

# THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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## Barratt's Chapel.

In this issue we give our readers exterior and interior views of this historic building, that has stood as a modest temple of worship for one hundred and sixteen years; its founding dating five years anterior to the formal organization of the Methodist Episcopal Church, at the ever memorable Christmas Conference of 1784, held in Baltimore, Md., and presided over by Bishops Thomas Coke, D. C. L., and Francis Asbury.

### ITS LOCATION.

In Kent county, Delaware, twelve miles south of Dover on the State post-road leading to Frederica, and one mile out from the latter town, is the site of the chapel, an acre of ground deeded in 1780 to certain trustees, for the use of "the people called Methodists." Originally the house was surrounded with grand old oaks; a pleasant grove of the same kind of trees now standing on one side of it. Says Lednum: "It is forty-two by forty-eight, built of bricks, two stories high, and a vestry room connected with it." The walls and much of the interior work are the same as were first there.

### HISTORIC INTEREST.

This chapel, the second built on this Peninsula, is the oldest of all Methodist chapels built in this country, with the single exception of St. George's, Philadelphia; the latter coming into our hands eleven years earlier.

It was built on a lot of ground previously owned by Phillip Barratt, "pious and zealous," whose zeal and general devotion in behalf of early Methodism is permanently commemorated in the name given to this historic structure.

In addition to a thousand and more hallowed memories that cling around this chapel, there are two incidents of very special interest to all Methodists the world over. The first is this. It was within these walls that Dr. Thomas Coke and Richard Whatcoat, Mr. Wesley's representatives to his "brethren in America," first met the heroic and tireless Francis Asbury, who had been "the good shepherd" of these sheep in the wilderness" all through the perilous days of our struggle for

national independence; he having been Mr. Wesley's assistant by appointment, since Thomas Rankin returned to England in the spring of 1773.

No two names stand out in greater prominence in the history of early Methodism, after those of John and Charles Wesley, than those of Thomas Coke and Francis Asbury, the two first Bishops of the Methodist Episcopal Church. In this chapel they first met, and from that meeting they repaired to Judge Barratt's residence, to confer respecting the plans proposed by Mr. Wesley for organizing his societies here into an independent Church.

The second incident of unique inter-

Dr. Coke says: "I had a noble congregation; and administered the sacrament, after preaching, to five or six hundred communicants; and held love-feast."

The occasion was the regular quarterly meeting for Kent circuit; and fifteen preachers and a host of the laity were present. Ezekiel Cooper, afterwards one of the most eminent among our early preachers, was there, and says: "It was the first time I ever partook of the Lord's Supper, and the first time that the ordinance was ever administered among the Methodists by their own regular ordained preachers."

The 116th anniversary of Barratt's

recovery. About two weeks ago he preached twice at a campmeeting near Rawlinsville, Pa.; and after the second sermon, took a long drive to pay a visit of sympathy to his friend and conference associate, Rev. W. M. Ridgway. Not having changed his clothes that were saturated with perspiration, he contracted a severe cold. After his return to Ocean Grove and a few days illness of what appeared to be a remitting fever, pneumonia was developed, and in a short time did its fatal work. We learn our brother was conscious to the last, and continued in devout, earnest and confiding prayer through all these trying experiences.

Dr. Swindells was born in Chester, England, November 11, 1842.

Wesleyan Methodist; his great-grandfather, Robert Swindells, having been a traveling companion with John Wesley himself, and the first of his helpers to preach the gospel in Ireland; his grand-father, William Swindells, a local preacher whose obituary is printed in the *Wesleyan Magazine*; and his father, James Swindells, serving the Church as a local preacher for sixty years. With such a heritage of blessed influences, it was not strange that the great-grandson of Mr. Wesley's friend, and the son of pious parents should early espouse the faith of his ancestors. His parents having emigrated to this country and settled in Norristown, Pa., when he was about ten years of age, young Swindells availed himself of the advantages of the public schools in that town, as opportunity was afforded; and in March 1859, when in his seventeenth year, was happily converted. He immediately joined the Oak St. M. E. Church in Norristown; and notwithstanding his youth was soon appointed class-leader. His zealous devotion and manifest gifts were appreciated by his brethren; and he was licensed to exhort, chosen to be superintendent of the Sunday school, and licensed to preach by the time he was eighteen years old.

In March 1862, three years after his conversion and in his twentieth year, he was received on trial in the Philadelphia Conference, in a class of

(Continued on page 8.)



BARRATT'S CHAPEL, KENT COUNTY, DELAWARE.  
A. D. 1780—A. D. 1896.

est is this. In this chapel, the sacraments of baptism and the Lord's Supper were administered to American Methodists for the first time by Methodist preachers in their own house of worship. Hitherto our people, in loyalty to Mr. Wesley's wishes, had received these ordinances at the hands of priests of the Church of England; but now, Dr. Coke, a priest of the same Church, but solemnly set apart by Mr. Wesley as joint superintendent with Mr. Asbury, and Mr. Richard Whatcoat, ordained to the Eldership by Mr. Wesley, united in celebrating these holy rites, to the great joy of the people.

will be celebrated to-morrow, the 13th inst., with a sermon at 2 p. m. by Rev. Dr. L. E. Barrett, presiding elder of Wilmington District; an address by the preacher-in-charge, Rev. T. A. H. O'Brien; and a sermon by Dr. D. F. Waddell, pastor of our church in Felton, at 7.30.

