

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE RISEN KING.

M. ALICE BROWN.

Slowly o'er Judea's hills,
Sunlight shed its rising ray;
Chased afar the gloom of night,
Usbered in the promised day.

Hark! a rumbling earthquake sound,
Rends the tomb, where guarded lay
The Christ. They who incense bear,
May not now their tribute pay.

Not within, but risen he,
Treading with the favored two;
While their hearts so strangely glowed,
At his words so brave and true.

Blessed journey! yet to-day,
Not with two or three he treads,
And within the evening shades,
Glories of his presence sheds.

Since the morn of long ago,
When as mighty king he rose,
With his numbered hosts he dwells,
Leading 'gainst their legion foes.

Our Nation's Corner Stone.

A SERMON BY REV. JAMES NEILL.

(CONCLUDED.)

Every State must have a religion of some kind. No voyager or traveller has ever yet discovered a tribe or nation of Atheists—all having some form of religion, which gives complexion to their character and moulds their condition. It is idolatry, that made Africa and part of Asia, what they are. Mohammedanism has made that broad empire, what it is. Roman Catholicism has made Italy, Spain, Portugal, Mexico, and the South of Ireland what, they are. Protestantism has made England, Holland, North of Ireland, and the United States, what they are. While our fathers would not ally the Church to the State, as such, an alliance was calculated to destroy the spirit of religion, they went on the broad principle of freedom to all, on the principle of every one worshipping God according to the dictates of his own conscience; and hence, when they laid the foundations of the government, they made the Bible its corner-stone.

Washington, the illustrious father of his country felt the importance of this; and when, like Moses, he comes out for the last time to bless his children in a farewell address, he says: "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." And where can we find these taught, as in the Bible?

Judge Story, in his commentaries on the Constitution says: "It is the special duty of the government, to foster and cherish Christianity among all its subjects."

Daniel Webster says: "Christianity is part of the law of the land, and Christianity is taught in the Bible." This is its source; and according to these high authorities, while it is the foundation of our morality, it is part of our law. And so with the brightest and best men, from the beginning to the present time. They have regarded our government, as a Christian government given to us.

It is the influence of the Bible, that has given us such just laws, such universal respect for virtue and religion, and dotted our whole land with such noble institutions for the elevation of mankind and under the conviction of its importance, we have not only encouraged its circulation without note or comment, but incorporated it into all our institutions. Our nursery songs and first prayers learned at our mother's knee, were drawn from this source. It is the book of the closet, the family circle, and the school-room, as well as for the pulpit and the church. It is the centre of love, and the circumference of thought, to our people. We have learned to love it,

from the advantages it has brought us, and we give it prominence, both publicly and privately; and with the blessing of the Highest we intend continue to do so.

We have enjoyed this boon without interruption or interference until recently, but since the Roman Catholic Church has increased among us to such numbers wealth and power as she now holds, the demand is made, not by the membership of the Church, for millions of them would love to read it, if they dare; but by bishops and priests, who owe no allegiance to the government that protects them, but to a foreign power. They come from those foreign lands, bold and brazen-faced, and demand that the Bible shall be excluded from our schools. Their arguments in favor of it are as weak, as their motives are corrupt. They claim, that it is not a book fit for a child or even an adult to read, without an authorized interpreter. What is there in the Book, if used as a lesson book, that can possibly pervert the mind, or corrupt the morals? Will reading the history of creation and Providence, as written by Moses, do it? Will reading those spiritual songs of praise and fervent prayers, that compose the Book of Psalms, do it? Will those fervid prophecies of the nations, and of the coming Christ, or the gospels and epistles of the New Testament, corrupt the morals of a child? The answer comes along the ages, from Moses to the present, that the people who have adhered most closely to the oracles of God, have been the most honored of Him and respected of men. Are the revelations of Divine wisdom and goodness to man, full of forgiveness for the penitent and help for the virtuous man, a bad book, that priests and bishops are afraid to have read? No; and they know it. This argument is but a spider web covering, to hide the foot within it.

But again. They object to the Bible, because it is a sectarian book. Well let us see to what sect it belongs. Were the writers of it sectarian? Was Moses a sectarian, when he wrote his five books in which the Jew is so deeply interested? Was Isaiah a sectarian, when he drew the picture of the man of sorrows? Was Jeremiah, and Ezekiel, sectarian, when they wept over the dissolution of Israel, and urged them to repentance? Was Daniel a sectarian, when, after giving the history of the rise and fall of the four great monarchies, he told of a fifth kingdom that should fill the earth with joy and gladness? Was John, as he leaned on the breast of his Master, or Paul, as he took the broad commission to be the Apostle to the Gentiles, a narrow hearted and bigoted sectarian? No! They were men too large hearted, to be tied to any sect. But they tell us, they don't mean that. They mean that the Book, we insist in having read in our public schools, is a sectarian translation.

Well, let us see how far this objection will help them. Is it a Methodist translation? They have never translated it. Is it a Presbyterian book? They have never translated it. Whose translation, then, is it? Why it is a Catholic translation. Wickliffe first began to translate it into English, but died before he perfected his work; and thirty years after, his bones were exhumed and burned, by order of the pope. Tyndal, and Miles Coverdale corrected some of the errors in Wickliffe's translation. Tyndal was burned, and Coverdale imprisoned! John Rogers undertook to correct them

and assuming the name of Thomas Matthews, issued Matthew's Bible; and as you all know he was burned in Smithfield. The Bishop of Landoff approved of this, as the best; and it was known as the Bishop's Bible, until the accession of James II, to the throne when he called a convention of fifty-four of the most learned divines in the land, who furnished the current translation of to day; so that the Bible, from which we preach to-day, is more Catholic, than anything else, as all the translators, up to the time of King James, were Catholics. What, then, is the objection worth, that it is a sectarian book? If they were sincere in their objection to it as a sectarian book, why do they not flood the lands under their control with their approved translation, if they have any?

The secret of the opposition does not lie in any or all of these objections. The secret is, that our schools are disseminating too much light, and are dissolving the glamour that has laid on the eyes of ignorance for centuries, and letting an enslaved people go free. The opposition is not to the Bible alone, but to our whole public school system. The priesthood would love to see the American people as ignorant and as easily led, as those of Spain, Portugal, Mexico, or France in the middle of the last century; when the corruptions of Catholicism festered in every part of the body politic until it burst into open atheism, and the central city of civilized Europe was deluged in blood. Their eye of envy has grown green, at the universal spread of knowledge and free speech in this land; and from priest to pope they are banded for the destruction of them, in the hope that what the reigning pope calls the "delirium of toleration" shall pass away; us though the six millions of the American people, had become bereft of reason, because they tolerate anything that he does not dictate.

This is the spirit, that pervades the whole hierarchy. Father Hecker said, in his lecture in New York:

"In 1900 we will have the majority, and take this country and keep it."

The Bishop of St. Louis said: "Catholicity will one day rule this country and toleration be at an end."

Their most popular journals said: "The public school systems should go to the devil, where it came from."

Archbishop Purcell, of Cincinnati, says of the school board:

"If they modify their instructions, to suit the views of the Catholic church, as they have in France, Italy, Austria, and England, I will give them respectful consideration."

This is the object, at which they aim; and, unfortunately for our people, they have, in too many cases, been but too successful.

Archbishop Hughes succeeded, for years ago, in excluding the Bible from thirty-eight schools in New York, and was made an Archbishop.

The struggle between Romanism and infidelity on the one hand, and the lovers of truth on the other, was fierce and varied in Cincinnati, but the lost ground has been regained. In Chicago they have succeeded in excluding the Bible from the schools, but, not satisfied with this, they go further. The other day, in Chester, one of our suburbs, a member of a Protestant church, brought in a set of resolutions excluding the Bible

and hymns from the public schools. Priest Haviland has objected. He did not object to the singing of the hymns, but to the reading of the Bible. The member said:

"I modify my resolution, sir, to exclude the Bible from the public schools."

But it aroused the people, and the Bible is to remain and be read.

The Catholic priest entered the school at East Mauch Chunk, the other day, and demanded the exclusion of the Bible, and the directors granted the request.

They have not attempted to repeat the movement of 1844 in Philadelphia. It is well they havenot. There is no city in the land, where there are so many Protestant churches as in Philadelphia—none, ornamented with so many beautiful schoolhouses—none where the Bible is as much read and revered as in our loved homes, and none where such interference would be so promptly rebuked. A strong barrier has been thrown up in the public mind against all such movements, and, at the first signal of danger, a voice, almost omnipotent, will be heard from behind it, saying, "Thus far shalt thou come, but no farther."

I am glad the American people are waking up to this subject, for they have been asleep too long; but now we hear the watchword coming up from every point of the compass, in tones that cannot be misunderstood. Our honored President, the most valiant captain of the 19th century, when he was out in the west, meeting his old comrades, looking back over the battles they had fought and warned them in the plainest language, against another contest, north of Mason's and Dixon's line, and urged them to stand up against the attempt to exclude the Bible from the public schools.

Did you hear the rustling among the pines of New Jersey, when they adopted the new constitution which guards the public money against sectarian greed by a majority of 22,000? And did you hear the echo from Ohio and the northwest? This is not merely the struggle of political parties, but the uprising of a great people to a strife, which must end in free schools, a free press, and an open Bible, as long as the sun and the moon endure.

We say to all, who come from the Old World to our shores: We guarantee the rights of conscience in the worship of God, but we allow no sect, no matter whether Catholic or Protestant, to interfere with the established usages of the American people. That is the broad ground on which we stand; they may come and enjoy all our privileges, and be protected by our institutions as equals, but not as dictators. We invite all to come and enjoy this best country and government, but will allow neither pope nor papist to lord it over God's heritage. There are two things we value above life, with which none shall interfere—our Flag and our Bible; and whoever, like Uzzah, puts forth his hand to touch this ark of our covenant, should, like him, be stricken down. We have no desire to see this young republic shorn of its strength in the morning of its life, and become, like Spain, Portugal, and Mexico, dark with superstition and impoverished by priestcraft; but it we let go our hold on the Bible as the nation's Book, Ichabod will be written of us, for glory will depart.

I am not surprised, at the constant and untiring efforts that are being made

to bring this about, for it is only history repeating itself; but I am surprised, and sorrowful, that the press, so outspoken and powerful on every other subject, should be silent on this, and that a weak and lisping pulpit does not throw off its effeminacy and lift up its voice like a trumpet, to sound the note of alarm.

There is no calamity; that can befall us as a nation, so much to be deprecated, as the removal of the influence of the Bible from us. I have seen the pestilence sweep, like God's Angel of Destruction, all over the land, till whole communities turned pale; I have heard the drum calling men to battle; read of the defeat of whole divisions of our army, and of your sons, brothers, and husbands, wounded and slain; I have seen financial crises come and return again, wrecking fortunes and blasting hopes and leaving whole families in poverty, but rather than have the Bible taken from us, I would welcome them back twice told. Take not away from us this sheet anchor of our hopes—this lamp to our path, and pillow for our dying heads. Let us rather, with uplifted hand, vow, in the Name of Him, who liveth for ever and ever, that it shall not be taken.

