

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

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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Faith, or Divine Healing.

We prefer the latter adjective, as the former seems to give an undue prominence to faith, in the cure of the body, We are saved "by grace through faith." We are healed in a similar manner. Faith in both cases, is the wire to bring the message, but not the sender; the condition, but not the agent.

The literature on this subject is very meagre, especially such as treats it in a scriptural and philosophical manner. The advocates of an extreme form of the doctrine make many references to scripture; but their mode of interpretation is so "far fetched," that their conclusions are wide of the mark, and hinder, rather than help us, in a close study of the subject. I will endeavor in this paper, to give what I conceive to be the teaching of scripture on this doctrine; allowing them in a large measure to speak for themselves.

1. While upon earth, Christ used his power to beal the body so largely, that we are astonished, when for the first time we take particular notice of the extent to which the account of this part of his work enters into the make up of the gospels.

The Savior had two objects in view in healing the sick:

1st, Toestablish his Divinity, John IX, 3.—The man was born blind not because he or his parents had sinned, but that "the works of God should be made manifest in him." Marh. II, 8-11,-the right to forgive the man's sins which belongs to God only, was established by the healing of the sick of the palsy. 2 a second object was to relieve the distressed. Matt. VIII, 2-4.-The man who had been healed, was to "tell no one"-showing that the healing was not in proof of his Divinity, as there were none present beside his disciples who already believed on him, but simply for the relief of the distressed leper. Other examples are found in Matt. IX, 30, and XII, 16.

Faith was sometimes required in the subject of healing as in Matt. IX, 28the blind man must answer, "Yea, Lord," to the question, "Believe ye that I am able to do this," before he opened their

At other times faith was not required in the subject, Matt. VIII, 5-13. The servant was at a distance, and if he was saved by faith, it must have been the centurion's faith. Matt. XV, 22-28,---We have always admired the faith of this woman of Canaan, but her poor daughter, being a maniac in her distant home, was in neither condition or position, to believe. John V, 13,-The poor man who had been healed, did not even know who had healed him. He was therefore unable to exercise faith in any proper sense of the word.

2. How largely the healing of the body entered into the work of the apostles. may be seen from a few references. In Acts V, 15, 16, we see the people in a multitude, bringing their sick folks to Jerusalem, and placing them in the streets, "that at least the shadow of Peter passing by, might fall on them." Acts VIII, 6-8, informs us that the people of Samaria with one accord, gave heed to those things which Phillip spake, because the palsied and lame were healed, "and there was great joy in the city,"-joy, because so many sick had been restored. Paul was not too busy in his great mis- question. The fact that all did not have objection to the above view, an, consid- his apostles, 1st to prove the divinity of

sionary labors, not to heal the cripple at Lystra, Acts XIV, 8-11; nor too badly scared by his recent shipwreck, not to heal the sick on the island of Melita, beginning with the father of Publius, the chief man of the island," Acts XXVIII,

That the apostles worked there miraculous healings, to establish the divinity of their Lord, and thereby that of their own mission, seems clear from scripture, Acts III, 12-16,—Peter used the astonishment excited in the multitude at the healing of the lame man at the Beautiful Gate, as the occasion for a discourse on the Divinity of his Lord, ascribing to Him, all the power and glory of this miracle. Philip used this gift, as an entering wedge for the Gospel at Samaria, Acts VIII, 6, 7.—Because of the miracles which Phillip worked in the name of Jesus, "they with one accord gave heed," while he taught them his salva-

That they used it as a means of relieving individual distress, is not to be doubted. In some cities multitudes were healed. A smaller number would certainly have sufficed to prove their mission divine. Furthermore, it was only in harmony with the message they were to declare, that they should go with a cordial for the body in one hand, and a panacea for the soul in the other.

Some have asserted, that unlike their Master, the Apostles always required faith in the subjects of their healing. That they sometimes healed without this faith is seen in Acts III, 1-8,-The lame man asked alms of Peter and John. They gave him no silver and gold, but gave him "in the name of Jesus of Nazareth," legs upon which he could leap and praise God. He asked one thing, and received another, excluding the possibility of faith.

At other times we freely admit, the apostles required faith in those to be healed as appears from Acts XIV, 9 .-Paul did not say to the lame man of Lystra, "Stand upright on thy feet, till he perceived he had faith to be healed."

It further appears, from Matt. XVII, 14-21, that the apostles themselves were obliged to have faith in order to exercise this gift. The young man who was a "lunatic, falling oftimes into the fire and oft into the water," proved a stubborn case on the hands of the apostles: they could not cure him. They asked Jesus the cause of their failure, and he replied: "Because of your unbelief."

3. This gift was not confined to the apostles, after the day of Pentecost, when the Church was organized, but was shared by some of the other members of the Church, 1 Cor. XII, 9, 28. Jas. V. 14, 15.—Among the other "gifts" to the Corinthian Christians, is named the "Gift of Healings." James exhorts the sick to call for the elders of the church. and let them pray over him, with the promise that "the prayer of faith shall save the sick, and the Lord shall raise him up." From these two passages, it is evident, that there was a gift of healing, of some kind, in the early Church.

The gift was not to all, but only to certain members of the church. 1 Cor. XII, 9,-to some was given knowledge. to some faith, and to others gifts of healing. The 30th verse of this same chapter is conclusive. "Have all the gifts of healing?" The apostles argument requires a definite, "no," in answer to his

those to whom he is writing, that he can use it, in an argument on another subargumentative question, "Is man omnipotent?" To my mind, this question is conclusive as to the existence of this gift in the early Church, and as to its limita-

The promises of miraculous powers, made by the Savior in Mark XVI, 17, 18, were intended only for the apostles. This statement is confirmed: 1st, by the fact that the Saviour was then speaking to the eleven apostles alone. 2nd, by the further fact that miraculous powers, such as are here promised, were exercised by none in the early church except the apostles.

We thus see, that only two passages of scripture treat directly on the subject of Divine healing in the early Church, 1 Cor. XII, 9, 28, and Jas. V, 14, 15. The first teaches us that there was such a gift, and that it was only to a part of the members of the church: the second teaches us, that when we are sick, we ought to call for the elders of the church and have them pray for us.

The harmony of these two passages is difficult. What must have been the natives of this gift? Were the elders the gifted persons? If so, why call them all? Would not one who possessed the gift be sufficient? If the gift was not to the elders only, but to any person of special fitness, why call the elders only? Why did not James say, call the one who has the gift-the "healer?"

It seems to us, that the only reasonable harmony between these passages, is on the principle, that the gift of healing was not to the elders, nor to any other well person, more than was the gift of the Holv Ghost to Simon in return for his money; but to the person who was sick and that not to all sick persons, but only to such as God in his wise providence, saw it best to restore. The gift was not to make a healer, but to heal an individual; not to one for many, but to one for his individual case.

But does not James say, that the prayer of faith shall save the sick? Does not this imply that the gift was to the elders? Not at all. It will be well for us to remember, that the office of elder in the early Church, was one of peculiar importance, and required age, wisdom and piety in its possessor. Persons desiring some one to pray for them, would natur ally send for the elder. Besides, when persons are bowing around the altar seeking the salvation of their souls, the wise pastor calls up the most faithful members of the church to pray with them; but who dares to say, that these members have any special gift of salvation to impart? Here is an act exactly similar to that of the elders. Further, whose prayer is to do the gracious work, that of the sick man himself or of the elders? Jas. does not say more, than that "the prayer of faith" shall raise him up. Now I think that James includes the prayer of both. Let the elders pray, let the sick man pray, let everybody who can, pray, God will answer this, as he answers all prayer, according to his wisdom and will in the particular case. Why then such a broad promise, as "the prayer of faith shall save the sick?" We answer in Yankee style, why did the Master say "ye shall ask what ye will, and it shall be done unto you." I can see no real

the gifts of healing, is so well known by | er it both reasonable and scriptural. This is a very important part of my treatment of the subject, as I maintain that ject; just as forcibly, as we could use the the gift of healing is still in the Church, as it was in the early church, with the exception of the specially miraculous powers of the apostles. But before elab orating this, there are some facts to be especially noted.

1, The Lord recognizes physicians.-Gen. L. 2.-Here we find them embalming his chosen servant Jacob. From Job XIII, 4, we learn that there were physicians in his day, and further that poor physicians have Biblical ancestors. In Matt. IX, 12, the Savior tells us, when to send for the physician. From Colossians IV, 14, we learn that Paul loved a physician, and that he thought it of interest to the Colossian Christians, that "Luke the beloved physician, greets

2, The Lord recognizes the remedial benefits of medicine.

In Isaiah XXXVII, 21, we find the evangelical prophet putting a fig plaister on Hezekiah's boil, with the southing prophecy "he shall recover." The good effects of medicine are recognized in Prov. XVII, 22, also Jer. XXX, 13. Paul prescribed for Timothy; see 1 Tim. V, 23,-"take no water, but take a little wine for thy stomach's sake.

3, There is no warrant in scripture to "neglect medicine, and depend wholly on faith."-There is necessarily this difference between the salvation of the soul, and the healing of the body. Even the apostles with their miraculous gifts of healing for a special purpose, were not to neglect the common remedies in use in their day and time, Mark VI, 13. The same is true of healing in the early Church, Jas. V, 14. The oil which was the common form of medicine in that day and country, was to be first applied.

4, God both permits and continues diseases for our discipline.—Read Job II, 6, 7, in connection with Job XLII, 12. In the first passage, we see the Lord giving Job into the hands of Satan to afflict, with the simple limitation, that he should merely "save his life." After Job has bitten the dust sufficiently, we find in the last passage, that "the latter end of Job was better than his begin-

II Cor. XII, 7-10.-When Paul prayed for the removal of the thorn from his flesh, he was answered-not by taking it away,-but by the promise, "my grace is sufficient for thee." Heb. XII, 5-11,-the chastening seems grievous for the present, and had we the power, we would remove it, but God, the Chastener, knows that it will yield the peaceable fruit of righteousness, and therefore continues it.

