

# Peninsula Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## NEARING HOME.

"And He led them forth by the right way,  
that they might go to a city of habitation."  
We have heard of the city so shining and fair,  
In the far-away land of the blest,  
Of the mansions of glory preparing for those  
Who there, and there only, would rest;  
In those bright habitations we too long to  
dwell,  
To that city as pilgrims we roam;  
Though the journey be long, we are traveling  
on,  
For each day is a day nearer home.  
Through the cold, wintry storm and the sum-  
mer's fierce heat,  
In conflict, in sorrow, and pain,  
Over mountain and valley, and deep rolling  
floods,  
We must pass ere that city we gain.  
Though toilsome the "way," it must surely  
be "right."  
Since God is our leader and guide,  
In the pillar of cloud and of flame, day and  
night,  
He has promised with us to abide.  
And when from the hilltops we catch the first  
gleam,  
Of the walls and the gates of pure gold,  
When faintly the echo seems borne on the  
air,  
Of a rapture and joy uncontrolled;  
When we feel the light touch of invisible  
hands,  
And hear the soft rustling of wings,  
When the thought that his angels are guard-  
ing our way,  
New strength and encouragement brings—  
We are nearing the "land" that was very far  
off,  
The home of the ransomed and blest;  
Soon the "King in his beauty" our eyes shall  
behold,  
And forever with him we shall rest,  
Then as down through the valley of shadows  
we go,  
Hope sings her sweet song to the end;  
And faith follows the voice, till in triumph  
'tis lost,  
And to glory and God we ascend.  
MRS. STOWER.  
—Northwestern Christian Advocate.

## Sunday-School Music.

(This address (concluded) was delivered  
by Rev. J. H. Willey, Ph. D., before the  
third annual convention of the Delaware  
Sunday-school Association, in Wilmington,  
April 12th, 1889, and is published by re-  
quest.)

### CONCLUDED.

So much for the music, and now a  
word or two in reference to the words to  
which this music may be set. These  
words should mean something, and this  
meaning should be easily understood.  
So many of our Sunday-school songs are  
intend to be sung. Edgar Poe claims,  
that he fixed upon a certain stanza in  
the Raven, as the climax of the poem  
and then deliberately weakened all the  
stanzas preceding, so that the effect of the  
climax might not be marred. Evident-  
ly we have not yet reached the climax,  
in many of the macaronics that are  
printed in the singing books. Their au-  
thors did their duty as far as the weak-  
ening process is concerned, but they for-  
got to write any climax. Of course it  
would not be safe to particularize, but  
to show what I mean, let me give an old  
stanza once quite popular, but now so  
far out of date, that I run no risk in  
quoting it in this connection:  
"Ye monsters of the briny deep,  
Your Maker's praises spout,  
Up from your sands ye codlings creep,  
And wag your tails about."  
Now this stanza seems to be very rever-  
ential, and is undoubtedly very rhyth-  
mical, and a good lusty-voiced Sunday-  
school could make it echo o'er and o'er;  
but it is not a proper Sunday-school song  
nevertheless. I cannot refrain from  
quoting from a book which lies open be-  
fore me—a book not twenty years old,  
and one which has been very popular in  
its day. The stanza is from a Christmas  
carol, and reads:

"A little child, a maiden fair,  
Her watch beside him keeping—  
And angels wondered as they gazed,  
And shook their starry wings.  
They saw their Lord before them—  
He, an infant, calmly sleeping—  
O, love of God, surpassing all,  
Mysterious hidden things."

Will some one tell me, where is the  
rhyme, or the reason either, in that dog-  
gerel; and yet our Sunday-schools were  
singing that, last Christmas.

There should always be some effort on  
the part of the leader, to make clear the  
meaning of the words. Some of the most  
startling ideas have been gotten from an  
ordinary hymn by the quick-eared, keen-  
witted children. A boy came from  
school one afternoon, and asked his  
mother what kind of a bear a "consecrated  
cross-eyed bear" was; as they had  
been singing about one in the class. Of  
course there was consternation in that  
household, until it was learned, that the  
school had been singing the 66th hymn  
of the Methodist collection, and the line  
which seemed to refer to an unusual and  
distressing case of ursine strabismus,  
was the simple pledge, "The consecrated  
cross I'll bear."

Another bear story, and equally to  
the point, is evolved from the effective  
song of "The Ninety and Nine," where  
the child, misled by sound, asks how the  
one lost sheep had gotten "away on the  
mountains, wild as a bear," and how the  
shepherd was ever going to catch such a  
ferocious animal.

I might give multiplied instances of  
such Hibernicisms—all of which could  
be avoided, by a little care, if the super-  
intendent would imitate the thirteen  
priests of Ezra, who "read in the book  
distinctly, and gave the sense, and caused  
the people to understand the reading."

A word or two might be spoken occa-  
sionally to the children, about their pro-  
nunciation. I defy any one to write out  
the words of an unfamiliar hymn, from  
the singing of the ordinary Sunday  
school. Of course we have high author-  
ity for the peculiar and revolutionary  
orthoepy in song; as the best of profes-  
sional teachers instruct their pupils to  
sing only the vowels, but it sometimes  
produces a ridiculous effect.

The *Brooklyn Eagle* recently gave a re-  
port of a famous singer's appearance in  
the metropolis. "Home sweet Home"  
was the song; and said the reporter, "there  
was not a dry eye in the house, as she  
magnificently warbled,

Mid play sure sand palaces, though heam a  
Rome,  
Be it averse, oh wum bull there, snow play  
sly-com.  
H, arm from thesk eyeseam stew wallow a  
share,  
Witch seek through the whirl disneerm et  
twichle swear.

Appropriateness should also be studied;  
for nothing so upsets the dignity of a re-  
ligious service, as an absurd mesalliance  
between the song and the service. At  
the opening of a recent Sunday-school  
anniversary, in the midst of the festivi-  
ties, congratulations, and gladness, the  
quartette arose, and stolidly and doleful-  
ly sang a mournful threnody, whose re-  
frain, repeated over and over with lach-  
rymose emphasis, was, "Prepare,—pre-  
pare,—prepare to meet thy God." O  
what a fall was there, my countrymen!  
and the agony of the next five minutes  
may be appreciated, only by those who  
have suffered a like affliction, until

"Silence like a poultice came,  
To heal the wounds of sound."

The appropriateness of the choir, that  
sang, "Mistaken Souls, That Dream of  
Bliss," at a wedding, may or may not be  
questioned. The writer of this essay de-  
clares the settlement of that question, to  
be out of his jurisdiction. Though when  
the same choir at another time sang for the  
same service, "This is the way I long

have sought, and mourned because I  
found it not," there did not seem to be  
nearly so much discussion as to appro-  
priateness. It is a great mistake to sup-  
pose, that the children do not notice  
these things. Two little philosophes  
were listening to the stirring strains of  
the Lohengrin weddingmarch; the follow-  
ing dialogue was overheard: "Why does  
the organist always play, Lo-he-grin's,  
when people are married?" asked the  
bright boy. "That isn't it," answered  
the still brighter sister, with a discern-  
ment perhaps beyond her years. "When  
they come to be married, the organist  
always plays Lo-he's-green."

Let the music be appropriate; let it be  
part of the service in hand; let it add its  
force to the words that have been spok-  
en, the lesson that has been taught, and  
it will never go amiss. It may require  
a little care in selection; it may indeed  
reveal the narrowness of many of our  
Sunday-school books, but when these  
pains are taken universally and conscien-  
tiously, the books will broaden to meet  
the demand, and little by little, by the  
law of the survival of the fittest, the  
books that come as candidates for favor  
will cover the range of subjects, and meet  
the most varied demands.

One more word and I stop. There is  
a possible danger in some schools, of  
making the music too prominent. Mu-  
sic is sometimes dangerous, not only in  
quantity, but in the very taste it culti-  
vates, and the appetite it feeds. It may  
not be generally known, that the Coun-  
cil of Trent fiercely debated whether any  
music should be allowed in public ser-  
vice, save the simplest Gregorian chants,  
on account of the danger of cultivating  
the mere aestheticism of art.

This John Alden, who speaks so no-  
bly and effectively for another, may end  
in winning to itself, the homage of the  
listener. Cowper once wrote to Newton  
the following about a preacher: "He  
seems to have suffered considerably in  
his spiritual character by his attachment  
to music. I believe that wine itself does  
not more debauch and befoul the nat-  
ural understanding than music; always  
music, in season and out of season, weak-  
ens and destroys the spiritual discern-  
ment." This was written by one of the  
authors of the famous Olney hymns to  
another, and the writer is fully able to  
bear the responsibility of such a state-  
ment.

I hoped to say something in reference  
to meetings for the practice of singing,  
the best methods for disseminating a gen-  
eral knowledge of musical notation  
among the children, but will leave all  
this to be elaborated in the discussion  
which is to follow.

Sunday-school music properly guard-  
ed and wisely used, may become a proph-  
et of the new dispensation. The voice  
of one crying in the wilderness, "Pre-  
pare ye the way of the Lord," the spread gar-  
ments and the beckoning palm branches,  
to welcome the Prince of Peace into the  
Jerusalem of the new and redeemed  
heart.

## Methodism in Toronto, Canada.

BY THE ASSOCIATE EDITOR.  
*Michigan Christian Advocate.*

Methodistically, Toronto, is perhaps  
the most remarkable city in the world.  
The influence of Methodism is felt in all  
the moral, social, educational, and polit-

ical concerns of the community. Our  
members occupy prominent and influen-  
tial places in the various professions,  
and in every department of commercial  
life. They fill many offices. The num-  
ber of persons attending our churches,  
is greater than that attending those of  
any other denomination. We have  
twenty-eight churches. Eight of these  
churches are said to have an average  
Sunday congregation of 1,000, or more.  
Detroit has no Protestant congregation  
that averages so well. Several of the  
congregations are more than 1,500, while  
the Metropolitan crowd is even larger.  
Just about everybody goes to church. I  
had frequently heard this statement  
from Canadian visitors to our sanctuary;  
but had no conception of the multitudes  
that throng these Toronto churches every  
Sunday morning and evening. I went  
to a populous part of the city Sunday  
evening, a few minutes before the time  
for service, and got a view of the church-  
goers. It was a sight! The wide walks  
upon either side of the street were black  
with people, as far as the eye could  
reach. They were literally packed with  
a moving mass of humanity. I moved  
on to the next street, and the same sight  
greeted me. On to the next, and still  
the same long processions moving stead-  
ily toward the Lord's house. In the  
crowds, were people of all sorts. But  
young persons predominated. There  
were regiments of them. It was a bless-  
ed sight. At Elm street church, where  
we worshiped that evening, there was a  
congregation safely estimated at 1,200,  
while Agnes street, only a block away, had  
1,000 more. Here were two Methodist  
churches within a block, where the gospel  
was preached to at least 2,200 souls. On the  
same evening, the Metropolitan church  
had a congregation of nearly 2,000 more,  
and Sherbourne street, Carleton street,  
Queen street, McCaul street, Spidina  
avenue and Trinity, all large edifices,  
and not very far away, were full of wor-  
shippers.