During our late war, a few soldiers were holding a position against great odds. Their numbers were rapidly decreasing. Sherman was in the distance, marching to their rescue, and telegraphed by military signals: "Hold the fort; I am coming." So the Great Captain of our salvation calls to us; "Hold the Bible, for I am coming, with it and the American people as my Angels of Deliverance, to speak Freedom and elevation to all nations.

Foot-Mat.

It is a strange but indubitable fact that in no place does a bedroom carpet wear out so quickly, as in front of the dressing-mirror. Therefore, a pretty mat that will avert or conceal the wear, must be a pleasing gift. To make one that is sufficiently ornamental not to have its useful purpose apparent, take a piece of crimson or old gold astrachan cloth, eighteen inches wide and twenty-seven long, sew all around it a border of leopard-skin plush, or beaver plush, if preferred, and then search in German fancy work stores, among the canvas work that is sold there, with the figure already wrought and the ground unfilled, for a large cat's or dog's head. These worsted worked squares are sold for such a trifle, that it would be folly to attempt to work the figure. Cut the canvas away, leaving enough around the figure to turn in and hem down. Then sew the head upon the center of the mat; the wooly ground will cover all irregularities of the edge. The mat should be lined with ticking or denim to give it firmness. The high-colored astrachans, being now so little used in costumes, are sold for an extremely low price.—*Good Housekeeping.*

The young women who attend the new college in Baltimore ought to become robust and well developed, for the facilities offered for physical training are said to be superior to any other woman's college in the world. The gymnasium is a three story structure, covering 4,000 square feet. It has a large swimming pool, bowling alley, walking track, bath rooms and considerable apparatus designed especially for women.

Youth's Department.

Tim's Dove.

One day, when little Tim was picking berries in a field, he found a dove with a broken wing. He carried it home, and bound the wing close to the dove's side with a linen band. Soon the wing was as well as ever, and the dove could fly again; but it did not want to fly away from Tim, for it had grown very tame. Tim was glad to have it stay, for he had no toys or pets.

When he went to pick berries the dove would go too, perched on his shoulder. Tim named it Fairy, and taught it to come at his call and to eat from his hand. At night the dove would roost on the head of Tim's bed.

Tim's mother was taken very sick. There was no one to nurse her but Tim; and when she could not eat, and began to grow worse, Tim went for a doctor.

"She will get well, if she has good food," said the doctor. "She must have chicken or meat broth."

Tim had no money to buy meat; but all at once he thought of his dove. He knew it would make good broth, but he could not bear to kill it.

He saw a neighbor going by the house and he went out and put the dove in her hands. "Please kill my dove and make my mother some broth," he said; "she is so sick."

Then he ran to the house, and tried not to think of his poor little dove. He did not want his mother to see him cry, for she would have said the dove should not be killed.

In about an hour the neighbor brought some good hot broth; and when Tim's mother ate it, she said she felt almost well again.

"You shall have some more to-morrow," said the woman. "I will make broth for you every day, until you are well."

Tim followed the woman to the door as she went out, and said, so that his mother could not hear, that he had no more doves, and did not know how to get meat for more broth.

Before the neighbor could speak, there was a rustle of wings, and Fairy flew in and perched on Tim's shoulder.

"Coo! coo!" she said pecking at his cheek.

"You see I did not kill your dove," said the woman. "I made the broth from a chicken, and I have plenty more at home. You were a good boy to be willing to have your pet dove killed, to make broth for your mother."

How happy Tim was! He loved his dove better than ever, now that he had it back again. His mother did not know until she was quite well, how near she had come to eating poor little Fairy.—*Our Little Ones.*

Charley in the Swing.

Emma and Harry went with their mother to see their grandpa and grandma, who lived in Indiana. They were in high glee when they got out of the city and saw the green fields and woods. They took their pet rabbits and swing-ropes along, and grandpa made a pen for the rabbits, and put the swing up in the wagon-shed in the barn.

Grandpa had a horse called Charley, and one of the children was always on his back when he was led to the well for water. One day grandpa found that Charley had got loose, and was gone from the stable. Where do you guess he was? Fast in the swing!

He had put his head through the swing, and then his forefeet; then he tried to get out, but could not; so he turned round and round until the rope was twisted up tight. But Charley was a good horse, and would not kick, but stood quietly until grandpa came and let him out. This is every word a true story.—*Our Dumb Animals.*

President Harrison has taken a pew in the Presbyterian church of the Covenant. Postmaster-General Wanamaker, attends the same church.

Suggestive, at Least.

Rev. Dr. James H. Ecob says—"It seems to be a settled conviction, with both pastors and people, that if men are by some means, invited, teased, exhorted, attracted into one of our sacred buildings, and there hear a great amount of psalm singing and praying and pious talking, that these men have, of necessity, gotten good 'unto their souls.' It seems to be accepted as an axiom, that a given amount of church does a proportionate amount of good. Now the church is not a building, but a living body of believers, and these believers are under orders from their Head and Captain, *Go ye!* They are not to settle down somewhere, and try to turn themselves into some sort of a spiritual magnet, to draw men to *Him*; but each one of them is a commissioned, a sent one. The law of their life is centrifugal, not centripetal. Each man of them is a church. This is the church, that must go to the people. Why have we so forgotten, and departed so far from the method of the Saviour, and of the apostles? If He had planted himself in the temples, and compelled the people to come to Him, where would have been his ministry? If the apostles had, immediately after Pentecost, been 'called to influential churches,' where would be the Acts of the Apostles? Imagine Paul, as settled pastor in the First Church of Jerusalem, preaching two Greek sermons every Sunday, to the same set of 'our best families'!"

An Address to the Faithful.

Bishop Curtis has issued the following address, looking to a proper observance of the Washington centennial, April 30th.

To the Clergy and the Faithful of the Diocese of Wilmington: Any request of our Chief Magistrate deserves all consideration on the part of Catholics, who regard him, as not merely the choice of the nation, but as also the representative of God, and invested with some of the sacredness and authority of God. And the more we are called upon to comply with the request of the same Chief Magistrate, when what he asks of us is so eminently proper, as that we should on the 30th of this month, publicly and emphatically testify to God, and before all men our thankfulness for a whole century, under our present constitution, of freedom, prosperity and progress, civil and religious.

I therefore beg, that on the 30th of this month, a high mass shall be sung, wherever practicable, at such hour as shall be deemed best; that due notice shall be given of this mass, and that such words shall be made to the people assembled, as the occasion itself may suggest to the preachers. And wherever a high mass shall not be practicable, it is my request that a low mass, accompanied with the aforesaid words, shall be said at a time most convenient to the greatest number of the faithful.

Finally, I exhort the faithful themselves, to show by their presence and their devotion in our churches on the day in question, not only that they are behind none in loyalty to our constitution, but that, as they ascribe to God its preservation up to the present day, so to Him alone, from whom comes all good, they look for the maintenance in the future of that, under which and by which they have in the past received such benefit.

A. A. CURTIS,
Bishop of Wilmington.

Bishop Taylor Missionaries Wanted Immediately!

For Chili and Brazil, South America, on the self-supporting plan of missionary work.

First: Two men and their wives, thoroughly educated, apt and experienced in teaching, and fully saved and conse-

crated to God and missionary work for life. These are needed for Chili, South America.

Second: Two preachers and their wives, educated and consecrated, apt to learn a language, and successful at home in saving souls and teaching children.

Third: Unmarried ladies, to serve as music and art teachers, and teachers of the higher and ordinary branches taught in schools. All must be able and willing to make their secular teaching, tributary to gospel work and the salvation of souls. The Committee will pay the transit expenses to the field, and furnish building, but pledge no salaries. The income of preachers and teachers, depends upon their success. We hear no complaints in this regard, where the persons are devoted to God, and fitted for their work.

By order of the Committee,
ASBURY LOWRY, D. D.
Vice Pres.

217 Second Avenue.
RICHARD GRANT, Treas.
181 Hudson Street, N. Y. City.

Help for Bishop Taylor.

Dear Brethren:—

Bishop Taylor, in his letter sent for publication, which will appear in a number of papers, asks for \$4,000, for a special work, and desires that it be paid in by May 1, 1889, to be called a birthday gift.

As treasurer of Bishop Taylor's work, I know we have great need of money now. Our South American work requires at least \$10,000, to enlarge our buildings in Chili, and from \$5,000 to \$10,000, for Brazil; and Africa has need of all the rest before January next.

Now, in the name of the Lord of Hosts, and for the salvation of perishing millions, let all who favor self-supporting work make one grand rally, and make the old hero's heart leap for joy by making that \$50,000. It will add years to his life, no doubt; and to give it a start, I will give \$5,000 toward it. Any amount will be received, and may be sent to any of the papers in which this appears, or, to the treasurer, 181 Hudson Street, New York City.

RICHARD GRANT, Treas.
March 26th, 1889.

The New York Sun says, that President Harrison holds family prayers in the White House every morning. The members of the family assemble in the library at half-past seven, when the President reads a Scripture selection, accompanying the reading with a few words of explanation, and offers prayer, closing with the Lord's Prayer, repeated in concert by the entire family. This should not be thought strange, because General Harrison has observed this beautiful custom in his home for many years; and a man of sound and fixed principles will not abandon so important a feature of family life when he takes possession of the Presidential mansion. This is an excellent example, set by the head of the nation before the millions over whom, for the time, he rules, and this example will not be lost. The power of good or bad example in high places is immense.—*The Christian Advocate.*

The "strange thing" is, that in this 19th century of Christian civilization any self-respecting, intelligent head of a family should neglect to observe a duty so beneficent in its influence upon himself and those he loves best.

If the great Webster was right, when he declared, that the grandest thought that ever entered his brain was the thought of his personal responsibility to God, with what eminent propriety may we, reverently erect our family altar, to His reverent worship and daily invoke his mercy and favor, through his only begotten son, our Lord!

All true Christians will honor President Harrison, as he honors Him who is God over all and blessed forever; for our Master says, "If any man serve me, him will my Father honor."

A Woman's Experience.

When I was young, whenever I offered to help in any household duty, I remember I was told, that it was more trouble to show me how to do it properly than to do it alone; and so my poor, hard-working mother baked and churned and swept and ironed alone, and when she had worked herself into an unnecessarily early grave, she left behind her a

daughter, who could "neither wash dishes nor sew up a seam." Perhaps I should blush to confess, that I could "feed the stock, swine;" aye, and the rest of the stock, and I could harness a team and drive it, too, as well as any man on the place. For I had led a wild, nomad sort of life out of school hours, and when I followed my father and brothers to the field, they did not seem to find it a trouble to teach me—so in my way I became a farmer, but I was, none the less, unable to keep my father's house. I learned it all later, but through much tribulation.