Rev. Wm. M. Swindell, D. D.

We were painfully shocked and deeply grieved last Wednesday to learn that this honored minister of the gospel, our personal friend and brother, had died at five o'clock that morning; the latest previous information giving us hopeful assurance of his probable

## TAKIN' CHURCH PAPERS.

B. PARSON LUBY.

Brother Draper had my paper,  
Deacon Fip has got it now;  
I'm so clever that they never  
Think of takin' one somehow.  
I bain't read it; they dead head it,  
An' they allus read it fast.  
As professors these transgressors  
Seem to live by face and trust.

Yes they raly take a daily,  
For the politics an' news,  
An' fer knowin' all that's goin'  
In the market that they use,  
Bat fer buyin' "Old Mount Zion,"  
With the church news printed clear,  
Information on salvation,  
An' the price of socks so low,  
They're dependin' on me lea;  
Say they can't afford to take;  
Bat the daily costs like whaley;  
Where's the difference they make!

I'm fer takin' papers makin'  
Secular things their special line,  
An' fer buyin' "Old Mount Zion,"  
Tellin' of the things divine.  
While we talk it, if the pocket  
Can for secular papers pay,  
Then I ruther think another  
For the soul ain't out the way.  
An' this leggin' an' a beggin'  
All around the neighborhood  
Fer a paper, is a caper  
That will never come to good.

Sam's Horn

## Sankey's Most Famous Hymn.

At a great gathering recently in Denver, Mr. Ira D. Sankey, before singing "The Ninety and Nine," which perhaps of all his compositions is the one that has brought him the most fame, gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a news stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody he said, "I've found my hymn." But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap-book. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address, Mr. Moody beckoned to his partner to sing something appropriate. At first he could think of nothing but the Twenty-third Psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper, but the third thought was, How could it be done when he had no tune for them? Then a fourth thought came, and that was to sing the verses anyway. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid

profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn the meeting was all broken down—the throats were crying and the ministers were sobbing all around him. Mr. Sankey says it was the most intense moment of his life. From that moment it was a popular hymn. Mr. Moody said at the time that he had never heard a song like that. It was sung at every meeting and was soon going over the world. While traveling in the Highlands of Scotland a short time later, Mr. Sankey received a letter from a lady at Melross thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. He wished to call it "The Lost Sheep," but Mr. Moody insisted upon calling it "Ninety and Nine" whenever he announced it. Mr. Sankey firmly believes that God inspired him to sing that song with such effect, and the honor should be His.—*Exchange.*

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## Family Worship.

There is probably no mistress of a household who has not felt an uncertain hospitality about asking her guests to join in her family worship. Every one has acquaintances she would not hesitate to ask to the table, and would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. More likely it arises from that sin of restraining spiritual confidence which is a peculiarly besetting one in this materialistic age; for the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance more likely arises from that weak shamefacedness that too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticised. This latter idea is one that even good and great men have not always met bravely, for when Dr. Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high or rich, are yet by all the laws

of hospitality below us while they sojourn under our roof. Therefore, whoever comes within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also how at it in prayer.—*Ladies' Home Journal.*

## About Your Sunday School.

AN OFFICER.

1. Ought to be as punctual at school as he would be at his daily business. Any lower standard degrades the work.
2. Ought to keep as careful account of the doings of the school as any business establishment does of its transactions.
3. Ought, of course, to study the lesson every week and his office daily, that he may be more and more efficient.
4. Ought to set an example of quietness and order, if he would fitly type what he desires in others.

A TEACHER.

1. Ought to know all his scholars by name and face, and where they live surely.
2. Ought to know their parents, and enlist their hearty co-operation.
3. Ought to know what kind of companions, animals and inanimate things his scholars have—boys and girls, books and thoughts.
4. Ought to have a prayer list worn smooth and yet smoother, until every name has a "C" opposite it, standing for converted.

A SCHOLAR.

1. Ought at least to study the lesson some at home, and not expect the teacher to do it all for herself and himself.
2. Ought to conscientiously take part in every detail of the school work; read, sing and kneel (if a Methodist) in prayer when each is called for.
3. Ought to remember that it is God's house we meet in, and behave as becometh the place.
4. Ought, unless in the primary class, to remain for preaching by the pastor.

PARENTS.

1. Ought to every week help their boys and girls study the lesson.
2. Ought to at least occasionally encourage them to go to Sunday school, and not permit their children to make all arrangements without their assistance.
3. Ought to at least attend Sunday school occasionally, so as not to forget the way there, and what is done, and who is doing it.
4. Ought to join the older folks' class, and thus keep in touch with the young folks of his family, a great blessing to any parent.—*Memphis Christian Advocate.*

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