It was the pleasure of this scribe, to  
participate in a small way, in the dedica-  
tory services of the magnificent new  
Trinity church. It is pure Romanesque  
in style, built of stone, and in many re-  
spects is second to no church edifice in  
the city. Its regular seating capacity is  
1,800. A deep gallery surrounds the audi-  
torium on three sides. Ample light  
comes streaming in, through beautiful  
windows in the walls and roof, and the  
acoustic properties are so excellent, that  
the lowest tones of the speaker can be  
distinctly heard in the most distant part.  
The vicinity of the church is but sparsely  
settled as yet. It has required a large  
measure of faith and self-sacrifice, to  
place an edifice costing upwards of \$73-  
000 there, and wait for the coming of  
the people. But the congregation has  
already come. And it will presently be  
one of the very strongest in the city.

## About the Theater.

Dr. Cuyler writes thus in the *New  
York Mail and Express*: "You must  
take the average stage as it is, and not  
as you would like to have it. It is an in-  
stitution, which, if you patronize, you  
become morally responsible for, as much  
as if you were to patronize a public li-  
brary, or a public drinking saloon. As  
an institution, it habitually uses ex-  
posed woman by parading her before a mixed  
audience in man's attire. Too often it

exposes her, in such a pitiable scantiness  
of any attire at all, that if you saw your  
own sister in such a plight, you would  
turn away your eyes in horror. Yet  
you propose to pay your money (through  
the box-office), to somebody else's sisters  
and daughters, to violate womanly deli-  
cacy for your entertainment. If the  
daughter of Herodias dances to please  
you, then you are responsible for the  
dance, both in its influence on the danc-  
er, and on your own moral sense. There  
is no evading, before God, of your ac-  
countability for the theater, if you habitually  
support it.

Another peril of the theater arises  
from the fascination, which it too often  
engenders. Like wine-drinking, it be-  
comes an appetite. To gratify this grow-  
ing passion for the play-house, tens of  
thousands of young people squander  
their money and their time. Other and  
purer recreations become tame and in-  
spid. Wholesome pleasures cease to  
please; just as a brandy-drinker ceases  
to be satisfied with cold water. It is not  
recreation, but stimulation, and a very  
dangerous sort of stimulation, too, that  
you will be after, when you become en-  
slaved by the fascination of the stage.

My young friends, be assured that no  
sagacious employer ever chooses a clerk  
or accountant, or other employe, the  
sooner, because he is a theater-goer. No  
sensible man is apt to select the compan-  
ion of his heart and home, because she  
is a frequenter of a play-house. No  
good woman wants her sons and daugh-  
ters there. No pastor expects that his  
youthful church members can go into  
that impure atmosphere, without a terri-  
ble damage to their piety. I don't be-  
lieve that the theater has ever helped  
many souls toward heaven. I know that  
it has sent thousands to perdition. Now  
that I have, in a kind and candid plain-  
ness of speech, pointed out some of the  
inevitable perils of the playhouse, do  
you feel like taking the risk?"

## Preach the Word.

A writer in the *Herald and Presbyterian*  
says: The best answer to infidelity is a  
full rounded, complete, genuine presen-  
tation of the gospel, without advertising  
the forms and names of unbelief. The  
gospel is a positive truth. It is not a  
series of answers to infidelity, but the  
proclamation of God's will to man. To  
answer infidelity, too much or too often,  
makes it seem that unbelief is the posi-  
tive thing, and that the gospel is an an-  
swer to it; whereas, the gospel is the  
positive fact, and infidelity is an objec-  
tion. You do not need to know all the  
objections. If you do, you need not  
expend all your time and strength in  
pointing them out to others.

Neither replies to objections, nor any  
other created thing, should be allowed  
to take the place of the gospel of Christ  
itself. Nothing else can take its place.  
"Preach the Word." It is that, and  
that only, which is able to save our souls.  
The great commission says, "Preach the  
gospel."—*Christian Standard.*

The Free church of Scotland sends out Dr.  
Wm Walker and wife, to found a mission in  
Conjevaram, a city of forty thousand inhabi-  
tants, forty-five miles to the south-west of  
Madras. Conjevaram contains a thousand  
idol temples, and every May, its shrines are  
visited by one hundred and fifty thousand  
pilgrims. J. T. Morton, of London, pays the  
salaries of a medical missionary and two na-  
tive assistants for three years to this field.



Pastoral Record.

BY REV. W. L. S. MURRAY. CONTINUED.

(In this Record are given the several appointments of all the members of the Wilmington Conference, from its organization, March 17th, 1869, to the session of 1889. Sd. stands for "superannuated," and Sy. for "supernumerary.")

France, John, 1856-69, Phila. Conference; '69-71, Newark Del.; '71-3, Millington; '73-5, Mt. Salem; '75-8, Cherry Hill; '78-9, St. George's & Summit; '79-82, Newark & Wesley; '82-5, Zion ct.; '85-7, Smyrna ct.; '86, appointed presiding elder, Easton district, Aug. 27, '86; '86-9, Easton district.

Frixell, A. Z., 1885-6, Swedish Mission; during 1886, transferred to New England Southern Conference.

Gardner, S. T., 1856-69, Phila. Conference; '69-70, Church Hill; '70-1, Church Creek; '71-4, Denton; '74-7, Deal's Island; '77-9, Annapessex; '79-82, Delmar; '82-3, Quantico; '83-6, Sy.; '86-7, Wesley, Wil.; '87-8, Burrsville; '88-9, Magnolia.

Gassner, Geo. S., transferred from Illinois Conference, 1879; '79-80, Ellendale; '80-1, Milton; '81-3, Asbury, Md; withdrew in 1883, and entered the Protestant Episcopal ministry.

Geisler, J. W., 1887-8, Cape Charles; '88-9, at school in Boston Theological Seminary.

Given, T. N., 1888 transferred from Virginia Conference, '88-9, Mt. Lebanon & Union.

Gracey, S. L., 1858-69, Phila. Conference; '69-71, Union, Wilmington; '71, transferred to Providence, New England Southern Conference.

Gray, J. W., 1885-7, Shortley; '87-9, Pocomoke ct.

Gray, Valentine, 1839-69, Phila. Conference; '69-71, Chester ct.; '71-3, Christiana; '73-5, Marydel; '75-6, Queenstown; '76-7, Barrett's Chapel; '77-9, Ellendale; '79-81, Millsboro; '81-7, Sd.; died at the Gap, Pa., Jan. 21, 1887.

Green, Wm. M., 1873-4, Millsboro; '74-5, Camden; '75-6, Bridgeville; '76-7, Felton ct.; '77-9, Church Creek; '79-80, Lewisville; '80-1, Bethel ct.; '81-3, Kent ct.; '83-5, Christiana; '85-7, Gales-town; '87-8, Wyoming; '88-9, Beckwith's.

Gregg, W. B., 1857-69, Phila. Conference; '69-70, Greensboro; '70-2, Senford; '72-3, Felton; '73-5, Smyrna ct.; '75-7, Still Pond; '77-9, Suddlersville; '79-82, Chester; '82-4, Mt. Pleasant; '84-6, Epworth; '86-7, Berlin; '87-9, Bethel, Del.

Grise, C. A., 1879-80, Harrington; '80-1, Annapessex; '81-2, Island ct.; Md.; '82-5, Berlin; '85-7, Onancock; '87-9, Brandywine, Wilmington.

Guthrie, W. B., 1883-4, Pocomoke ct.; '84-6, Westover; '86-8, Fruitland; '88-9, Holland's Island.

Hammersley, J. W., 1851-69, Phila. Conference; '69-71, Denton; '71-3, Cecilton and St. Paul's; '73-5, Millington; '75-8, Kent Island, Md.; '78-80, Georgetown; '80-1, Chesapeake City; '81-4, Charleston; '84-7, Mt. Pleasant; '87-9, Chester.

Hammet, C. J., 1888, transferred from Alabama Conference; '88-9, Mt. Vernon.

Hammond, Wm.; 1855-69 Phila. Conference; 1869-70, Hillsboro; withdrew 1870.

Hanna, John, D. C., 1881-2, Pocomoke City; '82-4, Salisbury; '84-7, Deal's Island; '87-9, Newport and Stanton;

Hardesty, Geo. L., 1876-7, Federalsburg; '76-8, Woodlandtown; '78-83, located; '83-5, Woodlandtown; '85-8, Magnolia; '88-9, Tangier.

Harding, Thos. H., 1871-2, Denton; '72-3, Hillsboro; '73-5, Queenstown; '75-6, Church Creek; '76-8, Galestown; '78-80, Sharptown; '80-3, Gumboro; '83-5, Quantico; '85-8, Mt. Vernon; '88-9, Newark, Md.

Hart, D. M., 1877-8, Claymont. Hartwig, K. R., 1887-9, Swedish Mission.

Haynes, T. H., transferred from Virginia Conference.

1872; '72-3, East New Market; '73-5, Dorchester; '75-8, Milford; '78-81, Smyrna; '81-3, Chester-town; '83-6, Newark and Wesley; '86-8, Frederica; '88-9, Suddlersville.

Hill, Chas., 1845-69, Phila. Conference; '69-72, Asbury, Wilmington; '72-4, Union, Wilmington; '74-6, Port Deposit; '76-80, Easton District; '80-3, Asbury, Wilmington; '83-7, Wilmington District; '87-8, St. Paul's Wilmington; '88-9, Elkton.

Hill, C. A., 1878-9, Bridgeville; '79-80, Princess Anne; '80-2, King's Creek; '82-3, Sassafras; '83-4, Epworth; '84-7, Cherry Hill; '87-9, Centreville.

Hoffecker, E. L., 1876-7, Denton; '77-8, King's Creek; '78-80, Talbot; '80-3, Cambridge; '83, transferred to Indiana Conference.

Holt, A. W., 1883-4, Little Creek; 1884, discontinued at his own request.

Hood, A. L., 1868-69, Phila. Conference; '69-70, Zion; '70-2, Claymont; '72-78, Sy.; located 1873.

Hopkins, Geo. F., 1885-7, Hurlock's; '87-8, Linkwood; '88, transferred to North India Conference.