It is true kindness to children, to give to each some daily duty, and insist on its being promptly and thoroughly done. I often wonder how much of my husband's dyspepsia is due to the fact, that the meals of our early married life were something calculated to produce that disease in an ostrich. Don't let your daughters wait to learn their house-keeping by experience. The air that some homes have of going at "sixes and sevens" is a strain on the affections, that few men are able to endure. Make your children self-helpful and helpful to others.—*Self.*

A Proclamation.

A hundred years have passed since the government which our forefathers founded, was formally organized. At noon on the 30th of April, 1789, in the city of New York, and in the presence of an assemblage of the heroic men whose patriotic devotion had led the colonies to victory and independence, George Washington took the oath of office as Chief Magistrate of the newborn republic. This impressive act was preceded, at 9 o'clock in the morning, in all the churches of the city, by prayer for God's blessing on the government and its first President.

The centennial of this illustrious event in our history has been declared a general holiday by act of Congress, to the end that the people of the whole country may join in commemorative exercises appropriate to the day. In order that the joy of the occasion may be associated with a deep thankfulness in the minds of the people for all blessings in the past, and a devout supplication to God for their gracious continuance in the future, the representatives of the religious creeds, both Christian and Hebrew, have memorialized the government to designate an hour for prayer and thanksgiving on that day.

Now, therefore, I, Benjamin Harrison, President of the United States of America, in response to this pious and reasonable request, do recommend, that on Tuesday, April 30, at the hour of 9 o'clock in the morning, the people of the entire country repair to their respective places of divine worship, to implore the favor of God, that the blessings of liberty, prosperity and peace may abide with us as a people, and that His hand may lead us in the paths of righteousness and good deeds.

In witness whereof I have hereunto set my hand, and caused the seal of the United States of America to be affixed.

Done in the city of Washington this 4th of April, in the year of our Lord, one thousand eight hundred and eighty-nine, and of the independence of the United States, the one hundred and thirtieth.

BENJAMIN HARRISON.

By the President:
JAMES G. BLAINE, Secretary of State.

Philadelphia has 653 places of religious worship. Allowing the average seating capacity of these places of worship to be 1,000 there are church-accommodations for 653,000 people in a city of at least 1,000,000 inhabitants.

Don't Get Caught

This spring with your blood full of impurities, your digestion impaired, your appetite poor, kidneys and liver torpid, and whole system liable to be prostrated by disease—but get yourself into good condition, and ready for the changing and warmer weather, by taking Hood's Sarsaparilla. It stands unequalled, for purifying the blood, giving an appetite, and for a general spring medicine.

CATARRH CREAM BALM

I was so much troubled with catarrh it seriously affected my voice. One bottle of Ely's Cream Balm did the work. My voice is fully restored.—B. F. Leipsner, A. M., Pastor of the Olivet Baptist Church, Phil'a.

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CONSUMPTION

The Sunday School.

LESSON FOR SUNDAY, APRIL 21st, 1889,
Mark 12: 28-34.

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

THE TWO GREAT COMMANDMENTS.
GOLDEN TEXT: "Love is the fulfilling of the law" (Rom. 13: 10).

28. *One of the scribes*—Matthew calls him by the synonymous term—"lawyer." It was the duty of the scribe to expound the law. *Came*—to the front. He had been listening to the preceding discussion between Jesus and the Sadducees. *Reasoning*—R. V. "questioning." *Perceiving* (R. V., "knowing") that he had answered them well.—He was struck with the wisdom and completeness of our Lord's reply to the Sadducees. In Matthew, it says that this scribe came "tempting" Him. The "tempting" in this instance was probably not malicious. The scribe was evidently well-disposed. He was simply making a trial of Christ's wisdom for his own instruction. *Which is the first commandment of all*—in R. V., "What commandment is the first of all?" He meant the greatest, the most obligatory, the one that included all. This question was much discussed among the scribes, some contending for the Sabbath, some for sacrifices, some for ablutions, etc.

"The Jews enumerated six hundred and thirteen ordinances; three hundred and sixty five prohibitions, according to the days of the year; two hundred and twenty-eight commandments according to the parts of the body. The Pharisees distinguished between lesser and greater commandments" (Braune).

29. *The first of all commandments is*—R. V. omits "of all the commandments." *Hear, O Israel*—Our Lord begins with "the creed of Israel," from Deut. 6: 4, 5. one of the four passages inscribed on the phylacteries, and twice repeated daily by every devout Jew—a perpetual protest against Gentile pantheisms and polytheisms. *The Lord our God is one Lord*—R. V., "The Lord our God, the Lord is one." Wesley calls this preamble "the foundation of the first commandment, yea, of all the commandments." "If not one," says Tertullian, "then not God."

"This mighty text contains far more, than a mere declaration that God is one. It asserts that the Lord God of Israel is absolutely God, and none other. The last letter, of the first and last words, is written large in the Hebrew, which, the Jewish commentators make highly significant" (Gosman).

30. *Thou shalt love*—not "thou shalt do," or "thou shalt obey," but "thou shalt love," which is the source of and includes both. If a man loves God, he will obey and serve Him "unto all well-pleasing;" hence God's law is summed up in the one word "love." *The Lord thy God*—Jehovah thy God. Jehovah had been revealed to the Jews as their God—the only object of their adoration and obedience. Love must have its object; and the more perfect the object, the nobler the affection. *With all thy heart*, etc.—All the faculties of the being, in their fullest intensity and constancy, are enumerated here. Our love must first be whole-hearted and supreme, every other affection being subordinate, and only "in the Lord." "Our love to God is to drain, not one district only of the heart, but the entire length and breadth of the domain" (Morison). *With all thy soul*—with the whole energy of thy inner, immortal nature. Abbott renders, "with all thy life," and comments as follows: "Love must not only manifest itself in feeling; it must rule the whole life by ruling its source and springs." *With all thy mind*—with the whole energy of the intellectual nature. Love must be intelligent, discriminating. The inspiration of all our mental acts and purposes must be love to God. *With all thy strength*—love in action, not merely sentimental; enthusiastic, forceful, dead in earnest. R. V. omits "This is the first commandment."

"Such is the 'first' of the commandments, in the order of importance. Obedience to it would turn our earth into a paradise. The striving toward it, consciously or unconsciously, is the secret of all the civilization, that has hitherto been realized (Morison).—The command of the text cannot be surpassed in comprehensiveness, by any which God can give or man receive. The New Testament itself can require no more, than this total self-surrender of man's being to his Maker (Cook).—A precept, so narrow as to measure the smallest thought of the smallest man—so broad, as to compass the mightiest outgoings of the largest angel; so perfect, as to bind all moral beings to the throne of God, and produce eternal and universal harmony and happiness and progress" (Bishop Thomson).

31. *The second is like, namely this*—R. V., "the second is this." *Thou shalt love thy neighbor as thyself*—from Lev. 19: 18. Self-love is to be the standard of neighbor love.

This commandment "is the circumference of the duty, whose centre is represented in the preceding commandment. Whoever really loves God supremely is emancipated from selfishness; and whenever this emancipation takes place, the unselfish spirit goes out with its love to all kindred spirits round about" (Morison). *There is none other commandment greater*—In Matthew, "On these two commandments, hang all the law and the prophets."

"So that we may love ourselves. The Scriptures teach self-denial, but they do not teach self-annihilation. They forbid selfishness, but they do not forbid self-love. The observance of this law would put an end to all injustice, violence, oppression and war" (Whedon).

32, 33. *The scribe said*—Whatever may have been his motive in asking the question, he was candid enough to be convinced by the truthfulness of the answer, and to express his admiration of it. *Well, Master, thou hast said the truth*, etc.—Notice the rendering in R. V.—"Of a truth, Master, thou hast well said that He is one." *There is none other but he*—Under the deep impression which the words have made, the scribe almost soliloquizes. The great monotheistic truth has dawned upon him in its true meaning. God is not only One, but He is the sole and only God. *With all the understanding*—a more concrete word than the corresponding word "mind." "It denotes that act by which the mind sends out its thought to get into company with an object" (Morison). *Is much more*—that is, superior, more acceptable. *All whole burnt offerings and sacrifices*—It flashed upon the scribe's mind, that there was something higher than ceremonies, or oblations, or legalism; that love was higher than law.

"The scribe gathers up in his reply, some of the great utterances of the prophets, which prove the superiority of love to God and man over all mere ceremonial observances" (1 Sam. 15: 22; Psa. 51; Hos. 6: 6; Mic. 6: 6-8) (Cambridge Bible).

34. *Saw that he answered discreetly*—intelligently, sensibly, wisely. *Thou art not far from the kingdom*—He was on the right road, at the very door in fact, seeing that he had such spiritual and clear perceptions. Had he followed up his knowledge by obeying the conditions of entrance—faith and repentance—he would have been with in, with the disciples. Better be far off, than near and no-enter. *No man after that durst ask him any questions*—The keenest minds in the nation had tried their subtleties in vain.

How the Maine Law Originated

The following story was told by Neal Dow, at his home in Portland, Maine, to a correspondent of a New York daily:

"It was a great many years ago. I was sitting in this same house one evening quite late. In answering a knock at the door, I found a lady whom I knew very well as the wife of a government official in this city. He was a periodical drunkard, and on this very night was down town on a spree. His wife wished me to get him home quietly, because if he got drunk the next day he might lose his position. I started out and found him in the back room of a down-town hotel. I said to the keeper in a quiet way: 'I wish you would sell no more liquor to Mr. Blank.' 'Why, Mr. Dow,' he said, 'this is my business; I must supply my customers.' 'That may all be,' I replied, 'but here is this gentleman with a large family depending on him for support. If he goes to his office to-morrow drunk he will lose his place.' He told me he, too, had a family to support; that he had a license to sell liquor to whoever he pleased, and that he didn't care to have me meddling in his business. 'So you have a license, have you?' and you support your family by destroying that man's? We'll see about this.' I went home thoroughly determined to devote my life to suppressing the liquor traffic in the best way possible. The Maine law originated in that rum shop."

Biographical Sketch of Rev. John F. Williamson.

John Fletcher Williamson was born in Cecil county, Maryland, March 5th, 1818; and in early manhood came to Newark, Del., where he remained to the close of his long and useful life.

Before his majority, the responsibility of his father's family was largely upon him; and these interests he looked after with the fidelity of an affectionate and dutiful son. In later days, he referred to his devotion to his parents, as among the happiest reminiscences of his life. This filial relation, while offer-

ing an opportunity to express his love for an honored father and mother, developed in him in a large degree, those elements of character, so necessary for the proper discharge of the duties which came to him as a Christian and citizen, whose ambition was to promote the welfare of the community of which he was a member.

