

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.

STRENGTH IN WEAKNESS.

"He giveth power to the faint, and to them that have no might He increaseth strength."

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

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

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

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

The strength to bear, or work, or wait,
Is Thine, O God, to give,
And who shall weak and strengthless be,
That L-arus in Thee to live?

—Marianne Farmingham.

Bishop Taylor in New York.

Bishop William Taylor arrived in New York last Sunday. The reporter sends the following to the daily papers:—

New York, April 22.—Bishop William Taylor, Missionary Bishop of the Methodist Episcopal Church in Africa, arrived to day in the Umbria. He left the coast of Africa on March 21, after four years spent in the Dark Continent establishing self-supporting missions. He has returned to attend the General Conference of the Methodist Episcopal Church, which begins in New York next week, and to make his report on his work in Africa. The character of this work has been severely criticised by many in the church, and his own standing as Bishop has been questioned. "I think that I can show pretty well," he observed with a quiet smile, "that my time has been well employed. I have not been idle during four years. We have been doing hard work in Africa, and have established a foothold there which now begins to show for itself. Our plan is, you know, to establish mission stations which do not depend on outside aid, but which will support themselves.

Our stations are established at intervals of one hundred miles or so. There are five in Gargia, seven on the Congo, three in Vassa, all penetrating the interior from the coast, and one about twelve hundred miles in the interior. In all we now have thirty six mission stations among thirty-five different tribes. Thirty one of our stations are manned, and five are waiting for more missionaries to arrive."

"Are you making many converts among the natives?"

"Undoubtedly we are doing so. We have school houses in many of these stations, and our school-houses are our churches. Our property exceeds \$20,000 in land and buildings. There have been one hundred missionaries sent by us to Africa, and these have been located in different stations by me. We have now forty-eight men, twenty-eight women and fifteen children. The children are in their teens. All are now doing well. Six men, six women, and three children have died. The remainder, thirty-four, a large number of these children, have been sent home."

The Bishop's family is living in California. He will remain in the city during the session of the General Conference and then visit his home. He returns to Africa in December.

A Heathen Woman's Friend.

It was years ago, and I was in a New England country town, called there to speak for the Woman's Foreign Missionary Society. Resting at a farm house, a little fellow, in the glory of his first pants, came into the room, and after looking me over, announced, "I've got the heathen woman's friend, I have." Of course, I thought at once of the paper of that name, so I replied: "Do you like the little paper, the *Heathen Woman's Friend*?"

"Of course I like her; she 'longs to me, and she ain't paper, neither."

"What is she, then; come and tell me about her?"

"Well, you just come out o' doors, and I'll show her to you," and he led the way. Through a long yard, a gateway and another yard he hurried me, till, pausing beside a stake to which a cord was tied, he pointed: "There, do you see her, 'The heathen woman's friend'?"

My eyes followed the cord, and the other end was tied around the leg of a silver gray hen, which was clucking and scratching in most motherly fashion, for the chickens around her.

"Don't she look like the heathen woman's friend?" asked my little entertainer.

"I don't think I quite understand; you will have to explain this to me," I said.

"Well, you know 'bout mission bands, don't you? You see I'm in one of 'em; and we are going to get a lot of money. Jimmy Lake and John Jones have got a missionary hen, and papa gave me one. My aunt Fanny, she said I'd better call mine 'The heathen woman's friend,' and so I did. We set her on some eggs, and how many chickens do you think she hatched?"

It seemed impossible to count the restless little things; but looking at Benny's beaming face, I said, "Oh, a dozen, I hope."

"Oh, she did better than that; we set her on thirteen eggs, and she hatched every one. Don't you think she's 'The heathen woman's friend'?" he asked triumphantly.

Further questions drew out the statement that "papa is to buy all the chickens that grow up, and I'm going to put all the money into mamma's mite-box. Don't you guess 'twil burst the top out, and maybe the bottom, too?"

In talking with the mother, I learned that considerable influence would be brought to bear by older brothers, to test Benny's missionary zeal, and she promised to write me the result, which I give in brief. The "Friend" brought up the brood, with the loss of only one chicken; and when the dozen were sold they made a nice sum, and Benny was told that he was under no obligations to give more than the price of one to missions. However, Benny was firm: "I promised 'em to the Lord, and I won't be mean enough to cheat him," and though he was teased and taunted, he held on: "I won't lie to the Lord," and every cent was given as promised.—*Mrs. J. K. Barney.*

Suggestive, At Least.

It was quite natural that the Central Methodist Episcopal Church of New York city should be devoutly thankful for the fruit of the recent revival which

it enjoyed under the evangelistic work of Mr. Harrison. Even a formal expression of joy and gratitude over such an ingathering of souls was by no means inappropriate. But we are obliged to confess that our sympathy with the rejoicing was not unmixed with a sense of impropriety in regard to that "Jubilee." *The Christian at Work* gently hints an objection founded on the uncertainty of "mundane mathematics," when applied to the numbering of conversions. But all this uncertainty aside, that revival was only one-third of a Pentecost anyhow, and even that stretched out through a whole Winter! A three days' jubilee over one thousand souls suggests a striking contrast to 3,000 souls in one day and no "jubilee" at all. And then those daily papers! Why, if the daily papers of Jerusalem had kept up with events on that memorable day of Pentecost, they would have had to issue bulletins every fifteen minutes somewhat after this style: "9 o'clock, A. M. Great excitement! The people speaking with tongues! Every body amazed!" "9.15 Peter is preaching." "9.45 Multitudes are convicted and asking what they must do to be saved." "10 o'clock Five hundred souls converted." "10.15 One hundred new converts since the last report," and so on through the hours, until at last it is announced that "three thousand have been converted and baptized during the day." But no "jubilee" is announced, though the mathematics seems to have been all right, for "they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." And yet perhaps a jubilee would have been in place. Probably it did not occur to the apostles that it would be expedient to have one. They were doubtless so thankful and happy that they forgot it.—*Northern Christian Advocate.*

Good Soldiers Obey Orders.

The most important of all things for a soldier is to learn to obey. No matter how hard or dangerous the thing is that he is told to do, there is no choice left him but to do it. He may be perfectly sure that he will be killed in doing it.

That makes no difference. He must obey. It is impossible to be a good soldier till this lesson is learned.

But this is a hard lesson to learn. I read some time ago of a German captain who found this out. He was drilling a company of volunteers. The parade ground was a field near the seaside. The men were going through their exercises very nicely, but the captain thought he would give them a lesson about obeying orders. They were marching up and down, in the line of the water, at some distance from it. He concluded to give them an order to march directly toward the water, and see how far they would go. The men were marching along. "Halt, company," says the captain. In a moment they halt. "Right face," is the next word, and instantly they wheel around. "*Forward March!*" is then the order. At once they begin to march directly toward the water; on they go, nearer and nearer to it. Soon they reached the edge of the water. Then there is a sudden halt. "Vat for you stop? I no say halt!" cried the captain. "Why, captain, here is the water," said one of the men. "Vel, vot of it?" cried he, greatly excited. "Vater is nothing;

fire is nothing; everything is nothing; ven I say forward, march, den you must forward, march." The captain was right; the first duty of a soldier is to learn to obey.

If we want to be good soldiers of Jesus, we must learn to obey his orders.

One day some boys were stopping opposite to a drinking-saloon. They were trying to persuade one of their company to go in with them, but he seemed determined not to go in. "I have orders, positive orders, not to go there," said he "orders that I dare not disobey." "Come, don't be womanish," said the other boys. "Come along, like a man." "No, I can't break my orders," said he. "What special orders have you got? Come, show them to us, if you can. Show us your orders." He took a neat wallet from his pocket, and taking out a carefully folded piece of paper, he read aloud these passages from God's Word: "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it; turn from it and pass away." That boy was a good soldier of Jesus.
DR. NEWTON.