5, God wills that we should die at an appointed time.-Were the gift, claimed by some, and preached by others as possible to all who believe, freely exercised. nobody would die, and the race would have immortal youth in the body. On the other hand God tells us "It is appointed unto men once to die, Heb IX, 27, and that "there is a time to die" Ecclesiastes III. 2

4. This is the centre of controversy. The positions taken above will determine the treatment here.

1. The necessity for Divine Healing has not passed away. We determined above that the scriptures lay down two objects in the healing by the Savior and

Jesus. 2nd to relieve the distress of the afflicted. Now while the occasion for the 1st object has passed away with the thorough establishment of Christianity, the necessity for the 2nd is obviously as great to-day as ever. We cannot believe that the Savior, who while upon earth, was ever moved by the cry of the distressed, and ever ready to heal them, has lost any of his sympathy or power in this direction. But while there is still a necessity for Divine healing, there is evidently a great change inthis necessi-

2. A change in the necessity has made a corresponding change in the gift. It is easily seen, that when Christ and his apostles were using this gift to prove his mission Divine, it was necessary that they should not turn away from any case, which was brought to them as a test, nor fail in any cure they undertook, lest they give room for doubt. Whether it were better for the individual, to get well or remain sick, whether there was a tenacious faith, or none of any kind, when the time came, there was only one thing to be done, and that was to heal the sick. Hence there is no record of any failure.

There is no necessity of that kind today. We do not point to outward miracles, as proofs of the Divinity of Christ, or his religion, but to the historic proofs of the miraculous life of Christ, and to the preservation of the original records of his life and teachings. We point with yet greater confidence to the transformation of the heart as it is practically experienced, and manifested by the change in outward life. These, we believe, are the greater works which Christ promised his disciples should do. What need have we of the power to heal the lame man at the Temple gate, when the Temple is full of men and women, who can testify to greater miracles, in the transformation of their hearts and lives.

But the distress of sick humanity still remains, and we naturally expect the sympathetic Christ, to still heal the sick, according to laws which are in accord with his wisdom and will as revealed in his word. We have found some of the principles of that revelation to be, 1st, that it is his will that we should at times be sick; 2nd That there is a time for each to die; 3d, That it is proper to use the natural remedies within our reach: 4th, That we should pray for the recovery of the sick; 5th, That God answers that prayer, as he answers all others, in accord with his will in the particular case.

It is not a safe rule of interpretation, that we should always read scripture promises, in accord with human experience; but when the passages are in dispute, it is certainly proper to give preference to the interpretation, which is in harmony with the general experience of the best men. The practical test is the last appeal. If any man insists that God will turn us into veritable angels while up in earth, let him bring forward the angel. If any man insists that God will give to his faithful followers to day the same miraculous powers he gave the apostles, let him get the faith and exhibit his powers. Let him begin to fulfill Mark XVI, 17, 18. Let him cast out Devils. Let him speak with other tongues-giving us a few chapters of Hebrew and Greek, provided he has never studied them. If successful thus far, bring him to the next test. Bring
Concluded on 5th page.

Bouth's Department.

You Are A Little Too Fast, Sir. The very worst thing that ever befell young Spratt was his being left a bit of money when his old grandiather Spratt died. It wasn't very much, it is true,

but it was too much, nevertheless, for young Spratt's balance. It turned him quite topsy-turvy. I am not at all sure but that he would have turned out pretty well in life if it hadn't been for that unfortunate money.

It had three very had effects upon him, which I will now proceed to relate.

In the first place, it made him lazy, "What's the good of working when I can go a playing?" he was accustomed to say to himself and others. "Grind, grind, grind, all the day long isn't the sort of life I shall ever fall in love with; and the long and short of the matter is, I shall turn gentleman, put my hands in my pockets, and do nothing.'

In the second place it made him proud He was independent, wasn't he? He was a young man of consequence, therefore-somebody a bit above the ordinary run, somebody worth looking at-Dear me! how young Spratt did swell out. What airs he put on, and how he tried to look down on everybody! He was proud all over.

In the third place, it made him fast, Of course it did. Whoever heard of a young man who went in for a lazy life. and being "stuck up" to boot, who kept straight? Doing nothing very soon leads to doing something, only that something will be something bad. And so young Spratt soon found himself among fast company, in fast places, and engulfed in fast ways.

Now, when a young man is bent on going to the bad he will not find it a hard matter to accomplish. There are plenty of people who will help him on. and help him down. The devil himself will be at his elbow to "lend a hand," and help him over the stiles. A man never has so many helpers as when he is going fast down hill. And so young Spratt found. And, moreover, when he once begins to go down he gathers speed as he goes. Every day, pretty nearly, finds him increasing his pace. Beginning slowly at first, he gets up more and more steam until the speed becomes quite bewildering.

Poor young Spratt! He went so "fast" that he shot past church doors, and never by any mortal chance could bring himself to stop and enter there. And as for reading his Bible, or kneeling down and praying, as he used to do, he was much too fast a young man for too "slow" for fast young Spratt. Spinning along at such a giddy pace, he He left it all behind him. Mother, fa- fingers would tremble so I could not For one thing, he persisted in keeping a ther, and sisters hung on to young Spratt, to moderate, if possible, his pace. But it was no good. He shook them off, one and all, and left them weeping behind fumble and stumble in starting, and yet at the traveler. What provoked the young Spratt, so "fast" was he. Never- failure at the beginning would not hurt theless, he stopped at last, and how he did it I am now going to tell you.

There was an honest old watch-maker a friend of the family, who lived not the school's?" very far from young Spratt's, and who had long been watching the young man's ways. While others watched and laughed, he watched and prayed, and hoped that the time would come to put the drag on young Spratt's speed. Well, the time came, as it always does to those who pray for it, and have patience to wait

for it, and eyes to see when it does come. One day the young man brought in his gold watch to be examined and ing!" There was something wrong with it. true." little too fast, sir." There was more be significant of beautiful life sprung in check with, "Old Stranahan would

hauled. How long have you been going offering?" so fast, sir?"

"I don't quite know," stammered young Spratt, who saw the meaning of the old man's words clearly enough, but did not wish to seem to see it.

"Yes, sir," continued the old watch maker, "thoroughly cleaned, thoroughly overhauled, and properly regulated; we'll make a good job of you yet."

Young Spratt fled, leaving the watch in the old man's hands. But while he fled he also thought.

"What's the good of a watch that is too fast," he said to himself. And what's the good of a young fellow who goes too fast? No good to anybody. And I've been actually priding myself on being fast. Why, the watch might as well pride itself on being too fast .- Sel.

A Flower of Music for Easter.

"Do you know what I would like to do. mamma," said Ethel Stanley, "if I had a little more money? I would like to put some flowers in our Sunday-school room for Easter."

"Well, dear, we cannot make offerings of what we have not got."

"No," said Ethel, smiling at the matter-of-fact reply. But she presently added, "Do you know, there doesn't seem to be anything I have got for an appropriate offering.'

"Are you sure?" "Then, after a mo ment of quiet, Mrs. Stanley asked, 'Who is going to play the melodeon Easter Sunday, Ethel? Does not Miss Snider go home for vacation?"

dilated with fright at the bare suggestion.

"Are you sure?" Mrs. Stanley asked. "It isn't for want of skill to play the simple music in the hymnal?"

"No; but you know, mamma-you know how it affects me to try to play anything in a roomful of people. Of course, I can play sometimes for friends because you have persisted so about it. But to lead the music in Sunday school —I never could."

"And if no one else offers to play, are you going to let the children sing at Easter without the melodeon?

Ethel hid her face in her hands, "Oh I knowit's unreasonable!" she said. "I'm ashamed of it, mamma; but indeed, you don't know how I feel about it."

"No one else doubts your ability, my dear."

"No, and it seems so ungrateful, after that. In fact, religion was altogether all the lessons I have had, and all the of anything in the shape of religion. mist would come before my eyes, and my the head of what he called his rights. manage them."

him. A runaway horse was nothing to recover self control in the end. A little the school very much."

"It makes me shiver to think of it." "Do you mind for your own sake or

"For both."

"Suppose you forget both, and only remember that you are trying to do something for Christ's sake."

"I can't!" cried Ethel, who was now actually weeping.

"If you never do what you can't, you'll never do what you can," quoted her mother.

"Mamma, that's such a dreadful say-

mended. It wouldn't "go," somehow. "It's true, dear; it's most solemnly

The old man saw his opportunity and . "Ethel,,' she presently continued, "if used it. Opening the watch and nar- you had lillies to give at Easter, they rowly inspecting it, he said, "You are a would be appropriate, because they would the dog; but the more prudent held them than the words, however, for the tone of out of the dark earth and a seemingly shoot you."

the voice said infinitely more. "You lifeless bulb. Now here is a dead or parwant to be cleaned, sir-thoroughly alyzed power in you; can't you let the cleaned. In fact, sir, you need to be love of Christ warm it into life, so that taken to pieces and thoroughly over- it will sing for His praise as an Easter

"Don't, mamma," cried Ethel; "don't give me such driving thoughts!"

"I think, whenever Easter comes," said Mrs. Stanley, "that if we would only look upon those parts of our lives that we know hang limp and idle, and, thinking of Christ who brought us the resurrection, would say to them boldly, 'In the name of Jesus Christ, arise!' how much more that would be to His praise, than gifts of flowers or money! Would it not, dear?"

'Oh, yes, mamma."

"Then think it over, dear!"

The next Sabbath was the last before Easter. At the close of Sunday-school, a scared-looking young girl came to the superintendent, saying hurriedly, "Miss Snider will be away next Sunday. If you will let me have the key, I will come here and practice, so as to be ready to take her place."

The superintendent was pleased. It

was not easy to find somebody to play. Yet it was still a very scared looking girl, who seated herself at the melodeon next Sunday. The sharpest cars in the room observed that the first note she struck was blurred and hard, and the next few measures hasty and tremulous; but the majority heeded not at all. The schoolsang serenely; the accompaniment presently became as serene. And thenwhy, then it began to rise with such joy and triumph, as seemed to lift the volume of song and swell it tenfold.

Ethel had broken her chain.