His public life began at a most exciting period, in the history of our state and country.

He was elected a member of the House of Representatives of his adopted state in 1860. This body met in 1861, a time when every citizen was compelled to take a decided and determined position, upon the grave question which touched every fibre of our national being.

A man, like John F. Williamson, felt in such a crisis, to be neutral was to be nothing. With deep and intelligent convictions upon the issues which had aroused the country to arms, he took his position, and from it neither the threats of enemies, nor the earnest solicitations of friends could move him.

In the work of organizing, his colleagues discovered at once, that in him they had a trusty leader; and at a time when a calm, cool, deliberate brain was the supreme need of the hour, he, of all others, was then chosen to preside over their deliberations, and for two years he was Speaker of the House.

In 1862, he was elected to a seat in the State Senate; thus making his legislative work cover the entire war period.

Bro. Williamson's lot was providentially placed between the extreme sections of our wide country, and thus he escaped the influence of the extremists of either side.

Probably few men knew the public pulse better than he. His record as a legislator was marked by a sincere and patriotic devotion to his country, and the best interests of his State.

At the tender age of seven years, he was the subject of religious impressions; though in those days adults were the special subjects for religious effort.

In his 24th year he entered into a joyful experience of the transforming power of the grace of God; at once joining the Methodist Episcopal Church in Newark, and from that time till the last conscious moment of his life, his love never abated.

In the unpretentious chapel which for forty years sheltered the Methodists of Newark, he began to work in the vineyard of his Master, and in this service his interest never waned. When by physical infirmity he could no longer attend the sanctuary, his inquiries showed how appropriate to him was the sentiment of the poet,

Beyond my highest joy,
I prize her heavenly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise.

He led the movement for a more eligible church site, and better accommodations for the Methodist people; and probably but for his zeal and inspiration, the present favorable material condition of this church would not exist.

The records of eternity only will reveal the earnest, faithful work he did amid discouragements and difficulties, before which men of less faith would have succumbed. He gave of his means without stint. He touched the details of every movement of the church, with a sympathy and affection, as warm and true as ever stirred the human heart.

The ministers who have wrought in this field know how cordially he received them to his home and heart.

The church recognized his rare qualities, by placing him in every position to which a layman was eligible.

In 1843 he became Superintendent of the Sunday-school, and was continued in that position for 35 years. There were times when he was the only adult person in the school, when he had to act as teacher, librarian, secretary, treasurer and superintendent. He lived to see the School grow and in its days of prosperity reach a regular attendance of 200 pupils.

As a class leader his influence has told beneficially and has extended, as those under his training have gone out into different sections of the country.

For more than 30 years he has been recording steward of the charge, and for probably as many years, a District Steward.

At the first Lay Conference of his church, held in Laurel, in 1872, he was elected chairman and was selected to prepare and deliver an address, before the ministerial body. Among other utterances we find the following

"The clerical and lay element in our church here in their respective spheres labored in good harmony; and have like two beautiful streams flowed quietly and gracefully side by side, constantly drawing nearer to each other, until in the Providence of God the two have reached the point of confluence, and shall henceforth as one united stream, increasing in volume and power I trust, roll on widening and deepening in holy influence and spiritual power, until we shall contribute our full quota to that grand consummation, the spreading of Scriptural holiness all over these lands, and by the blessing of God, the world shall be converted to Christ.

At this Conference Bro. Williamson was elected as the alternate delegate of Hon. D. M. Bates to the General Conference. Four years afterward he was elected delegate; and at the session in Baltimore took his seat as one of the representatives of the laymen of the Wilmington Conference.

He was licensed to preach in 1878, when he was 60 years of age; up to this time having declined to accept this authority from the Church. But after he removed his membership to Wesley, he thought he might exercise his gifts in this direction to the glory of God.

In the pulpit of his own, and in that of other denominations he preached with good acceptability as opportunity has offered.

He has been a Trustee of Delaware College since 1870, most of the time being one of the Vice-presidents of the Board. He was Treasurer of the Conference Board of Education; and greatly aided in helping young men in their educational preparation for the ministry.

Like the good Samaritan, he was always ready to respond to the call of distress and suffering, and to relieve by any possible means at his command.

The business misfortunes which came to him were keenly felt by his sensitive nature. Probably, no one on earth, will ever know the struggle required to keep his heart quiet in the days of adversity. It may have been the discipline necessary to ripen his soul for the heavenly garner.

He was not a man indifferent to the providence of God, and in this sorrow he could read, in golden letters of light, "Whom the Lord loveth, He chasteneth."

Among his last public services was the part he took in the Centennial services held last November.

As he stood upon the platform and related his reminiscences, the spirit of exultation beamed from his countenance, and with words of exhortation to all, to do their best to promote the interest of Christ's Kingdom, he quoted the beautiful words:

"Triumphant glories deck their brow;
Immortal songs their triumphs tell;
Where with fresh ardor they shall glow,
With truth immortal dwell;
No tyrant death molest the smiling plain,
But boundless freedom hold an endless reign."

In my last personal interview but one, he detailed his wishes as to his funeral; naming certain persons outside his own church whom he desired to participate, and emphasizing his desire that the exercises should be simple and without any display.

As I knelt by his bed-side, and commended his soul to the keeping of the Divine Father, there were audible expressions of confidence in the God, to whom he had given nearly fifty years of service. His end was peaceful; and when that warm generous heart ceased to throb, it was what he had long wished for. More than once I heard him express a desire for release, but seldom if ever, to remain longer on the field of effort.

For months that prospect of speedy dissolution was in his thought; like the watcher waiting for the morning, he looked and waited for the dawn of the light of eternity; and I imagine, as he was borne across the narrow stream, and his feet touched the eternal shores, his ecstatic soul burst forth in songs of triumphant joy; knowing he was forever safe in the land where the sorrows of life are never known.

As we stood by his open grave, and saw his remains tenderly lowered to their long resting place, by friends who knew him in the days of his prosperity, and who when the darker days come, did not forsake him, these beautiful words come to mind:

Servant of God well done,
Thy glorious warfare past,
The battle's fought, the race is won,
And thou art crowned at last.

John A. Broadus, in his lectures at Yale, has been giving many excellent and wholesome lectures to young preachers. He claims that "Freshness in Preaching" may be obtained in the following way:

1. By studying the scripture text and context, to discover the particular shade of thought, and present it. Novelities of interpretation should be avoided, but the real meaning of the text sought. That will invariably secure variety, and freshen up the oldest text.

2. By studying systematic theology. Doctrinal preaching would be a very novel thing in some pulpits. The age is bound to return to it before long. Profound reflection on the meaning and relations of Biblical teachings, deep thoughts about common things, are always acceptable to the people.

3. By studying occasions. This does not imply sensationalism, but demands the linking of eternal truth to the hour and the occasion. Seek the fundamental principles on which passing events and current activities rest. So let the preaching be modified to suit particular needs in the congregation.

Our Book Table.

The April number of VICK'S MAGAZINE has articles on Wild Flowers for Easter, Evergreens and How they should be Planted, Botanicizing Tour in the South, Spiraea, Culture of Gladioli, The Farmer and Nature, Experience with Chrysanthemums, The Final Charm of the Flowers, Cannas, Where Mushrooms can be Raised, Green Lawns on Sandy Soils, Germinating Seeds, Winter Blooming Plants, Black Rot of the Grape, Lilies Planted in Spring, The Diamond Grape, Peach Yellows, Disease of the Bean, An Insecticide, The Adirondack Forests, Spring Notes, A New Gooseberry, a story and natural history for the Young People, and several gems of Poetry.

THE PANSY for April brightens our table with its pretty cover. Its contents are more interesting than usual. Pansy, one of the most popular writers of the best class of Sunday-school literature, edits the magazine, and several of the stories this month are from her pen.

Margaret Sidney's serial is delightful reading.

There are thirty-two pages of reading matter and picture, besides several pages devoted to the Pansy Society, letters from the children, etc. The price is ten cents a number, \$1.00 a year. D. Lothrop Company, Boston, will send a sample (back) number at half price.

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Editor of N. W. Christian Advocate.

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

We club the PENINSULA METHODIST with the "African News," at \$1.80 for both papers.

Will send the PENINSULA METHODIST from now until January 1st, 1890, to new subscribers, for only sixty-five (65) cents. One and two cent stamps taken.

After Our Secretary.

Brother J. P. Otis sends us a note from Port Deposit, calling attention to some errors.

In the "Plans of Examination," p 10 of the Minutes, I notice that Bro' G. W. Burke's name, which is in class of the first year, where it belongs, is also substituted for mine in that for "Admission on Trial."

Also the names of Jos. S. Moore, G. A. Sheets, and F. F. Tabler are omitted in the answer to the question, "Who are received by transfer?"

Also, I find no mention of any one being appointed to preach the Missionary sermon.

Of course the responsibility does not rest with you for these errors and omissions, but would it not be well for the editor to write a brief note, calling attention to them, and giving the name of the Missionary preacher, if one was appointed? As secretary of the Missionary Society, I suppose I have a sort of official interest in this last matter. The mechanical work of the Minutes is good.

An Afflictive Providence.

Bro. R. W. Todd, pastor of our church in Chestertown, Md., sends us this sad note.

Our Sunday-school is sorely afflicted in the sudden and unexpected death, last night, from neuralgia of the heart, of its faithful librarian, Bro. Henry Millin Thomas.

Easter services, which were to have been held Sunday night, will not take place.

After the lesson on Sunday afternoon, the school will hold an appropriate memorial service.

We are all deeply afflicted in this sad bereavement, and tenderly sympathize with the sorrowing family.

Sunday-school Convention

The second annual session of the Delaware Sunday-school Association, since its organization in 1886, was held in the West Presbyterian church in this city, Thursday and Friday of last week; Joseph Pyle, President, presiding.

Three sessions were held each day, and much interest was manifested in the proceedings.

Three hundred and nineteen delegates were reported from the various Sunday-schools in the three counties of the state, and a large number of citizens attended the exercises.

Rev. L. E. Barrett, of St. Pauls, made an address Thursday afternoon on "The Teacher's Difficulties;" Harry Emmons, Esq., of this city, on "The Teacher's Help;" George M. Jones of Harrington, on "The Teacher's Rewards;" each ad-

dress being followed by brief volunteer remarks from members of the convention.

Sundry questions bearing on the subject, were submitted to Rev. W. P. Swartz, of the Central Presbyterian church, for an answer. Among others, was one, asking if it was consistent for a Sunday-school Superintendent to use cigarettes and segars. In reply, Mr. Swartz very justly said, that the duty of a Superintendent, was to set an example in his own conduct, which he considered worthy of imitation by the pupils in his care.

