looking at Jesus with tenderness and compassion. Through the whole picture are groups of figures and faces reflecting the different emotions that animate each individual.

The photo-etching of this picture by the Manhattan Art Co., is a fac-simile of the original picture and is considered the most perfect reproduction ever offered for sale. Remember it is not a chromo but a large photo-etching, 25 inches by 20, suitable for framing.

The PENINSULA METHODIST for one year sent to two persons and two copies of the photo etching all for only \$2.00. This large picture will be securely packed in a pasteboard tube, and sent by mail, postpaid. Address

**J. MILLER THOMAS**  
Fourth & Shipley Ss., Wilmington, Del.

**GRAND SUPERB PIANOS & ORGANS,**  
Most wonderful Pianos and Organs in use; for brilliant tone; elastic touch, magnificent styles, and low prices, they excel. All persons desirous of these most modern instruments, and full particulars, address  
Wm. K. JUDEFIND & Co., Edesville, Md.,

**A GOOD IDEA.**  
LADIES' DEPARTMENT  
— — —  
**BELT'S PHARMACY.**  
ALL PRIVATE APPLIANCES.  
Ladies' attendant.  
Z. JAMES BELT, Druggist,  
Sixth and Market Streets,  
Wilmington, Del.

**A Valuable Work of Reference.**  
**SMITH-PELOUBET'S**  
**Dictionary of the Bible**  
Comprising Antiquities, Biography, Geography, Natural History and Literature, with the latest researches and references to the Revised Version of the New Testament. Over 400 pages, with 8 colored Maps and 400 Illustrations. Large 12mo. Cloth Binding. Price \$2.50 By  
WILLIAM SMITH, LL. D.  
Revised and Edited by  
REV. F. S. and M. A. PELOUBET,  
Authors of "Select Notes on the International Lessons."  
Presented for 10 new subscriptions at \$1 each, or sent post-paid on receipt of price, or we will send a copy of the Dictionary and Peninsula Methodist for one year for \$2.25 cash with order. Address  
J. MILLER THOMAS,  
100 West 4th St., Wilmington, Del.

**SEND IN YOUR ORDERS!**  
**MISSIONARY CALENDER**  
Now Ready! A Missionary Calender for 1888.  
Prepared by Miss Jeannie and Miss Mary Bingham, of Herkimer, New York.  
A passage of Scripture bearing on Missions, and a striking statement, or illustration, have been selected for every day of the year.  
PRICE 50 CTS. BY MAIL.  
SOLD AT THE  
MISSION ROOMS,  
805 Broadway, New York.

1888. **Spring** **1888.**  
**CARHART & CO.,**  
**ZION, MD.**  
**Special Inducements Now Offered.**

**Queensware.** 47 pieces English Iron Stone China Tea Sets, warranted not to craze 2.95. 46 piece English Porcelain Tea Sets 3.95. 46 piece English Gold Band Spray Sets, 5.00. 10 piece Iron Stone Chamber Sets, Gold Bands and decorated, 2.60, 3.25, 3.68.

**Carpets.** Ingrains, Rags &c. Our stock of these we largely increased. All Wool Extra Supers and Supers, 58, 68, and 70, 75. Cotton Chain Extra Supers, 45, 50, 58. Rags and Ingrains, 25, 34, 44, 49, 5000 pieces best White Blank, all new and fresh styles for Spring, 10c. per piece.

**Wall Paper.**

**HOUSEKEEPING GOODS.**  
Such as Table Linens, Napkins, Towels and Towelings, Knives and Forks. Tinware, Tubs and Buckets, &c.

**GROCERIES.**  
Best Package Coffee 23c, Dried Apples 8c., Dried Peaches 9c., Best Turkish Prunes 6c., 5 lbs. for 25c.

**TERMS CASH.** A. C. C.  
J. M. C. C.

**FARMS FOR SALE.** suitable for fruit growing, trucking and grain growing, in Md., Del., Va., and West Va.; also Timber Lands. Send for list, (enclose stamp. If you have farms to sell address us.  
Money to loan on farms and other property in sums to suit.  
**JUDEFIND & BROS.,** Real Estate Agents, Edesville, Md.

**WILSON'S UNDERTAKING ROOMS**  
616 KING STREET.  
**Preparing and Keeping Bodies WITHOUT ICE a Specialty**  
Connected with Telephone Exchange. Open all Night.  
**J. A. WILSON, Funeral Director.**

Readers of this paper who want first class PEACH & PEAR TREES at lowest prices, address  
**Wm. K. JUDEFIND & Co.,**  
**PEACH GROVE NURSERIES.**  
Edesville, Md.  
First class Peach 4c. Standard Pear 20c. Dwarf Pear 12c. Apple 12c.

**BUGGIES, PHAETONS, &c. &c.**  
Unsurpassed in America. For style, durability, comfort and moderate prices, second to none. Full satisfaction assured. Give us a trial, and obtain just what you want, and save money. Address  
**Wm. K. JUDEFIND & Co.,** Edesville, Md.

**GLAD HALLELUJAHS!**  
Sweeney & Kirkpatrick's 1887 Book.

**FOUR STRONG POINTS.**

1. Its Songs Sing Themselves.
2. It's a Song Book Worth Buying.
3. It's a New Song-Book. (Not an old one)
4. It's Character Peculiarly Its Own.

Not a shadow of doubt about the merits of Glad Hallelujahs. It sings itself. It dispels gloom. The more you sing it the better you'll like it.

This will be seen—1. By its general use. Although bound neatly and substantially, we venture, it will be used so freely, that it will be worn out. 2. By the effects its songs will produce in church or school. They'll thrill and electrify your membership.

By mail, 35 cents. By express (not prepaid) \$3.00 per dozen; \$30 per 100. Further inducements to Schools, Churches, and Evangelists Write us.  
Be sure not to select a book until you have examined "Glad Hallelujahs."

FOR SALE BY  
**J. MILLER THOMAS, Fourth & Shipley Sts., Wilmington, Del.**