It was true, that when she sat down "Oh, mamma, you know I can't do to play, her heart died within her, her that!" And Ethel met her mother's quiet | hands trembled, and a mist came before gaze with a face actually pale and eyes her eyes. But through it all she managed to play right on. Her mind was stayed on one thought: "It is for Jesus' sake." And by degrees her tremor died away, and such freedom and gladness came in its place! Happy? Etael thought she had never known happiness before.

"I may be afraid again," she said to her mother that night; "but it will not be the same. It cannot conquer me My hands"-and she looked down upon them with a glad smile-my withered hands are healed."-Elizabeth Glover in Christian Union.

Old Stranahan's Dog.

Stranahan was a curious specimen, living on the border of the Dutch settle ments. He was selfish and independent. He believed in himself and his own interests, and was accustomed to maintain his rights in a summary way, and with pleasure music has given me. But little regard to those of other people. mamma, I can't do it If I were to try, He was a little peculiar in the claim of very soon parted with the last particle my heart would just stop beating, and a some matters, which he classed under savage dog, to the no little annoyance of "Suppose all that happened, and you his neighbors. It was not safe to pass persevered in spite of it. You might his house, lest the big cur should come people not a little, was the fact that several children had been bitten badly by the ugly brute. Some thought the dog was mad

Under all these provocations, some of the neighbors went to reason with this surly dog master; but he gave them quickly to understand, that he could take care of his own dog, and such fanatics as themselves, would best attend to their own business, and not be meddling with other people's affairs. That was a pretty sudden and square set-back, which Stranahan thought would end the matter. But the neighbors who had children to be exposed, did not think so. They were of opinion that something must be done in the matter. If this old Nabal would not secure his dog, somehody else must do it. The hot-headed proposed to end the matter by shooting

But the people were so stirred and exasperated, that something must be done; and the wise men proposed to chain the dog with a ten-foot chain. To this the owner made no special objection; he rather enjoyed the fact, that he held the whole community in terror. This made all right for a little while, but when the dog got restive, he pulled his neck out of the collar. The collar was made to give when pulled upon, and probably those who make it, knew and designed this defect. Loose again, the dog was as bad as ever, and tried his teeth on several of the people, which roused the public afresh, and led them to chain the dog with a shorter chain, so that he might be secure. But this aroused the dog, and he broke loose once more with renewed evidence of madness. In his fury he bit two or three of the leading people, which brought matters to a crisis, and led them to shoot the dog as the only effectual remedy for the evil.

Old Stranahan's dog symbolizes the American saloon. It is an ugly dog, that we have tried to restrain by the long chain of license; but there is always a slide in the collar, so that the dog can get loose when he wishes. The framers of the law are sure to put in the slide. Of the madness of the dog there can be no reasonable doubt; his bite invariably makes his victims mad. We have tried the shorter chain of high license with no better results. The saloonist talks about his rights and the interference of the meddlesome public with his business; but it is about time for an outraged and wronged public, to take the matter into their own hands and dispose of it by shooting the dog.—Zion's Herald.

Bonfort's Wine and Liquor Circular. of New York, in a recent issue, says: We must defeat the Penusylvania amendment. It is too important a state to lose. The moral effect of a defeat in that contest would be incalculable, It would demoralize trade from the Atlantic to the Pacific. It would depreciate values millions of dollars." This is the liquor dealers' real estimate of the importance of prohibitory legislation. What the liquor men are so anxious to defeat, the friends of temperance should, subordinating all minor differences as to methods, do their utmost, in Pennsy!vania and elsewhere, to obtain. - National Temperance Advocate.

M. Marambel reports that of three thousand convicts in France examined with respect to habits of drunkenness or temperance, seventy-nine per cent. of vagabonds, from lifty to fifty seven per cent of assassins and incendiaries, fiftythree per cent of offenders against morals, seventy-one per cent of thieves and sharpers, and seventy seven per cent of offenders against property were drunk. ards. Drunkards are nearly as numerous among youths under twenty as among adults.-Popular Science Monthly.

The new excise law in New Jersey, supplanting the county option law, gives to townships, villages and cities the duty of fixing the license fee by vote.

John Bright's first public speaking was for the cause of temperance. John B. Gough had no warmer friend in England than Mr. Bright.

In Waldeck, Germany, no marriage license will hereafter be granted to persons addicted to the liquor habit.

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(Matt. 12: 6)

The Sunday School.

LESSON FOR SUNDAY, APRIL 28th, 1889, Mark 13: 1-13.

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

DESTRUCTION OF THE TEMPLE FORE-

GOLDEN TEXT: "But I sav unto you, that in this place is one greater than the temple

1. As he went out of the temple-His final departure from its courts Master see -in R. V. "Master, behold what manner of stones, and what manner of buildings!" in Luke, "how it was adorned with goodly stones and gifts" The splendor and strength of Herod's temple, can scarcely be over estimated Forty-six years had passed, and the work was not yet completed. It was built of white marble, and its area covered nineteen acres. At the time of its destruction Josephus says: "For six days together, the strongest of all the battering engines played on the wall and

produced no effect; the size and jointing of

the stones were too strong for it, and for all

the others." "O Jerusalem, thou art above, the Mother of us all ! Let me behold thy glorious palaces; let me admire thy buildings, "not made with hands, eternal in the heavens!" All we see here are but as little hives of straw, and the petty inhabitants as so many bees, busy about trifles. Even the temples of our God, those best employed magnificences, must fall at last, and 'oe crumbled into dust. O Jerusalem, thou art above; let me behold thy beauty, and delight myself only in thy

splendor" (Augustine). 2. Seest thou these great buildings? - As though He would say, "You are impressed with the grandeur, the stability, of these structures." Not be left one stone upon another-a prophecy which had no visible ground at that moment for its fulfillment Nothing could seem more unlikely, at that time of profound peace, than that a destruction so complete, could ever overtake that massive sanctuary. And yet in forty years the proph ecy was fulfilled, and that too in violation of the orders of Titus himself, who wished to preserve the temple.

3. 4. As he sat upon the Mount of Olivesto which He retired that same afternoon. Over against the temple. - Olivet is directly op posite the site of the temple, and from the mountain side the sacred buildings, and the whole city indeed, were distinctly visible. It was from this locality that the siege of the city began, and at this same period of the year, Andrew. - Peter's brother here appears in addition to the favored three. Asked him privately - They ventured to approach Him apart from the rest, as He sat in meditation. The reply was doubtless given in the hearing of all the disciples. When shall these things be? -So confused and crude were they in their conceptious, that they classed together as one event, or one series of events, the demolition of the temple, the end of the world, and the return of the Lord to reign. The sign . . . fulfilled - R. V., "the sign when these things are all about to be accomplished;" in Matthew, "the sign of thy coming and of the end of the world."

5. Began to say .- Mark always notices the beginnings" of things Take heed lest any man deceive you-in R. V., "take heed that no man lead you astray." He does not answer directly their questions of "when," or "what sign." Knowing well the false "signs," the errors and delusions to which they would be exposed. He sounds the note of caution in their ears.

"He imparted only so much as was necessary to guard them against deception, to stimulate their watchfulness, and confirm their confidence, that the end would come at last Much, indeed, was at that time beyond their comprehension, and could only be made clear by the enlightening influence of the Spirit, and by the progress of events' (Nean' der).

6. Many shall come in my name - It has been computed, that some sixty false Christ's appeared, mostly after the fall of Jerusalem. I am Christ - R. V., "I am He." Shall deceive many-R. V., "shall lead many astray." Even Christians would be misled in supposing some other than the Speaker to be the Lord, the Messiah. "In later times fanaticism among Christians has taken this direction, e. g., the Anabaptists in the sixteenth century" (Schaff). Says Morison: "Even at the present day there is a sprinkling of strange individuals, dotting society here and there over the world, who claim to be either Christ come back again, or the Holy Spirit, or some kindred incarnation."

"The Messianic hopes of the Jews were at fever heat, as the destruction of their city drew near; many enthusiasts appeared as seducers of the people, and awakened false ex- adequate to the trial, would be granted, and pectations (Schaff).—Such was the false they would become the mouth pieces of the

sand men (Acts 21:38), about twelve years shows that these "unlearned and ignorant after our Lord's death; and Theudas, a false | men" spoke with a power and wisdom, deliverer, who, Josephus says (almost in our Lord's words), deceived many. Under the procuratorship of Felix, in the reign of Nero, such impostors were so numerous, that some were taken and slain almost daily. Among false Christs, distinctive'y, were Dositheus, appearing as the Christ foretold by Moses

and Simon Mague as son of God" (Whedon) 7. Wars and rumors of wars. - Of the latter the threats of Caligula, Claudius, and Nero, successively, to make war on the Jewish nation, have been cited in illustration; of the wars" the persecution of the Jews at Alexandria, following the deposition of Flaccus, (about A. D., 38), the disturbance in Seleucia at about the same time, in which more than 50,000 Jews were killed, and several other national tumults, are quoted by Alford from Josephus. "It is also," says Schaff "a prediction of unexampled convulsions before the second coming of Christ," Be ye not troubled -by supposing that the end of the world has come. Such things must needs be-R. V., 'these things must needs come to pass;' hinting at a moral, not an absolute, necessity. The end shall not be yet-R. V., "the end is not yet;" these are not the immediate signs of the consummation, therefore do not be alarmed.

8. Nation shall rise against nation -All was peaceful now, but these fierce collisions of nations and kingdoms, would occur after His departure from the disciples, and are therefore foretold, together with their true relation to the coming kingdom. Earthquakes .-Even the crust of the earth will seem to share in the general commotion. Shortly after this prediction, several destructive shocks occurred at different places. Five occurred in thirteen years. Famines and troubles -R. V, omits "and troubles." The Latin historians mention several famines particularly the one that occurred in the ninth year of Claudius, and was predicted in Acts 11: 28 These are the beginnings of sorrows (R. V., "of travail'')-the birthpangs of the regeneration. So Paul in Rom. 8: 22: "The whole creation . . . travaileth together until now." Says Alford: "The death throes of the Jewish state precede the 'regeneration of the universal Christian Church, as the death throes of this world, the new heaven and new earth."