A large congregation was present Thursday evening, in anticipation of addresses by Hon. Charles B. Lore, Hon. George V. Marsey, and Rev. Jonathan S. Willis. Considerable disappointment was felt at the non-appearance of the latter two gentlemen; but Mr. Lore gave a most excellent address on Sunday-schools of the past; W. L. Crosby, Esq., reviewed the Sunday schools of the present, and Rev. L. Marks, D. D., of the Hanover Presbyterian church, closed up with some hints as to the Sunday-schools of the future; though deprecating any attempt at definite or positive vaticination, as he had been caught more than once, when he attempted that role.

Friday morning, Rev. J. H. Willey of Milford, read an interesting paper on Sunday-school Music, which we hope to lay before our readers at some early date.

Rev. J. Simpson Trotter of the Reformed Episcopal church of the Redeemer, this city, made an address on Systematic Giving for the Cause of Christ.

The question-box was opened, and answers given very aptly by Rev. J. D. C. Hanna of Asbury. In reply to the question, "is it right for a Sunday-school superintendent to sign an application for a liquor license, even in the name of the firm of which he is a member?" Mr. Hanna replied, "Get rid of such an one as soon as possible."

In the afternoon, Rev. W. L. McEwan of the Rodney St. Presbyterian church, read a paper on "Conversion of Children;" Rev. O. G. Buddington, of the Bethany Baptist church, on "Temperance in the Sunday-schools;" and Rev. J. B. Stansbury essayed the task of disposing of the contents of the question-box.

Rev. W. S. Robinson of Smyrna, was detained by the illness of his wife, and W. C. Wayte, of the Y. W. C. A., made an address on the relation of the work of the two associations.

The speakers for the evening, Rev. R. H. Adams of Middletown, and Rev. Dr. R. B. Cook, of the Second Baptist church, were absent; the former, on account of illness. Rev. Dr. J. W. T. Boothe of the Del. Ave. Baptist church, very effectively supplied the place of Dr. Cook.

The general impression of the exercises was very fine; a delightfully devotional spirit prevailed; and the result must be an increase of heart, and hope, and zeal in this great work, as well as a warming of fraternal sympathies between the laborers in the various churches.

We were pleased to see a number of our "brothers in black," present as delegates, and freely participating in the exercises.

Prof. J. R. Sweeney led the services of song, using *Showers of Blessing*. Of course this added much to the pleasure and interest of the occasion.

Joseph Pyle, Esq., was re-elected President; A. D. Stevenson, Vice-president for New Castle county, J. E. Carroll, for Kent, and J. B. Gilchrist, for Sussex; Secretary, Harry Emmons, and Treasurer, W. O. Hoffecker.

An invitation, to hold the next convention in Dover, Del., was presented by J. E. Carroll, on behalf of the Methodists, Presbyterians, and Baptists of that city, and accepted.

Hymeneal.

The editor acknowledges the courtesy of an invitation, from Rev. and Mrs. W.

L. S. Murray, to the marriage of their sister, Miss Jennie Janvier to Rev. H. W. Ewing, in St. Paul's M. E. church, this city, Thursday next, April 25th, at 8 p. m.; also to a reception, to be given to the bride and groom, at Dr. Murray's residence, 307 West 7th St., from 8.30 to 10 p. m., the same evening. Our best wishes attend all the parties interested in this auspicious occasion.

Book Notices.

Adam Lore's Choice, by Samuel W. Odell, LL. B.; 310 pages, price \$1.—Hunt & Eaton, N. Y., J. Miller Thomas, Wilmington, Del.

This is a very interesting story for young men, graphically portraying the road to honor and success, through many difficulties and discouragements, and abounding in stirring incidents.

Christian Manliness and other sermons, by John Rhey Thompson, D. D., of the New York Conference; 303 pages, price \$1.50.—Hunt & Eaton, N. Y., J. Miller Thomas, Wilmington, Del. We have here 21 sermons, by one of the most original and popular among our younger preachers. Dr. Thompson thus gives his idea of *Christian Manliness*. "Three words, if they do not entirely describe, are distinctly included in the Christian idea of manliness,—courage, dutifulness, and love." "The very soul of manhood is expressed by the words, truth, genuineness, reality, sincerity.

Among the "other sermons," we note as specially interesting, two discourses on "The Reasonableness of Immortality."

The Physiology of the Soul, by J. H. Whythe, M. D., D. D., LL. D., Professor of Histology and Microscopy in Cooper Medical College in San Francisco. We believe Dr. Whythe eminently worthy of these distinguished titles, and we confidently commend this work, on the ground of the theological and philosophical attainments of its author.

He says, in his preface, he "is thoroughly convinced that the Christian philosophy, which recognizes a personal Creator and the dualism of matter and spirit, is the true interpreter of science; and that all real progress in knowledge is consistent with spiritual and eternal verities." An earlier attempt was made by this author, to set this forth, in a volume entitled, *The Agreement of Science and Revelation*, "which was well received in all evangelical denominations." It bears the imprint of our Book Concern and may be had at the Methodist Book Store, 604 Market St., Wilmington, Del. It is a volume of 332 pages, price \$1.25.

The African News, Bishop William Taylor, editor and proprietor, T. B. Welch, M. D., associate editor, Vineland, N. J., \$1 a year. All profits, to aid in Self-supporting Mission work.

The April number is promptly on hand. Nine articles from the pen of the Bishop Editor, in his characteristic vein, illustrate his great enterprise; among them is another autobiographic chapter for children and youth, a very musical jingle for the children, and a letter from the Bishop, dated Jan. 31st, 1889. Every one interested in the redemption of the Dark Continent, and especially those who sympathize with the self-sacrificing heroism of Bishop Taylor and his noble band of fellow-laborers, should send in a dollar for *The African News*.

The associate editor, Dr. Welch, does his work well; filling up the magazine with original and well selected articles. Eleven pages are occupied with African correspondence from the Bishop and his co-workers. Pictures of Bishop and Mrs. Taylor on heavy paper, sent by mail for 25 cts.; or free, to any one sending \$2 for two copies of *African News*.

Dr. J. C. Hartzell wishes us to say, that the Freedmen's Aid and Southern Education Society, have just issued their Twenty-first Annual Report, and that every pastor or friend of the cause, desiring a copy, can receive the same by dropping a line to the office at Cincinnati, Ohio.

Published by request of the Wilmington Preachers' Meeting. The Laws Regulating The Election of Church Trustees.

BY REV. VAUGHAN S. COLLINS.

The laws that regulate the incorporation of churches, and the election of Trustees are of two kinds: State Laws, and Church Laws; the former are to be found in the Revised Statutes of Delaware, 1874, pages 193-5, and apply to all denominations alike; the latter are found in the laws of the various Churches—for the Methodist Episcopal Church our own denomination, in the "Discipline," 1888.

The State Laws read as follows: Chapter xxxix, of religious societies.

Sec. 1. Any religious society or congregation of Christians, consisting of fifteen or more persons, may become incorporated, by the election of trustees, not less than three, and not more than twelve, and taking a name, and certifying the same, under the hands and seals of said trustees, to the Recorder of Deeds.

Sec. 2. Such Trustees shall be elected at a public meeting of the Society or congregation, held at their usual place of worship, on ten days' notice by advertisements at the front door of such place, and by a plurality of votes of the members present.

Sec. 3. The Trustees so elected, and their successors, shall be a corporation, by the name so adopted and certified; shall have perpetual succession with all the incidents and franchises of a corporation aggregate, and with the power to purchase, receive, hold, and enjoy property, real and personal, for the use of said society, or congregation, their ministers, or members, or for schools, almshouses, or burying grounds: the act of a majority of the Trustees shall be valid.

Sec. 5. Other Trustees may be elected and vacancies filled by election, as prescribed in Section 2, and the election of a successor to any Trustee shall remove him from office.

These are all the laws of the State on Church Incorporation, and Election of Trustees. The remaining sections of the chapter, relate to the duties etc., of the Trustees so elected.

The Church law on the subject is as follows:

Discipline, 1888, Page 173, Part iv.—chapter iv.

¶323. Each board of trustees of our church property shall consist of not less than three nor more than nine persons; each of whom shall be not less than twenty-one years of age, two thirds of who shall be members of the Methodist Episcopal Church.

¶324. In all cases where the law of the State or Territory requires a specified mode of election, that mode shall be observed.

¶325. Where no such specified requirement is made, the Trustees shall be elected annually, by the fourth quarterly conference of the circuit or station, upon the nomination of the preacher in charge, or the presiding elder of the district. In case of failure to elect at the proper time, a subsequent quarterly conference may elect; and all the Trustees shall hold their office until their successors are elected.

¶326. All the foregoing provisions shall apply both to the creation of new Boards, and to the filling of vacancies, whether for houses of worship or dwellings for the preachers.

¶329. Charters obtained for our church property, shall conform, in the manner of creating and filling Boards of Trustees, to the provisions of this chapter.

It is also stated in ¶Nos. 95 and 99, that the Trustees are to be "approved by the quarterly conference."

These are all the laws of Church and State bearing upon this subject. From these it is evident,

I. In order to incorporate a church in the State of Delaware, it is necessary to put notices on the door of the place of worship, ten days before such meet-

ing for incorporation shall be held.
II. That the details of how that meeting shall be conducted, as to its organization, method of balloting, etc., is left to the meeting itself.

III. That every member of the Society, whether male or female, young or old, has the right to vote for the Trustees.

IV. That the State is altogether silent, as to the qualifications of the candidates for Trustees, and that the Church law, makes only two provisions necessary: "Persons, each of whom shall be not less than twenty-one years of age, two thirds of whom shall be members of the Methodist Episcopal Church," (although ¶29 in the appendix would seem to limit it to males only.)

V. The Board of Trustees so elected shall choose a name, by which their church or society shall be known, and send to the Recorder of Deeds, a copy of the proceedings of that meeting, certifying their election, the name of their society, and signed with their hands and seals.

VI. That it is not only necessary to elect a Trustee by the vote of the members of the Society, but he must be approved by the quarterly conference. Consequently, if a Trustee should be elected, whom the quarterly conference refuses to approve, a new election must be held, and a Trustee elected whom the quarterly conference can approve.

VII. Not a majority of the Society but a plurality of the members present only, is required for an election.

VIII. While the State law allows twelve Trustees, the Church law limits the maximum number to nine.

IX. If there are churches holding charters with provisions contrary to the above, the Church law requires that they have their charters changed, so as to agree with the foregoing provisions.

X. No time is stated for the election of Trustees, but an election may be held at any time on ten days' notice.

XI. A Trustee being the creature of the Society, cannot resign to the Board of Trustees. They have no right to accept such resignation, much less to fill the vacancy.

XII. The term of no Trustee is expired, until his successor is elected and approved.

XIII. A majority of the whole Board of Trustees, not merely a majority of those present, is necessary to make an action valid.