Horney, Jos. E., 1874-5, Suddlersville; 1875, discontinued.

Hough, J., 1848-69, Phila. Conference; '66-70, Millington; '70-2, Talbot; '72-6, Easton district; '76-79, Dover district; died Mar. 27, 1879.

Houston, J. L., 1833-69, Phila. Conference; '69-72, Sy.; '72-5, Harrington; '75-89, Sd.

The papers have all been talking about Gen. Fiske's position on the prohibition question. Some of them have announced his withdrawal from the Prohibition party. The editor of the New York Witness wrote the general, asking about these reports. Here is his reply: "I am still carrying the prohibition banner from the highest summit I can climb, but I, with many others, may think it best to so modify methods of work as to attain greater results. In New Jersey, where the whiskey oligarchy has set supreme in the legislature, it may be well for all good men to combine against conspiring bad men. We must learn as we grow older, to do that which shall accomplish the most good, and not be bound to follow this method or that method. What we want is good results, and good results are attainable. The saloon must go. The failure of the constitutional amendments in New Hampshire and Massachusetts indicates very clearly that the masses are not yet ready for prohibition. Many most excellent people are sincere in their judgement against it, and we must do all we can to educate and agitate until the good time coming shall arrive. In the meantime let us stand by prohibition, and let us have good, hearty common sense to discern the best methods."

Ethiopia Stretches Out Her Hands.

BRO. THOMAS.—In the name of our dear Bishop Taylor, I thank you for the intelligent zeal you are showing in the Peninsula Methodist, for the Lord's work in Africa. It is a great work, its development is marvelous, and its results in the near future, will amaze the world. God is in it, good men and women are in it on both ends of the line, and it will triumph.

But what most concerns you and me is the fact, that the rapid development of this work is now calling for helpers and money that must be responded to. It is the call of God, and cannot be ignored. The women on the Sinoe, who the Bishop says, "shouted to him from the shore so frantically, as he passed down the river, for him to come ashore and promise them a missionary," is only one of the many instances, where they are calling for him to come and give them the Word of Life. They are willing to do anything to induce a Godman to come among them; our own women,

and even our Christian young ladies, are wanted, as well as the men, and our laity as well as ministers.

The remarkable revival at Cape Palmas still goes on. Bro. Kephart, who is in charge there, said to me before he left New York: "Doctor Welch, I am going to pitch in for an old fashioned revival of religion, as soon as I get to Cape Palmas. I believe it is as possible to reach the people there, as it is to reach the masses in our own country, and I will go to work in that faith." His good new wife responded, "Amen." God is honoring his work, according to his faith and aggressive works; and now he is reaching not only the Americo-Liberians you speak of in your last issue, but the natives are rushing into the kingdom. Sister Kephart was expected to take charge of our school, (a large Seminary) at Cape Palmas, but she is showing such efficiency in church work, that Bishop Taylor has had to find another for the superintendency of the school.

Bro. Thomas, look for great things in Africa; and look for great things in America, as Africa's recruiting station for the work. Men, women and money, will pour in there from this country during the next eighteen months, that will open the eyes of the sleeping church. Consecrated souls are receiving their commission from God, and the people's pocketbooks are being opened by the inspiration of the Holy Spirit.

Rev. Ross Taylor, the honored son of our honored Bishop, and Rev. Wm. B. Osborne, who has so long and so faithfully stood by the Bishop, are both giving themselves to the work among the churches, and campmeetings this summer. They will not have to beg. Representing facts is all that is needed. It is only to tell our holy people throughout the land the facts, and God will tell them what to do. Glory to God for an unfolding Africa! Soon it shall be a New Africa!

Your brother in the work, T. B. WELCH.

"Among Whom Ye shine as Lights."

Holiness is self-demonstrative. He whose heart is pure surrounds himself with a spiritual atmosphere, and adorns his life with a constant succession of godly and benevolent actions. As a man traveling to a distant country thinks, reads, and talks of the land he longs to see, so the holy man thinks, reads, and speaks of the city of God, whither he is journeying; hoping to receive an inheritance in that dwelling place of sinless souls, "he purifieth himself as He is pure." The strongest desire of his soul is expressed in these lines of St. Ambrose:

"Meet for thy realm in Heaven, Make me, O holy King! That through the ages it be given To me thy praise to sing."

When visiting a gentleman in England, I observed a fine canary. Admiring his beauty the gentleman replied: "Yes, he is beautiful, but he has lost his voice. He used to be a fine singer, but I was in the habit of hanging his cage out of the window; the sparrows came around with their incessant chirping; gradually he ceased to sing and learned their twitter, and now all he can do is to twitter, twitter." O, how truly does this represent the case of many Christians! They used to delight in the songs of Zion, but they came into close association with those whose notes never rise so high, until at last, like the canary, they do nothing but twitter, twitter.—D. L. Moody.

The zeal of the Moravians in missionary work, is a matter of much comment. They are leaders in obeying Christ's command, "Go ye therefore and teach all nations." One in every fifty of them is sent as a foreign missionary. They have three times as many members in pagan lands, as in the home field. Were the Methodist Episcopal church to undertake mission work on their basis, we should immediately send out among the heathen, forty thousand missionaries to teach and preach. That would look like business.—Michigan Christian Advocate.

If Prohibition does not prohibit, why are the liquor men spending \$11,000,000 to prohibit Prohibition in Pennsylvania?

An Imperative Necessity.

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Our Book Table.

In the June CENTURY, Mr. Kennan begins his account of his visit to the Convict Mines of Kara. The article is more profusely illustrated than usual. The frontispiece is a portrait of the famous French artist. The article is by Mrs. van Rensselaer. The wood engravings are by Mr. Eldridge Kinsley.

"The Bloodhound" is accompanied by wood engravings, from sketches by an English artist. Mr. DeKay has a curiously illustrated article on "Early Heroes of Ireland." "Certain Forms of Woman's Work for Woman," by Mrs. Helen Campbell, describes the Young Women's Christian Association building of New York, and the methods of work of the Association. "An American Amateur Astronomer" is an illustrated sketch of the career of Mr. Burnham, formerly of Chicago.

In the Life of Lincoln are several interesting chapters: "The Pomeroy Circular," "The Cleveland Convention," "The Resignation of Chase."

The Old Master in this number is Spinello Aretino.

"The Last Assembly Ball," is concluded; "The Relations of the United States and Canada" by Charles H. Lugin. George A. Hibbard writes: "The Woman in the Case," and James Lane writes: "King Solomon of Kentucky," illustrated by Kemble. Mrs. Margaret J. Preston, the poet, describes General Lee in his home "After the War." Mrs. Foote's Far West picture is entitled "The Irrigating Ditch." In "Memoranda of the Civil War" are "The Canal at Island No. 10," "An Early Suggestion to Arm Negroes for the Confederacy," "Stonewall Jackson's Intentional at Harper's Ferry," and "A Question of Command at Franklin." In "Topics of the Time" are "John Bright," "The New States," "How to Preserve the 'Forests,'" and "The Dark Continent." "Open Letters" deal with the Stedham-Hutchinson Library of American Literature, "Buchanan, Lincoln, and Duff Green," "Sea-Coast and Lake Defenses," and "The Place Called Calvary." Poems are by Langdon Elwyn Mitchell, Louise Morgan Smith, Edith M. Thomas; and in "Bric-a-Brac," by Charles Henry Webb, J. A. Macon, M. L. Murdock, R. T. W. Duke, Jr., M. E. W., Annie D. Hanks, and George Birdseye.

The HOMILETIC REVIEW for June is a very excellent number. The Kind of Preaching for our Times, by Dr. Denis Wortman, as the following list of its contents indicate, Dr. Murray on Luther's Table Talk, Dr. Stone on Body and Mind in Christian Life, Prof. Thwing's Unrecognized Elements of Power in the Preacher. A very instructive paper by Rev. W. F. Taylor is called the History of Pre-Raphaelitism, a Prophecy of Realism in Literature. The Sermonic Section is full of discourses, in full or in outline, by Drs. J. M. King, O. P. Lanphear, A. P. Peabody, J. Wesley Davis, A. T. Pierson, and R. F. Sample. The Prayer-meeting Service, Dr. Wayland Hoyt makes instructive. Drs. Chambers and Crosby give interest to the Exegetical Section, while Dr. Stuckenberg writes of Albrecht Ritschl, the eminent German theologian who has just died. Dr. Storrs' How I Succeeded in Extempore Preaching will be read with interest. Dr. J. M. Ludlow begins a series of papers on the House, as Used in Bible Illustration. The Editorial Section has valuable matter. An index to Vol. XVII. closes the volume.

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In TABLE TALK for June, our readers will see with what ingenuity Mrs. Rorer patches up the appetite for their summer work. They will also find a great deal there to lure the mental appetite; for there are literary delicacies, as well as culinary, in TABLE TALK, a combination which it has the deserved reputation of mixing up in the most delightful manner. TABLE TALK PUBLISHING CO., 402, 404 & 406 Race Street, Philadelphia. \$1.00 a year, single numbers 10c.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—FIRST QUARTER, Q. Conf., Preaching, Newport, St. Paul's, Asbury, Epworth.

Table with columns: EASTON DISTRICT—FIRST QUARTER, Royal Oak & Talbot, Middletown, Odessa, Townsend.

Table with columns: DOVER DISTRICT—FIRST QUARTER, Date, Q. Conf. S. Service, Lincoln, Ellendale, Milton, Harbeson, Lewes, Georgetown, Millsboro, Nassau.

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## The Sunday School.

LESSON FOR SUNDAY, JUNE 9th, 1889.  
Mark 15: 1-20.

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

### JESUS BEFORE PILATE.

GOLDEN TEXT. "Pilate saith unto them, Take ye him and crucify him" (John 19: 6).

1. *Straightway in the morning*—"as soon as it was day" (Luke). No time must be lost. At the earliest possible moment, a legal meeting of the Sanhedrim must be held. The hour was probably about 5.30. *The whole council*.—All had been summoned. The meeting-place was probably the usual one—the Hall Gazzith in the temple (Luke 22: 66). At this meeting, the decision of the previous meeting was ratified. *Bound Jesus*.—They feared He might try to escape. *Carried him away*—led Him in a sort of procession to the Praetorium, which was either in the castle of Antonia, on the north side of the temple, or in one of Herod's palaces, on the western hill of Jerusalem (Mount Zion) near the present Jaffa Gate. *Delivered him to Pilate*—the Roman procurator, the sixth (some say fifth) holding that office. His duties were to collect the revenues and administer justice. His head-quarters was at Caesarea, but he usually came to Jerusalem during the great feasts, to preserve order. Pilate's term of office lasted ten years (probably from A. D., 27 to 36).