"Bear in mind the massacres at Cesarea, between Syrians and Jews, in which 20,000 of the latter fell, while in Syria almost every city was divided into two armies, which stood opposed to one another as deadly enemies; the quick succession of the five emperors in Rome within a few years-Nero, Galba. Otho, Vitellius, Vespasian, and the tumults connected therewith in wider or narrower circles (Van Oosterzee). - The principal earthquakes occurring between this prophecy and the destruction of Jerusalem were, (1) a great earthquake in Crete, A. D. 46 or 47; (2) one at Rome on the day when Nero assumed the manly toga, A. D. 41; (3) one at Apamæa in Phrygia, mentioned by Tacitus, A. D. 53; (4) one at Laudicea in Phrygia, A. D. 60; (5) one in Campania ' (Alford).

9 Take heed to yourselves-not try to escape, but be prepared, so as not to be taken unawares. They shall deliver you up to councils-in Luke, "before all these things"before these predicted calamities. The Acts of the Apostles furnish the best commentary on this verse. There we learn to what ecclesinstical persecutions the disciples were exposed-arrangued before councils and rulers, beaten, imprisoned, etc. Brought before rul ers and kings-in R. V., "Before governors and kings shall ye stand for my sake." Some of the kings and rulers were Herod Agrippa (Acts 26)), Nero (Acts 25: 12), Felix, Festus, Gallio, etc. For a testimony against them R. V., "unto them").-Their arraignment would be so overruled, as that it should furnish an opportunity for these prisoners of the faith, to preach the Gospel to their judges.

10. The Gospel must first be published, etc .-R. V., "The Gospel must first be preached unto all the nations;" that is, this universal proclamation must precede the end.

"The Gospel had been published through the Roman world as then known, and every nation had received its testimony before the destruction of Jerusalem (see Col. 1: 6-23; 2 Tim. 4: 17). But, further, the Gospel has yet to be preached universally, for a testimony. And the universal diffusion of it by modern Christian missions is now a leading sign of the end" (Jacobus).

11. When they shall lead you-R. V., "when they lend you to judgment." Take no thought -R. V., "Be not auxious." Do not be mentally distracted or distressed about what you shall utter before such exalted tribunals. Neither do ye premeditate-omitted in R. V. It is not ye that speak, but the Holy Ghost .-- In those critical emergencies all personal solicitude was to be dismissed; a higher wisdom, Egyptian prophet at the head of thirty thon- Holy Spirit. The after history abundantly

which none of their adversarie; could gainsay or resist.

12, 13. Brother betray (R. V.. "deliver up") the brother, etc .- Even natural ties would be voluntarily severed, in the fierce opposition against the Gospel. As it is to-day in missionary lands, so it was in the early days; members of a family relentlessly consigned to banishment or death, their own brothers, sisters, parents or children. Hated of all men for my name's sake. - This universal hatred would be excited, because they would bear the name of Christ and be loyal to it. They were to be reviled, persecuted, evil spoker of, treated as the offscouring of the worldall because of Christ. See Gibbon's Rome, vol, 2, chap 16. He that endureth unto the end, shall be saved .- Primarily this was a promise, that the Christian who held fast his profession without wavering, should be deli vered from the horrors of the siege of Jerusalem; but the more general meaning is that those who presevere until the end of their earthly probation, shall be saved. Primarily this was a promise that the Christian who held tast his profession without wavering, should be delivered from the horrors of the siege of Jerusalem; but the more general meaning is that those who persevere until the end of their earthly probation, shall be saved. In Matthew the warning is added: "Because iniquity shall abound, the love of many shall wax cold,"

"The spiritual power of Christ is exemplified in the fact, that He could describe such dangers and yet inspire the twelve with courage, to go forth undaunted to meet them' (L. Abbott).

AN EASTER SONG.

We bore, to see the summer go; We hore, to see the ruthless wind Beat all the golden leaves and red, In drifting masses to and fro, Till not a leaf remained behind; We faced the winter's frown, and said, There comes reward for all our pain, For every loss there comes a gain;

And spring, which never failed us yet, Out of the snow-drift and the ice, Shall some day bring the violet.' We hore-what could we do but bear?-

To see Youth perish in its prime, And Hope grow faint and Joyance grieved And Dreams all vanish in thin air, And Beauty, at the touch of time, Become a memory, half believed; "Still we could smile, and still we said,

Hope, Joy, and Beauty are not dead; God's Angel guards them all, and sees-Close by the grave be sits and waits-There comes a spring for even these.

We bore, to see dear faces pale, Dear voices falter smiles grow wan. and life ebb like a tide at sea, Till underneath the misty veil Our best-loved, one by one by one, Vanished and parted silently.

We stayed without, but still could say, 'Grief's winter dureth not alway: Who sleep in Christ with Christ shall rise We wait our Easter morn in tears, They, in the smile of Paradise."

O thought of healing, word of strength! O light to lighten darkest way! O saving help and balm of ill! For all our dead shall dawn at length A slowly broadening Easter Day, A Resurrection calm and still.

The little sleep will not seem long, The silence shall break out in song, The sealed eyes shall ope-and then We who have waited patiently Shall live, and have our own again, -Susan Coolidge, in Independent.

A man, who was shot in a gambling nouse at Roanoke, Va., spent his dving moments in exhorting all near him, to cease drinking and gambling. An impressive scene it must have been, and yet we dare say, most of those who heard his pleadings and warnings will abstain for only a little while, and then return to their old habits. Nothing but the grace of God can break the power of a reigning sin.—Baltimore Baptist.

Is It Just?

In looking over the appointments of the preachers, made at the late session of the Wilmington Conference, we see at a glance, that certain worthy and competent members, who are on the farther side of fifty, yet with eyes undimmed, and natural strength unabated, were handled roughly by the appointing pow-

These men are true to Methodism, conscientious, and educated in the best sense of that word. They have always been successful; leaving every charge assigned them better, stronger than they found it. They do not sound their own praise, nor depend upon flaming reports. They have no patience with the "Roll of Honor" but raise what they can, in a Christian way, for the benevolences. Whe ther this is more or less than their

apportionments, does not trouble them. They are men of God, and are above trickery on the one hand, and sycophancy on the other.

In their early ministry, they served several successive charges, from which they received as salary, from one to three hundred dollars; and but for their labors, we should not now have the fat salaries and luxurious parsonages, which are now enjoyed by men of later date.

They have toiled hard, and have con-

tributed liberally out of their meagre

receipts, in behalf of our institution of learning. By their suffrages young men have been admitted into conference who have been permitted to attend these schools, in order to equip themselves for the ministry. Returning from College and seminary, they natural seek good positions in the conference; and the authorities, deeming them essential to the success of the church of to-day, consider it necessary, in order to retain them in the conference, to place them where they will receive the larger salaries. As a result, the noble and godly men who have prepared the way, and who are at least the equal of these younger men, in ability and real efficiency, must step down to the weaker and harder charges, where they have already served a full apprenticeship. These men, thus ignored, are in no sense supernumerary or superannuated. They are as strong and vigorous and useful, as any in the conference. There are few, if any, of our pulpits they could not fill with credit to themselves, and general acceptability to their congregations. if permitted to occupy them. But in the zenith of their ministry, they are proscribed. The elect of the conference would persuade them that they are reprobates. They may, indeed, look upon the splendid architecture of the costly churches; but it is somewhat, as a peasant looks upon a palace. He sees it, as the home of his sovereign, a magnificent pile; but guarded, and with closed doors. How humiliating, to know they are esteemed below par by their co-laborers. While the average sularies on their district are seven or eight hundred dollars, theirs have been from four to six hundred, year after year. And they are told, they ought to be satisfied with such salaries, even though they are thus deprived of the improved facilities for educating their children; and this by some whose salaries range among the thousands. Spirits of Wesley and of Asbury, hear!

THE EPISCOPAL YARD STICK.

Before reading the appointments at our late seesion, the bishop informed us stretching a perpendicular line, that he had a place for every effective man, somewhere on that line. He told us, he could not place us all at the top, nor in the middle, but somewhere. Ah! we knew what that meant. Somewhere is a convenient word for the bishop and his council; but it is painfully significant, to the toil-worn veterans in the rank and file of the ministry. The bishop told us, that the appointments were made after much prayer and deliberation, and that he believed they were "substantially in agreement with the will of God." Doubtless the bishop thought so; but some of us do not think so. On the contrary, it is plain to us, that these appointments were not only made by men, but that they were largely made under Fifty Fears Beyond worldly influences, and the baser elements that always impede the real progress of the militant church. As loyal Methodist preachers, who are thus injured, we do earnestly protest againthis abuse of power. And we remind any who may smile when they read these lines, that we do not intend to wait un- Compiled by Rev. S. G. Lathrop. til the final judgment for redress. We are willing to bear anything for Christ's sake; but we have no reason to believe, that He is glorified by our quiet sub mission to such unnatural and unchristian treatment at the hands of our peers.

ONE OF THEM.

Dyspepsia. Makes the lives of many people miserable, causing distress after eating, sour stomach,

sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated

Distress tongue, and irregularity of the bowels. Dyspepsia does After not get well of itself. It Eating requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good ap-Sick petite, banishes headache, and refreshes the mind. Headache
"I have been troubled with dyspepsia. I

had but little appetite, and what I did eat

Heart- distressed me, or did me little good. After eating I burn would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last Sour spring I took Hood's Sar-saparilla, which did me an Stomach immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

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

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

A correspondent, signing himself, "One of Them," writes strongly of the hardships, to which our older brethren while still fully effective, are subjected, in the adjusting of appointments. While crediting the bishop and his council with an honest and earnest purpose, to do just right in view of all interests involved, we are often confounded with the final outcome, in respect to many of the assignments; and yet it is not at all probable, that any other bishop and States. council could have done better.

As Bishop Merrill put it before the Philadelphia brethren, "we have more first-class preachers, than first-class appointments;" hence the excess must go into appointments of inferior grade. If any thing can be suggested to relieve the embaraassment, we shall be glad to have the matter discussed.