The following section of the State law, same chapter as that above, may relieve the embarrassment so often felt by modest ministers and members of the church who feel it a duty to inquire into the work of the Board, but hesitate for fear of being told in word or look, "It is none of your business."

Sec. 6. The Trustees shall choose one of their number, chairman. He shall have custody of the seal and all books and papers of the corporation, shall make fair entries therein of all the proceedings of the Trustees; and every member of the Society, or congregation, shall have access thereto. (Italics mine.)

Another very important section is the tenth: "But all gifts, or grants to any such corporation, of any real estate, or of money, securities, or other thing of value, to be laid out in real estate, shall be by deed duly executed, delivered, acknowledged and recorded at least one year before the death of the donor or grantor, to take effect presently, for the use of the corporation, and without any power of revocation, trust, condition, or limitation whatever, or the same shall be void, (Italics mine.)"

Unless such grant shall be really and bona fide for a full and valuable consideration actually paid, without fraud or collusion, before executing such deed." This section clearly shows the importance of all persons, desiring to donate a doing so at once; for no man can tell whether he will live a year; and if he should die within a year, even though he had deeded the property, even then the law declares the deed void.

Conference News.

Rev. James Douglas, the young man appointed to Mt. Pleasant and Rowlandville, was born in Scotland, of Baptist parents, 1866; came to this country, 1874; converted in, and joined Forsythe's church, N. York Rev. A. C. Moorehouse, pastor. When he was licensed to preach, 1885, Rev. W. W. Gillies was pastor. He went to Pennington Seminary in the fall of 1886, where he continued, until he came to take charge of his present appointment. He has preached as supply in Phila. Conference one year, at Penuumar, and 3 months at Tallytown. His people are greatly pleased with him, and believe they will have a year of prosperity under his ministry. He proposes to apply for admission into the conference next spring.

The Preacher's Meeting at Fletcher Hall, Monday, April 15 inst., was of more than usual interest. Pres. Bryan called the meeting to order promptly at 10 a. m.; brother Barrett leading in devotional service.

After approval of the minutes, reports were heard from Bros. Barrett, Hanna, Sanderson, Todd, Stengle, Scott, VanBurkalow. V. S. Collins who was appointed a special committee to present a statement of the law, in relation to the election of church trustees, made his report. On motion he was requested to present his paper for publication in the PENINSULA METHODIST.

Dr. Marks, pastor of Hanover Presbyterian was introduced, and read a communication from Dr. Wilbur F. Crafter, about his proposed visit to our city, to speak upon the subject of Sabbath observance.

On motion it was agreed that we unite with the other denominations, in extending an invitation to Dr. Crafter, to visit our city the second Sunday in May. Dr. J. Todd and Rev. A. Stengle were appointed a committee of two, to act with a like committee of other denominations in making all arrangements.

On motion the order of the day was taken up: "The moral condition of the disciples at Pentecost," by A. T. Scott.

The paper presented, provoked a very lively discussion, in which Bros. Koons, VanBurkalow, Todd, Stengle, and Sanderson took part. It was necessary to extend the time, in order to give the disputants a chance. Curators reported for Apr. 22nd, "The Second Advent" by J. T. VanBurkalow. On motion adjourned at 12.20 m.; benediction by V. S. Collins.

At the last Conference, Wye charge, Easton district, was enlarged by the addition of Hall's, formerly on Hillsborough circuit. Rev. J. D. Leates, the new pastor, began his work the 31st, ult., preaching at Wye in the morning, and at Hall's in the afternoon. Pastor and people appear to be mutually pleased with each other.

At Hall's there is a good Sunday-school, which was kept up during the winter. The Wye school is to be opened April 14th. The Ladies' Aid Society of Wye, held an interesting meeting, at the residence of John K. Skinner, the afternoon of the 3rd inst.

Letter from Pocomoke City.

DEAR BRO. THOMAS,—On arriving here a week ago, we found a number of friends at the parsonage, waiting to welcome us with a nice supper.

The people have received us very kindly. We are encouraged with the out look. The ladies have put in a new carpet, and new window curtains to add to our comfort. Starting out for a year of faithful work, we ask all who read this note, to pray for us. With the co-operation of our people, and the blessings of God, we hope to win at least, one hundred souls for Christ this year.

L. T. McLAIN.

The many friends of our brother, Rev. E. L. Hubbard, will read with pleasure, this cheery note, which Dr. Murray kindly places in our hands.

MY DEAR MURRAY.—I'm coming on O. K. Since I took to the wheel, I'm rapidly improving. I'm quite sure of complete recovery.

I intended to get to Queenstown, the shortest route from London by wheel; but at Birmingham changed my route, and now anticipate a trip north to Edinburgh and Glasgow; then over to Belfast, and down the entire length of the Irish Island. I hope to be able to do it. Outdoor life is the life for me.

I'm tired, after pushing through mud, snow, rain and wind, a tricycle over 250 miles; but hope to rest here ten days, and start again, (D. V.)

E. L. HUBBARD,

Liverpool, April 1st.

That tired feeling and loss of appetite are entirely overcome by Hood's Sarsaparilla, the peculiar medicine. Try it and see.

ROCK HALL, Md., N. McQuay, pastor, writes: The warmth with which our people welcomed us, on our return from Conference and the many expressions of their love was an inspiration. We arrived Saturday, and our people were at the parsonage despite the storm, and amply replenished our larder. Large congregation greeted us Sunday.

MARSHALTON & STANTON.—The first quarterly meeting of this new charge was held in Stanton, Del., Tuesday, April 16th. After an address by the presiding elder, on the ways by which a pastor may be either helped or hindered in his work, the conference was called to order, and a lively interest was shown in all the proceedings. The salary was fixed at \$500; fifty dollars of which were paid in at this first meeting. Although the people had expected a single man, yet when Bro. Smoot informed them of his purpose to secure a help meet in his work they at once took measures to provide a home for him and his bride; renting and furnishing a house for them.

This auspicious event, the marriage of this young pastor, took place in Princess Anne, Md., Wednesday, April 10th, when Miss Griffith of that town became Mrs. T. C. Smoot. Friday following, the good people of Stanton and Marshalton, gave the bride and groom a rousing reception. Bro. and sister, Smoot are much pleased and so are their people. Bro. Smoot is a graduate of our Conference Academy and also of Drew Seminary.

The members and friends of Silverbrook M. E. church, gave a surprise greeting to their pastor and his family, last Saturday evening. After a season of social cheer, they retired, leaving with us many tokens of their good will, in the line of provisions, dry goods, shoes, cool, and wood.

Last Sunday, a beautiful spring like day, and bright moonlight evening, large congregations assembled to hear the word; and a large attendance at the Sabbath-school, cheered and encouraged Brother Briley, the superintendent.

Matrimonial.

Wednesday morning, April 10th, in the M. E. church Princess Anne, Md., the pastor, Rev. W. P. Compton officiating, Rev. Preston C. Smoot, of Marshalton and Stanton charge, Wilmington district, was united in the bonds of wedlock, with Miss Fanny M. Griffith, daughter of Wm. J. Griffith of Princess Anne, Md.

Notwithstanding the early hour of the marriage (7.30 a. m.) the church was well filled with the friends of the contracting parties, to witness the ceremony, and wish them a long, happy, and successful voyage on the matrimonial sea. At 8.05, amid a shower of rice and good wishes, the newly wedded couple started toward the home, which we understand the good people of Marshalton and Stanton have made ready for their occupancy. May they live long and be happy, and faithfully serve their church, in all the various fields to which they may be assigned.

W. H. M. S.

The third annual meeting of the Woman's Home Missionary Society, Wilmington Conference, will be held in Ashbury church, corner of Third and Walnut Sts., Wilmington, Del. The session opening at 10.30, Thursday morning, April 25th. Ladies are urged to be present at the beginning, and remain through the day. Lunch will be served at the church.

An interesting and varied programme has been prepared, and we are sure that all who come, will be pleasantly and we hope profitably entertained. Annual reports will be read by officers of the Executive Board, and representatives of auxiliary societies.

Miss Jennie Bancroft will be present, and make an address at some stage of the meeting.

MAGGIE S. HILL, Secretary.

Explanation.

The indistinct type in the column in the Minutes, giving amounts "for building and improving churches and parsonages," makes it appear that \$74 was the amount from Bay Side, and Tilghman's; whereas it was \$745; embracing what was paid on church at Sherwood, and repairs and improvements on church and parsonage at Tilghman's.

The deficiency of \$85 in pastor's support, etc., results from the failure of Bayside to raise its quota. This is accounted for in part, by the raising of \$300 for old indebtedness on that church, last year.

These explanations are due to all persons concerned. We have commenced our second year hopefully, and are expecting, Lord willing, better times temporarily and spiritually.

J. M. LINDALE.

Wanted.

Wilmington Conference Minutes of the years 1869, 1872, 1874, 1875, and 1876. A liberal price will be paid for a good copy of any or all of above named years. Address this office.

An Appeal.

On the 21st of February, I sent a brief personal note to a few friends in the North, asking them to help me in paying for a church at Pensacola, Fla., which I had purchased on the 15th of March, 1888. On the 15th of March just past, I visited Pensacola, and found that in a single year, a membership of at least seventy people had been gathered, where before we had not had a single member. In the meantime, a good Sunday-school has been gathered, and there are the best prospects for a large and vigorous growth in all departments of church work. Furthermore, the work has already spread, and the presiding elder, a wise and careful man, has purchased another house of worship, organized a church and Sunday-school, and has developed resources in the neighborhood sufficient to meet all necessary expenses. It should be said that this second church building is only a shell, and though commodious, it is a very cheap structure.

In addition to all this, there are three other points near the city, where we are invited to establish our work, and where we may speedily organize churches and Sunday-schools, if we can only have a little help; if, in fact, we can provide for the payment of the debt of the large, substantial and centrally located church, which was purchased a year ago.

It required, March 15, \$1,728, to pay off the entire debt. In answer to my appeal for help, I received only \$418, leaving a balance of \$1,310, still unprovided for, but very greatly needed. I trust that there are those, who are interested in the elevation and salvation of the long oppressed and down-trodden colored people for whom I labor, and who will show their interest by helping in this effort, to clear off the last dollar of this debt.

If, on the receipt of this, you can find it in your heart, and within your power to help me remove this debt, and so open the pathway to great and glorious success in Pensacola, kindly send your contributions to 1428 St. Charles Ave., New Orleans, La. And may God bestow upon you the grace and blessings, which He gives to those who help the poor and needy!

Yours truly,
BISHOP W. F. MALLALIEU.

ITEMS.

Postmaster-General Wanamaker has said: "There is only one side to prohibition, and that is the right side—constitutional amendment. I am in favor of it first, last, and all the time."