The Flood of Immigration.

The flowing in of foreign immigration upon our shores is now so tremendous, that no one can read the figures, without perplexity and alarm. The official statement of Castle Garden shows that there was over 405,000 added to our population, by the arrivals there in 1887. There is no diminution in the current since this year opened; on the contrary, more have already applied to come this month, than the steamship lines can bring, indicating that the immigration of 1888 will be far greater. There is ground in these facts for apprehension, that we have reached the limit of assimilation, and need to devise some means of checking the torrent before it shall undermine our institutions—means more efficacious, than the challenging of lunatics, criminals and paupers. The character of the immigrants is probably not worse than it has averaged in the past, nor are its proportions greatly changed. The British kingdom continues to send the greatest number, 122,869, of these, the most numerous are the Irish, who make up not only the 56,860 credited to Ireland, but a large part of the 45,696 from England, and doubtless contribute to the 14,864 from Scotland; Wales sends 5,449. The 81,864 from Germany are mainly farmers bound to the Northwest; and thither pass many of the 59,248 from the Scandinavian countries and Denmark. There were 49,271 from Italy, 33,203 from Russia, 17,719 from Hungary, 11,762 from Austria, 6,449 from Bohemia, 5,999 from France, 5,500 from the Netherlands, from Switzerland 4,537, from Belgium 2,362; and the remainder, hail from all quarters, of the earth. If our nation can stand this, it will be a greater miracle than ever—but a blind confidence is not admirable under the circumstances.—*Springfield Republican, Ind.*

Thou Shalt Reverence My Sanctuary.

We have no objections to holding lectures and concerts of music in our churches, provided the contents of the lectures and the character of the music are in harmony with the purity of the

worship of God. But we do object most strongly and emphatically to placing any man upon the pulpit platform, either to sing or to speak, who has no sense of the sanctity of the place, and no thought as to whether his production is in harmony with it or not. We think all such performances should be remanded to the public hall and the playhouse; and Christian men and women should be regaled on the week day, as well as on the Sabbath, with something of a higher order, as well as of purer character. Let us not convert our churches into places of amusement, even though the performer may be called by a Christian name and the object contemplated may be the furtherance of some benevolent enterprise. The end will not sanctify the means.—*Philadelphia Methodist.*

Mr. Spurgeon is not the least inclined to moderate his position in regard to the Baptist Union. The Wesleyan Reform Union, having expressed its sympathy with him, he sent a letter in return, in which he says: "It is not a matter of small importance, which has made me seem a man of strife. Had the question been forms of ceremony, or methods of Church order, I would have been content to leave it alone. But when the war is for the authority, of Scripture, the great doctrine of ruin and redemption, and the finality of the judgment of our Lord, I could no longer be quiet. Brethren, I am jealous for the old Evangelical faith, even as you are. I may on this account speak too sternly; but I cannot help it. I was never able to speak sponges, and against the enemies of truth my words seem necessarily to be as sharp swords. I pray the Lord to remember each one of you in your hour of need, even as you have remembered me in this day of censure. I am the stronger for your sympathy, because it carries your prayers with it. We will together fight for the Word and the Gospel. Against this modern purgatory we will bear our outspoken witness. Oh, for a great revival of pure and undefiled religion."

Mrs. L. H. Kenney writes from Atlantic City, N. J., April 13: We are able to report progress. The victory last night was wonderful—a number of very clear, old-fashioned conversions. Deep conviction is on sinners all over the congregation. The altar is filled with penitents. A young lady was powerfully converted at her seat while singing the doxology; a young man was gloriously converted—after which, on his way home he stood on the corner of the street preaching Jesus. A little girl of 13, under very deep conviction, said her papa had just paid for a quarter's dancing-lessons, and she would have to give that up; said she was afraid her papa would be displeased. Sister Nettie said, Trust Jesus, he will make that all right! The little girl said, "I will," was happily converted, and then said "The burden is all gone."—*Christian Standard.*

The Moral Reformer states that Dr. Gregory baptized, on March 21st, three persons in the Baptist church of Vienna. It was a bad night, the blizzard was abroad, and the congregation was not large. Bro. D. S. Toy gave a Bible reading on "Eternal Life" last Sunday, in the Vienna Baptist church.—*Baltimore Baptist.*

The Sunday School.

LESSON FOR SUNDAY, MAY 6th, 1888;
Matt. 25: 31-46.

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

The Judgment.

GOLDEN TEXT: "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25: 46).

31. *When the Son of Man shall come*—for judgment. Judgment has been committed to Him, because He is the Son of Man. The Father is never represented as coming to judge the world. *In his glory*.—In the preceding chapter He is depicted as coming "in the clouds of heaven, with power and great glory." There was no halo of glory about Him when He uttered this sublime prediction. *The holy* (R. V., omits "holy") *angels with him*—both to witness and to execute judgment. They are frequently alluded to, as showing a deep interest in the destiny and salvation of men. *Sit upon the throne of his glory*.—His glory was bidden while on earth; it will one day be manifested on the earth. He was shortly to appear as a prisoner at the Roman bar; the day cometh when He will sit upon "the great white throne," and judge not merely His judges and the generation which rejected Him but "all nations" which have existed or will exist.

"All the holy angels"—the first-born of God, the "morning stars of creation, which excel in strength, whose intelligence is immense, whose love for God and His universe glows with a quenchless ardor, and whose speed is as the lightning. Who can count their numbers? They are the bright stars that crowd in innumerable constellations every firmament that spans every globe and system throughout immensity" (quoted by Schaff).

32. *Shall be gathered all nations*—This shows that all who have lived will be present, whether they will or not; but the judgment will not be on nations as such, but upon individuals. The pre-millennarians, of course, render "nations" here, as Gentiles, or unbelievers, and maintain that the word does not include "the elect"—an amazing interpretation! *He shall separate them*.—The righteous and the wicked have been allowed to dwell together, like wheat and tares in one field, like sheep and goats in one pasture; but even while thus mingled, the characteristics of each class have been visible, and the time will come when they shall be visibly separated. *As a shepherd divideth* (R. V., "separateh").—The Good Shepherd makes no mistakes. He "knoweth His own sheep by name." He here claims to be the Shepherd of all—the obedient and the untractable. *Sheep from the goats*—more exactly, the lambs from the he-goats; the gentle from the stubborn. "Sheep are profitable for their wool, their milk, their offspring. Not so the goats; they represent unfruitfulness of life" (Chrysostom).

33. *Set his sheep upon his right hand*, etc.—There will be nothing arbitrary about this separation. The godly shall have the post of honor upon the right, because they chose to be godly; and the wicked shall be remanded to the post of dishonor and despair, because they chose to be wicked. The pre-millennarians—including Olshausen, Stier, Keil, Alford (though he wavered before the close of his life), and others who maintain that the Second Advent will antedate the Judgment a thousand years, during which Christ will personally reign upon the earth with resurrected saints—interpret "the sheep" in this passage, as referring to "unconscious Christians among the heathen" (Rom. 2: 7-10), including "the other sheep not of this fold." Dr. Schaff remarks: "How unlikely that, in this great picture, believers should be excluded when the term 'sheep' is appropriated to them so often!"

34. *Then shall the King say*—the only time in which our Lord assumed for Himself the kingly title, though He consented to acknowledge it before Pilate. The narrative here ceases to be figurative. *Unto them on his right hand*.—In this portrayal the righteous are first rewarded, and then the wicked are sentenced; in the parable of the Tares the order was reversed; the reapers were bidden first to bundle and burn the tares, and then to "gather the wheat into the garner." *Come*.—They who heed the Saviour's "Come" will one day hear the king say "Come." *Ye blessed of my Father*.—All true blessing has its source in the Father, and is communicated by the Spirit, and for the sake of the Son. This blessing consists of forgiveness of sin, newness of life, and consequent fitness for heaven. Those whom Jesus pronounced "blessed" in the Beatitudes, He will in the last great day recognize as the "blessed of My Father." *Inherit the kingdom*.—The righteous are called "heirs of God and joint-heirs with Christ" (Rom. 8). Their

inheritance is incorruptible, undefiled, and fadeth not away." *Prepared for you*.—Just as the Lamb was slain "from the foundation of the world," so the "kingdom" dates back before time began. It was a part of God's eternal purpose—His "good pleasure" (Luke 12: 32)—to confer upon those who should believe on the name of His Son the blessings of the kingdom of glory.