We think our correspondent goes too far, when he characterizes, as "unnatural and unchristian conduct," the exercise of authority, which, while it may sorely afflict worthy brethren, is a necessity of circumstances beyond the control of either the bishop or his presiding elders.

We must have indubitable proof, before we can believe, either elder or bishop would willingly afflict a preacher, or a

Rev. and Mrs. I. G. Fosnocht called at our office this week, en route for Springfield, Pa., whither they were going, on the mournful errand of attending the funeral of Bro. Fosnocht's father, who died last Saturday, the 20th inst., in full hope of blessed immortality.

Brother Fosnocht's mother died last November, and since then her lonely companion has felt a strong desire to depart also, " o be with Christ."

These Christian parents were greatly blessed in their children, as well as in their own religious experience. Twelve of their thirteen children were spared to adult age, and every one of them became members of the church of which their parents had been members from their youth. Brother Fosnocht, senior. was about 79 years old, and with his companion had been a member of the M. E. Church, for over fifty-years.

It is blessed to have Christian parents; and who shall estimate the blessedness of following in their footsteps?

The funeral obsequies were appointed for Wednesday, the 24th inst.

son served on the Peninsula.

In April 1842, he was received on trial in the Philadelphia Conference, and Barton, a venerable superannuate, still lingering on this side the Celestial City; their appointment was Nottingham circuit. From the session of 1847 to 1849 brother Patterson was in charge of Milton circuit. The next two years he traveled Berlin circuit; and from 1851 to 1853, he was in charge of Annamessex circuit. His last term on the Peninsula was one year, 1866-7, on Lewis circuit. Nine years he was on the supernumerary list, and two years, a superannuate. His ministry was attended with many conversions; among them was that of John Fletcher Williamson, the honored layman, who preceded him to his heavenly home, but a few weeks ago.

"There, all the ship's company meet. Who sailed with their Saviour beneath; With shoutings each other they greet,

And triumph o'er sorrow and death.
The voyage of life's at an end;
The mortal affliction is past;
The age that in heaven they spend,
Forever and ever shall last."

Under date of March 6th, the Bishops of the Methodist Episcopal Church issued an address, in reference to the Centennial Anniversary, of George Washington's First Inauguration, as President of the United States; closing

with this appeal. With a deep sense of gratitude to God for His protection and guidance of the nation, and for His constant presence with our Church, we recommend all our ministers and members to convene in their usual places of worship on Tuesday morning, April 30, at 9 o'clock, and hold such services of prayer and thanksgiving as are appropriate to the one hundredth anniversary of the inauguration of Washington, as President of the United

The Bishops very naturally refer to the interesting historal facts, that our second Conference held in New York City was in session at the same time Bishops Coke and Asbury presiding; and that the latter submitted to the Conference the following proposition;

"Whether it would not be proper for us, as a Church, to present a congratulatory address to General Washington, who has been lately inaugurated President of these United States; in which should be embedied our approbation of the Constitution, and professing our allegiance to the Government."

This proposition being cordially adop ted, the Bishops were appointed a committee to prepare a suitable address, which they subsequently presented in person to President Washington.

This was "the first declaration of congratulation and loyalty presented to Washington, by any religious body," say the Bishops, "on the occasion of his inauguration as President of the United States."

The President formally acknowledged this attention; expressing himself as highly gratified with the action of the Conference. We trust our people, lay and clerical, in common with those of all other churches, will observe this morning hour, as recommended by our Chief Pastors and by the President of the United States, and that our churches throughout the land, will be crowded with worshippers, to spend one hour in thanksgiving, and prayer for God's blesssing on our Nation's life.

Peregrinating.

Saturday 13 inst., at 5.13 p. m., we left the metropolis of the Diamond State, and in about one hour and three quarters, made the run of sixty nine miles, to the city of Baltimore, which has long been called the Monumental city, for the all sufficient reason, that in it, first, was erected a memorial shaft of classic beauty and imposing simplicity, in honor of the Father of his county, to whom is so tersely accorded his merited precedence, has stood upon the roll of the Philadel- his countrymen."

Ten of the thirty-six years he gave to our way from Union Depot to Light effective pastoral work, Brother Patter | St. wharf, and booked ourselves for a nocturnal sail across the Bay. A few minutes' halt at the Carrollton, served to remind us of the days of '61, and appointed to Cecil circuit, as junior later; when at the close of the term of preacher with W. C. Thomas. The Governor Thomas Holliday Hicks, and next year his senior associate was George | during that of his successor, Hon, Augustus W. Bradford, a supernumerary preacher of the Philadelphia Conference found work to do, as chief clerk of the Maryland House of Delegates. Those were critical and portentous times; and thankful should we all be, to the great and gracious Disposer of events, that those times have become but memories, and their forbidding features are disappearing in the light of brighter and better days.

Though our little steamer, The Choptank, was not a little responsive to the movement of the waters over which her pathway lay, we managed to pass the night in fairly comfortable slumbers; and in the early morning, landed safely at Kirby's wharf, some three miles from Trappe, our destination. We were some little disconcerted at first, to learn there was not in the town any hotel, in which peregrinators might hang up their hats; but we were soon re-assured with the intelligence, that very comfortable quarters might be found in a private family, who occasionally entertained transient board

The three miles' ride, in the crisp air, of a bright spring morning, with an agreeable fellow traveler, was a pleasant change; and in a short time, we were set down at our lodgings, where our kind host and hostess made us welcome; kindly furnishing us with an excellent morning breakfast.

We had intended, to preserve our incognito, as far as possible; but this proved to be of brief duration; as our kind host, Squire Merrick, found occasion to make an early call on his pastor, Rev. Mr. Wagner who soon after, called on the visiting stranger, and very politely tendered him the use of his pulpit. As it was our first visit to Trappe, we felt obliged to decline this courtesy from our brother of the Methodist Episcopal Church South, less our own people might think us unmindful of their claims. Had our trip been with more premeditation, it would have been a pleasure to us to have divided the day between these two churches.

Finding our way to the M. E. church, it was not long before the pastor, Rev. F. J. Cochran recognized us, and laid us under contribution for a talk to the school. We were pleased to see a good attendence of teachers and pupils, and to find them ready, with prompt responses to questions on the lesson.

As this was only the second Sunday for these brethren with their respective charges, we had anticipated much pleasure, in taking our place among their interested hearers. But, true to the instinct of the average preacher, the opportunity to subsidize a visiting brother, was not to be neglected, and an appointment for the evening was soon fixed for us, by the Episcopos of this diocese.

Brother Cockran's sermon, on the text 'Looking unto Jesus," made a most favorable impression, giving evidence of careful preparation, and a devoutly earnest spirit.

Our venerable brother, Rev. James L. Houston, was present, and made the closing prayer; following it with a few words of jubilant axhortation. He has been visiting his Talbot Co., friends since Conference, and was at this time, the guest of Mr. Edward Kirby, of Kirby's wharf, the husband of one of his granddaughters.

At the evening service we had a fine congregation; as also the pleasure of having with us Rev. B. S. Highly, of the Another Itinerant Relleved. in the familiar phrase, "first in war Rev. Daniel L. Patterson, whose name first in peace, and first in the hearts of resident of Trappe for several years, and is now the popular editor of The John F. Chaplain, an honored member inst.

M. E. church South, who has been a was the grandfather of the late Rev. Dr. E. H. Nelson, pastor, to-morrow, the 28th

week, the editor says:

"The PENINSULA METHODIST is an abiy edited, live newspaper, and one among the most highly appreciated of our oxchanges."

Bro. Highly participated very heartily in the exercises; and volunteered to speak to the congregation some very commendatory words, in reference to an increased circulation of our paper.

At the close of the morning service, we were introduced to a number of the brethren, (sisters included) and were taken in charge by brother J. F. Mullikin, in whose hospitable family we were made welcome; brother Merrick re linquishing his claim upon us, as his guest.

Trappe is a village of some 300 inhabitants, with four churches for whites, and one for colored. This would seem to be an excessive supply; but each church draws largely upon the surrounding country for its congregation, and, ories. judging from what we saw, each church is fairly well supported. The M. E. church South, and our own, have, each, two country appointments, and the Methodist Protestant chapel is associated with a church in Oxford, eight miles distant. The fourth church is the Protestant Episcopal of White Marsh parish, and is a substantial brick structure. The M. E. church and the M. E. church South, have neat and comfortable parsonages, and are well adopted to their purposes.

ANTEDATING THE CHURCH.

Through the courtesy of brother R. T. Mullikin, secretary of the board of Esq.; Secretary, Rev. V. S. Collins. trustees of the M. E. church, we had the privilege of looking over the old records of trustee meetings, and found a copy of the original deed by which the church lot was conveyed by Jesse Mullikin and Elizabeth his wife, grand-parents of our host, to Solomon Martin, Philip Mackey, Abner Parrott, Wm. Brown, Harry Martin, Wm. Alexander, Francis Chaplain, James Mullikin, and James Chap lain, April 21st, 1784.

As the Methodist Episcopal Church was not organized until the Christmas Conference of 1784, the title of our Trappe brethren to their church lot is Family. eight months older than the Church of which they are a part.

The quaint terms of the grant indicate the intense orthodoxy of the grantor.

This lot of ground, a part of a tract called York's Destruction, containing 144 square perches is conveyed to the above named trustees, "in special trust and confidence," "to the intent and express purpose of building a preaching house or appointed at the yearly conference of the people called Methodists, held in Ameri ca faom year to year, to preach and expound God's Word; and no others.' These preachers are "to have and to enjoy the said premises, provided always, the said preachers preach no other doctrine, than is contained in Mr. Wesley's Notes on the New Testament, and his two volumes of Sermons."

The specified consideration was "two shillings, specie;" and a certificate is made out. to the effect that the wife had signified, in a private examination apart from her husband, her free and willing con- in Life. sent, "without fear of his ill usage, or of incurring his displeasure."

June 9, 1806, the church was incorporated, as Lebanon Chapel; the trustees being elected by "free, white, male members of the M. E. church and society, above 21 years of age."