"Suffered under Pontius Pilate"—so, in every creed of Christendom is the unhappy name of the Roman procurator handed down to execration (Farrar).—Pilate had an unyielding and severe disposition (Luke 13: 1), and his conduct led to repeated revolts among the Jews, which he suppressed by bloody measures. He was therefore hated, and at last removed in consequence of the accusations made against his administration by the Jews. He died by his own hand at Vienna" (Schaff).

2. *Art thou the king of the Jews?*—The first attempt of the priests was to induce Pilate to condemn Jesus without an accusation (John 18: 28-32). As this failed, they declared that He had forbidden Jews to pay tribute to Caesar, and proclaimed Himself a king (Luke 23: 2). It was in reply to this political charge, that Pilate put the question. *Thou sayest*—that is, "I am." In John's account, our Lord first inquires in what sense the governor asked the question, and then, while admitting His kingly claim, explained the nature of His kingdom—that it was "not of this world," and therefore involved no collision with the Roman authority.

"Pilate may well have been perplexed. Christ had claimed to be King; promulgated laws; organized in the heart of Caesar's province, the germ of an imperishable kingdom; entered Jerusalem in triumph, hailed by the throng as King of the Jews; and His arrest had been forcibly resisted by one of His followers. These facts a wily priest could easily pervert and exaggerate, so as to give color to their accusation" (Abbott).

3-5. *Chief priests accused him of many things*.—Pilate declared that he could "find no fault" in Jesus; and the priests, excited beyond measure at the threatened failure of their scheme, poured forth a torrent of accusations and reiterations (Luke 23: 5). *Answerest thou nothing?*—It was not usual for an accused person to maintain such an impressive silence. *Behold, how many things they witness*.—Pilate could not understand how any Jew could listen composedly, without self-vindication, to this clamor of crimination. *Answered nothing*.—Says Abbott: "He had already explained to Pilate the nature of His kingdom, and satisfied him that He is innocent of sedition; after that He keeps silence. He will answer honest perplexity, but not willful slander." *Pilate marvelled*.—Our Lord's reticence seemed unnatural, mysterious.

6-8. *At that feast he released* (R. V., "he used to release").—It was a Passover custom with him. Says Schaff: "It was designed to soften the Roman yoke. A turbulent people always sympathizes with criminals condemned by hated rulers." *Barabbas*—either Bar-Abbas, "son of a father," or Bar-Rabbas, "son of a rabbi." His name is given as Jesus Barabbas in three MSS. of Matthew. John calls him "a robber;" Matthew, "a notable prisoner." He was probably a zealot, who had gathered a band of followers, and forcibly resisted Roman rule. *The multitude, crying aloud*—R. V., "the multitude went up;" that is, to the Praetorium. The priests had been at work among them, bidding them demand the usual amnesty.

9, 10. *Will ye that I release? etc.*—The question was put to the people, rather than the priests. Pilate probably knew of the popularity of Jesus, and perhaps half-expected that they would demand His liberation. *The King of the Jews*.—Pilate used the title

more out of sarcasm, than from real acknowledgment of Jesus' kingly claim. *Chief priests delivered him for envy*.—Pilate doubtless knew of Jesus, and detected at once the real motive of His accusers; hence his appeal to the people. He knew perfectly well, that if Jesus had really plotted to seize the Jewish crown, and throw off the Roman yoke, these priests would have sided with Him, and been His most efficient supporters. *Chief priests moved the people* (R. V., "stirred up the multitude")—plying them with arguments, to the effect that He had been condemned, that He was a blasphemer, an impostor. How could He be divine, and not release Himself from fetters, not even vindicate Himself?

12, 13. *What will ye then that I shall do?*—Pilate perceives that he has made a false step, but tries to throw the responsibility upon the people. *Crucify him*.—The "wild-beast" spirit had gained the ascendancy in the mob, and nothing now but the ignominious and accursed punishment of the cross, would satisfy them. Jesus' friends were either overawed or absent.

14. *What evil hath he done?*—(the third time Pilate had asked this question. He had proposed to the people to scourge Jesus, and then let Him go, but the time had gone by, for such a tame proposition. *Cried out exceedingly*—an uproar that would not be quieted. All Pilate's expostulations were drowned in the fierce outcry. The people were ready to take all the responsibility. His blood should be on them and their children. Pilate might wash his hands, or go through any other farcical performance, if only he would yield. He must yield, if he was "Caesar's friend," and would escape being reported to his own government for maladministration.

15. *Willing* (R. V., "wishing") *to content the people*—not because Jesus was guilty, not because it was just to condemn Him, but simply because the people thirsted for His blood. *When he had scourged him*—the usual cruel punishment before execution. The blows were laid upon the naked back, with knots of rope or plaited leather throngs, armed at the ends with pieces of lead or sharp-pointed bones. The victim sometimes died under this awful infliction. *To be crucified*—that is, to the soldiers appointed for the purpose. Says Schaff: "Thus Pilate sacrificed his independent position, as a representative of the Roman law, to the fanaticism of the Jewish hierarchy. The State became a tool in the hands of an apostate and blood-thirsty church."

16. *Led him away into the hall called Praetorium* (R. V., "within the court, which is the Praetorium").—The word "praetorium" was first applied to the tent of the general in the Roman camp; afterwards to the residences of the procurators, who were sometimes generals. The examination and scourging of Jesus, had taken place in front of the mansion or palace. The soldiers detailed for the execution now led Him, bleeding from the scourge, into the inner court of the Praetorium. *Call together the whole band*—the cohort, or tenth of a legion, constituting either the garrison of the castle Antonia, or the body-guard of the governor. A cohort numbered from four hundred to six hundred men. Says Morison: "The rough, brutal fellows, accustomed to gladiatorial shows and other savageries, wanted to get some sport out of their Hebrew prisoner."

17. *Clothed him with purple*—in Matthew, "a scarlet robe;" either the red military cloak, or some cast-off robe sufficiently defaced to look purple, and answer the purpose of ridicule. Herod had arrayed him in white. *Platted a crown of thorns*—thus wounding as well as mocking. The thorns in this case, are commonly identified with the *nabk*, very plentiful still in the vicinity of Jerusalem, bearing deep green leaves like ivy, and having pliant branches, and short, sharp spines; serving well as a burlesque on the laurel and myrtle wreaths, bestowed on victors at the Grecian games, or the golden circlets worn by kings.

18, 19. *Hail*—an old salutation, originally implying a wish for health, for the person addressed. *King of the Jews*—for so He claimed to be, a claim in their eyes grotesquely absurd. His prophetic claim had been derided by the priests; the soldiers now deride His regal claim. *Smote him on the head with a reed*.—They had put into His hand a reed as a mock sceptre; they now snatch it from Him and strike the head pierced with the thorny crown. *Spit upon him*—going through pretended acts of abjectest homage. They tried, like beasts, to torture their victim, before devouring.

"At this point, we have to insert the account which St. John gives (19: 4, 5) of Pilate's last attempt to rescue the "just Man" whom he had unjustly condemned. He showed the silent sufferer to the people in the mock insignia of royalty, as if asking them, "Is not this enough?" The cries of "Crucify Him" were but redoubled; and once again the cowardly judge took his place in

the official chair, and passed the final sentence" (Plumptre).

20. *Put his own clothes upon him*—R. V., "put on him his garments." *Led him out*—outside the city walls, thus, unconsciously to them, fulfilling the prophetic meaning of the sin-offering, in which the bodies of the beasts offered, were burned without the camp (Lev 16: 27). It was customary, however, for executions to take place outside the camp, or city walls.

### A Letter from New England.

DEAR BRO. EDITOR.—I am coming home. Many of your readers will remember, that in 1882, I was transferred to the Maine Conference, and stationed in Portland. After finishing my pastorate there, I was transferred to the New Hampshire Conference. At Concord I was some fifty miles nearer you, and at Manchester, N. H., I was a little nearer still. This spring I have received another transfer, and have come about one hundred miles nearer you. Hence, you will perceive, "I am coming home."

Fall River is within the bounds of the New England Southern conference, one of the largest and best in Methodism. Its territory embraces all the state of Connecticut, east of the Connecticut river, all the state of Rhode Island, and all the southeastern part of Massachusetts; the dividing line in Massachusetts running within less than twenty miles of Boston. The camp-meeting, best known to your readers is on Martha's Vineyard. This is the great headquarters, during the summer, for all Methodism in these parts; and many Methodists from elsewhere make frequent pilgrimages hither. The island is about ten miles from the mainland, and hence is attractive in hot weather, for its temperature. The post office for the camp is, Cottage City, Mass. The visitor will find many superb summer residences here, besides hundreds of less pretentious cottages. It is really a city of cottages.

Fall River is a city, situated on the Narragansett Bay, of over sixty thousand people. It is the steamboat terminus to the great through line of travel between New York and Boston, and gives the name to that line. The city is beautiful for situation, rising as it does in terraces, from the bay, and stretching for some six miles along the water front. On the east side, and penetrating the city, lies the Watuppa Lake, a sheet of fresh water, twelve miles long. The city contains some sixty large mills, nearly all of them manufacturing cotton goods. These are scattered in all parts of the city, and somewhat mar its beauty, because every mill has operative tenements more or less grouped around it.

There are six Methodist churches in the city. Two of them, the First, or mother church, and St. Paul's, are strong. Some of the others have fair strength, and all are growing. The six pastors work together in great harmony, and the year is full of promise. The presiding elder of the New Bedford District, Rev. Walter Ela, lives here. He has just been appointed, and a few evenings ago, all the churches united in tendering him a reception. It was a notable gathering, and will be promotive of good in many ways.

Our recent New Hampshire Conference session was held at Amesbury, Mass. This bustling village,—a village in government, though it contains ten thousand people—is noted for two things: it is the home of the poet Whittier, and is a great carriage manufacturing centre. The conference, though ordinary in its routine work when it once began, was remarkable for one thing. Ten o'clock of Friday was reached, and not a single item of conference business had been done. General Conference and other visitors had absorbed all the time up to this hour. How long this programme would have been continued, I cannot tell; for the supply of "visitors" was by no means exhausted; but at this point in the flow of oratory, the Conference entered a protest, and turned to its own work.

On my way home I enjoyed two scenes of great interest to me. The first was Rocky Hill Church, near Amesbury. It was built in 1785, and is in excellent condition. Four years ago great local interest was excited in the celebration of its centennial. It is the best specimen of the high pulpit, sounding board, deacons' sittings, and box pews, that I have ever seen. It was built when no stoves were put into the churches; nor has it one to this day. No services, however, are held in it during cold weather. It is perfectly plain, and arranged throughout for use rather than for comfort.