35, 36. *For*—explaining why they were inheritors of the prepared kingdom. Not that the acts enumerated immediately after had purchased for them the heavenly inheritance but because their practical brotherly love evinced the love which they felt for the absent Elder Brother, and which He saw fit to reward. *Hungered . . . thirsty . . . stranger*.—Our Lord here mentions the various forms of human distress which His followers would be likely to experience, and for the relief of which there must be felt a love for Himself, and the brethren which would besitate at no sacrifice of time, or comfort, or money. *Naked . . . sick . . . in prison*.—"There is a climax in this enumeration. The first three are recognized duties; the last three are voluntary acts of self-forgetting love. Common humanity would move a man to relieve his bitterest foe when perishing by hunger, or by thirst (Rom. 12: 20). Oriental custom required at least a bare hospitality. But to clothe the naked implies a liberal and loving spirit, to visit the sick is an act of spontaneous self-sacrifice; to go to the wretched outcasts in prison was perhaps an unheard of act of charity in those days; it was to enter places horrible and foul beyond description" (Cambridge Bible).

37-39. *Then shall the righteous answer him*, etc.—They are amazed that such trifling acts of service, which they performed so naturally and unconsciously, should receive such conspicuous attention; and, especially, that they should in any sense be appropriated by Jesus as acts done to Himself. Plainly, though "good works" are mentioned, and the reward appears to be for "works" and not for "grace," it has never occurred to the righteous that there was any merit in their ministries—that they have earned heaven by their works.

40. *One of the least of these my brethren* (R. V., "unto one of these my brethren, even the least").—He picks out the lowliest, the humblest, of all His followers, and identifies Himself with him. Says Dr. Schaff: "Christ lives again and perpetually in the persons of His people, as we treat them, we treat Him. All men are to be treated thus, because possible brethren of Christ."

41. *Depart from me, ye cursed*, etc.—The righteous are invited to "come"; the wicked are bidden to depart. The righteous are pronounced "blessed of my Father"; the wicked are declared to be "cursed"—the words "of my Father" being omitted, because the curse though uttered by God, comes through their own fault. *Everlasting* (R. V., "eternal")—the same word in the original, that is used in verse 16, to express the endlessness of the life of the righteous. *Fire*—used symbolically, in all probability, to denote extreme and ceaseless penal suffering. *Prepared for the devil and his angels*—not prepared for any of the human race. God's mercy is so universal, the redemption provided is so mighty, that all may be saved; if that mercy be slighted and that redemption be set at naught, the reprobate has nothing left but to share with devils their punishment. Says Dr. Morison: "There is no hint of any remedial scheme initiated for the recovery of the devil and his angels."

42, 43. *I was a hungered*, etc.—The exclusion of the wicked from heaven, according to this view of the case, is due to their selfishness, their lack of practical brotherly love and sympathy—a sin of omission.

"Who would not run to prisons and hospitals on errands of mercy, if assured that Christ was there? Yet Christ himself tells us so, and we turn a deaf ear to Him" (Quessnel).

44, 45. *When saw we thee an hungered?* etc.—a vain, self-righteous defense. They felt aggrieved that they should be charged with a personal neglect of Christ himself; that He should measure their character by their treatment of His followers. "Sin is as unconscious of its enormity as goodness is of its extent."

46. *Into everlasting* (R. V., "eternal") *punishment . . . life eternal*.—The same Greek word is used to express both the endlessness of punishment and the endlessness of the life of blessedness. It is seven times used in the New Testament in connection with the punishment of the wicked, and fifty-nine times in connection with the duration of God and the happiness of the righteous. If the latter came to an end, then the former may.

"The word 'punishment' expresses positive misery, not annihilation; while 'life,' contrasted expression, means here far more than mere continued existence. Endless and boundless life is contrasted with endless and

boundless misery. The two facts, one transcendently glorious, the other unspeakably awful, are revealed; the details, blissful and terrible alike, are withheld" (Schaff).

MAMBY MISSION, March 11, 1888.

DEAR BRO. GRANT:—Many thanks for sending the cloth. It has been indeed sent by God; we needed it, oh so much. I write now because I read something of the trouble Mr. Waller is making for our work. Any one who has come out here (as we all claimed to do at New York) to live among the people and, if necessary, to die among them, should not turn back on account of privations.

I have been on the coast 16 months and have seen some of the hardships to be encountered in all new countries, but I found less than I had expected. Praise God he is with those who trust him fully. It is true, I have not written glowing accounts home; but nevertheless, I have always said truthfully, I am satisfied and contented. I am just where the Lord can use me. I fear there are some missionaries, who imagined because they consented to come to Africa, the people would flock to hear them and be converted at once. Instead of which obstacles are to be overcome, before a sentence of the Gospel can be preached to the people. Does God make mistakes? Surely not. If he has called the missionaries under Bishop Taylor, why do some turn back? I fear those who get discouraged have perhaps mistaken their desire for fame, for the call from on high. If God has called us to die in this field, what of that? One of my former pastors wrote to me before leaving home, Remember the road from Africa to Heaven is no further than from America. Praise God for that. It is perhaps natural for persons when sick to desire to be among their friends; but is it not taking our ease into our own hands, if we or some inexperienced steamer doctor thinks we will die if we stay? I believe myself it is. I think if we all do our part faithfully, and take care of our sick the best we can, there is no need of returning.

Men of the world, who come here for gain are not scared away. Why then should our people be? It is not my province to judge others. It has been said, the Devil was more powerful here than elsewhere. That is nonsense. If the Devil were more powerful surely God is not less mighty to save. God is the same beneficent being here, as elsewhere and those who fully trust in him, he will never desert nor forsake. The trouble is, that our surroundings are all different, and we have different temptations thrown in our way. If we should fall, let us not say it is harder here than elsewhere to serve God, and that the Devil is more powerful here, but rather get on our knees and go direct to the throne, set ourselves right with God then arise, and prove to the world that God is able to save and to keep, to the uttermost even in Africa, all who put their trust in him, watch and pray, *watch and pray!* that we be kept in the spirit of love and patience with all. Work! brother, work! for the night is coming when man's work is done. Blessed be God many sheaves will be gathered into the garner of God through the work of the Bishop Taylor's self-supporting missions on this dark Continent.

I praise and bless God, that he has sent me here and with his help here I intend to remain.

Yours, saved in Jesus,
MARTHA KAH.

The Local Preachers' and Exhorters Association.

Of the M. E. Church, Wilmington Conference, will meet in the M. E. Church, Greensborough, Md., Friday evening, May 18th, 1888.

Preaching at 7½ o'clock by W. W. Sharp; alternates, D. Gollie, R. W. Mulford.

SATURDAY, MAY 19th.

At 8½ A. M., religious service; address of welcome by Rev. W. H. Hutchin;

responses by T. Mallalieu and J. Hodson. The following programme will then be taken up:

1st.—Ought we not to expect the presence of the Holy Ghost with us, during all the sessions of this meeting?—VOLUNTEERS.

2nd.—Is the usage of holding church fairs and festivals justifiable? Dr. E. Dawson, T. Numbers, E. T. Beuson, C. W. Knight, J. W. Grier, J. V. Smith, J. W. Clark, J. R. Dill, David Dodd, W. H. Hendrickson, W. W. Morgan, J. Lewis.