At the first election under this charter, four of the original trustees were elected -Solomon Martin, Abner Parrott, Wm. new ones complete the list-Wm. Jenkins, Benjamin Mullikin, (a local preacher) and Samuel Abbott,

As we were bound for one of the cosy Talbot Times, one of our valued Penin- of the Philadelphia Conference; and amlets, that nestle in the pince and the pince of the physician of that name, who As we were bound for one of the cosy to his heavenly home, Thursday, April 18th, in the 72nd year of his age.

As we were bound for one of the cosy hamlets, that nestle in the pines not far sula exchanges. In a complimentary sula exchanges. In a complimentary sula exchanges in Trappe, and is one of the South.

Monday was spent in pleasant social calls, until evening, when we took the steamer again, for our return to Balti-

Tuesday passed rapidly in similar occupation, until we resumed our homeward journey; taking the train for Wilmington at 7.35 p. m.

While in Baltimore, we called on Dr. McCauley, in the pleasant parsonage home, which he occupies as pastor of Eutaw St., M. E church; a charge he served most efficiently for three years, immediately after the time-limit had been extended from two to three years. Our trip was a very pleasant one; and

we trust, not without some helpfulness to those, whose attentions and conrtesies will be long cherished, as pleasing mem-

Delaware Bible Society.

At a meeting of the managers of this Society, held in FLETCHER HALL, Friday, the 19th inst., a letter was presented by the secretary, Rev. V. S. Collins, from Rev. Lafayette Marks, D. D., resigning his office, as President of the Society; on motion, Dr. Marks' resignation was accepted; and an election was ordered, of a President, three Vice Presidents, a Treasurer, and Secretary, with the following result:-President, W. L. S. Murray; Vice Presidents, Revs. Chas. E. Murray, W. P. Swartz, and L. E. Barrett; Treasurer, C. W. Howland,

A grant of Bibles and Testaments was made to Rev. Alfred Brown, in aid of his mission work.

Revs. J. T. VanBurkalow, T. S. Thomas, and D. H. Corkran were appointed committee, to draft a set of by laws. Adjourned, to meet at the call of the President.

Maryland Temperance Alliance. At the Centennial Mass Meeting, Tuesday April 30th, at 8 p. m., Joshua Levering, will preside, and Joshua L. Baily, of Philadelphia will deliver an address, on The Delusion of High License. Music by the Robinson

Wednesday, May 1st, at 9.30 a. m., Devoional Exercises will be led by members of the W. C. T. U. of Maryland; at 10.15 a. m. Addresses of Welcome, by Rev. J. E. Grammer, D. D.; Response by Rev. Mervin J. Eckles, of Salisbury: the President's Annual Address; routine business.

At 2.30 p. m., address by Prof. Johnathan K. Taylor; The People's Right, to the submission of a Prohibitory Amendment to the Constitution of the State. Discussion. 3.15 p. m., a paper by Rev. Wm. M. Alexander; The Colored People and the Liquor Traffic. chapel thereon;" they and their survivors Discussion. 4.15 p. m., Reports from Local are to "permit such persons, as shall be Option Counties and Districts, and Non-Proibitory Counties.

At 7.45 p. m., Grand Mass Meeting. Prof. W. H. Hopkins, President of the Woman's College of Baltimore City will preside. Col. G. W. Bain, of Kentucky, will make the

Thursday, May 2d, at 9.45 a. m., devotional exercises and music, to be followed by an address by G. S. Griffith, Esq.; Intemperance in Relation to Crime in Maryland, and the Benefits of Local Option. At 10.45 an address by A. Warfield Munroe, Esq.: Temperance Text Books in Public Schools. Discussion. 11.30 a. m., reports, collections, etc. 12.00 m., an address by Dr. Wm. R. Wilmer: Abstinence, an essential to Success

At 2.30 p. m., a paper by E. Tracey Bishop M. D., Smithsburg, Washington county, Md; Race Foods and Drinks in relation to Digestion. A Paper by Hon. Wm. Baker, of Harford County: Intemperance, and the Canning Interests of the State. A Paper by John C. Carpenter, Esq.; Intemperance, and the Oyster and Fishing Interests of the State. An address by Bishop A. W. Wayman: Union essential to Success. Unfinished business.

At 7.45 p. m., Grand Mass Meeting. Lew-Brown, and Francis Chaplain. Three will preside. Hon. Sidney Perham, Ex-Gov. is Hockheimer, Esq., of the Baltimore Bar, of Maine, and Rev. Sam. W. Small will ad-

Conference Rews.

PREACHERS' MEETING in Fletcher Holl was called to order at 10 A. M., last Monday, by the Vice-president, T. S. Thomas; Vaughan Smith led the devotions; and A. T. Scott was appointed general critic. Reports from churches show large congregations and interesting services in connection, with Easter

D. H. Corkran reported 43 probationers received into full membership last Sunday; W. E. Avery, 33; T. N. Given, 5. Rev. R. I. Watkins reported the purchase of a new organ, for Kingswood,

Revs. D. Gollie from Massey, A. P. Prettyman from Chester, and J. B. Cooper and E. C. Bostick from St. Paul's A. U. M P. Church, were introduced. Rev. brethren Prettymen and Watkins were elected members of the meeting.

A. Stengle reported arrangements completed, for a public meeting in the interest of Sabbath observance, to be held under the in church work and fellowship. auspices of the several evangelical churches of this city, in the West Presbyterian church Thursday next, May 9th, to be addressed by Rev. Dr. Wilbur, F. Crafts, Field-Secretary of the National Sabbath Association.

The order of the day was then taken up, and J. T. VanBurkalow, read an interesting paper on the Second Advent, which was discussed by brothers Koons, stengle, Prettyman, and Collins. The critic made his report; and the curators announced an essay for next Monday, April 29, by Rev. Dr. Jacob Todd, on "A Common basis of Knowledge for Science and Religion,"

Adjourned, with benediction by H. Sander-

SILVERBROOK, C. K. Morris, pastor.—Rev. W. C. Johnson gave us a very excellent sermon on the resurrection, last Sunday morning, which was highly appreciated by the large congregation present. In the afternoon the Sunday-school held an Easter service, consisting of recitations, and singing by several little girls, a lesson on the blackboard by Mrs. W. E. Tomkinson, and a short address by the pastor. Our Sunday-school increases in numbers and interest.

To-morrow, at 9.30 a. m., we have prayer meeting led by Bro. Hyrons; 10.30 preaching by pastor; 2 p. m., Sunday-school; 3.30, meeting for promotion of Holiness led by Sister Parr; 6.30, Young People's meeting led by Bro. Albert Wild, and 7.30, preaching by Bro. G. Howard Smedley.

RISING SUN, MD., I. Jewell, pastor .-Last Sunday was red-letter day in the history of our church. The Sunday-school united with the congregation, at 10.30 a. m., in a specially arranged Easter programme; the singing was excellent; the church was beautifully decorated with flowers. At 7 p. m., a service of song was rendered in fine style; appropriate addresses were also made by Rev. Amos R. Brown, J. M. Campbell, Jacob Heagy, and Thos. J. Wilson. The church had a very enjoyable time, until about five was crowded, collections good. Christ was

NOTICE. - District Stewards for Wilmington District, will meet at the district parsonage, 307 West 7th St., Wilmington, Wednesday, May 8th, at 10 a. m.

W. L. S. MURRAY, P. E.

GALENA, MD., I. G. Fosnocht, pastor .-Easter Day services were very interesting; large congregations, tasteful floral decorations and appropriate discourses on the Resurrection. A freewill offering of \$20 was made, toward painting the new chapel. This needed improvement has been built without incurring a debt; all expenses having been met, within less than \$100.

Similarly interesting services, in honor of Easter, were held at Locust Grove.

The Pastoral Record.

To The Editor of the Peninsula Methodist. As the Minutes have been printed without "The Pastoral Record," would it not be well to have it printed in sections, in the PENIN-SULA METHODIST, so that corrections may be made; and at the next session, after the hat has been passed to pay for the printing, we may be confident of an accurate record. I presume Bro. Murray can furnish a du-

plicate, if the original paper has passed beyoud his reach.

N. M. BROWNE.

Quarterly Meetings, Wilming-ton District.

Madely.-Preaching, April 28; 10.30 Scott.—Preaching, April 28; 7.30 Mt. Salem. - Quarterly Conference, April

Brandywine.—Quarterly Conference, April 30; 7.30.

North East.—Preaching, May 5, 7.30; Q. Conf., May 6, 9 a. m. Elkton.-Preaching, May 5, 10.30;

Conf., May 6, 2. m. Wesley.—Preaching, May 5; 3. p. m.

Adieu.

Last Monday evening, 22d inst., about thirty of the members of Silver Brook M. and evening, Apr. 7th. His morning text E church, gave Mrs. W. E. Tomkinson a good-bye surprise.

On behalf of the teachers and pupils of the. Sunday-school, the pastor, Rev. C. K. Morris, presented her with a full china tea-set. Mrs. Tomkinson expressed her appreciation of this gift as a token of regard from the Sunday-school; alluding very touchingly to the pleasant intercourse she had enjoyed with this people; and saying, it was with feelings of sorrow, that she must relinquish such happy associations. For nearly two years Mrs. Tomkinson has been a faithful worker in this Sunday-school.

Besides having a class of young ladies, to whom she was very attentive, she has illustrated the lesson for the day, upon the blackboard, and given interesting talks to the school, in explanation of the same. She will be greatly missed by the many friends who have become so much attached to her,

After a brief season of social converse, the parting hymn, "God be with you till we meet again," was sung, and the company took their leave, after the benediction by the

District Meeting.

Salisbury District Preachers' Association will be held in Delmar, Tuesday and Wednesday, May 14th and 15th. Monday evening preceding, Rev. C. F. Sheppard will preach the opening sermon. Rev. W. W. Redman is to lead the devotions, Tuesday morning; after which Rev. C. S. Baker will deliver an address of welcome, to which Rev. J. O. Sypherd will respond.

Presiding Elder, T. O. Ayres, will read a paper on The District Outlook. Wednesday evening, a Temperance Mass Meeting is to be held; speeches by Revs. A. S. Mowbray, W. F. Corkran, and B. C. Warren.