The second scene was still more enjoyable. On reaching Newburyport, Mass. I found that I had to wait more than an hour. Could I visit the church where the Rev. George Whitefield preached his last sermon, and beneath whose pulpit his ashes repose? On inquiry I found that I could. Hastening to the church with the faint hope that I might chance upon the sexton there, I was disappointed. An external view of the old building was well worth the tramp, but I wanted very much to get inside. I tried every door, in vain. Meanwhile a gentleman across the street came over. I told him how anxious I was to gain admittance. He had brought his bunch of keys, and would see if he could open any of the doors for me. He tried them all, but failed. "Let me try mine," said I. Presto! the first effort in the first door, and the bolt flies back, and we are in.

Before entering I copied this inscription on the front of the church: "First Presbyterian Meeting House, 1756." Here was an older specimen, than the ancient one I had visited that morning; but upon entering I was disappointed, to find it modernized. Everything in connection with the church is kept in excellent condition, and one would hardly suspect its age.

In front of the pulpit, among other inscriptions is the following: "Under this pulpit are deposited the remains of Rev. George Whitefield." These remains are encased in an iron box, and I was told that if we could have unlocked the box, I might have touched the skull of him who moved with such marvelous eloquence the masses who flocked to hear him. But our keys could not command that lock. I was sorry, for I have sentiment enough, to make me want to lay my hand upon the frontal of this mighty man of God.

On the right of the pulpit, a monument is erected to the memory of Mr. Whitefield. It is well covered over with an inscription, that details the story of his eloquent and consecrated life. He died September 9th, 1770, of asthma.

J. M. WILLIAMS.

Fall River, Mass., May 28th 1889.

There is much fine and holy sentiment in the accompanying gem which we take from the *United Presbyterian*.—Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered, "The right side of eighty." "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied: "and that is the right side, for I am nearer to my eternal rest." Would that this might be the feeling of all whose heads wear the snows of many winters!

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We will send the PENINSULA METHODIST from now until January 1st, 1890, to new subscribers, for only fifty-five (55) cents. One and two cent stamps taken.

We club the PENINSULA METHODIST with the *African News*, from now to January 1st, 1890, at \$1.35 for both papers. (Back numbers of the *African News* furnished.)

### Help for Bishop Taylor.

Dr. T. B. Welch, of Vineland, New Jersey, associate editor of the *African News*, sends us an earnest appeal in behalf of the great work Bishop Taylor is doing, in planting mission stations in the Dark Continent.

This brother shows his faith by his works. During Bishop Taylor's visit to his native land last year, Dr. Welch pledged himself, to give in cash for this African work, as much as the Bishop might receive from other friends, thus doubling the amount of these contributions. At Ocean Grove, it will be remembered, these freewill offerings amounted to \$2500; so that with Dr. Welch's generous gift, the total received at that place amounted to \$5,000.

This warm friend of the Bishop and his self-supporting plans, doubled quite a number of contributions at other places.

In our issue of May 25, we gave our readers a very clear, and interesting statement from the Bishop himself, in which he tells us, that while he pays no salaries, it is necessary that moneys be furnished, for outfit, for transit, for buildings, and for supporting these self-sacrificing missionaries, while they are developing the means by which they may support themselves.

We trust there will be a liberal response to this appeal of Dr. Welch, which our readers will find on our second page. All contributions sent to this office, will be acknowledged in the PENINSULA METHODIST, and forwarded to Richard Grant, Esq., Bishop Taylor's treasurer, 181 Hudson street, New York.

Bishop Taylor and his work has the endorsement of the Church, by its highest legislative authority, the General Conference, and every loyal Methodist can but feel interested in his success.

He and his heroic fellow laborers are at the front, facing millions of ignorant and degraded heathen, holding up the standard of the Cross and Methodism. And such heroism and devotion should challenge the admiration and sympathy of every lover of Christ and humanity.

It would be a nameless dishonor to our church at home to allow her chosen and duly commissioned leader to fail for lack of adequate support.

What a spectacle! This veteran minister of Christ in his 69th year, pressing the battle to the gates! Let there be a rally of men, and an ample supply of money. God bless our grand and heroic Bishop!

### Another Itinerant "Finishes His Course."

Rev. George W. Lybrand, of the Philadelphia Conference, died in his home in Philadelphia, Saturday morning last, June 1st, in the 67th year of his age, and the 47th of his gospel ministry.

He was the son of Rev. Joseph Lybrand, a most eminent and eloquent Methodist preacher, who joined the same Conference in 1811, five years before the close of Bishop Asbury's marvelous itinerant career.

Converted in early childhood, this son of an honored sire, after preaching one year under the direction of a presiding elder, joined the Conference in 1844, and did faithful and effective service, as a gospel minister from that time forward, without intermission, until a little more than one year ago, when failing health obliged him to retire from the field of active labor.

Ten years of service in pastoral work, Bro. Lybrand gave to churches on our Peninsula; 1850-'52, Millington Ct., 1852-'54, Smyrna Ct., 1858-'60, Bethel, Md.; 1860-'62, Newark, Del. Twelve years were given to mission work in the city of Philadelphia.

Special attention was paid by him to children and youth, in the firm conviction, that youthful piety is of priceless value, and that Solomon was divinely inspired in the utterance of those memorable words, "Train up a child in the way he should go, and when he is old he will not depart from it."

Brother Lybrand was assiduous and constant, in the distribution of religious tracts. Wherever he went, he carried with him a well-assorted collection of these little missives of truth, and carefully and kindly would he distribute them among those he met; thus sowing the seed of the kingdom, in humble hope of an eternal harvest. "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

In Methodist history, our brother was an enthusiastic student, and for years he has been a recognized authority on this subject. His researches, and original contributions on this line are of great value.

Our readers will remember a number of interesting articles from his pen, that have appeared in the PENINSULA METHODIST.

In the recent Centennial of Cecil circuit, in Newark, Del., Bro. Lybrand's contributions were of great interest, as his presence and beautiful spirit was a benediction. The Centennial of "Old Asbury," in this city, in the current year, was a matter of much interest to him; and among his latest labors, was the preparation of biographic notes of early itinerants, who laid the foundations of Methodism in Wilmington.

But he is gone!  
 "Life's labor done, as sinks the clay,  
 Light from its load, the spirit flies;  
 While heaven and earth combine to say,  
 How blest the righteous when he dies!"

A purer, kinder spirit seldom animates a human soul, than that which shone so long and so attractively, in the life of George W. Lybrand. No wonder that multitudes were led to Christ by his modest, faithful, and loving ministry. "His works do follow him."

A widow, several children, and grandchildren survive, with the blessed heritage of his radiant example.

Funeral services were held in Union M. E. Church, Philadelphia, Tuesday morning, June 4th, and his mortal remains were deposited in the ministerial burial lot in Mt. Moriah Cemetery. A considerable number of loving friends were present at these last solemn rites, among whom were many of his ministerial associates.

"He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

Six thousand of the one hundred and twenty-five thousand members of the United Presbyterian Churches made

complaint to their General Assembly which met in Springfield, Ohio, last week that they cannot in good conscience permit the use of the organ in church worship. The Assembly decided that it is inexpedient, to change the rule adopted two years ago, to the effect, that the use or exclusion of organs, shall not be a bar to membership, but each congregation shall determine its own course in this respect.

### An Unparalleled Disaster.

For the week past, the daily papers have been giving heart sickening details, of the terrible catastrophe, by which, thousands of lives have been destroyed, and millions of property.

Johnstown, Pennsylvania, a city of 30,000 inhabitants, situated in the Conemaugh valley, a hundred miles east of Pittsburg, was almost entirely demolished, Friday afternoon, May 31st, by a resistless flood, that rushed down upon it from a large reservoir that gave way under the pressure of swollen waters. The number of lives lost is estimated as high as 10,000, and not less than 8,000.

The suddenness of the flood, its overwhelming proportions, moving as a vast column from twenty-five to thirty feet in height, and as wide as the valley, with fearful velocity and force, and the circumstances of horror attending its work of ruin, make this the most appalling calamity that has ever visited our country, if indeed, it has ever been equalled since the primal Deluge, that left but a single family alive.

The continuous and heavy rains for days previous had swollen the streams, and by Friday afternoon such a volume of water filled the reservoir, said to be 300 feet above the valley, that the dam yielded to the pressure, and the mass of waters rushed down through the valley below, carrying everything before it, and spreading devastation along a distance of 18 miles.

In view of the loss of human life, and the anguish of the bereaved survivors, it is scarcely possible to take much account of the losses of property; though it is estimated to amount to more than \$10,000,000.

This dire disaster has awakened universal sympathy throughout the country, and generous supplies for the relief of the destitute sufferers are contributed in cash and goods from all quarters.

The *Morning News*, of Wednesday last says;  
 "The responsibility for the breaking of the South Fork Fishing Club dam, above Johnstown, is being pressed home in various directions.

It is reported that the Fishing Club Association, which had created a summer resort for Pittsburg people at the Conemaugh reservoir, was required to file an indemnity bond for \$3,000,000, before its charter was issued. Such a bond could only be required, because there were doubts as to the stability of the dam. Conflicting accounts are given as to the construction of this dam.

In any event the moral responsibility remains, and that is a heavier burden than most persons would be willing to assume. The whole disaster was due to the dam, and those who retained it for pleasure purposes at a point on the mountain some three hundred feet above Johnstown and the adjacent villages, and enlarged it so that it became a more terrible source of danger than it originally was, have, if they are at all sensitive, a fearful account to settle with themselves. The dam had no business to be in the place where it stood, and although its owners probably thought that it was entirely safe, the fact that it was not shown that they were not competent to take control of so dangerous and threatening a piece of property.

Such a fearful calamity should not fail to impress every one, with serious thoughts, and not be allowed to pass from the mind with a profuse expression of consternation and regret.

In the remorseless current were borne

away, to death, both the righteous and the wicked. With the screams of terror and piteous appeals for help that told of fear and despair, were mingled the plaintive tones of sacred song, the outflow of trusting faith and hope, that "looked not at the things which are seen, but at the things which are not seen."

Come as it may, in the quiet and loving surroundings of our happy homes, or in the excitement and alarm of some sudden disaster, death is the king of terrors; but timid youth as well as the vigorous and mature are able to meet him with unblanched cheek, undaunted courage, and even in the spirit of exulting triumph, when conscious of the presence and loving favor of the Conqueror of Death.

The Psalmist speaks for such victors, when he says, "Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, (the Almighty Shepherd's) they comfort me."