3rd.—Is there not now, in the Methodist Church, an alarming tendency to worldly mindedness and secularization, thereby repelling, rather than inviting the masses? P. A. Leatherbury, G. W. Covington, W. W. Thorington, D. Green, J. T. Scott, J. W. Wise, jr., J. W. Cullen, H. Lawson, J. F. Sharp, Thos. Mallalieu, G. Hudson, W. T. Dickerson, R. Golt, J. C. Lassell, Jabez Hodson.

4th.—Essay by Dr. E. Dawson.

5th.—What plan will this Association suggest, by which a fund can be secured annually, for the benefit of our members? W. W. Sharp, W. F. Dawson, V. G. Flynn, A. Thatcher, W. K. Galoway, Wm. P. Passwaters, John Cann, R. W. Mulford, T. Fryer, D. S. Clark, John Hutton, E. Meundenhall, R. M. Biddle, A. Dolbo.

6th.—Resolved, that in our opinion, there is both in Church and State, an alarming indifference, as to prevailing evils which rapidly tend to sap and destroy the foundation, of both our civil and religious institutions; D. Gollie, G. W. Bounds, R. Hodson, W. W. Mul-len, J. E. Franklin, G. V. Brace, Dr. M. A. Booth, S. C. Wells, W. W. Taylor, J. B. Roberts, Herman Roe, Wm. Faries, Dr. J. H. Simms, J. Ford, W. J. Hammond, P. C. Russell.

7th.—Essay on Family Religion—Jabez Hodson.

8th.—What is the true status of the Papal Church among religious denominations, and is it the duty of evangelical Christians to recognize her as a Christian Church? Dr. Dawson, T. Numbers, J. V. Smith, J. R. Dill, W. H. Hendrickson, W. W. Morgan, T. Mallalieu, D. Green, J. C. Lassell, Wm. Faries, Herman Roe.

9th.—Memorial Service—Paper on death of Rev. J. M. Clark by Daniel Green. Volunteer remarks.

10th.—Resolved, that we are in sympathy with the Prohibition, or third party movement, local and national, and believe it to be the duty of all persons to support it. Opened by J. V. Smith. Followed by volunteers.

SUNDAY, MAY 20th.

8.30 A. M., Prayer Service.

9.00 A. M., Love Feast.

10.30 A. M. Preaching by Dr. E. Dawson; alternates, Daniel Green, Dr. J. H. Simms.

2.00 P. M., Children's Meeting.

7.00 P. M., Short Prayer Service.

7.30 P. M., Preaching by J. C. Lassell; alternates, Herman Roe, J. V. Smith.

The citizens of Greensborough and vicinity are invited to attend all the meetings of the Association. Members are requested to prepare themselves for the parts assigned them on the programme, and for volunteer discussion of the subjects. Local Preachers and Exhorters, are invited to attend and join the Association. Those who expect to attend are urged to notify the Rev. W. H. Hutchin, Greensborough, Md., as early as possible, so that provision may be made for their entertainment; and all members and Local Preachers receiving programmes, will please forward one dollar to the Treasurer, Rev. J. R. Dill, Templeville, Md., to aid in helping those of our members and brethren, who are not able to bear the expense of travel, and to help pay expenses of the Association. Please notice particularly, the fifth question on the programme. Your Secretary has received

letters from aged, poor, and infirm brethren, that would touch any heart to read them, expressing their sympathies, and their earnest desire to be with us, and their inability to do so. Brethren, please respond to question five with your presence, your suggestions, and your material aid.

T. MALLALIEU,
T. NUMBERS,
J. R. DILL, } Curators,

Of the school statistics of South Carolina. the *St. Louis Republican* says: "The amount of money expended on the public schools is not as large as is expended in an average Northern State, but it is creditable to a people having little of the wealth found in the North. There are fifty per cent. more colored people than whites in South Carolina—400,000 whites and 600,000 colored; and the school reports show that the colored children in the public schools largely outnumber the white children—66,792 colored, and 59,904 whites. The colored element, therefore, gets the largest share of benefits from the school fund; but the whites, it is stated, pay at least eight-tenths of the school taxes by which the schools are supported. This is a remarkable fact. A minority of intelligent whites who support a system of public schools for the education of the children of their ex-slaves certainly deserve something better than denunciations.

There are four German Methodist Episcopal churches in Baltimore.

No Phisic with Our Food.

A PHOSPHATIC BAKING POWDER THEORY THAT IS DANGEROUS IF NOT RIDICULOUS. That is rather a dangerous proposition, put forth by the manufacturers of some of the patented or proprietary articles of food that their products possess a superior wholesomeness because they contain a drug of some particular medicinal property. Phosphates, alum, lime, arsenic, calomel, etc., have their places as specifics for different diseases, and are invaluable medical remedies, each in its place. But they are not cure-alls. The physician who should prescribe either calomel, or strychnine, or rhubarb three times a day, to man, woman and child, sick or well, because either of such drugs is a well known remedy for some certain disease, would receive but little honor from the fraternity, and less practice from the community.

No one will controvert this statement; yet we find manufacturers of baking powders, claiming superior hygienic virtue for their productions, and urging their continuous use, because they are alleged to carry the phosphate used in making them (a cheap substitute for cream of tartar, procured from the bones of dead animals) into the food, although well aware, as they must be, of the fact that with the constant use of such article this drug must pass into our systems daily, no matter what may be our physical conditions or requirements, or whether or not we may be suffering from some ailment, wherein the use of such drug would be positively detrimental. Both alum and phosphates are useful medicaments in certain diseases; but they should no more be taken indiscriminately day after day, and without the prescription of a physician, than arsenic, aconite or calomel; indeed, they are conditions of the system, particularly with women, when the prudent physician, would be loath to permit the use of lime phosphates even as a medicine.

The fallacy of this claim of the manufacturers of phosphatic baking powders, will be apparent to all when the fact, well known to physicians, is stated, that in average health, and with ordinary food the body gets more phosphates than are required or can be assimilated, as is evidenced by the fact that they are constantly being expelled in the excretions, both solid and liquid; likewise the statement that it is necessary to add phosphates to the baking powder to restore to the flour, those which have been lost in the milling, for it is true that fine flour as at present, made actually contains a larger percentage of phosphates than the grain of wheat itself.

The object of baking powders, is not to provide the body with a medicine, but simply to vesiculate or make light the mixture of flour, so as to render it when baked easy of mastication and perfectly digestible. The most celebrated experts in the business, have worked for the perfection of an article that should do this mechanically, adding to or taking from the flour nothing, nor in any way effecting a change in its properties or constituents. When this has been done the perfect leavening agent has been discovered. The manufacturers of the Royal Baking Powder, have succeeded in this so far as to make a leavening agent, that vesiculates and raises the loaf most perfectly, and without changing the properties of the flour, while the residuum from it has been reduced to a minimum. The acid employed, however, to produce this result is not phosphatic, but the acid of highly refined cream of tartar, which, the health authorities agree, renders that powder perfectly pure and more reliable and healthful than any other. The recent official tests show, on the other hand, that the best phosphatic baking powder makers can do, is to produce an article that is one-third or more residuum or impurity.

We want our food pure; especially do we not wish to take alum, lime and phosphates with it at the dictum of manufacturers who may find it cheaper to claim a virtue for the impurities than to remove them.

Peninsula Methodist,

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No advertisements of an improper character published at any price.

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

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

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

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

Extraordinary Offer.

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

The Editor expects to be absent from his office during most of the time the General Conference shall be in session. His address when in New York, will be "Metropolitan Opera House," 30th street, & Broadway, New York City, N. Y.

Illness of Rev. J. A. Brindle.

Rev. G. W. Brindle, a delegate to the General Conference, from the Upper Iowa Conference, received a telegram this morning, announcing the critical illness of his brother James, and left immediately to visit him.