A correspondent writes us from Milford, Del.,-Our pastor, Rev. J. H. Willey, has entered upon his third year, with good hopes of success in church work. An impressive Easter sermon was delivered by the pastor, Sun. morning, from the words, 'And Thomas answered and said unto him, my Lord and my God." The singing was very fine. The special evening serivces were attended by an overflowing congregation. Over the pulpit, was a floral arch with the words, "Christ is risen;" and on either side, an arch, inscribed respectively, "Go teach all nations," and "Lo, I am with you." Rev. J. S. Willis, who reached home with his bride, Thursday of last week, made a short address.

Our "Christian Endeavor" is largely attended, and very interesting.

A reception was tendered our new Methodist minister, Rev. J. Warthman, on his arrival at the parsonage, Wednesday, Apr. 10th. About forty-five persons ate dinner, and all o'clock in the atternoon when the threats of a thunder storm caused the crowd to disperse, wishing pastor and family a bright and successful future. - Cape May Co. Gazette.

Rev. E. H. Miller, sent to Chiucoteague, Va., in place of Rev. R. I. Watkins, was stationed here some years ago; and being very popular with our people, he is cordially welcomed on his return .- Peninsula Enterprise.

The Sunday-school of the M. E. church, Trappe, Md, W. T. H. Seymour, superinten_ dent, gave an entertainment two evenings last week, which was well attended, and a success financially. The proceeds were for the benefit of the school .- Talbot Times.

Rev. James B. Merritt has again consented to "supply" Crumpton M. E. circuit; thus entering upon his third year in this capacity. Just before conference, twenty-eight probationers were taked into full membership at Crumpton, and two at Chesterville. This is the result of the revival winter before last. when thirty-five joined the church at Crumpton. Of this number, two took certificates, and twenty eight were read into full member ship as above stated. This certainly is a most favorable showing .- Centreville Rec ord

When Rev. C. F. Sheppard preached his farewell sermon in Delaware City, the Presbyterians closed their church to attend, and the M. E. church was crowded, with friends from all the churches. The Middletown Transcript says: "Delaware City has never had a minister or a citizen, who has been held in higher esteem than Mr. Sheppard; and his departure is a matter of regret in which the good citizens join."

Rev. E. E. White and wife were warmly received by the Millingtonians. Quite a number of the congregation met them, and had an elegant dinner for them to sit down to, on their arrival .- Smyrna Times.

Rev. S J Morris occupied the Greenshorough M. E. church pulpit, Sunday morning was, "Let us consider one another to provoke unto love and to good work," Heb. 16, 4. For the evening, his subject was the pre-eminence of Christ. His hearers were well pleased, at both services. - Free Press.

Bond Methodist Episcopal Chapel, at Pomona, W. R. Mowbray, pastor, was re-opened Sunday, March 31st. a large congregation was present. After the Sunday-school exercises, a pleasant talk to the children was given by Rev. W. W. Wilson of Easton. The music of the choir was sweetly sympathetic, and in sweet accord with the occasion. Rev. Mr. Wilson was introduced by the former pastor, Rev. J. D. Reese, and preached an eloquent and impressive sermon, from the text: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who bath chosen him to be a soldier," 2d Timothy, 2:

The church is a picture of neatness. The windows have been beautifully colored, the ceiling freshly varnished, and the walls covered by a chaste and attractive paper, while on the floor is a bright new carpet of beautiful design. One of the most noticeable features of the interior ornamentation is the finely executed lettering by Mr Henry Redue, of these words, "Holiness becometh thine house, O Lord.'

A New Protestant Episcopal Church.

What is now known as Trinity Parish, Diocese of Delaware, includes two church buildings, "Old Swedes," and Trinity Chapel. The former is a venerable edifice, on the corner of 7th & Church Sts., in this city; its corner-stone having been laid Murch 28, 1698. The latter, erected in 1881, on Adams near 12th St., is the successor of a chapel of the same name, that stood at the corner of 5th & King, and was consecrated April 6, 1830.

The original Trinity church was erected on the present site of "Old Swedes," by Swedish emigrants, soon after their landing at the mouth of the Christiana in 1638; the present substantial stone structure having been consecrated, July 4, 1699. From 1638 to 1791, this parish was under the supervision of the Lutheran Church of Sweden. From 1791 to 1818, clergymen of the Protestant Episcopal Church were chosen to the rectorship. So that, as the late Bishop Lee states, it was only at this last date, that "a full union with the convention of the diocese of Delaware was perfected."

The site of the proposed new church is in front of the present chapel, at the southeast corner Delaware Avenue and Adams Street. The building is to be cruciform, 128 by 74 ft., estimated cost \$35.000. The material to be used is light colored Brandywine granite, rockfaced; with dressed window and door trimmings. Rev. H. Ashton Henry is the present rector.

Everything which belongs to pure, healthy blood is imparted by Hood's Sarsaparilla. A trial will convince you of its merit.

Concluded from first page.

in a basketful of real live serpents, and pour them into his lap, and let him pick them up, one by one. If successful in time of the writing. that, give him a gill of genuine strychnine, and if it does not kill him in a half hour, let your faith be strong enough to thank God heartily, for the return of faith into the world; and run and bring all the sick from the neighborhood, with the assurance that after having fulfilled all the others, he can fulfill this last part of this wonderful promise, viz, "heal the

sick." But this exaggerated form of the doctrine, does not stand the practical test. A few years ago, when President James A. Garfield lay upon hissick bed, stricken down by a bullet from foul hands, a whole nation prayed for him. From almost every pulpit, from almost every family altar, petitions arose to the great God of Heaven for his recovery. Faithhealing homes had special fasting and special prayer in his behalf. Notwithstanding all this, he died. Why? Our burial service has, what we call, the only reasonable explanation, "It pleased Almighty God, in his wise providence, to remove out of the world, the soul of the departed."

Some may ask, "how do you account for the cases of disease cured by the so called "Faith-Healers?" Well, these are, as a rule, good people of great faith but mistaken as to the extent of their powers. Many of their cases need no accounting for, in accordance with the theory above advocated, except to say that they are genuine cases of bodily healing by the power of the Almighty. Because he saw it best, when the conditions of faith and prayer, had been met, God exerted his power, as he does in heart conversions, and healed the body.

This is far from admitting that all their pretended cases of healing are really such. Their "Faith-Healers" tell us nothing about their failures. If they fail in nine cases, but succeed in the tenth, they say nothing about the nine, but send the tenth to the ends of the earth. If they possessed the gift they claim they would have no failures. They admit, that such is not the case.

The Rev. Mr. Simpson, who may justly be called the leader of this movement in America, was holding an anointing service in Peekskill, New York, when an elderly lady long affected with the heart disease, came to be cured. Mr. Simpson annointed her, and promised her speedy recovery. A few minutes later, she died.

Many of their cases are co-incidental. The patient would have recovered, just as certainly if the oil had not been ap plied and the prayer not said.

A large percentage of the cures which they ascribe to supernatural agency may be traced to merely natural causes. The hopeful spirit produced by a mere knowing that the case has been taken to the Great Physician, is prominent among these natural causes. The faith of the so called "healer," though it may be perfectly groundless, operating upon the spirit of the sick person is another. This faith often leads the "healer" to summons his subject to a strong exercise of will power, which is all that is necessary in many cases. Dr. Buckley relates an incident which will illustrate. A gentleman, who had been, as was supposed, at the point of death for several weeks with typhoid fever, lay in his bed one dark night, and saw a light glaring upon the walls of his sick chamber. Looking in the direction of his barn, he saw the flames leaping through the roof. "Great God," cried he, "there's nobody to let the cattle out." He sprang from his bed, dressed hurriedly, ran to the barn, loosed the cattle, came back, perspired freely and recovered.

A lady who was very sick, sent for a "Faith Healer" who annointed her with oil, and prayed for her recovery. Being suddenly called to a western city, he wrote upon his arrival, and assured his eastern patient, that it had been revealed to him that she would recover. The letter arrived two days after her death, which probably occurred at the very

But while denying the extreme form of the doctrine, I do not wish to be understood to deny the truth of Faith Healing. I believe in it. I use it in my pastoral work. I pray God to raise up the sick. I exhort them to look to Jesus, the great Physician, for bodily as well as soul health; but in everything to be ready to pray, with that great Physician himself, "nevertheless, not my will, but Thine be done." I believe that we have the same "gifts of healing" in the Church to day that they had at Corinth and Jerusalem in the days of Paul and James. When any are sick call the elders, or chief men of the church whatever you name them, let them pray, call the physician, and let him apply the remedies; let the sick take the remedies and pray; God will bless the remedies; and answer the prayer, as he answers all prayer, according to His will in the particular case. If it be best for the individual, and those over whom he has influence, God will put forth his power in bodily healing; if not, he will let the disease run its course, and perhaps the

individual may thus get well, or perhaps he may die.

Some may ask, "If it is God's will that any should be restored, why not heal them without faith and prayer." We ask in return, "Why does not God save the whole human race, which is certainly in accord with his will, without faith and prayer?"

I am persuaded, that many have died, whose lives might have been spared for years, had the prayer of faith been offered persistently, by and for them, for this special blessing of Divine healing.

Dr. Simms' Blood Purifier.

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

Wanted.

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

Reduced Rate Excursion Tickets on Philadelphia, Wilmington, and Balti-more Railroad.

The passenger department of the Philadelphia, Wilmington and Baltimore Railroad announces that Commencing April 20th, reduced rate excursion tickets will be placed on sale to all county towns located on the line of the Philadelphia, Wilmington and Baltimore Railroad and branches from all stations within the county The tickets will be good for passage on date of sale and day following, and when sold on Saturday, good

until the following Monday inclusive.
This is but another evidence of the efforts of this company to provide every facility for its patrons.

Excursion to New York.