It was re-assuring, and savored of the things that are unseen and eternal, to hear the song-prayer,

"Nearer my God, to thee,  
 Nearer to thee,"

as it floated over the surging flood, from the lips of those who were in prospect of certain death beneath its angry waves.

### In Memoriam.

By appointment of the Wilmington Preachers' Meeting, Monday, June 3d, the undersigned have prepared the following minute, in reference to the death of our beloved brother, Rev. George W. Lybrand, of the Philadelphia Annual Conference of the M. E. Church.

Brother Lybrand was the son of Rev. Joseph Lybrand, in his day, one of the most eloquent and successful ministers of the gospel in our Church. After preaching one year under the presiding elder, he joined the Philadelphia Conference in 1844, and for forty-five years, has rendered faithful and efficient service, with the exception of a little over one year.

Ten years he served churches on this Peninsula.

He was a man of pure and kindly Christian character, devoted to his work diligent and untiring in ministerial labors, and especially attentive to children and youth. He was an authority in matters of Methodist history, and an enthusiastic collector of facts illustrative of the same.

His ministry was crowned with revival influences, and many were brought to the Saviour through his instrumentality.

In the 67th year of his life, and the 47th of his ministry, Bro. Lybrand peacefully fell asleep in Jesus, in the midst of his family, Saturday morning, June 1st. "Blessed are the dead, who die in the Lord."

T. SNOWDEN THOMAS.  
 W. L. S. MURRAY.  
 JACOB TODD.

### Hands Off.

We quote from the *Methodist Protestant*, the following suggestive editorial.

Some time-honored customs would be more honored in the breach. One of these is incident to the proceedings of the last quarterly conferences of the year. After the delegate to the Annual Conference is elected, he must needs be instructed. The incumbent pastor is to leave by common consent. A new pastor is selected, and the delegate instructed to ask for him. But as the appointing power knows his own business better than anybody else, he appoints for that charge another preacher. Now the dish is turned upside down. The congregation did not get the man asked for; of whom they know nothing, only in a general way, and what some officious brother has told them, and if the one sent were St. Paul or Peter, or one of the sons of thunder, he is nobody to them; and that wicked prejudice must be worked down, before the new incumbent can move a peg; and all the time be blamed for do-

ing nothing. The sooner our quarterly conferences learn, what ought to be patent to every one who is at all familiar with the responsibilities of the president, they will let that custom drop out as ineffective and harmful. What! Do you mean to say, that when the congregation and the incumbent preacher are both satisfied, and agree to remain together another year, and the delegate requests the continuance of the relation, the president will break it up? He will, if that be essential to his plan of appointments. As good Methodist Protestants, the charge will acquiesce in the best the president can do for it; and the preacher will accept the best the president can give him; for the president is bound to the Lord Jesus, to do every time the best he can, for both the charges and the preachers, and if he don't, he is false to his position.

### Durbin on Mount Sinai.

From Dr. Roche's *Life of John P. Durbin*.

It was three miles from our position on Jebel Musa, to the summit of Sufsafeh, (Sinai on the map), which overlooks the plain Er-Rahah. It took us three hours, with great fatigue and some danger, to reach it. No one who has not seen them can conceive the ruggedness of these vast piles of granite rocks, rent with chasms, rounded into smooth summits, or splintered into countless peaks, all in the wildest confusion, as they appear to the eye of an observer from any of the heights. But when we did arrive at the summit of Es Sufsafeh and cast our eyes over the wide plain, we were more than repaid for all our toil.

One glance was enough. We were satisfied that here, and here only, could the wondrous displays of Sinai have been visible to the assembled host of Israel; that here the Lord spoke with Moses; that here was the mount, that trembled and smoked in presence of its manifest Creator. We gazed for some time in silence; and when we spoke, it was with a reverence that even the most thoughtless of our company could not shake off. I read on the very spot, with what feelings I need not say, the passage in Exodus, which relates the wonders, of which this mountain was the theatre. We felt the truth, and could almost see the lightnings, and hear the thunders, and the trumpet waxing loud.

I had stood upon the Alps in the middle of July, and looked abroad upon their snowy empire; I had stood upon the Apennines, and gazed upon the plains of beautiful Italy; I had stood upon the Albanian Mount, and beheld the scene of the Aeneid from the Circan promontory, over the Campagna to the Eternal City and the mountains of Tivoli; I had sat down upon the Pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose first-born of man and beast in one night, filled the land with wailing; but I had never set my feet on any spot, from whence was visible, so much stern, gloomy grandeur, heightened by the silence and solitude that reign around, but infinitely more, by the awful and sacred associations of the first great revelation in form from God to man. I felt oppressed with the spirit that seemed to inhabit the holy place. I shall never sit down upon the summit of Sinai again, and look upon the silent and empty plains at its feet; but I went down from that mount a better man, determined so to live, as to escape the terrible thunders at the last day, which once reverberated through these mountains; but have long since given way to the gospel of peace. I could scarcely tear myself away from the hallowed summit, and wished that I, too, could linger here forty days in converse with the Lord.



## Conference News.

**GUMBORO, DEL.**—In the news item from this charge, published in the PENINSULA METHODIST last week, the change in arranging the circuit, was incorrectly stated. Bro. Johnson, the pastor, writes; Houston's has been put back to Frankford where it belongs, but Jones' has not been put back to this charge. The people desire the latter change and, should it be made, they would rejoice greatly, both the members of Jones' or a majority of them, I think, and those of this charge. This people are living in hope of this, even if they yet die in despair.

Our Children's service is to be held, (D. V.) at Bethel, June 16th, and at Gumboro, June 23d. The envelopes are out, and I feel quite sure when they come in, we will be up to our apportionment for education. Pray for us.

**CRAGO, MD.**, A. Burke, pastor, writes under date of June 1st—"Storms have interfered with our meetings; so that we had to close up for awhile, with 41 conversions and the altar filled with penitents. Monday morning, June 3d; five more conversions last night, and seekers crowding to the altar of prayer. Such an awakening, has seldom, if ever, visited this church, before. Our meetings must go on.

### The Professional Evangelist.

**BRO. THOMAS.**—Please give me the use of a little corner, in which to thank Bro. Murray for his true words about evangelists, and their work. The professional evangelist is as the builder of a straw fire in a tin stove—soon hot and soon cold.

T. O. AYRES.

### Quarterly Meetings.

Brandywine, Q. C. June 21, at 7½ P. M. Preaching, 16, at 10½ A. M.

Mt. Salem, Q. C., 18, at 7½ P. M. Preaching, 16, at 7½ P. M.

Mt. Lebanon, Q. C., 17, at 7½ P. M. Preaching, 16, at 3 P. M.

Bethel & Glasgow, Q. C., 22, at 3 P. M. Preaching 23, at 3 P. M.

Chocapaake, Q. C., 22, at 7½ P. M. Preaching 23, at 10½ A. M.

Elkton, preaching 23, at 7½ P. M.

The Camp at Brandywine Summit will begin on August 5th this year, and hold for ten days.

Mrs. N. M. Browne of Newark organized a Home Missionary Society in Greensboro M. E. Church last week. The officers are, President, Mrs. W. H. Simpson; Vice-presidents, Mrs. Morris, Mrs. Nichols, and Mrs. Wilcox; Recording Secretary, Mrs. S. N. West; Corresponding Secretary, Mrs. Dr. Betson; Treasurer, Mrs. S. M. Whitty.

Brandywine M. E. Sunday-school excursion to Beverly, N. J., last Monday, was a delightful affair. There were over 800 on board the *Thomas Clyde*, including several of our city preachers. It is hoped the profits will equal those of last year.

### Wilmington District.

Port Pen was lifted to the dignity of a station last Conference, and Fred E. McKinsey appointed pastor. Thos. Higgins was elected superintendent of the Sunday-school, which numbers sixty-five. They need a library. Will not some school buying a new library, send them their old one? Prayer and class meetings have been organized; six have been received by certificate, and one on probation. Our people joined in the remonstrance against the saloon, and success was secured. The works opens at Port Penn with promise of success.

St. George's very reluctantly gave up Bro. Warthman, who was transferred to the New Jersey Conference, but gladly received Rev. Joseph Sanford Moore, in exchange. Bro. Moore is a graduate of Drew Theological Seminary, and has settled down to his work with a purpose to win. Geo. W. Simpler was appointed Sunday-school superintendent; eighty is the average attendance. Leven Catts is superintendent at Summit. Geo. W. Townsend, Joseph Heisel, David C. Vail, Wm. H. Bentz, Edward Lester, J. M. Craig, Wm. L. Sparks were approved as Trustees at St. George's. No licensed saloon in this town. Delaware City is delighted with Rev. S. N. Pilchard, and showed appreciation by increasing the salary \$100. New catechisms, and a new church record, have been secured; missionary meetings organized; "Willing Worker" cards put out; and arrangements are being made, to fresco the church. Sixty pastoral visits reported; Geo. Hutchinson was approved as superintendent; average attendance, 134. Great preparations are being made for Children's Day, by the above schools.

W. L. S. MURRAY.

### Concerning the Ladies' Hall.

**BROTHERS MINISTERS.**—At the request of our local trustees, I have sent to the ministers of our Conference, a circular letter, concerning the Ladies' Hall, that it is proposed to build in connection with our Conference Academy. Those who have not replied to the letter, will please answer at their earliest convenience, as it is very important that every charge shall be heard from on this matter, if possible, before the annual meeting of our Trustees in June.

Owing to the incompleteness of the tables in our Conference Minutes concerning the Ladies' Hall collection, I could not give the figures as I intended, for the Salisbury district. I tried to get them elsewhere, but failed. The brethren will please report according to their own judgment and knowledge in the matter. Only, don't fail to report.

Fraternally,

THOS. E. TERRY.

Preachers' Meeting met in *Fletcher Hall*, Monday, June 3, at 10 A. M., Julius Dodd president, in the chair; H. W. Ewing, secretary; devotions by V. S. Collins. Reports were made from the various churches by Revs. B. F. Price, W. L. S. Murray, and L. E. Barrett; Bro. Barrett announcing, a contribution of \$215, in the St. Paul's Sunday-school for the relief of the sufferers in the recent calamity at Johnstown, Pa.

On motion, Bro. Price was invited to read his paper, entitled "Denominational Theology." The reading was listened to with much interest, and an animated discussion followed, upon various points made by the essayist, in which Bros. Todd, Murray, Van Burkalow, and Stengle participated.

To indicate the author's estimate of his own denomination, we quote the following: "The Methodist Episcopal Church, as the outcome of that great movement, (The Protestant Reformation) can claim a high providential origin, a peculiar ecclesiastical role, an earnest evangelism, with gifts grace work and fruits, and a theological code in which law and grace are harmonized, divine sovereignty and human responsibility adjusted, the conflict of ages settled, and the whole Deity made known."