Besides the delegates present from all parts of the United States, and territories, there are here delegates from China, India, Japan, Germany, Norway, Sweden, Switzerland, Italy and Africa.

It is indeed a notable gathering of representative ministers and laymen. All the twelve bishops are here, but Bishop Ninde.

Our Sketches of Delegates.

We have done the best we could with the material at our command in giving an outline of the records our brethren have made; and have no doubt our readers will appreciate these efforts to make them acquainted with this history of the lay and clerical delegates, who have been chosen to represent the Wilmington Conference in the Supreme Legislative Council of our Church.

We regret an omission in the list of appointments served by Rev. N. M. Browne. The record should have been "From 1862 to 1866, he was junior preacher, on Millington, Easton, Centreville, and Kent circuits successively, with Revs. Solomon M. Cooper, James B. Merritt, Joseph S. Cook, and T. W. Simpers as his senior colleagues in turn."

Our Clerical Reserves.

Rev. William S. Robinson, the first reserve delegate to the General Conference of 1888, was born in Annapolis, Md. His parents, John Wesley and Ellen Robinson, were prominent members of the Methodist Episcopal Church, and took an active part in establishing the Wesley church in that city. Their son William was converted in childhood. The family removed to Washington, D. C., and became members of McKendree church. From this church young Robinson was recommended to the Baltimore Conference, as a suitable candidate for the itinerant work, and was received on trial by that body in the spring of 1870. He subsequently withdrew from the Conference that he

might pursue his theological studies in Boston University.

In 1876, he went to Europe, and the next year traveled Federalburg circuit, Md., under Rev. John Hough, presiding elder of Dover district, as assistant to Rev. Isaac Jewell. In March 1867, he was received on trial in the Wilmington Conference, Bishop Randolph S. Foster, presiding, and appointed to Harrington circuit, with Rev. A. W. Milby preacher in charge. At the next Conference, held March 1879, in New Castle, Del., Bishop Matthew Simpson presiding, brother Robinson was ordained deacon, and appointed to Epworth, Wilmington, as its first pastor. His subsequent appointments have been as follows:—1880-'82, Bechwith and Spedden's; 1882-'85, Bridgeville, Del.; 1885-'87, Milford, Del. He is now on his second year as pastor of our church in Smyrna, Del.

At the Middletown Conference, March, 1882, brother Robinson was ordained elder, by Bishop John F. Hurst.

Rev. John France, our second reserve delegate, received the exceptional compliment of a unanimous vote; the secretary of the Conference being directed to cast the ballot of the body to that effect.

Brother France was born in Chester County, Pennsylvania, in the year 1835. His maternal ancestors were members of the society of Friends, and his father's ancestry were attached to the church of England. While John was yet a child, his mother united with the Methodist Episcopal Church, showing herself there after a consistent member of the same, until transferred to the church triumphant in the 73th year of her age.

During his youth, brother France's parents removed to the vicinity of Wilmington, Del, and here he received his educational training. He was converted when about sixteen years old, under the ministry of Rev. Newton Heston, who was pastor of Mt. Salem M. E. Church, 1851-2, and at once joined the church, as a probationer. In his nineteenth year, he was licensed to preach, and soon after sent out by the presiding elder of the Wilmington district, Rev. T. J. Thompson to supply a vacancy on Strasburg, Pa. circuit.

At the session of the Philadelphia Conference in Philadelphia, March 1856, Bishop Levi Scott presiding, assisted by the venerable Bishop Beverly Waugh, John France was admitted on trial, in a class of nineteen, and appointed to St. Georges, Del., as junior preacher with Rev. Samuel Pancoast.

His subsequent appointments were as follows: 1857-7, Brandywine circuit with John Cummins; 1858-9, Oxford with J. B. Dennison; 1859-60, Brandywine, Wilmington; 1860-62, New London and Elk Ridge; 1862-64, Crozer-ville; 1864-5, Mt. Lebanon; 1865-68, second term at Brandywine, Wilmington; 1868-71, Newark, Del.; 1871-73, Millington, Md.; 1873-75, Mt. Salem, Wilmington; 1875-78, Cherry Hill, Md.; 1878-79, St. Georges', second term; 1879-82, Newark, Del., second term of three years; 1882-85, Zion, Md.

At the Conference of 1885, he was appointed to Smyrna circuit, but in August of that year, Rev. Dr. J. H. Caldwell, presiding elder of Easton district, accepted the presidency of Delaware College, and the pastor of Smyrna circuit was selected by Bishop P. M. Merrill, to supply the vacancy on the district; and at the three succeeding Conferences, he has been re-appointed to the same responsible position.

At the session of 1858 in Easton, Pa., brother France was ordained deacon, by Bishop Edward R. Anes; and in Philadelphia, at the session of 1860, he was ordained elder by Bishop Osmond C. Baker. From 1879, to 1886 when he was appointed presiding elder, he served the Conference as one of its clerical stewards.

It will be thus seen that brother France has been steadily at work in

itinerant labors for thirty-two years, nor has his labor been without large and substantial results. He has been made happy in his toils, by seeing many precious souls brought to Christ, under his ministry. If there shall be occasion for him to take the floor of either of the other delegates, we have no doubt he will render good and faithful service.

Editorial Correspondence.

NEW YORK, MAY 1, 1888.

The seat of the General Conference, for its twentieth session as a delegate body, is the magnificent audience room of the Metropolitan Opera House in this city, an edifice that occupies an entire block, and was built five years ago, at a cost of over two millions of dollars. What a suggestive contrast between this Conference Room, and the little private apartment in Philadelphia, in which convened the first Conference of American Methodist preachers, one hundred and fifteen years ago! Then Thomas Rankin, as John Wesley's deputy presided over his two itinerant brethren, whose pastoral charges included but 1160 members; now our twelve bishops have a body to preside over, of 463 delegates, representing some twelve thousand preachers, and over two millions of members. The growth of the M. E. Church, in material resources, in educational facilities, and in territorial expansion, corresponds with its numerical increase; and the commission on entertainment, have done well to secure this grand building for the use of the General Conference of 1888.

It is located between Broadway and Seventh Avenue, and Thirty-ninth and Fortieth Sts.

At 9 A. M., to-day, the senior Bishop, Thomas Bowman took the chair, announced that in the devotional exercises, a copy of the Bible, would be used, that belonged to John Wesley, and was presented to the Conference, a few years ago, through Bishop Simpson, by Rev. R. A. West, of the British Conference. Bishop Foster read the 103rd Psalm, and Bishop Foss read the 1st hymn, which was heartily sung under the lead of Chaplain McCabe. Rev. Dr. W. H. Olin of Wyoming Conference led in prayer, closing with the Lord's prayer, which all recited in concert. Bishop Walden read the 3rd chapter of Ephesians, after which Bishop Andrews read the hymn beginning, "I love thy kingdom Lord." Bishop Bowman stated that Bishop Taylor had been selected to read this hymn, but was detained by some pressing work he had to do. We learned that the Bishop of Africa was engaged in completing his report for presentation to the Conference, that he might be ready when the bishops' address should be called for.

After prayer by Bishop Warren, Bishop Bowman read a paper in behalf of his colleagues, in reference to the organization of the Conference. The salient points were:

1. There was no rule of Discipline on the subject; 2, nor any uniform custom.
3. At first each delegate brought his own certificate; 4, afterwards, the certificates were sent on to the secretary of the preceding General Conference to make out a roll, and this had been approved by a former General Conference, though the said secretary had no official authority in this matter; 5, The Bishops as the presiding officers of the Conference, were the only authorities that there was to see, that the Conference was constitutionally organized. The secretary would therefore call the roll of delegates, omitting all names against which objections had been presented.