The widow of Rev. John S. Inskip, has been spending a few weeks in Florida, and has set herself the task of building a church, in one of the needy but growing, suburbs of Jacksonville. Sunday, March 24th, was the day of dedication, Bishop Mallalieu preached the sermon. About a third of the congregation were colored people. The house is about 25x40, nicely finished and furnished. The entire cost of the building had been provided for before the dedication; Mrs. Inskip having secured the donation of an eligible site, and secured enough funds to cover, all the expense of the enterprise. A revival spirit was present in all the services.

On March 19 the Assembly of New Jersey passed the Wert's bill repealing the local option portions of the high license bill passed by the last Legislature. Under the local option clause of this bill, several counties in the State had voted no license, and elections on the question are pending in several others. The Democrats voted solidly in favor of the Wert's bill, and, with the exception of Mr. Woodward, the Republicans voted solidly against it.

It is said, that among the students attending Cornell University there are more than two hundred Methodists.

Francis Murphy, reported as opposed, will it is announced, give ten lectures, free of charge, in favor of the Pennsylvania prohibitory amendment.

The most exciting public question now in half a dozen States is that of Constitutional Prohibition, but in Delaware the lowest form of restriction—high license—has only a dim shadow of legal recognition.—*Smyrna Times*.

E. L. Halford, managing editor of the *Indianapolis Journal*, has been selected by Gen. Harrison as his private secretary. Mr. Halford is a member of the Methodist Episcopal Church, a man of fine abilities, and has special qualifications for the important office to which he has been appointed.

Mrs. Drew, the daughter of Mr. Gladstone is an efficient private secretary, and opens every letter of the daily mail; eighty of which on an average are delivered at Hawarden.

Senators M. C. Butler, of North Carolina and Alfred H. Colquitt of Georgia, were both re-elected by the legislatures of their respective States.

Rev. Dr. Abel Stevens is still living in Southern California, and frequently attends meetings near him.—*California Christian Advocate*.

Rev. M. W. Frysinger, D. D., who was the originator and founder of the Book Room and *Conference News*, was, at our late Conference session transferred to the Baltimore Conference, and appointed editor of *The Baltimore Methodist*. We wish the Doctor great success in this field of labor, which is a very genial one to him.—*Conference News*.

Rev. D. S. Monroe, D. D., Secretary of the Central Pa., Conference, is also Secretary of the General Conference. He has served the Church for 20 years as Secretary of the Central Pennsylvania Conference. A remarkable coincidence took place during the year. He was secretary of a Quarterly, of a District, of an Annual, and of the General Conference; and he is fully able to transact the business, appertaining to his duties in each Conference named.—*Conference News*.

Living Close to God.

If you ask what we gain by living close to God, I would answer that we gain fresh supplies of strength. The strength of yesterday will not suffice for to-day, any more than yesterday's food will sustain me, if I neglect to eat my breakfast this morning. God means that we shall be kept in constant dependence, therefore he metes out "strength equal to the day." The manna must fall fresh, every morning. Lord, give us, day by day, our daily bread. No Christian can live on an old experience, or on an old promise made to God in years gone by or on the divine help which was furnished to him in past emergency. A new conflict requires a new and immediate interposition of the divine aid. The Christians of Laodicea may once have been healthy and happy; they ceased to live near to God, and he "spewed them out of his mouth."

Security depends upon living close to Jesus. The soldier, who keeps in the ranks on the march, and behind the ramparts during the assault, is commonly safe; the stragglers are apt to be picked off by the enemy. To the latter class in our churches, belong the casualties and the disgraceful desertions, which so often shock and shame us. Among this class of backsliders, are the ready victims of the tempter—the men who betray pecuniary trusts, and the weak kneed time-servers who succumb in times of hard pressure, and those deserters who slip away from God's worship through broken Sabbaths, and all the votaries of self-indulgence, who are mostly found in the haunts of "Vanity Fair." Drifting away from God, they fall into the hands of the adversary. Need a Christian ever slip or stumble? Need he ever walk in the dark, or lose the roll of his assurance? No; not if he lives close to Christ; so close, that the Shepherd's eye is ever on him, and the light of Christ's countenance illumines his path, and the almighty arm is ever in reach. Brother, if you or I ever lose Christ, it is not because he has driven us away, or hidden himself from us; it is because we have been drawn away from him.—*Rev. T. L. Cuyler*.

Marriages.

EWING—STEELE.—April 11th, 1889, by Rev. H. W. Ewing, George T. Ewing and Florence R. Steele.

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg who had suffered long from impure or muffled blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1 Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Klein Co., Arch street. Sold by dealers in medicine. 16-1f

Excursion Tickets to New York via Pennsylvania Railroad for the Washington Inauguration Centennial.

For the better accommodation of the large number of people, who desire to witness the elaborate ceremonies arranged for the celebration of the Centennial Anniversary of the Inauguration of General Washington as First President of the United States, in New York, on April 29th, 30th, and May 1st, 1889, the Pennsylvania Railroad Company will sell excursion tickets to New York from all principal stations on its system between April 27th and May 1st, inclusive, at three cents per mile. The rate from Philadelphia for the round trip will be \$2.70, from Baltimore \$5.55, and from Washington \$6.84, Pittsburgh \$13.32, and proportionately from all other stations.

Tickets are good only for continuous passage on through trains to New York, from April 27th to May 1st, but no ticket will be sold on May 1st, for any train arriving in New York later than noon of that day. Returning, the tickets will be good for continuous passage on trains leaving New York, April 27th to May 6th, inclusive. No excursion ticket will be sold for less than one dollar.

Quarterly Conference Appointments.

EASTON DISTRICT—FIRST QUARTER.			
Millington,	April	13	14
Crumpton,	"	13	14
Kenton,	"	12	14
Sudlersville,	"	14	15
Maydel,	"	20	21
Ingleside,	"	20	21
Still Pond,	"	27	28
Union & Salem,	"	27	28
Chestertown,	"	28	May 3
Pomona,	May	4	5
Rock Hall,	"	4	5
Massey,	"	5	6
Church Hill,	"	11	12
Centreville,	"	12	13
Queenstown,	"	18	19
Kent Island,	"	18	19
Wye & Halls,	"	19	20
Easton,	"	24	26
King's Creek,	"	25	26
Hillsboro,	"	25	26
Greensboro,	"	26	27
Oxford,	June	1	2
Trappe,	"	2	3
Bay Side,	"	6	6
St. Michael's	"	7	9
Royal Oak & Talbot,	"	8	9
Middletown,	"	15	16
Odessa,	"	15	16
Townsend,	"	16	17

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BISHOP TAYLOR'S MAGAZINE, THE AFRICAN NEWS.

BISHOP WM. TAYLOR, Editor, resident in Africa; Dr. T. B. Welch, Associate Editor, and Publisher Vineland, N. J. \$1.00-11-3m

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.*

Bishop Merrill, on Prohibition.

"We do not, as a church, make prohibition a party question, in the commonly accepted speech of the times. We refrain from this, out of regard for the church, and out of regard for the cause of prohibition; both of which would suffer irreparable damage, by a different course.

If any of our ministers or members see fit to seek the promotion of prohibition through separate party action, we neither censure nor disparage them on that account; nor do we accord to them higher wisdom or purer motives, than others possess because of this distinction. They enjoy the largest liberty in this direction.

If others of our ministers and members see their duty in other lines of political action, and seek the promotion of prohibition in other ways than through party organization, we neither pronounce them un-Christian, nor denounce them as violators of Methodist law, or a good conscience.

The Bishops expressed their views of the non-political character of the church, in connection with their remarks on the labor question; and what they said there applies equally to the temperance cause, and to all other questions capable of a party bearing. That paragraph, read in connection with the one on prohibition, would not be at all misleading."

See "Western Christian Advocate" of March 6th, 1889.

The views of the Episcopacy on the non-political character of the church on the labor question, which Bishop Merrill says are equally applicable to the temperance question are as follows:—"With the financial and political aspects of the question, we have little to do. The church is not a political organization. She neither commends nor censures the party affiliations of her members. Common prudence, as well as due regard to her divinely appointed mission, restrains her ecclesiastical councils from partizan utterances, and from endorsing or condemning political parties, as such, whatever their principles, or whatever the preference of individuals composing her assemblies.

As Methodists, we all sympathize with that antipathy which Americans feel toward the commingling of the affairs of church and State in official action; and heartily believe it essential to the permanency of civil and religious liberties, that the inviolability of the rights of conscience, the perfect freedom of the citizen in exercising his franchise, and the sacredness of the ballot-box, be forever maintained above the range or reach of ecclesiastical censorship.

Romanism may consistently dominate the political action of its adherents; but be it far from Methodism, to give color to the suspicion, of any such intention."

Here is where thousands of our people stand, whose motives and purposes are just as pure, as any who believe in strictly partizan methods; and they appear to me, to be much more in harmony with the principles of our great republic, and with the spirit of intelligent Christianity. Our boast, as a church and a nation, is, that we do not seek to bind the consciences of men, but to instruct, and to enlighten, and then leave every man to exercise the sacred right of franchise, according to the dictates of his own judgment and heart.

If I honestly believe that a moral reform can more easily and sooner be brought about by non-partizan methods than by such as are partizan, then I must work to secure it, in that way; giving my support and prayers to that line of policy.

If I shall become convinced of the impracticability, or impossibility of securing prohibition in this way, then I shall try what seems to me to be the next best plan. I am in earnest; thousands in the churches of this country are in earnest; and the rum power is doomed. Sooner or later the executioner will arrive, and the murderer of the innocents shall be slain. Let us not quarrel over the methods, but encourage and help by every means, to the accomplishment of this great end.

R. C. JONES.

With the hand of President Harrison on the helm, it is to be hoped that our national affairs will be so conducted as to insure the greatest prosperity to all classes of our citizens.—*Talbot Times.*

Dr. Frysinger says in the *Baltimore Methodist*:—Perhaps no Conference in the connection, has developed more rapidly within the past ten years than the Wilmington. Whether it is to the over-running of things on the Peninsula by the war, or to the display of "push" made by the Pennsylvania Railroad Co., or to some other inspiring cause, it is certain that the well-fed pastors of the Eastern Shore, have caught the spirit of modern Methodist progress, and are building up fine churches, taking as large collections, and reaping as rich spiritual harvests, as those as any Conference on the Continent. They hold high the Methodist Episcopal banner, and carry it into the midst of the battle whenever the Master's cause is at stake. They are pronounced in their Prohibition sentiments, and far less timid on the color question, than their Baltimore Conference brethren. They tread historic ground, and are themselves making history which will form a part of the grand record of Peninsula Methodism.