The death of Rev. George W. Lybrand, of the Philadelphia Conference last Saturday, was announced, and on motion of Dr. Murray, a committee was appointed to prepare a suitable tribute to be entered on the record; chair appointed Drs. Murray and Todd, and T. S. Thomas.

It was resolved that the meeting for next Monday, June 10th, be held on the steamer *Thomas Clyde* en route to Beverly, N. J. Curators announced for Monday, June 17th, a paper by J. D. C. Hanna, on "The Wines of the Bible."

There was a large attendance, including Rev. W. P. Swartz of the Central Presbyterian Church.

Adjourned with benediction by Rev. T. C. Smoot.

### Association at Delmar.

Salisbury District Preachers' Association, met in Delmar, Del.; opening sermon by C. F. Sheppard, Monday evening, May 13th, delighted the congregation.

Tuesday morning, prayer-meeting led by W. F. McFarlane, after which T. O. Ayres, P. E. was elected president, C. F. Sheppard, vice president, H. S. Dulaney, secretary and treasurer. The following new members joined, Z. H. Webster, C. F. Sheppard, and S. J. Baker. An address of welcome was made by C. S. Baker, and responded to by J. O. Sypherd.

T. O. Ayres spoke on the District outlook. An invitation was extended to laymen to participate in this discussion. The speakers were Revs. Wyatt, Webster, Compton, Martindale, Melson, Dulaney, Baker, and Mowbray.

Bro. McFarlane gave an exegesis of Romans 8:28-29; Bros. Mowbray, Compton, McSorley, and Sypherd followed. Bro. Compton, critic, made his report. Tuesday afternoon, devotional exercises by H. S. Dulaney. A resolution offered by Bro. Mowbray, and McSorley, was adopted as follows, "It is the sense of the association, that whenever a brother finds himself appointed on the side of a question against his convictions, it would be better for him to follow his convictions rather than the programme."

"Should women be admitted as delegates into the General Conference?" was discussed by Bros. McSorley, Martindale, and Compton.

"The advantage of Leaders and Stewards' Meetings; and the attention they receive on Salisbury District," were discussed by Bros. C. S. Baker, Martindale, Mowbray, and Derrickson. "Ought we to baptize the children of unconverted Parents," was discussed by Bros. Wyatt, Webster, Ayres, Mowbray, Martindale, Compton, Derrickson, Bowman and Sypherd.

Evening session: Missionary sermon by Rev. T. E. Martindale.

Wednesday morning, devotional exercises by Rev. W. W. Johnson. Bro. McSorley offered a resolution, that the brethren present the interests of "World Wide Missions" to their people.

A resolution was adopted, declaring the great pleasure and profit enjoyed in listening to the Missionary Sermon, by Bro. Martindale, and expressing a desire to see the same published.

"Should Preachers go on the platform, to espouse the cause of any political party. Speakers Revs. Mowbray, Sheppard, Sypherd Webster, Derrickson, and Martindale.

Wednesday afternoon, devotional exercises by Rev. S. J. Baker. Berlin was selected as the place of next meeting, to be held in May 1890.

### Salisbury District.

We left off writing, when we left Hallwood if we mistake not; and here we are at Parksley, where we find happy Henry S. Dulaney, the pastor. He is always cheerful, and people catch his sunshine, by a sort of contagion. We had a fine congregation, after a blessed love-feast.

Parksley, has an opportunity, and is full of promise in many directions; 1. it's handsome; 2. good people control it; 3. it is a central business location; 4. it must have a splendid future as a business place; 5. it is fast filling up; 6. the building is under wise direction, so that the town will have shape and beauty; 7. the lots are sold under prohibitory regulations, so that no improper building or business can be located there; 8. rum can't be sold there; 9. the people there believe it will be the county seat.

The quarterly conference resolved to hold a camp-meeting, the time to be fixed hereafter. They will make the camp go. We had much good cheer, in the families of Bros. Bennet and Jones; the latter, an old schoolmate. We also met Miss Chaddbourne, the elocutionist, who can out-warble the birds. She is one of the members of the Land Company; and we hope she will not be offended, if we call her a wide awake business person, of Yankee get up and go. She is worth more than land and houses. If I were a certain fellow, I would compel someone to say no, or take the contract to sew on buttons.

Sunday afternoon, we helped Bro. Dulaney to cremate a mortgage, and free a church which is too small for the congregation, and must be enlarged at once.

And now we meet Bro. G. W. Burke, at Onancock. He is cheerful; he is always so. How such men do light up life's highways and by ways! His work is in good shape, and will pan out well.

He is moving, to repair and refit the parsonage and have a good home. Why don't all of us preachers fix up our homes, and have comfort?

At New Church, we met Bro. Graham, full of push and go. His town church is just finished, and is a good job. He impressed us as a man of worth, who is going to win; and if he is not heard from later, our expectations will not be met.

"Went down to the river, and couldn't get across." The old blunderbus of a railroad, all overgrown with grass and weeds, from King's Creek to Crisfield, kept us spending the afternoon in jerk and snatch, till we missed the boat by which we were to have gone to Tangier Island. This railroad is a rundown, played out, old relic of its past slipshodness; a disgrace to the company, and an affliction imposed on the traveling public. They sell tickets to put passengers at stations on time, and then violate their contract by the hour. Crisfield is not to be blamed for this state of things, as it has no control over the situation, but suffers most, because it is compelled to go most.

"Life on the ocean waves, A home on the rolling deep,"

and here we go "acrost" the sound, to Tangier Island; our first visit there. The church is too small to hold the crowds that go to hear Bro. Conner preach, so the house is to be enlarged. The parsonage is to be refurnished; and the good people of the Island, are highly pleased with their new pastor.

"High noon," and love-feast closed, sermon finished, dinner eaten, sail up, and we are off for Smith's Island; wind ahead, tide against us, and we tack, tack, tack, by the hour, from 12 M., to 4.30 P. M. Now we face the congregation, and see the interior of Bro. Jaggard's church. It's frescoed, and carpeted with Brussels carpet; and has a congregation of nice looking people. We spent the night at the old home of that noted man, Haney Bradshaw, and used his old Bible, in the family worship. His widow is "yet alive" and lives with her son. Bro. Jaggard lives in a pretty little cottage "down by the river's side," and loves his home, his wife, and his work. Took two sails on Monday; and preached Monday night. Too much birds, oysters, and tea for supper; and

too much kick all night, resulting in too much headache next day.

Tuesday, light wind, and from seven till eleven and a half A. M., sailing ten miles; and from one forty-five to five, spent on that same old mixed train, from Crisfield to Salisbury. As we went along, with a bang, snatch rattle, with head a swing, and joints a jerk, we thought of Dr. Buckley's famous ride to the Crisfield Conference.

T. O. AYRES, P. E.

Camp-meeting commences at Parksley, Va., July 27, ending Aug 4. Tents rented way down, or built without a dime profit. Come and spend a week with us in the Grove. We are anticipating grand times. Correspondence solicited.

H. S. DULANEY.

**HARRINGTON, DEL.**, T. L. Price, pastor, writes:—Last Sunday, our communion day, was one that we will all remember, because of the presence of our Divine Lord. Mrs. E. B. Stevens spent the day with us, giving an excellent talk in the morning, an illustrated lecture in the evening, and organizing an auxiliary of the work she so nobly represents. This new society begins with about forty enthusiastic members. We expect the best results from their work, and ask your earnest prayer, that God's blessing may rest upon these good people, who have thus taken upon themselves, to send the glorious gospel to the lost and dying.

### ITEMS.

Dr. Abel Stevens, the historian of Methodism, will lecture at several California assemblies this summer.

In 1788, there were 37,000,000 Protestants in the world; there are now 134,000,000.

Rev. D. P. Seaton, of the Baltimore Conference of the A. M. E. Church, will represent that body as a delegate, to the World's Sunday-school Convention in London.

It is proposed to erect a bronze statue on the site of the old apple-tree at Norwalk, where Jesse Lee preached the first Methodist sermon in New England.

There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

A Methodist preacher's wife in New York, stepped into the mission rooms the other day, and handed one of the secretaries \$100 as a "nest egg," toward providing a home for returned missionaries.

The Methodists of this country have seventy-five newspapers. But some of them are such only in name.

According to the "Episcopal plan," Bishop Bowman goes to the Pacific Coast, Bishop Andrews to China and Japan, Bishop Walden to South America, and Bishop Fowler, who is already abroad, will complete the round of European conferences.

A Mr. Ingham, an English lawyer, and a member of the Episcopal Church, sent a proposition to our General Missionary Committee, that he would pay half the salary of a missionary at a station near Delhi, India, providing the Committee would pay the balance. Mr. Richard Grant, of the Committee, and Bishop Taylor's Treasurer, arose and said, "tell that Englishman, that an American member of this Committee accepts his proposition."

The *Lewiston Journal* is responsible for the following: A Maine clergyman told a friend, that he had great difficulty in putting his youngest child to sleep at nights. The friend waggishly answered: "Did you ever try the effect of reading one of your sermons to him, doctor?" "Why, no," replied the good man, in all seriousness. "I never thought of that." After his departure, the friend's wife remonstrated with him for playing on the simplicity of the reverend gentleman; but was herself scarcely able to restrain her risibles, when, some time after, the minister called again, and remarked: "O, do you know that I adopted your husband's suggestion of reading one of my sermons to my boy, and it worked like a charm!"

Governor Ames of Mass. in his third annual message, said; "Once more I earnestly recommend, as an act of simple justice, the enactment of a law securing municipal suffrage to woman. Recent political events have confirmed the opinion which I have long held, that if women have sufficient reason to vote they will do so, and become an important factor in the settlement of greater questions. If we can trust uneducated men to vote, we can with greater safety and far more propriety grant the same power to woman, who, as a rule, are as well educated and quite as intelligent men."

Boils, pimples, hives, ringworm, tetter, and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

### The Pennsylvania's Railroad Facilities to Atlantic City.

The Pennsylvania Railroad Company's facilities for reaching Atlantic City, were never so complete as they are on the opening of the present season. During the past winter and spring, the road-bed of both the West Jersey, and Camden, and Atlantic has been greatly improved. The West Jersey road has been bettered in various ways and rebalanced; the track of the Camden and Atlantic has been renewed on many portions of the line, and track-tanks have been added for the use of fast trains. The equipment, both in locomotives and cars, is superior in every respect, and will be ample for the comfortable conveyance of the largest midsummer crowd.