After the call, D. S. Monroe of the Central Pennsylvania Conference, secretary in 1884, was elected again by a nine roll vote. On motion of Rev. J. W. Hamilton of New England Conference, two committees were ordered, to whom were referred the cases of all delegates in which the question of eligibility was raised; one to report to-morrow

morning on the eligibility of women as lay delegates; and the other to examine and report on all other cases of objection.

During the morning, Judge E. L. Faucher delivered an address of welcome, in behalf of the Methodists of New York, and Dr. G. S. Hare of the New York Conference, one in behalf of the New York Conference. Bishop Bowman replied. After considerable discussion, the Conference directed the secretaries to read the protests, that had been placed in the hands of the bishops, with the names of the persons objected to, and the names of those making objections.

Besides the women delegates, those laymen who had been elected delegates, who did not reside within the Conferences from which they were sent, were objected to; such as, Ex-Governor Pattison, elected to represent North India, and Book Agent, John M. Phillips, to represent Mexico. While General C. B. Fisk was making some announcements, Bishop Taylor was seen to enter upon the platform, when there was a universal burst of applause from floor and galleries, assuring the noble hero of the hearty pleasure with which they greeted his return from his field of peril sacrifice, and toil. It was continued, till Bishop Bowman requested them to desist, saying he had never seen it kept up so long.

In the roll call, our three clerical delegates, brothers Todd, Wilson and Browne, and two lay delegates, brothers Cannon and Melson, promptly responded; and in drawing for choice of seats, they were so fortunate, as to secure the most desirable in the room.

To-morrow will probably be a grand field day, as the line question of the eligibility of the women delegates will be before the body, by the report of the committee of seventeen. Dr. Hamilton of New England, and Dr. Buckley of the Advocate, are members of the committee, and represent opposite views on the question. Miss Willard was here, but has had to leave on account of the sudden illness of her aged mother.

Desirable Changes.

Dr. Wheatley writes to the *Pittsburg Christian Advocate*, as follows of certain questions before the New York Conference, at its recent session:

One resolution, introduced by Dr. A. D. Vail, recommending that editors and secretaries be elected in future by local boards, instead of (as at present) by the General Conference, met with unanimous concurrence. The danger to judicious legislation, occasioned by natural desire to serve the Church in official position, expressing itself through the various methods familiar to delegates and onlookers, can scarcely be overestimated. Had the Conference been called upon, to express its opinion on the question of two houses in the quadrennial legislature, and of a supreme ecclesiastical court which might be convoked, whenever suitable demand arises, its verdict would have been, we think, in favor of both. It expressed its sentiments unanimously, and with tremendous emphasis, on the pseudo-political method which may be, and as some assert have been, employed to gain official positions. Were the spirit underlying these manipulations to invade the episcopacy, it would necessarily be followed by the loosening, if not the dissolution, of the bonds which hold the Methodist Episcopal Church together as a living, growing and powerful organism. Christ, however, was never more manifestly present in it, and faith looks forward to the best of futures.

To many persons the following statement by the *Methodist Advocate*, of Chattanooga, will be almost startling: "Probably but few persons are aware of the extent to which the Mormons are pushing their work here in the South. It is not generally known that the na-

tional plague spot has an agency and an office right here in Chattanooga, and that there are probably five hundred of these fellows preaching their abominable doctrines and proselyting the more ignorant of the Southern whites. So far norant of the Southern whites, as we are aware they have not as yet received any revelation in regard to the colored population. From this point they are annually shipping hundreds of the poor deluded creatures whom they claim as converts to Utah Territory to strengthen numerically this sworn enemy of the national government. Mormonism is at once moral leprosy and national rotteness."

Local Church History.

A neatly printed pamphlet of 71 pages comes to us, "with the compliments of the writer and the Official Board," in which is given a most interesting historical sketch of the Methodist Episcopal Church in North Dighton, Mass., very admirably prepared by Rev. Frank P. Parkin, of the New England Southern (formerly Providence) Annual Conference. Rev. Dr. Charles H. Payne, the accomplished and successful President of the Ohio Wesleyan University, a native of that New England village, writes an appreciative note on introduction, and is himself an eminent illustration of his theme, "the beneficent and far-reaching influence of the small local church."

While the writer was pastor of this church in 1868-'69, Dr. Payne's widowed mother and his sisters, were residents of North Dighton, and highly esteemed members of his charge. The author makes the following reference to the present status of said pastor:

"Brother Thomas is now a member of the Philadelphia Conference, and since 1884 has been the very successful Editor of the PENINSULA METHODIST, the local religious weekly of the Wilmington Conference."

The *Peninsula Methodist* chides us for using a short news item from its columns without credit. We stand corrected. But in the same issue of the *Methodist*, we find a whole column editorial of ours, without a sign of acknowledgement. Physician, heal thyself. —*Michigan Christian Advocate*.

"Had our brother of the *Michigan* noticed that his paper received credit for three clippings, in the same issue in which his editorial was copied without credit, it would not have required a great stretch of charity, to have assumed the fact, that the omission was purely accidental, as may happen in any office. The *Peninsula Methodist* takes pleasure in transferring to its columns, the choicest articles it finds in its excellent exchanges, but is very careful to let its readers know where it has been foraging. We thank Dr. Potts for calling our attention to this accidental omission; and now inform our readers, that the article in our issue of April 7th, first page, entitled "Horrible Doctrine," was taken from the *Michigan Christian Advocate*, and should have been so credited.

It may soothe our brother's feelings to know, that our failure to give him due credit has exposed us to a sharp criticism, for publishing what a correspondent declares is "grossly incorrect," a tissue of error and misrepresentation, through and through; and he proposes to write "a series of brief articles showing authoritatively what the Plymouth brethren do teach; so that you [most unfortunately we] may not again allow such errors to disgrace your [by the same ill-luck our] paper." Shall we refer our irate critic to the author of the offending editorial?

A Methodist preacher went to the Moody meeting in Louisville. He says one side my elbow touched where on who of course would not let me eat the Lord's Supper, because I had not been Bishop Penick, who would not let me give it to anybody else to eat, because I wasn't it? The St. Louis Presbyterian ding: "And it is further queer that the unimmersed Episcopal Bishop as a member of the Church, and the Bishop don't recognize the unordained Baptist preacher as a clergyman."

Conference News.

RISING SUN, MD., Rev. I. Jewell pastor, —Last Sunday April 29th was a memorable day in the history of Methodism in this place. It had been announced that the class of probationers would be taken in full connection.

A large congregation was present. Mrs. J. T. McCullough, supplied us with a large number of pot flowers and altogether the scene was a beautiful one. The choir and congregation sang "All hail the power of Jesus name," which stirred the souls of all present.

After prayer by the pastor, Bro. Thos. Wilson gave a delightful and appropriate address. Rev. Amos R. Browne also spoke words of kindness and encouragement.

The pastor called forty-eight names, all of which responded and came forward to the altar. There are twelve more to join who were unavoidably detained. The Disciplinary questions were asked, and answered promptly, audibly and intelligently. Most of them having Disciplines, they had thoroughly studied them.

The pastor advised the class to read the Discipline, History of Methodism, and their Bibles. Be loyal to the doctrines and polity of the church. Avoid faultfinding, deal not in gossip. Be careful in the selection of your companions, strive to be holy in all things, and, be liberal toward your church. This is a solid victory for God and Methodism. The Holy Ghost filled our hearts to overflowing. Old and young rejoiced together. The scene photographed on our soul by the Holy Ghost while the "old" members congratulated and welcomed the class is as abiding as eternity. Hallelujah! We are expecting greater displays of God's saving power, because Rising Sun station is a symposium of industry, sacrifice and a spirituality.

NORTH EAST, MD., J. B. Quigg, pastor.—A Christian Endeavor Society has been organized in this charge; it meets Sunday evenings and the members manifest much interest in the Thursday evening prayer meetings. Last week they were given charge of the meeting; the pastor leading at their request. The indications are encouraging for more general activity among the young people in church work. This is an all-important matter, for there is little room for doubt, that a large proportion of backsliding is attributed to the fact that our new converts, as well as our older church members, have so little regular church work assigned them. How can any one "work out his own salvation," by doing no work?