The Baltimore and Ohio Railroad Co., will sell excursion tickets to New York for all trains April 27th to 30th, and for trains leaving Wilmington at 2.13, 7 00 & 20.26 A. M., May 1st at rate of \$3.25 for the round trip. All tickets good returning until May 6th, in-

Quarterly Conference Appoint-

EASTON DISTRICT-FIRST QUARTER.			
Still Pond,	April	27	28
Union & Salem,	74.4	27	28
Chestertown,	44	28 Ma	у 3
Pomona,	May	4	5
Rock Hall,	4.6	4	5
Massey,	6.6	5	6
Church Hill,	4.6	11	12
Centreville,	4 6	12	13
Queenstown,	1.4	18	19
Kent Island,	4.	18	19
Wye & Halls,	4.4	19	20
Easton,	÷ 4	24	26
King's Creek,	46	25	26
Hillsboro,	44	25	26
Greensboro,	6 4	26	27
Oxford,	June	1	2
Trappe,		2 6	3
Bay Side,	66	6	6
St. Michael's	6.0	7	9
Royal Oak & Talbot,	6.6	8	9
Middletown,	66	15	16
Odessa,	4.4	15	16
Townsend,	61	16	17
1	T 6		
	J. F	RANCE, P. I	

Marriages.

MAGINIS-STEELE .- At the Asbury M. E. Parsonage, by the Rev. Jno. D. C. Hanna, Thursday morning, April 18, 1889, Hugh J. Maginis and Ella Steele, both of Stanton,

SCHEU-BOLZHOUSER .- At the As bury M. E. Parsouage, by the Rev. Jno. D. C. Hanna, Thursday evening, April 18, 1889, Angust Scheu and Caroline F. Bolzhouser, both of Wilmington.

Hammond Type Writer



IS THE BEST. ADDRESS AUBREY VANDEVER, Clayton, Del., for terms.

BISHOP TAYLOR'S MAGAZINE,

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

Temperance.

Wine is a mocker: strong drink is raging and whosever is deceived thereby is not wise.—At he last it biteth like a serpent, and stingeth like an adder. - Scripture.

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

The constitution of the State of Rhode Island says that "the manufacture and sale of intoxicating liquors to be used as beverages shall be prohibited," and that "the General Assembly shall provide by law for carrying this article into effect." The members of the legislature took the oath of office to obey the constitution, but instead of being true to their oaths they deliberately violate them by refusing to pass laws adequate to the work, and then turn round and add treachery to perjury and vote to "re-submit" the amendment to the people. This is the meanest case of bad faith on record. Prohibition has had no fair trial in Rhode Island. It is an outrage to thus deliberately refuse the necessary laws, and then turn round and stab prohibition in the house of its friends .- National Temperance Advocate.

The London Methodist Recorder takes an advanced position on the temperance question. It says, March 7: "The time has fully come for the appointment of an Organizing Temperance Secretary. Methodism can never take its proper place among other Churches until it has a complete Temperance organization. It should be as fully equipped in this respect as the Church of England. There has been no lack of earnest temperance work. There are Wesleyan ministers whose names have become household words partly because of the service they have rendered as temperance reformers. Gifted men in the ministry and laity have held the temperance banner aloft. As followers of John Wesley they have been the sworn foes of the liquor traffic. It is only in the matter of organization, which ought to be its strongest point, that Methodist temperance is behind the times."

Prohibition Tested.

If the results of constitutional prohibition, where it has been tested, could be made known to the voting public of this common-wealth, (Massachusetts), then there would not be any question about the issue on the 22nd day of April next. Of course the testimony must come from other States, because the proposed change has not been tried in Massachusetts. The venerable Dr. Cyrus Ham liu, whose name is the synonym of all that is noble and wise, has recently expressed in the New York Observer, his knowledge of the operations of constitutional prohibition in Maine. He is an of thirteen cannon follwed, and with loud expert witness, and should be given entire credence. But he best speaks his own strong and discriminating word:-

"I am a Maine man, and I know the State, north and south, east and west, and the 'experience of Maine' is before me and before the world. There is not a distillery nor an open, undisguised dram-shop in the State of Maine. What is there in this, that should frighten Boston believers in total abstinence? stood and listened with eager and mark-The farms in Maine are generally free ed attention.' from mortgages, the houses are painted, shade trees are cultivated, the roads are good, the people are temperate, industrious and happy. What is the matter with Maine? Oh, there are drukenness and rum-selling there still, and worse to St. Paul's Church. The same order than ever. A hig lie is made out of a was preserved, as in the procession from very small amount of truth. There is the President's house to Federal Hall. rum-selling as there is thieving in the cit- The military 'made a good figure as they ies. But it is driven into secret places. It is carried on by the vilest and basest services in the church were conducted of men and fallen women. The grip of by the Chaplain of the Senate, the Rt. the law is not tight enough yet to stop Rev. Dr. Samuel Provoost, Bishop of it entirely, but the State is saved. Nine- the Episcopal Church of New York, teen-twentiethe are delivered from the and hisses in places foul and festering, the state coach and was escorted home."

with all moral filthiness. But it should be remembered by all the advocates of the Maine law, that it does not undertake to interdict drunkenness at home. You may be as drunk as you please at home, and, if you can keep from killing wife and children, and from other outrages, the Maine law does not concern itself about you It proposes to stop the manufacture and sale of intoxicants in the State of Maine. That work it has done gloriously, though not to the satisfaction of certain conservative temperance meu. They must be a curious set. They are probably in harmony with him who was 'in favor of the law, but agin its execution '"-Zion's Herald.

Washington at his Inauguration.

From a profusely illustrated series of articles on the Centennial of Inauguration in the April Century, we quote the following: "Washington was dressed in a full suit of dark brown cloth manufactured in Hartford, with metal buttons with an eagle on them, and 'with a steelbilted dress sword, white silk stockings, and plain silver shoe-buckles. His hair was dressed and powdered in the fashion of the day, and worn in a bag and solitaire.' Chancellor Robert R. Livingstone, one of the committee of five to draft the Declaration of Independence, thirteen years before, was dressed in a full suit of black cloth, and wore the robe of office. Just before the oath was to be administered, it was discovered that no Bible was in Federal Hall. Luckily Livingston, a Grand Master of Free Masons, knew that there was one at St. John's Lodge in the City Assembly Rooms near by, and a messenger was dispatched to borrow the Bible, which is to-day the property of St. John's Lodge No. 1, the third oldest Masonic lodge in the United States.

"Secretary Otis of the Senate held before him a red velvet cushion, upon which rested the open Bible of St. John's Lodge. 'You do solemnly swear,' said Livingston, 'that you will faithfully execute the office of President of the United States, and will, to the best of your ability, preserve, protect, and defend the Constitution of the United States.' 'I do solemnly swear,' replied Washington, that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.' He then bowed his head and kissed the sacred Book, and with the deepest feeling uttered the words, 'So help me God!' The Chancellor then proclaimed, 'Long live George Washington, President of the United States!' The instant discharge repeated shouts and huzzas, the people cried, 'God bless our Washington; long live our beloved President!' The President bowed to the people, and the air again rang with acclamations. Wash. ington, followed by the company at the ualcony, now returned to the Senate Chamber, where he took his seat, and the senators and representatives, their seats. When Washington arose to speak, all

"After delivering his address, the President, accompanied by the Vice-President, the Speaker, the two houses of Congress, and all who attended the inauguration ceremony, proceded on foot lined the street near the church. The

"After prayers had been read and the curse. The curse creeps, and wriggles, 'To Deum' sung, Washington entered

are you be control, and probate to

WHEN a pant-hunter pantless is panting for pants,

E pants for the best pants the pant-market grants.

E panteth unpanted until he implants

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Marius S. Daniels, of Providence, R. I., by will, left a business block, valued at \$100,000, to be divided at the death of his wife, between the boards of Church Extension, Freedmen's Aid, and Woman's Home Missions.

Our Book Table.

The University of Michigan has a roster of 1882, only 17 less than that of Harvard. While every denomination of Christians is represented among these students, there are more from Methodist families, than from the families of any other religious body. In the interest of these Methodist youth, a Wesleyan guild has been organized, of which Prof. H. W. Rogers, dean of the University Land School, is president. Two generous Michiganders have contributed funds for a lectureship; and Bishop Newman had the honor of delivering the first lecture. March 11, to an audience that crowded the largest church in the city. His subject was, "The Christian and the Agnostic," and a mest profound impression was made.

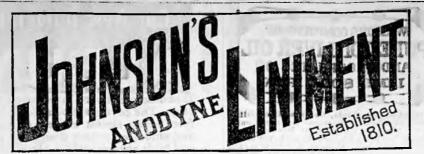
The second lecture was by Dr. S. G. Smith of St. Paul, Minn.; and Dr. H. A. Cleveland, and Bishops Warren, Foss and Vincent are to follow.

Commentary on the Old Testament-Genesis and Exodus, by Milton S. Terry, D. D., and Fales H. Newhall, D. D., Hunt and Eaton, N. Y.; J. Miller Thomas, Wilmington, Del.

This forms Vol. II, of the great work projected by our Book Concern, for furnishing our people with a popular commentary on the Old and New Testaments, in which the best and latest results of Bible study, are placed within the reach of our people.

Dr. Daniel D. Whedon, the general editor, with five of his associate editors bave died during the progress of the work; but it has so far advanced, that but two more volumes remain, to complete the series. This volume will be warmly welcomed. It has 570 pages; and sells at \$2.25; the same price as that of the other nine volumes.

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tr. West Chester Stage
tr. West Chester Stage
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On Saturday only, will leave Wilmington at 5.20 p.

Mewbridge 5.45 p. m. Arrive at Dupont 6.03 p. m.
Leave Wilmington 11.15 p. m. Newbridge 11.35 p. m.
Arrive Dupont 11.55 p. m. Leave Birdsboro 1.10 p.m.

Arrive Reading 1.40 p. m.

GOING SOUTH.

Daily except Sunday. Daily. | Daily except Sunday | Daily | Daily | Daily | Except Sunday | Daily | Box | Daily | Daily

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stations. Also, points on S. V. R. R. and connections.

9.40 A M—Accommodation for Union Bridge Hanover, Gettysourg, and all points on B. A. H. Dir., therough cars.)

2.25 P M—Accom. for Emery Grove.

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