Cardinal Gibbons is regarded as the most broad-minded and liberal of the American hierarchy. In a recent sermon delivered in Baltimore, he exhorted Roman Catholics to set apart some portion of each day—even if only fifteen minutes—for reading and studying the Bible. Said he: We should always be ready when temptation comes, with the Scriptures in our hearts, for they are the best antidote for sin. They enlighten our minds and strengthen our hearts. But we must be familiar with the Bible to have the Scriptures in our hearts and we can only know it by reading it carefully and prayerfully. The Bible is the best and most entertaining companion in the world. The Scriptures ought to be the garden of a priest, as St. Charles Borromeo said, and of the laity as well. What is good for the one, is good for the other. Heaven was meant for both, and God has called you, as well as us, to sanctity. The clergy have no monopoly of sanctity. I see the Bible lying on your tables, but I fear in many cases, it is there more for ornament than for use. Cultivate the Scriptures, and your souls will be enlightened and nourished.—*Buffalo Christian Advocate.*

The newly-elected mayor of Boston recently said in regard to the policy he proposed to follow in administering the city affairs, "Every transaction shall wear the light of day. There should be no secrets. The city's business is public business, and the people should know the whole thing." The only principle on which public affairs can be administered satisfactorily is that they are public and that every citizen has a right to know what is on the books. Every indication like the foregoing of the growth of this principal is gratifying.—*Editorial in the Chautauque.*

Mills' Island in Chincoteague bay, was sold Tuesday, April 2nd, at trustee's sale, to Dr. John S. Parker for \$1,375. The place is a favorite resort for sportsmen by reason of the splendid ducking grounds which it affords. The island was taken up in 1690, by a man from whom it derived its name, and formed for a long time the chief seat of action in the smuggling trade, which was once extensively carried on in the bay through the numerous inlets that formerly intersected the coast at this point. The remains of a large vault are still to be found on the island, which served as a receptacle for these goods. The island is chiefly valuable for the rearing of the famous beach ponies and cattle, while in the waters that surround it, are to be found the finest oysters in the bay.—*Ex.*

Mrs. Margaret E. Sangster has accepted the position of editor of *Harper's Bazar*. Mrs. Sangster has for years been associated with Harper's publications. She is a well-known writer of verse and prose.

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 Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations,
 4:40 7:00 7:50 8:15 9:10 10:30 11:35 a. m. 12:30 2:30,
 4:40 7:40 9:30 10:35 p. m.
 Philadelphia (express), 2:22 4:40 6:30 7:50 5:50
 47 10:07 11:35 11:51 a. m. 12:23 1:58 2:27 5:22 6:28
 6:56
 New York, 2:30 2:52 4:00 6:30 7:00 10:07 11:25
 1:51 p. m. 12:23 1:33 2:27 4:00 5:22 6:28 7:00 7:40
 8:50 p. m.
 For Newark Centre, Del. 7:42 a. m. 12:38 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m. 4:57
 1:33 p. m.
 Baltimore and Washington, 1:28 4:46 8:04 10:46
 1:00 a. m. 12:06 1:17 2:52 4:44 5:10 6:53 7:43 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:00 8:30 a. m. 12:55 2:50 3:50 6:25
 12 03 a. m.
 Harrington, Delmar and intermediate stations, 5:30
 12:53 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, December 9th, 1889.
GOING NORTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m. p. m.
 "Wilmington, French St. 7:00 7:40 8:15
 "B & O Junction 7:00 7:40 8:15
 "Dunport 7:21 8:00 8:35
 "Chad's Ford Jc. 7:46 8:25 9:00
 "Lansape 7:58 8:37 9:12
 "Ar. West Chester Stage 8:40 9:15 9:50
 "Lv. West Chester Stage 8:40 9:15 9:50
 "Coatesville 8:47 9:22 9:57
 "Waynesburg Jc. 8:50 9:25 10:00
 "St. Peter's 8:50 9:25 10:00
 "Warwick 9:15 9:50 10:25
 "Springfield 9:27 10:02 10:37
 "Josias 9:33 10:08 10:43
 "Birdsboro 9:36 10:11 10:46
 "Ar. Reading P. & R. Sta. 9:30 10:25 11:20 6:50

ADDITIONAL TRAINS.
 Daily except Saturday and Sunday, leave Wilmington
 6:15 p. m. B. & O. Junction 6:28 p. m. Newbridge
 6:41 p. m. Arrive Dupont 6:59 p. m.
 On Saturday only, will leave Wilmington at 5:30 p. m.
 Leave Wilmington 1:15 p. m. Newbridge 1:35 p. m.
 Arrive Dupont 1:55 p. m. Leave Birdsboro 1:10 p. m.
 Arrive Reading 1:40 p. m.
GOING SOUTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m. p. m.
 "Lv. Reading P. & R. Sta. 8:00 9:25 10:50 5:18
 "B. Station 8:22 9:47 11:12 5:40
 "Birdsboro 8:32 10:10 11:35 5:50
 "Josias 8:55 10:30 12:05 6:16
 "Springfield 9:05 10:40 12:15 6:28
 "Ar. Warwick 11:20 6:50
 "St. Peter's 11:20 6:50
 "Lv. Waynesburg Jc. 6:25 9:15 4:52
 "Coatesville 7:00 9:50 5:08
 "Lansape 7:42 10:24 5:44
 "Ar. West Chester Stage 8:05 10:59 6:20
 "Lv. West Chester Stage 6:40 9:40 4:50
 "Chad's Ford Jc. 7:55 10:55 6:02
 "Dunport 8:24 10:53 6:24
 "B. & O. Junction 8:40 11:03 6:36
 "Ar. Wilmington, French St. 8:51 11:16 6:45

ADDITIONAL TRAINS.
 Daily, except Sunday.
 Leave Dupont 6:05 a. m., Newbridge 5:20 a. m., B. &
 O. Junction 6:31 a. m., Arrive Wilmington 6:42 a. m.,
 Saturday only.
 Leave Reading 12:40 p. m., Arrive at Birdsboro 12:30
 p. m., Arrive Dupont 1:10 p. m., Newbridge 1:0 p. m.,
 Avenue with Ingoton 2:43 p. m., Leave Newbridge 7:00
 p. m., Arrive Wilmington 7:23 p. m.
 For connections at Wilmington, B. & O.
 Junction, Chad's Ford Junction, Lansape,
 Coatesville, Waynesburg Junction, Birdsboro
 and Reading, see time-tables at all stations.
BOWNESS BRIGGS, Gen'l Passenger Ag't.
A. G. McCausland, Superintendent.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT MARCH, 10, 1889.
 Trains leave Delaware Avenue Depot
EAST BOUND.
 *Express trains.
 NEW YORK, week days, *2:13, *10:26 a. m., *12:08,
 *2:03 5:03 6:41 p. m.
 PHILADELPHIA, week days, *2:18, 6:10, 7:00, 7:51,
 *8:5, 9:00, *10:26, 11:10 a. m.; *12:08, 1:00, 2:03 3:00,
 *3:55 5:10, 6:05 *6:41, 7:05, 8:35 10:52 p. m.
 CHESTER, week days, *2:13, 6:10, 7:00 7:51, *8:50,
 9:00 10:26 11:10 a. m.; *12:05, 1:00 2:03 3:00, 3:55, 5:03,
 5:10, 6:05, 6:41 7:05, 8:35 10:52 p. m.
WEST BOUND.
 BALTIMORE AND WASHINGTON, *4:50, *8:46,
 11:45 a. m.; 2:45, 4:46, 6:50 p. m. All daily, 7:30 a. m.
 2:18 p. m. daily except Sunday.
 CHICAGO AND PITTSBURG, *4:50 a. m. *5:50
 p. m. both daily.
 CINCINNATI AND ST. LOUIS, *11:48 a. m., and
 *8:05 p. m., both daily.
 SINGLERLY ACCOMMODATION 7:30 p. m. and
 11:10 p. m. daily.
 LA DENBERG ACCOMMODATION, week days,
 11:00 a. m.; 2:45 and 5:30 p. m.
 Trains leave Market Street Station:
 For Philadelphia 5:37 a. m., 2:30 p. m. daily except
 Sunday. For Baltimore 5:35 a. m., 2:35 p. m., daily
 except Sunday. For Lancaster 6:50 and 10:55 a. m.
 daily except Sunday, 1:15 p. m. daily.
 Trains for Wilmington leave Philadelphia *4:10
 *8:15, 10:00, *11:15 a. m., 12:00 noon, 1:30, 8:00, 4:15,
 *4:30, *5:15 5:30, 7:30 8:10, 10:10 11:30 p. m.
 Daily except Sunday, 6:30 and 7:25 a. m., *1:25, 4:25
 and 1:30 p. m.
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 Station as follows:
DAILY.
 4:10 A. M. Fast Mail for Shenandoah Valley and
 southern and south-western points. Also Glyndon
 Westminster, New Windsor, Union Bridge, Mechuan-
 town, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & O
 V. R.
 9:00 P. M. Accommodation for Glyndon and Emory
 Grove Wednesday and Saturdays only.
DAILY EXCEPT SUNDAY.
 6:00 A. M. Accommodation for Hanover, Frederick
 Emmittsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations. Also, points on S. V. R. R. and connec-
 tions.
 9:45 A. M. Accommodation for Union Bridge,
 Hanover, Gettysburg, and all points on B. & O.
 Div. (through cars).
 2:25 P. M. Express for Emory Grove.
 4:00 P. M. Express for Arlington, Mt. Hope, Pike-
 ville, Owigy Mills, St. George's, Glyndon, Glenn
 Falls, Pinkburg, Patuxent, Carrollton, Westminster,
 Medford, New Windsor, Linwood, Union Bridge, and
 stations west also Hanover, Gettysburg and stations
 on B. & O. Division, (through cars), Emmittsburg,
 Waynesboro, Chambersburg and Shippensburg.
 6:15 P. M. Accommodation for Emory Grove.
 6:30 P. M. Accommodation for Union Bridge.
 11:35 P. M. Accommodation for Glyndon (Reinter-
 town).
TRAINS ARRIVE AT HILLEN.
 Daily—2:50 P. M. Daily except Sunday—7:30, 8:42,
 11:20 A. M., 2:40, 6:10 and 8:27 P. M.
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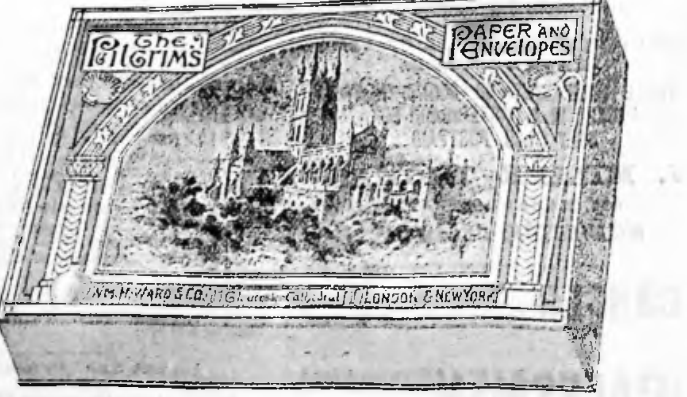
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