WESLEY, W. G. Koons pastor.—In response to a telegraphic summons, Thursday, the 26th ult., Brother Koons repaired to Middleburg, Md., to visit his sick mother, whose condition had become more critical. At his request the Editor of the *Peninsula Methodist* took charge of the services last Sunday. The morning sermon was followed by the sacrament of the Lord's Supper, of which 62 persons partook; including some gray-haired young converts and several little children. At the evening service, Rev. James McCoy an efficient and local zealous preacher, delivered an earnest and impressive discourse on the words, "he led them by aright way, that they might go to a city of habitation." The new audience room was well filled both morning and night.

Wilmington District.

The quarterly meeting at Hopewell Thursday evening, April 26th, Rev. John Jones, pastor, was of unusual interest, for the reason that all the members of the church, who were present at the preaching service, were invited to remain, quite a number accepted the invitation, and for the first time witnessed the proceedings of a quarterly conference.

Rev. J. P. Otis is in possession of the field at Port Deposit, with a band of workers second to none on the district. While every department of church work receives due attention; especial emphasis is placed on teaching the catechism in the Sunday-school. The season for the noble shad and bonny herring in Port, has fully come. Fishermen on the Susquehanna are drawing their nets to the shore, and taking up more than twelve baskets full, to my certain knowledge.

A visit to McClellans quarry, where about two hundred men are employed, was of especial interest. Here, man-power, horse-power, and steam-power are used to quarry, drill, dress, crush and otherwise prepare the stone for the many uses for which it is desired. Our new church at Salisbury and Tome Memorial church, are built of stone from the McClellans quarries. Of all the machinery, the stone crusher was the most wonderful. It is a steam

mill, with a large hopper similar to a coffee mill, which receives the stone as fast as it can be tilted in by the cart load. The motion by which the machinery crushes, a ton of stone a minute was not regular, but eccentric. If an eccentric in machinery has its place and work, may not the eccentric in the church, be God's appointment to accomplish his purpose? If we follow the analogy however we must conclude that the eccentrics' work in church, is not general and irregular.

Rev. E. H. Hynson, preached in charge of Zion circuit, who was published in our last minutes, as having joined the Conference in 1850, and thus placed among the fathers, did not join until 1859. Bro. Hynson is a graduate of "Concord Biblical Institute," now the Theological Department of Boston University. His fellow students were Rev. N. M. Browne, delegate elect to the General Conference, Rev. S. L. Gracy, a former secretary of the Wilmington Conference, Rev. Rob. Laird Collier, the noted unitarian preacher, and Rev. S. L. Baldwin, D. D., missionary to China. Bro. Hynson lives at Zion, and has three appointments; Zion, Ebenezer, and St. Johns. The quarterly meeting was held at Zion, on Saturday, April 28. After a sermon at 10 o'clock A. M., dinner was spread in the church, when about thirty dined; after which the quarterly conference was held, which made plain the fact, that the pastor had the hearty cooperation of the whole charge.

A. W. Cathers was licensed as a local preacher.

What a change at Charlestown in one year! Twelve months ago, the parsonage was all out of repairs, the furniture only an apology. But through the efforts of Rev. T. B. Hunter, and his good wife, they now have a comfortable home, and the charge a parsonage which is a credit. The half acre lot gives the pastor a splendid opportunity for gardening. Bro. Hunter is also showing an interest for those who may follow as well as for himself, by planting a half dozen cherry trees, five grape vines from the Morton nursery donated by Mr. Boggs, also raspberry plants and strawberry vines. If as pastors, where we have the opportunity we would do likewise, we might enjoy more of the fruits of each others labour. The pastor reported that he had preached more sermons last year, than he had ever preached any one year. His one hundred pastoral visits this quarter, and the revival at Charlestown, since our last quarterly conference bringing in forty or fifty probationers, made the class leader, Benoni Cooling say that they had more present at class last Sunday morning, than at any one time since he had known the church. Three of the benevolent collections had already been taken, doubling the amount received for the same last year. W. L. S. MURRAY.

April 30th, 1888.

Letter From Royal Oak, Md.

One of our respected laymen, Albert Cowgill, of Dover, Del., in an article in the *Christian Advocate Supplement* of April 28th, on "Extension of the Time," allows himself to run off at a tangent, and go out of his way somewhat, to cast a reflection on the judgment of our Bishop, Presiding Elder, and Conference, and to make a most unkind thrust at the class ordained deacons. We presume he means these, as the bishop was more directly connected with the "turning" of these; but if the class admitted on trial be meant, (which could hardly be, as they are not made a permanent fixture of Conference yet), it does not alter the case. He speaks of them in the not very complimentary phrase of "turned loose." Men usually turn cattle, or some other beasts loose; but men of mental capacity are usually allowed to "go" of their own choice, and by direction of their mind. These brothers are not so near such a class as might be supposed from this remark; not even so near as the writer of that article, for he most certainly would have been such, at least in name, had his own name been abbreviated. Four of those deacons are men who had graduated at college, and two of the same four at Drew also. Most of the remainder, (modestly forbids that I should pass judgment on all,) have graduated at a school, conducted by madam Common Sense, a privilege it would seem that some men have not enjoyed.

But it matters not whether they are graduated or not; the idea set forth is, that these ignorant divines have rooted out the refined gentlemen of college training. Now this is an unheard of thing,—that the Wilmington Conference ever made a distinction between these classes, to the detriment of the college man. When did ever one knock at the door of the Conference, who was not admitted, because this hand pressed so hard? Whenever they apply, they are admitted; and the reason they do not come, is not because they can't; the reason must be sought elsewhere. It may be as intimated, that

they are both to enter upon a field of labor, where their associates will be these poor ignorant uncollegiate men; if that be the cause, it is without reason. Have they transcended their Lord, whom they profess to preach? He was associated with unlettered men. They lay themselves open to a charge of unchristian feelings, and are not fit for the ministry; for the man, who has reached such heights in intelligence, and such depths in heart, that he can't associate with a fellow minister because he is not college bred, will not suit to minister unto the masses who are in the same unfortunate state.

Seeking a "better-cultured ministry!" If it be that he is willing to associate with, and he still seeks it, then he must be a little ambitious. It may be, he wants his name to be on the audience side of a sounding board. If such be the case, it can be best gratified here. He would shine so much brighter here. The moon makes sad havoc with the stars, those lesser lights; but she is herself wholly eclipsed when his majesty, the sun, brushes the darkness from the heavens. If the college youth wants to show the lustre of his attainments here is where they will shine, by contrast, among these ignoramous, "turned loose." If he wants to save souls, here is the place. He may be eclipsed by the brilliant suns of a more refined and illustrious ministry. Who are those who have been crowded out, and why do not their record eclipse these lesser lights? They seek another place of choice; it may be, for reasons similar to those for which member go to other churches as given by our brother in class No. 1. If it be so, they are not consecrated, and the Methodist church don't want them, any more than it wants a wine-bibbing, card playing, dancing membership.

I appreciate the importance of a good education, but let our brother remember that colleges don't furnish men with brain, back bone, or religion. Like the stone it only sharpens; and its no use, "to whet a razor that's got no steel in it." I believe the college men of this class are men of true grit. I honor them; but there are others in the same class who will carry as many sheaves to the kingdom, as they.

It is desirable to complete a College course, but not essential. This appears from the illustrious examples of past history, including some of our best bishops, down to the present time, and to the members of our own Conference, including three out of the five presiding elders, men noted for intelligence, zeal, and successful labors. Bro., before you reflect on Bishop, Presiding Elder Conference and classes, it would do well to study the distinction our beloved Bishop Foss made, in his address to this class. A distinction between "the educated" and "the learned."