The terminal facilities at both ends of the line, possess the advantage of superior location. The Market Street station in Philadelphia, from which the fast trains of both the West Jersey and Camden and Atlantic Railroads start, is the central seashore station of the city, accessible from all sections by direct lines of street-cars, and within fifteen minutes of Broad Street station by the Market Street cable cars. In addition to the central station at Market Street, there is also a ferry from Vine Street, and a boat running from Vine and Shackamaxon Streets, direct to the Camden side of the Market Street ferry.

At Atlantic City, passengers are landed in the heart of the city, at a point from which every part of the city and suburbs are easily reached by the new electric railway.

The special excursion travel is delivered at the large and handsome new excursion house, the Sea View Hotel which is just completed. This is the most commodious and best appointed house of the class on the coast, and offers every facility that the day excursionist could demand.

With all their facilities improved and strengthened, with ample equipment and fast trains, the Pennsylvania Railroad Company's branches to Atlantic City, will grow stronger in the favor of the traveling public.

## Marrriages.

**KENT—MELSON.**—May 22nd, 1889, at Parksley, Va., by Rev. H. S. Dulaney, Thomas I. Kent and Mrs. Mary S. Melson.

**HOFFNER—YANNESS.**—At the Asbury Parsonage, Tuesday morning, May 28th, '89, by Rev. John D. C. Hanna, Wm. C. Hoffner, and Rebecca Yanness; both of Newport, Del.

### Camp-Meeting Calendar.

Mountain Lake Park, Md., July 6-15.  
Chester Heights, Pa., July 16-25.  
Landisville, Pa., July 23 to August 2.  
Pitman Grove, N. J., July 31 to Aug 14.  
The Sound, Del., Aug 3-12.  
Ocean Grove, N. J., Aug. 19-29.  
Rawlinsville, Pa., Aug. 28 to Sept. 4.  
Parksley, Va., July 27-Aug 4.  
Brandywine Summit, Del., Aug. 5-15.

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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 Pittsburg who had suffered long from impure or mucedified 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 serofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, itchy feelings, general aches, weak feelings, tired diseases, etc. \$1 Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Kleine Co., Arch street. Sold by dealers in medicine.  
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**P. W. & B. Railroad.**  
Trains will leave Wilmington as follows:  
For Philadelphia and intermediate stations,  
6:40, 7:00, 7:20, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,  
4:40, 7:40, 9:50, 10:55, 12:15 p. m.  
Philadelphia (express), 2:25, 4:40, 6:30, 7:50, 8:50,  
10:07, 11:35, 11:55 a. m. 12:25, 1:39, 2:27, 5:22, 6:28,  
7:06 p. m.  
New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:35  
11:51 a. m. 12:23, 1:39, 2:27, 4:00, 5:22, 6:28, 7:06, 7:40,  
9:50 p. m.  
For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.  
Baltimore and intermediate stations, 10:58 a. m. 5:57,  
11:38 p. m.  
Baltimore and Washington, 1:28, 4:40, 8:04, 10:08,  
11:00 a. m. 12:06, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:00, 8:30 a. m.; 12:53, 2:50, 3:50, 6:25,  
7:50 p. m.  
Harrington, Delmar and intermediate stations, 8:30  
a. m.; 12:55 p. m.  
Harrington and way stations, 8:30 a. m. 12:55, 6:25  
p. m.  
For Seaford 3:50 p. m.  
For Norfolk 12:05 a. m.

**Wilmington & Northern R. R.**  
Time Table in effect, May 12th, 1889.  
**GOING NORTH.**  
Daily except Sunday.  
Stations a. m. a. m. p. m. p. m.  
"Wilmington, French St. 7:00 2:10 4:10 5:40  
"B & O Junction 7:09 2:22 5:06 5:55  
"Dupont 7:21 2:33 5:17 6:06  
"Chad's Ford Jc 7:40 2:53 5:35 6:24  
"Lanape 8:01 3:14 5:51 6:40  
Ar. West Chester Stage 8:29 4:03 6:41  
Lv. West Chester Stage 7:00 2:15 4:50 5:09  
"Coatsville, 8:47 3:40 6:18 7:28  
"Waynesburg Jc 9:13 4:15 7:01 8:08  
"St. Peter's 6:50 11:30 6:50  
"Warwick 7:15 12:50  
"Springfield 7:27 9:27 1:05 4:38 7:15 8:18  
"Joanna 7:38 9:38 1:15 4:38 7:20  
"Birdsboro 7:58 9:56 1:35 5:02 7:45  
Ar. Reading P & B Sta. 8:28 10:25 2:25 5:28 8:15

**ADDITIONAL TRAINS.**  
Daily except Saturday and Sunday, leave Wilmington  
6:17 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 5:17 p. m.  
m. arrive at Newbridge 5:41 p. m. Leave Wilmington  
10:15 p. m. Newbridge 10:35 p. m. Arrive Dupont 10:55  
p. m. Leave Birdsboro 11:10 p. m. Arrive Reading 1:40  
p. m.

**GOING SOUTH.**  
Daily except Sunday.  
Stations a. m. a. m. p. m. p. m.  
Lv. Reading P & B Sta. Daily 5:50 8:35 9:25 8:16 5:18  
"E. Station 6:17 9:06 10:10 3:45 5:50  
"Birdsboro 6:38 9:33 10:50 4:10 6:16  
"Joanna 6:58 9:58 10:58 4:15 6:23  
"Springfield 7:10 10:10 11:12 4:35 6:35  
Ar. Warwick 11:30 6:50  
"St. Peter's 5:28 6:56 9:55 4:32  
Lv. Waynesburg Jc. 6:35 7:23 10:29 5:08  
"Coatsville, 6:47 7:55 11:04 5:44  
Ar. West Chester Stage 8:05 6:20  
Lv. West Chester Stage 7:00 10:15 4:50  
"Chad's Ford Jc, 7:01 8:06 11:15 6:02  
"Dupont, 7:31 8:28 11:35 6:21  
"B & O Junction 7:40 8:40 11:45 6:38  
Ar. Wilmington, 7:56 8:51 11:55 6:45  
French St.

**ADDITIONAL TRAINS.**  
Daily, Except Sunday.  
Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B & O  
Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.,  
Saturday only.  
Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30  
p. m. Leave Dupont 1:10 p. m., Newbridge 1:30 p. m.  
Arrive Wilmington 1:53 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, Lanape,  
Coatsville, 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 MAY, 12, 1889.  
Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
\*Express trains.  
NEW YORK, week days, \*2:13, 6:05 \*7:05\* \*10:25 a  
m. \*12:05, \*2:38 \*5:08, \*6:46 p. m.  
PHILADELPHIA, week days \*2:13, \*7:05 6:05, 6:50,  
7:55, \*8:50, \*10:25, 10:25 a. m. \*12:05, 1:00 \*2:58  
3:00, 4:00 \*5:08, 5:25, 6:10 \*6:46, 7:14, 8:33 \*9:52 p. m.  
CHESTER, week days, \*2:14, 6:05, \*7:05 \*8:50,  
8:50, \*9:50 10:25 a. m. \*12:05, 1:00 2:38, 3:00, 4:10,  
\*5:08, 5:25, 6:10, 6:46 7:08, \*8:50 \*9:52 p. m.  
**WEST BOUND.**  
BALTIMORE AND WASHINGTON, \*4:50, \*5:45,  
\*11:45, a. m.; \*2:45, \*4:46, \*5:40 \*8:50. Arr daily; 6:40 a. m.  
2:08 p. m. daily except Sunday.  
PITTSBURG, \*8:46 a. m. \*5:40 p. m., both daily.  
CHICAGO \*8:46 a. m. \*3:40 p. m., both daily.  
CINCINNATI AND ST. LOUIS, \*11:45 a. m., and  
\*8:05 p. m., both daily.  
SINGLERLY ACCOMMODATION 7:30 p. m. and  
11:10 p. m. daily.  
LAUDENBERG ACCOMMODATION, week days,  
9:40 11:45 a. m.; 2:15, and 5:40 p. m.  
Trains leave Market Street Station:  
For Philadelphia 5:50, 6:35, 8:30 a. m.; 12:43, 2:35, 3:55  
p. m. For Baltimore 6:35, 6:30, 8:30, \*11:35 a. m. 2:35  
5:30 p. m. For Landenberg 6:30, 9:10 and 11:30 a. m.  
daily except Sunday, 2:35, 5:30 p. m. daily.  
Cincinnati and St. Louis, \*11:35 a. m. daily except  
Sunday.  
Chicago \*8:30 a. m. daily except Sunday; \*6:30 p. m.  
daily.  
Pittsburg \*8:30 a. m. a. d \*5:30 p. m. daily.  
Trains for Wilmington leave Philadelphia \*4:10  
\*8:15, 10:50, \*11:10 a. m. 12:00 noon, \*1:55, 1:40 3:00  
4:15, \*4:30, 5:05 6:30, \*7:30 8:10 10:10 11:30 p. m.  
Daily except Sunday, 6:40 and 7:25 a. m., \*1:45, 3:30  
and 6:25 p. m.  
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Commencing Sunday, June 8, 1888, leave Hillen  
Station as follows:  
**DAILY.**  
4:10 A M Fast Mail for Shenandoah Valley and  
Southern and Southwestern points. Also Glyndon,  
Westminster, New Windsor, Union Bridge, Mechan-  
icstown, Blue Ridge, Hagerstown, and except Sunday,  
Chambersburg, Waynesboro, and points on B & O  
& P. R.  
9:00 P M—Accommodation for Glyndon and Emory  
Grove Wednesdays and Saturdays only.  
**DAILY EXCEPT SUNDAY.**  
8:00 A M—Accommodation for Hanover, Frederick  
Emmitsburg, 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 & H.  
Div. (through cars).  
2:25 P M—Accom. for Emory Grove.  
4:00 P M—Express for Arlington, Mt. Hope, Pike-  
ville, Owing's Mills, St. George's, Glyndon, Glenn  
Falls, Flaksburg, Patapsco, Carrollton, Westminster,  
Medford, New Windsor, Linwood, Union Bridge and  
stations west also Hanover, Gettysburg and stations  
on B & H Divisions (through cars) Emmitsburg,  
Waynesboro, Chambersburg and Shippensburg.  
5:15 P M—Accommodation for Emory Grove.  
6:20 P M—Accommodation for Union Bridge.  
11:35 P M—Accommodation for Glyndon (Register-  
town)  
**TRAINS ARRIVE AT HILLEN.**  
Daily—2:50 P M. Daily except Sunday—7:30, 8:42,  
11:20 A. M., 2:40, 5:10 and 6:27 P. M.  
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