Yours truly,

W. R. MOWBRAY.

Cooper and Coke in Wilmington.

At the Conference in Smyrna, Del., beginning Oct. 10, 1797, Ezekiel Cooper was appointed to Wilmington, which then included the adjoining village of New York.

The Sunday preceding Oct. 8th, he preached at 11 A. M., and was followed by Bishop Asbury, at 3 P. M., and Jesse Lee, at night. He found the church in Wilmington in a state of disorder and confusion. Scarcely any regularity at all; rather a general anarchy in the affairs of the Society, and a disunity and murmuring, one with another prevailed. The number of members had been reported to the Conference, to be whites, sixty-one, blacks, thirty-seven. After a careful survey of the whole field, he found in Wilmington, forty nine whites, thirty-two blacks, and addressed himself at once to the work of seeking to restore in them, the spirit of unity and brotherly love.

He took board with Captain Dawson, where, in a quiet home, with a small family in easy circumstances, he spent many happy days. His pulpit labors on Sundays were preaching morning and evening, in Wilmington, and in the afternoon at Newport. He also preached generally on Thursday night.

December 16th, 1797, Dr. Coke visited Mr. Cooper in Wilmington. Rev. James More, Judge Bassett, and others had a social gathering in Mr. Cooper's boarding house, which continued until about nine o'clock in the evening. The hours were spent in the discussion of several important points of doctrine and

opinion; the chief one which was concerning the millenium; whether Christ's reign during the thousand years will be personal or spiritual. Doctor Coke and Judge Bassett were of the opinion, that Christ will reign personally on the earth. Brother Cooper favored a spiritual reign.

The next day, Sunday the 17th, was observed by a love feast at nine A. M., preaching at eleven, by Dr. Coke, followed by the Lord's Supper. At three P. M., Mr. Cooper preached at Newport, and in the evening, Dr. Coke preached again in Wilmington, and afterwards met the Society.

G. W. LYBRAND.

Is It Exceptional?

A Presiding Elder rejoices to return to the pastorate. How do our brethren feel in reference to a similar change of experience? If a sub bishop rejoices, why may not a bishop whose title has no such a prefix, be permitted to share such joys?

Rev. I. Simmons a delegate to the next General Conference, thus writes to the Editor of the *Christian Standard*.

DEAR BROTHER PEPPER: I am delighted to be again in the pastorate. Five years in the office of Presiding Elder have so worn upon me that I feel it my duty to enter my old life work. I shall have more time now for study, and for that grand part of the pastor's work, visiting and praying in families. I hope to find time also for that congenial work, the writing for the cause which lies nearest my heart. I have just passed through a week of delightful intercourse with Bishop Foss, who presided at our conference. His spirit and counsel were as sweet as Heaven, and as strong as love. He truly walks with God.

Now comes the great gathering of the General Conference. Oh that it may be a season of power! Great interests are to be discussed; changes are to be made; offices to be filled. It seems to me possible for elections, discussions, committee meetings, and all essential business, to be thoroughly attended to, and the most spiritual influence prevail. Will it be so? Will God be glorified in the methods of procedure, and in the results?

Yours very fraternally,

I. SIMMONS.

Mount Vernon, New York, April 11.

Methodist Episcopacy.

The greatest danger threatening the Methodist Episcopal Church arises from the life tenure in the episcopacy. It makes the office (the last General Conference declared it to be an office not an order) so great a prize that any man will leave any position of trust or responsibility in order to obtain it. Our universities, theological seminaries and colleges have already suffered greatly from from this cause, and from flying rumors there seems a possibility that other disasters of this kind await us. Who believes that any man would leave such positions for the episcopacy were it not for the life tenure of the office? Then again, it works a great injury to the person himself. It is doubtful whether any man can maintain true Christian humility while entrusted with such power as a Methodist bishop has. That power is greater than that of any officer of any church in the world, with the possible exception of the Pope of Rome. The strain is too great to impose on humanity. It takes only a short time for him to become altogether too much of a bishop for his own good or the good of the Church. The tendency toward hierarchy is already too strong to be ignored.

The remedy we propose is to make the bishops elective quadrennially. That would cure the humiliating scramble for the office immediately and effectually. It would save our institutions of learning from this great and constant jeopardy. It would give us bishops with the health-

ful thought constantly in their minds that some of those whose appointments they were making will soon be making theirs. We could then trust them to select a presiding elder without an election by the conference. The advantages of such arrangement are many and great. There can be no doubt of the power of the General Conference to make such a change. Will the delegates please see that it is done?

THOMAS TOUSEY.

—Northern Christian Advocate.

From India.

DEAR BRO. THOMAS:—I send by this mail, a copy of *Minutes of North India Conference*; also a copy of *India's Young Folks*.

We are well and happy. My meeting is still in progress; church greatly quickened, and some conversions; others serious. Miss Millett of Amenia has been helping during this week. It is now harvest time in India and we trust there will be a great harvest of souls. Pray for us.

Yours,

G. F. HOPKINS.

PERSONALS.

The Rev. Dennis Osborne, of India, who made many friends in this country during the last General Conference, expects to come again this May, not as a delegate this time, but as a visitor.

News has reached us of the death of Miss Mary A. Knoll, at Conception, Chili, of fever. She was one of Bishop Taylor's Missionaries, and went out in 1885 with Miss Rose Williams, of Boston. Her health was delicate when she went out, but improved after she arrived in Chili.

W. A. Daniels saved the life of C. W. Davidson. The latter in his will left \$150,000 to his Saviour. What have you done for YOUR SAVIOUR? Have you at all recognized His service in dying for you? If not, what kind of a person are you?—*Christian Witness*.

Roscoe Conkling died without a stain of unjust gain, but he was a good hater. His resentments were life-long and bitter. It is not what a man does, but what he is that determines his character.

Bishop W. F. Mallien preached recently in the Town Hall, at Decatur, Ala., on Sunday morning and night, held union services in the M. E. Church South, of our own people, of these of the M. E. Church South, and of the Congregationalists. There were immense crowds, and a good many penitents and seekers of full salvation.—*Ex*.

Rev. Wesley Guard, of Dublin, brother of the late Rev. Thomas Guard, delivered an eloquent sermon Sunday morning, April 22d, on "The Believer's Hope" at the Mount Vernon M. E. Church, Baltimore. The Church was filled to its utmost capacity, and many had to stand during the service.

George C. Milne, the tragedian and examiner, has been sued for a divorce by his wife, who charges him with a grave crime. Ministers who leave their sacred calling from unworthy and un-Christian motives, are sure to come to a bad end. The act of leaving the ministry for the stage, indicates bad-heartedness.—*Christian Witness*.

There was quite a revision of appointments after the St. Louis and Kansas conferences adjourned. Five changes were made.

Rev. Thomas Simms, of Norwich, Conn., is said to have announced his intention to withdraw from our ministry, because of the appointing power. He does not propose hereafter to be sent abroad, wherever somebody else orders him to go. It will start the story again that we are losing all our preachers. Meantime the Methodist Episcopal Church will move on, with a minimum of friction, no intentional oppression, and a maximum of kindness and spirit.—*Western*.

Cremation should be practiced about the house and about the grounds in disposing of rubbish of all sorts. Burning is about the nearest possible approach to annihilation.

Our platform for General Conference action is to put Bishops in India, China or Japan, and Europe—say Germany or Italy; to push our work in Africa, Mexico and South America; to make a general advance all along the line in our missions and school, at home and abroad.—*California Christian Advocate*.

The Philadelphia Conference adopted resolutions asking the General Conference to define clearly, the status and functions of the office of Missionary Bishop in the church; to provide that Missionary Bishops be paid out of the Episcopal Fund; and that provision be made for Bishop Taylor's salary for the past quadrennium.

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